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P - Palmistry

by James Strong & John McClintock

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P.

Paaneah

SEE ZAPHNATH-PAANEAH.

Pa'arai

(Heb. *Paaray'*, yrip; *open;* Sept. Φαραεί, v.r. Φααραΐ and [by union with the following word] Οὐραιοεχί; *Vulg. Pharai*), "the Arbite," one of David's warriors (2 Samuel 23:35); elsewhere (1 Chronicles 11:37) more correctly called NAARAI *SEE NAARAI* (q.v.).

Pablo, Christiani

a Dominican monk, who flourished in the middle of the 13th century, but of whose early life nothing is known, is noted for his remarkable attainments. In Jewish history and literature Pablo was a party in the famous disputation at Barcelona with the learned Moses Nachmanides (q.v.), which lasted for four days (July 20-24, 1263). This public disputation took place by a decree of James I, king of Aragon, in order to put. a stop to the daily disputes that occurred between the Jews and those Dominican friars who had studied Hebrew and Arabic. The Dominicans were encouraged by their general, Raymund de Penaforte, whose attention was always directed towards the conversion of Jews .and Mohammedans. That Pablo was a convert from Judaism appears from a letter written by pope Clement IV to the king of Aragon, in which he says: "Ad haec autem dilectus filius noster *Paulus,* dictus *Christianus* reditur non modicum profuturus, *quia ex Judceis trahens originem,* et inter eos literis. Hebraeis instructus, linguam novit . . . et legem et errores illorum." The disputation referred to was first published, with omissions and interpolations, and a bad Latin translation, by Wagenseil, *Tela ignea Satanae* (Altorf, 1681). It was then published in the collection of polemical writings entitled hbwj tmjlm, where it is the first of the series, and is called jwkwwlwp yarp µ[^bmrh, *The Discussion of Ramban with Fra Paolo* (Constantinople, 1710); and recently again by Steinschneider, *Nachmanidis Disputatio publica pro fide Judaica* (Berlin, 1860), with notes by the editor. Pablo

also obtained a decree from the king of Aragon, by which the Jews were enjoined to open to him the doors of their synagogues and houses to dispute with them, to furnish him with all the books necessary to convince them, and to pay the expense of the cartage of his library, by deducting what they disbursed from the tribute they paid to the king. See Basnage, *Histoire des Juifs,* p. 660 (Taylor's translation); Gratz, *Gesch. d. Juden,* 7:131-136, 149; Lindo, *History of the Jews,* p. 68; Da Costa, *Israel and the Gentiles,* p. 301 sq; Wolf, *Bibl. Hebr.* i, 965; iii, 910 sq.; Schmucker, *History of the Modern Jews,* p. 149; Kalkar, *Israel u. die Kirche,* p. 24; *Jewish Expositor* (Lond. 1826), p. 364 sq.; Frankhel's *Monatsschrift fur Geschichte u. Wissenschaft des Judenthums* (Breslau, 1865), 14:308 sq.; Huie, *History of the Jews* (Edinburgh, 1841), p. 126 sq.; Depping, *Les Juifs dans le Moyen Age* (Bruxelles, 1844), p. 231 sq. (B. P.)

Pacareau, Pierre

a French prelate of Jansenistic tendency, was born at Bordeaux. Sept. 2, 1716; and after excellent educational advantages, having made himself master of the Romance, the classical, and the Shemitic tongues, he took holy orders. He became at once a popular preacher, and was honored with a canonicate in the metropolitan church of his native place. An earnest sympathizer with the Jansenists, he greeted the changes which the approaching revolution wrought in Church and State, and was elected bishop March 14, 1791, under the new constitution. He took no part in state affairs, and but rarely had occasion to perform the duties of his ecclesiastical office. He died Sept. 5, 1797, at Bordeaux. He was much prized by his contemporaries for his kindness and benevolence. He wrote *Nouvelles considerations sur l'usure et le pret az l'interet* (Bord. 1787, 8vo).

Pacatia'na

(Πακατιανή, of Lat. origin), the western district of Phrygia (1 Timothy 6, *subscr.* [spurious]). *SEE PHRYGIA.*

Pacaud, Pierre

a French pulpit orator, was born in Bretagne near the opening of the 17th century, and was early admitted into the Congregation of the Oratory. He very soon became noted as a preacher, and the churches in which he preached were always thronged. In 1745 he published, under the title of

Discours de pilet (Paris, 3 vols. 12mo), a series of sermons anonymously. The heretical opinions which they contain made them objectionable to the ecclesiastics, and as soon as it was learned that Pacaud was their author he was sent into the country and subjected to severe treatment. He died May 3, 1760.

Pacca, Bartolomeo

an Italian prelate of note in secular and ecclesiastical history, was born at Benevento Dec. 15, 1756, of a noble family. After studying at the college in Naples and at the Clementine College in Rome, he entered in 1778 the ecclesiastical school which Pius VI had just then founded. Pacca here gained not only the esteem of his teachers, but he was brought to the notice of the pope, who became so much interested in him that he was ordained archbishop *in partibus* of Damietta, and was despatched to Cologne as papal nuncio. Abroad the same capacity which distinguished him at school was manifest, and he was frequently instrumental in strengthening papal influence at a time when it was difficult to stay the tide of its decline. In 1794 he returned to Rome, only, however, to assume at once the papal novitiate at Lisbon, and there he remained until 1802. His services to the papal chair in this quarter were so great that in 1801 he was created a cardinal by pope Pius VII, and in 1808 was made a papal minister of state, as successor to Consalvis. In this new position Pacca proved an enthusiast. He urged the pope to unbending resistance against Napoleon, and would suffer the pontiff to listen to no proposals except the most favorable for Rome. When Napoleon gained possession of Rome Pacca was therefore arrested, together with the pope, and imprisoned as a rebel, July 6, 1809. After the Concordat at Fontainebleau in 1813, Pacca was suffered to go free, but his counsel to publish a bull of excommunication made his reimprisonment a necessity, and he was banished to Uzes, until the fall of Napoleon set him free again. He entered Rome May 14, 1814, in the same carriage with the pope, whom he had served so faithfully. In 1815 he was again the companion of the pontiff in his flight from the Eternal City. After the pope’s return to Rome Pacca became a member of the Congregation for Missions in China, and in 1816 was sent on a special mission to Austria. In 1821 he was made bishop of Porto and St. Rufinus. In 1830 he was given the sees of Ostia and Velletri, and was made prodatarius of the holy see, and archpriest of the Basilica of St. John of Lateran. He died April 19, 1844. He was actuated to the last by a strong

desire to re-establish the. papacy in its former glory, and was convinced that the power of the pope could be secure only by a firm adherence to the ecclesiastical rights which obtained in the Middle Ages. He was also a great friend of the Jesuits, and it was his influence with the pope that caused their restoration. Pacca narrated his experiences in a most agreeable and skilful manner, under the title *Memorie istoriche,* etc. (2d ed. Rome, 1830, 3 vols.). He also wrote *Relazione del viaggio di pope Pio VII* (Rome, 1833), etc. His complete works were published and translated into French and German. See *Biographie Universeile, vol.* 76, s.v.; *Ami de la Religion,* Mai, 1844 (Paris); *L'Univers* (Paris, 1844); Hoefer, *Nouv. Biog. Generale,* s.v.; *Biographie Univ. et portat. des Contemporains,* vol. v, s.v.

Paccanarists

SEE BACCANARISTS.

Pacchiarotto, Jacopo

one of the most distinguished of the old Italian masters in art, was born at Siena in the latter part of the 15th century. He lived at Siena until 1535, when, owing to his participation in a conspiracy of the people against the government, he was compelled to flee. Lanzi says that he would certainly have been hanged had he not been protected by the Osservanti monks, who concealed him for some time in a tomb. He succeeded in making his escape, and joined II Rosso in France, where he in all probability ended his days not very long afterwards, as nothing further is known of him, and he does not appear to have left any works in France. There are still several excellent paintings, both in oil and in fresco, by Pacchiarotto in Siena. There is a beautiful altar-piece in San Cristoforo, and some excellent frescos in Santa Caterilna and San Bernardino. Speth takes particular notice of these frescos in his *Art in Italy,* and terms Pacchiarotto the second hero of the Sienese school — Razzi, called Sodoma, being the first. Pacchiarotto is also highly praised by Lanzi. In Santa Caterina is the *visit of Saint Catharine of Siena to the Body of Saint Agnes of Montepulcian,* in which are heads and figures worthy of Raphael. According to Speth these works can be justly compared with Raphael's alone; and he adds that designating Pacchiarotto as of the school of Perugino is only magnifying the injustice he had already undergone in having his works long reported as the works of Perugino. If therefore he were the pupil of Perugino, "what Perugino supplied was only the spark," says Speth, "which in Pacchiarotto

grew into a flame." Pacchiarotto has suffered the same misfortune that many other excellent masters have undergone by reason of their omission by Vasari. About 1818 the king of Bavaria purchased two beautiful small easel pictures in oil and on wood, now in the Pinakothek at Munich, which are recognised as Pacchiarotto's extant masterpieces. The one represents *St. Francis d'Assisi,* with two angels in the background, and the other the *Madonna and her Child,* with four angels in the background. They are pronounced two of the best pictures in that rich collection. His works much resemble those of Pietro Perugino; at the same time they are more fully developed in form and are of wonderful force of coloring; in expression also many of his heads are admirable. See Lanzi, *Storia Pittorica,* etc.; Speth, *Kunst in Italien,* vol. 2; Spooner, *Biog. Hist. of the Fine Arts,*. vol. 2, s.v.; *English Cyclop.* s.v.

Paccori, Ambroise

a French theologian, was born at Ceaulce in 1649, of very humble parentage. Ambitious as a youth, he made his way to collegiate training in the high school of his native place, and he finally became its director. In 1706 he removed to Paris, and gave himself to authorship. He died at Paris Feb. 12, 1730. He wrote a large number of works, principally on practical religion and education. A list of his principal works is given in Hoefer, *Nouv. Biog. Generale,* s.v.

Pace

(d[ix¡ *tsa'ad,* a *step,* as elsewhere rendered), not a formal measure, but talent in a general sense (<1063>2 Samuel 6:13).

Pace Haut

is the name sometimes given to a broad step before an altar.

Pace, Richard

a very learned English prelate, was born about 1482, at or near Winchester. He was educated at the charge. of Thomas Langton, bishop of that diocese, whom he served as amanuensis. The bishop, pleased with his proficiency, particularly in music, sent Pace to study at Padua, where he met with Cuthbert Tonstal, afterwards bishop of Durham, and William Latimer, by whose instructions Pace was much profited. Upon his return

home he settled at Queen's College in Oxford, of which his patron Langton had been provost; soon after he was taken into the service of Dr. Christopher Bainbridge, who about this time became a cardinal, and later Pace was summoned to court. His accomplishments rendered him very acceptable to Henry VIII, who seems to have made him secretary of state, or at least employed him in matters of high concern. Though much engaged in political affairs, he went into orders: in the beginning of 1514 he was admitted a prebendary in the church of York, and the same year was promoted to the archdeaconry of Dorset. These preferments were conferred upon him while he was employed by the king in a foreign embassy to Vienna. He then persuaded Maximilian to intervene in Italy, and procured for the emperor the alliance of the Swiss cantons. Upon the death of Colet, in 1519, he was made dean of St. Paul's. London. He was also made dean of Exeter about the same time; and in 1521 prebendary in the church of Sarum. At the death of Leo X, Wolsey, who aspired to the tiara, sent Pace to Rome to plead his cause before the sacred college; but Adrian VI was elected before his arrival there. Being employed not long afterwards as ambassador to Venice, he fell under the displeasure of Wolsey. The reasons for this are that he had shown a willingness to assist Charles, duke of Bourbon, with money, and that he had not forwarded the cardinal's designs for the papal chair. Wolsey used every means to bring him into disfavor with the king. He accused him of treason - and deprived Pace for the space of two years of all royal advice as to the pleasure of his mission. and of all allowances for his maintenance. This severe treatment threw Pace into temporary insanity. After recovery Pace studied the Hebrew language with the assistane of Robert Wakefield. Being introduced to the king at Richmond, Henry expressed much satisfaction at his recovery, and admitted him to a private audience, in which Pace remonstrated against the cardinal's cruelty to him. Wolsey, urged by the king to clear himself from the charge, summoned Pace before him, and, with the duke of Norfolk and others, condemned the unfortunate prelate, and sent him to the Tower of London. After two years' confinement he was discharged by the king's command. He resigned the deaneries of St. Paul and Exeter, and lived in retirement at Stepevy, near London. He died there in 1532. Pace was a skilful diplomatist, and not less distinguished for his amiability and his great learning. Leland eulogizes Pacs highly; and it appears that he was much esteemed by the learned men of his time, especially by Sir Thomas More and Erasmus. The latter admired Pace for his candor and sweetness of temper, addressed to him more letters than to

any other of his friends, and could never forgive the man that caused his misfortunes. Stow gives him the character of a very worthy man, and one that gave in council faithful advice: “learned he was also,” says that antiquary, “‘and endowed with many excellent parts and gifts of nature; courteous, pleasant, and delighting in music; highly in the king’s favor, and well heard in matters of weight.” There is extant a remarkable letter of his to the king, written in 1527, wherein he very freely gives his opinion concerning the divorce; and Fiddes observes that he always used a faithful liberty with the cardinal, which brought him at last to confinement and distraction. Pace published a number of works. The most important is, *Defructu qui ex doctrina percipitur liber* (Basle, 1517), dedicated to Dr. Colet. It was written at Constance, while Pace was ambassador in Helvetia; but, inveighing much against drunkenness as a great obstacle to the attaining of knowledge, the people there, supposing him to reflect upon them,, wrote a sharp answer to it. Erasrmus was also highly incensed at some passages in it, and calls it an indiscreet performance; or a silly book, in which Pace had, between jest and earnest, represented him as a beggar, hated alike by the laity and clergy. He. bids Sir Thomas More exhort Pace. since he had so little judgment, rather to confine himself to the translation of Greek writers than to venture upon works of his own, and publish such mean and contemptible stuff (Erasm. *Epist.* 275, and *Epist.* 287): — *Epistolae ad Erasmum,* etc. (1520). These epistles are in a book entitled *Epistole aliquot eruditorum virorum.* Pace also wrote a book against the unlawfulness of the king’s marriage with Catharine in 1527, and made several translations: among others, one from English into Latin, *Bishop Fisher’s Sermon,* preached at London on the day upon which the writings of Martin Luther were publicly burned (Camb. 1521). He made a translation from Greek into Latin of Plutarch’s work, De *commodo ex inimicis capiendo.* See *General Biog. Dict.* s.v.; Hook, *Eccles. Biog.* s.v.; Hoefer, *Nouv. Biog. Generale,* s.v.

Pachamama

a name of the goddess of the earth among the ancient Peruvians,

Pacheco, Francisco

a noted Spanish painter, was born at Seville in 1571, of a good and influential family. An uncle of his was canon of the cathedral of Seville, and is distinguished as a divine and poet. Afforded all the advantages of culture

which his country could command, Pacheco started out in life with unusual fitness for an artistic course. His very earliest works attracted general attention, and in 1598 he was one of the principal painters employed on the great decorations or catafalque of Philip II. In 1600 he was appointed, together with Alonzo Vazquez, to paint a series of large pictures illustrating the life of St. Ramon for the cloister of the convent of the Merced. In 1603 he executed some works in distemper in the palace of Don Fernando Henriquez de Ribera, third duke de Alcala, from the story of Daedalus and Icarus. In 1611 he visited Toledo, Madrid, and the Escurial, and saw the great works of Titian and other celebrated Italian and Spanish masters, and was so forcibly impressed with the varied and incessant application requisite to make one a great painter that on his return to Seville he opened a systematic academy of the arts, as well for his own improvement as for the benefit of the rising artists of Seville. The improvement he himself acquired is shown by his great picture of the *Last Judgment.* an altar-piece finished in 1614 for the nuns of the convent of St. Isabel, and by himself described at great length in his treatise on painting. In 1618 Pacheco was appointed by the Inquisition one of the guardians of the public morals, i.e. he was made censor of all the pictures which were exposed for sale in Seville; nakedness was prohibited, and it was his business to see that no pictures of the naked human form were sold. It is to such formal morality as this that the Spanish school of painting owes its characteristic ponderous sobriety, and is so directly unlike Italian painting. Prudery was carried so far in Spain that in the time of Ferdinand VII. even all the great Italian works which could be reproached with nudities were removed from the galleries, and were condemned to a distinct set of apartments called the Galeria Reservada, and only opened to view to those who could procure especial orders. In 1623 Pacheco visited Madrid, and among many other works executed was one which hardly accords with the present notions of the occupation of a great painter, though it has been the practice of great artists from very early ages to paint their statues. *SEE NICIAS*. Pacheco dressed, gilded, and painted (estofo) for the duchess of Olivares a statue, probably of wood, of the *Virgin*, by Juan Gomez de Mora. What this process exactly was it is not evident from this mere mention; but the object generally in these painted. wooden images appears to have been to obtain an exact imitation in the minutest detail — perpetual facsimiles. The effect of such images, called “Pasos,” must be experienced to be comprehended. The Spaniards dress them as well as paint them. Their churches were crowded with such works; but most have now been

removed to museums. Mr. Ford gives some curious details about the toilets of these Spanish images. No man is allowed in Spain to undress the "Paso," or "Sa'grada Imagen," of the Virgin; and some images had their mistresses of the robes ("camerera mayor"), and a chamber ("camerin") where their toilet was made. The duty has, however, now devolved upon old maids; and "Ha quedado para vestir imagines" (She has gone to dress images) has become a phrase of reproach. Pacheco died at Seville in 1654. "His works, though not vigorous, are correct in form, effective in light and shade, studied in composition, and simple in attitude; but they have little color, are dry, and rather feeble or timid in their handling. These defects are more apparent when his pictures are seen together with the works of other Andalusian painters, who have generally made coloring their principal study, and have comparatively neglected purity of form. Besides his many religious pictures, he painted or drew in crayons nearly four hundred portraits." He also wrote *Arte de Pintura, su Antigiiedad, y Gerandeza* (Seville, 1649, 4to), a remarkably scarce book, considered an indispensable guide by the painters of the school of Seville; it is a work of great learning on the subject, and is held throughout Spain to be the best work on painting in the Spanish language: it is in three parts —history, theory, and practice. The Jesuits of Seville were his most intimate associates, and greatly assisted him in writing his work. They were indeed the authors of that part which is devoted to sacred art. His works are seldom seen out of Seville, and he is even very inadequately represented in the splendid gallery of the Prado at Madrid. The altar-piece of the *Archangel Michael expelling Satan from Paradise,* which was in the church of San Alberto at Seville, was regarded his masterpiece. There are still at Seville an altar-piece of the *Conception of San Lorenzo,* two pictures of *San Fernando* in San Clementi, and a picture in San Alberto. See Antonio, *Bibliotheca Scriptor. Hispanioe,* 3, 456; Ticknor, *Hist. Spanish Lit.* 3, 19; Spooner, *Biog. Dict. of the Fine Arts,* s.v.; *English Cyclop.* s.v.

Pachomius

Picture for Pachomius

(Παχώμιος), as Socrates and Talladius write the name, or PACHUMIUS (Παχούμιος) (1), or "THE ELDER," according to the author of *Vita Pachumii,* was an Egyptian ascetic of the 4th century, and one of the founders, if not pre-eminently the founder, of the regular cloister life. *SEE*

MONASTICISM. “The respect which the Church entertains at present,” says Tillemont (*Memoires,* 7:167), “for the name of St. Pachomius is no new feeling, but a just recognition of the obligations which she. is under to him as the holy founder of a great number of monasteries; or, rather, as the institutor not only of certain convents, but of the conventual life itself, and of the holy communities of men devoted to a religious life.” Pachomius was born in the Thebaid of heathen parents, and was educated in paganism; and while a lad, going with his parents to offer sacrifice in one of the temples of the gods, was hastily expelled by the order of the priest as an enemy of the gods. The incident was afterwards recorded as a prognostic of his subsequent conversion and saintly eminence. At the age of twenty he was drawn for military service under the tyrant Maximin against Constantine and Licinius. The conscripts were embarked in a boat and conveyed down the Nile; and being landed at Thebes were placed in confinement, apparently to prevent desertion. Here they were visited by the Christians of the place, and a grateful curiosity led Pachomius to inquire into the character and opinions of the charitable strangers. Struck with what he had heard of them, he seized the first opportunity of solitude to offer the simple and touching prayer, “God, the creator of heaven and earth, if thou wilt indeed look upon my low estate, notwithstanding my ignorance of thee, the only true God, and wilt deliver me from this affliction, I will obey thy will all the days of my life, and will love and serve all men according to thy commandments.” He was, however, obliged to accompany his fellow-conscripts, and suffered many hardships during this period of enforced service: but when the settlement of the contest released him he hastened back into the Thebaid, and was baptized in the church of Chenoboscia, near the city of Diospolis the Less: and aspiring at pre-eminent holiness, led an ascetic life, under the guidance of Palemon (q.v.), an anchoret of high repute. After a time he withdrew with Palemon to Tabenna, an island in the Nile, near the common boundary of the Theban and Tenthyrite nomes. Some time after this removal his companion Palemon died, but Pachomius found a substitute for his departed companion in his own elder brother, Joannes or John, who gladly became his disciple. In A.D. 325, directed by what he regarded as a divine intimation, Pachomius invited men to embrace a monastic life; and obtained first three disciples, and then many more, formed them into a community and prescribed rules for their guidance, and as the community grew in number he appointed the needful officers for their regulation and instruction. He built a church as a place of worship and instruction for the

shepherds, to whom, as there was no other reader, he read the Scriptures. So successful were his labors for the propagation of Christianity that the bishop of Tenthyra would have gladly raised him to the rank of presbyter, and even requested Athanasius, patriarch of Alexandria, when visiting the Thebaid, to ordain him; but Pachomius, being aware of the design, hid himself until the patriarch had departed. His refusal of the office of presbyter did not, however, diminish his reputation or influence; new disciples flocked to him, of whom Theodorus or Theodore was the most illustrious. *New* monasteries sprung up all around his own. Of these several communities he was himself visitor and regulator-general, or archimandrite, each cloister having besides a separate superior and a steward; thus, e.g., his disciple Theodore was superior of the monastery of Tabenna. Pachomius's residence was now at the monastery of Proii, which was made the head of the monasteries of the district. He died there of a pestilential disorder which had broken out among the monks, probably in A.D. 348, a short time before the death or expulsion of the Arian patriarch Gregory and the restoration of Athanasius. Some, however, place the death of Pachomius in A.D. 360.

The monastic communities which he had founded had been so regularly constituted as bodies that the continuity of their existence was not interrupted: by his own death or that of other individuals. Even before Pachomius's death (348) his community numbered eight or nine cloisters in the Thebaid, and 3000 (according to some 7000) members; a century later it counted no less than 50,000. The mode of life was fixed by a strict rule of Pachomius, which, according to a later legend, an angel communicated to him, and which Jerome translated into Latin. The formal reception into the society was preceded by a three-years' probation. Rigid vows were not yet enjoined. With spiritual exercises manual labor was united — agriculture, boat-building, basket-making, mat and coverlet weaving — by which the monks not only earned their own living, but also supported the poor and the sick. They were divided, according to the grade of their ascetic piety, into twenty-four classes, named by the letters of the Greek alphabet. They lived three in a cell. They ate in common, but in strict silence, and with the face covered. They made known their wants by signs. The sick were treated with special care. On Saturday and Sunday the monks partook of the communion. Pachomius also established a cloister of nuns for his sister, whom he never admitted to his presence when she would visit him, sending her word that she should be content to know that

he was still alive. Pachomius, after his conversion, never ate a full meal, and for fifteen years slept sitting on a stone. Tradition ascribes to him all sorts of miracles, even the gift of tongues and perfect dominion over nature, so that he; trod without harm on serpents and scorpions, and crossed the Nile on the backs of crocodiles!

There are various writings extant under the name of Pachomius:

(1.) two *Regular Monasticoe.*

(a.) The shorter of these, preserved by Palladius, is said to have been given to Pachomius by the angel who conveyed to him the divine command to establish monasteries. This rule is by no means so rigid as the monastic rules of later times. Palladius says that the monasteries at Tabenna and in the neighborhood subject to the rule contained 7000 monks, of whom 1500 were in the parent community first established by Pachomius; but it is doubtful if this is to be understood of the original monastery of Tabenna or that of Proii.

(b.) The longer *Regula,* said to have been written in the Egyptian (Sahidic?) language, translated into Greek, is extant in a Latin version made from the Greek by Jerome. It is preceded by a *Prefatio,* in which Jerome gives an account of the monasteries of Tabenna as they were in his time. Cave (*Hist Litter.* ad ann. 340, in 1, 208 [ed. Oxf. 1740-1743]) disputes the genuineness of the *Regula,* and questions not only the title of Pachomius to the authorship of it, but also the title of Jerome to be regarded as the translator. He thinks that it may embody the rule of Pachomius as augmented by his successors. It is remarkable that this *Regula,* which comprehends in all one hundred and ninety-four articles, is divided into several parts, each with separate titles; and Tillemont supposes, therefore, that they are separate pieces collected and arranged by Benedictus Anianus. This *Regula* was first published at Rome by Achilles Statius, A.D. 115, and then by Petrus Ciacconus, also at Rome, A.D. 1588. It was inserted in the *Supplementum Bibliothecae Patrum* of Morellus (Paris, 1639), vol. 1; in the *Bibliotheca Patrum Ascetica* (ibid. 1661), vol. 1; in the *Codex Regularum* of Holstenius (Rome,ῥ1661); and in successive editions of the fathers.

(2.) *Monita,* extant in a Latin version, first published by Gerard Vossius with the works of Gregorius Thaumaturgus (Mayence, 1604), and given in the *Bibliotheca Patrum* (ut supra).

(3.) *SS. PP. Pachomii et Theodori Epistole et Verba Mystica.* Eleven of these letters are by Pachomius. They abound in incomprehensible allusions to certain mysteries contained in or signified by the letters of the Greek alphabet. They are extant in the Latin version of Jerome (*Opera,* l.c., and *Bibliotheca Patrum,* l.c.), who subjoined them as an *Appendix* to the *Regula,* but without explaining, probably without understanding, the hidden signification of the alphabetical characters, apparently employed as ciphers, to which the-correspondents of Pachomius had the key (comp. Gennadius, *De Viris Illustr.* c. vii; *Sozomen, Hist. Eccles.* 3, 14). (4.) Ἐκ τῶν ἐντολῶν τοῦ ἁγίου Παχουμίου,*Praecepta S. Pachomii s. Pachumnii,* first published in the *Acta Sanctorum* (MIaii, vol. 3), in Latin in the body of the work, p. 346, and in the original Greek in the *Appendix,* p. 62, and reprinted in the *Bibliotheca Patrum* of Galland (vol. 4), where all the extant works are given.

There is a prolix life of Pachomius, entitled βίος τοῦ ἁγίου Παχουμίου, *Vita S. Pachumim* barbarous Greek, the translation perhaps of a Sahidic original, by a monk of the generation immediately succeeding Pachomius; there is also a second memoir, or extract, either by the writer of the life, or by some other writer of the same period, supplementary to the first work, and to this the title *Paralipomena de SS. Pachomio et Theodoro* has been prefixed; and there is an account of Pachomius in a letter from Ammon, an Egyptian bishop, to Theophilus, patriarch of Alexandria, Ἐπιστολὴ Ἀμμῶνος ἐπισκόπου περὶ πολιτείας καὶ βίου μερικοῦ Παχουμίου καὶ θεοδώρου, *Epistola Ammonis Episccpi de Conversatione ac Vitce Parte Pachumii et Theodori.* All these pieces are given by the Bollandists, both in the Latin version (p. 295-351) and in the original (*Appendix,* p. 25-71), in the *Acta Sanctorum* (Maii, vol. 3), with the usual introduction by Papebroche.

See *Acta Sanctorum,* sub Mai. 14; Tillemont, *Memoires,* 7:167-235; Schaff, *Church Hist.* 2, 195-198; Neander, *Church Hist.* vol. 2; Gennadius, *De Viris Illustribus,* cap. 7; Smith, *Dict. of Greek and Roman Biogr. and Mythol.* vol. 2, s.v.; Ceillier, *Hist. Ginerale des Auteurs Sacres et Eccles.* 3, 357 sq. *Stud. u. Krit.* 1864, No. 1; Milman, *Hist. of Christianity;* Mosheim, *Eccles. Hist.* vol. 1; Lea, *Hist. of Sacerdotal Celibacy. SEE MONASTERY*; *SEE MONASTICISM*; *SEE MONK*; and the literature on early MONASTICISM.

Pachomius (2),

distinguished as "THE YOUNGER." Among the histories published by Herbert Rosweyd (*Vitce Patrum* [Antw. 1615, fol.], p. 233) is one of a certain Posthumius of Memphis, father (i.e. abbot) of five thousand monks. The MSS. have *Pachomius* instead of *Posthumius.* The truth of the whole history is, however, strongly suspected by the editors of the *Acta Sanctorum,* who have nevertheless printed it in the introduction to the account of Pachomius of Tabenna. See Smith, *Dict. of Greek and Roman Biog. and Mythol.* s.v.

Pachomius (3),

an Eastern monastic, is supposed to have flourished in the 7th century either in Egypt or Syria, some time after the subjugation of these countries by the Saracens. He is regarded as the author of *Pachomii Monachi Setmo contra Mores sui Sceculi et Providentie Divinue Contentum,* published by V. E. Loescher in the appendix to his *Stromatea, s. Dissertationes Sacri et Litterarii Argumenti* (Wittenberg, 1723). See Fabricius, *Bibl. Grceca,* 9:313.

Pachymeres, Georgius

(Γεώργιος ὁ Παχυμερής), one of the most important of the later Byzantine writers, was born in or about A.D. 1242 at Nicaea, whither his father, an inhabitant of Constantinople, had fled after its capture by the Latins in 1204. Hence Pachymeres sometimes calls himself a Constantinopolitan. Fitted out with a careful and learned education, he left Nicaea in 1261, and took up his abode in Constantinople, which had then just been retaken by Michael Palaeologus. Here Pachymeres became a priest. It appears that besides divinity, he also, according to the spirit of the time, studied the law, for in after-years he was promoted to the important posts of Πρωτέκτικος, or advocate-general of the Church of Constantinople, and Δικαιοφύλαξ, or chief justice to the imperial court, perhaps in ecclesiastical matters, which, however, were of high political importance in the reigns of Michael Paleeologus and his successor. Andronicus the elder. As early as 1267 he accompanied, perhaps as secretary, three imperial commissioners to the exiled patriarch Arsenius, in order to investigate his alleged participation in a suspected conspiracy against the life of Michael Palaeologus. They succeeded in reconciling

these two chiefs of the state and the Church. The emperor Michael having taken preparatory steps towards effecting a union of the Greek and Latin churches, Pachymeres sided with the patriarch Joseph, who was against the union; and when the emperor wrote in defence of the union, Pachymeres, together with Jasites Job, drew up an answer in favor of .the former state of separation. When the emperor Andronicus repealed the union, Pachymeres persuaded the:patriarch Georgius Cyprius, who was for it, to abdicate.

It seems that Pachymeres also devoted some of his time to teaching, because one of his disciples was Manuel Phile, who wrote aniambic poem on his death. Pachymeres probably died shortly after 1310; but some believe that his death took place as late as 1340. There is a wood-cut portrait of Pachymeres prefixed to Wolf's edition of Nicephorus Gregoras (Basle, 1562).

Pachymeres wrote several important works, the principal of which are: *Historia Byzantina,* a history of the emperors Michael Paleologus and Andronicus the elder, in thirteen books, six of which are devoted to the life of the former, and seven to that of the latter. This is a most valuable source for the history of the time, written with great dignity and calmness, and with as much impartiality as was possible in those stormy times, when both political and religious questions of vital importance agitated the minds of the Greeks. The style of Pachymeres is remarkably good and pure for his age: — Καθ ἑαυτόν, a poetical autobiography of Pachymeres, which is lost. Were this work extant, we should know more of so important a man as *Pachymeres*: — *Epitome in universam fere Aristotelis Philosophiam*: — *Epitome Philosophice Aristotelie*: — Περὶ ἀτόμων γραμμῶν, a paraphrase of Aristotle's work on indivisible lines, formerly attributed to Aristotle himself: -Παράφρασις εἰς τὰ τοῦ ἁγίου Διονυσίου τοῦ Ἀρεοπαγίτου εὑρισκόμενα: — *De Processione Spiritus Sancti,* a short treatise: — Ἔκφρασις τοῦ Αὐγουστεῶνος, a description of the column erected by Justinian the Great, in commemoration of his victories over the Persians, in the church of St. Sophia in Constantinople: — several minor works. See Leo Allatius, *Diatriba de Georgus;* Haw. kins, *Scriptura Byzantia;* Fabrietus, *Bibl. Graeca,* 7. 775.

Paci, Ranieri

called *del Pace*, an Italian painter, was a native of Pisa, and studied under Antonio Domenieo Gabbiani, whose manner he adopted. According to Morrona, he executed some works for the churches of his native city in a reputable manner. Lanzi says that by carelessness and inattention he degenerated into a complete mannerism. He flourished in 1719.

Pacian

SEE PACIANUS.

Pacianus

a Spanish prelate of the 4th century, who among the Church writers of the West previous to Augustine figures not inconspicuously, is supposed to have become bishop about A.D. 350, and to have died at an advanced age under Theodosius (about 390). For information regarding the personal history of Pacianus we rely mainly on Jerome (in cap. 106 and 132 of his *Lib. de Viis illustrisbus* — also *contr. Ruffin.* t. i, c. 24). He describes Pacianus as the descendant of a noble family, and married in early life, for Pacianus had a son, Flavius Dexter, a friend of Jerome, who dedicated to him his work *De Viris Illustribus.* About the time Ambrose of Milan became an ecclesiastic Pacianus entered the service of the Church, and soon rose to positions of influence. He finally became bishop of Barcelona. Pacianus was especially renowned for his chastity and eloquence. Jerome says also that Pacianus wrote several works, of which he expressly mentions those against the Novatians, and one entitled κέρβος. A work of Pacianus against the Novatians is still extant in the form of three letters addressed to a Novatian of the name of Sympronianus, or Sempronianus as some read it. The work called by Jerome κέρβος, that is *cervus,* is no longer extant. But Pacianus tells us, in a treatise of his which has come down to us, and which is entitled *Parcenesis sive Exhortatorius Libellus ad Panitentiam,* that he had written a book called *Cervulus.* We also possess a sermon by Pacianus on baptism (*Sermon de baptismo*), intended for the use of catechumens. The style of all these writings, so far as extant, prove Pacianus to have been a master of the Latin language, and Jerome's estimate of Pacianus as "Scriptor eloquens" is not overdrawn. But there is not much evidence of great scholarship or originality, nor anything striking in the writings of Pacianus. What we still possess of them were first

brought out by Tilius (Paris, 1537, 4to). Next came Galland in his *Bibliotheca Patrum,* 7:257-276; and likewise the *Bibl. Patr. maximna Lugdunensis,* vol. 4, and Migne, 13:1051 sq. See, besides Jerome's works referred to above, *Acta Script. Boll. ad* 9 *Mart.* p. 44; Cave, *Scriptor. ecclesiasticorum hist. liter.* i, 234; Tillemont, *Memoires,* 8:539; Ceillier, *Hist. des Auteurs Sacrgs et Eccles.* v, 156 sq.; Alzog, *Patrologie, §* 61; Smith, *Dict. of Greek and Roman Biog. and Mythol. s.*v.

Paciaudi, Paolo Maria,

an Italian ecclesiastic, antiquary, and historian, was born at Turin in 1710. He studied at Bologna, became professor of philosophy at Genoa, and in 1761 settled at Parma as librarian to the. grand-duke, who also -appointed him his. antiquary and director of some public works; besides which he was historiographer of the Order of Malta. He died in 1785. His principal works of interest to us are, *De cultu S. Joannis Baptistce antiquitates Christiance* (1754, 4to), a masterpiece full of *information*: — *Monumenta Peloponnesiaca* (2 vols. 4*to*): — *Memoirs of the Grand Masters of the Order of St. John of Jerusalem* (3 vols. 4to). See Fabroni, *Vitce Italiorum,* vol. 14 s.v.; Leneys, *Life of Paciaudi prefixed to his Letters to M. de Caylus;* Tipaldo, *Biog. degli Italiani illustri,* vol. 10, s.v.

Pacification, Edicts of

a name given to certain edicts issued by sovereigns of France, intended, under special circumstances, to afford toleration to the Reformed Church of that country. The first edict of this kind was granted by Charles IX in 1562, tolerating the Reformed religion in the vicinity of all the cities and towns of the realm. March 19, 1563, the same king granted a second edict at Amboise, permitting the free exercise of Protestant worship in the houses of gentlemen and lords high-justiciaries (or those that had the power of life and death) to their families and dependents only, and allowing other Protestants to have their meetings in such towns as they had them in before March 7. Another, called the Edict of Longumeau, sanctioning the execution of that of Amboise, was published March 27,1568. Afraid of an insurrection of the Huguenots, Charles revoked these edicts in September, 1568, forbidding Protestantism, and commanding all its ministers to leave the kingdom in fifteen days. But on Aug. 8, 1570, he retracted, and published an edict on the hallowing the lords high-justiciaries to have sermons in their houses for all who chose to attend. He likewise gave them

four towns, viz. Rochelle, Montauban, Cognac, and La Charite, as places of security for them during the space of two years. Nevertheless in August, 1572, he authorized the St. Bartholomew massacre, and at the same time issued a declaration forbidding the exercise of the Protestant religion, and thereby proved clearly that the successive edicts which he had granted the Protestants, instead of intending their relief, had simply sought to lull them into a false and deceitful security, in order to give time and opportunity to that cruel monarch for his preparation. of the massacre of St. Bartholomew (q.v.).

In April, 1576, Henry III made peace with the Protestants, and the edict of pacification was published in Parliament, May 14, permitting them to build churches. .But the faction of the Guises began the famous league for defence of the Catholic religion, which became so formidable that it obliged the king to assemble the states of the kingdom at Blois in December, 1576; where it was enacted that there, should be but one religion in France, and that the Protestant ministers should all be banished. In 1577 the king. to secure peace, published an edict in Parliament, Oct. 5, granting the same liberty to the Reformed which they had before. However, in July, 1585, the league obliged him to publish another edict, revoking all former grants, and ordering all Protestants to leave the kingdom in six months, or conform.

Henry IV, on his coronation, abolished, July 4, 1591, the edicts against the Protestants. This edict was verified in the Parliament of Chalons, but was never fully acted out. The most famous edict of pacification, however, was the Edict of Nantes, issued by Henry in 1598. It proved the most effectual measure of relief “which the French Protestants had ever enjoyed. By this edict of toleration they were allowed the free exercise of their religion, declared to be eligible to all public offices, and placed in all respects on a footing of equality with their Roman Catholic fellow-subjects. This edict was confirmed by Louis XIII in 1610, and by Louis XIV in 1652. But the latter in 1685. abolished it entirely. *SEE HUGUENOTS*; *SEE NANTES, EDICT OF*.

Pacificators

a name assumed by the imperial party who supported the Henoticon (q.v.) of Zeno in the year 482.

Pacificus

a noted Itaian mediaeval ecclesiastic, was born at Verona in 776, and after having entered the service of the Church, was made archdeacon of the cathedral in his native town. He had great mechanical skill, and considerably promoted all inventive labors. He died in 844. He left glosses on several books of the Old and New Testament Scriptures, but they have never been collected for publication. His learning and piety in those early mediaeval days were the subject of common remark, and his name deserves to be honorably mentioned in all Christian literary undertakings. See Muratori, *Antiquitates Itrali medii oevi,* 3, 837; Maffei, *Verona Illustrata,* s.v.

Pack, Otto Von

the noted chancellor of duke George of Saxony, deserves our attention as the discoverer of a plot made in 1527 to eradicate all traces of Protestantism in Germany by a united effort of the Romish princes of the country. A careful investigation failed to reveal the necessary proof of such a plot, and Pack was obliged to leave his native country, and .while seeking an asylum in Belgium is said to have suffered imprisonment and decapitation. At the time Pack was generally believed to have had no evidence. for his revelations, but the subsequent favorable compacts of king Philip with the episcopal princes betray a more intimate alliance than was claimed. Probably the attack on Protestantism had been intended, but the revelation came before the plot was fully matured. See Keim, *Schwab. Refornsationsgesch.;* Hortleben, *Von den Ursachen des ddeutschen Krieges,* vol. 1; Neudecker, *Urkunden aus derReformationszeit;* Ranke, *Deutsche Gesch.* vol. 3. (J. H.W.) Packard, Prederick Adolphus, LL.D., a prominent American educational writer and philanthropist, was born in Marlborough, Middlesex County, Mass., Sept. 25, 1794. He graduated at Harvard-College in 1814; read law at Northampton, Mass.; then practiced law at Springfield, Mass., from 1817 to 1829, where he also edited the *Hampden Federalist* for ten years. He was besides a member of the state legislature from 1828 to 1829. He removed to Philadelphia in 1829, and assumed the editorial charge of the publications of the American Sunday-School Union, which position he retained until his death, Nov. 11, 1867. For nearly forty years he was engaged almost exclusively in Sunday-school work in its various branches. Between 1829 and June, 1867, Dr. Packard edited more than two thousand different works issued by the American

Sunday-School Union in their regular series, more than forty of which he himself wrote or compiled; edited the *Sunday-School Magazine*, the *Sunday-School Journal*, and the *Youth's Penny Gazette;* prepared from 1829 to 1835 inclusive, and from 1838 to 1867, most of the society's annual reports; published tracts and occasional papers on Sunday-school subjects, and pamphlets on educational and other subjects, including a *Letter on Christian Union* (1850) to bishop Potter, of Pennsylvania. He also published, in 1850, *A Reply to an Article in Forbes's Psychological Journal* (London) *on Diseases of the Mind.* He edited eleven of the thirteen volumes of the Philadelphia *Journal of Prison Discipline*, and contributed to the other two volumes; issued several pamphlets on. the same subject; and wrote for the *Princeton Review*, *the New-Englander*, and other periodicals. In July, 1849, he was elected president of Girard College in Philadelphia, but declined the appointment. Packard was a man of untiring zeal and 'energy, estimable in all the relations of life, and in the highest sense of the phrase a national benefactor. Among the most important of his publications, all of which lack his own name, are, *The Union Bible Dictionary* (Phila. 1837): — *The Teacher Taught* (1839), reprinted in London under the title of *The Sunday-School Teacher's Handbook*: — *An Inquiry into the Alleged Tendency of the Separation of Convicts one from the other to Produce Disease and Derangement, by a Citizen of Pennsylvania* (1849): — *The Teacher Teaching* (1861): — *The Rock* (1861; Lond. 1862): — *Life of Robert Owen* (Phila. 1866): — *The Daily Public School of the United States* (1866), a vigorous protest against the inefficiency of the system. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Drake, *Dict. of Amer. Biog.* s.v.; Index to the *Princeton Review, vol.* 2, s.v.

Packard, Hezekial. D.D.,

a Unitarian minister, was born at North Bridgewater, Mass., in 1761. He graduated at Harvard College in 1787; was minister at Chelmsford, Mass., from 1793 to 1802; at Wiscasset Me., from 1802 to 1830; and at Middlesex Village, Mass., from 1830 to 1836. He died in 1849. He published single *Sermons*, etc. (1795-1816). See Sprague, *Annals, Unitarian*, 8:281; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Packard, Theophilus

D.D. a Congregational minister, was born March 4, 1769, at North Bridgewater, Mass. He graduated at Dartmouth College in 1796, and was ordained pastor in. Shelburne, Mass., Feb., 20, 1799, where he remained until his death, which occurred Sept. 17, 1855. He published *Sermons* in 1806, 1808; 1813, and 1815; and in 1820 the *Life and Death of* (his son) *Isaac T. Packard.;* See Sprague, *Annals*, 2. 408; Allibone, *Dict. of Brit. and Amer. Authors,* s.v.

Packer, David, M.D.,

a minister of the Methodist Episcopal Church, was born in Newark, Vt., Feb. 20, 1808; was converted in Burke in 1823; received an exhorter's license in 1832; and began preaching in the Vermont Conference in 1839, where he remained until 1864. His health failing, he attended a course of medical lectures in Philadelphia in 1865, where he graduated as M.D. In 1866 Packer took a superannuated relation in his conference, and entered upon the practice of his newly acquired profession at Lowell, Mass.; but he was prostrated by sickness in 1867, and removed to Chelsea, hoping the change of climate might improve his health. A shock of apoplexy in 1873, however, and another in 1874, left him a physical wreck; and, after a year's residence in Minnesota he died in Chelsea, Mass., Dec. 1, 1875. He was successful both as a minister and a physician.

Pa'dan

(Heb. *Paddan'*, ˆDP¦ *field;* Sept.,.in full, Μεσοποταμία τῆς Συραίς; *Viulg. Mesopotamia*) occurs in (01407)Genesis 48:7, for PADAN-ARAMI.

Pa'dan-A'ram

(Heb. *Paddan 'Aram'*, µrÞAˆDP; the *field* [or flat country] *of Syria,* i.e. Mesopotamiaonly in Genesis; Sept. ἡ Μεσοποταμία Συρίας, (01250)Genesis 25:20; 28:6, 7; 33:18; ἡ M. (01202)Genesis 28:2, 5; 31:18; M. τῆς Συρ. (01309)Genesis 35:9, 26; 46:15; Alex. ἡ M. (01250)Genesis 25:20; 28:5, 7; 31:18; ἡ M. Συρ. (01202)Genesis 28:2; 33:18, Vulg. *Mesopotamia* (01250)Genesis 25:20; 31:18; *M. Syrice,* (01202)Genesis 28:2, 5, 6; 33:18; 35:9, 26; 46:15; *Syria,* (01265)Genesis 26:15); once called Padan simply ((01407)Genesis 48:7); the tableland of Aram,'' a name by which the Hebrews designated the tract of country which they otherwise called ARAM-NAHARAIM, "Aram of the two

rivers," the Greek MESOPOTAMIA (<012410>Genesis 24:10), and "the field (A.V. country) of Aram" (<281212>Hosea 12:12). The term was perhaps more especially applied to that portion which bordered on the Euphrates, to distinguish it from the mountainous districts in the north and north-east of Mesopotamia. Rashi's note on <012520>Genesis 25:20 is curious: "Because there were two Arams, Aram-naharaim and Aram Zobah, he (the writer) calls it Paddan-Aram; the expression 'yoke of oxen' is in the Targums ˆyrwoT ˆDip, *paddan torin;* and some interpret Paddan-Aram as 'field of Aram,' because in the language of the Ishmaelites they call a field *paddan."* In Syr. *pidono* is used for a "plain" or "field;" and both this and the Arabic word are probably from the Arab root *fadda,* "to plough," which seems akin *tofid in fidit,* from *findere.* If this etymology be true, *Paddan-Aram* is the arable land of Syria: "either an upland vale in the hills, or a fertile district immediately at their feet" (Stanley, *Sin. and Pal.* p. 129, note). *Paddan,* the ploughed land, would thus correspond with the Lat. *arvum,* and is analogous to Eng. field, the *felled* land, from which the trees have been cleared. *SEE ARAM*.

Padan-Aram plays an important part in the early history of the Hebrews. The family of their founder had settled there, and were long looked upon as the aristocracy of the race, with whom alone the legitimate descendants of Abraham might intermarry, and. thus preserve the purity of their blood. Thither Abraham sent his faithful steward (<012410>Genesis 24:10), after the news had reached him in his southern home at Beersheba that children had been born to his brother Nahor. From this family alone, the offspring of Nahor and Micah, Abraham's brother and niece, could a wife be sought, for Isaac, the heir of promise (<012520>Genesis 25:20), and Jacob the inheritor of his blessing (Genesis 28). *SEE MESOPOTAMIA*.

Paddle

(dtey;, *yathed'* a *pin* [as often rendered], especially a *tent-pin,* <070421>Judges 4:21; Sept. πάσσαλος; *Vulg. passillus*), the implement required by the Mosaic law to be carried by Jews for the purpose of covering their ordure with earth (<052313>Deuteronomy 23:13), evidently a common stake or peg of wood, sufficient to scratch the ground with.

Paddock, Benjamin Green

a pioneer preacher of the Methodist Episcopal Church, is noted for his valuable Christian labors in the territory now known as the Wyoming Conference, and covering those portions of the great states of Pennsylvania and New York situated near the much celebrated valley of the Woming. He was born in Bennington, Vt., Jan. 24, 1789. His mother is still remembered as a woman of deep piety. For eighty-five years she lived a holy life. An abiding moral influence was thus exerted upon the domestic circle, and Benjamin was one of the first of a numerous household to give his heart to God. At the age of sixteen he was converted under the Rev. Benjamin Bidlack, and joined the Methodist Church. He entered the itinerant ranks in 1810, when his name. first appears upon the Minutes of Conference. He had labored the preceding year on Westmoreland Circuit under the Rev. James Kelsev. Paddock's work was chiefly in the Wyoming valley and its adjacent mountain region. He had a voice of uncommon sweetness and power, and the effect with which he sang for Jesus is still remembered in that section. Later he was stationed at the important charges of Utica, Canandaigua, and Auburn, and also filled the office of presiding elder for many years. In 1843 he was superannuated, and he never after resumed the active work of the ministry. He took up his residence first at Clinton, where he educated his children at college, and later he lived at Rome, New York. His long life of usefulness closed at last at Metuchen, N.J., Oct. 7, 1872, whither he had gone to enjoy the attentions of his children residing there. His dying hour was most tranquil and joyous. His salutation to his brother, the Rev. Z. Paddock, who reached him the evening previous to his death, while it was characteristic, was most exultant. His last words were, "Farewell; Halleluia, all is well!" Like most of the pioneer preachers of Methodism, Mr. Paddock's early educational advantages had been meagre, and he was dependent upon his own industry for the culture he secured. He studied much and wrote some, but he never became pre-eminent among his fellows for commanding intellect, to judge from his productions as published in the *Memoir* cited below. "He was a man of magnificent heart. He judged things from the emotions, and to him the *good* was the test of the *true"* (Dr. Whedon, in *Meth. Qu. Rev.* April, 1875, p. 348). See the Rev. Z. Paddock, *Memoir of the Rev. B. G. Paddock* (New York, 1875, 12mo); *Min. of Annual Conferences*, 1874, p. 52.

Paddock, James H.

a minister of the Methodist Episcopal Church, was born in Sussex Co., N.J., Aug. 28, 1839. We are unable to gather any authentic information concerning his early life. In 1859 he experienced religion, and joined the Methodist Protestant Church. His conversion was remarkable. He immediately began to exhort sinners to repentance; and success attended his efforts, attracting. the attention of the Church. He was soon licensed to preach, and entered the travelling connection of that Church. He labored on Albany, Canaan, Sterling, and Auburn circuits, serving each charge with acceptability. In 1872 he joined the Wyoming Annual Conference of the Methodist Episcopal Church, and was stationed at Stoddardsville, a laborious circuit full of care. But he did his work well. In 1873 he was stationed at Newport, but he did not live to see the end of his conference year. He died March 30, 1874, from the effect of an accidental pistol-shot. J. H. Paddock was a kind, companionable, and good Christian minister. See *Minutes of Annual Conferences;* 1874.

Paderborn

a German city, the seat of several important ecclesiastical councils, and till 1803 ranking as a free imperial bishopric, owes its foundation to Charlemagne, who nominated the first bishop in 795. During the Middle Ages it was one of the most flourishing of the Hanseatic cities, while it was also numbered among the free imperial, cities. In 1604 it was forcibly deprived by the prince-bishop, Theodor of Furstenberg, of many of the special rights and prerogatives which it had enjoyed since its foundation, and was compelled to acknowledge the Roman Catholic as the predominant Church, in the place of Protestantism, which had been established during the time of Luther. The last prince-bishop was Francis Egon, of Furstenberg, 1789-1803. At that time Paderborn was, in accordance with a decree of the imperial commissioners, attached as a hereditary principality to Prussia, which had taken forcible possession of the territory; and, after being for a time incorporated in the kingdom of Westphalia, it was restored to Prussia in 1813, and is now the chief town of a district in the Prussian province of Westphalia. It is situated in 51° 43’ N. lat., and 8° 45’ E. long., in a pleasant and fruitful district, is built at the source of the Pader, which bursts forth from below the. cathedral with sufficient force to drive mills within twenty paces of its point of exit, and has a population of 11,279. The city has narrow, dark, old-fashioned

streets, presenting no special attractions, although it has some interesting buildings, as, for instance, the fine old cathedral, completed in 1143, with its two magnificent fagades, and containing the silver coffin in which are deposited the remains of St. Liborins. It continues to be the seat of a Roman bishop and chapter. There are as yet but few Protestants in Paderborn. The Gustavus Adolphus Society has established and aids several Protestant societies.

The most important of the councils held at Paderborn was that of A.D. 777, called under the government of Charlemagne to confirm the newly baptized Saxons in the faith. It was ordered by the emperor, who aimed at a centralization of power in his vast possessions, that all should take an oath to abide forever in the Christian faith; and they that refused to do so were punished with the loss of all their property. See *Labbe, Concil.* 6:1823; Hefele Conciliengesch. iii, 580, 583, 593; Milman, *Hist. Latin Christianity,* ii, 479; Giefers, *Die Anfange des Bisthums Paderborn* (1860); Bessen, *Gesch. des Bisthums Paderborn* (1820, 2 vols. 8vo).

Pa'don

(Heb. *Padon',* ˆwdP; *deliverance;* Sept. Φαδών), head of one of the families of Nethinim who returned from Babylon (Ezra 2:44; Nehemiah 7:47). B.C. ante 520.

Padova, (Maestro), Angelo

an Italian painter who flourished at Padua about 1489, and painted in the refectory of the monastery of Santa Giustina a picture of *The Crucifixion,* which Lanzi says is designed in a grand style, and executed with great spirit. He was a close imitator of the style of Andrea Mantegna.

Padova, Girolamo da,

called also *Girolamo dal Santo,* an Italian painter, was born at Padua in 1480, and died about 1550. He was celebrated in his day for his small pictures of historical subjects, which he decorated with bas-relief sarcophagi and other antique ornaments, with inscriptions copied for the most part from the Paduan marbles. On the death of Bernardo Parentino, in the year 1531, Padova was commissioned to continue the admirable works executed by that master in a cloister in the monastery of Santa Giustina. In these Lanzi says Padova showed himself greatly inferior to Parentino in

design and expression; but Lanzi commends Padova's elegant accessories, designed from the antique.

Padovanino, Francesco

an Italian painter, was born at Padua in the year 1552. It is not known with whom he studied, but he painted history with considerable reputation. He possessed inventive genius, and was a correct and graceful designer. He painted some works for the churches, one of the best of which is a picture in the church of La: Madonna del Carmine at Venice, representing a saint interceding for two criminals condemned to death. He excelled in portraits, which were admired for their truth, dignity, and excellent coloring. He died in 1617.

Padovano, Antonio And Giovanni

two old painters, probably brothers, to whom Morelli attributes the works in the church of S. Giovanni Battista (see the next article). In his *Notizia,* Morelli says that formerly there was the following inscription on one of the gates, "Opus Johannis et Antonii de Padua;" for which reason Morelli conjectures that they were the painters of the whole building.

Padovano, Giusto

an old Italian painter who lived at Padua, was a native of Florence. His real name was *Giusto Menabuoi;* but he was called *Padovano* from having been eventually a citizen of Padua, where he chiefly resided, and died in 1397 at an advanced age. Vasari says Padovano was a disciple of Giotto, and attributes to him the very extensive works which adorn the church of S. Giovanni Battista in that city. In the picture over the altar are represented various histories of St. John the Baptist; on the walls various scriptural events and mysteries of the Apocalypse; and in the cupola is a choir of angels, where we behold, as in a grand consistory, the Blessed, seated upon the ground, arrayed in various garments. Lanzi says the composition of these works is very simple, but they are executed with a remarkable degree of diligence and felicity.

Padua

is the name of an Italian province formerly in Austrian Italy, *SEE ITALY*, and of the capital of that province. This city is noted in ecclesiastical history as the seat of several Church councils, of which the most important

was held there in the spring of 1350 by cardinal Guy d'Auvergne, legate of pope Clement IV, and which intended to effect the reformation of morals and the general purifying of the Church. Padua, it may be stated here also, is noted as the seat of one of the oldest universities in Europe. It was celebrated as early as 1221. It now supports forty-six professorships, and is attended by about 2000 students. A pretty full account of the ecclesiastical history of Padua the reader will find in Wetzer u. Welte, *Kirchen-Lexikon,* 12:916-920. For the councils, see Labbe, *Conc.* 11:1918.

Pae Atua

is the name of a general exhibition of the gods among the South Sea Islanders.

Paean

(Παιάν) is the name in the Homeric mythology of the physician of the Olympic gods. It was also applied as a surname to *Asclepius,* the god of healing.

Paean

(παιᾰ́ν), a hymn anciently sung in honor of Apollo, who is therefore sometimes also called Paean. The hymn was of a mirthful, festive character, sung by several persons under a skilful leader as they marched in procession. It was used either to propitiate the favor of the god or to praise him for a victory or deliverance obtained. It was sung at the *Pyacinthia,* and in the temple of the Pythian Apollo. Paeans were usually sung among the ancient Greeks, both at the commencement and close of a battle, the first being addressed to Ares, and the last to Apollo. In latter times other gods were also propitiated by the singing of paeans in their honor, and at a still later period even mortals were thus honored. The practice prevailed from a remote antiquity of singing peans at the close of a feast, when it was customary to pour out libations in honor of the gods.

Paedagogics

(Gr. παιδαγωγικά, from παῖς, παιδός, *a boy,* and ἄγειν, *to lead, guide;* ἀγωγός, *leading*) is a technical term for the scientific presentation of educational principles, as distinguished from education itself — the latter signifying the application of means by which the mature mind seeks to develop in the immature the formation of an independent character.

Pmedagogics, or as it is generally Anglicized *Pedagogics,* is therefore related to education as *theory* is to *practice.* As a science it is, from its very nature, related to philosophy and theology, and we therefore make room here for a brief consideration of it.

Philosophy must rest upon a scientific apprehension of the nature of social life, with its permanent laws and its ideals, and also of the means to be employed that the laws may be fulfilled and the ideals realized — in other words, philosophy must be based on *ethics.* It follows from this that the most important prerequisite for philosophy is *psychology,* the science that is specially concerned with the laws of man's spiritual nature; neither philosophy nor psychology may, however, justly disregard the results obtained by scientific inquiry in the department of man's physical nature. The relation of pedagogics to *theology* rests on the principle that the highest object to be sought in all training of youth is correct moral or, better, religious guidance; for education is not merely the imparting of knowledge and of facility in its use, but, before and above all else, it is the development of conscience — the moral consciousness — and of the sense of responsibility. Now all morality has its ultimate ground in the relation sustained by man to God. Even philosophers, like the sceptic Lotze (comp. Ueberweg, *Hist. of Philos.* 2, 312-321), concede that the moral life will never find a surer platform nor a superior inspiration than is afforded by the principle of love to God. As this is the very cardinal principle of Christianity, pedagogics must be regarded as entering into vital relations with theological ethics; while catechetical instruction in religion, which constitutes an element of popular education among Christian nations generally, brings it into external connection with practical theology also. Pedagogics, however, is not by any means a mere branch of theological instruction, but rather an independent science, which employs those referred to simply as helps, and, in general, derives its matter from the results obtained in every branch of knowledge.

In pedagogical method, all systems of education admit of substantially the same division into a *theoretical* part, which treats of the principles of intellectual and moral training, and a *practical,* which discusses the application of such principles to particular objects. If the history of pedagogics be included, Stoy's division into philosophical, historical, and practical pedagogics may be adopted. The science must, at any rate, first present a history of pedagogics, then lay down its own principles of

training, and, finally, show what character the education is to assume in the particular departments of life.

1. *The History of Education* (see Waitz, *Anthropologie der Naturvolker* [Leipsic, 1859], vol. i). Education, in any proper sense; does not exist among savages. Their life is wholly sensual, and the training they receive accordingly develops only the senses to trustworthiness and keenness, and that merely for the purpose of self-preservation. With nations that have begun to rise above the merely natural state, it consists simply in transmitting what physical skill and intellectual attainments the family or tribe may possess. Among such peoples we may class the negro tribes of Africa, the tribes of South America, and, of the historical peoples, such semi-barbarous nations as the Huns, Mongols, etc. Education in the higher sense is found only among *civilized* nations, the oldest of which, as is well known, belong to Asia. These manifest in their methods of education the same extraordinary diversities that distinguish the Asiatic nations generally from each other. When our acquaintance with the *Chinese* begins. their condition is the result of a national development that has progressed through many centuries, and whose internal character is but little known. The absolutism of the state is reflected in the educational system also. Its ideal is the inculcation of reverence for parents and superior authority, and the rod affords the only inducement for application to study for old or young. The Chinese therefore always remain in a state of childhood, despite their continual study and examinations, or, rather, even because of them; and their progress consists merely in their becoming full-grown children (comp. Ed. Biot, *Essai sur l'histoire de l'instruction publique, en Chine,* etc. [Paris, 1845]; Carriere, *Die Affiinge d. Clltur, u. das oriental. Alterthum* [Leipsic, 1863]). In *India* a different system prevails, which is connected with the system of religion, but in a manner quite unlike that which unites education and the wholly external idolatry of the Chinese world. Brahminism and the caste system have a determining influence. The people are educated into submission to the superior or Brahminic caste, as being the highest revelation of the deity unto be lost in which is the religious ideal of Brahminism. The method of instruction is mild; the symbolic language of legends, traditions, and fables affords the means by which a pious abnegation of self towards Brahma and ultimate dissolution in the deity are inculcated. Women are considered incapable of culture, as in China (comp. Lassen, *Indische Alterthumskunde* [Bonn, 1847-57]; Dursch, *Die alteste praktische Padadogoik d. heidnischen Alterthums.* etc.

[Tiibingen, 1853]. On the educational ideas of Japan, so very much akin to China, until the reforms of our day by virtue of the American influence on the Japanese, see Johnson's *Cyclop.* 1, 1485 sq.). In ancient *Persia* the life of the individual was conditioned by the omnipotence of the state; hence self-assertion and selfdevelopment for the service of the despot, the representative of the state, rather than the annihilation of self and its dissolution in the deity, were the objects sought. Public instruction was therefore in harmony with the pedagogical idea. Women occupied a higher place than in India and China, and received some training in their homes. The Zend-Avesta contains regulations for the training of the priesthood only (comp. Spiegel, *Avesta, die heil. Schriften d. Parsen* [Leipsic, 1852-1859]; also Herodotus, i, 132-140; Plato, *De Legg.* 3, 694; *Alcib.* 1, 121; Xenophon, *Anab.* 1, 9, 3; *Cyropedia;* Strabo, 15:733). Among the later Persians the luxuriousness and weakness of the, nation, as a whole, brought with them a corresponding degeneracy in its education.

We lack definite information with regard to the systems of education among the *Shemitic nations of Hither Asia;* but the overpowering and almost fiendish influence of their cruel and licentious systems of nature-worship (Baal, Moloch, Astarte, etc.) prevented most of them from 'attaining' to a superior social culture. Certain departments of learning were taught, however, as drawing, arithmetic, and astrology, among the Assyrians, Babylonians, and Syrians; and an estimate of the culture of the Phoenicians may be formed from their commercial character. In *Egypt* all learning and culture was in the hands of the priests, who. maintained schools for the sacerdotal class, to which no: others were admitted, with the exception of such persons from the warrior-class as were heirs to the throne. The common people were educated merely to be expert and extremely exact in the arts of which the caste to which they belonged made use in the prosecution of its particular calling. That the moral element was not overlooked, however, appears from the tribunal for the dead, *SEE EGYPT*, § 12: *SEE OSIRIS*, and from the belief in a purifying transmigration of souls, *SEE METEMPSYCHOSIS*, i.e. a belief in an unending individual life in a sensible form. In later times, when the influence of Greece became powerful in Egypt, education was more generally diffused, and more method was applied to its promotion. Musical culture and a preference for exact studies then prevailed. The earnestness of former times, however, gave way to frivolity (comp. Diod. 1, 80; Herod. 2, 79, 166; Plato, *De Legg.* 656 sq.; Bunsen, *Aegypten's Stelle in d.*

Weltgeshichte [Gotha, 1845-56]). In the *Hebrew* character the religious tendency was especially prominent, and the Hebrew nation was chiefly important as being the people of God. The system of education in vogue aimed, in strict harmony with this idea, to secure the energetic assertion of a nationality whose essence consisted in the principle of faithfulness to the covenant of God. Education was, in short, a corollary of religion, and the teaching was therefore wholly religious, and involved instruction in the law, the customs, and the symbolical observances of the nation, as well as the narration of its history, in illustration of these subjects. This training was committed to the family;' but from the age of twelve years the Jew was admitted to the synagogue, in order to his further advancement, by listening to the reading of the sacred books and their explanation, and by sharing in the religious conversation of the congregation. Women are mentioned as holding public positions among the Jews (Deborah), and as being more respected than was usual among Eastern nations; but the Old Testament contains no trace of special provisions made for the education of females. Of course the Hebrews were a universally educated people, or the parent could not have conducted the intellectual training of his child. Besides, we learn from the sacred Scriptures that they were able to *read* and *write,* and had quite a knowledge of astronomy, and consequently of mathematics. Theological schools came into being after the Babylonian captivity (the so called *schools of the prophets* [q.v.], which flourished in earlier times, are outside of the field covered by the history of general education). Talmudic Judaism provided an organized system of schools for the rabbins. From these were developed real schools of learning, and facilities of a remarkable pedagogical order were afforded by them for the different so-called learned professions, *SEE SURA*, *SEE PUMBUDITA*, etc. During the Middle Ages such Jewish schools flourished prominently in Spain and France, until the general persecutions inaugurated against them made their maintenance any longer an impossibility. In modern times the culture of the Jews partakes more and more of the character of that which prevails among the civilized nations among whom they live (comp. Worman, *Hebrews, their Education in Ancient and Modern Times,* in Kidder and Schem's *Cyclop. of Education;* Palmer, *Die Paiidagogik des A.T.,* 2 Schnidt's *Encykl. d. gesammt. Erziehungs- u. Untterrichtswesens* [Gotha, 1866]; id. *Gesch. der Pidcgogikl,* vol. i; Weber and Holtzmann, *Gesch. d. Volkes Israel* [Leips. 1867], 2, 156 sq.). *SEE EDUCATION* (HEBREW).

The influence of *Western nations* upon the progress of civilization is of a more recent date, that of the *Greeks* being first. They held, on the one hand, the conviction that the individual is of no importance in himself, but only as a member of the state; but, on the other hand, they manifested an active spirit that refused to be controlled by nature, seeking rather to subdue it and reduce it to harmony. These characteristics gave shape to education among them, first in the course of practical experiment during many ages, and afterwards as a subject of legislation and philosophy. The political tendency referred to predominated in the systems of the Doric tribes, while the broader recognition of manhood was the leading principle among the lonians. The result was that popular education was more generally diffused among the former; while among the latter (at Athens) it was rather the privilege of the superior class. Slaves, however, were everywhere excluded from the privileges of learning. The Doric system sought to cultivate a manly, independent spirit, that should yet devote itself to the interests of the state. The means employed were gymnastics and music, and, at a later period, reading and writing. Youthful females likewise made use of these, for the cultivation of firmness and love of country. This spirit, ennobled and strengthened by philosophy, appears likewise in the school of Pythagoras, B.C. 569-470. He founded institutions for the purpose of promoting the health and purity of both body and soul. [For his philosophy, *SEE PYTHAGORAS*.] The Ionian system, which made no provision whatever for the education of females, sought to attain καλοκαγαθία, 'the beautiful and the good.' The home and public training were complementary of each other; but the influence of the former was not, as a general thing, beneficial, owing to the authority exercised by the nurses and house-slaves (παιδαγωγοί). The public gymnasia taught reading, penmanship, grammar, arithmetic, music, and gymnastics, to which the use of weapons was afterwards added. The scepticism of the Stoics, and the exalted ideals of social culture entertained by Plato and Aristotle, do not seem to have exercised any important influence over the education of the people generally — which is true of all the various systems of philosophy. The influence of Plato's zealous opposition to the godlessness and licentiousness of the popular religion of the Greeks, however. was felt in the gradual undermining of the latter. Down to the time of Plato the real instructor of the Greeks was Homer; from that period his works were subjected to the process of allegorical interpretation (comp. Hochheimer, *System d. griech. Erziehung* [Gott. 1785-1788]; Gross, *Die Erziehungswissensch. nach d. Grundsitzen d. Gr. u. Romer* [Ansbach,

1808]; Jacobs, *Erz. d. Hellenen zur Sittlichkeit;* Jager, *Die Gymnastik d. Fellenen,* etc. [Esslingen, 1850]; Krause, *Gesch. d. Erz. u. d. Unterrichts bei d. Griechen, Etruskern u. Romern* [Halle, 1851]; Kirkpatrick, *The University* [Lond. 1857, 12mol, p. 93-241; Ohler. *Lectures on Education* [ibid. 1874, 12mo], p. 4-30). Among the *ancient Romans* the object of religious and social training, if considered apart from the elements introduced by the Sabine and Etruscan influence, was to fit the people for citizenship. Both domestic and public instruction were employed for this end. Seminaries were provided, though not in considerable number before the period when Grecian culture began to assert its claims; while in the family the influential pedagogues came gradually to occupy the place of the parent. Reading, writing, and the memorizing of authors belonged to the course of study. Rhetorical practice was confined to the philosophical schools, and does not date farther back than the empire. Organized elementary schools became very numerous from that period; new facilities for instruction were added to those already in use; and the higher learning was extended, after the Alexandrian model, to embrace the circle of the *artes liberales-gram*mar, dialectics, rhetoric, geometry, arithmetic, astronomy, and music. In time a demand for practical schools, of jurisprudence made itself felt; and subsequently (from A.D. 425) the need of schools of medicine, philosophy, grammar, and rhetoric was recognised, giving rise to universities with faculties. Educational theorists were Portius Cato, M. T. Varro, Cicero, Seneca, Tacitus, Quintilian — the *professor eloquentice — Plutarch,* and also M. Aurelius (comp. Bernhardy, *Grundriss d. Riom. Literatu* [Halle, 1850]; Lange, *Rom. Alterth.* [Berlin, 1863]; Niemeyer, *Originalstellen der Griech. u. Rom. Classiker iib. d. Theorie d. Erziehung u. des Unterrichts* [Halle and Berlin, 1813]).

Christianity has a different ideal in education. Instead of giving a one-sided attention to the intellectual political, and national relations sustained by man, it seeks to cultivate a complete character, that shall be developed in every direction, and that receives its profoundest moral determination from the conscious relation sustained by man towards that God who is revealed in the New Testament. It must be admitted, however, that this ideal was only gradually apprehended by the Christian world. The family was naturally the only school, at first. The Greek Church was the first to provide catechetical schools, of which that at Alexandria from the middle of the 2d century became the most famous. The object of these schools was simply the preparation of adults for baptism, though philosophical

questions that had a bearing upon Christianity also received consideration. *SEE ALEXANDRIAN SCHOOLS*. The Greek schools of philosophy, however (first of all that at Athens, then also that at Alexandria and the academies of the Neo-Platonists), continued to be the chief centres of learning in early Christianity, until, in A.D. 529, Justinian closed the school at Athens. The Alexandrian school had succumbed to the fanaticism of the monks and the hierarchy a century before; and the migrations of the nations rendered a renewal impossible. The clergy, who became the sole depositaries of learning in the West, contented themselves. with merely guarding the treasures that had hitherto been acquired. The scientific impulse which took its rise from Mohammedanism led to the advance of culture, especially in Spain, where important contributions to learning were made by the Saracens and the Jews, more particularly in the field of the exact sciences, but also in natural philosophy and the philosophy of religion. (On the school at Cordova, after the 9th century, translations from Aristotle, etc., comp., among others, Erdmann, *Gesch. d. Philosophie,* 1, 307 sq.; Lewes, *Hist. of Philos.* vol. 1; *Christian Schools and Scholars to the Council of Trent* [Lond. 1867, 2 vols. 8vo], vol. 1.) The churches in Germany at the beginning of the Middle Ages, had only schools for the training of the clergy, with a practical and rather narrow aim. The most conspicuous seat of learning in the early Middle Ages was that of Bede and his followers, at York, dating from the 8th century; but it did not go beyond the purely traditional course of studies, whose sources and authorities were found in Augustine, Cassiodorus, Boethius, and Isidore of Seville, From this school came forth Alcuin (q.v.),one of the principal supporters of learning in the Carlovingian age, who deserves, at the same time, the highest credit for the reform of the cathedral and convent school system, which was carried through by Charlemagne. This reform had, of course, no intention of promoting popular education in the modern sense. Charlemagne, incited thereto by Alcuin, sought first of all to train a cultured clergy that should be able to teach every individual the *credo,* the *pater-noster,* and similar things, in the vernacular. The diocese of Orleans alone in those times had incipient schools for the people. A century later Raban Maurus (“primus preceptor Germanise”), the founder of the convent-school at Fulda. conceived the idea of educating the people generally, and in England Alfred the Great sought practically to realize the same end. The increased number of universities led, from the 12th century, to a decline of interest in the cathedral and convent schools; and as early as the time of Innocent III (1198-1216) they had become mere representatives

of the illiberal and hierarchical culture of the Church, which the papacy sought, but in vain, to favor at the expense of the more liberal and untrammelled tendencies of the universities. The latter, however, by the opening of the 14th century, experienced the effects of the general decay, which began with the opposition to the papacy of Avignon, and increased as the idea of the *state* was developed and the cities and commercial interests rose into importance, until, in the 15th century, it produced the overthrow of scholasticism. But a new spirit of inquiry, of independent thought and incipient criticism, that had escaped ecclesiastical control, was already at work, having appeared in connection with the revival of learning that began with Petrarch (1304-1374), and that had, by. the 15th century, aroused a general interest in the study of classical antiquity and of the ancient languages. *SEE RENAISSANCE*. The beginnings of popular education in the modern sense are to be credited to the "Brothers of the Common Life," who established schools in Holland and along the Rhine in the 15th century. They discarded scholasticism, and devoted their attention to the Scriptures, the study of the fathers (Augustine, St. Bernard, etc.), and the languages, not for the purpose of preparing for an office in the Church, but in order to instruct the people. The earliest representatives of exclusively humanistic. learning were trained in these schools, e.g. Agricola, Al. Hegius, and Spiegelberg. These were soon followed by other humanists, whose circles extended over all Germany (Busch, J. Wessel, Wesel, Conrad Celtes, Mutian, Rufus, etc.; compare Voigt, *Die Wiederherstellung der Wissenschaften* [1861]). Reuchlin and Erasmus were influential in promoting the study of languages, the former devoting himself more especially to the Hebrew, the latter to the Greek. Schools for such advanced studies were, however, established only in the larger and more favored towns; and the great majority of towns, as well as the entire open country, was without facilities for education, excepting those afforded by the discouraging labors of strolling scholars (comp. Raumer, *Gesch. d. Padagogik*, vol. 1. On education generally in the Middle Ages, consult Ruhkopf. *Gesch. d. Schul u. Erziehungswesens in Deutschland* [Bremen, 1794], vol. 1; Hahn, *Das Unterrichtswesen in Frankrseich* [Breslau, 1848]; and *Christian Schools and Scholars*, already referred to).

Luther, with his profound sense of what the people needed, was the first to raise the school for the people to the position of a national institution, and thereby to become the founder of the common-school system of Germany (comp. his excellent address to the German nobility in 1520. *Schrift an die*

Rathsherren aller Stidte Deutschl., etc. [1524]; and the art. *SEE PAROCHIAL SCHOOLS*. He demanded that the people should receive instruction, not only in the family, but also in the school; that the children of citizens should be compelled to attend the schools, and that the town-schools should give special attention to the study of Latin, while music and physical training should not be neglected. Melancthon and the other leading Reformers of the 16th century seconded his efforts. Bugenhagen, Brenz, Zwingli, and Calvin all gave attention to this work (comp. Schenk, *Joh. Calvin in seiner padagog. Wirksamkeit* [1864]). Many practical difficulties arose, of course, especially in North Germany, and only the mere beginnings of a school system could be realized. The dogmatic disputes of the 16th and the miseries of the 17th century followed, and prevented any further development (Schenkel, *Allgem. kirchl. Zeitschr.* [1863]). The superior schools were conducted in the humanistic spirit, the most important services in this direction being rendered in Strasburg by Joh. Sturm, who was the leading schoolman of his time. The schools of the Jesuits, which controlled the education of the 17th century, had only the appearance of scientific institutions, whose sole object was to bind thought to an authoritative formalism: by means of the Latin language, and at the same time to strengthen the Romish element (comp. Weicker, *D. Schulwesen d. Jesuiten nach d. Ordensgesetzen dar;qestellt* [Halle, 1863]). The empiricism which Bacon introduced into philosophy gradually asserted itself in the sphere of pedagogics also. Michael Montaigne (1533-1592) demanded first of all a knowledge of the world; W. Ratich, of Holstein (1571-1635), became a fanatical exponent of the Baconian ideas; and John Amos Comenius (1592-1671), bishop of the Bohemian Brethren, applied them in a more considerate and commendable way, among Roman Catholics, but little was done for education at this time. The only name we can mention is that of Carlo Borromeo (1538-1584), archbishop of Milan. Nor was anything of importance accomplished within that Church during the century that followed the peace of Westphalia. The reformatory efforts in this direction — by the Jansenists, the Port-Royalists, the Fathers of the Oratory, and Fenelon, who wrote, among other subjects of this nature, on the education of females were all directed against the Jesuits. A renewed interest in Germany for popular education was produced by the pietism of Spener and Aug. Herm. Francke (1663-1727), the latter of whom, especially, aimed. to develop the man into the Christian (comp. reports of the *Pedagogium, Latin School,* and *School for German Citizens* in the Orphan House at Halle). The Moravians are especially prominent as

pedagogical missionaries. The revolution in pedagogics, which had resulted in a direct contrast to all former, and especially all churchly, systems of education, is illustrated in the theories of Jean Jacques Rousseau (1712-1778). His principle of a “return to nature” involved, as the ideal to be sought in education, the complete unfolding of the natural man; and it suggested, as the means to this end, the isolation of the individual, his separation from a world that is ruined by culture (comp. his *Contrat Social; Emile*: *La Nouvelle Heloise;* also the biography by Venedey [Berlin, 1850] and by Morley [Lond. and N.Y., 1874, 2 vols. 8vo]). The first of the so-called *Realschulen* was founded at this time (1739) by Semler (q.v.) at Halle, and others rapidly followed. Their founders had been pupils of Francke, and the influence of these men saved the schools from Rousseau’s enthusiasm for the natural man. Basedow (1723-1790), however, was seized by it, and developed it into an external utilitarianism, which he sought to reduce to practice in the *Philanthropinum* at Dessau (1774). He held that the promotion of the physical well-being and the enlightening of the understanding are infallible means for developing children “into Europeans who shall be harmless, valuable to the community, and contented.” The institutions founded by Bahrdt served merely to caricature the utilitarian tendency; but the writings of Campe, Salzmann, and others show the real service Basedow rendered in: directing attention to the study of the physical sciences (geography; natural philosophy, etc.). The false prevalent cosmopolitanism, the inclination to give attention solely to immediate practical wants and the vapid philosophies, indicate clearly the faults of this realistic theory of pedagogics; but it must be credited with having exerted a vast influence over the education of the world.

The latest aera in the history of pedagogics begins at the opening of our own century with Pestalozzi (q.v.), who advocated the idea that the people should be educated on the method that is implanted in human nature, according to which education must begin with immediate study of the object, and proceed from this starting-point to the development of the various intellectual and physical powers. This is still the determining idea in modern education; but Pestalozzi himself, who, while filled with love for the people, was yet a thoroughly unpractical man, could only seek its realization, but not attain it. It was taken up by others, however, and applied to the work of education in, the most diversified forms. It finds

expression in the form of schools for the indigent, of institutions for the blind and deaf-mutes, of houses of refuge, of orphan asylums, etc.

The prevalent theories of education were, of course, not without influence upon the philosophical and ethical views of the great poets, and especially the philosophers. The influence of Kant, with his "categorical imperative" (the good is to be sought for its own sake), was especially powerful in the field of ethics. Fichte declared that the individual must be trained to become a useful member of society (for his views on public education, comp. his: *Reden a. d. deutsche Nation*); Schelling maintained (*Vorlesungen uber d. akadem. Studium*) that the great object sought in teaching should be to bring the individual into right relations to the human race and the divine law, so that the latter may be actualized in him; Hegel held that the moral character of the individual is to be developed by leading him to disregard the particular, and causing him to give attention and effort to the promotion of the general good (comp. Thaulow, *Hegels Ansichten iib. Erziehung u. Unterricht* [Kiel, 1854]); and Schleiermacher taught that the individuality of each person must be developed, that he may be fitted to fill his proper place, as a member of the whole, in the family, Church, and State (comp. Hagenbach, *Ch. Hist. of the* 18*th and* 19*th Centuries,* ii, 145 sq.; Hurst, *Hist. of Rationalism,* p. 184 sq.). An attempt to lay a *psychological* sub-basis for modern education has been made by Johann Friedrich Herbart (each soul a monad and unchangeable; the educator merely changes its conditions), and by Zeller, Waltz, and Stoy, who teach the analogous doctrine that each pupil is to be regarded simply as an individual. Friedr. W. Beneke (*Erziehungs u. Unterrichtslehre* [Berl. 1835-36, 2 vols. 8vo; 2d ed. 1842]), conceiving of psychology as a natural science, seeks to frame a methodology of the physical sensations, upon which to ground a system of education. Niemeyer, and especially Diesterweg, have also rendered meritorious service in this department. The latter has now many adherents, and they regard as the aim (*Ziel*) of pedagogics, development of man for self-activity in the interests of the true, the good, and the beautiful.

In England there are several prominent thinkers of our century who have earnestly labored to propagate ideas akin to the German. Oftentimes they have risen to a nobler ambition, and have striven for a union of the Church and the School, recognising the impossibility of training the head without the heart, and yet appreciating the unfitness of the secular teacher for the cultivation of man's emotional nature. Lord Brougham and Dr. Matthew

Arnold were especially active in causing the English people to take hold of this idea, and they succeeded so well that it became the common language of all those who deemed that the frame and temper of society needed an extensive renovation, and that this renovation must begin with the young. The presumptuous turn of mind, the reliance on intellectual ability, supposed to result from instruction addressing itself to the intellect alone, were to be corrected by a strong diversion in favor of a more subjective course of study. The student was to be imbued with principles and tastes rather than positive acquirements. The main object of the instructor was to be the formation of moral character by habit, not the imparting of what is commonly called learning. Nay, much was to be unlearned — much rubbish taken down before men could begin afresh on the old foundations — much of the sciolism of recent centuries removed; natural science and literary acquirement were to be brought down from that undue exaltation to which they had been raised in modern times by generations wanting in the habits of reverence and earnestness of feeling Catholic (i.e. Protestant, of course) theology and moral philosophy, "in accordance with catholic doctrine, were to be the main foundation of the improved education of these newer days; science and literature were not, indeed, to be neglected, but to be cultivated in subordination only to these great architectonic sciences, and discarded wherever they could not be forced into subjection. Thus anew generation was to be trained in which inferiority in respect to mere objective knowledge, if such should really ensue, was to be far more than compensated by the higher cultivation of the immortal part, the nobler discipline of piety and obedience. Such aspirations may be traced in most of the many writings on the university system which the crisis near the beginning of the second quarter of this century (about 1833) brought out; while those who are acquainted with the practical details of the subject know full well how deep a picture has been introduced into the actual studies and habits of both universities, but especially of that of Oxford, by the prevalence of views such as these, expressed by energetic men, in language at once startling and attractive.

In the United States, men of intellectual ability have worked for the general diffusion of knowledge through a common-school system, but there has never been any pronounced effort for the training of the young-religiously. Indeed, in our day the cry is for mental development independent of spiritual care; and while in rationalistic Germany there is provision for the religious training of every youth up to the highest class in the gymnasia,

where the pupils are often over twenty years of age, in this country there is no public provision for the moral or religious training of the child. Diesterweg's notion (see above) is gradually coming to prevail. In our higher schools, i.e. the colleges and seminaries, in so far as they are under denominational control, ample provision for religious training now exists; but should the state-college idea continue to grow in favor, the time may come when the Sabbath-school will afford the only opportunity for the religious training of coming American generations. True, chancellor Kent (*Commentaries*, 2, 187 sq.) has laid down the maxim that under our form of government the parent should be held responsible for the moral training of the child; but the chancellor ignored the fact that we are largely *a floating* population, constantly amalgamating with different races of different educational grades and various religious notions, and that in a republic which acknowledges the Christian civilization as its guide and base. the state should so educate the coming citizen that he' may rot only be able to interpret the law and have a head to understand, but a heart to cherish and observe it.

2. The second part of pedagogical science relates to the development of a *system* of education, on the basis of the foregoing history. Its first duty would be, perhaps, to describe the *end* sought, which must be the cultivation of the ethical principle, after which attention must be given to the *subject* who is to be trained — the pupil; and, finally, it must indicate the *means* by which the desired end may be attained. Without entering on the details of modern systems of pedagogics, it may be said, that the result of all recent discussions has been to demonstrate that the general training in schools should not aim at a direct preparation for practical life, but, in its intellectual aspects, should rather seek to lay a broad foundation of general culture upon which may afterwards be based the training required for any particular calling in life; and, further, that the grand object should be the harmonious development of the whole man, particularly in point of character and manly independence, This conclusion demonstrates that the victory of the opponents of all religious instruction in secular school can only be secured at the expense of morality and general culture.

3. The third part of this science has to deal with the relations of education to the constitution of society — in other words, it must treat of the organization of education and its relation to the other organizations of the country, both secular and ecclesiastical. It would lead us beyond the scope of this work to enter into the details of this branch of the subject. The

outline of the discussion, however, is suggested by the above historical review, and many points will be found touched upon in various appropriate articles elsewhere given.

Literature. — On the history of education we mention, besides the works already referred to, Mangelsdorf, *Fers. einer Darstell. dessen was seit Jahrhunderten in Betreff d. Erziehunqgswesens gesagt u. gethan worden ist* (Leipsic, 1779); *Werhof, Polyhistor* (Lubeck, 1732); Schwarz,. *Gesch. d. Erz. n. ihrenz Zusammenhange unter d. Volkern, von alien Zeiten bis anzf d. neueste* (Leips. 1813, 1829). the first attempt at a complete review of the entire subject; Niemeyer, *Ueberblick d. all. Gesch. d. Erz.* (Halle, 1824, 2d ed.); Pustkuchen-Glanzow, *Kurzgefasste Gesch. d. Padagogik* (Rinteln, 1830); Cramer, *Gesch. d. Erz. u.d. Unterrichts* (Elberfeld, 1832, 1838); V. Raumer, *Gesch. d. Paddgogik* (Stuttgard, 1861, 4 vols.); Anhalt, *Gesch. d. Erziehungswesens,* etc. (Jena, 1846); Wohlfahrt, *Gesch. d. gessammten Erz. u. Unterrichtswesens* (Quedlinburg and Leipsic 1853, 1855); Schmidt, *Gesch. d. Pidagogik* (2d ed. Kothen, 1868-70, 4 vols. 8vo); Palmer, — *Evangelische Padagogik* (4th ed. Stuttg. 1869, 8vo); Baur, *Grundziige d. Erziehunngslehre* (2d ed. Giessen, 1849); Stoy, *Encykl. Methodologie, u. Literatur d. Padagogik* (Leips. 1861); Schmidt, *Encykl. d. gesammt. Erziehunsqswesens,* etc. (Gotha, 1859, etc., 5 vols. 8vo).

Paedobaptism

(from παῖς, παιδός, *a child,* and βαπτισμός, *baptism*) is applied to the baptism of children or infants in the Christian Church, or what is popularly termed *infant baptism.* Under the general subject of baptism, it is that part which relates especially to the *proper subjects of baptism. SEE BAPTISM*.

I. *Historical View of the Introduction and Prevalence of Infant Baptism.* — The early history of this, as of any other Christian rite, involves, naturally and necessarily, two things: — the *idea* expressed in the rite, and the *rite* itself. Each of these must be traced in its historical connection, since, a rite or ordinance is the outgrowth of some idea which it is intended to symbolize. In this instance, the rite is the application of water in a certain way to a child; the idea is a certain relation of children to the Church, namely, that the children of Christian parents, by virtue of their parentage, are brought into such a relation to the Church that they are regarded as in a certain sense within its membership, i.e. just as there is a

visible and invisible Church, *SEE CHURCH*, so there should be recognised a visible and invisible membership; the former being acquired by actual public admission after profession, the latter being acquired by virtue of the descent, and holding good only until the persons enjoying such a membership reach the age of independent action, when it becomes of non-effect unless supplemented by the *visible* connection. Those entitled to invisible membership are consequently recognised by the Church as fit candidates for baptism, and therefore the rite is administered by the Church when asked for. This historical view of the idea and the rite in the early Church will naturally be taken by two periods — the New Testament *or* apostolic period, and the period of the fathers.

1. *The Idea and the Rite in the New Testament.*

(a) The religion of the New Testament is historically, organically, and spiritually connected with the religion of the Old Testament, through the birth, the person, the position, the teaching, and the life and death of Christ. Christ was a Jew, "the son of David, the son of Abraham." He came "not to destroy the law or the prophets, but to fulfil." Many of the religious ideas which Christ proclaimed and fulfilled have their roots in the Old Testament. The idea which is necessarily involved in infant baptism is plainly a prominent one in the Old Testament, in this form, that the children of Jewish parents were members of the religious organization of the Jewish people. The whole people, as the seed of Abraham, were a divinely constituted religious organization. The nation felt itself to be a religious organization in covenant with God. This caused what we call Church and State to be one, making a theocracy, in which what corresponds to Church and to State with us actually existed, though in union. They were "a Church in the form of a nation." It is a historical fact that infant children of Jewish parents were regarded as members of this religious, national organization by virtue of their parentage. The conception of the family in the Old Testament brought children within the covenant which God made with Abraham and his family, and which was continued with all the families of his descendants through Isaac and Jacob, when they became a nation. As a sign of this covenant the children were circumcised.

This idea of the family, bearing so plainly in the Old Testament the mark of divine origin and approval, appears also in the New Testament, and, in the transitional fulfilment of the Old Testament in the religion of Christ, it passed into Christianity and the Christian Church also. It appears at first, of

course, because John the Baptist and Christ and his apostles were Jews, and were circumcised in accordance with the old Jewish idea and custom. In the very persons of Christ and his apostles themselves this idea was illustrated in their families, and as they grew up it would naturally become a part of the system of opinions which would be formed by their Jewish education. After the baptism of Jesus, and the descent of the Holy Spirit upon him, and after the day of Pentecost, when the apostles were under the full enlightenment of the Holy Ghost, we do not find this idea rejected explicitly as an unauthorized tradition of the elders, but implied in their actions and utterances, though it had been perverted. As evidence of this, Paedobaptist writers refer to the following incidents and utterances: In <40191>Matthew 19:1-15, the evangelist has brought together two incidents touching family relations in the kingdom of heaven, as Christ viewed them. One relates to husband and wife, the other to children. In Christ's blessing little children and saying, "Of such is the kingdom of heaven," the chief idea present, especially in Mark and Luke, is its illustration of the true Christian disposition. But, at the same time, in .the bringing of the children to him by the mothers, the chief idea on their part is that of some peculiar good coming to their children by persons of saintly character or of high ecclesiastical position putting their hands upon them and blessing them. So thought they of Jesus. In his act and in his words there is a response on his part to this belief of theirs, and in this response there is a recognition, strongly apparent in Matthew, of a peculiar position of children as such in the kingdom of heaven. Calvin well remarks, "Tam parvuli, quam eorum similes." It is a manifestation, on the part of those bringing them, of the long-prevalent idea of children as a part of the theocracy, and Christ recognises it in his kingdom of heaven. Its bearing upon infant baptism lies *chiefly* in the fact that in this symbolical action of Christ we have a recognition of a principle that is also the basis of baptism. Says Meyer, in his *Commentary* upon Matthew, "this blessing is a justification of infant baptism." The language of Jesus regarding Zaccheeus contains the same conception of the family as a whole participating in salvation through its head: "This day is salvation come to his house (οἴκῳ, "the family of this house," Meyer), forasmuch as he also is a son of Abraham." Similar also is his language in his directions to his disciples (<40102>Matthew 10:12-15): "And if the house be worthy, let your peace come upon it" (comp. Lange, ad loc.). This peculiar theocratic and religious relationship of children, or of posterity in general, if this be assumed as the true sense, suggests doubtless Peter's expression (<44239>Acts 2:39), For the promise is unto you and to your

children." Again he says, in rehearsing the words of the angel to Cornelius (<44114>Acts 11:14): "Who shall tell thee words whereby thou and all thy house shall be saved." In the same way Paul and Silas say to the jailer: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (<44131>Acts 16:31). Later than this, in the time of Paul's epistles, when the Church was more fully organized, most commentators are of opinion that this peculiar relationship of children to Christ and to the Church is contained in Paul's language in his epistles. Thus in <49601>Ephesians 6:1, when he says, "Children, obey your parents in the Lord," as Alford says, "he regards both parents and children as in the Lord" — that is, as being within the sphere of that peculiar fellowship with Christ which this so frequent phrase signifies. This at least is certainly implied, while most commentators think that the reference here is really to baptized children, and that the apostle regards them as belonging to the Church. So Braune and Riddle in Lange, Hofmann, Stier, Schaff, and others. Meyer rejects any reference to baptism, but considers the passage to contain this peculiar relationship of Christian parents and their children: "The children of Christians, even without baptism, were ἅγιοι (see <46714>1 Corinthians 7:14; <44165>Acts 16:15) through their vital fellowship with their Christian parents" (*Com. ib. Eph.*). In <46714>1 Corinthians 7:14, this idea is very plainly expressed. There Paul says that the children of parents of which only one is a believer are holy and not unclean-that is, they "are not outside of the theocratic fellowship and divine covenant; they do not belong to the unholy κόσμος" (Meyer). They are ἅγιοι, holy-that is, not subjectively sanctified, but consecrated, standing within the fellowship and covenant of the Christian body, just as children under the old Jewish religion were within the fellowship and covenant of the divinely constituted Jewish body. This results: from the union which exists by birth and in the family life between the children and their Christian parents. They are thus included in the fellowship of the Church in a certain real sense, and that without any personal holiness or faith on their part. The manner in which the apostle uses this in his argument shows that it was the established, universally acknowledged view among them at the time. It is, in fact, the conception *and* relation which existed under the Jewish economy continued in the New-Testament Church. While touching upon this passage, we may notice its value as evidence of the actual practice of infant baptism at the time. Meyer, Kling, and some other modern German writers find in it evidence more or less strong against such practice in the apostolic Church. It is said by Meyer that "if the baptism of children had been in existence, Paul would

not have argued as he did, because then the ἁγιότης of the children of believers would have had another ground" — that is, baptism itself, instead of their descent and fellowship in the family. But to this it is replied that it reverses the relation between the rite and the ἁγιότης, or holiness. The Jewish child was circumcised because he was holy, not to make him holy; and if children were baptized at the time, it was because they were holy, or consecrated by their birth in the believing *family,* not to make them holy; so that, even though children were baptized, their baptism would not be the ground of their holiness, and hence would not be used by Paul in his argument. It may, indeed, be justly said, as does Kling in Lange, that "had such a practice existed. it would be fair to presume that the apostle would have alluded to it here. That he did not affords some reason for concluding that the rite did not exist." But with a true view of the ground and purpose of the argument the reason for such a conclusion becomes much weaker than might otherwise appear. In further proof of the prevalence in the apostolic Church of the idea upon which infant baptism is based, it is evident from <442121>Acts 21:21, that Jewish Christians in Paul's time circumcised their children, and probably also for some time after him. Paul in all probability did not oppose it; and the charge brought against him of teaching that they ought not to circumcise their children was "certainly false" (Meyer).

It thus appears from the thought and language of the New Testament that the idea of the peculiar covenant relationship of children of believing parents, so prominent in the Old Testament from Abraham to Christ, passed into the conception of Christianity which Christ and the apostles have given us. The family was an organic unity; the family, as a family, through its head came into the religious organization of the Jews as they stood in covenant with God; the children were members of it at birth, and participators, according to their capacity as they grew up, in the blessings of the covenant which God had made with them. The theocracy of the Old Testament corresponds in its religious ideas and life, and in its organization and rites, with the Church of the New Testament. The Church of Christ is essentially the fulfilment and continuation of the theocracy of the Old Testament. They are one and the same Church. This connection, continuation, and fulfilment are expressed in the genealogies of the New Testament, in Christ's language, as in the Sermon on the Mount, and in Paul's writings, especially in the epistles to the Romans and Galatians, in which he insists on the fulfilment and continuance among believers in

Christ of the Abrahamic covenant. Accordingly the family came, as a family could, into that form of the Church which succeeded under Christ, the Messiah. Formerly the children were circumcised as a sign and seal of this fact; subsequently, when baptism became the sign of entrance into the Church, and circumcision fell into disuse, the children would be baptized. This correspondence between circumcision and baptism is mentioned by Paul, <51211>Colossians 2:11, 12, in which passage, "buried with him in baptism" (ver. 12) is explanatory of "ye are circumcised," and of "the circumcision of Christ" (ver. 11) (Meyer). *SEE CIRCUMCISION*, and the citations there made from Justin Martyr, evidently alluding to this passage of Paul, and from Tertullian and others of the fathers, showing that this was their understanding of the New Testament *in* regard to the relation of the two rites. *Whether,* therefore, in the instances of baptism recorded in the New Testament, children were actually baptized or not, its language clearly contains the idea and principle from which the practice so soon originated, and upon which it is based in the evangelical churches to-day.

(b) We come now to consider the evidence in the New Testament of the actual baptism of children, of the actual performance of the *rite,* which is a sign and seal of the *idea and fact.* Excluding the baptisms by John the Baptist, we have eleven particular instances of baptism mentioned, namely, of two individuals at different times:

[1] the *eunuch* (<440838>Acts 8:38);
[2] Saul (<440918>Acts 9:18); then households explicitly mentioned:
[3] *Lydia* "and her household" (<441615>Acts 16:15);
[4] the jailer "and all his" (<441633>Acts 16:33);
[5] "the household of Stephanas" (<461616>1 Corinthians 1:16); the remaining instances are:
[6] Crispus and Gaius (<461614>1 Corinthians 1:14);
[7] "many of the Corinthians" (<441808>Acts 18:8);
[8] Cornelius and those with him (<441048>Acts 10:48);
[9] "they that gladly received his word" (<440241>Acts 2:41) on the day of Pentecost;
[10] "both men and women" by Philip in Samaria (<440812>Acts 8:12);
[11] certain disciples who had been baptized "unto John's baptism" (<441905>Acts 19:5).

In the first two instances there could have been no children. In the next three the baptism of "a household" is explicitly mentioned, the phrase "all

his" being synonymous with household. In the case of Crispus, Paul says (<461114>1 Corinthians 1:14) that he baptized him; and in <441808>Acts 18:8, it is said that "he believed on the Lord with all his house." We have in this instance the inclusion of the household or family with its head in their belief, at least, and most probably they were baptized as the household of Stephanas was. Of Cornelius it is said (<441002>Acts 10:2) that he was "one that feared God with all his house." It is not probable that infant children were among the company gathered together to hear Peter speak, nor can we say it is probable that on the occasion of the immediate baptism of those who "heard the word," and upon whom "the Holy Ghost fell," that children were baptized. But this new religious relation of Cornelius would take his house with him, according to the universal conception, as it had done in his devotion to Judaism; and as we have express mention of the baptism of households, as if it were a common custom, it follows with great probability that if there were children in this family, they were baptized, and that it was an instance of "household baptism," as assumed by Schaff (*Apost. Church*, p. 571). Peter's language on the day of Pentecost has already been noticed in its bearing upon the idea connected with the rite. It has some force also as evidence of the actual practice of infant baptism, from the fact of its being part of an exhortation "to repent and be baptized." In the remaining two instances, of the baptism of "men and women" by Philip, and of the disciples of John the Baptist, there is no implication of the faith or baptism of a family. We have then three instances certainly, and most probably five, out. of eleven instances of baptism in the New Testament, in which households or families were baptized. That οικος and οἰκία and οἱ αὐτοῦ πάντες include children in their general meaning there is no question. That there certainly were children in any of these families cannot be asserted it is only a probability, but in the nature of the case a very strong one, amounting almost to certainty. And when "we reflect that the mention of these households, with nothing to intimate that their baptism was strange or exceptional, implies the baptism of other households besides those mentioned, the question of Bengel expresses no more than the real strength of probability: "Who can believe that in so many families not one infant was found, and that the Jews, accustomed to circumcision, and Gentiles to the lustration of infants, should not have also brought them to baptism?" Conybeare and Howson say, "We cannot but think it almost demonstratively proved that infant baptism was the practice of the apostles." So Lange, Hodge, Schaff, and others.

(c) The presence of the *idea or principle* upon which infant baptism is grounded, we may say, is an indis*putable fact* in the New Testament; the evidence of the *actual practice* of infant baptism can only be said to amount to a *very strong probability* or a *moral certainty.* All Baptists assert that there is no ground for this probability. Some eminent historians and critics. also, who are nevertheless paedobaptist in principle, declare that the evidence is against the practice in apostolic times. Thus Neander (*Plant. and Training, p.* 162) says, "It is in the highest degree probable that the practice of infant baptism was unknown at this period." Meyer also remarks (*Con. uber die Apostelgesch.* p. 361) that there is no trace of infant baptism to be found in the New Testament. But it is to be noted that while these eminent scholars do not find sufficient evidence of. the actual practice of the rite in the New Testament history, yet both affirm that the conception of the family there actually present was the idea from which it naturally grew, or which logically and historically justifies it. Neander, for example, in speaking of 1 Corinthians 7:14, says, "In the point of view here taken by Paul, we find (although it testifies against the existence at that time of infant baptism) the fundamental idea from which the practice was afterwards developed, and by which it must be justified to agree with Paul's sentiments: an intimation of the pre-eminence belonging to children born in a Christian community; of the consecration for the kingdom of God thereby granted them, and of an immediate sanctifying influence which would communicate itself to their earliest development" (*Plant. and Train.* p. 164). Similarly Kling in Lange, *Com. on Corinthians,* and Meyer.

We should observe that certain circumstances of the time would affect the practice itself, and the mention of it in historical records. Christianity being preached as a new faith, or as a renewal or revolution of an old faith, it must begin mainly with adults; the work of spreading it would be missionary work, and baptism of adults would be most important and most numerous. It was characteristic of Christians to insist with emphasis upon a living, personal faith in their converts, in contrast to the formal, perverted faith in Abrahamic descent among the Jews, and a formal, superstitious faith among the Gentiles. This makes it appear in most instances as if this personal adult faith were the indispensable condition of entering into the Church in any way, and of baptism. Again, Jewish Christians, as we have noticed, continued to circumcise their children; and although baptism and circumcision were regarded, as we have. seen, as analogous, and as having the same signification, yet there would naturally be some time before this

would take full possession of the Jewish mind, and it would be some time also before baptism would entirely supersede circumcision. Further, the idea in accordance with which children would be baptized was so thoroughly inwrought into Jewish thought, and passed so naturally into the thought of the New Testament, that we should not expect to find either the idea or the rite spoken of with that prominence and explicitness which would certainly have been the case had they been something new.

2. *Historical Testimony in the Post-Apostolic Church.* — The first unquestionably explicit reference to infant baptism in Christian literature occurs in Tertullian's *De Baptismo,* written about A.D. 202. That this at least is such a reference is universally allowed by Baptists themselves in opposing the practice. Earlier fathers, whose writings are quoted as testifying to infant baptism, are Justin Martyr and Irenseus; but it is disputed by opponents of paedobaptism that the passages quoted imply its existence. In the doubtful and scanty remains of other early writers, as the Epistle of Barnabas, the Shepherd of Hermas, the Epistle of Polycarp to the Philippians, the epistles of Ignatius and of Clement of Rome, there are no references to the baptism of children. This silence is looked upon by Baptists as evidence that the practice was unknown; by Paedobaptists as evidence that infant baptism was so generally accepted as not to have been disputed at the time. We present in what follows the passages from Justin Martyr, Irenmus, and Tertullian.

Justin Martyr (born about A.D. 100, died A.D. 166), in his *First Apology for the Christians,* addressed to the emperor Antoninus Pius, written about A.D. 138, says; "Many persons among us of both sexes, some sixty, some' seventy years old, who were discipled to Christ *from childhood* (οἵ ἐκ παίδων ἐμαθητεύθησαν τῷ Χριστῷ), continue uncorrupted." Ἐκ παίδων may mean from *very early childhood, or from infancy,* as in <4021602>Matthew 2:16, "from two years old and under." The phrase "were discipled" is the one used by Christ in connection with the word *baptizing* in the commission in <4028819>Matthew 28:19, the participle βαπτίζοντες expressing the means by which they were made disciples (Meyer, Lange, Alford, Schaff). If, as is most probable, baptism continued to be implied as the means of the μαθητεύειν, then the persons spoken of must have been baptized as παῖδες, perhaps as infants, and that too in the time of some of the apostles. Allusion has already been made to Justin Martyr's association of circumcision and baptism. Writing at so short an interval after the

apostles, his association of the two is strong evidence that they were regarded as corresponding in the apostolic Church, as indicated in Colossians 2:11, 12, and evidence that baptism was performed upon children as circumcision had been. In his *Dialogue with Trypho the Jew, §* 29, he says, “What then is circumcision to me, who have a testimony from God? what is the use of *that baptism* to one that is baptized with the Holy Ghost?” Also § 43: “We have not received that circumcision which is according to the flesh, but a spiritual circumcision; and we have received it by baptism.” In § 61 of his *Apology*, he explains to the emperor “the manner in which we have consecrated ourselves to God.” This is an account of baptism, and apparently of adult baptism only. This would lead us to think that infant baptism was not common, but the omission of allusion to it in the account does not give us reason to assert that it was not practiced.

Irenaeus (about A.D. 125-190), a disciple of Polycarp, who was a disciple of the apostle John, in his *Adversus Hoereses*, lib. 2, 22, 4, says: “Omnnes enim yenit per semet ipsum salvare; omnes, inquam, qui per eum *renascuntur in Denum,* infantes, et parvulos, et pueros, et juvenes, et seniores” (For he came to save all by himself; all, I say, who through him are born again unto God-infants, and little children, and boys, and old men). The testimony of Irenmeus depends upon the meaning of *renascuntur in Deum.* Paedobaptist writers affirm that lie includes baptism in the meaning as a part of the means by which they are *born again;* for not only with Ireneus, but with Justin Martyr and others of the fathers, baptism is connected with regeneration as having some mystical, magical, or spiritual agency in effecting it. It is the beginning of baptismal regeneration, resulting from their interpretation of John 3:5, “Except a man be, born of water and of the Spirit,” and Titus 3:5, “the washing of regeneration.” So inseparably associated with regeneration had baptism become; that the word regeneration almost always, included it. Regeneration had come to mean commonly that change which takes place in and through baptism. In proof of baptism being alluded to in the passage quoted, reference is made to another, *Adv. Haer.* 3, 17, 1: “Et iterum potestatem regenerationis in Deum dans discipulis, dicebat iis, ‘Euntes docete omnes gentes, baptizantes eos in nomine Patris, et Filii, et Spiritus Sancti’“ (Giving them the power of regeneration to God, he said to them, Go and teach all nations, baptizing them, etc.). Again, 3, 18: “Baptismus tribuit regenerationem” (Baptism imparts regeneration). He used also the

phrases “baptism of regeneration,” and “bath of regeneration.” The conclusion seems to be well founded that Irenaeus in the phrase quoted refers to baptism in speaking of the regeneration of infants. Neander admits no trace of infant baptism earlier than this father, and on this passage remarks, “It is difficult to conceive how the term regeneration can be employed in reference to this age (i.e. infancy), to denote anything else than baptism.” The Baptist view of this passage may be seen in the following extract from an article by the Rev. Irah Chase, D.D., in the *Bibliotheca Sacra,* November, 1849: “According to Irenaeus, Christ, in becoming incarnate, and thus assuming his mediatorial work, brought the human families into a new relation under himself, and placed them in a condition in which they can be saved. In this sense he is the Saviour of all. He became, so to speak, a second Adam, the regenerator of mankind. Through him they are regenerated unto God (‘per eum renascuntur in Deum’).” Comp. also the *Christian Review,* June, 1838. But, though this may have been a view of Irenseus, the preponderance of critical opinion is very decidedly in favor of the view that this term in the passage in question, and generally, includes baptism in its meaning.

Tertullian (A.D. 160-240), in his *De Baptismo,* has, as we have already mentioned, an unmistakable reference to infant baptism as being practiced, which very few Baptist writers are disposed to dispute. This treatise was written A.D. 202. The reference is as follows, in c. 18: “Itaque pro cujusque personae conditione ac dispositione, etiam’aetate, cunctatio baptismi’utilior est: prsecipue tamen circa parvulos. Quid enim necesse est, sponsores etiam periculo ingeri? quia et ipsi per mortalitatem destituere promissiones suas possunt et proventu malse indolis falli. Ait quidem Dominus: Nolite illos prohibere ad me venire (<40>1914 Matthew 19:14), veniant ergo, dum adolescunt, veniant dam discunt, dum, quo veniant, docentur; fiant Christiani quum Christum nosse potuerint. Quid festinat innocens aetas ad remissionem peccatorum?” (Therefore, according to every one’s condition and disposition, and also their age, the delaying of baptism is more profitable, especially in the case of little children. For what need is there that the godfathers should be brought into danger? because they may either fail of their promises by death, or they may be deceived by a child’s proving of a wicked disposition. Our Lord says, indeed, “Do not forbid them to come to me;” therefore let them come when they are grown up; let them come when they understand, when they are instructed whither they are to come. Let them become Christians when they are able to know

Christ. Why should their innocent age make haste to the forgiveness of sin?) Tertullian thus advocates the delay of baptism in general, and in the case of little children especially. But he speaks of their baptism in such a way as to imply that it was a common practice to baptize them as well as others. It is to be noted that he does not oppose the baptism of infants on the ground of its being an innovation, and not of apostolic origin, but on the ground of its not being profitable or expedient. If he could have spoken of it as an innovation, it is quite certain from the nature of the case, and from his frequent use of this argument in other matters, that he would have done so. If it was a frequent practice at that time, it must have been practiced at least some time before, and must have been regarded as legitimately involved in apostolic teaching and tradition.

From the time of Tertullian's *De Baptismo,* references to the baptism of children are frequent and unequivocal, establishing the fact that it was a recognised rite in the Church at the time, and was a common though not universal practice. Origen (A.D. 185-253) was himself baptized soon after his birth, and in his homily on Luke 14 he makes this statement, "Infants are baptized for the forgiveness of sins." He also expressly asserts that "the Church derived from the apostles a tradition to give baptism even to infants." Tertullian's opposition seems to have had but little influence. Cyprian, a pupil of Tertullian mentions and advocates infant baptism'. The practice of it is also spoken of by Ambrose, Chrysostom, Gregory Nazianzen, Augustine; and others. From this time until the rise of a sect called the Petrobrusians in France, about A.D. 1130, it existed in the Church without question. This sect opposed infant baptism because infants, as they said, were incapable of salvation. They maintained themselves, however, only about thirty years; and we hear of no body of men rejecting infant baptism until the rise of the German Antipsedo baptists, A.D. 1522.

The basis of infant baptism, when it appears in the age succeeding the apostles, seems not to have been so much the organic unity of the family, and the participation of children in the covenant relations with their parents, as the belief in the efficacy of baptism to cleanse from sin and to insure the regeneration of the child. *SEE REGENERATION*.

II. *Literature. — Richard* Baxter, *Plain Scripture Proof of Infants Church Membership and Baptism* (1656); Wall, *History of Infant Baptism, with Gale's Reflections and Wall's Defence,* edited by Cotton (Oxford, 1836 and 1844, 4 vols.); Lange, *Die kindertaufe* (*Jena,* 1834); Walch, *Historia*

Paedobaptismi (ibid. 1739); Williams, *Antipaedoboptism Examined* (1789, 2 vols.); Dr. Leonard Woods, *Works* (Boston, 1851), vol. iii; Wardlaw, *Dissertation on Infant Baptism* (London); J.W. F. Hofling, *Das Sakrament der Taufe* (Erlangen, 1846, 2 vols.); W. Goode, *Efects of Infant Baptism* (1851); Edwin Hall, *The Law of Baptism* (Presb. Pub. *Com.,* Phila.); F. G. Hibbard, *Christian Baptism, its Subjects, Mode, and Oblgation* (*New* York, 1845); Rev. Philippe Wolfe, *Baptism, the Covenant and the Family* (Boston, 1862); Rev. Edward Williams, *Practical Reflections on Baptism* (Charlottetown, P. E. Island, 1863); Rev. I. Murray, *Baptism, its Mode and Subjects* (Cavendish, P. E. Island, 1869); S. M. Merrill, *Christian Baptism, its Suijects and Mode;* H. Martensen, *Die christliche Taufe und die baptistische Frage* (Hamb. 1843); Dr. H. Bushnell, *Christian Nurture* (New York, 1868); Rev. N. Doane, *Infant Baptism briefly Considered* (ibid. 1875); Gray, *Authority for Infant Baptism* (Halifax, 1837); Rev. H. D. Wickham, *Synopsis of the Doctrine of Baptism to the End of the Fourth Century* (Lond. 1850). On Origen on infant baptism, *see Jour. of Sac. Lit.* 1853; *Christian Review* (Dr. Chase), 1854; *Amer. Presb. and Theol. Rev.* 1865; *Presb. Qu. and Princeton Rev.* October, 1873; *Southern Presb. Rev.* 1873; *Amer. Presb. and Theol. Rev.* 1867, p. 239, "Irenueus and Infant Baptism."

Against Paedobaptism: Gale, *Reply to Wall* (see above); Booth, *Paedobaptism Examined* (Lond. 1829 3 vols.); Hinton, *History of Baptism* (Phila. 1849); Carson, *Baptism in its Mode and Subjects* (Lond. 1844; 5th ed. Phila. 1857); Pengilly, *Scripture Guide tb Baptism* (Phila. 1849); John Gill, *Infant Baptism, a Part and Pillar of Popery* (Phila. Amer. Bapt. Pub. Soc.); J. Torrey Smith, *The New Testament and Historical Arguments for Infant Baptism Examined* (Phila. do.); *The Covenant of Circumcision Considered in Relation to Christian Baptism* (ibid.); *The Baptist Quarterly*, Jan. 1869; *Difficulties of Infant Baptism.*

See also the works cited by Malcom, *Theological Index,* s.v. Infant Baptism.

Paedobaptists

a name given to most denominations of Christians who baptize children (παῖς and βαριτίζω), in distinction from the self-styled "Baptists," who baptize only adults. *SEE PAEDOBAPTISM*.

Paedothysia

(Gr. παῖς, παιδός, *a child*, and θυσία, *a sacrifice*) is a term used among the ancients to denote the sacrifice of children to the gods. *SEE SACRIFICE*.

Paelinck, Joseph

an eminent Belgian painter, was born at Oostacker, near Ghent, in 1781. He first studied under professor Verhaegen at the academy in Ghent. He next went to Paris, and entered the school of David. On his return to Ghent he contended for the prize offered by the academy, which he obtained for his *Judgment of Paris*, and he was appointed professor of design in that institution. He shortly afterwards resigned his professorship and went to Rome, where he remained eight years, diligently studying the antique and the works of the great masters. He there distinguished himself by painting a large picture representing the embellishments of Rome by Augustus. On his return to his own country he executed many works for the churches and public edifices, as well as for individuals, which justly rank him among the most eminent of the modern Belgian painters. Among his most esteemed works on sacred subjects are, *The Finding of the Cross*, in the church of St. Michael at, Ghent: — *The Adoration of the Shepherds*, in the convent of La Trappe near Antwerp: — The *Flight into Egypt*, at Malines: — *The Departure of Tobit*, at Opbraekel: — The *Retuirn of Tobit*, from Maria Oudenhoven: — The *Assumption of the Virgin*, at Myuysen: — *The Disciples at Emmaus*, at Everghem: — The *Calvary*, at Oostacker, etc. These works are designed in a grand and elevated style, and display a profound knowledge of art. He is accused of over-fondness of academic display, but this blemish is more apparent in his profane subjects, although those of a sacred character are not entirely free from it.

Paenula

SEE PLANETA.

Paeonia

the healing goddess, a surname of *Athene*, under which she was worshipped at Athens. *SEE MINERVA*.

Paez, Gaspar

a Spanish missionary, was born at Covilha, Andalusia, in 1582. He early became a member of the Society of Jesus, and was sent as a missionary first to Goa, then to Abyssinia (in 1628). After the death of the king, Melek-Seghed, in 1632, his son Facilidas, annoyed by troubles caused by the alleged unreasonableness of the missionaries, ordered Paez to leave his states. Paez thought he could elude the decree, and concealed himself for sometime, but was discovered and put to death, April 25, 1635. Some of his letters were published in the *Litterae Annuoe* (1624-1626). See Sotwel, *Bibl. Soc. Jesu.;* Geddes, *Church Hist. of Ethiopia.*

Paez, Pedro

another Spanish missionary, was born at Olmedo, a town in New Castile, in 1564. Having completed his studies at the college of the Jesuitical order, which he had joined while yet a youth; he was appointed to the mission at Goa. He sailed for that port in 1587. At that time the numerous Portuguese who had resided in Abyssinia since the invasion of Christoval de Gama, being without a patriarch or spiritual director of any sort, sent to Goa for some priests, when Paez and another Jesuit, named Antonio Montserrat, were despatched by the governor. The two missionaries sailed from Goa in 1588; they touched at Diu, where they made some stay, disguised as Armenians. They then sailed for Muscat on April 5, 1588. From thence they made for the port of Zeila in Abyssinia; but on their passage thither they were boarded by an Arab pirate, in sight of Dofar (Feb. 14, 1589), and carried in irons to the capital of the king of Shael (Xaer in the Portuguese writers). They were at first kindly treated by this sovereign but he himself being a tributary to the Turkish pasha of Yemen, and bound by treaty to send him all the Portuguese who might fall into his hands, Paez and his companion were sent to Sanda, the capital of Yemen and the court of the pasha, where they passed seven years in the most dreadful captivity. At last released by the intercession of the viceroy of India, who obtained their liberty upon the payment of a thousand crowns ransom for each, the two missionaries returned to Goa in 1596. The ardor of Paez seems not to have been damped by his past sufferings; on the contrary, after spending several years at Diu and Camboya, he embarked a second time for Abyssinia, and landed at Masawa in April, 1603. His Arst object was to learn one of the most extensively used native dialects, the Gheez, in which he soon acquired such a proficiency as to be enabled to translate into it the compendium of

the Christian doctrine written by Marcos George, and to instruct some native children in the dialogues which that work contains. In 1604 Za-Denghel, the reigning monarch of Abyssinia, hearing of the attainments of Paez and the proficiency of his pupils, ordered him to appear at his court with two of them, that he might judge for himself. Paez was kindly received by the king, who conferred upon him all sorts of honors and distinctions. On the following day a thesis was maintained in his royal presence, when Paez's pupils answered every point that was put to them by their opponents; the mass was next celebrated in conformity with the Romish ritual; after which Paez preached a sermon in Gheez, which so pleased the king that he gave himself a convert to Christianity, and wrote to the pope and to king Philip III, of Spain, praying them to send more missionaries, that all the people might speedily be brought to accept Christianity. No sooner was this royal wish made public than the Abyssinian priests, dreading the ascendency which Paez and his adherents had gained at court, excited a rebellion. The king was killed in battle October, 1604, but his successor Socinos, otherwise called Melek-Seghed, was even more favorable to the Christian cause. Soon after his accession to the throne he summoned to his presence Paez, who celebrated mass and preached before all his court, assembled for the purpose. The king was so much pleased with Paez that he gave him, besides a large piece of ground at Georgia, on a rocky peninsula on the south side of the lake Dembea, to build a monastery for his order, land and material to build a palace for himself. Thereupon, without the assistance of any European, but with the mere help of the natives working under his orders, Paez constructed a building which was the astonishment of those who beheld it. A spring-lock which he fixed upon one of the doors saved the king's life when an attempt was afterwards made to assassinate him. Paez lived in great intimacy with Socinos, whom he accompanied in all his military expeditions. It was on one of these occasions that he visited Nagnina, a town three days' march from the sources of the Nile, and surveyed the neighboring country — a fact which Bruce endeavored to discredit, for the purpose of appropriating to himself the glory of being the first European who visited the source of the Abarvi, then reputed to be the main branch of the Nile. Pedro Paez died in the beginning of May, 1612, just as his missionary labors were crowned with success, having persuaded the king to receive the general confession and repudiate all his wives but one. The Roman Catholic faith, thus introduced into Abyssinia, did not long remain the religion of the state. After the death of Socinos (1632), his successor, Facilidas, persecuted the

Jesuits and re-established the old creed, which- was Christianity, though in a corrupt form. Besides the translation of the catechism written by Marcos George, and other tracts, into the native dialect of Abyssinia, Nicolas Antonio (*Bib. Nov.* 2, 225) attributes to Paez a treatise *De Abyssinorum Erroribus*, a general history of Ethiopia, which was supposed to exist in manuscript at Rome, and several letters which have been published in the collection entitled *Littere Annuoe.* See *Historia da Ethiopa a altai* by Manoel de Almeida, MS., in the British Museum, No. 9861, fol. 195; Ludolf, *Historia Ethiopica;* Bruce, *Travels;* Salt, *Abyssinia English Cyclop.* s.v.

Paganalia

is the name of an annual Roman festival, celebrated by the inhabitants of each of the *pagi* or districts into which the country was divided from the time of Numa.

Paganelli, Niccolo

an Italian painter, was born at Faenza in 1538, and died in 1620. It is not known under whom he studied; but, according to Oretti, he was an excellent artist of the Roman school. Lanzi says that some attribute to him a fine picture of St. Martino in the cathedral, supposed to be the work of Luca Longhi, and that his genuine works are recognised by the initials N. X. P. See Spooner, Biog. *Hist. of the Fine Arts*, ii, 641.

Pagani, Gregorio

an Italian painter, was the son of Francesco Pagani, and was born at Florence in 1558. He first studied under Santo di Titi, and afterwards with Lodovico Cardi, called Cigoli, whose style he adopted. Lanzi says he was praised by strangers as a second Cigoli, and that he was much employed by them; hence there are only a few of his pictures at Florence. His most celebrated work, the *Finding of the Cross*, in the Carmine, which .has been engraved, was destroyed with that edifice by fire. He painted a few frescos, all of which have perished, except one in the cloister of Sta. Maria Novella, commended by Lanzi, though injured by time. He died in 1605.

Pagani, Vincenzio

an Italian painter, was a native of Monte-Rubbiano, in Picenum, of whom there are notices from 1529 to 1553. Colucci, in his *Memorie de Monte-*

Rubbiane, says he was a scholar of Raphael. He executed many works for the churches in the Roman territory, particularly in his native place, at Fallerone, and at Sarnano. One of his most beautiful works is the *Assumption of the Virgin,* in the collegiate church at Monte-Rubbiano, designed and executed entirely in the manner of Raphael. The Padre Civalli highly extols two of his works in the church of his order at Sarnano. In 1553 he was, employed to paint the altar-piece of the Capella degli Oddi, in the church of the Conventualists at Perugia, which is highly commended. In consequence probably of his secluded life, little is known of this artist except his works, which are of a high character. Lanzi and others doubt whether he was really a scholar of Raphael, but rather think he formed his style by contemplating his works.

Paganism

a term synonymous with *heathenism* and *polytheism* (q.v.), is used to denote the non-Biblical religions of the world-that is to say, all those religious notions not *called out* by the revealed Scriptures. Hence the whole human race may be said to be divided into *Jews, Mohammedans, Christians,* and *Pagans.*

The word *paganism* comes from the Latin *word pagus,* a country district, a canton, the adjective from which, *paganus,* denoted *pertaining* to such a *pagus;* then *not a soldier;* then *boorish,* or unlearned; and, finally, among the Christian writers, one *not* a Christian, Jew, or Mohammedan. Its application in the last sense, which it now continues to hold, is thus accounted for: When Christianity gradually became the religion alike of the Romans, empire and of the conquerors who embraced its civilization, those who obstinately clung to the old idolatry were called, both in Latin and in the Teutonic speech, by names which in themselves expressed, not error in religion, but inferiority of social state: the worshipper of Jupiter or of Woden was called in Latin mouths a *pagan,* in Teutonic mouths a *heathen.* The two names well set forth the two distinct standards of civilization which were held by those who spoke the two languages. The *paganus* was the man of the country, as opposed to the man of the city. The Gospel was first preached in the towns, and the towns became Christian, while the open country around them still adhered to the old gods. Hence the name of the *pagan,* the rustic, the man who stood outside the higher social life of the city, came to mean the men who stood outside the pale of the purer faith of the Church. In the England of the 6th century, and in the Eastern

Germany of the 8th, no such distinction, however, could be drawn. If all who dwelt within the walls of a city had remained without the pale of the Church, the Church would have had few votaries indeed among the independent Teutons. In their ideas the opposition between the higher and the lower stage was not the opposition between the man of the city and the man of the country; it was the opposition between the man of the occupied and cultivated land and the wild man of the wilderness. The cities, where there were any, and the villages and settled land generally, became Christian, while the rude men of the *heath* still served Woden and Thunder. The worshippers of Woden and Thunder were therefore called *heathens. Pagan* and *heathen, then,* alike mark the misbeliever as belonging to a lower social stage than the Christian, But the standard of social superiority which is assumed differs in the two cases. The one is the standard of a people with whom the city is the centre of the whole social life; and the .other is the standard of a peopl$_e$ among whom the city, if it was to be found at all, was simply the incidental dwelling-place of a part of the nation which was in no way privileged over those who dwelt beyond its bounds (comp. Gibbon, *Decline and Fall of the Roman Empire,* ch. 21; Freeman, *Hist. of the Norman Conquest,* 4:415).

The relation of the Christian Church to the various forms of paganism, or, better, polytheism, which it has sought to supplant, and continues seeking to supplant, is a subject of great importance to the student of ecclesiastical history. But we have not sufficient room to enter here into a detailed account of paganism. We must content ourselves with saying that the principal pagan religions of the world are briefly defined as follows: Those of Japan, Buddhism and Sintoism; of China, Buddhism and Confucianism; of Tartany, Lamaism; of India, Brahminism. Buddismsm, Thuggism, and the'religion of thb Parsees; of Persia, Mohammedanism and the Zoroastrian religion; of Africa, Feticlism; of Polynesia, image-worship and hero-worship; of the ancient aborigines of Lapland, Greenland, and North America, a peculiar combination of spirit and fetich worship, described under the article INDIANS. For an account of these various forms of paganism, see the articles treating of the different countries mentioned, and of the various religious systems mentioned in that connection.

The entire pagan population of the world is estimated in Johnson's *Family Atlas* at 766,342,000, distributed as follows:

America	3,899,000
Asia	666,251,000
Africa	94,972,000
Australasia and Polynesia	1,220,000
	766,342,000

Against this there is an estimated Christian population, including Protestant, Roman Catholic, and Greek communions, of 369,969,000; a Mohammedan population of 160,823,000; and a Jewish population of 6,000,000.

In this place we confine ourselves to that form of paganism with which Christianity came in contact immediately after its organization and propagation, i.e. the paganism of the Roman empire, and those powers organized and controlled by institutions of a like standard of civilization. For the paganism of the remaining world, in its relation to Christianity, *SEE FETICHISM*; *SEE POLYTHEISM*.

I. *Pagan Theology.* — The theology of these pagans, according to their own writers, e.g. Scaevola and Varro was of three forms. The first of these may well be called *fabulous,* as treating of the theology and genealogy of their deities, in which they say such things as are unworthy of deity; ascribing to them thefts, murders, adulteries, and all manner of crimes; and therefore this kind of theology is condemned by the wiser sort of heathens as nugatory and scandalous. The writers of this sort of theology were Sanchoniatho, the Phoenician; and among the Greeks, Orpheus, Hesiod, Pherecydes, etc. The second sort, called *physic,* or natural, was studied and taught by the philosophers, who, rejecting the multiplicity of gods introduced by the poets, brought their theology to a more natural and rational form, and supposed that there was but one supreme god, which they commonly made to be the sun — at least this was an emblem of him — but at too great a distance to mind the affairs of the world: they therefore devised certain daemons, which they considered as mediators between the supreme god and man; and the doctrine of these daemons, to which the apostle is thought to allude in 54011 Timothy 4:1, was what the philosophers had a concern with. They treated of their nature, office, and regard to men; as did Thales, Pythagoras, Plato, and the Stoics. The third form, called *politic,* or civil, was instituted by legislators, statesmen, and politicians — such as, first among the Romans, Numa Pompilius: it chiefly

respected their gods, temples, altars, sacrifices, and rites of worship, and was properly' an idolatry, the care of which belonged to the priests, and this was enjoined upon the common people, to keep them in obedience to the civil state. Thus things continued in the Gentile world until the light of the Gospel was sent among them. The times before were *times of ignorance,* as the apostle calls them: men were ignorant of the true God, and of the worship of him; and of the Messiah, and salvation by him. Their state is truly described (<49212>Ephesians 2:12) that they were then "without Christ; aliens from the commonwealth of Israel; strangers from the covenants of promise; having no hope, and without God in the world.;" and, consequently, their theology was insufficient for their salvation.

II. *Paganism combated by Christianity.* — The contest between Christianity and paganism. so far as the circumstances of it are known, was almost as much a contest between the civil authorities of the Roman empire and the religion, as between Christianity and the old religions of the civilized world. Of all that took place with respect to conflicts between the new and old religions in countries adjoining the Roman empire, such as the Parthian empire in the West and the Germanic nations in the North, we know next to nothing. But within the bounds of the Roman empire itself Christianity was a standing, enemy of many existing institutions ill every country, and these institutions being upheld by the state, Christians came to be looked upon, in respect to their religion, as national enemies wherever they existed. It was part of the policy of the Roman empire, as is well known, to tolerate all national religions within the boundaries of the nations which professed them, but this toleration was, suspended when these religions began to exercise a proselyting influence beyond their national boundaries. Now it was an essential characteristic of Christianity that it was a proselyting religion. Its teachers acted under the especial commission, "Go ye into all the world, and make disciples of every creature," and no other religion ever showed such an aggressive nature. Thus Christianity was, in *limine,* a foe to the existing religious institutions of the world, as they were looked at from a statesman's point of view;. But, more than this, Christianity refused to become a peaceable member of any eclectic system. The scepticism of the academies was superseded during the early spread of Christianity by an eclecticism originating with Ammonius Saccas and his disciples, the NeoPlatonists. This system 'became extremely fashionable among the intellectual classes in the more learned regions of the Roman empire. It was an attempt, a last attempt, of

heathenism to work itself into an alliance with a foe of whom an inner conviction seemed to say that he would in the end prove too strong for it. But Christianity would not come to terms. It would not even consent to the drawing up of preliminaries for a treaty of peace. The words of its Master were continually illustrated by all Christian missionaries, “I came not to send peace, but a sword.” Christianity sought not toleration, not compromise, but universal supremacy. Thus, theoretically at least, the contest between Christianity and paganism was a war which could only end by the extermination of one or the other, and the process of resistance to extermination on the part of paganism was that which constituted the substance of the struggle between it and Christianity. But, apart from this general antagonism between the two religious systems, there was a special institution of the empire, its *official* religion, with which Christians came into fatal conflict almost by accident. This official religion had more of the rising eclecticism in it than of the old decaying polytheism, but it was little concerned with moral or theological principles, its one prominent requirement being the recognition of the emperor as an object of worship. The sacrifice of a few grains of incense to him was the test of religious obedience. To frequent the temples, to offer sacrifices to the gods, to take part in the mysteries, might be parts of religious practice, and every one was at liberty to adopt them as he pleased. But *public* piety, that which established a citizen as, qua religion, a good citizen, was the religious veneration of the emperor. neither more nor less. Thus the religion of Christians when tried by this test. was necessarily open to misconstruction. To burn incense to the emperor was idolatry; not to burn it seemed to be disloyalty and rebellion. They who would gladly have taken an oath of allegiance, if it had been offered to them simply as such, refused with an unyielding firmness to do so when it was presented to them under the form of an idolatrous rite. It seems strange that the astute statesmanship of the empire did not devise some means by which men so really loyal to it as were the early Christians might be permitted to live in peace; but perhaps the explanation is to be found in the fact that the kingship and kingdom of Christ were ideas which entered largely into their religious teaching, and formed a prominent idea in the popular theory of the multitude. Such an idea would look like rebellious rivalry to the mind of a Roman statesman-one who would never be able to appreciate the force of such words as “My kingdom is not of this world”-and thus his only antidote to that worship of Christ which recognised him as the king of the Christians, though an invisible one, would be a repudiation of him by adoption of the visible

emperor as their *numen.* If the novel custom of deifying the living emperor had not been invented, the Christians could have declared their allegiance to him without any hesitation, as is shown by the *Apologies;* and in such a case it is not improbable that they might, so far as public authority was concerned, have been tolerated in their religion, provided its proselyting principles had not caused any disturbance of public order.

III. *Popular Paganism and Christianity.* — At the same time that Christianity was thus opposed to the state religion of the empire, it was also in a position of strongly aggressive opposition to the popular religion of every country within its boundaries, that of the Jews alone being, and that only for a short time, an exception. Whether the popular religion was polytheism or some of the many varieties of fetichism, it was certain to be denounced as false by Christian teachers, and as so entirely false that nothing would satisfy Christianity except the entire abolition of what was denounced. Thus Christians arrayed against themselves a large class in those whose personal interest it was that the old religion should be maintained, and in the bulk of the ignorant among the people at large, whom stolid habits and unreasoning prejudice would enlist against innovators to whom no religion seemed sacred. Such a position of antagonism to the old religions was as essential to Christianity as uncompromising opposition to Baal was essential to Elijah; and even when Christians were not aggressive by positive opposition, their negative opposition was necessarily conspicuous. For the rites of polytheism were not confined to the temples; they pervaded all the customs of social and public life. Christians were prevented from attending the public games by the association of idolatrous rites with them; “the many images, the long line of statues, the chariots of all sorts, the thrones, the crowns, the dresses” by the preceding sacrifices and the procession. “It may be grand or mean,” says Tertullian; “no matter, any circus performance is offensive to God. Though there be few images to grace it, there is idolatry in one; though there be no more than a single sacred car, it is a chariot of Jupiter; and anything whatever of idolatry, whether meanly arrayed or modestly rich and gorgeous, taints it in its origin” (*De Spectac.* c. 7). The theatres were equally. forbidden, for “its services of voice and song and lute and pipe belong to Apollos and. Muses, and Minervas and Mercuries, . . . and the arts are consecrated to the honor of the beings who dwell in the names of their founders” (*ibid.* c.x). Even in the intercourse of private life, the Lares and Penates of the hall, the libations. of the dinner-table, the very

phraseology with which ordinary conversation was largely decorated, all partook of the nature of idolatry (Tertullian, *De Idol.c.* 15 ,17, 21, 22), and the necessities of their anti-idolatrous principles thus secluded Christians from the social assemblies of their heathen acquaintance, and made them in many respects a separate community. Above all, Christianity was the deadly foe of a widespread immorality, the extent of which is almost inconceivable. Polytheism was always a religion of mere ceremony, unassociated, as a religion, with any moral law. Hence the most religious man in the sense of polytheism might be a shameless profligate, emulating the gods to whom he sacrificed in their reputed licentiousness, and guilty (as was Socrates) of crimes against which even nature revolts (id. *Apol.c.* 46). Vices of this class were terribly common among the Romans of early imperial times, and are exposed with scornful indignation by Tertullian in *his Apology.* Something of the extent to which profligacy was carried may also be seen by his denunciation of infanticide, in one bold sentence of which he says: "How many, think you, of those crowding around and gaping for Christian blood; how many even of your rulers, notable for their justice to you and for their severe measures against us, may I charge in their own consciences with the sin of putting their offspring to death?" (*ibid.* c. ix). Against the class of crimes thus indicated, Christianity protested by word and example, Tertullian fearlessly declaring in respect to the latter that Christians were conspicuous for "a persevering and steadfast chastity." Popular habits and customs being thus so contrary to the spirit of Christianity, it could not fail that a very strong opposition must have been offered to its progress; and although vast multitudes were quickly gathered to the standard of the Cross, there was still a large and influential mass of the population in every country of the empire who looked upon it as the sign of an institution which sought the abolition of their cherished customs and habits, which made its disciples bad citizens and bad neighbors, and which was therefore to be hated and, if possible, extinguished.

IV. *Pagan Philosophy and Christianity.* — Apart from the ruling powers of the empire, and from those classes which formed the bulk of the nations composing it, there was also a considerable class of highly educated men, especially in Rome and Alexandria, on whom old fashioned polytheism had no hold, but who yet set themselves against Christianity. Among such were the Epicurean Celsus, who wrote a comprehensive work, *The Word of Truth* (now known only by Origen's refutation of it), against the new faith; the cynic Crescens --φιλοψόφος καὶ φιλοκόμπος — *the boasting*

braggadocio of Justin Martyr's Apology (Just., Mart. *Apol.* ii, 3; *Euseb.* 4:5); Trypho the Jew, against whom the same apologist wrote an important work, his *Dialogue with Trypho;* and Lucian the satirist, who opposed Christianity as a superstition unworthy of intellectual men (Lucian, *De Morte Peregrin.* c. 11-16). Indeed, the contemptuous manner in which grave writers like Pliny, Tacitus, and Suetonius mention the new faith seems to show that the literary class in general was opposed to it, and did not even think it worth while to make any effective inquiry in regard to its principles. That they gradually learned to feel more respect for it is shown by the rise of the eclectic school of the Neo-Platonists; but even among these there were bitter opponents of Christianity, though there are indeed others who theoretically adopted a large portion of its principles. *SEE ECLECTICISM*; *SEE NEO-PLATONISM*.

V. *Persecutions of Christians by Pagans.* — The broadest and most evident form of .the struggle for life and supremacy between paganism and Christianity was that of the continuous attempt of the former to suppress the latter by force. In this the state and. the populace co-operated, and there is no reason to think that the intellectual classes and philosophers held aloof. The first approach to a general persecution was that begun at Rome under Nero (Tertull. *Apol.* c.v). St. Paul's account of his own sufferings (2 Corinthians 6:23-27), his reference to the amphitheatre at Ephesus (1 Corinthians 15:32), to actual persecution of Christians (1 Corinthians 4:9, and perhaps in Hebrews 11:35-38), to the position of the apostles as the "off scouring of the earth," to the "much tribulation" through which the faithful entered into rest, to his deliverance "out of the mouth of the lion," all seem to shows that the struggle between paganism and Christianity had begun even in apostolic times. But it is probable that persecution then was of a local kind, arising out of charges made by Jews against Christians, for whom they entertained a deadly hatred. Suetonius mentions, indeed, that the Jews were driven out of Rome by Claudius on account of an insurrection raised by one "Chrestus," probably one of the many false Christs that rose up at this period, and Christians who were not Jews may have been expelled with them, though anything like a Christian insurrection (as the historian's words are sometimes interpreted) was so alien to the spirit of the early Christians as to be beyond probability. After the great fire of Rome in the year 64, Nero, however (who is said by Dion and Suetonius to have been himself the incendiary), accused the Christians of causing it, and brought upon them a terrible stream of indignation from

the excited Romans. Tacitus wrote his annals about thirty years after that, and he describes their sufferings in a few graphic words. Nero, invited the citizens to a festival in the imperial gardens (now the Vatican), and the chief spectacle which he then offered them was the martyrdom of their hated neighbors. Some were sewn in the skins of wild beasts, and torn to pieces by dogs; some crucified: some burned to death; some smeared over with inflammable substances, and used as torches or bonfires to light up the gardens after dark. This persecution lasted for four years, and there can be no doubt that it was carried on in other cities as well as at Rome. During the course of it the apostle Peter was one of those who were crucified in the gardens of Nero, and Paul was beheaded a short distance out of Rome. How many others went to make up the grand vanguard of the army of martyrs it is impossible to say, but the words of the heathen historian point to a great multitude rather than to a merely considerable number. It is usual to reckon ten periods of persecution, at intervals, spreading over the latter half of the 1st the 2d, the 3d, and the 4th centuries. But this enumeration is arbitrary, and cannot be supported by historical evidence. During the whole of that time there was persecution going on in some part of the empire, although emperors like Hadrian, Vespasian, Titus, Nerva, and Trajan (Tertull. *Apol.* c.v) were unlikely to give it: any encouragement. Yet Pliny's famous letter to Trajan (Pliny Epp. 10:96) shows that it was difficult to save Christians from the popular cry for their extermination; and the martyrdom of St. Cyprian is another illustration of the same fact. The last and most terrible of the general persecutions was that which immediately preceded the accession of Constantine, when it seemed as if Diocletian had nearly accomplished his object of destroying the very name of Christian. It is not the purpose of this article, however, to go into any details respecting these periods of persecution, and the subject may be dismissed with the following table, which represents the conclusions that may be arrived at from the examination of historical-data:

A. CHRONOLOGICAL TABLE OF PAGAN PERSECUTIONS.

64-65 Under Nero: 'Martyrdom of St. Peter and St. Paul (Tertull. *Apol.* v; Euseb. *Hist. Eccl.* ii, 25).

95-96 Under Domitian: Banishment of St. John (Euseb. *Hist. Eccl.* iii, 17-18).

104-117 Under Trajan: Martyrdom of St. Ignatius (Euseb. *Hist. Eccl.* iii,

36).

161-180 Under Marcus Aurelius: Martyrdom of St. Polycarp and the martyrs of Lyons (Euseb. *Hist. Eccl.* 4:15 v, 1).

200-211 Under Severns: Martyrdom of St. Perpetua and others in Africa (Euseb. *Hist. Eccl.* 6:1, 4, 5).

250-253 Under Decius: Martyrdom of St. Fabian (Euseb. *Hist Eccl.* 6:41-42).

257-260 Under Valerian: Martyrdom of St. Cyprian (Eu seb. *Hist. Eccl.* 7:10, 11, 12).

303-313 Under Diocletian, Galerius, and Maximian: Martyrdom of St. Alban (Euseb. *Hist. Eccl.* 8:1-17; 9:1-11; Bede, *Hist. Eccl.* i, 6, 7).

VI. *The Decline of Paganism.* — The long and bitter struggle between the paganism and the Christianity of the Roman empire came to a close with Constantine's victory over Maxentius. As early as A.D. 311 Galerius had been terrified by a shocking and mortal disease to issue a decree, in which he, with the emperors Constantine and Licinius, directed that persecution should cease, that churches should be rebuilt, and that the Christians should be allowed to worship in peace (Eusebius, *Hist. Eccl.* 8:17). But the execution of this decree was much hindered by Maximin and Maxentius, and it was only on their defeat by Licinius and Constantine that a real toleration began. After that event (A.D. 313). the emperors immediately published the famous Edict of Milan (Eusebius, *Hist. Eccl.* 10:5; Lactantius, *De Mort. Persecut.* 48), in which the previous decree was rigidly enforced and all persecutions entirely suppressed. In the year 321 a severe blow was given to expiring paganism by an edict in which the emperor established the Lord's-day as a public festival. and a day of abstinence from labor. When Constantine became sole emperor, in A.D. 324, he issued one in a still more decided tone, in which he exhorted all his subjects throughout the empire to forsake paganism and worship Christ only; and from that time he and his successors ruled the empire as Christian emperors. Before the end of the 4th century paganism had become so much weakened and the Christian population so decidedly predominant that the emperors were able to take measures towards its final suppression. Theodosius (A.D. 381) forbade apostasy to paganism and suppressed its sacrifices, though still tolerating its minor rites (*Cod. Theodos.* 16:7), the Western emperors, Gratian and Valentinian, following his example. When

Theodosins became sole emperor (A.D. 392), he forbade all kinds of idolatry under severe penalties (*ibid.* 10, 12). The last traces of paganism died out in the Eastern empire in the first quarter of the 5th century (*ibid.* 10, 22), and its final extinction in the West was at the same time effected by the supremacy of the Northern invaders. If since that age Christianity has lost its ground, it has not been to the old paganism, but to its Eastern successor, Mohammedanism. The former never revived after the time of its last great effort to gain supremacy in the Diocletian persecution, and for nearly three centuries the empire was wholly Christian.

See Kortholt, *De Religione Ethnica;* Rudiger, *De Statu Paganorum;* Tzschirner, *Fall des Heidenthums;* Dollinger, *Judaism and Paganism* Milman, *Hist. of Latin Christianity*, vol. 1; Hardwick, *Church Hist. of the Middle Ages* (see Index); Maclear, *Hist. of Christian Missions,* p. 5 sq.; Merivale, *Conversion of the Northern Nations;* Schaff, *Ch. Hist.* 2, 67-71; Pritchard, *Egyptian Mythology* (designed to illustrate the *origin* of paganism).

Pagasaeus

is a surname of *Apollo,* derived from Pagasus, a town of Thessaly, where he had a temple.

Page, Edward

a minister of the Methodist Episcopal Church, was born in Burlington County, N. J., April 19, 1787; was converted in 1807; licensed to preach in 1811; and, called of God to the ministry, joined in April, 1817, the Philadelphia Conference which then occupied the entire ground now covered by the Philadelphia, New Jersey, and Newark conferences. From the year 1817 to the year 1852, a period of thirty-five years, Mr. Page travelled as follows: Essex and Staten Island, 1817; Salem Circuit, 1818-19; Lewiston, Del., 1820-21; Trenton Circuit, 1822; Cumberland Circuit, 1823-24; New Castle, Del., 1825; Cecil Md., 1826; Gloucester Circuit, 1827-28; Chester Circuit, Pa., 1829-30; Bristol, Pa., 1831-32; Camder Circuit, 1833; Moorestown, 1834; Freehold, 1835; New Egypt, 1836; Bargaintown, 1837-38; Freehold, 183940; Columbus, 1841-42; Flemington, 1843; Clinton, 1844; Asbury, 1845-46; Columbus, 1847; Tom’s River, 1848-49; Moorestown, 1850-51; then as supernumerary or superannuated he resided at Trenton, N. J. until his death in March, 1867. He was a truly devoted Christian minister, laboring early and late for the

flock under his care, and thousands revere his memory as blessed. See *Minutes of the Annual Conferences,* 1867. Page; Harlan, a devoted American Christian layman, noted for his philanthropic labors, was born at Coventry, Conn., July 28, 1791. He was the only son of pious parents; received a good education, and was taught by his father the trade of a house-joiner. He was converted in 1813, and united with the Church in 1834. After a further residence of five years in his native town, he removed to Boston, where he remained a short time. He then returned to Coventry, but, after spending three years, he took up his abode in Jewett City; later he engaged in the business of engraving at Andover. In 1825 he was appointed agent of the General Depository of the American Tract Society in New York, which was formed in that year and he held this position till his death in 1834. Harlan Page embraced every opportunity of doing good to his fellow-men, and made use of many instrumentalities. The means which he employed were writing letters, distributing tracts, teaching in or superintending Sabbath-schools, holding prayer-meetings, and personal conversation with those around him. The numerous letters which he wrote to unconverted persons are models of personal exhortation and appeal. Plain, but courteous; pointed, but kind and gentle, they seldom failed to produce lasting impressions and convictions. It is said that he was instrumental in the conversion of more than one hundred persons. See *Memoir of arlan Page* (published by the American Tract Society).

Page, Samuel

an English divine who flourished in the first half of the 17th century as vicar of Deptford, and died in 1630, is noted as the author of a number of sermons which are read to this day for their elegance of style. He also wrote several theological treatises.(Lond. 1609-39). See *Athen. Oxon.* (see Index).

Page, William

an English divine of note, was born at Harrow-on-the-Hill, in Middlesex, and was educated at Baliol College, Oxford, whence he was elected a fellow of All-Souls. In 1629 he was appointed master of the Free School at Reading, which preferment he retained for almost ten years, when he was deprived of it by the Dissenters and the Revolutionists. He was appointed by his college to the living of East Leaking, Berkshire, and held it until his death in 1663. He wrote *A Treatise in Justification of Bowing at the Name*

of Jesus, by way of answer to an Appendix against that custom (Oxford, 1631, 4to); and also *an Examination of such considerable Reasons as are made by Mr. Prynne in a Reply to Mr. Widdowes concerning the same Argument,* printed with the former. He was also the author of *Certain Animadversions upon some Passages in a Tract concerning Schism and Schismatics,* by Mr. Hales of Eton (Oxon. 1642, 4to); and the *Peacemaker, or a Brief Motive to Unity and Charity in Religion.* He likewise published a translation of Thomas a Kempis 1639, 12mo), with a large epistle to the reader. See book, *Eccles. Biog.* 7:490,491.

Paget

SEE PAGIT.

Paggi, Giovanni Battista

a noted Italian painter, was born of an ancient and noble family at Genoa in 1554. He was the pupil of Luca Cambiaso, and was distinguished chiefly as a painter, though he attained to distinction also as a sculptor and architect. About 1580 he was obliged to flee from Genoa in consequence of an unfortunate homicide which the absurd conduct of a friend brought upon him. Paggi went to Florence, and, under the protection of the grand-dukes Francesco I and Ferdinando, lived there in peace and with reputation. He was recalled through archbishop Sinnasio, afterwards cardinal, to Genoa about 1600, where he executed several excellent works, and gave a great impulse, especially in coloring, to the Genoese school of painting, of which he was the best master in his time. Paggi died in 1627. His masterpieces are two pictures in San Bartolomeo, and the *Slaughter of the Innocents,* belonging to the Doria family, painted in 1606. In 1607 he published a. short treatise on the theory of painting.

Pagi, Anthony

a noted French ecclesiastical writer, was born at Rogua, a small town in Provence, in 1624. He took the monk’s habit in the convent of the Cordeliers at Arles in 1641. After he had finished the usual course of studies in philosophy and divinity, he preached a while, and was at length made four successive times provincial of his order. These occupations did not hinder him from devoting time to the study of chronology and ecclesiastical history, branches of learning in which he excelled., His most considerable work is entitled, *Critica historico-chronologica in Annales*

ecclesiasticos Baronii, in which, following that learned cardinal year by year, he has rectified a great number of mistakes, both in chronology and in facts. Pagi published the first volume of this work, containing the four first centuries, at Paris in 1689, with a dedication to the clergy of Francs, who allowed him a pension. The whole work was printed after his death in four volumes folio, at Anvers, or rather at Geneva, in 1705, by the care of his nephew, Francis Pagi, of the same order. It is carried to the year 1198, where Baronius ends. Pagi was greatly assisted in it by the abbe Longuerue, who also wrote the eulogy of our author which is prefixed to the Geneva edition. This *Critique* is of great utility; but the author, too fond of striking out something new, has given a chronology of the popes of the first three centuries which is not approved by the critics, and more or less impeaches his reliability as a historian. His style is simple, but his matter evinces study and care. Pagi was in correspondence with the learned of his time in France and in England. Among his friends were Stillingfleet, Spanheim, Dodwell, cardinal Noris, etc. He died in 1699. See Niceron, *Memoires,* vol. 1 and 17; Ersch u. *Guber, Encyklo.* s.v. (J. H.W.)

Pagi, Francois

nephew of the preceding, also a distinguished French ecclesiastic, was born at Lapbesc, in Provence, in 1654. He was educated first by ‘the priests of the Oratory at Toulon, and then by his uncle, who inspired the. boy with a desire to serve the Church. Francois entered the Order of the Cordeliers, and, after teaching philosophy for some time, sought further mental development under the guidance of his uncle, and thus became that learned man’s assistant in his *Critique* on Baronius’s *Annals.* Franois then laid the plan of a work of his own, which he afterwards published under the title *Breviarium Histor. chronol. crit., illustr. pontif. Roman. gesta, concilior. general. acta, nec non comnplura tunm sacror. rituum, turn antiquce eccles. disciplince, capita complectens* (1717-1747). In it Pagi manifests great zeal for ultramontane theology and the exaltation of the papacy. He died at Orange Jan. 21, 1721. See Niceron, *Memoires,* vol. 7. s.v.

Pa’giel

(Heb. *Pagiel’,* laey[igP;, *chance* or *event of God;* Sept. Φαγιήλ, <040113>Numbers 1:13; elsewhere Φαγεήλ), son of Ocran, and chief man of the tribe of Asher at the time of the Exode, appointed with others to command in war (<040113>Numbers 1:13; 2:27; 7:72, 77; 10:26). B.C. 1658.

Pagit (Or Paget), Ephraim

an English divine, son of Eusebius, was born in London in 1585, and was educated at Christ Church, Oxford. He obtained the living of St. Edmund the King, in Lombard Street, London, of which he was deprived at the Rebellion. He retired to Deptford, where he died in 1647. Pagit was noted as a linguist. He wrote *Christianographia, or a Description of the Sundrie Sorts of Christians in the World not subject to the Pope,* etc. (London, 1635): — *Hearesiographia, or a Description of the Heresies of Later Times* (1645): — *Sermon on St.* 4075 *Matthew* 7:15 (1645). See Allibone, *Dict. of Brit. and Amer. Authors,* s.v.; Hook, *Eccles. Biog.* s.v.

Pagit (Or Paget), Eusebius

an English Puritan minister and writer, was born at Crawford, in Northamptonshire, about 1542. He was educated at Christ Church, Oxford. After taking holy orders in the Church Establishment he became successively vicar of Orundle and rector of Langton, in his native county; afterwards he removed to the living of Kilhampton, in Cornwall; and lastly to St. Anne and St. Agnes, London, in 1604. He died in 1617. He published some sermons and theological works, of which the following are the best known: *A Harmonie upon the Three Evangelists, Matthew, Mark, and Luke* (London, 1584), translated from Calvin: *The History of the Bible, briefly collected by way of Question and Answer,* printed at the end of several old editions of the Bible. See *Athen. Oxon.;* Brook's *Puritans;* Fuller's *Worthies;* Lloyd's *Worthies;* Strype's *Whitgift;* Allibone, *Dict. of Briit. and Amer. Authors,* s.v.; Thomas, *Dict. of Biog. and Mythol.* s.v.; Hook, *Eccles. Biog.* s.v.

Paglia, Francesco

an Italian painter, was born at Brescia in 1636. He was a scholar of Guercino, whose manner he Imitated. Lanzi says he was excellent in laying on his colors, admirable in his chiaroscuro, but he displayed little spirit, and his proportions were frequently too long and slender. His best work is an altar-piece in the church of La Carita. He excelled in portraits, which are distinguished for truth of character, great purity of color, and uncommon relief. Orlandi Says he was living in 1700; others, that he died about 1700; and Zani, that he died in 1713.

Pagni, Benedetto

an Italian painter, was a native of Pescia, and studied in the school of Giulio Romano at Rome. He accompanied that master to Mantua, where he assisted him in his works. He acquired considerable distinction as a historical painter, and executed some works for the churches. Lanzi says his picture of the *Martyrdom of St. Lorenzo,* in the church of St. Andrea, at Mantua, is worthy of the school of his master. Many pictures are claimed to have been executed by him in his native city, but Lanzi thinks that the *Marriage at Cana,* in the collegiate church, and the facade of the house of the Pagni family, are the only genuine ones. Zani says he painted from 1525 to 1570.

Pagninus, Sanctes

an Italian monk, noted as a Hebraist and exegete, by Buxtorf called “Vir linguarum Orientalium peritissimus,” was born at Lucca in 1466. He became a Dominican in 1486, and was the pupil of Savonarola and others famous in theology and Oriental learning at Fiesoli, where his rapid progress won the esteem of cardinal de Medici, afterwards Leo X. Having received holy orders, Pagninus devoted himself to the duties of the pulpit, and the persuasive earnestness of his preaching made many celebrated converts under Leo X he was professor of a school of Oriental literature, founded by that pontiff at Rome: but after Leo’s decease he accompanied the cardinal-legate to Avignon, and subsequently removed to Lyons, where he became a zealous opponent of the Reformed religion, and was the means of founding a hospital for the plague. He died there in 1541, honored and regretted by rich and poor.

The learned works of Pagninus have been highly esteemed by some, severely criticised by others.

(1.) He published at Lyons, in 1528, *Veteris et novi Testamenti nova translatio,* which had been the labor of thirty years, and was to have been published at the expense of Leo X had he lived to see it finished. In the preface he details the care which he had taken to make the work perfect. It is the first Latin Bible in which the verses of each chapter are distinguished and numbered as in the original, and is remarkable for the extreme closeness with which the Latin is made to follow and take the shape of the Hebrew idiom. Richard Simon charges him with this as a fault, saying that it not only makes his language obscure and barbarous’, but sometimes

changes the sense of the original. Servetus published a folio edition of this work, which he infected with his own errors, at Lyons in 1642. That of Arias Montanus, in the Antwerp Polyglot, exaggerates the peculiarities of his Latin style. Still the editions of 1599 and 1610-13, in 8vo, which give an inter-linear and word-for-word translation of the Hebrew with the vowel-points, is to this day the most convenient Hebrew Bible for beginners.

(2.) His *Thesaurus Linguoe Sanctoe* (Lyons, 1529, in folio) is much esteemed. The folio edition of Geneva, 1614, by J. Mercier and A. Cavalleri, is very inferior, and in many places corrupt. There is also a Paris edition, in 4to, of 1548.

(3.) An abridgment of the *Thesaurus* in 8vo, with the title *Thesauri Pagnini Epitome,* was printed at Antwerp in 1616, and often reprinted. He also published

(4.) *Isagoges seu introductionis ad sacras litteras liber unus* (Lyons, 1528, 4to; ibid. 1536, fol.).

(5.) *Hebraicarum institutionum libri quatuor ex Rabbi David Kinchi priore parte fere transcripti* (ibid. 1526; Paris, 1549), both 4tos.

(6.) An abridgment of this grammar, also in 4to, was published at Paris in 1546 and 1556. —

(7.) *Catena Argentea in Pentatetuchum* (Lyons, 1536, folio), in six volumes. This is a collection of the comments of Hebrew, Greek, and Latin writers on the five books of Moses. He also produced several other learned works See *Histoire des honmmnes illustres de l'ordre de St. Domique,* by Touron; *Bibliotheca Sancta,* by Sixtus of Siena.

Pagoda

Picture for Pagoda 1

(according to some, a corruption of the Sanscrit word *bhagavata,* from *bhagavat,* sacred; but according to others a corruption of *put-gada,* from the Persian *put,* idol, and *gada,* house) is the name of certain Hindu temples, which are among the. most remarkable monuments of Hindi architecture. Though the word itself designates but the temple where the deity — especially Siva, and his consort Durga or Parvati — was

worshipped, a pagoda is in reality an aggregate of various monuments, which in their totality constitute the holy place sacred to the god. Sanctuaries, porches, colonnades, gateways, walls, tanks, etc., are generally combined for this purpose, according to a plan which is more or less uniform. Several series of walls form an enclosure; between them are alleys, habitations for the priests, etc., and the interior is occupied by the temple itself, with buildings for the pilgrims tanks, porticos, and open colonnades. The walls have at their openings *gopuras*, or large pyramidal gateways, higher than themselves, and so constructed that the gopura of the outer wall is always higher than that of the succeeding inner wall, the pagoda itself being smaller than the smallest gopura. The extent of the enclosing walls is generally considerable; in most instances they consist of hewn stones of colossal dimensions. placed upon one another without mortar or cement, but with such admirable accuracy that: their joints are scarcely visible. The gateways are pyramidal buildings of the most elaborate workmanship; they consist of several, sometimes as many as fifteen stories. The pagodas themselves, too, are of a pyramidal shape, various layers of stones having been piled upon one another iii successive recession; in some pagodas, however, the pyramidal form begins only with the higher stories, the broad basis extending to about a third of the height of the whole building. The sides of the different terraces are vertical; but the transition from one to the other is effected by a vault surmounted by a series of small cupolas, which hide the vault itself. A single cupola, hewn out of the stone, and surmounted by a globe, generally crowns the whole structure; but sometimes the latter also ends in fantastical spires of a fan-like shape or in concave roofs. The pagodas are covered all over with the richest ornamentation. The pilasters and columns, which take a prominent rank in the ornamental portion of these temples, show the greatest variety of forms; some pagodas are also overlaid with strips of copper, having the appearance of gold. There are pagodas of all sizes in India. Some of them have been erected by wealthy Hindus for the purpose of performing their private devotions in them, and correspond in character to the Western chapels. In the case of the large pagodas, vast endowments in many instances are expended in their support, as well as for the idols they contain and the Brahmins that attend them.

Picture for Pagoda 2

“The most celebrated pagodas on the mainland of India are those of Mathura, Trichinopoli, Chalambron, Konjeveram, Jaggernaut, and Deogur, near Ellora. That of Mathura consists of four stories, and is about 63 feet high; its base comprises about 40 square feet, Its first story is made of hewn stones, heavily adorned with copper and gilt; the others are of brick. A great number of figures, especially representing deities, tigers, and elephants, cover the building. The pagoda of Tanjore is the most beautiful monument of this kind in the south of India; its height is 200 feet, and the width of its basis is equal to two thirds of its height. The pagoda of Trichinopoli is erected on a hill elevated about 300 feet over the plain; it differs in style from other pagodas dedicated to Brahminical worship, and exhibits great similarity with the Buddhistic monuments of Tibet. The great pagoda of Chalambron, in Tanjore, is one of the most celebrated and one of the most sacred of India. It is dedicated to Siva and Parvati, and is filled with representations belonging to the mythical history of these gods. The buildings of which this pagoda is composed cover an oblong square 360 feet long and 210 feet wide. At Konjeveram there are two pagodas —the one dedicated to Siva, and the other to Parvati. The pagodas of Jaggernaut, on the north end of the coast of Coromandel, are three; they are erected likewise in honor of Siva; and surrounded by a wall of black stones — whence they are called by Europeans the Black Pagodas — measuring 1122 feet in length, 696 feet in width, and 24 feet in height. The height of the principal of these three pagodas is said to be 344 feet; according to some, however, it does not exceed 120 to 123 feet. The pagoda of Deogur, near Ellora, consists also of three pagodas, sacred to Siva; they have no sculptures, however, except a trident, the weapon of Siva,’ which is visible on the top of one of these temples. The monuments of Mavalipura, on the coast of Coromandel, are generally called the Seven Pagodas; but as these monuments — which are rather a whole city than merely temples — are buildings cut out of the living rock, they belong more properly to the cut-rock monuments of India than to the special class of Indian, architecture comprised under the term pagoda.”

“The pagodas in Burmah,” says Mr. Boardman, “are the most prominent and expensive of all the sacred buildings. They are solid structures, built of brick, and plastered. Some of them are gilt throughout, whence they are called *golden* pagodas. The largest pagoda in Tavoy is about fifty feet in

diameter, and perhaps one hundred and fifty feet high. That which is most frequented is not so large. It stands on a base somewhat elevated above the adjacent surface, and is surrounded by a row of more than forty small pagodas, about six feet high, standing on the same elevated base. In various niches round the central image are small alabaster images. Both the central and the surrounding pagodas are gilt from the summit to the base, and each one is surrounded with an umbrella of iron, which is also gilt. Attached to the umbrella of the central pagoda is a row of small bells or jingles, which, when there is even a slight breeze, keep a continual chiming. A low wall surrounds the small pagodas, outside of which are temples, pagodas of various sizes, and other appendages of pagoda worship, sacred trees or thrones, sacred bells to be rung by worshippers, and various figures of fabulous things, creatures, and persons mentioned in the Burman sacred books. Around these is a high wall, within which no devout worshipper presumes to tread without putting off his shoes. It is considered holy ground. Outside this wall are perhaps twenty Zayats, and a kyung. The whole occupies about an acre of ground. The total number of pagodas in Tavoy is immense. Large and small, they probably exceed a thousand. Before leaving America, I used to pray that pagodas might be converted into Christian churches. But I did not know that they were solid monuments of brick or stone, without any cavity or internal apartments. They can become Christian churches only by being demolished and built anew." The Dagong pagoda at Rangoon is the most magnificent in Burmah. A description of it is given by Mrs. Judson. See her *Memoir* and the *Christian Offering*

Picture for Pagoda 3.

The mode of worship in these heathen temples is as follows: When a Hindui comes to a pagoda to worship, he walks round the building as often as he pleases, keeping the right hand towards it; he then enters the vestibule, and if there be a bell in it, as is usually the case, he strikes upon it two or three times. He then advances to the threshold of the shrine, presents his offering to the Brahmin in attendance, mutters inaudibly a short prayer, accompanied with prostration of the body, or simply with the act of lifting his hands to his forehead, and straightway retires. The ceremonies observed by the Hindus in building a pagoda are curious. They first enclose the ground on which the pagoda is to be built, and allow the grass to grow on it. When the grass has grown considerably, they turn an

ash-colored cow into the enclosure to roam at pleasure. Next day they examine carefully where the cow, which they reckon a sacred animal, has condescended to rest its body, and having dug a deep pit on that consecrated spot, they place there a marble pillar, so that it may rise a considerable distance. above the ground. On this pillar they place the image of the god to whom the pagoda is to be consecrated. The pagoda is then built quite around the pit in which the pillar is placed. The place in which the image stands is dark, but lights are kept burning in front of the idol.

"The term pagoda is, in a loose way, also applied to those Chinese buildings of a tower form which consist of several stories, each story containing a single room, and being surrounded by a gallery covered with a protruding roof. These buildings, however, differ materially from the Hindi pagodas, not only so far as their style and exterior appearance are concerned, but inasmuch as they are buildings intended for other than religious purposes. The Chinese call them *Ta*, and they are generally erected in commemoration of a celebrated personage or some remarkable event; and for this reason, too, they are placed on some elevated spot, where they may be conspicuous, and add to the charms of the scenery. Some of these buildings have a height of 160 feet; the finest known specimen of them is the famous Porcelain Tower of Nankin. The application of the name pagoda to a Chinese temple should be discountenanced, for, as a rule, a Chinese temple is an insignificant building, seldom more than two stories high, and built of wood; the exceptions are rare, and where they occur, as at Pekin, such temples, however magnificent, havre no architectural affinity with a Hindu pagoda." See Williams, *Middle Kingdom*, 1, 82, 101, 132; 2, 17; Huc, *Chinese Empire*, 2, 166 sq.; Bohn's *India;* Trevor, *India*, p. 89-92.

Pa'hath-Mo'ab

(Heb. *Pach'ath Modib'*, tjPibawm, *governor* [lit. *pasha] of Moab;* Sept. Φαὰθ [v.r. Φαλάθ, etc.] Μωάβ; Vulg. *Phahath-Moab*, "governor of Moab")on the head of one of the chief houses of the tribe of Judah, who signed his.name to the sacred covenant of Nehemiah (<161014>Nehemiah 10:14). B.C. 410. "As we read in <130422>1 Chronicles 4:22, of a family of Shilonites, of the tribe of Judah, who in very early times 'had dominion in Moab,' it may be conjectured that this was the origin of the name. It is perhaps a slight corroboration of this conjecture that we find in <150206>Ezra 2:6 that the sons of Pahath-Moab had among their number 'children of Joab;' so also in 1

Chronicles 4 we find these families who had dominion in Moab very much mixed with the sons of Caleb, among whom, in 1 Chronicles 2:54; 4:14, we find the house of Joab. It may further be conjectured that this dominion of the sons of Shelah in Moab had some connection with the migration of Elimelech and his sons into the country of Moab, as mentioned in the book of Ruth; nor should the close resemblance of the names הרפע (Ophrah), 1 Chronicles 4:14, and , הפרע (O.)pah), Ruth 1:4, be overlooked. Jerome, indeed, following doubtless his Hebrew master, gives a mystical interpretation to the names in 1 Chronicles 4:22, and translates the strange word *Jashubi-leem* 'they returned to Leem' (Bethlehem). The author of *Quaest. Heb. in Lib. Paraleip.* (printed in Jerome's works) follows up this opening, and makes Jokim (*qui starefecit solemn*) to mean Eliakim, and the men of Chozeba (*viri mendacii*), Joash and Saraph (*securus et incendeons*), to mean Mahlon and Chilion, who took wives (לילמ) in Moab, and returned (i.e. Ruth and Naomi did) to the plentiful bread of Bethlehem (*house of bread*); interpretations which are so far worth noticing, as they point to ancient traditions connecting the migration of Elimelech and his sons with the Jewish dominion in Moab mentioned in 1 Chronicles 4:21. However, as regards the name Pahath Moab, this early and obscure connection of the families of Shelah, the son of Judah. with Moab seems to supply a not improbable origin for the name itself, and to throw some glimmering upon the association of the children of Joshua and Joab with the sons of Pahath-Moab. That this family was of high rank in the tribe of Judah we learn from their appearing *fourth* in order in the two lists (Ezra 2:6; Nehemiah 7:1), and from their chief having signed *second* among the lay princes (Nehemiah 10:14). It was also the most numerous (2818 [2812]) of all the families specified, except the Benjamite house of Senaah (Nehemiah 7:38). The name of the chief of the house of Pahath-Moab:in Nehemiah's time was Hashub; and, in exact accordance with the numbers of his family, we find him repairing *two* portions of the wall of Jerusalem (Nehemiah 3:11, 23). It may also be noticed, as slightly confirming the view of Pahath-Moab being. a Shilonite family, that whereas in 1 Chronicles 9:5-7 and Nehemiah 11:5-7, we find the Benjamite families in close juxtaposition with the-Shilonites, so in the building of the wall, where each family built the portion over against their own habitation, we find Benjamin and Hashub the Pahath-Moabite coupled together (Nehemiah 3:23)., The only other notices of the family are found in Ezra 8:4, where two hundred of its males are said to have

accompanied Elihoenai, the son of Zerahiah, when he came up with Ezra from Babylon; and in (1508)Ezra 10:30 where eight of the sons of Pahath-Moab are named a; having taken strange wives in the time of Ezra's government." *SEE PASHA*.

Pah-kwa

Picture for Pah-kwa

a Chinese charm, consisting of eight diagrams arranged in a circular form; it is in most common use in China. The figure is thus formed. The eight diagrams are described by Mr. Cuthbertson, an American missionary to the Chinese, as follows: "They are triplets of lines, whole and broken, the various combinations of which produce eight sets of triplets, each having its peculiar properties. These. by further combinations, produce sixty-four figures, which also possess their peculiar powers. The first set are representative respectively of heaven, vapor, fire, thunder, winds, water, mountains, earth. These mysterious figures embody in some inscrutable manner the elements of all change, the destinies of all ages, the first principles of all morals, the foundation of all actions. They, of course, furnish important elements for the subtle calculations of the diviner. From such a system of calculation the results obtained must depend wholly upon the ingenuity of the practitioner. The figure of the eight diagrams is seen everywhere. It is often worn on the person. It is seen, too, posted in conspicuous positions about houses, chiefly over the door, to prevent the ingress of evil influences." See Doolittle, *China and the Chinese* (N. Y. 1866, 2: vols. 12mo); Nevins, *China and the Chinese* (N. Y. 1869 12mo).

Pa'i

((1301)1 Chronicles 1:50). *SEE PAU*.

Paigeoline

an Italian engraver, of whom scarcely anything is known, has left a light but spirited etching, bearing his name, after the picture by Paul Veronese, representing *The Mother of Moses brought to Pharaoh's Daughter as a Nurse for her Son,* Zani spells his name *Paigeloine.*

Paila

is, according to the Puranas (q.v.), one of the disciples of Vyasa (q.v.), the reputed arranger of the Vedas (q.v.); he was taught by the latter the Rig-Veda, and, on his part, communicated this knowledge to Bashkali and Indrapramati. This tradition, therefore, implies that Paila was one of the earliest compilers of the Rig-Veda.

Pain

(MYSTICAL), a certain indescribable agony which has been believed by mystics to be necessary to prepare them for a state of rapture. "This mysterious pain," says Mr. Vaughan (*Hours with the Mystics*), "is no new thing in the history of mysticism. It is one of the trials of mystical initiation. It is the death essential to the superhuman height. With St. Theresa the physical nature contributes it much more largely than usual; and in her map of the mystic's progress it is located at a more advanced period of the journey. St. Francis of Assisi lay sick for two years under preparatory miseries. Catharine of Siena bore five years of privation, and was tormented by devils besides. For five years, and yet again for more than three times five, Magdalena de Pazzi endured such aridity that she believed herself forsaken of God. Balthazzar Alvarez suffered for sixteen years before he earned his extraordinary illumination. Theresa, there can be little doubt, regarded her fainting-spells, hysteria, cramps, and nervous, seizures as divine visitations. In their action and reaction body and soul were continually injuring each other. The excitement of hallucination would produce an attack of her disorder, and the disease again foster the hallucination. Servitude, whether of mind or of body, introduces maladies unknown to freedom." "These sufferings," adds the same writer, "are attributed by the mystics to the surpassing nature of the truths manifested to our finite faculties (as the sun-glare pains the eye); to the anguish involved in the surrender of every ordinary support or enjoyment, when the soul, suspended (as Theresa describes it) between heaven and earth, can derive solace from neither; to the intensity of the aspirations awakened, rendering those limitations of our condition here, which detain us from God, an intolerable oppression; and to despair, by which the soul is tried, being left to believe herself forsaken by the God she loves." *SEE MYSTICISM*.

Paine, James

a Presbyterian minister, was born near Londonderry, Ireland, Dec. 25, 1801. He received that early training in spiritual things for which the Presbyterians of the mother country are proverbial. During the year 1820 his parents emigrated to the United States, and became members of Dr. Baxter's congregation in Lexington, Va., where he professed religion, and soon after turned his thoughts to the ministry. He graduated with honor at Washington College, Lexington, Va.; studied theology in the seminary at Princeton, N. J.; was licensed by Lexington Presbytery in 1829, ordained in 1830, and labored as a missionary for several years at Warm Springs and New Monmouth churches, Va. He afterwards took charge of Fairfield and Timber Ridge Churches, Va. It was here that the best years of his life were spent; ever ready to preach, he went in and out before his people, leading them like a true shepherd for twenty-three years. From thence he was called to the Church at Somerville, Tenn., where he continued to labor until his death, April 7, 1860. Mr. Paine, though not an author, often wrote for the press. His preaching was clear and expository; his style free from all affectation or vagueness; his all-conquering desire was a single burning zeal to glorify God in the salvation of souls. See *Wilson, Presb. Hist. Almanac,* 1861, p. 104. (J. L. S.)

Paine, Thomas

a noted American speculative writer, and prominent political character in the colonial history of this country, whose influence upon his day and generation was unfavorable to Christianity, though. not altogether to civilization, deserves a place here for his repeated attempts to modify the religious thought of this country.

Life. — Paine was an Englishman by birth, and saw the light of this world Jan. 29,1737, at Thetford, in the county of Norfolk. His father, who was a Quaker, brought him up to his own business, that of a staymaker. At the age of twenty Thomas removed to London, where he worked some time at his business. He then went to Sandwich, in Kent, where, in 1760, he married the daughter of an exciseman, and obtained a place in the excise, but retained it only about a year, and then became an assistant at a school in the neighborhood of London. After leaving this situation he was again employed in the excise, and was situated at Lewes, in Sussex. Here he had gained some reputation by various pieces of poetry, and had been selected

by the excisemen of the neighborhood. to draw up *The Case of the Officers of Excise, with Remarks on the Qualifications of Officers, and on the numerous Evils arrising to the Revenue from the Insufficiency of the present Salaries* (1772). The ability displayed in this his first prose composition induced one of the commissioners of excise to give him a letter of introduction to Benjamin Franklin, then in London as a deputy from the colonies of North America to the British government. Franklin was favorably impressed with Paine, and, hoping that his services might prove beneficial to the colonies, advised him to go to America. Paine took the advice, settled at Philadelphia in 1774, and devoted himself to literary works. He became a contributor to various periodical works, and in January, 1775, editor of the *Philadelphia Magazine.* In 1776, at the outbreak of our colonial conflict, he embraced the cause of the colonies, and enlisted as a volunteer in the army. He had previously influenced public opinion in favor of independence from the British throne by an article which he published in the *Pennsylvania Journal* (October, 1775), entitled "Serious Thoughts." In it he declared for political equality, and gave expression to the hope of the ultimate abolition of slavery. He now further encouraged the radical movers for separation by another publication of his, entitled *Common Sense* (Phila. 1776, 8vo). These writings made a profound impression, especially the latter, and contributed in an eminent degree to make the people of this country of one mind. The masses, who had reasoned but little on the subject, were stirred to activity, and thus thousands who would otherwise have been passive, if not opponents to the independence scheme, were brought to the aid of the Revolutionary movement. True, some of his political teachings could not have the endorsement of the moral and religious element; yet the truth cannot be withheld that Thomas Paine was one of the most powerful. actors in the Revolutionary drama, and that, whatever his failings, errors, or vices, his service to his adopted country should not be forgotten. Some writers have denied his political services, and have declared it impossible that, a stranger at the outbreak of the colonial struggle, he could have influenced public opinion in America; but such should remember that the contemporaries of Paine and worthy men many of them certainly were who associated with Paine-judged differently, and not only freely circulated his writings, but gave expression to their worth for political purposes by voting him £500 through their legislators, besides conferring on him the degree of M.A. (Pennsylvania University), and membership in their choicest literary association, the American Philosophical Society. Though in the army,

Paine continued to employ his pen. In December, 1776, he published his first *Crisis,* which opened with the phrase, "These are the times that try men's souls." So well was it believed to meet the emergency of those times that it was, by order, read at the head of every regiment, and is pronounced to have done much to rouse the drooping ardor of the people. He continued such publications until the attainment of peace in 1783. In 1777 he was made secretary to the Congressional Committee on Foreign Affairs, but in 1779 he was obliged to resign this post, because he had in an excited encounter divulged the secrets of his office. In 1781 Paine Wyas sent to France with colonel Lawrence to negotiate a loan, in which he was more than successful; for the French government granted a subsidy of six millions of livres to the Americans, and also became guarantee for a loan of ten millions advanced by Holland. On his return to America he was rewarded for his services by being appointed, in 1785, clerk to the Assembly of Pennsylvania; he received from Congress a donation of $3000; and the state of New York bestowed on him the confiscated estate of Frederick Davoe, a royalist, near New Rochelle, in the state of New York, consisting of 500 acres of well-cultivated land, with a good stone house. After the peace between Great Britain and America, Paine employed himself chiefly in mechanical speculations. In 1787 he embarked for France, and, after visiting Paris, went to England, with a view to the prosecution of a project relative to the construction of an iron bridge, of his own invention, at Rotherham, in Yorkshire. This scheme involved him in considerable difficulties; but his writings; in which he foretold, or rather recommended, the change that was approaching in France, brought him a supply of money. On the appearance of Burke's *Reflections on the French Revolution,* Paine wrote the first part of his celebrated *Rights of A Man,* in answer to that work, the most famous of all the replies to Burke, and circulated in innumerable editions, not only in English, but also in foreign versions. The second part was published early in 1792; and on May 21 in that year a proclamation issued against wicked and seditious publications evidently alluded to, though it did not name, the *Rights of Man.* On the same day the attorney-general commenced a prosecution against Paine as the author of that work, because of his outcry against the English. aristocracy, and severe assaults on the British constitution. While the trial was pending he succeeded in making his escape. He set off for France, arriving there in September, 1792. The garrison of Calais were under arms to receive this "friend of liberty," the tricolored cockade was presented to him by the mayor, and the handsomest woman in the town was selected to

place it in his hat. Meantime Paine had been declared in Paris worthy of the honors of citizenship, and being chosen member of the National Convention for the department of Calais, he proceeded to Paris, where he was received with every demonstration of extravagant joy. On the trial of Louis XVI he voted with the Girondists against the sentence of death, proposing his imprisonment during the war, and his banishment afterwards. This conduct offended the Jacobins, and towards the close of 1793 he was excluded from the convention on the ground of being a foreigner (though naturalized), and immediately after he was arrested and committed to the Luxembourg. Just before his confinement Paine had finished the first part of his work entitled the *Age of Reason*, and having confided it to the care of his friend Joel Barlow, it was published (see below). On the fall of Robespierre he was released. In 1795 he published the second part of his *Age of Reason;* and in May, 1796, he addressed to the Council of Five Hundred a work entitled *Decline and Fall of the System of Finance in England,* and also published his pamphlet entitled *Agrarian Justice,* being a plan for meliorating the condition of man. Fearful of being captured by English cruisers, he remained in France some years longer. He had, however, written to Mr. Jefferson, who had then but recently been elected president of the United States, and expressed a wish to be brought back to America in a government ship. Jefferson at last replied, offering Paine a passage in the Maryland sloop of war, which he had sent to France for a special purpose'. In his letter, dated March, 1801, Jefferson expresses his high estimate of Paine's services in the cause of American independence in the following words: "I am in hopes you will find us returned generally to sentiments worthy of former times. In these it will be your glory to have steadily labored, and with as much effect as any man living. That you may long live to continue your useful labors, and to reap their reward in the thankfulness of nations, is my sincere prayer." Paine did not embark for America, however, till August, 1802: he reached Baltimore in the following October. His first wife had died about a year after their marriage; he lived about three years with his second, whom he married soon after the death of his first, when they separated by mutual consent, it is said, on account of her physical disability. During his last residence in France he led a dissolute life, and one of the women he supported followed him to this country. He died in the city of New York, June 8, 1809, and, being refused burial by the Quakers, was interred in a field on his own estate near New Rochelle. Cobbett, some eight or nine years afterwards, disinterred Paine's bones and carried them to England, but instead of arousing, as he expected, the

enthusiasm of the republican party in that country, Cobbett only drew upon himself universal contempt. Paine's political and religious admirers in America erected in 1839 a showy monument, with a medallion portrait, over his empty grave. There is now a hall in Boston, supported by freethinkers, which is called after him.

Works. — As a writer Paine has sometimes been compared with Gibbon (q.v.). Both wrote on religion, philosophy, and politics. But these two authors are so very unlike each other that they should be compared only as extremes of the same general school. The freethinker Paine is a character of a very different kind from the freethinker Gibbon. The latter is the polished scholar, the polite man of letters; the former an active man of the world, educated by men rather than books, of low tastes and vulgar tone. Gibbon's religious scepticism is that of high life, Paine's of low. In the treatment of religious topics, the one writer sneers, the other hates. The one is a philosopher, the other a politician. Schooled in the politico-philosophical doctrines of Rousseau, Paine became the exponent of this Frenchman among the lower orders of the Anglo-Saxon family, by combining in his teachings the doctrines of Rousseau with those of the English deists. The language in which he clothes his thoughts betrays, besides, great familiarity with the bitterness of Voltaire. An edition of Paine's *Political Writings* was published at Boston in 1856 (2 vols. 8vo), and at New York (1860, 12mo); and in the same year his so-called *Theological Writings* were issued. In London a complete edition of his works was published in 1861. The two great works of Thomas Paine are, as we have seen above, *The Rights of Man* and *The Age of Reason.* Of the former we have not place to treat here, as the religious views espoused therein reappear, only in a more objectionable form, in the second work. The *Age of Reason* was a pamphlet admitting of quick perusal. It was afterwards followed by a second part, in which a defence was offered against the replies made to the former part. The object of the two is to state reasons for rejecting the Bible (pt. 1, p. 319; pt. 2, p. 8, 83), and to explain the nature of the religion of deism (pt. 1, p. 3, 4, 21-50; pt. 2, p. 83-93), which was proposed as a substitute. A portion is devoted to an attack on the external evidence of revelation, or, as the author blasphemously calls it, "the three principal means of imposture" (p. 44), prophecy, miracles, and mystery; the latter of which he asserts may exist in the physical, but not by the nature of things in the moral world. A larger portion is devoted to a collection of the various internal difficulties of the

books of the Old and New Testament, and of the schemes of religion, Jewish and Christian (pt. 2, p. 10-83). The great mass of these objections are those which had been suggested by English or French deists, but are stated with extreme bitterness. The most novel part of this work is the use which Paine makes of the discoveries of astronomy, in revealing the vastness of the universe and a plurality of globes, to discredit the idea of interference on behalf of this insignificant planet — an argument which he wields especially against the doctrine of incarnation (pt. 1, p. 37-44). But no part of his work manifests such bitterness, and at the same time such a specious mode of argument, as his attack on the doctrine of redemption and substitutional atonement (p. 20). The religion which Paine proposed to substitute for Christianity was the belief in one God as revealed by science; in immortality as the continuance of conscious existence; in the natural equality of man; and in the obligation of justice and mercy to one's neighbor (pt. 2, p. 3, 4, 50).

As a writer, Paine must be granted to possess a vigorous and clear style; though somewhat coarse and simple, it is enlivened with comparisons and illustrations which render it very popular and attractive. He saw clearly the weak points of any object against which he directed his attack, and accordingly he was a vigorous assailant; but he was unqualified, either by competent knowledge or by habits of patient investigation, for the examination of the diversified subjects he attempted; certainly not in all their bearings. He was truly a bold and original thinker, but he lacked the amount of knowledge necessary for inquiry and criticism; hence he proved but a feeble and ignorant foe of Christianity. He assailed it without understanding it, and condemned without careful examination. His own testimony must forever settle his incompetency. He declared his belief in the existence of a God and a future life, but decried the sacred Scriptures as contradictory, though he had not a copy of the Bible at his command while criticising. Thus while he stated some of the common difficulties which really exist in the Gospel history acutely, he frequently exposed himself for want of sound knowledge, when he thought that he was exposing the sacred writers. But, besides all this, the grossness and scurrility of his language-in his satire and blasphemous ribaldry he is a fit parallel to Voltaire-reasonably shock the religious feeling of all Christians. Yet all his failings may easily be accounted for, and his attacks on Christianity forgiven him, or should at least be covered with the mantle of charity, when we consider that Paine was soured by the incongruities of the

English Establishment in which he had been reared; and then, influenced by the shallow infidelity of the French Revolutionists, quarreller with the Bible, when it was only a quarrel with bishops. Of what Christianity really is, in its highest and broadest catholic sense, we do not believe that he had the remotest idea; and so far has the world advanced in Bible knowledge that the *Tribune* (N. Y., March 25, 1876) says truly: "His best arguments, if they may be so called, would not, if first published today, attract the slightest attention, nor would anybody think them worthy of serious refutation. The opponents of Christianity are now men of larger calibre, greater knowledge, and more respectable method. They perhaps do less mischief than he did, because fewer people understand them. He was an infidel without science, erudition, or philosophy. He was simply a sharp debater, a caviller, and a technical disputant. As such he was immensely admired by minds of the same class, but it is a class for which we cannot entertain the highest respect, and to whose guidance methodical thinkers in these days will not resign themselves."

A book so easily confuted as Paine's *Age of Reason* did not, of course, remain long unanswered. Bishop Watson's and Thomas Scott's responses are now the best known; but we may add to these names those of J. Achincloss, Elias Boudinot, John Disney, Samuel Drew, J. P. Estlin, David Levi, W. McNeil, Thomas Meek, Michael Nash, Uzal Ogden, John Padman, William Patten, J. Priestly, T. Shame, David Simpson, Thomas O. Summers, Robert Thompson, John Tytler, W. Wait, G. Wakefield, E. Wallace, and T. Williams, and still leave the list unexhausted. When Robert Hall was asked his opinion of the *Age of Reason,* he replied, "My opinion of it, sir? Why, sir, it is a mouse nibbling at the wing of an archangel." See, on Paine and his literary productions, *Salmagunda* (Lond. ed.), 1, 134; Dibdin, *Sunday Library,* 6:335; Lowndes, *British Libr.* p. 1761; *Lond. Month. Rev.* (1794), p. 96; *Brit. Rev.* June, 1811; *Edinb. Month. Rev.* 3, 434; *Blackw. May.* 10:701; 13:49; 17:198; 26:816, 866; 29:764; 30:637; 34:501; 35:406; 38:361, 366; Niles, *Register,* 30:397; Carey, *Museum,* 1, 20; 9:179; *Spirit of the Pilgrims,* 4:338; *Living Age,* 16:169; *Hist. Mag.* (N.Y.), July, 1857, p. 206; *Lond. Quar. Rev.* July, 1858; *Atlantic Monthly,* July, 1859: Allibone, *Dict. of Brit. and Amer. Authors,* vol. 2, s.v.; Watson, *Men and Times;* Randall, *Jefferson; Memoirs of S. Grellet; Address on Paine,* by W. A. Stokes (1859, 8vo). The principal biographies of Paine are: Francis Oldys's (George Chalmers) (Lond. 1791, 8vo); James Cheetham's (N. Y. 1809, 8vo); Sherwin's (1819, 8vo); G.Valse's (N. Y.

1841, 8vo); by the editor of the *National* (Lond. 1850, 12mo); by the editor of *Paine's Political Writings* (Bost. 1850, 2 vols. 8vo); by the author of *The Religion of Science* (N. Y. 1860,12mo). We hardly know whether to name in this connection the recent publication entitled *Light from the Spirit World*: *the Pilgrimage of Thomas Paine and Others to the Seventh Circle in the Spirit World*,. by Rev. C. Hammond (Medina, N. Y., 1852, post 8vo).

Paint

Picture for Paint 1

Picture for Paint 2

Picture for Paint 3

is the rendering of the A.V. in <24214>Jeremiah 22:14 of the Heb. jvm; *mashach',* properly *to anoint,* as in <01313>Genesis 31:13; <27124>Daniel 9:24. In <26230>Ezekiel 23:40 the original is ljK; *kachal', to smear.* In <12990>2 Kings 9:20, and <24030>Jeremiah 4:30, the Heb. word is ËWP, *puek,* of uncertain etymology; but, according to First, akin to Sanscrit *pig,* Latin *pingo, fingo.* It denoted a mixture of burned or pulverized antimony and zinc, which was softened with oil, and applied to the eyes by a pencil or short, smooth style of ivory, silver, or wood, which was drawn between the closed eyelids. By this process a black ring was formed around the eyelids (see Hartmann, A*ufklarungen iiber Asien,* ii, 446 sq.; id. *Hebruerin,* ii, 149 sq.; 3, 198 sq.; S. Grand in the *Museum Hagan.* 3, 175 sq.). The allusion in Wisdom of Solomon 13:14 is to the custom, which prevailed especially among the Romans, of painting with red colors the cheeks of idols on holidays. A similar custom to that of the Hebrew women, mentioned above, still prevails in the East, where the women paint not only their cheeks, but their eyebrows, and the inner surface of the eyelids (comp. Shaw, *Travels,* p. 294; Niebuhr, *Bedouin,* p. 65; *Travels,* 1, 292; Joliffe, *Travels,* p. 187; Rosenmuller, *Morgenl.* 4:269 sq.; Hartmann, *Ideal weibl. Schinh.* p. 65 sq., 307 sq.; Ruppell, *Arab.* 36:65) (Winer). The use of cosmetic dyes has prevailed in all ages in Eastern countries. We have abundant evidence of the practice of painting the eyes both in ancient Egypt (Wilkinson, 2, 342) and in Assyria (Layard, *Nineveh,* 2, 328); and in modern times no usage is more general. It does not appear, however, to have been by any means universal among the Hebrews. The notices of it are few; and in each

instance it seems to have been used as a meretricious art, unworthy of a woman of high character. Thus Jezebel “put her eyes in painting” (2 Kings 9:30, margin); Jeremiah says of the harlot city, “Though thou rentest thy eyes with painting” (Jeremiah 4:30); and Ezekiel again makes it a characteristic of a harlot (Ezekiel 23:40; comp. Joseph. *War*, 4:9, 10). The expressions used in these passages-are worthy of observation, as referring to the mode in which the process was effected. It is thus described by Chandler (*Travels*, 2, 140): “A girl, closing one of her eyes, took the two lashes between the forefinger and thumb of the left hand, pulled them forward, and then thrusting in at the external corner a bodkin which had been immersed in the soot, and extracting it again, the particles before adhering to it remained within, and were presently ranged around the organ.” The eyes were thus literally “put in paint,” and were “rent” open in the process. A broad line was also drawn around the eye, as represented in the accompanying cut. The effect was an apparent enlargement of the eye; and the expression in Jeremiah 4:30 has been by some understood in this sense (Gesen. *Thes.* p. 1239), which is without doubt admissible, and would harmonize with the observations of other writers (Juv 2, 94, “Obliqua *producit* acu;” Pliny, *Ep.* 6:2). The term used for the. application of the dye was, as above noted, *kachdl*, “to smear;” and Rabbinical writers described the paint itself under a cognate term (Mish’na, *Sabb.* 8:3). These words still survive in *kohl*, the modern Oriental name for the powder used. The Bible gives no indication of the substance out of which the dye was formed. If any conclusion were deducible from the evident affinity between the Hebrew pik, the Greek φῦκος, and the Latin *fucus*, it would be to the effect that the dye was of a vegetable kind. Such a dye is at the present day produced from the henna plant (*Lawsonia inermis*), and is extensively applied to the hands and the hair (Russell, *Aleppo*, 1, 109, 110). But the old versions (the Sept., Chaldee, Syriac, etc.), agree in pronouncing the dye to have been produced from antimony; the very name of which (στίβι, *stibium*) probably owed its currency in the ancient world to this circumstance, the name itself and the application of the substance having both emanated from Egypt. This mineral was imported into Egypt for the purpose. One of the pictures at Beni Hassan represents the arrival of a party of traders in stibium. The powder made from antimony has always been supposed to have a beneficial effect on the eyesight (Pliny, 33:34). Antimony is still used for the purpose in Arabia (Burckhardt, *Travels*, 1, 376) and in Persia (Morier, *Second Journey*, p. 61), though lead is also used in the latter country (Russell, 1, 366); but in

Egypt the *kohl* is a soot produced by burning either a kind of frankincense or the shells of almonds (Lane, 1, 61). The dye-stuff was moistened with oil, and kept in a small jar, which we may infer to have been made of horn, from the proper name Keren-happuch, "horn for paint" (Job 43:14). The probe with which it was applied was made either of wood, silver, or ivory, and had a blunted point. Both the probe and the jar have frequency been discovered in Egyptian tombs (Wilkinson, 2, 344). In addition to the passages referring to eye-paint already quoted from the Bible, we may notice probable allusions to the practice in <20625>Proverbs 6:25, and <23316>Isaiah 3:16, the term rendered "wanton" in the last passage bearing the radical sense of painted. The contrast between the black paint and the white of the eye led to the transfer of the term *puk* to describe the variegated stones used in the string courses of a handsome building (<132902>1 Chronicles 29:2; A.V. "glistering stones," lit. *stones of eye-paint*)*;* and, again, the dark cement in which marble or other bright stones were imbedded (<235411>Isaiah 54:11; A.V. "I will lay thy stones with fair colors"). Whether the custom of staining the hands and feet, particularly the nails, now so prevalent in the East, was known to the Hebrews, is doubtful. The plant, *henna,* which is used for that purpose was certainly known (<220114>Song of Solomon 1:14; A.V. "camphire"), and the expressions in <220514>Song of Solomon 5:14 may probably refer to the custom (Smith). With reference to this custom of "painting the eyes" in the East, Thomson remarks: "The ladies blacken the eyelids and brows with *kohl,* and prolong the application in a decreasing pencil, so as to lengthen and reduce the eye in appearance to what is called *almond shape.* It imparts a peculiar brilliancy to the eye, and a languishing, amorous cast to the whole countenance. Brides are thus painted, and many heighten the effect by application to the cheeks of colored cosmetics. The powder from which the *kohl is* made is collected from burning almond-shells or frankincense, and is intensely black. Antimony and various ores of lead are also employed. The powder is kept in vials or pots, which are often disposed in a handsome cover or case; and it is applied to the eye by a small probe of wood or ivory, or silver, called *meel,* while the whole apparatus is called *mukhuly"* (*Land and Book, 2,* 184, 185); *SEE EYE*.

Painter, George

a Presbyterian minister, was born in Shenandoah Co., Va., Feb. 14, 1795; graduated at Greenville College, Tenn.; studied divinity at the South-Western Theological Seminary, Maryville, Tenn.; was licensed by Marion

Presbytery Sept. 24, 1823, and ordained April 16, 1824. In addition to his labors as a minister, he taught school till 1832 in Wythe Co., Va. About that time he took charge of the congregation of Anchor and Hope and Draper Valley, and afterwards New Dublin, Va., and remained with these three churches till his death, Feb. 20,1863. Mr. Painter was a man of sterling worth and great personal influence. He was one of the pioneers of Presbyterianism in that part of Virginia. As such he practiced great self-denial in the work of the Master — his labors being constant and devoted in teaching and preaching. See Wilson, *Presb. Hist. Almanac,* 1867, p. 448. (J. L.S.)

Painting

Picture for Painting

We have no means of knowing what progress the art of painting made among the ancient Hebrews, as it is generally supposed that all pictures and images were forbidden by the Mosaic law (<03261>Leviticus 26:1; <04352>Numbers 33:52). In later times their principal houses were beautifully painted with vermilion (<24214>Jeremiah 22:14). Among the ancient Assyrians this art appears to have been cultivated, as mention is made in <26214>Ezekiel 23:14, 15, of “men portrayed upon the wall, the images of the Chaldaeans portrayed with vermilion, girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to.” This description of the interior of the Assyrian palaces completely corresponds with and illustrates tie monuments of Nimruid and Khorsabad, as brought to light by Mr. Layard. “The walls were of sun-dried bricks, and where they rose above the sculptured slabs they were covered with paintings.” *SEE ASSYRIA*. Among the Egyptians, from the employment of hieroglyphics, it is supposed that the art of the painter was generally associated with that of the scribe. The painter held his brush in one hand, and his palette or saucer of color in the other. From the representation given of two artists engaged on a painting, it will be observed that though the easel stands upright, they had no contrivance to support or steady the hand; hence the Egyptian painters appear to have been very careful in tracing their outlines with chalk, which they effaced if any imperfection were discovered. It is evident that the manufacture of images and painted toys was carried to a remarkable extent, as well as the decoration. of mummy-cases. Wilkinson gives the following account of the ancient art:

“Mention is made of an Egyptian painting by Herodotus, who tells us that Amasis sent a portrait of himself to Cyrene, probably on wood, and in profile; for the full face is rarely represented either in their paintings or bas-reliefs. The faces of the kings in the tombs and temples of Egypt are unquestionably portraits, but they are always in profile; and the only ones in full face are on wood, and of late time. Two of these are preserved in the British Museum, but they are evidently Greek, and date, perhaps, even after the conquest of Egypt by the Romans. It is therefore vain to speculate on the nature of their painting, or their skill in this branch of art; and though some of the portraits taken from the mummies may prove that encaustic painting with wax and naphtha was adopted in Egypt, the time when it was first known there is uncertain, nor can we conclude, from a specimen of Greek time, that the same was practiced in a Pharaonic age.

“Fresco painting was entirely unknown in Egypt; and the figures on, walls were always drawn and painted after the stucco was quite dry. But they sometimes coated the colors with. a transparent varnish, which was also done by the Greeks; and the wax said by the younger Pliny to have been used for this purpose on the painted exterior of a house at Stabia may have been a substitute for the usual varnish, which last would have been far more durable under a hot Italian sun.

“Pliny states, in his chapter on inventions, that Gyges, a Lydian, was the earliest painter in Egypt; and Eluchir, a cousin of Daedalus according to Aristotle, the first in Greece; or, as Theoprastus thinks, Polygnotus the Athenian. But the painting represented in Beni Hassan evidently dates before any of those artists. Pliny, in another place says, ‘The origin of painting is uncertain: the Egyptians pretend that it was invented by them 6000 years before it passed into Greece — a vain boast, as every one will allow. It must, however, be admitted that all the arts (however imperfect) were cultivated in Egypt long before Greece existed as a nation; and the remark he afterwards makes, that painting was unknown at the period of the Trojan war, call only be applied to the Greeks, as is shown by the same unquestionable authority at Beni Hassan, dating about 900 years before the time usually assigned to the taking of Troy.

“It is probable that the artists in Egypt who painted on wood were in higher estimation than mere decorators, as was the case in Greece, where ‘no artists, were in, repute but those who executed pictures on wood, for neither Ludius nor any other wall painter was of any renown.’ The Greeks

preferred movable pictures, which could be taken away in case of fire, or sold if necessary; and, as Pliny says, ‘there was no painting on the walls of Apelles’s house (or no painting by Apelles on the walls of a house). The painting and decoration of buildings was another and an inferior branch of art. The pictures were put up in temples, as the works of great masters in later times in churches; but they were not dedications, nor solely connected with sacred subjects and the temple was selected as the place of security, as it often was as a repository of treasure. They had also picture galleries in some secure place, as in the Acropolis of Athens.

“Outline figures on walls were in all countries the earliest style of painting; they were in the oldest temples of Latium; and in Egypt they preceded the more elaborate style, that was afterwards followed by bas-relief and intaglio. In Greece, during the middle period, which was that of the best art, pictures were painted on wood by the first artists, and Raoul-Rochette thinks that if any of them painted on walls, this was accidental; and the finest pictures, being on wood, were in after-times carried off to Rome. This removal was lamented by the Greeks as ‘a spoliation,’ which having left the walls bare, accounts for Pausanias saying so little about pictures in Greece. Historical compositions were of course the highest branch of art, though many of the greatest Greek artists, who seem to have excelled in all styles, often treated inferior subjects, and some (as in later times) combined the two highest arts of sculpture and painting.

“In the infancy of art, figures were represented in profile; but afterwards they were rare in Greece; and art could not reach any degree of excellence until figures in a composition had ceased to be in profile; and it was only in order to conceal the loss of an eye that Apelles gave one side of the face in his portrait of Antigollus.

The oldest paintings were also, as Pliny admits, *monochrome,* or painted of one uniform color, like those of Egypt; and, indeed, statues in Greece were at first of one color, doubtless red like those of the Egyptians, Romans, and Etruscans. For not only bas-reliefs were painted, which, as parts of a colored building, was a necessity, but statues also; and as art advanced they were made to resemble real life. For that statue by Scopas, of a Bacchante, with a disemboweled fawn, whose cadaverous hue contrasted with the rest, at once shows that it was *painted,* and not of a *monochrome* color; and the statues of Praxiteles, painted for him by Nicias, would not have been preferred by that sculptor to his other works if they had merely been

stained red. The blue eyes of Minerva's statue; the inside of her shield painted by Pannaeus, and the outside by Phidias (originally a painter himself), could only have been parts of the whole colored figure; Pannaeus assisted in painting the statue of Olympian Jupiter: and ivory statues were said to have been prevented turning yellow by the application of color.

"If the artists of Greece did not paint on walls, it was not from any mistaken pride, since even the greatest of them would paint statues not of their own work; and those in modern days who study decorative art will do well to remember that to employ superior taste in ornamental composition is no degradation, and that the finest specimens of decorative work in the Middle Ages were executed by the most celebrated artists." *Anc. Egyptians,* 2, 277 sq. For a detailed account of Greek and Roman painting, as an art, see Smith's *Dict. of Class. Antiq.* s.v. *SEE COLOR*; *SEE PICTURE*.

Paisiello, Giovanni

an eminent Italian composer, who wrote both secular and Church music, was born at Taranto in 1741. He received his musical education in the Conservatorio St. Onofrio at Naples, under the guidance of the celebrated musician Durante. Of Paisiello's earlier works none are of special interest to us, as they were principally of a secular character. Some of his best works, among which is *II Barbiere de Seviglia,* were written during an eight years' residence at St. Petersburg. At Vienna he composed twelve symphonies for a large orchestra, and the opera buffa *II Re Teodoro.* Between 1785 and 1799 he produced a number of operas for the Neapolitan theatre, and was appointed by Ferdinand IV his *Maestro di Capella.* In consequence of having accepted under the revolutionary government the office of national director of music, he was suspended from his functions for two years after the restoration of royalty, but eventually restored to them. In 1802 he went to Paris to direct the music of the consular chapel, and while in that position wrote a *Te Deum* for Napoleon's coronation. The indifferent reception shortly after given to his opera of *Prosepine* led him to return to Naples, where he died in 1816. His compositions are characterized by sweetness and gracefulness of melody and simplicity of structure. Besides no fewer than ninety operas, instrumental quartets, harpsichord sonatas, and concertos, he composed masses, requiems, cantatas, an oratorio, and a highly praised funeral march in honor of General Hoche. See Dhoron et Fayolle, *Dictionnaire*

Historique des Musiciens, s.v.; Quatremere de Quincy, *Notices sur Paisiello; Fetis, Biogiraphie Universelle des Musiciens,*

Pajon, Claude

a noted French Protestant divine, celebrated as an apologist of the new doctrines, but also distinguished as somewhat alien to orthodox teachings was born at Remorantin, in Low Blesois, in 1626. Belonging to a family which had early and fervently embraced the Reformed theology, Claude Pajon was educated with great care in order that he might prove faithful to the good cause, and when he decided to enter the work of the ministry he was sent to the theological school at Saumur, where, under Amyraut, Placaeus, and Capellus, he prepared for his life-work. In 1650 he was made pastor at Marchenoir, and he held that place until 1666, when he was called to a professorship in divinity at his alma mater, as successor of the much-distinguished Amyraut (q.v.). That good man held heterodox views on the Caivinistic doctrines of predestination and grace. Pajon in like manner stirred up considerable agitation by his peculiar views on these subjects. He denied the immediate concursus in providence, and the direct influence of the Holy Spirit in conversion. The gracious influence of the Holy Spirit he held to be so intimately *united* with the efficacy of the Word that there was no possibility of an *immediate* influence of the Spirit upo$_n$ the heart; that its influence was principally upon the understanding, through the medium of the Scriptures and the whole course of a man's life. These views, which were proclaimed against by the extreme Calvinists as Pelagianism, brought him into disrepute, and he felt compelled to resign his professorship. In 1668 he accepted a call as pastor to the Protestant Church at Orleans; but, as he continued to advocate his heterodox teachings, he encountered the combined opposition of the leading theologians of the French Protestant Church, and was subjected to much annoyance and severe treatment. By the influence of Jurieu and others, several synods were held to consider his heretical dogmas, and, in spite of many friends who rallied to his defence and support, he was condemned by the synods, first in 1677, and at several synods following. The Academy of Sedan also condemned his doctrines, and that without a hearing; and when he desired to defend himself, the privilege was denied him on the ground that he only wished an opportunity to propagate is heresy. Pajon died Sept. 27, 1695, at Carre, near Orleans. His views found advocates, and *Pajonism* is not an extinct heresy in our day. The origin of the heresy, we think, is easily accounted for. The French

Church had originally adopted the unmodified Calvinistic predestination dogma. Many of the thinking minds of the French Protestant Church sought for a milder doctrine more in harmony with a commonsense interpretation of the Scriptures. Consequently there arose contentions and divisions in the French Church as far back as the opening of the 17th century. John Cameron, the Scotch professor of divinity at Sedan, and later at Saumur, advocated a moderated scheme of election, and it is therefore not particularly wonderful that the French theologians Amyraut, Placaeus, and Pajon should have tried their skilful hand in the pruning of a tree whose fruit the masses would not relish as it first came to them. *SEE PREDESTINATION*. Among the ablest advocates of *Pajonism* were Isaac Papin (q.v.), Lenfant, Alix, Du Vidal, and many others. Of the fifty works which Pajon composed, he published only three: *Sermon on* 4Cor2 *Corinthians* 3:17 (Saumur, 1666), the doctrines of which were more clearly set forth by Isaac Papin under the name of *Pajonism*. — *An Examination of the Legal Precedents* (*of P. Nicole*) (q.v.) (Orleans, 1673, 2 vols.); an excellent defence of the Protestant faith against the Romanists: — *Remarks on the Pastoral Call* (Amsterdam, 1685). The doctrinal views of Pajon were especially answered with ability from the Reformed side by Claude and Jurieu, *Traite de Ta Nature et de la Grace, ou de Concours general de la Providence, et du Concours particulier de Grace effcace, contre les nouvelles hypotheses de M. P. [ajon] et de ses Disciples* (Utrecht, 1687); also by Leydecker and Spanhelm: from the Lutheran side by Val. Ernest: Lischer (*Exercitatio Theol. de Claudii Pajonii ejusque Sectator bus quos Pajonistas*: *vocant Doctrina et Fatis* [Lips. 1692]). On the relation between his individual opinion and the general dogmatic system of the Reformed Church, and on its significance in the Reformed theology, see Zeller's *Theol. Jahrb.* 1852, 1853; Schweizer, *Centraldogmen,* ii, 564 sq.; Ebrard, *Dognatik, vol.* i, *§* 43; Gass, *Dogmengesch.* ii, 359 sq.; Dorner, *Gesch. d. prot. Theol.* p. 448 sq.; Frank, *Gesch. d. prot. Theol.* ii, 49 sq. See also Schriickh, *Kirchengesch. s. d. Ref* 7:722 sq.; De Chaufepie, *Dictionnaire historigue,* s.v.; Herzog, *Real-Encyklopadie,* 10:775-778. Pajon, Louis-Esaie, a member of the same family, was born May 21,1725, at Paris, and died July 24, 1796,. at Berlin. He served the French churches of Leipsic and of Berlin, and became a counsellor of the consistory. He edited Beausobre's *Hist. of the Reformation,* and translated the *Moral Lessons* of Gellert (Leips. 1772, 2 vols.). See Hoefer, *Nouv. Biog. Generale,* s.v.

Pajonism

SEE PAJON, CLAUDE.

Pakington, Dorothy

a learned English authoress, who wrote much on practical religious topics, flourished near the middle of the 17th century. She was the daughter of lord Coventry and wife of Sir John Pakington. She died in 1679. She was highly esteemed by her contemporaries for her piety and virtues. She wrote, *The Gentleman's Calling*: — *The Lady's Calling* (Oxf. 1675, 8vo): — *The Government of the Tongue*:— *The Christian's Birthright*: — *The Causes of the Decay of Christian Piety*: — *The Art of Contentment* (edited by Pridden, 1841, fcp. 8vo). At the time of her death she was employed on a work entitled *The Government of the Thoughts*. This lady is one of the many to whom has been ascribed also the authorship of *The Whole Duty of Man*. Dr. Hicks, in the dedication of his *Anglo Saxon Grammar* to Sir John Pakington, favors this impression, and Sir James Mackintosh (*Edinb. Rev.* 14, 4, n.) adopts this theory. The subject is treated at some length in the article "Hawkins, W. B." in Allibone, *Dict. of Brit. and Amer. Authors*, 2, 803.

Pakkuoth

SEE GOURD.

Pakuda, Bachja Ben-Joseph, Ibn,

a noted Jewish moralist, lived between A.D. 1050 and 1100. Nothing is known of his personal history, not even when and where he was born, nor how and where he was educated. But he is distinguished as the author of a work in Arabic, known in Hebrew under the name of twbwqh twbbl, *The Duties of the Heart*, an ethical treatise, written in a kind of poetical prose, but considered as a poem more on account of its sublimity of style and language than for its actual versification. This work, in which "more stress is laid on internal morality than on mere legality," was translated twice into Hebrew, by Joseph Kimchi (q.v.) and by rabbi Jehuda ben-Samuel ibn-Tibbon (q.v.), and afterwards into several other languages, and has found its way into almost every Jewish library. In Bachja's system there is no poetry, no idealism, no theosophy. He is the lawyer and judge, the practical jurist, to whom man and his happiness, here and hereafter, are the

objects of philosophical speculation. He is orthodox without an exception, in theology as well as in the acknowledgment of the Jewish sources, viz. the Bible and tradition, neither of which he subjects to any criticism. But he adds to these two sources of information a third, viz. reason, which he places at the head, and thus, by means of reason, Scripture, and tradition, he seeks to demonstrate “that the performance of spiritual duties is not a mere supererogatory addition to that piety which is manifested in obedience to law, but is the foundation of all laws.” As a poet, Bachja is especially famed for a poem on “Self-examination,” hvQBi, or hjk;/T ryvæ; also called from its initial yvpæ]iykæB; generally appended to the editions of the *Choboth ha-Lebaboth,* and written in the style of the Arabic *Malkazimi* , or rhymes without metre. This poem has been translated into Italian by Ascaralli and Alatrini, into German by Sachs and M. E. Stern, and into English by the Rev. M. Jastrow in the *Jewish Index* (Phila. 1872, Oct. and Nov.). Whether Bachja lived before, after, or at the same time with Ibn-Gebirol (q.v.) is not fully ascertained; but he never mentions Gebirol or any of his books, which some take as a proof that he lived before Gebirol. See Gratz, *Geschichte d. Juden,* 6:43 sq.; Braunschweiger, *Geschichte d. Juden in den roman. Staaten,* p. 51 sq.; Jost, *Gesch. d. Judenth. u. s. Sekten,* ii, 412 sq.; Furst, *Bibl. Judaica, i,* 76 sq.; De *Rossi, Dizionario storico degli autori Ebrei* (German transl. by Hamburger), p. 54 sq.; Jellinek, In*troduction to the Chobot ha-Lebaboth* (Leipsic, 1849); Stern, *Germ. Transl. of the Chobot ha-Lebaboth,* with exeg. annotations (Vienna, 1866); Ueberweg, Hist. *of Philosophy,* 1, 418, 420, 426; Munk, *Esquisse historique de la Philosophie chez les Juifs;* Sachs, b *Religiose Poesie der ,uden in Spanien,* p. 63 sq., 273 sq.; Etheridge, *Introduction to Hebr. Literature,* p. 247 sq.; Finn, *Sephardim,* p. 177; Lindo, *Hist. of the Jews in Spain and Portugal*, p. 61; Da Costa, *Israel and the Gentiles,* p. 290; Wise, *Lecture on Bachja* (in *The Israelite* [Cincinnati], Dec. 1872); Zunz, *Literaturgeschichte der synagogalen Poesie,* p. 201; the same, *Additamenta ad Catal. codd. Hebr. Bibl. Sen. civ.* (Lips.), p. 318; Eisler, *Vorlesungen fiber die jidischen Philosophen des oMittelalters* (Vienna, 1876), 1, 43 sq.; but especially Kaufmann, *Die Theologie des Bachja ibn-Pakudah* (ibid. 1874). (B. P.)

Pal, Krishnu

the first Christian convert at Serampore, in India, forsook the faith of his fathers late in the last century, and became a native Christian minister. He

made many converts, lived a devoted Christian life, and died peacefully and triumphantly in Christ. He is principally known to the Christian world as the author of the beautiful hymn beginning “O thou, my soul, forget no more;” translated by Joshua Marshman in 1801. (S. S.)

Palace

(the rendering in the A.V. usually of ארמון *armon* [ארמנו *ha.rmn*, Amos 4:3], *a castle*, as rendered only in Proverbs 18:19; and uniformly of בירה *birah*, *a citadel*, 1 Chronicles 29:1,19; so in Nehemiah, Ezra, Esther, and Daniel; but prop. of היכל *heykal*, 1 Kings 21:1; 2 Kings 20:18; Psalm 45:8,15; 144:12; Proverbs 30:28; Isaiah 13:22; 39:7; Daniel 1:4; Nahum 2:6; the Chald. היכל *heykdl*, Ezra 4:14; Daniel 4:4, 29; 6:18, a regal edifice, esp. the *temple* of Jehovah, as elsewhere rendered; less prop. of אפדנא *appeden*, *a fortress*, Daniel 1:45; בירה *birah*, Song of Solomon 8:9; Ezekiel 25:4; *a castle*, as elsewhere chiefly; also בתן *bithadn*, *a large house*, Esther 1:5; 7:7, 8; and בית *beth*, *a house*, in certain combinations; in the N.T. αὐλή, Matthew 26:3, 58, 69; Mark 14:54, 64; Luke 11:21; John 18:15, *a court* or *hall*, as elsewhere sometimes rendered; πραιτώριον, Philippians 1:13. the *prcetorium* [q.v.], as rendered in Mark 15:16), in Scripture, denotes what is contained within the outer enclosure of the royal residence, including all the buildings, courts, and gardens (2 Chronicles 36:19; comp. Psalm 48:4; 122:7; Proverbs 9:3; 18:19; Isaiah 23:13; 25:2; Jeremiah 22:14; Amos 1:7, 12, 14; Nahum 2:6). In the N; T. the term palace (αὐλή) is applied to the residence of a man’ of rank (Matt. 26:3; Mark 14:66; Luke 11:21; John 18:15). The specific allusions are to the palace built by Herod, which was afterwards occupied by the Roman governors, and was the praetorium, or hall, which formed the abode of Pilate when Christ was brought before him (Mark 15:16): the other passages above cited, except Luke 11:21, refer to the residence of the high-priest.

Picture for Palace 1

The particulars which have been given under the head HOUSE *SEE HOUSE* (q.v.) require only to be aggrandized to convey a suitable idea of a palace; for the general arrangements and distribution of parts are the same in the palace as in the house, save that the courts are more numerous. and

with more distinct appropriations, the buildings more extensive, and the materials more costly. The palace of the kings of Judah in Jerusalem was that built by Solomon, thought by most interpreters to be the same with that called "the house of the forest of Lebanon," of which some particulars are given in 1 Kings 7:1-12; and if that passage be read along with the description which Josephus gives of the same pile (*Ant.* v, 5), a faint idea may be formed of it, as a magnificent collection of buildings in adjoining courts, connected with and surrounded by galleries and colonnades. To the same Jewish historian we are also indebted for an account of Herodis palace, doubtless drawn from personal knowledge (*War,* v, 4:4). The two buildings apparently occupied the same site, namely, the eminence of Zion, doubtless immediately adjoining and including the castle of David, or the present citadel of the metropolis. *SEE JERUSALEM*.

Picture for Palace 2

"There are few tasks, more difficult or puzzling than the attempt to restore an ancient building of which we possess nothing but two verbal descriptions; and these difficulties are very much enhanced when one account is written in a language like Hebrew, the scientific terms in which are, from our ignorance, capable of the widest latitude of interpretation; while the other, though written in a language of which we have a more definite knowledge, was composed by a person who never could have seen the buildings he was describing. Notwithstanding this, the palace which Solomon occupied himself in erecting during the thirteen years after he had finished the Temple is a building of such world-wide notoriety that it cannot be without interest to the Biblical student, and that those who have made a special study of the subject, and who are familiar with the arrangements of Eastern palaces, should submit their ideas on the subject; and it is also important that our knowledge on this, as on all other matters connected with the Bible, should be brought down to the latest date. Almost all the restorations of this celebrated edifice which are found in earlier editions of the Bible are what may be called Vitruvian, viz. based on the principles of classical architecture, which Were the only ones known to their authors. During the earlier part of this century attempts were made to introduce the principles of Egyptian design into these restorations, but with even less success. The Jews hated Egypt and all that it contained, and everything they did, or even thought, was antagonistic to the arts and feelings of that land of bondage. [Nevertheless it is certain that the Temple

(q.v.) was in a large measure a copy of many of the Egyptian structures which remain to this day.] On the other hand, the exhumation of the palaces of Nineveh (q.v.), and the more careful examination of those at Persepolis, have thrown a flood of light on the subject. Many expressions which before were entirely unintelligible are now clear and easily understood, and, if we cannot yet explain everything, we know at least where to look for analogies, and what was the character, even if we cannot predicate the exact form, of the buildings in question." "Although incidental mention is made of other palaces at Jerusalem and elsewhere, they are all of subsequent ages, and built under the influence of Roman art, and therefore not so interesting to the Biblical student as this. Besides, none of them are anywhere so described as to enable their disposition or details to be made out with the same degree of clearness, and no instruction would be conveyed by merely reiterating the rhetorical flourishes in which Josephus indulges when describing them; and no other place is described in the Bible itself so as to render its elucidation indispensable in such an article as the present." *SEE ARCHITECTURE*.

Picture for Palace 3

1. The following is substantially the reconstruction of Solomon's famous palace as proposed by Fergusson in his *Handbook of Architecture,* p. 202. It is impossible, of course, to be at all certain what was either the form or the exact disposition of such a palace, but, as we, have the dimensions of the three principal buildings given in the book of Kings, and confirmed by Josephus, we may, by taking these as a scale, ascertain pretty nearly that the building covered somewhere about 150,000 or 160,000 square feet. Less would not suffice for the accommodation specified, and more would not be justified, either from the accounts we have, or the dimensions of the citys in which it was situated. Whether it was a square of 400 feet each way, or an oblong of about 550 feet by 300, as represented in the annexed diagram (fig. 1), must always be more or less a matter of conjecture. The form here adopted seems to suit better not only the exigencies of the site, but the known disposition of the parts.

Picture for Palace 4

(a.) The principal building situated within the palace was, as in all Eastern palaces, the great hall of state and audience; here called the "House of the Forest of Lebanon." Its dimensions were 100 cubits, or

150 feet long, by half that, or 75 feet in width. According to the Bible (1 Kings 7:2) it had "*four* rows of cedar pillars, with cedar beams upon the pillars;" but it is added in the next verse that "it was covered with cedar above the beams that lay on 45 pillars, 15 in a row." This would be easily explicable if the description stopped there, and so Josephus took it. He evidently considered the hall, as he afterwards described the *Stoa basilica* of the Temple, as consisting, of four rows of columns, three standing free, but the fourth built into the outer wall (*Ant.* 11:5); and his expression that the ceiling of the palace hall was in the Corinthian manner (*Ant.* 7:5, 2) does not mean that it was of that *order,* which was not then invented, but after the fashion of what was called in his day a Corinthian cecus, viz. a hall with a clerestory. If we, like Josephus, are contented with these indications, the section of the hall was certainly as shown in fig. 2, A. But the Bible goes on to say (ver. 4) that "'there were windows in three rows, and light was against light in three ranks," and in the next verse it repeats, "and light was against light in three ranks." Josephus escapes the difficulty by saying it was lighted by θυρώμασι τριγλύφοις, or by windows in three divisions, which might be taken as an extremely probable description if the Bible were not so very specific regarding it; and we may therefore adopt some such arrangement as that shown in fig. 2 B. In short, Fergusson suggests a *clerestory,* to which he thinks Josephus refers, and shows the three rows of columns which the Bible description requires. Besides the clerestory, there was on this theory a range of openings under the cornice of the walls, and then a range of open doorways, which would thus make the three openings required by the Bible description. In a hotter climate the first arrangement (fig. 2, A) would be the more probable; but on a site so exposed and occasionally so cold as Jerusalem, it is scarcely likely that the great hall of the palace was permanently open even on one side.

Picture for Palace 5

Another difficulty in attempting to restore this hall arises from the number of pillars being unequal ("15 in a row"), and if we adopt the last theory (fig. 2, B), we have a row of columns in the centre both ways. Fergusson holds that it was closed, as shown in the plan, by a wall at one end, which would give 15 spaces to the 15 pillars, and so provide a central space in the longer dimension of the hall in which the throne might have been placed. If

the first theory be adopted, the throne may have stood either at the end, or in the centre of the longer side, but, judging from. what we know of the arrangement of Eastern palaces, we may be almost certain that the latter is the correct position.

Picture for Palace 6

(b.) Next in importance to the building just described is the hall or porch of judgment (ver. 7), which Josephus distinctly tells us (*Ant.* 8:5, 2). was situated opposite the centre of the longer side of the great hall an indication that may be admitted with less hesitation,, as such a position is identical with that of a similar hall at Persepolis, and with the probable position of one at Khorsabad. Its dimensions were 50 cubits long and 30 wide (Josephus says 30 in one direction at least), and its disposition can easily be understood by comparing the descriptions which we have with' the remains of the Assyrian and Persian examples. It is thought by Fergusson to have been supported by four pillars in the centre, and to have had three entrances; the principal one opening from the street and facing the judgment-seat, a second from the court-yard of the palace, by which the councillors and officers of state might come in (fig. 1, in the direction M), and a third from the palace, reserved for the king and his household, as shown above (fig. 1, in the direction N).

Picture for Palace 7

(c.) The third edifice is merely called "the Porch." Its dimensions are not all given in the sacred text. Josephus does not describe its architecture; and we are unable to understand the description contained in the Bible, owing apparently to our ignorance of the synonyms of the Hebrew architectural terms. Its use, however, cannot be considered as doubtful, as it was an indispensable adjunct to an Eastern palace. It was the ordinary place of business of the palace, and the receptionroom — the Guesten-Hall — where the king received ordinary visitors, and sat, except on great. state occasions, to transact the business of the kingdom.

(d.) Behind this, we are told, was the inner court, adorned with gardens and fountains, and surrounded by cloisters for shade; and besides this were other courts for the residence of the attendants and guards, and, in Solomon's case, for the three hundred women of his harem: all of which are shown in the plan (fig. 1) with more clearness than can be conveyed by a verbal description.

Picture for Palace 8

(e.) Apart from this palace, but attached, as Josephus tells us, to the Hall of Judgment, was the palace of Pharaoh's daughter — too proud and important a personage to be grouped with the ladies of the harem, and requiring a residence of her own.

(f.) There is still another building mentioned by Josephus, as a *naos* or temple, supported by, massive columns, and situated opposite the Hall of Judgment. It may thus have been outside, in front of the palace in the city; but more probably was, as shown in the plan, in the centre of the great court. Fergusson thinks it could not have been a temple, in the ordinary acceptation of the term, as the Jews had only one temple, and that was situated on the other side of the valley; but it may have been an *altar* covered by a baldachino. This would equally meet the exigencies of the description as well as the probabilities of the case; and so it has been represented in the plan above (fig. 1 "altar").

If the site and disposition of the palace were as above indicated, it would require two great portals: one leading from the city to the great court, shown at N; the other to the Temple and the king's garden, at N. This last, Fergusson supposes, was situated where the stairs then were which led up to the City of David, and where the bridge afterwards joined the Temple to the city and palace.

The recent discoveries at Nineveh have enabled us to understand many of the architectural details of this palace, which before they were made were almost wholly inexplicable. (See the *Jour. of Sac. Lit.* Jan. 1852, p. 422.) We are told for instance, that the walls of the halls of the palace were wainscoted with three tiers of stone, apparently versicolored marbles, hewn and polished, and surmounted by a fourth course, elaborately carved with representations of leafage and flowers. Above this the walls were plastered and ornamented with colored arabesques. At Nineveh the walls were, like these, wainscoted to a height of about eight feet but with alabaster, a peculiar product of the country, and these were separated from the painted space above by an architectural band; the real difference being that the Assyrians revelled in sculptural representations of men, and animals, as we now know from the sculptures brought home, as well as from the passage in Ezekiel (23:14), where he describes "men portrayed on the wall, the images of the Chaldaeans portrayed with vermilion," etc. These modes of

decoration were forbidden to the Jews by the second commandment, given to them in consequence of their residence in Egypt and their consequent tendency to that multiform idolatry. Some difference may also be due to the fact that the soft alabaster, though admirably suited to bass-relief, was not suited for sharp, deeply cut foliage sculpture, like that described by Josephus, while, at the same time, the hard material used by the Jews might induce them to limit their ornamentation to one band only. It is probable, however, that a considerable amount of color was used in the decoration of these palaces, not only from the constant reference to gold and gilding in Solomon's buildings, and because that as a color could hardly be used alone, but also from such passages as the following: "Build me a wide house and large" — or through-aired — "chambers, and cutteth out windows; and it is ceiled with cedar, and painted with vermilion" (<24214>Jeremiah 22:14). It may also be added that in the East all buildings, with scarcely an exception, are adorned with color internally, generally the three primitive colors used in all their intensity, but so balanced as to produce the most harmonious results. *SEE ASSYRIA*.

2. Quite different is the scheme proposed by Thenius in the *Exeg. Handb. zum. A. T.,* of which the following is substantially a reproduction:

(a.) On this plan, proceeding from without, the first part was "the House of the Forest of Lebanon," so called, probably, because it was constructed of cedarwood from Lebanon. This served as an audience chamber or hall of state (Joseph. *l.c.*), and was hung around with costly armor (<111016>1 Kings 10:16, 17). The Targum calls it "the house of the cooling of the king," probably because of the refreshing air which its size, its elevated site, and its open construction secured for it. Some have thought it was a sort of winter-garden or conservatory; but this is less probable. Its proportions, 100 cubits of length, 50 of breadth, and 30 of height, must be understood of the inner measurement; so that the area of this hall was larger than that of the temple, the height of both being the same (6, 2). A solid wall of masonry enclosed the woodwork (ver. 9). The area of this hall was surrounded by four rows of cedar pillars. The statement in ver. 2 is commonly taken to indicate four straight lines of pillars, and much perplexity has been caused on this supposition by the subsequent statement (ver. 3) that there were 45 pillars, 15 in a row. If there were 4 rows, intersecting the hall lengthways, and 15 intersecting its breadth, there must have been 60 pillars in all. This has led some arbitrarily to read *three for four,* contrary to all the codices and all the versions, the Sept. excepted.:

But r/f does not signify a series in line, but a series surrounding or enclosing (comp. 6:36; 7:18, 20, 24, 42; <264623>Ezekiel 46:23); so that the four rows of pillars went round the hall, forming four aisles inside the wall, or, as the Vulgate renders the passage, “quatuor *deambulacra* inter columnas cedrinas” (fig. 3). On these pillars beams of cedar-wood rested, running from the front to the wall, and forming a substantial rest for the upper story. This consisted of side chambers or galleries (twOl x], comp. 6:5, 8), and it is to the number and order of these that the statement in ver. 3 refers: “And the chambers which were upon the beams, forty-five [in number]; fifteen in each row [circuit], were wainscoted with cedar-wood” (fig. 4, *a a*). These were roofed with beams (µyp'qv]A.V. “windows,” which the word never means) in three rows, i.e. there were three stories of galleries, and in these *sights* (hz,j,m; Sept. χῶρα) over against each other in three ranks, i.e. each chamber in the three stories had an opening to the interior, facing a corresponding opening in the opposite chamber (fig. 4, *b b*). The different compartments of the galleries communicated with each other by means of doors. These, as well as the windows (the Sept., has χῶραι in ver. 5, which shows that it read twOzj;M,hi where the present reading is twOzWzM]hi, of which it is impossible to make sense), were square with an over beam. These galleries were probably reached by a winding stair in the outer wall (figs. 3 and 4, *d d*), as in the Temple (6, 8).

From this description, the idea we form of “the House of the Forest of Lebanon” is that of a large hall, open in the centre to the sky, the floor of which was surrounded with four rows of pillars, affording a promenade, above which were three tiers of galleries open to the interior, divided each into fifteen compartments like the boxes in a theatre, but, with doors communicating with each other. As the height of the entire building was thirty cubits, we may divide this so as to allot eight feet to the supporting pillars, eighteen to the galleries, and four to the beams and flooring of the galleries. The building, thus conceived, answers to. the description of it by Josephus, as Κορινθίως ἐστεγασμένος, by which he means, not that it was in the Corinthian style of architecture (Keil), but that it was built after the Corinthian fashions that of a hall, surrounded by a row of pillars with heavy architraves, on which rested beams running to the wall, and supporting a floor, which again supported shorter pillars, between which were windows, the whole being *hypoethral* (*Vitruv*. 6:3, 1).

(b.) If now we regard this building (fig. 5, *B*) as placed lengthwise in the middle of a court (*A*), it is easy to understand the arrangement of the portico of pillars (*D*), the length of which was the same as the breadth of the building (ver. 6). These did not run along the side of it, but were behind it, forming a colonnade fifty cubits long by thirty wide, conducting to the residence of the king. This terminated in a. porch, or entrance-hall, which had pillars and an b[, i.e. a threshold or perron (A.V. “thick beam;” Targ. atpwqs, *limen*). By this was the entrance to the throne-room or hall of judgment (*E*), which was wainscoted with cedar from floor to ceiling (twOrOyQ;hi [this is the reading followed by the Vulg. and Syr. instead of the second [q;r]Q'hi, which is a manifest error], 7:7). Then came the king’s residence in another court (F) behind the throne-room; and of this the residence of the queen, which may or may not have been the harem, formed a (probably the back) part. The space G is added conjecturally, for the court containing the offices of the palace, and perhaps “the king’s prison.” All these buildings Were externally of hewn stone, and the whole was surrounded by a solid wall enclosing a court.

3. Very different again is the reconstruction proposed by Prof. Paine, in his *Solomon’s Temple*, etc., of whose scheme we here subjoin a brief outline. He maintains that the structure was situated on the north side of the Temple, immediately adjoining its area, where the tower of Antonia eventually stood, adducing <121101>2 Kings 11 in proof of this position. He holds that the entire structure was one, the palace being the same elsewhere called “the House of the Forest of Lebanon.” The pillars are by him distributed on the outside of the building, in successive rows of different heights, supporting the walls in terrace style. There is thus in reality but one story, although there is the appearance externally of several, while within there is a series of benchings like the tiers of a modern gallery. This entire scheme is remarkable for its simplicity. It is altogether congruous with its author’s idea of the structure of Solomon’s Temple, the essential difference from all other proposed restorations being the gradual enlargement of the building upward. *SEE TEMPLE*.

Palace

in ecclesiastical phraseology is used for a bishop’s house, called before the Norman invasion the *minster-house,* in which he resided with his family of clerks. It was provided with a gatehouse at Chichester and Hereford; at

Wells it is moated and defended by walls; at Durham it is an actual castle; at Lincoln and St. David's it exists only as a magnificent ruin; the chapels remain at York, Winchester, Chichester, Durham, Wells, and Salisbury; and the hall is preserved at Chichester; a few portions remain at Worcester. There is a very perfect example at Ely. Bishops had town houses mostly along the Strand, as el as numerous country houses, like Farnham Rose, Hartlebury, and Bishop's Auckland. The chapels of Lambeth and Ely Place (Holborn), the abbots' houses at Peterborough and Chester, converted at the Reformation into palaces, retain many ancient portions, like those of Bayeux, Sens, Noyon, Beauvais, Auxerre, Meaux, and Laon. See Walcott, *Sacred Archceol.* s.v.

Paladini, Filippo

an Italian painter commended by Hackert, flourished about 1600, and executed several works for the churches in Syracuse, Palmara, Catania, and other places. Lanzi thinks this artist the same as Filippo Palladino (q.v.).

Paladini, Litterio

an Italian painter, was born, according to Hackert, in 1691. He studied at Rome under Sebastiano Conca, and afterwards improved himself by a diligent study of the antique models. On his return to Messina he was employed on several considerable fresco works for the church of Monte Vergine. This work is on a grand scale, and is highly commended for correctness of design. He died of the great plague which ravaged Messina in 1743.

Palaeography

(Gr. παλαιός, *old,* and γραφή, *writing*), the science of ancient writings. It comprehends not merely the art of reading them, but such a critical knowledge of all their circumstances as will serve to determine their age, if they happen to be undated, and their genuineness, in the absence of any formal authentication. For these purposes, the paleographer needs to be acquainted with the various substances, such as bark, leaves, skins, paper, etc., which have been used for writing; with the various manners of writing which have prevailed, and the changes which they have undergone; with the various forms of authenticating writings, such as seals, signets, cachets, signatures, superscriptions, subscriptions, attestations, etc., which have been employed at different times; with the various phases through which

the grammar, vocabulary, and orthography of the language of the writing with which he is dealing, has passed; and with more or less, as the case may be, of the history, laws, institutions, literature, and art of the age and country to which the writing professes to belong. Paleography may be said to have been founded by the learned French Benedictine, Jean Mabillon, whose *De Re. Diplomatica,* first published in 1681 in 1 vol. fol., reprinted in 1709, and again in 1789, in 2 vols. fol., is still, perhaps, the most masterly work on the subject. Along with the *Nouveau Traite de Diplomatie* (Par. 1750-1765, 6 vols. 4to) of the Benedictines of St. Maur, and the *Elements de Paleographie* (Par. 1838, 2 vols. 4to) by M. Natalis de Wailly, it is the great authority for French paleography. English paleography is perhaps less favorably represented in Astle's *Origin and Progress of Writing* (Lond. 1803), that Scottish paleography in Anderson's and Ruddiman's *Diplomata Scotire* (Edinb. 1739). Muratori treats of Italian paleography in the third volume of his great work, the *Antiquitates Italicce Medii Evi;* and among later works on the same subject may be mentioned the *Diplomatica Pontificia* (Rome, 1841) of Marino Marini. The palseography of Greece is illustrated in the *Palctographia Grceca* (Par. 1708) of Montfaucon. Spanish palseography may be studied in the *Biblioteca de la Polygraphia Espaiola* (Mad. 1738) of Don C. Rodriguez. Of works on German palaeography, it may be enough to name Eckard's *Introductio in Rem Diplomaticam* (Jen. 1742); Heumann's *Commentarii. de Re Diplomatica* (Norimb. 1745); Walther's *Lexicon Diplomaticum* (Gott. 1745); and Kopp's *Palceographia. Citica* (Mannh. 1817). Hebrew palaeography has been elaborated by Gesenius in his *Geschichte der HebrSischen Sprache sund Schrift, and* other works. See Deutsch, *Literary Remains,* p. 153 sq. The great work on paleography generally one of the most sumptuous works of its class ever published is the *Paleographie Universelle* (Par. 1839-1845, in 5 vols. fol.) of M. J. B. Silvestre. *SEE PALIMPSEST*, *SEE WRITING*.

Palaeologus

is the name of an illustrious Byzantine family, which first appears in history *about* the 11th century, and is in many of its representatives intimately connected with the ecclesiastical history of the Middle Ages. The family attained to imperial dignity in the person of *Michael Palceologus* (q.v.). *SEE EASTERN CHURCH*.

Palaesti’na

(02514Exodus 15:14; 23429Isaiah 14:29, 31). *SEE PALESTINE*.

Palafox, Juan De,

a Spanish prelate, noted as. a theological writer, was born in the kingdom of Aragon in 1600. The descendant of an illustrious family, and a distinguished scholar of the University of Salamanca, he was called by Philip IV to a place in the “commission of war,” and afterwards to a like position in the “commission of the Indies.” He embraced a little later the ecclesiastical profession. The king appointed him, in 1639, bishop of Puebla-de-los-Angelos, in *Mexico*, with extensive administrative powers. In the exercise of his functions Palafox had some disputes with the Jesuits; he submitted these differences to pope Innocent X, and went to Europe to sustain his cause. The king of Spain, satisfied with Palafox’s conduct in America, gave him the bishopric of Osma. He died soon after (Sept. 13, 1659), leaving a high reputation for piety. Towards the end of the 17th century a procedure was instituted for his beatification; but the case was delayed for a long time, and, in spite of the efforts of the Spanish government, the court of Rome decided not to confer the honor on a declared enemy of the Jesuits. The works of Palafox were collected and published at Madrid in 1762, in fifteen volumes. Among them are, *Le Pasteur de la Nuit de Noel* (*Pastor de Noche - buena*) (Brussels, 1655): — *The Shepherd of Christmas-eve*, translated into French (Par. 1676): — *Le Conquete de la Chine par les Tartares* (*The Conquest of China by the Tartars*), published in Spanish and in French (ibid. 1678); and several mystical treatises, some of which have been translated into French by the abb. Le Roy. See Dinonart, *Vie du venerable Don Jean de Palafox, Eveque d’Angelopolis* (*Col.* 1767); Nicolini, *History of the Jesuits*, p. 309 sq; Hoefer, *Nouv, Biog. Generale, s.v.*

Palairet, Elias

was one of the latest of the classical commentators who attempted to illustrate the language of the New Testament from the usage of the various authors of classic Greek, a line of interpretation which in the early part of the last century grew into especial favor with many eminent scholars, both on the Continent and in this country. Palairet, who was a French Protestant minister living at Tournay, in Belgium, published at Leyden, in 1752, in an

octavo volume, some short notes of classical illustrations of sundry passages of the New Testament. These he entitled *Observationes philologico-criticoe in sacros Novi Faderis libros.* These notes indicate much learning. but they partake of the fault of the school by exaggerating the likeness of the sacred to the classic Greek authors. Palairet, who seems to have afterwards undertaken the pastorship of a French congregation at Greenwich, issued in the year 1755 a specimen, printed in London, of a much. larger work, partaking of the character of a continuous commentary on all the books of the New Testament, on the principle of his *Observationes.* The work, however, which was to. have been published by subscription, never appeared.

Pa'lal

(Heb. *Palal',* ‖P;*judge;* Sept. Φαλάξ, v.r. Φαλάχ, Φαλάκ, and Φαλάλ), son of Uzar, and one who aided in repairing the wall of Jerusalem (Nehemiah 3:25). B.C. 446.

Palamas, Gregorius

(Γρηγόριος ὁ Παλαμᾶς), an eminent Greek ecclesiastic of the: 14th century, was born in the Asiatic portion of the then reduced Byzantine empire, and was educated at the court of Constantinople, apparently during the reign of Andronicus Palaeologus the elder. He ignored the opportunity of Worldly greatness, of which his parentage and wealth and the imperial favor gave him the prospect, and with his two brothers became, while yet very young, an inmate of one of the monasteries of Mount Athos. Here the youngest of the three died; and, upon the death of the superior of the monastery soon after, the two surviving brothers placed themselves under another superior. With him they remained eight years; and on his death Gregory Palamas withdrew to Scete, near Berrhea, where he built a cell, and gave himself up entirely, for ten years, to divine contemplation and spiritual exercises. The severity of his regimen and the coldness of his cell produced an illness which nearly occasioned his death. The urgent recommendation of the other monks of the place induced him then to leave Scete and to return to Mount Athos; but this change did not suffice for his recovery, and he removed to Thessalonica (Cantacuzenus, *History,* 2, 39). It was apparently while at Thessalonica that his controversy began with Barlaam, a Calabrian monk, who visited Constantinople soon after the accession of the emperor Andronicus Paleologus the younger, A.D. 1328,

and, professing himself an adherent of the Greek Church and a convert from the Latin Church, against which he also wrote several works, obtained the favor and patronage of the emperor Barlaam appears to have been a conceited man, and to have sought opportunities for decrying the usages of the Byzantine Greeks. For his supercilious humor the wild fanaticism of the monks of Mount Athos presented an admirable subject. Those of them who aimed at the highest spiritual attainments were accustomed to shut themselves up for days and nights together in a corner of a cell, and there abstract their thoughts from all worldly objects. Resting their beards on their chests, and fixing their eyes on their bellies, they imagined that the seat of the soul, previously unknown, was revealed to them by a mystical light, and at its discovery they were rapt into a state of ecstatic enjoyment. The existence of this light, described by Gibbon as "the creature of an empty stomach and an empty brain," appears to have been kept secret, and was only revealed to Barlaam by an incautious monk, whom Cantacuzenus abuses for his communicativeness. Barlaam eagerly seized the opportunity afforded by this discovery to assail with bitter reproaches the fanaticism of these Hesychasts (ἡσυχάζοντες), *SEE HESYCHASTS*, or Quietists, calling them Ὀμφαλόψυχοι (*Omphalopsychi*), "men with their souls in their navels," and he identified them with the Massilians or Euchites of the 4th century. The monks were roused by these attacks, and as Gregory Palamas was the most able and learned among them, they put him forward as their champion, and employed both his tongue and pen against the attacks of the sarcastic Calabrian. Palamas and his friends tried at first to silence the reproaches of Barlaam by kindly remonstrance, and affirmed, as to the mystical light, that there had been various similar instances in the history of the Church of a divine lustre surrounding the saints in time of persecution, and. that sacred history recorded the appearance of a divine and uncreated light at the Saviour's transfiguration. Barlaam caught at the mention of this light as uncreated, and affirmed that nothing was uncreated but God. and that inasmuch as God was invisible, while the light of Mount Tabor was visible to the bodily eye, the monks must have two gods, one the Creator of all things, confessedly invisible, the other this visible yet uncreated light. This serious charge gave to the controversy a fresh impulse, until two or three years later Barlaam, fearing that his infuriated opponents, who flocked to the scene of the conflict from all the monasteries about Thessalonica and Constantinople, would offer him personal violence, appealed to the patriarch of Constantinople and the bishops there, and charged Palamas not

only with sharing the fanaticism of the *Omphalopsychi,* and with the use of defective prayers, but also with holding blasphemous views of God, and with introducing new terms. into the theology of the Church. A council was consequently convened in the church of St. Sophia, at Constantinople, in 1341, in the presence of the emperor, the chief senators, the learned, and a vast concourse of the common people. As it was not thought advisable to discuss the mysteries of theology before a promiscuous multitude, the charge against Palamas and the monks of blasphemous notions respecting God was suppressed, and only the charge of holding the old Massilian heresy respecting prayer, and of using defective prayers, was proceeded With. Barlaam first addressed the council in support of his charge; then Palamas replied, retorting upon Barlaam the charge of blasphemy and perverseness. The council decided in favor of the monks, and Barlaam, according to Cantacuzenus, acknowledged his errors and became reconciled to his adversaries. Mortified, however, at his public defeat, he returned to Italy, and reconciled himself to the Latin Church. Nicephorus Gregoras states that the decision of the council on the question of the Massilian heresy charged against the monks was deferred, that Barlaam was convicted of malignity and arrogance, and that the heresy of Palamas and his party would probably have been condemned also, had not the proceedings of the council been cut short by the emperor's death in 1341. The cause forsaken by Barlaam was taken up by another Gregory, surnamed Acindynus; but the party of the monks continued in the ascendant, and Palamas enjoyed the favor of John Cantacuzenus, who then exercised the chief influence at the court of the emperor John Palaeologus, a minor. It was even reported that Cantacuzenus intended to procure the deposition of the patriarch of Constantinople and the elevation of Palamas. In the civil war which followed (1342-1347) between Cantacuzenus and the court (where the admiral Apocaucus had supplanted him), Palamas, on account of his friendship for Cantacuzenus, was imprisoned in 1346, not on any political charge, but on the ground of his religious views; for, the patriarch now supported Gregory Acindynus and the Barlaamites against the monks of Mount Athos, who were favorable to Cantacuzenus. The Barlaamites thus gained the ascendency, and in a council at Constantinople the Palamites. as their opponents called them, were condemned. The patriarch and the court were, however, especially anxious to clear themselves from the suspicion of acting from political motives in the imprisonment of Palamas. When the successful entrance of Cantacuzenus into Constantinople, in January, 1347, obliged the court to submit, Palamas

was released, and sent to make terms with. the conqueror. The patriarch Calecas had been deposed by the influence of the empress-mother, Anna, just before the triumph of Cantacuzenus, and Gregory Palamas persuaded Cantacuzenus to assemble a synod, by which the deposition was confirmed, and Calecas banished to Didvmotichum. Acindyntus and the Barlaamites were now in turn condemned, and the Palamites once more gained the ascendency. Isidore, one of their number, was chosen patriarch. Palamas himself was soon afterwards appointed archbishop of Thessalonica; though, as that city was in the hands of some of the nobility Whos were hostile to Cantacuzenus, he was refused admittance, and obliged to retire to the island of Lemnos; but he obtained admittance after a time. This was in 1349. Meanwhile the ecclesiastical troubles continued the Barlaamites withdrew from the communion of the Church; their ranks received continual increase, and Nicephorus Gregoras, the historian, adroitly drew over to their side the empress Irene, wife of Cantacuzenus, by persuading her that the recent death of her younger son, Andronicus, in 1347, was a sign of the ‘divine displeasure at the favor shown by the emperor Cantacuzenus to the Palamites. To restore peace, if possible, to the Church, a synod was summoned after various conferences had been held between the emperor, the patriarch Isidore, Palamas, and Nicephorus Gregoras. Isidore died in 1349, before the meeting of the synod, over which Callistus, his successor, presided. When it met, in 1351, Nicephorus Gregoras was the champion of the Barlaamites, who numbered among their supporters the archbishop of Ephesus and the bishop of Ganus or Gaunus;. the archbishop of Tyre, who was present, *appears* to have been on the same side. Palamas was the leader of the opposite party, who, having a large majority and the support of the emperor, carried everything their own way. The archbishop of Ephesus and the bishop of Ganus were deposed. Barlaam and Acindynus (neither of whom was present) were declared excommunicated, and their followers were forbidden to propagate their sentiments. The populace, however, favored the vanquished Barlaamites, and Palamas narrowly escaped violence. Of his subsequent history and death nothing seems to be known.

The peculiar leading tenets of the Palamites were the existence of the mystical light discovered by the more eminent monks and recluses in their long exercises of abstract contemplation and prayer, and the uncreated nature of the light of Mount Tabor seen at the transfiguration of Christ. The first attracted the, notice and animadversion of their opponents; but

the second; with the consequences really or apparently deducible from it, was the great object of attack. The last seven books (18-24) of the *Historia Byzantina* of Nicephorus Gregoras are devoted to a history of this controversy; and in the bitterness of his polemic spirit he charges Palamas with polytheism; with converting the attributes of the Deity into so many-distinct and independent deities; with affirming that the Holy Spirit was not one alone, or even one of seven, but one of "seventy times seven;" with placing in an intermediate rank between God and angels a new and peculiar class of uncreated powers (καινόν τι καὶ ἴδιον ἀκτίστων γένος ἐνεργειῶν), which Palamas called "the brightness (λαμπρότητα) of God and the ineffable light" (φῶς ἄῤῥητον); with holding that any man by partaking of the stream of this light, flowing from its inexhaustible source, could at will become uncreated and without beginning (ἀκτίστῳ ἐθέλοντι γίνεσθαι καὶ ἀνάρχῳ); and with numerous other errors. These alleged heresies were, however, mostly, if not altogether, the inferences deduced by Nicephorus Gregoras and other opponents from the Palamite dogma of uncreated light, and not the acknowledged tenets of the Palamite party. The rise, continuance, and vehemence of the controversy is a singular manifestation of the subtilty and misdirection of the Greek intellect of the, period. The dogma of the uncreated light of Mount Tabor has apparently continued to be the recognised orthodox doctrine of the Greek Church (Capperonnerius, *Not. ad Niceph.- Gregor.* ii, 1821, ed. Bonn), though probably now neglected or forgotten.

Palamas was a copious writer; many of his works are extant in MS., and are enumerated by Wharton and Gery in the *Appendix* to Cave, and by Fabricius. Nicephorus says that he wrote more than sixty , *orationes;* and Boivin states that one MS. in the king's library at Paris contained more than seventy homilies or other short pieces. The statement of Gregoras, therefore, must refer only to pieces written on occasion of Palamas's controversy with him, or must be much too low an estimate. The following have been published: *Prosopopceia*, s. *Prosopopceia, s. Orationes duce judiciales, Mentis Corpus accusantis, et Corporis sese defendetis, una cum Judicum*: *Seentntia* (Paris, 1553): — Εἰς τὴν σεπτὴν μεταμόρφωσιν τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν ῾Ιησοῦ Χριστοῦ: ἐν ᾗ παράστασις ὅτι τὸ καὶ αὐτὴν φῶς ἄκτιστόν ἐστιν. λόγος ά, *In venerabilem Domini et Dei ac Salvatoris nostri Jesu Christi Transformationem, ubi probatur quod in ea est lumen increatum esse. Oratio Prima.* ῾Ομιλία εἰς τὴν αὐτὴν τοῦ Κυρίου σεπτὴν

μεταμόρφωσιν ἐν ῃ παράστασις ὡς εἰ καὶ ἄκτιστόν ἐστι τὸ καὶ αὐτὴν θειότατον φῶς, ἀλλ οὐκ ἔστιν οὐσία Θεοῦ. λόγος β, *Tractatus in eandem venerandam Domini Transjfrmationem; in uo probatur, qulangquam increatum est illius divinissimum Lumen, haud tamen Dei. Essentiiam esse. Oratio Secunda.* These two orations were published with a Latin version by Combefis in his *Auctarium Novissimum* (Paris, 1672), ii, 106: Λόγοι β, ἀποδεικτικοὶ ὅτι οὐχὶ καὶ ἐκ τοῦ Υἱοῦ ἀλλ ἐκ μόνου τοῦ Πατρὸς ἐκοπεύεται τὸ Πνεῦμα τὸ ῞Αγιον, *Orationes duce demonstrativce qudd non ex Filio, sed ex solo Patre procedat Spiritus Sanctus.* These were published in London without date (but probably in 1624), together with a number of other pieces of Barsaam, the Calabrian, and several Greek writers of a comparatively recent period: — Ἀντεπιγραφαί, *Refutatio Expositionum,* s. *Epigrapharum Joannis Vecci,* published, with a *Confutatio* by cardinal Bessarion, in the *Opuscula Aurea* of Petrus Arcudius (Rome, 1630, 1671): — *S. Petri Athonitee* (s. *de Monte Atho*) *Encomium* (in *Acta Sanctorum,* Junii, a. d. 12:ii, 535): — -Ἐπὶ Λατίνων συντομία, *Adversus Latinos -Confessio*: Ἐπιστολὴ πρὸς τὴν θεοστεφῆ βασιλίδα κυρὰν ῞Αννην τὴν Παλαιολογίναν, *Epistola ad divinitus coronatam Augustam Annam Palceologinam,* printed by Boivin in his notes to the *Hist. Byzant.* of Nicephorus Gregoras (Paris, 1702), p. 787. Boivin has also given two extracts from a writing of Palamas, one of some length, *Adversus Joannem Calecam;* the other very brief, from an *Epistola ad Joannem Gatram.* Various citations from his works are given. by Nicephorus Gregoras. It is probable that the *Tomus* or declaration issued by the synod of Constantinople, in 1351, against the Barlaamites was drawn up by Palamas, or under his inspection. It is given by Combefis, with a Latin version, in his *Auctarium Novissimum* -(*Paris,* 1672), 2, 135,and is entitled Τόμος ἐκτεθεὶς παρὰ τῆς θείας καὶ ἱερᾶς συνόδου τοῦ συγκροτηθείσης κατὰ τῶν φρονούντων τὰ Βαρλαάμ τε καὶ Ἀκινδύνου ἐπὶ τῆς βασιλείας τῶν εὐσεβῶν καὶ ὀρθοδόξων βασιλέων ἡμῶν Καντακουζενοῦ καὶ Παλαιολόγου, *Tomus a divina sacracque Synodo adversus eos coacta qui Barlaam et Acindyni opinionis sunt, Cantatcuzeno ac Palceologo religiosis orthodoxisque Imperatoribus nostris, editus ac expositus.* The Greek writers belonging to the Romish Church, as Allatius, Nicolaus Comnenus, Papadopoli, and others, heap on Palamas every term of reproach; on the other hand the orthodox Greeks extol him highly, and ascribe miraculous effects to his relics. See Cave, *Hist. Litter.* (Oxford, 1740-1743); *Appendix,* vol. 2, by Wharton and Gery, p. 54 sq.; Fabricius, *Biblioth. Graeca,* 10:454-462, 790; ed. vet. 11:494 sq.

ed. Harles; Oudin, *De Scriptoribus Eccles.* vol. 3, col. 843; Cantacuzenus, *HIist.;* Nicephorus Gregoras, *Hist. Byzant.* See Smith, *Dict. of Gr. and Rom. Biog. and Mythot,* s. v; comp. Neale, *Hist. of the Eastern Church,* Introd. ii, 745, 746.

Palamites

SEE PALAMAS.

Palanquin

SEE LITTER.

Palatini

is the name by which was designated one of the three classes of subdeacons in Rome especially appointed to wait upon the bishop.

Palatinus

a surname of *Apollo,* under which he was worshipped at Rome, where he had a temple on the Palatine hill.

Palatius, Joannes

an ecclesiastical writer of the 17th century, of whose personal history nothing is accessible to us, is the author of a history of the popes, entitled *Gesta Pontificum Romanorum a S. Petro usque Innocentium XI, addit. Pontificum imaginibus numismatib. sigillis,* etc. (Venetia, 1685, 2 vols. fol.). It is a very exhaustive but not a critical work. Palatius is also the author of *Fasti Cardinalium omniumn Romance eccles. cum stemmatib. eorum* (ibid. 1703, 2 vols. fol.).

Paldah

SEE STEEL.

Paleae

a name for the 150 decretals and council ordinances added to Gratian's Decretum. They are inserted in the *Corpus Juris,* but have attained to no legal authority. The name *Palece* is either a corruption of nraXatoi, i.e. *obsolete,* or is from the name *Paucapalea,* a pupil of Gratian, and their first

collector. See Bickell, *Disquisitio hist. critic. de paleis* (Marburg, 1827); Philipps, *Kirchenrecht,* 4:160.

Paleario, Aonio

(or, as his name was originally written, *Aonio degli Pagliari*), one of the most noted of Italian characters in the Reformation period, and a martyr to the Protestant cause, was born at Veroli, in the Campagna di Roma, and descended of noble and ancient families by both his parents. He spent his youth in retirement until death robbed him suddenly of his parents, when a friend of his father, Martelli by name, cared for Aonio and guided his education. The bishop of the diocese, Ennio Philonardi, also interested himself in the precocious youth, and paid attention to the formation of his character and the development of his talents. Paleario applied himself early to the Greek and Latin languages, in which he made great progress, and then proceeded to philosophy and divinity. The desire he had for knowledge prompted him in his seventeenth year to go abroad, and,, after travelling through the greater part of Italy, seeking ever the acquaintance and teachings of the most famous professors in every place he visited, he settled for student's work at Rome, where he continued for six years, till that city was taken by Charles V, when the disorders committed by the troops of that prince leaving no hopes of enjoying tranquillity, obliged Paleario to depart (1523). He had at this time a great inclination to travel into France, Germany, and even as far as Greece; but the narrowness of his fortune would not admit of this, and he contented himself with a visit to the different parts of his native country. He made prolonged stays at Siena, Florence, Ferrara, Padua, and Bologna everywhere gathering new stores of learning, and having intercourse with the most illustrious men. He returned again to Rome, but in 1527 left it for Siena, upon which he now determined as his permanent abode, induced to settle there by the pleasantness of the situation and the sprightliness and sagacity of the inhabitants; and accordingly he sold his estate at Veroli, and purchased a country-house in the neighborhood of Siena, called, Ceciniana, because it formerly belonged to Cecina, one of Cicero's clients. Here he entered likewise into matrimony with a young woman of whom he was passionately fond all his life after. She bore him four children, two boys and two girls. In 1534 Paleario was made professor of ancient languages and philosophy, and a great number of pupils gathered about him, when his career was suddenly disturbed by a quarrel with one of his colleagues, who

grew impatient at seeing his own reputation eclipsed by the superior lustre of Paleario. Having studied the Scriptures and read the writings of the German Reformers, his lectures on moral philosophy were distinguished from those of his colleague by a liberal tone of thinking. This, although gratifying to the students, was offensive to the professor, who obstinately adhered to the old ideas. Cardinal Sadolet, in the name of his friends, set before Paleario the danger of giving way to novelties, and advised him, in consideration of the times, to confine himself to the safer task of clothing the peripatetic ideas in elegant language. This prudential advice was not altogether congenial to the candid mind of Paleario, and the devotion which he felt for truth. The freedom with which he. censured, vain pretenders to learning and religion irritated a class of men who scrupled at no means to oppress and ruin an adversary, and who eagerly seized the opportunity to fasten on him the charge of heresy. His private conduct was watched, and expressions which:had dropped from him in the unsuspecting confidence of private conversation were circulated to his prejudice. But Paleario gave the greatest offence by a book which he wrote on the benefit of the death of Christ, *II Beneficio di Christo* (1542); a synopsis of its contents, with selections, is given by Dr. Hurst in his *Martyrs to the Tract Cause* (N.Y. 1872, 12mo), p. 68-80. The little book, which is throughout enriched with quotations from the Holy Scriptures and the Church fathers — Augustine, Origen, Basil, Hilary, Ambrose, Irenaeus, and St.Bernard — excited much attention, not only in Italy, but elsewhere, for it was translated into several foreign languages, and obtained a circulation that is remarkable. Paul Vergerius reports that during the six years following its appearance forty thousand copies were printed and sold in Venice alone. What wonder that the enemies of the Gospel were also attentive to this work, and made every effort to suppress it and to ruin its author? They soon came upon his track. His opponents in Siena conspired against him while he was on a visit to Rome, and indicted him for heresy. On hearing this he quickly returned, in order to defend himself. Most of his judges were passionately embittered against him.

“They are heartless and complaining men,” said he in his defence, “who seek to declare the most innocent action a crime; so that one dares not venture to praise, unpunished, the glory of Christ, who is the Author of all happiness, the King of all nations and peoples. The fact that I have written a book this year, in the Tuscan language, wherein I praise the benefits which have accrued to the human race through the death of Christ, is made

the ground of a criminal charge against me. Can one think of anything more hateful? I have said that once he in whom the Godhead dwelt bodily has shed his blood for our redemption, and that we should have no more doubt as to the mercy of God, but enjoy perfect peace and rest. Supported by the most unquestionable authority of antiquity, the Holy Scriptures, and the Church fathers, I have maintained that whoever directs his eyes to Jesus Christ the crucified, confides in his promises, and places his hopes in him alone, will receive from him the forgiveness of his sills and redemption from all evil, because he cannot disappoint our hopes. And yet these things have appeared to those twelve jurymen — who no longer deserve the name of men — so horrible and fearful that they have all declared with one voice that the author must be condemned to be burned! If I must suffer this penalty — for I regard my writing much more a confession than an invective — then, senators, no better fortune could befall me! In my opinion, at a time like ours *no Christian should die in his bed!* Accused, imprisoned, scourged, hanged, sewn up in a sack, thrown to the wild beasts, or roasted in the flames — what does it matter, if only by such a death the glorious truth comes evermore to light?"

In the course of his address Paleario turned to his accusers, disclosed to them their wickedness, and proclaimed the whole course of his life. In referring to his circumstances, he said:

> "My only temporal happiness consists in living among my books. A woollen rug as a protection against the cold, a piece of linen to wipe away the sweat from my brow, a bed to rest on, and a simple bench to sit upon these are all I need. And do thou, O Christ, merciful Lord, preserve and increase those gifts which I have from thee! Thou hast kindled in me a disdain of all earthly goods, and the firm determination to speak in conformity with the truth, and not according to my own mind and my own will. Do thou add to these favors piety, temperance, and self-denial, and adorn me with all the virtues which are pleasing to thee and thy children!"

Paleario's eloquent defence, in which boldness and candor were tempered by prudence and address, triumphed over the violence and intrigues of his adversaries. He was declared free from the charges of his accusers. He was, however, obliged soon after to quit Siena, as his opponents had by his acquittal become only the more embittered; but, though he changed the place of his residence, he did not escape from the odium which he had

incurred; and we shall afterwards find him enduring that martyrdom which he early anticipated, and for which it appears to have been his object all along to prepare his thoughts. On quitting the Sienese, about the year 1543, he embraced an invitation from the senate of Lucca, where he taught the Latin classics, and acted as orator to the republic on solemn occasions. To this place he was followed by Marco Blaterone, one of his former adversaries, a sciolist who possessed that volubility. of tongue which captivates the vulgar ear, and whose ignorance and loquacity had been severely chastised, but not corrected, by the satirical pen of Aretino. Lucca at that time abounded with men of enlightened and honorable minds; and the eloquence of Paleario, sustained by the lofty bearing of his spirit, enabled him easily to triumph over his unworthy rival, who, disgraced and driven from the city, sought his revenge through the Dominicans at Rome. But by means of his friends in the conclave, Paleario counteracted at that time the informations of his accuser. About 1553 a very warm invitation came to him from the officials of Milan to remove to that place and become a professor of eloquence. The handsome stipend which was proffered him induced the Reformer to reply favorably; and when he had settled at Milan he hoped for no further change until his final departure to the heavenly Jerusalem. But the heresy-hunting Inquisitors, together with his enemies, had determined otherwise. For some ten years there had been daily persecutions, imprisonments, and death punishment for many a soul devoted to the new cause, then steadily gaining adherents in Italy. Paleario's friends feared for him, but he quieted them with the assurance that he knew of no danger. Upon the accession of Pius V., whom all regarded as the death-messenger to Reformed doctrines in Italy, when Paleario's friends had succeeded in obtaining his. consent for removal to Bologna, he was suddenly arrested in 1568, and by pontifical authority his case, now over twenty years settled, was ordered for a rehearing at Rome. During his trial he was imprisoned in the Torre di Nona, the most wretched of the three prisons of the Inquisition at Rome. His book on the benefit of Christ's death, his commendations of Ochino (q.v.), his defence of himself before the senators of Siena, and the suspicions which he had incurred during his residence at that place and at Lucca, were all revived against him. After the whole had been collected and sifted, the charge at last resolved itself into the four following articles: that he denied purgatory; disapproved of burying the dead in churches, preferring the ancient Roman method of sepulture without the walls of cities; ridiculed the monastic life; and appeared to ascribe justification solely to confidence in the mercy of

God forgiving our sins through Jesus Christ. For holding these opinions he was condemned, after an imprisonment of two years, to be suspended on a gibbet and his body to be given to the flames; and the sentence was executed on July 3, 1570, in the seventieth year of his age. A minute, which professes to be an official document of the Dominicans who attended him in his last moments, but which has neither names nor signatures, states that Paleario died confessed and contrite; but the two letters which he wrote to his family on the day of his death are witnesses against this statement. If he did not openly express himself in them,, lest they might thereby fail to reach their destination, there is yet seen all through them the same Gospel spirit which had always characterized him. They also afford a negative proof that the report of his recantation was unfounded; for if he had really changed his sentiments, would he not have felt anxious to acquaint his family with the fact? or, if the change was feigned, would not the monks have insisted on his using the language of a penitent when they granted him permission to write? Paleario had before his apprehension taken care to, secure his writings against the risk of suppression by committing them to the care of friends whom he could trust; and their repeated publication in Protestant countries has saved them from those mutilations to which the works of so many of his countrymen have been subjected. From his letters it appears that Paleario enjoyed the friendship and correspondence of the most celebrated persons of that time both in the Church and in the republic of letters. Among the former were cardinals Sadolet, Bembo, Pole, Maffei, Badia, Filonardo, and Sfondrati; and among the latter Flaminio, Riccio, Alciati, Vittorio, Lampridio, and Buonamici. His poem on the immortality of the soul, entitled *De immortalitate animoe, libri tres* (1636, 16mo), was received with applause by the learned. Of his orations, it is, perhaps, no high praise to say that they placed him above all the moderns who obtained the name of Ciceronians, from their studious imitation of the style of the Roman orator; they are certainly written with elegance and spirit. His letter on the Council of Trent, addressed to the Reformers, and his testimony and pleading against the Roman pontiffs (*Actio in ponifices Romanos et eorum asseclas, ad imperatoremn Rom. reges et principes Christiance reipublicce sunmmos* (*Ecumenici concilii prcesides, cum de consilio Tridentino habendo deliberatretur,* drawn up with a design to get it presented by the emperor's ambassadors to the Council of Trent, is a regular plan in defence of the Protestants, and was published at Leipsic in 1606; see *Acta Eaudita* for Jan. 1696, p. 44), evince a knowledge of the Scriptures, soundness in the

faith, candor, and fervent zeal worthy of a Reformer and confessor of the truth. In the composition of his tract on the benefit of the death of Christ, it is said that cardinal Pole had a large part, that Flaminio (q.v.) wrote a defence of it, and that activity in, circulating it formed one of the charges on which cardinal Morone (q.v.) was imprisoned and Carnesecchi committed to the flames. No wonder that of such a man M'Crie writes: "When we take into consideration his talents, his zeal, the utility of his writings, and the sufferings which he endured, Paleario must be viewed as one of the greatest ornaments of the Reformed cause in Italy." The works of Paleario, entitled *Opera, ad illam editionem quam ipse auctor recensuerat et auxerat excusa, nunc novis accessionibus locupletata,* were brought out at Amsterdam in 1696, and were reprinted at Jena in 1728. The tract on the benefit of the death of Christ fared no better than its author. The Inquisition hunted for the book with such success that nearly every copy was brought into its hands and burned. For three hundred years nothing was known of it save what history reported. In 1843, however, a copy of the Italian edition was discovered in the University of Cambridge, in England, which was brought out, with the French translation of 1552 and the English of 1548, by Churchill Babington at Cambridge, and, with a German translation by Tischendorf, at Leipsic in 1856. See *Young, Life and Times of Paleario* (Lond. 1860, 2 vols. 8vo); Blackburn, *Aonio Paleario and his Friends,* with a revised edition of *The Benefit of Christ's Death* (Philadelphia Presbyt. Board, 1867); Gurlitt, *Leben des A. Paleario* (Hamb. 1805); Bonnet, *A. Palleario et la Ref. de l'Italie* (Paris, 1863); M'Crie, *Hist. of the Ref. in Italy,* p. 131 sq., 278 sq., *Jahrb. deutsch. Theol.* 1870, 3, 419.

Palembang

formerly an independent kingdom on the east coast of Sumatra, now a Netherlands residency, is bounded on the north by Jambi, north-west by Bencoolen, south by the Lampong districts, and south-east by the Strait of Banca, has an area of 61,911 square miles, sand a population amounting, in 1885, to 573,697 souls. Much of the land is low-lying swamp, covered with a wilderness of impenetrable bush; but in the south it rises into mountains, of which Oeloe Moesi is 6180 feet in height. Gold-dust, iron-ore, sulphur with arsenic, lignite, and common coal are found; also clays suited for making coarse pottery, etc. Springs of pure oil occur near the coal-fields of Bali Boekit, and of mineral water in various places. Rice,

cotton, sugar, pepper, tobacco, and in the interior cocoa-nuts are grown; the forests producing gutta-percha, gum-elastic, ratans, wax, benzoin, satinwood, etc. The rivers abound with fish; and the elephant, rhinoceros, tiger, panther, and leopard roam the woods, as well as the deer, wild swine, and goats, with many varieties of the monkey. In the dry season the thermometer ranges from 80° to 92° F., and in the rainy season, 76° to 80°; but the climate is not considered unhealthy, except in the neighborhood of the swamps.

The natives are descended from Javanese, who in the 16th century, or earlier, settled in Palembang, and ruled over the whole land. The race, however, has become mixed with other Malays, and the language has lost its purity. In the north-west interior is a tribe called the Koeboes (Kubus), of whose origin nothing is known, but who are probably the remainder of the aborigines. They do not follow agriculture. but go about almost naked, and live chiefly by fishing and hunting. No clear idea of a Supreme Being seems to be possessed by them, though they believe in existence after death. *SEE MALAYS*.

Palencia, Alonso De

a celebrated Spanish author, deserves a place here for his labors in practical religions literature and his edition of Josephus. Palencia was born in 1423; at the age of seventeen became page to the bishop of Burgos, and, after' travelling in Italy and on the Continent, was made royal historiographer. He died near the close! of his century. He wrote *El Espejo de la Cruz* (1485), and several other works of like character, still in MS., besides the great historical works on which his fame rests. His version of Josephus was finished in 1492. See Prescott, *Ferdinand and Isabella*, 1, 136; *English Cyclop.* s.v., and the literature there given.

Paleotti, Gabriel

an Italian cardinal, was born at Bologna Oct. 4,1524. His father, who was a lawyer, intended Gabriel also for that profession; but at maturity he decided for the clerical life, and, contenting himself with a simple canonicate, he refused the bishopric of Majorca, which Campeggio wished to resign in his favor. In 1556 he was put on the committee of the *Index Expurgatorius.* He was sent to the Council of Trent to sustain the interests of the Church, and Pius IV decorated him with the purple March 12, 1565. Pius V endowed him, Jan. 30, 1566, with the bishopric of Bologna. A

particular friend of St. Charles Borromeo and of Sextus V, he received more than thirty votes in the conclave assembled to appoint a successor to the latter. The bishopric of Sabina was given to him March 20, 1591. He died at Rome July 23, 1597. He published, *De Bono Senectutis* (Antwerp, 1598): — *De imaginibus sacris et profanis* (Rome, 1594): — *Archiepiscopale Bononiensis* (ibid. 1594): — *De nothis spuriisque filiis* .(Frankfort, 1573): — *De consistorialibus consultationibus.* He drew up *Acta Concilii Tridentini* for the sessions in which he participated, and Pallavicini and Oderic Regnaud brought out a large part of this work, which, however, has not been published entire. See Ledesma, *De vita et rebus gestis G. Paleotti* (Bologna, 1647).

Pales

a deity worshipped by the ancient Romans, as presiding over shepherds and their flocks.

Palestine

Picture for Palestine 1

(Heb. *Pele'sheth*, t v,l P], <290304>Joel 3:4; "Palsestina," <021514>Exodus 15:14; <231429>Isaiah 14:29, 31) in the Bible means *Philistia*, "the land of the Philistines;" and so it was understood by our translators. The Heb. word is found, besides the above, only in <196008>Psalm 60:8; 83:7; 87:4; and 108:9, in all which our translators have rendered it by "Philistia" or "Philistines." The Sept. has in Exodus Φυλιστιείμ, but in Isaiah and Joel ἀλλόφυλοι; the Vulg. in Exodus *Philisthiim,* in *Isaiah Philisthcea, in* Joel *Palcesthini.* (See below.) In the present article it is used in a much *wider* sense. It is employed in the same sense in which most of the Greek and Roman geographers understood it (Παλαιστίνη, *Palcestina*) — as denoting the whole land allotted to the twelve tribes of Israel by Joshua. Some recent writers confine the name to the country west of the Jordan, extending from Dan on the north to Beersheba on the south. Others again appear to extend it northwards as far as the parallel of Hamath, and southward to the borders of Egypt. It is here used, however, to denote the country lying on the east as well as the west side of the Jordan; while, on the other hand, it is confined to the territory actually divided by lot among the Israelites, thus excluding large sections of what is generally known as "The Land of Promise." Palestine, in fact, is here taken as synonymous with "The Holy

Land" — substantially the same land given by Jehovah to his chosen people, and long held by them. The present article is intended-to bring together a general view of the ancient, and especially the Scriptural, information on this subject, and to illustrate it by the mass of elucidation and confirmation which modern exploration has afforded.

I. *Situation.* — The geographical position of Palestine is peculiar. It is central, and yet almost completely isolated. It commands equal facilities of access to Europe, Africa, and Asia; while, in one point of view. it stands apart from all. The Jews regarded it as the centre of the earth; and apparently to this view the prophet Ezekiel refers when he says, "Thus saith the Lord God, This is Jerusalem: I have set it in the midst of the nations and countries that are round about her" (Ezekiel 5:5). The idea was adopted and perhaps unduly expanded by the rabbins and some of the early Christian fathers. One of the absurd Christian traditions still preserved in Jerusalem is that the Church of the Holy Sepulchre is the physical centre of the earth; and a spot is marked by a circle of marble pavement and a short column under the dome of the Greek Church which is said. to be the exact point as indicated by our Lord himself (Murray's *Handbook*, p. 164). The main thought, however, in this tradition is, in principle, strictly true. Palestine stood midway between the three greatest ancient nations, Assyria, Egypt, and Greece. It was for many centuries the centre, and the only centre, of religious light and of real civilization, from which all other nations, directly or indirectly, drew their supplies. It is a remarkable fact, which every thoughtful student of history must admit, that during the whole period of Jewish history light — intellectual, moral, and religious — radiated from Palestine, and from it alone. The farther one receded from that land, the more dim the light became; and the nearer one approached, it shone with the purer radiance. The heavenly knowledge communicated in "*sundry* times and divers manners" through the Jewish patriarchs and prophets was unfolded and perfected by our Lord and his apostles. In their age Palestine became *the* birthplace of intellectual life and civil and religious liberty. From these have since been developed all the scientific triumphs, all the social progress, and all the moral grandeur and glory of the civilized world. There was a fulness of prophetic meaning in the words of Isaiah which is only now beginning to be rightly understood and appreciated: "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke

many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks" (2, 3, 4).

Palestine is, by the peculiarity of its situation, almost isolated. Connected physically with the great body of the Asiatic continent, it is yet separated from the habitable parts of it by the arid desert of Arabia, which extends from the' eastern border of Syria to the banks of the Euphrates, a distance of nearly three hundred miles. Another desert. not altogether so Wide nor so difficult, sweeps along the southern confines of Palestine, as a barrier against all Egyptian invaders, and in a great measure prevented communication with that nation. The Mediterranean completely shut out the western world. Thus on three of its sides — the east, the south, and the west — was Palestine isolated. Its only direct link of connection with the outer world was Syria on the north; and even there the lofty chains of Lebanon and Hermon confined the channel of communication to one narrow pass, the valley of Coele-Syria. "These," says Stanley, "were the natural fortifications of that vineyard which was 'hedged round about' with tower and trench, sea and desert, against the 'boars of the wood' and 'the beasts of the field"' (*Sin. and Pal.* p. 114).

It was not without a wise purpose that the Almighty located his chosen people in such a land. During a long course of ages they were designed to be the sole preservers of a true faith, and the sole guardians of a divine revelation. It was needful, therefore, to separate them geographically from the evil example and baleful influences of heathen nations; and by the munitions of nature to defend them, and that precious record of God's will committed to their custody, from all assaults, physical as well as moral. It has been well said by a recent thoughtful writer, that "the more we learn of its relative position in regard to surrounding countries, and of its own distinctive characteristics, the more clearly is the wisdom of heaven recognised in its special adaptation to the purposes for which it was chosen and consecrated" (Drew, *Scripture Lands,* p. 2). But when Judaism was at length developed into Christianity — when the grand scheme of redemption was removed by the sufferings and death of the divine Saviour in Palestine from the region of dim prophecy into that of history — then the religion of God was finally severed from its connection, hitherto necessary, with a specific country and a chosen people — it became the religion of mankind. Then Palestine ceased to be God's country, and Israel to be God's people. The isolation of the land hitherto preserved the true faith; the exclusiveness of the people formed an effectual safeguard against

the admission of the philosophical speculations and corrupt practices of other nations; but after the resurrection of Christ, and the establishment of the pure, rational, spiritual faith revealed in the N.T. such material defences were no longer requisite. They would have been even prejudicial to the truth. Palestine was the *cradle* of the religion of God; on reaching full maturity, the cradle was no longer a fitting abode; the world then became its home and sphere of action. At that transition period the position of Palestine appeared as if specially designed to favor and consummate the divine plan, by the ready access it afforded for the messengers of truth to every kingdom of the known world. Before the establishment of Christianity, the sea had become the highway of nations. The Mediterranean, hitherto a barrier, was now the easiest channel of communication; and from the shores of Palestine the Gospel of Jesus was wafted away to the populous shores and crowded cities of the great nations of the West. It is thus that a careful study of the geographical position, the physical aspect, and past history of Palestine is calculated to throw clear light on the development of the divine plan of salvation, and to afford some little insight into the councils of Jehovah. (See below.)

Climate has a great influence upon man. That climate which is best adapted to develop the physical frame, to foster its powers, and to preserve them longest in healthy and manly vigor, is the most conducive to pure morality and intellectual growth. The heat of the tropics begets lassitude and luxurious effeminacy, while the cold of the arctic regions cramps the energies, and tends to check those lofty flights of poetic genius which give such a charm and sweetness to human life. Situated about midway between the equator and the polar circle, Palestine enjoys one of the finest climates in the world. Fresh sea-breezes temper the summer heats; the forests and abundant vegetation which once clothed the land diffused an agreeable moisture through the bright sunny atmosphere; while the hills and mountains made active and constant exercise necessary, and thus gave strength and elasticity to the frame. Palestine has given to the world some of the most distinguished examples of high poetic genius, of profound wisdom, of self-denying patriotism, of undaunted courage, and of bodily strength. The geographical position and physical structure of the land had much to do with this. God in his infinite wisdom and love placed his elect people in the very best position for the development of all that was great and good. Well might the Lord say by the mouth of his prophet, “What could have been done more to my vineyard, that I have not done in it?”

(<23B504>Isaiah 5:4). This position of Palestine, too, together with its great variety of surface, enabled it to produce that abundance and diversity of fruits which so greatly contributed to endear it to its proverbially patriotic inhabitants.

II. *The Boundaries of Palestine* require to be defined with care and minuteness. Much confusion has arisen in Biblical geography from the way in which this subject has been treated, and from the diversity of views which prevails. No two writers agree on all points. The accounts of ancient geographers — Greek, Roman, and Jewish — are unsatisfactory, and sometimes contradictory; and when we come down to more modern times we do not find much improvement. Some authors confound Palestine with "the Land of Promise," as mentioned in Genesis and Exodus, and with the land defined by Moses in the book of Numbers (Reland, *Paloest.* p. 113 sq.; Cellarius, *Geogr.* ii, 464 sq.; Hales, *Anal. of Chronology,* i, 413; Kitto, *Physical Hist. of Pal.* p. 28; Jahn, *Biblical Antiquities; Encyclop. Britan.* art. Palestine, 8th ed.). Others confine the name to the territory west of the Jordan, and reaching from Dan to Beersheba. Even dean Stanley, usually so accurate and so careful in his geographical details, does not express his views with sufficient clearness on this point (*Sin. and Pal.* p. 111, 114).

1. *Boundaries of the Land promised to Abrahan.* — The first promises made to Abraham were indefinite. A country was insured to him, but its limits were not stated. The Lord said to him: at Shechem, "Unto thy seed will I give this land" (<011207>Genesis 12:7); and again, on the heights of Bethel, after Lot had left him, "Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever" (<011314>Genesis 13:14, 15). It was a commanding spot, but still that view did not embrace one fourth of Palestine. At length, however, the boundaries were defined; in general terms, it is true, but still with sufficient clearness to indicate the vast extent of territory promised to Abraham's descendants: "In the same day the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land, *from the river of Egypt unto the great river, the river Euphrates"* (<011518>Genesis 15:18). "The river of Egypt" was here probably the Nile. It should be observed that the Hebrew word is רהנ; *river* (Sept. ποταμός), and not לחנ *wady,* or "torrent-bed," as in <043405>Numbers 34:5 (Sept. χείμαῤῥος), where Wady el-Arish seems to be meant (see Kalisch, Delitzsch, etc., *ad loc.*). From the banks of the Nile,

then, to the Euphrates, the country promised to the patriarch extended. The covenant was. renewed with the Israelites just after their departure from Egypt, and the boundaries of the land were given with more fulness: "I will set thy bounds from the Red Sea even to the sea of the Philistines (the Mediterranean); and from the desert (of Sinai) unto the river" (Euphrates; rjnhAd[; Sept. ἕως τοῦ μεγάλου ποταμοῦ Εὐφράτου; <02331>Exodus 23:31).

But this great territory was promised upon certain specific conditions. The people were, on their part, to be faithful to God (ver. 22, 23). They did not fulfil these conditions, and therefore the whole land was not given to them (see <06233>Joshua 23:13-16; <07020>Judges 2:20-23). But though the whole land was never occupied by the Israelites, there was a near approach to the possession of it, or the exercise of sovereignty over it, in the days of David, of whom it is recorded: "David smote also Hadadezer, the son of Rehob, king of Zobah, *as he went to recover his border at the river Euphrates"* (<10803>2 Samuel 8:3). That warlike monarch conquered the kingdoms of Hamath, Zobah, Damascus, Moab, Ammon, Amalek, Philistia, and Edom (ver. 5-14) — the whole country, in fact, from the border of Egypt to the river Euphrates, and from the Arabian desert to the Mediterranean. This was the land given in covenant promise to Abraham; but it was never included under the name *Palestine.*

2. *The land described by Moses* in <04034>Numbers 34:1-12 is much more limited in extent than that promised to Abraham. He calls it "the Land of Canaan — the land that shall fall unto you for an inheritance" (ver. 2). Its boundaries are defined with great precision. On the *south* the border reached from Kadesh-barnea in the Arabah, on the confines of Edom, across the "wilderness of wandering," to the *torrent of Egypt,* doubtless that now known as Wady el-Arish. The word is here ljn, *torrent,* and not rhn, *river.* This important distinction has been overlooked by Dr. Keith and others (*Land of Israel,* p. 85 sq.; Bochart, *Opera,* iii, 764; Shaw, *Travels,* ii, 45 sq.). The Great Sea was its *western* border. The *northern* is thus defined: "And this shall be your north border: from the great sea ye shall point out for you Mount Hor; from Mount Hor ye shall point out your border unto the entrance of Hamath; and the goings forth of the border shall be to Zedad: and the border shall go on to Ziphron, and the goings out of it shall be at Hazar-enan" (ver. 7-9). The interpretation of this passage has given rise to much controversy. Dr. Keith argues with

considerable force and learning that Mount Hor, or, as it is in the Hebrew, *Hor ha-Har* (rhorh;), is Mount Casius, and that the chasm of the Orontes at Antioch is "the entrance of Hamath" (see Keith's *Land of Israel*, p. 92-105). Dr. Kitto, on the other hand, following Reland (*Paloest.* p. 118 sq.), Bochart (*Opera*, 1, 307), and Cellarius (*Geogr.* 2, 464 sq,), locates this northern border-line near the parallel of Sidon, making some peak of southern Lebanon Mount Hor, and the lower extremity of the valley of CceleSyria the "entrance of Hamath." *SEE HOR, MOUNT*. According to Dr. Porter, however, the "entrance of Hamath" is the entrance from the Great Sea, from the west; and he states that to this day natives sometimes call the opening between the northern end of the Lebanon range and that of Bargylus *Bdb Hamah*, "The door of Hamath." Van de Velde appears to make the northern end of Coele-Syria, where that valley opens upon the plain of Hamath, "the entrance of Hamath" (*Travels*, 2, 470); and Stanley adopts the same view (*Sin. and Pal.* p. 399). *SEE HAMATH*.

The *east* border has some well-known landmarks — Riblah, the Sea of Chinnereth, and the Jordan to the Dead Sea (⁰⁴Numbers 34:10-12). The line ran down the valley of Coele-Syria and the Jordan, thus excluding the whole kingdom of Damascus, with Bashan, Gilead, and Moab. It would seem, however, that the country east of the Jordan was excluded by Moses, not because he regarded it as beyond the proper boundaries of the land of Israel, but because it had already been apportioned by him to the tribes of Reuben, Gad, and Manasseh (⁰¹Genesis 32:1-33; 33:50-54).

The Israelites were never in actual possession of all this territory, though David extended his conquests beyond it, and Solomon for a time exacted tribute from its various tribes and nations. The southern seaboard, and a large section of the Shephelah, remained in the hands of the warlike Philistines. The Phoenicians held the coast-plain north of Carmel; and the chain of Lebanon, from Zidon northward, continued in possession of the Giblites and other mountain tribes (⁰⁷Judges 3:1-3). It is worthy of note that the sacred writer, when reckoning up the regions still to be conquered, was guided not by the words of the Abrahamic covenant, but by the description of Moses (⁰⁶Joshua 13:2-6). The reason why this whole land was not given to the Israelites is plainly stated: the Lord kept some of the aboriginal inhabitants in it for the purpose of chastising the criminal slothfulness and the thoughtlessness and rebellion of his people (⁰⁷Judges

3:4; see Masius and Keil, *ad loc.*). Such, then; is the land described by Moses; but the name *Palestine* was never given to so extensive a region.

3. *The boundaries of the land allotted by Moses and Joshua to the twelve tribes* are given in the following passages-those of the land east of the Jordan in Numbers 32 and ⁰⁶³⁰⁸Joshua 13:8-32; on the west side in Joshua 15-19. The *south* border was identical with that described by Moses (comp. ⁰⁴⁰⁴³Numbers 34:3-5; ⁰⁶⁵⁰²Joshua 15:2-4). The *west* border was also the same; the possessions of the western tribes reaching in every instance to the sea (⁰⁶⁵¹¹Joshua 15:11; 16:3, 8; 17:9, 10; 19:29). The *north* border had Zidon as its landmark on the coast. Thence it was drawn south-east across Lebanon, probably along the line of the ancient Phoenician road by Kulaat esh-Shukif to Ijon and Dan (⁰⁶⁹²⁸Joshua 19:28; ¹¹¹⁵⁰1 Kings 15:20); thence it passed over the southern shoulder of Hermon, and across the plateau of Hauran to the northern end of the mountains of Bashan (⁰⁴⁸²³Numbers 32:33; ⁰⁵³³⁸Deuteronomy 3:8-14; ⁰⁶¹²⁴Joshua 12:4-6). The only landmark on the *east* border is Salcah (⁰⁶¹²⁵Joshua 12:5; 13:11; ⁰⁵³¹⁰Deuteronomy 3:10). From Salcah it appears to have run south-west along the border of the Arabian *Midbar* to the bank of the river Arnon (⁰⁶¹²¹Joshua 12:1, 2). Here it turned westward, and followed the course of that river to the Dead Sea, thus excluding the territory of Moab and Edom. *SEE TRIBE*.

The country allotted to the tribes was thus considerably smaller than that described by Moses; and it was very much less than that given in covenant promise to Abraham. Even all allotted was never completely conquered and occupied. The Philistines and Phoenicians still possessed their cities along the coast (⁰⁷⁰¹⁹Judges 1:19, 31); some of the northern tribes held their mountain fastnesses (ver. 33), and the Geshurites and Maachathites continued in their rocky strongholds in Bashan (⁰⁶³¹³Joshua 13:13).

4. *The land distributed in the prophetic vision of Ezekiel* is conterminous on the south, west, and north with that of Moses. Its eastern boundary is different. Its landmarks are Hazar-enan, Hauran, Damascus, Gilead, and "the land of Israel by Jordan" (⁰¹⁴⁷¹⁷Genesis 47:17,18). The last point is indefinite, but probably it means that section east of the Jordan, in Moab, which was assigned to Reuben. This land, therefore, includes, in addition to that of Moses, the whole kingdom of Damascus, and the possessions of Reuben, Gad, and half Manasseh.

5. *Present Limits.* — The country to which the name *Palestine* is now usually given does not exactly correspond with any of these. It is smaller than them all. Its boundaries have never been laid down with geographical precision, but they may be stated approximately as follows: On the south a line drawn from the lower end of the Dead Sea to Beersheba and Gaza; on the west, the Mediterranean; on the north, a line drawn from the mouth of the river Litany to Dan, and thence across the southern foot of Jebel es-Sheik to the plain of Jedun opposite the northern end of the Hauran mountains; on the east, a line running from the northeastern angle through Jerash to Kerak and the Dead Sea. The length of Palestine is thus 130 English miles. Its breadth on the south is 70 miles, and on the north about 40. Its superficial area *may* be estimated at 7150 square miles. Its southern extremity the end of the Dead Sea, is in lat. N. 31° 5’; and its northern, at the mouth of the Litany, 33° 25’. Its most westerly point, at Gaza, is in long. E. 34° 30’; and its most easterly, at Jerash, 36°. *SEE SYRIA*.

The eastern shore of the Mediterranean runs in nearly a straight line from Egypt to Asia Minor, and of this line the seaboard of Palestine forms about one third towards, not at, its southern end; Gaza being 50 miles distant from Egypt, while the mouth of the Litany is 250 from Asia Minor. Palestine occupies the whole breadth of the habitable land between the Mediterranean and the Arabian desert. Its boundaries on three sides are therefore natural, and may be said to be impassable — on the west the sea, and on the south and east the desert; not, however, a desert of sand, nor a desert altogether barren, but rather a bleak, dry region, with a thin, flinty soil, yielding some tolerable pasture in spring, though almost bare as a rock in summer and autumn. Nature thus prevented the extension of the Israelitish territory in these directions, and. likewise prevented the close approach of any settled nation; but it left free scope for flocks and herds, and a noble field for the training of an active, hardy race of shepherd warriors, such as David so often led to victory.

On the south-east, Palestine bordered on Edom; but the Dead Sea, the deep valley of the Arabah, and the rugged Wilderness of Judaea, formed natural barriers which prevented all close intercourse. Hostile armies found it difficult to pass them, and a few resolute men could guard the defiles. On the northern border lay the countries of Damascus and Phoenicia, and intercourse with these had a serious effect on the northern tribes. The distinction between Jew and Gentile soon became less sharply defined there than elsewhere. The former lost much of their exclusiveness, and their faith

lost proportionably in purity. Idolatry was easily established in the chief places of the northern kingdom, and the borrowed *Baalim* of Phoenicia became in time the popular deities of the land (1 Kings 18). This fact of itself shows how wise was that providential arrangement which located the people of God in an isolated land, and prevented, by. the barriers of nature, any close intercourse with those irrational systems, and barbarous and often obscene rites, which, under the name of religion, prevailed among the nations of the world.

III. *Names.* —

1. *Palestine.* — In the A.V. of the Bible, as seen above, this word occurs only in <290304>Joel 3:4 (tv,lP] twlyliG]; Sept. Γαλιλαία ἀλλοφύλων, Vulg. *terminus Palcesthinoruni*): "What have ye to do with me, Tyre, and Zidon, *and all the coasts of Palestine?"* Here the name is confined to Philistia. In three passages (<021514>Exodus 15:14; <231429>Isaiah 14:29, 31) we have the Latin form *Paloestina;* but the meaning is the same, and hence the Sept. renders it in one case Φυλιστιείμ, and in the others ἀλλόφυλοι.

The Hebrew word çlp probably comes from the Ethiopic root *falasa,* "to wander," or "emigrate," and hence tçlp will signify "the nation of emigrants" — the Philistines (q.v.) having emigrated from Africa (see Reland, *Paloest.* p. 73 sq.). The people gave their name to the territory in which they settled on the south-west coast of Palestine. In this sense also Josephus uses the Greek equivalent Παλαιστίνη (*Ant. i,* 6, 2; ii, 15, 3; 6:1, 1; 13:5, 10). But it would seem that even before his time the Greek name began to be employed in a more extended signification. Herodotus states that all the country from Phoenicia to Egypt is called *Palestine* (7, 89); and he calls the Jews "Syrians of Palestine" (3, 5, 91). An inscription of Ivalush, king of Assyria (probably the Pul of Scripture), as deciphered by Sir H. Rawlinson, names *"Palaztu* on the Western Sea," and distinguishes it from Tyre, Damascus, Samaria, and Edom (Rawlinson, *Herod. i,* 467). In the same restricted sense it was probably employed — if employed at all — by the ancient Egyptians, in whose records at Karnak the *name Pulusatu* has been, deciphered in close connection with that of the Shairutana or Sharu, possibly the Sidonians or Syrians (Birch, doubtfully, in Layard, *Nineveh,* 2, 407, note). The extension of the name doubtless arose from the fact that when the Greeks began to hold commercial intercourse with Phoenicia and south-western Asia, they found

the coast from Phoenicia to Egypt in possession of the Philistines; and consequently they applied the name *Palcestina* loosely to the whole country reaching from the sea to the desert. Josephus uses it in this sense in a few instances (*Ant.* i, 6, 4; 8, 10, 3; *Ap.* i, 22); and Philo says, "The country of the Sodomites was a district of the land of Canaan, *which the Syrians afterwards called Palestine'* (*De Abraham.* 26; comp. *Vita Mosis,* 29). The rabbins also gave the name Palestine to all the country occupied by the Jews (Reland, p. 38 sq.). Dion. Cassius states that "anciently the whole country lying between Phoenicia and Egypt was called Palestine. It had also another adopted name, *Judaea"* (*Hist.* 37). From this time onward Palestine was the name most usually given to the land of Israel; in some cases it was confined to the country west of the Jordan, but in others it embraced the eastern provinces (see Reland, and authorities quoted by him, p. 39 sq.). By early Christian writers the word was generally, though not uniformly, employed in this sense. Thus Jerome, *in* one passage: "Terra Judaea, quae nunc appellatur Palsestina" (*ad Ezech.* 27); but in another, "Philistiim qui nunc Palaestini vosantur" (*in Am.* i, 6; comp. Isaiah 14:29). Chrysostom usually calls the Land of Israel Palestine (Reland, p. 40). All ancient writers, therefore, did not use the name in the same sense some applying it to the whole country of the Jews, some restricting it to Philistia (Theodoret, ad *Ps.* 59; Reland, l.c.). — Consequently, when the name Palestine occurs in classic and early Christian writers, the student of geography will require carefully to examine the context, that he may ascertain whether it is applied to Philistia alone, or to *all* the land of Israel.

It appears that when our Authorized Version was made, the English name *Palestine* was considered to be equivalent to *Philistia.* Thus Milton, with his usual accuracy in such points, mentions Dagon as

"dreaded through the coast
Of Palestine, in Gath and Ascialon,
And Accaron and Gaza's frontier bounds"
(*Par. Lost, i, *464);

and again as

"That twice-battered god of Palestine"
(*Hymn on Nat. *199)

where, if any proof be wanted that his meaning is restricted to Philistia, it will be found in the fact that he has previously connected other deities with

the other parts of the Holy Land. See also, still more decisively, *Samson Ag.* 144, 1098. But even without such evidence the passages themselves show how our translators understood the word. Thus in Exodus 15:14, "Palestine," Edom, Moab, and Canaan are mentioned as the nations alarmed at the approach of Israel. In Isaiah 14:29, 31, the prophet warns "Palestine" not to rejoice at the death of king Ahaz, who had subdued it. In Joel 3:4, Phoenicia and "Palestine" are upbraided with cruelties practiced on Judah and Jerusalem (Rennell, *Geogr. of Herodot.* p. 245 sq.).

Soon after the Christian aera we find the name Palsestina in possession of the country. Ptolemy (A.D. 161) thus applies it (*Geogr.* v, 16). "The arbitrary divisions of Paiaestina Prima, Secunda, mind Tertia, settled at the end of the 4th or beginning of the 5th century (see the quotations from the *Cod. Theodos.* in Reland, p. 205), are still observed in the documents of the Eastern Church" (Smith, *Dict. of Geogr.* 2, 533a). Paltestina Tertia, of which Petra was the capital, was, however, out of the Biblical limits; and the portions of Pernea not comprised in Palalstina Secunda were counted as in Arabia.

2. *Canaan* (ˆ [ṉK] Χαναάν). — This is the oldest, and in the early books of Scripture the most common name of Palestine. It is derived from the son of Ham, by whose family the country was colonized (Genesis 9:18; 10:15-19; Josephus, *Ant.* 1, 6, 2). It is worthy of note, as tending to confirm the accuracy of the early ethnological notices in Genesis, that the ancient Phoenicians called themselves Canaanites (Kenrick's *Phoenicia,* p. 40; Reland, p. 7). The name Canaan was confined to the district west of the Jordan; the provinces east of the river were always distinguished from it (Numbers 33:51; Exodus 16:35, with Joshua 5:12; 22:9,10). Its eastern boundary is thus within that of Palestine; but, on the other hand, it reached on the north to Hamath (Genesis 10:18, with 17:8). and probably even farther, for the Arvadite is reckoned among the Canaanites, and the earliest name of Phoenicia was *Cna* or *Cana. SEE PHOENICIA.* Wherever the country promised to the Israelites, or dwelt in by the patriarchs, is mentioned in Scripture, it is called "the land of Canaan" (Exodus 6:4; 15:15; Leviticus 14:34; Deuteronomy 32:39; Joshua 14:1; Psalm 105:11), doubtless in reference to the promise originally made to Abraham (Genesis 17:8). *SEE CANAAN, LAND OF.* In Amos 2:10 alone it is "the land of the Amorite;" perhaps with a

glance at <050107>Deuteronomy 1:7. A parallel phrase is the “land of the Hittites” (<060104>Joshua 1:4); a remarkable expression, occurring here only in the Bible, though frequently used in the Egyptian records of Rameses II, in which *Cheia* or *Chita* appears to denote the whole country of Lower and Middle Syria (Brugsch, *Geogr. Inschrift.* 2, 21, etc.).

3. *The Land of Promise.* — This name originated in the divine promise to Abraham (<011315>Genesis 13:15). — Its extent and boundaries are given by Moses (<011518>Genesis 15:18-21; <022331>Exodus 23:31), and have already been considered. The exact phrase, “Land of Promise,” is not found in the O.T., and only once in the N.T (<581109>Hebrews 11:9, ἡ γῆ τῆς ἐπαγγελίας), but some analogous expression is often used by the sacred writers; thus in <042211>Numbers 22:11, “The land which I sware unto Abraham” (comp. <053401>Deuteronomy 34:1-4; Genesis 1, 24; <263642>Ezekiel 20:42; <440705>Acts 7:5). Such appellations were used when the object of the writer was to direct the people’s attention to the Abrahamic covenant, either in its certainty or in its fulfilment. It is now frequently employed by writers on Palestine who give special attention to prophecy (for a good account of it, see Reland, p. 18 sq.).

4. *The Land of Jehovah.* — This name is only found in <280903>Hosea 9:3: “They shall not dwell in Jehovah’s land.” All the countries of the earth are the Lord’s; but it appears, as Reland states (*Paloest.* p. 16), that in some peculiar way Palestine was especially God’s land. Thus an express command was given,” The land shall not be sold forever For *the land is mine”* (<032523>Leviticus 25:23); and the Psalmist says, “Lord, thou hast been favorable unto *thy land”* (<198501>Psalm 85:1); and still more emphatic are the words of Isaiah: “The stretching out of his wings shall fill the breadth *of thy land,* O *Immanuel*” (8:8; comp. <290106>Joel 1:6; 3:2; <241668>Jeremiah 16:18). The object of these and many similar expressions was to show that Jehovah claimed the sole disposal of Palestine. He reserved it for special and holy purposes; and he intended in all coming time to dispose of it, whether miraculously or providentially, for carrying out those purposes, either by the agency of the Jews or of others. It was the only land in which the Lord personally and visibly dwelt; first in the Shekinab glory, and again in the person of Jesus. For this land the Lord always. demanded both a special acknowledgment of lordship and certain stipulated returns to him, as tithes and first-fruits (Reland, p. 16, 17).

5. *The Land of Israel* (לאֶרֶץ יִשְׂרָאֵל; *N.T.* γῆ Ἰσραήλ). — By this name Palestine was distinguished from all the other countries of the earth. Of course this must not be confounded with the same appellation as applied to the northern kingdom only (2 Chronicles 30:25; Ezekiel 27:17). It began to be used after the establishment of the monarchy. It occurs first in 1 Samuel 13:19, and is occasionally used in the later books (2 Kings 5:2; 6:23); but Ezekiel employs it more frequently than all the sacred writers together (though he commonly alters its form slightly, substituting אַדְמַת for אֶרֶץ), the reason probably being that he compares Palestine with other countries more frequently than any other writer. Matthew, in relating the story of the infant Saviour's return from Egypt, uses the name: "He arose, and took the young child and his mother, and came into the land of Israel" (2:21). The name is found in the apocryphal books (Tobit 1:4); in Josephus, who also uses "land of the Hebrews" (Ἑβραίων χώρα); and in some of the early Christian fathers (Reland, p. 9). The name is essentially Jewish; it was familiar. to the rabbins, but, in a great measure, unknown to classic writers. It is only applied in the Bible to the country which was actually occupied by the Israelites; and so it was understood by the rabbins, who divided the whole world into two parts, "The land of Israel," and "the land out of Israel" (Reland, p. 9). In 2 Esdras 14:31, it is called "the land of Sion."

6. *The Land* (אֶרֶץ; ἡ γῆ). — This name is given to Palestine emphatically, by way of distinction, as we call the Word of God *the Bible.* Thus in Ruth 1:1. There was a famine in *the land"* (אֶרֶץ); and in Jeremiah 12:11, *"The whole land* is made desolate" (Jeremiah 50:34); and so also in Luke's Gospel, "When great famine was throughout *all the land"* (Luke 5:25); and in Matthew 27:45, "Now from the sixth hour there was darkness over *all the land* unto the ninth hour." This also was a strictly Jewish name (Reland, p. 28 sq.). In Daniel it is called "the glorious land" (Daniel 11:41).

7. *Judaea.* — The use of this name in the Bible and by classic writers requires to be carefully noted. At first, its Hebrew equivalent, אֶרֶץ יְהוּדָה, was confined to the possessions of the tribe of Judah (2 Chronicles 9:11). After the captivity of the northern kingdom, the name "Judah" became identified with the Jewish nation; and hence, during the second captivity, יְהוּדָה, *Judaea,* was applied to all Palestine and to all the

Israelites. In the same sense it was employed in Josephus, in the N.T., and in classic writers; and it was even made to include the region east of the Jordan (Matthew 19:1; Mark 10:1; Josephus, *Ant.* 9:14,1; 12:4, 11). In the book of Judith it is applied to the portion between the plain of Esdraelon and Samaria (11:19), as it is in Luke 23:5; though it is also used in the stricter sense of Judsea proper (John 4:3; 7:1), that is, the most southern of the three main divisions west of Jordan. In this narrower sense it is employed throughout 1 Maccabees (see especially 9:50; 10:30, 38; 11:34). It is sometimes (*War,* i, 1, 1; iii, 3, 5b) difficult to ascertain whether Josephus is using it in its wider or narrower sense. In the narrower sense he certainly does often employ it (*Ant.* v, 1, 22; *War,* iii, 3, 4, 5a). Nicolaus of Damascus applied the name to the whole country (Josephus, *Ant.* i, 7, 2). *SEE JUDAEA*.

The Roman division of the country hardly coincided with the Biblical one, and it does not appear that the Romans had any distinct name for that which we understand by Palestine. The province of Syria, established by Pompey, of which Scaurus was the first governor (quaestor proprietor) in B.C. 62, seems to have embraced the whole seaboard from the Bay of Issus (Iskanderun) to Egypt, as. far back as it was habitable. that is, up to the desert which forms the background to the whole district. “Judaea” in their phrase appears to have signified so much of this country as intervened between Idumeea on the south and the territories of the numerous free cities on the north and west which were constituted with the establishment of the province — such as Scythopolis, Sebaste, Joppa, Azotus, etc. (Smith, *Dict. of Geography,* 2, 1077). The district east of the Jordan, lying between it and the desert — at least so much of it as was not covered by the lands of Pella, Gadara, Canatha, Philadelphia, and other free towns — was called Peraea.

8. *The Holy Land* (vdQhi tmidJai; ἡ γῆ ἡ ἁγια; *Terra Sancta*). Next to Palestine, this is now the most familiar name of the country. Zechariah is the first who mentions it, “The Lord shall inherit Judah, his portion of *the Holy Land*” (Zechariah 2:12). The rabbins constantly use it, and they have detailed, with great minuteness, the constituents of its sanctity. They did not regard it as all equally holy. Judaea ranked first; after it the northern kingdom; and last of all the territory beyond Jordan (Reland, p. 26 sq.). The very dust and stones and air of the land are still considered holy by the poor Jews (Reland, p. 25). The name *Ta-netr* (i.e. Holy Land),

which is found in the inscriptions of Rameses II and Thothmes III, is believed by M. Brugsch to refer to Palestine (*ut sup.* p. 17). But this is contested by M. de Rouge (*Revue Archeologique*, Sept. 1861, p. 216). The Phoenicians appear to have applied the title Holy Land to their own country, and possibly also to Palestine, at a very early date (Brugsch, p. 17). If this can be substantiated, it opens a new view to the Biblical student, inasmuch as it would seem to imply that the country had a reputation for sanctity before its connection with the Hebrews. The early Christian writers call it *Terra Sancta* (Justin Martyr, *Triphon;* Tertullian, *De Resurrectione;* comp. Reland, p. 23). During the Middle Ages, and especially in the time of the Crusades, this name became so common as almost to supersede all others. In the present day, it is adopted, along with Palestine, as a geographical term. It was originally, and is now, applied only to the land allotted to the twelve tribes; and some Christian writers appear to confine it to the section west of the Jordan. More usually, however, it is employed in the same sense as Palestine (Reland, p. 21-28). In the long list of Travels and Treatises given by Ritter (*Erdkunde, Jordan, p.* 31-55), Robinson (B. *R.* ii, 534-555), and Bonar (*Land of Promise*, p. 517-535), it predominates far beyond any other appellation. Quaresimus, in his *Elucidatio Terrce Sanctoe* (i, 9, 10), after enumerating the various names above mentioned, concludes by adducing seven reasons why that which he has embodied in the title of his own work, "though of later date than the rest, yet in excellency and dignity surpasses them all;" closing with the words of pope Urban II addressed to the Council of Clermont: "Quam terram merito Sanctam diximus, in quae non est etiam passus pedis quem non illustraverit et sanctificaverit vel corpus vel umbra Salvatoris, vel gloriosa praesentia Sanctze Dei genitricis, vel amplectendus Apostolorum commeatus, vel martyrum ebibendus sanguis effusus."

9. The *modern* name of the country is *es-Shemn* (*Geogr. Works of Sadik Isfahani,* in Ibn Haukal's *Oriental Geogr.* p. 7), corresponding to the ancient *Aram,* and to our *Syria.* But this of course includes much more than what we usually call Palestine. The Jews to this day call Palestine by the Chaldee name of *Areo-Kedusha,* or "Holy Land," though Jewish maps may be found with "Land of Canaan," etc., upon them.

IV. *Historical Allusions. —*

1. *Early References. —* The earliest notice of Palestine is a *latent* one, and is contained in these memorable words of Moses:

> ‘In the Most High’s portioning of the nations, In his dispersion of the sons of Adam, He set the bounds of the peoples According to the number of the sons of Israel. For the portion of Jehovah is his people, Jacob the lot of his inheritance” (Deuteronomy 32:8, 9).

Thus the divine eye rested on Canaan, and it was set apart for Israel from the first; so that all other intermediate possessors were illegitimate tenants of a land assigned by its true owner to another. The ecclesiastics of the third century, however, dreamed a more ambitious dream. They linked Paradise and Palestine together, and record that Adam, shortly after his expulsion, migrated westward (Cain eastward), and deposited his bones, or at least his skull, in one of the hills on which Melchizedek afterwards built his city; from which event the place was called *Golgotha,* “the place of a skull.” Whatever the fact may be, the thought is not conceived amiss — that the first Adam should dwell in the same land as the second, and lay his body in the same grave. Hebron is made to claim this honor by some; but all these fabulists agree that Adam died in Palestine; and they have determined that .the Church of the Holy Sepulchre is the centre of the earth--ὀμφαλὸς γῆς, *umbilicus terre;* just as the Greeks decided regarding Delphi and Apollo’s shrine-” Apollo, qui umbilicum certum terrarum obtines” (see Jerome, *De Loc. Hebr.;* Pererius Valentinus, *On Genesis*, 1, 294, 416, where the references to the fathers are given). This legend as to Adam is not altogether of *Christian* origin. The Jews have a tradition that he died in Palestine, affirming that the *four,* from whom Kirjath-Arba took its name, were not only four patriarchs — Adam, Abraham, Isaac, Jacob — but four matrons — Eve, Sarah, Rebekah, Leah. The better known and more probable tradition of the Jews is that Melchizedek, king of Salem, was Shem, son of Noah (Jerome, *Comm. on Isaiah* 41).

2. *Pagan Fables.* — To Joppa, now Jaffa, there is attached the wild legend of Andromeda, the maiden exposed by her father Cepheus to the sea-monster, and rescued by Perseus. The story of the surf, the rock, the chain, the broken links still visible, has been told not only by Greek poets, bit by Christian annalists or travellers, from Jerome down to Felix Fabri (Pliny, Ovid, Jerome, Fabri’s *Evagatorium*). This Cepheus, according to Pliny, was king of Palestine, though an Ethiopian; according to Ovid, he was son of Phoenix, who gave name to Phoenician Palestine; while according to Tacitus he was king of the Jews — “*A*Ethiopium prolem (he calls them) quos rege Cepheo, metus atque odium mutare sedes pepulit” (Tacit. *Hist.* v, 2). Pagan memories and myths crowd themselves much more

numerously' into the rocks and nooks of the "Holy Land" than we generally know; names, exploits, temples, haunts of gods and goddesses are associated with very many localities along the line of the Phoenician and Philistian shore, from the Gulf of Issus down to the Egyptian seaboard. Palestine was not *a blank when* Israel entered it. It swarmed with *gods;* and Joshua's task was not merely to assail hostile forts or armies, but to raze temples whose every stone was obscenity, whose every altar blasphemy. — The "Land of Promise" (like the human spirit) was the haunt of every unclean and hateful idol, before it was the dwelling of the living God. First unclean; then clean; and now unclean again; this is the history of the land. Herodotus speaks of a temple of the celestial Venus at Ascalon, and notes it as the most ancient of all her shrines (Herod. 1, 105; see Rawlinson's *Herod.* 1, 247); Athenaeus mentions the drowning of Atergatis, or Derceto, the Syrian Venus, in a lake near Ascalon, by Mopsus, a Lydian (Rawlinson's *Herod.* 1, 364); Lucian refers to this later as the place where sacred fishes were reared, in honor of the sea-born goddess. At the other extremity of the land, or Lebanon, this same Venus was worshipped with vile rites. Byblus, Adonis, Heliopolis were associated with like deities and like worship (see Kenrick, *Phoenicia,* p. 306, 312). To this region also belong the lustful myths of the Syrian Astarte and, the Greek Europa; the fable of Daedalus (also called Hephaistos or Vulcan), the father of the Phoenician Cabiri, and of Hercules, the tutelary god of Tyre and discoverer of the Tyrian purple, to whom Hiram, the friend of Solomon, built a temple, if Menander, quoted by Josephus, wrote the truth (Joseph Ant. 8:5. 3). Along the sea-coast we find, in disorderly profusion, the legends of the *West, the* rudiments of the gods of Greece; while in the interior we find the legends of the *East,* the worn-out relic of the gods of Babylon and Assyria Widely over Palestine had these fables settled down, like so many unclean birds, to preoccupy each crag and cliff, and prevent the entrance of true faith and holy worship. It was as if the idols of Shinar, in their migration to Europe, had been permitted to rest for a season in Judaea before finally settling down on the hills and in the groves of Greece.

Though Palestine was, in the divine purpose, destined for Israel by God, yet Israel was not its first possessor. Other nations, seven in number (if not more), meted it out between them — children of Ham, not of Shem; nay, Jerusalem itself owed its origin to them, "Thy father was an Amorite, thy mother a Hittite" (Ezekiel 16:3). These Canaanites were allowed to occupy it for a season, that they might prepare it for its proper owners.

Wells were dug, houses were built, towns were reared, terraces were made, vineyards and olive-yards were planted, the whole land was brought under cultivation, so that. when Israel came he found all things made ready for his occupancy (Deuteronomy 6:11; Porter, *Five Years in Damascus; Giant Cities of Bashan*). The fact is a singular one, unique in the history of nations; and it explains how a people, amounting to between two and three millions, all at once sat down in comfort and plenty in a new territory. They entered the desert with the spoil of Egypt on their hands; they took possession of Canaan with the riches and abundance of seven nations at their disposal.

3. *Classical References.* — The Egyptian hieroglyphics contain references to the nations of Canaan. The splendor of Karnak under Thotlimies is indebted as much to the Phoenician Arvad as to the southern Cush (Osburnl, *Egypt,* 2, 284). The paintings of Abu-Simbul tell us how Rameses

"Makes to tremble the rebels of the Jebusites;"

and how Sesostris "fought with the Hittites in the plains of the north" how he swept over Phoenicia —

He prevails over you;
Ye cutters of Tyre,
Ye dividers of Arvad
He casts you down,
He hews you in pieces!"

Hadasha (Kadesh Barnea), in the land of the Amorite, is seen on a wooded hill, attacked by enemies. The Pharaohs of both Egypts are seen busy in punishing a Jebusitish aggression against Phenne, which Mr. Osburn understands to be not the Idumaean Phoeno, but Wady Magharah, the mining district in the Sinnaitic desert (Osburn, *Egypt,* 2, 473). The hieroglyphical name for Canaan is *Naharain* (*ibid.* p. 474). But this is not the place for enumerating these Egyptian references to Palestine and its cities; nor for investigating the no less important and interesting notices of them in the Assyrian relics. Perhaps the time has not yet come for a work on this subject, inasmuch as new information is finding its way to us every year; but the reader would do well to study the works of Layard, Rawlinson, Botta, Bonomi, and Smith.

Homer (who probably wrote in Solomon's reign) makes no mention of the Jews or of Palestine. though he very frequently names Phoenicia and Sidon. That Phoenicia, so often sung in the *Odyssey,* was Judsea, its king Solomon, and the twelve princes of its court the heads of the twelve tribes, has been maintained, but Homer must have been nodding grievously if he had persuaded himself that Corfil was at all like Palestine. Herodotus (more than 400 years after) speaks of "the Syrians in Palestine" in connection with the practice of circumcision; of Kadytis, of Phoenicia, of the "seacoasts of Syria" (2, 104, 159; 7:89; Rawlinson, *Herod.* 2, 171, note). Lysimachus, about B.C. 400 (as quoted by Josephus), speaks of Judsea, of Hierosyla or Hierosolyma, and of the leprosy of the Jews (Joseph. *contra Ap.* i, 34; Meier's *Judaica,* p. 2). Berosus (B.C. 320) mentions Nebuchadnezzar's expedition into Syria, and his taking Jews and Phoenicians captives (Joseph. Ant. 10:11. 1; Giles, *Heathen Records,* p. 55). Manetho (B.C. 280) speaks of a land "*now* called Judaea," and of Jerusalem a city that would "suffice for many myriads of men" (Joseph. *contra Ap.* i, 14; Giles, p. 63). Hecateus. (B.C. 300) mentions Syria and "the 1500 priests of the Jews, who received the tenth of the produce." He describes Jerusalem thus: "There are of the Jews numerous fortresses and villages throughout the country; and one strong city of about fifty furlongs in circuit, inhabited by about twelve myriads of men, which they call Jerusalem." He then mentions the Temple, the altar, the lamp, the priests, etc. (Giles, p. 68, 70). Agatharchides (B.C. 170) speaks of "the nation of the Jews and their strong and great city" (Joseph. *Ant.* 12:1,1). Polybilis just names the Jews; but Strabo, Diodorus Sicululs and Pomponius Mela have frequent references to them and to Palestine (Meier; p. 10-21). Virgil makes no mention of the Jews or their land; but Cicero, Ovid, and Horace contain references to it (Giles, p. 10, 12). Pliny (elder and younger), Plutarch, Suetolius, and even Martial, Petronius, and Juvenal, refer to them. We must leave our readers to follow out these Gentile references in later centuries, in Justin, Dio Cassius, and Procopius; reminding them merely of Lucian's description of St. Paul, "the Galilaean, bald-headed and long-nosed, who went through the air into the third heaven" (*Dial. Peregr. et Philop.*). In addition to Meier and Giles, Krebs's work, *Decreta Romanorumpro Judceis facta e Josepho,* can be consulted. The classical allusions to the Jews and their land are in general very incorrect, and betray a greater amount of ignorance and prejudice than might have been expected from cultivated pens; but they are curious.

4. The notices of Palestine in Jewish, Christian, Mohammedan, and modern writings are of course innumerable.

IV. *Physical Geography.* — The superficial conformation of Palestine is simple, peculiar, and in some respects unique, and the leading features which have in all ages characterized it grow out of this permanent configuration.

1. *Main Natural Sections.* — The entire country divides itself into four longitudinal belts, each reaching from north to south; and these belts are as distinct in their political history as in their physical structure. In fact, a careful study of the physical geography of Palestine — its plains, mountains, valleys, and great natural divisions — affords the best key to its history.

The geographer who travels through the country, or the student who carefully notes one of the best constructed maps, such as Van de Velde's, must observe the strip of plain extending along .the seaboard from the mouth of the Litany to Gaza. Narrow on the north, and interrupted by three bold promontories, it expands gradually towards the south into a broad champaign. Its low elevation and sandy soil make the coast-line tame and almost straight. Were it not for the headland of Carmel, the shore would be a straightline, without bay or promontory.

From the end of Lebanon on the north a mountain range runs through the centre of the country. Its course is not parallel to the coast; the latter tends from N.N.E. to S.S.W.; whereas the mountains run more nearly, though not quite, south, thus leaving a broader margin of plain at the southern extremity. The ridge is intersected near its centre by a cross-belt of plain, connecting the Jordan valley with the coast. This plain is Esdraelon. The sections of the ridge to the north and south of it have very different features. That on the north is picturesque, and in some places grand. The outlines are varied; lofty peaks spring up at intervals, and are separated by winding wooded glens. On the south the general aspect of the ridge is dull and uniform, presenting the appearance of a huge gray wall, as seen from the coast. But in travelling down the road which runs along the broad back of the ridge to Jerusalem and Hebron the eye sees an endless succession of rounded hill-tops, thrown confusedly together, each bare and rocky as its neighbor. South of Hebron these sink into low swelling hills, similar in

form, but smaller; and these again gradually melt into the desert plain of et-Tih.

But by far the most remarkable feature of Palestine is the Jordan valley, which runs through the land from north to south, straight as an arrow. There is nothing like it in the world. It is a rent or chasm in the earth's crust, being everywhere below the level of the ocean. This deep valley produces a marked effect on the ridges which border it. Their sides towards the valley are far more abrupt than elsewhere in Palestine; the ravines 'that descend from them are deeper and wilder; and towards the south, along the shores of the Dead Sea, there is a look of rugged grandeur and desolation such as is seldom met with.: The valley is of nearly uniform breadth, about ten miles from brow to brow, expanding slightly at Tiberias and the Dead Sea, as if greater depth had made some enlargement of the lateral boundaries necessary. This valley forms a very striking feature on every map of Palestine; and it becomes the more striking the more accurately the physical geography of the land is delineated.

The remaining part of Palestine east of the Jordan forms a tract of table-land, to which the central valley gives some remarkable features. Every traveller in Palestine is familiar with the mountain-range — steep, straight, and of nearly uniform elevation — which, from every point in Judaea, Samaria, and Galilee, bounds the view eastward. This, in reality, is not a mountain range; it is the side or bank of the eastern plateau, having itself an elevation of from 2000 to 3000 feet, to which the depression of the Jordan adds another thousand. At only a few places, on the extreme north; and near the centre, do the tops of this ridge rise above the general level of the plateau. The ravines that descend from it are of great depth. At the north-east angle of Palestine is an isolated mountain-ridge, dividing the fertile table-land of Bashan from the arid wastes of Arabia.

Such is an outline of the general features of Palestine. It prepares the way for a detailed examination of the several divisions, and also for a more satisfactory review of the historical geography of the country. Each great physical feature has exercised from the earliest periods, as will be seen, a most important influence upon the people. The chasm of the Jordan effectually divided the east from the west; and the cross-belt of Esdraelon divided almost as effectually the north from the south. The maritime plain gave birth to two nations-one of merchants, another of warriors. It also became, in later ages, the highway between Egypt and Assyria. But the

steep sides and rugged passes of the mountains presented such difficulties that few attempted to invade them. The mountain-ridge of Judah and Samaria was thus isolated; it was defended by a double rampart. an outer and an inner. It was the heart and stronghold of the Jewish nation; it was the sanctuary of the Jewish faith; and it was the stage on which most of the events of the national history were enacted.

(1.) *The Maritime Plain.* — From the bank of the Litany on the north, for a distance of some twenty miles, the plain is a mere strip, nowhere more than two miles wide, and generally much less. The surface is undulating, and intersected by ridges of whitish limestone, which shoot out from Lebanon, and break off in cliffs on the shore. Two of them — Rasei Abiad, "The White Cape," and Ras en-NakAra, together constituting the ancient "Scala Tyriorum," "Ladder of Tyre" — rise to a height of from 200 to 300 feet, and drop into the deep sea splendid cliffs of naked rock. Though the plain is here broken, and is now dreary and desolate, its soil, between the rocks, is deep and of wonderful fertility. It is abundantly watered also by copious fountains, and by streams from Lebanon. At the widest and best part of it, on a low promontory and an adjoining island, stood Tyre, a double city.

South of the Ladder of Tyre the features of the plain and the coast undergo a total change. This promontory, in fact, is the real commencement of the maritime plain, and the natural boundary of Palestine and Phoenicia (q.v.). The white cliffs and bold headlands now disappear; the shore is low and Sandy; the plainflat, rich, and loamy, and only a few feet above the sea-level. It spreads out in far reaches of cornfields and pasture-lands several miles inland, the mountains making a bold sweep to the east. On a low bank, projecting into the Mediterranean from the centre of this plain, stands Acre, the modern as well as the mediaeval stronghold of Palestine. Across the plain, a few miles southward, flows the river Belus; and on its banks may still be seen that vitreous sand from which glass is said to have been first made (Strabo, 16 p. 758; Pliny, 36:65). Still farther south, the Kishon, a sluggish stream with soft, sedgy banks, falls in from the plains of Esdraelon. There is more water and more moisture in this part of the plain than in any other. part of Palestine; it is consequently among the most fertile sections of the country.

The course of the Kishon breaks what might be called the natural conformation of Palestine. It intersects the central mountain-range; and a branch or arm of the range, as if displaced by the river, shoots out in a

north-westerly direction, and, projecting into the Mediterranean, forms a bold headland — the only prominent feature along the shore of Palestine. This is Carmel (q.v.). Its elevation is about 1800 feet; its sides are steep and rugged. deeply furrowed, by ravines, and partially clothed with forests of dwarf oaks. There is little cultivation on the ridge; but its pastures are rich, and its flowers in early spring are bright and beautiful. The promontory of Garmel is bluff, but, as it does not dip into the sea, room is left for a good road round its base.

Immediately south of Carmel the plain again opens tip, and continues without interruption to Gaza. Narrow at first, and broken by a low ridge of rocky tells running parallel to the coast, it gradually expands into the undulating pasture-lands of Sharon. The plain is not so flat here as at Acre, nor is it so well watered, though there are still streams and large fountains, with fringes of reeds and broad belts of green meadows. Here and there are. clumps of trees and scraggy copse, the remnants of ancient forests; but most of the plain is bare and parched. There is scarcely any cultivation. Farther south the surface becomes flatter, the average elevation less, and vegetation more scanty, owing to the lighter soil and lack of moisture. Around Joppa, Lydda, and Ramleh are pleasant orchards and large olive-groves, surrounded by wastes of drift sand. Here Sharon unites with Philistia, which, after an interval of naked downs, extends in widespreading cornfields and vast expanses of rich, loamy soil southward almost to the valley of Gerar. This is the *Shephelah* — the “low country” of the Bible: the home of the Philistines, over which they drove their iron war-chariots, and on which they bade defiance to the light mountain-troops of Israel. *SEE PHILISTIA*.

The maritime plain south of Carmel has some general features worthy of note. Along the whole seaboard runs a broad belt of drift sand, generally flat and wavy, but in places raised up into mounds varying from fifty to two hundred feet in height. The mounds and drifts are mostly bare and of a ruddy gray color; though here and there they are covered with long wiry grass and bent. The sand is most destructive, and nothing can stay its progress. It has encircled the ruins of Casarea with a barren desert; it is slowly. advancing on the orchards of Joppa. threatening them with destruction; it has drifted far inland to Ramleh and Lydda; it has almost entirely covered up the city of Askelon, and is now invading the fields, vineyards, and olive-groves of Mejdel, Hamameh, and other neighboring villages. From Askelon southward the hills are higher than elsewhere; and

at Gaza the sand-belt is not less than three miles wide. The aspect of these bare hills and long reaches of naked drift is that of utter, terrible desolation.

Another feature of the plain is the depth of its wadys or torrent-beds. At the northern end of Sharon their banks are comparatively low and sedgy, bordered by tracts of meadow, which, owing to their depression and the accumulation of sand along the coast, are overflowed during, the rainy season, and thus converted into pools and morasses, some of which do not entirely dry up during the summer. In Philistia the wadys are deeply cut in the loamy or sandy soil; their banks are dry, hard, and bare; their beds too are dry, covered with dust, white pebbles, and flints.

The whole plain is bare and bleak. There are no trees, no bushes, and no fences of any kind, with the exception of one or two small remnants of pine and oak forests in the northern part of Sharon, and the orchards and olive-groves around a few of the principal villages, and the hedges of cactus that encircle them. One can ride on for days without let or hindrance. In summer all vegetation disappears. The, plain stretches out, mile after mile, in easy undulations, like great waves, everywhere of a brownish gray color, appearing as if scathed by lightning. In early spring, however, it is totally different. It does not look like the same country. It is covered with green grass, and, where cultivated, with luxuriant crops of green corn; it is all spangled with flowers of the brightest colors, and in Sharon with forests of gigantic thistles. The coloring then far surpasses. anything ever seen in Europe; but still the absence of houses, fields, and fences gives a dreary look. The villages are few, mostly very small and very. poor, and at long intervals. In Sharon, and in the southern section of Philistia, there are stretches of twenty miles and more without a village. The plain is everywhere dotted, however, with low rounded tells — a few of them, as Tell es-Safieh, Arak el-Menshtyeh, and others, rising to a height of 200 feet and more and these are covered with white debris, intermixed with hewn stones and fragments of columns, the remains of primaeval cities. The plain has no good quarries; the rock along the coast, and over a great part of the .plain, is a soft friable sandstone, not fit for architectural purposes. The ordinary houses, therefore, were built of brick, and soon crumbled away, and are now heaps of dust and rubbish. The remains of a few temples, and of the churches and ramparts erected by the Crusaders at Gaza, Askelon, Lydda, Ramleh, and Casarea, are almost the only relies of antiquity now standing on the maritime plain.

The eastern border of the plain is not very clearly defined. The hills melt into it gradually. In some places an elongated ridge shoots far down into the lowland, such as the ridge at Bethhoron, at Zorah, at Deir Dubbin, etc. In other places broad valleys run far up among the mountains. These ridges and valleys were the border-land of the Israelites and Philistines, and were the scenes of many a wild foray and many a hardfought battle. The valleys are exceedingly fertile.

The only road by which the two great rivals of the ancient world could approach one another — by which alone Egypt could get to Assyria, and Assyria to Egypt — lay along this broad flat strip of coast which formed the maritime portion of the Holy Land, and thence by the plain of the Lebanon to the Euphrates. True, this road did not, as we shall see, lie actually through the country, but at the foot of the highlands which virtually composed the Holy Land; still the proximity was too ‘close not to be full of danger; and though the catastrophe was postponed for many centuries, yet, when it actually arrived, it came through. this channel.

The breadth of this noble plain varies considerably. At CEesarea on the north. it is not more than eight miles wide; at Joppa it is about twelve; while at Gaza, on the south, it is nearly twenty. Its elevation above the level of the sea has not been ascertained by measurement, but from its general appearance it does not seem to have an average of more than 100 feet.

It is probable that the Jews never permanently occupied more than a small portion of this rich and favored region. Its principal towns were, it is true, allotted to the different tribes (0654Joshua 15:45-47; 16:3, Gezer; 17:11, Dor, etc.); but this was in anticipation of the intended conquest (0603Joshua 13:3-6). The five cities of the Philistines remained in their possession (1 Samuel 5; 21:10; 27); and the district was regarded as one independent of and apart from Israel (27:2; 10291 Kings 2:39; 12022 Kings 8:2, 3). In like manner Dor remained in the hands of the Canaanites (0727Judges 1:27), and Gezer in the hands of the Philistines till taken from them in Solomon’s time by his father-in-law (11161 Kings 9:16). We find that towards the end of the monarchy the tribe of Benjamin was in possession of Lydd, Jimzu, Ono, and other places in the plain (1634Nehemiah 11:34; 14182 Chronicles 28:18); but it was only by a gradual process of extension from their native hills, in the rough ground of which they were safe from the attack of cavalry and chariots. Yet, though the Jews never had any hold on the region, it had its

own population, and towns probably not inferior to any in Syria. Both Gaza and Askelon had regular ports (*majumas*)*;* and there is evidence to show that they were very important and very large long before the fall of the Jewish monarchy (Kenrick, *Phoenicia*, p. 27-29). Ashdod, though on the open plain, resisted for twenty-nine years the attack of the whole Egyptian force: a similar attack to that which reduced Jerusalem without a blow (2 Chronicles 12), and was sufficient on another occasion to destroy it after a siege of a year and a half, even when fortified by the works of a score of successive monarchs (1252 Kings 25:1-3).

In the Roman times this region was considered the pride of the country (Joseph. *War*, 1, 29, 9), and some of the most important cities of the province stood in it Caesarea, Antipatris, Diospolis. The one ancient port of the Jews, the "beautiful" city of Joppa, occupied a position central between the Shephelah and Sharon. Roads led from these various cities to each other-to Jerusalem, Neapolis, and Sebaste in the interior, and to Ptolemais and Gaza on the north and south. The commerce of Damascus, and, beyond Damascus, of Persia and India, passed this way to Egypt, Rome, and the infant colonies of the west; and that traffic and the constant movement of troops backwards and forwards must have made this plain one of the busiest and most populous regions of Syria at the time of Christ. *Now* Cesarea is a wave-washed ruin; Antipatris has vanished both in name and substance; Diospolis has shaken off the appellation which it bore in the days of its prosperity, and is a mere village, remarkable only for the ruin of its fine mediaeval church, and for the palmgrove which shrouds, it from view. Joppa alone maintains a dull life, surviving solely because it is the nearest point at which the sea-going travellers from the West can approach Jerusalem. For a few miles above Jaffa cultivation is still carried on, but the fear of the Bedawin who roam (as they always have roamed) over parts of the plain, plundering all passers-by, and extorting black-mail from the wretched peasants, has desolated a large district, and effectually prevents its being used any longer as the route for travellers from south to north; while in the portions which are free from this scourge, the teeming soil itself is doomed to unproductiveness through the folly and iniquity of its Turkish rulers, whose exactions have driven, and are driving, its industrious and patient inhabitants to remoter parts of the land.:

(2.) *The Central Mountain-range.* — The deep narrow ravine of the Litany separates Lebanon (q.v.) proper from Palestine. The mountain-chain on its southern bank, however, is a natural prolongation of that on the northern.

Its altitude is not so great, but its course is the same, its geological strata and physical features are the same, and when. seen from any point, east or west, the ridge appears as one. On the south bank of the river the ridge is broad, reaching from the Jordan valley to the sea, about twenty miles. Its summit is mostly an irregular undulating table-land, having fertile plains of considerable extent intervening between the hill-tops. The outline is varied and picturesque; the plains are green with corn and grass, and the peaks and ridge backs are covered more or less densely with forests of oak, terebinth, maple, and other trees. The trees grow to a larger size than is elsewhere seen in Palestine: many of them would not disgrace the great forests of Europe (Van de Velde, 1, 170; 2, 418). The watershed is much nearer the eastern than the western side; in fact, it is in some places quite close to the eastern brow of the ridge, from which short abrupt glens descend to the Jordan. The valleys on the western slopes are long, winding, and richly wooded; and among them we have the finest-indeed, it might be said, the only in scenery in Western Palestine. On the lower parts of the declivities and in the beds of the valleys are still extensive olive groves, showing how appropriate was Asher's blessing, "Let him dip his foot in oil" (Deuteronomy 33:24; Van de Velde, 2, 407).

This northern section of the mountain-chain culminates, a little to the west of Safed, in Jebel Jermuk (4000 feet), the highest land in Western Palestine. Safed itself stands on a commanding peak. From this point the ridge sinks rapidly, becoming more an assemblage of detached hills i and ridges than a regular chain. It almost looks as if the great chain had been shattered to pieces, and the fragments thrown confusedly together. The upland plains, which constitute a distinguishing feature of the higher section, here become larger and richer, with a surface like a bowling-green, and interspersed here and there with cornfields, olive-groves, orchards of pomegranates, apricots, and other fruit-trees (Van de Velde, 2, 406). The plain of Battauf is ten miles long by about two wide. From its eastern end at Jebel Hattin, another plain extends, with gentle undulations, along the brow of the basin of Tiberias, southward to Tabor; and another runs westward from Hattin to Sefirieh. The hill-tops and ridges which separate them are rugged, rocky, and thinly covered with dwarf oak and terebinth, and with jungles of thornbushes. South of these plains a transverse ridge of hills, commencing , with Tabor on the east, extends to the plain of Acre on the west. Tabor (q.v.) is green and well-wooded. The section adjoining it, encircling Nazareth (q.v.), is mostly bare and rocky, while the western end

presents some beautiful scenery — green vales covered with long grass and bright-colored thistles, winding down to the plains on the south and west, between richly wooded peaks and ridges.

Vegetation among the mountains of Galilee is much more abundant than elsewhere west of the Jordan, Long rank grass and huge thistles, and a splendid variety of wild-flowers, cover mountain, vale, and plain in early spring; and even during the heat of summer and the scorching blasts of autumn that parched, scathed look, which is universal farther south, is here unknown. This is owing, in part, to the cool breezes from Hermon and Lebanon, and in part to the forests which condense the moisture of the atmosphere, yielding heavy fertilizing dew. Fountains are abundant and copious; and the torrent-beds are rarely — many of them never — dry. Another fact is deserving of notice. The whole region, considering its great fertility and beauty, is thinly peopled. A vast portion of it appears utterly desolate. The “highways lie waste, the earth mourneth and languisheth.” The bald mountains of Judah are far more densely peopled even yet than this highland paradise.

The plain of Esdraelon (q.v.), as stated above, intersects the mountain-chain, and forms a connecting link between the maritime plain and the Jordan valley. In this respect it may be termed the gateway of Central Palestine; and history tells how fully, and often how fatally hostile nations and marauding tribes availed themselves of it to enter and spoil the land. It joins the plain of Acre on the west at the base of Carmel; it is connected with Sharon by an easy pass at Megiddo; and on the east two broad arms stretch down from it in gentle slopes to the principal fords and passes of the Jordan. Its features and history have already been so fully given that it need not here be described.

The isolated ridges of Moreh (now called by natives Jebel ed-Duhy, by travellers Little Hermon) and Gilboa, which lie between the eastern arms of Esdraelon, present a marked contrast to Tabor and the mountains of Galilee. They show that the humid and fertile north is giving place to the parched and naked south. They are bare, white, and treeless; and their declivities look in places as if they had been covered with flag-stones. They are isolated, broken links lying between the chains of Galilee and Samaria.

While Esdraelon intersects the mountain-chain, a portion of the chain. appearing as if displaced, shoots on from the mountains of Samaria in a

north-western direction; and, running to the Mediterranean, intersects the maritime plain. This is Carmel, which, though physically. united to the southern, bears more resemblance, in its luxuriant grass, green foliage, and bright flowers, to the northern ridge. Carmel and the northern, end of the Samaria range present the appearance of a continuous transverse ridge, enclosing Esdraelon on the south.

Between Esdraelon and Bethel — the territory originally allotted to the sons of Joseph, forty miles in length — the mountain-ridge presents some peculiar and striking features. The summits are more rounded and more rocky than those in Galilee; and the sides, though in many places bare, are generally clothed with scraggy woods of dwarf oak, terebinth, and maple, or with shrubberies of thorn-bushes. The fertile upland plains are still found here, though smaller than those in Galilee; the largest is the plain of Mukhna, along the eastern base of Gerizim, measuring about six miles by one. The plains of Saniur, Kubatiyeh, and Dothan are much smaller. The hill-sides around them grow steeper and wider towards the south. The valleys running. into Sharon are long, winding, mostly tillable — though dry and bare; while those on the east, running into the chasm of the Jordan, are deep and abrupt; but being abundantly watered by numerous fountains and being planted with olive-groves and orchards, they have a rich and picturesque appearance (comp. Van de Velde, 2, 314). In fact, the eastern declivities of the mountains of Ephraim, wild and rugged though they are. contain some of the most beautiful scenery and some of the most luxuriant orchards in Central Palestine (*ibid.* p. 335). Dr. Robinson writes of Telluzah, the ancient Tirzah (Song of Solomon 6:4), a few miles north of Nabulus, “The town is surrounded by immense groves of olivetrees, planted on all the hills around; mostly young and thrifty trees” (3, 302); and of one of the great wadys east of it, “Nowhere in Palestine, not even at Nabulus. had I seen such noble brooks of water” (*ibid.* p. 303); and again of the whole district, “This tract of the Faria, from el-Kurawa in the Ghor to the rounded hills which separate it from the plain of Sanur, is justly regarded as one of the most fertile and valuable regions of Palestine” (p. 304 sq.). The features of the mountains are different from those of Galilee. Here there is more wildness and ruggedness, the tracts of level ground are smaller, the valleys are narrower, and the banks steeper. While the rich upland plains produce abundant crops of grain, yet this is a region on the whole specially adapted for the cultivation of olives, fruits, and grapes. The more carefully its features, soil, and products are examined, the more

evident does it become that Ephraim was indeed blessed with “the chief things of the ancient mountains” — vines, figs olives, and corn, all growing luxuriantly amid the “lasting hills” It was not in vain that the dying patriarch deliberately rested his right hand on the head of Joseph’s younger son, saying, “In thee shall Israel bless, saying, God make thee as Ephraim” (01818Genesis 48:18-20; comp. Stanley, *S. and P.* p. 226).

Passing southward from Samaria into Judaea — from the territory of Ephraim and Manasseh into that of Benjamin and Judah — both the physical features and the scenery of the range undergo a great change. The change doles not take place rapidly — it is gradual. Immediately south of Shiloh the change begins. The little upland plains, which, with their green grass and green corn and smooth surface, so much relieve the monotony of the mountain-tops, almost disappear in Benjamin, and in Judah they are unknown. Those which do exist in Benjamin, as the plains of Gibeon and Rephaim, are small and rocky. The soil alike on plain, hill, and glen is. poor and scanty; and the gray limestone rock everywhere crops up over it, giving the landscape a barren and forbidding aspect. Natural wood disappears; and a few small bushes, brambles, or aromatic shrubs alone appear upon the hill-sides. The hill-summits now assume that singular form which prevails in Judah, and which Stanley has well described: “Rounded hills, chiefly of a gray color — gray partly from the limestone of which. they are formed, partly from the tufts of gray shrub with which their sides are thinly clothed — their sides formed into concentric rings of rock, that must have served in ancient times as supports to the terraces, of. which there are still traces to the very summits; valleys, or rather the meetings of those gray slopes with the beds of dry water-courses at their feet-long sheets of bare rock laid like flagstones, side by side, along the soil — these are the chief features of the greater part of the scenery of the historical parts of Palestine. These rounded hills, occasionally stretching into long undulating ranges, are for the most part bare of wood. Forest and large timber are not known. Cornfields and in the neighborhood of Christian populations, as at Bethlehem, vineyards creep along the ancient terraces. In the spring the hills and valleys are covered with thin grass, and the aromatic shrubs which clothe more or less almost the whole of Syria and Arabia. But they also glow with what is peculiar to Palestine, a profusion of wild flowers, daisies, the white flower called the star of Bethlehem, but especially with a blaze of scarlet flowers of all kinds, chiefly anemones, wild tulips, and poppies” (*S. and P.* p. 136 sq.).

Fountains are rare, and their supplies of water scanty and precarious among the mountains of Benjamin and Judah. Wells take their place, bored deep into the white soft limestone rock; covered cisterns, into which the rain-water is guided, are also very numerous, and large open tanks. The glens which descend westward are long and winding, with dry rocky beds, and banks breaking down to them in terraced declivities. The lower slopes near the plain of Philistia are neither so bare nor so rugged as those nearer the crest of the ridge. Dwarf trees and extensive shrubberies, and aromatic plants, partially cover them; while little groves of olives, and orchards of figs and pomegranates, appear around most of the villages. The valleys, too, become wider, sometimes expanding, as Surar, es-Sumt (Elah), and Beit Jibrin, into rich and beautiful cornfields. The eastern declivities of the ridge, so fertile and picturesque in Samaria, are here a wilderness — bare, white, and absolutely desolate; without trees or grass or stream or fountain. Naked slopes of white gravel and white rock descend rapidly and irregularly from the brow of the ridge, till at length they dip in the frowning precipices of Quarantania, Feshkah, Engedi, and Masada, into the Jordan valley or the Dead Sea. Naked ravines, too, like huge fissures, with perpendicular walls of rock, often several hundred feet in height, furrow these slopes from top to bottom. The wild and savage grandeur of wadys Farah, el-Kelt, en-Nar, and Khureitfn is almost appalling. This region is the *Wilderness of Judaea*. It extends from the parallel of Bethel on the north to the southern border of Palestine. Its length is about forty miles, and its breadth average's nine. It has always been a wilderness, and it must always continue so (Judges 1:16; Matthew 3:1) the home of the wandering shepherd (1 Samuel 17:28) and the prowling bandit (Luke 10:30). It is the only part of Palestine to which that name can be properly applied. *SEE JUDAH*.

In the centre of this rugged region, on the very crest of the mountain-ridge, girt about with the muniments of nature, stood Jerusalem and the other historic cities and strongholds of the kingdom of Judah-many of them taking their names from their lofty sites, as Gibeon and Ramah and Gibeah and Geba. In vigorous exercise among these mountains, and in following and defending their flocks over the bare ridges and through the wild glens of the wilderness, the hardy soldiers of David received their training; and they proved that in mountain warfare they were invincible. This is not a region for corn. The husbandman would obtain from its thin, parched soil a poor return for his hard labor. But the terraced hill-sides, the warm

limestone strata, and the sunny skies render it the very best field for the successful culture of the vine and the fig; while the aromatic shrubs of the wilderness, and the succulent herbage among the rocks and glens, afforded suitable food for flocks of sheep and goats. The dying patriarch appears to have had his eye on this region when he blessed Judah in these words: "Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: his eyes shall be red with wine, and his teeth white with milk" (<01491112>Genesis 49:11, 12). Though this section of the range now seems barren and desolate, no district in Palestine bears traces of such dense population informer days. Every height is crowned with a ruin; the remains of towns and villages thickly dot the whole country. Its ruins, its terraced hills, and its arid tortuous glens are now the distinguishing features of Judaea.

The southern declivities of the mountain-range have some marled and peculiar features, which probably gained for them a distinctive name, *the Negeb,* or "South Country." From Hebron, where the ridge begins to decline, to Beersheba, where it finally melts away into the desert of Tih, this section extends. Here are bare rounded white or light-gray hills, gradually becoming smaller and farther apart, divided by long irregular dry valleys, which slowly become wider and more desolate, until at length hill and dale merge into an open undulating plateau. The soil on these southern hills is thin and poor; but in some of the valleys it is richer, and during spring and early summer the pasture is luxuriant. It was one of the regions most frequented by the patriarchs. It was a dry parched land, as its Scripture name *Negeb* would seem to imply. It contains no perennial streams. Its torrent-beds are as dry during a great part of the year as its hill-tops; it is only after heavy rains, here very rare even in winter, that they contain any water. Fountains, too, are few and far between; and hence the patriarchs, like the modern nomads who pasture their flocks on it, were forced to depend on wells and tanks for their supply of water. These are very numerous. Miss Martineau, in riding from the desert to Hebron, notes, "All the day we continually saw gaping wells beside our path, and under every angle of the hills where they were likely to be kept filled" (*Eastern Life,* p. 433). Water was absolutely necessary for the wants of men and animals; hence the labor expended on wells and the obstinacy with which rival tribes disputed their possession (<01212525>Genesis 21:25, 30; 26:15, etc.). Vineyards and olive-groves disappear a few miles south of Jerusalem; the larger oak-trees, which are seen here and there farther north, give place to

bushes and low shrubs; cultivated fields, too, and all signs of settled habitation, give place to rude enclosures for sheep, and black tents and roving Arabs. All picturesque beauty, all natural richness of scenery, is gone. The green pastures and the bright flowers of early spring are the only redeeming features (Bonar, *Land of Promise*, p. 29, 46; Martineau, p. 431; Stanley, p. 100). Mr. Drew has delineated the features of the southern declivities with great fidelity:

> "In no part of the prospect was there any loveliness, or any features of greatness and sublimity, Every aspect of the country that might be called beautiful is seen in the narrows section of the mountain district immediately on the south of Hebron. No lakes or rivers, or masses of foliage, or deep ravines, or any lofty towering heights are within the range of sight to one in the centre of the territory. . . For a few weeks late in spring-time a smlilinga aspect is thrown over the broad downs, when the ground is reddened with the anemone, in contrast with the soft white of the daisy, and the deep yellow of the tulip and marigold. But this flush of beauty soon passes and the permanent aspect of the country is not wild indeed, or hideous, or frightfully desolate, but, as we may say, austerely plain — a tame, unpleasant aspect, not causing absolute discomfort while one is in it, but left without any lingering reminiscence of anything lovely or awful or sublime. As for the soil, the thin and scanty verdure, barely covering the limestone which spreads almost everywhere beneath the desert surface, sufficiently explains its nature. Here and there patches of deeper earth and richer swards with claumps of trees, vary these pastures of the wilderness; as again they are broken by vide areas, thickly covered with shrubs of considerable height and size" (*Scripture Lands,* p. 5-7).

It is obvious that in the ancient days of the nation, when Judah and Benjamin possessed the teeming population indicated in the Bible, the condition and aspect of the country must have been very different. Of this there are not wanting sure evidences. There is no country in which the ruined towns bear so large a proportion to those still existing. Hardly a hill-top of the many, within sight that is not covered with vestiges of some fortress or city. 'That this numerous population knew how most effectually to cultivate their rocky territory is shown by the remains of their ancient terraces, which constantly meet the eye, the only mode of husbanding so scanty a coating of soil, and preventing its being washed by the torrents

into the valleys. These frequent remains enable the traveller to form an idea of the appearance of the landscape when thus terraced. But, besides this, forests appear to have stood in many parts of Judaea until the repeated invasions and sieges caused their fall, and the wretched government of the Turks prevented their reinstatement; and all this vegetation must have reacted on the moisture of the climate, and, by preserving the water in many a ravine and natural reservoir where now it is rapidly dried by the fierce stan of the early summer, must have materially influenced the look and the resources of the country.

The following elevations: are taken (with some corrections from later sources) from Van de Velde, who has collected them from the best authorities, and arranged them, with valuable notes, in his *Memoir of Map.n* . In order to connect the Palestine ridge with Lebanon, of which it is the natural continuation, and with the desert of Tih into which it falls, the heights of a few points beyond the boundaries of Palestine on the north and south are given:

Tom Niha, the culminating point of southern Lebanon, fifteen miles north of the Litany	Feet 6500
Kefr Huneh, a pass over the ridge four miles farther south	4200
Kula'at esh-Shukif (Belfort), overhanging the Litany	2205

IN PALESTINE.

Kedesh-Naphtali, twelve miles south of the Litany (Kedesh is in an upland plain surrounded by peaks and ridges several hundred feet higher than the town)	1354
Jebel Jermuk, the highest point in Western Palestine (about)	4000
Safed	2775
Jebel Kaukab, near Cana of Galilee	1736
Turan, on the plain of Sefurieh	872
Kurn Hattin, the traditional scene of "the Sermon on the Mount"	1096
Mount Tabor	1865
Nazareth, situated in a valley	1237
Plain of Esdraelon, nearly due south of Nazareth	382
Jebel ed-Duhy (Little Hermon)	1839

Mount Gilbon, highest point	2200
Mount Carmel, highest point	1800
Jebel Haskin, the highest point between Gilboa and Ebal	2000
Upland plain of Sanur	1330
Mount Ebal	2700
Mount Gerizim	2650
Plain of Mukhna, at the base of Gerizi	1595
Top of the ridge south of the plain of Mukhliua	2037
The ridge of Sinjil, near Shiloh	3108
Bethel	2401
Neby Samwil. (This appears to be too low.)	2649
Jerusalem, highest point of the city	2585
Mount of Olives	2665
Bethlehem	2704
Pools of Solomon (in a valley)	2513
Ruins of Ramah, three miles north of Hebron	2800
Hebron (in a valley, with higher; ridges round it)	3029
Cannmel, eight miles south of Hebron	2238
Ed-Dhoheriyeh, fifteen miles south-west of Hebron	2174
Beersheba	1100

BEYOND THE SOUTHERN BORDER.

El-Khulasa, in.the desert of Tih	704

From these measurements it will appear how singularly uniform the elevation of the range is from Esdraelon to Hebron. This gives it the appearance of a vast wall as seen from the sea. Its aspect from the Jordan valley is different; it seems to have a much greater elevation on the south, owing to the depression of the Dead Sea and the adjoining plain.

The transverse *valleys* that intersect this central mountain region have already been referred to, but they constitute so important a feature that we dwell upon them more in detail. This grand watershed of the country sends off on either hand — to the Jordan valley on the east and the Mediterranean on the west, and be it remembered (with one or two exceptions) east and west only — the long tortuous arms of its many torrent-beds. But though keeping north and south as its general direction,

the line of the watershed is, as might be expected from the prevalent equality of level of these highlands, and the absence of anything like ridge or saddle, very irregular, the heads of the valleys on the one side often passing and "overlapping" those of the other. Thus in the territory of the ancient Benjamin the heads of the great wadys Fuwar (or Suweilit) and Mutyah (or Kelt) — the two main channels by which the torrents of the winter rains hurry down from the bald hills of this district into the valley of the Jordan — are at Bireh and Beitin respectively, while the great wady Belat, which enters the Mediterranean at Nahr Aujeh a few miles above Jaffa, stretches its long arms as far as, and even farther than, Taivibeh, nearly four miles to the east of either Bireh or Beitin. So also in the more northern district of Mount Ephraim around Nabulus, the ramifications of that extensive system of valleys which combine to form the Wads. Ferrah- one of the main feeders of the central Jordan interlace and cross by many miles those of the Wady Shair, whose principal arm is the valley of Nabulus. and which pours its waters into the Mediterranean at Nahr Falaik.

The valleys on the two sides of the watershed, as already noted, differ considerably in character. Those on the east — owing to the extraordinary depth of the Jordan valley into which they plunge, and also to the fact already mentioned that the watershed lies rather on that side of the highlands, thus making the fall more abrupt — are extremely steep and rugged. This is the case during the whole length of the southern and middle portions of the country. The precipitous descent between Olivet and Jericho, with which all travellers in the Holy Land are acquainted, is a type, and by no means an unfair type, of the eastern passes, from Zuweirah and Ain-Jidi on the south to Wady Bidan on the north. It is only when the junction between the plain of Esdraelon and the Jordan valley is reached that the slopes become gradual, and the ground fit for the maneuvers of anything but detached bodies of footsoldiers. But, rugged and difficult as they are, they form the only access to the upper country from this side, and every man or body of men who reached the territory of Judah, Benjamin, or Ephraim from the Jordan valley must have climbed one or other of them, The Ammonites and Moabites, who at some remote date left such lasting traces of their presence in the names of Chephar ha-Ammonai and Michmash, and the Israelites pressing forward to the relief of Gibeon and the slaughter of Beth-horon, doubtless entered alike through the great Wady Fuwar already spoken of. The Moabites, Edomites, and Mehunim swarmed up to their attack on Judah through the crevices of Ain-Jidi (140022

Chronicles 20:12, 16). The pass of Adummim was in the days of our Lord — what it still is — the regular route between Jericho and Jerusalem. By it Pompey advanced with his army when he took the city.

The western valleys are more gradual in their slope. The level of the external plain on this side is higher, and therefore the fall less, while at the same time the distance to be traversed is much greater. Thus the length of the Wady Belat, already mentioned, from its remotest head at Taivibeh to the point at which it emerges on the plain of Sharon, may be-taken as twenty to twenty-five miles, with a total difference of level during that distance of perhaps 1800 feet, while the Wady el-Aujeh, which falls from the other side of Taiyibeh into the Jordan, has a distance of barely ten miles to reach the Jordan valley, at the same time falling not less than 2800 feet. Here again the valleys are the only means of communication between the lowland and the highland. From Jaffa and the central part of the. plain there are two of these roads “going up to Jerusalem:” the one to the right by Ramleh and the Wady Aly; the other to the left by Lydda, and thence by the Beth-horons, or the Wady Suleiman, and Gibeon. The former of these is modern, but the latter is the scene of many a famous incident in the ancient history. Over its long activities the Canaanites were driven by Joshua to their native plains; the Philistines ascended to Michmash and Geba, and fled back past Ajalon; the Syrian force was stopped and hurled back by Judas; the Roman legions of Cestius Gallus were chased pell-mell to their strongholds at Antipatris.

Farther south the communication between the mountains of Judah and the lowland of Philistia are hitherto comparatively unexplored. They were doubtless the scene of many a foray and repulse during the lifetime of Samson and the struggles of the Danites, but there is no record of their having been used for the passage of any. important force in ancient or modern times. North of Jaffa the passes are few. One of them, by the Wady Belat, led from Antipatris to Gophna. By this route St. Paul was probably conveyed away from Jerusalem. Another leads from the ancient sanctuary of Gilgal, near Kefr-Saba, to Natbulus. These western valleys, though easier than those on the eastern side. are of such a nature as to present great difficulties to the passage of any large force encumbered by baggage. In fact these mountain passes really formed the security of Israel, and if she had been wise enough to settle her own intestinal quarrels without reference to foreigners, the nation might, humanly speaking, have stood to the present hour. The height, and consequent strength, which was the

frequent. boast of the prophets and psalmists in regard to Jerusalem, was no less true of the whole country, rising as it does on all sides from plains so much below it in level. The armies of Egypt and Assyria, as they traced and retraced their path between Pelusim and Carchemish, must have looked at the long wall of heights which closed in the broad level roadway they were pursuing, as belonging to a country with which they had no concern. It was to them. a natural mountain fastness, the approach to which was beset with difficulties, while its bare and soilless hills were hardly worth the trouble of conquering, in comparison with the rich green plains of the Euphrates and the Nile, or even with the boundless cornfield through which they were marching. This may fairly be inferred from various notices in Scripture and in contemporary history. The Egyptian kings, from Rameses II and Thothmes III to Pharaoh Necho, were in the constant habit of pursuing this route during their expeditions against the Chatti, or Hittites, in the north of Syria; and the two last-named monarchs fought battles at Megiddo, without, as far as we know, having taken the trouble to penetrate into the interior of the country. The Pharaoh who was Solomon's contemporary came up the Philistine plain as far as Gezer (not far from Ramleh), and besieged and destroyed it, without leaving any impression of uneasiness in the annals of Israel. Later in the monarchs Psammetichus besieged Ashdod in the Philistine plain for the extraordinary period of twenty-nine years (Herod. 2, 157); during a portion of that time an Assyrian army probably occupied part of the same district, endeavoring to relieve the town. The battles must have been frequent; and yet the only reference to these events in the Bible is the mention of the Assyrian general by 2300Isaiah 20:1, in so casual a manner as to lead irresistibly to the conclusion that: neither Egyptians nor Assyrians had come up into the highland. This is illustrated by Napoleon's campaign in Palestine. He entered it from Egypt by El-Arish, and after overrunning the whole of the Iowland, and taking Gaza, Jaffa, Ramleh, and the other places on the plain, he wrote to the sheiks of Nabulus and Jerusalem, announcing, that he had no intention of making war against them (*Corresp. de Vap.* No. 4020, "19 Ventose 1799"). To use his own words, the highland country "did not lie within his base of operations;" and it would have been a waste of time, or worse, to ascend thither. In the later days of the Jewish nation, and during the Crusades, Jerusalem became the great object of contest; and then the battle-field of the country, which had originally been Esdraelon, was transferred to the maritime plain at the foot of the passes communicating most directly with the capital. Here Judas Maccabaeus achieved some of

his greatest triumphs, and here some of Herod's most decisive actions were fought; and Blanchegarde, Askelon, Jaffa, and Beitnuba (the Bettenuble of the Crusading historian) still shine with the brightest rays of the valor of Richard I.

(3.) *The Jordan Valley.* — The physical geography of this natural division of Palestine has already been so fully described that it will only be necessary in this place to supplement a few points serving to connect it with the mountain-chain on the west and the plateau on the east, and thus to apportion to it its place in the general survey of the country. *SEE JORDAN*.3

Picture for Palestine 2

The Jordan valley is the most remarkable feature in the physical geography of Palestine. Its great depression makes it so. It is wholly, or almost wholly, beneath the level of the ocean, It runs in a straight line through the country from north to south. From Dan, on the northern border, to the southern angle of the Dead Sea, its length is 150 English miles. Its breadth at the northern end is about six; at the Sea of Galilee it is nine; and at Jericho, where it is widest, it is about thirteen. There are places between these points where it is much narrower. Immediately south of Lake Merom it is a high terrace — an offshoot from the culminating peaks at Safed- which has an elevation of about 900 feet, and breaks down to the Jordan on the east in steep banks, and to the shores of the Sea of Galilee on the south in long terraced declivities. From the western side of the terrace the mountains rise steeply; so that the terrace itself may be considered as a higher section of the valley. Along the south-west shore of the Sea of Galilee a dark ridge shoots out eastward and descends to the banks of the Jordan in frowning cliffs, narrowing the valley to a width of about four miles. The next point where the western ridge projects is at Kurn Surtabeh, east of Shiloh. This peak resembles the horn of a rhinoceros, and hence its name — from it a rocky ridge of white limestone runs across the valley almost to the banks of the river in its centre. The peak of Surtabeh is remarkable as one of the signal-stations of the ancient Israelites, on which beacons were lighted to announce the appearance of the new moon (Talmud, *Rosh. Ha-Shana, ii;* Reland, p. 346; Robinsson, *Biblical Researlches,* iii, 293),

The western bank of the valley, though everywhere clearly and sharply defined, is irregular, like a deeply indented coast-line, occasioned by the broken character of the ridge behind, and the glens and broad plains which run into it. The eastern bank is different. It is straight as a wall, except for a short distance in the centre, where the rugged hills and deep glens of Gilead break its uniformity. On the whole it is more abrupt than the western; and its top appears almost horizontal. This regularity arises from the fact that it is not, strictly speaking, a mountain-chain, but rather the bank or supporting wall of a natural terrace.

The northern section of the Jordan valley is flat. Around the site of Dan extends a plain of great fertility, now in part cultivated by Damascus merchants, as it was in primaeval days by the Sidonians (Judges 18:7). The uncultivated parts are covered with rank grass, and thickets of dwarf oak, sycamore, arbutus, and oleander. South of this is a large tract of' marshy ground, extending to the shores of Merom the home of wild swine, buffaloes, and innumerable water-fowl. The marsh and lake are fed not only by the Jordan, but by great numbers of fountains along the side of the plain. and streams from the surrounding mountains. The lake Merom (q.v.) occupies the lower part of this basin, and has a broad margin of fertile land along each side. Below the lake the regularity of the valley is interrupted by the projecting terrace already mentioned, and the river is pushed over close to the eastern bank, along which it runs in a deep, wild glen. At the mouth of the upper Jordan, on the northern shore of the Sea of Galilee, is a low rich plain, several miles in extent, famous for its early and luxuriant crops of melons and encumbers. It is cultivated by some families of nomad Arabs. The lake here fills the valley from side to side, with the exception of the little fertile plain of Gelinesaret (q.v.) on the western shore. The eastern shore keeps close to the base of the hills, which rise over it in steep, bare acclivities. *SEE GALILEE, SEA OF*.

Between the Sea of Galilee and the Dead Sea the valley is divided into two sections by the projecting ridge of Surtabeh, above mentioned. The upper section has a gently undulating surface, a rich, loamy soil, abundantly watered by streams from both the eastern and western mountains, and by. numerous fountains along their base. A few spots are cultivated by the semi-nomad tribes of Ghawarineh, who take their name from the valley, here called *el-Ghor*. The uncultivated portions are covered with tall rank grass and jungles of gigantic thistles. The Jordan winds down the centre in a tortuous channel along the bottom of a ravine, whose high chalky banks

are deeply furrowed and worn into lines and groups of white conical mounds.

At Kurn Surtabeh there is a break in the valley, as from an upper to a lower terrace. A ridge or bank extends across it from west to east, and is broken up in the centre, where the river cuts through, into “labyrinths of ravines with barren chalky sides, forming cones and hills of various shapes, and presenting a most wild and desolate scene” (Robinson, 3, 293). South of this point, the mountain-chain on the west recedes, and the plain expands; its surface becomes flatter; fountains and streams are neither so frequent nor so copious; and the intense heat and rapid evaporation make the surface parched and bare. Along the sides of the mountains, especially at the openings of ravines, are here and there masses of verdure and foliage; but the vast body of the plain is bare. A large part, too, towards the Dead Sea, is covered with a white saline crust, which gives it the appearance of a desert. But the rank luxuriance of the vegetation around fountains, along the banks of streams, and wherever irrigation is employed, as at Jericho, shows the natural richness of the soil, and proves that industry alone is wanting to develop its vast resources. The whole of this lower valley is now almost deserted. With the exception of the few inhabitants of er-Riha (Jericho), and a few families of nomad Ghawarineh, no man dwells there; and a curse, moral as well as physical, appears to rest upon the region.

The river here winds as before through a glen down the centre of the valley. The banks of the glen are steep, white, bare, and worn into little-hills; while the river-sides are fringed with the richest foliage. Owing to the depth of this glen, neither river nor foliage is seen from the plain until the very brow is reached. The plain along the northern shore of the Dead Sea is low and flat, and in the centre, near the Jordan, slimy. The sea fills up the whole breadth of the valley; the precipitous mountains upon the east and west rising from the shore-line — sometimes from the bosom of the water. The scenery of this region is more dreary than that in any other part of Palestine. The white plain on the north, the white naked cliffs on the east and west, the gray haze, caused by rapid evaporation, quivering under the burning sunbeams — all combine to form a picture of stern desolation such as the eye seldom beholds.

The western shore of the sea follows the base of the cliffs to the southern extremity, where the salt hills, called Khashm Usdum, “the ridge of Sodom,” project from the west far into the Ghor. On the east, the shore-

line keeps close to the mountains for about threequarters of its length; then a long, low, sandy promontory, called el-Lisan, “the Tongue,” juts out into the sea. South of this there is a broad strip of marshy plain, covered with jungles of reeds and dense shrubberies of tamarisk. Here some tribes of fierce lawless Arabs pitch their tents and cultivate a few fields of wheat and millet. The whole southern shore of the sea is low and slimy. *SEE SEA, SALT*.

In regard to its levels, the whole Jordan valley divides itself into five stages, as follows:

1. The basin of Merom, now called el-Huleh;
2. The basin of Tiberias;
3. The valley to Kurn Surtabeh;
4. The plain of Jericho;
5. The Dead Sea.

The levels taken by different travellers are very unsatisfactory. The elevation of the fountain of the Jordan at Dan, and consequently of the northern extremity of the great valley, may be regarded as undetermined. The following are given (with the exception of the last) by Van de Velde (*Memoir*, p. 181):

Tell el-Kady (Dan), by De Forest	6 Feet
Von Wildeubruch	537
De Bertoul	344
The Lake Merom, by induction from Wildelibruch’s elevation of Jacob’s Bridge, about	120
The Lake Merom, by De Bertou	20
Khan Jubb Yusef, on high terrace between Merom and Sea of Galilee	883

BELOW THE SEA-LEVEL.

Sea of Galilee, by Lynch	653
Bridge of Mejamia, between Beth-shean and Gadara, by Lynch	704
Ruined bridge a few miles above Kurn Surtabeh, by Lynch	109
Pilgrim's bathing-place on the Jordan, by Poole	1209
Jericho, by Poole	798
"De Bertonu	1034
Kasr Hajla, on the plain near Jericho, by Symonds	1069
The Dead Sea, by Lynch	1317
" "" "Symonds	1312
"" "" "De Bertou	1377
" "" "Poole	1316
"" "" the English engineers	1292

Buried as it is thus between such lofty ranges, and shielded from every breeze, the atmosphere of the Jordan valley is extremely hot and relaxing. Its enervating influence is shown by the inhabitants of Jericho, who are a small, feeble, exhausted race, dependent for the cultivation of their lands on the hardier peasants of the highland villages (Robinson, 1, 550), and to this day prone to the vices which are often developed by tropical climates, and which brought destruction on Sodom and Gomorrah. But the circumstances which are unfavorable to morals are most favorable to fertility. Whether there was any great amount of cultivation and habitation in this region in the times of the Israelites the Bible does not say; but in post-biblical times there is no doubt on this point. The palms of Jericho and of Abila (opposite Jericho on the other side of the river), and the extensive balsam and rose gardens of the former place, are spoken of by Josephus, who calls the whole district a "divine spot" (θεῖον χωρίον, *War*, 4:8). Bethshan was a proverb among the rabbins for its fertility. Succoth was the site of Jacob's first settlement west of the Jordan; and therefore was probably then, as it still is, an eligible spot. In later times indigo and sugar appear to have been grown near Jericho and elsewhere; aqueducts are still partially standing, of Christian or Saracenic arches; and there are remains all over the plain between Jericho and the river of former residences or towns and of systems of irrigation (Ritter, *Jordan*, p. 503, 512). Phasaelis, a few miles farther north, was built by Herod the Great; and there were other towns either in or closely bordering on the plain. At present this part

is almost entirely desert, and cultivation is confined to the upper portion, between Sakut and Beisan. There indeed it is conducted on a grand scale; and the traveller as he journeys along the road which leads over the foot of the western mountains overlooks an immense extent of the richest land, abundantly watered, and covered with corn and other grain. Here, too, as at Jericho, the cultivation is conducted principally by the inhabitants of the villages on the western mountains. All the irrigation necessary for the towns, or for the cultivation which formerly existed or still exists in the Ghor, is obtained from the torrents and springs of the western mountains. For all purposes to which a river is ordinarily applied the Jordan is useless. So rapid that its course is one continued cataract; so crooked that in the whole of its lower and main course it has hardly half a mile straight; so broken with rapids and other impediments that no boat can swim for more than the same distance: continuously; so deep below the surface of the adjacent country that it is invisible, and can only with difficulty be approached, resolutely refusing all communication with the ocean, and ending in a lake, the peculiar conditions of which render navigation impossible-with all these characteristics the Jordan, in any sense which we attach to the word “river,” is no river at all; alike useless for irrigation and navigation, it is in fact, what its Arabic name signifies, nothing but a “great watering-place” (Sheriat el-Khebir).

How far the valley of the Jordan was employed by the ancient’ inhabitants of the Holy Land as a medium of communication between the northern and southern parts of the country we can only conjecture. Though not the shortest route between Galilee and Judaea, it would yet, as far as the levels and form of the ground are concerned, be the most practicable for large bodies; though these advantages would be seriously counterbalanced by the sultry heat of its climate, as compared with the fresher air of the more difficult road over the highlands. The ancient notices of this route are very scanty:

(1.) From 2 Chronicles 28:15 we find that the captives taken from Judah by the army of the northern kingdom were sent back from Samaria to Jerusalem by way of Jericho. The route pursued was probably by Nabulus across the Mukhna, and by Wady Ferrahor Fasail into the Jordan valley. Why this road was taken is a mystery, since it is not stated or implied that the captives were accompanied by any heavy baggage which would make it difficult to travel over the central route. It would seem, however, to have been the usual road from the north to

Jerusalem (comp. ⁴²Luke 17:11 with 19:1), as if there were some impediment to passing through the region immediately north of the city.

(2.) Pompey brought his army and siege-train from Damascus to Jerusalem (B.C. 40) past Scythopolis and Pella, and thence by Koreae (possibly the present Kera-wa at the foot of the Wady Ferrah) to Jericho (Joseph. *Ant.* 14:3, 4; *War*, i, 6, 5).

(3.) Vespasian marched from Emmaus, on the edge of the plain of Sharon, not far east of Ramleh, past Neapolis (Nabulus), down the Wady Ferrah or Fasail to Koreae, and thence to Jericho (*War*, 4:8, 1); the same route as that of the captive Judaeans in No. 1.

(4.) Antoninus Martyr (cir. A.D. 600), and possibly Willibald (A.D. 722), followed this route to Jerusalem.

(5.) Baldwin I is said to have. journeyed from Jericho to Tiberias with a caravan of pilgrims.

(6.) In our own times the whole length of the valley has been traversed by De Berou, and by Dr. Anderson, who accompanied Lynch's Expedition as geologist, but apparently by few if any other travellers.

(4.) *The Plateau east of the Jordan.* — Eastern Palestine, or the region beyond the Jordan valley, is widely different in its physical geography from Western. Its average elevation is about 2500 feet above the sea. The Jordan valley is a rent or chasm in the earth's crust; the country beyond it is an elevated terrace. This elevation affects the scenery, the climate, the products, and the inhabitants themselves. Nowhere east of the Jordan, at least within the boundaries of Palestine, is there the bare, desolate aspect such as is presented by the sun-scorched plain of Philistia, or the white downs of the Negeb, or the barren wilderness of Judaea. There is more verdure, more richness, and more beauty everywhere on the east. The pastures of Gilead and Bashan are still as attractive as they were when Reuben and Gad saw and coveted them (⁰⁶Numbers 32:1). The surface of Western Palestine is rough and rugged, varied by plain and mountain ridge; the east is nearly all a table-land, consisting of smooth downs, well designated by the accurate sacred writers as the *Mishor* (⁰⁵Deuteronomy 3:10; ⁰⁶Joshua 13:9, 16, etc.; comp. Stanley, p. 479). It does not appear so from the west, from whence the eye sees only a ridge, like a huge wall,

running along the horizon; for this peculiarity is visible from every point on the east, and is very striking when seen from some commanding spot, as the top of Hermon, or the crest of Jebel Hauran. In Western Palestine, again, the ancient cities are almost obliterated, and the very foundations of the temples and monuments can scarcely be discovered; in the east, the magnificence of the existing ruins, and the perfect preservation of some of the very oldest cities, are subjects of continual surprise and admiration to the traveller. Some have represented Eastern Palestine as mainly a pastoral country, where the three tribes lived in a semi-nomad state, dwelling in tents, and placing their flocks in rude folds like the border tribes of Bedawin. The country itself gives the best refutation to this theory. It is everywhere thickly studded with old cities, towns, and villages — many of them still bearing their Scripture names. In no part of Western Palestine are there evidences of such a dense population as throughout Bashan and Gilead. The country was indeed rich in pastures; but it was also rich in cornfields. The northern section of it is to this day the granary of Damascus.

The northern border of Palestine intersects that part of the ridge of Hermon now called Jebel el-Heish, passing Banias, and the little lake Phiala (now Birket er-Ram), which ancient geographers regarded as the head source of the Jordan (Joseph. *War*, 3, 10, 7)., This range bears some resemblance in features and scenery to the mountains of Upper Galilee. .It is broad, and is interspersed with green upland plains and wide fertile valleys. Its peaks and sides are mostly covered, more or less densely, with forests of oak, sycamore, terebinth, and here and there clumps of pine-trees. The timber is larger and the woods denser than in any part of Western Palestine (Porter's *Damascus*, 1, 307). The forests, however, are gradually disappearing under the destroying hand of the Bedawin and the Damascus charcoal manufacturers. At the place where the border-line crosses, the ridge appears to be of about equal altitude with that on the opposite side of the Huleh; but it slowly decreases, and finally sinks into the tableland a few miles south of the ruins of Kuneiterah. The scenery of the southern end is beautiful. Lines and groups of conical hills, perfect in form, covered from base to summit with green grass and sprinkled with evergreen oaks, are divided by meadow-like plains and winding vales, with here and there the gray ruins of a town or village. The grass in spring is most luxuriant; and the wild flowers — anemones, tulips, poppies, marigolds, cowslips — are more abundant than even in Galilee. The whole

landscape glows with them. The superiority of the pastures and the abundance of flowers are owing to the forests, to the high elevation, and to the influence of the neighboring snow-crowned peaks of Hermon. At all seasons dew is abundant; one of the highest summits is called Abu-Nedy, “the father of dew;” and clouds may often be seen hovering over the ridge when the heaven elsewhere is as brass. This illustrates the Psalmist’s beautiful imagery: “As the dew of Hermon, that descended on the mountains of Zion” (<19D303>Psalm 133:3). The ridge is now almost desolate. With the exception of two or three small villages, and a few families of nomads, it has no inhabitants. Its rich soil is untilled, and even its pastures are forsaken or neglected.

At the eastern base of the ridge commences the noble plateau of Bashan, at once the richest and the largest plain in Palestine. It extends unbroken southward to the banks of the Yarmuk (thirty miles), and eastward to Jebel Hauran (fifty miles). The western part of it is called *Jaulan* (ˆlwG, Γαυλονῖτις), the eastern *Hauran.* The former has a gently undulating surface; is studded with conical and cup-shaped tells; is abundantly watered, especially in the northern part, by streams and fountains; and is famed throughout all Syria for the excellence of its pastures. The surface is in places stony, and covered with shrubberies of hawthorn, ilex, and other bushes; elsewhere it is smooth as a meadow. Towards the west the. plateau is intersected by deep ravines or gullies, which carry its surplus waters down’ to the Jordan. The high ridge which runs along the eastern side of the Jordan valley from Hermon to Gilead is the supporting wall of. this plateau. Jaulan has now very few settled inhabitants; but it is visited periodically by the vast tribes of the Anazeh from the Arabian desert, whose flocks and herds, numerous as those of their ancestors “the children of the East” (<070603>Judges 6:3-5), devour, trample down, and destroy all before them. The remains of old cities and villages in the plain are very numerous, and some of them very extensive (Porter’s *Damascus,* vol. 2). *SEE GOLAN*.

The plain of Hauran divides itself naturally into two parts: one, lying on the north-east, is a wilderness of rocks, elevated from twenty to thirty feet above the surrounding plain. . The border is sharply defined, and has received from the sacred writers an appropriate name, the *Chebel* (<050304>Deuteronomy 3:4, 13; <110413>1 Kings 4:13), in the Hebrew. The rocks are basalt, which appears to have been thrown up from innumerable pores or

craters in a state of fusion, to have flowed over the whole ground, and then, while cooling, to have been rent and shattered by some terrible convulsion. For wildness and savage, forbidding deformity, there is nothing like it in Palestine, and it is scarcely equalled in the world. This is the *Argob* of the Hebrews, the *Trachonitis* (q.v.) of the Greeks, and the *Lejah* of the modern Arabs. Its inhabitants have in all ages partaken of the wild character of their country. They have been and are lawless bandits; and their rocky fastness is the home of every outlaw. Along the rocky border of this forlorn region, and even in the interior, are great numbers of primaeval cities, most of them now deserted, though not ruined (comp. Deuteronomy 3:4). The remaining portion of Hauran is a plain, perfectly level, with a deep black soil, free from stones, and proverbial for its fertility. At intervals are rounded or conical tells, usually covered with the remains of ancient cities or villages. The water-courses are deep and tortuous, running westward to the Jordan; but none of them contain perennial streams. *SEE HAURAN*.

Along the eastern border of this noble plain lies an isolated ridge of mountains — the Mountains of Bashan — about forty miles long by fifteen broad. It divides the ancient kingdom of Bashan from the arid steppes of Arabia; and it forms at this point the north-eastern boundary of Palestine. The scenery is picturesque. Being wholly of volcanic origin, the summits rise in conical peaks, and are mostly clothed to the top with oaks. The glens are deep and wild; the mountainsides are terraced, and though rocky and now' desolate, they everywhere afford evidence of the extraordinary richness of the soil and of former careful cultivation. The grass and general verdure surpass anything in Western Palestine; and the brilliant foliage of the evergreen oak and terebinth gives the mountains the look of eternal spring. In another respect, also, the scenery differs widely from that of the west. In the latter the white limestone and chalky strata, and the white soil, give a parched and barren look to the country. In Bashan the rocks are all basalt, in color either dark slaty gray or black; and the soil is black. This makes the landscape somewhat sombre, but on the whole more pleasing than Judaea or Samaria. Though these mountains are far from the sea, and on the borders of an arid wilderness, they do not appear to suffer so much from drought or from the burning sun of summer as the western range. This arises in part from the forests that clothe them, and in part from their greater elevation — the highest peaks cannot be less than 6000 feet above the sea, and the average elevation of the plain of Hauran is greater than

that of the mountains of Western Palestine. It is remarkable, however, that water is extremely scarce in Hauran. — Even in winter, though the snow lies deep upon the mountains, and sometimes covers the plain, the torrents are neither numerous nor large, and there are no perennial streams. Fountains are rare. The ancient inhabitants have expended much labor and skill in attempts to obtain a supply of water. Cisterns and tanks of immense size have been constructed at every town and village. Some are open, as at Bozrah and Salcah; some arched over, as at Kenath and Suleim; some excavated in the rock, forming labyrinths, as at Edrei and Damah. In a few places long subterranean canals have been sunk, in others aqueducts have been made. There is an aqueduct at Shuhba, in the, mountains, upwards of five miles long; and there is one in the plain at Dera not less than twenty. — Irrigation is not practiced in Bashanit is not necessary. The soil is deep and rich, totally different from the scanty gravelly covering of the hills of Judah; the great elevation, too, prevents the intense heat and evaporation which so seriously affect the low plains of Palestine. In another respect Bashan presents a very marked contrast to the west. Its old cities still stand. Their walls, gates, and primaeval houses are in many places nearly perfect. The temples and monuments of the Greek and Roman period, and the churches of the early Christian age, are also in a good state of preservation. There are no remains of antiquity west of the Jordan which would bear comparison with those of Bozrah, Salcah, Kenath, Shuhba, or Edrei; and probably in no other country of the world are there specimens of the domestic architecture of so remote an age (Porter's *Damascus,* vol. 2; *The Giant Cities of Bashan*, p. 1 sq.). The province of Hauran is an oasis i the midst of widespread desolation. This is mainly owing to the indomitable courage of the Druses who inhabit it. They have taught rapacious Bedawin and rapacious Turks alike to respect them and the fruits of their industry. Grouped together in a few of the ancient cities and villages on the western slopes of the mountains, and along the southern border of the Lejah, they are able to bid defiance to all their enemies. A number of Christians and Mohammedans are settled among and around them. They cultivate large sections of the plain, and they find a ready market for their grain in Damascus. *SEE BASHAN*.

South of the river Yarmuk the plain of Bashan gives place to the picturesque hills of Gilead. Their slopes are easy, their tops rounded, and there are undulating plateaus along the broad summit of the ridge. Their elevation, as seen from the east, is not great. The distant view is more that

of an ascent to a higher part of the plain than of a mountain range. The summits seem nearly horizontal, and not more than five or six hundred feet above the plain. On passing in among them the physical features assume new forms, and the scenery becomes very beautiful. Wild glens cut deeply down through the ridge to the Jordan valley. The first of these is the Yarmuk, which contains a rapid perennial torrent rushing along its rocky bed between fringes of willow and oleander. It is the largest tributary to the Jordan, and next to it the largest river in Palestine. Farther south is Wady Yabes, taking its name from the old city of Jabesh-Gilead, which once stood on its bank. Still farther south is the Jabbok, also a perennial stream; though much smaller than the Yarmuk. The scenery of these glens and the intervening hills is not surpassed in any part of Palestine. The steep banks are broken by white limestone cliffs. and they are in most places covered with the glistening foliage of the ilex, intermixed with hawthorn and arbutus; while the slopes overhead and the rounded hilltops wave with forests of oak, terebinth, and occasionally pine. The little meadows along the streams, the open spaces on the mountains, and the undulating forest glades, are all covered with rich herbage. Gilead is still "a place for cattle" (Numbers 32:1).

The highest peak of Gilead is Jebel Osha, near esSalt. South of it the ridge sinks, and finally melts into the plateau near the ruins of Rabbath-Ammon. None of the peaks of Gilead have been measured, and their height can only be estimated by comparison with the plain behind and the mountains of Samaria opposite. Viewed from the west, the top of the whole ridge on the east side of the Jordan appears nearly horizontal; yet both to the north and south of Gilead the summit of the ridge is on the level of the plateau. Jebel Osha, therefore, can scarcely be more than 700 feet above the plateau, which would make its elevation above the sea less than 4000 feet. This is much lower than the ordinary estimate. Like Bashan, Gilead contains the remains of many splendid cities, the chief of which are Gerasa, Rabbath-Ammon, Gadara, and Pella. The ruins of towns, castles, and villages stud the mountains in all directions! Settled inhabitants are now very few, and they are greatly oppressed by the inroads of the Bedawin, who, attracted by the rich pastures and abundant waters, penetrate all parts of the country. *SEE GILEAD*.

South of Gilead lies "the land of Moab" (Deuteronomy 1:5; 32:49), a plateau like Bashan, but more naked and desolate. Less is known of it than of any other part of Palestine. It has never been fully explored; and, with

the exception of a few travellers passing through and following nearly the same route, the country has, until recently, scarcely been examined. From the ruins of Ammon it extends in a succession of rolling downs to Kerak. On the west it breaks down in stupendous cliffs, 3000 feet and more, to the shore of the Dead Sea. Chasms of singular wildness cut these cliffs to their base. and run far back into the plain. Along the torrent-beds are fringes of willow, oleander, tamarisk, and palms. The ravine of Kerak is its southern boundary; but the grandest of all the ravines is the Arnon, which formed the southern boundary of Reubeni's territory (comp. Deuteronomy 3:12). Wady Zurka Main is also a deep ravine, and is remarkable as having near its mouth the famous warm fountains, anciently called Callirrhoe (Joseph. *Ant.* 17:6, 5; Pliny, 5:16; Irby and Mangles, *Travels,* p. 467 sq., 1st ed.). Along the western brow of the plateau, little conical and rounded hills rise at irregular intervals to a height of two or three hundred feet. The highest is Jebel Attarus. Not far from Heshbon is Jebel Neba, or Nebo (q.v.), a spur from the general Dead Sea wall. There are also some low ridges away to the eastward, separating the southern part of the plain from the desert, of Arabia (Burckhardt, *Travels in Syria,* p. 375). The soil of the plateau is rich and deep; but being composed mainly of disintegrated limestone, and diffused over white calcareous strata, it is greatly affected by the sun, and assumes a bare and parched aspect during the summer. At the northern end, where it joins Gilead are some remains of oak-forests; and in the deep ravines, and along the north-western declivities, trees and shrubs grow abundantly, but the vast expanse of the upland is treeless and shrubless (Irby and Mangles, p. 474; Burckhardt, p. 364). At Wady Mojeb (Arnon) the plain assumes a more rugged aspect, being strewn with basalt boulders, and dotted with rocky mounds. These extend to Kerak. The general features and character of the plateau agree perfectly with the incidental notices of the sacred penmen. It is "a land for cattle," famed throughout all Palestine for the abundance and richness of its pastures, and forming a constant source of dispute and warfare among the desert tribes (Burckhardt, p. 368). It was well termed *Mishor,* a region of "level downs," a "smooth table-land." as contrasted with the rough and rocky soil of the western mountains (comp. Stanley, *S. and P.* p. 317). The plateau of Moab is a thirsty region. Fountains, and even spring wells, are very rare; and there are no perennial streams, yet it abounds with traces of former dense population. The ruins of old cities — many of great extent — and of old villages, stud its surface. In numbers of these we recognise the Bible names, as Hesban, El-al, Medeba, and Arair. The want of fountains and

streams was supplied by tanks and cisterns; which abound in and near all the old towns. The “pools of Heshbon” are still there (Song of Solomon 7:4; see Murray’s *Handbook for S. and P.* p. 298). But the cities and villages are now deserted. Moab has no settled inhabitants. From Amman to Kerak there is not a single village or house. Large tribes of Bedawin roam over its splendid pastures; and a few poor nomads, with the warlike people of Kerak, cultivate some portions of its soil; but all the rest is desolate.

The elevations of Eastern Palestine have not been taken with accuracy. Some of those collected by Van de Velde appear to be mere estimates. They may be given, however, in the absence of better:

Kunleiterah, at the southern base of Hermon (v. Feet. Schubert)	3037
Plateau, southward (v. Schubert)	3000
Plain of Hauran, approximation (Russegger)	2650
Kuleib, highest summit of Hauraln mountains (Russegger)	6400
Jebel Ajlun, highest point in north Gilead (much too high), approximation (Russegger)	6500
Jebel Osha (much too high), about	5000

The following books contain all the information yet given to the public regarding the plain of Moab: Burckhardt, *Travels in Syria,* p. 364 sq.; Irby and Mangles, *Travels in Egypt,* etc., p. 456 sq., 1st ed.; Seetzen, *Reisen, i,* 405 sq.; ii, 324 sq.; De Saulcy, *Voyage Round the Dead Sea,* i, 329 sq.; G. Robinson, *Travels in Palestine,* ii, 179; Porter, *Handbook for Syria and Palestine,* p. 297 sq.; Tristram, *Land of Moab* (Lond. and N. Y. 1873). *SEE MOAB.*

2. *General Features.* — It may be well now to group together a few of those characteristics of Palestine embodied or referred to in the preceding sketch of its physical geography, and which tend to illustrate some of the statements and incidental notices of the sacred writers.

(1.) To an Occidental Palestine does not appear either rich or beautiful. Calling to mind the glowing descriptions of the Bible, the Eastern traveller is apt to feel grievous disappointment, and even to accuse the sacred writers of exaggeration. They speak of the land as “a land flowing with

milk and honey" (Exodus 3:8; Leviticus 20:24; Deuteronomy 6:3; Joshua 5:6); "a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness" (Deuteronomy 8:7-9); "a land of hills and valleys, and that drinketh water of the rain of heaven; a land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year" (11:11, 12). Those accustomed to Western verdure, and the full glory of Western harvests, can see little fertility in the naked hills and bare plains of Palestine. A thoughtful consideration of the whole subject, however, and a careful survey of the country, prove that the words of the sacred penmen were not exaggerated.

(a.) In the first place, it must be borne in mind that they were describing an Eastern, not a Western land. When Moses addressed the above words to the Israelites, he was accustomed, and so were they, to the flat surface, and cloudless, rainless sky of Egypt, and to the stern desolation of the Sinaitic desert. Compared with these, Palestine was a land of hills and valleys, of rivers and fountains, of corn and wine.

[1.] After the "great and terrible wilderness," with its "fiery serpents," its "scorpions," "drought," and "rocks of flint" — the slow and sultry march all day in the dust of that enormous procession — the eager looking forward to the well at which the encampment was to be pitched — the crowding, the fighting, the clamor, the bitter disappointment around the modicum of water when at last the desired spot was reached — the "light bread" so long "loathed" — the rare treat of animal food when the quail descended, or an approach to the sea permitted the "fish" to be caught; after this daily struggle for a painful existence; how grateful must have been the rest afforded by the Land of Promise! — how delicious the shade, scanty though it were, of the hills and ravines, the gushing springs and green:plains, even the mere wells and cisterns, the vineyards and oliveyards and "fruit-trees in abundance," the cattle, sheep, and goats, covering the country with their long black lines, the bees swarming around their pendent combs in rock or wood! Moreover they entered the country at the time of the Passover, when it was arrayed in the full glory and freshness of its brief springtide, before the scorching sun of summer had had time to wither its flowers and embrown its verdure. Taking all these circumstances into account, and allowing for the bold metaphors of Oriental speech — so

different from our cold depreciating expressions — it is impossible not to feel that those wayworn travellers could have chosen no fitter words to express what their new country was to them than those which they so often employ in the accounts of the conquest — “a land flowing with milk and honey, the glory of all lands.”

[2.] Again, although the variations of the seasons in Palestine may appear to us slight, and the atmosphere dry and hot, yet after the monotonous climate of Egypt, where rain is a rare phenomenon, and where the difference between summer and winter is hardly perceptible, the “rain of heaven” — must have been a most grateful novelty in its two seasons, the former and the latter — the occasional snow and ice of the winters of Palestine, and the burst of returning spring, must have had double the effect which they would produce on those accustomed to such changes. Nor is the change only a relative one; there is a real difference — due partly to the higher latitude of Palestine, partly to its proximity to the sea — between the sultry atmosphere of the Egyptian valley and the invigorating sea-breezes which blow over the hills of Ephraim and Judah.

The contrast with Egypt would tell also in another way. In place of the huge overflowing river, whose only variation was from low to high, and from high to low again, and which lay at the lowest level of that level country, so that all irrigation had to be done by artificial labor — “a land where thou sowedst thy seed and wateredst it with thy foot like a garden of herbs” — in place of this, they were to find themselves in a land of constant and considerable undulation, where the water, either of gushing spring, or deep well, or flowing stream, could be procured at the most varied elevations, requiring only to be judiciously husbanded and skilfully conducted to find its own way through field or garden, whether terraced on the hill-sides or extended to the broad bottoms. But such a change was not compulsory. Those who preferred the climate and the mode of cultivation of Egypt could resort to the lowland plains or the Jordan valley, where the temperature is more constant and many degrees higher than on the more elevated districts of the country; where the breezes never penetrate, where the light fertile soil recalls, as it did in the earliest times, that of Egypt, and where the Jordan in its lowness of level presents at least one point of resemblance to the Nile.

[3.] In truth, on closer consideration, it will be seen that, beneath the apparent monotony, there is a variety in the Holy Land really remarkable.

There is the variety due to the difference of level between the different parts of the country. There is the variety of climate and of natural appearances, proceeding partly from those very differences of level, and partly from the proximity of the snow-capped Hermon and Lebanon on the north and of the torrid desert on the south; and which approximate the climate, in many respects, to that of regions much farther north. There is also the variety which is inevitably produced by the presence of the sea — "the eternal freshness and liveliness of ocean."

Each of these peculiarities is continually reflected in the Hebrew literature. The contrast between the highlands and lowlands is more than implied in the habitual forms of expression, "going *up*" to Judah, Jerusalem, Hebron; "going *down*" to Jericho, Capernaum, Lydda, Caesarea, Gaza, and Egypt. More than this, the difference is marked unmistakably in the topographical terms which so abound in and are so peculiar to this literature. "The mountains of Judah," "the mountains of Israel," "the mountains of Naphtali," are the names by which the three great divisions of the highlands are designated. The predominant names for the towns of the same district — Gibeah, Geba, Gaba, Gibeon (meaning "hill"); Ramah, amathaim (the "brow" of an eminence); Mizpeh, Zophim, Zephathah — (all modifications of a root signifying a wide prospect) — all reflect the elevation of the region in which they were situated. On the other hand, the great lowland districts have each their peculiar name. The southern part of the maritime plain is "the Shephelah;" the northern, "Sharon;" the valley of the Jordan, "ha-Arabah;" names which are never interchanged, and never confounded with the terms (such as *enaek, nachal, gai*) employed for the ravines, torrent-beds, and small valleys of the highlands. *SEE TOPOGRAPHICAL TERMS*.

The differences in climate are as frequently mentioned. The psalmists, prophets, and historical books are full of allusions to the fierce heat of the mid-day sun and the dryness of summer; no less than to the various accompaniments of winter-the rain, snow, frost, ice, and fogs — which are experienced at Jerusalem and other places in the upper country quite sufficiently to make every one familiar with them. Even the sharp alternations between the heat of the days and the coldness of the nights, which strike every traveller in Palestine, — are mentioned. The Israelites practiced no commerce by sea; and, with the single exception of Joppa, not only possessed no harbor along the whole length of their coast, but had no word by which to denote one. But that their poets knew and appreciated

the phenomena of the sea is plain from such expressions as are constantly recurring in their works — "the great and wide sea," its "ships," its "monsters," its roaring and dashing "waves," its "depths," its "sand," its mariners, the perils of its navigation (Psalm 107). *SEE SEA*.

(b.) In the next place, Palestine is not now what it then was. The curse is upon it. Eighteen-centuries of war and ruin and neglect have passed over it. Its valleys have been cropped for ages without the least attempt at fertilization. Its terrace-walls have been allowed to crumble, and the soil has washed down into the ravines, leaving the hill-sides rocky and sterile. Its trees have been cut down, and never replaced. Its fields have been desolated, its structures pillaged, and all its improvements ruthlessly destroyed. The utter insecurity of life and property has taken away all incentive for maintaining the resources of the land, and extortion has robbed it of the last vestiges of thrift. What would the fairest country of Europe be under similar circumstances? But the close observer can still see the vast resources of the land, and abundant evidences of former richness, and even beauty. The products ascribed to it by the sacred writers are just those for which its soil and climate are adapted. The wide plains for wheat and barley; the sheltered glens and deep warm valleys for the pomegranate, the olive, and the palm; the terraced slopes of hills and mountains for the vine and the fig. Then there are the oak-forests still on Bashan; the evergreen shrubberies on Carmel; the rich pastures on Sharon, Moab, and Gilead; and the full blush of spring flowers all over the land.

(2.) Palestine now seems almost deserted. Few countries in the old world are so thinly peopled. Some of the plains — the lower Jordan, for example, and Southern Philistia — appear to be "without man and without beast." Yet in no country are there such abundant evidences of former dense population. Every available spot on plain, hill, glen, and mountain bears traces of cultivation. It is "a land of ruins." Everywhere, on plain and mountain, in rocky desert and on beetling cliff, are seen the remains of cities and villages. In Western Palestine they are heaps of stones, or white dust and. rubbish strewn over low tells; in Eastern, the ruins are often, of great extent and magnificence. All this accords with the vast population mentioned alike by the writers of the Old Testament (<070217>Judges 20:17; <091504>1 Samuel 15:4; <132704>1 Chronicles 27:4-15) and of the New (<400501>Matthew 5:1; 9:33; <422001>Luke 12:1, etc.), and confirmed by the statements of Josephus.

(3.) It has been seen that Palestine has, in reality, only one river — the Jordan; yet it has several perennial streams, such as the Jabbok, the Arnon, and the historic Kishon; and also the Yarmuk, the Belus, and others not mentioned in the Bible. Its mountains also abound with winter torrents. Doubtless these- were all more copious in ancient days, when forests clothed the hills and the soil was fully cultivated. To these Moses referred, when he described Palestine as "a land of brooks of water." — Fountains abound among the hills — "fountains and depths that spring out of valleys and hills" and throughout the country are vast numbers of wells and cisterns and aqueducts, showing that the supply of water from ordinary sources must have been always limited; and illustrating too the labors of the patriarchs in digging wells, and their hard struggles to defend them, (<01265>Genesis 26:15; <10235>2 Samuel 23:15; <43406>John 4:6; <05611>Deuteronomy 6:11). *SEE RIVER*.

(4.) Another of the physical characteristics of Palestine ought not to be overlooked. Its limestone strata abound in caves, especially in the mountains of Judsea. Some are of immense size, as that at Khureitun, near Bethlehem (Murray's *Handbook,* p. 229). Many of them were evidently used as dwellings by the ancient inhabitants, as those near Eleutheropolis and along the border of Philistia (*ibid, p.* 256 sq.); many as tombs, examples of which are numerous at Jerusalem, Hebron, and Bethel; many as stores for grain and folds for flocks. These caves are often mentioned in sacred history. Lot and his daughters took refuge in, a cave after the destruction of Sodom (<01930>Genesis 19:30); in a cave the five kings hid themselves when pursued by Joshua (<06106>Joshua 10:16), in the caves of Adullam, Maon, and Engedi David found an asylum (<09201>1 Samuel 22:1; 24:3); in a cave Obadiah concealed the prophets of the Lord from the fury of Jezebel (<11804>1 Kings 18:4); in caves and "dens" and "pits" and "holes" the Jews were accustomed to take refuge during times of pressing danger (<07062>Judges 6:2; <09306>1 Samuel 13:6). Consequently, to enter into "holes of the rock and caves of the earth" was employed by the prophets as an impressive image of terror and impending calamity (<23219>Isaiah 2:19; <66615>Revelation 6:15, 16). The tomb of Abraham at Machpelah was a cave (<01239>Genesis 23:19); our Lord's tomb was a cave, and so was that of Lazarus (<43138>John 11:38), and those in which the Gadarene daemoniacs dwelt (<41603>Mark 5:3). In later times, caves became strongholds for robbers (Joseph. *War*, 1 16, 2), and places of refuge for conquered patriots (*Life*, 74, 75). Caves and grottos have also played an important part in the

traditionary history of Palestine. “Wherever a sacred association had to be fixed, a cave was immediately selected or found as its home” (Stanley, p. 151, 435, 505). *SEE CAVE*.

(5.) Few things are a more constant source of surprise to the stranger in the Holy Land than the manner in which the hill-tops are, throughout, selected for habitation. A town in a valley is a rare exception. On the other hand, scarcely a single eminence of the multitude always in sight but is crowned with its city or village, inhabited or in ruins, often so placed as if not, accessibility but inaccessibility had been the object of its builders. And indeed such was their object. These groups of naked, forlorn structures piled irregularly one over the other on the curve of the hill-top, their rectangular outline, flat roofs, and blank walls, suggestive to the Western mind rather of fastness than of peaceful habitation, surrounded by filthy heaps of the rubbish of centuries, approached only by the narrow winding path, worn white, on the gray or brown breast of the hill — are the lineal descendants, if indeed they do not sometimes contain the actual remains, of the. “fenced cities, great and walled up to heaven,” which are so frequently mentioned in the records of the Israelitish conquest. They bear witness now, no less surely than they did even in that early age, and as they have done through all the ravages and conquests of thirty centuries, to the insecurity of the country — to the continual risk of sudden plunder and destruction incurred by those rash enough to take up their dwelling in the plain. Another and hardly less valid reason for the practice is furnished in the terms of our Lord’s well-known apologue — namely, the treacherous nature of the loose alluvial “sand” of the plain under the sudden rush of the winter torrents from the neighboring hills, as compared with the safety and firm foundation attainable by building on the naked “rock” of the hills themselves (<40724>Matthew 7:24-27). These hill-towns were not what gave the Israelites their main difficulty in the occupation of the country. Wherever strength of arm and fleetness of foot availed, there those hardy warriors, fierce as lions, sudden and swift as eagles, sure-footed and fleet as the wild deer on the hills (<131208>1 Chronicles 12:8; <100123>2 Samuel 1:23; 2:18), easily conquered. It was in the plains, where the horses and chariots of the Canaanites and Philistines had space to maneuver, that they failed to dislodge the aborigines. Judah “drave out the inhabitants of the mountain, but could not drive out the inhabitants of the valley, because they had chariots of iron; .. neither did Manasseh drive out the inhabitants of Bethshean... nor Megiddo,” in the plain of Esdraelon;... “neither did

Ephraim drive out the Canaanites that dwelt in Gezer," on the maritime plain near Ramleh;... "neither did Asher drive out the inhabitants of Accho.. And the Amorites forced the children of Dan into the mountain, for they would not suffer them to come down into the valley'" (<07019>Judges 1:19-34). Thus in this case the ordinary conditions of conquest were reversed — the conquerors took the hills, the conquered kept the plains. To a people so exclusive as the Jews there must have been a constant satisfaction in the elevation and inaccessibility of their highland regions. This is evident in every page of their literature, which is tinged throughout with a highland coloring. The "mountains" were to "bring peace," the little hills justice to the people:" when plenty came, the corn was to flourish on the "top of the mountains" (<19703>Psalm 72:3, 16). In like manner the mountains were to be joyful before Jehovah when he came to judge his people. What gave its keenest sting to the Babylonian conquest was the consideration that the "mountains of Israel," the "ancient high places," had become a "prey and a derision;" while, on the other hand, one of the most joyful circumstances of the restoration is that the mountains "shall yield their fruit as before, and be settled after their old estates", (<26601>Ezekiel 36:1, 8, 11). But it is needless to multiply instances of this, which pervades the writings of the psalmists and prophets in a truly remarkable manner, and must be familiar to every student of the Bible. (See the citations in Stanley's *Sinai and Pal.* ch. 2, 8.) Nor was it unacknowledged by the surrounding heathen. We have their own testimony that in their estimation Jehovah was the "God of the mountains" (<11203>1 Kings 20:28), and they showed their appreciation of the fact by fighting (as already noticed), when possible, in the lowlands. The contrast is strongly brought out in the repeated expression of the psalmists: "Some," like the Canaanites and Philistines of the lowlands, "put their trust in chariots and some in horses; but we — we mountaineers, from our sanctuary on the heights of Zion, will remember the name of Jehovah our God, the God of Jacob our father, the shepherd-warrior, whose only weapons were sword and bow — the God who is on a high fortress for us — at whose command both chariot and horse are fallen, who burneth the chariots in the fire" (<19001>Psalm 20:1, 7; 46:7-11; 76:2, 6).

But the hills were occupied by other edifices besides the "fenced cities." The tiny white domes which stand perched here and there on the summits of the eminences, and mark the holy ground in which some Mohammedan saint is resting — sometimes standing alone, sometimes near the village, in either case surrounded with a rude enclosure. and overshadowed with the

grateful shade and pleasant color of terebinth or carob — these are the successors of the "high places" or sanctuaries so constantly denounced by the prophets, and which were set up "on every high hill and under every green tree" (<2402>Jeremiah 2:20; <2663>Ezekiel 6:13). *SEE HILL*.

(6.) In the preceding description allusion has been made to many of the characteristic features of the Holy Land. But it is impossible to close this account without mentioning a defect which is even more characteristic — its lack of monuments and personal relics of the nation who possessed it for so many centuries, and gave it its claim to our veneration and affection. When compared with other nations of equal antiquity — Egypt, Greece, Assyria — the contrast is truly remarkable. In Egypt and Greece, and also in Assyria, as far as our knowledge at present extends, we find a series of buildings reaching down from the most remote and mysterious antiquity — a chain of which hardly a link is wanting, and which records the progress of the people in civilization, art, and religion as certainly as the buildings of the medieval architects do that of the various nations of modern Europe. We possess also a multitude of objects of use and ornament, belonging to those nations, truly astonishing in number, and pertaining to every station, office, and act in their official, religious, and domestic life . But in Palestine it is not too much to say that there does not exist a single edifice, or part of an edifice, of which we can be sure that it is of a date anterior to the Christian era. Excavated tombs, cisterns, flights of stairs, which are encountered everywhere, are of course out of the question. They may be — some of them, such as the tombs of Hinnom and Shiloh, probably are — of very great age, older than anything else in the country. But there is no evidence either way, and as far as the history of art is concerned nothing would be gained if their age were ascertained. The only ancient buildings of which we can speak with certainty are those that were erected by the Greeks or Romans during their occupation of the country. Not that these buildings have not a certain individuality which separates them from any mere Greek or Roman building in Greece or Rome; but the fact is certain that not one of them was built while the Israelites were masters of the country, and before the date at which Western nations began to get a footing in Palestine. As with the buildings, so with other memorials. With one exception, the museums of Europe do not possess a single piece of pottery or metal-work, a single weapon or household utensil, an ornament or a piece of armor, of Israelitish make, which can give us the least conception of the manners or outward appliances of the nation before the

date of the destruction of Jerusalem by Titus. The coins form the single exception. A few rare specimens still exist, the oldest of them attributed — though even that is matter of dispute — to the Maccabees, and their rudeness and insignificance furnish a stronger evidence than even their absence could imply of the total want of art among the Israelites.

It may be said that Palestine is now only in the same condition as Assyria before the recent researches brought so much to light. But the two cases are not parallel. The soil of Babylonia is a loose loam or sand, of the description best fitted for covering up and preserving the relics of former ages. On the other hand, the greater part of the Holy Land is hard and rocky, and the soil lies in the valleys and lowlands, where the cities were very rarely built. If any store of Jewish relics were remaining embedded or hidden in suitable ground — as, for example, in the loose mass of debris which coats the slopes around Jerusalem — we should expect occasionally to find articles which might be recognised as Jewish. This was the case in Assyria. Long before the mounds were explored, Rich brought home many fragments of inscriptions, bricks, and engraved stones, which were picked up on the surface, and were evidently the productions of some nation whose art was not then known. But in Palestine the only objects hitherto discovered have all belonged to the West — coins or arms of the Greeks or Romans.

The buildings already mentioned as being Jewish in character, though carried out with foreign details, are the following: The tombs of the kings and of the judges; the buildings known as the tombs of Absalom, Zechariah, St. James, and Jehoshaphat; the monolith at Siloam — all in the neighborhood of Jerusalem; the ruined synagogues at Meiron and Kefr Birim. But there are two edifices which seem to bear a character of their own, and do not so clearly betray the style of the West. These are the enclosure round the sacred cave at Hebron, and portions of the western, southern, and eastern walls of the Haram at Jerusalem, with the vaulted passage below the Aksa. Of the former it is impossible to speak in the present state of our knowledge. The latter will be more fully noticed under the head of TEMPLE; it is sufficient here to name one or two considerations which seem to bear against their being of older date than Herod.

(1.) Herod is distinctly said by Josephus to have removed the old foundations, and laid others in their stead, enclosing double the original area (A*nt.* 15:11, 3; *War,* 1, 21, 1).

(2.) The part of the wall which all acknowledge to be the oldest contains the springing of an arch. This and the vaulted passage can hardly be assigned to builders earlier than the time of the Romans.

(3.) The masonry of these magnificent stones (absurdly called the "bevel"), on which so much stress has been laid, is not exclusively Jewish or even Eastern. It is found at Persepolis; it is also found at Cnidus and throughout Asia Minor, and at Athens — not on stones of such enormous size as those at Jerusalem, but similar in their workmanship.

M. Renan, in his recent report of his proceedings in Phoenicia, has named two circumstances which must receive have had a great effect in suppressing art or architecture among the ancient Israelites, while their very existence proves that the people had no genius in that direction. These are (1) the prohibition of sculptured representations of living creatures, and (2) the command not to build a temple anywhere but at Jerusalem. The hewing or polishing of building-stones was even forbidden. "What," he asks, "would Greece have been, if it had been illegal to build any temples but at Delphi or Eleusis? In ten centuries the Jews had only three temples to build, and of these certainly two were erected under the guidance of foreigners. The existence of synagogues dates from the time of the Maccabees, and the Jews then naturally employed the Greek style of architecture, which at that time reigned universally."

In fact the Israelites never lost the feeling or the traditions of their early pastoral nomad life. Long after the nation had been settled in the country, the cry of those earlier days, "To your tents, O Israel!" was heard in periods of excitement. The prophets, sick of the luxury of the cities, are constantly recalling the "tents" of that simpler, less artificial life; and the Temple of Solomon — nay, even perhaps of Zerubbabel — was spoken of to the last as the "tent of the Lord of hosts," the "place where David had pitched his tent." It is a remarkable fact that, eminent as Jews have been in other departments of art, science, and affairs, no Jewish architect, painter, or sculptor has ever achieved any signal success. *SEE ARCHITECTURE*; *SEE ARTIFICER*.

VI. *Climate, etc. —*

1. *Temperature.* — Probably there is no country in the world of the same extent which embraces a greater variety in this respect than Palestine. On Mount Hermon, at its northern border, we approach a region of perpetual snow. From this we descend successively by the peaks of Bashan and Upper Galilee, where the oak and pine flourish, to the hills of Judah and Samaria, where the vine and fig-tree are at home, to the plains of the seaboard, where the palm and banana produce their fruit, down to the sultry shores of the Dead Sea, on which we find tropical heat and tropical vegetation. To determine with scientific accuracy the various shades of climate, and to arrange throughout the country exact isothermal lines, would require a long series of observations made at a number of distinct points now scarcely ever visited by scientific men. Sufficient data exist, however, to afford a good general view of the climate — a view sufficiently accurate for the illustration of the Bible.

Along the summits of the central ridge of Palestine, and over the table-land east of the Jordan, the temperature is pretty nearly equal. The cold in winter is sometimes severe. The thermometer has been known to fall as low as 28° Fahr., and frost hardens the ground — more, however, on the eastern plains than on the Judaean hills. Snow falls nearly every winter; it seldom lies longer than a day or two; but in the winter of 1857 it was eight inches deep, and it covered the eastern plains for a fortnight. The results were disastrous. Nearly a fourth of the houses of Damascus were injured, and some of the flat-roofed bazaars and mosques were left heaps of ruin. South of Hebron snow is rare, and frost less intense. Along the seaboard of Philistia and Sharon, and in the Jordan valley, snow and frost are unknown; but on the coast farther north very slight frost is sometimes felt. Snow is rarely seen whitening the ground below an elevation of 2000 feet.

The summer heat varies greatly in different localities. It is most intense along the shores of the Dead Sea, owing in part to the depression, and in part to the reflection of the sun’s rays from the white mountains. The temperature at Engedi is probably as high as that of Thebes. The heat, the evaporation, and the fetid atmosphere render the whole of this plain dangerous to Europeans during the summer months. Tiberias is not so hot as Jericho, but it is sensibly hotter than the coast plain, where, owing to the influence of the sea-breeze which sets in at ten o’clock in the forenoon and continues till two hours after sunset, the heat is not oppressive. The dry

soil and dry atmosphere make the greater part of the coast salubrious. Palms flourish luxuriantly and produce their fruit at Gaza, Joppa, Haifa, and as far north as Sidon and Beyrut; they also bear fruit in favorable positions on the plain of Damascus. At Hebron, Jerusalem, along the summit of the central ridge, and on the eastern plateau, the heat is never intense, the thermometer rarely rising to 90° in the shade; though the bright, cloudless sun and white soil make open-air labor and travel exhausting and dangerous. The following results of Dr. Barclay's observations at Jerusalem, extending over five years (1851-1855), are important:

> "The greatest range of the thermometer on any year was 52° Fahr. The highest elevation of the mercury was 92°. Under favorable exposure, immediately before sunrise, on one occasion, it fell to 28°. The mean annual average of temperature is 66.5°; July and August are the hottest months, January the coldest; The coldest time is about sunrise; the warmest noon: sunset is about the mean. The average temperature of January, the coldest month, during five years, was 49.4°; of August, the warmest month, 79.3°."

The temperature of Damascus is lower than that of Jerusalem. The highest range of the thermometer noted was 88°, the lowest 29°. The mercury rarely rises above 84° during the heat of the day. At Shumlan, on Lebanon, the highest range of the thermometer was 82° (Aug. 22); and the average of that month was 76°. According to the estimates of Dr. Forbes (*Edinburgh New Philos. Jour.* April, 1862), the mean annual temperature of Beyrut is 69°, of Jerusalem 62.6°, and of Jericho 72°. That of Jerusalem differs widely from Dr. Barclay's average; and Jericho appears to be too low.

2. *Rain.* — In Palestine the autumnal rains commence about the end of October. In Lebanon they are a month earlier. They are usually accompanied by thunder and lightning (Jeremiah 10:13). They continue during two or three days at a time, not constantly, but falling chiefly in the night; then there is an interval of sunny weather. The quantity of rain in October is small. The next four months may be called the rainy season, but even then the fall is not continuous for any lengthened period. The showers are often extremely heavy. In April rain falls at intervals; in May the showers are less frequent and lighter, and at the close of that month they cease altogether. No rain falls in Palestine in June, July, August, or

September, except on occasions so rare as to cause not merely surprise, but alarm; and not a cloud is seen in the heavens as large as a man’s hand (<091217>1 Samuel 12:17 sq.; <220211>Song of Solomon 2:11). In Lebanon the climate in this respect is somewhat different. In 1850 rain fell at Shumlan on June 27 and 28, and on Aug. 8, 9, and 12; and in Damascus, on rare occasions, rain is seen in the month of June. In Lebanon also clouds are occasionally, though not frequently, seen during the summer months. Dr. Barclay gives the following average of the rainfall at Jerusalem during seven seasons: 1846-47, 59 inches; 1847-48, 55 inches; 1848-49, 60.6 inches; 1850-51, 85 inches; 1851-52, 65 inches; 185253, 44 inches; 1853-54, 26.9 inches. This gives a general yearly average of 56.5 inches. which is 25 inches above the mean annual rainfall in England, and within one inch of that in Keswick, Cumberland, the wettest part of England (*City of the Great King,* p. 417, 428; Whitty, *Water Supply of Jerusalem,* p. 194). *SEE RAIN*.

3. *Seasons.* — Only two seasons are expressly mentioned in the Bible; but the rabbins (Talmud) make six, apparently founding their division upon <010822>Genesis 8:22. They are as follows:

(1.) *Seed-time*: October to December.
(2.) *Winter*: December to February.
(3.) *Cold*: February to April.
(4.) *Harvest*: April to June.
(5.) *Heat*: June to August.
(6.) *Summer*:

August to October. These divisions are arbitrary. Seed-time now commences in October after the first rains, and continues till January. Harvest in the lower valley of the Jordan sometimes begins at the close of March; in the hill country of Judaea it is nearly a month later, and in Lebanon it rarely begins before June; and is not completed in the higher regions till the end of July. After the heavy falls of rain in November the young grass shoots up, and the ground is covered with verdure in December. In January, oranges, lemons, and citrons are ripe; and at its close, in favorable seasons, the almond-tree puts out its blossoms. In February and March the apricot, pear, apple, and plum are in flower, in May, apricots are ripe; and during the same month melons are produced in the warm plains around the Sea of Galilee. In June, figs, cherries, and plums ripen; and the roses of the “Valley of Roses,” near Jerusalem, and of

the gardens of Damascus, are gathered for the manufacture of rose-water. August is the crowning month of the fruit season, during which the grape, fig, peach, and pomegranate are in perfection. The vintage extends on through September. In August vegetation languishes. The cloudless sky and burning sun dry up .all moisture. The grass withers, the flowers fade, the bushes and shrubs take a hard gray look, the soil becomes dust, and the country assumes the aspect of a parched, barren desert. The only exception to this general bareness are the orange-groves of Joppa and those few portions of the soil which are irrigated. *SEE AGRICULTURE*.

The following are the principal works from which information may be obtained regarding the climate of Palestine and Syria:

(1.) *An Economical Calendar of Palestine*, by Buhle, translated by Taylor, and inserted among the fragments appended to Calmet's *Dict. of the Bible.*

(2.) Walchii *Calendarium Palcestince, ei.* J. D. Michaelis, 1755.

(3.) Volney, *Voyage en Syrie*, etc., 1787.

(4.) Schubert, *Reise nach dem Morgenlande*, vol. 3, 1838.

(5.) Russegger, *Reisen* etc.

(6.) Robinson, *Bib. Res.* passim.

(7.) Kitto, *Physical History of Palestine*, ch. 7.

(8.) Barclay, *City of the Great King*, p. 49 sq., 414 sq.

(9.) Von Vildenbruch and Petermann, in *Journal of R.G.S.* vol. 20; and Poole, in vol. 26.

(10.) Forbes, in *Edinburgh New Philosophical Journal*, April, 1862.

(11.), Russell's *Natural History of Aleppo* gives full information regarding the climate and products of Northern Syria. *SEE CALENDAR, JEWISH*.

VII. *Natural History. —*

1. *Plants.* — The various plants mentioned in the Bible are fully treated of in this work under their proper names. It is not necessary here to repeat what is said elsewhere, nor is it intended to give anything like a resume of

the botany of Palestine. All that is aimed at is to give some of the leading features of the vegetation of the country — to mention some of the principal plants now existing, and the localities in which they abound. The diversity of climate in Palestine has already been noticed. There is a regular gradation from the cold of Northern Europe to the heat of the tropics. This produces a corresponding variety of vegetation. Many of the plants of Europe, Asia, and Africa are found in the respective departments. of Palestine. On the mountain-tops of Hermon, Bashan, and Galilee the products of the cold regions of the north grow luxuriantly; on the coast plain are some peculiar to Eastern Asia; and in the deep valley of the Jordan and African flora abounds.

(1.) On the northern mountain-ridges, and in Bashan, the oak and pine are the principal natural or forest *trees;* the former sometimes forming dense woods, and growing to a great size. The cedar is now, and was probably always, confined to the higher regions of Lebanon. Among smaller trees and bushes are the juniper, dwarf elder, sumac (*Rhus*), and hawthorn; the ivy, honeysuckle, and some species of rose are met with, but not in great abundance. The celebrated "oak of Basban" appears to be the *Quercus AEgilops;* it has a massive trunk, short gnarled arms, and a round, compact top. It also abounds in Gilead, all over Jebel el-Heish, and Galilee. An oak of another and smaller variety (*Quercus Coccifera*), growing in bushes, not unlike English hawthorn in form, and having a leaf resembling holly, but smaller, spreads over Carmel, the ridge of Samaria, and the western slopes of the mountains of Judsea, sometimes forming impenetrable jungles. .Intermixed with it in some places are found the arbutus, hawthorn, pistachio, and carob or locust-tree. Common brambles are abundant, as well as the styrax, the bay, the wild olive, and more rarely the *thorny Paliurus Aculeatus,* or "Christ's thorn." In the lowlands are the plane-tree, sycamore, and palm; but none of them abundant. Along the sandy downs of Sharon and Philistia grows the maritime pine; and on the banks of streams are the willow, oleander, and gigantic reeds. In the Jordan valley and along the Dead Sea are found the nubk (*Zizyphus Spina Christi*), papyrus, tamarisk, acacia, retama (a kind of broom), sea-pink, Dead-Sea apple (*Solanum Sodomneunmi*), the *Balanites .Egyptiaca,* and on the banks of the river several species of willow and reed.

(2.) The hills and plains of Palestine abound in *flowers.* In early spring large sections of the country are covered with them, looking like a vast natural parterre. The most conspicuous among them are the lily, tulip, anemone,

poppy, hyacinth, cyclamen, star of Bethlehem, crocus, and mallow. Thistles are seen on plain and mountain in infinite number and great variety — some small and creeping, with bright blue spines, others large and formidable, with heads like the "flails" of the ancient Britons. On the hills are also found vast quantities of aromatic shrubs, which fill the air-with fragrance; among them are the sage, thyme, and sweet marjoram.

(3.) The *cultivated* trees and plants in Palestine. include most of those common in Europe, with many others peculiar to warmer climates. The vine may be regarded as the staple product of the hills and mountains. It is still extensively cultivated; and those terraces now seen on the sides of valley, hill, and mountain were doubtless clothed with vines in ancient times. The olive is scarcely less abundant. It is found at almost every village in Western Palestine. But its greatest groves are at Gaza, Nabulus, and on the western declivities of Galilee. It is not met with. in the Jordan valley, and it is extremely rare in Gilead and Bashan. Some of the trees grow to a great size, though the branches are low and sparse. An olive tree may be seen in the plain of Damascus — upwards of forty feet in girth. The fig is abundant, especially among the hills of Judah and Samaria. Other fruit trees less common are the pomegranate, apricot, walnut, almond, apple, quince, and mulberry. Date palms are found at various places along the maritime plain; there are very few in the mountains, and they have altogether disappeared from Jericho, the "city of palm-trees;" though dwarf palms grow at various places along the Jordan valley, as at Gennesaret. In the orchards of Joppa are the orange, lemon, citron, and banana; and the prickly pear in great abundance formed into hedges. The principal cereals are wheat, barley, rye, millet, Indian-corn, and rice in the marshy plain of the upper Jordan. Of pulse we find the pea of several varieties, the bean, large and small, and the lentil. Among esculent vegetables are the potato, recently introduced, carrots, lettuce, beets, turnips, and cabbages. In the sandy plains and in the Jordan valley cucumbers, melons, gourds, and pumpkins are grown in immense quantities. Hemp is common, flax less so, and cotton is produced in large quantities. Mr. Poole states that indigo and sesame are grown in the valley of Nabulus (*Journal R. G. S.* 26:57). The sugar-cane was formerly extensively cultivated in the Jordan valley, especially around Jericho. Indigo is still grown in the gardens of Jericho and in the plain of Gennesaret. The tobacco-plant is common in Lebanon, and among the villages of Western Palestine. Silk is extensively produced. . Mulberry groves are rapidly increasing along the seaboard, and everywhere

among the mountains of Western Palestine. At present silk is the most valuable of the exports. The growth of cotton is also increasing. But the heavy exactions of the government, and the insecurity of life and property, prevent capitalists from planting trees and cultivating the great plains. See each of these trees, fruits, and vegetables in its alphabetical place.

On the botany of Palestine the following works may be consulted: Shaw, *Travels in Barbary and the Levant*, 1808; Hasselquist; *Voyages and Travels, in the Levant*, 1766; Schubert, *Reise*, 1840; Kitto, *Physical Hist. of Pal.;* Russell, *Natural. Hist. of Aleppo;*, also papers in *Transactions of Linn. Society, vol.* 22; mid *Natural Hist. Rev.* No. 5. *SEE BOTANY*.

2. *Animals.* — The zoology of the Bible, like the botany, is fully treated in this work under the names of the several animals. All that is needed in this place therefore, is to group together the principal animals at present found in the different parts of Palestine, referring the reader for fuller particulars to the separate articles, and to the works mentioned at the close. It may be remarked that comparatively little is known as yet of the fauna of Palestine. The great majority of travellers who visit the country have not time, and even if they had they do not possess the scientific knowledge necessary to minute researches in natural history.

(1.) The *domestic* animals of Palestine are, with one or two exceptions, those common in this country. The horse is small, hardy, and sure-footed, but not famed either for speed or strength. The best kinds are bought from the Bedawin of the Arabian desert. Asses are numerous; some small and poor; others large and of great strength; and others, especially the white kinds, prized for their beauty and easy motion (comp. ⁂Judges 5:10). Mules are chiefly used as beasts of burden. As. there are no roads and no wheel carriages, the mules are the carriers of the country, and are met on all the leading thoroughfares in immense files, garnished profusely with little bells and cowries. The camel is also employed for carrying heavier burdens, for performing more lengthened journeys, and for traversing the neighboring deserts. The best camels are bought from the wandering Arabs. The ox of Western Palestine is mostly small and poor, owing doubtless to hard work and insufficient food; but travellers have seen great droves of fine fat cattle upon the rich pastures of Jaulan. There is a very tall, lank species in the plain of Damascus and in parts of the Hauran. Oxen are now very rarely slaughtered for food in the interior. They are mainly kept for field-labor and for “treading out the corn.” The buffalo is found in

the valley of the upper Jordan; but few if any specimens are met with elsewhere in Palestine. Large-tailed sheep abound, and form the principal article of animal food. Flocks of the long-eared Syrian goat cover the mountains in all parts of the land. They are the chief producers of milk and butter. The common street dog infests the towns, villages, and encampments, belonging to no one, though tolerated by all as a public servant-the only sanitary officer existing in Palestine. There is another variety employed by shepherds. Cats, like dogs, are common property, and are rarely seen domesticated like our own.

(2.) The *wild* animals include the brown Syrian bear, found in the upper regions of Galilee and in Jabel el-Heish; the panther in the hills of Judaea and Samaria, .and in the thickets of the Jordan; jackals in immense numbers everywhere; wolves, hyenas, foxes; wild swine in the marshes of the Jordan, and in the thickets of Bashan and Gilead; gazelles and fallow deer on the plain; the ibex or wild goat in the wilderness of Judea the hare and the coney (called by natives *weber*)*;* the squirrel, mole, rat, mouse; and bat. Porcupines and hedgehogs are rare; Mr. Poole says badgers abound at Hebron (*Journal R. G. S.* 26:58).

(3.) *Reptiles* exist in great variety. Some parts of the country swarm with them. The most common are lizards, which may be seen basking on every rock, and bobbing their hideous heads up and down on every ruin. Serpents of various kinds are numerous — the scorpion, tarantula, and chameleon are not so abundant. Frogs in vast numbers crowd the marshes and moist districts, and fill the air with their roar on the still summer evenings; the tree-frog and toad are also found; and little tortoises crawl over dry plains, and along the banks of pond and stream. The crocodile is said to exist in the Crocodile River, now called Nahr Zerka, in the plain of Sharon. Of this Dr. Thomson writes: “You will be surprised to hear that there are now living crocodiles in the marsh, but such is the fact. These millers say they have seen them often; and the government agent, a respectable Christian, assures me that they recently killed one eighteen spans long, and as thick as his body. I suspect that, long ages ago, some Egyptians accustomed to worship this ugly creature settled here, and brought their gods with them!” (*Land and Book,* 2, 244). The creature seen at this place (if indeed the whole story was not a pure fiction on the part of the Arabs) was doubtless the *Monitor Niloticus.*

(4.) *Birds* of prey are very numerous, including eagles and vultures — in the neighborhood of Lebanon; hawks in great variety, and ravens all over the land; and owls, which hoot and scream during the still night. Storks pay passing visits, and occasionally the white ibis is met with; the heron, gull, and lapwing are also found. The rocky hill-sides abound with partridges and quails; the cliffs in the glens with pigeons; the bushes with turtledoves and the lakes and marshes with ducks, teal, and other water-fowl. We also find the jay in some beautiful varieties; the kingfisher, the woodpecker, the sparrow, the swallow, the, the cuckoo, and many others. Domestic fowls are not numerous in Palestine. A few barn-door fowls may be seen in the villages, but ducks, geese, and turkeys are extremely rare.

(5.) *Insects* are so numerous in some parts of the land as:almost to be a plague. They include the common fly and mosquito; the bee, wasp, and hornet; great numbers of horse-flies; many species of butterflies; ants, spiders, grasshoppers, beetles, earwigs, and the beautiful glowworm and firefly. The most formidable of the insects which infest Palestine is the *locust.* Some few are seen every year, but great flights are fortunately rare. One such occurred in the summer of 1853 which nearly desolated Eastern Syria. In many places they completely covered the ground; and for several days the air was so filled with them that the light of then sun was obscured as if by a mist. See each of the above named animals in its alphabetical place.

Writers on the zoology of Palestine, or rather on Biblical zoology, are numerous. The following are the most important: Bochart, *Hierozoicon,* ed. Rosenmuller, 1793-1796; Hasselquist, *Travels;* Russell, *Nat. Hist. of Aleppo; Description de l'Egypte,* tom. 20-22; Schubert, *Reise;* Kitto, *Physical Hist. of Palestine;* Tristram, *Nat. Hist. of the Bible;* Wood, *Bible Animals. SEE ZOOLOGY.*

VIII. *Geology*. — Although several eminent geologists have passed through Palestine, we have as yet no full scientific delineation — not even a satisfactory outline of its geology. (See the brief sketch in Tristram's *Nat. Hist. of the Bible,* ch. ii.) The country ought in many respects to be the most interesting in the world to the geologist. It possesses some unique features. It bears marks of tremendous volcanic convulsions, extending over a vast period. Its wonderful history has been considerably affected by these agencies.

The general geological formation of Palestine is simple. The basis of the country — the great body of its hills and plains — is Jura limestone, the same which extends over Lebanon, the desert of Arabia, and the plateau southward to the mountains of Sinai. Russegger says it may "be classed with the Upper Jura formation, the oolite, and the Jura dolomite." The rock is not uniform in character, composition, or color. Most of it is compact, regularly stratified, of a dark cream or gray color, and abounding in fossils. As a general rule it becomes softer towards the south. At Bethel are "large masses of blue limestone with shells," and on the sides of Gerizim "is nummulitic limestone; in some parts the rocks had been in a liquid state, for one kind had overflowed and encased the other" (Poole, in *Journal of R. G.* S. 26:56). Around Jerusalem dolomite prevails. The ancient buildings of the city appear to have been chiefly constructed of it. It is veine, with red and white like marble, compact, partially crystallized, and takes a high polish. Traces of an upper cretaceous formation of a more recent period are visible over the whole mountains. In many places the action of the atmosphere and the washing of winter rainishave stripped it from the firmer strata. It was filled with masses and nodules of flint; and these are now strewn over the surface where the soft chalk, in which they were originally embedded, has entirely disappeared. Between Nabulus and Samaria the ground is covered with flints (Poole, p. 57); they abound in the wilderness of Judaea. On the road from Bethany to Jericho, Poole says white nodules with black flint in the centre were thickly strewed about (*ibid.*). In some places less exposed the upper crust remains; and thin layers of sandstone, soft and friable, alternate occasionally with the chalk (*ibid.*). Towards the borders of the Dead Sea some important changes are observed in the strata. Of the mountain of Neby Musa, Poole says, "The soil smelt very strong of sulphur, and I got specimens of limestone of an oolitic structure, also of a seam of bituminous and calcareous limestone, with pictens about six inches thick" (p. 58). On the northern shore of the Dead Sea he got a specimen of bituminous stone. In the mountain along the south-west coast, "the chalk showed in several places overlaid by limestone," probably owing to the tilting of the strata, or some other volcanic agency. In Eastern Palestine the limestone is found in Hermon, and throughout Gilead and Moab; but at Kerak it gives place to the ruddy sandstone strata which constitute the mountains of Edom, and which also appear beneath the limestone along the eastern shore of the: Dead Sea. This eastern region has not been visited by any practical geologist, and the notices of it are brief and unsatisfactory.

This field of limestone, which thus extends over all Palestine, has been interrupted and broken in several places, and in a very remarkable manner, by volcanic agency — an agency, however, which operated at a very remote geological period. In Eastern Palestine lava ejected from the earth in a state of fusion has flowed over the limestone, covering the whole area of the kingdom of Bashan. The centre of eruption appears to have been in Jebel Hauran, at the now extinct craters Tell Abu Tumeis and Ktuleib. From these two craters lava streams flowed westward to the Lejah; and the Lejah itself is filled with smaller craters. The little conical and cup-shaped tells which stud the surface of Haurin were all at one time active volcanoes. The basalt thus emitted from numerous openings spread over the whole region, forming the lofty peaks of Jebel Hauran, and sweeping across the plain to the Jordan. Neither the breadth nor the exact limits of this lava-field are yet known. On the north-west it runs up the sides of Jebel el-Heish; on the north it is bounded by the river Awaj (Pharpar), which separates it from the limestone in the plain of Damascus. On the south it runs to the banks of the Yarmuk, and in places across the ravine to Northern Gilead. The Lejah is geologically the most remarkable province in Palestine. The hard black rock covers the entire surface to a depth of from thirty to one hundred feet — now stretching out in broad wavy reaches, divided by fissures of great depth, now thrown up in vast heaps of jagged fragments, now partially crystallized, and extending in long ridges like the Giant's Causeway. The rock is very hard, gives a metallic sound when struck, and is filled with air-bubbles. Spherical boulders of the same material are strewn over portions of the western declivity of the plain (Porter, *Damascus,* 2, 241 sq.; Wetzstein, *Reisebenricht uber Hauran,* p. 27 sq.; Wilson, *Lands of the Bible,* 2, 318 sq.; Burckhardt, *Travels,* p. 111 sq.).

On the west side of the Jordan, opposite Bashan, are two other lava-fields. The northern has its centre about three miles north-west of Safed, near the village of Jish. Dr. Robinson thus describes it: "We soon came out upon a high open plain; and the volcanic stones increased as we advanced, until they took the place of every other; and, besides covering the surface of the ground, seemed also to compose the solid formation of the tract. In the midst of this plain we came upon heaps of black stones and lava, surrounding what had evidently once been the crater of a volcano. It is an oval. basili, sunk in the plain . . . between three and four hundred feet in length, and about one hundred and twenty feet in breadth. The depth is

perhaps forty feet. The sides are shelving, but steep and ragged, obviously composed of lava; of which our friend Mr. Hebard had been able to distinguish three different kinds or ages. All around it are the traces of its former action, exhibited in the strata of lava and the vast masses of volcanic stones. It may not improbably have been the central point. or *Ableiter,* of the earthquake of 1837" (*B. R.* 2, 444). From this place the lava-streams and boulders radiate to a considerable distance. The high terrace which projects from the eastern side of this ridge to the Jordan below Merom is chiefly basalt; but it seems to be connected with the Hauran field, as it is of a hard, firm texture, while that of Jish is soft and porous.

Another centre of volcanic action in former ages is on the high plain south-west of Tiberias, called Ard el-Hamma. The whole plain is a lava-field; and the double peak of Kurinl Hattin, on its north side, is basalt. and so also is the ridge which bounds the Sea of Galilee on the south. The rock is similar to that of Bashan. The thickness of the bed may be seen in the cliffs on the mountain-side behind the warm baths of Tiberias. The base of these cliffs is limestone, while the whole superincumbent mass is black or dark-gray basalt. This field extends northward to the plain of Gennesaret, westward to Seffirieh, and southward to Esdraelon. The soil covering it is thick black mould like that of Bashan. It appears that the greater portion of the substratum of Esdraelon is basalt hidden beneath the soil (Wilson, 2, 304). But Jebel ed-Duhy (Little Hermon), and all the hills south of the plain, are limestone; and volcanic rock is not again seen in Western Palestine (Anderson, *Geological Reconnaissance* in Lynch's *Official Report,* p. 124 sq.). On the east of the: Dead Sea basalt appears in boulders dotting the plateau between the rivers Arnon and Kerak; and Burckhardt says it is more- porous than any specimens he had found farther northward (*Travels,* p. 375; Anderson, p. 191).

But the grand geological feature of Palestine is the central valley or chasm. Hugh Miller has said, "The natural boundaries of the geographer are rarely described by straight lines. Whenever these occur, the geologist may look for something remarkable" (*Old Red Sandstone,* p. 120). No better proof of this could be found than the Jordan valley. It runs in a straight line through the centre of Palestine. Its formation was probably simultaneous with those volcanic agencies that created the eastern and western lava-fields. It is a tremendous rent or fissure a hundred and fifty miles in length, rending asunder the whole limestone strata from top to bottom. Its extreme

depth from the lips of the fissure to the bed of the Dead Sea is above 4000 feet, no less than 2624 of which is beneath the level of the ocean. Such a cleft in the earth's crust is without a parallel. It is singular that, though the rent was doubtless effected by a volcanic convulsion, and though volcanic rock covers such a large area on both sides of the northern part of the valley, there are no traces of it in the southern and deepest part, except at one or two points to be afterwards noticed. The sides of the valley, and the rock in its bed, so far as visible, are limestone, ranged occasionally in horizontal strata, but usually upheaved and tossed into wild confusion. Along the eastern shore of the Dead Sea the limestone strata give place to sandstone. The sides of the valley, and the general conformation of the adjoining ridges, would seem to indicate that the limestone crust had been heaved up by some tremendous volcanic agency running from south due north, and causing that huge rent which forms the basin of the Dead Sea and the Jordan valley. The evidences and often fearful results of recent as well as remote volcanic agelicy are visible along the whole Jordan valley, and over a large section of the adjoining districts. Beginning at the north we have the crater of Jish, extinct indeed at the surface, but giving palpable proof in tremendous throes of earthquakes that internal fires are still raging. Next follow the copious saline springs of Tabighah, on the northern shore of the Sea of Galilee; then the sulfurous springs of Tiberias, where the water gushes from the rock at a temperature of 144° Fahr. On the eastern side of the Jordan, in the glen of the Yarmuk, are the still hotter and more copious springs of Amatha, issuing from beneath lofty cliffs of igneous rock (Burckhardt, p. 376; Porter, *Handbook for S. and P.* p. 320, 423). It is deserving of special note that at the time of the great earthquake of 1837, and on every recurrence of an earthquake in the region, these springs well out in much greater abundance, and their waters increase in warmth. There is thus evidently a subterranean connection between them. The towns and villages which have been most severely shaken by earthquakes in this region are those situated on the trapfields; while villages between them built upon the limestone strata have in many cases escaped almost without injury. Proceeding still farther south, we find the "copious salt-springs" of Wady Malih, where the water is 980 Fahr., and emits "a fetid odor" (Robinson, 3, 308). Next come the springs of Callirrhoe, near the mouth of Wady Zurka 'Main, which opens into the north-eastern part of the Dead Sea. They rise in the bottom of a sublime gorge. The base of the cliffs on each side is ruddy ferruginous sandstone, above and through which black and dark-gray trap appears, while the great body of the

mountain behind is limestone. “In one place a considerable stream of hot water is seen precipitating itself from a high and perpendicular shelf of rock, which is strongly tinted with the brilliant yellow of sulphur deposited upon it. On reaching the bottom we find ourselves at what may be termed a hot river, so copious and rapid is it, and its heat so little abated; this continues as it passes downwards, by its receiving constant supplies of water of the same temperature. We passed four abundant springs, all within the distance of half a mile, discharging themselves into the stream. We had no thermometer, but the degree of heat in the water seemed very great; near the source it scalds the hand, which cannot be kept in for the space of half a minute” (Irby and Mangles, p. 468). Lynch found the temperature of the stream to be 95° Fahr. The temperature must be much higher at the source. Along the shores of the Dead Sea are numerous saline springs and salt-marshes. At its southern end is the remarkable ridge of hills called Khashm Usduim, composed in a great measure of pure salt. Large quantities of bitumen are often found floating on the Dead Sea, especially, it is said, after earthquakes, as if thrown up by the action of subterranean fires. Away at the northern extremity of the valley, at the western base of Hermon, are pits of bitumen (*Handbook.* p.453).

All these things indicate volcanic agencies still in action beneath the surface, and tend to illustrate some of the most remarkable events in the long history of Palestine, from the overthrow of Sodom and Gomorrah down to the earthquake of 1837. Palestine has in all ages been a country of earthquakes. The sacred writers show that they were familiar with them. The Scriptures abound in allusions to them and figures drawn from them. From earthquakes the Psalmist borrows his figures, when he speaks of “mountains being carried into the midst of the sea” (<19462>Psalm 46:2); of their “skipping like rams, and the little hills like lambs” (<19404>Psalm 114:4-6). To earthquakes the prophet alludes in his striking. language — “The earth shall reel to and fro like a drunkard, and be removed like a cottage” (<23240>Isaiah 24:20; comp. <19432>Psalm 104:32; <13160>1 Chronicles 16:30; <24100>Jeremiah 10:10; <35306>Habakkuk 3:6-8, etc.). There are, however, only two earthquakes expressly named in Scripture. The first was of such serious importance as to form a kind of epoch. Amos dates his vision “two years before the earthquake” (<30101>Amos 1:1). It took place “in the days of Uzziah” (<38145>Zechariah 14:5). The other instance of an earthquake mentioned in Scripture is that of the.quakilng of the earth and rending of the rocks at the crucifixion (<40751>Matthew 27:51). In the seventh year of

Herod the Great Palestine was visited by a tremendous earthquake (Joseph. *Ant.* 15:5, 2). We read of numerous others since that period (see Kitto, *Physical Hist. of Palestine,* chap. 4). *SEE EARTHQUAKE*.

The present bed of the Jordan valley is of a much later formation than either the limestone of the adjoining mountains or the rock of the trap-fields. The crust varies from 100 to 200 feet in depth, and through this the river has hollowed out for itself a deep tortuous channel, showing along its banks vertical sections. The lower parts consist mainly of tertiary deposits of indurated marl and conglomerate; while the upper stratum, now composing the surface of the plain, appears to be made up to a large extent of the washings and detritus of the chalk crust which originally covered the neighboring highlands, enriched here and there with vegetable mould. The coast-plains, Sharon and Philistia, are coated with a light soil — in some places chalky, in others sandy — with a large admixture of red alluvial clay, and on the top rich vegetable mould. The plain of Esdraelon, Ard el-Hamma, Gennesaret, and Hauran are coated with deep black clay of extraordinary fertility. It is composed in a great degree of disintegrated lava, and perhaps, to some extent, volcanic ashes, together with a large quantity of decomposed vegetable matter — the residue of the forests that appear to have at one period extended overall Palestine.

Besides the incidental notices in the travels of Burckhardt, and Drs. Wilson, Robinson, Thomson, and Tristram, the following works contain the fullest information we possess on the geology of the different parts of Palestine:

(1.) Anderson's *Geological Reconnaissance,* in Lynch's *Official Report* (Baltimore, 1852, 4to, p. 75207). His researches were confined to the Jordan valley and the regions immediately adjoining.

(2.) Russegger, Reisen, vol. 3. This work embraces an account of the environs of Jerusalem, Hebron, and Joppa, and parts of Galilee around Nazareth and Tiberias (Stuttgard, 1841-1849, 4 vols. with *Atlas*).

(3.) Poole's short paper in the *Journal of R. G.* vol. 26, giving brief notes of his journey from Joppa to Jerusalem and the Dead Sea, and then along the western shore and around the southern end to the promontory of Lisal.

(4.) Wetzstein, *Reisebericht iber Hauran- und die Trachonen,* giving some account of the remarkable trap-fields of the Lejah, Jebel Hauran, the Safah, etc.

(5.) Porter, *Five Years in Damascus,* containing a full description of the physical geography of Bashan. *SEE GEOLOGY*.

IX. *Political and Historical Geography.* — It now only remains to give a brief sketch of the political divisions of Palestine under the rule of the tribes and nations which have in succession occupied it. These divisions are sometimes minutely described, frequently directly mentioned, and more frequently incidentally alluded to, by the sacred writers. It is mainly with the view of illustrating these Scripture references that the present sketch is given. All that is aimed at, however, is a brief general and connected view. Nothing more is needed in this place, for all the ancient tribes and more important provinces and districts are fully treated of in separate articles.

Picture for Palestine 3

1. *The Patriarchal Period.* — This period extends from the earliest ages to the conquest of Palestine by the Israelites. The first notices we have of the land are contained in the 10th chapter of Genesis, where the sacred writer describes the country colonized by Canaan, the grandson of Noah. From this patriarch Palestine got its first name-a name which clings to it still. In that most remarkable chapter the borders of the Canaanitish territory are defined. They extended from Sidon on the north along the coast to Gaza on the south. Thence the border ran eastward, apparently in the line of Wady Gerar, to the plain of Sodom, now the. southern section of the Dead Sea. Thence it was drawn to Lasha (q.v.), .the site of which is not known, but it probably stood at the north-eastern end of the Dead Sea. It would seem that ancient Canaan corresponded almost exactly with Western Palestine.

Picture for Palestine 4

The families and tribes which sprung from Canaan are mentioned; and it appears from their subsequent history, as given in the Pentateuch, that each of them settled down permanently in a territory of its own. *SEE CANAANITE*. The boundaries of these territories are not given, but the locality of each is indicated either by direct statement or indirect allusion. *Sidon* was the first-born of Canaan, and he colonized Phoenicia on thee

coast. His capital, to which he gave his name, was outside the boundary of Palestine, but a section of his territory, which extended as far south as Carmel, was included in the land. The *Hittites* were a powerful tribe, who settled among the mountains in the south, with Hebron apparently for their capital (<01150>Genesis 15:20; 23:16). The *Jebusites* had their stronghold on Zion; and they held it and the surrounding territory down to the time of David <06563>Joshua 15:63; <10706>2 Samuel 5:6). The *Amotries,* probably the most, powerful of all the Canaanitish tribes, were widely spread (<06248>Joshua 24:18). They had settlements in the mountains of Judah (<01407>Genesis 14:7, 13; <04329>Numbers 13:29), but their main possessions were on the east of the Jordan, where they occupied the whole country from Arnon on the south to Hermon (<04213>Numbers 21:13, 26; 32:33; <05508>Deuteronomy 3:8). The *Girgashites* appear to have been located among the mountains of Central Palestine, but there is no description of their exact territory in the Bible, and the theories of geographers are not satisfactory. The *Hivites* founded Shechem in Central Palestine; Gibeon, Beeroth, Chephirah, and Kirjath-jearim, farther south; and a little principality under Hermon. on the northern border (<01342>Genesis 34:2; <06913>Joshua 9:3, 7; 11:3, 19; <10247>2 Samuel 24:7). Canaan's other sons settled beyond the bounds of Palestine; the Arkites and Sinites in Lebanon; the Arvadites in an island off the coast of Phoenicia; and the Hamathites in Hamath.

Picture for Palestine 5

But besides the Canaanitish tribes there are traces of other races — or perhaps another race — of aborigines in Palestine. The *Rephaimn* are frequently mentioned. We find traces of them in widely different parts of the country. They gave their name to a little upland plain beside Jerusalem (<06518>Joshua 15:8), and to a section of Mount Ephraim (17:15). Bashan seems to have been occupied by them long previous, to its conquest by the Amorites (<01405>Genesis 14:5; <05831>Deuteronomy 3:11). At the same remote period the *Zuzim* dwelt in Gilead, and the *Emim* held the plateau of Moab. These are all spoken of as men of huge stature, and they appear to have been different sections of one great family. Of their history we know nothing except a few isolated facts; but it is remarkable that traditions of these giants cling to various localities in Palestine. Their marvellous exploits are recorded, their tombs of huge dimensions are pointed out, and the colossal houses they built and occupied are still shown in the ancient cities of Bashan. The race either died out or was extirpated in Bashani by

the warlike hordes of Amorites. The Moabites and Ammonites conquered the giant tribes south of Bashan, and long occupied their territory; and the ruins of Rabbath-Ammon and Rabbath-Moab still remain as memorials of their rule (Deuteronomy ii, 20, 21). On the south-west of Palestine, along the coast of the Mediterranean, the *Avim*, another primeval tribe of giants, had their abode; but they were conquered by the Caphtorim, or Philistines; and the giant warriors Goliath, Sippai, and Lahmi were probably among the last of the race (<09170>1 Samuel 17:4; <10216>2 Samuel 21:16-20; <13104>1 Chronicles 20:4-8). The *Amalekites* were nomads, who roamed over the scanty pastures of the southern desert, scarcely crossing the border of Palestine.

Picture for Palestine 6

At the time of the Exodus, all Western Palestine was held by these Canaanitish and Philistine tribes; and the country east of the Jordan was divided into three kingdoms. On the north lay the kingdom of the giant Og, the last of the Rephaim, which extended over Bashan and the section of Gilead north of the Jabbok. Between the Jabbok and the Arnon was the kingdom of Sihon; while the region south of the Arnon was possessed by the Moabites.

In addition to the tribes now enumerated, Moses mentions the Kenites, Kenizzites, and Kadmonites; but these, though included in the land promised to Abraham, had their territories in Arabia, beyond the boundaries of Palestine (<01518>Genesis 15:18-21). The *Perizzites* are also mentioned as a tribe distinct from the Canaanites residing in some part of Western Palestine. Little is known either of their origin or their possessions. *SEE CANAAN*.

2. *The Period from Joshua to Solomon.* — At the commencement of this period an entire change was wrought in the political geography of Palestine. The country was divided among the twelve tribes of Israel. The eastern section was first apportioned. Moab's territory south of the Arnon was left untouched. A very clear and full account of the allotment of all the rest-is given in Numbers 32. The table-land (Mishor) extending from the Arnon to Heshbon was given to the tribe of Reuben (comp. <06315>Joshua 13:15 sq.). Gad received the region between Heshbon and the river Jabbok, together with an additional strip along the east bank of the Jordan, extending up to the Sea of Chinnereth (ver. 24-28). The rest of Gilead and

all Bashan were allotted to Manasseh, and this was at once the largest, and the richest allotment made to any of the tribes (ver. 29-31).

Western Palestine was divided by Joshua among the remaining tribes. Judah received the country lying between the parallel of Jerusalem and the southern border; but subsequently a section on the south was given to Simeon; and another section was taken off its western side and allotted to Dan. These two tribes were thus, as regards their possessions, amalgamated with Judah (Joshua 15; 19:1, 40-47). North of Judah lay Benjamin, confined to a narrow strip stretching across the country from the Jordan to Beth-horon, between the parallels of Jerusalem and Bethel (18:11-25). Next to Benjamin came the children of Joseph, grouped close together — Ephraim on the south and Manasseh on the north. Their united portion reached from the Jordan to the sea, and from Bethel to the border of Esdraelon (ch. 16, 17). In addition to this large mountain territory, the cities of Beth-shean, Taanach, Megiddo, and a few others situated in Esdraelon, were allotted to them. To Issachar was given the noble plain of Esdraelon — a territory, however, whose fertility was more than overbalanced by its exposed situation (19:17-23). Zebulun received his lot amid the picturesque hills and plains of Lower Galilee, having Tabor on. the east, and the Great Sea, at the base of Carmel, on the west (ver. 10-16). Asher got the fertile plain of Acre and the coast of Phoenicia up to Sidon (ver. 24-31). In the mountains on the northern border Naphtali found a beautiful highland home (ver. 32-39). The lot of Dan was too small, and the Philistines hemmed the tribe in so that they were unable to cultivate the rich soil of the Shephelah. They consequently made an expedition to the far north, and established an important colony on the plain of the upper Jordan (ver. 47; comp. Judges 18). *SEE TRIBE*.

But though the whole land was thus allotted — it was not conquered. The Philistines still held their plain; and the mercantile Canaanites, whom the Greeks called Phoenicians, remained in their great seaports. Many cities, also, in different parts of the country, were retained by their Canaanitish founders (Judges 1:21 sq.).

3. *From the Death of Solomon to the Captivity.* — On the death of Solomon, the tyranny and folly of his son rent the nation of Israel. Long before that time there had been rivalry between the powerful families of Judah and Ephraim; Rehoboam's folly was the occasion of its breaking out into open hostility. The boundaries of the tribes were not disturbed by the

rupture in the nation. Benjamin clung to Judah, and its northern border became the line of demarcation between the two kingdoms. Dan and Simeon occupied portions of the allotted territory of Judah, and were therefore reckoned parts of that tribe (<111217>1 Kings 12:17); hence the southern kingdom is usually said to have consisted of only the two tribes of Judah and Benjamin, while in reality it included four (<111903>1 Kings 19:3; <141110>2 Chronicles 11:10; with <061941>Joshua 19:41, 42). The remaining tribes east and west of the Jordan chose Jeroboam as their king; but Bethel (<141319>2 Chronicles 13:19) and some other cities farther north were afterwards added to Judah (2 Chronicles 15: 8). The next change in the political geography of the land was brought about by the conquests of Assyria. The northern kingdom was invaded, Samaria its capital taken, and the whole people of the land carried away captive. Foreign colonists were placed in their room; and these, adopting the Jewish law, and conforming to some extent to the Jewish ritual, were the founders of the nation and sect of the *Samaritans* (q.v.). A great part of Palestine — nearly the whole of the kingdom of Israel — now became a province of the Assyrian empire, and afterwards passed with it into the hands of the Babylonians. About a century and a half later Nebuchadnezzar, king of Babylon, took Jerusalem, and led the other section of the Jewish nation captive. Thus all Palestine lost its nationality, and was ruled by a provincial satrap.

4. *From the Captivity to the Destruction of Jerusalem by Titus.* — This was the most eventful period of Jewish history, and the most remarkable for the changes which it brought about in the political geography of Palestine. The division of the land into tribes was now completely broken up, and was never again established. Many of the ancient nations which the Israelites had driven from their borders wholly or partially returned to their possessions. The Moabites reoccupied the Misior immediately after the first, captivity; and hence “the burden of Moab,” written by Isaiah (ch. 15, 16), and the terrible prophetic curse pronounced by Jeremiah (ch. 48), include that country which the Moabites originally possessed before the conquests of Sihon (<042126>Numbers 21:26 30), and which they reoccupied after the captivity of the tribes of Reuben and Gad, to whom Moses had allotted it. It appears also that the ancient tribes of Bashan regained their old territories, and re-established the old names — *Bashan, Argob, Flauran, Golan* — which were subsequently better known as the Greek provinces of *Batuancea, Trachonitis, Auranitis,* and *Gaulonitis* (Porter, *Damascus,* vol. 2). The Idumaeans or Edomites, having been driven out of

their own mountain homes by the Nabathieans, established themselves along and within the borders of Southern Palestine, to which they gave the name *Idumcea* (q.v.). The neighboring nations and tribes also seem to have encroached upon the territories of the northern tribes of Israel; and a large Gentile element was then and afterwards introduced into Galilee, which produced important effects upon the subsequent history of the Jews in that province. *SEE GALILEE*:

Under the mild rule of Cyrus the captive Jews were permitted to return to their own land. Ezra and Nehemiah re-established the ancient worship and rebuilt the Temple; but, politically, the country remained a province of the Babylonian and Persian empires till the time of Alexander the Great, when it fell under Greek rule. On the death of Alexander the kingdom of the Seleucidae was established in Syria, an that of the Ptolemies in Egypt. Palestine became at first a part of the former; but the rival dynasty soon attacked and captured it, and it remained for more than half a century, nominally at least, under the rule of the Egyptian monarchs. Then war broke out between Syria and Egypt, and the maritime plain of Palestine became the battle-field. Aided by the Seleucidae, the Jews threw off the yoke of the Ptolemies (B.C. 198), and became subject to the former. During all these troubles the Jews had an ecclesiastical government of their own, the high-priest being chief. But when Antiochus Epiphanes ascended the throne of Syria, he captured Jerusalem, put thousands of the inhabitants to death, and attempted to abolish their worship. These acts of barbarity roused the spirit of the whole nation. The priestly family of the Maccabees (q.v.) headed a noble band of patriots, and after a long and heroic struggle succeeded in establishing the independence of their country. The Maccabees gradually extended their conquests over Samaria, Galilee, and a part of the country beyond Jordan. But internal dissensions and civil wars sprang up, and gave occasion for the interference of Rome; and Pompey invaded Palestine and captured Jerusalem in the year B.C. 63. A heavy tribute was levied, but the people were still permitted to retain their own rulers. In the year B.C. 39 Herod the Great received the title of “King of Judaea” from the Roman emperor) and two years afterwards he succeeded in establishing himself on the throne. *SEE HERODIAN FAMILY*.

At his death Herod bequeathed his kingdom to his three sons, Archelaus; Antipas, and Philip; but the supreme authority was in the hands of the Roman prefect and procurators. In the N. T, and in the writings of Greek and Roman geographers of that age, Palestine is usually spoken of as

divided into a number of provinces. Those on the west of the Jordan were *Judaea* on the south, *Samaria* in the centre, and *Galilee* on the north, and the latter was divided into *Upper* and *Lower.* The provinces east of the Jordan were *Percea,* embracing Gilead and the Mishor of Moab, and the four subdivisions of Bashan already mentioned — *Gaulonitis*, *Auranitis, Batanoea,* and *Trachonitis.*

5. *From the Destruction of Jerusalem to the Present Time.* — On the establishment of Christianity in the Roman empire a new ecclesiastical division of Palestine appears to have been made, into *Prima, Secunda,* and *Tertia;* but the boundaries are not defined, the lists of their cities are confused, and the territory embraced extended far beyond Palestine proper (see Reland, p. 204-214).

After the Mohammedan conquest Palestine became a province of the empire of the Caliphs, and on the dismemberment of the empire this unhappy country was the theatre of fierce struggles between rival dynasties. About the middle of the 10th century the Fatimites seized it; and a century later it was overrun by the Seljukian Turks, whose cruelty to Christian pilgrims roused the nations of Western Europe to the first Crus*ad.* — Jerusalem was taken by the Franks in the year 1099, and Palestine was made a Christian kingdom. But the rule of the Crusaders was brief. Defeated by Saladin, they took refuge in a few of their strongholds. At length, in the year 1291, Acre was stormed by the Mameluke sultan of Egypt, and thus terminated the dominion, of the Crusaders in Palestine.

For more than two centuries after this period Palestine was the theatre of fierce contests between the shepherd hordes of Tartary and the Mamelukes of Egypt. In 1517 it was conquered by sultan Selim, and from that time till the present it has formed part of the Ottoman empire. *SEE SYRIA*.

6. *Present Status.* — Palestine now forms part of two great pashalics: (1) *Sidon,* embracing the whole of Western Palestine; and (2) *Damascus,* embracing all east of the Jordan. That part of Palestine lying within the pashalic of Sidon is divided into the subpashalics of Jerusalem and Akka. The official residence of the pasha of Sidon is now in Beirut, and hence his province is sometimes called the *Pashalic of Beirut.* The pashas of Jerusalem and Akka are subject to the pasha of Sidon, whose province extends from Latikea on the north to Gaza on the south.

The modern inhabitants, of Palestine are a mixed race, made up of the descendants of the ancient Syrians, and of the Arabs who came in with the armies of the Caliphs. The number of the latter being small, the mixture of blood did not visibly change the type. This is seen by a comparison of the Christians with the Mohammedans — the former are of pure Syrian descent, while the latter are more or less mixed; yet there is no visible distinction, save that which dress makes. In addition to these there are a few Jews, Armenians, and Turks; all of whom are easily recognised as foreigners. The Druses who live in Hauran, and occupy a few villages in Galilee and on Carmel, are converts from Mohammedanism.

No census has been taken of the country, and the number of the inhabitants it is impossible to ascertain with any near approach to accuracy. One thing is manifest to every observer — the greater part of the country is desolate. Jerusalem, its capital city, has but 20,000 inhabitants; and the only other places of any note are Gaza, Hebron, Joppa, Acre, Nablis, Beirut, and Damascus. Even villages are few, and separated by long reaches of desolate country. The following is the nearest approach which can now be made to the population of the country:

Pashalic of Jerusalem (Ritter, *Pal. und Syr.* iii, 833)	602,000
Pashalic of Acre (Robinson, 3, 628)	72,000
Remaining part of the pashalic of Sidon, in Palestine (estimate)	50,000
Eastern Palestine (estimate)	200,000
Total	924,000

Of these about 80,000 are Christians, 12,000 Jews, and the rest Mohammedans. The following general observations are by Dr. Olin (*Travels,* 2, 438, 439): “The inhabitants of Palestine are Arabs; that is, they speak the Arabic, though, with slight exceptions, they are probably all descendants of the old inhabitants of Syria. They are a fine, spirited race of men, and have given Mohammed Ali much trouble in subduing them, and still more in retaining them in subjection. They are said to be industrious for Orientals, and to have the right elements for becoming, under better auspices, a civilized, intellectual nation. I believe, however, it will be found impracticable to raise any people to a respectable social and moral state under a Turkish or Egyptian, or any other Mohammedan government. The inherent vices of the religious system enter, and, from their unavoidable

connections, must enter so deeply into the political administration, that any reform in government or improvement in the people beyond temporary alleviations of evils too pressing to be endured, cannot reasonably be expected. The Turks and Syrians are about at the maximum of the civilization possible to Mohammedans of the present time. The mercantile class is said to be little respected and generally to lack integrity. Veracity is held very lightly by all classes. The people are commonly temperate and frugal, which may be denominated Oriental virtues. Their situation, with regard to the physical means of comfort and subsistence, is, in many respects, favorable, and under a tolerable government would be almost unequalled. As it is, the Syrian peasant and his family fare much better than the laboring classes of Europe. The mildness of the climate, the abundance of land and its fertility, with the free and luxuriant pasturage that covers the mountains and the plains, render it nearly impossible that the peasant should not be well supplied with bread, fruit, meat, and milk. The people almost always appear well clothed. Their houses, too, though often of a slight construction and mean appearance, must be pronounced commodious when compared with the dark, crowded apartments usually occupied by the corresponding classes in Europe. Agricultural wages vary a good deal in different parts of the country, but I had reason to conclude that the average was not less than three or four piastres per day. With all these advantages population is on the decline, arising from polygamy, military conscription, unequal and oppressive taxation, forced labor, general insecurity of property, the discouragement of industry, and the plague."

IX. *Authorities.* — The list of works on the Holy Land is of prodigious extent. Of course every traveller sees some things which none of his predecessors saw, and therefore none should be neglected by the student anxious thoroughly to investigate the nature and customs of the Holy Land. A select list has already been presented in the article *SEE GEOGRAPHY*, to which the student is referred; and fuller catalogues may be seen in the works of Ritter, Robinson, Van de Velde, and Bonar, An almost exhaustive list, accompanied by critical notices, is given by Tobler (*Bibliographia Geographica Palestine,* in German, Leips. 1867), with a supplement on the earlier works — from A.D. 333 to 1000 (in Latin, Dresd. 1875). The most important of these and of later ones we note below.

(1.) Josephus is invaluable, both for its own sake and as an accompaniment and elucidation of the Bible narrative. Josephus had a very intimate knowledge of the country. He possessed both the Hebrew Bible and the Septuagint, and knew them well; and there are many places in his works which show that he knew how to compare the various books together, and combine their scattered notices into one narrative, in a manner more like the processes of modern criticism than of ancient record. He possessed also the works of several ancient historians. who survive only through the fragments he has preserved. It is evident that he had in addition other nameless sources of information now lost to us, which often supplement the Scripture history in a very important manner. These and other things in the writings of Josephus have yet to be investigated. Two tracts by Tuch (*Qucestiones de F. Josephi libris,* etc., Leips. 1859), of geographical points, are worth attention.

(2.) The *Onomasticon* (usually so called) of Eusebins and Jerome, a tract of Eusebius († 340), "concerning the names of places in the sacred Scriptures;" translated, freely and with many additions, by Jerome (t 420); and' included in his works *as Liber de Situ et Nominibus Locorum Hebraicorum.* The original arrangement is according to the books of Scripture, but it was thrown into one general alphabetical order by Bonfrere (1631, etc.), and finally edited by J. Clericus (Amst. 1707, etc.). This tract contains notices (often very valuable, often absolutely absurd) of the situation of many ancient places of Palestine, so far as they were known to the two men who in their day were probably best acquainted with the subject. In connection with it, see Jerome's *Ep. ad' Eustochium de Virginitate* — an itinerary through a large part of the Holy Land. Others of Jerome's Epistles, and his Commentaries, are full of information about the country.

(3.) The most important of the early travellers from Arculf (A.D. 700) to Maundrell (1697) — are contained *in Early Travels in Palestine,* a volume published by Bohn. The shape is convenient, but the translation is not always to be implicitly relied on.

(4.) Reland, *Paloestina ex Monumentis Veteribus IIlustrata* (1714). This is still the best work on the *ancient* geography of Palestine. It is in three books: I, the country; 2, the distances; 3, the places; with maps (excellent for their date), prints of coins, and inscriptions. Reland exhausts all the information obtainable on his subject down to his own date (he often

quotes Maundrell, published in 1703). His learning is immense; he is extremely accurate, always ingenious, and not wanting in humor. But honesty and strong sound sense are his characteristics. He has combined and classified his materials with great ability.

(5.) Benjamin of Tudela, *Travels* (in Europe, Asia, and Africa) from 1160-73. The best edition is that of A. Asher (1840-1), 2 vols. The part relating to Palestine is contained in p. 61-87. The editor's notes contain some curious information; but their most valuable part (ii, 397-445) is a translation of extracts from the work of Esthori ben-Mosehap-Parchi on Palestine (A.D. 1314-22). The originalwork, *Kaphtor va-Pherach,* "knop and flower," has been reprinted, in Hebrew, by Edelmann (Berlin, 1852). Other Itineraries of Jews have been translated and published by Carmoly (Brux. 1847), but they are of less value than the two already named.

(6.) Abulfeda. — The chief Moslem accounts of the Holy Land are those of Edrisi (cir. 1150) and Abulfeda (cir. 1300), and translated under the titles of *Tabula Syrice* and *Descr. Arabice.* Extracts from these and from the great work of Yakut are given by Schultens in an *Index. Geographicus* appended to his edition of Bohaeddin's *Life of Saladin* (1755, fol.). Yakut has yet to be explored, and no doubt he contains a mass of valuable information.

(7.) Quaresmius, *Terree Sancte Elucidatio,* etc. (Ant. 1639, 2 vols. fol.), the work of a Latin monk who lived in the Holy Land for more than twelve years, and rose to be principal and commissary apostolic of the country. It is divided into eight books: the first three, general dissertations; the remainder, "peregrinations" through the Holy Land, with historical accounts and identifications (often incorrect), and elaborate accounts of the Latin traditions attached to each spot, and of the ecclesiastical establishments, military orders, etc., of the time. It has a copious index. Similar information is given by the abbe Mislin (*Les Saints Lieux.* Paris, 1858, 3 vols. 8vo), but with less elaboration than Quaresmius, and in too hostile a vein towards Lamartine and other travellers.

(8.) The great burst of modern travel in the Holy Land began with Seetzen, who resided in Palestine from 1805 to 1807, during which time he travelled on both the east and the west of Jordan. He was the first to visit the Hauran, the Ghor, and the mountains of Ajlun: he travelled completely round the Dead Sea, besides exploring the east side a second time. As an

experienced man of science, Seetzen was commissioned to collect antiquities and natural objects for the Oriental Museum at Gotha; and his diaries contain inscriptions, notices of flora and fauna, etc. The' have been published in three volumes, with a fourth volume of notes (but without an index), by Kruse (Berlin, 1854-59). The Palestine journeys are contained in vols. 1 and 2. His letters, founded on these diaries, and giving their results, are in Zach's *Monatl. Corresp.* vols. 17, 18, 26, 27.

(9.) Burckhardt, *Travels in Syria and the Holy Land* (1822, 4to). With the exception of an excursion of twelve days to Safed and Nazareth, Burckhardt's journeys south of Damascus were confined to the east of the Jordan. These regions he explored and described more completely than Seetzen, or any traveller till Wetstein (1861), and even their researches do not extend over so wide an area. Burckhardt made two tours in the Hauran, in one of which he penetrated — first of Europeans — into the mysterious Lejah. The southern portions of the transjordanic, country he traversed in, his journey from Damascus to Petra and Sinai. The fulness of the notes which he contrived to keep under the very difficult circumstances in which he travelled is astonishing. They contain a multitude of inscriptions, long catalogues of names, plans of sites, etc. The strength of his memory is shown not only by these notes, but by his constant references to books, from which he was completely cut off. His diaries are interspersed with lengthened accounts of the various districts, and the manners and customs, commerce, etc., of their inhabitants. Burckhardt's accuracy is universally praised; no doubt justly. But it should be remembered that on the east of Jordan no means of testing him as yet exist; while in other places his descriptions have been found imperfect or at variance with facts. The volume contains an excellent preface by Col. Leake, but is very defective from the want of an index. This is partially supplied in the German translation (Weimar, 1823-4, 2 vols. 8vo), which has the advantage of having been edited and annotated by Gesenius.

(10.) Irby and Mangles, *Travels in Egypt and Nubia, Syria and the Holy Land* (in 1817-18). This is hardly worth special notice except for the portions which relate their route on the east of Jordan, especially about Kerak and the country of Moab and Ammon, which are very well told, and with an air of simple faithfulness. These portions are contained in. ch. 6 and 8. The work is published in the *Home and Col. Library,* 1847.

(11.) Robinson, (a) *Biblical Researches in Palestine, etc., in* 1838: 1st ed. 1841, 3 vols. 8vo; 2d ed. 1856, 2 vols. 8vo. (*b*) *Later Bib. Res. i* 1852,1856, 8*vo.* Dr. Robinson's is the most important work on the Holy Land since Reland's. His knowledge of the subject and its literature was very great, his common-sense excellent, his qualifications as an investigator and a describer remarkable. He had the rare advantage of being accompanied on both occasions by Dr. Eli Smith, long resident in Syria, and perfectly versed in both classical and vernacular Arabic. Thus he was enabled to identify a host of ancient sites, which are mostly discussed at great length, and with full references to the authorities. The drawbacks to his work are a want of knowledge of architectural art and a certain dogmatism, which occasionally passes into contempt for those who differ with him. He too uniformly disregards tradition, an extreme nearly as bad as its opposite in a country like the East. The first edition has a most valuable appendix, containing lists of the Arabic names of modern places *in* the country, which in the second edition are omitted.

Both series are furnished with indexes, but those of geography and antiquities might be extended with advantage. Dr. Robinson's latest contribution to Biblical geography appeared after his death, *Phys. Geog. of the Holy Land* (Bost. 1865).

(12.) Ritter, *Palistina und Syrien,* embracing part of his great *Erdkunde.* 1848-55. These six volumes relate to the peninsula of Sinai, the Holy Land, and Syria, and form together *Band* viii. They may be conveniently designated by the following names, which the writer has adopted in his other articles:

1, Sinai;
2, Jordan;
3, Syria (Index);
4, Palestine;
5, Lebanon;
6, Damascus (Index).

Ritter has to some extent followed the plan of Reland. He has collected with wonderful labor and patience nearly everything that has been written upon Palestine — in book, article, or missionary letter — down to his own time. The work is often confused, and the statements contradictory; and the learned writer, not having himself visited the country, cannot always

separate fact from fancy in those he quotes. This portion of Ritter's work has been translated, with some condensation and addition, by Wo L. Gage (N. Y. 1866, 4 vols. 8vo).

(13.) Wilson, *The Lands of the Bible Visited, etc.* (1847, 2 vols. 8vo). Dr. Wilson traversed the Holy Land twice, but without going out of the usual routes. He paid much attention to the topography, and keeps a constant eye on his predecessor, Dr. Robinson. His book cannot be neglected with safety by any student of the country; but it is 'chiefly valuable for its careful and detailed accounts of the religious bodies of the East, especially the Jews and Samaritans. His Indian labors having accustomed him to Arabic, he was, able to converse freely with all the people he met, and his inquiries were generally made in the direction just named. His notice of the Samaritans is unusually full and accurate, and illustrated by copies and translations of documents, and information not elsewhere given.

(14.) Schwarz, *A Descriptive Geography, etc., of Palestine* (Philad. 1850, 8vo). — This is a translation of a work originally published in Hebrew (*Sepher Tebuoth,* Jerusalem, 5605, A.D. 1845) by rabbi Joseph Schwarz. Taking as his basis the catalogues of Joshua, Chronicles, etc., and the numerous topographical notices of the Rabbinical books, he proceeds systematically through the country, suggesting identifications, and often giving curious and valuable information. The American translation is almost useless for want of an index. This is in a measure supplied in the German version, *Das heilige Land,* etc. (Frankfurt A. M. 1852).

(15.) De Saulcy, *Vogage antour de la Mer Morte,* etc. (1853, 2 vols. 8vo, with *Atlas of Maps and Plates, and Lists of Plants and Insects*), interesting rather from the unusual route taken by the author, the boldness of his theories, and the atlas of admirably engraved maps and plates which *accompanies* the text, than for its own merits. Like many French works, it has no index translated:— *Narrative of a Journey,* etc. (1854, 2 vols. 8vo). See *The Dead Sea,* by the Rev. A. A. Isaacs (1857). Also a valuable letter by "A Pilgrim," in the *Athenaeum,* Sept. 9, 1854. Of a more critical character are his *Voyage en-Terre. Sainte* (Paris, 1865), and *Derniers Jours de Jerusalem* (ibid. 1866).

(16.) Lynch, *Official Report of the United States Expedition to Explore the Dead Sea and the Jordan.* (Baltimore, 1852, 4to), contains the daily record of the expedition, and separate reports on the ornithology, botany,

and geology. An unofficial *Narrative* had been published at Philadelphia in 1844; 2d ed. 1853. This contains the fullest account yet published of the River Jordan and its valley, and of the Dead Sea.

(17.) Stanley, *Sinai and Palestine in Connection with their History* (Lond. 1853; reprinted N. Y.). This is deservedly one of the most popular works on Palestine. Its author is an accomplished scholar and a graceful writer. But his great object seems to have been not so much to make fresh discoveries, as to apply those already made, especially the surface of the country and the peculiarities of the scenery, to the elucidation of history. He has more imagination than Robinson, but his pictures, though clear and beautiful, are frequently overdrawn. He labors too much after minute details; and in his attempts to make each picture perfect he is sometimes obliged to peril, and even to sacrifice, strict truthfulness. His peculiar views on prophecy also occasionally manifest themselves, and do not accord well with his own observations. The chief value of the book consists in the skill and vividness with which many of the leading events of Bible history are grouped upon their old scenies. The work contains an appendix on the topographical terms of the Bible, of importance to students of. the English version of the Scriptures. See also a paper on “Sacred Geography” by Prof. Stanley in the *Quarterly Review*, No. 188.

(18.) Tobler, *Bethlehem* (1849), *Topographie von Jerusalems u. seinen Umgebungen* (1854). These works are models of patient industry and research. They contain *everything* that has been said by everybody on the subject, and are truly valuable storehouses for those who are unable to refer to the originals. His *Dritte Wanderung* (1859) describes a district but little known, viz. part of Philistia and the country between Hebron and Ramleh, and thus possesses, in addition to the merits above named, that of novelty. It contains a sketch map of the latter district, which corrects former maps in some important points. His fourth journey is described in his *Nazareth u. Palestina* (1860).

(19.) Van de *Velde, Syria and Palestine* (1854, 2 vols. 8vo), contains the narrative of the author’s journeys while engaged in preparing his large *Map of the Holy Land* (1858). Van de Velde’s *Memoir* (1858, 8vo) gives elevations, latitudes, longitudes, routes, and much very excellent information. His *Pays d’Israel* contains 100 colored lithographs from original sketches, accurately and admirably executed, and many of the views are unique.

Of more recent works the following may be noticed: Porter, *Five Years in Damascus, the Hauran,* etc. (Lond. 1855, 2 vols. 8vo); *Handbook for Syria and Palestine* (last ed. Lond. 1875); Bonar, *The Land of Promise* (Lond. 1858); Thomson, *The Land and the Book* (N.Y. 1859, 2 vols. 8vo), the fruit of twenty-five years' residence in the Holy Land, by a shrewd and intelligent observer; Wetstein, *Reisebericht Uber Hauran und die beiden Trachonen* (Berlin, 1860, with wood-cuts, a plate of inscriptions, and a map of the district by Kiepert), the first attempt at a real exploration of those extraordinary regions east of the Jordan, which were partially visited by Burckhardt, and recently by Cyril Graham (*Cambridge Essays,* 1858; *Trans. R. S. Lit.* 1860, etc.); Drew, *Scripture Lands in Connection with their History* (Lond. 1860); Tristram, *Land of Israel* (Lond. 1865); Manning, *Those Holy Fields* (Lond. 1874); Ridgaway, *The Lord's Land* (N.Y. 1876).

Two works by ladies claim especial notice.

[1.] *Egyptian Sepulchres and Syrian Shrines,* by Miss E. A. Beaufort (1861, 2 vols. 8vo). The second volume contains the record of six months' travel and residence in the Holy Land, and is full of keen and delicate observation caught with the eye of an artist, and characteristically recorded.

[2.] *Domestic Life in Palestine,* by Miss Rogers (Lond. 1862), is what its name purports, an account of a visit of several years to the Holy Land, during which, owing to her brothers position, the author had opportunities of seeing at leisure the interiors of many unsophisticated Arab and Jewish households, in places out of the ordinary track, such as few Englishwomen ever before enjoyed, and certainly none have recorded. These she has described with great skill and fidelity, and with an abstinence from descriptions of matters out of her proper path or at second-hand, which is truly admirable.

It still remains, however, for some one to do for Syria what Mr. Lane has so faithfully accomplished for Egypt, the. more to be desired because the time is fast passing and Syria is becoming every day more leavened by the West.

Views. — Two extensive collections of Views of the Holy Land exist — those of Bartlett and of Roberts. Pictorially beautiful as these plates are, they are not so useful to the student as the very accurate views of William

Tipping, Esq., published in Traill's *Josephus.* There are some instructive views taken from photographs in the last edition of Keith's *Land of Israel.* Photographs have been published by Frith (London), Robertson (Cairo), Bonfils, (Beirit), Bergheim (Jerusalem), Martin (Lond.), the English and American Exploration societies, the editor of this *Cyclopcedia,* and others.

Maps. — Mr. Van de Velde's map has superseded all its predecessors; but much still remains to be done in districts out of the track usually pursued by travellers. On the east of Jordan, Kiepert's map (in Wetstein's *Hauran*) is as yet the only trustworthy document, the substance of which is embraced in his new *Wandkdarte* (Berl. 1875). Osborn and Coleman's large wall-map of Palestine (last ed. Phila. 1876) is good for bold relief, but lacking in details. The surveys of the British and American engineers are yet incomplete, and the results will not be published, in all probability, for some time to come. Of *Atlases,* Menke's *Bibel-Atlas* (Gotha, 1868) is the best for ancient details; Clark's *Bible Atlas* (Lond. 1868) for popular use, and Smith and Grove's two sheets in Murray's *Class. and Bibl. Atlas* for modern particulars. A carefully drawn and distinctively colored series of maps, designed either for general or minute use, and embracing in great detail Lower Egypt, the Sinaitic Peninsula, and Palestine, with the latest and most authentic researches on both the ancient and the modern topography, by the editor of this *Cyclopoedia* and Mr. C, D. Ward, C. E., who accompanied him on his late tour, is embodied in this and the following volumes.

Palestine, Mission In.

The honor of having sent the first missionaries to Palestine belongs to America. On Oct. 31, 1819, the "Instructions from the Prudential Committee of the American Board of Commissioners for Foreign Missions" were delivered in the Old South Church, Boston, to the Rev. Levi Parsons and the Rev. Pliny Fisk (q.v.), missionaries designated for Palestine. On Feb. 17.1821, Mr. Parsons arrived at Jerusalem, while Mr. Fisk stayed at Smyrna. In the following year Mr. Fisk lost his companion, who on Feb. 10, 1822, left his earthly abode for the heavenly Jerusalem. The vacancy was soon filled in the person of the Rev. Jonas King, who, in company with Mr. Fisk and the famous missionary Joseph Wolff (q.v.), entered Jerusalem in the year 1823. Meanwhile another undertaking was started. The encouraging news sent to England by the Rev. Joseph Wolff induced the noble man Lewis Waye to undertake a journey to the East with

the view of forming a mission there. In this undertaking he was accompanied by the Rev. W. B. Lewis. Mr. Waye rented a convent at Antunra, intending to make it a place where missionaries might prepare themselves, but ill-health forced him. to return home. In 1824 Dr. Dalton, a medical man, was sent out to aid Mr. Lewis in forming a settlement in Jerusalem, but the latter returned home that same autumn. Upon this Dr. Dalton made an arrangement with the two American missionaries, King and Pliny Fisk, to rent one of the small convents-for their establishment. Pliny Fisk, however, died in November, 1825, before the arrangement was completed, and Dr. Dalton was again left alone. It was to aid him that the Rev. Mr. Nicolayson († 1856) was sent to Palestine in December, 1825. But very soon after his arrival Dr. Dalton died, in January, 1826, of an illness caught on a tour to Bethlehem. Mr. Nicolayson returned to Beiruit, and studied the language more thoroughly during that winter. In the summer of the same year (1826) a rebellion broke out. and Mr. Nicolayson retired to Safed, and lived there till June, 1827, having much intercourse with the Jews.

The troubles that ensued in the following years made it necessary for Mr. Nicolayson to leave the country until the year 1832, when he returned and went to Beirut with his family, at the time when the pasha had nearly taken Acre. The country was now quite open. In company, with Mr. Calman, a converted Jew, Mr. Nicolayson undertook some journeys through the country, and on returning to Beirut they found that two American missionaries, Dr. Dodge and the Rev. W. M. Thomson, had arrived on their way to Jerusalem to labor among the native Christians. They also resolved to attempt the renting of a house in the Holy City. Accordingly, in the autumn of 1833, Mr. Nicolayson and family removed to Jerusalem, to a house on Mount Zion. In the spring of 1834 Mr. Thomson arrived, and about the same time the rebellion broke out. Mrs. Thomson died of brain fever, July 22, 1834, produced by the alarm and other circumstances. Mrs. Nicolason was ill for some weeks, and soon after Mr. Nicolayson fell ill, so that they had to leave for Beirut. In the spring of 1835 Dr. Dodge and Mr. Whiting, from the American Mission, arrived, but Dr. Dodge died in the same year he went out, June 28,1835. Other missionaries were sent by the American Board, but that particular field was soon abandoned by them. For an account of the American mission schools at Beirut and its vicinity, the Presbyterian missions at Damascus, the German colony at Jaffa, the Edinburgh dispensary at Nazareth, etc., *SEE SYRIA, MISSIONS IN*.

In 1835 the subject of a Hebrew church on Mount Zion was agitated in England, and in 1836 Mr. Nicolayson was called to England to consult regarding it. He returned in July, 1837. and labored alone in Jerusalem for a year. In the following year the purchase of mission premises was effected, and, to aid Mr. Nicolayson, Dr. Gerstmann, a medical missionary, was sent out. In the same year the plague visited Jerusalem, and this circumstance was the first germ of that most useful institution, the hospital at Jerusalem. The missionary work was meanwhile carried on with good results. In December, 1839, the digging of the foundations for the: church was commenced, and on Feb. 10, 1840, the foundation of the new buildings was laid. In the same year the famous, or infamous, Damascus persecution was inaugurated, and Mr. Pieritz, a converted Jew, went to Damascus, sent by Mr. Nicolayson to intercede in behalf of the persecuted Israelites (see his *Statement respecting the Persecution of the Jews at Damascus,* Lond. 1840). Passing over the troublesome political incidents of the year 1840, we come to the year 1841, which was signalized by an event in many respects the most remarkable in the annals of Jewish Missions. We allude to the establishment of the Jerusalem bishopric, an account of which is given in this *Cyclopoedia,* s.v. JERUSALEM, THE NEW SEE OF ST. JAMES IN. On Jan. 21, 1841, the newly elected bishop arrived at Jerusalem, accompanied by the Rev. G. Williams, his chaplain, the Rev. F. C. Ewald, a convert from Judaism († 1874), and Dr. Macgowan, a medical missionary. In the following year a college, or house for the reception of converts, was opened in the month of May (which, however, was closed in 1844), and on Dec. 12, 1844, a hospital was opened. In November, 1845, the mission was severely tried by the sudden removal from the scene of his earthly career of bishop Alexander. The sad event occurred in the wilderness between Canaan and Egypt, on the morning of Sunday, Nov. 23. Bishop Alexander was succeeded by the present bishop Gobat, formerly vice-president of the Malta Protestant College, who still occupies the see of St. James, and who arrived at Jerusalem Dec. 23, 1846. In 1847 the Palestine mission was enabled to record a public act of considerable consequence to the Church and mission at Jerusalem. The British ambassador at Constantinople, lord Cowley, had succeeded in obtaining a firman recognising the Protestant subjects of the Porte as a separate Church and community. In the year 1848, Dec. 21, the House of Industry was opened, which, up to the present day, is found an excellent adjunct to the mission. The seventh anniversary of the entry. of the first Protestant bishop into the Holy City was selected for the consecration of the first

Protestant church ever built there the first church, after many centuries, dedicated to the pure and scriptural service of almighty God. The sermon preached on this occasion by the bishop was on the text, “Mine house shall be called a house of prayer for all people.” This took place Jan. 21,1849. In the year 1851 it ‘was thought necessary to *examine* afresh into the wants and condition of the mission. It was resolved to invite Mr. Nicolayson to visit England for personal conference, the Rev. J. C. Reichardt having kindly undertaken temporarily to supply his place. The latter accordingly left England in the month of October, intrusted with a special mission, partly, as has been said, to act for Mr. Nicolayson, and partly to co-operate with the local committee on the spot, which it had been deemed expedient to form in the year 1849, “in order to place the mission on a more effective and satisfactory footing, with such assistance as might be found available.” Such plans were greatly facilitated when the committee was afterwards providentially enabled to accomplish what it had often desired, viz. to associate with the work on Mount Zion an English clergyman of some experience and standing at home. This was brought about when the Rev. H. C. Crawford offered his services to the society for missionary labor in Syria. He arrived in the Holy City on Feb. 21, 1852. The cause of Christ’s Gospel in Palestine was not only strengthened from this, but from other sources also. The Church Missionary Society deemed it expedient to send a laborer to Palestine, and the late king of Prussia also appointed a minister whose cure was to comprise the German members of the Protestant community. For this latter office the Rev. F. P. Valentiner was selected, who at once expressed his earnest desire to co-operate with those who had preceded him in the work for the salvation of souls, and who has since proved of the utmost value to the cause. Another valuable addition was in the same year made to the medical department by the establishment of the Deaconesses’ Institution. During a period of sickness the want of proper nurses had been severely felt. In order to remedy this evil, bishop Gobat wrote to the Rev. Theodor Fliedner, asking him to send two of the pious deaconesses of Kaiserswerth. In April, 1851, Mr. Fliedner himself brought four deaconesses. In the year 1854 a movement of a general character was set on foot in order to counteract the growing influence of the mission. Mr. Cohen was deputed by baron Rothschild and other Jews of influence to visit the Israelites in the East, especially in Jerusalem, with a view to the improvement of their circumstances. But what was intended to be a blow to the mission only proved a means of making it better known. In the year 1856 it pleased God to call to his rest the Rev. Mr. Nicolayson, and the

Rev. H. C. Crawford was placed at the head of the mission. On Feb. 5, 1860, Dr. Macgowan was called to his rest, and a few months previously, Nov. 22, 1859. Miss Cooper, who at her own cost had established the Institution for Jewesses, was also called away. Ill health soon after compelled Mr. Crawford to leave Jerusalem permanently, and his place was occupied by the Rev. J. Barclay.

Looking at the present status of the mission at Jerusalem, we may record the following from the latest report. Besides the bishop, there are employed twenty-one persons: viz. three ordained missionaries, two unordained missionaries and superior lay agents, eight colporteurs, Scripture readers, depositaries, and assistants, and eight school masters and mistresses, all employed by the London Jews' Society, partly engaged in direct missionary work, the Hospital, House of Industry, Jewess's Institution, and Boys' School. It is also a fact worthy to be noticed that until the arrival of bishop Gobat there was not one school. Now there are more than thirteen schools, with more than 500 children, under his care. All denominations are represented there — Mohammedans, Greeks, Latins, Armenians, Druses, Abyssinians, etc. We may also notice the *Orphan Asylum* of the bishop before the Jaffa gate, under the care of two Germans, Palmer and Baldensperger. At Nablus, the ancient Sichem, the missionary Fallscheer works in the service of the bishop; Gruhler at Jaffa, and others in other places. To defray the expenses of all these institutions, the *Bishop Gobat's Fund for Missions in Abyssinia, Egypt, Syria, and Chaldcea*, has' been formted. The *Common Church Missionary Society* has also a station in Jerusalem, Nazareth, etc. In the latter place there exists a small Arabic congregation, where Dr. Zeller, son-in-law of the bishop, is building an evangelical church, which promises to be one of the handsomest evangelical churches in the country. The centre of all missionary operation is and will be Jerusalem, and from this centre, under the indefatigable bishop, a net of stations, schools, and institutions is laid out throughout Palestine, which promises great things for the future. Comp. the *Annual Reports and Monthly Proceedings of the London Society for Promoting Christianity among the Jews; Narrative of a Mission of Inquiry to the Jews from the Church of Scotland* (Edinb. 1859); Anderson, *Oriental Churches* (Boston, 1873), vol. 1; Dalton, *Reisebilder aus dem Orient* (St. Petersburg, 1871); Kalkar, *Israel und die Kirche* (Hamburg, 1869), p. 164 sq.; Steger, *Die evangelische M.ission unter Heiden und Juden* (Halle, 1857). (B. P.)

Palestrina, Giovanni Perluigi Da

one of the most distinguished musical composers of the world, flourished in Italy in the 16th century. He derived his surname from the town of Palestrina, in the Roman states, where he was born in 1524 of very humble parentage. At the age of sixteen he went to Rome, and studied music under Claude Goudimel, afterwards one of the victims of the St. Bartholomew massacre. In 1551 Palestrina was made *maestro di capella* of the Julian Chapel, and in 1554 he published a collection of masses, so highly approved by pope Julius III, to whom they were dedicated, that he appointed their author one of the singers of the pontifical chapel. On the accession to the pontificate of Paul IV, in whose eyes celibacy was a necessary qualification for the duties of the higher appointments in the pontifical chapel, Palestrina was dismissed. For some time he felt severely his straitened circumstances, and not even the appointment as choir-master of St. Maria Maggiore brought much relief .to him. In 1571, however, his services to musical art were rewarded by his restoration to the office at St. Peter's. Up to the year 1560 Palestrina composed many works for the Church, among which Baini especially mentions those *improvised,* "so remarkable for depth of science and perfect adaptation of music to the sense of the word." In 1563, the Council of Trent having undertaken to reform the music of the Church, and condemned the profane words and music introduced into masses, some compositions by Palestrina were pointed to as models, and their author was intrusted with the task of remodeling this part of religious worship. He composed three masses on the reformed plan; one of them, known as the *Mass of Pope Marcellus* (to whose memory it is dedicated), may be considered to have saved, music to the Church by establishing a type infinitely beyond anything that had preceded it, and, amid all the improvements which music has since undergone, continues to be prized and admired. The number and quality of his productions during the remaining years of his life, are equally remarkable. His published works consist of thirteen books of Masses, six books of Motets, one book of Lamentations, one book of Hymns, one book of Offertories, one book of Magnificats, one book of Litanies, one book of Spiritual Madrigals, and three books of Madrigals. Equally estimable in private life, and talented as a musician, Palestrina struggled through a life of poverty during eight pontificates; his appointments for the most of his days of activity were meagre, and his publications unremunerative. He died in 1594. Palestrina's music is learned and grave;

and that written for the Church, when heard in the kind of place for which it is adapted, and attended by pomp and pageantry, is very impressive, and acts with irresistible force on sensitive minds. But in the concertroom or chamber his compositions, whether sacred or secular, have, with few exceptions, no charms for hearers who have not cultivated a taste for simple, solid, airless harmony, or for the intricacies of fugal points well woven with a skill that owes more to study than genius. Though Palestrina's compositions are not above criticism, it must be conceded that he ranks head and shoulders above all his predecessors and contemporaries, and must be considered the first musician who reconciled musical science with musical art; in short his works form a most important epoch in the history of music. His memoir has been written by the abbe Baini (1828) and by Winterfeld (1832).

Palet

SEE BETH-PALET.

Paletz, Stephen

a noted Bohemian divine, flourished during the ante-Reformation movement of the 15th century. He was at first a friend of Huss, but finally turned, and became his most violent accuser and persecutor. Of the early personal history of Paletz we have nothing at command. We first encounter him as the friend and bosom companion of the great Bohemian Reformer. We are told that they shared bed and table together. Paletz sided not only with Huss, but most enthusiastically he commended, too, the writings and opinions of Wickliffe, and frequently spoke in their defence. Thus on a public debate before the university at Prague, when he had finished one of his speeches for the good cause by exhibiting and explaining the views of Wickliffe, he threw the book from which he had quoted into the midst of his audience, exclaiming, "Let who will impugn a single word, I will defend it." About 1409 several of Huss's most faithful adherents, then called "Wickliffites." were imprisoned by king Wenzel. Among these persecuted ones was Paletz; and when at last released after an eighteen months' incarceration, he came out much quieted and greatly in fear of the papists. Huss had remained all this time unmoved, and proved his fitness for leadership; Paletz had been thoroughly frightened, and with equal force proved his incapacity. True, he still remained an adherent of the ante-Reformer; and when the papal bull came out for the crusade (Sept. 9,

1411), Paletz admitted that there were “palpable errors” in it (*Mon. Hussi*, i, 265); but early in 1412; when the university held a conference to consider in how far it was wise to sustain Huss against pope and king, Paletz withdrew from Huss and endorsed the papists again (*ibid.* i, 175), in so tame and cowardly a manner that Huss said of Paletz, “he walked and turned backwards like a crab.” The truth is, Paletz was governed by worldly prudence. He saw that the Reformer’s cause was a desperate one. Few in numbers, Huss; and his adherents had to encounter the royal and papal power, and there was not much likelihood of success. A timely retreat would cover all past offences and soon restore him to papal favor. He found, however, that he had counted without his host. The papists demanded that he should not only reject Huss, but oppose him; and, rather than lose his game, Paletz went into the conflict, and became a most violent accuser and persecutor. Huss had made his special point the supreme and sole authority of the Scriptures, Paletz replied by a defence of the papal supremacy in the Church visible. But Huss was more than a match for his former friend, and he dealt his blows freely and harshly. At last Huss went before the Council of Constance with his case. Thither, too, Paletz followed Huss, the bitter zeal of the papal defender having in the mean time been greatly aggravated by the unpleasant memories of frequent defeats under the heavy fire of the Reformer’s sound logic. When the cardinals in council assembled for private session were hesitating how to dispose of Huss, Paletz secured admission, and urged and insisted that the heretic should not be set at liberty again, and they finally adopted Paletz’s policy. When word of this was taken to Huss, and he insisted upon a public hearing before the council, Paletz again made use of artifices and intrigues, and prevented a favorable reply to Huss’s request. Paletz knew the power of Huss’s eloquence, and he, as well as the other papists who were allied with him in these intrigues, did not wish to have the experiment of it tried upon the council. He as well as his coadjutors failed, however, in securing his condemnation unheard. King Sigismund saw the injustice of such an act, and prevented the plot; but even in the audiences granted, Paletz always carefully watched his opportunities to worst his rival in argument. His course at this time was in many respects contemptible, yet it may be palliated on the ground that Paletz, probably, with all his animosity, merely sought the humiliation and not the life of Huss, and that it was a partisan spirit which at ‘this time controlled Paletz. Certainly, when Huss had been condemned, and efforts were making to secure his abjuration of heresy, Paletz was among those who visited Huss in prison; and the gentle manner

in which he treated his former friend evinces that he was not altogether void of feeling, and that, great as he was himself by native talent and untiring industry, he' was in the presence of one greater, because he allied with all these distinctions the virtue of honor and truthfulness. Paletz had been selected by Huss as his confessor in his dying hour, but the papal servant felt too keenly the sad ending of this persecution to have complied with Huss's request. When Jerome was persecuted, Paletz again accused, but with less acrimony and persistency. Paletz died about the middle of the 15th century; of his writings none are now accessible. See Gillett, *Life and Times of John Huss, vol.* i and ii; *Mon. Hussi,* as referred to above; Jenkins, *Life and Times of Cardinal Julian,* p. 46; *Ep. Huss.* i, in his *Opp.* vol. i; Palacky, *Bohmische Geschichte,* iii, 161 sq.

Paley, William, D.D.

an eminent English divine and philosopher, and one of the most noted characters of the 18th century, was born at Peterborough, July, 1743. He was descended from an old and respectable family in Craven, in the West Riding of Yorkshire. During his infancy his father removed to Giggleswick, in Yorkshire, near the family property, having been appointed head-master of King Edward's School in that place. William was educated under the paternal roof, and speedily distinguished himself by great abilities, a studious disposition, and a ripeness and discrimination of intellect. In his seventeenth year he was entered a sizar of Christ's College, Cambridge. But unhappily, seduced by the influence of a few gay and dissolute companions, the first two years of his college life were entirely lost or misspent. The bad fruits of this vagabond life made him a sadder and a wiser man, and with his wisdom there came that fortitude which helped him to disentangle himself from this disgraceful connection, and he resolved on a course of devoted study. So rapid was his progress that in 1763 he took the bachelor's degree with the highest honors. He then taught for three years in an academy at Greenwich. In 1765 he obtained the first prize for a prose Latin dissertation — the subject being *A Comparison between the Stoic and Epicurean Philosophy with respect to the Influence of each on the Morals of a People,* in which he characteristically argued in favor of the latter. Next year he was elected a fellow of his alma mater; Christ's College, and soon after colleague to Dr. Law in his public lectures on moral and political philosophy, as well as on the New Testament. This early occupation directed Paley's mind to subjects which, when more

maturely studied, he gave to the public in works that have obtained him extensive fame as an author. Both as a college lecturer and a preacher, he was greatly admired for his sound sense and discretion, especially for his extraordinary skill in simplifying the most abstruse and difficult subjects, and bringing them down to the level of the humblest capacity. He had entered the priesthood in 1767, and in 1776, on his marriage. had of course been obliged to yield up his fellowship. His early patron. Law, who had become bishop of Carlisle, and who was well aware of Paley's merits, now promoted him in the Church by presenting him first to the vicarage of Dalston, Cumberland, then to Appleby, Westmoreland, till, in the course of years, he rose to be archdeacon of Carlisle (1782), and chancellor of the diocese (1785). He was a great friend to the abolition of the slave-trade; and in 1789, when the first great discussion in the House of Commons was expected, he drew up a short but appropriate and judicious treatise, entitled *Comments against the Unjust Pretensions of Slave-dealers and Holders to be indemnified by pecuniary Allowances at the public Expense, in case the Slave-trade should be abolished,* and sent it to the committee. The bishop of Durham, entertaining great respect for him, and recognising the valuable service which Paley had rendered to the abolition cause, presented him with the valuable rectory of Bishop Wearmouth, worth twelve hundred pounds a year. His last years, largely given to literary labors, were extremely .trying because of his impaired physical condition, but he bore his bodily pain meekly, ever trusting in the kind dispositions of a loving heavenly Father. Paley's piety with becoming progress became more fervent, elevated, and established as he advanced in life. He lingered, notwithstanding the malignity of his disease, until May 25, 1805, when he suddenly died. Dr. Paley was inclined to corpulency, and his countenance was no index of the intellectual and moral attributes — the suavity, benevolence, strong good sense, and clear judgment that distinguished him. Among his friends no man was more highly or more justly esteemed than Dr. Paley; his literary attainments were exceeded only by his many amiable traits of frankness and good-humor. In matters of opinion he was liberal-minded and charitable. He was a friend to free inquiry and an able supporter of the principles of civil liberty, as we have seen above in his position on the slave-trade. In his theology he was suspected of heterodoxy, having manifested a strong inclination to Arian sentiments. As a writer, he is distinguished not so much for originality as for that power of intellect by which he grasps a subject in all its bearings, and handles it in a manner entirely his own; for the consummate skill with which he disposes

and follows out his argument, and for a style peculiarly suited to philosophical investigations strong, exact, and clear, and abounding in words and phrases which, though sometimes homely, express and illustrate his meaning most forcibly and most distinctly. Sir James Mackintosh, who is not always ready to endorse Paley's philosophical teachings, gives this enthusiastic commendation of Paley as an author: "This excellent writer, who, after Clarke and Butler, ought to be ranked among the brightest ornaments of the English Church in the 18th century, is in the history of philosophy naturally placed after Tucker, to whom, with praiseworthy liberality, he owns his extensive obligations.

His style is as near perfection in its kind as any in our language" (*Works* [1854], 1, 183). The greatest and most important of Paley's works is *The Principles of Moral and Political Philosophy* (1785; with Dissertations and Notes by Alexander Bain, 1853; annotated by Richard Whately, 1859). The general outlines of it had been delivered as lectures to: his pupils when he was a tutor in the university. In the first part of the "Principles," which treats of moral philosophy only (after giving some account of the law of honor, the law of the land, and the Scriptures, as rules of action; rejecting, after Locke, the notion of a moral sense, or an innate. capacity of moral judgment; and defining what he means by human happiness and virtue), Paley proceeds to explain the principles and to lay down the foundation of his system. His desire of introducing into the foundation of his system too much of the exactness of demonstrative science, has occasionally led him to define things which in their nature are indeterminate and cannot be brought within the limits of a precise and formal definition. His account of the *law of honor* and of *virtue* is of this character. He is also too fond of putting forward disjunctive propositions, and reasoning upon them as if they were exhaustive, as in the instance of the *methods of administering justice*. Hence his applications are sometimes fettered and his conclusions, defective. The gist of his views on these topics is found in book 2, "*On Moral Obligation*." A man is said to be obliged when he is urged by a violent motive resulting from the command of another. In moral matters, the motive is the expectation of future reward or punishment, and the command is from God. Hence private happiness is the motive, and the will of God the rule. But how is the will of God known? From two sources — the declarations of Scripture, and the light of nature; and the, method of coming at the divine will concerning any action by the light of nature is to inquire into the tendency of the action to promote or diminish the general

happiness. Here, then, Paley arrives at his principle that “whatever is expedient is right. It is the utility of any moral rule alone which constitutes the obligation of it.” Its utility is to be determined by a consideration of general consequences; it must be expedient upon the whole, in the long run, in all its effects collateral and remote, as well as in those which are immediate and direct. Having settled his principle, he proceeds to apply it to the determination of moral duties. He makes a threefold division of duties: namely, those which a man owes to his neighbor, or relative duties; those which he owes to himself; and those which he owes to God. The first set are determinate or indeterminate — determinate, such as promises, contracts, oaths. The obligation to keep a promise, according to the principle of expediency, arises from the circumstance that “confidence in promises is essential to the intercourse of human life;” and the sense in which a promise is to be interpreted is that which the promiser knowingly and willingly conveys to the mind. of the person to whom it is made. Contracts are mutual promises, and therefore governed by the same principles; consequently, whatever is expected by one side, and known to be so expected by the other, is to be deemed a part or condition of the contract. Oaths are to be interpreted according to the “animus imponentis,” that is, in the sense which the imposer intends by them. Indeterminate duties are charity, gratitude, and the like. They are called indeterminate because no precise and formal limits can be assigned to their exercise. Another class belonging to this first set of duties originate from the constitution of the sexes. The second set of duties are those which a man owes to himself. As there are few duties or crimes whose effects are confined to the individual, little is said about them. A man’s duty to himself consists in the care of his faculties and the preservation of his person, and the guarding against those practices which tend to injure the one or the other. ‘he third division of duties are those which are due to God. In one sense, every duty is a duty to God; but there are some of which God is the object as well as the author: these are worship and reverence. The second part, which is devoted to the elements of political knowledge, is pervaded, in determining the grounds of civil government, and the reasons of obedience to it, by the same. principle as that which constitutes the foundation of his moral system — “Utility.” Public utility is the foundation of all government. Hence, whatever irregularity or violations of equity, or fraud and violence may have been perpetrated in the acquisition of supreme power, when the state is once peaceably settled, and the good of its subjects promoted, obedience to it becomes duty. On the other hand,

whatever may have been the original legitimacy of the ruling .authority, if it become corrupt, negligent of the public welfare, and cease to satisfy the expectations of the governed, it is right to put it down and establish another in its place. Writing under a government which holds to the union of Church and State, Paley of course prominently treated of religious establishments, and here also he allows the doctrine of expediency to have a controlling influence in his views and conclusions. He teaches that, as no form of Church government is laid down in the New Testament, a religious establishment is no part of Christianity; it is only the means of inculcating it. But the means must be judged of according to their efficiency; this is the only standard; consequently the authority of a Church establishment is founded in its utility. For the same reason tests and subscriptions ought to be made as simple and easy as possible; but when no present necessity requires unusual strictness, confessions of faith ought to be converted into articles of peace. In establishing a religion, where unanimity cannot be. maintained, the will of the majority should be consulted, because less evil and inconvenience must attend this than any other plan. On the same principle persecution is condemned and toleration justified; because the former never produced any real change of opinion, while the latter encourages inquiry and advances the progress of truth. Objection has frequently been taken to the principles on which Paley rests his system (comp. Dug. Stewart, *Elements,* vol. 2, and his *Philos. of the Active and Moral Powers;* Robert Hall, sermon on *Infidelity;* Fr.Wayland, *Elem. of Moral Philos.;* and the defence byWainwright, *Paley's Theory of Morals,* etc. [1830]), but the lucidity and appositeness of his illustrations are beyond all praise. If his treatise cannot be regarded as a profoundly philosophical work, it is at any rate one of the clearest and most sensible ever written, even by an Englishman; and at least it brushed off into oblivion the shallow and muddy mysticism that had long enveloped the philosophy of politics. If it failed to- sound the depths of "moral obligation," there are excuses for this failure. Says Dr. Blackie, "Paley's definition of virtue: the doing good to mankind in obedience to the will of God, for the sake of everlasting happiness, characterizes the man, the book, the age, the country, and the profession to which he belonged, admirably. It is a definition that, taken as a matter of fact, in all likelihood expressed the feelings of 999 out of every 1000 British Christians living in the generation immediately preceding the French Revolution" (*Four Phases of Morals*, p. 308). In 1790 appeared Paley's most original and valuable work, the *Horce Paulince, or the Truth of the Scripture History*

of St. Paul evinced by a Comparison of the Epistles which bear his Name with the Acts of the Apostles, and with one another. The aim of this admirable work is to prove, by a great variety of "undesigned coincidences," the improbability, if not impossibility, of the usual infidel hypothesis of his time, viz. that the New Testament is a "cunningly devised fable." It was dedicated to his friend John Law, then bishop of Killala, in Ireland, to whose favor. he had been indebted for most of his preferments. In 1794 was published Paley's next important work, entitled *A View of the Evidences of Christianity* (republished seventeen times in twenty-seven years, and frequently edited and widely circulated, latest by Whately [N.Y. 1865. 12mo]). It is not equal in originality to its predecessor, but the use made of the labors of such eminent scholars as Lardner and bishop Douglas is generally reckoned most dexterous and effective, as the materials are wrought up with so much address and disposed with so much skill, and the argument is laid before the reader in so clear and convincing a form, that it must be pronounced one of the most valuable and important books of the kind. The argument, which is opened and illustrated with singular ability, is briefly this: A revelation can be made only by means of miraculous interference. To work a miracle is the sole prerogative of the Supreme Being. If therefore miracles have been wrought in confirmation of a religion, they are the visible testimony of God to the divine authority of that religion. Consequently, if the miracles alleged in behalf of Christianity were actually performed, the Christian religion must be the true one. Whether the miracles were actually performed or not depends upon the credibility of those who professed to be witnesses of them, that is, the apostles and first disciples of Jesus Christ; and their credibility is demonstrated from this consideration — "that they passed their lives in labors, dangers, and sufferings voluntarily undergone in attestation of the accounts which they delivered, and solely in consequence of their belief in those accounts; and that they also submitted, from the same motive, to new rules of conduct." They could not have been deceived; they must have known whether Christ was an impostor or not; they must have known whether the miracles he did were real or pretended. Neither could they have been deceivers; they had no intelligible purpose to accomplish by deception; they had everything to lose by it. On the other hand, by being still — by letting the subject rest they might have escaped the sufferings they endured. It is perfectly inconceivable, and entirely out of all the principles of human action, that men should set about propagating what they know to be a lie, and yet not only gain nothing by it, but expose

themselves to the manifest consequences — enmity and hatred, danger and death. In 1802 Paley published perhaps the most widely popular of all his works, *Natural Theology, or Evidences of the Existence and Attributes of the Deity, which,* however, is based, and to a large extent borrowed from *the Religious Philosopher,* the work of a Dutch philosopher named Nieuwelntyt, an English translation of which appeared in 1718-1719. The plagiarisms are most palpable, but have been accounted for by Paley's own method of composition. The *Natural Theology* was "made up" from his loose papers and notes written while he was a college tutor, and in the course of such a long time as elapsed since its first compilation, Paley had forgotten the sources from whence he derived them. It is also but fair to state that he has taken nothing which he has not greatly improved — "nihil tetigit, quod non ornavit." Paley has made that clear, impressive, and convincing which in the original was confused, illogical, and tiresome. He has added, too, more than he has borrowed; and, as in all the rest of his productions, the matter is arranged and the argument followed out with consummate judgment. His object is to establish the fact of benevolent design in the works of the visible creation. Hence the existence of a Supreme Designing Intelligence is inferred; and his personality, unity, ahd goodness demonstrated. It is not only one of the most convincing, but one of the most delightful books in the English language. "In the character of a defender of the faith," says the *Quarterly Review,* "we would hold up Paley to almost unmingled admiration; in any other character his praise must be more qualified. The department of theology with which alone Paley was thoroughly conversant was the *Evidences.* He had not the necessary qualifications for a complete investigation of the *doctrines.* But see him how we will, we always find the good sense of a plain, shrewd, practical Yorkshireman displayed on these branches of religion. We think it next to impossible for an unbeliever to read the *Evidences,* in the order of his arrangement; unshaken. His *Natural Theology* is philosophy in its highest and noblest sense, scientific without the jargon of science; profound, but so clear that its depth is disguised. He cares not whence he fetches his illustrations, provided they are to the purpose." A valuable edition of this work, with notes and scientific illustrations, was published (1.836-39) by lord Brougham and Sir C. Bell, the former furnishing a preliminary discourse on natural theology. This discourse is divided into two parts: the first contains an exposition of the nature and character of the evidence on which natural theology rests, with the intention of proving that it is as much a science of induction as either physical or mental philosophy; and

the second is devoted to a consideration of the advantages and pleasures which the study is calculated to afford. Subjoined to the volume are some notes on various metaphysical points connected with the subject. Besides the above works, Paley was the author of various sermons and tracts. Several editions of his entire works have also been published. One in four volumes, containing also posthumous sermons, and published by his son, the Rev. Edmund Paley, in 1838, may be regarded as the standard edition. There is also an American edition, with *Life* (Phila. 1851, 8vo). See, in addition to the authorities already quoted, *Memoirs of Wm. Paley,* by W. Meadley (Sunderl. 1809, 8vo, and often); Ueberweg, *Hist. of Philos.* ii, 91, 391; McCosh, *Scotch Philos.* p. 301; Morell, *Hist. Philos.* 19*th Century,* p. 103, 267 sq.; Hagenbach, *Hist. of Doct.* vol. ii (see Index); *The Quart. Rev.* (Lond.), ii, 83 sq.; 9:388 sq.; *Encyclop. Brit. s.v.; English Cyclop. s.v.*; Allibone, *Dict. of Brit. and Amer. Auth. s.v.*

Palgrave, Francis, Sir

an English knight, distinguished alike as a zealous and intelligent antiquary and as a historian, was born of Jewish parentage, named *Cohen,* at London in 1788. Of his early childhood nothing is known beyond the fact that at the age of eight years he translated the *Batrachomyomachia* of Homer from a Latin version into French (1797, 4to). When Cohen joined the Christian Church we are not able to state, probably long before he was called to the bar of the Inner Temple (1827), and before having received the honor of knighthood (1832). Sir F. Palgrave was for many years deputy keeper of the Public Records of Britain (from about 1836). He died July 6, 1861. Of his many writings we will only mention the following: *The Rise and Progress of the English Commonwealth; Anglo-Saxon Period, containing the AngloSaxon Policy and the Institutions arising out of Laws and Usages which prevailed before the Conquest* (1832, 2 *vols.*): — *The History of England; Anglo-Saxon Period* (1831, 1850, 1868; vol. 21 of Murray's "*Family Library*"): — *Documents and Records illustrating the History of Scotland and the Transactions between the Crowns of Scotland and England* (1837): — *Truths and Fictions of the Middle Ages*: — *The Merchant and the Friar* (1837, 1844): — *The History of Normandy and of England* (1851, 1857, 1864, 4 vols.). Besides many other works, he wrote articles to the *Lond. Quar. Rev.* and other periodicals. His great merit, in his historic writings, consists in the extensive use made by him of original documents, by aid of which he not only himself very much enlarged our

acquaintance with the history and social aspects of the Middle Ages, but pointed out to others the advantage to be derived from. a careful study of the original sources of information. See Allibone, *Dict. of Brit. and Amer. Auth.* s.v.*; Edinb. Rev.* July, 1832; January, 1852, p. 153; Hallam, *Middle Ages*, Preface to Sup. Notes, 1, 11 (New York, 1872)*;* Smyth, *Lectures on Modern History, lect.* 8; *Einb. Rev.* 66, 36; *Westminster Rev.* July, 1857; (Lonldon) *Athenceun,* 1857, Feb. 28; *North Amer. Rev.* April, 1858*;* Margaliouth, *Vestiges of the Historic Anglo-Hebrews in East Anglia* (London, 1870), p. 105 sq.; Pick, in the *Evangel.* (Lutheran) *Quar. Rev. July,* 1876, p. 373.

Pali

(a corruption of the Sanscrit *Prakrit,* q.v.) is the name of the sacred language of the Buddhists. Its origin must be sought for in one or several of the popular dialects of ancient India, which are comprised under the general name of Prakrit, and stand in a similar relation to Sanscrit as the Romance languages, in their earlier period, to Latin. *SEE SANSCRIT*.

Palici

(i.e. *daemons*), deities anciently worshipped in the neighborhood of Mount *A*Etna, in Sicily. They were said to be twin sons of Zeus and Taleia, daughter of Hephaestus. In remote ages they were propitiated by human sacrifices. The temple of the Palici was resorted to as ali asylum by runaway slaves.

Palilia

an ancient Roman festival which was celebrated annually on April 21 in honor of *Pales,* the god of shepherds. On the same day afterwards this festival was kept as a memorial of the first founding of the city by Romulus. A minute description of the ceremonies practiced on this day occurs in the *Fasti* of Ovid. The first object to which the festival was directed was a public lustration by fire and smoke. For this purpose they burned the blood of the October-horse (q.v.), the ashes of the calves sacrificed at the festival of Ceres, and the shells of beans. The people were also ‘sprinkled with water; they washed their hands in springwater, and drank milk, mixed with must. In the evening the stables were cleansed with water, sprinkled by, means of laurel branches, which were also hung up as ornaments. To produce purifying smoke for the sheep and their folds, the

shepherds burned sulphur, rosemary, ‘fir-wood, and incense.’ Sacrifices besides were offered, consisting of cakes, millet, milk, and other eatables, after which a prayer was offered by the shepherds to Pales, their presiding deity. Fires were then kindled, made of heaps of straw, and, amid cheerful strains of music, the sheep were purified by being made to pass through the smoke three times. The whole ceremonies were wound up with a feast in the open air. In latter times .the Palilia lost its character as a shepherd festival, and dame to be held exclusively in commemoration of the day on which the building of Rome commenced. Caligula ordered the day of his accession to the throne to be celebrated as a festival under the name of Palilia. See Gardner, *Faiths of the World*, p. 589, 590.

Palimpsest

(παλίμψηστος, *rubbed out again*), a term applied to ancient manuscripts, of which the older writing has been erased in order to use the parchment or paper for writing on them again. A good specimen is the Wolfenblittel MS. (q.v.).

Palingenesia

(Gr. πάλιν, *again*, and γένεσις *birth*) is a term that appears to have originated among .the Stoics, who employed it to denote the act of the Demiurgus, or Creator, by which, having absorbed all being into himself, he reproduced it in a new creation. The occurrence of the word in the New Testament (Matthew 19:28, where it is used in allusion to the judgment of this world, and. the αἰῶν μέλλων; and Titus 3:5, where it is used in reference to baptismal regeneration, λουτρὸν παλιγγενεσαίς) has given it a place in Christian theology, and divines have variously used it to express the resurrection of men, the new birth of the individual soul, and the restoration of the world to that perfect state that it lost by the Fall the new heavens and the new earth wherein dwelleth righteousness.” The term is also applied to designate both the great geological changes which the earth has undergone and the transformations in the insect kingdom, such as of caterpillars into butterflies, etc. *SEE NEW BIRTH*; *SEE RESURRECTION*.

Palingenius, Marcellus

an Italian poet of the 16th century, was a native of Stellada, in Ferrara. He is chiefly known by his *Zodiacus Vitae*, which brought him into trouble, as

it contains many sarcastic attacks on monks and Church abuses. His name is therefore in the *Index Librorum Prohibitorsum* as a Lutheran heretic. The book is entitled *Zodiacus Vitae, id est de hominis vita, studio ac moribus optinze instituendis libri 12 nunc demuns ad exemplaria prinaria sedule castigati* (Rott. 1722, small 8vo).

Palissy, Bernard

a Huguenot artisan, noted for his faithful adherence to the Reformation movement, and also one of the most illustrious of the Gospellers (q.v.), was eminent as a natural philosopher, chemist. geologist, and artist. He is generally known as "Palissy, the great Potter." He was born about 1510 at La Chapelle Biron, a poor village in Perigord, where his father brought him up to his own trade of a glazier. The boy was by nature quick and ingenious, with a taste for drawing, designing, and decoration, and he made himself useful to the village churches of his neighborhood whenever such skill was required. When his term of apprenticeship was past he set out upon his "wanderschaft," and travelled extensively, as is the custom of Continental European artisans. Spanish, French, Swiss, Dutch, and German territory he thus visited at a time when the people were most deeply moved by the recent revolt of Luther from Rome. Of course, the thoughtful young man belonging to a class of mechanics somewhat cultured, and besides by nature a shrewd observer and independent thinker, he could not fail to be influenced by the popular agitation. A Bible which fell into his hands he read, notwithstanding the papal ban against this liberty in a layman. It did not fail to make a deep impression upon the inquiring and thoughtful Palissy, and at thirty he was a convert to the side which advocated the free circulation of the Scriptures, and justification by faith, without the agency of the priesthood. He was now in his native country; but aware of the danger those were subject to who advocated these views, he shunned Paris, and resided at Saintenge, in the south-west of France. Palissy was born to lead others. He had not lived long here before the townspeople were by him guided religiously, as if their pastor. At first a little congregation had formed, and to these he dispensed spiritual food not only on Sundays but weekdays. They came to be specially designated as "the Religionists," and were known throughout the town to be persons of blameless life, peaceable, well-disposed, and industrious. As their number rapidly increased the Romanists felt impelled to a like devotion and holy profession, and soon, to use the words of Palissy, "there were prayers daily

in this town, both on one side and the other." That both were in earnest was evidenced by the charitable feeling which governed all. They used the same churches by turnis, and there was no disposition to persecution. But though Palissy devoted so large a share of his time to religion, he did not fail to make progress too as an artisan. Indeed, in many respects this period of his life is one of the most memorable. In it falls one of his most important discoveries, which we are told came about as follows: "An enameled cup of 'Faience,' which he saw by chance, inspired him with the resolution to discover the mode of producing white enamel. Neglecting all other labors; he devoted himself to investigations and experiments for the long period of sixteen years. He at last exhausted all his resources, and for want of money to buy fuel was reduced to the necessity of burning his household furniture piece by piece; his neighbors laughed at him, his wife overwhelmed him with reproaches, and his starving family surrounded him crying for food; 'but in spite of all these discouragements the persisted in the search, and was in the end rewarded by success." A few vessels adorned with figures of animals, colored to represent nature, sold for high prices, and he was then enabled to complete those investigations by which he became famous; and, though a Huguenot, he was protected and encouraged, in 1559, by the king and the nobility, who employed him to embellish their mansions with specimens of his art. In 1560 he was lodged in the Tuileries, and was specially exempted by queen Catharine from the massacre of St. Bartholomew, more from a regard to her own benefit than from kindness. In March, 1575, he began a course of lectures on natural history and physics, and was the first in France to substitute positive facts and rigorous demonstrations for the fanciful interpretations of philosophers. In the course of these lectures he gave (1584) the first right notions of the origin of springs, and the formation of stones and fossil shells, and strongly advocated the importance of marl as a fertilizing agent. These, along with his theories regarding the best means of purifying water, have been fully supported by recent discovery and investigation. In 1588 he was arrested, thrown into the Bastile as a heretic, and threatened with death unless he recanted. But though he was feeble and trembling on the verge of the grave, his spirit was as brave as in his youth, and he resolutely held to his religion. There were many who insisted that he should be burned; but he died in 1590 before his sentence was pronounced, courageously remaining faithful to the cause until the end, and glorying in having been called to lay down his life for the true faith. Palissy left a collection of objects of natural history, the first that had been formed in

France. His works are at the present day almost beyond price, and his ornaments and arabesques are among the most beautiful of the Renaissance. See Smiles, *Huguenots,* p. 35-44; Cap, (*Euvres Completes de Bernard Palissy* (Paris, 1844); Dumesnil, *B. Pilissy, Le. Potier de Terre* (ibid. 1851); Morley, *TheLife of B. Palissy, his Labors and his Discoveries* (Lond. 1852, 2 vols.); Duplessis, *Etude sur Palissy* (Paris. 1855); *Free-Will Baptist Quar.* 7:354 sq.

Pall

Picture for Pall

in heraldry, the upper part of a saltire conjoined to the lower part of a pale. It appears much in the arms of ecclesiastical sees.

Pall

is the name given in English to, different portions of ecclesiastical vesture, employed by the Romish and other churches.

1. It is applied (Lat. *pallium;* Gr. Ειλητον) to a part of the ponifical dress worn only by the pope, archbishops, and patriarchs, and is a scarf of honor symbolic of “the plenitude of the pontifical office.” It is a white woollen band of about three fingers’ breadth, made round, and worn over the shoulders, crossed in frown with one end hanging down over the breast; the other behind it is ornamented with purple crosses, and fastened by three golden needles or pins, the number signifying charity, or the nails of the cross. It is made of the wool of perfectly white sheep, which are yearly, on the festival of St. Agnes, offered and blessed at the celebration of the holy eucharist, in the church dedicated ,to her in the Nomentan Way in Rome. The sheep are received by two canons of the church of St. John Lateran, who deliver them into the charge of the subdeacons of the apostolic college, and by them they are kept and fed until the time for sheep-shearing arrives. The palliums are always. made of this wool, and when completed .they are brought to the church of St. Peter and St. Paul, and are placed upon the altar over those saints’ tomb on the eve of their festival, and are left there the whole night, and on the following day are delivered to the subdeacons whose office it is to take charge of them. The pope alone *always* wears the pallium, wherever he officiates, to signify his assumed authority over all other particular churches.

Archbishops and patriarchs receive the pall from the pope, and cannot wear it except on certain occasions, such as councils, ordinations, and on great festivals in;the celebration of the mass. The Council of Macon (A. D. 581) forbade archbishops saying mass without the pall. An archbishop in the Romish Church, although he be consecrated as bishop, and have taken possession, cannot before he has petitioned for, and received and paid for the pallium, either call himself archbishop or perform such acts as belong to the "greater jurisdiction" — those, namely, which he exercises not as a bishop, but as archbishop, such as to summon a council or to visit his province, etc. He can, however, when his election has been confirmed, and before he receives the pallium, depute his functions, in the matter of ordaining bishops, to his suffragans, who may lawfully exercise them by-his command. If, however, any archbishop in the Romish Church, before he receives the pallium, perform those offices which result immediately from the possession of it, such as, for instance, those relating to orders and to the chrism, etc., the acts themselves are valid, but the archbishop offends against the canons and laws of the Church.

The pall was part of the imperial habit, and was originally granted by the emperors to the patriarchs. Thus Constantine gave the use of the pall to the bishop of Rome, probably Linus or Sylvester; and Anthimus, patriarch of Constantinople, when expelled from his see, is said to have *returned* the pall to the emperor Justinian. In 336 it was for the first time given to a bishop of thesee of Ostia, who was then officiating at the consecration of the pope, because the pontiff was not a bishop at the time of his election. The bishopric of Arles had the pall from a very early period. The bishopric of Autun was given it about A. D. 600. Isidore of Seville says that it was once common to all bishops, but in time it certainly was given to bishops only as an exceptional honor, as when St. Boniface received it from pope Gregory II, the bishop of Bamberg in 1046, and the bishop of Lucca from Alexander II in 1057. Pelagius or Damasus required all metropolitans to fetch theor pall within three months after consecration; pope Gregory I forbade the reception of money by any official at its delivery, but the journey and fees in time became a sore tax, which cost the archbishop of Mayence 30.000 gold pieces. Pope Gregory sent a pall to St. Augustine of Canterbury, and in 734 Egbright of York, after great difficulty, procured the same distinction, which had been withheld since 644. In 1472 the archbishops of St. Andrew's became independent of York and metropolitans of Scotland in right of the pall. Four palls were given for the

first time at the Council of Kells, 1152, to the Irish archbishops by the papal legate, this being their earliest acknowledgment of the pope's supremacy. When the see of Rome had carried its authority to the highest pitch, under Innocent II, that pontiff decreed the pall to be a mark of such distinction as is attached to it to this day. Neither the functions or title of archbishop, as we have seen above, can be assumed without it; and in order to make it a source of profit to the papal exchequer, every archbishop is buried in his pall, so that his successor may be obliged to apply to the pope for another and pay for the privilege.

The pall represents the lamb borne on the Good Shepherd's shoulders, and also humility, zeal, a chain of honor, and pastoral vigilance. Its other names were *anaphorion, supernumerale,* and in Theodoret and St. Gregory Nazianzen-ἱερὰ στολή. Before the 8th century it was ornamented with two or four red or purple, but now with six black crosses, fastened with gold pins which superseded an earlier ornament, the Good Shepherd, or one cross, of the 4th century. It has been supposed to be the last relic of an abbreviated toga, reduced to its laticlave by degrees. In the time of Gregory the Great it was made of white linen cloth without seam or needlework, hanging down from the shoulders. It has pendants hanging down behind and before to represent the double burden of the pope.

2. *Pall* (Gr. ἐνδυτόν, τραπεζοφόρον, ἄπλωμα) is also the name of the cloth hanging in front of an altar; the modern *antependium,* like the blue cloth of the golden altar (Numbers 4:11). In 1630, at Worcester cathedral, the upper and lower fronts, and the pall or middle covering, are mentioned. There is one with the acts of saints of the 15th century at Steeple Aston, Oxford; besides wall hangings, according to Rupert, betokening the future glory of the Church triumphant.

3. In a strictly liturgical sense the word *pall* is applied to the linen cloth covering the table or slab of the altar used in the celebration of the mass. It was ordered by the councils of Lateran and Rheims, and by pope Boniface III. In the Greek Church, on the four corners of the holy table are fixed four pieces of cloth called *the Evangelists,* because stamped with their effigies, symbolizing the Church, which calls the faithful to Christ from every quarter of the world. Over these are laid the linen cloth, called the body cloth, representing the winding-sheet of the Lord in the tomb (John 20:7); a second of finer material, symbolizing the glory of the *Son* of God seated on the altar as his throne; and a third the corporal proper.

The use of three cloths in the Latin Church is. said to have existed in the time of Pius I. St. Optatus of Milevi mentions an altar cloth. In the 6th century silk and precious stuffs were used, as St. Gregory of Tours informs us. Constantine gave a pall of cloth of gold to St. Peter's; and Zachary presented one wrought with the Nativity and studded with pearls. The modern Roman pall is a square piece of linen cloth — sometimes limber, sometimes made stiff by inserting pasteboard sufficiently large to cover the mouth of the chalice. The upper service is often of silk embroidered, or of cloth of gold. The surface in contact with the chalice must always be of linen. A fair white linen cloth and a carpet of silk or decent stuff are required in the English Church. The form is the ancient pall, and should be fair, that is damasked or ornamented, and so beautiful (<scripRef passage="Isaiah 4:2" />Isaiah 4:2; <scripRef passage="Ezekiel 16:17" />Ezekiel 16:17); it is white (<scripRef passage="Revelation 15:6; 19:14" />Revelation 15:6; 19:14), like Christ's raiment, exceeding white as snow (<scripRef passage="Mark 9:3" />Mark 9:3). It ought to hang, slightly over the front of the altar, but at the end nearly to the ground (Walcott, *Sacred Archaeology* s.v.).

4. Besides all these there is *the funeral pall,* an ample covering, of black velvet or other stuff, which is cast over the coffin while borne to burial. The ends of the pall are held during. the funeral procession by the most distinguished among the friends of the deceased, generally selected from among those not connected by blood. See Siegel, *Christl. Alterthumer,* iii, 48 sq.; Bingham, *Orig. Eccles.;* Walcott, *Sacred Archceol.* s.v.*;* Riddle, *Christian Antiquities.* (see Index); Hefele, *Conciliengesch.* vol. i, iii, and iv; Elliott, *Delineation of Romanism* (see Index).

Palladino, Filippo

an Italian painter, was born in Florence about 1544. It is not known by whom he was instructed, but Lanzi says he seems to have studied the Lombard more than the native artists, and to have been acquainted with Baroccio. After acquiring considerable reputation by his picture of the *Decollation of St. John* in the church of that saint at Florence, and an altar-piece in S. Jacopo a' Corbolini at Milan, he was obliged to fly from that city on account of some disturbance. He sought refuge at Rome, where he was received by the prince Colonna; but being pursued he went to Sicily, and resided at Mazzarino, on an estate belonging to the Colonna family. There, as well as at Syracuse, Palermo, Catania, and other places, he executed works for the churches, which Lanzi says are elegantly designed

and finely colored, though they are not free from mannerism. He died at Mazzarino in 1614.

Palladio, Andrea

a famous Italian architect, was born at Vicenza Nov. 30, 1518. After having critically studied the writings of Vitruvius, and the monuments, of antiquity at Rome, he settled in his native city, and first acquired a reputation by his restoration of the Basilica of Vicenza. Pope Paul III next invited him to Rome, designing to intrust him with the execution of the works then going on at St. Peter's, but unfortunately Paul died' before Palladio's arrival. He was employed for many years in the construction of numerous buildings in Vicenza and the neighborhood, in all of which he displayed the most exquisite taste combined with the most ingenious and imaginative ornamentation. His style, known as "the Palladian," is composite, and is characterized by great splendor of execution and justness of proportion. It exercised an immense influence on the architecture of Northern Italy. His principal works in ecclesiastical architecture are the churches of *San Giorgio Maggiore* and *II Santissimo Redentore* at Venice, the *atriuns* and *cloister* at the convent Della Carith, and the *fagade* of San Francesco della Vigna in the same city. Palladio died at Vicenza Aug. 6, 1580. He wrote a work on architecture which is highly prized. The best edition is that published at Vicenza in 4 vols. (1776). See Quatremere de Quincy, *Histoire des plus celebres architectes;* Temanza, *Vite degli architetti Teneziani;* Ticozzi, *Dizionario*, s.v.

Palladium

a name among the ancient Greeks and Romans of an image of *Pallas* (q.v.), *upon* the careful keeping of which in a sanctuary the public welfare was believed to depend. The Palladium of Troy is particularly celebrated. According to the current myth, it was thrown down from heaven by Zeus, and fell on the plain of Troy, where it was picked up by Ilus, the founder of that city, as a favorable omen. In the course of time the belief spread that the loss of it would be followed by the fall of the city; it was therefore stolen by Ulysses and Diomede. Several cities afterwards boasted of possessing it, particularly Argos and Athens. Other accounts, however, affirm that it was not stolen by the Greek chiefs, but carried to Italy by *A*Eneas, and the Romans said that it was preserved in the temple of Vesta,

but so secretly that even the Pontifex Maximus might not behold it. All images of this name were somewhat coarsely hewn out of wood.

Palladius Of Helenopolis

an Eastern ecclesiastic, flourished in the 5th century. His name occurs repeatedly in the ecclesiastical and literary history of the early part of the 5th century. Very little is known of him except from his own records in the *Lausiac History,* of which he is the reputed author. He was probably born in or about 367. He seems to have been a Galatian, and a companion or disciple of Evagrius of Pontus. In two places of his history he refers to his being a long time in Galatia and at Ancyra, but these passages do not prove that he was born there. He embraced a solitary life at the age of twenty, which, if his birth was in 367, would be in 387. The places of his residence at successive periods can only be conjectured from incidental notices in the *Lausiac History.* Tillemont places at the commencement of his ascetic career his abode with Elpidius of Cappadocia, in some caverns of Mount Lucas, near the banks of the Jordan, and his residence at Bethlehem, and other places in Palestine. Tillemont supposes that it was at this time that he saw several other saints who dwelt in that country, and among them perhaps St. Jerome, of whom his impressions, derived chiefly if not wholly from, the representations of Posidonius, were by no means favorable. Palladius first visited Alexandria in the consulship of the emperor Theodosius the Great, i.e. in 388; and by the advice of Isidorus, a presbyter of that city, placed himself under the instruction of Dorotheus, a solitary, whose mode of life was so austere that Palladius was obliged. by sickness to leave him without completing the three years which he had intended to stay. Having remained a short time near Alexandria, he took up his abode for a year among the solitaries in the mountains of the desert of Nitria, who numbered five thousand, and whose dwelling-place and manner of life he describes. From Nitria he proceeded farther into the wilderness to the district of the cells. where he arrived the year after the death of Macarius the Egyptian (390 or 391). Here he remained nine years, three of which he spent as companion of Macarius the younger, the Alexandrian. He was for a time the companion and disciple of Evagrius of Pontus, who was charged with entertaining Origenistic opinions. How long he remained with Evagrius is not known. But he did not confine himself to one spot: he visited cities or villages or deserts, for the purpose of conversing with men of eminent holiness, and his history bears incidental testimony to the extent

of his travels. The Thebaid, or Upper Egypt, as far as Tabenna, and Syene, Libya, Syria, Palestine, Mesopotamia, and even Rome and Campania, and, as he vaguely and boastfully states, the whole Roman empire, were visited by him, and that almost entirely on foot. In consequence of severe illness, Palladius was sent by the other solitaries to Alexandria; and from that city, by the advice of his physicians, he went to Palestine, and thence into Bithynia, where he was ordained bishop. He gives neither the date of his appointment nor the name of his bishopric, but intimates that it was the occasion of great trouble to him; so that, "while hidden for eleven months in a gloomy cell," he remembered a prophecy of Joannis of Lycopolis, who, three years before Palladius was taken ill and sent to Alexandria, had foretold his elevation to the episcopacy and his consequent troubles. As he was present with Evagrius of Pontus about the time of the latter's death, which probably occurred in 399, he could not have left Egypt till that year, nor can we well place his ordination as bishop before 400, when he was present in a synod held by Chrysostom at Constantinople, and was sent into Proconsular Asia to procure evidence on a charge against the bishop of Ephesus. The deposition of Chrysostom (q.v.) involved Palladius in troubles, as we learn from his *Lausiac History.* Chrysostom, in his exile, frequently wrote to "Palladius the bishop," exhorting him to continue in prayer, for which his seclusion gave him opportunity. All the foregoing particulars relate to the author of the *Lausiac History,* from the pages of which the notices of him are gleaned. We learn from Photius that in the "Synod of the Oak," at which Joannis or John Chrysostom was condemned, and which was held in 403, one of the charges against him related to the ordination of a Palladius, bishop of Helenopolis, in Bithynia, a follower of the opinions of Origen. The province in which the diocese was situated, the Origenistic opinions (imbibed from or cherished by Evagrius of Pontus), and the intimation of something open to objection in his ordination, compared with the ambiguous manner in which the author of the *Lausiac History* speaks of his elevation, seem conclusive as to the identity of the historian with Palladius of Helenopolis. He is, doubtless, the Palladius charged by Epiphanius, and by Jerome himself, with Origenism. Tillemont, however, attempts to. show, that Palladius the Origenist was not the bishop of Helenopolis. Through fear of his enemies, Palladius of Helenopolis fled to Rome in 405, where he probably received the letter of encouragement addressed to him and the other fugitive bishops, Cyriacus of Syrmada, Alysius or Eulysius of the Bithynian Apameia; and Demetrius of Pessinus. At this time Palladius probably became acquainted with the

monks of Rome and Campania. When some bishops and presbyters of Italy were delegated by the Western emperor Honorius and pope Innocent I, and the bishops of the Western Church generally, to protest to the Eastern emperor Arcadius against the banishment of Chrysostom, and to demand the assembling of a new council for the consideration of his case, Palladius and his fellow-exiles returned into the East, apparently as members of the delegation. But their return was ill timed and unfortunate: they were both arrested on approaching Constantinople, and both delegates and exiles were confined at Athyra, in Thrace; and then the four returning fugitives were banished to separate and distant places, Palladius to the extremity of Upper Egypt, in the vicinity of the Blemmyes. Tillemont supposes that after the death of Theophilus of Alexandria-the great enemy of Chrysostom in 412, Palladius obtained some relaxation of his punishment, though he was not allowed to return to Helenopolis or to resume his episcopal functions, and says that in the interval between 412 and 420 the *Lausiac History* was written. Palladius resided for four years at Antinoe, or Antinopolis, in the Thebaid, and three years inn the Mount of Olives, near Jerusalem, and then also made his visits to many parts of the East. After a time he was restored to the bishopric of Helenopolis, from which he was transferred to that of Aspona or Aspuna, in Galatia; but the dates, of his restoration and his transfer cannot be fixed: they probably took place after the healing of the schism occasioned by Chrysostom's affair in 417, and probably after the composition of the *Lausiac History*, in 419 or 420. Pailadius probably died before 431, when in the third general (first Ephesian) council the see of Aspona was held by another person. He appears to have been bishop of Aspona only a short time, as he is currently designated from Helenopolis.

Palladius's principal, if not his only work, is entitled῾Η πρὸς Λαύσωνα τὸν πραιπόσιτον ἱστορία περιέχουσα βίους ὁσίων πατέρων-*Ad Lausum Prepositum Historia, quce Sanctorumn Patrum vitas complectitur* — usually cited as *Historia Lausiaca,* the *Lausiac History.* This work, Palladius says, was composed in his fifty-third year, in the thirty-third year of his monastic life, and the twentieth of his episcopate, which last date furnishes the means of determining several others in his personal history. The work contains biographical notices and anecdotes of a number of ascetics whom Palladius knew personally, or of whom he received information through others who knew them. The value of the work is diminished by the author's credulity (characteristic, however, of his age

and class) concerning miracles and other marvels; but it exhibits the prevailing religious tendencies of the age, and is valuable as recording various facts relating to eminent men. The Lausus, or Lauson, to whom the work is addressed, was chamberlain apparently to the emperor Theodosius the younger. The first edition of the Greek text, but a very imperfect one, was that of Meursius (Leyden, 1616). The Greek text and version were reprinted from the *Auctarium* of Ducaeus, in the editions of the *Bibliotheca Patrum* (Paris, 1644 and 1654). It is probable that the printed text is still very defective.

Another work ascribed to Palladius is entitled Διάλογος ἱστορικὸς Παλλαδίου ἑ Ελενουπόλεως γενόμενος πρὸς Θεόδωρον διάκονον ἑ Ρώμης, περὶ βίου καὶ πολιτείας τοῦ μακαρίου Ἰωάννου ἐπισκόπου Κωνσταντινοπόλεως τοῦ Χρυσοστόμου — *Dialogus Historicus Palladii episcopi Helenopolis cunm Theodoro ecclesice Romnance diacono, de vita et conversatione Beati Joannis Chrysostomi, episcopi Constantinopolis.* The title of the work misled many into the belief that it was written by Palladius of Helenopolis; but a more attentive examination proves the author of the *Dialogus* to have been a different person, several years his senior, though Palladius's companion and fellow-sufferer in the delegation from the Western emperor and Church on behalf of Chrysostom, which occasioned the imprisonment and exile of the bishop. Tillemont, assuming that the author of the *Dialogus* was called Palladius, thinks he may have been the person to whom Athanasius wrote in 371 or 372.

Περὶ τῶν τῆς Ἰνδίας ἐθνῶν καὶ τῶν Βραγμάνων *De Gentibus Indice et Bragmanibus* — whose authorship is also ascribed to Palladius, is by Oudin and Cave regarded as the work of another writer of that period. Lambecius ascribes the work to Palladius of Methone. All that can be gathered from the work itself is that the author was a Christian, and lived while the Roman empire was still in existence; but this mark of time is of little value, as the Byzantine empire retained to the last the name of Roman. The supposed work of St. Ambrose, published by Blisse, is. repudiated by the Benedictine editors of that father, and has been shown by Kollar to be a free translation of the work ascribed to Palladius. See Cave, *Hist. Litter.* ad amn. 401, i, 376 (Oxford, 1740-43); Fabricius, *Bibl. Grceca,* i, 727; 8:456; 10:98, etc.; Oudin, *Comnent. de Scriptor. Eccles.* 1, col. 908, etc.; Tillemont. *Memoires,* 11:500, etc.; Ceillier, *Hist. des*

Auteurs ecclesiast. 7:484-493; Vossins, *De Historicis Grcecis,* lib. 2, c. 19; Smith, *Dic. of Greek and Roman Biog. and Mythol.* s.v.

Palladius, Scotorum Episcopus

a noted Irish prelate of the early Church, flourished probably near the middle of the 5th century. In the *Chronicon* of Prosper Aquitanus, under the consulship of Bassus and Antiochus (A.D. 431), this passage occurs: "*Ad Scotos* in Christum credentes ordinatur a papa Ccelestino Palladiuns, et primus episcopus mittitur." In another work of the same writer (*Contra Collatorem,* c. 21 sec. 2), speaking of Coelestine's exertions to repress the doctrines of Pelagius, he says, "Ordinato Scotis episcopo, dum Romanam insulam studet servare Catholicam, facit etiam barbaram Christianam" (*Opera,* col. 363, ed. Paris, 1711). To: these meagre notices, the only ones found in contemporary writers (unless, with some, we refer to the conversion of the Scoti the lines of Prosper, *De Ingratis,* vs. 330-332), the chroniclers and his*torians* of the Middle Ages have added a variety of contradictory particulars, so that it is difficult, indeed impossible, to extract the real facts of Palladius's history. It has been a matter of fierce dispute between the Irish and the Scots as to which of them were the objects of Palladius's mission; but the usage of the word Sccoti" in Prosper's time, and the distinction drawn by him between "*insulam* Romanam" and "*insulam* barbaram," seem to determine the question in favor of the Irish. This solution leads, however, to another difficulty. According to Prosper, Palladius converted the Irish — "fecit barbaram (sc. insulam) Christianam," while the united testimony of ecclesiastical antiquity ascribes the conversion of Ireland to Patricius (St. Patrick), who was a little later than Palladius. But possibly the success of Palladius, though far from bearing out the statement of Prosper, may have been greater than subsequent writers, zealous for the honor of St. Patrick, and seeking to exaggerate his success by extenuating that of his predecessors, were willing to allow. There is another difficulty, arising from an apparent contradiction, between the two passages in Prosper, one of which ascribes to Palladius the conversion of the island, while the other describes him as being sent "ad Scotos in Christo credentes;" but this seeming contradiction may be reconciled by the supposition that Palladius had visited the island and made some converts, before being consecrated and again sent. out as their bishop. This supposition accounts for a circumstance recorded by Prosper, that (Florentio.et Dionysio Coss., i.e. in A.D. 429) Palladius, while yet only

a deacon, prevailed on pope Coelestine to send out Germanus of Auxerre to stop the progress of Pelagianism in Britain, which indicates on the part of Palladius a knowledge of the state of the British islands, and an interest in them, such as a previous visit would be likely to impart. The various statements of the mediaeval writers have been collected by Usher in his *Britanznicar. Ecclesiar. Antiq.* c. 16 p. 799 sq. See also Sallerius, *De St. Palladio,* in the *Acta Sanctor.* Jul. 2, 286 sq. Palladius is commemorated as a saint by the Irish Romanists on Jan. 27, by those of Scotland on July 6. His shrine, or reputed shrine, at Fordun, in the Mearns, in Scotland, was regarded before the Reformation with the greatest reverence, and various localities in the neighborhood are still pointed out as connected with his history. Jocelin of Furness, a monkish writer of the 12th century, states in his life of St. Patrick (*Acta Sanctor.* Martii, 2, 545; Julii, 2, 289), that Palladius, disheartened by his little success in Ireland, crossed over into Great Britain, and died in the territory of the Picts — a statement which supported as it is by the local traditions of Fordun, may be received as containing a portion of truth. The mediaeval writers have in some instances strangely confounded Palladius, the apostle of the Scoti, with Palladias of Helenopolis; and Trithemius (*De Scriptor. Eccles.* c. 133), and even Baronius (*Annal. Eccles.* ad ann. 429, sec. 8), who is followed by Posseina, make the former to be the author of the *Dialogus de Vita Chrysostomi.* Baronius also ascribes to *him* (*ibid.*) *Liber contra Pelagianos, Homiliarum Liber unus,* and *Ad Ccelestinum Epistolarun Liber unus,* with other works written in Greek. For these statements he cites the authority of Trithemius, who, however, mentions only the *Dialogue.* It is probable that the statement rests on the very untrustworthy authority of Bale. See Bale, *Script. Illustr. Maj. Britanun.* cent, 14 sec. 6 Usher, l.c.*;* Sallerius, l.c.*;* Soames, *Hist, of the Anglo-Saxon Church;* Hetherington, *Hist. of the Church of Scotland;* Tillemont, *Memoires,*14. 154 sq., 737; Fabricius, *Bibl. Med. et lnf. Lat.* v 191 sq.

Palladius Of Suedra,

an ecclesiastical writer of whose personal history we know only that he flourished at Suedra, in Pamphylia. Prefixed to the *Ancoratus* of Epiphanius of Salamis, or Constantia, *SEE EPIPHANIUS*, is a letter of Palladius to that father. It is headed Ἐπιστολὴ γραφεῖσα παρὰ Παλλαδίου τῆς αὐτῆς πόλεως Σουέδρων πολιτευομένου καὶ ἀποσταλεῖσα πρὸς τὸν αὐτὸν ἅγιον Ἐπιφάνιον αἰτήσαντος καὶ αὐτοῦ περὶ τῶν αὐτῶν--*Palladii ejusden Suedrorunm urbis civis ad*

Sanctum Epiphanium Epistola, qua idem ab eo postulat — i.e., in which he seconds the request made by certain presbyters of Suedra (whose letter precedes that of Palladius) that Epiphanius would answer certain questions respecting the Trinity, of which the *Ancoratus* contains the solution. See Epiphanius, *Opera*, 2, 3 (ed. Petav. Paris, 1622, fol.); Fabricius, *Bibl. Graec.* 10:114.

Palladius, Petrus

a Danish prelate of note, was the first bishop of Zealand, in Denmark, after the Lutheran Reformation, and distinguished as one of the most learned theologians and most eminent Reformers of his time. The Roman *Index* names him in the first class of heretic authors. His original name was *Peder Plade*, but this was, according to the fashion of those days, Latinized into *Petrus Palladius.* He was born at Ribe in 1504, and was for a short time schoolmaster in Odense; but when twenty-seven years old he repaired to Wittenberg in search of the truth, under the guidance of Luther and Melancthon. He remained there six years, and won the respect and confidence of his teachers to such an extent that his. king, Christian III, at their request, appointed him bishop of Zealand and professor of theology in the University of Copenhagen in 1537, notwithstanding his youth. He was ordained by Bugenhagen; and after the departure of the latter from Denmark, Palladius was the most influential man in Denmark, and his voice had the greatest weight in deciding all Church questions and in the general arrangement of Church affairs, not only in his own diocese, but also in other parts of the Danish realm of that time. especially in Norway and Iceland; and he is also entitled to great credit for the part he took in the reorganization. of the Copenhagen University. He was a very active man. He made frequent visits to every Church in his large diocese; and when his health broke down and did not permit him to travel, he spent his time in writing a series of books, partly learned and partly popular, by which he aimed to strengthen the foothold of the Reformation in Denmark, to advance the cause of piety, and to combat immorality and drunkenness. He was one of the leading disputants against the Catholic canons of Copenhagen, Lund, and Roskilde (1543-1544). He preached zealously against the worship of saints, pilgrimages, and all other foolish reminiscences of Romanism that still lingered in various parts of the country. Yet was he very clement in his dealings with his opponents; and it is believed that he did not give his consent to the ill treatment of the

reformed fugitives who came to Denmark, headed by John a Lasco. Palladius assisted in the translation of the so called Christian III's Bible, translated Luther's Catechism and *Enchiridion,* and in 1556 published the first Danish ritual. On account of his many other duties he resigned his theological professorship in 1545, but was prevailed on to resume it again in 1550, the university not being able to get on without him. He resigned again in 1558, and died in 1560. See Helvig, *Den danske Kirkes Historie after Reformationen,* 2d ed.; *Nordisk Conversations lexicon,* s.v. Palladius; Barfod, *Fortrellinger,* p. 434. (R. B. A.).

Pallant

is the ecclesiastical term for an independent episcopal jurisdiction, like the archbishop of Canterbury's peculiar at Chichester.

Pallas

a surname of *Athene* (Minerva), is always joined with her name in the writings of Homer, but by later writers is used independently.

Pallavicini, Batista

a learned Italian prelate, was born at Venice towards the close of the 14th century. He was archdean of Turin until 1441, when he was made bishop of Reggio. He died in 1466. He wrote *Historia flendoe crucis et funeris Domini nostri Jesu Christi, ad Eugenium IV papam* (Parma, 1477, 4to). See Ughelli, *Italia Sacra,* vol. 2.

Pallavicini, Niccolo-Maria

an Italian theologian, was born at Genoa in 1621, and was related to the preceding. In 1638 he joined the Order of the Jesuits, and was finally made a professor of theology by queen Christina of Sweden. He was a great favorite at Rome, and was employed by the popes in several important undertakings. Innocent XI conferred the purple upon Pallavicini, and otherwise favored him. He died Dec. 15, 1672, at Rome. Among his numerous writings the following are noteworthy: *Di Jesa della Provideniza divina conti-o i 'nemici' di ogni religione* (Rome, 1799): — *Difesa del pontificato Romano e della Chiesa, Cattolica* (ibid. 1686, 3 vols. fol.), both able defences, especially the latter, which is by many considered the most consistent and skilful advocacy of papal supremacy. It

is freely quoted by modern Romish apologists. See Sotwel, *De Script. Soc. Jesu;* Steinmetz, *Hist. of the Jesuits* (see Index in vol. 3).

Pallavicino, Ferrante

an Italian monastic of questionable repute, was born at Parma in 1615. He entered at an early age the Order of the Canons of St. Augustine, and made his vows; but after a few years he found that he had acted rashly, and that he was totally unsuited for the life which he had embraced. With his superior's permission he then travelled. He first repaired to Venice, where he led a life of licentiousness and wrote obscene books. He afterwards went to Germany as chaplain to a nobleman, and returned to Venice just at the time when war broke out between Edoardo Farnese, duke of Parma, and pope Urban VIII, on the subject of the duchy of Castro. Pallavicino wrote in favor of his sovereign the duke, using violent expressions against the pope and his nephews the Barberini. One of his pamphlets was entitled *Il Divorzio Celeste,* by which he intimated that a divorce had taken place between the Church and its divine founder. Pallavicino, now thinking he was no longer safe in Italy, resolved to go to France; but, unfortunately for him, he was accompanied by a young Frenchman of insinuating address, who proved to be a spy of the Barberini, and who led him unawares into the papal territory of Avignon, where he was immediately seized arid led to prison. He was tried for apostasy and high-treason, and was condemned and beheaded on March 5, 1644, at the early age of twenty-nine years. See Poggiali, *Memorie per la Storia Letteraria di Piacenza.*

Pallavicino, Pietro Sforza

an Italian prelate of great note, distinguished especially as a historical writer, son of the marquis Alexander Pallavicino and Frances Sforza, was born at Rome Nov. 20, 1607. Much to the disgust of his father he chose the ecclesiastical life. Pietro's conduct was so exemplary that he was early appointed one of those prelates who assist in the assemblies called "congregations" at Rome. He was also received into the famous academy of humorists, among whom he often occupied the position of president He was likewise governor of Jesi, and afterwards of Orvieto and Camerino, under pope Urban VIII. But all these advantages did not hinder him, when the papal displeasure threatened him, from renouncing the world and entering, in 1637, the Society of the Jesuits. As soon as he had completed his novitiate he taught philosophy, and then theology. Innocent X, who felt

kindly disposed towards Pallavicino. and considered it politic for the pontificate to recognise erudition, nominated Pallavicino to examine into divers matters relating to the pontificate, among others into the Jansenistic controversy (1651-1653), and Alexander VII created him a cardinal in 1657. This pontiff was an old friend of Pallavicino, who had been serviceable to him when he first came to Rome as simply Fabio Chigi. Pallavicino had even contributed to advance his temporal fortune, and had received him into the academy of the humorists, in gratitude for which Chigi had addressed to him some verses, printed in his book, entitled "Philomathi Musae Juveniles." At the same time that Pallavicino obtained a place in the sacred college, which was not until 1659, for he hesitated to accept the proffered honor, he was also appointed examiner of the bishops, and afterwards a member of the congregation of the Holy Office, i.e. the Inquisition, and of that of the Council of Trent, whose history he wrote in a most masterly manner. He died at Rome June 5 1667. The best-known of all his writings is his *Historia del Concilio de Trento* (Rome, 1656-1657, 2 vols. fol.; 1665, 3 vols. 4to), intended as a reply to the still more celebrated and liberal, although by Romanists deeply suspected, work of Paul Sarpi. Pallavicino wrote, of course, as a Jesuit should write, in defence of the papacy, and with an ultramontane coloring. Hence the classical value of his work, is limited, but its style is excellent, and his learning no one has called in question. Comp. Ranke, *Gesch. der rom. Papste,* ii, 237 sq.; 3, Appendix; Britschar, *Beurtheilunq der Controversen Sarpis u. Pallanicino's —* (Tubin. 1844); Buckley, *Hist. of the Council of Trent* (Lond. 1852), Preface; Danz, *Gesch. des Tridentinischen Concils* (Jena, 1846, 8vo), Preface. Among his other works may be mentioned *Vindicationes Soc. Jes.* (Rome, 1649): — *.Del Bene,* a philosophical treatise: — *Arte della Perfezione Cristiana-I Fasti Sacri* (the unpublished MS. is in the library of Parma): — *Ermengilda,* a tragedy (ibid. 1644): — *Gli Avvertimenti Gramm*(*tticali* (ibid. 1661): — *Trattato dello Stilo e delDialogo* (ibid. 1662): — and *Lettere* (ibid. 1668). See Tiraboschi, *Storia della Letter. Ital.* 8:132-136; Sotwel, *Script Soc. Jesu;* Burnet, *Hist. of the Reformation;* Schrockh, *Kirchengesch. seit der Reformation,* vol. iv; Stillingfleet, *Works,* vol. i; Mosheim, *Eccles. Hist.* vol. iii; Hagenbach, *Hist. of Doctrines* (see Index).

Pallenis

a surname of *Athene* (Minerva), under which she was worshipped between Athens and Marathon.

Palliere, Louis Vincent Leon,

a French painter, was born at Bordeaux in 1787. He went to Paris and studied under Vincent, under whom he evinced uncommon talents. In 1812 he gained the first prize of the Academy for his picture of *Ulysses Slaying the Suitors of Penelope,* which entitled him to go to Rome on a pension from the government. At Rome he painted several classical subjects, and the *Flagellation of Christ,* which was especially commended. After his return to Paris, he exhibited, in 1819, in the Louvre. *St. Peter Curing the Lame Man; Tobit Restoring Sight to his Father; A Shepherd in Repose; Preaching at Night in Rome,* and other subjects, and obtained the gold medal of the first class. He died in 1820, in the strength of his manhood, deeply regretted as an artist of great promise.

Pallor

a divine personification of *paleness* or fear, which was regarded by the ancient Romans as a companion of Mars.

Pallorii

a title of the priests of the *deity of pallor* (q.v.).

Pal'lu

(Heb. *Pallu',* aWLPi, *distinguished;* Sept. Φαλλός, Φαλλούς), a son of Reuben, the head of a family (Palluites) in his tribe (Genesis 46:9 ["Phallu"]; Exodus 6:14; Numbers 26:5, 8; 1 Chronicles 6:3). B.C. cir. 1870.

Pallu, Francois

a French ecclesiastic, was born at Tours in 1625, and after entering holy orders was called to places of much importance in the Church. He resigned the canonicate of the church at St. Martin to enter the work of foreign missions. The Church recognised his fitness for such labors by making him bishop of Heliopolis, and vicar-apostolic of Fo-Kien, in China. As he

opposed the Jesuits, he encountered much persecution, and was twice obliged to return home. He died in the midst of his work, Oct. 29,1684, holding the position of general administrator of missions. He left a work entitled *Relation abregge des Missions et des Voyages des Evdques Frangais envoyes aux Royaumes de la Chine, Cochinchine, Tonquin, et Siam* (Paris, 1862, 8vo).

Pallu, Martin

cousin of the preceding, was a noted member of the Order of the Jesuits, which so rigidly opposed Francois Pallu. Martin was born at Tours in 1661. He took his first vows in 1679, and then began preaching. So successful were his ecclesiastical labors that in 1711 he was made director of the congregation of the Virgin. He died May 20, 1742, at Paris. He wrote, *Les Quatre Fins de l'Fomme* (Paris, 1739, 1828, 12mo): — *Du frequent Usage des Sacrements de Pezitence et d'Eucharistie* (1739, 1846, 12mo); besides his *Senrmons* (1744, 1750, 6 vols. 12mo).

Palluite

(Heb. *Pallui'*. yalPi gentile from *Pallu* [q.v.]; Sept. ὁ δῆμος τοῦ Φαλλουί), a member of the family in the tribe of Reuben, descendants of PALLU (<04615>Numbers 26:5).

Palm

is a frequent rendering of the Hebrew ãK; *kaph*, properly *something curved or hollow*, and hence the interior of the *hand*. It is used as a general word for the hand, both in literal and figurative expressions, e.g. Ezra 21:16; <09403>1 Samuel 4:3, as well as for the *palms* only, as <03826>Leviticus 18:26; <27010>Daniel 10:10. It is also applied, like the Latin *palma*, to the branches of the *palm-tree*, from their curved form; as <03240>Leviticus 23:40. But the *palm-tree* is denoted in Hebrew by the word *tamar*, rm;T; from a root meaning *to stand erect* (<29012>Joel 1:12; <22709>Song of Solomon 7:9; <02157>Exodus 15:27), and by the word rm,To *tomer*, *from* the same root. *SEE HAND*; *SEE PALM-TREE*.

Palm, J. H. Van Der, D.D.,

one of the most famous of modern Dutch theologians, was born at Rotterdam, July 17, 1763. He was educated at the university in Leyden,

where he was noted for purity of morals as well as for diligence in study. He was a particular favorite of the learned Schultens. After the completion of his studies he preached for some time, and gained great celebrity in the Low Countries as a pulpit orator. He possessed the Ciceronian polish, and for many years he was the Dutch orator *par excellence;* men of all professions acknowledged him as at the head of the art. He was also a professor of Oriental languages and antiquities at his alma mater, and as such likewise excelled his fellow-countrymen. He died Sept. 18, 1840. Van der Palm wrote much; but none of his works have been translated into English, and they are now but in limited circulation even in his own country. His biography, with ten of his sermons, has been given an English dress by one of our most valued contributors. the Rev. J. P. Westervelt, D.D., under the title *Life and Character of J. H. Van der Palm, D.D.,* sketched by Nicholas Betts, D.D. (N.Y. 1865,- 12mo). The sermons in this volume exhibit an accuracy of thought and. expression rarely met with, and also contain passages of poetic beauty which one would scarcely expect to find in sermons written amid the fogs of Holland. The style of thought is so thoroughly English that either the work of translation has been done with remarkable skill, or else the character of the Dutch mind must resemble the English much more closely than is generally believed to be the case. (J.H.W.)

Palma, Giacopo (1),

called *Il Vecchio* (“the elder”), to distinguish him from his great-nephew, a celebrated Italian painter of the 16th century, was a native of Serimalta, in the Vaila Brembana, in the Bergamese territory. There is uncertainty as to the exact time when this artist flourished. Lanzi, in his last edition, says, “Jacopo Palma, called *Il Vecchio,* was invariably considered the companion and rival of Lorenzo Lotto, who was born about 1490, and died in 1560, until M. La Combe, in his *Dictionnaire Portatif,* confused the historical dates relating to him. By Ridolfi we are told that Palma was employed in completing a picture left unfinished by Titian at his death in 1576. Upon this and other similar authorities, Combe takes occasion to postpone the birth of Palma until 1540, adding to which the forty-eight years assigned him by Vasari, he places the time of his death in 1588. ‘Others put it 1596 and 1623. In such arrangements the critics seem neither to have paid attention to the style of Jacopo, still retaining some traces of the antique, nor to the authority of Ridolfi, who makes him the master of Bonifazio

Veneziano, who died in 1553; nor to the testimony of Vasari, who, in his work published in 1568, declares that Palma died at Venice several years before that period, aged forty-eight." Lanzi still further settles the matter by the date 1514, which he read on one of his pictures at Milan, representing the *Saviour with several Saints,* which he pronounces a juvenile production. Palma's manner, at first, according to Ridolfi, partook of the formality and dryness of Giovanni Bellini. He afterwards attached himself to the method of Giorgione, and aimed at attaining his clearness of expression and rich and harmonious coloring, visible in his celebrated picture of *St. Barbara,* in the church of S. Maria Formosa at Venice. In some of his other pieces he more nearly approaches Titian in the tenderness and *impasto* of *his* carnations, and the peculiar grace which he acquired from studying the earlier productions of that great master. Of this kind is his *Last Supper,* in the church of S. Maria Mater Domini at Venice, and a *Holy Family* in S. Stefano at Vicenza, esteemed one of his happiest productions. Lanzi says, "The distinguishing character of his pieces is diligence and a harmony of tints so great as to leave no traces of his pencil; and it has been observed by one of his historians that he long occupied himself in the production of each piece, and frequently retouched it. In the mixture of his colors, as in other respects, he often resembles Lotto, and if he is less animated and sublime, he is, perhaps, generally more beautiful in the forms of his heads, especially of those of women and boys. It is the opinion of some that in several of his countenances he expressed the likeness of his daughter Violante, very nearly related to Titian, a portrait of whom, by the hand of her father, was to be seen in the gallery of Sera, a Florentine gentleman. A variety of pictures intended for private rooms, met with in different places in Italy, are attributed to Palma, besides portraits, one of which was commended by Vasari as truly astonishing for its beauty; and *Madonnas,* chiefly drawn along with other saints on oblong canvas, a practice in common' use by many artists of that age." The genuine pictures of Palma are exceedingly scarce, and highly prized. They are found in all the principal collections on the Continent, particularly at Paris, Dresden, Munich, Berlin, and St. Petersburg. But, above all, England is richest in works of his that are considered genuine; and they are not only to be found in the royal collections, but in many of those belonging to the nobility. It is evident that many of these are spurious, for he never could have executed half of them, even had his process been less tedious. Lanzi explains this: "The least informed among people of taste, being ignorant of his contemporary artists, the moment they behold a picture between the

dryness of Giovanni Bellinit and the softness of Titian, pronounce it to be a Palma; and this is more particularly the case when they find the countenances well rounded and colored, the landscape exhibited with care, and roseate hues in the drapery occurring more frequently than those of a more sanguine dye. In this way Palma is in the mouths of all, while other artists, also very numerous, are only mentioned when their names are attached to their productions." Vasari describes in high terms of commendation a picture of his in the church of S. Marco at Venice, representing the ship in which the body of St. Mark was brought from Alexandria to Venice exposed to a frightful tempest. "The picture is designed with great judgment; the vessel is seen struggling against the impetuous tempest, the waves burst with violence against the sides of the ship, the horrid gloom is only enlivened by flashes of lightning, and every part of the scene is filled up with images of terror, so strongly and naturally that it seems impossible for the power of art to rise to a higher pitch of truth and perfection." Lanzi says Palma's most beautiful work is a picture preserved at the Servi. It represents the *Virgin,* with a group of beautiful spirits and a choir of angels, and other angels at her feet engaged in playing in concert upon their harps. "It is an exceedingly graceful production, delightfully ornamented with landscape and figures in the distance, very tasteful in tints, which are blended in an admirable manner, equal to the most studied productions of the contemporary artists of Bergamo." Another admirable picture is his *Adoration of the Magi,* formerly in the Isola di S. Elena, now in the I. R. Pinacoteca of Milan.

Palma, Giacopo (2),

called *Il Giovine* (i.e." the younger"), to distinguish him from the preceding artist, his great-uncle, was born at Venice, according to Ridolfi, in 1544. There is as much contradiction about this artist as about his great-uncle, and we therefore depend solely on Lanzi. He was the son of Antonio Palma, an artist of confined genius, who instructed him in the rudiments of his art. He early exercised himself in copying the works of Titian and other Venetian painters. Ridolf says that he studied with Titian, and others say that he was the scholar of Tintoretto; the last assertion is highly improbable. At the age of fifteen he was taken under the protection of the duke of Urbino, and accompanied him to his capital. The duke afterwards sent him to Rome, where he resided eight years, and laid a good foundation for designing from the antique, by copying from the works of Michael

Angelo and Raffaelle, and particularly by studying the chiaroscuros of Polidoro da Caravaggio. The last was his great model,. and next to him came Tintoretto, Palma being naturally induced, like them, to animate his figures with a certain freedom of action and a spirit peculiarly his own. His abilities were noted by the pope and Giacopo junior was employed to decorate an apartment in the Vatican. On his return to Venice he distinguished himself by several works conducted with extraordinary care and diligence, which gained him much reputation. Lanzi says, "There are not wanting professors who have bestowed upon him a very high degree of praise for displaying the excellent maxims of the Roman school, united to what was best of the Venetian." He was, however, but little employed, and only obtained the third rank; and even this chiefly through the means of Vittoria, a distinguished sculptor and architect, who was considered an excellent judge and arbiter of works of art. Palma, by Vittoria's aid, soon came into general notice, and on the death of his antagonists he was overwhelmed with commissions. Lanzi observes of Palma that he was an artist who might equally be entitled the last of' the good age and the first of the bad. When he found his reputation established, and himself almost without a competitor, he began to relax his diligence by such rapidity of execution that Lanzi says many of his works may be pronounced rough drafts. "In order to prevail upon him to produce a piece worthy of his name, it became requisite not only to allow him the full time he pleased, but the full price he chose to ask." Upon such terms he executed the fine picture of *S. Benedetto* for the church of SS. Cosmo and'Damiano for the noble family of Mora. Such are his *Santa Apollonia* at Cremona, his *St. Ubaldo,* and his *Annunciation* at Pesara; his *Finding of the Cross* at Urbino, and other valuable specimens scattered elsewhere. In these his tints are fresh, sweet, and clear; less splendid than those of Veronese, but more pleasing than in Tintoretto. Among his best works at Venice are the *Deposition from the Cross,* in the church of S. Niccolo dei Fratri; the *Martyrdom of St. James,* in S. Giacomo del Ono; *Christ taken in the Garden,* in La Trinith; the *Visitation of the Virgin to St. Elizabeth,* in S. Elizabetta; and the *Plague of the Serpents,* at S. Bartolomeo. The last, though a revolting subject, which strikes horror in the beholder, is one of his masterly productions, and equal to Tintoretto. Palma died in 1628. We have quite a number of etchings by this eminent artist, executed in a spirited and masterly style. Bartsch gives a list of twenty-seven. They are sometimes marked with his name in full, and sometimes with a monogram composed of a *P* crossed with a palm-branch. The following are the

principal: *Samson and Delilah; Judith putting the Head of Holofernes into a Sack,* held by an attendant; the *Nativity;* the *Holy Family, with St. Jerome and St. Francis; St. John in the Wilderness;* the *Decollation of St. John; the Tribute Money;* the *Adulteress before Christ; Christ answering the Pharisees who disputed his Authority;* the *Incredulity of St. Thomas; St. Jerome in Conference with Pope Damasus* — scarce; an ecclesiastic and a naked figure, with two boys.

Palmaroli, Pietro

an Italian painter is celebrated especially as a picture restorer. He flourished near the opening of this century, and was the first to transfer frescos from the wall to canvas. The first work so transferred was the *Descent from the Cross,* by Daniele da Volterra, in the church of Trinith de' Monti, in 1811: it is still in that church, but not in the chapel in which it was originally painted. The successful transfer of this picture caused a great sensation at Rome and in other parts of Italy, where such transfers were and still are repeatedly practiced with success. Palmaroli transferred and restored many celebrated works in Rome and in Dresden. As a restorer, his services to art are almost inestimable. At Dresden is Raffaelle's celebrated *Madonna di San Sisto,* restored by him. In 1816 Palmaroli freed the celebrated fresco of the *Sibyls,* painted by Raffaelle for Agosiino Chigi in the church of Santa Maria della Pace, from the destructive *restorations* in oil which were made by order of Alexander VII. He died at Rome in 1828. See Platner,, *Beschreibung der Stadt Rom,* vol. iii, pt.3, p. 385; *Kunstblatt,* 1837; Nagler, *Neues Allgeneines Kiinstler-Lexikon,* s.v.; Spooner, *Biog. Hist. of the Fine Arts.* ii 647.

Palmegiani, Marco

called *Marca da Forli,* an Italian painter of much merit, scarcely known till the researches of Lanzi brought him before the world, was a native of Forli, and the favorite disciple of Francesco Melozzo. He had two manners: the first dry and formal, extremely simple in composition, with gilt ornaments, as was the custom of the quattrocentisti, or artists of the 14th century. In his second his composition is more copious, and of greater proportions, his outline bolder, and he dispensed with the gilded ornaments. He was accustomed to add to his principal subject some others unconnected with it as in his picture of the *Crucifixion,* in the church of S. Agostino di Forlis, in which he inserted two or three groups on different

grounds, one of which represents St. Paul visited by St. Anthony, and another represents St. Augustine convinced by the angel on the subject of the incomprehensibility of the Supreme Triad. Lanzi says that “in these diminutive figures, which he. inserted either, m the altarpiece or on the steps, he displayed apart extremely refined and pleasing.” He often enriched his backgrounds with animated landscapes and beautiful architecture. His works are numerous in Romagna, and are to be found in the Venetian states. In the Palazzo Vicentini, at Vicenza, is one of his most beautiful pictures, representing a *Dead Christ, between Nicodemus and Joseph.* He excelled in painting Madonnas and similar subjects. Lanzi says he generally signed his name “Marcus Pictor Foroliviensis,” or “Marcus Palmasanus P. Foroliviensis Pincebat.” He seldom adds the date, but there are two pictures in the collection of prince Ercolani dated 1513 and 1537. Vasari calls this artist *Pannegiano.* Others call him *Palmezzano.* Zani says he signed his pictures Marcus Palmasanis, Palmisanus, or Palmeganus, Foroliviensis”, etc. Kugler says there are several pictures by Marco Palmezzano in the museum at Berlin.

Palmer

(Lat. *palnifer,* “a palm-bearer”), the name of one of those numerous classes of pilgrims (q.v.) whose origin and history form one of the most interesting studies in the social life of mediaeval Europe. Properly the Palmer designated a pilgrim who *had performed* the pilgrimage to the Holy Sepulchre at Jerusalem, and had returned or was returning home after the fulfilment of his vow. Palmers obtained that peculiar, name from their custom of carrying branches of the Oriental palm, in token of their accomplished expedition. On arriving at their home they repaired to the church to return thanks to God, and offered the palm to the priest, to be placed upon the altar. The palms so offered were frequently used in the procession of *Palm-Sunday* (q.v.). Even after the time of his return the religious character of the Palmer still continued; and although his office might be supposed to have ceased with the fulfilment of his vow, many Palmers continued their religious peregrinations even in their native country. They thus became a class of itinerant monks, without a fixed residence, professing voluntary poverty, observing celibacy, and visiting at stated times the most remarkable sanctuaries of the several countries of the West. Their costume was commonly the same as that of the ordinary pilgrim, although modified in different countries.

Palmer, Anthony

an English divine of some note, flourished near the middle of the 17th century. He was educated at Oxford, became fellow of Baliol College, and obtained the living of Bourton, Gloucestershire. In 1662 he was ejected for nonconformity. He afterwards had charge of a congregation in London. Palmer died in 1678. He wrote *The Gospel New Creature, wherein the Work of the Spirit in awakening the Soul is plainly opened* [on 19511Psalm 25:11, etc.]; to which is annexed, *The Tempestuous Soul calmed by Jesus Christ* [on 40823Matthew 8:23-27] (3d ed. Lond 1743, 8vo).

Palmer, Benjamin Morgan D.D.,

an American Presbyterian minister, was born in the city of Philadelphia in 1787. After ordination he became pastor of the Presbyterian Church at Beaufort, S.C., and was subsequently connected as co-pastor with the congregation at Circular and Archdale churches in Charleston. He died in 1847. He published a number of occasional *Sermons* (1809-1836), and *The Family Companion,* etc. (1835). See Sprague, *Annals of the Amer. Pulpit,* 4:341-348.

Palmer, Christian David Friedrich von

a celebrated German Protestant theologian in the department of practical theology, was born Jan. 24. 1811, at Winnenden, near Stuttgard, in Wturtemberg. He received his early education at Schonthal, and he then entered the theological school at Tubingen, attending the lectures of Steudel, Baur, and Schmidt. In 1833 he passed a brilliant examination; in 1836 he was admitted as repetent into the Tubingen Stift; in 1839 he was appointed deacon at Marbach; in 1843, second deacon at Tubingen, five years later archdeacon; and in 1851 dean of the Tubingen diocese, and minister at Tubingen. In connection with his ministry, Palmer had also to lecture on paedagogics and national education, which lectures he continued until his death. In 1852 he was appointed professor in ordinary of homiletics, catechetics, morals, and paedagogics, and lectured besides on liturgy, the history of ecclesiastical music, and New-Testament exegesis. In 1852 he was honored with the degree of D.D., and ennobled by his monarch. In 1869 he was elected vice-president of the synod, and in 1870 the city of Tubingen elected him as its representltive in the diet; Palmer died May 29, 1875. As to his theology, it belonged to the so-called

Vermittelungstheologie, i.e. to that evangelical branch of the Church which, though in a moderate sense conservative, yet favors progress and really represents in Germany the truly living theology of theage. His works, which have found a large circulation, are, *Evangelische Homiletik* (Stuttgard, 1842; 5th ed. 1867) *Evangelische Katechetik* (ibid. 1844; 5th ed, 1864): — *Evangelische Paidagogik* (1852; 4th ed. 1869): — *Evangelische Pastoraltheologie* (ibid. 1860; 2d ed. 1863): — *Evangelische Hymnologie* (ibid. 1865): — *Die Moral des Christenthums* (ibid. 1864): — *Predigten* (ibid. 1867): — *Evangel. Casualreden* (4th ed. 1864- 1865, 4 vols.): — *Geistliches-u. Weltliches* (ibid. 1873): — *Predigten aus neuerer Zeit* (ibid. 1874). Besides these scientific works, he wrote a number of essays and articles for the *Jahrbiicher fr deutsche Theologie,* of which review he was one of the editors since 1856; for the *Encyklopddie fur das gesanmte Erziehungs und Unterrichtswesen,* of which also he was one of the editors since 1859; and for Herzog's *Real-Encyklopadie.* The *Wurtemberg Landes-Choralbuch,* published in 1843, also owes to him a great deal. See *Augsburger Allgem. Zeitung,* June 14, 1875; *Theologisches Universal-Lexikon,* s.v.; Kurtz, *Lehrbuch denr Kirnchengeschichte* (7*th* ed. Milan, 1874), 2, 316;. Weissacker. *Zur Erinnerlung an Dr. Palmer,* in the *Jaharbiicher Jur deutsche Theologie* (1875), p. 353 sq.; *Woorte der Erinnerung an. Dr. Palmer* (Tubing. 1875); *Literarischer Handweiser fur das katholische Deutschland.*(1875), p. 252. (B. P.)

Palmer, Elihu

an American Rationalist, who flourished near the close of tie last century, was graduated at Dartmouth College in 1787. He was the head of the *Columbian Illuminati,* a deistical company at New York, established about 1801, consisting of ninety-five members. Its professed aim was to promote "moral science," against religious and political imposture. The *Temple of Reason* was a weekly paper, of which the principal editor was one Driscoll, an Irishman, who had been a Romish priest, and who removed with his paper to Philadelphia. Mr. Palmer delivered lectures on deism, or preached against Christianity. But, according to Mr. Cheetham, he was, "in the small circle of his Church, more priestly, more fulminating," than Laud and Gardiner of England; "professing to adore reason, he was in a rage if anybody reasoned with him." He was blind from his youth. He died at Philadelphia in March, 1806. He published an *Oration,* July 4, 1797 *The*

Principles of Nature (1802). Comp. Francis, *Old New York* (1858), p. 134-137; see Alien, *Biog. Dict.* s.v.

Palmer, Henderson D.

a minister of the Methodist Episcopal Church, South, was born Jan. 12, 1812, and united with the Church Nov. 29, 1829. He was soon appointed class leader, but feeling called to the more responsible work of the ministry, he studied for some time at La Grange College. He next emigrated to Texas, then an infant republic. After teaching a few months in the town of Nacogdoches, where Roman Catholicism was the only form of religion organized, the love of Christ constrained him to appoint meetings for exhortation and prayer, until the 7th of July, 1858, when he was licensed to preach at Box's Fort, Nacogdoches County. In 1839 he was admitted to the Mississippi Conference, and kept in the district in which he had been laboring. In 1841 he travelled the Jasper Circuit, where his labors were crowned with a gracious revival of religion. In 1842 he travelled the Montgomery Circuit; in 1843, the Egypt Circuit; in 1844, the Cherokee Circuit. In 1845 his appointment is unknown to us. In 1846-47 he was a superannuate. In the year 1848 he travelled the Palestine Circuit. In the years 18491853 he was local. In the year 1854 he was readmitted and appointed to the San Augustine Circuit. In 1855 his appointment is unknown to us; in 1856 he travelled the Shelbyville Circuit; in 1857-58, the Coffeeville Circuit; in 1859, the Shelbyville Circuit; in 1869, Dangerfield Circuit; in 1861 he was supernumerary; in 1862, on the Linden Circuit; in 1863, the Coffeeville Circuit; in 1864-65, unknown to us; in 1866-68, he was again superannuated. He died Feb. 17, 1869, at his home in Upsher County, Texas. For more than thirty years he was a faithful, zealous, and useful preacher.

Palmer, Herbert B.D.,

a learned English divine, was born at Wingham, Kent, in 1601; and was educated at St. John's College, Cambridge, but afterwards chosen fellow of Queen's. After taking holy orders, he became preacher at St. Alphage's Church, Canterbury, in 1626. Three years afterwards he was silenced for nonconformity. In 1632 he was made vicar of Ashwell, Herts, and was chosen one of the Assembly of Divines in 1643, on the triumph of dissent over Anglicanism. He preached also at various places in London until the earl of Manchester appointed him master of Queen's College, Cambridge,

in 1644. He died in 1647. Palmer had a considerable share in the *Sabbatum Redivivums* with Cawdrey. His own principal work is entitled *Memorials of Godliness and Christianity* (13th ed. Lond. 1708, 12mo). See Darling, *Cyclop. Bibliog.* s.v.; Allibone, *Dict. of British and American Authors,* vol. 2, S.V.

Palmer, John

a noted English Presbyterian divine, who forsook the Calvinistic doctrines and embraced Socinianism, was born in London in 1729. After the completion of his education, he became assistant pastor of a Presbyterian congregation in New Broad Street, London, in 1755. In 1759 he became their sole pastor. He died in 1790. He *published, King David's Death, and Solomon's Succession to the Throne, considered and improved; a Sermon. on* <1297>1 *Chronicles* 29:27, 28 [Funer. of George II] (Lond. 1760, 8vo): — *Free Thoughts on the Inconsistency of Conforming to any Religious Test; as a Condition of Tolesiation wih the true Principle of Protestant Dissent* (ibid. 1779, 8*vo*): — *Sermon,* <4012>2 *Corinthians* 1:12, *on the Death of the Rev. Caleb Fleminig, D.D.; with the Oration delivered at the Interment by Joseph Towers* (ibid. 1779, 8vo): — An *Appendix to the Observations in Defence of the Liberty of Man as a Moral Agent; in Answer to Dr. Priestly's Illustrations of Philosophical Necessity; occasioned by the Dr.'s Letter to the Author* (ibid. 1780, 8vo). See Darling Cyclop. *Bibliog.*

Palmer, Julius

a martyr to the Protestant cause in England, flourished under (bloody) queen Mary. In 1555 he was a fellow of Magdalen College. He was especially noted at that time as an offensive assertor of Romish principles. The brave manner in which the Protestants presented their cause, and fought and died for its support, struck him, notwithstanding his unyielding. prejudice, and he was led to inquire carefully into their doctrines, which resulted in his conversion after the torture of Latimer and Ridley, whom he had learned to esteem as good Christian men. He lost his fellowship, and taught awhile. In 1556 he was imprisoned as a heretic and burned. See Soames, *Hist. of the Reformation,* 4:47, 76.

Palmer, Mrs. Phoebe

one of the most noted American women of our day, is celebrated not only for many philanthropic labors, but for an unusually pious life. She was born

near the opening of this century. Inheriting Methodism as a birthright, she was early converted to God. There was nothing, however, remarkable in the character of her piety in those days. She was indeed very reticent of profession, and timid of all public effort. Through the influence, however, of her sister, Mrs. Lankford, she was led to see the privilege of the believer to enter into the fulness of Gospel rest, by faith in Christ as an uttermost Saviour. She was then happily married to Dr. Waiter Palmer, of New York, himself an earnest Methodist. Many who favored the sanctification doctrine as Mrs. Palmer accepted it were accustomed to meet frequently in their homes interchangeably. Mrs. Palmer also opened her parlors, and soon her home became the famous centre of spiritual life and power, extending its influence not only over this vast country, but all over the globe. In 1860, or thereabout, Dr. Palmer, who then had a lucrative practice, was obliged to give it up in order to assist his wife in her revival labors, which they performed wherever they were persuaded God called them to work. From that time they were very little in New York, spending sometimes months together in extended travels for revival services all through the country, East and West, and the British provinces, besides three continuous years in Great Britain. Meantime the weekly meeting at their home in New York went on, uninterrupted by Mrs. and Dr. Palmer's absence, with unabated interest and power, attracting ministers and people, of all denominations, and from every quarter of the Christian world. No meeting anywhere has had so cosmopolitan and literally unsectarian a complexion, notwithstanding the peculiarly Methodistic idea on which it was based, as this Palmer-meeting for the promotion of holiness. It was not even discontinued by her decease in November, 1875. Very beautifully and fittingly did that saint, who had ministered to so many thousands in her life, and whose life had been one of the sweetest benedictions of heaven on earth for nearly half a century raise her feeble hands in their last pious act, and open her lips, for the last time, to say to those around her, and to all who love her memory, "The grace of our Lord Jesus Christ be with you all. Amen!" She published, *The Way to Holiness* (N. Y. 1854, 12mo): — *Faith and its Effects* (1856, 12mo): — *Devotion to God* (new ed. 1857): — *The Useful Disciple*: — *Pioneer Experience*, and many other works of like tendency. They were nearly all republished in England, and had as wide a circulation there as in the United States. "The secret of this good woman's power, the point of analysis," says Dr. Bottome (in *Zion's Herald*, November, 1875), "is easily reached. There was about her but little of personal attractiveness. Simple in manner, and plain in person and dress;

even to severity; hesitant in speech, and almost destitute of emotion in her addresses and in all her exercises, except of the most subdued character; confining herself almost absolutely to the conscience and judgment of her hearers, her presentation of truth was of the barest logic. Accepting the Word of God as the end of all controversy, a simple statement of a Scripture declaration was all sufficient. God said it, and it must be so. And yet it was not what she said that had its powerful charm and its resistless force on those who heard her; it was that wonderful embodiment of entire consecration, that personification of the truth which she illustrated in her life and person, that affected others. 'She believed, and therefore spoke.' Her favorite passages were, 'I beseech you, therefore, brethren, by the mercies of God, to present your bodies a living sacrifice,' etc.; and I can do all things through Christ strengthening me.' These grand principles of Christian faith became the warp and wsoof of her very being. 'For her to live was Christ.' 'This one thing I do,' was her perpetual motor-a life of intense industry in a life of all-absorbing love — one idea — the grandest secret of success known to intelligent minds."

Palmer, Samuel

an English divine, flourished in the second half of the 17th century, first at London as minister at the Weigh-house, and later, from 1767, at Hackney. He died near the opening of this century. He published, *The Nonconformist' Memorial, being an Account of the Lives, Sufferings, and Printed Works of the Two Thousand Ministers ejected Aug.* 24,1666 [1662]; *originally written by E. Calamy, D.D., abridged, corrected, and methodized, with many additional Anecdotes and several new Lives* (2d ed. Lond. 1802, 3 vols. 8vo). This edition contains many important additions and corrections. The first was published in 1774: — *The Protestant Dissenter's Catechism, containing,* I, *A brief History of the Nonconformists;* II, *The Reasons of the Dissent from the National Church* (8th ed. Lond. 1782, 12mo) — *Sermon on* ⁵⁰¹²*2 Timothy 1:12, The Dying Believer's Confidence and Joy in Christ* [Funeral]; *to which is added an Oration, by Samuel Morton Savage, D.D.* (ibid. 1778, 8vo). See Darling, *Cyclop. Bibliog.* vol. ii, s.v.; Allibone, *Dict. of Brit. and Amer. Authors,* vol. 11, s.v.

Palmer, William

an English theologian of our times, was educated at Oxford University, and became fellow of Worcester College, Oxford. After taking holy orders, he was made prebendary of Sarum, then rural dean, and finally vicar of Whitchurch, at Dorset. He is especially noted as a student of *liturgy* (q.v.). His masterly work on this branch of ecclesiastical research is entitled *Origines Liturgicoe, or Antiquities of the English Ritual, and a Dissertation on Primitive Liturgies* (3d ed. Oxf. 1839, 2 vols. 8vo). A fourth edition (1845) contains a notice of those rites of the English Church which are not comprised in the Book of Common Prayer, also of the origin and history of the canonical hours of prayer. The additions were published separately. Palmer also published, *The Apostolical Jurisdiction and 'Succession of the Episcopacy in the British Churches Vindicated against the Objections of Dr. Wiseman in the Dublin Review* (Lond. 1840): — *A Treatise on the Church of Christ; designed chiefly for the Use of Students in Theology* (3d ed. rev. and enl. ibid. 1842, 8vo): — *A Conmpendious Ecclesiastical History fiom the Earliest Period to the Present Time* (new ed. enl. ibid. 1841, sm. 8vo): *Letters to N. Wiseman, D.D., osn the Errors of Romanism, in respect to the Worship of Saints, Satisfactions, Purgatory, Indulgences, and the Worship of Images and Relics; to which is added an Examination of Mr. Sibthorp's Reasons for his Secession from the Church* (Oxf. 1842; 3d ed. Lond. 1851, 8vo. In this edition "some discussions of minor importance have been omitted," and an introductory letter has been added on the titular hierarchy): — *A Narrative of Events connected with the Publication of the Tracts of the Times, with Reflections on existing Tendencies*: *to Romanism, and on the Present Duties and Prospects of Members of the Church* (2d ed. Oxf. 1843) (comp. a review *[Recent Developments of Puseyism,* by H. Rogers] in *Edinb. Rev.* 80, 309): — *The Doctrine of Development and Conscience considered in Relation to the Evidences of Christianity and of the Catholic System* (Lond. 1846, 8vo) (see review *[On the Study ofthe Christians Evidences]* in *Edinb. Rev.* 86, 3,97): -*Sermon on*  1 *John* 5:4, *The Victory of Faith* [Church Societies]; *with an Appendix* (ibid. 1850, 8vo): — *A Statement of Circumstances connected with the Proposal of Resolutions at Special General Meeting of the Bristol Church Union, Oct.* 1, 1850 (ibid. 1850). See Darling, *Cyclop. Bibliog.* vol. 2, s.v.; Allibone, *Dict. of Brit. and Amer. Authors, vol.* 2, s.v.

Palmer, William H.

a minister of the Methodist Episcopal Church, was born Aug. 16,1821, in Wisconsin. In early life he devoted himself to legal studies, and practiced several years at the bar. In 1858 he was converted and in less than one year from that time joined the West Wisconsin Conference. His first appointment was Point Bluff, and he was next stationed at Lancaster. The outbreak of the war, however, broke up his pastorate, for he felt it his duty to serve his country. On leaving the army he was readmitted to conference, and stationed at Dodgeville. Here he remained two years, at Darlington two, Monroe two, Providence two, and Platteville two, where, like the faithful soldier, he fell at his post. For months his health had been gradually failing, but he was ever cheerful, happy, and hopeful. At his last quarterly conference he was granted leave of absence, in the hope that rest would recruit his health, but he gradually grew worse, and died Sept. 23, 1874. He led a pure and holy life, and his memory is dearly cherished by those who knew him. See *Minutes of Conferences*, 1875, p. 149.

Palmers

SEE PALMER.

Palmer-Worm

Picture for Palmer-Worm

(μzϛ; *gazam;* Sept. κάμπη; Vulg. *rsuca*) occurs <2901>Joel 1:4; 2:25; <3049>Amos 4:9. Bochart (*Hieroz.* 3, 253) has endeavored to shown that *gazaim* denotes some species of locust; but the ten Hebrew names to which Bochart assigns the meaning of different kinds of locusts can hardly apply to so many, as not more than two or three destructive species of locust are known in Bible lands. The derivation of the Hebrew word from a root which means “to cut off,” is as applicable to several kinds of insects, whether in their perfect or larva condition, as it is to a locust, the action of the jaws being nearly the same in both cases. Both insects, when in numbers, shear away the leaves, slice after slice, and leaf after leaf, until the plant is completely shorn of its verdure, when it either dies, or becomes at least incapable of bearing fruit for that season. Hence most interpreters prefer to follow the Sept. and Vulg., which are consistent with each other in the rendering of the Hebrew word in the three passages where it is

found. The κάμπη of Aristotle (*Hist. Anim.* 2, 17, 4, 5, 6) evidently denotes a caterpillar, so called from its "bending itself" up (κάμπτω) to move, as the caterpillars called geometric, or else from the habit some caterpillars have of "coiling" themselves up when handled. The *es-uca* of the Vulg. is the κάμπη of the Greeks, as is evident from the express assertion of Columella (*De Re Rust.* 11:3, 63, ed. Schneider). The Chaldee and Syriac understand some locust larva by the Hebrew word. Oedmann (*Vetrm. Samml.* fasc. 2, c. 6 p. 116) is of the same opinion. Tychsen (*Comment. de locustis,* etc., p. 88) identifies the *gazam* with the *Gryllus cristatus,* Lin., a South African species. Michaelis (*Supp. p.* 220) follows the Sept. and Vulg. *SEE CATERPILLAR*.

The English word *palmer-worm* is provincially used for the hairy muff-like caterpillar of the great tigermoth (*Arctia caja*). This is a very indiscriminate and voracious feeder, but we never heard of its attacking cultivated plants in such numbers as to produce the slightest alarm. Indeed, we much doubt whether any single species would devour indiscriminately plants with qualities so different as the olive, the fig, the vine, and the fruits of an Oriental "garden." There are other varieties of the larger moths, however, which are very destructive to vegetables, especially that very common one in the latter part of summer, called the *gamma moth* (*Plusia gamma*), easily recognised by its bearing on each wing a Greek y, in silver on a dark brown. Perhaps, therefore, we need not look for any precise species, as represented by the *gazam;* but may understand the word to bear a sense as wide and general as its Greek or English equivalent.; and to include several species of caterpillars, all having this in common, a greedy devouring of cultivated produce, and a preternatural multiplication of their numbers. See Locust.

Palmieri, Guieppe

an Italian painter, was born in 1674. He studied at Florence, but it is not known under whom. Orlandi extols him as one of the first painters of his age. Lanzi thinks Orlandi too extravagant in his praise. He adds, however, that in the human figure Palmieri is a painter of spirit, and has a magical and beautiful style of color, very harmonious and pleasing when the shades do not predominate. In Palmieri's *Resurrection,* in the church of St. Domenico at Genoa, and in other works of his carefully painted, judges of the art find little to reprove. He died in 1740.

Palmistry Or Chiromancy

is a species of divination by interpreting the lines in the palm of the human hand; often practiced by travelling fortune-tellers, especially Gypsies (q.v.). It has even been thought by some to be alluded to in Job 37:7 (see Walter, *Numm eo chiromantea probari queat, Rint.* 1729). *SEE DIVINATION*.