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Palm Sunday- Parosh

by James Strong & John McClintock

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Palm -Sunday

(Lat. *Dominica Palmarum,* or *Dom. in Palmis*) is the name usually given to the last Sunday of Lent, after the custom of blessing branches of the palm-tree, or of other trees substituted in those countries in which palm, cannot be procured, and of carrying the blessed branches in procession, in commemoration of Christ's triumphal entry into Jerusalem (<431212>John 12:12-16; <401201>Matthew 12:1-11; <411101>Mark 11:1-11). Palms and the branches of palms were used in this important historic entry because they were then regarded as an emblem of victory, and the carrying and waving of its branches was emblematic of success and in honor of royalty. At the time of this triumphal entry a psalm of rejoicing was chanted by the thousands who recognised the royalty of Christ. No sooner did he enter the city than he proceeded to the Temple, and wrought several miracles for the relief of both maimed and blind who came to him. These things were done on the day when the lamb was separated and devoted for the Paschal service, and other preparations were made for the Passover.

The date of the first observance of Palm-Sunday by the Church is uncertain. The name is as old as the time of Amalarius. I In the Greek Church Palm-Sunday was apparently observed as early as the 4th century. The writings of the Greek fathers contain allusions to the celebration of this day. In the Western Church there are no signs of the observance of it during the first six centuries. The first writer in the West who expressly refers to it is St. Ambrose; but according to Venerable Bede the usage certainly existed in the 7th century. A special service is found in the Roman missal, and also in the Greek euchologies, for the blessing of "branches of palms and olives;" but in many countries other trees, as in England the yew or the willow, and in Brittany the box, are blessed instead. A procession is formed, the members of which issue from the church carrying branches in their hands, and singing a hymn, suited to the occasion, of very ancient origin. In the Greek Church the book of the Gospels is borne in front. In some of the Catholic countries of the West, a priest, or occasionally a lay figure, was led at the head, mounted upon an ass, in commemoration of Christ's entry into the city a usage which still exists in some parts of Spain and Spanish America. Before the party returns to the church the doors have been closed, and certain strophes of the hymn are sung alternately by a choir within the church and by the procession without, when, on the subdeacon's knocking at the door, it is again thrown open, and the procession re-enters. During the singing of the Passion in the solemn mass

which ensues, the congregation hold the palm branches in their hands, and at the conclusion of the service they are carried to their respective homes, where they are preserved during the year. At Rome, the Procession of the Palms, in which the pope has his place, is among the most striking of the picturesque ceremonies:of the Holy Week. In the "Capelle Pontificie," the only authorized rubric of the mode in which these high ceremonies are to be conducted, is the following account of the ceremony of the palms: "Before describing the blessing of the palms, it is necessary to remember that the festival, the blessing and the procession of palms, was instituted for the solemn entrance of Jesus Christ into the city of Jerusalem, that by the faithful united it might not only be represented in spirit every year to the Christian multitude, but might also be renewed in some other mode. Besides this the Church wished to signify by this solemn ceremony the glorious entrance into heaven which the divine Redeemer will make with the elect after the general judgment." Seymour thus describes the ceremony: "The pope, as the vicar of Jesus Christ, and therefore his most suitable representative, is carried into St. Peter's, not indeed meek and lowly, riding upon an ass, but seated in his chair, and carried on the shoulders of eight men. He is arrayed in all possible magnificence, preceded by the long line of bishops and cardinals in their robes of splendor, accompanied by all the high officers of state, and surrounded by the naked swords of his guardsmen. After he descends from the litter, and takes his place upon the throne, and has received the homage of each cardinal, as usual on those state occasions, the ceremonies peculiar to the day commence. Three priests, each carrying aloft a palm, descend from the high-altar, and slowly approach the throne. The pope receives them, reading over them a prescribed form of prayer, sprinkling them with holy water, and thus blessing them. Each cardinal, archbishop, bishop, prelate, ambassador, etc., then approaches the throne, and on his knees receives a palm from the pope, which he accepts with the usual forms of kissing the hand, or knee, or foot of the pope, according to his rank, and then retires to his place. When every person is thus supplied, the procession of palms is formed; the pope leaving his throne again, mounts his chair on the men's shoulders, and preceded by candles lighted, the choir singing, the incense burning the whole column in their magnificent and many colored robes moves down the aisle by one side of the high-altar, and returns by the other. Borne above all by the height of the litter, his holiness moves, the conspicuous representation of 'the meek and lowly One.' As the procession moves slowly along, the splendor of the costumes, their brilliant

colors, and their gold and silver brocade-the long array of mitres, and many branches of palms moving among them-the strains of sacred music from the choir, mingling with the heavy tramp of the guardsmen — the long and brilliant lines of military extending the whole length of the church, and the procession itself, with the pope lifted on high above all, and all this in the most magnificent temple in the world, presents to the eye a scene of pageantry most striking and beautiful, but wholly ineffective, because unsuitable as representing the entrance of Jesus Christ into Jerusalem. When the procession has ended, and the pope has returned to the throne, and the cardinals, archbishops, bishops, etc., have retired to their places, the high mass is celebrated, and an indulgence granted to all present, a special rubric being used on this occasion." Each member of the congregation carries home his branch, which is regarded as a charm against diseases. Some of these branches are reserved to burn to ashes for the next *Ash-Wednesday*. In England Palm-Sunday anciently was celebrated with much ceremony; but the blessing and procession of the palms was discontinued in the Church of England, together with the other ceremonies abolished in the reign of Edward VI. (For the different ceremonies anciently observed on Palm-Sunday in England, see Walcott, *Sacred Archeology*, p. 421-424; Brand, *Popular Antiquities of Great Britain* [see Index in vol. 3]. See also Collier, *Eccles. Hist.* 2:241; Wheatley, *Commentary on Book of Common Prayer*, p. 222.) At a recent observance of Palm-Sunday by Romish churches in the diocese of New York, palms supplied from Charleston, S.C., were used. See Riddle, *Christian Antiquities*; Wetzer u. Welte, *Kirchen-Lex.* s.v. Palmsonntag.

The ordinary reckoning of the events of Passion-week places this event, as its name imports, on Sunday; but a more careful examination of the Gospel narratives inclines us to locate it on *Monday*. The indications of date are most explicit in the Gospel of John, which states (<431201>John 12:1) that the final arrival of Jesus at Bethany was "six days before the Passover." That this term is inclusive of both extremes is clear not only from the usual method of reckoning such intervals among the Jews (comp. especially <432026>John 20:26; <402601>Matthew 26:1), but also from the fact that as Jericho was about one day's journey distant, Jesus would otherwise have been obliged to travel the entire Sabbath, instead of spending that sacred day, as he naturally would and actually seems to have done, at Zacchaeus's house (<421905>Luke 19:5). The Passover-day that year was Friday — as all admit the 15th of Nisan (<043303>Numbers 33:3); the Paschal lamb was slain on the

afternoon of the 14th (<021206>Exodus 12:6), and it was eaten in the evening immediately after (<032305>Leviticus 23:5), i.e. Thursday. (Andrews, in his *Life of our Lord*, p. 397, misstates this position, as “making the 14th fall on Friday,” and yet “including both extremes” in the six days referred to; which would not “make the arrival on Sunday, the 10th,” but on the 9th, which we compute to have been Saturday.) But it is most natural to regard the evening only when the Passover-meal was eaten — in this case Thursday evening, or that beginning the 15th — as the included *terminus ad quem*, or the sixth day, and the afternoon of the day when our Lord arrived at Bethany as the included *terminus a quo*, or the first day of the series. This leaves only four whole days in the interval (precisely as the “three days — *and three nights*” of Christ’s remaining in the tomb, <401240>Matthew 12:40, are known to have been but one whole day and fractions of the preceding and following days), and brings the arrival at Bethany on Sunday. The triumphal entry into Jerusalem certainly took place the very next morning (<431212>John 12:12), i.e. on Monday.

Those who place this last event on Sunday must not only reckon the Passover as having fallen that year on Thursday, but they must also exclude both extremes in the computation of the six days in question; or else they will bring — as in fact they do — the arrival at Bethany on either Saturday or Friday afternoon. Either of these days is extremely improbable; Saturday, as requiring the whole Sabbath to have been spent in travelling, and Friday as bringing. the feast — narrated by John as occurring the same evening (12:2 sq.) — with all its bustle and special preparation, on the beginning of the same sacred day (i.e. from sunset; for the δεῖπνον cannot have been any other than an evening “supper”).

This view is confirmed almost to certainty by the order of subsequent events during Passion-week as narrated by each of the evangelists. They allow a space of five days only for all these transactions, beginning with the entry into Jerusalem, and ending with the crucifixion. As the latter is almost universally conceded to have taken place on Friday, the former must have occurred on Monday. Thus Matthew assigns the first day to the triumphal entry and the cleansing of the Temple (<402101>Matthew 21:1-17, ending with the lodging at Bethany); Mark has the same arrangement (<411101>Mark 11:1-11); Luke also, but not so explicitly (<421929>Luke 19:29-46); and John likewise, but still less definitely (<431212>John 12:12-19). The second day was occupied with cursing the barren fig-tree (“in the morning as he returned from Bethany,” <402118>Matthew 21:18; <411112>Mark 11:12), and various

teachings, closing again at Bethany (<411119>Mark 11:19), and the third with witnessing the withering of the tree ("in the morning" again, <411120>Mark 11:20), and still other teachings. Luke vaguely joins both these two days' proceedings together ("daily," <421947>Luke 19:47; "on one of those days," <422001>Luke 20:1); while John passes them over with but one intimation of time ("at the feast," <431220>John 12:20), although we know from all the evangelists that they embraced an extensive series of discourses to various classes, concluding with the remarkable prediction of the destruction of Jerusalem, etc. That this closed Christ's public teachings is directly stated (<402401>Matthew 24:1; <411301>Mark 13:1; <431236>John 12:36). But there is not an intimation that more than three days were consumed up to this time. It was now two days prior to the Passover (<402601>Matthew 26:1, 2; <411401>Mark 14:1). These "two days" at the utmost can only make five, when added to the preceding three. They are to be computed of course as before, i.e. inclusively of both extremes, namely, one day for that immediately following the previous discourses, or, on our reckoning, from Wednesday afternoon to Thursday afternoon, and the other from Thursday afternoon onward into the ensuing evening of the Paschal meal with which the Passover was introduced. In this way every note of time is consistently observed. The single intermediate or apparently vacant day (Thursday) was spent by our Lord in private preparation for the coming solemnities, and by Judas in bargaining for the betrayal of his Master. To take two entire days for these purposes is opposed to the requirements of the case, as well as the whole tenor of the Scripture narrative. It was in fact but Thursday morning that remained unoccupied, for in the afternoon the disciples were despatched to prepare the Passover meal (<402617>Matthew 26:17; <411412>Mark 14:12; <422207>Luke 22:7). The phrase "after two days," used by both evangelists here, can only mean, as we would say, day after to-morrow; for it obviously cannot be the same as simply "to-morrow," nor yet "the second day after to-morrow." And that it dates from Wednesday is certain from Matthew's expression, "When (ὅτε) Jesus had finished all these sayings." That its *terminus ad quem*, "the feast of the Passover" (τὸ πάσχα γίνεται), includes the proper Passover-day on Friday, seems clear from the added clause, "When the Son of Man is betrayed to be crucified." The betrayal itself must have occurred considerably past midnight or on Friday morning. It is only by neglecting or violating some element of the evangelical history that Palm-day can be brought on Sunday. Even the accurate Dr. Robinson acknowledges in his later edition of his Harmony

that he was misled in the days of Passion-week by following too implicitly the authority of the learned Lightfoot.

Palm-Synod

(*Palmaris Synodus*), an important ecclesiastical council, so called after the building in which it was held ("A porticu beati Petri Apostoli qum appellatur ad *Palmaria*," as Anastasius says), was convened by Theodoric in A.D. 50 (Gieseler and others place it in A.D. 503) to consider the charges of simony and adultery brought against Symmachus (q.v.) by his rival Laurentius (q.v.). The verdict of the synod and of the king was in favor of the former. He was acquitted without investigation, on the presumption that it did not behoove the council to pass judgment respecting the successor of St. Peter. *SEE PAPACY*. Of course the opposition was not satisfied with this decision, and the ecclesiastical strife continued for some time. Among the ablest defenders of the synodic decision is the deacon Ennodius, afterwards bishop of Pavia (died 521), who in his work *Libellus apologeticus pro Synodo IV Romana* (in Mansi, 8:274) favored the absolutism of the papacy, and claimed that the incumbent of St. Peter's chair should be regarded as above every human tribunal, and as responsible only to God himself. See Hefele, *ConcilienGesch.* 2:615 sq.; Schaff, *Ch. Hist.* 2:324, 325; Gieaeler, *Eccles. Hist.* 1:338; Nitzsch, *De Synodo Palmari* (Wittenb. 1775).

Palm-tree

Picture for Palm-tree 1

(rm;T; *tamar*, so called doubtless from its tall, straight, and *slender* stem; Arab. *tamar* likewise; Gr. φοινιξ). Under this generic term many species are botanically included; but we have here only to do with the date-palm, the *Phoenix dactylifera* of Linnaeus. Travellers, and even Biblical writers, however, not unfrequently figure in its stead the *dom-palm* of Egypt, which is distinguished by its branching stem and hard, single drupe.

I. *Description.* — The palms are the princes of the vegetable kingdom. With the cylindrical stem, unbroken by branches, springing high into the air and unfurling a canopy of enormous leaves, fan-shaped or feathery, in the shadow of which are suspended great clusters of fruit, no tree can look more lordly or more bountiful. The areca of the West Indies shoots up to an altitude of one hundred and fifty feet, and a single leaf of the talipot will

give shelter to fifteen or twenty people. On the farinaceous pith of the raphia and sagusa (saco) the Sumatrans and other inhabitants of the Indian Archipelago have long relied for a chief part of their subsistence, just as the cocoa-nut has sustained for centuries the islanders of the Pacific Ocean; and, more inexhaustible than the petroleum springs of the New World, palm-oil promises to supply light to Europe and wealth to Africa through all the coming ages.

Picture for Palm-tree 2

The date-palm in height is from 30 or 40 feet to 70 or 80. It seldom bears fruit till six, eight, or even ten years after it has been planted; but it will continue to be productive for one hundred years ([192214]Psalm 92:14). If we say sixty or seventy, and assign to it an average crop of 100 lbs. a year, each fruit-bearing tree will have yielded two or three tons of dates as tribute to its owners in the course of its lifetime. “The palm grows slowly but steadily, uninfluenced by those alternations of the seasons which affect other trees. It does not rejoice overmuch in winter’s copious rain, nor does it droop under the drought and burning sun of summer. Neither heavy weights, which men place upon its head, nor the importunate urgency of the wind. can sway it aside from perfect uprightness. There it stands, looking calmly down upon the world below, and patiently yielding its large clusters of golden fruit from generation to generation. Nearly every palace and mosque and convent in the country has such trees in the courts, and, being well protected there, they flourish exceedingly” (Thomson, *Land and Book*, 1, 65 sq.). It is remarkable for its erect and cylindrical stem, crowned with a cluster of long and feather-like leaves, and is as much esteemed for its fruit, the “date,” as for its juice, whether fermented or not, known as “palm wine,” and for the numerous uses to which every part of the plant is applied. The peculiarities of the palm-tree are such that they could not fail to attract the attention of the writers of any country where it is indigenous, and especially from its being an indication of the vicinity of water even in the-midst of the most desert country. Its roots, though not penetrating very deep or spreading very wide, yet support a stem of considerable height, which is remarkable for its uniformity of thickness throughout. The center of this lofty stem, instead of being the hardest part, as in other trees, is soft and spongy, and the bundles of woody fibres successively produced in the interior are regularly pushed outwards, until the outer part becomes the most dense and hard, and is hence most fitted to answer the, purposes of wood. The outside, though devoid of branches, is marked with a number of

protuberances, which are the points of insertion of former leaves. The leaves are from four to six or eight feet in length, ranged in a bunch around the top of the stem; the younger and softer being in the center, and the older and outer series hanging down. They are employed for covering the roofs or sides of houses, for fences, framework, mats, and baskets. The male and female flowers being on different trees, the latter require to be fecundated by the pollen of the former before the fruit can ripen. The tender part of the spatha of the flowers being pierced, a bland and sweet juice exudes, which, being evaporated, yields sugar, and is no doubt what is alluded to in some passages of Scripture; if it be fermented and distilled a strong spirit or *arak* is yielded. The fruit, however, which is yearly produced in numerous clusters and in the utmost abundance, is its chief value; for whole tribes of Arabs and Africans find their chief sustenance in the date, of which even the stony seeds, being ground down, yield nourishment to the camel of the desert.

With an imagination and a vocabulary equally copious, the Arabs are said to have three hundred and sixty names or epithets for the palm-tree, and to be able to enumerate three hundred and sixty uses to which different portions are applied. Certainly it would be difficult to name a more serviceable tree. Not only is its fruit a daily article of diet, but various preparations from it are used as medicines and tonics. "On the abortive fruit and ground date-stones the camels are fed. From the leaves they make couches, baskets, bags, mats, brushes, and fly-traps; from the trunk cages for their poultry and fences for their gardens; and other parts of the tree furnish fuel. From the fibrous webs at the bases of the leaves thread is procured, which is twisted into ropes and rigging; and from the sap, which is collected by cutting off the head of the palm, and scooping out a hollow in its stem, a spirituous liquor is prepared" (Burnett, *Outlines of Botany*, p. 400). No wonder that to the present day in the proverbs and the poetry of the East the palm is constantly reappearing. Says Mohammed, "Honor your maternal aunt, the date-palm; for she was created in paradise, of the same earth from which Adam was made." In the same spirit we are told by a later Moslem tradition, "Adam was permitted to bring with him out of paradise three things — the myrtle, which is the chief of sweet-scented flowers in the world; an ear of wheat, the chief of all kinds of food; and dates, the chief of all the fruits of the world." These dates were conveyed to the Hejaz, where they grew up, and became the progenitors of all the other date-palms in Asia, Africa, and Europe; and it is the decree of Allah

that all the countries where they grow shall belong to the faithful! (see *Quarterly Review*, cxiv. 214). The later Hebrews have a proverb, alluding to the mixture of evil with the best possessions, "In two cabs of dates there is a cab of stones and more;" and referring to the usefulness of little things, the Arabs say, "A small datestone props up the water-jar." In their own ironical fashion, when the modern Egyptians would describe a great boaster, they say, "He paid a derhem for some dates, and now he has his palm-trees in the village." For the greater part the date-trees belong to ancient families, and to possess them is a sign of wealth and high lineage; but this magniloquent fellow passes off his sorry purchase as the fruit of his own plantation. Beyond its substantial uses, the palm is endeared by many bright and sacred associations. Its erect and columnar trunk, so regularly notched and indented, supplied to Solomon a chief means of ornamentation in the construction of the Temple (<11062>1 Kings 6:29, 32, 35; 7:36), and copies in brick of palm-tree logs survive in the rude architecture of Chaldaea (see Loftus, *Chaldea and Susiana*, p. 175). The branch or pinnated leaf — the mid-rib with its taper, sharp-pointed leaflets, alternately diverging, and forming a long and glossy plume of polished verdure — is itself a graceful object, and was doubly welcome, as its far-seen signal announced to the desert-ranger a halting-place, with food and cool shadow overhead, and wells of water underneath.

II. *Locality*. — The family of palms is characteristic of tropical countries, and but few of them extend into northern latitudes. In the Old World the species *Phoenix dactylifera* is that found farthest north. It spreads along the course of the Euphrates and Tigris across to Palmyra and the Syrian coast of the Mediterranean. It has been introduced into the south of Spain, and thrives well at Malaga; and is also cultivated at Bordaghiere, in the south of France, chiefly on account of its leaves, which are sold at two periods of the year — in spring for Palm-Sunday, and again at the Jewish Passover. In the south of Italy and Sicily, lady Calcott states that "near Genoa there is a narrow, warm, sandy valley full of palms, but they are diminutive in growth, and unfruitful." Anciently the date-palm grew very abundantly (more abundantly than now) in many parts of the Levant. On this subject generally it is enough to refer to Ritter's monograph ("Ueber die geographische Verbreitung der Dattelpalme") in his *Erdkunde*, and also published separately. See also Kempfer, *Amoetates Exoticoe*, and Celsius, *Hierobot*. 1, 444-579; Moody, *The Palm-tree* (Lond. 1860). While this tree was abundant generally in the Levant, it was regarded by the ancients

as peculiarly characteristic of Palestine and the neighboring regions (Συρία, ὅπου φοίνικες οἱ καρποφόροι, Xenoph. *Cyrop*. 6:2, § 22;" Judea inclyta est palmis," Pliny, *Nat. Hist.* 13:4; "Palmetis [Judaeis] proceritas et decor," Tacit. *Hist.* v. 6; comp. Strabo, 17:800, 818; Theophrast. *Hist. Plant.* 2:8; Pausan. 9:19, § 5). It is curious that this tree, once so abundant in Judea, is now comparatively rare, except in the Philistine plain, and in the old Phoenicia (so named from it) about Beirut. Old trunks are washed up in the Dead Sea. It is abundant in Egypt, and is occasionally found near springs in the Desert. It nowhere flourishes without a perennial supply of fresh water at the root. The well-known coin of Vespasian representing the palm-tree with the legend "Judaea capta" is figured in vol. 6, p. 486.

III. *Scripture Notices*. —

1. As to the industrial and domestic uses of the palm, it is well known that they are very numerous; but there is no clear allusion to them in the Bible. That the ancient Orientals, however, made use of wine and honey obtained from the palm-tree is evident from Herodotus (1:193; 2:86), Strabo (16, ch. 14, ed. Kram.), and Pliny (*Nat. Hist.* 13:4). It is indeed possible that the honey mentioned in some places may be palm-sugar. (In <143105>2 Chronicles 31:5 the margin has "dates.")

2. The following *places* may be enumerated from the Bible as having some connection with the palm-tree, either in the derivation of the name, or in the mention of the tree as growing on the spot.

(1.) At ELIM, one of the stations of the Israelites between Egypt and Sinai, it is expressly stated that there were "twelve wells (fountains) of water, and threescore and ten palm-trees" (<021527>Exodus 15:27; <043309>Numbers 33:9). The word "fountains" of the latter passage is more correct than the "wells" of the former: it is more in harmony, too, with the habits of the tree; for, as Theophrastus says (*l.c.*), the palm ἐπιζητεῖ μᾶλλον τὸ ναματιαῖον ὕδωρ. There are still palm-trees and fountains in Wady Ghurundel, which is generally identified with Elim (Robinson, *Bib. Res.* 1:69).

(2.) Next, it should be observed that ELATH (<050208>Deuteronomy 2:8; <110926>1 Kings 9:26; <121422>2 Kings 14:22; 16:6; <140817>2 Chronicles 8:17; 26:2) is another plural form of the same word, and may likewise mean "the palm-trees." See Prof. Stanley's remarks (*Sin. and Pal.* p. 20, 84, 519), and compare Reland (*Palaest.* p. 930). This place vas in Edom (probably Akaba); and

we are reminded here of the “Idumaese palmae” of Virgil (*Georg.* 3:12) and Martial (10:50).

(3.) No place in Scripture is so closely associated with the subject before us as JERICHO. Its rich palm-groves are connected with two very different periods — with that of Moses and Joshua on the one hand, and that of the evangelists on the other. As to the former, the mention of “Jericho, the city of palm-trees” (<053403>Deuteronomy 34:3), gives a peculiar vividness to the Lawgiver’s last view from Pisgah; and even after the narrative of the conquest we have the children of the Kenite, Moses’s father-in-law, again associated with “the city of palm-trees” (<070116>Judges 1:16). So Jericho is described in the account of the Moabitish invasion after the death of Othniel (<070313>Judges 3:13); and, long after, we find the same phrase applied to it in the reign of Ahaz (<142815>2 Chronicles 28:15). What the extent of these palm-groves may have been in the desolate period of Jericho we cannot tell; but they were renowned in the time of the Gospels and Josephus. The Jewish historian mentions the luxuriance of these trees again and again; not only in allusion to the time of Moses (*Ant.* iv, 6,1), but in the account of the Roman campaign under Pompey (*id.* 14:4, 1; *War.* 1:6, 6), the proceedings of Antony and Cleopatra (*Ant.* 15:4, 2), and the war. of Vespasian (*War.* 4:8, 2, 3). Herod the Great did much for Jericho, and took great interest in its palm-groves. Hence Horace’s “Herodis palmeta pinguia” (*Ep.* 2:2,184), .which seems almost to have been a proverbial expression. Nor is this the only heathen testimony to the same fact. Strabo describes this immediate neighborhood as πλεονάζον τῷ φοίνικι, ἐπὶ, μῆκος σταδίων ἑκατόν (16:763), and Pliny says, “Hiericuntem palmetis consitam” (*Hist. Nat.* v. 14), and adds elsewhere that, while palm-trees grow well in other parts of Judaea, “Hiericunte maxime” (13:4). See also Galen, *De Aliment. facult*. ii, and Justin. 36:3. Shaw (*Trav.* p. 371 fol.) speaks of several of these trees still remaining at Jericho in his time, but later travelers have seen but slight vestiges of them.

(4.) The name of HAZEZON-TAMAR, “the felling of the palm-tree,” is clear in its derivation. This place is mentioned in the history both of Abraham (<011407>Genesis 14:7) and of Jehoshaphat (<142002>2 Chronicles 20:2). In the second of these passages it is expressly identified with Engedi, which was on the western edge of the Dead Sea; and here we can adduce, as a valuable illustration of what is before us, the language of the Apocrypha, “I was exalted like a palm-tree in Engaddi” (Ecclesiasticus 24:14). Here again, too, we can quote alike Josephus (γεννᾶται ἐν αὐτῇ φοίνιξ ὁ

κάλλιστος, *Ant.* 9:1, 2) and Pliny ("Engadda oppidum. secundum ab Hierosolymis, fertilitate palmetorumque nemoribus," *Hist. Nat.* v. 17).

(5.) Another place having the same element in its name, and doubtless the. same characteristic in its scenery, was BAAL-TAMAR (<072033>Judges 20:33), the Βηθθαμάρ of Eusebius. Its position was near Gibeah of Benjamin; and it could not be far from Deborah's famous palm-tree (<070405>Judges 4:5), if indeed it was not identical with it, as is suggested by Stanley (*Sin. and Pal.* p. 146).

(6.) We must next mention the TAMAR, "the palm," which is set before us in the vision of <264719>Ezekiel 47:19; 48:28, as appoint from which the southern border of the land is to be measured eastward and westward. Robinson identifies it with the θαμαρώ of Ptolemy (v. 16), and thinks its site may be at el-Milh, between Hebron and Wady Musa (*Bib. Res.* 2:198, 202). It seems from Jerome to have been in his day a Roman fortress.

(7.) There is little doubt that Solomon's TADMOR, afterwards the famous *Palmyra*, on another desert frontier far to the north-east of Tamar, is primarily the same word; and that, as Gibbon says (*Decline and Fall*, 2:38), "the name, by its signification in the Syriac as well as in the Latin language, denoted the multitude of palm-trees which afforded shade and verdure to that temperate region." In fact, while the undoubted reading in <140804>2 Chronicles 8:4 is rwmdT]i the best text in <110918>1 Kings 9:18 is rm;T; See Josephus, *Ant.* 8:6,1. The springs which he mentions there make the palm-trees almost a matter of course. Abulfeda, who flourished in the 14th century, expressly mentions the palm-tree as common at Palmyra in his time; and it is still called by the Arabs by the ancient name of *Tadmr*.

(8.) Nor, again, are the places of the N.T. without their associations with this characteristic tree of Palestine. BETHANY, according to most authorities, means "the house of dates;" and thus we are reminded that the palm grew in the neighborhood of the Mount of Olives. This helps our realization of our Savior's entry into Jerusalem, when the people "took branches of palm-trees and went forth to meet him" (<431213>John 12:13). This, again, carries our thoughts backward to the time when the Feast of Tabernacles was first kept after the Captivity, when the proclamation was given that they should "go forth *unto the mount* and fetch *palm-branches*" (<160815>Nehemiah 8:15) — the only branches, it may be observed (those of the willow excepted), which are specified by name in the original institution of

the festival (<032340>Leviticus 23:40). From this Gospel incident comes *Palm-Sunday* (Dominica in Ramis Palmarum), which is observed with much ceremony in some countries where true palms can be had. Even in northern latitudes (in Yorkshire, for instance) the country people use a substitute which comes into flower just before Easter:

"And willow-branches hallow,
That they palmes do use to call."

(9.) The word PHOENICIA (Φοινίκη), which occurs twice in the N.T. (<441119>Acts 11:19; 15:3), is in all probability derived from the Greek word (φοίνιξ) for a palm. Sidonius mentions palms as a product of Phoenicia (*Paneg; Majorian*. 44). See also Pliny, *Hist. Nat.* 13:4; Athen. 1:21. Thus we may imagine the same natural objects in connection with Paul's journeys along the coast to the north of Palestine, as with the wanderings of the Israelites through the desert on the south.

(10.) Lastly, PHOENICE (Φοίνιξ), in the island of Crete, the harbor which Paul was prevented by the storm from reaching (<442712>Acts 27:12), has doubtless the same derivation. Both Theophrastus and Pliny say that palm-trees are indigenous in this island. See Hock's *Kreta*, 1:38, 388.

3. From the passages where there is a literal reference to the palm-tree we may pass to the emblematical uses of it in Scripture. Under this head may be classed the following:

(1.) The striking appearance of the tree, its uprightness and beauty, would naturally suggest the giving of its name occasionally to women. As we find in the *Odyssey* (6:163) Naasicaa, the daughter of Alcinous, compared to a palm, so in <220707>Song of Solomon 7:7 we have the same comparison, "Thy stature is like to a palm-tree." In the O.T. three women named Tamar are mentioned: Judah's daughter-in-law (<013806>Genesis 38:6), Absalom's sister (<101301>2 Samuel 13:1), and Absalom's daughter (14:27). The beauty of the last two is expressly mentioned.

(2.) We have notices of the employment of this form in decorative art, both in the real temple of Solomon and in the visionary temple of Ezekiel. In the former case we are told (<140305>2 Chronicles 3:5) of this decoration in general terms, and elsewhere more specifically that it was applied to the walls (<110629>1 Kings 6:29), to the doors (ver. 32, 35), and to the "bases" (7:36). So in the prophet's vision we find palm-trees on the posts of the gates (<264016>Ezekiel 40:16, 22, 26, 31, 34, 37), and also on the walls and the doors

(<264118>Ezekiel 41:18-20, 25, 26). This work seems to have been in relief. We do not stay to inquire whether it had any symbolical meanings. It was a natural and doubtless customary kind of ornamentation in Eastern architecture. Thus we are told by Herodotus (2:169) of the hall of a temple at Sais, in Egypt, which was ἠσκημένη στύλοισι φοίνικας τὰ δένδρεα μεμιμημένοισι; and we are familiar now with the same sort of decoration in Assyrian buildings (Layard's *Nineveh and its Remains*, 2:137, 396, 401). The image of such rigid and motionless forms may possibly have been before the mind of Jeremiah when he said of the idols of the heathen (<241004>Jeremiah 10:4, 5), "They fasten it with nails and with hammers, that it move not: they are upright as the palm-tree, but speak not."

(3.) With a tree so abundant in Judea, and so marked in its growth and appearance, as the palm, it seems rather remarkable that it does not appear more frequently in the imagery of the O.T. There is, however, in <194201>Psalm 42:12 the familiar comparison, "The righteous shall flourish like the palm-tree," which suggests a world of illustration, whether respect be had to the orderly and regular aspect of the tree, its fruitfulness, the perpetual greenness of its foliage, or the height at which the foliage grows — as far as possible from earth, and as near as possible to heaven. Perhaps no point is more worthy of mention, if we wish to pursue the comparison, than the elasticity of the fibre of the palm, and its determined growth upwards, even when loaded with weights ("nititur in pondus palma"). Such particulars of resemblance to the righteous man were variously dwelt on by the early Christian writers. Some instances are given by Celsius in his *Hierobotanicon* (Upsala, 1747), 2:522-547. One, which he does not give, is worthy of quotation: "Well is the life of the righteous likened to a palm, in that the palm below is rough to the touch, and in a manner enveloped in dry bark, but above it is adorned with fruit, fair even to the eye; below it is compressed by the enfoldings of its bark; above it is spread out in amplitude of beautiful greenness. For so is the life of the elect — despised below, beautiful above. Down below it is, as it were, enfolded in many barks, in that it is straitened by innumerable afflictions; but on high it is expanded into a foliage, as it were, of beautiful greenness by the amplitude of the rewarding" (Gregory, *Mor. on* <181904>*Job 19:49*). There may also in <220708>Song of Solomon 7:8, "I will go up to the palm-tree, I will take hold of the boughs thereof," be a reference to climbing for the fruit. The Sept. has ἀναβήσομαι ἐν τῷ φοίνικι, κρατσήω τῶν ὑψέων αὐτοῦ. So in 2:3

and elsewhere (e.g. <190103>Psalm 1:3) the fruit of the palm may be intended; but this cannot be proved.

(4.) The passage in <660709>Revelation 7:9, where the glorified of all nations are described as "clothed with white robes and palms in their hands," might seem to us a purely classical image, drawn (like many of Paul's images) from the Greek games, the victors in which carried palms in their hands. But we seem to trace here a Jewish element also, when we consider three passages in the Apocrypha. In 1 Maccabees 13:51 Simon Maccabaeus, after the surrender of the tower at Jerusalem, is described as entering it with music and thanksgiving "and branches of palm-trees." In 2 Maccabees 10:7 it is said that when Judas Maccabaeus had recovered the Temple and the city "they bare branches and palms, and sang psalms also unto Him that had given them good success." In 2 Maccabees 14:4 Demetrius is presented "with a crown of gold and a palm." Here we see the palm-branches used by Jews in token of victory and peace. (Such indeed is the case in the Gospel narrative, <431213>John 12:13.) There is a fourth passage in the Apocrypha, as commonly published in English, which approximates closely to the imagery of the Apocalypse: "I asked the angel, What are these? He answered and said unto me, These be they which have put off the mortal clothing, and now they are crowned and receive palms. Then said I unto the angel, What young person is it that crowneth them and giveth them palms in their hands? So he answered and said unto me, It is the Son of God, whom they have confessed in the world" (2 Esdras 2:44-47). *SEE DATE*.

Palm-Tree, Christian Symbolism Of.

1. The palm has been among all nations a symbol of victory: "What is signified by the palm," says St. Gregory the Great (*Homily* on Ezechiel 2:17), "except the reward of victory?" The primitive Church used it to express the triumph of the Christian over death through the resurrection. "The just shall flourish as the palm" (<199113>Psalm 91:13), over the world, the flesh, and the devil, by the general exercise of the Christian virtues. The palm is the symbol of those conflicts which are carried on between the flesh and the spirit (Origen, *in Joan*. xxi; Ambrose, *in Luc*. vii).

On the tombs the palm is generally accompanied by the monogram of Christ, signifying that every victory of the Christian is due to this divine name and sign, "By this conquer." This intention' appears very evident

when, as in the present instance (Bosio, p. 436), the monogram is surrounded by palms. Perhaps the same signification should be given to the palm joined to the figure of the Good Shepherd, or to the crook which is its hieroglyphic sign, to the fish (Perret, IV, 16:3,10, 49), or to any other symbolical figure of the Savior. When engraved upon portable articles, as upon jewels (Perret, *ibid*. and 13, 25, etc.), the palm seems to express, not only victory already gained, but victory in anticipation; it should therefore serve to encourage the Christain yet battling with the world, as it places before his eyes the reward which awaits the victor.

Picture for Palm-tree 3

2. But the palm is especially the symbol of *martyrdom*; for to the early Christian death was victory; therefore we conquer when we fall, says Tertullian (*Apol*. 1); and as St. Gregory appositely remarks (*l.c.*), "it is concerning those who have vanquished the old enemy in the combat of martyrdom, and who now rejoice at their victory over the world, that it is written, 'They have palms in their hands'" (<660709>Revelation 7:9). The palm of martyrdom has also become, in the language of the Church, a classical and sacramental expression. In the diptychs, the acts of the martyrs, and the martyrologies, we read: "He has received the palm of martyrdom — he has been crowned with the palm of the martyrs" (Cassiodorus, *De Persecut. Vandal*. apud Ruin. 15:73). St. Agatha replied to the tyrant, "If you do not rend my body upon the rack, my soul cannot enter the paradise of God with the palm of martyrdom." Thus it has become the custom to paint martyrs with a palm in their hands; and the symbol is so common that no one can misunderstand it. "To the people the palm signifies that the valiant athletes have gained the victory" (Cassiodorus, *Variar*. 1:28). Each of them, says Bellarmine (*De Eccl. Triumph*. 11:10), is represented with the special instrument of his torture; the attribute common to all is the palm. In the mosaic of St. Praxedus (Ciampini, *Vet. Mo* N.T. xi, tab. xlv), on every side of the great arch are seen, exactly according to the Apocalypse (<660709>Revelation 7:9), a vast multitude of persons, the great multitude whom no man can number, having palms in their hands. Other mosaics have two palm-trees spanning the whole picture, and bearing fruits which are the emblem of the martyr's rewards. This symbol had previously been used in the Catacombs. On all the monuments representing our Lord between St. Peter and St. Paul, the palm-tree is generally surmounted by a phoenix, a double symbol of the resurrection given to the apostle to the

Gentiles, because he was the first and most zealous preacher of this consoling doctrine.

3. The palm is doubtless often found upon the tombs of faithful ones who were not martyrs; some of these bear dates earlier than those of the persecutions (Aringhi, 2:639). It had become such a common ornament that moulds were made of it in baked clay (D'Agincourt, *Terres cuites*, 34:5), which were used as an expeditious means of stamping the form of a palm upon the fresh lime of the loculi, a very useful expedient in the extreme haste which, in times of persecution, was necessary in such clandestine burials.

Be this as it may, it was none the less certain that the palm was frequently used as a symbol of martyrdom. There were palms upon the tomb of Caius, both a pope and a martyr. They were also on those of the martyrs Tiburtius, Valerians, Maximianus, found in the confession of Cecil (Aringhi, 2:642); the titulus of the young martyr FILUMENA shows a palm among the instruments of torture (Perret, V, 42:3); there are several other examples found in Boldetti (p. 233). It seems difficult to mistake the indications of martyrdom on one sepulchral stone (Perret, V, 37:120), where the deceased is represented as standing with a palm in the left hand and a crown in the right, a cartouch in front bearing the inscription, (I)NOCENTINA DVLCIS FI(LIA). A similar intention may be found in the palms which are traced upon the stucco enveloping vases of blood (Bottari, tab. cci sq.), and in those which decorate the disk of some lamps which were-burned before the tombs of martyrs (Bartoli, *Aut. lucern*. pt. 3, tab. 22).

But while it is established that the palm is common to all Christian sepulchres, it follows that it is not a certain sign of martyrdom, at least when it is not joined to other symbols which are recognised as certain, such as inscriptions expressing a violent death, the instruments of martyrdom, — or vases or cloths stained with blood. Papebroch and Mabillon were of the opinion that these two symbols should be taken together, so that the palm alone, without the vase of blood, was not a sufficient proof of martyrdom. Boldetti holds that they should be taken separately, as having the same value. Notwithstanding this declaration, Fabretti excludes the palm, and affirms that, in the recognition of holy bodies, it is founded only upon the vase of blood. After this, Muratori (*Antiq. med. oev. dissert*. lvii) shows that the palm alone is not sufficient proof of martyrdom. Lastly,

Benedict XIV (*De Beatif. et Can*. IV, 2:28), while he cites the degree, declares nevertheless "that in the practice of those who superintend the excavation of cemeteries, the only ground on which it rests is, not the palm, but the vase stained with blood."

Palm-trees, City Of

([<053403>]Deuteronomy 34:3; [<070116>]Judges 1:16; 3:13; [<142815>]2 Chronicles 28:15). *SEE JERICHO*; *SEE PALMTREE*.

Palmyra

SEE TADMOR.

Palombo, Bartolomeo

an Italian painter, was born at Rome about 1610, and studied under Pietro da Cortona. Palombo is highly commended by Orlandi; and Lanzi says he was one of Cortona's best scholars. There are only two pictures by him at Rome — an altarpiece in the church of S. Giuseppe, and another of *S. Maria Madalena de' Paggi*, now placed in the church of S. Martino a' Monti. These works are well designed, strong in coloring, excellent in chiaroscuro, and the figures are extremely graceful. He probably painted much for the collections. He was living in 1666.

Palsy

(Gr. παράλυσις, which, however, only occurs in the New Testament in the adjective form παραλυτικός, etc., *one smitten with palsy*) is properly a disorder which deprives the limbs of sensation or motion, or both; and it is usually attended with imbecility of mind — nor is this to be wondered at, since its immediate cause is a compression on the brain. The palsy of the New Testament is a disease of very wide import. Many infirmities seem to have been comprehended under it.

1. The *Apoplexy*, a paralytic shock which affected the whole body.

2. The *Hemiplegy*, which affects and paralyzes only one side of the body.

3. The *Paraplegy*, which paralyzes all the parts of the system below the neck.

4. The *Catalepsy* is caused by a contraction of the muscles in the whole or part of the body (e.g. in the hands), and is very dangerous.

The effects upon the parts seized are very violent and deadly. For instance, when a person is struck with it, if his hand happens to be extended, he is unable to draw it back. If the hand is not extended when he is struck with the disease, he is unable to extend it. It appears diminished in size and dried up. Hence the Hebrews were in the habit of calling it a, withered hand (<111304>1 Kings 13:4, 6; <381117>Zechariah 11:17; <401210>Matthew 12:10-13; <430503>John 5:3). 5. The *Cramp*. This, in Oriental countries, is a fearful malady, and by no means unfrequent. It is caused by the chills of the night. The limbs, when seized with it, remain immovable; sometimes turned in, and sometimes out, in the same position as when they were first seized. The person afflicted resembles a man undergoing the torture, and experiences nearly the same exquisite sufferings (<400806>Matthew 8:6; <420702>Luke 7:2). Our Savior is recorded to have miraculously cured several paralytics (<400424>Matthew 4:24; 8:13; 9:2, 6; <410203>Mark 2:3, 4; <420518>Luke 5:18; <430505>John 5:5). *SEE PARALYTIC*.

Pal'ti

(Heb. *Palti'*, yfl]P]i, my deliverance; Sept. Φαλτί), son of Raphu of the tribe of Benjamin, and one of the twelve spies sent out by Moses (<041309>Numbers 13:9) B.C. 1657.

Pal'tiel

(Heb. *Paltiel'*, l aeyfl]P]i, deliverance of God; Sept. Φαλτιήλ), son of Azzan, and chief man of the tribe of Issachar, one of those appointed to divide the Promised Land among the tribes on their entrance into it (<043426>Numbers 34:26). B.C. 1618. *SEE PHALTIEL*, which in the Hebrew is the same form.

Pal'tite

(Heb. *Palti'*, yfl]P]i, same as Palti [q.v.]; Sept. Φαλτί), the Gentile name of Helez, one of David's captains (<102326>2 Samuel 23:26); the same name, probably, as PELONITE *SEE PELONITE* (q.v.) in the parallel passage (Chronicles 11:27), and such seems to have been the reading followed by the Alex. MS. in 2 Samuel. The Peshito-Syriac, however, supports the Hebrew, "Cholots of Pelat." But in <132710>1 Chronicles 27:10, "Helez the

Pelonite," of the tribe of Ephraim is again mentioned as captain of 24,000 men of David's army for the seventh month, and the balance of evidence therefore inclines to "Pelonite" as the true reading. The variation arose from a confusion between the letters nw and f. In the Syriac of 1 Chronicles both readings are combined, and Helez is described as "of Palton."

Palu, Pierre De La

(*Paludanus*, or *Petrus de Palude*), a patriarch of Jerusalem, was born in Valambon, Bresse, about 1277. Son ofGerard de la Palu, a nobleman of Valambon, he entered the order of St. Dominic at Paris, taught with success in that university, and became in 1317 definitor of the province of France. In the following year John XXII appointed him nuncio to Flanders to make a treaty of peace; but he did not succeed in this negotiation, which, on the contrary, created many enemies. In 1330 the same pope consecrated him patriarch of Jerusalem and administrator of the bishopric of Nicosia, in Cyprus. Pierre went immediately to Palestine, and neglected nothing to engage the sultan of Egypt to show himself more favorable to Christians. His efforts remaining without success he returned to France, and preached in 1331 a new crusade; but his appeal was not heard. He was at the same time appointed apostolic administrator of the bishopric of Couserans. He died in Paris Jan. 31, 1342. This prelate has left a great number of works; the principal ones are, *Commentaires* upon the third and fourth books of the *Sentences* of P. Lombard (Venice, 1493; Paris, 1514, 1517, fol., and 1530, 2 vols. fol.): — *Concordances sur la Somme de St. Thomas* (Salamanca, 1552, fol.): — *Sermons, de Tempore et Sanctis* (Antwerp, 1571; fol.): — *Traite de la Pitissance ecclesiastique* (Paris, 1506, fol.). See Echard et Quetif, *Script. ordinis Praedicatorum*; Touron, *Hist. des Hommes illustres de Saint-Dominique* 2:223-237.

Paludanus

(Jean van den Broek), a Belgian theologian, was born at Mechlin in 1565, and died at Louvain in 1630. In the latter city he taught theology and the holy Scriptures, and wrote several works of piety and controversy; among others, *Vindiciae theologiae adversus verbi Dei corruptelas* (Antwerp, 1620-22, 2 vols. 8vo).

Paludanus, Henri

a Franciscan friar, flourished at Liege in the 17th century. He translated from the Spanish of Didier de la Vega *Conciones et exercitia pia* (Cologne, 1610, 2 vols. 12mo), and *Paradisus gloriee Sanctorum* (*ibid*. 1610, 8vo). See Valere Andre, *Bibl. Belgica*; Paquot, *Memoires*, vol. 9.

Pambœotia

a festival celebrated by all the inhabitants of Boeotia that they might engage in the worship of Athene Itonia. While this national festival lasted it was unlawful to carry on war; and accordingly, if it occurred in the course of a war, hostilities were forthwith interrupted by the proclamation of truce between the contending parties.

Pamelius, Jacob

a Dutch divine of note, was born May 11, 1536, At Bruges. His father was an officer under Charles V. Jacob studied at Bruges, Louvain, Paris, and Padua. After his return to Holland the University of Louvain conferred upon him the degree of D.D., and he was given the country in his native place. He there collected a large and valuable library for a critical edition of the fathers but when the civil war broke out he left his native country and went to St. Omer, where he was appointed archdeacon. He was next provost of St. Savior's at Utrecht. While about to take possession of the bishopric of Metz, to which position he was appointed by Philip II, he died at Mens, Sept. 18, 1587. He wrote, *Liturgica Latinorum* (Col. 1571, 2 vols. 4to): — *Catalogus commentariorum in universam Bibliam*: — *Commentarii in librum Judith, in epistolam Pauli ad Philimonem*, besides his splendid editions of the works of St. Cyprian, Tertullian, and Rhabanus Maurus. "The commentaries of this author upon Tertullian," says Dupin, "are both learned and useful; but he digresses too much from his subject, and brings in things of no use to the understanding of his author." Dupin passes much the same judgment on Pamelius's labors on Cyprian. All the later editors of these two fathers have spoken well of Pamelius, and have transcribed his best notes into their editions. See Jocher, *Allgemeines Gelehrten-Lexikon*, 3:1214; Andreas, *Bibl. Belg*. p. 425; Teissier, *Eloges*, 2:93; *Theologisches Universal-Lexikon*, s.v.; Darling, *Encyclop. Bibliogr*. s.v. (J. H. W.)

Pammachius

St., a friend and contemporary of St. Jerome (q.v.), was a senator at Rome, and stood high in the esteem of his countrymen. Being persuaded of the value of a religious life, the death of his wife constrained him to turn aside from society, and he embraced an ascetic life. He died in a convent in 410. Jerome, who was his intimate associate and friend from youth up, carried on a correspondence with Pammachius, which is of historical value to the ecclesiastical student. Jerome in his letters, as also Augustine and Paulinus of Nola in theirs, extols the virtuous life of Pammachius, especially the philanthropic labors in which he abounded. See Zöckler, *Leben des Hieronymus* (Gotha, 1865).

Pamphilus

a Christian martyr, was an Eastern prelate of such extensive learning that he was called a second Origen. He was a native of Phoenicia, was born probably at Berytus, and educated by Prierius, after which he was received into the body of the clergy at Caesarea, where he established a library, and lived in the practice of every Christian virtue. He was a man of profound learning, and devoted himself chiefly to the study of the Scriptures and the writings of the early Church fathers. Jerome states that Pamphilus copied most of the works of Origen with his own hand; and, assisted by Eusebius, gave a correct copy of the Old Testament, which had suffered greatly from the ignorance or negligence of former transcribers. He likewise gave lectures on literary and religious subjects in an academy established by him for that purpose, until A.D. 307, when he was apprehended and carried before Urban, the governor of Palestine. Urban, having in vain endeavored to turn him to paganism, ordered him to be tortured severely, and to be imprisoned; which was accordingly done. He was beheaded in A.D. 309. Pamphilus founded a library at Caesarea, chiefly consisting of ecclesiastical worlds, which became celebrated throughout the Christian world. It was destroyed before the middle of the 7th century. He constantly lent and gave away copies of the Scriptures. Both Eusebius and Jerome speak in the highest terms of his piety and benevolence. Jerome states that Pamphilus composed an apology for Origen before Eusebius; but at a later period, having discovered that the work which he had taken for Pamphilus's was only the first book of Eusebius's apology for Origen, he denied that Pamphilus wrote anything except short letters to his friends. The truth seems to be that the first five books of the *Apology for Origen* were

composed by Eusebius and Pamphilus jointly, and the sixth book by Eusebius alone, after the death of Pamphilus. Another work which Pamphilus effected in conjunction with Eusebius was an edition of the Septuagint, from the text in Origen's *Hexapla*. This edition was generally used in the Eastern Church. Montfaucon and labricius have published *Contents of the Acts of the Apostles* as a work of Pamphilus; but this is in all probability the production of a later writer. Eusebius wrote a *Life of Pamphilus*, in three books, which is now entirely lost, with the exception of a few fragments, and even of these the genuineness is extremely doubtful. We have, however, notices of him in Eusebius (*Hist. Eccles*. 7:32), and in the *De Viris Illustribus* and other works of Jerome. See Smith, *Dict. of Greek and Roman Biog. and Mythol*. s.v.; Hagenbach, [*Hist. of Doct*. 1:230; Neander, *Ch. Hist.* 1:720; Gieseler, *Eccles. Hist.* 1:118, 144; Alzog, *Patrologie*, § 34; Pressense, *Hist. of the Early Years of Christianity* (Doctrines, p. 411); Lardner, *Credibility*, pt. ii, c. 59, and the authorities there quoted.

Pamphylia

(Gr· Παμφυλαί, *of every race*), a province in the southern part of Asia Minor, having the Mediterranean on the south, Cilicia on the east, Pisidia on the north, and Lycia on the west. It was nearly opposite the island of Cyprus; and the sea between the coast and the island is called in <442705>Acts 27:5 the sea of Pamphylia. The chief cities of this province were Perga and Attalia. It seems in early times to have been less considerable than either of the contigous districts; for in the Persian war, while Cilicia contributed a hundred ships and Lycia fifty, Pamphylia sent only thirty (Herod. 7:91, 92). The name probably then embraced little more than the crescent of comparatively level ground between Taurus and the sea To the norths along the heights of Taurus itself, was the region of Pisidia. The Roman organization of the country, however, gave a wider range to the term Pamphylia. In St. Paul's time it was not only a regular province, but the emperor Claudius had united Lycia with it (Dio Cass. 40,17), and probably also a good part of Pisidia. However, in the N.T. the three terms are used as distinct. The greater part of it was wild and mountainous, but intersected by beautiful vales. It presented a great variety of soil and climate, ranging from the perpetual snow region on the summits of Taurus, down to the orange-groves that to this day encircle the town of Adalia. The southern aspect and sheltered situation of the coast give it a temperature higher than that of most parts of Palestine. Among the most

interesting natural curiosities of Pamphylia may be reckoned the river Catarrhactes, which, taking its rise in the lake Teogitis, a little to the south of Antioch in Pisidia, rolls its calcareous waters down to the sea near Attaleia, where they pour over the cliffs into the Levant; from this circumstance the river takes its name. Its bed, or rather its beds, near the termination of its course, are continually changing, so that it becomes difficult to identify the position of any ancient sites in the vicinity of this river. The view from the sea of these waterfalls is very striking, and is not unlike that of the falls at Hierapolis in Phrygia. The valleys are rich and fertile, but towards the sea unhealthy; it is however probable that their climate has deteriorated in modern times, like that of the whole sea-coast from Ephesus eastwards. At the mouth of the rivers respectively were situated the important cities of Attaleia, Perga, Aspendus, and Side; so that Pamphylia, though one of the smallest of the provinces into which Asia Minor was divided, was by no means the least in consequence.

It was in Pamphylia that St. Paul first entered Asia Minor, after preaching the Gospel in Cyprus. He and Barnabas sailed up the river Cestrus to Perga (<441313>Acts 13:13). Here they were abandoned by their subordinate companion John-Mark; a circumstance which is alluded to again with much feeling, and with a pointed mention of the place where the separation occurred (<441538>Acts 15:38). It might be the pain of this separation which induced Paul and Barnabas to leave Perga without delay. They did however preach the Gospel there on their return from. the interior (<441424>Acts 14:24, 25). We may conclude, from <440210>Acts 2:10, that there were many Jews in the province; and possibly Perga had a synagogue. The two missionaries finally left Pamphylia by its chief seaport, Attalia. We do not know that St. Paul was ever in this district again; but many years afterwards he sailed near its coast, passing through "the sea of Cilicia and Pamphylia" on his way to a town of Lycia (<442705>Acts 27:5). We notice here the accurate order of these geographical terms, as in the above-mentioned land-journey we observe how Pisidia andt Pamphylia occur in true relations, both in going and returning (εἰς Πέργην τῆς Παμφυλίας.. ἀπὸ τῆς Πέργης εἰς Ἀντιοχείαν τῆς Πισιδαίς, 13:13,14; διελθόντες τὴν Πισιδίαν ηλθον εἰς Παμφυλίαν, 14:24). Pamphylia was then a flourishing commercial province; the rivers, now silted up, or rendered useless for ships by the formation of bars across their mouths, were then navigable to a considerable extent. Cimon sailed up the river Eurymedon with his army as far as Aspendus, and the Cestrus was navigable in the time

of Strabo up to Perga for ships of heavy burden. The whole province is remarkable for its natural beauties, its fauna and flora are varied and abundant, and the researches of Tchiatcheff (*Asie Mineure* [Paris, 1853], vol. 3) show that in these respects it was surpassed by no province of Asia Minor. The climate, like that of Lycia and Cilicia, is highly favorable to this result; the mean temperature is higher than that of any other countries under the same parallels of latitude, and the summers approach those of the tropics: that portion of Europe which most nearly resembles it is the valley of the Guadalquivir. The inhabitants, like a portion of those in the neighboring provinces — Lycia and Cilicia — were mild and courteous in manners, and greatly addicted to commerce, to which indeed they were led by the peculiarly favorable situation of the country. Attalus built Attaleia in order to command the trade of Syria and Egypt, and the result fully answered his expectations. At the same time this commendation of the race inhabiting these provinces must be restricted within narrow limits. The Pisidians were famous robbers; the higher regions of Cilicia were infested by predatory tribes, and piracy was the profession of great numbers on the sea-coast. Even the Pamphylians themselves were not free from the like imputation, in proportion as they receded towards the mountains. St. Paul could not cross Mount Taurus without being “in peril of robbers.” Compared, however, with the Cappadocians, the Lycaonians, and the Pisidians, the inhabitants of Pamphylia may be regarded as a civilized and inoffensive race. Various accounts have been given of the origin of the Pamphylians. Some say they were a mixed race, composed of a number of amalgamated tribes, and hence their name Παμφυλοι (“mingled tribes”). This appears to be the opinion of Herodotus (8:91) and Pausanias (7:3). Others maintain that they sprung from a Dorian chief called *Pamphylus* (Rawlinson’s *Herod*. 3:276, note); others from *Pamphyle*, the daughter of Rhacius (Steph. Byz. s.v.). The truth seems to be that there was an ancient tribe of this name, speaking a language of its own, and which in more recent times partly amalgamated with the Greeks who overran Asia Minor. It is this language to which Luke refers in <440210>Acts 2:10. It was probably a barbarous *patois*, known only to the residents in the little province of Pamphylia (comp. Arrian, *Anab*. 1:26); and hence the astonishment of those who heard the apostles speak it.

The greater part of Pamphylia is now thinly populated, and its soil uncultivated. There are still a few little towns and villages near the coast, surrounded by fruitful fields and luxuriant orchards. Some of these occupy

ancient sites, and contain the remains of former grandeur. See Conybeare and Howson, *Life and Epistles of St. Paul*, 1:242; Smith, *Dict. of Class. Geog*. s.v. *SEE ASIA MINOR*.

Pan

is the rendering in the A.V. of the following words in the original. *SEE DISH*.

1. *Kiyor*, rwOKæ or rOKæ (from rWK, *to cook*), a *basin* of metal used for boiling or stewing (<090214>1 Samuel 2:14; Sept. λέβητα τὸν μέγαν; Vulg. *lebetem*); also as a laver (as generally rendered) or basin for washing (<023018>Exodus 30:18; Sept. λουτῆρα; Vulg. *labrum*; <110738>1 Kings 7:38, 40, 43; Sept. χυτροκαύλους; Alex. χυτρογαύλους; Vulg. *luteres*); and (with vae) a *brazier* for carrying fire (<381206>Zechariah 12:6; A.V. "hearth;" Sept. δαλὸνπυρός; Vulg. *caminum* ignis); finally a wooden *platform* from which to speak (<140613>2 Chronicles 6:13; A.V. "pulpit"), doubtless from its round form. *SEE LAYER*.

2. *Machabdth*, tbj mi (from tbj ; obs., prob. to cook; comp. Arab. *khabaza*, to prepare food), a shallow vessel or griddle used for baking cakes (<030205>Leviticus 2:5; 6:14 [A.V. 21]; 7:9; <132329>1 Chronicles 23:29 ["flat plate," marg. A.V.]; <260403>Ezekiel 4:3); Sept. τήγανον; Vulg. *sartago*; apparently a shallow pan or plate, like that used by Bedawin and Syrians for baking or dressing rapidly their cakes of meal, such as were used in legal oblations. *SEE CAKE*.

3. *Masreth*, tremi, a flat vessel or *plate* for baking cakes (<101309>2 Samuel 13:9; Sept. τήγανον). Gesenius says the etymology is uncertain, but suggests that the word may be derived from a root hrc; or hrv; = Arab. *sharay*, to *shine*, and was applied to the pan because it was kept bright. The distinction, therefore, between this and the preceding word may be that the *masreth* was used dry, while the *machabath* was employed for cooking in oil. *SEE BAKE*.

4. *Sir*, rysæ, a deep vessel used for cooking food (<022703>Exodus 27:3), properly a large (see <120438>2 Kings 4:38) pot (as usually rendered) or caldron (as rendered in <240113>Jeremiah 1:13; 3:18, 19; <261103>Ezekiel 11:3, 7, 11); especially for boiling meat, placed during the process on three stones

(Burckhardt, *Notes on Bed*. 1:58; Niebuhr. *Descr. de l'Arabie*, p. 46; Lane, *Mod. Eg*. 1:181). *SEE CALDRON*.

5. *Parur*, rWrP; (Sept. χύτρα; Vulg. olla), a vessel used for baking the manna (<041108>Numbers 11:8), for holding soup (<070619>Judges 6:19; A.V. "pot"), and for boiling flesh (<090214>1 Samuel 2:14, "pot"). Gesenius says it is for rWraP; *heat*, from raP; = Arab. *par*, *to boil*. Furst questions this, and derives it from rrP; *to excavate, to deepen*. *SEE POT*.

6. *Tselachoth*, twjol xe (pl. of hj l xe), large dishes or *platters* (<143513>2 Chronicles 35:13; Sept. λέβητες; Vulg. *ollae*). The cognate tj Lxi, *tseldchath*, denotes a dish which maybe held in the hand and turned over for the purpose of wiping it (<122113>2 Kings 21:13); in <201924>Proverbs 19:24; 26:13, it is used tropically of the bosom. *SEE PLATTER*.

7. *Marchesheth*, tvj rhmi (from vj r; to bubble over), a kettle for boiling meat (<030207>Leviticus 2:7; 7:9; "frying-pan"). *SEE FRYING-PAN*.

8. Greek λέβης, a *pot* (1 Esdras 1:12; 2 Maccabees. 7:3); but τηγανίζειν, *to broil* (2 Maccabees 7:5, "fry in the pan"). *SEE ROAST*.

Pan

is the name of the chief god of pastures, forests, and flocks among the ancient Greeks. The later rationalizing mythologists, misconceiving the meaning of his name (Πάν), which they confounded with τὸ πᾶν, "the whole" or "the universe," whereas it is more probably connected with πάω (Lat. pasco), "to feed," "to pasture," represented him as a personification of the universe; but there is absolutely nothing in the myth to warrant such a notion. Pan neither in his genius nor his history figures as one of the great principal deities, and his worship became general only at a comparatively late period. He was, according to the most common belief, a son of Hermes (Mercury) by the daughter of Dryops; or by Penelope, the wife of Ulysses; while other accounts make Penelope the mother, but Ulysses himself the father — though the paternity of the god is also ascribed to the numerous wooers of Penelope in common. The original seat of his worship was the wild, hilly, and wooded solitudes of Arcadia, whence it gradually spread over the rest of Greece, but was not introduced into Athens until after the battle of Marathon. Homer does not mention him. His personal appearance is variously described. After the age of Praxiteles he is

represented with horns, a goat's beard, a crooked nose, pointed ears, a tail, and goat's feet. The legend goes that his strange appearance so frightened his mother that she ran off for fear; but his father, Herpies, carried him to Olympus, where all the gods, especially Dionysus (Bacchus), were charmed with the little monster. When he grew up he had a grim, shaggy aspect and a terrible voice, which bursting abruptly on the ear of the traveler in solitary places — for Pan was fond of making a great noise-inspired him with a sudden fear (whence the word *panic*). It is even related that the alarm excited by his blowing upon a shell decided the victory of the gods over the Titans. Previous to the age of Praxiteles Pan was usually represented in a human form, and was characterized by the shepherd's pipe, the pastoral crook, the disordered hair, and also sprouting horns.

Pan was the patron of all persons occupied in the .care of cattle and of bees. in hunting and in fishing. During the heat of the day he used to take a nap in the deep woods or on the lonely hill-sides, and was exceedingly wroth if his slumber was disturbed by the halloo of the hunters. He is also represented as fond of music, and of dancing with the forest nymphs, and as the inventor of the syrinx or shepherd's flute, also called Pan's pipe. Cows, goats, lambs, milk, honey, and new wine were offered to him. The fir-tree was sacred to him, and he had sanctuaries and temples in various parts of Arcadia — at Treezene, at Sicyon, at Athens, etc. The Romans identified the Greek Pan with their own Italian god *Inuus*, and sometimes also with *Faunus*. His festivals, called by the Greeks *Lyccea*, were brought to Italy by Evander, and they were well known at Rome by the name of the *Lupercalia*. The worship and the different functions of Pan are derived from the mythology of the ancient Egyptians. This god was one of the eight great gods of the Egyptians, who ranked before the other twelve gods, whom the Romans called *Consentes*. He was worshipped with the greatest solemnity all over Egypt. His statues represented him as a goat, not because he was really such, but this was done for mysterious reasons. He was the emblem of fecundity. and they looked upon him as the principle of all things. His horns, as some observe, represented the rays of the sun, and the brightness of the heavens was expressed by the vivacity and the ruddiness of his complexion. The star which he wore on his breast was the symbol of the firmament, and his hairy legs and feet denoted the inferior parts of the earth such as the woods and plants. Some suppose that he appeared as a goat because when the gods fled into Egypt, in their war

against the giants, Pan transformed himself into a goat, an example which was immediately followed by all the deities.

When, after the establishment of Christianity, the heathen deities were degraded by the Church into fallen angels, the characteristics of Pan — viz. the horns, the goat's beard, the pointed ears, the crooked nose, the tail, and the goat's feet — were transferred to the devil himself, and thus the "Auld Hornie" of popular superstition is simply Pan in disguise. See Chambers, *Cyclop*. s.v.; Smith, *Dict. of Gr. and Romans Biog. and Mythol*. s.v.; Vollmer, *Mythol*. Wortelbuch, p. 1283, 1284; Westcott, *Handbook of Archaeology*, p. 186.

Panabaker

JOHN, a minister of the Methodist Episcopal Church, was born in Berkeley County, Va., March 21, 1798; was converted in 1821; joined the Baltimore Conference in 1824, and the same year was transferred to the Virginia Conference; after much success his health failed, and he superannuated in 1829, and died April 30, 1830. He was a man of great simplicity and useful talents, and his labors were productive of much good. See *Minutes of Conferences*, 2:76.

Panaceia

(Gr. the *All-healing*) was the name of a daughter of Asclepius worshipped at: Oropus.

Panachaea

the goddess of all the Achaeans, a sur name of *Demeter*, and also of *Athene*.

Panaetius Of Rhodes,

a celebrated ancient philosopher, the principal propagator of stoicism (q.v.) at Rome, was a native of Rhodes, and was born about 180 B.C. He studied at Athens under Diogenes the Stoic, went to Rome about 140 B.C., and there gave lessons in philosophy. He became intimately associated with Scipio *A*Emilianus, the younger Laelius, and Polybius, and made all these converts to stoicism. He also modified stoicism somewhat, suffering himself to be influenced in his philosophical opinions by his Latin surroundings. Hence Panaetius is spoken of as the first harbinger of

eclecticism. “He toned down the harsher elements of Stoic doctrine,” says Ueberweg, “and aimed at a less rugged and more brilliant rhetorical style, and, in addition to the authority of the earlier Stoics, appealed also to that of Plato, Aristotle, Xenocrates, Theophrastus, and Dicaearchus. Inclined more to doubt than to inflexible dogmatism, he denied the possibility of astrological prognostications, combated all forms of divination, abandoned the doctrine of the destruction of the world by fire, on which other Stoics had already had doubts, and with Socratic modesty confessed that he was still far from having attained to perfect wisdom” (*History of Philosophy*, 1:189; comp. Cicero, *De Fin*. 4:28). Panaetius died about B.C. 111 at Athens. His principal work is περὶ τοῦ καθήκοντος, which is *A Treatise on the Theory of Moral Obligation*, divided into three parts: the first treats of those cases in which men deliberate between what is honest and what is dishonest; the second, concerning what is useful and what is disadvantageous; and the third of those cases in which the useful is opposed to the honest. The third part, as far as supplied by his disciple Posidonius, is inferior to the two other parts. The work formed the basis of Cicero’s *De Oficiis* (comp. Cicero, *De Officiis*, 3:2, and *Epist. ad Att*. 16:11). Panaetius wrote also a treatise *On Divination*, of which Cicero probably made use in his own work on the same subject. In bk. 2:42, Cicero quotes Pansetius as “one among the Stoics who rejected the predictions of the soothsayers; and his disciple, Scylax of Halicarnassus, an astrologer himself, and also a distinguished statesman in his native town, as one who despised all the Chaldaean arts of fortune-telling.” Another work by Panaetius treats *On Tranquility of Mind*, which some suppose may have been made use of by Plutarch in his work bearing the same title. He wrote also a book *On Providence*, mentioned by Cicero (*Ad Atticum*, 13:8), another *On Magistrates*, and one *On Heresies*, or sects of philosophers. His book *On Socrates*, quoted by Diogenes Laertius, and by Plutarch in his Life of Aristides, probably made a part of the last-mentioned work. Laertius and Seneca quote several opinions of Panaetius concerning ethics and metaphysics, and also physics. He argued that the torrid zone was inhabited, contrary to the common opinion of his time. Seneca (Epist. 116) relates his prudent and dignified reply to a young man who had asked his advice on the passion of love. For further information concerning this distinguished philosopher of antiquity, see *Disputatio Historico-Critica de Panaetio Rhodio*, by F. G. van Lynden (Leyden, 1802); and *Chardon de la Rochette, lelanges de Critique et de Philologie* (Paris, 1812), vol. i; Ritter, *Gesch. der Philosophie*.

Panagia

(Gr. *all holy*) is a name for the bread cut crosswise and distributed to Greek monks in the refectory after every meal.

Panathenaea

the most famous of all the Attican festivals celebrated in Athens in honor of Athene (Minerva) Polias, the guardian of the city. At first it was called *Athenaea*, being limited in its observance to the inhabitants of Athens, but when it was extended to all Attica, in the reign of Theseus, who combined the whole of the Attic tribes into one body, it received the name of *Panathenaea*; All writers who mention the Panathenaea distinguish a greater and a lesser one; the former was celebrated every fourth year, the latter annually. On the year in which the greater occurred, the lesser Panathenaea were wholly omitted. Both these festivals continued for twelve days, which was a longer time than any other ancient festival lasted. The greater was distinguished from the lesser festival by being more solemn and magnificent. The Panathenaea took place in the month Hecatombaeon (July), and were observed with solemnities of various kinds. Bulls were sacrificed to Athene, each town of Attica, as well as each colony of Athens, supplying a bull. Races on foot, on horses, and in chariots were indulged in; contests were held in wrestling, in music, and in recitation; amusements, in short, of every kind were practiced on this festive occasion. The prize of the victors in these contests consisted of a vase supplied with oil from the olive-tree sacred to Athene which was planted on the Acropolis; and numerous vases of this kind have been discovered in different parts of Greece and Italy. In the case of the victors in the musical contests, a chaplet of olive-branches was given in addition to a vase. Dancing was one of the amusements in which the peo, indulged at this festival, and particularly the pyrrhic dance in armor. Both philosophers and orators also displayed their skill in debate. Herodotus is even said to have read his history to the Athenians at the Panathenaea. Another entertainment on the occasion of this festival was the *Lampadephoria*, or torch festival. A representation of the solemnities of the great procession in the Panathenea is found on the sculptures of the Parthenon in the British Museum. This procession to the temple of Athene Polias was the great solemnity of the occasion. It seems to have been limited to the greater Panathenaea, and to have had as its object the carrying of the peplus of Athene to her temple. The peplus or sacred garment of the goddess was

borne along in the procession suspended from the mast of a ship, which was so constructed as to be moved along on land by means of underground machinery. Nearly the whole population of Attica took part in the procession, either on foot, on horseback, or in chariots; the old men-carrying olive-branches, the young men clothed in armor, and maidens of noble families, called Canephori, carrying baskets which contained gifts for the goddess. At the great Panathenlea golden crowns were conferred on those individuals who had deserved well of their country; and prisoners were set at liberty during the festival.

Pancarea

is the name given to a representation of the six general councils painted on the walls of St. Peter's at Rome in the 8th century.

Panchatantra

(literally, *the five books*) is the name of the celebrated Sanscrit fable-book of the Hindûs whence the *Hitopadesa* was compiled and enlarged. Its authorship is ascribed to a Brahmin of the name of Vishnusarman, who, as its introduction in a "later recension relates, had undertaken to instruct, within six months, the unruly sons of Amarasakti, a king of Mahilaropya or Mihilaropya, in all branches of knowledge required by a king, and for this purpose composed this work. If the latter part of this story be true, it is more probable, however, as professor Benfey assumes, that Vishnusarman was merely the teacher of the princes, and that the existing work itself was composed by some other personage; for an older recension of the work does not speak of his having brought his tales into the shape of a work. The arrangement of the *Panchatantra* is quite similar to that of the *Hitopadesa*. The fables are narrated in prose, and the morals drawn from or connected with them are interwoven with the narrative in verse; many such verses, if not all, being quotations from other works. On the history of the Panchatantra, and its relation to the fable-books and fables of other nations, see the excellent work of professor Theodor Benfey, *Panchatantra: Fif Bucher indischer Fabeln, Marchen, und Erzaihlunlgen* (Leips. 1859, 2 vols.). The first volume contains his historical and critical *Researches,* and the latter his literal translation of the Panchatantra into German.

Pancotto, Pietro

an Italian painter, educated in the school of the Caracci, flourished about 1590. According to Malaysia, he was an eccentric genius. His principal work is a grand fresco representing *The Last Judgment*, in the church of the Madonna di S. Colombano at Bologna. In it he revenged himself on the parish priest by introducing his portrait in caricature, which excited the indignation of the clergy, and probably lost him any further employment from them. Lanzi places him in the third rank, among the Bolognese painters, Domenichino and Guido holding the first.

Pancras

St. (Ital. *San Pancrazio*; Fr. *St. Pancrace*), a noted Italian ecclesiastic who suffered martyrdom for the Christian cause, flourished near the opening of the 4th century. When only a boy of fourteen he boldly offered himself as a martyr, and most valiantly defended the Christian faith before the emperor Diocletian, who punished Pancras's audacity by executing him. His remains were buried by Christian women. French kings formerly confirmed their treaties in his name. for he was regarded as the avenger of false swearing, and it was believed that all who swore falsely in his name were immediately and visibly punished. A church dedicated to this saint was built at Rome in A.D. 500. He is commemorated by the Roman Catholic Church May 12. See Butler, *Lives of the Saints*, vol. i.

Pandavas

or the descendants of Pandu, is the name of the five princes whose contest for regal supremacy with their cousins, the Kuirus, the sons of Dhritarashtra, forms the foundation of the narrative of the great epic poem, the *Mahabharata* (q.v.). Their names are *Yudhishthira, Bhima, Ajunna, Nakula,* and *Sahadeva* — the former three being the sons of Pandu by one of his wives, Pritha; and the latter two by his other wife Madri. But though Paindui is thus the recognized father of these princes, the legend of the *Mahabharata* looks upon him in truth merely as their father by courtesy; for it relates that Yudlushthira was the son of Dharma, the god of justice; Bhima, of Vfyu, the god of wind; Arjuna, of Indra, the god of the firmament; and Nakula and Sahadeva, of the Aswins, the twin-sons of the sun.

Pandects

This word, which properly means a work *containing all* subjects (πανδέκτης), an encyclopaedia, is principally applied to the general code of law drawn up by order of the emperor Justiniann (q.v.) It acquired the name of Pandects from the *universality* of its comprehension; it is called also by the name *Digestum*, or Digest. It was an attempt to form a complete system of law from the authoritative commentaries of the jurists upon the laws of Rome. The compilation of the Pandects was undertaken after that great collection of the laws themselves which is known as the Codex Justinianeus. It was entrusted to the celebrated Tribonianus, who had already distinguished himself in the preparation of the Codex. Tribonianus formed a commission consisting of seventeen members, who were occupied from the year 530 till 533 in examining, selecting, compressing, and systematizing the authorities, consisting of upwards of two thousand treatises, whose interpretation of the ancient laws of Rome was from that time forward to be adopted with the authority of law. A period of ten years had been allowed them for the completion of their work; but so diligently did they prosecute it that it was completed in less than one third of the allotted time; and some idea of its extent may be formed from the fact that it contains upwards of nine:thousand separate extracts, selected according to subjects from the two thousand treatises referred to above. The Pandects are divided into 50 books, and also into 7 parts, which correspond respectively with books 1-4, 5-11, 12-19, 20-27, 28-35, 36-44, and 45-50. Of these divisions, however, the latter (into parts) is seldom attended to in citations. Each book is subdivided into titles, under which are arranged the extracts from the various jurists, who are thirty-nine in number, and are by some called the classical jurists, although other writers on Roman law confine that appellation to five of the number, Papinian, Paulus, Ulpian, Gains, and Modestinus. The extracts from these indeed constitute the bulk of the collection; those from Ulpian alone making one third of the whole work, those from Paulus one sixth, and those from Papinian one twelfth. Other writers besides these thirty-nine are cited, but only indirectly, i.e. when cited by the jurists whose works form the basis of the collection. The principle upon which the internal arrangement of the extracts from individual writers was made had long been a subject of controversy. The question seems now to be satisfactorily solved; but the details of the discussion would carry us beyond the prescribed limits. Of the execution of the work, it may be said that

although not free from repetition (the same extracts occurring under different heads), and from occasional inaptness of citation, and other inconsistencies, yet it deserves the very highest commendation. In its relations to the history and literature of ancient Rome it is invaluable; and taken along with its necessary complement the *Codex*, it may justly be regarded (having been the basis of all the mediaeval legislation) as of the utmost value in the study of the principles not alone of Roman, but of all European law," including the ecclesiastical. The word *Pandects* was used by Papias (q.v.) to designate the Scriptures.

Pandemos

a surname of *Aphrodite* (Venus), under which she was worshipped at Athens from the time when Theseus united the scattered tribes of Attica into one political body. White goats were sacrificed to the goddess. The surname of Pandemos was also applied to *Eros* (Cupid).

Pandera

SEE PANTHERA.

Panderen, Egbert Van,

a Dutch engraver, was born at Haarlem, according to Nagler, in the year 1575, though others say in the year 1606. Nagler gives a list of thirty-three prints by him. They are executed with the graver in a formal style, with little effect, and the drawing is incorrect. Some of them are interesting from the subjects. The following are the best: *The Virgin interceding with Christ for the Salvation of Mankind* (after Rubens): — *The Four Evangelists* (after Peter de Jode): — *St. Louis*, with a border representing his miracles (after the same master).

Pandia

is said to have been a goddess of the moon worshipped by the ancient Greeks.

Pandia

an Attic festival, the precise nature of which is somewhat doubtful, some supposing it to have been instituted in the nor of the goddess of the same name, and others alleging it to have been a festival in honor of Zeus

(Jupiter), and celebrated by ail the Attic tribes just like the *Panathenaea* (q.v.). It was held on the 14th of the Greek month Elaphebolion, and it appears to have been celebrated at Athens in the time of Demosthenes.

Pandiosos

was a daughter of Cecrops Agraulos, worshipped at Athens along with Thallo. She had a sanctuary near the temple of Athene Polias.

Pandolfi, Giovanni Giacomo

an Italian painter; flourished at Pesaro about 1630. He was a scholar of Frederigo Zuccaro. Lanzi says, “His works are celebrated in his native city, and do not yield the palm to those of Zuccaro, as seen in his pictures of S. Giorgio and S. Carlo in the cathedral.” He also decorated the whole chapel in the Nome di Dio with various subjects in fresco from the Old and New Testaments.

Pandora

(i.e. the *All-endowed*), according to Grecian myth, was the first woman on the earth. When Prometheus had stolen fire from heaven, Zeus instigated Hepheestus to make woman out of earth to bring vexation upon man by her graces. The gods endowed her with every gift necessary for this purpose, beauty, boldness, cunning, etc.; and Zeus sent her to Epimetheus, the brother of Prometheus, who forgot his brother’s warning against receiving any gift from Zeus. A later form of the myth represents Pandora as possessing a vessel or box filled with winged blessings, which mankind would have continued to enjoy if curiosity had not prompted her to open it, when all the blessings flew out, except Hope.

Pandours

SEE SERVIANS.

Pandu

(literally, *white*) is the name in Hindû mythology of the father of the Pandavas (q.v.), and the brother of Dhritarashtra. Although the elder of the two princes, he was rendered by his “pallor” — implying, perhaps, a kind of disease — incapable of succession, and therefore obliged to relinquish his claim to his brother. He retired to the Himalaya Mountains, where his

sons were born, and where he died. His renunciation of the throne became thus the cause of contest between the Pandayas, his sons, and the Kurus, or the sons of Dhritarashtra.

Pandulph(us)

a Roman cardinal, flourished in the first half of the 13th century. He was an- Italian by birth, and is spoken of as a man of consummate ability. Pandulph was high in the confidence of pope Innocent III, and was employed by the pontiff as legate to king John of England to bring about a reconciliation of that unhappy monarch with irresistible Rome. The successful termination of Pandulph's mission has been spoken of in our article JOHN *SEE JOHN* (q.v.). Of Pandulph's general personal history but little is accessible. Milman says that he was not cardinal at all (*Hist. of Lat. Ch*. v. 35, foot-note 2), but there is evidence to the contrary. The schismatic pope Anacletus II in 1230 made Pandulph cardinal-deacon of S. Cosmas and Damianus (comp. Wattenbach, *Deutschland's Geschichtsquellen*, p. 447). In 1225 Pandulph had been made bishop of Norwich by the king at the request of pope Honorius. Pandulph died about the middle of the century. He wrote the biographies of several pontiffs, among them-*Gelasius II, Calixtus II,* and *Honorius II*. As he was himself a party to the history of which he wrote in these works Pandulph's labor cannot be too highly estimated. He was moreover a man of great ability, and wielded a powerful pen. His imagination was lively, his eye appreciated beauty, and his heart was kindly disposed towards any of the men whom the Roman priesthood called to preside over their spiritual dominion, and he was therefore well fitted for the task he mapped out for himself. See Piper, *Monum. Theol*. p. 445, 446; Milman, *Hist. of Lat. Ch*. v. 25-26, 35-36, 41, 50, 53, 316; Riddle, *Hist. of the Papacy*, 2:215-217.

Pane

is the name, in ecclesiastical architecture, for a bay in a cloister; the side of a tower; a panel or compartment of wainscoting or ceilings. *SEE PANEL*.

Paneas

SEE CAESAREA PHILIPPI.

Panegyric

(Lat. *panegyricoe orationes*) is the name of the orations pronounced upon the graves of the early Christian martyrs. They were especially a labor of love with the Church fathers, who thus came to compose some of their most praised *homilies* (q.v.). Among the ablest were those by Chrysostom. Basil the Great, the Gregories of Nazianzum and of Nyssa, Ambrose, Augustine, Leo, Chrysologus, and others. These panegyrics contained partly thanksgivings to God for the mercy shown the martyrs, partly encouragement to like action for remaining faithful if the occasion should arise, partly intercessory prayers for the whole Church, and encouraging reminders of the approaching resurrection of the dead. See Siegel, *Christliche Alterthumer*, 3:281.

Panegyricon

(πανηγυρικόν, *flattering*) is the title of an Eastern Church collection of sermons by the most approved authors of the Christian Church on different festivals. Almost every province in the East has a separate collection, and the consequence is that the book remains in MS. form. Sometimes on very high festivals the sermon for the day is transcribed into the *Menea*, an Eastern office-book corresponding to the *Breviary* (q.v.), or other office-books, as was that of St. Chrysostom into the *Pentecostarion* (q.v.) for Easterday. See Neale, *Introd. to the Hist. of the East*. Ch. vol. ii, ch. iii, esp. p. 889.

Panegyris

a term used by the ancient Greeks to denote a meeting of an entire nation or people for the purpose of uniting together in worship. It was a religious festival, in which the people engaged in prayer, sacrifices, and processions, besides games, musical contests, and other entertainments. At these meetings poets recited their verses, authors read their productions, orators delivered their speeches, and philosophers conducted grave debates in the midst of assembled multitudes. At a later period the panegyris seems to have degenerated into a mere market or fair for the sale of all kinds of merchandise, and to have almost entirely lost its religious character.

Panel

Picture for Panel 1

(through Fr. from Lat. *pannus*, a piece of cloth) is probably in its English form only a diminutive of *pane*; it wasn formerly often used for the lights of windows, but is now almost exclusively confined to the sunken compartments of wainscoting, ceilings, etc, and the corresponding features in stone-work, which are so abundantly employed in Gothic architecture as ornaments on walls, ceilings, screens, tombs, etc.

Picture for Panel 2

Of the *Norman* style no wooden panels remain; in stone-work, shallow recesses, to which this term may be applied; are frequently to be found; they are sometimes single, but oftener in ranges, and are commonly arched, and not unusually serve as niches to hold statues, etc.

In the *Early English* style the panellings in stonework are: more varied; circles, trefoils, quatrefoils, cinquefoils, etc., and the pointed oval called the vesica piscis, are common forms; they are also frequently used in ranges, like shallow arcades, divided by small shafts or mullions, the heads being either plain arches, trefoils, or cinquefoils, and panels similar to these are often used singly; the backs are sometimes enriched with foliage, diaper-work, or other carvings.

Picture for Panel 3

In the *Decorated* style wood panelling is frequently enriched with tracery, and sometimes with foliage also, or with shields and heraldic devices: stone panelling varies considerably; it is very commonly arched, and filled with tracery like windows, or arranged in squares, circles, etc., and feathered, or filled with tracery and other ornaments in different ways; shields are often introduced, and the backs of the panels are sometimes diapered.

Picture for Panel 4

In the *Perpendiculadr* style: the walls and vaulted ceilings of buildings are sometimes almost entirely covered with panelling, formed by mullions and tracery resembling the windows; and a variety of other panels of different forms, such as circles, squares, quatrefoils, etc., are profusely used in the subordinate parts, which are enriched with tracers, featherings, foliage,

shields, etc., in different ways: in wood panelling the tracery and ornaments are more minute than was usual at an earlier period; and towards the end of the style these enrichments, instead of being attached to the panels, are usually carved upon it, and are sometimes very small and delicate. There is one kind of ornament which was introduced towards the end of the Perpendicular style, and prevailed for a considerable time, which deserves to be particularly mentioned; it consists of a series of straight moldings worked upon the panel, so arranged and with the ends so formed as to represent the folds of linen; it is usually called the *linen pattern*. Many churches have wooden ceilings of the Perpendicular style, and some perhaps of earlier date, which are divided into panels, either by, the timbers of the roof or by ribs fixed on the boarding; some of these are highly ornamented, and probably most have been enriched by painting. After the expiration of Gothic architecture panelling in great measure ceased to be used in stone-work, but was extensively employed in wainscoting and plaster-work; it was sometimes found in complicated geometrical patterns, and was often very highly enriched with a variety of ornaments.

Panetti, Domenico

an Italian painter, was born in 1460 at Ferrara. It is not known under whom he studied; but, according to Baruffaldi, he painted in the dry, formal style of the time, till his pupil, Benvenuto da Garofalo, returned from Rome after acquiring the new style under Raphael. The instructor now became the pupil of his former disciple, and, although somewhat advanced in years, Panetti so entirely changed his manner that he became one of the ablest artists of his time. He executed many works for the churches of Ferrara which Lanzi says are worthy of competition with the best masters of the 14th century. Among his best works are the *Descent from the Cross*, in the church of S. Niccola; the *Visitation of the Virgin to St. Elisabeth*, in S. Francesco; and a picture of St. Andrea at the Agostiniani. There is one of his pictures in the Dresden gallery, and Kugler mentions as one of his a beautiful picture of *The Entombment* in the museum at Berlin. He usually inscribed his name in full upon his pictures, which Lanzi says bear evidence of change in pictoric character without an example. He died in 10530,

Pange Lingua, Gloriosi Corporis Mysterium

is one of the most famous and remarkable hymns of the Roman Breviary (q.v.). The Pange Lingua was written by St. Thomas Aquinas, the “Doctor Angelicus,” and is used in the Roman Catholic Church on the feast of Corpus Christi and in solemn masses. It was composed at the instance of pope Urban IV. When that pontiff determined to establish the festival of the Holy Sacrament he directed Aquinas to prepare the “office” for that day. The *Pange Lingua* is a most characteristic example as well of the mediaeval Latin versification as of that union of theology with asceticism which a large class of these hymns present. Besides its place in the Breviary, this hym forms part of the service called Benediction with the Blessed Sacrament, and is sung on all occasions of the exposition, procession, and other public acts of eucharistic worship. The celebrated hymn in its received form reads as follows:

Pange, lingua gloriosi
Corporis mysterium,
Salgninisque pretiosi,
Qiiem in mundi pretium,
iructus ventris generosi,
Rex effudit gentium.
Nobis datus, nobis inatus
Ex intacta virgine,
Et in mudo.counversatus,
Sparso verbi sermine,
sui mormas incolatus
Miro clausit ordine
|In supremae nocte coena
Recuimbens cum fratribus,
Observata lege plene
Cibis in legalibus,
Cibum turbae duodens

“Se dat suis manibus
Verbum caro, panlem iernum
Verbo carnem efficit:
Fitque sanguis Christi merum;.”
Etssensus deficit,
Ad firmandum cor sincerum
Sola tides sufficit.
Tantnm ergo Sacramentum

Veneremur cernui;
Et antiqnum.documentum
Novo cedat ritni,
Prsestet fides supplementunm
Sensuum defectui.
Genitori, genitoque
Lanet jubilatio,
Salus, honor, virtus quoque
Sit et benedictio:
Procedenti ab utroque
Compar sit laudatio.

“This hymn,” says Mr. Neale, “contests the second place among those of the Western Church with the *Vexilla Regis*, the *Stabat Mater*, the *Jesus dulcis Memoria*, the *Ad Regias Agni Dapes*, the *Ad Supernam*, and one or two others, leaving the *Dies Irae* (q.v.) in its unapproachable glory. It has been a bow of Ulysses to translators.” How true this remark is may be seen from the following specimens both in English and German: Neale (*Of the glorious Body telling*).; Benedict (*Sing, my tongue, the theme undying*); Schaff (*Sing, my tongue, the mystery telling*); Palmer (*Sing, and the mystery declare*); Caswall (*Sing, my tongue, the Savior’s glory*); “Hymns Ancient and Modern” (*Now, my tongue, the mystery telling*); Rumbach (*Preiset Lippen das Geheinniss*); Simrock (*Kundet Lippen all des Hehren*); Daniel (*Preist ein Wunder ohne Gleichen*); Fortlage (*Zunge, king in Wanderftnen*); Konigsfeld (*Singet, Iochgesang des Grossen*). Trench, in his collection of sacred Latin poetry, has omitted it, because it strongly savors of transubstantiation. For the various translations, comp. Schaff, *Christ in Song*; Neale, *Medieeval Hymns*; Benedict, *Hymn of Hildebert*; Caswall, *Hymns and Poems*; *Hymns Ancient and Modern*; Rambach, *Anthologie*, vol i; Simrock, *Lauda Sion-Salvatorem* Konigsfeld, *Lateinische Hymnen und Gesange*; Bassler, *Auswahl altchristlicher Lieder*; Fortlage, *Gesdnge christlicher Vorzeit*; Daniel, *Hymnologischer Blithenstrauss* (Halle, 1840). (B.P.)

Pange Lingua Gloriosi Proelium Certaminis.

This world-famous hymn, one of the grandest in the treasury of the Latin Church, was composed by. Fortunatus (q.v.) on occasion of the reception of certain relics by St. Gregory of Tours and St. Radegund, previously to the consecration of a church at Poitiers. It is therefore strictly and primarily a processional hymn, though very naturally afterwards adapted to Passion-

tide" (Neale). The following is the form of the hymn in the *Roman Breviary*:

Pange lingua gloriosi lauream certaminis, Et super crucis tropaeo dic trinmph.nnm iinoilem, Qualiter redemptor orbis immolatns vicelit. De parentis protoplasti fraude factor condolens Quando pomi noxialis in necem morsu ruit, Ipse lignum tune naotavit damna ligni ut solveret. Hoc opus nostrae salatis: ordo depoposcerat; Multiformis proditoris ars nt arreml falleret, Et medelam ferret inde hostis unde loserat. Quando venit erigo sacri plenitudo temporis Missus est ab arce patris natus orbis conditor Atque ventre virginali carune amictus produt. Vagit infans inter arcta conditis praesepia, Melibra panuis involuta virgo mater alligat, Et Dei manus pedesque stricta cingitfascia. Lustra sex qui tam peregit, tenpus implens corporis Sponte libera redemptor passioni deditus, Agnus in crucis levatur'immolandas stipite.

Felle potus ecce langouet: spina, clavi, lancea - Mite 'corppi perforaiunt,' nnda mnitiiat et ernor: - Telrra, pontus- , astra, mundus quo layantur flumine. Crux fidelis inter omnes arbor una nobilis Silva talem nulla profert fronde, flore, gemine: Dulce ferinim, dulce lignumj dulce ponds sunstinent. Flecte ramos arbor alta, tensa laxa visciera, Et rigor lentescat ille qnem dedit nativitas, Et siperini.membnra regis tende miti stipite. Sola digna tu fuisti ferre mnlidi victimam, Atque portum prseparare area mundo naufrago, Quem sacer cruor perulnxit fusus agni corpore. [Sempiterna sit beatse Triintati gloria. .Equan patri filioque, par decus paraclito: Unius trinique nomen laudet universitas.]

Of this hymn, which the hynmologist Daniel pronounced "in pulcherrimorum numero recensendum," we give a part of Mrs. Charles's fine rendering:

> "Spread, my tongue, the wondrous story of the glorious battle, far!
> What the trophies and the triumphs of the cross of Jesus are —
> How the Victim, immolated, vanquished in that mighty war.
> Pitying, did the Great Redeemer Adam's fall and ruin see,
> Sentenced then to death by tasting fruit of the forbidden tree,
> And he marked that wood the weapon of redeeming love to be.
> Thus the scheme of our redemption was of old in order laid,
> Thus the wily arts were baffled of the foe who man betrayed,
> And the armor of redemption from Death's armory was made."

Like the-preceding it has been translated into English and German. See Schaff, *Christ in Song*, p. 155; Neale, *Mediaeval Hymns and Sequences*, p. 1-4; Caswall, *Lyra Catholica*, p. 137; Mrs. Charles, *Christian Life in Song*, p. 133; Hymns Ancient and Modern; Muller, *Singers and Songs of the Church*, p. 11; *Evenings with the Sacred Poets*, p. 47 sq.; Bassler, *Auswahl altchristlicher Lieder*, p. 65, 193; Simrock, *Lauda Sion Salvatorem*, p. 92 sq.; Rambach, *Anthologie*, 1:100 sq.; Konigsfeld, *Lateinische Hymnen und Gesdnge*, 2:78 sq.; Fortlage, *Gesdnge christlicher Voizeit*, p. 108 sq.; Daniel, *Hymnologischer Bluthenstrauss*, p. 14, 101; *id. Thesaurus Hymnologiscus*, 1:163-165; Wackernagel, *Das deutsche Kirchenlied*, 1:61 sq.; Koch, *Geschichte des Kirchenliedes* (Stuttgard, 1866), 1:57 sq. (B. P.)

Panhellenia

a festival of *all the Greeks*, as the name implies. Its first institution is ascribed to the emperor Hadrian.

Panhellenius

a surname of *Dodonean Zeus* (Jupiter), as having been worshipped by all the Hellenes or Greeks. There was a sanctuary built for his worship in *A*Egina, where a festival was also held in his honor.

Panicale, Masolino Da

an eminent Italian sculptor and painter, born at Panicale, in the Florentine territory, in 1378. He first studied modelling and sculpture under Lorenzo Ghiberti, who at that time was unrivaled in composition and design, and in giving animation to his figures. Being already a distinguished artist, he studied coloring under Gherarda Stamina. Thus uniting in himself the excellence of two schools, and diligently cultivating the art of chiaroscuro, he produced a new style, not wholly exempt from dryness, but grand, determined, and harmonious beyond any former example; and one that was carried to higher perfection by his scholar, Masaccio. The chapel of S. Pietro al Carmine is a monument of his genius. He there painted the *Four Evangelists*, the *Vocation of St. Peter to the Apostleship*, the *Denial of Christ*, *Curing the Lame Man at the Gate of the Temple*, and the *Preaching to the Multitude*. Panicale died in 1415, before the completion of the chapel, and the rest of the Acts of St. Peter. These were afterwards painted by Masaccio. Some of his works have been engraved.

Panico, Antonio Maria

a Bolognese painter, who, according to Bellora, was a disciple of Annibale Caracci, whom he accompanied to Rome at an early age, and whose manner he emulated. He was much employed by Mario Farnese in decorating his country-seats at Castro and Latera. His most established work is a picture of the mass in the cathedral at Farnese, in which, Lanzi says, he was assisted by Annibale, who even conducted some of the figures. This, however, seems doubtful, as Caracci died in 1609, and Panico in 1652. It is not probable that the latter would have been entrusted with so important a commission almost in his youth, which must have been the case were such an association true.

Panieri, Ferdinando

an Italian theologian, was born at Pistoia Nov. 24, 1759. He was for some time professor of dogmatic theology in the seminary of his native town. He was favorable to Jansenism (q.v.), and assisted in the synod of 1786, where the principles of the Jansenists were discussed; but as he was in danger of persecution for his liberal stand, he afterwards addressed to the holy chair a complete retraction of his conduct. A canonicate was then given him, and the direction of the ecclesiastical conferences of the diocese in which he held the professorship. He died at Pistoia Jan. 27, 1822. His principal writing is *Examen sur les peches qui se commettent dans les fetes et les plaisirs du siecle* (Pistola, 1808-1813, 4 vols.). See *Catalogue des Saints de Pistoie* (*ibid*. 1818, 2 vols.); Mahul, *Annuaire necrol*. 1823; Joefer, *Nouv. Biog. Generale*, 39:134.

Panigarola, Francois

a celebrated Italian Romanist, noted especially as a pulpit orator, was born of noble descent at Milan Jan. 6,1548. He was educated by Noel Conti and Aonio Paleario, and early gave proof of great vivacity of mind and a wonderful memory. He studied law for several years at Pavia and Bologna, at the same time leading a very disorderly life. Recalled to other sentiments by the death of his father, he entered the Order of Cordeliers in 1567, and soon distinguished himself by his talent for preaching. In 1571 he went to Paris to finish his theological studies, where he preached before Catharine de' Medici. After having stopped at Lyons and Antwerp, he returned in 1573 to his own country, and for several years taught theology in different convents of his order. His sermons, which in the opinion of Tiraboschi,

display the richest imagination, great force of thought, and energetic style, are full of gravity, although a little redundant. They gained him the merited reputation of the most eloquent orator of his country's contemporaries. After having passed two years near San Carlo Borromeo, who highly esteemed Panigarola, he was promoted to the bishopric of Asti in 1587. Two years after he was sent to Paris, to sustain there by his eloquence the party of the League. In 1590 he returned to his diocese. which he administered till: his death with great zeal. He died May 31, 1594. Among his eighty and more works, printed or in MS., we will quote, *Lezioni xx contro Calvino* (Venice, 1583, 4to): — *Prediche spezzate* (Asti. 1591. 4to): — *Tre prediche fatte in Parigi* (*ibid*. 1592, 8vo): — *Compendio degli Annali Ecclesiastici del Baronio* (Venice, 1593, 4to): — *Sei quaresimali fatti in Roma* (Rome, 1596, 2. vols. 4to): — *Specchio di guerra* (Bergamo, 1597, 4to): — *Conciones Latinae* (Cologne, 1600, 8vo): — *Homiliae Romanic habitue anno* 1580 (Venice, 1604, 8vo): — *Rhetoricoe ecclesiasticcu libri iii*. (Cologne, 1605, 8v): — *La quaresima in sonetti con le figure* (Bergamo, 1606, 4to): — *Il predicatoe, o sia commentario al libro dell' Eloquenza di Denmetrio Phalereo* (Venice, 1609, 4to): — *Sagri concertt* (Milan, 1625, 4to): — *Carmina Latina*, in vol. vii of the "*Carmina poetarum Italorum*." Panigarola has left some very interesting menoires upon his life, preserved in MS. in the library of St. Ango of Milan and in the Ambrosian library of the same city. See *Bongratia de Varenna, Vita di Panigarola* (Milan, 1617, 4to; in French in the Bibliotheque of Bullart); Ughelli, *Italia sacra*, t. iv; Argelati, *Scriptores mediolanenses* Tiraboschi, *Storia della letter*. *Italiana*.

Panini

the most celebrated of the Sanscrit grammarians, is said to have been the grandson of the inspired legislator Devala, and lived at so remote an age that he is reckoned among the fabulous sages mentioned in the Puranas (see Colebrooke, *Asiat. Res*. 7:202). With regard to his death we have the following tradition in the *Hitopadega*: "It is related that the valuable life of Panini was destroyed by a lion." The Indians consider him as their most ancient grammarian, but his great work is confessedly derived from earlier treatises on the same subject: he often quotes his predecessors Sacalya, Gargya, and others; and it appears from a passage in the *Bhagavad-Gita* (unless the following line is an interpolation of a later age) that the nomenclature of grammar existed when the great epic poem, the *Maha-Bharata*, was composed. Panini's grammar consists of 3996 short

aphorisms, or *sutras*, divided into eight books, in which the rules of grammar are delivered with such oracular brevity and obscurity that they need a commentary to render them intelligible even to the learned Indians. Besides the *Carica* of Bhartrihari, a brother of king Vicramaditya, there were the following treatises, written expressly to illustrate it: 1. the *Bhattikavya*, which was nominally a poem describing the adventures of Rama, but really a collection of all the defective and anomalous forms of words in the language (published at Calcutta, 1826); 2. the *Maha-Bhashya*, or "great commentary," by Patanjali. A new edition of Panini has been published with the following title: *Panini's acht Bicher gtraimmatischer Regeln* (Sanscrit, with *Commentary* by Dr. Otto Bohtlugk [Bonn, 1839], 2 vols. 8vo). The first volume contains the Sanscrit text of Panini's *Sutras* with the native scholia; the second volume contains an introduction, a German commentary, and indexes.

Panionia

the great national festival of the Ionians. in honor of *Poseidon* (Neptune), the god whom they specially revered. On this occasion a bull was sacrificed, and if the animal roared during the process of killing it was regarded as pleasing to the deity. The sacrifices were performed by a young man of Priene, who was chosen for the purpose with the title of king. The festival was held on Mount Mycale, where stood the Panionium, or temple of Poseidon Heliconius.

Panis Benedictus

(blessed bread), a portion of bread in the ancient African Church, which, being seasoned with salt, was given with milk and honey at baptism. *SEE HONEY*; *SEE MILK*. The expression in the patristic writings first occurs in Augustine's work on Baptism. It has given rise to a perplexing controversy respecting the sacrament of the catechumens (q.v.). Bonar, Basnage, and Bingham contend that the panits benedictus of Augustine was not the sacramental bread at all, but bread seasoned with salt; and that the baptism so administered was regarded by the early Christians as the emblem of purity and incorruption. The blessed bread of the Greek Church is the *Antidoron* (q.v.).

Panis Conjuratio

(*exorcism of the bread*) was the technical term which designated the ordeal of consecrated bread or cheese practiced in the Middle Ages. It was administered by presenting to the accused a piece of bread (generally of barley) or of cheese, about an ounce in weight, over which adjurations had been pronounced. After appropriate religious ceremonies, including the communion, the morsel was eaten; the event being determined by the ability of the accused to swallow it. This depended of course on the imagination, and we can readily understand how, in those times of faith, the oppressive observances which accompanied the ordeal would affect the criminal who, conscious of guilt, stood up at the altar, took the sacrament, and pledged his salvation on the truth of his oath. 'The mode by which a conviction was expected may be gathered from the forms of the exorcism employed, of which a number have been preserved:

> "O Lord Jesus Christ, . . grant, we pray thee, by thy holy name, that he who is guilty of this crime in thought or in deed, when this creature of sanctified bread is presented to him for the proving of the truth, let his throat be narrowed, and in thy name let it be rejected rather than devoured. And let not the spirit of the devil prevail in this to subvert the judgment by false appearances. But he who is guilty of this crime, let him, chiefly by virtue of the body and blood of our Lord which he has received in communion, when he takes the consecrated bread or cheese tremble, and grow pale in trembling, and shake in all his limbs; and let the innocent quietly and healthfully, with all ease, chew and swallow this morsel of bread or cheese, crossed in thy holy name, that all may know that thou art the just Judge," etc.

Even more whimsical in its devout impiety is the following:

> "O God most High, who dwellest in the heaven, who through thy Trinity and majesty hast thy just angels send, O Lord, thy angel Gabriel to stick in the throat of those who have committed this theft, that they may neither chew nor swallow this bread and cheese created by thee. I invoke the patriarchs, Abraham, Isaac, and Jacob, with twelve thousand angels and archangels; I invoke the four evangelists, Matthew, Mark, Luke, uand John; I invoke Moses and Aaron, who divided the sea, that they may bind to their throats the tongues of men who have committed this theft, or consented

thereto. If they taste this bread and cheese created by thee, may they tremble like a trembling tree, and have no rest, nor keep the bread and cheese in their months, that all may know thou art the Lord, and there is none other beside thee.”

Pan-Movements

for the union of the different Christian bodies of the world are of recent origin, and so largely at work at the present time that it is hardly possible to say more here than simply call the inquirer’s attention to the Pan-Anglican Synods held in recent years, *SEE SYNODS*; *SEE OECUMENICAL COUNCILS*; and the Pan-Presbyterian Synods for the purpose of effecting a Presbyterian union. *SEE PRESBYTERIANS*. A Pan-Methodistic organization has been suggested, and is likely to secure the hearty cooperation of all Methodists of every branch and every country (comp. *Methodist Quar. Rev*. Jan. 7, 1875, p. 172, 173). See *Evangelical Alliance Conference*, 1873 (New York, 1874, 8vo).

Pan’nag

(gNPi, *pannag*) occurs only once in Scripture, but so much uncertainty exists respecting the meaning of the word, that in many translations, as, for instance, in the Authorized English Version, the original is retained. Thus in the account of the commerce of Tyre, it is stated in <262717>Ezekiel 27:17, “Judah and the land of Israel, they were thy merchants; they traded in thy markets wheat of Minnith, and *pannag*, and oil, and honey, and balm.” From the context it is evident that wheat oil, and honey were conveyed by Judah and Israel — that is, the products of their country as an agricultural people — as articles of traffic to the merchants and manufacturers of Tyre, who, it is certain, must, from their insular position, have obtained their chief articles of diet from the neighboring land of Syria. It is probable, therefore, that pannag, whatever it may have been, was the produce of Palestine, or at least of Syria. In comparing the passage in Ezekiel with <014311>Genesis 43:11, where the most valued productions of Palestine are enumerated, the omission of tragacanth and ladanum (A.V. “spices and myrrh”) in the former is very observable, and leads to the supposition that pannag represents some of the spices grown in that country. The Sept., in rendering it κασία. favors this opinion, though it is evident that cassia cannot be the particular spice intended (see ver. 19). Hitzig observes that a similar term occurs in Sanscrit (*pannaga*) for an aromatic plant. Some of

the rabbins have also thought that it was a district of Judaea, which, like Minnith, yielded the best wheat (Furst, *Web. Lex.* s.v.); others, as Junius and Tremeilius, from the similarity in the name, have thought it might be the original of the name of Phoenicia. But Hiller (*Hierophytica*, 2:51) thinks it to be the same with the πάναζ of the Greeks, the Roman panax, whence comes "panacea," the universal remedy. The name *panax* occurs as early as the time of Theophrastus (9:10), and several kinds are described by him, as well as by Dioscorides; one kind is called especially *Syrian panax*. Of one of these plants, now supposed to be a species of *Ferua la sespitium* or Heracleum, the juice was called *opopanax*. It is curious, however, that the plant yielding the opopanax of commerce is still unknown, as well as the exact locality where it is, produced, whether in Syria, or in some part of the Persian empire. By the Arabs it is called *juwashir*. Lady Calcott has supposed (Script. *Herbal*, p. 371 sq.) the panax of the ancients to refer to *Panax quinquejblium*, or *ginseng* of the Chinese, which they also suppose to be a universal remedy, though not possessed of any active properties. But the name *panax* was not applied to this plant until the time of Linnoaus, and there is no proof, nor indeed is it probable, that it found its way from China at any such early period: at all events the Israelites were not likely to convey it to Tyre. The Syrian version, however, translates pannag by the word *dochan*, which signifies "millet," or *Panicum miliaceum*. Bishop Newcome, therefore, translates pannag by the word *panis*, signifying the species of millet which was employed by the ancients as an article of diet, and which still is so by the natives of the East. This view is favored by the expression in the book of Sohar, quoted by Gesenius (*Thesaur*. s.v.), which speaks of bread of pannag:" though this again is not decisive, for the pannag may equally well have been some flavoring substance, as seems to be implied in the doubtful equivalent (ayl ẅq) given in the Targum. One objection to its being millet is that this grain has a name, *dochan*, which is used by the same prophet in <260409>Ezekiel 4:9. *SEE MILLET*. From the context it would seem most likely that this *pannag* was a produce of the country, and probably an article of diet (Kitto; Smith). Perhaps the best explanation of this uncertain word which can now be given is that which refers it to a kind of pastry or sweet cake (from an obsolete root, gnP; to be savory; so Gesenius and Furst). *SEE TYRE*.

Pannini, Cav. Giovanni Paolo

an eminent Italian painter of perspective architecture, was born at Piacenza in 1691. He went early to Rome, where he studied under Pietro Lucatelli. He had a passion for painting, and applied himself with great assiduity in designing the remaining monuments of antiquity wherever he found them, especially at Rome. He formed his style on Giovanni Ghisolfi, and became a perfect master of the art of perspective, surpassing all his contemporaries. He sketched every vestige of ancient magnificence — the ruins of superb edifices, cenotaphs, columns, arches, obelisks, and some of the most ancient buildings which ornamented Rome. His composition is rich, and his perspective critically correct. His works are universally admired for the grandeur of his architecture, the clearness of his coloring, the neatness and freedom of his touch, the beauty of his figures, and the elegant taste with which he disposed them, although he sometimes designed his figures of too large a size for his architecture, which injures the effect that would otherwise be produced by the immensity of the buildings. This fault, however, is only occasional in Pannini's works. He generally painted his pictures of a large easel size, but sometimes he wrought on a grander scale. Lanzi highly commends a picture of this class in the church of the Signora della Missione, representing *Christ driving the Money-changers from the Temple*, in which the architecture is truly magnificent, and the principal figures are drawn with great spirit and variety of character, and of much larger size than he usually painted. His works are numerous, and are not only to be found in the principal collections of Italy, but in other countries of Europe. At Rivoli, in the pleasure-house of the king of Sardinia, and in the pontifical palace of Monte Cavallo, are some of his choicest works. Many of his' pictures have been engraved. He died in 1758.

Pannormia

is the title of a canonical collection by bishop Ivo of Chartres (q.v.), consisting of eight books, and counted among the most valuable ecclesiastical labors of the pre-Gratian period. They were freely used by Gratian. See, on the relation of the Pannormium to the Decretum, Theiner, *Ueber Ivo's vermneintliches Decret.*; Savigny, *Gesch. des rom. Rects ins M. A.*; Wasserschleben, *Zur Gesch. der: vorgratianischen Kirchenrechtsquellen*, p. 59 sq. The Pannormia has been edited by Sebastian Brandt (Basle, 1499) and by M. A. Vosmediano (Louvain, 1557). It has also been printed in Migne's *Patrol.* vol. clxi.

Panodorus

an Egyptian monk who flourished in the reign of the emperor Arcadius, is noted as the author of a Chronography (χρονογράφιον), in which he found great fault with Eusebius, from whom, however, he took many of his statements. Panodorus is frequently mentioned by Syncellus. See Voss, *De list. Grec*. p. 308; Fabricius, *Bibl. Graeca*, 7:444.

Panomphaeus

a surname of Zeus (Jupiter), as being the author of all omens and signs of every kind.

Panormitanus

a surname of *Nicolas Tudescus* (or *de Tudesco, de Tudeschis*), a noted Italian prelate. who is so generally known under his surname that we insert him in this place. He was born in 1386 at Catania, in Sicily; in 1400 he entered the Benedictine Order; and in 1414 he became canon in his native city. Later he studied canon law at Bologna, and then taught at the high-schools in Siena, Parma, and Bologna. In 1425 he received from pope Martin V the abbey Maiiacum, near Messina; afterwards he became auditor of the Rota and apostolical referendary at Rome. Alphonso V of Aragon secured his services, and was so well pleased that he caused him to be elevated to the archbishopric of Palermo, and sent as legate to the council at Basle. In this celebrated ecclesiastical gathering Panormitanus was at first a devoted advocate of pope Eugenius IV; but when, in 1437, the council was moved to Ferrara for the obvious purpose of strengthening the papal interest, Panormitanus. ever anxious for the right use of power, forsook the papal side, and advocated the superiority of the council over the pope. In 1440 the antipope Felix II conferred on Panormitanus the cardinal’s hat, and employed him as iegatus a latere at Mayence in 1441, and Frankfort-on-the-Main in 1442. In 1443, when king Alphonso made peace with pope Eugenius, Panormitanus was recalled from the council. He died shortly after at Palermo, in 1443 or 1445. He wrote a *Commentary to the Decretals of Gregory IX and the Clementines*, which is highly prized; also a justification of the Basle Council, which Gerbais translated into French in 1677, in the interest of Gallicanism. (J. H. W.)

Pantaenus

a Christian philosopher of the Stoic sect, flourished in the 2d century. He is supposed to have been a native of Alexandria, and to have taught philosophy and religion there about A.D. 180. He went on a mission to Ethiopia, from whence he is said to have brought the Gospel of St. Matthew, written in Hebrew (Eusebiums, *Hist. Eccles.v.* 10). But little else is known of his personal history. With the persecutions under Septimius Severus all trace of Pantaenus is lost. He is reported to have died in 213. He left several commentaries, but only a few scanty remains of them are now extant. Some of them are collected in Halloix, *Illustr. Eccles. Orient. Scriptor.* (Douaci. 16331636); Routh, *Reliq. Sacr.* 1:398 sq. See Redepenning, *Origenes*, vol. i Guericke, *De Schola Alexandr.* vol. i; Philo *Judseus, Opera*, 4:34; Alzog, *KirchenGesch.* 1:194; Ritter, *Gesch. der christl. Philosophie*, 1:421 sq.; Smith, *Dict. of Class. Biog.* s.v. (J. H.W.)

Pantaleon, St.

(Ital. SAN. PANTALEONE; Gr. Ἅγ. Πανταλέων), a noted Christian martyr under Galerius, was born (according to tradition) at Nicomedia, in Bithynia. His father, from whom he received his education, was a pagan; his mother was a Christian. Having applied himself to the study of medicine, he became eminent in his profession, and was appointed physician to the emperor Galerius. He was one of the most benevolent of men and successful of practitioners. His reputation roused the jealousy of the pagan physicians, who accused him to the emperor. Galerius, finding him a Christian, ordered him to be tortured, and then beheaded, which was done, A.D. 305. Pantaleon is much venerated in the Italian Church. especially at Venice. There have been some who doubted his existence, and believed his name to have been derived from the warcry of the Venetians, *Pianta Leone* (Plant the Lion)! But Justinian erected a church in his honor in Constantinople, and he was celebrated in the Greek Church at a time when Venice would have been more likely to introduce his worship from the East than to have orignated it in any other way. The patron of physicians, he is represented as young, beardless, and handsome. As a martyr he is bound to an olive-tree, with his hands. nailed to it above his head, a sword at his feet. Without observation he might be mistaken for St. Sebastian. When he is painted as patron he wears the physician’s robe and bears the olive or palm, or both. He is commemorated in the Roman Church on July 27.

Panteon

is the Spanish term for a crypt (q.v.) behind the altar, serving as the burial-place of the bishop.

Pantheism

(from πᾶς, all, and θεός, God), a general name for a belief in the identity of God and nature.

I. *Definition*. — This philosophical dogma has been very variously conceived, and is therefore liable to many definitions. According to Waterland, "it supposes God and nature, or God and the whole universe, to be one and the same substance — one universal being; insomuch that men's souls are only modifications of the divine substance" (*Works,* 8:81). According to Wegscheider, pantheism is "essententia, qua naturam divinam mundo supponunt et Deum ac mundum unum idemque esse statuunt" (p. 250). Lacoudre says, "Pantheistee qui contendunt unicam esse substantiam, cujus partes sunt omnia entia qua existunt." Weissenborn defines pantheism as "the system which identifies God and the *all of things* or the *unity of things*." To the critical student of the history of philosophy pantheism presents itself in six different forms. These are,

(1) mechanical or materialistic — God the mechanical unity of existence;

(2) ontological (abstract unity) pantheism — the one substance in all (Spinoza);

(3) dynamic pantheism;

(4) psychical pantheism — God is the soul of the world;

(5) ethical pantheism — God is the universal moral order (Fichte);

(6) logical pantheism (Hegel).

But, though pantheism has exhibited these varieties, the generally prevailing pantheistic notions may be subdivided until there remains only one phase that is generally understood to be referred to as pantheistic. That doctrine which is uncritically called the purely pantheistic, and which teaches that pantheism means absorption of God in nature, is atheistic in fact, and should be treated under atheism. (q.v.). That form of pantheism

which teaches the absorption of nature in God — of the finite in the infinite — amounts to an exaggeration of theism (q.v.). Those forms above spoken of as ethical and logical pantheism, and now seen in their culmination in Strauss's writings, the most anti-christian of them all, denying a personal God and a historical Christ, are properly rationlism (q.v.), because they are not strictly philosophic but semi-religious, seeking to supplant Christianity as a religion, and not as a philosophical system. Pantheism, then, strictly speaking, is the doctrine of the necessary and eternal co-existence of the finite and the infinite of the absolute consubstantiality of God and nature considered as two different but inseparable aspects of universal existence. True, this doctrine conducts to the same result as atheism, yet theoretically it is widely different, and starts from exactly the opposite premise. The Atheist begins with nature, perceives and recognizes the material universe, but denies that there is any God; the Pantheist starts with the assumption of the existence of a Divine Being as a truth which the soul cannot deny, and maintains that he is identical with nature-in other words, denies that there is any nature except God. Quite differently, the Christian maintains the existence of both God and nature. He accepts the doctrine of Scripture, which is that God existed before the universe, and is ever apart from it and above it; for he made it by a spontaneous act, and in infinite wisdom and power still upholds it. It is a revelation of him but no part of him; not God, but the voluntary manifestation of God. It is not what he is, but what he has willed to be. In other words, God is the Being present everywhere in and controlling nature, as the soul the body, but distinct from it.

II. *Scriptural Doctrine*. — Some attempts have been made to maintain that the germs of pantheism are to be found in the Bible, as in such declarations as that of <461528>1 Corinthians 15:28, "That God may be all in all;" but it is evident that belief in an omnipresent God regnant in nature and belief in an impersonal God identical with nature are widely different. Not to press the language of Scripture unfairly into questions which it only touches incidentally, we think the following clearly bears against the pantheistic theory of the relation of God to the universe: "All things were made by him, and without him was not anything made which was made" (<430103>John 1:3). This surely is deism, not pantheism. The first clause states that all things came out of nothing into being by the will of the Logos; the second clause confirms this by denying the contrary proposition that anything ever came into being either of itself or by any other will than that of the Word. The writer of the Epistle to the Hebrews in the same way

speaks of creation having both a beginning and an end: — "They shall perish, but thou endurest: and they all shall wax old as a garment, and as a vesture thou shalt fold them up, and they shall be. changed; but thou art the same, and thy years shall not change." Here the contrast is emphatically marked between a perishing universe and its unchanging and unchangeable Author. It rests on the deistical axiom that the things which had a beginning must also have an end. If the Son of God had a beginning in time, he too should subside before the change of time. His is the only existence outside of God which does not follow the fixed conditions of the creation, and therefore he is one with God, and is God. The argument is identical with that of the evangelist John, and both alike rest on a deistical conception of the universe. Take one more passage in James, where it is said of God that "with him is no variableness, neither shadow of turning." The reference is to that Light of lights, the Father of lights, which, unlike the sun, has neither annual orbit nor daily decline. The material sun rises and sets daily, and yearly climbs the sky to the solstice, and then declines to the tropic, but the uncreated Sun shines on, fixed and immovable. He is the same yesterday, to-day, and forever.

Scripture, indeed, fairly interpreted, knows nothing of that immanence of God in nature which lies at the root of all pantheistic modes of thought. Physical pantheism, which confounds God with nature and nature with God, and looks on the world as a huge animal with a rational and sensitive soul, repels by its very grossness, and has few votaries, except perhaps among the fanatics of the table-moving and spiritual-manifestation school Intellectual pantheism, which is more recondite and plausible, asserts that all the diversities of nature are resolvable into a unity of essence, and that this essence is God. He is the substance — *substans* — the occult substratum which underlies and upholds everything that we see. (Such was the pantheism of Benedict Spinoza.) But the *nounmenon*, or substance, can never be known except as *phenenomenon*, or appearance; and, therefore, Spinoza's God was nothing more than a grand conception, a nonentity. Yet Mr. Lewes says, "Spinoza stands out from the dim past like a tall beacon, whose shadow is thrown athwart the sea, and whose light will serve to warn the wanderers from the shoals and rocks on which hundreds of their brethren have perished" (*Hist. of Philos*. 2:154). The logical consequence of pantheism, whether physical or intellectual, is really to ignore the personality alike of God and of man; to subvert the foundation of all moral government; to eradicate a consciousness of sin; to turn man into a self-

idolater; and to load him with the chains of a crushing — and inexorable fatalism." To paraphrase a well-known expression of Hobbes, we should call pantheism the ghost of atheism sitting crowned upon its grave. "Nous ne savons pas ce que Dieu est," were the last words of philosophy according to Pascal; "ni s'il est" was the mocking addition of those who garbled his text; The fact is instructive; it teaches us how far philosophy can go, and what it must end in without the lamp of revelation. The unknown God of philosophy ends in the no-God of the Positivist, or the all-God of the Pantheist. Nor are. the two so far apart as some imagine. Impatient of the anthropomorphism of Scripture, and blind to the truth that the Father of our spirits is not far from every one of us, those who are unable to rest in materialistic atheism profess a spiritualistic pantheism which is curiously like and unlike the old dreary negation from which it is a recoil. The dynamical philosophy has replaced the mechanical: force and not matter is now at the beginning of all things; but force is no more God than matter. When the spiritual desires of humanity are really kindled, it can no more rest in the one than in the other. What we crave is a living person, not an abstract principle — a hand to direct us, an eye to look on us, and a heart. to love and pity us. Philosophy shrinks from anthropomorphism of this kind, and in its pride of intellect despises the vulgar for making to themselves a magnified man as God. But the genuine needs of human nature are not to be reasoned away with a sneer; divine philosophy, unlike human, sees the felt necessity, and meets it. In the words of a modern writer:

> "Pantheism expresses the astonishment of reason to see nature separate from God. It is the speculation of the soul which ought to be one with the Eternal, but is robbed of the divine treasure, and cannot realize her loss... But is vain to sigh for a speculative unity, when the moral unity is broken. It is us into deny the mystery of change, because we cannot see how it is to be reconciled with the existence of the. Unchangeable. It is vain to attempt by means of syllogism to represent the Creator and his universe is one shoreless, waveless oceann, profound, equable, unbroken ... There is, indeed, an ocean of being, and the soul which sighs and reasons may think itself a wave upon the surface. But in one sense the comparison fails to hold. It is not at the mercy of the winds, nor wholly determined by the vast waters which support it. It has a unity and a moving power of its own. In another sense the comparison holds

> good. — “The war of elements, the confusion we see everywhere, belongs only to the surface. The ocean is deeper than the waves. It cannot be influenced by the winds of time, nor stirred from its place by the billows which dash themselves, and foam, and are broken on the shore of human life ... ‘The floods have lifted up their voice, the floods lift up their waves- but the Lord on high is mightier than the voice of many waters, yea, than the mighty waves of the sea’” (Tulloch, *Christian Theism*, 1:204, 205).

The attempt to transcend such a conception as that of our Father in heaven, and to test it as a mere accommodation or landing-stage in the development of the human mind, from fetichism up to the pure philosophy of the absolute, only recoils on those who make it. We get no nearer the true absolute by using the phrase; on the contrary, by ridding ourselves of so much anthropomorphism, we only get out of the region in which true religious emotion is possible at all, viz. that of the emotions and affections. Men will not adore what they can neither love nor fear. In the legend of Icarus, Daedalus made him waxen wings, but as he soared nearer the sun the wax melted; and so the higher he rose the greater his fall. In the case of the modern Icarus there is the same failure, though from an opposite cause. In attempting to soar into the region of the absolute and unconditioned, men do not really reach the sun of absolute being, they only rise into a region where the air is too rarefied to breathe, and where, for want of a refracting medium, the light is as darkness. Their wings do not melt with the warmth of the sun’s rays; on the contrary, they are frozen to death at these ungenial altitudes, and if they descend at all in safety, it is to learn the lesson that, if we would know God at all, we must know him as he has been pleased to reveal himself. “Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?”

To the careful student of the sacred Scriptures the O.T. writings reveal a healthy realism in their conception of God. He is above the world and outside it. He taketh up the isles as a very little thing. He weighs the hills in scales and the mountains in balances. To the Psalmist, e.g., God is present in nature; but never once in the highest flights of devotional poetry does he let fall an expression as if the things we see were anything else than his handiwork. They are never co-eternal with God — on the contrary, they are his creatures. “When I consider the heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;” it is God who “appoints

the moon for seasons; the sun knoweth his going down." He "opens his hand, they are filled with good." God is in the growing grass and the rolling thunder, in "the great and wide sea, wherein are things creeping and innumerable, where go the ships, and where is that leviathan who is made to play therein." The rain is "the river of God," and "the cedars of Lebanon" are said to be his planting; but we search in vain for a syllable or a hint of that mystical immanence of God in nature, such as modern pantheism conceives of as the relation of God to the universe. We may strip the Bible bare of its poetry, or translate it into the baldest; and dryest prose, but it yields up in no case any other sense than that of theism. The Deus opifex is there throughout, and almost in express terms. The argument of design, so much decried in our days, as if it had been an invention of the same school that invented the "Evidences," is, by implication, if not in express terms, found in the O.T. "He that planted the eye, shall he not see; he that formed the ear, shall he not hear?" It is foreign, of course, to the simplicity of Scripture to introduce illustrations of contrivance in the adaptation of the organs of men and animals to the preexisting laws of matter. But the argument of Paley has been anticipated in principle, if not in detail. Man is the last of the works of God, and as the world was adapted to him, so he was adapted to the world. Light existed before there was a single human eve to behold it, and therefore, as the properties of light existed before there was the organ to observe it, that organ was accommodated to the laws of light — not the laws of light to the organs of seeing. The stress of Paley's argument lies in this. And the Scriptures, rightly interpreted, tell the same tale. The transcendetal, not immanent thought of creation is, as we have seen, the keynote of Hebrew inspiration. There is an advance in the N.T. writings. The governmental character of God sinks a little into the background, and the Fatherly relation becomes more prominent in its stead. But the N.T. never oversteps itself or falls into the language of mysticism, confounding the Creator with his works.True, it glances at the thought that there shall be a time when even the Son, who must reign till he hath put all enemies under his feet, shall give up the kingdom to him that hath put all things under him, that so God may be all in all. But this is very unlike pantheism, though it maybe taken to mean pantheism by those who wish to wrest that meaning out of Scripture. All that it implies is the ultimate and final elimination of moral, and with it physical evil out of the active universe. God is to be all in all in the sense that he shall become the supreme truth of the universe a truth which is law in the unconscious and love (or, at least, submission) in the

conscious class of his creatures. The reign of right will then be unbroken, not only from pole to pole of the universe, but also through all ranks and degrees of agents endowed with free will.

III. *History*. — The origin of pantheistic doctrine is as obscure as the dogma itself. The name Pantheists was first employed by the English Deist Toland in A.D. 1705. This somewhat learned man was at that time secretary and chaplain of a society which advocated the peculiar speculative view of God and his creation now known as *Pantheism*. A defense which he then published of this strange class of *religionists* — they claimed to be such he entitled *Socinianism Truly Stated,... by a Pantheist to His Orthodox Friend*. In A.D. 1720 he published an exposition of the society's doctrines, and he entitled that work Pantheisticon. Toland then said expressly that he had borrowed his notion from Linus, which the motto of his *Pantheisticon* expressed as "ex toto sunt omnia, et ex omnibus est totum," briefly put by his antagonist Fay as "Pantheistarum Natura et numen unum idemque ssunt." But though Toland may have framed the doctrines of his society after Linus, we are sure that the antiquity of pantheism is far beyond any such modern period. We find that it had its origin at a very remote period in the East, for it is prevalent in the oldest known civilization in the world — the Hindû. Yet it is a later development of thought than polytheism (q.v.), the natural instinctive creed of primitive races, and most probably originated in the attempt to divest the popular system of its grosser features, and to give it a form that would satisfy the requirements of philosophical speculation. We have said above that the notion of the immanence of God in nature lies at the root of all pantheistic modes of thought. The student of Eastern religions will confirm us in this, at least so far as these ancient religions of Asia are concerned. The Oriental mind is saturated with the emanation notion.The doctrine, reappears in a thousand shapes; it exhales alike in poetry and philosophy. Creation signifies the summoning into existence of that which before was not. Emanation is a mere modification of that which is; it maintains the self-same existence, though under other forms and other conditions; it is the developed fruit of the quickened germ. It supposes an infinite eternal substance which arouses itself into action by a self-energy, and clothes itself with a multiplicity of forms that in the aggregate make up the universe. Thus the idea of the divine is that the whole is all things, and all things are the whole, and in the end all things will return once more into the inscrutable oneness from whence they came forth. Such was the

groundwork of the Brahminical system. It is taught in the Upanishad (q.v.), the Vedanta (q.v.), and Yoga (q.v.) philosophies, in the cosmogony of the most ancient Indian writing, the Institutes of Menu (q.v.), and in those poetical books which embody the doctrines of the Hindû philosophies, e.g. the *Bhagavad Gita*, which follows the Yoga doctrine. It is poetical and religious rather than scientific, at least in its phraseology; but is substantially similar to the more logical forms of Western development.

1. *Hindû Pantheism.* — Hindû philosophy proceeds upon the fundamental axiom that Brahm (q.v.) alone exists; all else is an illusion. Accordingly when mall regards external nature, and even himself, as distinct from Brahm, he is in a dreaming state, realizing only phantoms. But when he recognizes Brahm as the one totality, he rises to a waking state, and science is this awakening of humanity. It is at death, however, that the soul of the sage will be completely freed from illusion, and finally blended and lost in Brahm, the one infinite being from whom all things emanate, and to whom all things return. Pantheism is the necessary result of such a system. It denies true existence to any other than the one absolute, independent Being. It declares that what is usually called matter can have no distinct separation or independent essence, but is only an emanation from and a manifestation of the one so existing spiritual essence, Brahm. He is the vast ocean of which the surface waves are the whole external form, the foam and surge that go to make up his substance. He is at once active and passive; active in the continued evolution of emanations that degenerate more and more from original perfection; and passive as being himself the degenerating emanations that are evolved. All, too, is Magian illusion: light yearned for increase, and its multiple became water; water similarly produced earth. The more visible creation becomes the more it degenerates, and the more is illusion intensified. It is only by contemplation that all forms and names and illusive appearances vanish the one real substance is perceived; and the truth is apprehended that the contemplative mind is one with the Infinite. In one sense this philosophy was devout, it was penetrated with a sense of the divine in everything, but on the other hand every part of nature was only a part of Brahm. The cow, the elephant, the flower were all some fractions of him. In the *Bhagavad Gita*, Krishna, the teacher, tells Arjuna, his pupil, that he is the universe. "I," says the teacher, "am the creation and dissolution of the whole universe. There is not anything greater than I. All things hang on the sun as precious gems upon a string. I am moisture in the water, light in the sun and moon,

invocation' in. the breeze, sound in the firmament, sweet smelling savors in the earth, glory in the source of light. I am life in all things, and zeal in the zealous; I am the eternal soul of nature; I am the understanding of the wise, the glory of the proud, the strength of the strong, free from lust and anger." "I," continues Krishna, "am the sacrifice, I am the worship, I am the spices, I am the fire, I am the victim, I am the father and mother of the world." All this is what is termed pure pantheism, that confusion of science and religion which is at once the weakness and the strength, the glory and the shame of the Hindû mind. (See Wuttke, *Gesch. des Heidenthums*, 2:241 sq., 282 sq., 318 sq.; Hardwick, *Christ and other Masters*, 1:178 sq., 195 sq.)

2. *Egyptian Pantheism.* — As in the Hindû, so again in the Egyptian system, one inscrutable Being gives a first impulse to creation by the evolution of intelligence, Kneph (q.v.), the conceptive Demiurge; and next of Phtha (q.v.), the organizer of the world, the vital principle of fire and warmth. The various succeeding emanations in ogdoads and decades and dodecads are by pairs or syzygies, whereof the secondary principle is more or less antagonistic to the primary, representing the various phenomena of nature; such, too, are the φιλία and νεῖκος of Pythagoras and Empedocles. Thus Osiris (q.v.), radiant with white light, was combined with Isis (q.v.) in the many-tinted robe of nature; and Typhon (q.v.), the principle of evil, by union with Nephthys (q.v.), the ideal of consummate beauty produced the checkered state of good and evil which is the world of man. Life, as the spirit that pervades all nature, could never again be extinguished; its deification is read clearly in deciphered hieroglyphics, and death is only the narrow doorway that leads back to the fresh life of perpetual youth. In all this we see the remote elements of Gnosticism (q.v.). In the Egyptian therefore, as in the Indian system, the world of matter, whether real or phantasmal, emanates from and is, in fact, one with the Deity. The antagonism of the Egyptian theogony became a dualistic system in Chaldaea and Palestine, where Bel and Nebo, or Nergal, Matter, were made to proceed from the precosmic Ur, Light; and in Persia, — as seen in the antagonism of Ormuzd (q.v.) and Ahriman. The sect of Lipari, adorers, claiming to return to pre-Zoroastrian truth, professed a modified Zabianism that was wholly pantheistic. The *Dabistan* (School of Morals), a work on all the Oriental forms of religious belief — Magianism, Brahminism, Judaism, Islam, Christianity, and that which the author, Moslau-Fairi, terms the "religion of philosophers" names other

pantheistical sects (Dabistan, *Oriental Fr. Comm.* 1:203); but they have had nothing to do with the origin of similar principles in Europe. (See Stuhr, *Die Religionssysteme der heidnischen Volker des Orients* [Berlin, 1836]; Uhlemann, *Handb. d. gesammten agyptisch. Alterthumskunde*, esp. 2:244 sq.; Wuttke, *Gesch. des Heidenthums*. 2:145 sq.; Cudworth, *Intellectual System*, 2:237 sq., 245 sq.; Rawlinson, *The Great Monarchies*, vol. on Egypt; Hardwick, *Christ and other Masters*, 2:244 sq. et al.; *British and For. Evangel. Rev*. July, 1875, art. 8.)

3. *Greek Pantheism*. — Those who distinguish in philosophy between science and ethics — the former dealing with what is, the latter with what ought to be — point us to Hindu speculation as philosophy within the swaddling bands of theology, and claim that it was left for Greece to free man's mind from these trammels. Yet the philosophy of the Greeks in its earliest forms has a decidedly Oriental coloring, and naturally so, for Greece received its first ideas of civilization from Egypt and the East. Thales, indeed, professed the dualism of Chaldaea and Egypt. The Orphic doctrines — which embody the teaching of Linus and of his disciple Orpheus — from their very remote antiquity, are shrouded in mystery. But they are supposed by Dr. Cudworth (*Intell. System*, 2:94) and other eminent modern philosophers to have been pantheistic in their character. The material world is termed "the body of Zeus" in a poetic fragment said to have been written by Orpheus. At a later period we find the doctrine of emanations taught by Pythagoras (q.v.), an adept in ancient Orphic theology, and by other Greek philosophers, more especially by Xenophanes (q.v.), the founder of the Eleatic school (*SEE ELEATIC SCHOOL*; and compare Creuzer, *Symbolik*; Irenaeus, *Introd.* xlii-xlv, Cambr. ed.; Aristotle, *De Xenophane*, iii; Diogenes Laertius, 2:19; *De Ginando*, i, vi). Pythagoras (B.C. 569-470) taught that. "one is all and all in a wide development of the unit. The monad produces the dyad; the two constitute the triad, and the product symbolizes the absolute unity that holds, as it were, in free solution spirit and matter. Unity becomes a multiple of itself by factors of increasing power, and this multiple is the universe, the very beginning of the divine unity, quickened in all its parts with the divine life. The soul of the world is the divine energy that interpenetrates every portion of the mass, and the soul of man is an efflux of that energy. The world, too, is an exact impress of the eternal idea, which is the mind of God." A poetical theogony was easily engrafted on such notions, and a polytheistic religion for the people. The philosophy of Anaximander (B.C.

610-547) the Milesian may almost, with equal accuracy, be described as a system of atheistic physics or of materialistic pantheism. Its leading idea is that from the infinite or intermediate (τὸ ἄπειρον), which is "one yet all," proceed the entire phenomena of the universe, and to it they return. Xenophanes (B.C. 620-520), who, by the way, was the author of the famous metaphysical *mot*, "Ex nihilo, nihil fit," is really the first classical thinker who promulgated the higher or idealistic form of pantheism. Denying the possibility of creation, he argued that there exists only an eternal, infinite one or all, of which individual objects and existences are merely illusory modes of representation; but as Aristotle finely expresses it — and it is this last conception which gives to the pantheism of Xenophanes its distinctive character — "casting his eyes wistfully upon the whole heaven, he pronounced that unity to be *God*" Heraclitus (q.v.), who flourished a century later, reverted to the material pantheism of the Ionic school, and appears to have held that the "all" first arrives at consciousness in man, whereas Xenophanes attributed to the same universal entity intelligence and self-existence, denying it only personality. But it is often extremely difficult, if not impossible, to draw or to see the distinction between the pantheism of the earlier Greek philosophers and sheer atheism. In general, however, we may affirm that the pantheism of the Eleatic school was penetrated by a religious sentiment, and tended to absorb the world into God, while that of the Ionic school was thoroughly materialistic, and tended to absorb God into the world, and differed from atheism rather in name than intact. Zeno (B.C. 494), the distinguished Eleatic philosopher, maintained that there was but one real existence in the universe, and that all other things were merely phenomenal, being only modifications or appearances of the one sibstratunm All was false and hollow that was based upon the suggestions of sense. Thought and its object are identical. Through his dialectical reasoning the school of the *Sophists* originated. By them it was denied that simple substance can fill space; next it was stripped gradually of every attribute, until it reached the vanishing point of the pantheistic perspective; substance, then, being wholly neutral and void of color, ceased to have any appreciable quality, and the schools of philosophy subsided into the blank atheism of Leucippus (B.C. 500) and Democritus (B.C. 460-357), whose atomic fatalism finds a close parallel in the Zabianism of the Babylonians, Phoenicians; with other idolatrous offsets of the Shemitic stock. The deepest questions that can occupy the human intellect were bandied to and fro in sophistical discussion; all was

problematical, all was doubt, and the only principle which met with universal acceptance was the skeptical maxim, μέμνασο ἀπιστεῖν.

With Socrates (B. C. 468-399) opens a new epoch in Greek speculation. Hereafter we meet again with pantheistic notions, but they are no longer in extensive acceptance. The philosophers up to the days of Socrates had been simply physicists; they looked on nature or φύσις as an entity in itself. The other or complementary truth of real or correct philosophy had to be discovered. It was dreamed of by Pythagoras, but first fully discerned by Socrates; and we do not wonder that the wise said of him, "He first brought philosophy down from heaven to earth" — meaning that he was the first teacher who brought her down from airy abstractions and generalizations about matter and its origin to questions of human interest: our duty here, our hopes hereafter. From this time, too, dates the distinction of the two branches in philosophy, science and ethics, *SEE PHILOSOPHY*; and henceforth the great problem of Greek philosophy, as of all philosophy, became, "What is the ἀρχή — the first principle — the ground and cause and reason of all existence?" The final answer of that age is found in Plato (q.v.), for "Platonism was the culmination, the ripened fruit of the ages of earnest thought which preceded Plato. He gathered up, co-ordinated, and grasped into unity the results bequeathed by the mental efforts of his predecessors. The Platonic answer to this great question of philosophy is clear and unequivocal. A perfect MIND is the primal source of all being — a mind in which intellect, efficiency, and goodness are one and identical" (Cocker, *Theistic Conception*, p. 38, 39; comp. also his *Christianity and Greek Philosophy*; Butler, *Lectures on Ancient Philosophy*; Lewes, *Biogr. Hist. of Philos*.; and the references in the articles PLATO and PLATONISM). One of the first of the Platonic disciples to advocate pantheistic views was Speusippus († B.C. 339), Plato's sister's son, and the successor of Plato as scholarch (from 347 to 339). Speusippus pantheistically represents the Best or Divine as first indeed in rank, but as chronologically the last product of development, and he finds the principles of ethics in the happiness of a life conformed to nature (comp. Ueberweg, *Hist. of Philos*. 1:133,134, and the literature there quoted). Dicaearchus (B.C. 300), a disciple of Aristotle, and therefore a Peripatetic (q.v.). also advocated pantheistic notions. He taught that: "there exist no individial substantial souls, but only in their stead one Universal, vital, and sensitive *force*, which is diffused through all existing organisms, and in transiently individualized in different bodies" (Ueberweg,

1:183). The Stoics (founded B.C. 310) likewise taught this doctrine of force. Plato and his predecessor Socrates had endeavored to reduce all being (*esse*) to Unity, admitting only reason for a channel of knowledge. Aristotle, the disciple of Plato, but the founder of an independent school (known as the *immanent* in distinction from the Platoiic, which is known. as the *transcendent*), believing his senses as well as his reason left the dualism of mind and matter unreconciled. With Plato God was one and all things; with Aristotle God was one, and the universe a distinct existence. But as nothing can be which has not been before; as there can be no addition to the totality of existence, Aristotle made two eternals, the one Form, the other Matter-God, and the material from which the universe was made. The Stoics were not satisfied with the duality. They felt with Plato that all must be one, that an infinite cannot leave a finite standing over against it. They were willing to trust the testimony of sese, and to admit that logically mind and matter, God and the world, are separate and distinct; yet the Stoics contended that actually they must be one. They therefore made it their problem to show how God and the universe were distinct and yet one. Hence they came to teach that, "since the world contains parts endowed with self-consciousness, the world as a whole, which must be more perfect than any of its parts, cannot be unconscious: the consciousness which belongs to the universe is Deity. The latter permeates the world as an all-pervading breath, as artistically creative fire, as the soul and reason of the all, and contains the rational germs of all things" (λόγοι σπερματικοί). Hence they conceive the human and even the divine spirit, not as immaterial intelligence (νοῦς), but rather as a force embodied in the finest and highest material substances (comp. Ueberweg, 1:194, and the article *SEE STOICS*). But by far the most decided and the most spiritual representatives of the pantheistic philosophy among the Greeks were the so-called Alexandrian *Neo-Platonists* (q.v.), in whom we see most clearly the influence of the East upon Greek thought. The doctrines of emanation, of ecstasy, expounded by Plotinus and Proclus, no less than the fantastic deamonism of Iamblichus, point to Persia and India as their birthplace, and in fact differ from the mystic teaching of the Vedanta only by being presented in a more logical and intelligible form, and divested of the peculiar mythological allusions in which the philosophy of the latter is sometimes dressed up.

4. *Early Christian Pantheism in the East*. — In the Church of Christ also, in the various Gnostic sects, subject to the same influences as the Neo-

Platonists, we can plainly trace the same tendency as in the Neo-Platonists. This is especially true of those Gnostics who were monarchical, believing in one principle, i.e. who made God the universal idea, which includes the world, as the genus includes the species. They were the pure Gnostic Pantheists; such were Apelles (A.D. 188), Valentinus (A.D. 140), Carpocrates (A.D. 120), and Epiphanes (A.D. 180). Those, however, who were dualistic, making two eternal principles, mind and matter, as did Saturninus (A.D. 111), Bardesanes (A.D. 152), and Basilides (A.D. 134), whose systems were borrowed from Zoroaster and issued in Manicheism .(q.v.), were scarcely pantheistic Gnostics. See Guericke, *Handbuch der KirchenzGesch.* 1:195 sq.

5. *Pantheism in the Church of the West.* — As we have just seen, most of the Christian sects of the early Church known as Gnostics were pantheistic in tendency. They were the first Christian Pantheists probably. With their disappearance pantheism disappears for a time from the Church. The foundation of schools of learning by Charlemagne in the 9th century restored Neo-Platonic ideas to the Church, and with it pantheism. Speculation had up to this time been held in with tight reins by the Church. But now John Scotus, surnamed Erigena, appeared with a translation of the mystical writings of Pseudo-Dionysius, the Areopagite. This work was followed by an original contribution from the pen of Scotus himself, entitled De Divisione Naturae, in which he teaches that God is the essence of all things, and that what men call creation is a necessary and eternal self-unfolding of the divine nature. He describes the Universal as a mighty river flowing from its source in an indefinite stream, quickening all things in its course, and carried back to the fountain-head by natural exhalation and condensation, to be again rolled forth as before (*De Div. Nat.* 3:103). The going forth of finite beings from the Deity Scotus called the process of unfolding (*analysis, resolutio*); the return of all things unto God, or the congregation of the infinite plurality of individuals in the genera, and finally in the simplest unity of all, which is God, so that then God should be "all in all," he termed their deification (*reversio, deificatio*). As Scotus stands midway between the more ancient and modern Pantheists — the corner-stone of the old system constituting the foundation of the new — he is usually spoken of as the link between the two systems. In the 11th century William of Champeaux, the immediate precursor of the scholastic system, broached a theory which, if it were not pantheistic, led straight to pantheism. His notion of universals, borrowed from Plotinus, taught that all

individuality is one in its substance, and varies only in its non-essential accidents and transient properties. In the following century his theory was followed out into a thorough-going pantheism by Amalric of Bone (a disciple of Abelard), and his pupil David of Dinant. They declared that God is not the efficient cause merely, but the material, essential cause of all things. All positive religion, both doctrine and worship, is with them a synzbol; true religion a tranquil, intuitive absorption into the divine, all comprehending essence. They were condemned as heretics by a Church council held at Paris (q.v.) in A.D. 1210. Later versions of the Arab philosopher Averroes (q.v.), and Orientalized paraphrases of Aristotle, tended to give a still more decided pantheistic tinge to scholasticism (q.v.). Albertus Magnus, Duns Scotus, and Raymond Lully were the principal delinquents (comp. *Encyclop. Metrop*. 11:809). As has been aptly said, “The fermentation of philosophic thought had brought the scum of pantheism once more to the surface.”

In the 14th century the practical extravagance of the schoolmen’s pantheism was repeated by the Mystics, not, however, in a materialistic, but in an idealistic form. They held creatures to be in and of themselves a pure nullity, and God alone to be the true being, the real substance of all things. All things are comprised in him, and even the meanest creature is a partaker of the divine nature and life. Such was the doctrine of the *Beghards* (q.v.), the *Brethren of the Free Spirit* (q.v.), and the later *Cathari* (q.v.). These Pantheists of the Middle Ages held different shades of opinion, which it is difficult accurately to distinguish. Some claimed for themselves a perfect identity with the Absolute, which reposes in itself, and is without act or operation. Another class placed themselves simply and directly on an equality with God, alleging that, being by nature God, they had come into existence by their own free will. A third class put themselves on a level with Christ, according to his divine and human nature. A fourth class finally carried their pantheistic notions to such an extravagant length as to land themselves in pure nihilism (q.v.), maintaining that neither God nor themselves have any existence.

Among the pantheistical Mystics of the 14th century Eckart occupied a very high place, having wrought his doctrines into a regular speculative system. “This system,” says Dr. Ullmann, “resembles the dome of the city in which he lived, towering aloft like a giant, or rather like a Titan assaulting heaven, and is for us of the highest importance.” Not unacquainted with the Aristotelian scholasticism, but more attracted by

Plato, the great priest, as he calls him, and his Alexandrian followers, imbued with the mystical element in the works of Augustine, though not with his doctrine of original sin, and setting out from the foundations laid by the Areopagite, Scotus Erigena, and by the earlier Mystics of the Middle Ages, but adhering still more closely to the pantheistic doctrines which Amalric of Bone and David of Dinant had transferred to the sect of the Free Spirit and to a part of the Beghards, Master Eckart, with great originality, constructed out of these elements a system in which he did not expressly design to contradict the creed of the Church, but which nevertheless, by using its formulas as mere allegories and symbols of speculative ideas, combats it in its foundations, and is to be regarded as the most important mediaeval prelude to the pantheistic speculation of modern times." The fundamental notion of Eckart's system, which approached gross pantheism nearer than that of any other Mystic, is God's eternal efflux from himself, and his eternal reflux into himself — the procession of the creature from God, and the return of the creature back into God again by self-denial and elevation above all that is of a created nature. Accordingly Eckart urges man to realize habitually his oneness with the Infinite. From this time the doctrine of a mystical union with God continued to occupy a prominent place in the writings of those German divines who were the forerunners of the Reformation. The language was pantheistic, but the tenet designed to be inculcated was accurate and spiritual. "This mysticism," says Mr. Vaughan, "clothes its thought with fragments from the old philosopher's cloak, but the heart and body belong to the school of Christ."

6. *Modern Pantheism.* — Spinoza has usually been regarded as the father of modern pantheism, but in the writings of Giordano Bruno (q.v.), who wrote in the course of the latter half of the 16th century, a system as decidedly pantheistic as that of Spinoza is fully developed. It is a mixed system, partly Pythagorean, partly hylozoic, and partly borrowed from the writings of Proclus. He and his productions were burned, and his writings are consequently scarce, but Hallam (*Introd. to the Lit. of Europe*, 2:146-154) has supplied the English reader with copious extracts. Bruno boldly lays down the principle that all things are absolutely identical, and that the infinite and the finite, spirit and matter, are nothing more than different modifications of the one universal Being. The world, according to this system, is simply the unity manifesting itself under the conditions of number. Taken in itself, the unity is God; considered as producing itself in

number, it is the world. Birth is expansion from the one center of life;. life is its continuance; and death is the necessary return of the ray to the center of light. The doctrine, somewhat modified, has in more recent times been taught in Italy by Vincenzo Gioberti (q.v.), but he can hardly be classed with Pantheists. He adhered to the Church as a communicant, and, with conditions, accepted the doctrines of Christianity. (See the sketch of Italian philosophy by Dr. Botta in Ueberweg, *Hist. of Philosophy*, 2:499 sq.)

It was reserved for the Jew Baruch Spinoza to first exhibit the dogmas of pantheism in the regular form of a demonstration. He stands today the representative of the pantheism of modern times. His system is alone worthy of the name of a philosophy. Yet its fallacy is not indiscernible, and proves most clearly that man must depend on revelation rather than on his own consciousness for a knowledge of the Infinite, and a hope in a life beyond the grace. An Old-Testament disciple simply, Spinoza ignored the teachings of Christ and his apostles, and accepted merely the belief in God. Spinoza was not a disbeliever in God as Bayle erroneously claims, but rather a disbeliever in the world. He was an Acosmist, to use Jacobi's expression, rather than an atheist. Spinoza's system, suggested primarily by the Cabala (q.v.) of Judaism, will be set forth in detail in the article SPINOZAISM *SEE SPINOZAISM* It is sufficient for us to say here that, aside from a study of the speculations of his own people, Spinoza was a careful student of Cartesianism, which derives existence from thought. Spinoza more fully developed this principle in his own system. He identified them, and referred both to the one Infinite Substance of which everything besides is simply a mode or manifestation. His *natura naturans* expresses the extended Deity. "Life is the divine expansion; thought is an attribute of the Deity, rather it is the Deity itself as sentient substance, though perfectly passive and impersonal." This deity of Spinoza, then, is not a conscious and intelligent individual, but whatever of mental faculties it possesses can only be the aggregate of the mental powers and actions of the innumerable beings (if we may so call them) that possess intelligence. The extension (=the material universe) is eternal and self-existent. The personal identity of men and other supposed beings is an illusion. All religions are but salutary inventions to keep men in civil order and society, and to promote a virtuous and moral life. To speak of the intelligence or the will of the Deity is to speak of him as a man; it is as absurd as to ascribe to the Deify bodily motion. There is nothing whatever in common between the Divine Mind and human intelligence. "Cogitatio Deo

concedenda, non intellectus." There is no such thing as freedom of thought or will; everything is one extended chain of consequences, and thought begets thought by a necessity that is under no other control than the fatal law of its own being. Evil is inconceivable where all is equally divine and necessary, and where liberty is null. All is good where all is order; it is our own ignorance of ultimate results, and of the necessary relation of things, that makes us think things evil which are not substantially so. Of a future state Spinoza speaks mistily. He is unable to imagine the soul separate from the body. Immortality consists in a return to God, to the annihilation of all personal and individual existence; it is the idea of Averroes (q.v.) again revived.

Spinoza, like Scotus, was never the representative man of a school; yet to this philosophy, propounded in the 17th century, can be most reasonably referred that pantheistic spirit which has pervaded the philosophy as well as the theology of Germany since the beginning of our present aera. Schelling (q.v.) and Hegel (q.v.), in fact, have proved themselves most faithful disciples of Spinoza, carrying out to their legitimate extent the principles of this rigid logical Pantheist. Fichte (q.v.), by his subjective idealism, had banished from the realms of existence both nature and God, reducing everything to the all-engrossing Ego. Schelling reproduced what Fichte had annihilated, but only to identify them with one another, thus declaring the universe and God to be identical, nature being, in his view, the self-development of Deity. The philosophy of Hegel was equally pantheistic with that of Schelling, inasmuch as he declared everything to be a gradual evolving process of thought, and God himself to be the whole process.

Thus "the fundamental principle of philosophical (i.e. modern) pantheism," to use the language of Dr. Buchanan (*Faith in God and modern Atheism compared*), "is either *the unity of substance*, as taught by Spinoza, or *the identity of existence and thought*, as taught, with some important variations, by Fichte, Schelling, and Hegel. The Absolute is conceived of, not as a living *Being* to whom a proper personality and certain intelligible attributes may be ascribed, but as a vague, indeterminate somewhat, which has no distinctive character, and of which, in the first instance, or prior to its development, almost nothing can be either affirmed or denied. But this absolute existence, by some unknown inherent necessity, develops, determines, and limits itself: it becomes being, and constitutes all being: the infinite passes into the finite, the absolute into the relative, the necessary into the contingent the one into the many; all other existences are only so

many modes or forms of its manifestation. Here is a theory which, to say the very least, is neither more intelligible nor less mysterious than any article of the Christian faith. And what are the proofs to which it appeals, what the principles on which it rests? Its two fundamental positions are these — that finite things have no distinct existence as realities in nature, and that there exists only one Absolute Being, manifesting itself in a variety of forms. And how are they demonstrated? Simply by the affirmation of universal 'Identity.' But what if this affirmation be denied?

What if, founding our reply on the clearest data of consciousness, we refuse to acknowledge that existence is identical with *thought*? What if we continue to believe that there are objects of thought which are distinct from thought itself, and which must be *presented* to the mind before they. can be *represented* by the mind? What if, while we recognize the ideas both of the finite and the infinite, the relative and the absolute, the contingent and the necessary, we cannot, by the utmost effort of our reason, obliterate the difference between them, so as to reduce them to one absolute essence? Then the whole superstructure of pantheism falls along with the idealism on which it depends; and it is found to be, not a solid and enduring system of truth, but a frail edifice, ingeniously contrived out of the mere abstractions of the human mind."

Pantheism is by, no means confined to the philosophic schools of Germany. It has been taught, also, from her pulpits and her theological chairs (comp. Bretschneider, *Dogmatik*, 1:13; Ebrard, *Kirchen- u. DogmenGesch.* 4:267 sq.; Schwarz, *Gesch. der neuesten Theologie* [3d ed. Leips. 1804, 8vo], bk. i and ii; Dorner, *Gesch. der Protest. Theologie*; Baur [Tubingen school, and therefore in defense of pantheism in Christian theology], *DogmenGesch.* 3:320 sq.). Extreme Rationalists have not hesitated to pronounce Schleiermacher a Pantheist in the tendency of his doctrines, Hunt, in his *Essay on Pantheism*, has accepted this decision. There seems, however, to be no ground for such an assertion. Schleiermacher admired Spinoza, and even lauded that great thinker. In one of his famous *Discourses on Religion*, Schleiermacher exclaims with enthusiastic adoration — "Offer up reverently with me a lock of hair to the manes of the holy repudiated Spinoza. The high World Spirit penetrated him; the Infinite was his beginning and his end; the universe his only and eternal love," etc. This is but a tribute which one thinker believed due to another. Schleiermacher coveted inquiry, a fair and full investigation of all things, feeling confidence from his own experience that Christianity could endure

the test. He did not ignore the great services of the philosophers, and recognized in Spinoza what services he had rendered the world. But it is absurd to accuse Schleiermacher of pantheism, because in his religious discourses he now and then used expressions to his refined hearers — thoroughly impregnated with the speculations of their day —which can be twisted into a shape where pantheistic notions can be discerned. It is about as reasonable as to deduce them from the expressions in Scripture to which we. had occasion to refer in the early portion of this article. Jacobi (q.v.) had spent his life's strength in breaking down the old Rationalists, who placed religion in reason, and had pleaded that religion is devout feeling, or an immediate self-consciousness. Schleiermacher closely followed this teacher, and out of Jacobi's system drew his entire theology. *SEE SCHLEIERMACHER*.

It is at the Tubingen University principally that pantheism has obtained its favorable exponents and heartiest advocates. The boldest and most reckless of pantheistic divines is undoubtedly Dr. David Friedrich Strauss (q.v.), who represents the left wing of the Hegelian system, as applied to theology. A personal God and a historical Christianity are alike rejected, and the entire doctrines of the Bible are treated as a congeries of mnythological ideas. The worship of human genius is recommended as the only real divinity. With Hegel, Strauss believes God to have no separate individual existence ("Ohne Welt is Gott nicht Gott"), but to be a process of thought gradually unfolding itself in the. mind of the philosopher. Christ also he regards as simply the embodied conceptions of the Church. The thought of the personality of Christ is "a purposeless residuum." Humanity is the anointed of the Lord. The incarnation means, not the union of two natures in one personal subsistence, but union through the spirit of the absolute and the finite; the Deity thinking and acting in universal humanity. The resurrection and ascension — the corner-stones of the Christian building — are a mere representation of human progress by a double negation; the negative of all that is worth the name of life, followed by a resolution of that negative condition through quickened union with the Absolute. Thus there is no room for faith or trust, no sense of individual support, no hope of answered prayer, in this soulless and hopeless system. The "sting of ignorance" is ignorance of Straussian and Hegelian ideas; its removal is the only "resurrection to life." Such extreme infidelity as this is scarcely exceeded by that of Feuerbach, who pronounces religion a dream of the human fancy. It is the extreme point to which pantheism has been

carried in Germany, and at this point it becomes nearly, if not completely, identical with atheism.

There arose, also, after the French Revolution of 1830, a school of light literature which went by the name of Young Germany, and which, combining German pantheism with French wit and frivolity, had as its avowed object, by means of poems, novels, and critical essays, to destroy the Christian religion. This school, headed by Heine, Borne, and others, substituted for the Bible doctrine that man was created in the image of God, the blasphemous notion that God is no more than the image of man. The literary productions, however, of this class of infidel wits were more suited to the atmosphere of Paris than that of Berlin, and accordingly some of the ablest writers of the school left Germany for France, and Young Germany, having lost its, prestige, was speedily forgotten. In more recent literature the pantheistic notions abound again, but not in such an objectionable shape. One of the ablest modern advocates of Spinozaism is the well-known German novelist, Berthold Auerbach, like his master in philosophy, of the Jewish profession, and, like him, a man of the highest moral life. While it must be conceded that Auerbach has purified and ennobled the infidel notions of the German masses, he yet has failed to quicken them spiritually, and there is only, as heretofore, a religion enthroned in the reason. *SEE RATIONALISM*.

The pantheistic system is too abstract and speculative in its character to find acceptance with the French mind generally. Near the beginning of the last century, however, Denis Diderot (1713-84), one of the Encyclopaedists (q.v.), passed from theism and faith in revelation to pantheism, which recognizes God in natural law, and in truth, beauty, and goodness. By the conception of sensation as immanent in all matter, he at once reached and outran the final consequence of materialism. In the place of the monads of Leibnitz, Diderot put atoms, in which sensations were bound up. The sensations became conscious in the animal organism. Out of sensations grows thought. He sought to construct a system. that should supersede the Christian, but in the attempt he was led away into utter darkness, and became the most heartless of atheists. *SEE DIDEROT*. The prevailing philosophy of France. in our day, is deeply imbued with pantheism. It is to be attributed to Victor Cousin (1792-1867), the founder of the modern eclectic school of France. He declares God to be “absolute cause, one and many, eternity and time, essence and life, end and middle, at the summit of existence and at its base, infinite and finite together; in a

word, a trinity, being at the same time God and Humanity." In what words could pantheism be more plainly set forth than in those just quoted? Yet Cousin anxiously repels the charge of pantheism, simply because he does not hold with Spinoza and the Eleatics that God is a pure substance, and not a cause. Pantheism, however, as we have seen, assumes a variety of phases, and though Cousin may not, with Spinoza, identify God with the abstract idea of substance, he teaches the same doctrine in another form when he declares the finite to be comprehended in the infinite, and the universe to be comprehended in God. (See Morell, *Hist. of Philosophy*, 2:478 sq.; Farrar, *Critical History of Free Thought*, p. 297 sq.; *Princeton Review*, April, 1856, art. viii.) .

The system of philosophico-theology, which maintains God to be everything, and everything to be God, has extensively spread its baleful influence among the masses of the people in various Continental nations. It pervades alike the communism of Germany and the socialism of France. Feuerbach, in the one country, holds that God is to be found in man, and the Saint Simonian, Pierre Leroux, in the other, that humanity is the mere incarnation of Divinity. In England and America also the same gross pantheism, decked out with all the charms of poetry and eloquence, is taught in our day. Man-worship is, indeed, the pervading element of the philosophy taught by the Emerson school, or Intuitionists, and is advocated and believed by a considerable number of speculative thinkers in England and America. "Standing on the bare ground," says the apostle of this latest form of pantheism, "my head bathed by the blithe air, and uplifted into infinite space, all mean egotism vanishes. The currents of the Universal Being circulate through me. I am part or particle of God." "The world proceeds from the same Spirit as the body of man. It is a remoter and inferior incarnation of God-a projection of God in the unconscious." "Intellectual science has been observed to beget invariably a doubt of the existence of matter." "The soul is... wider than space, older than time, wide as hope, rich as love." Mr. Emerson regards Jesus as belonging to a true race of prophets, because he said, "I am divine;" but his Christ is plainly not an exceptional person, only one of a class. The language of the Bible he uses in a most extraordinary way, and all who insist on finding monotheism in the Scriptures, and not pantheism, as he does, he calls "dogmatical bigots." The God of the Bible is a father with a father's pity for his children, but the God of the Pantheist is eternal fate which devours all things. "Believe in the God within you," says Mr. Emerson. On principle

Mr. Emerson is no philanthropist, but a disapprover of acts of charity. He counts a man no more sacred than a mouse, and confounds the good with the bad (see Prof. Prentice's articles in *Meth. Quar. Rev*. July, 1874; April, 1875). Mr. Carlyle shares these opinions. The Pantheists themselves claim Frederick Robertson as theirs; but there is no more ground forth this than for their claim on Schleiermacher. Indeed, Robertson's view of the relation of God to the world is as near to Schleiermacher's as it well can be. *SEE ROBERTSON*. Theodore Parker is also claimed by the Pantheists, but we think with as little propriety as Robertson. True, Parker was not as devout a man and as ardent a believer. in Christianity, but he was a believer in Providence and the immortality of the soul. His chief work *A Discourse on Religion*, and his after declarations present him to us as a Deist, and not a Pantheist. He was influenced by Schleiermacher, but got farther away from the Church and Christianity, and may be said to have held the position now assumed by Renan, the author of the Lift of Christianity. Both accept the essence of Christianity as essential to the needs of humanity, but refuse to acknowledge as lord and master the author thereof. *SEE PARKER*. Hunt, the author of an essay on pantheism, and a noted English divine of our day, is the modern apostle of Christian pantheism. He insists that Christianity and pantheism must be reconciled, otherwise it will be the worse for Christianity:

> "Pantheism is on all hands acknowledged to be the theology of reason — of reason it may be in its impotence, but still of such reason as man is gifted with in this present life. It is the philosophy of religion — the philosophy of all religions. It is the goal of Rationalism, of Protestantism, and of Catholicism, for it is the goal of thought. There is no resting-place but by ceasing to think or lesson on God and things divine. Individuals may stop at the symbol, churches and sects may strive to make resting-places on the way by appealing to the authority of a Church, to the letter of the Sacred Writings, or by trying to fix the 'limits' of religious thought where God has not fixed them" (p. 375).

In order to determine what this Mr. Hunt would give the Christian, it is necessary to hear the definition of pantheism Hunt furnishes. Here it is:

> "It might be better, indeed, to get rid, it it were possible, of the term Pantheism; but we cannot get rid of the thing, — for it emerges in all systems as it has emerged in all ages... The argument

> from final causes proves the existence of a world-maker. It demonstrates that there is a mind working in the world. It is a clear and satisfactory proof of the ordinary understanding, of man but it proves nothing more than a finite God. We must supplement it by the argument from ontology. The one gives a mind, the other gives being, the two together give the infinite God, impersonal and yet personal — to be called by all names, or, if that is irreverent, to be called by no name" (p. 378)... "Is what is called Pantheism anything so fearfull that to avoid it we must renounce reason? To trace the history of theology from its first dawning among the Greeks down to the present day, and to describe the whole as opposed to Christianity, is surely to place Christianity in antagonism with the catholic reason of mankind. To describe all the greatest minds that have been engaged in the study of theology as Pantheists, and to mean by this term men irreligious, un-Christian, or atheistic, is surely to say that religion, Christianity, and theism have but little agreement with reason. Are we seriously prepared to make this admission? Not only to give up Plato and Plotius, Origen and Erigena Spinoza and Schleiermacher, but St. Paul and St. John, St. Augustine and St. Athanasius?" (p. 379).

In other words, the God of Christianity must be allowed not to be a God creating a world, and acting on a world from without but a God immanent and energizing in the universe which is co-extensive with him as its source; and dogmatic formulae and Biblical representations irreconcilable with that doctrine must be explained as metaphors or shadows, or cast aside — or otherwise Christianity itself must cease to be the religion of civilized humanity (Picton, in his essays on *The Mystery of Matter* [Lond. 1875, 8vo], has taken a like position). This pantheistic sentiment floating about in the poetry, criticism, theology, and even in the speculative thinking of the present time is attributable principally, we think, to the ravages made by Biblical criticism and to the aggressiveness of the physical scientists, who, in the advances which they are making in the acquisition of knowledge, are determined to extend inquiry also into the region of religious beliefs. Hence multitudes of men are puzzled what to think and what to believe. They do not like to face the fact that they have actually lost faith in revelation, and are no longer relying for help and guidance on the Spirit of God. but on the laws of nature; so they take refuge from the abhorred aspect of the naked truth that they, are "atheists" in a cloud of rose-colored poetical phrases;

which, if they mean anything, mean pantheism. “Quid philosophus ac Christianus,” said the rugged but sensible Tertulian. in hi’ day; and the same remark may here be made, “What has Christianity to do with Pantheism?” The personality of God is a previous question which Christianity, in common with all historical religions, must assume. He that cometh to God must believe that he is. and that he is the rewarder of them that diligently seek him. Now the Pantheist repels wit, indignation the charge of atheism. Far from denying the existence of God, he pretends to recognize God in all he sees and hears and feels. In his creed God, and God is all. But the very essence of his system consists in the denial of a living, personal God, distinct from nature and presiding over it. This, if not atheism, approaches to the very verge of it. We may theoretically distinguish pantheism and atheism from each other, but the man who can look around him and say that the universe is God, or that he himself is an incarnation of God, a finite particle of the Infinite Being, makes assertions tantamounth in meaning to the statement that there is no God. Christianity has no longer to maintain a conflict with open, avowed, unblushing atheism, but with secret, plausible, proud pantheism. Nor can the result of the conflict be doubtful. Christianity will assuredly triumph over this, as she has already done over all her former adversaries, and men will rejoice in recognizing the old living personal God, who watches over them, to whom they can pray, in whom they can trust, and with whom they hope to dwell throughout a blessed eternity.

The baneful effects of pantheism cannot fail to unfold themselves wherever, as among the Hindûs, it lies at the foundation of the prevailing religion. Its practical fruits, in such circumstances, are moral degradation, barbarism, and cruelty. The natural consequences of a pantheistic creed are thus ably sketched by Dr. Buchanan:

> “The *practical influence* of pantheism, in so far as its peculiar tendencies are not restrained or counteracted by more salutary beliefs, must be deeply injurious both to the individual and social welfare of mankind. In its ideal or spiritual form it maybe seductive to some ardent, imaginative minds, but it is a wretched creed notwithstanding; and it will be found, when calmly examined, to be fraught with the most serious evils. It has been commended, indeed, in glowing terms, as a creed alike beautiful and beneficent, as a source of religious life nobler and purer than any that can ever spring from the more gloomy system of theism; for, on the theory

> of pantheism, God is manifest to all everywhere and at all times. Nature, too, is aggrandized and glorified, and everything in nature is invested with a new dignity and interest; above all, man is conclusively freed from all fantastic hopes and superstitious fears, so that his mind can now repose with tranquil satisfaction on the bosom of the Absolute, unmoved by the vicissitudes of life, and unscared even by the prospect of death. For what is death? The dissolution of any living organism is but one stage in the process of its further development; and whether it passes into a new form of self-conscious life, or is reabsorbed into the infinite, it still forms an indestructible element in the vast sum of being. We may therefore, or rather we must, leave our future state to be determined by nature's inexorable laws, and we need, at least, fear no Being higher than nature, to whose justice we are amenable, or whose frown we should dread. But even as it is thus exhibited by some of its warmest partisans, it appears to us, we own, to be a dreary and cheerless creed when compared with that faith which teaches us to regard God as our 'Father in heaven,' and that 'hope which is full of immortality.' It is worse, however, than dreary: it is destructive of all religion and morality; it is an avowed antagonist to Christianity; it is not less hostile to natural theology and to ethical science; it consecrates error and vice as being, equally with truth and virtue, necessary and beneficial manifestations of the 'infinite.' It is a system of syncretism, founded on the idea that error is only an incomplete truth, and maintains that truth must necessarily be developed by error and virtue by vice. According to this fundamental law of 'human progrres', atheism itself may be providential; and the axiom of a fatal optimism. Whatever is, is best' — must be admitted equally in regard to truth and error, to virtue and vice."

Modern pantheism is nothing else than the theosophy of the East imported into the West: an avowed attempt to displace the religious idea which God stamped upon the soul and conscience of humanity from the very cradle of the race in Paradise. The personality of the Deity and of Christ, with the individual responsibility of man, are the weighty questions upon which men's minds are to be unsettled. There is nothing original in the means adopted, unless indeed in their higher sublimation from all earthly taint of common-sense "Insana magis quam haeretica;" the present deification of

man is the last word of this philosophy. "J'ai assez lu," says Saisset, as the conclusion of his comparison of the various systems of philosophy (*Essai de Phil. Rel.*); "jai assez discutd, l'age mur arrive, il faut fermer ces livres, me replier au dedans de moi et ne plus consulter que ma raison."

IV. *Literature*. — See Ritter, *Gesch. der christl. Philos*. vol. i, ii; Fischer, *Gesch. der neueren* Philos.; Ueberweg, *Hist. of Philos*. vol. i, ii; Buchanan, *Modern Atheism* (1855); Dix, *Lect. on Pantheism*; W. H. Mill, *Application of Pantheistic Principles to the Gospel Theory* (1840); Maret, *Der Pantheismus in den modernen Gesellschaften* (2d ed. 1842); Romany, *Der neueste Pantheismus* (1848); Bohmer, *De Pantheismi Nominis Origine et Usu et Notione* (1851); Volkmuth, *Pantheismus* (1837); Hoffmanmn, *Zur Widerklegung des Naturalismus, Materialismus u. Pantheismus* (1854); Weissenborn, *Vorlesungen uber Pantheismus u. Theismus* (Marb. 1859); Hunt, *Essay on Pantheismn* (1866); Saisset, *Philos. Relig*. (1862), 1:111 sq.; 2:315 sq.; and the English translation of his *Modern Pantheismn* (1866); Manning, *Half Truths and the Truth* (1873); Hanne, *Die Idee der absoluten Personlichkeit* (1869); Haccius, *Kann der Pantheisnus eine Reformation der Kirche bilden* (1870); Jundts, *Histoire du Panthiisme populaire* (Paris, 1875); Poitou, *Philos. Syst. Relig*. ch. viii; Gould, *Origin and Development of Religious Belief* (1871), 1:253, 256, 257, and especially ch. xiv; Bunsen, *God in the World*, 1:5 sq.; Pye-Smith, *First Lines in Christian Theology*, p. 112 sq.; Wharton, *Theism and Scepticism* (1859), p. 362 sq.; Guizot, *Meditations sur l'tat actuel de la Religion Chretienne* (1866); Hardwick, *Christ and other Masters*, i,25 sq.; Miller, *The Doctrine of Sin* (see Index in vol. ii); Hagenbach, *Hist. of Doct*. (see Index in vol. ii); Bournoufe. *La Science des Religions*, ch. xi; Pattison, *Tendencies of Religious Thought in Engl*. in "*Essays and Reviews*" (1860), p. 279-362; Van Mildert. *Rise and Progress of Infidelity* (Boyle Lect. 1802-4) (1838); Tennemann, *Gesch. der Philos*.; Thompson, Theism, p. 97; Auberlen, *Dogmatics*; Fisher, *The Natural and the Supernatural*; Farrar, *Crit. Hist. of Free Thought*; Haag, *Histoire des Dogmes Chretieznnes* (see Index); McCosh, *Intuition of God*; Browne, *Expos. of the Thirty-nine Articles*, p. 19-36; Bayne, *Christian Life*; Hase, *Dogmatik*, p. 119 sq.; Migne, *Conclusions*, p. 619-870; Gioberti, *Works,* vol. ii, iii; Nitzsch, *Practische Theologie*; Niedner, *Gesch. der Philos*. p. 369; *Journal Spec. Philos*. Jan. 1871, art. x; *Brit. and For. Edinb. Rev*. Oct. 1866. p. 846 sq.; July, 1875, art. vii; *Brit. Quar. Rev*. April, 1875, art. ii; *Lond. Rev*. April, 1856,14 sq. 20 sq.; *New-Englander*, Jan. 1,1863, art. v;

Brit. For. Rev. vol. 17; *Biblioth. Sacra*, Jan. 1857, p. 55; 1860, p. 257; Oct. 1867; *Chr. Rev*. vol. 20; *Journal Sac. Lit*. vol. 9, 20; *Lond. Academy*, Nov. 1. 1873, p. 411; *Theol. Eclect. Rev*. 3:106; *Amer. Presbyt. Rev*. April, 1862, p. 199; April, 1863, p. 358; *Amer. Quar. Ch. Rev*. Oct. 1867; Oct. 1869.

Pantheon

Picture for Pantheon

the name among the Greeks and Romans for a temple dedicated to all the gods. It was in Rome also called the Rotunda. The "Pantheon" of Rome is a building deservedly celebrated for its fine dome. It suggested the idea of the domes of modern times. It was anciently dedicated by Agrippa, son-in-law to the emperor Augustus; but in A.D. 608 it was rededicated by pope Boniface IV to the Virgin Mary and all the saints (*Chiesa di Santa Maria dei Marteri*). In this once pagan but now Roman Catholic church may be seen different services going on at different altars at the same time, with distinct congregations around them, just as the inclinations of the people lead them to the worship of this or that particular saint. In 1632 a Barberini, then on the papal throne, thought he would add to his reputation by disfiguring the Pantheon, which he despoiled of the ornaments spared by so many barbarians, that he might cast them into cannon and form a high-altar for the church of St. Peter. (J. H. W.)

Panthera

is, according to the Talmud, the name of a certain soldier, said to have been illegitimately the father of Jesus. This tradition was current before the composition of the Talmud, for as early as the 2d century Celsus, against whom Origen wrote his treatise, introduces a Jew who, in speaking of the mother of Jesus, says that "when she was pregnant she was turned out of doors by the carpenter to whom she had been betrothed, as guilty of adultery, and that she bore a child to a certain soldier named Panthera." The word Panthera, or, as it is written in the Talmud, arydnp wb, *Son of Pandera*, seems to have been used in an allegorical sense, meaning "the son of a wanton," for according to allegorical exegesis the *panther* derives the name from τὸ πᾶν θηρᾶν, thus signifying "the personification of sensuality." Only in unexpurgated editions of the Talmud, the last of which appeared at Amsterdam in 1645, the name of Jesus occurs some twenty

times. The *Toledoth Jeshu* (q.v.), a detestable compilation put together out of fragmentary Talmudic legends, contains everything that is supposed to have been uttered by Jewish blasphemers, and in, the Latin translation given by Wagenseil, in his *Tela Ignea Satance* (Altorf, 1681), it is made accessible to all who wish to know more about this matter. In the German language the student can peruse Eisenmenger, who has brought together all these blasphemous sayings, attributing them all to Judaism, while really they are only the utterances of several ignoble souls. In his *Entdecktes Judenth.* 1:106,107,109,115,116, 133, 261 sq., the German and the original are given. See also Buxtorf, *Lexicon Talmudicumri*, s.v. dfs, adfs, p. 73-2 and s.v. hrwdnp, p. 874 (Fischer's ed.); Hoffmann, *Das Leben Jesu nach den Apokryphen*, p. 90 sq.; Farrar, *Life of Christ*, 1:76; Nitzsch, *Ueber eine Reihe talmudischer undpatristischer Tauschungen welche sich an den missverstandenen Spottnamen*, arydnp ˆb , *geknupft*, in the *Theologische Studien ut. Kritiken* (1840), p. 115 sq.; P. Cassel, *Panthera-Stada*, etc., in his *Apologetische Briefe* (Berlin, 1875). (B. P.)

Panueels, William

a Flemish painter and engraver, was born at Antwerp about 1600. Little is known of him as a painter, but it appears that he was a disciple of Rubens from the inscriptions on some of his prints. He etched quite a number of plates after Rubens and from his own designs. They were executed in a spirited and masterly style, but his drawing is frequently incorrect. The following, after Rubens, are his most esteemed prints: *Esther before Ahasuerus*: — *The Nativity*: — *The Adoration of the Magi*: — *Mary Washing the Feet of Christ*: — *The Assumption of the Virgin*: — *The Holy Family, with the Infant Christ and St. John playing with a Lamb*: — *St. John Baptizing Christ*: — *Samson Killing the Lion and the Bear*: — *St. Sebastian*.

Panvinio, Onufrio

an Italian monk noted as as historian and antiquarian, was born at Verona in 1529, and took at an early age the habit of the Order of St. Augustine. He pursued his studies at Rome, whence he was called to Florence in 1554 to fill the chair of theology in that city; but soon afterwards, at his own request, was superseded in the office, and obtained leave from his superiors to visit the chief cities of Italy in order to collect inscriptions. At Venice he became acquainted with Sigonio, who had been appointed professor of

belles-lettres in that city in 1552, and he was not less enthusiastically attached than Panvinio himself to the study of antiquities. The acquaintance soon ripened into a lasting friendship. At Rome Panvinio was patronized by cardinal Cervini, who in 1555 became pope Marcellus II, and by him Panvinio was appointed to a situation in the library of the Vatican, with a salary of six gold ducats a month. The pope, however, died a short time after his, election, and Panvinio was then patronized by cardinal Farnese, who gave him apartments in his palace, admitted him to his table, and treated him in other respects with the greatest liberality. Panvinio died at Palermo April 7, 1568, while visiting there. He was a man of great learning and indefatigable industry. Niceron, in his *Memoires*, mentions twenty-seven works by Panvinio which had been printed; and Maffei, in his *Verona Illustrata*, gives a list of Panvinio's MSS. in different libraries of Italy and Germany. The most important of his works are the following, some of which were not printed till after his death: *Epitome Pontificum Romanorum usque ad Paulumn* IV (Venice, 1557, fol.): — *Viginti-septem Pontificum Romanorum Elogia et Imagines* (Rome, 1568, fol.): — *Fasti et Triumphi Romanorum a Romulo usque ad Carolun V* (Venice, 1557; Mader published another edition in 1662 at Helinstindt): — In *Fastos Consulares Appenddix*: — *De Ludis Sacul ribus et Antiquis Romanorum Nominibus* (Heidelb. 1588, fol.): *De Baptismate, Pascali Origine, et Ritu consecrandi Agnos Dei* (Rome, 1560, 4to): — *De Sibyllis et Carminibus Sibyllinis* (Venice, 1567, 8vo): — *De Triumpho Commentarius* (Venice, 1573, fol.; Helmstadt, 1676, 4to, by Mader): — *De Ritu sepeliendi Mortuos apud Veteres Christianos et eorumn Cenmeterii*; (Louvain, 1572, 8vo): *De Republica Romana Libri III* (Venice, 1581, 8vo): *De Bibliotheca Pontficis Vaticana* (Tarragona, 1587, 4to): — *De Ludis Circensibus Libri II, et de Triunmphis Liber I* (Venice, 1600, fol.): — *Amplissimi Oniatissimique Triumphi, ex Antiquissimis Lapidum et Numnmorum Monumentis*, etc. *Descriptio* (Rome, 1618, fol.): *De Antiquitate et VirisIllustribus Verona Libri VIII* (Padua, 1648, fol.). The following treatises are contained in the great collection of Graevius, "*Thesaurus Antiquitatum Romanarum*:" *De Civitate Romana and De Imperio Romano,* in vol. i; *De Antiquis Romanorumn Nominibus*, in vol. ii; *Antique Urbis Iznago*, in vol. iii; *De Lutis Circensibus, De Ludis Scecularibus, and De Triumpho Commentarius*, in vol. 9; His great treatise *De Cerimoniis Curie Romanc*, in 11 vols. folio, is in MS. in the royal library at Munich. See Reuter *De Onuphrio Panvinio* (Altorf, 1797, 4to); Aschbach, *Kirchen-Lexikon*, 4:423, 424; Weiss, in *Biographic Universelle*, s.v.; Tiraboschi,

Storia della Letteratura Italiana, vol. vii; *English Cyclop*. s.v. . Piper, Monumental Theol. § 163,216. (.J. n.W.)

Panvinius

SEE PANVINIO.

Panzani, Gregorio

an Italian ecclesiastic, flourished in the first half of the 17th century. Sent by pope Urban VIII to England, he remained there from 1634 to 1636, in order to reconcile the differences which had arisen among the Roman Catholics. On his return home he was made canon of St. Lorenzo at Rome, and bishop of Miletus in partibus. He wrote some interesting memoirs upon the mission, but they have never appeared in separate form. Dodd has inserted some extracts in his *History of the Church*, and an English priest, Joseph Berington, published a translation of them, entitled *Memoirs of Gregorio Panzani* (Birmingham, 1794, 4to). See Chaudon, *Dict. Hist Univ*.

Panzer, Georg. Wolfgang

a German theologian, was born at Sulzbach in 1729, and was educated at Altdorf, where he took his doctorate in philosophy in 1749. In 1751 he was made pastor at Etzelwang, near Nuremberg; in 1760, dean at St. Sebaldus, in Nuremberg; in 1772, senior preacher; in 1773, pastor. He died in 1804. Besides his *Annales Typographici*, he wrote a history of the German Bible, *Literar. Nachrichten v. den allenrdltesten gedruckten Deutschen Bibeln* (Nuremb. 1777): — *Gesch. der Nurnberger Ausgabenz der Bibel*, etc. (*ibid*. 1778): — *Gesch. Der Augsburger Ausgaben* (1780): — *Die unverdnderte Augsburgische Confession* (1785): — *LiterarGesch. der luther.-deutschen Bibel.ibersetzung* 1517-1581 (1783, 1791), etc. He also devoted himself to a careful editing of the Church hymn-books.

Panzer, Johann Friedrich Heinrich

son of the preceding, also noted as a German theologian, was born at Nuremberg March 25, 1764. He was educated at the universities in Altdorf and Erlangen, and devoted himself as much to philosophy as to theology. He finally desired to enter the ministry, and became catechite at the St. James’s Church in his native place. In 1797 he was made pastor at Eltersdorf and Tannenlohe. During the Prussian-Nuremberg controversy he

was dismissed, but the Prussian government gave him an appointment as pastor at Baireuth. He died Nov. 15, 1815. Panzer wrote several valuable monographs treating of chapters in the history of the Reformation.

Panzi, Solomon Ben-Elijakim

of Rovigo, a Jewish writer noted as the author of armgh j tpm, or Claris Gemarica, or rather methodology of the Talmud, in six chapters. It was translated into Latin with notes by Chr. Hen. Ritmeier (Helmstadt, 1697), and republished in Hnr. Jak. Bashuysen's *Claris Talmudica maxima* (Hanau, 1714). See Furst, *Bibl. Jud.* 1:281; De Rossi, *Dizionario storico degli autori Ebrei* (Germ. transl. by Hamburger), p. 256; Wolf, *Bibl. Hebr.* vol. i and iii, No. 1958; Jocher, *Gelehrten-Lexikon*, continued by Rottermund, v. 1516.

Paoletti, Ferdinando

an Italian theologian of note, was born at Alla Croce, in Tuscany, in 1717. He studied theology at Florence, and in 1746 was made rector in Villamagna, where he labored for the remainder of his life. He died in 1801. Paoletti several times refused episcopal dignity, preferring the quiet labors of his parish to the exacting work of a diocese. He was noted not only as a devoted priest, but also as a most zealous promoter of agricultural science in his rural district.

Paoli, Sebastian

an Italian ecclesiastic, was born in 1684 at Lucca: entered the Order of the Mother of God; in 1729 was appointed general procurator of the congregation; afterwards rector of the college of St. Brigitta at Naples, where he died in 1751. He was one of the most famous antiquarians of his times. He wrote: *Della poesia de' S. Padri Greci e 'Latini ne' primi secoli della chiesa* (Naples, 1714): — *Codice diplomatico del sagre militare ordine Gerosolemitano oggi di Malta*, etc. (Lucca, 1733-1738, 2 vols. fol), which is very important for the history of the Knights of Malta. He also published a good edition of the *Orations of Peter Chrysologus* (Venice, 1750).

Paolini, Pietro

an Italian painter, was born at Liicca in 1603. He went early to Rome, where he entered the school of Angelo Caroselli. Under him Paolini

acquired a manner that shows correct drawing, and a style of coloring more resembling that of the Venetian than the Roman school, uniting the richness and harmony of Titian and Pordenone. Lanzi says his Martyrdom of St. Andrew, in the church of S. Michele at Lucca, and the grand picture, sixteen cubits long, in the library of S. Frediano, would alone be sutfficient to immortalize this painter. The latter work represents the pontiff St. Gregory entertaining some Pilgrims. It is a magnificent picture, ornamented in the style of Veronese, with a grand architectural perspective, full of figures, and possessing a variety, harmony, and beauty that have induced many to extol it. He also excelled in cabinet pictures of conversations and rural festivals, which are numerous at Lucca. Baldinucci especially commends two pictures of the *Massacre of Valdestain*, in the possession of the Oresetti family, and remarks that he had a peculiar talent for tragic themes. He was accused of being too energetic, and censured for making the action of his females too strong. To prove the contrary, and to show that he pursued his method from choice, and that he was not inferior to his rival Biancucci in his own' style, he painted his large work in the church of the Trinity in the graceful style.

Paolini, Pio Fabio

an Italian painter, was born at Udine. He early went to Rome to study under Pietro da Cortona, and there acquired considerable reputation for some historical works, especially for his fine fresco of San Carlo, which adorns the Corso. In 1678 he was elected a member of the Academy of St. Luke. He afterwards returned to his native city, where he executed several altar-pieces and other works for the churches, which Lanzi says entitled him to a high rank among the followers of Cortona. He also painted much for the collections.

Paolo Cagliari

SEE PAOLO VERONESE.

Paolo, Maestro

of Venice, a noted painter, much devoted to sacred art, Lanzi says is the earliest painter in the national manner (i.e. different from the Greek artists of the time), of whom there exists a work with the indisputable name of its author. It is in the church of S. Marco at Venice, consisting of a tablet. or, as it is otherwise called, *ancona*, divided into several compartments,

representing the figure of a dead *Christ, with some of the Apostles*, and historical incidents from the holy evangelists. There is inscribed underneath, “Magister Paulus cum Jacobo et Johanne filiis fecit hoc opus.” There is no date upon it, but Zanetti found his name recorded in an ancient parchment bearing the date 1346. Sig. Morelli also discovered a painting in the sacristy of the conventual at Vicenza, inscribed “Paulus de Venetiis pinxit hoc opus, 1333.”

Paolo Veronese

(or PAOLO CAGLIARI), a very noted Italian painter who belonged to the Venetian school of the 16th century, was a native of Verona. whence his surname. He was born, according to Ridolfi, in 1532, though others say in 1528. His father was a sculptor, and afforded the boy all the art-training that he seemed so much to seek after. When quite young he moved to Venice, where he soon developed talents which placed him on an equality with Titian. As colorists the two men differ considerably. Titian’s colors are strong and bright, Veronese’s are toned down, less gorgeous, more delicate. Paolo was eminently successful in a certain style of painting, and adhered to it through a long and active life. Most of his pictures represent scenes in the life of Christ, in which the personages appear in Venetiani costumes of the 16th century, and in which are introduced portraits of contemporaries. It is useless to criticize such a phase of art, or to approach it with the same laws with which we judge pure artistic conception. Veronese’s art is ornamentation carried to its highest perfection, but neither admitting nor asking comparison. with the art of the Florentine or Roman schools. His pictures all present the same qualities of exquisite grace and refinement full of what modern artists call “style.” The mind never tires of these paintings, but rests upon them with pleasure and content. No great effort is necessary to enjoy them; they leave a pleasurable sensation, as if we too had been enjoying the culture and luxuries of Venetian life. His best works are his four great paintings in the Venetian churches. The first was painted for the refectory of S. Giorgio Maggiore, and is now in the Louvre at Paris. The subject is *The Marriage at Cana*; it is over twenty-five feet wide, and contains an immense number of figures, many of which are portraits. It is said that he received only ninety ducats for this immense work, which is accounted for by the fact that he never accepted more. remuneration from the convents than the expense of his materials. The second, painted in 1570 for S. Sebastino, represents *The Feast of Sinmon*, with Magdalene washing the feet of

Christ. The third, executed for SS. Giovanni and Paolo, is *The Savior at Supper with his Disciples*. The fourth (which is perhaps his masterpiece): is the same subject as the second, but quite differently treated; it was painted for the refectory of the Padri Servi, and in 1665 was presented by the republic to Louis XIV. There are a few masterly etchings marked "P. C." and "P. A. cal.," which are attributed to Paolo, among which are *The Adoration of the Magi,* "*Paolo Veronese fee.*;" and *Two Saints Sleeping* (no mark). See Spooner, *Biog. Hist. of the Fine Arts*, 1:156; Ruskin, *Modern Painters*; Rudolfi, *Vita di P. Cagliari* (1648); Lecarpentier, *Notice sur P. Cagliari* (1816); Zabeo, *Elogio di P. Cagliari* (1813). (J. H.W.)

Pap

(dvi; shad, <262321>Ezekiel 23:21; "*teat*," <232212>Isaiah 22:12; μαστός, <421127>Luke 11:27; 23:29; Revelations 1:13), the *breast* (as the Hebrew word is elsewhere rendered), especially of a female.

Papa

(Πάππας), a name originally given to the bishops of the Christian Church, is now the pretended prerogative and sole privilege of the pope, or bishop of Rome. The word signifies no more than *father*. Tertullian, speaking indefinitely of any Christian bishop who absolves penitents, gives him the name of *Benedictus Papa*. Heraclas, bishop of Alexandria, has the same title given him. Jerome gives the title of Papa to Athanasius, Epiphanius, and Paulinus; and, writing often to Augustine, he always inscribes his epistles *Beatissimo Papoe Augustino*. The name Papa was sometimes given to the inferior clergy, who were called *Papa Pisinni*, that is, little fathers; in comparison with whom Balsamon calls presbyters *Protopapae* i.e. chief fathers. The Greek Christians have continued to give the name Papa to their priests. There is at Messina, in Sicily, an ecclesiastical dignitary styled *Protopapa*, who, besides a jurisdiction over several churches, has a particular reverence paid him by the cathedral; for upon Whitsunday the prebendaries go in procession to the Protopapa's church (called the Catholic), and attend him to the cathedral, where he sings solemn vespers, according to the Greek ritual, and is afterwards waited upon back to his own, church with the same pompous respect. As a title, the word papa appears to have first been used by bishop Siricius in the 4th century; its use became more frequent in the course of the 5th century, and since the 7th century it disappears for all ecclesiastical officers except the bishop of

Rome; and Gregory VII expressly claimed it as an exclusive prerogative of the Roman see. *SEE POPE*.

Papa, Simone (1),

called II Vecchio (the eldet), an Italian painter, was born about 1430 at Naples. He studied under Antonio Solario, called II Zingara whose works were then held in high estimation. He excelled in painting altar-pieces with few figures, grouped in a pleasing style and finished with exquisite care, in which he sometimes equaled Zingara himself. His chief works are the *Triumph of St. Michael over the Apostate Spirits*, in the church of S. Maria Nuova — his greatest effort; *The Annunciation*, in S. Niccolo alla Dogana; *The Virgin and Infant Savior; with several Saints*, in St. Lorenzo. Papa died in 1488.

Papa, Simone (2),

called II Giovine (the younger), a Neapolitan painter, born in 1506. He was the son of a goldsmith, who desired to bring him up in his own business, but showing an early passion for painting, Papa was placed under the instruction of Gio. Antonio d'Amato. He acquired distinction, and executed several works for the churches, the principal of which are the *Annunciation and the Assumption of the Virgin*, in S. Maria la Nuova. Papa died in 1569. See Spooner, *Biog. Hist. of the Fine Arts*, 2:651.

Papabiles

(i.e. *eligible to the pontificate of Rome*). According to the regulations of Stephen III, made in 769, only the cardinals are eligible, but according to established custom, any one is papabilis who is capable of elevation to the episcopate. In a more restricted sense, it admits only those cardinals who are in papal interests and free from all foreign political influence. *SEE POPE*.

Papacy

We give under this head a *historical* review of the rise and development of papal claims spiritual, ecclesiastical, and political; referring the dogmatic treatment to INFALLIBILITY, SUPREMACY, and TEMPORAL POWER, and leaving the import of the name to PAPA, and all that relates to the official or personal treatment to POPE. In the history of the papacy four great periods may be distinguished:

(1) The history of the bishops of Rome from the earliest times to the establishment of the States of the Church in the 8th century;

(2) the history of the popes during the Middle Ages until the Reformation of the 16th century;

(3) the papacy from the 16th century to the Vatican Council in 1870;

(4) the era of Papal Infallibility, beginning in 1870.

I. *Early Period*. — The history of the Church of Rome during the first century is involved in an obscurity which is not likely to be ever fully cleared up. As the entire edifice of Roman Catholicism rests upon the supposition that the pope is the successor of St. Peter, as bishop of Rome- the Roman Catholic historian can take part in the researches concerning the origin of the Church of Rome only for the purpose of defending the Roman episcopate of St. Peter. Until quite recently, the statement of Eusebius and Jerome respecting a twenty or twenty-five years' episcopate of Peter in Rome was very generally accepted by Catholics historians; at present the only fact which they find themselves able to prove from the much-disputed testimonies of ancient writers is the presence on two different occasions of St. Peter in Rome, which they think is compatible with the. old tradition of a long missionary episcopate. Among non-Catholic writers there is an entire agreement that the legend of a Roman episcopate rests on a great chronological mistake. A large number of historians of note (among them Baur and Zeller) altogether deny that Peter was ever in Rome; and even those who concede a sufficient importance to the testimonies of ancient writers to regard a visit of St. Peter to Rome as probable, are equally positive in rejecting the Roman Catholic tradition concerning his episcopate. *SEE PETER*. Moreover, the origin of episcopacy itself dates, according to most Protestant, writers, from the 2d century of the Christian era, making a Roman, like any other bishopric during the 1st century, an impossibility. Of the actual exercise of anything like primatial or papal jurisdiction on the part of St. Peter, even Roman Catholic writers have been unable to discover a vestige .

As immediate successors to St. Peter, as bishops of Rome, a number of men are mentioned by the Catholic tradition of whom so little is known that the ancient papal catalogues even disagree as to their order of succession and terms of office. Hegesippus (in Euseb. *Eccles*. *Hist*. 4:22) gives the following list, which is regarded as the most probable: Linus,

Anencletus (or Cletus), Clemens Romanus, Evarestus Alexander, Xystus (or Sixtus) I, Telesphorus, Hyginus, Pius I, Anicetus, Soter, Eleutherius, Victor, Zephyrinus, Calixtus, etc. The years of their administration, as given in different lists, are entirely irreconcilable. There is no reason to doubt their existence; but they were probably only prominent members of the Roman presbytery. The first name in the list which is celebrated in Christian antiquity is Clement, to whom two of the most famous among the works of the apostolic fathers are ascribed. But notwithstanding his celebrity in the Church, traditions is much divided as to the time of his administration, now making him the first, and now the third successor of Peter. It is a disputed point whether he is identical with the noble Roman, Flavius Clemens, who is said to have suffered martyrdom under Domitian. One of the principal writers on the earliest history of the Church of Rome, Lipsius, who in his first works had assumed the identity, adduces in his work, *Chronologie der rimischen Bischlef* (Kiel, 1869), cogent reasons against it. The first letter of Clement to the Corinthians is an important document in the history of the papacy, for in it Catholic historians find the first example of the exercise of a sort of papal authority. But, as the very introduction shows, this epistle is not sent at all in Clement's own name, but in that of the Roman congregation, and the tone pervading it is anything but hierarchical. The epistle may, however, justly be quoted as an indication of the high esteem in which the Church of Rome was held at a very early period. This prominent position is easily explained by the political preeminence of the city, which was the capital of the Roman world-empire, and by the high antiquity of the Roman Church, to which Paul had addressed one of his epistles, and which the churches of Italy, Gaul, and Spain looked upon as their mother Church. There is only one other passage in the writings of the apostolic fathers which is adduced as an argument for the existence of the papacy at that time. Ignatius of Antioch (died 107), in his epistle to the Roman Church, calls her προκαθημένη τῆς ἀγάπης, which Mohler (*Patrologie*, 1:144) and other Catholic scholars explain as "head of the love-union of Christendom," while Protestant writers understand it as only meaning "taking the lead in love." It is at all events significant that in the whole epistle the bishop of Rome is not even mentioned.

With Xystus I (about 115 to 125) a second division in the oldest papal catalogues begins. It is regarded as probable that he was the first who occupied in the presbyterial college of Rome an episcopal position,

although his fellow-presbyters may have only regarded him as primus interpares. With Hyginus (about 135 to 139), Pius I (died about 154), Anicetus (died 166 or 167), and Soter (died 174 or 175), the history of the Roman bishopsbegins to be better authenticated. The names which have just been mentioned are closely united in history with the names of the Gnostics Cerdon, Valentinus, and Marcion. “The Shepherd of Hermas,” one of the celebrated writings of the apostolic fathers, is ascribed to a brother of Pius I; and during the administration of Anicetus, bishop Polycarp came to Rome to discuss with the Roman bishop the first Easter controversy. Under Eleutherius, towards the close of the 2d century, Ireneus came to Rome as the delegate of the congregation of Lyons in affairs relating to Montanism. Irenuses is the first Church writer who unquestionably mentions an honorary pre-eminence of the Roman Church. He calls her (*Adv. Haer*. 2:2) the greatest, the oldest, Church, acknowledged by all, founded by the two most illustrious apostles, Peter and Paul, the Church “*with which, on account of her more important precedence, all Christendom must agree*” (“Ad hane enim ecclesiam propter potentiorem principalitatem necesse est omnem convenire ecclesiam, hoc est eos, qui sunt undique fideles, in qua semper ab his, qui sunt undique, conservata est ea quxa est ab apostolis traditio”). The famous passage is only extant in Latin translations, and is of somewhat disputed interpretation, but it is not doubted that Irenaeus meant to place the Church of Rome above the other enostolic churches, to which likewise a precedence of honor is allowed. It is to be observed, however, that this passage altogether speaks of a precedence of the ‘Roman Church,’ not of the Roman bishop, and that there is no indication that anything beyond a mere precedence of honor is meant. That this was really the idea of Ireneusis confirmed by the fact that when about 190, bishop Victor of Rome broke fellowship with the churches of Asia Minor for the only reason of their peculiar Easter usages, Irenaeus rebuked Victor for troubling the peace of the Church, and declared himself against a forced uniformity in such non-essential matters. The Asiatic churches emphatically refused to comply with the demand of the Roman bishop, and the controversy remained unsettled until the 4th century when the Council of Nice decided in favor of the Roman practice. Tertullian also gave prominence to Rome among the apostolic mother churches, but after joining the Montanists he ridiculed the Roman bishop by calling him in irony “pontifex maximus” and “episcopus episcoporum.” At the beginning of the 3d century Hippolytus censured the Roman bishops Zephyrinus and

Calixtus for the lax discipline of their Church. It appears from his work that these bishops claimed an absolute power within their own jurisdiction, and that Calixtus established the principle that a bishop can never be deposed or compelled to resign by the presbytery. Cyprian (died 258) is the first who asserts in clear words the fundamental idea of the papacy, claiming superiority for the bishop of Rome as the successor of Peter, and. accordingly calling, the Roman Church the chair of Peter, the found it of priestly unity, and the root and mother of the Catholic Church. It is, however, only an ideal precedence which Cyprian concedes to the bishop of Rome, for in the controversy concerning heretical baptism, Cyprian, at the head of the African Church, and in union with the bishops of Asia Minor, opposed the position taken by the Roman bishop Stephen, and accused him of error and abuse of power.

A retrospect of the history of the Church during the first three centuries shows a gradually increasing readiness to concede to the Church, and at a later period to the bishop of Rome, some kind of honorary supremacy, and an eagerness of the bishops of Rome to use this disposition of other churches for enlarging their jurisdiction, and for asserting a real superiority over other bishops — a claim which, as has been shown, was promptly and emphatically denied in all parts of the Christian world; and it is a most remarkable circumstance that almost every writer of this period whose words can be used as a testimony in favor of proving the existence of a germ of papacy, also mentions — and personally endorses — the stanch opposition made to the first claims of the Roman bishops. The first oecumenical Council of Nice (325), in its sixth canyon, makes only an incidental mention of the Roman bishop. It confers upon the bishops of Antioch and Alexandria metropolitan rights over the churches of their several provinces, "since the same belongs also to the bishop in Rome." The boundaries of the Roman diocese are, perhaps intentionally, not defined, but it appears certain that the Roman diocese comprised, in the opinion of the Nicene Council, only the ten suburbicarian provinces, or nearly the whole of Central Italy and the islands. *SEE PATRIARCHATE*. Nothing certainly indicates that at this period anyone conceded to the Roman bishop a jurisdiction over all the Occidental churches; and not only the Church of North Africa, in the following century, but also the diocese of Milan and the Church of Arelate at a much later period repelled any claim of the Roman bishop to a jurisdiction over them. The canons of the Nicene Council were, however, forged at Rome in the interest of the

papacy at an early period, and the words *Ecclesia Romnana semper haquit primatum* were inserted. At the Council of Calcedon (451) the Roman-legate, Paschasinus, read the canon with the forged addition, but the council protested at once, and opposed the genuine to the forged version of the Nicene canon. The Synod of Sardica (q.v.), held in 343, conceded to the Roman bishop, Julius I (337-352), a really superior jurisdiction over other bishops, as canons 3 to 5 provide that in case a sentenced bishop desired to obtain a new decision from another synod, his judges must apply to Julius, bishop of Rome, who would decide whether a new synod was to be called or the judgment of the former was to be ratified, and until his decision was made the see of the sentenced bishop must not be filled. Julius might decide the case of the appealing bishop either through the bishops of the ecclesiastical province, or through his delegates, or in the exercise of his own power. It was, however, only one party among the bishops which conceded to the bishop of Rome these excessive powers, for the other party, embracing the Oriental bishops, seceded from the synod, and held distinct sessions in the neighboring city of Philippopolis. The wording of the resolutions appears, moreover, to indicate that the movers of the resolutions were aware that the latter were an innovation, and moreover that the superior jurisdiction which was accorded to the bishop of Rome was intended for bishop Julius personally, not for his office. That at this time large portions of the Church did not know of, or at least did not recognize any claim of the Roman bishop to superior jurisdiction, is easily proved. The synods of the Church, even the oecumenical synods, were convoked, without any cooperation on the part of the Roman bishop, by imperial decree. At none of these synods did the bishop of Rome or his legates preside, and for no dogmatic decision did the ancient Church appeal to Rome. The bishops of Rome, however, with great consistency and prudence, knew how to enlarge the precedence which had been accorded to the Church of the Imperial City, and the honors which for personal merits had been conferred upon individual occupants of the see into a permanent ascendency, for which a divine origin was .claimed, in order to make it an organic part of the doctrinal system of the Church. Innocent I (402-417) endeavored to put upon the canons of Sardica a far-reaching construction, and appealed to them for claiming a right of cognizance in all important ecclesiastical questions. Zosimus (417-418) asserted that the fathers had conferred upon the Roman see the prerogative that his decision should be the last and decisive one. ‘The fraudulent habit. of ascribing the canons of the Synod of Sardica to the first oecumenical Council of Nice

became quite general in Rome. At the Synod of Ephesus, in 431, the Roman legates declared that Peter, to whom Christ had given the power of binding and unbinding, was continuously living and judging through his successor.

The first pope, in the real sense of the word, was Leo I (440-461). Being endowed by nature with the old Roman spirit of dominion, and being looked upon by his contemporaries, in consequence both of his character and his position, as the most eminent man of the age, he developed in his mind the ideal of an ecclesiastical monarchy, with the pope at the head, and endeavored with great energy to transform the constitution of the Church in conformity with his ideal. As a theological writer, he used nearly all the arguments which the defenders of the papacy up to the present time have adduced from the Bible. As bishop of Rome, he carried through his claims to supreme power over the whole Church with a greater energy than any of his predecessors. The bishops of the African and Spanish churches submitted to his demands. Bishop Anastasius of Thessalonica applied to him to be confirmed. and when Leo granted his prayer, and extended his jurisdiction over all the Illyrian churches, Roman supremacy thereby gained an important foothold even in the East. In Gaul, however, he met with a most determined resistance on the part of Hilarius, the metropolitan of Arles; and though he procured from the emperor Valentinian III an edict which unconditionally subjected all bishops of the West Roman Empire to the primacy of Rome, he obtained only a partial victory. At the fourth oecumenical Council of Chalcedon (451) Leo's legates protested against the famous twenty-eighth canon, which elevated the patriarch of New Rome, or Constantinople, to official equality with the pope. But this protest, as well as that of Leo's successors, remained without effect, and the Eastern half of the Christian Church learned to look upon the bishop of Constantinople as its highest dignitary, whose claims were supported by a council which Rome herself recognizes as oecumenical. After the death of Leo, the papal chair was for nearly one hundred and fifty years filled by weak, insignificant men, who reasserted the papal claims of Leo without possessing his energy to enforce them, and who encountered the unanimous resistance of the Eastern patriarchs. When Felix II (483-492) ventured to excommunicate the patriarch of Constantinople, a complete 'schism between the Western and Eastern Church took place, which lasted over thirty years. Gelasius I (492-496) mockingly called the patriarch of Constantinople the bishop of the παροικία of Heraclea, and proclaimed

the principle that the pope's authority was higher than that of kings and emperors. When pope Symmachus (501 or 503) was acquitted by a synod held in Rome of the charges of adultery, of squandering the property of the Church, and other crimes, the partisans of the pope at this council declared that it did not behoove the council to pass judgment respecting the successor of St. Peter; and one deacon, Ennodius (subsequently bishop of Padua), vindicated this decision by asserting that the Roman bishop is above every human tribunal, and is responsible only to God himself.

Facts like these prove the existence at this early period of the germs of the extremest papal theory, but how little foundation they had in the real sentiments of the Church may be seen from the fact that for many centuries afterwards, even late in the Middle Ages, emperors and general councils deposed and appointed popes, and that the bulk of the Church, clergy as well as laity, felt no scruple in submitting to the popes thus set up. The struggle about Roman supremacy in this period was, however, chiefly a question of power. The orthodoxy of the popes was occasionally, without hesitancy, called into doubt by their own partisans. Anastasius II (496-498) was suspected of consenting to monophysitism, and the strictly papal writer, Baroinius ascribes his sudden death to an evident judgment of God. Vigilius (540-554) owed his elevation to the papal see to Eutychian promises, and his entire administration is characterized by vacillation between Eutychianism and orthodoxy. His successor, Pelagius (554-560), so greatly alienated by his Eutychian tendencies some of the Western and even Italian bishops (like those of Aquileja and Milan) that for some time they suspended all connection with Rome. Gregory I (590-604) was, next to Leo I, the greatest of the Roman bishops during this first period of their history. His claims in some respects appeared to be more moderate, and especially more modest, than those of Leo. He protested against the adoption by the Constantinopolitan patriarch of the title of "universal bishop," and is said to have been the first among the Roman bishops who, with a humility strangely contrasting with the papal claims to a rule over the entire world, added to his name the title of *Servus Servorum Dei*. Gregory marks the transition of the patriarchal position of the Roman bishops into the strict papacy of the Middle Ages. He saw that the bishops of Rome could no enjoy the ecclesiastical supremacy at which they aimed until they threw off their political dependency, and he skillfully used the settlement of the Longobards in Italy to prepare the way for their independence. The triumph of the Catholic Church over Arianism in Spain,

and the success of the Roman mission in England, greatly promoted the plans of Gregory; but he did not as yet actually possess the power of the mediaeval popes, and we therefore prefer to place him at the close of the first, and not, as is done by many historians, at the beginning of the second period in the history of the papacy. The last century of this first period of the papacy is also characterized by the beginning of that system of stupendous forgeries which furnished during the following period the chief support of the boundless claims of the papacy, and the origin and tendency of which have only quite recently been fully explained by modern criticism. The conversion and baptism of Constantine by Sylvester; the inviolability of the pope in the pretended acts of a Synod of Sinuena, with the fabulous history of pope Marcellinus; the *Constitutum Sylvestri*, the *Gesta Liberii*, the *Gesta Xysti III*, and towards the close of the 6th century the forged additions to Cyprian's *De unitate ecclesice*, to the *Liber pontificalis*, etc., all have the same tendency.

II. *The Papacy of the Middle Ages*. — In the 7th and 8th centuries a series of important events added to the ecclesiastical ascendency of the popes a high and influential position among the secular governments of the world. In proportion as the Byzantine emperors lost their hold of Italy, and especially the city of Rome, the actual power in the latter passed over into the hands of the pope the he head of an aristocratic municipal government. Pope Zacharias I (741-752) sanctioned the dethronement of the weak Merovingian dynasty by the revolutionary declaration "that whoever possessed the power should have also the name of the king," and his successor, Stephen III (752-757), anointed the usurper Pepin as king of the Franks. In return for these services, Pepin readily complied with the invitation of the pope to come to the aid of Rome against the Longobards, and, after obtaining a decisive victory, committed, as Roman Patricius, to the pope the provinces which the exarch had governed, alleging that the Franks had shed their blood not for the Greeks, but for St. Peter, and for the good of their own souls. Charlemagne confirmed and enlarged the donation which his father had made, and on Dec. 25, 800, laid the deed of the enlarged donation on the tomb of St. Peter. *SEE TEMPORAL POWER*. Thus the popes became secular princes, though at first vassals of the Carlovingian emperors; and they were led to conceive the plan of restoring the old world-empire of the Romans by the rule of the pope over the entire world. Soon after the establishment of the temporal power the popes availed themselves of the weakness of the Carlovingian emperors to

emancipate themselves from their authority; and, in order to efface the recollection that the secular power of the popes was the gift of the German princes, the story was started that Constantine the Great had given Rome and Italy to pope Sylvester, and that this was the reason why the imperial capital had been removed to Constantinople. The actual power of the popes was, however, for several centuries not commensurate with their claims and aspirations. When the imperial dignity passed from the weak Cariovingiaiis of France to the energetic rulers of Germany, the emperors in many cases: asserted and enforced the right to depose and appoint popes, to prescribe laws for the Church, and to govern it according to their own views rather than those of the popes. These imperial rights were carried out by strong emperors in spite of the powerful support which the papal claims received theoretically from the famous collection of forged documents, known under the name of the Isidorian or pseudo-Isidorian decretals. The popes, from Clement I (91) to Damasus I (384), are there represented as ruling over a Church in which the clergy were. disconnected with the State, and unconditionally subordinate to the pope. Episcopacy appears for the first time as an emanation from the papacy; synods are regarded as valid only when they have been called by the popes, and all their resolutions are said to need a confirmation by the popes, who appear vested with the supreme legislative, supervisory, and judicial powers. For many centuries this collection was the storehouse from which popes and papal writers took the most efficient weapons in the conflicts respecting the ecclesiastical claims of the papacy; but Protestant criticism so irrefutably established its spuriousness that the advocates of the papacy now content themselves with attempting to prove that the deception was not of a criminal character or of much consequence, and that its primary object was not to enlarge the papal power, but to secure the independence of the Church against secular rulers.

The first half of the 10th century is known as the period of “pornocracy,” during which the papal chair was filled by a succession of reprobates for which the history of few, if any, episcopal sees of the Christian world furnishes a parallel. Two Roman families strove to obtain permanent control of the papal chair, and to convert it into a family benefice; and even some of the unworthy occupants of the chair appear to have familiarized themselves with this idea, which was thwarted by the revolt of the public sentiment against the papal scandals. The vigorous interference of emperor Otho I, who had the last papal representative of “pornocracy,” John XII,

cited before a synod at Rome (963), which convicted him of murder, blasphemy, and all kinds of lewdness, and deposed him from his office, actually arrested the total decay of the papal dignity. The influence of the following emperors, especially of Henry III, secured the election of a number of popes (among them several Germans) who were of unimpeachable morality, and sincerely anxious to deliver the Church from the almost universal simony and licentiousness of the clergy. Their reformatory efforts were seconded by several new organizations which had arisen in the Church. The congregation of Clugny endeavored to find for the higher claims which the papal writers derived from the Isidorian decretals a new religions basis, and congregations of hermits in Middle and Upper Italy developed a new taste for the most rigid kind of asceticism, the principal representative of which is Petrus Damiani. About the middle of the 11th century a Roman monk, Hildebrand, who was a pupil of Clugny and a friend of Damiani, succeeded in effecting a complete change in the internal and external relations of the papacy. In order to emancipate the papal chair from the influence of the German emperors, he prevailed upon pope Leo IX (1048-1054), who owed his election to his cousin, emperor Henry III, to go to Rome in the character of a pilgrim, and to be there once more elected by the Roman clergy and people. One of the following popes, Nicholas II (1058-1061), committed the power of choosing the pope almost entirely to the College of Cardinals. In 1073 Hildebrand, after being for about twenty-five years the guide of the papal policy, ascended himself the papal chair under the name of Gregory VII. He is commonly regarded as the greatest pope of all times. He clearly and boldly set forth the theory of a theocratic rule of the pope over all nations of the world. The priesthood was regarded by him as the only power directly instituted by God, the power of secular rulers as the product of human agencies. The pope, as vicar of God, was to stand in times of violence between princes and their people, enforcing the law of divine right by his spiritual power, and able either to humble the people or to depose princes. The papacy he represented as the sun from whom all secular authority, also the empire, derived their light like the moon. He sternly .enforced the law of priestly celibacy, in order that all priests, by renouncing the delights and cares of domestic life, might devote their exclusive labors to promoting the cause of the Church. To the claims which his predecessors had based upon the Isidorian decretals, Gregory added the doctrine of the infallibility and sanctity of the pope, and his right to depose princes and absolve subjects from the oath of loyalty. The period from Gregory VII to Innocent III and

Innocent IV is an almost continuous conflict between the popes and the secular governments, during which the former, with an iron firmness, endeavored at first to destroy the direct influence of princes upon the government and offices of the Church, and secondly to subject all secular governments to the pope and the Church. Only two years after his elevation to the papal see (1095) Gregory held a synod in Rome, which-condemned all simony, and laid every one under excommunication who should confer or receive an ecclesiastical office from the hands of a layman. After lasting about fifty years, the controversy regarding the investiture of bishops was ended by the Concordat of Worms (1122), by which emperor Henry V, after the precedence of the governments of England and France, surrendered "to God, to St. Peter and Paul, and to the Catholic Church, all right of investiture by ring and crosier," and granted that elections and ordinations in all churches should take place freely in accordance with ecclesiastical laws. These provisions were confirmed as valid for the entire Church by the-first General Council of Lateran, and completed the emancipation of the Church from secular governments. The struggle now following for the supremacy of the popes over secular governments was chiefly carried on by the popes Alexander III, Innocent III, and Innocent IV against the emperors of the house of Hohenstaufen. In the progress of this conflict the papacy obtained grand triumphs the extinction of the house of Hohenstaufen, the penance of Henry II of England at the tomb of Becket, the oath of homage taken by John Lackland and a number of petty princes, the foundation of the Latin empire at Constantinople. Boniface VIII (1294-1303), in his struggle against Philip IV of France, meant to crown this edifice of papal absolutism by the bull *Unam sanctanz* (Nov. 18, 1302), which declared that "for every human creature it is a condition of salvation to submit to the Roman pontiff" (*subesse Romano pontifici onzni humance creaturae declaramus esse de necessitate salutis*).

This excess of daring arrogance brought on a fatal collapse. As in England the nobility and commons had extorted from their cowardly king the Magna Charta as a bulwark against royal and popish presumption, so in France the Assembly of Estates derided the papal excommunication; and when Boniface himself was imprisoned, aid his successors compelled to reside at Avignon in slavish dependence upon the French kings, the papal authority received in the public estimation a staggering blow from which it has never recovered. The residence of the popes at Avignon, or, as it was called even before the times of Luther; the Babylonian exile of the popes,

was followed by the great Schism (1378-1409), when Christendom was scandalized by the rival claims of two or, at times, of three vicars of God, who hurled against each other frightful anathemas. The papal theory that the papal see shall not be judged of by any one was thus most completely exploded, for the secular governments, the schools, the clergy, and the laity all had to make their choice between the rival claimants. The clamor for a radical reformation of the Church in its head and members met with the heartiest responses from all sections of the Church, and led to the convocation of the general councils of Pisa (1409), Constance (1414-1418), and Basle (1431-1433), which asserted the superiority of oecumenical councils over the popes, and did not hesitate to depose popes and elect new ones. The principles which guided these councils were radically and irreconcilably at variance with the theories of papal absolutism which Gregory VII and his successors had so boldly proclaimed. How general the acquiescence of the leading men in the reformatory attempts of these councils was may be inferred from the fact that when the Council of Pisa was called both the rival popes were abandoned by their cardinals, who united with two hundred bishops, three hundred abbots of monastic institutions, many hundred doctors of theology and canon laws, and the envoys of the secular governments in the deposition of the popes. If the central idea of these councils, the superiority of the oecumenical councils over the popes, could have been carried through, the development of the Roman Catholic Church would have taken a radically different turn. But unfortunately the cunning of pope Martin V (1417-1431), who had been elected by the Council of Constance, knew how to thwart the general demands for a reformation by separate treaties with the principal Christian nations; and his successor, Eugenius IV (1431-1447), gained a complete victory over the Council of Basle, which, after being gradually abandoned by the Church, by' the very pope whom it had opposed to Eugenius, and finally by its own members, closed its sessions after 1443 without a formal adjournment. The power of the papacy was now gradually restored, and at the close of the 15th century Innocent VIII (1484-1492) and Alexander VI (1492-1503) once more attained the highest climax of depravity which has ever disgraced any episcopal see.

III. *The Papacy since the Reformation.* — By the Reformation of the 16th century a considerable portion of Christian Europe totally broke off its connection, not only with the papacy, but with the entire Church system, over which the popes, in the course of the last thousand years, had

gradually obtained an absolute power. Though arising from a theological controversy of so small dimensions that pope Leo X regarded it as a monkish quarrel, the Reformation at once gathered a gigantic strength from the latent contempt of the papacy which animated millions of minds. The efforts of Leo X and his immediate successors to crush the spreading secession by the secular arm were unsuccessful; and although the new order of the Jesuits succeeded in arresting its progress in some of the European countries, the Scandinavian kingdoms, Great Britain, Holland, Switzerland, and many of the German states were permanently lost. The fear of further losses led, however, to the removal of some of the grossest abuses in the Church; and characters like Innocent VIII and Alexander VI have not occupied the papal chair since the beginning of the Reformation. With great reluctance the popes consented to the convocation of a general council, which had long been called for by the nations of Europe, to restore peace to the Church, and to reform the existing abuses in a manner sanctioned by ecclesiastical traditions. The Council of Trent (15451563) did not succeed in reconciling the Protestants with the papacy, but it adopted some salutary rules for the government and the discipline of the Church. It had not, however, the courage to assume, with regard to the papal power, the position of the councils of Pisa, Constance, and Basle, amid after its adjournment the popes again claimed and exercised the dangerous prerogative of explaining its decrees. Within the Church the order of the Jesuits, in consequence of its admirable organization, obtained an influence which had never before been possessed by any monastic order or other association. What the popes themselves, in default of their former power, could no longer obtain from secular governments by threats of excommunication, the Jesuits endeavored to achieve by means of education and by court influence. But while accommodating to the wishes, and sometimes even the vices of powerful princes, from whom they expected a furtherance of the interests of the Church and their own order, they tried with the most uncompromising consistency to make the popes the absolute rulers of the Catholic hierarchy in matters of faith as well as of ecclesiastical administration. Everywhere they stand forth as the advocates of an unconditional submission to papal decisions in doctrinal controversies, and of the abolition of all the independent rights formerly possessed by the bishops, who were more and more to be converted into subaltern offices of a papal monarchy. The great popes of the Middle Ages, Gregory VII, Alexander III, Innocent III and IV, and Boniface VIII, had clearly and boldly traced the boundary-lines of the papal theocracy to

which the entire human race was to be subjected; but the Jesuits have done more than all popes and bishops for developing the principles according to which the administration of such an empire must be carried on, in order to be consistent and effective. It was to be expected that an organization like the Jesuits should obtain an all powerful influence at Rome. The other religious orders naturally felt jealous at the new-comer, by whom they were totally eclipsed; not a few of the bishops rebelled against being stripped of the more extensive authority of their predecessors; the majority of Catholic scholars chafed against the condition of abject servitude which the papal hierarchy, as it was understood by the Jesuits, assigned to them; and many governments became alarmed at the excessive claims, in behalf of the papacy which were set up in the schools and the books of the Jesuits; but public sentiment in Catholic countries was, on the whole, in their favor. Thus, the popes were emboldened to reassert from time to time the mediaeval ideas of their predecessors, the most significant fact in this respect being the famous bull *In Caena Domini*, to which Urban VIII (1623-1644) gave its final form, and in which not only Saracens, pirates, and princes, who impose arbitrary taxes, but Lutherans, Zwinglians, and Calvinists were anathematized.

The Peace of Westphalia (1648) demonstrated, however, anew that the actual influence of the popes upon the secular affairs, even in Catholic states, had irretrievably departed. The representatives of Protestant and Catholic governments met in common council to deliberate upon the peace of the world; the legal existence of Protestantism was recognized by all Catholic governments; while the pope, by his solitary and entirely ineffectual protest, revealed to the world, in a very conspicuous manner, that however obstinately the theocratic ideas of the Middle Ages might still be adhered to by the ecclesiastical functionaries and devoted theologians, he had lost all control of the political world. In fact, the popes, from a political point of view, more and more appeared as the rulers of a petty Italian state (the states of the Church) rather than as the heads of a grand theocratical world-empire. Even in the College of Cardinals this view gradually gained strength; and While none of the old claims of the papacy were discarded, many popes appeared to care as such for their particular state. The greater importance which now attached to the pope's character, as secular prince, manifests itself in the habit of selecting nearly all the occupants of the papal chair from among the great Italian families, and in the fact that none but Italians have been elected popes since Adrian VI

(1522, 1523), who was a native of Holland. At the same time a tendency showed itself at times among the cardinals to increase ,the influence of their college by electing popes who were chiefly remarkable for the absence of energy and any prominent qualities of mind. Thus it was said that Innocent X (1644-1655) was made pope on the ground that he never said much, and had done still less; Clement X (1670-1676), a feeble octogenarian, "did nothing except to weep over the administration of his family favorites;" Benedict XIII (1727-1730) seemed always to regard the convent of the Dominicans as his world; while his hypocritical favorite, Coscia, bartered away both Church and State, until primitive Christian simplicity became utterly ridiculous in a court so recklessly conformed to the world;" and Clement XII -(1730-1740) "was raised to the throne when old and blind'' (Hase, *Church History*).

The episcopal tendencies in the Catholic Church which had made such a gallant struggle against the absorption of the old rights of the episcopacy by papal absolutism at the councils of Pisa, Constance, and Basle, and which even at Trent had been sufficiently powerful to thwart a part of the papal designs, made at the close of the 17th century a grand demonstration. An assembly of French bishops and barons, which was convoked by Louis XIV in 1682, defined the views of the Gallican Church in regard to the prerogatives of the papacy in the four following famous propositions: 1. That Peter and his successors have received power from God in spiritual, *but not in secular affairs*; 2, That this power is *limited*, not only by the decrees of the Council of Constance relating to the authority of general councils, but, 3, by the established prescriptions and usages of the Gallican Church; and, 4, That the decisions of the pope, when not sustained by the authority of the Church, *are not infallible*. This was one of the grandest and most important manifestoes on the part of the bishops of the Catholic world against the papal theories of Gregory VII and his successors. The bishops of France, with but few exceptions, concurred in these resolutions; and thus one of the largest and oldest Catholic countries bore a unanimous, and therefore so significant a testimony, that France and the popes were radically disagreed as to the powers which in the Catholic Church belong to the papacy. The pope, Innocent XI (16761682), parried the dangerous blow with courage and skill. He had the proposition of the Gallican Assembly publicly burned at Rome by the common hangman. and refused to sanction the consecration of any newly-appointed bishops until the revocation of the four propositions. The bishops in this conflict showed

themselves as cowardly as the pope was resolute, and the king likewise soon effected a reconciliation by complying with the pope's demand. The bishops of France for a long time remained divided into a Gallican and a papal or Ultramontane party, but the latter steadily gained ground.

A still greater triumph was gained by the papacy in the long doctrinal controversies caused by a posthumous work of bishop Jansenius of the Netherlands. The views on grace which were propounded in this work were accepted by many of the most eminent theologians of France and other countries, but the Jesuits caused five of its propositions to be condemned. The friends of Jansenius contended that the five propositions had been misunderstood at Rome, and had a sense different from the one in which they were condemned by the pope. It was the first time that the question came up whether the pope had not only the right to make decisions in doctrinal controversies, but could also demand that his interpretation of any theological work must be accepted as correct. Alexander VII (1655-1667) made this demand, and assured the world that the propositions of Jansenius were actually condemned in the sense intended by Jansenius. The Catholic world was for a long time agitated by this question; but as the French government was determined upon the extermination of the Jansenists even more than the pope, the novel demand of the papacy for an acknowledgment of its right to give an infallible interpretation of any theological work was tacitly acquiesced in. Only a small body in the Netherlands, the so-called Jansenists, persisted, under an archbishop of Utrecht and two bishops, in their resistance to this papal claim, maintaining to the present day, in spite of the oft-repeated papal anathemas, an independent ecclesiastical organization.

About the middle of the 18th century a violent tempest began to collect throughout Catholic Europe against the papacy. The educated classes of these countries were very largely pervaded by a disbelief in the entire doctrinal system of the Catholic Church and regarded the papacy as the chief obstacle-to. the progress of enlightenment and culture among the masses of the population. The Jesuits were viewed as the worst outgrowth of the papal system, and became as such the objects of intense hatred. In 1759 Pombal excluded them from Portugal and confiscated their property; and when the pope interceded for them all connection with Rome was broken off. The example of Portugal was followed by the Bourbon courts of France, Spain, Parma, and Naples, all of which expelled the Jesuits, and ridiculed the threats of excommunication with which the pope threatened

some of them. When the papal chair became vacant, in 1769, the combined influence of these courts secured the election of cardinal Ganganelli as pope Clement XIV (1769-1774), who, after some hesitation, yielded to their urgent demands for the abolition of the Jesuits, which he announced by the brief called *Dominus ac Redemptor noster*, on Aug. 16, 1773, and represented as a step, which was required by the peace of the Church. About the same time a German bishop, Nicholas of Hontheim, resumed the work of the Gallican Assembly of 1682. Under the name of Justinus Febronius he published a book (1763), in which the superiority of general councils over the popes, and the divine and independent rights of the bishops, were defended with great vigor and scholarship. The book created an immense sensation, but the author recanted on his death-bed (1778). Soon after (1786), the archbishops of Mayence, Tryves, Cologne, and Salzburg agreed at Ems upon the so-called Emser Punctation, which demanded the establishment of an independent national Church of Catholic Germany. But as the majority of the German bishops sided with the pope against the archbishops, this attempt likewise proved a complete failure. The same fate awaited the radical measures by which the emperor Joseph II of Austria endeavored to disconnect the Roman Catholic Church of his dominions from the pope, and to convert it into a strictly national agency for the education of the masses of the population. Although pope Pius VI (1774-1799), by a personal visit, in vain endeavored to make an impression upon the emperor, public opinion, as well as the bishops, opposed the efforts for reform, and the emperor lived long enough to see their failure.

The French Revolution of 1789 threatened the papacy with as great territorial losses as the Reformation of the 16th century. For a time France appeared to be lost to the papacy. Christianity itself was abolished by the National Convention, and though the Directory (17951799) again permitted the exercise of Christian worship, French armies proclaimed in Rome the Roman republic, and carried pope Pius VI as a prisoner to France, where he died. His successor, Pius VII (18001823), was the first pope for many centuries whose election did not take place in the city of Rome. A concordat concluded with Napoleon Bonaparte in 1801 restored to the pope his ecclesiastical and temporal power; but when he revived all the old hierarchical claims of the papacy, the emperor again (1808) occupied the papal territory, and revoked the donation of his predecessor Charlemagne (1809); and when he was excommunicated by the pope, he carried the latter as a prisoner to Fontainebleau. — The downfall of the

Napoleonic rule and the Congress of Vienna put an end to the endangered position of the papacy. The ruling monarchs of Europe, the emperors of Austria and Russia, and the king of Prussia, desired the cooperation of the papacy for the suppression of liberal ideas. Although the protest of the papal delegate, Consalvi, against the work of the Congress of Vienna was smiled at by the diplomatists, the governments of Europe generally, even those of the Protestant states, not only consented to the restoration of the temporal power of the popes, but regulated the affairs of the Catholic Church in the several states by means of Concordats (q.v.), which, though proceeding from the assumption that the secular governments were at least a coordinate, and not, as the mediaeval popes claimed, a subordinate power, conceded to the papacy a far-reaching influence, and even a vigorous support in ecclesiastical and educational matters. The concessions thus made were skillfully used by Pius. VII and his successors, Leo XII (1823-1829), Pius VIII (1829-1830), and Gregory XVI (1831-1846), to extend again the spiritual influence of the Church upon the Catholic population of Europe, and to recover part of the lost ground. Immediately after his return to Rome (1814) Pius VII restored the order of the Jesuits, who were once more, as in the days before their suppression, the boldest champions of all the claims of the papacy, especially in the Catholic countries, and the violent opposers of liberal institutions.

The most notable success which was won during the first half of the 19th century by the papacy was the great decline and almost complete extinction of the Gallican and Episcopalian tendencies among the bishops and clergy. Even governments which might have been expected to oppose with all their might the spread of ultra-papal tendencies, as the Orleans dynasty in France, and the Protestant governments of Germany, made little or no effort to prevent the elevation of the most zealous adherents of the papal theories to the episcopal sees, and the coercion of the lower priesthood to the same views. It soon became apparent that in the Catholic Church of the 19th century councils like those of Pisa, Constance, and Basle would be impossible, and the papacy, in its conflicts with the secular governments, the representative assemblies, and the liberal spirit of the age, could at least rely on an almost unanimous support of the episcopacy and the lower clergy. But the masses of the population in a number of Catholic countries, as was shown by elections and by revolutionary movements, preferred liberal institutions in spite of all declarations and even excommunications of the papacy. This was especially apparent in the states of the Church, where

only Austrian bayonets could prevent the people from overthrowing the temporal power of the popes. — The elevation of Pius IX to the papal chair (June 16, 1846) not only encouraged the hopes of those who believed that some concessions to the liberal tendencies of the political world would be compatible with the true interests of the papacy, but even called forth Utopian dreams of advanced liberals like the Italian priest and philosopher Gioberti, who enthusiaistically maintained that the papacy, at the head of a confederacy of liberal Italian states, might bring about a full reconciliation between political liberalism and the papal creed, and might place Italy in the front rank of Christian nations. These hopes were bitterly disappointed when the pope first hesitated, and finally refused, in 1848, to take part in the Italian uprising against Austrian rule, and the republican government was established in Rome which decreed the deposition of the pope. It needed an interference of the French army to restore him to his throne (1850); but in 1859 and 1860 the larger part of the states of the Church concluded by popular vote to join: the new kingdom of Italy, and the city of Rome itself was only prevented from following this example by French troops until 1870, when the withdrawal of the French garrison was at once followed by the declaration of the Romans in favor of annexation to Italy, and by the cessation of the temporal power of the pope,

IV. *The Papacy since the Declaration of Infallibility*. — Only one year before the downfall of the temporal power, the pope convoked a general council at Rome, which was to elevate the ultra-papal theory to its climax by proclaiming the papal infallibility as a dogma of the Catholic Church. For many centuries, even before the times of Gregory VII, the popes had actedas if they were infallible. They had not only demanded, but, as far as lay in their power, enforced submission to their doctrinal decisions. They had forbidden appeals from their tribunal to a general council, and even disallowed the plea of the Jansenists and other censured schools that the popes had erred in understanding the right sense of the censured books. The Church had practically submitted to these claims, but only from want of organized and efficient opposition, not from doctrinal concurrence, as the councils of the 15th century and the Gallican Assembly of the 17th irrefutably prove. *SEE INFALLIBILITY*. The Jesuits, since the days of Bellarmine, have been foremost in discussing and defending the infallibility theory, but no pope until Pius IX had dared to solemnly declare it as a doctrine of the Church. Pius IX had given some indication of what might be expected from him by proclaiming, in 1854, the opinion held by many

Catholic theologians of the immaculate conception of the Virgin Mary as a doctrine of the Church, and by the syllabus of 1864 — the most sweeping condemnation of the principles of modern civilization and progress that has emanated from any pope. Nevertheless, when the, design of the pope to proclaim papal infallibility as a Church doctrine became known, many bishops, especially in the Teutonic countries; earnestly declared against the intended measure, not so much because. they professed a personal disbelief in the doctrine, but because they regarded its promulgation: as extremely inopportune, and fraught with dangers to the best interests of the Church. The Vatican Council acceded, however, on July 18, 1870, to the wishes of the pope, 536 members of the council voting for, 2 against the proposition, and 106 being absent, most of whom were unwilling to vote-favorably. *SEE VATICAN COUNCIL*. All the bishops of the opposition gradually submitted to the promulgated doctrine, except a few of the United Eastern churches. In Germany and Switzerland, however, a number of distinguished theologians persisted in their opposition, and originated the Old Catholic movement. *SEE OLD CATHOLICS*. The membership of the Old Catholic Church amounted at the close of 1876 to .only about 200,000, a small number in proportion to the 200,000,000 at which the nominally Catholic population of the globe is estimated. But the papacy, with its new claims no less than with its old, lacks the recognition of the largely Catholic countries, as has been abundantly proved by the history of the years since the Vatican Council. Only a few months after the proclamation of the new doctrine, the city of Rome defied the papal excommunication by voting for the abolition of the temporal power and annexation to the kingdom of Italy. The Italian government an Parliament have established their seat in the former capital of the Romish Church, and, notwithstanding all the censures of the Church, the Italian people, in October, 1876, once more elected a Parliament pledged to defend the national unity against the pretensions of the papacy. In France, where the Ultramontane party- has undoubtedly made great progress:even among the laity, the elections to the General Assembly held in 1875 gave a majority which is openly unfavorable to the temporal power and other papal claims. In Austria, next to France the largest among the Catholic countries, the lower house of the Vienna Parliament has declared its sympathy with the principle of religious liberty, and even with the Old Catholics. In all the other Catholic countries of Europe and America the papacy has but an uncertain hold of governments and parliaments. It has had, since 1870, more or less serious conflicts with Spain, Mexico, Brazil, Venezuela, and

the United States of Colombia, and, except in the little kingdom of Belgium, where the Parliament is under the complete control of the Ultramontane party, it cannot rely on the subserviency of a single secular government. And even Ultramontane Belgium finds it necessary to accredit an ambassador at the court of the Italian king, though he is under papal excommunication for having overthrown the temporal power of the papacy. — The relations of the papacy to non-Catholic governments have been seriously affected by the Vatican Council. In view of the past history of the papacy, the governments. of Germany and Switzerland have deemed it necessary to introduce new laws on the administration of the property of the Church and on public education, which have kindled new and bitter conflicts with the papacy. Russia remains in the attitude of open hostility to the papacy in which it had been for a considerable time previous to the Vatican Council. *SEE ROMAN CATHOLIC CHURCH*. Although stripped of his secular power, the pope, in 1876, was still treated by most of the Catholic and some non-Catholic governments as a sovereign, the following states having diplomatic agents accredited near the papal chair: Bavaria, Belgium, Bolivia, Brazil, the German Empire, Ecuador, France, Guatemala, Monaco, the Austro-Hungarian monarchy, Peru, Portugal, San Salvador, and Spain.

Literature. — The chief sources for the history of the Roman bishops until the 6th century are the papal catalogues. They are divided into two. classes, the Greek and the Latin. Of the former, only those found in Irenaeus (*Adv. Haereses*, 3:3,3) and in Eusebius are of importance. Of the latter writer we have a double list, one in the Chronicles (only in the Armenian translation, not in the Latin translation by Jerome), from Peter to Gains (died 296); the other in his Church History, from Peter to Urbanus (230). Jerome, who, in his free translation of the Chronicles of Eusebius, continues the list of Roman bishops down to his contemporary and patron Damasus, leans, on the whole, more on the statements of the *Eccles. History* of Eusebius, but has also availed himself of another Roman catalogue, which is closely related to the so-called *Liberian Catalogue*. The most important among the Latin catalogues for the history of the first three centuries is the so-called *Catellogus Liberianus*, which is found in the collective work of the chronographist of 354, and extends to Liberius. Upon it the so-called *Felician Catalogue*, as far as Felix IV (died 530), is based, which, in turn, may be regarded as the first edition of the *Liber Pontificalis* (q.v.). For the bishops from Peter to Pontianus the *Catalogus*

Liberianus substantially followed the chronicles of Hippolytus (beginning of the third century). The *Catalogus Liberianus* was followed by the *Catalogus Leoninus*, compiled under Leo the Great (440-461), and other continuations. A thorough and exhaustive work on all papal catalogues is Lipsius's *Chronologie der romischen Bischofe* (Kiel, 1869). — The earliest history of the popes is the *Liber Pontificalis*, which was long ascribed to Anastasius, abbot and librarian at Rome (died about 886), who, however, is the author of the last biographies of the work only. It was edited by Busaeus (Mentz, 1602); Fabrotti (Paris, 1649); Bianchini (Rome, 1718 sq., 4 vols.); Muratori (in the three volumes of the Script. Rer. Ital.); Vignoli (Rome, 1724 sq., 3 vols.). — Among the very numerous histories of the popes we quote the following: F. Petrarca, *Fite dei Pontifici et Imperatori Romani* (Florence, 1478); Panvini, *De Vitis Romans Pontificum* (*ibid*. 1626); Sacchi di Palatina, *Hist. de Vitis Pontificum Romans* (*ibid*. 1626); *Tempesta, Vite Sumum. Pontificum* (Rome, 1596); *Ciacconi, Vitoe et gesta Romans Poantij: et Cardin*. (*ibid*. 1677, 4 vols.; continued by Pide Cinque and Fabrino, 1787); Palazzi, *Gesta Pontif. Romana* (Ven. 1687 sq., 5 vols.); Pagi, *Breviarium gest. Pont. Romans* (6 vols.); Bower, *The Lives of the Popes* (Lond. 1730, 7 vols.); Bruys, *Hist. des Papes* (Hague, 1732 sq., 5 vols.); Walch. *Gesch. der romischen Papste* (Gottingen, 1758); Spittler, *Vorlesungen-uber die Geschichte des Papstthums* (Hamb. 1828); Smets, *Geschichte der Papste* (Cologne, 1829,4 vols.); P. Muller, *Die romischen Papste* (Vienna, 1847-1857, 17 vols.); Artaud de Montor, *Hist. des sotuv. Pontifes Romans* (Paris, 1848 sq., 8 vols.); Haas, *Geschichte der Papste* (Tubing. 1859 sq.); Grone, *Papst-Gesch.* (Ratisbon, 1864). — Among the best works treating only of a part of the history of the papacy are Ranke, *Die romischen Papste. ihre Kirche und ihr Staat im 16th u. 17th Jahrhundert* (Berlin, 1834 sq., 3, vols.; 6th edit. 1874,4 vols.; translated into English and other languages, and generally regarded as the best among all works on the papacy); Baluze, *Vitae Paparum Avinionensiumn* (Paris, 1693, 2 vols.); Hofler, *Die deutschen Papste* (Ratisbon, 1839); Christophe, *Histoire de la Papaute pendant le xiv siecle* (Par. 1852); Jaffa, *Regesta Pontif. Romans* (Berlin, 1851; as far as 1198). Special works on the ecclesiastical supremacy claimed by the popes are: Duval, *De suprema Rom. Pontif. in Ecclesia potestate*; Bellarmine, *Depotestate Romans Pontif*. (Rome, 1610); Leitam, *Impenetrabilis pontificiae dignitatis clypeus; L. Veith, De primatu et infallibilitate Rom, Pontif*.; J. a Bennettis, *Privilegiorum S. Petri vindicci* (Rome, 1756, 6 vols.); Orsi, *De irreformabili Romans Ponif. judicio*; Scardi, *De Supsrena*

Romans Pontif. auctoritate; Chalco, *De Rom. Pontif*. (*ibid*. 1837); Kempeners, *De Romans Pontif*. prim. (*ibid*. 1839); Kenrick, *The Primacy of the Apostolic See Vindicated* (Phila. 1845); Ballerini, *De vi ac ratione primatus* (Augsb. 1770, 2 vols.); Barruel, *Du Pape et ses droits* (Par. 1803); Roscovany, *De primatu Romans Pont. ejusque juribus* (Augsb. 1834); Le Maistre, *Du Pape* (Par. 1820; one of the principal works from an Ultramontane point of view); Rothensee, *Der Primat des Papstes* (Mentz, 18301834, 4 vols.); Ellendorf, *Der Primat der rom. Papste* (Darmstadt, 1841 sq., 2 vols.); Gosselin, *Pouvoir du Pope au Moyen Age* (Louvain, 1845, 2 vols.; also transl. into German and English); Schulte, *Die Stellungder Concilien, Papste und Bischofe vonm historischen und canonistischen Standpuncte* (Prague, 1871); Baxmann, *Gesch. der. Politik der Papste* (Leips. 1870, 2 vols. 8vo); Lanfrey, *Hist. Politiqe des Papes* (Paris, 1873, new ed.); Wattenbach, *Gesch. des romischen Papstthums* (Berlin, 1876). See also *English Rev*. 6:188 sq.; Blackwood's *Mag*. March, 1868, p. 289 sq.; *Amer. Presb. Rev*. Jan. 1864, art. i; Kitto, *Journ. of Sac. Lit*. Jan. 1855; *Edinb. Rev*. July, 1858, art. i; *New-Englander*, July. 1869, p. 552; *Lond. Qu. Rev*. Jan. 1875, art. viii; *Brit. Qu. Rev*. Jan. 1875, art. i; April, 1875, art. 6 For the infallibility of the pope, *SEE INFALLIBILITY*. (A. J. S.)

Papadopoli, Niceola Commenus,

a noted Italian theologian, was born Jan. 6, 1655, in the isle of Candia. When eleven years old he came to Rome, where he was educated in the college of St. Athanasius. In 1672 he joined the Order of the Jesuits, whom he afterwards left. In 1688 he was appointed professor of canon law in the University of Padua, and died in 1740 (Jan. 20). Besides a number of dissertations on ecclesiastical law, he wrote, *De diferentia Graecorum et Latinorum episcoporum: — Proenotationes mystagogicao exjure canonico* (Venice. 1697), in which two works he endeavors to show that the difference between the Latin and Greek churches is only a very small matter. He also left in MS. *Instituta Graeco-Latina divisa in iv libros*; and a voluminous work of thirteen volumes entitled *Opus armorum*, in which he treats of the saints in the Greek Church. See Fabricius, *Bibl. Graec*. (ed. Harles), vol. xi;. Jocher, *Allgemeines Gelehrten-Lexikon*, 3:1232; continued by Rottermund, v. 1519; *Theologisches Universal-Lexikon*, s.v.

Papaeus

a Scythian name of Zeus (Jupiter).

Papal Catalogues

are the principal source for the history of the Roman bishops down to the 6th century. These catalogues are divided into two classes, the *Greek* and the *Latin*. Of the earliest Greek are the lists given by Irenaeus (*Adv. Hoeres*. 3:3, 3) and by Eusebius (*Chronica and Hist. Eccles*.). Jerome has depended altogether on Eusebius, and is therefore of importance only in so far as he supplements or corrects Eusebius. Of the later Greek chronicles are to be regarded the Χρουγαφειου συτομον of the year 853; George Syncellus, and his continuator Theophanes, the chronography of patriarch Nicephorus; all based for the first three centuries on Eusebius. Of the Latin, and the most important for the first three centuries, is the so-called *Catalogus Liberianus*, which is found in the collection by the chronograph of the year 354, and goes down to the time of Liberius (352-356). On it is based the so-called *Felician catalogue* (till Felix IV, † 530), also the *Liber Pontificalis*. The *Catalogus Liberianus* was followed by the *Catalogus Leoninus* (composed under Leo the Great), which comes down to Sixtus III. Further cataloguing progressed down to the popes of the 6th century (among them one in several handwritings comes to Hormisdas, † 523). These are followed by the *Catalogus Felicianus*, of which the *Vitae Paparum*, together with a *Codex Canonum*, coming down to Felix IV, are the first four of the *Liber Pontificalis* (q.v.). See Lipsius, *Chronologie der romischen Bischofe* (Kiel, 1869).

Pape, Gabriel

an American rabbi, was born in Germany about 1813. He came to this country about 1843, and, though then a young man, found favor at Philadelphia, and was at once made rabbi of the congregation Beth Israel. Arriving in Philadelphia when the Jews were few in number, he was enabled to continue his ministrations to a time when the local Jewish population was extensive and influential, possessing a half-dozen spacious synagogues, many charitable institutions, and a name for probity and intelligence unexcelled by any in the land. He died in 1872. In his last years of the ministry Mr. Pape did not appear much in public, limiting his efforts to mere congregational work; but he was always one of the most energetic and useful of the Jewish citizens of Philadelphia. He figured prominently in

the Board of Jewish Ministers, and, was beloved by his flock and esteemed by the entire community. He was a mild, estimable, and pious gentleman, of deep erudition, unaffected worth, and unobtrusive ways. See *Jewish Messenger*, N. Y., Jan. 8,1872. (J. H. W.)

Papebroch, Daniel

(more correctly Papebroek), DANIEL, a learned Belgian Jesuit, was born at Antwerp March 17, 1628, entered the Society of Jesus in 1645, and was by that body educated. He then became a teacher for a while, but finally decided to study theology, and went to Louvain. In 1658 he was ordained priest, but instead of taking a pastorate he taught philosophy in his native place, until Bolland employed him as assistant in the *Acta Sanctorum*. In 1660 the learned editor of the Acta sent Papebroch to Italy to search the archives, and there he was engaged until 1662. After his return home Papebroch wrote the biography of St. Patricius, and later, with Henschen, composed the Acta of the month of March, then April all alone; and the first three volumes, and finally four volumes with Baert and Jenning, writing May and part of June. As Papebroch denied the pretended origin of the Carmelite Order from the prophet Elias, he was severely attacked by that order. He was also subjected to trial by the Inquisition, and its tribunal at Toledo condemned, in 1695 and 1697, the fourteen volumes of the *Acta SS*. as heretical. At Rome, however, only the chronology of the popes in the *Propylum ad SS*., month of May, eighth volume, was condemned. A controversy resulted, and continued until 1698, when the *Congregatio Indicis* commanded both parties to be silent, and threatened with excommunication the disobedient. This ended the strife. Papebroch died June 28, 1714. His biography is in *Acta SS*., month of June, vol. 6:(J. H. W.)

Papellards

a term used in the 13th century to designate the party which uncompromisingly supported the papacy. It was applied chiefly to the mendicant friars and their adherents, and with special reference to their pietistic affectation of poverty and their arrogant pretense of humility. William of St. Armour (A.D. 1255) uses it not only in reference to the mendicant friars, but applies it also to “those young men and maidens. itinerating about in France, who under pretense of living only for prayer, had really no other object in view than to get rid of work and live on the

alms of the pious." When Louis IX was almost persuaded: by the Dominicans to enter their order, he was nicknamed *Rex Papellardus* (comp. William of St. Amour, *De periculis novissimorum temp*., quoted in Neander's *Ch. Hist.* 7:396, Bohn's ed.). It was also a name given to the Beguins. See Robert de Sorbonne in *Biblioth. Max. Lugd*. 25:350.

Papendrecht, Cornelius P. Von

a Roman Catholic theologian, was born at Dort in the year 1686, and died in 1753, as canon of Mechlin, after having occupied for twenty-four years the office of secretary to the cardinal d'Alsace, archbishop of Mechlin. Papendrecht wrote *a History of the Church of Utrecht since the Change of Religion* (Mechlin, 1725), and *Analecta Belgica* (Hague, 1743, 6 vols.), a collection of records bearing upon the history of Belgium, enriched by his comments.

Paper

SEE WRITING.

Paper-reed

is the false translation in the A.V. of the Heb. hr;[; *'arah, a naked place*, referring to the meadows on the banks of the Nile, which were for the most part destitute of trees. *SEE NILE*.

By the "paper-reed" the translators of the A.V. doubtless intended: to designate the famous Egyptian *papyrus*, of which we borrow the following account chiefly from Chambers's *Cyclop*. s.v. The papyrus is a genus of plants of the natural order *Cyperacis*, of which there are several species, the most important being the Egyptian papyrus, or "papyrus of the ancients" (*Papyrus antiquorum, the Cyperus papyrus of Linnaeus*), a kind of sedge, from eight to ten feet high, with a very strong woodvy aromatic, creeping root; long, sharp-keeled leaves; and naked, leafless, triangular, soft, and cellular stems, as thick as a man's arm at the lower part, and at their upper extremity bearing a compound umbel of extremely numerous drooping spikelets, with a general involucre of eight long filiform leaves, each spikelet containing from six to thirteen florets, By the ancient Egyptians it was called papu, from which the Greek papyrus is derived, although it was also called by them byblos or deltos. The Hebrews called it gome, a word resembling the Coptic *gom*, or "volume;" its modern Arabic

name is *berdi*. So rare is the plant at the present day in Egypt, that it is supposed to have been introduced either from Syria or Abyssinia; but it has been seen till lately in the vicinity of the lake Menzaleb, and specimens have been sent to England; and as it formerly was considered the emblem of Northern Egypt or the Delta, and only grown there, if introduced it must have come from some country lying to the north of Egypt. It has been found in modern times in the neighborhood of Jaffa, on the banks of the Anapus, in the pools of the Liane, near Syracuse, and in the vicinity of the lake Thrasymenus. It is represented on the oldest Egyptian monuments, and as reaching the height of about ten feet. It was grown in pools of still water, growing ten feet above the water and two beneath it, and restricted to the districts of Sais and Sebennytus. The papyrus was used for many purposes both ornamental and useful, such as crowns for the head, sandals, boxes, boats, and cordage, but principally for a kind of paper called by its name. Its pith was boiled and eaten, and its root dried for fuel. The papyrus, or paper of the Egyptians, was of the greatest reputation in antiquity, and it appears on the earliest monuments in the shape of long rectangular sheets, which were rolled up at one end, and on which the scribe wrote with a reed called *kash*, with red or black ink made of an animal carbon. When newly prepared, it was white or brownish-white and lissom; but in the process of time those papyri which have reached the present day have become of a light or dark brown color, and exceedingly brittle, breaking to the touch. While papyrus was commonly used in Egypt for the purposes of writing, and was, in fact, the paper of the period, although mentioned by early Greek authors, it does not appear to have come into general use among the Greeks till after the time of Alexander the Great, when it was extensively exported from the Egyptian ports under the Ptolemies. Fragments, indeed, have been found to have been used by the Greeks centuries before. It was, however, always an expensive article among the Greeks, and a sheet cost more than the value of a dollar. Among the Romans it does not appear to have been in use at an early period, although the Sibylline books are said to have been written on it, and it was cultivated in Calabria, Apulia, and the marshes of the Tiber. But the staple was no doubt imported from Alexandria, and improved or adapted by the Roman manufacturers. So extensive was the Alexandrian manufactory that Hadrian, in his visit to that city, was struck by its extent; and later in the empire an Egyptian usurper (Firmus, A.D. 272) is said to have boasted that he could support an army off his materials. It continued to be employed in the Eastern and Western Empire till the 12th century,

and was used among the Arabs in the 8th, but after that period it was quite superseded by parchment. At the. later periods it was no longer employed in the shape of rolls, but cut up into square pages and bound like modern books. See Wilkinson. *Anc. Egypt*. 2:95, 96. *SEE REED*; *SEE RUSH*.

Paphia

a surname of *Aphrodite* (Venus), derived from a temple in honor of this goddess at Paphos, in Cyprus.

Paphnutius Of Thebais,

a noted martyr of the early Church, flourished near the opening of the 4th century as bishop of a city in the Upper Thebais. During the Maximian persecutions he lost an eye, and was sent into the mountains. Paphnutius's ascetical life and martyrdom made him notorious, and he was brought to the attention of the emperor Constantine, who learned to highly esteem him. When quite aged he attended as delegate the Nicaean Council (A.D. 325), and there opposed the proposition for the celibate life of the clergy. The doubts as to the authenticity of Paphnutius's opposition are dispelled by Lea in his *Hist. of Sacerdotcl Celibacy* (p. 54). See also Neale; *Hist. of the Eastern Church* (patriarchate of Alexandria), 1:147 sq.; Socrates, *Hist. Eccles*. I, 11. Paphnutius probably attended also the synod at Sardica in A.D. 343. He died after that event. Another Paphnutius was a follower of Theophilus, and an opponent of the extravagant anthropomorphism. He flourished about the close of the 4th century.

Pa'phos

(Πάφος, of unknown etymology), a city of Cyprus, at the western extremity of the island, of which it was the chief city during the time of the Roman dominion, and there the governor resided. This functionary is called in the Acts of the Apostles (<441307>Acts 13:7) "deputy," and his name is said to have been Sergius Paulus. The word *deputy* signifies *proconsul*, and implies that the province administered by such an officer was under the especial rule of the senate. *SEE DEPUTY*. Cyprus had originally been reserved by the emperor to himself, and governed accordingly by a propragator; but finding the island peaceful; and troops wanted in other parts of the empire, Augustus exchanged it with the senate for a more distant and troubled province, and the governor is therefore correctly styled in the Acts deputy or proconsul. At this time Cyprus was in a state

of considerable prosperity; it possessed good roads, especially one running from east to west through the whole length of the island, from Salamis to Paphos, along which Paul and Barnabas traveled; an extensive commerce, and it was the resort of pilgrims to the Paphian shrine from all parts of the world (Fairbairn). The two missionaries found Sergius Paulus, the proconsul of the island, residing here, and were enabled to produce a considerable effect on his intelligent and candid mind. This influence was resisted by Elymas (or Bar-Jesus), one of those Oriental "sorcerers" whose mischievous power was so great at this period, even among the educated classes. Miraculous sanction was given to the apostles, and Elymas was struck with blindness. The proconsul's faith having been thus confirmed, and doubtless a Christian Church having been founded in Paphos, Barnabas and Saul crossed over to the continent and landed in Pamphylia (ver. 13). It is observable that it is at this point that the latter becomes the more prominent of the two, and that his name henceforward is Paul, and not Saul (Σαῦλος ὁ καὶ Παῦλος, ver. 9) (Smith). *SEE PAUL.*

The name of Paphos, without any adjunct, is used by poets and by writers of prose to denote both *Old* and *New Paphos*, but with this distinction, that in prose writers. it commonly means New Paphos, while in the poets, on the contrary — for whom the name Palae-Paphos would have been unwieldy — it generally signifies Old Paphos, the more peculiar seat of the worship of Aphrodite. In inscriptions also both towns are called "Paphos." This indiscriminate use is sometimes productive of ambiguity, especially in the Latin prose authors.

Picture for Paphos 1

1. *Old Paphos* (Παλαίπαφος), now *Kuk'a* or *Konuklia* (Engel, Kypros, 1:125), was said to have been founded by Cinyras, the father of Adonis (Apollod. iii 14); though, according to another legend preserved by Strabo (11:505) — whose text, however, varies — it was founded by the Amazons. It was seated on an eminence ('celsa Paphos," Virgil, *AEn.* 10:51), at the distance of about ten stadia, or 11 miles, from the sea, on which, however, it had a roadstead. It was not far distant from the promontory of Lephyrium (Strabo, 14:683) and the mouth of the little river Bocarus (Hesych. s.v. Βώκαρος). — The fable ran that Venus had landed there when she rose from out thesea (Tacit. *Hist.* 2:3; Mela, 2:7; Lucan, 8:456). According to Pausanias (i 14), her worship was introduced at Paphos from Assyria; but it is much more probable that it was of

Phoenician origin. *SEE PHOENICIA*. It had been very anciently established, and before the time of Homer, as the grove and altar of Aphrodite at Paphos are mentioned in the Odyssey (8:362). Here the worship of the goddess centred, not for Cyprus alone, but for the whole earth. The Cinyradae, or descendants of Cinyras — Greek by name, but of Phoenician origin — were the chief priests. Their power and authority were very great; but it may be inferred from certain inscriptions that they were controlled by a senate and an assembly of the people. There was also an oracle here (Engel, I, 483). Few cities have ever been so much sung and glorified by the poets (comp. AEschylus, *Suppl*. 525; Virgil, *AEn*. 1:415; Horace, *Od*. 1:19, 30; 3:26; Stat: *Silv*. 1:2, 101; Aristoph. *Lysis*. 833, etc.). The remains of the vast temple of Aphrodite are still discernible, its circumference being marked by huge foundation-walls. After its overthrow by an earthquake, it was rebuilt by Vespasian, on whose coins it is represented, as well as on early and later ones, and especially in the most perfect style on those of Septimius Severus (Engel, 1:130). From these representations, and from the existing remains, Hetsch, an architect of Copenhagen, has attempted to restore the building (Miiller's *Archaol*. § 239, p. 261; Eckhel, 3:86). *SEE VENUS*.

Picture for Paphos 2

Picture for Paphos 3

2. *New Paphos*

(Πάφος Νέα), now Baffa, was seated on the sea, near the western extremity of the island, and possessed a good harbor. It lay about sixty stadia, or between seven and eight miles, northwest of the ancient city (Strabo, 14:683). It was said to have been founded by Agapenor, chief of the Arcadians at the siege of Troy (Homer, II. 2:609), who, after the capture of that town, was driven by the storm which separated the Grecian fleet on the coast of Cyprus (Pausan. viii, , § 3). We find Agapenor mentioned as king of the Paphians in a Greek distich preserved in the *Analecta*: (I, 181, Brunk); and Herodotus (vii- 90) alludes to an Arcadian colony in Cyprus. Like its ancient namesake, *Nea Paphos* was also distinguished for the worship of Venus, and contained several magnificent temples dedicated to that goddess. Yet in this respect the old city seems to have always retained the pre-eminence; and Strabo tells us, in the passage before cited, that the road leading to it from Nea Paphos was annually

crowded with male and female votaries resorting to the more ancient shrine, and coming not only from the latter place itself, but also from the other towns of Cyprus. When Seneca says (*Nat. Quest*. 6:26, ep. 91) that Paphos was nearly destroyed by an earthquake, it is difficult to say to which of the towns he refers. Dion Cassius (54:23) relates that it was restored by Augustus, and called Augusta in his honor; but though this name has been preserved in inscriptions, it never supplanted the ancient one in popular use. Tacitus (*Hist.* 2:2,3) records a visit of the youthful Titus to Paphos before he acceded to the empire, who inquired with much curiosity into its history and antiquities (comp. Suetonius, *Titus* c. 5). Under this name the historian doubtless included the ancient as well as the more modern city; and among other traits of the worship of the temple, he records with something like surprise that the only image of the goddess was a pyramidal stone a relic, doubtless, of Phoenician origin. There are still considerable ruins of New Paphos a mile or two from the sea, among which are particularly remarkable the remains of three temples which had been erected on artificial eminences (Engel, *Kypros*, Berlin, 1841, 2 vols.). See Pococke, *Disc. of the East*, 2:325-328; Ross, *Reise nach Kos, lalikarnasssos, Rhodos, u. Cyprus*, p. 180192; Conybare and Howson, *Life and Epistles of St. Paul* (2d ed.), 1:190, 191; Lewin, *St. Paul*, 1:130 sq.; and the works cited above. *SEE CYPRUS*.

Papias Of Hierapolis,

in Phrygia, a noted Christian writer and prelate of the patristic period, is one of the most important witnesses to the authenticity of John's Gospel. Papias flourished in the 2d century, and finally suffered martyrdom. According to Irenaeus he was a disciple of the apostle John; but Eusebius, who quotes (*Hist. Eccles*. ch. 39) the words of Irenaeus, immediately subjoins a passage from Papias himself, in which the latter distinctly states that he did not receive his doctrines from any of the apostles, but from the "living voice" of such followers of theirs as "are still surviving." He was an intimate associate of Polycarp, a bishop in the same province of proconsular Asia; and as the latter was a disciple of the apostle John, it is probable that Irenaeus — a somewhat hasty writer — inferred that his companion must have been the same. The Paschal or Alexandrian Chronicle states that Papias suffered martyrdom at Pergamus, A.D. 161; others put the date 165. Eusebius describes him as "well skilled in all manner of learning, and well acquainted with the Scriptures;" but a little farther on he speaks of him as a man "of limited understanding," and a very

credulous chronicier of “unwritten tradition,” who had collected “certain strange parables of our Lord and of his doctrine, and some other matters *rather too fabulous*” The work in which these were contained was entitled Λογίων κυριακῶν ἐξήγησις (*Five Books of Commentaries on the Sayings of our Lord*). It is now lost, but fragments of it have been preserved by Ireneus, Eusebius, Anastasius Sinaita, Andreas of Caesarea, Maximus Confessor, and Ecumenius. These fragments are extremely interesting, because of the light which they throw on the origin of the New-Testament Scriptures, and their importance may be estimated from the fact that they contain the earliest information which we possess on the subject. Papias is our authority for the statement that the evangelist Matthew drew up a collection of Christ’s sayings and doings in the Hebrew (probably Syro-Chaldaic) dialect, and that every one translated it as he was able. There can be no doubt that this is a perplexing statement, suggesting as it does the delicate question: “If Papias is correct, who wrote our present Matthew, which is in Greek, and not in Hebrew?” *SEE MATTHEW, GOSPEL OF*. Papias also tells us, either on the authority of John the Presbyter, or more probably on that of one of his followers, that the evangelist Mark was the interpreter (ἑομηνευτής) of Peter, and wrote “whatsoever he [Peter] recorded, with great accuracy.” The passage, however, is far from implying that Mark was a mere amanuensis of Peter, as some have asserted, but only, as Valesius has shown, that Mark listened attentively to Peter’s preaching, culled from it such things as most strictly concerned Christ, and so drew up his Gospel. According to Eusebius (*Hist. Eccles*. 3:39), Papias was an extreme Millenarian. — S. Cave, *Hist. Litterae. Papias*; Herzog, *Petrologie*, § 17; Neander, *Hist. of Dogmas*; Holtzmann, *Die synoptischen Evangel*. (Leips. 1863), p. 248-251; Limbach, *Das Papias Fragment* (1875). See also *Studien u. Kritiken*, 1870; 1875; *Meth. Qu. Rev*. 1853, p. 487; 1866, p. 605; *Theological Eccles. Rev*. 3:241; *Christ. Remembrancer*, July, 1853, p. 218.

Papillon du Rivet, Nicolas-Gabriel,

a French Jesuit, was born in Paris January 19, 1717. He early entered the Society of Jesus, and gained a reputation by his eloquence in most of the pulpits of the capital. He retired to Tournay after the suppression of his order, and died there in 1782. The Latin poems of which he is the author are *Templum assentationis* (1742, 12mo) and *Mundus physicus, effiges mundi moralis* (1742, 12mo), in which he pretends to find in morals the image of Descartes’s vortices. Among his French poems, we select the

Epitaph de. Voltaire and the *Epitre au Comte de Falkenstein*. His sermons, of a correct and pure style, have, been printed in Tournay (1770, 4 vols. l2mo), and a selection from his ouvres was given in vol. 59 of the Orateurs sacres by the abbe Migne. (1856). Papillon had entrusted to father Veron two MS. volumes containing some fugitive pieces, which are entirely lost. One peculiarity worthy of remark in the life of Papillon is, that his constitution was so delicate that for thirty years he lived only upon a little milk and white bread. See Feller, *Dict. Hist.* s.v.; Querard, *La France Litter*. s.v.

Papin, Isaac

a noted divine who flourished first in the Protestant, but later in the Roman Catholic Church, was born at Blois, France, March 24, 1657. He was a student for a while at. Geneva, and slater at Saumur. At the former school the professors were then divided into two parties upon the subject of grace, called “Particularists’“ and “Universalists” of which the former were the most numerous, and the most powerful. The Universalists tried simply toleration; and M. Claude wrote a letter to M. Turretin, the chief of the predominant party, exhorting him earnestly to grant that favor. But Turretin gave little heed to it, and M. de Maratiz, professor at Groningep, who had disputed the point warmly against M. Daill, opposed it zealously; and supported his opinion by the authority of those synods who had determined for intolerancy. There was also a dispute upon the same subject at Shumur, where M. Pajon, who was Papin’s uncle, and was then one of the professors of theology, admitted the doctrine of efficacious grace, but explained it in a different manner from the Reformed in general, and Jurieu in particular; and though the synod of Anjou, in 1667, after many long debates upon the matter, had dismissed Pajon, with leave to continue his lectures, yet his interest there was none of the strongest; so that his nephew, who was a student in that university in 1683, was pressed to condemn the doctrine, — which was branded with the appellation of Pajonism (q.v.). Papin declared that his conscience would not allow him to subscribe to the condemnation of either party; whereupon the university refused to give him the usual testimonial. All these disagreeable incidents estranged him not only from the author of them, but also from his. Church, and brought him to take a favorable view of the Roman Catholic religion. In this disposition he wrote a treatise, entitled *The Faith reduced to its just Bounds*; wherein he maintained that, as the Papists professed that they embraced the doctrine of the Holy Scriptures, they ought to be tolerated by

the most zealous Protestants. He also wrote several letters to the Reformed of Bordeaux, to persuade them that they might be saved in the Romish Church, to which they were reconciled. This work, as might be expected, drew upon him the intense displeasure of the Protestants, and in 1686 he crossed the water to England, where James II was then endeavoring to reestablish popery. Papin was granted deacon's and priest's orders from the hands of Turner, bishop of Ely. In 1687 Papin published a book against Jurieu. This exasperated that minister so much that, when knew Papin was attempting to obtain some employment as a professor in Germany, he dispatched letters everywhere in order to defeat Papin's applications; and. though the latter procured a preacher's place at Hamburg, Jurieu found means to get him dismissed in a few months. About this time his *Faith reduced to its just Bounds* coming into the hands of Bayle, that writer added some pages to it, and printed it: but the piece was ascribed by Jurieu to Papin, who did not disavow the principal maxims laid down in it, which were condemned in a synod. Meanwhile, an offer being made him of a professor's chair in the church of the French refugees at Dantzic, he accepted it: but after some time, it being proposed to him to conform to the synodical decrees of the Walloon churches in the United Provinces, and to subscribe them, he refused to comply; because there were some opinions asserted in those decrees which he could not assent to, particularly that doctrine which maintained that Christ died only for the elect. Those who had invited him to Dantzic were highly offended at his refusal; and he was ordered to depart as soon as he had completed the half year of his preaching which had been contracted for. This occurred in 1689. Not long after he embraced the Roman Catholic religion, putting his abjuration into the hands of Bossuet, bishop of Meaux, Nov. 15, 1690. Upon this change Jurieu wrote a pastoral letter to those of the Reformed religion at Paris, Orleans, and Blois, in which he asserts that Papin had always looked indifferently upon all religions, and in that spirit had returned to the Roman Church. In answer to this letter, Papin drew up a treatise, *Of the Toleration of the Protestants*, and *Of the Authority of the Church* (printed in 1692). He afterwards changed its title, which was a little equivocal, and made some additions to it; but while he was employed in making collections to complete it farther, and finish other books upon the same subject, he died at Paris, June 19, 1709. His widow, who also embraced the Roman Catholic religion, communicated these papers, which were made use of in a new edition printed at large in 1719 (12mo). M. Pajon, of the Oratory, his relative, published all his Theological works (1713, in 3 vols.

l2mo). They contain, besides his biography, *Essais 'de theologie sur la providence et sur la grace; Lafoi reduitee a ses veritibles principes et renformee dans sesjustes bornes; La tolerance des Protestans, afterwards under the title of Les deux voyes oppssees enz matiere de religion*. They are all very solidly written. Among other things Papin declares that, if the authority of a synod, as that of Dort (q.v.), has to be acknowledged, the same authority must be accorded to that of Trent (q.v.) also. See Hagenbach, *Hist. of Doctr*. (Index in vol. ii); *id. Kirchengesch.* vol. v.

Papist

(Lat. *papista*, i.e. an adherent of the pope) is generally applied with some admixture of contempt to Roman Catholics. Of itself, the name Papist implies nothing more than that he is an adherent of the pope; but in its popular use it includes all the distinctive doctrines of the Roman Catholics, and especially those which are supposed to be peculiarly cherished by the supporters of the papal authority. It is therefore, in many cases, held to be synonymous with the profession of the most extreme opinions permitted in the Church of Rome, and even those which are popularly regarded as superstitious. Understood literally, no consistent Roman Catholic would disclaim it; but in the imputed signification explained above it is held to be offensive.

Pappati

a name for the New-Year's-day festival among the Parsees, which is celebrated in honor of Yezdegird, the last king of the Sassanide dynasty of Persian monarchs, who was dethroned by caliph Omar about A.D. 640. The ancient Persians reckoned a new aera from the accession of each successor, and as Yezdegird had no successor, the date of his accession to the throne has been brought down to the present time, making the current year (1876) the year 1236 of the Parsee chronology. On the Pappati, the Parsees rise early, and either say their prayers at home or repair to their fire temples, where a large congregation is assembled. After prayers they visit their relations and friends, when the *Hamma-i-jour*, or joining of hands, is performed. The rest of the day is spent in feasting and rejoicing, till a late hour at night. It is customary on this day to give alms to the poor and new suits of clothes to the servants.

Pappenheim, Salomon Ben-Seligmann

a very eminent Hebrew grammarian and lexicographer, was born in 1740 at Breslau, where his distinguished attainments and great piety secured for him the rabbinate of the Jewish community. He died March 4, 1814. The work which has immortalized his name is a lexicon of the Hebrew synonyms of the Bible, entitled *The Curtains of Solomon* (hmlç tw[yry) (3 vols. 4to). The first volume, which was published at Dyhrenforth in 1784, consists of an introduction and three parts or sections, subdivided into forty-nine paragraphs. The introduction (i-xi) contains a grammatical dissertation (tpswt tkphmh w8 aw j bsbw wytnmah twytwa); the first part (p. 1-33), consisting of seven paragraphs, treats on those words which denote *time*, or on such substantives, adjectives, and verbs as express the idea of *beginning*, *end*, *hurrying*, *tarrying*, *youth*, *age*; the second part (p. 33-66), consisting of eleven paragraphs, treats on those words which denote *space*, or on expressions conveying the idea of *place*, *even*, *straight*, *uneven*, *crooked*, *way*, *neighborhood*, etc.; while the third part (p. 66-118), consisting of thirty-one paragraphs, embraces words which convey the idea of *motion* in its various modifications, et. *going*, *springing, flowing*, etc. The second volume, which was published at Redelheim in 1831, after the death of the author, with notes by the celebrated Wolf Heidenheim (q.v.) consists of an introduction and four parts, subdivided into twenty-six paragraphs. The introduction (p. 1-8) contains a psychological treatise (µ[çpnh twrçqth ˆpwa l [ãwgh); the first part (p. 9-39), consisting of fourteen sections, treats on words which express the idea of *speaking* or *utterance* in its various modifications; the second part (p. 39, 40) discusses words which denote *hearing;* the third part (p. 40-57), consisting of twelve sections, treats on words which refer to *sight*; while the fourth part (p. 57-75), consisting of twenty-three sections, treats on words which relate to the *touch* and *smell*. The third volume, which was published at Dyhrenforth in 1811, consists of a general introduction and one part, subdivided into fifty-seven sections, and treats on (hkal mh l a twsj ytmh µypdrn twmç) those synonyms which convey the idea of *action*. The importance of this work can hardly be overrated. It is the only lexicon which embraces the synonyms of the whole Biblical Hebrew, as the contributions of Wessely, Luzzato, and others to this department are confined to single groups of words. Pappenheim’s marvelous mastery of the Hebrew style, his keen perception,

refined taste, critical acumen, and his philosophical mind, pre-eminently fitted him for this task. He also wrote a lexicon, or treatise, embracing those words and particles which are formed from the letters wytnmah, entitled hml ç qçj , *The Delight of Solomon*, of which, however, only one part appeared (Breslau, 1802); and he has left in MS. *A Critico-etymological and Synonymical Hebrew Lexicon*, which has not as yet been published. See Geiger, in the *Zeitschrift der deutschen morgenldandischen Gesellschaff* (Leipsic, 1863), 17:325 sq.; Furst, *Bibliotheca Judaica*, 3:64, etc.

Pappus, Johann, Dr.

a Lutheran divine, was born Jan. 16, 1549, at Lindau, on the Bodensee. He studied theology at Tubingen and Strasburg. In 1570 he was appointed professor in Hebrew and minister in Strasburg; in 1578 professor of theology and pastor of the Munster. After the death of Dr. Marbach, his former teacher, he was appointed president of the church-convents, and in this position he succeeded in causing not only a Lutheran liturgy, but also the Formula of Concord (q.v.) to be adopted, thus giving the Lutheran doctrine a strong footing in Strasburg. For twenty-nine years he presided over the Strasburg Church, but he was more feared than loved. He was as severe against Papists as against Calvinists, and against the former he wrote *Contradictiones doctorum nunc Romanoe ecclesie, judice et teste Rob. Bellarmino* (Strasburg, 1597). His motto was *Ad finem si quis separat, ille sapit*. He died July 13, 1610. He is the author of an excellent hymn, *Ich hab' mein' Sach Gott heimgestelit* (Engl. transl. by Miss Winkworth, *Lyra Germanica*, 2:273, "My cause is God's, and I am still"). See Fechtus, *Hist. Colloquii Emmendingensis* (Rostock, 1709); Rutelmeyer, *Die evangel. Kirchenlieder'des Elsasses* (Jena, 1855, in *the Beitragen zur theolog. Wissenschaft*, by Reuss u. Canitz, 6 vols.); Melch. Adami, *Vita Germ. theologorum; Theologisches Universal-Lexikon*, s.v., Koch,- *Gesch. d. deutschen Kirchen*liedes (Stuttgard, 1867), 2:176. (B. P.)

Papremis

the god of war among the ancient Egyptians, who was worshipped under the figure of the hippopotamus. At Heliopolis and at Butos sacrifices are said to have been offered to this deity; and at Papremis, which was called after him, there was a festival celebrated every year in honor of him.

Papua

Picture for Papua 1

or, as the Dutch navigators called it, New Guinea, from a fancied resemblance of its inhabitants to those of the coast of Guinea in Africa, is, if we except Australia, the largest island on our globe. Papua lies in the Australian Archipelago, in 0° 30’-10° 4’ S. lat., and 131°-151. 30’ E. long., and is about 1400 miles in length from the Cape of Good Hope on the north-west to South-east Cape. In outline it is very irregular, the western part being nearly insulated by Geelvink Bay, entering from the north, and the Gulf of M’Clure from the west, while in the south it ends in a long and narrow peninsula of lofty mountains. It is indented by numerous gulfs and bays, besides the two already mentioned, and a large number of rivers, none of which have as yet been much explored. Indeed the country is still largely closed to the whites. Our knowledge has only in very recent times become definite even of the coast lines (see below). Papua is very mountainous, except certain tracts of swampy land which have been formed by the river deposits. The southern part is hardly anything else than a mountain range. It has peaks far surpassing those of Australia in altitude, Mount Owen Stanley being 13,205 feet; Obree, 10,200; Yule Mountain, 9700; and many others of the same range approaching similar elevations. The south-west coast is chiefly composed of lofty limestone hills.Along the south-west shore are many coral-banks. Nothing is accurately known of either the mineral or vegetable wealth of the interior, the hostile and retiring nature of the mountaineers having hitherto closed it to the naturalist. It has been said that Papua produces gold, but it is as yet uncertain, and the natives possess no ornaments or tools, except of wood, stone, and bone, but what are brought to them from Ceram. Papua is clothed with the most luxuriant vegetation, cocoa-nut, betel, sago, banana, bread-fruit, orange, lemon, and other fruit-trees that line the shores; while in the interior are reported to be an abundance of fine timber trees, as the iron-wood, ebony, canary-wood, the wild nutmeg, and the masooi, the fragrant bark of which is a leading article of export from the south-west coast. In some districts sugar-cane, tobacco, and rice are cultivated. The flower-garlanded and fruit-bearing forests are filled with multitudes of the most beautiful birds, of which are various kinds of birds-of-paradise, the crown-pigeon, parrots, lories, etc. Fish are plentiful, and are either speared or shot with the arrow, except at Humboldt Bay, where they are caught

with nets made from vegetable fibres, with large shells attached as sinkers. The larger animals are unknown, but wild swine, kangaroos, the koesi-koesi (a kind of wood-cat), are plentiful, as also a small kind of domesticated dog used in hunting. Only in the trackless wilds of Papua and the adjacent islands are found the birds-of-paradise, with their marvelous development of plumage and incomparable beauty. The exports are masooi bark, trepang or boche-de- mer, tortoiseshells, pearls, nutmegs, birds-of-paradise, crown-pigeons, ebony, resin, etc., which are brought to the islands of Sirotta, Namatotte, and Adi, on the southwest coast, where they are bartered to the traders from Ceram for hatchets, rice, large beads, printed cottons, knives, earthenware, iron pans, copper, tobacco, sago, and other necessary articles. The produce is carried to Singapore and the Arroo Islands. The climate of Papua, so far as it can now be determined, is not very unhealthy, though the temperature varies greatly, the thermometer sometimes indicating 95° Fahr. by day and falling to 75° at night. On the south-west coast the east monsoon or rainy season begins about the middle of April, and ends in September; the dry season is from September to April; and on the north coast they are just reversed. Fever and ague abounds all along the coast, especially in the southern portion. The most healthful place thus far found is Port Moresby, now occupied as a mission station. It is said to be free from malaria. Papua is surrounded by countless islands, some of which are of considerable size. Towards the south is the Louisiade Archipelago, stretching over several degrees of longitude, out of which Aignan rises to the height of 3010 feet, and South-east Island to 2500. Near the Great Bight is Prince Frederik Hendrik Island, separated from the mainland by the Princess Marianne Strait. Namatotte, a lofty island in Speelman Bay, in 3° 50’ S. lat. and 133° 56’ E. long., having good anchorage on the west side, and one of the chief trading-places on the coast; Aidoena, at the entrance of Triton Bay, in 134° 20’ E. long.; and Adior Wessels, to the southeast of Cape Van den Bosch, are the principal islands on the south-west coast. On the north, at the mouth of Geelvink-Bay, lie the Schouten Islands, in 135° 137° 50’ E. long., Mafor, Jobi, and many of less importance. Salawatti is a large and populous island to the west of Papua, and further west is Batanta, separated from Salawatti by Pitt Strait; west and south is the large island of Misool, or Waigamme, in 1° 45’-2° 3’ S. lat. and 129° 30’-130°- 31’ E. long., having an area of 780 square miles, and a large population. It is highly probable that at no very distant geological period the Arroo, Misool, Waigion, Jobi, and other

islands formed part of the mainland of Papua, banks and soundings reached by the 100-fathom line connecting them with it.

This country was first discovered by the Portuguese commanders Antonio d'Abrew and Francisco Serram in 1511. It was in part visited by the Dutch under Schouten in 1615; in 1828 their government built a fort, called Du Bus, in Triton Bay, 3° 42' S. lat. and 133° 51' 5" E. long., but it had to be abandoned after a few years on account of the unhealthy climate. In 1774 an English officer, captain Forrest, was sent by the East India Company to search for spice-producing districts, and he took up his residence at Port Davey, on the north-east coast, and there maintained constant friendly intercourse with the natives. Captain Cook, who visited the south-west coast in 1770, was the sole authority respecting the natives till 1828. In 1845 a British man-of-war surveyed a part of the Great Bight; in 1848 others surveyed the Louisiade. In 1871 the exploration of the southern part was undertaken by captain Moresby, and to him we now owe most of our knowledge of the east end of New Guinea and its adjacent islands (see our reference to his work below). Many explorations have also been made and are now making by the missionaries. The Italian naturalist D'Albertis, who returned from Papua in 1876, is now preparing reports of his observations, and they are to be supplemented by the observations of the English naturalist Octavius Stone; but none of these explorers will and can do so much to enlighten us in respect to New Guinea as the missionaries who have recently gone there. The population of Papua and the immediately adjacent islands cannot of course in our present unsettled knowledge of it be definitely stated. From what has been seen of the country it is supposed to have about 800,000 natives. The northern part of the island has been for many years occupied by the Dutch settlers from the West Indies, and is claimed by the Netherlands. It is that part of Papua which was formerly tributary to the sultans of Tidore, stretching from Cape Bonpland, on the east of Humboldt Bay, in 140° 47' E. long., to the Cape of Good Hope, and farther west and south-west to 131° E. long., with the islands on the coast, and is estimated to have a population of about 200,000. The natives of the interior have never acknowledged the supremacy of the sultans of Tidore, but the coasts and islands are governed by rajahs and other chiefs appointed by them to certain districts or kingdoms. This power is still exercised by the sultan of Tidore, but subject to the approval of the Netherlands resident at Ternate. The southern part of Papua, as we have seen above, is not as yet claimed by any civilized power. The Australians

are very much agitated about its possession, and strong colonial influence is now seeking to further the annexation scheme in Great Britain. The English press is questioning the project, and it is doubtful whether the occupation by the Dutch will be disputed. The possession of Papua by some European power seems almost a necessity if the country is ever to be reclaimed from barbarism.

Picture for Papua 2

According to the system of Bory de St. Vincent the natives of Papua are a race sprung from Neptunians and Oceanians, — in character, features, and hair standing between the Malays and Negroes. Dr. Latham places them under the sub-class Oceanic Mongolidae. D'Albertis believes with Moresby and Gill that the people of Eastern New Guinea are of Polynesian origin along the coast, but that the indigenous Papuans are morally and physically inferior to the invaders of their land. Those who live on the coast and islands now go by the name of Papuans, probably from the Malay word Papoewah or Poewah-Poewah, which signifies curly or woolly; the inhabitants of the interior are called Alfoers. The Papuans are of middle stature and well made, have regular features, intelligent black eyes, small white teeth, curly hair, thick lips, and large mouth; the nose is sharp, but flat beneath, the nostrils large, and the skin dark brown. Around Humboldt Bay the men stain their hair with the red earth which is abundant in that locality. Generally the men are better-looking than the women, but neither are repulsively ugly, as has been repeatedly said. The Papuans of the coast are divided into small distinct tribes frequently at war with each other, when they plant the paths to their villages with pointed pieces of bamboo or Nipa palm, called randjoes, which run into the feet of a party approaching to the attack, and make wounds which are difficult to cure. The men build the houses, hollow the trunks of trees into canoes, hunt and fish; while the women do all the heaviest work, cultivating the fields, making mats, pots, and cutting wood. Their food consists of maize, sago, rice, fish, birds, the flesh of wild pigs, and fruits. The Alfoers of the interior do not differ much in appearance from the Papuans, but, lower sunk in the savage life, are independent nomades, warlike, and said to be in some districts cannibals. They are called by the coast people Woeka, or mountaineers, and bring down from their forest retreats the fragrant Masooi bark, nutmegs, birds-of-paradise, and crown-pigeons to the coast, bartering them for other articles. The natives of the Arfak and Amberbakin ranges are more settled in their habits, and also cultivate sugar-cane and

tobacco as articles of commerce, but never build their houses at a lower level than a thousand feet from the base of the mountains. The people of the south-west coast are perfectly honest, open-hearted, and trustworthy. They have no religious worship, though some idea of a Supreme Being, according to whose will they live, act, and die, but to whom no reverence is offered. They reckon time by the arrival and departure of the Ceram traders, or the beginning and ending of the dry and rainy seasons, and number only up to ten. Their dead are buried, and after a year or more the bones are taken up and placed in the family tomb, erected near the house, or selected from the natural caverns in the limestone rocks. The women cover the lower part of the body; the men go all but naked, have their hair plaited or frizzled out, and ornamented with shells and feathers. Marriages are contracted early, and are only dissolved by death, and the women are chaste and modest. At Doreh, on the north coast, the bridegroom leads the bride home, when her father or nearest male relative divides a roasted banana between them, which they eat together with joined hands, and the marriage is completed. They have no religion, but believe that the soul of the father at death returns to the son, and that of the mother to the daughter. The Papuans of Humboldt Bay are farther advanced than those of any other part of the island, carve wood, make fishing-nets; build good houses above the water of the bay, and connect them with the mainland by bridges; each village has also an octagonal temple, ornamented within and without with figures of animals and obscene representations, though nothing is known of their religion. The largest temple, that of Tobaldi, received in 1858 the present of a Netherlands flag, which is flying from its spires, the natives little suspecting that it is a sign of asserted foreign supremacy. The religion of these Papuans seems to consist mainly in the adoration of Karowaro, wooden idols, of which one is solemnly consecrated whenever a member of the household dies. Their temples are full of images, apparently symbolical of rude nature worship. They have charmed talismans which derive their efficacy from being talked to.

All attempts of the sultans of Tidore to introduce the Mohammedan religion into Papua have failed. Christianity was first introduced in the northern portion in 1855, on the island of Massanama, to the east of Doreh harbor, by the German missionaries Ottow and Gieszler. They did not, however, remain long and New Guinea may be said to be dependent for Christian teaching on the missionaries sent thither by the London Church Missionary Society since 1871. The founder of this mission is the Rev. A.

W. Murray, for many years a laborer in the Polynesian country. He began the work at Darnley Island July 3, 1871, and the mission there has prospered beyond the most sanguine expectations. The people now generally observe the Sabbath and attend service, and the gross and superstitious practices of heathendom have disappeared from among the inhabitants of that island. On Aug. 24, 1873, a school was opened. Many of the natives, however, still continue the peculiar disposition of their departed — customs which seem to link them to countries far remote and ages long gone by. Instead of burying their dead out of their sight, they are accustomed to preserve them. The more corruptible parts are removed, and the body is stretched upon a wooden frame, to which it is fastened, and this is placed in an erect position and smoked till all the juices of the body are dried up; and when this is effected it keeps for generations. Missions are now established also at the adjoining islands Stephen and Murray, Bampton and Tanau. At Murray Island the first Christian church in Papua was erected in 1874. The headquarters of this mission is at Port Moresby, and there the work has prospered gloriously. Another important place on the mainland is Mamunanu, but the work has had to be temporarily abandoned there on account of the unwholesome climate. At Katau, where a mission was begun in 1871, the laborers were murdered, and there has not yet been any attempt made to renew the work. The Revs. S. Macfarlane and W. G. Lewes are now the principal missionaries in New Guinea, and they are active in explorations as well as in Christian labors. Very interesting reports from these men may be read in the *London Academy*, Dec. 18, 1875; April 15, 1876. See Moresby, *New Guinea and Polynesia* (Lond. 1876); Murray, *Polynesia and New Guinea* (New York, 1876, 12mo); *The Leisure Hour for August*, etc., 1875. These descriptions supersede all former writings on Papua, and we therefore do not refer to older publications. Lawson's *Wanderings in the Interior of New Guinea* (Lond. 1875) is regarded as a fraud. The author probably never saw Papua or its inhabitants (see *Edinb. Rev*. Oct. 1875, art. vii; July, 1876, art. ix).

Papyrus

SEE PAPER-REED.

Parabaptism

(παραβάπτισμα), baptism in private houses or conventicles, which is frequently condemned in the canons of ancient councils under this name.

Parable

a word derived from the Greek verb παραβάλλω, which signifies *to set side by side*, and thus comes easily to have attached to it the idea of doing so for the purpose of *comparison*. A parable therefore is literally a placing beside, a comparison, a similitude, an illustration of one subject by another. Parables or fables are found in the literature of most nations. They were called by the Greeks αἶνοι, and by the Romans *fabuloe*. In the following discussion we treat the whole subject from a Scriptural as well as rhetorical point of view, as developed by modern criticism. *SEE FIGURE*.

I. *Signification of the Terms in the Original*. — “Parable” is the rendering in the A.V. of the following Hebrew and Greek words.

1. In the Old Testament it answers to l vm; *mashal*, usually rendered “proverb,” which denotes

(a) an obscure or enigmatical saying, e.g. <19904>Psalm 49:4:

“I will incline mine ear to a* parable*;
I will open my* dark saying *upon the harp;”

<19802>Psalm 78:2.

“I will open my mouth in a* parable*;
I will utter* dark sayings *of old.”

(b) It signifies a fictitious narrative invented for the purpose of conveying truth in a less offensive or more engaging form than that of direct assertion. Of this sort is the parable by which Nathan reproved David (<101202>2 Samuel 12:2, 3); that in which Jotham exposed the folly of the Shechemites (<070907>Judges 9:7-15); and that addressed by Jehoash to Amaziah (<121409>2 Kings 14:9,10). To this class also belong the parables of Christ.

(c) A discourse expressed in figurative, poetical, of highly ornamented diction is called: a parable. Thus it is said, “Balaam took up his parable” (<042307>Numbers 23:7); and, “Job continued his parable” (<182701>Job 27:1). Under this general and wider signification the two former classes may not improperly be included. *SEE PROVERB*.

2. In the New Testament it is employed by our translators as the rendering of παραβολή (derived as above), a word which seems to have a more restricted signification than the above Hebrew term, being generally

employed in the second sense mentioned above, viz to denote a fictitious narrative, under which is veiled some important truth. It has been supposed, indeed, that some of the parables uttered by our Savior narrate real and not fictitious events; but whether this was the case or not is a point of little consequence. The fact that in one instance only (the parable of Lazarus and "Dives") an actual name is given — though probably but a conventional one commonly indicative of a class — is evidence that our Lord had no particular individual in view. Each of his parables, however, was *essentially* true; it was true to human nature, and nothing more was necessary. Another meaning which the word occasionally bears in the New Testament is that of a *type* or *emblem*, as in <580909>Hebrews 9:9, where: παραβολή is rendered in our version *figure*. According to Macknight, the word in <581119>Hebrews 11:19 has the same meaning, but this is probably incorrect. *SEE EMBLEM*.

The word παραβολή therefore does not of itself imply a narrative. The juxtaposition of two things, differing in most points, but agreeing in some, is sufficient to bring the comparison thus produced within the etymology of the word. The παραβολή of Greek rhetoric need not be more than the simplest argument from analogy. You would not choose pilots or athletes by lot; why then should you choose statesmen?" (Aristot. *Rhet*. 2:20). In Hellenistic. Greek, however, it acquired a wider meaning, coextensive with that of the above-mentioned Hebrew *mashal*, for which the Sept. writers, with hardly an exception, make it the equivalent. That word (=*similitude*), as was natural in the language of a people who had never reduced rhetoric to an art, had a large range of application, and was applied (as seen above) sometimes to the shortest proverbs (<091012>1 Samuel 10:12; 24:13; <140720>2 Chronicles 7:20), sometimes to dark prophetic utterances (<042307>Numbers 23:7, 18; 24:3; <262049>Ezekiel 20:49), sometimes to enigmatic maxims (<197802>Psalm 78:2; <200106>Proverbs 1:6), or metaphors expanded into a narrative (<261222>Ezekiel 12:22). In Ecclesiasticus the word occurs with a striking frequency, and, as will be seen hereafter, its use by the Son of Sirach throws light on the position occupied by parables in our Lord's teaching. In the N.T. itself the word is used with a like latitude. While attached most frequently to the illustrations which have given it a special meaning, it is also applied to a short saying like "Physician, heal thyself" (<420423>Luke 4:23), to a mere comparison without a narrative (<402432>Matthew 24:32), to the figurative character of the Levitical ordinances (<580909>Hebrews 9:9), or of single facts in patriarchal history (<581119>Hebrews 11:19). The later history of

the word is not without interest. Naturalized in Latin, chiefly through the Vulgate or earlier versions, it loses gradually the original idea of figurative speech, and is used for speech of any kind. Mediaeval Latin gives us the strange form of *parabolare*, and the descendants of the technical Greek word in the Romance languages are *parler*, *parole*, *parola, palabras* (Diez, *Roman. Worterb*. s.v. Parola). *SEE SIMILE*.

II. *Definition and Distinctions*. — From the above examinations we are prepared to find the word frequently used both by the evangelists and by the disciples of Jesus, with reference to instructions of Christ which we should call simply figurative, or metaphorical, or proverbial. In <420639>Luke 6:39 we read. "And he spake a parable unto them, Can the blind lead the blind? Shall they not both fall into the ditch?"(comp. <401514>Matthew 15:14, 15, where Peter speaks of the saying as "this parable"). In <410717>Mark 7:17, after Jesus had taught that not the things entering into, but those coming out of a man defile him, we are told that, "when he was entered into the house from the people, his disciples asked him concerning the parable;" and, in <421407>Luke 14:7, the warning against taking the chief seats at table is introduced as "a parable put forth to those which were bidden." In all these sayings of our Lord, however, it is obvious that the germ of a parable is contained. We have only to work upon the hint given us, and we have the perfect story. Two blind men, for example, are seen leading each other along the road, and, after struggling for a time with the difficulties, of doing so, both fall into the ditch by the wayside. A pure and noble-spirited man takes his food with unwashed hands, while a hypocrite and oppressor of the poor is careful to cleanse them before he eats; both rise up from table and return, the one to his career of benevolence, the other to his wrongs land his injustice: which is the one deserving condemnation? The banquet is spread, a vain guest enters, and takes the highest seat, a meritorious but humble one follows and takes the lowest, the master of the house notes the impropriety, and requests the former to go down, the latter to come up, the attention of the whole company is directed to them, the one is shamed, the other is honored. Thus in each case we have the substance, although not the form, of the parable; in each an incident of common life is employed for the illustration of higher truth. But while comparison is thus the general meaning of the word before us, it has acquired a special sense in distinction from those other words, similitude, metaphor, allegory, fable, etc., which also imply comparison. Let us endeavor to distinguish it from these.

1. The parable is not a mere *similitude*, in which the mind rests simply upon the points of agreement between two things that are compared, and experiences that pleasure which is always afforded by the discovery of resemblances between things that differ. In such a case both terms of the similitude must be enunciated, and the pleasure springing from their agreement is all that the speaker or writer looks to as what will lend force to his instructions. *SEE SIMILITUDE*.

2. Nor is the parable a mere *metaphor*, in which a word familiar to us in the region of sensible experience, and denoting some object possessed of particular properties, is transferred to another object belonging to a more elevated region, in order that the former may impart to us a fuller and. livelier idea of the properties which the latter ought to possess. Were we to speak of the Word of God as a seed we might be said to use a metaphor, but in that case we transfer the properties of the seed to the Word; the seed itself, having suggested the particular property upon which we wish to dwell, vanishes from our thoughts. But when as a part of instruction by parable we use the same expression, the idea of the seed abides with us, and, the keeping before our minds of its actual history, that we may ascend from it into another sphere, is a necessary part of the mental process through which we pass. *SEE METAPHOR*.

3. It is more difficult to draw the distinction between parable and allegory. It can hardly be (as in Trench, *On the Parables*, p. 8) that in the latter there is a transference of the qualities and properties of the thing signifying to the thing, signified, so that the mind blends the two together, while in the former it keeps them separate. This distinction proceeds upon the idea that an allegory is only an extended metaphor, an idea which cannot be regarded as correct, for the allegory seems to differ from the metaphor especially in this, that no transference of qualities, and properties takes. place. In the allegory the circumstances employed for, the purpose of comparison remain in their real or supposed existence; the mind does not, as in metaphor, rest at once in the final object of thought, and only travel backwards to the figure employed for giving liveliness to the representation, in order that it may fill out its idea of the higher by recalling the attributes of the lower. It starts from the facts, whether real or imaginary, which form the basis of the similitude it employs; it leaves them as they are; and only hastens to the conclusion that a corresponding order of things is to be found in the other sphere to which it ascends. The allegory thus corresponds, strictly to what is involved in the derivation of

the word. It is the teaching of one thing by another thing, of a second by a first a similarity of properties is supposed to exist, a like course of events to be traceable in both; but the first does not pass off in the second; the two remain distinct. Viewed in this light, allegory, in its widest sense, may be regarded as a genus, of which the fable, the parable, and what we commonly call allegory are species. It only remains for us, therefore, to note the differences of these.

4. Between *fable* and parable the difference appears to be determined by the object which they severally propose. It is the business of the fable to enforce only some prudential maxim, some common-sense principle, some wise saw founded on the experience of the world, and to do this in such a way as shall awaken surprise and pleasure. Hence it deals. mainly with plants or the lower animals, and, by clothing them with all the powers of reflection which lie within the compass of its aim, it gives not only interest but force to its lesson. If even animals or plants, we reason, can display such prudence or be the victims of such folly, how much more ought we, with our higher powers, to exhibit the one or to avoid the other? The parable has a nobler end. It would teach either religious or high moral truth. It deals with the loftiest aspect of man’s being, with the nobler side of his character, with his relation not to mere earthly experience, but to a spiritual, an ideal world. Hence it cannot admit into its story those actors in which the fable mainly delights. The lesson which it would enforce is too solemn for that. It would jar upon our sense of propriety and would be unnatural. That such actors should appear in the fable produces no feeling of incongruity, because we know that there is a side of our nature which is possessed in common with us by the beasts of the field. But it is not so with that side of it which the parable would instruct, and to introduce therefore the lower animals as our instructors there would be to destroy our sense of what chiefly distinguishes us from them, and would only produce disgust. The correctness of what has been said may still further appear if we consider that we would take no offense at a parable in which angels were actors, because, whatever points of difference there may exist between the human and angelic nature, they agree in this, that they are fitted for moving amid the same spiritual realities, and cherishing the same spiritual emotions. These considerations will also show us that, while a fable may proceed upon facts palpably fictitious, the parable can only proceed upon those which are or may be true. It deals so much with the severe majesty of truth that it cannot accept the aid of anything plainly

false. It is the truthfulness, in short, of the lower side of the representation that makes it the fitting vehicle for the conveyance of the higher. Thus also we remark, in conclusion upon this point, that the parable might take the place of the fable, but not the fable of the parable. As to the distinction again between the parable and the allegory commonly so-called, it is probably to be sought in this, that the latter is the offspring simply of a poetical imagination, while the former is conversant with the actual realities of life. *SEE FABLE*.

Thus, distinguished both from similitude and metaphor, and regarded as a species of allegory, the parable may be said to be a story which, either true or possessing all the appearance of truth, exhibits in the sphere of natural human life a process parallel to one which exists in the ideal and spiritual world. It differs from the "story" of the modern romantic tale chiefly in the fact that its incidents are. drawn from ordinary life, while the latter deals with unusual and marvelous conjunctures, such as rarely if ever occur in reality. The moral effect therefore is very different. *SEE ALLEGORY*.

III. *Use of Parables by our Lord.* — It will help us, however, still further to understand the meaning of the parable, and its high significance as a method of tuition, if we consider the grounds upon which its power to instruct us rests. For that power is not simply dependent upon the pleasure which an aptly chosen similitude always affords. It is rather dependent upon the truth, of which we become gradually more sensible as our views of religion rise, that the whole of nature and providence, the whole constitution of human life, and the laws which regulate the progress both of the individual and of society, spring. from one God, and are maintained by him. All outward things thus become transfigured to us — are not merely what they are to the bodily eyes, but are pregnant with a fuller meaning, colored with a richer light to the eye of faith. Beneath the outward we see the inward; beneath the material, the spiritual; beneath the visible, the invisible; beneath the temporal, the eternal. Everywhere the same perfections of God's being, the same rules of his government appear. We feel ourselves placed in the midst of a grand harmonious system, all the lines of which spring from the same center, and return to it again. Whatever lesson, therefore, is associated with any one part of the Almighty's works or ways, comes to us with the weight, not of that one part only, but of all. If God reveal himself in this way here, he will reveal himself, we reason, in this way elsewhere. We call in the universe to bear witness to the truth which we may be considering; and we rest in the

assurance that, could we explore it all, we should find analogous principles at work in it.

It may be said indeed that this view of parables is Christian, and that our Lord's parables were addressed to Jews. The statement is true. The feeling which we have expressed belongs, in its most developed form, to Christianity alone. In its thoroughness and completeness it was first revealed in Christ. He alone has taught us to behold in everything the tokens of our heavenly Father's presence, and yet to avoid the pantheistic error of merging the Father in his works. But although fully developed only in Christianity, this lesson was one also of Judaism. The Jew believed in a personal God, and looked upon the world as his handiwork. What he lacked was that well-grounded belief in the love of God which could alone guide him through the many perplexities and reconcile the many apparent contradictions by which he was surrounded. Still he knew enough to make him in a great degree alive to this power of the parable. Further, we must bear in mind that our Lord, as the great Teacher of man, could not, while he sought to be understood by the Jew, be limited in his teaching by the capacity of the Jew to understand. He had to speak for all ages, and all stages of advancement; for the spiritual as well as for the carnal, for full-grown men as well as babes. More than all, we must remember that in his teaching the Savior had to present himself — that his lessons were not like those of an ordinary teacher, who may be more or less taught by others to speak what he himself is not. Christ was to embody in himself the highest conception of Christianity. He was to exhibit our faith in living reality, by showing how he himself felt and lived — how he himself looked on heaven and earth, on God and man. Therefore, even although the Jew might have been less favorably situated than he was for owning this particular element of the parable's power, such a method of instruction would still have possessed a divine and beautiful appropriateness in the lips of Jesus.

To understand the relation of the parables of the Gospels to our Lord's teachings, we must go back to the use made of them by previous or contemporary teachers. We have sufficient evidence that they were frequently employed by them (see Horwitz, *Hebrew Tales*, Lond. 1826; N. Y. 1847; Levi, *Parabole dai libri Talmudici*, Florence, 1861). They appear frequently in the *Gemara* and *Midrash* (comp. Lightfoot, *Hor. Heb.* in <401303>Matthew 13:3; Jost, *Judenthum*, 2:216), and are ascribed to Hillel, Shammai, and other great rabbins of the two preceding centuries. The panegyric passed upon the great rabbi Meir, that after his death men ceased

to speak parables, implies that upon that time there had been a succession of teachers more or less distinguished for them (Sota, fol. 49, in Jost, *Judenthum*, 2:87; Lightfoot, *l.c.*). Later Jewish writers have seen in this employment of parables a condescension to the ignorance of the great mass of mankind, who cannot be taught otherwise. For them, as for women or children, parables are the natural and fit method of instruction (Maimonides, *Porta Mosis*. p. 84, in Wetstein, *On Matthew 13*), and the same view is taken by Jerome as accounting for the common use of parables in Syria and Palestine (*Hieron. In* <401823>*Matthew 18:23*). It may be questioned, however, whether this represents the use made of them by the rabbins of our Lord's time. The language of the Son of Sirach confines them to the scribe who devotes himself to study. They are at once his glory and his reward (Ecclesiasticus 39:2, 3). Of all who eat bread by the sweat of their brow, of the great mass of men in cities and country, it is written that "they shall not be found where parables are spoken" (38:33). For these, therefore, it is probable that the Scribes and teachers of the law had simply rules and precepts, often perhaps burdensome and oppressive (<402308>Matthew 23:8, 4), formulae of prayer (<421101>Luke 11:1), appointed times of fasting and hours of devotion (<410218>Mark 2:18). They, who would not even eat with common people (comp. Wetstein and Lampe, *On* <430749>*John 7:49*), cared little to give even as much as this to the "people of the earth," whom they scorned as "knowing not the law," a brute herd for whom they could have no sympathy. For their own scholars they had, according to their individual character and power of thought, the casuistry with which the Mishna is for the most part filled, or the parables which here and there give tokens of some deeper insight. The parable was made the instrument for teaching the young disciple to discern the treasures of wisdom of which the "accursed" multitude were ignorant. The teaching of our Lord at the commencement of his ministry was in every way the opposite of this. The Sermon on the Mount may be taken as the type of the "words of grace" which he spake, "not as the Scribes." Beatitudes, laws, promises, were uttered distinctly, not indeed without similitudes, but with similitudes that explained themselves. So for some months he taught in the synagogues and on the seashore of Galilee, as he had before taught in Jerusalem, and as yet without a parable. But then there comes a change. The direct teaching was met with scorn, unbelief, hardness, and he seems for a time to abandon it for that which took the form of parables. The question of the disciples (<401310>Matthew 13:10) implies that they were astonished. Their Master was no longer proclaiming the Gospel of the kingdom as before. He was falling

back into one at least of the forms of rabbinic teaching (comp. Schottgen's *Hor. Heb*. vol 2 "*Christus Rabbinorum Summus*"). He was speaking to the multitude in the parables and dark sayings which the rabbins reserved for their chosen disciples. Here, for them, were two grounds for wonder. Here, for us, is the key to the explanation which he gave, that he had chosen this form of teaching because the people were spiritually blind and deaf (<401313>Matthew 13:13), and in order they might remain so (<410412>Mark 4:12). Two interpretations have been given of these words.

(a.) Spiritual truths, it has been said, are in themselves hard and uninviting. Men needed to be won to them by that which was more attractive. The parable was an instrument of education for those who were children in age or character. For this reason it was chosen by the Divine Teacher, as fables and stories, "ad minicula imbecillitatis" (Seneca, *Epist*. 59), have been chosen by human teachers (Chrysostom, *Hom. in Johann*. 34).

(b) Others, again, have seen in this use of parables something of a penal character. Men have set themselves against the truth, and therefore it is hid from their eyes, presented to them in forms in which it is not easy for them to recognize it. To the inner circle of the. chosen it is given to know the mysteries of the kingdom of God. To those who are without, all these things are done in parables. Neither view is wholly satisfactory. Each contains a partial truth. All experience shows, first, that parables do attract, and, when once understood, are sure to be remembered; secondly, that men may listen to them and see that they have a meaning, and yet never care to ask what that meaning is. Their worth, as instruments of teaching, lies in their being at once a test of character, and in their presenting each form of character with that which, as a penalty or blessing, is adapted to it. They withdraw the light from those who love darkness. They protect the truth which they enshrine from the mockery of the scoffer. They leave something even with the careless which may be interpreted and understood afterwards. They reveal, on the other hand, the seekers after truth. These ask the meaning of the parable, will not rest till the teacher has explained it are led step by step to the laws of interpretation, so that they can "understand all parables," and then pass on into the higher region in which parables are no longer necessary, but all things are spoken plainly. In this way the parable did its work, found out the fit hearers and led them on. It is also to be remembered that even after this self-imposed law of reserve and reticence, the teaching of Christ presented a marvelous contrast to the narrow exclusiveness of the Scribes. The mode of education was changed,

but the work of teaching or educating was not for a moment given up, and the aptest scholars were found in those whom the received system would have altogether shut out.

If we test the parables of the Old Testament by the rules above laid down, we shall not find them wanting in any excellence belonging to this species of composition. What can be more forcible, more persuasive, and more beautiful than the parables of Jotham (<070907>Judges 9:7-15), of Nathan (<101201>2 Samuel 12:1-14), of <230501>Isaiah 5:1-5, and of <261901>Ezekiel 19:1-9? There are other illustrations, like that of the city delivered by one wise inhabitant (<210914>Ecclesiastes 9:14, 15), which are substantially parables, although not in express form. But the parables uttered by our Savior claim pre-eminence over all others on account of their number, variety, oppositeness, and beauty. Indeed, it is impossible to conceive of a mode of instruction better fitted to engage the attention, interest the feelings, and impress the conscience than that which our Lord adopted. Among its advantages may be recapitulated the following:

(1.) It secured the attention of multitudes who would not have listened to truth conveyed in the form of abstract propositions. It did so in virtue of two principles of human nature, viz. that outward and sensible objects make a more vivid impression than inward notions or ideas; and that the particular and the concrete affect the mind more than the general and the abstract. Thus a virtue or vice may be held up for abhorrence or admiration far more successfully by exhibiting its effects on the character of an individual than by eulogizing or declaiming against it in the abstract.

(2.) This mode of teaching was, as we have seen, one with which the Jews were familiar, and for which they entertained a preference. They had been accustomed to it in the writings of their prophets, and, like other Eastern nations, listened with pleasure to truths thus wrapped in the veil of allegory.

(3.) Some truths which, if openly stated, would have been opposed by a barrier of prejudice, were in this way insinuated, as it were, into men's minds, and secured their assent unawares.

(4.) The parabolic style was well adapted to conceal Christ's meaning from those who, through obstinacy and perverseness, were indisposed to receive it. This seems to be the meaning of Isaiah in the passage quoted in <401313>Matthew 13:13. Not that the truth was ever hidden from those who

sincerely sought to know it; but it was wrapped in just enough of obscurity to veil it from those who "had pleasure in unrighteousness," and who would not "come to the light lest their deeds should be reproved." In accordance with strict justice, such were ' given up to strong delusions, that they might believe a lie." *SEE BLINDNESS, JUDICIAL*.

Accordingly, from the time indicated in the passage just cited, parables enter largely into our Lord's recorded teaching. Each parable of those which we read in the Gospels may have been repeated more than once with greater or less variation (as, e.g., those of the pounds and the talents, <402514>Matthew 25:14; <421912>Luke 19:12; of the supper, in <402202>Matthew 22:2, and <421416>Luke 14:16). Everything leads us to believe that there were many others of which we have no record (<401334>Matthew 13:34; <410433>Mark 4:33). In those which remain various writers have thought it possible to trace something like an order; but as these classifications must be in any case somewhat subjective and arbitrary, we refrain from presenting them, and give simply a complete list in tabular form (p. 647).

Lastly, it is to be noticed, partly as a witness to the truth of the four Gospels, partly as a line of demarcation between them and all counterfeits, that the apocryphal Gospels contain no parables. Human invention could imagine miracles (though these too in the spurious Gospels are stripped of all that gives them majesty and significance), but the parables of the Gospels were inimitable and unapproachable by any writers of that or the succeeding age. They possess a life and power which stamp them as with the "image and superscription" of the Son of Man. Even the total absence of any allusion to them in the written or spoken teaching of the apostles shows how little their minds set afterwards in that direction, how little likely they were to do more than testify what they had actually heard.

IV. *Rules of Interpretation*. — It has been usual to consider the parable as composed of two parts: viz. the protasis, conveying merely the literal sense; and the apodosis, containing the mystical or figurative sense. It is not necessary, however, that this second part should always be expressed. It is frequently omitted in the parables of our Lord, when the truth illustrated was such as his disciples were unable at the time fully to comprehend, or when it was his design to reveal to them something which was to be hidden from the unbelieving Jews (comp. <401311>Matthew 13:11-13). The excellence of a parable depends on the propriety and force of the comparison on which it is founded; on the general fitness and harmony of

its parts; on the obviousness of its main scope or design; on the beauty and conciseness of the style in which it is expressed; and on its adaptation to the circumstances and capacities of the hearers. The scope or design of Christ's parables is sometimes to be gathered from his own express declaration, as in <421216>Luke 12:16-20; 14:11; 16:9. In other cases it must be sought by considering the context, the circumstances in which it was spoken, and the features of the narrative itself, i.e. the literal sense. For the right understanding of this, an acquaintance with the customs of the people, with the productions of their country, and with .the events of their history, is often desirable. Most of our Lord's parables, however, admit of no doubt as to their main scope, and are so simple and perspicuous that "he who runs may read."

Picture for Parable

It has been urged by some writers, by none with greater force or clearness than by Chrysostom (Rom. in Matthew 64), that there is a scope or purpose for each parable, and that our aim must be to discern this, not to find a special significance in each circumstance or incident. The rest, it is said, may be dealt with as the drapery which the parable needs for its grace and completeness, but which is not essential. It may be questioned, however, whether this canon of interpretation is likely to lead us to the full meaning of this portion of our Lord's teaching. True ,as it doubtless is that there was in each parable a leading thought to be learned, partly from the parable itself, partly from the occasion of its utterance, and that all else gathers round that thought as a center, it must be remembered that in the great patterns of interpretation which he himself has given us there is more than this. Not only the sower and the seed and the several soils have their counterparts in the spiritual life, but the birds of the air, the thorns, the scorching heat, have each of them a significance. The explanation of the wheat and the tares, given with less fullness — an outline as it were, which the advancing scholars would be able to fill up — is equally specific. It may be inferred from these two instances that we are, at least, justified in looking for a meaning even in the seeming accessories of a parable. If the opposite mode of interpreting should seem likely to lead us, as it has led many, to strange and forced analogies and an arbitrary dogmatism, the safeguard may be found in our recollecting that in assigning such meanings we are but as scholars guessing at the mind of a teacher whose words are higher than our thoughts, recognizing the analogies which may have been, but which were not necessarily those which he recognized. No such

interpretation can claim anything like authority. The very form of the teaching makes it probable that there may be in any case more than one legitimate explanation. The outward fact in nature or in social life may correspond to spiritual facts at once in God's government of the world, and in the history of the individual soul. A parable may be at once ethical, and in the highest sense of the term prophetic. There is thus a wide field open to the discernment of the interpreter. There are also restraints upon the mere fertility of his imagination. (1.) The analogies must be real, not arbitrary. (2.) The parables are to be considered as parts of a whole, and the interpretation of one is not to override or encroach upon the lessons taught by others. (3.) The direct teaching of Christ presents the standard to which all our interpretations are to be referred, and by which they are to be measured. He interpreted two parables, that of the sower ([<401303>]Matthew 13:3-8, 18-23; [<410403>]Mark 4:3-8, 14-20; [<420805>]Luke 8:5-8, 11-15) and that of the tares. and the wheat ([<401324>]Matthew 13:24-30, 36-43). These interpretations must suggest the further rules of which we are in search.

1. Each parable has one leading idea to which all its parts are subordinate. For example, in the parable of the sower, this idea is the manner in which we ought to hear the Word of God. In that of the tares and the wheat, it is the struggle of the good with the evil, till the day when both shall be finally and forever parted. In subordination to these two ideas all the different incidents of the two parables are explained. It is always the same; and when we succeed in forming to ourselves such a conception of the leading idea of the narrative that all its parts easily and naturally arrange themselves around it, we have good reason to believe that our conception is correct. This idea, it may be further remarked, is to be sought in the relation of the human heart to God, and not in any local or temporary circumstances. It was so in the cases before us. Doubtless it would have been possible for the Savior to have specified many causes which specially hindered, in those who then heard him, the true reception of his word. But he does not so. Those which he mentions were not peculiar to that age and country; they belong to every land and to all time. The devil, tribulation, and persecution, the cares of this world, the deceitfulness of riches; how general are they! they embrace the widest and most universal relations between the human heart and outward circumstances. So with the other. The field is not Judaea, but "the world;" "the good seed are the children of the kingdom, but the tares are the children of the wicked one." Again, how general! we, as well as Christ's immediate hearers, are included there. The lesson is

important. What more common than for preachers to find the meaning of a parable, first in the circumstances of the time-for example, in the calling of the Jews and the rejection of the Gentiles — and then to proceed to a more general view of the truth contained in it, thus leaving upon the minds of their hearers the impression that the first is the correct interpretation, the second the wise and happy application of it? The very opposite is the case. The general is the true meaning; the. particular is only one of its applications suitable at the time, just as other applications might be suitable to any age if drawn from the circumstances by which the age is marked. How completely is the beautiful parable of the prodigal son ruined when we are told that the elder son is the Jew, the younger the Gentile. The instinct of a congregation which repels such a method of interpreting is more true to the nature of the parable than the would be archaeological explorations of the pulpit.

It is possible, no doubt, that the individual parts of a parable may be full of instruction. In that of the sower, what a field of thought is opened by the expression, "The seed is the Word of God" (<420811>Luke 8:11). In that of the prodigal son, the description of the younger son's wandering from his father's house, of the famine that came upon him in the strange land, of his want and misery, and of the degrading service to which he was subjected, form a striking representation of the nature and consequences of sin, which it is impossible to pass over. But in both cases, as in all others, the particular point to be observed is this, that such lessons must be kept subordinate to the main drift of the parable, and must be so treated as to bring more powerfully home to us its one leading idea. That in themselves they may teach more is possible. Who shall measure the infinite extent of the wisdom of Christ, or the inexhaustible meaning which may lie in the simplest utterance of him "in whom are hid all the treasures of wisdom and knowledge," who is "the same yesterday, to-day, and forever?" But, considered as parts of the parable in which they occur, such separate clauses or incidents are to be looked at in the light of the general lesson which it teaches, and may only be so treated as to lend that lesson force. This is the one great principle by which we are to be guided; and, when we hold it fast, we may at once admit that the fuller the meaning which can be naturally imparted to each individual portion of the parable the more justice do we do to it. The danger of forgetting this has been frequently illustrated. It has led to an undue and unscriptural pressing both of specific traits of parables and the want of them. Thus, in that of the laborers in the market-

place, we might be easily led, by the last part of it (<402008>Matthew 20:8-14), to the supposition that in the heavenly state the rewards of all Christ’s servants will be equal — a supposition at variance with many other passages of Scripture. How often has it been argued that the doctrine of the atonement was not taught by the Redeemer, because in the parable of the prodigal son there is no mention made of expiation or intercession before the wanderer is welcomed to his father’s house, and embraced in the arms of his father’s love. It is of the utmost importance, therefore, to fix clearly in the mind the general lesson of a parable, and to keep everything subservient to it.

2. While there is thus one leading idea in each parable, the explanations already referred to as given by our Lord further show that there are even few of its smallest particulars which have not a meaning. The difficulty, indeed, of determining what then meaning in each case is, and the extravagant and fanciful lengths to which some interpreters have gone, has generally led to an opposite conclusion. It has been urged, and not wholly without reason, that every story must have some things in it which serve only to give liveliness and force to the delineation, which are mere transition points from one part of the narrative to another; and that to assign a meaning to these is to substitute simply human fancies for the teaching of God. To this the only reply is that there is danger in either extreme; but that our tendency ought to be to seek a meaning in such traits, rather than the reverse, seems clear. For, in the first place, the aim of the parable is not poetical, but ethical. The story is not told for its own sake, but for the sake of the lesson; and it is reasonable, therefore, to infer that it will be constructed in such a manner as to answer this end as far as possible in all its traits. In the second place, the course followed by our Lord is conclusive upon the point. In the parable of the sower, the field, the birds of the air, the heat of the sun, the thorns and brambles of the bad ground, the thirty, sixty, and hundred fold of the good ground, have all a meaning. Nor is it otherwise in that of the tares and the wheat. How readily might we suppose that the reapers were only subordinate to the harvest. There cannot be a harvest without reapers. Yet “the reapers are the angels;” while the field itself, the man who sowed good seed, the enemy who sowed tares, and the harvest, are each explained. There is hardly a trait in either parable that is destitute of force. The conclusion is irresistible.However difficult it may be to make the application of each, the attempt is to be made, and our main object must be to discover the limits beyond which we may not go.

Here, again, we cannot offer rules which promise to be of much use, but attention to the following principles may help us.

(a) Traits which cannot be applied to the relation between God and man belong only to the coloring. In the parable of the laborers in the vineyard, we read that the Master said to one-class of the workers, “Take that thine is, and go thy way” ([402014]Matthew 20:14). Words like these cannot be literally applied to the relation between God and man. We have nothing of our own, no’ claim of our own to reward. After we have done all, we are unprofitable servants. “The gift of God is eternal life through Jesus Christ our Lord.” This trait, therefore, is simply a part of the filling out of the narrative.

(b) Traits which, if interpreted, would lead to conclusions contrary to the analogy of faith belong only to the coloring. In the parable of the unmerciful servant we read, “But, forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had and payment to be made.” ([401825]Matthew 18:25). Shall we infer that wives are to suffer for their husbands’, children for their fathers’ sins? The analogy of faith answers, No. Such a lesson, then, cannot be associated with the particulars referred to. They spring only from the fact that, after the manner of Eastern nations, the wife and children were considered to be the husband’s and father’s property. Again we have simply a part of the filling out of the narrative (comp. Scholten, quoted in Lisco, *On the Parables* [Clark’s translation], p. 105).

(c) Traits which, if interpreted, would teach doctrines not elsewhere taught in Scripture belong only to the coloring. In the parable of the ten virgins, we are informed that “five of them were wise, and five were foolish” ([402502]Matthew 25:2). Give a meaning to this, and we must infer that the number of the saved and of the lost will be the same. Such a doctrine is nowhere taught us in the Bible, and again we conclude that the circumstance mentioned only fills out the narrative.

(d) Traits to which an interpretation cannot be given without indulging in fancies and conceits belong only to the coloring. In the parable of the prodigal son, ‘the father said to his servants, Bring forth the best robe and put it on him; and put a ring on his hand and shoes on his feet” ([421522]Luke 15:22). To see in this the general tokens of restoration to all the privileges of a son in his father’s house is evidently required. But, to understand by the “best robe” the robe of the Savior’s righteousness, by the “ring” the gift

of the Spirit whereby we are sealed unto the day of redemption, and by the "shoes" those works of our calling whereby "the penitent shall be equipped for holy obedience" (Trench, *On the Parables*, p. 412), seems to be pushing interpretation to a fanciful extent. The same thing may be said of Trench's interpretation of <401333>Matthew 13:33, "The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal," where he makes the three measures of meal represent the three parts of the then known world, or the three sons of Noah, or the three elements, spirit, soul, and body, which together make up the man (*On the Parables*, p. 114, 115).

Bearing these cautions in mind, the more minute our interpretation of a parable is, the more do we conform to the example of Him whose parables we interpret. Our great guide, however, must be a spiritual tact and discernment cultivated by close communion with Christ himself, an intelligent perception of Christian principles, a rich experience of the practical power of the divine life as it works in ourselves, and a knowledge of the world and its working there. We must constantly bear in mind that the parables of Christ teach. directly neither history nor doctrine nor morals nor prophecy. They express directly only certain great principles of the Savior's divine kingdom, of the kingdom of heaven or of God, when that kingdom comes into contact with the human heart. History, doctrine, morals, prophecy, may be deduced from them, because the truth of God and the human heart are essentially the same in all ages. But it is with principles alone that the parables deal; with principles which imply doctrines, which result in morals, which appear in the history of the past, and will reappear in the future. To set forth these principles in a sphere which is wider than that of either individuals or churches, in the sphere of divine truth in contact with the heart of man, is the object of the New Testament parables. **See INTERPRETATION**.

V. *Literature*. — The following are strictly exegetical works on all the parables of our Lord exclusively; we designate a few of the most important by prefixing an asterisk: Roger, *Parables* (Lond. 1690, 4to; in Germ. Hafn. 1648, 4to); Keach, *Exposition* (Lond. 1701, fol.; 1856, 8vo);: Bragge, *Discourses* (*ibid*. 1711, 2 vols. 8vo); Lyncken, *Parabelen* (Utrecht, 1712, 8vo); Vitringa, *Parabelen* (Amst. 1715, 4to; in Germ. Leips. 1717, 4to); Dodd, *Discourses* (Lond. 1751, 2 vols. 8vo); Bulkley, *Discourses* (*ibid*. 1771, 4 vols. 8vo); Gray, *Delineation* (*ibid*. 1777, 1818; in Germ. Hanov.

1781, 8vo); Bauer, *Parabeln* (Leips. 1781, 8vo); Eylert, *Homilien* (Halle, 1806, 1818, 8vo); Farrer, *Sermons* (Lond. 1809, 8vo); Collyer, *Lectures* (*ibid*. 1815, 8vo); Grinfield, *Sermons* (*ibid*. 1819, 8vo); Kromm, *Parabeln* (Fulda, 1823, 8vo); Upjohn, *Discourses* (Wells, 1824, 3 vols. 8vo); Mount, *Lectures* (Lond. 1824, 12mo); Lonsdale, *Exposition* (*ibid*. 1825,12mo); Baily, *Exposition* (*ibid*. 1828, 8vo); Knight, *Discourses* (*ibid*. 1830, 8vo); *Lisco, *Parabeln* (Berlin, 1832, and often later, 8vo; in Engl. [Clark's *Bibl*. Cab.] Edinb. 1840,12mo); Mackenzie (Mary), *Lectures* (Lond. 1833, 2 vols. 8vo); *Greswell, *Exposition* (Oxf. 1834, 5 vols. 8vo); Cubitt, *Conversations* (Lond. 1840,18mo); Zimmermann, *Gleichnisse* (Darmst. 1840-42,2 vols. 8vo); *Trench, *Notes* (Lond. 1841, and often later; N. Y. 1861, 8vo); Mrs. Best, *Tracts* (Lond. 1841, 12mo); De Valenti, *Parabeln* (Basle, 1841, 2 vols. 8vo); Close, *Discourses* (London, 12mo); * Arndt, *Gleichnissreden* (Magdeb. 1842-47,1846-60, 6 vols. 8vo); Horlock, *Ersition* (vol. i, Lond. 1844, 12mo); Burns, *Sermons* (*ibid*. 1847, 12mo); Krummacher, *Parables* (from the Germ. *ibid*. 1849, 12mo; 1853, 4to); Lord Stanley (Earl of Derby), *Conversations* (*ibid*. 1849,18mo); Cumming, *Lectures* (*ibid*. 1852, 12mo); Newland, *Postils* (*ibid*. 1854, 12mo); Stevens, *Parables* (Phila. 1855, 8vo); Kirk, *Lectures* (N. Y. 1856, 12mo); Oxenden, *Parables* (Lond. 1865,1866, 8vo); Machlachlan, *Notes* (*ibid*. 1870, 8vo); De Teissier, *Parables* (*ibid*. 1870, 12mo). For treatises and discussions on the nature and other relations of the miracles, and for practical expositions of particular miracles, see the references in Volbeding, *Index Programmatum*, p. 34; Hase, *Leben Jesu*, p. 33; Danz, *Worterbuch*, s.v.; Darling, *Cyclop*. (see index); Malcolm, *Theological Index*, s.v.

Parabolani

a term applied in the ancient Christian Church to those who employed themselves in visiting the sick. The name may have been given to them because they *exposed* παρέβαλον themselves to danger by such services, just as the Greeks applied a kindred term (πάραβολοι from παραβάλλεσθαι τὴν ζωήν to put one's life in jeopardy; comp. <508930>Philippians 2:30) to those who hired themselves out to fight with wild beasts in the amphitheater; and the former office was considered, especially in times of public pestilence, as a work of similar danger. The Parabolani belonged to the inferior clergy, and consisted of a kind of brotherhood, who were under the supervision of the bishop. They seem to have originated at Alexandria. They did not confine themselves to their legitimate sphere, but took an interest in ecclesiastical matters, frequently

as supporters of the bishops to whose diocese they belonged. Thus the Parabolani appeared at the Robber Synod in Ephesus (449). At Alexandria they were, during the 4th century, in a sense the bodyguard of the patriarch. By imperial edict their number was limited there to five hundred, which was, however, in 418, during an epidemic, temporarily increased to six hundred. See Julius, *An Essay on the Public Care for the Sick as produced by Christianity* (1825).

Parabrahma

a term often used to denote Brahm (q.v.), the supreme divinity of the Hindûs.

Paracelsus, Philippus Aureolus Theophrastus Bombastus,

an eccentric character of the 16th century, who as physician, magician, and theosophist exercised no inconsiderable influence on certain branches of science and theology. His father was a physician, a native of the Swiss canton of Appenzell, and bore the name William Hechener, but his more ambitious son claimed descent from a noble Suabian family, *Von Hohenheim*, and changed his patronymic by an odd Graeco-Latin translation into the appellation of Paracelsus, by which he is generally known. His mother had been matron in the hospital of a convent at Einsiedeln. He was an only child, born in 1493 in that small town, in the canton of Schwytz, nine miles from Zurich, famous for a cloister and shrine of St. Mary, to which thousands of pilgrims still flock. Einsiedeln in German meaning *hermitage*, be sometimes added “Ereinita” to his name, to designate his native place. It is related that as an infant of three years he had the misfortune to be mutilated by a sow in his private parts; his portrait (in Mackay’s *Extraordinary Delusions*, p. 143) shows him indeed without beard, nor was he fond of female society; yet there is no mention made of a mutation of voice usually the consequence of castration. This sexual defect, however, seems not to have impaired the development of his mental faculties. He received his first instruction from his father, who tried to prepare him for the medical profession. Young Theophrastus proved an apt scholar in all that he was taught, and as he was desirous of further accomplishments, especially in alchemy,, then the rage of the age, he was placed in tuition with Trithemius, the celebrated abbot of Sponheim, and later with Sigismund Fugger, who in Schwatz (Tyrol) carried on a large laboratory; and there, Paracelsus assures us, he learned spagyric operations

effectually. Imbued with a most ardent desire for information of every kind, he spent several years in traveling, during which he applied to all eminent masters of alchemical philosophy, and visited the universities of Germany, France, Italy, and Spain; he even ventured to the less civilized countries of Northern Europe and Asia, and tried to gather from all sorts of people some knowledge which he might turn to advantage for his own purposes. In this pursuit of "secrets," often under difficulties, he was once taken prisoner on the confines of Russia, and brought before the khan of the Tartars. This barbaric potentate he succeeded in so impressing, and so ingratiated, himself with him, that he was sent in the train of the khan's son on an embassy to Constantinople. It was there, according to his statement, that Paracelsus, in his twenty-eighth year, was initiated into the secret of the philosopher's stone. He was frequently retained as surgeon to armies in battles and sieges. Returning to Switzerland, he soon became renowned by. his wonderful cures, and was introduced to such men as Erasmus, the printer Froben, OEcolampadius, and other distinguished personages. In his thirty-third year he boasted of having cured thirteen princes whose cases had been declared hopeless. By such recommendations he obtained in 1526 the appointment as professor of physic and surgery at the University of Basle. He commenced his course of lectures by denouncing Galen and Avicenna, then standard authorities, as corrupters of medicine, and, taking a brazen chafing-dish, lighted some sulphur and threw their works into the flames, exclaiming, "Sic vos ardebitis in Gehenna." For Hippocrates, on the contrary, he professed great respect. For a while the singular manners and the novelty of his opinions rendered Paracelsus extremely popular, and his room was thronged with students; but his extravagances and self-glorification soon disgusted not a few of the more sober-minded. Among other things, he declared before his audience that he would even consult the devil, if God would not assist him in finding out the secrets of physic. He pretended to have invented an elixir of life which would insure to the happy partaker the age of Methuselah, and dealt in other wonderful preparations, to which he gave pompous and strange names. An outburst of passion deprived him of his professorship. A certain canon Von Lichtenfels, afflicted with gout in the stomach, given over by his physicians, applied to Paracelsus, and promised him one hundred florins for a cure. Paracelsus gave him three small pills of his laudanum, and relieved him. When he demanded his fee, the canon refused so large a sum, as it had taken so little medicine and time to cure him. He sued the churchman; the magistrate favored the canon, and adjudged Paracelsus only a trifle of the

amount; whereupon Paracelsus reproached the justice with ignorance and partiality. The insult was reported to the city council, who pronounced a verdict of expulsion. Paracelsus, urged by his friends,had anticipated the sentence by a precipitate flight, in 1528. Henceforth his career was a downward course. He recommenced a wandering life in Alsace, and other parts of Germany and Switzerland, rarely staying long in any one place. He associated with low company, abandoned himself to intemperance, and when in his cups would threaten to summon a million of souls to show his power over them. By occasional extraordinary cures he measurably maintained his reputation. In the summer of 1541 he was called by the archbishop of Salzburg to that city. Here too he ranted against the old-fashioned regular doctors. In revenge he was by the servants of the aggrieved party thrown out of the window of an inn. The fall proved fatal, and thus, Sept. 24, 1541, he ended his erratic life. He was buried in the cemetery of the hospital of St. Sebastian, to which he bequeathed the inconsiderable remnant of his property. It would be here out of place to descant on the merits or demerits of his medical practice. His epitaph tells perhaps all that can be said in commendation of it: “Lepram, podagram, hydropsin aliaque insanabilia corporis contagia mirifica arte sustulit,” including his treatment of syphilis and obstinate ulcers, in which he excelled. Though Paracelsus pretended to be guided by Hippocratic principles, his action appears more that of an empiric. He taught rather a trust in experience and experiment, and ascertaining the nature of the drugs and specific application of them, than a dependence on obsolete theory, and thus he encouraged independent observation and research. His knowledge of chemistry was equal, if not superior, to that of any adept of his time. As regards his theosophical views, they are a quaint medley of the metaphysical and physical, and it is difficult to determine them, on account no less of the subject-matter than by reason of the obscure, singular language he invented, and the peculiar sense he put upon words different from their common signification. He supposed an analogy between the universe (*macrocosmus*) and the human system (*microcosmus*, or little world). He gave currency to the opinion, still indicated in our popular almanacs, that the principal parts of a man’s body stand in some relation with and under control of the planets; e.g. the heart with the sun, the brain with the moon, the spleen with Saturn, the lungs with Mercury, the kidneys and genital organs with Venus, etc., and extended this influence also to plants, minerals, and animals. He maintained a *prima materia*, whence spring, among other things, the seeds of plants, animals, and minerals;

generation, he asserts, is only the exit of the seed from darkness to light. Besides the so-called four elements (fire, earth, air, and water), and three principles (salt, sulphur, and mercury), he taught that there is in all natural bodies something of a celestial nature, a quintessence, a substance corporeally drawn from bodies that increase, and from everything that has life, free from all impurity and mortality, the highest subtlety separated from all elements. This he calls by several names: philosophical tincture, philosopher's stone, the flower, the sun, heaven, and ethereal spirit. He believed in an internal illumination, an emanation from Divinity, and in the universal harmony of all things. His mysticism is a kind of pantheism, for which he was decried as an infidel, heretic, and atheist. He was decidedly in favor of the Reformation, as of a tendency to liberate and liberalize the mind from superstition and bigotry. Paracelsus was a contemporary of Luther, and already half a Protestant. He regarded Christ as the light of nature as well as of man, and sought to show the inward relation between the revelation given in Christianity and that manifested in nature. He also held that there is an inward relation between nature and man. Everything is contained in each individual man: he is a microcosm; he has within him even all the spirits of the stars; the only question is how to arouse them. He admitted no astrological fate over man, nor any objective magic; magic is to be found in man himself; it is the power of a man united to God by faith. Faith is omnipotent; it effects what it conceives, what it chooses. In his view, magical power, properly so called, is the imagination of faith, for God also created all things by means of imagination. He has but little to say of sin and justification, but much of the sickness of the body and the reason; this, however, is healed by the imaginative power of the spirit which has placed itself in relation to Christ, and received his Spirit. As our souls were poured into our bodies by God himself in unfathomable love, so do we also receive from Christ, through the Holy Spirit, and by means of the imagination of faith, the seed of a heavenly and spiritual body. This takes place especially in the Lord's Supper, so that Christ has his incarnations in all believers through the Spirit. A tendency towards forming spirit and corpority into a unity is here unmistakable; but this mysticism does not see its way to such a unity except in the case of Christ's glorified body and our resurrection body. Here it finds that union of spirit and nature which it does not extend to the earthly body. This it regards as rejected and a prey to death by reason of its material nature, in which notion a still unsurmounted remnant of dualism, is apparent (Dorner, *Hist. of Prot. Theol.* 2:179). In spite ,of his abhorrence of book-learning, and his

many peregrinations, which would not allow him much time for studied compositions, there are quite a large number of treatises extant which claim Paracelsus as their author; but they are so manifold and so unequal that it is hardly possible to believe that they proceeded from the same brain. The most of them may rather be denominated Paracelsiana — works and interpolations of Paracelsists, his disciples. During his lifetime only a few of them were printed: the first three books of his *Chirurgia magna* (Ulm, 1536): — *De natura rerum* (1539): — perhaps also *De compositionibus, De gradibus, De Tartaro* the explanation of which constituted the subject of his lectures. The following are deemed genuine: *Chirurgia magna: — Chirurgia minor: — Depeste: — Archidoxa medicinoe: — De ortu rerum naturalium: — De vita rerum naturalium: — De transformatione rerum naturalium: — De vita longa: — De mineralibus*. Many of the theological essays passing under his name are regarded as spurious. The most complete collection of his writings is the one edited by Dr. Huser in Strasburg (1616-18, 3 vols. fol.); the earliest and best is in German (Basle, 1589-90, 10 vols. 4to), followed by that in Latin (Frankf. 1603, 10 vols. 4to; Geneva, 1658, 3 vols. fol.).

Paraclete

(Παράκλητος, lit. *one called near for aid*; A.V. “Comforter”). This word is applied in the original to Christ in <620201>1 John 2:1, where it is translated “advocate” (q.v.). Indeed, in that famous passage in which Christ promises the Holy Spirit as a paraclete (“comforter”) to his sorrowing disciples, he takes the title to himself: “I will send you *another* paraclete” (<431416>John 14:16). The question then is, In what sense does Christ denominate himself and the Spirit sent from him and the Father, παράκλητος, *paraclete*? The answer to this is not to be found without some difficulty. and it becomes the more difficult from the fact that in genuine Greek the verb παρακαλεῖν has a variety of significations: (1) To call to a place, to call to aid; (2) to admonish, to persuade, to incite; (3) to entreat, to pray. To these may be added the Hellenistic signification, “to console;” “to soothe;” “to encourage.” Finally. the rabbins also in their language use the word fyl 22eqrP](*peraklit*) for the Angel of Intercession (Job 43:23), a fact which must be taken into consideration. In the explanation of the word the leading circumstance to guide us must be to take that signification which is applicable to the different passages in which it occurs. For we may distinguish three interpretations:

(1.) Origen explains it where it is applied to the Holy Spirit by “Consolator” (παραμυθητής), while in <620201>1 John 2:1 he adopts the signification of “Deprecator.” This is the course taken by most of the Greek commentators: (Suicer, *Thesaur*. s.v.), — and which has been followed by Erasmus, Luther, and others. But to this Tholuck and others object that, not to insist that the signification cannot be grammatically established (for no admissible instance can be adduced where the passive παράκλητος is used in an active sense for παρακλήτωρ), it is suitable to a very few passages only, while to others it is either too circumscribed or altogether inappropriate.

(2.) Aware of this, others, after the example of Theodore of Mopsuestia, sanctioned by Mede, Ernesti, and others, would translate it *teacher*. But neither does this sense seem adapted to all the passages. It would also be difficult to deduce it from the usages of the language; for — not to mention that in this case also the active signification would be assumed for the passive form — we are pressed with the question whether the verb παρακαλεῖν can anywhere in the New Testament be found in the sense of “to teach,” as this hypothesis assumes. It is at least very certain that this sense never was transferred to the rabbinical afyl 22eqrP], the *peraklita*, advocate or interpreter. (Buxtorf, *Lex. Talmudicum*, col. 1843).

(3.) The considerations which tell against these views incline the balance in favor of a third sense, which is that of assistant, “helper,” coadjutor; hence “advocate” (intercessor). Demosthenes uses it with this force in a judicial sense (see *Index*, ed. Reiske); and it occurs in the same sense in Philo (see Loesner, *Observatt*.), and in the rabbinlical dialect. It is supported by <450826>Romans 8:26, and, which is still more to the purpose, is appropriate to all the passages in the New Testament where the word occurs. After the example of the early Latin fathers, Calvin, Beza, Lampe, Bengel, Knapp, Kuinil, Tittmann, and many others, have adopted this sense. Tertullian and Augustine have *advocate*. The A.V. renders the word by “advocate” in <620201>1 John 2:1, but in other places (<431416>John 14:16, 26; 15:26; 16:7) by “comforter.” How much better, however, the more extensive term “helper” (including teacher, monitor, advocate) agrees with these passages than the narrow term “comforter” may be shown by a single instance. Jesus says to his disciples, “I will send you *another* paraclete” (<431416>John 14:16), implying that he himself had been such to them. But he had not been in any distinguishing sense a “comforter” or “consoler,” because, having him present with them, they had not mourned (<400915>Matthew 9:15). But he had

been eminently a helper, in the extensive sense which has been indicated; and such as he had been to them — to teach, to guide, and to uphold — the Holy Spirit would become to them after his removal (see the commentators above named, particularly Tholuck and Tittmann on <431416>John 14:16; also Knapp, *De Sp. S. et Christi Paracletis*, Halle, 1790; Hare, *Mission of the Comforter*). See the treatises *De Paracleto*, by Scherff (Lips. 1714), Knapp (Halle, 1790), Volborth (Gotting. 1786), Hugenholz (Leyden, 1834). *SEE HOLY SPIRIT*.

Paracletice

(παρακλητική) is a book of anthems or hymns used among the Greek Christians, and derives its name from its office, as it chiefly tends to comfort the sinner, or because the hymns are partly invocatory, consisting of pious addresses to God and the saints. The hymns of the Paracletice are not appropriated to particular days, but contain something proper to be recited every day, in the mass; vespers, matins, and other offices. Allatius finds great fault with this book, and says there are many things in it disrespectful to the Virgin Mary, and many things ascribed to her against all reason and equity; that it affirms that John the Baptist, after his death, preached Christ in hell.; and that Christ himself, when he descended into hell, freed all mankind from the punishments of that place, and the power of the devil.

Paradise

is but an Anglicized form of the Greek word παράδεισος, which is identical with the Sanscrit *paradesa*, Persian *pardes*, and appears also in the Hebrew *pardes*, sDeP] and the Arabic *firdarus*. In all these languages it has essentially the same meaning, a *park*. It does not occur in the Old Testament, in the English version, but is used in the Sept. to translate the Hebrew *gân,* ˆG; a *garden* (<010208>Genesis 2:8 sq.), and thence found its way into the New Testament, where it is applied figuratively to the celestial dwelling of the righteous, in allusion to the Garden of Eden (<471204>2 Corinthians 12:4; <660207>Revelation 2:7). It has thus come into familiar use to denote both that garden and the heaven of the just. *SEE EDEN*.

I. *Literal Application of the Name* (Scriptural and profane). — Of this word (παράδεισος) the earliest instance that we have is in the *Cyropaedia* and other writings of Xenophon, nearly 400 years before

Christ; but his use of it has that appearance of ease and familiarity which leads us to suppose that it was current among his countrymen. A wide, open park, enclosed against injury, yet with its natural beauty unspoiled, with stately forest-trees, many of them bearing fruit, watered by clear streams, on whose banks roved large herds of antelopes or sheep — this was the scenery which connected itself in the mind of the Greek traveler with the word: παράδεισος, and for which his own language supplied no precise equivalent (comp. *Anab*. 1:2, § 7; 4, § 9; 2:4, § 14; *Hellen*. 4:1, § 15; *Cyrop*. 1:3, § 14; (*Econom*. 4, § 13). We find it also used by Plutarch, who lived in the 1st and 2d century of our aera. It was by these authors evidently employed to signify an extensive plot of ground, enclosed with a strong fence or wall, abounding in trees, shrubs, plants, and garden culture, and in which choice animals were kept in different ways of restraint or freedom, according as they were ferocious or peaceable; thus answering very closely to the English word *park*, with the addition of *gardens*, a *menagerie*, and an *aviary*. The circumstance which has given this term its extensive and popular use is its having been taken by the Greek translators of the Pentateuch, in the 3d century B.C., and, following them, in the ancient Syriac version, and by Jerome in the Latin Vulgate, as the translation of the *garden* (ˆG; *gan*) which the benignant providence of the Creator prepared for the abode of innocent and happy man. The translators also use it, not only in the twelve places of Genesis 2 and 3, but in eight others, and two in which the feminine form (hNG;) occurs; whereas, in other instances of those two words, they employ κῆπος, the usual Greek word for a garden or an enclosure of fruit-trees. But there are three places in which the Hebrew text itself has the very word, giving it the form sDeP], *pardes*. These are, “the keeper of the king’s forest, that he may give me timber” (<160208>Nehemiah 2:8); *orchards* (<210205>Ecclesiastes 2:5); “an orchard of pomegranates” (Song of Solomon, 4:13). Through the writings of Xenophon, and through the general admixture of Orientalisms in the later Greek after the conquests of Alexander, the word gained a recognized place, and the Sept. writers chose it for a new use, which gave it a higher worth and secured for it a more perennial life. The Garden of Eden became ὁ παράδεισος τῆς τρυφῆς (<010215>Genesis 2:15; 2:23; <290203>Joel 2:3). They used the same word whenever there was any allusion, however remote, to the fair region which had been the first blissful home of man. The valley of the Jordan, in their version, is the paradise of God (<011310>Genesis 13:10). There is no tree in the paradise of God equal to that which in the prophet’s

vision symbolizes the glory of Assyria (<263101>Ezekiel 31:1-9). The imagery of this chapter furnishes a more vivid picture of the scenery of a παράδεισος than we find elsewhere. The prophet to whom "the word of the Lord came" by the river of Chebar may well have seen what he describes so clearly. Elsewhere, however, as in the translation of the three passages in which pardes occurs in the Hebrew it is used in a more general sense (comp. <230130>Isaiah 1:30; <042406>Numbers 24:6; <242905>Jeremiah 29:5). In the apocryphal book of Susanna (a moral tale or little novel, possibly founded on some genuine tradition) the word *paradise* is constantly used for the garden. It occurs also in three passages of the Son of Sirach, the first of which is in the description of Wisdom: "I came forth as a canal dug from a river, and as a water-pipe into a paradise" (24:30). In the other two it is the objective term of comparisons: "Kindness is as a paradise in blessings, and mercifulness abideth forever — the fear of the Lord is as a paradise of blessing, and it adorns above all pomp" (40:17, 27). Josephus calls the gardens of Solomon, in the plural number, "paradises" (*Ant*. 8:7, 3). Berosus (B.C. cent. 4), quoted by Josephus (c. *Apion*, 1:20), says that the lofty garden-platforms erected at Babylon by Nebuchadnezzar were called the *Suspended Paradise*.

The word itself, though it appears in the above form in the <220413>Song of Solomon 4:13; <210205>Ecclesiastes 2:5; <160208>Nehemiah 2:8, may be classed, with hardly a doubt, as of Aryan rather than of Shemitic origin. It first appears in Greek as coming straight from Persia (Xenoph. *ut sup*.). Greek lexicographers classify it as a Persian word (Julius Pollux. *Onomast*. 9:3). Modern philologists accept the same conclusion with hardly a dissentient voice (Renan, *Langues Semitiques*, 2:1, p. 153). "The word is regarded by most learned men as Persian, of the same signification as the Hebrew *gan*. Certainly it was used by the Persians in this sense, corresponding to their *darchen*; but that it is an Armenian word is shown both from its constant use in that language and from its formation, it being compounded of two Armenian simple words, *part* and *ses*, meaning *necessary grains* or *edible herbs*. The Armenians apply this word, pardes, to denote a garden adjoining the dwelling, and replenished with the different sorts of grain, herbs, and flowers for use and ornament" (Schroederi *Thesaur. Ling. Armen. Dissert*. p. 56 Amsterd. 1711). With this E. F. C. Rosenmüller accords (*Bibl. Alterthumsk*. vol. i, pt. i, p. 174): "It corresponds to the Greek παράδεισος, a word appropriated to the pleasure-gardens and parks with wild animals around the palace of the Persian monarchs. The

origin of the word, however, is to be sought with neither the Greeks nor the Hebrews, but in the languages of Eastern Asia. We find it in Sanscrit *paradesha*, a region of surpassing beauty; and the Armenian *pardes*, a park or garden adjoining the house, planted with trees for use and ornament." "A paradise, i.e. an orchard, an arboretum, particularly of pomegranates, a park, a fruit-garden; a name common to several Oriental languages, and especially current among the Persians, as we learn from Xenophon and Julius Pollux: Sanscrit, *pardesha*; Armenian, *pardezo*; Arabic, *firdaus*; Syriac, *fardaiso*; Chaldee of the Targums, *pardesa*" (First, *Concord. V. T.* p. 920, Leipsic, 1840). Gesenius (s.v.) traces it a step farther, and connects it with the Sanscrit *paradanae,* high, well-tilled land, as applied to an ornamental garden attached to a house. Other Sanscrit scholars, however, assert that the meaning of *pardefa* in classical Sanscrit is "foreign-country;" and although they admit that it may also mean "the best or most excellent country," they look on this as an instance of casual coincidence rather than derivation. Other etymologies, more fanciful and far-fetched, have been suggested: (1) from παρά and δεύω, giving as a meaning the "well-watered ground" (Suidas, s.v.); (2) from παρά and δεῖσα, a barbarous word, supposed to signify a plant, or collection of plants (Joann. *Damasc. in Suidas*, *l.c.*); (3) from açd hrp, to bring forth herbs; (4) srh hrp, to bring forth myrrh (Ludwig, *De raptu Pauli in Parad*. in Menthei's *Thesaur. Theolog*. 1702).

On the assumption that the Song of Solomon and Ecclesiastes were written in the time of Solomon, the occurrence of the foreign word may be accounted for either (1) on the hypothesis of later forms having crept into the text in the process of transcription, or (2) on that of the word having found its way into the language of Israel at the time when its civilization took a new flight under the son of David, and the king borrowed from the customs of Central Asia that which made the royal park or garden part of the glory of the kingdom. In <160208>Nehemiah 2:8, as might be expected, the word is used in a connection which points it out as distinctly Persian. The account given of the hanging gardens of Babylon, in like manner, indicates Media as the original seat both of the word and of the thing. Nebuchadnnezzar constructed them terrace upon terrace, that he might reproduce in the plains of Mesopotamia the scenery with which the Median princess he had married had been familiar in her native country; and this was the origin of the κρεμαστὸς παράδεισος (Berosus, in Josephus, c. *Ap*., 1, 9).

II. *The Terrestrial Paradise* (chiefly condensed from Winer). —

1. *Biblical Description.* — The name was originally applied to "the garden of Eden" (<010208>Genesis 2:8; 4:16,; comp. 2:8), from the name of the region in which it lay; an Eastern country, the first dwelling-place of the human race. It was watered by a river which passed out from the garden, in four arms or branches (Hebr. µyvaær;; *heads*, i.e. *streams*, not *springs*), of which one, Pison, surrounded the land of Havilah, which was rich in gold, bellium, and the stone shoham — *SEE ONYX*; the second, Gihon, surrounded the land of Cush — *SEE ETHIOPIA*. The third, Hiddekel, flowed to the east of Assyria; and the fourth was the Euphrates; the last, being generally known, was not described (see <010210>Genesis 2:10 sq.). Yet this account has been variously understood, Rosenmüller understanding by *heads* (µyvaær; v. 10), *head-streams*; and Gesenius, the *beginnings* of distinct rivers.

These apparently exact topographical data have excited the zeal of historians and theologians, who have vied with each other in efforts to point out the precise geographical site of the garden. It is unnecessary. here to adduce all the views proposed. Most of them are collected in Morini *Diss. de Paradiso Terrestri* (in the Leyden edition of Bochart, *Opp*. 2:9 sq., and in Ugolino, *Thesaur*. vii); in the *Allgenmeine Welthistor*. 1:117 sq.; in Hottinger, *Enneas Dissert*. p. 64 sq.; in Eichhorn's *Urgesch.* by Gabler, II, 1:76 sq.; in Bellerman's *Handb*. 1:143 sq.; and in Schulthess, *Das Paradies, das irdische u. Uberirdische, historische, mythische, u. nystische* (Zur. 1816). Comp. also Rosenmüller, *Alterth*. 1, 1:172 sq.; Marck, *Hist. Paradis. Illustrat*. (Amsterd. 1705). It was most natural, in order to have a fixed starting-point, to begin with the sufficiently known position of the rivers Euphrates (trP]) and Tigris (l QDhæ). All hypotheses which do not do this are manifestly groundless, and we may omit their consideration (for example, that set forth by Latreille, in his *Memoires sur divers sujets de 1-hist. nat. des insect, de Geogr. ancienne*; etc. [Paris, 1819]; that of Kannegiesser, *Grundriss der Alterthumswissensch*. [Halle, 1815]; and likewise that of Hasse, *Preussens Anspruiche ans Bernsteinland* [Konigsberg, 1709], who supposes Eden to have been on the coast of Prussia!). But a difficulty arises in attempting to find two other rivers, which, with the Tigris and Euphrates, could once have come from one source. This but few have endeavored with care to solve; as Calvin (*Comment. in Genesim*), Huetius (*De situ paradisi*, in Ugolino, *Thesaur*.

vii), Bochart (Opera, 2:29 sq., and in Ugolino, *Thesaur*. vii), Morinus, J. Vorst (in Ugolino as above). All these have understood the tenth verse to mean that the river in question parted, as it passed from the garden, into four rivers, two flowing northward and two southward. According to this view, we are to understand by the Pishon and Gihon, the two chief mouths of the Shat el-Arab, the united Tigris and Euphrates; Huetius and Bochart specifying Pishon as the western and Gihon as the eastern, on etymological grounds; Calvin, Grotius, and Hottinger, on the contrary, make Pishon the Pasitigris, while they differ in identifying the others. The land of Cush was supposed by these interpreters to be the Chusistan of the Persians; or the name was found in the *Cissii* (Κίσσιοι), as Strabo calls the people of Susiana (15:728. See Grotius on <010210>Genesis 2:10). Havilah would then be the adjacent parts of Arabia, where Strabo places the Chaulotaioi (16:767), and Eden must be sought in the neighborhood of Korna (31^{0}O’ 28” N. lat., 47^0 29’ 18” E. long. from Greenwich), where the Euphrates and Tigris unite. But much my be urged against this view: 1, The word Cush, which often occurs in the Old Testament in the sense of Ethiopia (as <340309>Nahum 3:9; <196831>Psalm 68:31. Comp. Gesen. *Thesaur*. s.v. vWK), is here applied to an entirely different and remote land; 2, the two chief mouths of the Shat el-Arab seem to have been scarcely known to the ancients, and were not important enough at best to be named with the Tigris and Euphrates; 3, nor is this the most natural interpretation of the tenth verse, as it not only fails to explain the term *heads* (µyvæy) properly, but makes the manner of expression in general very awkward. Still more could be said against the view of J. Hopkinson (*Descriptio Paradisi* [Leyd. 1598]; also in Ugolinmos *Thesaur*. 7). He places the site of Paradise around Babylon, and, by the four streams proceeding from one, understands the two channels of the Euphrates, Nahar Malca and Maarsares (comp. Mannert, V, 2:342 sq.); the former of which runs towards the east; being Pishon; while the latter turns westward, the Gihon. On this scheme Susiana must be considered as Havilah, and Arabia is the land of Cush. Thus this author affords a more natural interpretation of <010210>Genesis 2:10 than those before quoted; but his view seems open to fatal objections:

(1.) It is very improbable that the tradition, of Paradise should connect in its topography two artificial canals with the Euphrates and Tigris, for even if they were supposed to be natural streams, yet they could not be prominent features of a country which abounds in canals and sluices.

(2.) The fact that the Nahar Malca, whose course, indeed, is not clearly laid down, empties into the Tigris, which forms for a great distance the boundary of Susiana, is not a sufficient explanation of the phrase "compasseth the whole land of Havilab."

(3.) There is no ether reason for identifying Susiana with Havilah than because the Nahar Malca is assumed to be Pishon.

(4.) The expression "*from thence*" (µVm;æ<010210>Genesis 2:10) refers more naturally to the garden (ˆGh;) than to the land of Eden (ˆd,[e). Erasmus Rask also places Paradise at Babylon (in Illgen's *Zeitschrift*, VI, 2:94 sq.). He makes the Shat el-Arab the original river of Eden (<010210>Genesis 2:10); the Pishon is the Karun, the Pasitigris of the ancients; and the Gihon he finds in the Karasu, the ancient Gyndes. The last two empty. into the Shat el-Arab south of Korna. Cush is in his view Chusistan; Havilah is the coast beyond the mouth of the Shat el-Arab. Paradise would then stand on the western side of the latter stream, between Korna and Basra, some distance from the sea. It is plain that too much is assumed in this scheme, and that it is opposed by what we have remarked above as to the meaning of Cush.

In order to escape the difficulties presented in this account, attempts have been made to force upon the text various strange interpretations. Thus Verbrugge (*Orat. de sit. Paradis*. p. 11) understands the river (rhn;) to mean merely a great abundance of springs,; and hence one need only seek a well-watered district of Asia to find Eden at once (comp. Jahn's *Archaeol*. I, 1:28). This certainly gives wide room for selection! But it is surpassed in this respect by the view, often urged, that the position of the rivers has changed in the course of ages (see Clericus, *Ad. Gen.* 2:8; Reland; Baumgarten, *Comment*. I, 1:40). Calvin opposes this view (see Com. on *Gen.* 2:10). This idea has been elaborated by Raumer (in the *Hertha*, 1829, 13:340 sq.), who adopts the idea that at one time the Black and Caspian seas were one; and, gathering together the Irtish, the Petchora, the Dwina, and the Volga, forms a Ural island, which he calls Havilab, ,and shows that gold is really found in that region. But this view, and in particular the beauty and pleasant climate of this region, are mere assumption (comp. with this theory that of Ephraem Syrus on Genesis 2, in his Opera, 1:23). Clericus understood by Pishon the Chrysorrhoas, which rises near Damascus, and appears by its very name to flow through a gold region (comp. Kohlreif, *Das wegen Erschaf. d. Mensch. denk, wurd. Damask*. Lubeck, 1737). Lakemacher (*Observ. Philol*. v. 195 sq.) also places

Paradise in Syria, but makes the Jordan the Pishon. Harduin, again (*De situ Paradis. Ter*. [excursus to Pliny's *Hist. Nat.* vi] 1:359 sq.), finds it in Galilee, and takes the Jordan for the original river. But his explanation of <010210>Genesis 2:10 is too wild and trivial for refutation. Thus Gihon is the Dead Sea, and Pishon the river Achena in Arabia (mentioned by Pliny, 6:32). But Clericus explains the details plausibly. For Havilah he refers to <091507>1 Samuel 15:7, where it is mentioned as a place near Palestine. He makes Cush the same with Cassiotis in Syria. (Strabo mentions a mount Casius in Seleucia, 16:750.) Gihon is then the Orontes (see Strabo, 16:750 sq.; Ammian. Marcel. xiv, 8, p. 29), and Eden also lies in Syria.

According to Reland (*Dissert. Miscell.* 1:1 sq.) and Calmet, Pishon is the Phasis, which rises in Mount Caucasus, and stands connected with the anciently famous gold land Colchis (Pliny, 6:4; Strabo, 11 498); and Gihon is the Araxes (modern Aras), which also arises in Armenia and flows into the Caspian. Cush is the land of the Cossseans (who are placed by the ancient geographers in the neighborhood of Media and the Caspian. Strabo, 11:522; 16:744; Diod. Sic. 17:111; comp. Mannert, V, 2:493 sq.). Thus all the four rivers arise in one region — in the Armenian mountains — and Armenia is Eden. Verbrugge agrees with this view for the most part, but would make Gihon the river Gyndes (see Herod. 1:189), which formed part of the boundary between Armenia and Matiana. J. D. Michaelis, who, however, is doubtful in respect to some of the rivers, was inclined to find the Gihon in the Oxus of the ancients, which is still by the Arabs and Persians called Jehfn; and compares the name Cush with the city Chath, which stood on the site of the present Balch, on the Oxus; Havilah wih the Chwalisher or Chwalisser (comp. Muller in Busching's *Magazin*, 16:287 sq.), the people from whom the Caspian Sea is called by the Russians the Chwalinskoje. Consistently with this view, Pishon might be the Aras (Araxes), although Michaelis does not suggest it (comp. Schlotzer, in Michaelis's *Liter. Briefwechsel*, i. 212 sq.). Jahn agrees in general with Michaelis (*Archaol.* I, 1:27 sq.), but makes Pishon the Phasis. This scheme of identification, in some form, certainly has the greatest countenance in the sacred text.

Hammer (in the *Wiener Jahrbuch* d. Lit. 1820, 9:21 sq.; comp. Mahn in Bertholdt's *Journ.* 11:327 sq.) finds the Mosaic Paradise in the elevated plain of Bactria. Pishon, in his view, is the river Sihon, or Jaxartes, which arises near the city Cha, and flows around the land Ilah, where lay the gold-mine of Turkistan, and where jewels and bdellium were also found. Havilah

is then Chowaresm; Gihon the Oxus, the river nearest the Jaxartes, which arises in the land of Hindû-Cush, or the Indian Caucasus. Link (*Urwelt*, 1:307, 1st ed.) understands Cush of the land around the Caucasus; Pishon of the Phasis; Gihon is the Kur (the Cyrus), and, as the sources of the streams are not far apart, he finds Paradise in the highland of Armenia and Grusinia, the original home of many kinds of fruit-trees and of grain.

All the hypotheses of this class, though differing so widely among themselves, have this in common, that they understand the Mosaic account to indicate a particular region of Asia; and comparing the names Havilah, Cush, etc., with names of similar sound which now occur in Syria, Armenia, and the vicinity of the Caspian Sea, combine the results with the position of the Tigris and Euphrates. In opposition, however, to this method of inquiry, it may be urged

(1) that Cush (Ethiopia) has a fixed geographical meaning, though of wide extent, and that hence every effort to give it an entirely new and special significance in this place, as is done by Clericus, Reland, Michaelis, and others, is exceedingly forced.

(2) That Havilah (<091507>1 Samuel 15:7) is certainly in Arabia, and cannot have bordered on the Chrysorrhoas.

(3) The fact that the Phasis of the ancients did not arise in Armenia, but in the Caucasus range, militates against Redmond’s theory.

(4) To explain Havilah by a name which cannot be proved to be ancient at all (as Michaelis does) is pointless. (Beke’s view [in *Origines Bibl.* 1:311 sq.] is worthless.)

2. *Rationalistic Interpretations*. — Turning from such doubtful inquiries, later German. interpreters have mostly agreed to consider <010210>Genesis 2:10 sq. as a mythical description of the lost Paradise, to be compared with the Grecian accounts of the gardens of the Hesperides. They assume, as its possible foundation, an old tradition placing the original seat of the human race in Eastern Asia, which, however, like the Grecian myth referred to, grew by the free accretion of partial and fragmentary geographical notions, until the garden of Eden came to have a place as definite on the map of the world, in men’s eyes, as the Gardens of the Hesperides, the Islands of the Blessed, or the Indian mountain Meru, from which four rivers pour forth to water the whole earth (comp. Bohlen, *Indien*, 2:210). Credner, however,

who adopts this view in the main, thinks that the account itself indicates a western position for Eden, and compares the "Islands of the Blessed," which he identifies with the Canaries! — The authors of the *Universal History* receive the account in Genesis as giving Moses's geographical view, in the then imperfect state of knowledge (*Allgemeine Welthistorie*, 1:124); and it is plausibly urged that in early times the scientific method of statement, giving fragments of knowledge as such, apart. from all subjective notions, was unknown. Yet this view does not shut out the inquiry what particular lands and rivers were meant by the writer; and this question has been examined especially by Sickler, Buttmann, and Hartmann. Sickler (in Augusti's *Theol. Monatsschrift*, 1, 1:1 sq., 75 sq.) supposes that the author of the account meant by the river (rh;n;) the Caspian Sea, viewing it as an enormous stream from the East. The first river named is Pishon, which surrounds the whole earth, from the east out to the Nile. The second is the Atlantic, Mediterranean, and Black seas, including also the Phasis. This, in the writer's view, surrounded the whole earth on the west, as far as the Nile. The third and fourth rivers, Tigris and Euphrates, are merely inland streams, dividing one region from another, but making the circuit of none. Eden is then in the vicinity of the Caspian, where there are very fruitful and pleasant tracts of country. According to Buttmann, however (*Alteste Erdkunde des Morgenl*. Berlin, 1803; also in his Mythologus, 1:63 sq.), this account was brought from Southern into Western Asia. The original writer conceives of the four chief streams of the world as if they proceeded from one region and were arms of a single river. In the central part of Southern Asia he was acquainted with the Indus and Ganges; while the Shat el-Arab, the united Tigris and Euphrates (called Euphrates when the story reaches Western Asia, because this river is there best known) towards the west, and the Irabatti in Ava and Pegu towards the east, were to him the limits of the known world. Pishon is compared with Besynga (βήσυγγα), called by Ptolemy (7:2) the most considerable stream of India east of the Ganges; Havilah with Ava, a very ancient Indian kingdom (known to the Greeks as χρυσῆ χρώα, *land of gold*), and with the name Eviltse, or Evilei, given in connection with the Chinese by an unknown author (Hudson, *Expos. tot. Miundi*, 3:2). Cush, like the Ethiopia of the Greeks, will then mean simply the extreme South. Gihon is the Ganges, and Hiddekel the Indus (called Hind, Hidd), the name Hiddekel being really the two names Hid, Chid, the Indus, and Dekel, the Tigris, which have been through carelessness or ignorance written together. Finally, the narrator by Assur, Assyria (v. 14), probably understood the

same region which later writers refer to the Medes or Persians. Hartmann (*Aufkldrung fuber Asien*, 1:249 sq.) attributes the whole geographical account in Genesis 2 to the Babylonian or Persian period, and places Paradise in Northern India, in the famous valley of Cashmere (see Herod. 3:17). As this valley is shut in by a chain of impassable mountains, covered with snow, from which on the north spring the tributaries of the Oxus, and on the south those of the Indus; and as the Behut (Hydaspes, modern Ihylum) flows through the valley, it is easy to suppose that a very old tradition might substitute one stream instead of one mountain chain as the source of several rivers. Now the Hebrew writer gave those names to these four streams of Paradise which seemed greatest to him; thus Gihon is the Oxus, Pishon the Phasis, Havilah is Colchis, Cush is Bactria, or Balk. Just such a fanciful conception as this tradition presents lies at the basis of the exposition of Josephus (Antiq. 1:1, 3), extending, however, only to the Pishon and the Gihon, which he makes to be the Ganges and the Nile respectively (comp. Epiphan. *Opera*, 2:60; Hottinger, *Enneas Dissertat*. p. 67 sq.). The fact that Havilah is mentioned as abounding in gold might be adduced to support this view of the Pishon. But although India was known as a gold country, yet Africa, and, in Western Asia, Arabia, were far more famous in this respect; and the reference of Havilah to a special district on this ground is mere waywardness. The reference of Gihon to the Nile by Josephus is adopted by most of the fathers (see esp. Theophil. *Antol*. 2:24; Philostorg. in Niceph. *Hist. Eccles*. 9:19), and in this view the Ethiopian Nile, with its branches, may be understood (see Gesen. *Thesaur*. 1:282). Even the Greeks connected the Nile with the Indus (Pishon comp. Arrian, *Alex*. 6:1, 3; Pausan. 2:5, 2). On the other hand (see Philostorg. *l.c.*) some have supposed Pishon to be the Indian river Hypasis.

Of the three hypotheses which we have last stated, that given by Hartmann is the most simple. Sickler's supposes a conception on the part of the ancient writer which is entirely too inconsistent with itself. That of Buttmann rests upon too many separate suppositions, improbable enough in themselves; and assumes, besides, the existence of southern Asiatic traditions among the Hebrews before the Captivity; a view that finds no support but in the hypothesis itself, which places Paradise in India. But Hartmann's view also is sufficiently met by the fact, which, however, has only recently become known, that the vale of Cashmere is, in climate and productions, very far from resembling a paradise (see Ritter, *Erdklunde*, 2:1083 sq.; 7:70 sq.). Thus, even if we should adopt this mythical view,

there would be just as much difficulty in determining the regions which the author of Genesis intended, as more literal interpreters have found in placing them, on the supposition that the description is truly geographical. There appears no proof in this view that the writer thought at all of South Asia (although Pishon may be the Oxus); at least, it is going too far to extend his views to India, and identify Pishon with the Indus or the Ganges. Ewald (*Isr. Gesch.* 1:331) thinks that the names were changed in the passage of the tradition to the Hebrews; that they substituted the better known names of the Euphrates and Tigris for those of the unknown Indus and Ganges. Tuch (*Gen.* p. 72 sq.) would look only at the easily intelligible part of the account, the fellow-streams Euphrates and Tigris and would look for Paradise among the heights of Armenia, which would accord well with Noah's history (see <010801>Genesis 8). But it is objected that it is uncritical to cut off half of the description given, and destroy the conception, in order to join certain historical features. It is no part of our purpose here to examine the results of historical investigation, apart from the Mosaic records, respecting the first seat of the human race.

All that is related in Genesis as having occurred from the creation of man, and his location in the garden of Eden, up to the time of his guilt and expulsion, has in like manner been viewed as a philosophical speculation, set forth in a historical form, on the origin of physical and moral evil, and the destruction of that golden age which the fancy of all nations has seen in remote antiquity (see especially Ammon, in the *Neues theol. Jour*. 3:1 sq.; *Bibl. Theol*. 2:300 sq.; Bauer, *Hebr. Mythol*. 1:85 sq.; Buttmann. in the *Berl. Monatsschrift*. [1804] 261 sq., and *Mythol*. 1:122 sq.; Vater, *Comment. uib. Pentat*. 1:14 sq.; Gesenius, in the *Hall. Encykl*. i, '358 sq.; Eichhoni, *Urgeschich*.; Hartmann, *Heb. Pentat*. p. 373 sq.; Colln, *Bibl. Theol*. 1:224 sq.). But more literal and historical interpreters of the passage have also appeared (as Hengstenberg, *Christol*. I, 1:26 sq.; Tiele and Baumgarten, *Comment*.). Others are but half literal in their exposition, and seek to distinguish the essential facts from the mere dress of ornament (e.g. Less, Cramer, Luderwald, Eifert, Werner in his *Geschichtl. Auffas. der 3 ersten Cap. d. Gen.* [Ttibing. 1829]). Von Gerstenberg defends the allegorical exposition, Rosenmüller and Gamborg the hieroglyphical view, that the account is but a translation into words of old hieroglyphic sketches (see Tuch, *Gen*. p. 56 sq.; and comp. Bellerman, *Handb*. 1:37 sq.; Beck, *Comment. Rel. Chr. Hist.* p. 393 sq.). It seems scarcely necessary to refer to the views of Hiillman, in his *Theogonie*, and of Ballenstedt, in *Die neue*

u.jetzige Welt, p. 222 sq., as they do not rest on the Mosaic history. The anonymous work, *Ursprungl. Entwickelungsgang der relig. u. sittl. Bildung* (Greifsw. 1829), is simply childish.

3. *Parallel Traditions*. — The idea of a terrestrial paradise, the abode of purity and happiness, has thus formed an element in the religious beliefs of all nations. The image of "Eden, the garden of God," retained its hold upon the minds of the poets and prophets of Israel as a thing of beauty whose joys had departed (<262813>Ezekiel 28:13; <290203>Joel 2:3), and before whose gate the cherubim still stood to guard it from the guilty. For interesting parallels from the philosophical speculations of other nations, see Bruns, in *Gabler's Jour. f. auserl. theol. Lit*. v. 50 sq.; Bauer, *Mythol*. 1:96 sq.; Pustkuchen, *Urgesch. der Menschh*. 1:186 sq.

(1.) *Classical*. — Descriptions of the early golden age with which man's existence on earth began, in general, are given by Hesiod, *Works and Days*, p. 95 sq.; Dicsearchus, in Porphyr. Abstinen. 4:2; Virgil, *Georg*. 1:128 sq.; Ovid, *Met*. 1:89; Lucretius, v. 923 sq.; Plato, *Polit*. p. 271. Comp. Lactant. *Instit*. v. 5; S. G. Friderici *Diss. de Aurea cetat. quam p oetce finxerunt* (Leips. 1736); Tiedemann, in the *Berl. Monatsschr*. (Dec. 1796), p. 505 sq.; Carus, *Werke*, 6:157 sq.

(2.) *Oriental*. — Arab legends tell of a garden in the East, on the summit of a mountain of jacinth, inaccessible to man; a garden of rich soil and equable temperature, well watered, and abounding with trees and flowers of rare colors and fragrance. So among the Hindûs, in the center of Jambudwipa, the middle of the seven continents of the Puranas, is the golden mountain Meru, which stands like the seed-cup of the lotus of the earth. On its summit is the vast city of Brahma, renowned in heaven, and encircled by the Ganges, which, issuing from the foot of Vishnui, washes the lunar orb, and, falling thither from theskies, is divided into four streams, that flow to the four corners of the earth. These rivers are the Bhadra, or Oby of Siberia; the Sita, or Hoang He, the great river of China; the Alakananda, a main branch of the Ganges; and the Chakshu, or Oxus. In this, abode of divinity is the Nandana, or grove of Indra; there too is the Jambu tree, from whose fruit are fed the waters of the Jambu river, which give life and immortality to all who drink thereof (*Vishnu Purana*, trans. Wilson, p. 166-171). The enchanted gardens of the Chinese are placed in the midst of the summits of Houanlun, a high chain of mountains farther north than the Himalaya, and farther east than Hindû-Cush. The fountain of

immortality which waters these gardens is divided into four streams the fountains of the supreme spirit, Tychin. Among the Medo-Persians the gods' mountain Alborj is the dwelling of Ormuzd, and the good spirits, and is called "the navel of the waters." The Zend books mention a region, called *Heden*, and the place of Zoroaster's birth is called *Hedenesh*, or, according to another passage, *Airjana Vidjo* (Knobel, *Genesis*).

These last-named traditions even proceed to detail the steps by which this fair abode was forfeited. According to the Zendavesta, men were so blinded by a wicked demon that they viewed the whole creation and their own happiness, as the work of Ahriman. After thirty days they went hunting, with black clothing on; shot a white goat, and drank its milk, finding it pleasant. The evil spirits now brought them fruit, which they ate, and straightway lost all their excellence. After fifty years they first began sexual intercourse. (See Rhode, *Heil. Sage des Zendvolks*, p. 391 sq.; and comp. Ballenstedt, in *Schroter u. Klein Oppositionsschr*. v. 3 sq., who connects the account of the fall of man with the conflict between Ormuzd, the principle of good, and Ahriman, that of evil; and the victory of the latter, <010315>Genesis 3:15.) But nearest of all, the fable of the Dalai Lama (see Vater, *Archivf. KirchenGesch.* 1:15 sq.) approaches the Mosaic narrative. A plant of sweet taste appeared on the earth: first one greedy man ate of it, then all followed his example, and immediately all spirituality and all happiness were gone. The length of life decreased, and with it human stature. At last the plant disappeared, and men were left to subsist, first on a kind of reddish butter, then on reed-grass, and finally on what their own hard labor could cause the earth to produce. Virtues had fled from earth; deeds of violence, murder, and adultery had taken their place. Compare further, Rosenmüller, *Alterthum*. I, 1:180; Tuch, *Genes*. p. 50 sq. *On Grecian myths*, see Volker, *Mythol. d. Japhet. Geschlechts, oder d. Siindenfall des Menschen, nach Griech. Mythen* (Giesen. 1824).

All these and similar traditions are but mere mocking echoes of the old Hebrew story, jarred and broken notes of the same strain; but, with all their exaggerations, "they intimate how in the background of man's visions lay a paradise of holy joy — a paradise secured from every kind of profanation, and: made inaccessible to the guilty; a paradise full of objects that were calculated to delight the senses and to elevate the mind; a paradise that granted to its tenant rich and rare immunities, and that fed with its perennial streams the tree of life and immortality" (Hardwick, *Christ and other Masters*, pt. 2, p. 133).

III. *Figurative Application of “Paradise” to the Heavenly World* (chiefly from Smith’s *Dict. of the Bible*). — The term, having by a natural process become a metaphor for the abstract idea of exquisite delight, was transferred still higher to denote the happiness of the righteous in the future state. The origin of this application must be assigned to the Jews of the middle period between the Old and the New Testament. In the Chaldee Targums, “the garden of Eden” is put as the exposition of heavenly blessedness (<199017>Psalm 90:17, and other places). The Talmudical writings, cited by the elder Buxtorf (*Lex. Chald. et Talm*. p. 1802) and John James Wetstein (*N.T. Gr*. 1:819), contain frequent references to Paradise as the immortal heaven, to which the spirits of the just are admitted immediately upon their liberation from the body. The book. Sohar speaks of an earthly and a heavenly Paradise, of which the latter excels the former “as much as darkness does light” (Schottgen, *Hor. Hebr*. 1:1096).

Hence we see that it was in the acceptation of the current Jewish phraseology that the expression was used by our Lord and the apostles: “To-day thou shalt be with me in Paradise;” “He was caught up into Paradise;” “The tree of life, which is in the Paradise of my God” (<422343>Luke 23:43; <471204>2 Corinthians 12:4; <660207>Revelation 2:7).

It was natural that this higher meaning should at length become the exclusive one, and be associated with new thoughts. Paradise, with no other word to qualify it, was the bright region which man had lost, which was guarded by the flaming sword. Soon a new hope sprang up. Over and above- all questions as to where the primeval garden had been, there came the belief that it did not belong entirely to the past. There was a paradise still into which man might hope to enter. It is a matter of some interest to ascertain with what associations the word was connected in the minds of the Jews of Palestine and other countries at the time of our Lord’s teaching, what sense therefore we may attach to it in the writings of the N.T.

In this as in other instances we may distinguish several modes of thought, each with marked characteristics, yet often, blended together in different proportions, and melting one into the other by hardly perceptible degrees. Each has its counterpart in the teaching of Christian theologians. The language of the N.T. stands apart from and above all. Traces of this way of looking at it had appeared previously in the teaching of the Son of Sirach. The four rivers of Eden are figures of the wide streams of Wisdom, and she

is as the brook which becomes a river and waters the paradise of God (Ecclesiasticus 24:25-30). This, however, was compatible with the recognition of Genesis 2, as speaking of a fact. But in later times the figurative or celestial reference became more and more distinct. It would be a hopeless task to attempt to recite the opinions of all the commentators upon this question: their name is legion. All that we can attempt is a chronological outline of the main course of thought on the subject.

1. To the idealistic school of Alexandria, of which Philo the Jew is the representative, paradise was nothing more than a symbol and an allegory. That writer (*De Mundi Opif*. §. 54) is the first who ventured upon an allegorical interpretation. To him the thought of the narrative as one of fact was unendurable. The primeval history spoke of no garden such as men plant and water. Spiritual perfection (ἀρετή) was the only paradise. The trees that grew in it were the thoughts of the spiritual man. The fruits which they bore were life and knowledge and immortality. The four rivers flowing from one source are the four virtues of the later Platonists, each derived from the same source of goodness (Philo, *De Alleg*. i). Philo conceived that by paradise is darkly shadowed forth the governing faculty of the soul; that the tree of life signifies religion, whereby the soul is immortalized; and by the faculty of knowing good and evil the middle sense, by which are discerned things contrary to nature. In another passage (*De Plantat*. § 9) he explains Eden, which signifies "pleasure," as a symbol of the soul, that sees what is right, exults in virtue, and prefers one enjoyment, the worship of the only wise, to myriads of men's chief delights. Again (*Legis Allegor*. i, § 14) he says, "Now virtue is tropically called paradise, and the site of paradise is Eden, that is, pleasure." The four rivers he explains (§ 19) of the several virtues of prudence, temperance, courage, and justice; while the main stream, of which they are branches is the generic virtue, goodness, which goeth forth from Eden, the wisdom of God. It is obvious that a system of interpretation such as this was not likely to become popular. It was confined to a single school, possibly to a single teacher. It has little or nothing corresponding to it in the N.T. The opinions of Philo, therefore, would not be so much worthy of consideration, were it not that (as we shall see) he has been followed by many of the Christian fathers.

2. The rabbinical schools of Palestine presented a phase of thought the very opposite of that of the Alexandrian writer. They had their descriptions, definite and detailed, a complete topography of the unseen world. Paradise,

the garden of Eden, existed still, and they discussed the question of its locality. The answers were not always consistent with each other. It was far off in the distant East, farther than the foot of man had trod. It was a region of the world of the dead, of Sheol, in the heart of the earth. Gehenna was on one side, with its flames and torments. Paradise on the other, the intermediate home of the blessed. (Comp. Wetstein, Grotius, and Schottgen, *In Luc.* 23.) The patriarchs were there, Abraham and Isaac and Jacob, ready to receive their faithful descendants into their bosoms (Joseph. *De Macc.* c. 13). The highest place of honor at the feast of the blessed souls was Abraham's bosom (<421623>Luke 16:23), on which the new heir of immortality reclined as the favored and honored guest. Or, again, paradise was neither on the earth nor within it, but above it, in the third heaven, or in some higher orb. *SEE HEAVEN*. Or there were two paradises, the upper and the lower — one in heaven, for those who had attained the heights of holiness — one in earth, for those who had lived but decently (Schottgen, *Hor. Heb. in Apoc.* 2:7), and the heavenly paradise was sixty times as large as the whole lower earth (Eisenmenger, *Entdecktes Judenth.* 2:297). Each had seven palaces, and in each palace were its appropriate dwellers (*ibid.* p. 302). As the righteous dead entered paradise, angels stripped them of their grave clothes, arrayed them in new robes of glory, and placed on their heads diadems of gold and pearls (*ibid.* p. 310). There was no night there. Its pavement was of precious stones. Plants of healing power and wondrous fragrance grew on the banks of its streams (*ibid.* p. 313). From this lower paradise the souls of the dead rose on sabbaths and on feast-days to the higher (*ibid.* p. 318), where every day there was the presence of Jehovah: holding council with his saints (*ibid.* p. 320). (Comp. also Schottgen, *Hor. Heb. in Luc.* 23.) Among the Hebrew traditions enumerated by Jerome (*Trad. Hebr. in Gen.*) is one that paradise was created before the world was formed, and is therefore beyond its limits. Moses bar-Cepha (*De Parad.*) assigns it a middle place between the earth and the firmament. Some affirm that paradise was on a mountain, which reached nearly to the moon; while others, struck by the manifest absurdity of such an opinion, held that it was situated in the third region of the air, and was higher than all the mountains of the earth by twenty cubits, so that the waters of the flood could not reach it. Others again have thought that paradise was twofold, one corporeal and the other incorporeal; others that it was formerly on earth, but had been taken away by the judgment of God (Hopkinson, *Descr. Parad. in Ugolino, Thesaur.* vol. 7).

3. Out of the discussions and theories of the rabbins there grew a broad popular belief, fixed in the hearts of men, accepted without discussion, blending with their best hopes. Their prayer for the dying or the dead was that his soul might rest in paradise, in the garden of Eden (Maimonides, *Porta Mosis*, quoted by Wetstein, *In Luc*. 23; Taylor, *Funeral Sermon on Sir G. Dalston*). The belief of the Essenes, as reported by Josephus (*War.* 2:8, 11), may be accepted as a fair representation of the thoughts of those who, like them were not trained in the rabbinical schools, living in a simple and more childlike faith. To them accordingly paradise was a far-off land, a region where there was no scorching heat, no consuming cold, where the soft west wind from the ocean blew forevermore. The visions of the second book of Esdras, though not without an admixture of Christian thoughts and phrases, may be looked upon as representing this phase of feeling. There also we have the picture of a fair garden, streams of milk and honey, twelve trees laden with divers fruits, mighty mountains whereon grow lilies and roses (2:19) — a place into which the wicked shall not enter.

It is with this, popular belief, rather than with that of either school of Jewish thought, that the language of the N.T. connects itself. In this as in other instances it is made the starting-point for an education which leads men to rise from it to higher thoughts. The. old word is kept, and is raised to a new dignity or power. It is significant, indeed, that the word “paradise” nowhere occurs in the public teaching of our Lord, or in his intercourse with his own disciples. Connected as it had been with the thoughts of a sensuous happiness, it was not the fittest or the best word for those whom he was training to rise out of sensuous thoughts to the higher regions of the spiritual life. For them, accordingly, the kingdom of heaven, the kingdom of God, are the words most dwelt on. The blessedness of the pure in heart is that they shall see God. If language borrowed from their common speech is used at other times, if they hear of the marriage-supper and the new wine, it is not till they have been taught to understand parables and to separate the figure from the reality. With the thief dying on the cross the case was different. We can assume nothing in the robber-outlaw but the most rudimentary forms of popular belief. We may well believe that the word used here, and here only, in the whole course of the Gospel history, had a special fitness for him. His reverence, sympathy, repentance, hope, uttered themselves in the prayer, “Lord, remember me when thou comest into thy kingdom!” What were the thoughts of the sufferer as to that kingdom we do not know. Unless they were supernaturally raised above

the level which the disciples had reached by slow and painful steps, they must have been mingled with visions of an earthly glory, of pomp and victory and triumph. The answer to his prayer gave him what he needed most, the assurance of immediate rest and peace. The word paradise spoke to him, as to other Jews, of repose, shelter, joy — the greatest contrast possible to the thirst and agony and shame of the hours upon the cross. Rudimentary as his previous thoughts of it might be, this was the word fittest for the education of his spirit.

There is a like significance in the general absence of the word from the language of the Epistles. Here also it is found nowhere in the direct teaching. It occurs only in passages that are apocalyptic, and therefore almost of necessity symbolic. Paul speaks of one, apparently of himself, as having been "caught up into paradise," as having there heard things that might not be uttered (<471203>2 Corinthians 12:3). In the message to the first of the Seven Churches of Asia. "the tree of life which is in the midst of the paradise of God," appears as the reward of him that overcometh, the symbol of an eternal blessedness (comp. Dean Trench, *Comm. on the Epistles to the Seven Churches,* ad loc.). The thing, though not the word, appears in the closing visions of <662201>Revelation 22.

4. The eager curiosity which prompts men to press on into the things behind the veil has led them to construct hypotheses more or less definite as to the intermediate state, and these have affected the thoughts which Christian writers have connected with the word paradise. Patristic and later interpreters follow, as has been noticed, in the footsteps of the Jewish schools. To Origen, and others of a like spiritual insight, paradise is but a synonym for a region of life and immortality one and the same with the third heaven (Jerome, *Ep. ad Joh. Hieros*. in Wordsworth on 2 Corinthians 12). So far as it is a place, it is as a school in which the souls of men are trained and learn to judge rightly of the things they have done and seen on earth (Origen, *De Princ*. 2:12). Origen, according to Luther (*Comm. in Gen*.), imagined paradise to be heaven, the trees angels, and the rivers wisdom. Papias, Irenaeus, Pantaenus, and Clemens Alexandrinus have all favored the mystical interpretation (Huet. *Origeniana*, 2, 167). Ambrosius followed the example of Origen, and placed the terrestrial paradise in the third heaven, in consequence of the expression of Paul (<471202>2 Corinthians 12:2, 4); but elsewhere he distinguishes between the terrestrial paradise and that to which the apostle was caught up (*De Parad*. c. 3). In another passage (*Ep. ad Sabirnum*) all this is explained as allegory. The sermon of

Basil, De Paradiso, gives an eloquent representation of the common belief of Christians who were neither mystical nor speculative. Minds at once logical and sensuous ask questions as to the locality, and the answers are wildly conjectural. It is not in Hades, and is therefore different from Abraham's bosom (Tertull. *De Idol*. c. 13). It is above and beyond the world, separated from it by a wall of fire (id. *Apol*. c. 47). It is the "refrigerium" for all faithful souls, where they have the vision of saints and angels: and of Christ himself (Just. Mart. *Respons. ad Orthodox*. — 75 and 85), or for those only who are entitled, as martyrs, fresh from the baptism of blood, to a special reward above their fellows (Tertull. *De Anim*. c. 55). It is in the fourth heaven (Clem. Alex. *Fragm*. § 51). — It is in some unknown region of the earth, where the seas and skies meet, higher than any earthly mountain (Joann. *Damasc. De Orthod. Fid*. 2:11), and had thus escaped the waters of the flood (P. Lombard. *Sentent*. 2:17, E.). It has been identified with the φυλακή of <600319>1 Peter 3:19, and the spirits in it are those of the antediluvian races who repented before the great destruction overtook them (Bishop Horsley, *Sermons*, 20). (Comp. an elaborate note in Thilo, *Codex Apocryph. N.T.* p. 754.) The word enters largely, as might be expected, into the apocryphal literature of the early Church. Where the true Gospels are most reticent, the mythical are most exuberant. The Gospel of Nicodemus, in narrating Christ's victory over Hades (the "harrowing of hell" of our early English mysteries), tells how, till then, Enoch and Elijah had been its sole inhabitants — how the penitent robber was there with his cross on the night of the crucifixion — how the souls of the patriarchs were led thither by Christ, and were received by the archangel Michael, as he kept watch with the flaming swords at the gate. In the apocryphal *Acta Philippi* (Tischendorf, *Act. Apocr*. p. 89), the apostle is sentenced to remain for forty days outside the circle of paradise, because he had given way to anger and cursed the people of Hierapolis for their unbelief. Among the opinions enumerated by Morinus (*Diss. de Parad. Terrest.* in Ugolino, *Thesaur.* vol. vii) is one that, before the fall, the whole earth was a paradise, and was really situated in Eden, in the midst of all kinds of delights. Ephraem Syrus (*Comm. in Gen.*) expresses himself doubtfully upon this point. Whether the trees of paradise, being spiritual, drank of spiritual water, he does not undertake to decide; but he seems to be of opinion that the four rivers have lost their original virtue in consequence of the curse pronounced upon the earth for Adam's transgression.

5. The later history of the word presents some facts of interest. Accepting, in this as in other instances the mythical elements of Eastern Christianity, the creed of Islam presented to its followers the hope of a sensuous paradise, and the Persian word was transplanted through it into the languages spoken by them. In the West it passes through some strange transformations, and descends to baser uses. The thought that men on entering the Church of Christ returned to the blessedness which Adam had forfeited was symbolized in the church architecture of the 4th century. The narthex, or atrium, in which were assembled those who, not being fideles in full communion, were not admitted into the interior of the building, was known as the "Paradise" of the church (Alt, *Cultus*, p. 591). Athanasius, it has been said, speaks scornfully of Arianism as creeping into this paradise, implying that it addressed itself to the ignorant and untaught. In the West we trace a change of form, and one singular change of application. Paradiso becomes in some Italian dialects Paraviso, and this passes into the French *parvis*, denoting the western porch of a church, or the open space in front of it (Ducange, s.v. Parvisus; Diez. *Etymolog*. *Worterb*. p. 703). In the church this space was occupied, as we have seen, by the lower classes of the people. The word was transferred from the place of worship to the place of amusement, and, though the position was entirely different, was applied to the highest and cheapest gallery of a French theater (Alt, *Cultus*, l.c.). By some, however, this use of the word is connected only with the extreme height of the gallery, just as "Chemin de Paradis" is a proverbial phrase for any specially arduous undertaking (Bescherelles, *Dictionnaire Francais*).

IV. *Literature*. — In addition to the many works cited above, see the bibliography of the subject in Danz, *Worterbuch*, s.v. Paradies; Darling, *Cyclop. Bibl. col*. 1038; Alger, *Future Life, Index*; the copious article in Herzog's *Real-Encyklopadie*, 20:332-377; and Malcom, *Theological Index*, s.v. Eden. Comp. also Gould, *Myths of the Ancient World*, p. 242 sq.; Brinton, *Myths of the New World*, p. 868 sq. The following are among the pertinent monographs: Engelmann, *De Paradiso terrest*. (Jena, 1669); Eppelin, *De Parad. igne delet*. (Alt. Nori. 1735); Heinson, *De Paradiso* (Helmst. 1698); Huet, *De situ Parad*. (Amst. 1698); Neumann, *Das Paradies* (Wittenb. 1741); and especially Schulthess, *Das' Paradies, d. irdische u. uberird., hist., myth. u. mystische* (Zur. 1816; Leips. 1821). *SEE EDEN*; *SEE HEAVEN*.

Paradise

a term applied, in ecclesiastical language, to the garden of a convent; the name is also sometimes applied to an open court or area in front of a church, and occasionally to the cloisters, and even to the whole space included within the circuit of a convent, but usually to the burial-place. Probably the word is a. corruption of Parvise, which is still in use in France for the open space around cathedrals and churches.

Paradisi, Niccolo,

an old Venetian painter, by whom there is a picture of the *Crucifixion*, which, with the symbols of the four evangelists, is in the monastery of the Agostiniani, in the territory of Verruchio. It is inscribed "Nicholaus Paradixi miles de Venetiis pinxit, 1404."

Paradiso, Jacobus De

a German monastic, member of the Carthusians, flourished at Erfurt near the middle of the 15th century. He died in 1465. Paradiso wrote *Tractatus de causis multalrunm passionum, preacipue iracundice, et remediis earundem* (Pez, *Bib. Ascet*. 7:389).

Paraeus, David, D.D.,

a celebrated German theologian of the Reformation period, was born Dec. 20, 1548, at Francolstein, in Silesia. He was the son of Johann *Wangler*, but changed his patronymic, in accordance with the custom of his days (παρεῖος being the literal rendering of Wangler; from παρειά, German *Wange*, cheek). He was educated at Hermsberg and Heidelberg. One of his teachers, Christopher Schilling, becoming himself a convert to Protestantism, influenced young Wangler to forsake Lutheranism, and he became a most ardent disciple of the theologian of Geneva. Parseus entered on his ministry in 1571, at a village called Schlettenbach, which he soon exchanged for Hemsbach, in the diocese of Worms. It was a stormy time, owing to the contests between the papists and Protestants, Lutherans and Calvinists, and in 1577 Parmeus lost his place in consequence of being a sacramentarian, or Calvinist. He went first to Frankenthal, and three years after to Witzingen; but in 1584 prince Casimir made him a professor at Heidelberg. In 1586 he commenced authorship by the publication of his *Method of the Ubiquitarian Controversy*. In 1589 he published the German

Bible, with notes. He rose to the highest professorship in theology, and his fame drew students to the university from the remotest parts of Hungary and Poland. He held several disputations against the writers of the "Augsburg Confession." One of the most memorable he held in 1596, when he defended Calvin against the imputation that the Geneva Reformer favored Judaism in his "Commentaries upon several parts of Scripture." At the time of the centennial jubilee of the Reformation in 1617, which was celebrated at Heidelberg, Parseus published some pieces upon the subject, which drew upon him the resentment of the Jesuits of Mentz: they wrote a sharp censure of his works, and he published a suitable answer to it. The following year, 1618, at the instance of the states-general, he was pressed to go to the Synod of Dort, but excused himself on account of age and infirmities. After this time he enjoyed but little tranquillity. The apprehensions he had of the ruin which his patron the elector palatine would bring upon himself by accepting the crown of Bohemia caused him to change his residence. He terrified himself with a thousand bad omens; he feared the success of the Imperialists; and, considering the books he had written against the pope and Bellarmine, he looked upon it as the most dreadful calamity that could happen to him to fall into the hands of the monks; for which reason he gladly complied with those who advised him to provide in time for his own safety, and accordingly he retired to the town of Anweil, in the duchy of Zweibrucken, near Landau (October, 1621). He left that place shortly after and went to Neustadt, but did not even stay long there, but returned to Heidelberg, in order to spend his last days at his beloved home, and so to be buried near the professors of the university. He died June, 1586. The expository works of Parseus are his most numerous, and were long greatly esteemed on the Continent. They have been published collectively at Geneva and at Frankfort. Among them are commentaries on Genesis, Hosea, Matthew, several of Paul's Epistles, the Apocalypse, and *Adversaria* on other parts of the Bible. Although the Biblical writings of Parseus are superseded, it is impossible to deny to them considerable merit, both in the exegetical exposition of the sacred text and his practical deductions. The greatest drawback to this merit arises from the long theological (chiefly polemical) discussions with which the commentary is overburdened. His commentary on Romans is well known to English theologians for the anti-monarchical principles which it embodies, and which gave so much offense to king James I and the University of Oxford. All of Paraeus's works were published by his son at Frankfort-on-the-Main in. 1647 (3 vols. fol.). See Middleton, *Evangel.*

Biogr. 2:401 sq.; and the *Memoir* in vol. 1 of the works, also published separately since.

Parafrenarii

the coachmen of the higher clergy in the ancient Christian Church. They had also the care of their stables and horses. They were sometimes reckoned among the number of the clergy, but of an inferior order.

Paraguay

a republic of South America, which, as represented on most maps, is confined to the peninsula between the rivers Paraguay and Parana, as far north as about the parallel of 21° 30', but which actually, by recent treaties with neighboring states, has so considerably enlarged that it now embraces an extensive region called the Chaco, west of the Paraguay, and as far south as the river Vermejo, and west as the meridian of 61° 20', and a tract lying between the Parana and the Uraguay. The whole area, according to official statistics, is in round numbers 348,000 square miles, of which 131,000 square miles are comprised between the rivers Paraguay and Parana, 196,000 square miles are west of the Paraguay, and upwards of 21,000 square miles are between the Parana and Uraguay. The peninsula between the rivers is still the important part of Paraguay. A mountain-chain called Sierra Anambahy, which traverses it from north to south, and bifurcates to the east and west towards the southern extremity, under the name of Sierra Maracaju, divides the tributaries of the Parana from those of the Paraguay, none of which are very considerable, although they are liable to frequent and destructive overflows. As regards its physical character, the northern portion of the country is mountainous, especially towards the east. The southern portion is one of the most fertile districts of South America, consisting of hills and gentle slopes richly wooded, of wide savannas, which afford excellent pasture-ground, and of rich alluvial plains, some of which, indeed, are marshy, or covered with shallow pools of water (only one lake, that of Ypao, deserving special notice), but a large proportion of the land is of extraordinary fertility and highly cultivated. The banks of the rivers Parana and Paraguay are occasionally belted with forest; but, in general, the low lands are destitute of trees. The climate, for a tropical country, is temperate, the thermometer occasionally rising to 100° in summer, but in winter being usually about 45°. The natural productions are very varied, although they do not include the precious metals or other

minerals common in South America. Much excellent timber is found in the forests. Several trees yield valuable juices, as the India-rubber and its cognate trees; and an especially useful shrub is the Mate, or Paraguay tea-tree, which forms one of the chief articles of commerce, being in general use throughout La Plata, Chili, Peru, and other parts of South America. The tree grows wild in the north-eastern districts, and the gathering of its leaves gives employment in the season to a large number of the native population. Wax and honey are collected in abundance, as is also cochineal, and the medicinal plants are very numerous. The chief cultivated crops are maize, rice, coffee, cocoa, indigo, mandioc, tobacco, sugar-cane, and cotton.

One half of the land is national property, consisting partly of the lands formerly held by the Jesuit missions, or by other religious corporations, partly of lands never assigned to individuals, partly of lands confiscated in the course of the revolutionary ordeal through which the country has been passing. The, national estates have, for the most part, been let out in small tenements, at moderate rents, the condition of the tenure being that they shall be properly cultivated. Agriculture, though it has in recent years made considerable progress; nevertheless is still far from the standard of European progress. Only about 30,000 square miles of the whole territory are in cultivation. There are few manufactures — sugar, rum, cotton and woollen cloths, and leather being the only industrial productions. Indeed, the commerce of the country is chiefly in the hands of the government, which holds a monopoly of the export of the Paraguay tea, and in great part of the timber trade. The population consists of whites of Spanish descent, native Indians, negroes, and a mixture of these several races, who call themselves “Paraguayos,” but are usually called “Pardos.” The Indians are most numerous. They are mostly of the friendly tribe Guaranis, whose language is also the language of the country. By a census which was taken in 1857, the population was reported at 1,33,1, but the inaccuracy of this census is now generally conceded, and the population of Paraguay, considerably reduced in recent times by war with Brazil and internal strife (see below), is now generally estimated to be about 1,000,000.

History. — The history of Paraguay is highly interesting. The country was discovered by Sebastian Cabot in 1526; but the first colony was settled in 1535 by Pedro de Mendoza, who founded the city of Assuncion, and established Paraguay as a province of the vice-royalty of Peru. The warlike native Guaranis, a people who possessed a certain degree of civilization,

and professed a dualistic religion, for a long time, however, successfully resisted the Spanish arms, and refused to receive either the religion or the social usages of the invaders. In the latter half of the 16th century (since 1586) the Jesuit missionaries were sent to the aid of the first preachers of Christianity in Paraguay (who had labored since 1537); but for a long time the Jesuits also were almost entirely unsuccessful, the effect of their preaching being in a great degree marred by the profligate and cruel conduct of the Spanish adventurers who formed the staple of the early colonial population. The Jesuits, however, did not hopelessly abandon their task, as had the Franciscans, who had preceded them. With their indomitable will and keen judgment of human nature, the Jesuits were probably the only Christians who could succeed. Finding that the obstacles were almost insurmountable, they concentrated their strength on the province of Guayra, and there succeeded in winning the confidence of the natives, whom they united in settlements (*Reductiones*), and taught there not only religion, but agriculture, arts, and industries. But even these settlements failed for a long time to bring about the much-desired change. There were constant quarrels and much fighting, and as late as 1610 several settlements had to be abandoned. The Jesuits finally determined to secure the reins of government in the entire country, to bring about such a change as they had hoped for, but had found it impossible to secure, so long as they did not themselves possess the civil control. In the 17th century the home government consented to place in their hands the entire administration, civil as well as religious, of two provinces, which, not possessing any of the precious metals, were of little value as a source of revenue; and, in order to guard the natives against the evil influences of the bad example of European Christians, gave to the Jesuits the right to exclude all other Europeans from these colonies. From this time forward the progress of civilization as well as of Christianity was rapid. The legislation, the administration, and the social organization of the settlement were shaped according to the model of a primitive Christian community, or rather of many communities under one administration; and the accounts which have been preserved of its condition appear to present a realization of the ideal of a Christian Utopia. A careful inquiry into the history of the territory so ruled by the Jesuits reveals, however, that the natives had been made by them altogether helpless. True, the Jesuits were kind to their subjects, and gave them a quasindependence in what they called a Christian republican government, but they did everything in such a guardian-like manner that the natives lost the little qualification they once possessed for

independent enterprise. Besides, the great power and accumulating wealth of the Jesuits provoked envy, and finally resulted in much opposition to the Jesuits; and when in 1750 they opposed the disposition of some of their territory to Portugal, and armed the natives for defense of the land against the Spanish government, the total expulsion of the Jesuits from Paraguay resulted in 1768. The province was again made subject to the Spanish viceroys. For a time the fruits of the older civilization maintained themselves; but as the ancient organization fell to the ground, much of the work of so many years was undone; the communities lapsed into disorganization, and by degrees much of the old barbarism returned, and that in a more aggravated form. In. 1776, Paraguay was transferred to the newly formed vice-royalty of Rio de la Plata; and in 1810 it joined with the other states in declaring its independence of the mother kingdom of Spain, which, owing to its isolated position, it was the earliest of them all to establish completely. In 1814 Dr. Francia, originally a lawyer, and the secretary of the first revolutionary junta, was proclaimed dictator for three years; and in 1817 his term of the office was made perpetual. He continued to hold it till his death in 1840; and although many of his measures tended to improve the condition of the country and to develop its internal resources, yet his rule was arbitrary and despotic in the highest degree; and his attempt to isolate the territory from commercial intercourse with the rest of the world was attended with a complete stagnation of commerce and the enterprise to which it leads. On his death the government was vested in consuls, and in 1844 a new constitution was proclaimed, and Don Carlos Antonio Lopez elected in that year. He held the government until his death in 1870. The condition of the country was little changed under his administration. Though he was a man of extraordinary character, he was so largely controlled by the restless and roving spirit of the white population of Paraguay that he was forced into a war with Brazil and the La Plata estates, which brought the country to the very verge of destruction. It barely escaped utter ruin. A provisional government conducted the affairs of Paraguay, independent of Brazil, after the re-establishment of peace in 1870, until the people had time to elect Riverola as their president. In December, 1871, Salvador Jovellanos became president. Under his administration the country was slowly recovering from the dreadful desvastations in which the war had resulted, when a rebellion broke out (1874), which has only been suppressed very recently. The arbitrary measures which the unsettled condition of the country forced the government to adopt have resulted in driving many whites into the

Argentine territory and the Brazilian provinces. In the spring of 1876 the most heartrending condition prevailed. Little was produced by the farmers, and the principal staple of food, maize, sold at famine prices.

The republic is divided into twenty-five departments. The central department, in which the capital, Assuncion, is situated, contained in 1857 398,698, or nearly one third of the whole inhabitants, and the capital itself 48,000. The inhabitants of the towns consist chiefly of whites, or of half-breeds (mestizos), who closely resemble whites; the language commonly spoken, besides that of the native Indian, the Guaranis, is the Spanish. The established religion is the Roman Catholic, the ecclesiastical head of which is the bishop of Assuncion. Education is pretty well diffused, much more than is usually the case in countries so long ruled by the Jesuits. See Muratori, *Christianesimo felice nelle missione nel Paraguai* (Ven. 1713); Ibafiez, *Regno da. Soced. d. J.* etc. (Lisbon, 1770); Charlevoix, *Gesch. v. Paraguay u. den Missionen der Jesuiten* (Nuremb. 1764); Dugraty, *La republique de Parag*. (Brussels, 1864); Masterman, *Seven Years in Paraguay* (Lond. 1869); and especially Washburn, *History of Paraguay* (Bost. 1871). See also *Harper's Monthly*, vol. 18 and 40.

Pa'rah

(Heb. *Parah'*, hrP; [with the article], *heifer*; Sept. Φαρά v. r. Ἀφάρ), a city of the tribe of Benjamin, named in the north-eastern group between Avim and Ophrah (<061823>Joshua 18:23). Buckingham (*Travels*, p. 312) heard of a village named Farah, which Robinson, however, could not find; but the name exists farther to the south-east attached to the Wady el-Farah, one of the southern branches of the great Wady Suweinit, and to a site of ruins at the junction of the same with the main valley (Ritter, *Pal. u. Syrien*, 3:529). This identification is supported by Van de Velde (*Memoir,* p. 339) and Schwarz (*Palestine*, p. 126). The drawback mentioned by Dr. Robinson (*Researches,* 2:112), namely, that the Arabic word: ("mouse") differs in signification from the Hebrew ("the cow") is not of much force, since it is the habit of modern names to cling to similarity of sound with the ancient names, rather than of signification (Beit-ur, el-Aal, etc.). A view of the valley is given by Barclay (*City of the Great King*, p. 558), who proposes it for AENON *SEE AENON* (q.v.); but he incorrectly interprets the name ("valley of delight").

Parah

SEE TALMUD.

Parallelism

SEE POETRY, HEBREW.

Paralytic

(παραλυτικός, παραλελυμένος), a class of sick persons named in the Gospels in connection with daemoniacs and epileptics (see <400424>Matthew 4:24; comp. <440807>Acts 8:7), as being deprived of the power of motion, and borne for cure on couches to the Savior (<400902>Matthew 9:2; <410203>Mark 2:3; <420518>Luke 5:18; comp. <440923>Acts 9:23). Elsewhere we find paralysis mentioned as a consequence of apoplexy (1 Maccabees 9:55). In our version the word παραλυτικός is rendered "sick of the palsy," and so other versions. Modern physicians understand by *paralysis* or *palsy* the loss of power over the voluntary muscles; sometimes accompanied with the loss of sensibility in certain parts of the body, in which the muscles affected are relaxed and slack. This last symptom seems to distinguish paralysis from catalepsy and the various kinds of tetanus, in all of which the muscles are rigid and contracted. During palsy the circulation, the animal heat, and the usual secretions continue. The attack is often very sudden, following an apoplectic stroke; but sometimes comes on slowly and imperceptibly; and in either case the cure is exceedingly difficult (see Sprengel, *Instit. Pathol. Spec*. 4:441; comp. the *Berliner Medicin. Encyclop*. 21:16 sq.). But the ancient physicianis understood paralysis in a much wider sense, and, according to Richter's careful investigations (see his *Dissert. quat. Med*. Gotting. 1775), applied the term to every disease which destroyed the power of voluntary action, without regard to the condition of the muscles; thus including under it both tetanus and catalepsy. He adduces in confirmation of this view, besides other passages of ancient physicians, the treatise of Coelius Aurelianus (*Morb. Chron*. 2:1), who distinguishes two kinds of paralysis — the one marked by spasms, the other by flaccidity of the muscles. This would serve to explain the case (<400806>Matthew 8:6) of a paralytic who was in great suffering (see Ackermann, in Weise's *Material. fur Gottesgelahrth*. 1, 2:57 sq.). But pain is rarely experienced in the disease now called palsy; and when it does occur it is not severe, being merely a pricking or itching sensation. On the other hand the *paralysis a conductione*, or convulsive palsy of Coelius Aurelianus (or, as the moderns

term it, the *contractura articulorum*, spasm of the joints), is an exceedingly painful disease. It is certain that the words used to denote diseases in the Gospels are to be understood as used, not with scientific definiteness, but like other words in the language of common life, as including various symptoms more or less allied to each other. It is not therefore necessary, in any case, to understand the case spoken of by Matthew as one of tetanus or lockjaw (as Choulunt. *Spec. Pathol. u. Therap*. p. 711 sq., 2d ed.), a disease more common in not than in temperate climates, and in Africa than in the East; and often followed quickly by death. Some, again, interpret the case of the woman who was bowed together (<421311>Luke 13:11) of the *tetanus emprosthotonos*, that form of the disease which bends forward stiffly the neck and the whole body. But an arthritic contraction of the body may also be meant (comp. Wedel, *Exercitat. Med. Philol*. p. 4 sq.).

On the other hand, the case of Alcimus, spoken of in 1 Maccabees 9:55, was probably one of sudden tetanus, which would account for the severe pain mentioned, a symptom not found in apoplexy, as well as for the sudden death. The tetanus (which receives its common name of *lockjaw* from its effect on the organs of speech) attacks and disables the body suddenly; is connected with severe pain in the muscles affected, and sometimes results fatally within thirty or fifty hours. Yet it is possible, with Ackermann, to refer such cases to apoplexy, understanding by the “torment” (βάσανος) the suffering which bystanders, from the visible symptoms, suppose the patient to suffer. The victim of this disease is motionless; his breathing is slow and interrupted, accompanied by a rattling sound; foam often appears in the mouth; the face is swollen and red; the eyes protrude, and are fixed, and the extremities cold (see Conradi, *Handb. d. spec. Pathol*. 2:531). It is well known that apoplexy often kills in a few minutes. See further, on the varying views which medical men take of the palsy of the New Testament, Bartholini *Paralytici N.T. Medico et Philol. Commentarii, illustr*. (Hafn. 1653; 3d ed. Leips. 1685); Wedel, *Exercit. Med. Philol*. dec. 5,p. 6 sq; dec. 8, p. 17 sq.; Ader, *Enarrat. de Eegrotis in Evany.* (Tolos. 1723), p. 10 sq.; Baier, *Animadv. physico-med. ad loca. N.T. Spec*. 2:30 sq.; *Medic.-hermen. Untersuch*. 109 sq. (extracted from Ackermann).

The passages which speak of a withered hand (<111304>1 Kings 13:4; <401210>Matthew 12:10; <410301>Mark 3:1) remain to be noticed. This (Gr. χεὶρ ξηρά) in the last two passages can be understood either of atrophy of the limbs (see Ackermann, in Weise’s *Material*. 3:131 sq.; comp. Conradi, op.

cit. 2:212) or of palsy (Wedel, *Exercit*. dec. 8, p. 24 sq.; comp. Ader, *Enarrat*. p. 69 sq.; Schulthess, in Henke's *Museum*, 3:24 sq.). The case of Jeroboam (<111304>1 Kings 13:4), whose hand was suddenly so affected that he could not draw it back to him, is either one of palsy, or perhaps of tetanus, as Ackermann thinks (*l.c.*). *SEE PALSY*.

Paramahansas

a species of *Sanyasi*, or Hindu ascetics, and, indeed, the most eminent of the four gradations, being solely occupied with the investigation of Brahm, and equally indifferent to pleasure, insensible to cold or heat, and incapable of satiety or want. In accordance with this definition, individuals are sometimes found who pretend to have reached this degree of perfection, and in token of it they go naked, never speak, and never indicate any natural want. They are fed by attendants, as if unable to feed themselves. They are usually classed among the Saiva ascetics, but Prof. H. H. Wilson doubts the accuracy of the classification.

Paramandyas

a portion of the dress of Caloyers, or Greek monks. It consists of a piece of black cloth sewed to the lining of their caps, and hanging down upon their shoulders.

Paramats

a Buddhist sect which arose in the beginning of the present century at Ava. They respect only the *Abhidharmma*, and reject the other sacred books. Kosan, the founder of the sect, with about fifty of his followers, were put to death by order of the king.

Paramo, Luiz De

a Spanish theologian, was born about 1545 in Borox, near Toledo. He was archdeacon and canon of the cathedral of Leon, and afterwards inquisitor of the faith in Sicily and in Spain. He consecrated his pen to history and to the defense of the Inquisition, and, wrote, among other works, *De ornigine et progressu officii Sanctoe Inquisitionis ejusque dignitate et utilitate* (Madrid, 1598, fol.; reprinted in 1614 at Antwerp). This book is the rarest and the most curious upon the tribunal of the Holy Office. Extracts have been translated from it in the sequel of the *Manuel des Inquisiteurs* (Paris, 1762, 12mo). See Antonio, *Biblioth. Hispana nova*, vol. ii.

Paramonarios

was the name of an inferior officer belonging to the ancient Christian Church. The paramonarii are referred to in the Council of Chalcedon. Translators and critics differ as to the meaning of the word. Some of the more ancient writers consider it as equivalent to the *Mansionarus* or *Ostiarus* (q.v.). More modern critics, again, explain it by *villicus*, or steward of the lands. Walcott says the paramonarios was “in the East a bailiff of Church lands; in the West, a resident verger and porter.”

Paramour

is in one passage of the A.V. (<262320>Ezekiel 23:20) properly the rendering of vgLPæ, *pille’gesh* (whence the Greek παλλακίς), a concubine (q.v.), as elsewhere rendered, being in every other instance used only of a female.

Pa’ran

(Heb. *Paran’*, ˆraP; according to Gesenius and Furst, *excavated*, i.e. a place of caves, from an Arab. root; according to others, from raP; *to be beautiful*; Sept. and Josephus, Φαράν; Vulg. *Pharan*), a name given in the Bible to a desert and to a mountain. The present article embodies the Biblical and the modern information on this subject.

1. THE WILDERNESS OF PARAN (ˆraP; rBdmæ, Sept. ἡ ἔρημος τοῦ Φαράν). The situation and boundaries of this desert are set forth with considerable exactness by a number of incidental notices in Scripture. It had Palestine on the north, the valley of Arabah on the east, and the desert of Sinai on the south. Its western boundary is not mentioned in the Bible, but it appears to have extended to Egypt and the Mediterranean.

The first notice of Paran is in connection with the expedition of the eastern kings against Sodom. After defeating the giant tribes east of the Jordan, they swept over Mount Seir (Edom) “*unto the terebinth of Paran* (ˆraP; lyaed[i; Sept. ἕως τῆς τερεβίνθου τῆς Φαράν Vulg. *usque ad Campestria Pharan*, A.V. “El Paran”), which is in the wilderness” (<011406>Genesis 14:6). Doubtless some well-known sacred tree is here referred to. It stood on the western border of Seir, and consequently in the Arabah, *SEE SEIR*; and it was “in the wilderness” — that is, the desert of Paran, apparently considerably south of Kadesh. From the terebinth of Paran they

turned back, “and came to En-mishpat, which is Kadesh.” — When Abraham sent away Hagar and Ishmael from his tent at Beersheba, they went out into “the wilderness of Paran;” and Ishmael dwelt there, allying himself doubtless with the nomad tribes who made that place their home (<012114>Genesis 21:14, 21).

But it is from its connection with the wanderings of the Israelites that Paran derives its chief and abiding interest: “And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran” (<041012>Numbers 10:12). From this it might be thought that Paran lay close to Mount Sinai, where the Israelites had long been encamped; but the full narrative which is afterwards given shows that from the encampment at Sinai they made a four-days march to Hazeroth (<041033>Numbers 10:33; 11:3, 34, 35); and then the next march brought them into “the wilderness of Paran” (<041216>Numbers 12:16). From Paran the spies were sent to survey Canaan (<041303>Numbers 13:3); and after completing their mission they returned to the camp “unto the wilderness of Paran, to Kadesh” (ver. 26). There is an apparent difficulty here. At first sight it would appear as if Kadesh in Paran was only a single march from Hazeroth; while Hazeroth has been identified with Ain Hudherah, which is 140 miles distant from Kadesh. The difficulty is solved by a reference to the detailed itinerary in Numbers 33:Paran is not mentioned there, because it was the name of a wide region, and the sacred writer records only the names of the camp-stations. Hazeroth is mentioned, however, and so is Kadesh; and between them there are twenty stations (17-38). Most probably all these stations were in Paran, for it is said that when they “took their journeys out of the wilderness of Sinai, the *cloud rested* in the wilderness of Paran” (10:12); and Moses also states, “When we departed from Horeb, we went through all that great and terrible wilderness which ye saw by way of the mountain of the Amorites; and we came to Kadesh-barnea” (<050119>Deuteronomy 1:19). The wilderness of Paran in fact extended from Hazeroth, and the desert of Sinai (or Horeb) on the south, to the foot of the mountains of Palestine on the north; and its eastern border ran along the valley of the Arabah, from the gulf of Akabah to the southern shore of the Dead Sea. Through this wide region the Israelites marched, not in a straight line, but, like the modern Arab tribes, from pasture to pasture; and. it was when entering upon that long and toilsome march that Moses said to his father-in-law, “Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be ‘to us instead

of eyes” (<041031>Numbers 10:31). Jethro was intimately acquainted with the whole wilderness. As a nomad pastoral chief he knew the best pastures and all the wells and fountains; and hence Moses was most anxious to secure his services as guide.

The reference made to Paran in 1 Samuel 25 shows that it bordered upon the southern declivities of the mountains of Judah. Probably its boundary was not very accurately defined; and whatever part of that region lay between the limits of settled habitation was called “the wilderness, or pasture-land, of Paran.” It thus included a large section of the Negeb. *SEE SOUTH COUNTRY*. — The reference to Paran in <050101>Deuteronomy 1:1 is not so clear. The object of the sacred writer is to describe the place where Moses gave his long address to the Israelites. It was “on this (the east) side of Jordan, in the wilderness” (or Midbar of Moab; comp. ver. 5), in the plain (the Arabah, hbr[) over against the Red Sea (or “opposite to Suf, ãws l wm), between Paran and Tophel, etc. (“between Paran, and between Tophel and Laban,” etc.). The sense appears to be that the Arabah in which Moses stood was opposite to the northern gulf of the Red Sea, and had on the one side Paran, and on the other Tophel, etc. It must not be inferred that Paran extended up to Jericho; all that seems to be meant is that it formed the western boundary of the greater part of the Arabah. — It would seem from the incidental statement in <111118>1 Kings 11:18 that Paran lay between Midian and Egypt. The region there called Midian was situated on the south of Edom, *SEE MIDIAN*, apparently at the head of the *A*Elanitic gulf; and the road taken by the fugitive Hadad was most probably that now traversed by the Egyptian Haj route, which passes through the whole desert of Tih.

It is strange that both Eusebius and Jerome (followed by Steph. Byz.; Reland, p. 556; Raumer, and others) speak of Paran as a city, which they locate three days’ journey east (πρὸς ἀνατολάς, but they must evidently mean *west)* of Aila (*Onomast*. s.v. Faran). They refer, doubtless, to the old town of Faran, in the valley of Feiran, at the foot of Mount Serbal, in the desert of Sinai. In this valley there are still ruins of a town, and indeed of more than one, with towers, aqueducts, and sepulchral excavations; and here Ruppell found the remains of a church, which he assigns to the 5th century (Reise in *Nubien*. p. 263). This was the Pharan or Faran which had a Christian population, and was the seat of a bishopric so early as A.D. 400 (Orieons Christ. col. 735; Reland, *Palaest.* p. 219, 220, 228). The city is

described, under the name of Feiran, by the Arabian historian Edrisi, about A.D. 1150, and by Makriri about A.D. 1400. The description of the latter is copied by Burckhardt (*Syria*, p. 616). He mentions it as having been a city of the Amalekites; and the history of the Hebrew pilgrimage renders it extremely probable that the Amalekites were actually stationed in-this valley. from which they came forth to attack the Israelites, when encamped near it at Rephidim (<021708>Exodus 17:8). Feiran was thus an important place in early ages (Robinson, 1:126, 592); but it lies nearly thirty miles beyond the southern boundary of Paran. Nevertheless it seems to be a trace of the ancient name transferred to an adjoining locality. Some writers even regard it as the source of the designation of the region. Josephus mentions a valley of Paran; but it was situated somewhere in the wilderness of Judaea (*War*, 4:9, 4).

Paran is not strictly speaking "a wilderness." The sacred writers call it *midbar*; that is, a pasture-land, as distinguished from an agricultural country. Its principal inhabitants were nomads, though it had a few towns and some corn-fields (Robinson, *Bibl. Res.* 1:190 sq.). The leading features of its physical geography are as follows: The central section, from Beersheba to Jebel et-Tib, is an undulating plateau, from 600 to 800 feet in height, traversed by bare rounded ridges, and shallow, dry valleys, running on the one side into the Arabab, and on the other to the Mediterranean. The soil is scanty, white, and thickly strewn with nodules of flint. In early spring it is partially covered with grass, shrubs, and weeds; but during the heat and drought of summer all vegetation disappears. and the whole surface assumes that aspect of dreary desolation which led the Israelites to call it "a great and terrible wilderness" (<050119>Deuteronomy 1:19); and which suggested in recent times the somewhat exaggerated language of Mr. Williams — "A frightfully terrific wilderness, whose horrors language must fail to describe" (Holy City, 1, App. 1, p. 464). Fountains are rare, and even wells and tanks are far apart. The plateau rises considerably towards the north-east; and, as deep glens descend from it to the Arabah, this section presents the appearance of a series of parallel ridges extending east and west. Their southern sides are mostly bluffs of naked white rock, which seem from a distance like colossal terrace-walls. These are the mountains of the Amorites mentioned in <050119>Deuteronomy 1:19, 20, to which the Israelites approached through the wilderness, and which formed the southern border of Canaan. Besides these there is a line of bare white hills running along the whole western border of the Arabah, and forming

the support of the table-land of Paran. Towards the valley they descend in steep shelving slopes and rugged precipices, averaging about a thousand feet in height; and everywhere deeply furrowed by wild ravines. The passes from the Arabah to Paran are difficult,, and a comparatively small band of resolute men might defend them against an army. The southern declivities of the mountain of the Amorites would also present serious obstacles to the advance of a large host.

These natural features enable us to understand more fully some points in the history of the wilderness journey, and to illustrate many incidental expressions in the sacred narrative. They show why the Israelites feared to enter Canaan from Kadesh until they had ascertained by the report of the spies that those formidable mountain-passes were open (<050122>Deuteronomy 1:22). They show how the Amorites, "which dwelt in that mountain," were able to drive them back when they attempted to ascend (ver. 44; comp. <041440>Numbers 14:40-45). They show how expressive and how natural is the language so often used by Moses at Kadesh. When he sent the spies, "he said unto them, *Get you up this way* southward, and go up into the mountain;" "*so they went up*... they ascended by the south." "Caleb said, Let us go up at once. But the men that went up with him said, We be not able to go up against the people" (<041317>Numbers 13:17, 21, 22, 30, 31). Again, in describing the defeat of the people — "They rose up early... *and gat them up* into the top of the mountain, saying, We will *go up* into the place which the Lord hath promised... Moses said, *Go not up*. . . But they presumed to go up. . . and the Amalekites *came down*," etc. (14:40, 42, 44, 45).

The name Paran thus corresponds in general outline with the *desert Et-Tih*. The Sinaitic desert, including the wedge of metamorphic rocks, granite, syenite, and porphyry, set, as it were, in a superficial margin of old red sandstone, forms nearly a scalene triangle, with its apex southward, and having its base or upper edge not a straight, but concave crescent line — the ridge, in short, of the Et-Tih range of mountains, extending about 120 miles from east to west, with a slight dip, the curve of the aforesaid crescent southward. Speaking generally, the wilderness of Sinai (<041012>Numbers 10:12; 12:16), in which the march-stations of Taberah and Hazeroth are probably included towards its north-east limit, may be said to lie south of the Et-Tih range, the wilderness of Paran north of it, and the one to end where the other begins. That of Paran is a stretch of chalky formation, the chalk being covered with coarse gravel, mixed with black

flint and drifting. sand. The caravan route from Cairo to Akaba crosses the Et-Tih desert in a line from west to east, a little south. In this wide tract, which extends northward to join the "wilderness of Beersheba" (<012121>Genesis 21:21; comp. ver. 14), and eastward probably to the wilderness of Zin, *SEE KADESH*, on the Edomitish border, Ishmael dwelt, and there probably his posterity originally multiplied. Ascending northward from it on a meridian to the east of Beersheba, we should reach Maon and Carmel, or that southern portion of the territory of Judah, west of the-Dead Sea, known as "the South," where the waste changes gradually into an uninhabited pasture-land, at least in spring and autumn, and in which, under the name of "Paran," Nabal fed his flocks (<092501>1 Samuel 25:1). Between the wilderness of Paran and that of Zin no strict demarcation exists in the narrative, nor do the natural features of the region, so far as yet ascertained, yield a well-defined boundary. The name of Paran seems, as in the story of Ishmael, to have predominated towards the western extremity of the northern desert frontier of Et-Tih, and in <043404>Numbers 34:4 the wilderness of Zin, not Paran, is spoken of as the southern border of the land or of the tribe of Judah (<061503>Joshua 15:3). If by the Paran region we understand "that great and terrible wilderness" so emphatically described as the haunt of noxious creatures and the terror of the wayfarer (<050119>Deuteronomy 1:19; 8:15), then we might see how the adjacent tracts, which still must be called "wilderness," might, either as having less repulsive features, or because they lay near to some settled country, have a special nomenclature of their own. For the latter reason the wilderness of Zin, eastward towards Edom and Mount Seir, and of Shur, westward towards Egypt, might be thus distinguished; for the former reason that of Zin and Sinai. It would not be inconsistent with the rules of scriptural nomenclature if we suppose these accessory wilds to be sometimes included under the general name of wilderness of Paran;" and to this extent we may perhaps modify the previous general statement that south of the Et-Tih range is the wilderness of Sinai, and north of it that of Paran. Still, construed strictly, the wildernesses of Paran and Zin would seem to lie as already approximately laid down. If, however, as previously hinted, they may in another view be regarded as overlapping, we can more easily understand how Chedorlaomer, when he "smote" the peoples south of the Dead Sea, returned round its south-western curve to the El-Paran, or "terebinth tree of Paran," viewed as indicating a locality in connection with the wilderness of Paran, and yet close, apparently, to that Dead Sea border (<011406>Genesis 14:6).

It is worthy of special note that the wanderings of the Israelites through Paran became to it as a new baptism. Its name is now, and has been for ages; Bedu et-Tih, "The wilderness of wandering" (Abulfeda, *Tab. Syr. ed*. Kohler, p. 4; Jaubert's *Edrisi*, 1:360). In addition to the authorities already referred to, notices of Paran will be found in the writings of Burckhardt (*Travels in Syria*, p. 444); Seetzen (Zach's *Monatl. Corresp*. ch. xvii); Ruppell (*Reisen*, p. 241); Bartlett (*Forty Days in the Desert*, p. 149 sq.); Ritter (*Pal. und Syr*. 1:147 sq., 1079 sq.); Olin (*Travels in Egypt*, etc. 2:59 sq.); Miss Martineau (*Eastern Life*, p. 418 sq.); and especially in Palmer's *Desert of the Exodus*, (1872). *SEE SINAI*.

2. MOUNT PARAN (ˆraP;rhi) is mentioned only in two passages, both sublime odes celebrating the Divine Majesty. The same glorious event, whatever it may have been, is plainly alluded to in both. Moses says, "The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran," etc. (<053302>Deuteronomy 33:2); and Habakkuk writes: "God came from Teman, and the Holy One from Mount Paran" (<350303>Habakkuk 3:3). The object of both writers is to call attention to those places where the most striking manifestations of divine power and majesty were made to Israel. Next to Sinai, Kadesh stands out as the theater of the Lord's most remarkable workings. It lies in the valley of the Arabah, with Seir on the one side and the highlands of Paran on the other. The summits of both these ranges were, doubtless, now illumined, now clouded, like the brow of Sinai, by the divine glory (comp. <041619>Numbers 16:19-35, 42; 20:1, 612). Teman was another name for Edom, or Seir; and hence the local allusions of Moses and Habakkuk are identical. It may therefore be safely concluded that Mount Paran is that ridge, or series of ridges, already described, lying on the north-east part of the wilderness of Tih. There is nothing in Scripture which would lead us to connect it more closely with Sinai than with Seir, or to identify it with Jebel Serbal, which overlooks Wady Feiran, as is done by Stanley and some others.

Paranymph

(παρανύμφιος), a term used in ancient Greece to denote one of the friends or relations of a bridegroom who attended him on the occasion of his marriage. Among the Jews there were two paranymphs, one a relative of the bridegroom and the other of the bride; the first was called his companion, and the other her conductor. Their business was to attend upon the parties at the marriage ceremony. *SEE WEDDING*.

Parapet

Picture for Parapet 1

Picture for Parapet 2

Picture for Parapet 3

(Ital. *para-petto*, from *parare*, to protect, and *petto*, the breast) is an architectural term applied to a low breastwork intended for the protection of gutters and roofs. In England they are commonly battlemented or panelled, but in France they are usually pierced. Parapets are of very ancient date. The Israelites were commanded to build a "battlement" round their flat roofs.

Paraphrase

SEE COMMENTARY; *SEE TARGUM*.

Parasara

is the name of several celebrated personages of ancient India whose history is recorded or referred to in the Mahabharata (q.v.), the Puranas (q.v.), and other Hindû writings.

Parasceve

(παρασκευή. preparation), the day before the Savior's passion. It is called by the Council of Laodicea the fifth day of the great solemn week, when such as were baptized, having learned their creed, were to repeat it before the bishop or presbyters in the church. This was the only day for several ages that ever the creed was publicly repeated in the Greek churches. — It was also called Holy Thursday, or *Maundy Thursday* (q.v.), and is observed with great pomp in the Romish Church. *SEE PREPARATION*.

Parash

SEE HORSE.

Parashioth

(or *Parshiyoth*, twOYvær;P]). It was the custom of the Jews to have the whole Law, or Five Books of Moses, read over in the synagogues in the course of

every year. Hence, for the sake of convenience, the Law was divided into fifty-four sections, or *Parashioth*, as nearly equal in length as possible. These were appointed to be read in succession, one every week, until the whole was gone over. They were made fifty-four in number because the longest years contained fifty-four weeks, and it was thought desirable that no Sabbath in all such a case should be left without its particular portion; but as common years were shorter, certain shorter sections were joined together so as to make one out of two, in order to bring the reading regularly to a close at the end of the year. The course of reading the Parashioth in the synagogues commenced on the first Sabbath after the feast of Tabernacles; or, rather, on the Sabbath before that, for on the same day that they finished the last course of reading they began the new course, in order, as the rabbins allege, that the devil might have no ground for accusing them to God of being weary of reading the Law. *SEE HAPHTARAH*.

Parasiti

(παράσιτοι, *fellow-waiters*), assistants to certain priests among the ancient Greeks. The gods to whose service parasites were attached were Apollo, Heracles, the Anaces, and Athena of Pallene. They were generally elected from the most ancient and illustrious families, but what were the precise duties assigned to them it is difficult to discover. They were twelve in number, and received as the remuneration for their services a third part of the sacrifices offered to their respective gods. Parasites were also appointed as assistants to the highest magistrates in Greece. Thus there were both civil and priestly parasites. The term is now generally used to denotes flatterers or sycophants of any kind. Paratorium, a name sometimes given to the Oblationarium (q.v.) of the Ordo Romanus, because when the offerings were received preparation was made out of them for the Eucharist.

Paratrapezon

(παρατράπεζον) is the name given in the Greek Church to a side-table for the additional chalices. *SEE CHALICE*.

Paray-le-Monial

a little village in the eastern part of France, has become noted in recent times as the seat of a sacred shrine dedicated to a virgin who is reputed to

have led a most exemplary life, and was canonized in 1864. All manner of miracles are reputed to have been wrought at the shrine of Paray-le-Monial, and so general became the enthusiasm over these wonderful (!) reports that pilgrimages were regularly organized not only in France, where the checkered fate of the last war would naturally turn the lower classes to superstitious veneration and faith in the miraculous intervention of departed saints, but also in Belgium, and in Protestant England and America. In 1873 pilgrims from all points of the compass flocked to Parav-le-Monial. Of course the English and American pilgrims attracted special attention, for it was supposed that in neither of these countries could any superstitious veneration be fostered and quickened. The general supposition of Protestants, and all who disbelieve *ecclesiastical miracles* (q.v.), is that the Ultramontanes are seeking to unite the lower classes of all countries under the papal banner, and, by awakening in them a sympathy for the Romish cause, to undermine the opposition which has developed against Jesuitism and Ultramontanism at the different European centers of influence. Inasmuch as the Jesuits and Ultramontanes generally have encouraged the people in these pilgrimages, the supposition seems reasonable.

In the article MARIE A LA COQUE we have already given the personal history of this remarkable Romish saint. It remains to be added here that the Romanists of Paray-le-Monial claim to possess her bones, and that over them stands the altar erected to her memory. A correspondent of the *New York Tribune*, who was an eyewitness, in September, 1873, of the arrival and reception of a great body of English pilgrims — a motley throng of men and women — priests and laymen, old and young, rich and poor — thus describes the saint’s remains and their costly shrine:

“She lies stretched upon an altar in the splendid chapel which her devotees have endowed. When the bones already referred to were gathered up from the grave in which they had lain for two hundred years, they were committed to the charge of a cunning artificer, who reverently connected them as far as they would go with gold wire. Head, feet, and hands were formed out of wax and attached to the bones, and the body was wrapped up in wadding, with an outward covering of cloth of gold, and laid upon a magnificent marble altar enclosed in a rich case of bronze-dore, and studded with precious stones. The eyes of the wax figure, which are made of enamel, are half open. With its right hand it presses upon its breast a burning heart of pure gold, and in its left hand it holds a branch of silver

lilies. The chapel itself is almost oppressive from the richness of its decoration. The walls are hidden behind the pictures and the banners which the faithful have deposited there. The vault is of azure, studded with stars of gold. The pavement of the church is of marble, while that of the sanctuary is set with stones in imitation of carpet-patterns. Before the wax figure burn constantly, day and night, sixteen golden lamps set with precious stones. One of the lamps burns for the preservation of the faith in Belgium, another for the conversion of England, a third represents the Order of the Sacred Heart, and the rest are severally devoted to similar 'intentions.' After this week the number of lamps will be increased by one, which the English pilgrims have brought with them, and for the endowment of which a sum of money has been invested. As things go, it takes a capital sum of forty pounds to endow a lamp with oil in perpetuity."

SEE PILGRIMAGE.

Par'bar

(Heb. *hap-Parbar'*, rBrPhi, with the article; Sept. διαδεχομένους; 'Vulg. *cellulae*), a word occurring in Hebrew and A.V. only in [13618]1 Chronicles 26:18, but there found twice: "At [the] Parbar westward four [Levites] at the causeway, two at [the] Parbar." From this passage, and also from the context, it would seem that Parbar was some place on the west side of the Temple enclosure, the same side with the causeway and the gate Shallecheth. The latter was cause to the causeway — probably on it, being that which in later times gave place to the bridge: and we know from its remains that the bridge was at the extreme south of the western wall. Parbar therefore must have been north of Shallecheth, apparently where the Bab Silsilis now is. As to the meaning of the name, the rabbins generally agree (see the Targum of the passage; also Buxtorf, *Lex Talm*. s.v. brp; and the references in Lightfoot, *Prospect of Temple*, ch. v) in translating it "the outside place;" while modern authorities take it as equivalent to the *parvarim* in [12311]2 Kings 23:11 (A.V. "suburbs"), a word almost identical with *parbar*, and used by the early Jewish interpreters as the equivalent of migrashim, tie precincts (A.V. "suburbs") of the Levitical cities. Accepting this interpretation, there is no difficulty in identifying the Parbar with the suburb (τὸ προάστειον) mentioned by Josephus in describing Herod's Temple (*Ant.* 15:11, 5), as lying in the deep valley which separated the west wall of the Temple from the city opposite it; in other words, the southern end of the Tyropeeon, which intervenes between

the Wailing-place and the (so-called) Zion. The two gates in the original wall were in Herod's Temple increased to four. It does not follow (as some have assumed) that Parbar was identical with the "suburbs" of ◁122311▷2 Kings 23:11, though the words denoting each may have the same signification. For it seems most consonant with probability to suppose that the "horses of the Sun" would be kept on the eastern side of the Temple mount, in full view of the rising rays of the god as they shot over the Mount of Olives, and not in a deep valley on its western side. Parbar is probably an ancient Jebusitish name, which perpetuated itself after the Israelitish conquest of the city. Gesenius (*Thesaur*. p. 1123 a) and Furst (*Handwb*. 2:235 *b*) connect *parbar* and *parvarim* with a similar Persian word, *farwar*, meaning a summer-house or building open on all sides to the sun and air. *SEE TEMPLE*.

Parcae

(from the root pars, "a part"), the name given by the Romans to the powerful female divinities who presided over the birth and the life of mankind; they are called the goddesses of *Fate*, from the fact that they assigned to every one his "part" or lot. The Greek name, *Moirae*, has the same meaning (from μέρος, *a share*). They were three in number, *Clotho*, *Lachesis*, and *Atropos*, daughters of Nox and Erebus, according to Hesiod, or of Jupiter and Themis, according to the same poet in another poem. Some make them daughters of the sea. Clotho, the youngest of the sisters, presided over the moment in which we are born, and held a distaff in her hand; Lachesis spun out all the events and actions of our life; and Atropos, the eldest of the three, cut the thread of human life with a pair of scissors. Their different functions are well expressed in this ancient verse:

"Clotho colum retinet, Lachesis net, et Atropos occat."

The name of the Parcae, according to Varro, is derived *a partu* or *parturiendo*, because they presided over the birth of men, and, by corruption, the word parca is formed from *parta* or *partus*; but, according to Servius, they are called so by antiphrasis, *quod nemini parcant*. The power of the Parcae was great and extensive. Some suppose that they were subject to none of the gods but Jupiter; while others suppose that even Jupiter himself was obedient to their commands; and indeed we see the father of the gods, in Homer's *Iliad*, unwilling to see Patroclus perish, yet obliged, by the superior power of the Fates, to abandon him to his destiny. According to the more received opinion, they were the arbiters of the life

and death of mankind, and whatever good or evil befalls us in the world immediately proceeds from the Fates or Parcae. Some make them ministers of the king of hell, and represent them as sitting at the foot of his throne; others represent them as placed on radiant thrones, amid the celestial spheres, clothed in robes spangled with stars, and wearing crowns on their heads. According to Pausanias, the names of the Parcae were different from those already mentioned. The most ancient of all, as the geographer observes, was Venus Urania, who presided over the birth of men; the second was Fortune; Ilythia was the third. To these some add a fourth, Proserpina, who often disputes with Atropos the right of cutting the thread of human life. The worship of the Parcae was well established in some cities of Greece, and though mankind were well convinced that they were inexorable; and that it was impossible to mitigate them, yet they were eager to show a proper respect to their divinity by raising them temples and statues. They received the same worship as the Furies, and their votaries yearly sacrificed to them black sheep, during which solemnity the priests were obliged to wear garlands of flowers. The Parcae were generally represented as three old women with chaplets made of wool, and interwoven with the flowers of the narcissus. They were covered with a white robe, and fillets of the same color, bound with chaplets. One of them held a distaff, another the spindle, and the third was armed with scissors, with which she cut the thread which her sisters had spun. Their dress is differently represented by some authors. Clotho appears in a variegated robe, and on her head is a crown of seven stars. She holds a distaff in her hand reaching from heaven to earth. The robe which Lachesis wore was variegated with a great number of stars, and near her were placed a variety of spindles. Atropos was clothed in black; she held scissors in her hand, with clews of thread of different sizes, according to the length or shortness of the lives whose destinies they seemed to contain. Hyginus attributed to them the invention of these Greek letters, α, β, η, τ, υ, and others called them the secretaries of heaven, and the keeping of the archives of eternity. The Parcae had places consecrated to then throughout all Greece, at Corinth, Sparta, Thebes, Olympia, etc. See Hesiod, *Theog. et scut. Her.*; Pausan. 1. 1, c. 40: 1. 3, c. 11; 1. 5, c. 15; Homer, *Il*. 24:49; Callimach. in Dian.; AElian, *Animn.* 10; Pindar, *Olymp*. 10; *Nem*. 7; Eurip. *in Iphiq*.; Plutarch, *De faltcie in orbe Lunce; Hygin. inz proe fab*. 277; Orph *Hymnn*. 58; Apolloil. 1, etc.; Claudian, *De rapt. Pros*.; Horace, *Od*. 6, etc.; Ovid, *Met*. v.’ 533; Lucan, 3; Virgil, *AEn*. 1:22, etc.; Senec. *in Herc. Fur*.; Stat *Theb*. 6

Parched Corn

is the rendering in the A.V. of yl æ; [once ayl æ; <091717>1 Samuel 17:17], *kali'*, an edible substance (<032314>Leviticus 23:14; <080214>Ruth 2:14; <091717>1 Samuel 17:17; 25:18; <101728>2 Samuel 17:28, twice, the last "parched pulse"), and of ἄλφιτα in Judith 10:5. The correctness of this translation has not, however, been assented to by all commentators. Thus, as Celsius (*Hierobot*. 2:231) says, "Syrus interpres, Onkelos, et. Jonathan Ebrnea voce utuntur, <032314>Leviticus 23:14; <091717>1 Samuel 17:17;' 25:18; <101718>2 Samuel 17:18." Arias Montanus and others, he adds, render *kali* by the word *tostum*, considering it to be derived from hl q; *kalah'*, which in Hebrew signifies "to toast" or ' parch." So in the Arabic *kali* signifies anything cooked in a frying-pan, and is applied to the common Indian dish which by Europeans is called currie or curry; *kali* and *kalla* signify one that fries, or a cook. From the same root is supposed to be derived the word kali or *al-kali*, now so familiarly known as alkali, which is obtained from the ashes of burned vegetables. But as, in the various passages of Scripture where it occurs, kali is without any adjunct, different opinions have been entertained respecting the substance which is to be understood as having been toasted or parched. By some it is supposed to have been grain in general; by others, only wheat. Some Hebrew writers maintain that flour or meal. and others that parched meal, is intended, as in the passage of <080214>Ruth 2:14, where the Sept. translates kali by ἄλφιτα, and the Vulg. by *polenta*. A difficulty, however, arises in the case of <101728>2 Samuel 17:28, where the word occurs twice in the same verse. We are told that Shobi and others, on David's arrival at Mahanaim, in the farther limit of the tribe of Gad, "brought beds, and basins, and earthen vessels, and wheat, and barley, and flour, and *parched corn* (kali), and beans, and lentils, and *parched pulse*. (kali), and honey, and butter, and sheep, and cheese of kine, for David and for the people that were with him to eat." This is a striking representation of what may be seen every day in the East: when a traveler arrives at a village, the common light beds of the country are brought him, as well as earthen pots, with food of different kinds. The meaning of the above passage is explained by the statement of Hebrew writers that there are two kinds of kali — one made of parched corn, the other of parched pulse; which are described by R. Salomon, on Aboda Zarah, fol. 38:2. There is no doubt that in the East a little meal, either parched or not, mixed with a little water, often constitutes the dinner of the natives, especially of those engaged in laborious occupations, as boatmen while dragging their vessels

up rivers, and unable to make any long delay. Another principal preparation, much and constantly in use in Western Asia, is *burgul*, that is, corn first boiled, then bruised in the mill to take the husk off, and afterwards dried or parched in the sun. — In this state it is preserved for use, and employed for the same purposes as rice. The meal of parched corn is also much used, particularly by travelers, who mix it with honey, butter, and spices, and so eat it; or else mix it with water only, and drink it as a draught, the refrigerating and satisfying qualities of which they justly extol (Kitto, *Pictorial Bible*, 2:537). Parched grain is also, no doubt, very common. Thus in the bazars of India not only may rice be obtained in a parched state, but also the seeds of the *Nymphea*, and of the *Nelumbsium epeciosum*, or bean of Pythagoras, and most abundantly the pulse called *gram* by the English, on which their cattle are chiefly fed. This is the *Cicer arietinum* of botanists, or chick-pea, which is common even in Egypt and the south of Europe, and may be obtained everywhere in India in a parched state, under the name of *chebenne*. Belon (*Observat*. 2:53) informs us that large quantities of it are parched and dried, and stored in magazines at Cairo and Damascus. It is much used during journeys, and particularly by the great pilgrim caravan to Mecca (comp. Hasselquist, p. 191). Considering all these points, it does not appear to us by any means certain that the *kali* is correctly translated "parched corn" in all the passages of Scripture. Thus, in <032314>Leviticus 23:14: "Ye shall eat neither bread, nor parched corn (kali), nor green, ears, until..." So in <080214>Ruth 2:14: "And he (Boaz) reached her parched corn (kali), and she did eat." <091717>1 Samuel 17:17: "Take now for thy brethren an ephah of parched corn." And again, 25:18, where five measures of parched corn are mentioned. Bochartt remarks (Hieroz. II, 1:7) that Jerome renders kali by *frixum cicer*, i.e. the parched cicer or chick-pea; and, to show that it was the practice among the ancients to parch the cicer, he quotes Plautus (Bacch. 4:5, 7), Horace (*De Arte Poetica*, 1. 249), and others; and shows from the writings of the rabbins that kali was also applied to some kind of pulse. The name kali seems, moreover, to have been widely spread through Asiatic countries. Thus in Shakspeare's Hindee Dictionary, *kalce*, from a Sanscrit root, is translated *pulse* — leguminous seeds in general. It is applied in the Himalayas to the common field-pea. It is cultivated in the Himalayas, also in the plains of Northwest India, and is found wild in the Khadie of the Jumna near Delhi; the *corra muttur* of the natives, called *kullae* in the hills (*Illust. of Himalayan Botany*, ip. 200). Hence we are disposed to consider the pea, or the chick-pea, as more correct than parched corn in some of the

above passages of Scripture. See also Gesenius. *Thesaur*. p. 1215; Celsius, *Hierobot*. 2:231 sq., where other methods of interpretation are collected. Some have even supposed kali to be a kind of *coffee-bean*! The predominant opinion of interpreters. however, sustains the rendering of the A.V., since wheat or barley, roasted in the ears and then rubbed out, is still common among the. Bedouinn (see Legh, in Macmichael's *Journey*, p.235), and in Palestine (Robinson, *Bibl. Res.* 2:394). Thus Thomson remarks, "A quantity of the best ears, not too ripe, are plucked with the stalks attached. These are tied into small parcels, a blazing fire is kindled with dry grass and thorn-bushes, and the corn-heads are held in it until the chaff is mostly burned off. The grain is thus sufficiently roasted to be eaten, and it is a favorite article all over the country" (*Land and Book*, 2:510). Tristram likewise observes, "We once witnessed a party of reapers making their evening meal of parched corn. A few sheaves of wheat were brought down, and tossed on the fire of brushwood. As soon as the straw was consumed, the charred heads were dexterously swept from the embers on a cloak spread on the ground. The women then beat the ears and tossed them into the air until they were thoroughly winnowed, when the wheat was eaten at once while it was hot. The dish was by no means unpalatable" (*Nat. Hist. of the Bible*, p. 492). *SEE EARS (OF CORN)*.

Parched Ground

is the rendering of the Hebrew *sharab'*, brv; in <233507>Isaiah 35:7. This word properly means "heat of the sun," as the A.V. renders it in <234910>Isaiah 49:10. Hence it is used to designate a phenomenon which is frequent in Arabia and Egypt, and may be occasionally seen in the southern parts of Europe; called by the Arabs Serab, and by the French *Le Mirage*, by which name it is also commonly known in English. Descriptions of this illusion are often given by travelers. It consists in the appearance of a lake or sea in the midst of a plain where none in reality exists. It is produced by the reflection of the rays of light from strata of air heated by the sand or the sun; and it frequently exhibits, along with the undulating appearance of water, the shadows of objects within or around the plain, both in a natural and in an inverted position. The deception is most complete, and to the weary traveler who is attracted by it, it is in the highest degree mortifying, since, instead of refreshing water, he finds himself in the midst of nothing but glowing sand. It is often used proverbially. or for the sake of comparison, by the Arabs, as in the Koran (*Sur*. 24:39): "But as for those who believe

not, their works are like the serab of the plain: the thirsty imagines it to be water, but when he reaches it he finds it is nothing.” The same figure occurs in <233507>Isaiah 35:7: “The sharab shall become a lake,” i.e. the illusive appearance of a lake in the desert shall become a real lake of refreshing waters. See Gesenius and Henderson on Isaiah, and comp. the descriptions and explanations in Kitto’s *Physical History of Palestine*, p. 147, 150, 151. *SEE MIRAGE*.

Parchi, Estori Ben-Moses

a noted Hebrew scholar, was a native of Provence, and belonged to those exiles who were driven from France in the year 1306, under Philip IV, the Fair, one of the most rapacious, perhaps the most cruel sovereign who ever sat on the throne of France. At the time of the expulsion Parchi must have been a young man yet, for in the introduction to his work he gives us a description of the miseries which he had to undergo in the following words: “They drove me out from the college; naked I had to leave my father’s house, as a young man, and was obliged to wander from country to country, from people to people, whose languages were foreign to me.” Parchi found a resting-place in Palestine, where he wrote his r/TpBij rpw; , which treats on the topography of Palestine, and is especially valuable for the geography of the Holy Scriptures, the Talmud, and the Middle Ages, for numismatics and chronology. It was first published at Venice, 1549, and has been edited with a very valuable introduction by H. Edelmann (Berlin, 1846 and 1852). See Furst, *Bibl. Jud.* 1:259; Zunz, in Asher’s *Itinerary of Benjamin of Tudela* (London, 1841), 2:393-448; Gratz, *Gesch. d. Juden*, 7:268; Frankel’s *Monatsschrift*, 1851, 1852, p. 526; Jost, *Gesch. d. Judenth. ut. s.* Sekten, 3:62; Zunz, *Zur Geschichte u. Literatur*, p. 462, 535, 536. (B. P.)

Parchment

is the rendering in the A.V. at <550413>2 Timothy 4:13 of the Greek μεμβράνα, a skin, from which the English membrane is derived. The apostle Paul in this passage directs Timothy to bring with him to Rome, whither he charges him to repair speedily, certain things, “but especially the parchments;” what these parchments were to which so much importance seems to be attached can only at this time be matter of conjecture.

Parchment is prepared from the skins of animals, generally sheep, in an untanned state. It “is one of the oldest inventions of writing materials, and

was known at least as early as 500 years B.C. Herodotus speaks of books written upon skins in his time. Pliny, without good grounds, places the invention as late as 196 B.C., stating that it was made at Pergamos (hence the name *Pergamea*, corrupted into English *parchment*) in the reign of Eumenius II, in consequence of Ptolemy of Egypt having prohibited the exportation of papyrus. Possibly the Pergamian invention was an improvement in the preparation of skins, which had certainly been used centuries before. The manufacture rose to great importance in Rome about a century B.C., and parchment soon became the chief material for writing on; and its use spread all over Europe, and retained its pre-eminence until the invention of paper from rags, which from its great durability proved a fortunate circumstance for literature" (Chambers). Parchment is now rarely used except for literary diplomas and such documents as are destined for special permanence. *SEE WRITING*.

Parchon, Salomon Ben-Abraham

one of the earliest Jewish grammarians and lexicographers, who flourished about 1130 at Calatajud, in Aragon. He afterwards emigrated to the peninsula of Salerno, where he most probably died about 1180. Being anxious to furnish his co-religionists in Southern Italy with the results of the grammatical and exegetical labors of his brethren in Spain, Parchon compiled, in the year 1160, a Hebrew lexicon, entitled: wr[h trbj m. Though it is substantially a translation of Ibn-Ganach's celebrated lexicon, *SEE IBN-GANACH*, yet Parchon also introduces in it the labors of Chajug, Jehudah Ha-Levi, Ibn-Ezra, etc., and explains many words by the aid of passages from the Targums, the Mishna, Tosefta, and the Talmud. The work is divided into two parts; the first containing a grammar of the Hebrew language, and the second a lexicon. It has been published by Stern (Presburg, 1844), with a valuable introduction by Rappaport, in which this erudite scholar gives a succinct history of the study of the Hebrew language, and of the different periods in which the great grammarians lived. Parchon also wrote a commentary on the Prophets and Hagiographa, which has not as yet come to light (comp. Steinschneider, *Bibliographisches Handbuch* [Leipsic, 1859], p. 108; Fuirst, *Bibliotheca Judaica*, 3:66).

Parcloses (or Percloses)

is an architectural term applied to enclosures, railings, or screens, such as may be used to protect a tomb, to separate a chapel from the main body of the church (especially those at the east end of the aisle); also to form the front of a gallery, or for other similar purposes. It is either of open work or close. A distinct chapel is often formed in this manner, e.g. a chantry chapel. *SEE CHAPEL*.

Pardee, Richard Gay

one of the most noted Sunday-school workers of our day, and one of the most remarkable of American lay-workers in the interests of the Christian Church, was born at Sharon, Conn., Oct. 12, 1811, and was the oldest of a family of twelve children. His boyhood was spent on his father's farm, upon Sharon Mountain, and Richard attended the common district school. This was the only schooling he ever had. At the age of seventeen he went to Seneca Falls, N. Y., to live with an uncle, and was engaged for a time as a clerk in the post-office, but afterwards learned the dry-goods business. He was at this time strongly inclined to a life of gayety; but about 1831 he was converted, and ever after he most faithfully served the Church and his God. He became at once active in Sunday-school work, and being of a quick, perceptive turn,of mind he fathomed the imperfections of Sunday-school training as it prevailed at that time, and applied himself to bring about improvements. While living in Palmyra, N. Y., where he had engaged in business, he became intimate with Mr. L. B. Tousley, the well-known children's missionary of that region, and the two friends made frequent missionary tours together through the western part of the state, addressing large meetings of children, teachers, and friends of Sunday-schools. Pardee was at that time a Presbyterian elder, and superintendent of the Sunday-school of the church to which he belonged, and also corresponding secretary of the "Wayne County Sunday-school Union." From 1851 to 1853 he resided at Geneva, N. Y., and then removed to New York City to enter the service of the "New York Sunday-school Union." As the agent of that organization, his business was to promote in every legitimate way a healthy activity in the cause of Sunday-schools, but especially to secure the establishment of mission-schools. The agent was well suited to the task assigned him, and the work accomplished became at once a spur and a model for Christian workers in this line of effort in other cities. The mission-schools of the New York Sunday-school Union became a notable

feature in the religious movement of the great metropolis, and had a wide influence in leading to similar operations elsewhere. He resigned his position in the Union in the fall of 1863 to take a position as agent in a life insurance company, but he so conditioned his employers that he had perfect liberty to go and come when he pleased, and he became thenceforth of even greater service to the general Sundayschool interests of this country than he had previously been. He now spent more than three fourths of his time in voluntary, unpaid labor in the Sunday-school cause, going to conventions, institutes, and Sundayschool meetings of every kind to which he was invited, visiting in this way every state in the union except California, everywhere welcome, and everywhere carrying with him an influence rich in blessing. He was also sent for by the students of several of our largest theological seminaries, and delivered in each a course of familiar lectures on the practical details of Sundayschool organization and labor. Among the institutions in which he thus labored were the Presbyterian Theological Seminary at Princeton, the Union Seminary in New York, and the Episcopal Seminary in Philadelphia These blessed labors were suddenly cut short by death, Feb. 11, 1869. A more gentle, genial, loving spirit was never met. Without being remarkably original, he was yet eminently progressive in his ideas, always keeping himself on the top of the advancing wave; and the new ideas which he gathered and scattered in such rich profusion wherever he went were in turn sent broadcast all over the country through the columns of the *Sunday-school Times*, to which he regularly contributed from the establishment of that paper until his hand ceased to hold a pen. Mr. C. C. North, the noted Methodist lay-worker, in a eulogy which he pays the much lamented Pardee, writes (*N. Y. Christian Advocate*, Feb. 18,1869): “It has not been within my province to write of philosophic powers, of scientific researches, of brilliant poetic conceptions, nor of splendid oratory; but of traits, virtues, and usefulness, so singular and so rare, that while the generation past produced but one Raikes, the present has given birth to but one Pardee.” His two volumes, the *Sunday-school Worker* and the *Sabbath-school index*, are widely known and prized. See Dr. John S. Hart in *Sunday-school Times*, April 3, 1869.

Pardes

(sdrp, i.e. *Paradise*) is the acrostic comprising the four exegetical rules, dws, çwrd, zmr, fçp, by which the rabbins explained the Scriptures.

Immediately after the close of the canon the study of the Old Testament became an object of scientific treatment among the Jews. A number of God-fearing teachers arose, who, by their instruction, encouragement, and solemn admonitions, rooted and built up the people in their scriptural faith. As the Bible formed the central point around which their legends, sermons, lectures. discussions, investigations, etc., clustered, a homiletico-exegetical literature was in the course of time developed, called *Midrash* (q.v.), çrdm (from çrd, "to study, expound" — a term which the A.V. renders by "Story," <141322>2 Chronicles 13:22; 24:27), which became as mysterious in its gigantic dimensions as it is in its origin. Starting from the principle that Scripture contains all sciences, as well as the requirements of man for time and eternity, an answer to every question, and that every repetition, figure, parallelism, synonym, word, letter, nay, the very shape and ornaments of the letter or titles, must have some recondite meaning, "just as every fibre of a fly's wing or an ant's foot had its peculiar significance," the text was explained in a fourfold manner: viz. 1. fvP]; 2. zmr; 3. vWrD]; 4. dws. The one called fvP], *simple, primary, literal*, aimed at the simple understanding of words and things, in accordance with the primary exegetical law of the Talmud, that no verse of the Scripture ever practically traveled beyond its literal meaning, wfwçp ydym axwy arqm ˆya (Jebanmoth, 24a), though it might be explained, homiletically and otherwise, in innumerable new ways. The second, zmr, means "hint," i.e. the discovery of the indications contained in certain seemingly superfluous letters and signs in Scripture. These were taken to refer to laws not distinctly mentioned, but either existing traditionally or newly-promulgated. This method, when more generally applied, begot a kind of *memoria technica*, a stenography akin to the "*Notarikon*" of the Romans. Points and notes were added to the margins of scriptural MSS., and the foundation of the Massorah, or diplomatic preservation of the text, was thus laid. The third, vWrD], was homiletic application of prophetical and historical dicta to the actual condition of things. It was a peculiar kind of sermon, with all the aids of dialectics and poetry, of parable, gnome, proverb, legend, and, the rest, exactly as we find it in the New Testament. The fourth, dws, secret, mystery, was a science into which but few were. initiated. It was theosophy, metaphysics, angelology, a host of wild and glowing visions of things beyond earth. Faint echoes of this science survive in NeoPlatonism, in Gnosticism, in the Cabala, in Hermes Trismegistus. It was also called "the Creation" and" the Chariot," in allusion to Ezekiel's

vision. Yet here again the power of the vague and mysterious was so strong that the word Pardes or Paradise gradually indicated this last branch, "the secret science only." Comp. Keil, *Introd. to the Old Testament* (Edinb. 1870), 2:381 sq.; Havernick, *Introd.* (*ibid*. 1852), p. 362; Ginsburg, *Coheleth* (Lond. 1861.), p. 30; *Deutsch, Lit. Remains* (New York, 1874), p. 14; Wahner, *Antiq, Ebrceorum Gott*. 1743), 1:353 sq.; Steinschneider, *Jewish Lit.* (Lond. 1857), p. 142; Hirschfeld, *Halachische Exegese* (Berlin, 1840), p. 114 sq.; Schtirer, *Lehrbuch der neutestam. Zeitgeschichte*, p. 448; Dopke, *Hermeneutik der neutestamentlischen Schriftsteller*, p. 135 sq.; Zunz, *Gottesdienstliche Vortrage* (Berlin, 1832), p. 59; Schwab, *Traite des Berakoth ou premiere partie du Talmud* (Paris 1871), p. 9 sq. (B.P.)

Pardies, Ignace Gaston

a French Jesuit, much noted for his attainments in philosophy, mathematics, and belles-lettres, was born, of distinguished parentage, at Paris in 1636. After due training at the schools in Paris, he conceived the purpose of entering the Society of Jesus, and joined the order in 1652. For several years he was employed as instructor in polite literature. His leisure he employed in speculative studies, and soon came to be noted for his mastery of the Cartesian philosophy. Pardies claimed not only to have mastered Des Cartes's views, but to have improved upon that system. He died in 1673, before he had really developed his own philosophical theories into a system, and there is not enough extant in his writings to judge of him as an original mind. Pardies had the reputation in his own day of a writer much cultivated, and with a neat and concise expression and pure diction. He had a dispute with Sir Isaac Newton regarding his *New Theory of Light and Colors* in 1672. His works are not of interest to us. A list of them is given in Hoefer, *Nouv. Biog. Generale*, 39:190, 191. See also Bayle, *Hist. Dict*. s., v.; Niceron, *Memoires*, vol. 1and 9; Chaufepie, *Nouv. Dict. histor*. s.v. (J. H.W.)

Pardo

a Jewish family, several members of which have become distinguished as rabbins and writers.

1. ABRAHAM, a younger brother of Isaac, also a learned and pious man, who died at Jerusalem.

2. David (1), third son of Joseph (1), went with his father to Amsterdam, and officiated there, while his father was yet alive, as rabbi of the synagogue Beth Israel, which was built in 1618. Through the efforts of David Pardo, in 1639, the three synagogues were united to form from that time forward one single and inseparable community of Spanish and Portuguese Jews. In the same year a rabbinical school, "Talmud Thora," was established, which attained to eminence, and where Saul Levi Morteira, Menasse ben-Israel, Isaac Aboab, and David Pardo lectured. Pardo published the Spanish translation of the twbbl h twbwj , by Zaddik ben-Joseph Formon, the *Compendio dos Dinimr* (Amst. 1610), which was also printed in Hebrew letters, in a new edition. He died in 1652, leaving behind two sons, Joseph and Josijahn.

3. David (2), perhaps a descendant of Isaac Parde (a son of Isaac, according to Furst, who seems to confound this David with David Pardo, No. 1), lived at Spalatro in the last century, and distinguished himself as a writer. He wrote, dwdl lykçm, a super-commentary on Rashi's commentary on the Pentateuch (Venice, 1760): — dwdl µynçwç, a commentary on the Mishna. (*ibid*. 1752)': — dwd ydsj , a commentary on the six orders of the Tosefta (Livorno, 1790):— dwdl µtkm, acollection. of decisions (Amst. 1756): — dwdl jxnml .

4. Isaac, son of Joseph (1), was known for his piety, in which he surpassed his father. At Salonica, his native place, he was president of the Jewish college çar hbyçy, and acquired reputation as a good preacher. Towards the end of his life he went to Scopia, in order to be near his sons, where he died shortly after his arrival.

5. Jacob (1), son of David (2), was rabbi at Ragusa, and wrote, bq[y tlhq, a commentary on the earlier prophets, viz. Joshua, Judges, Samuel, and Kings (Venice, 1784): — ˆyçl aprm, prayers and religious poems(*ibid*. 1800): — çrab hlht, prayers occasioned by the earthquake at Ragusa (*ibid*. 1780).

6. Jacob (2) Chajim (*ben-David Samuel ben-Jak. ben-Dav.*) was born at Ragusa in 1818. He was educated at the university in Padua, and was noted for his remarkable attainments. When eighteen years of age he wrote. hkym l[rwab, a commentary on Micah; reprinted in S. D.

Luzzatto's ˆwrkz ynba, as well as Pardo's "*cilque discorsi*." He died in 1839, when about to enter upon his official duties, as rabbi at Verona. Pardo's death was regarded as a great loss to the Jewish community. D. Chan. Viterbo and Jos. Almanzi gave vent to their feelings in two poems, which were published (Prague, 1839). Though Pardo died so young he was yet distinguished for his oratorical talent, and the Jews looked upon him as one of their ablest men in the pulpit. After his decease five of his discourses were published.

7. JOSEPH (1) of Salonica, where his parents had settled after the expulsion from Spain. When the Portuguese Jews, who had found a new home at Amsterdam, had increased to a community, they called Joseph Pardo to be the spiritual leader of the synagogue Beth Jacob, so called after Jacob Tirado, its founder. By his efforts, and with the help of Jacob Coronel, of Hamburg, in the year 1615 the foundation was laid of the afterwards famous orphan asylum, the *Hermandad de los Huerfanas*, of Amsterdam. Joseph Pardo died Feb. 10, 1619.

8. JOSEPH (2), son of David (1), succeeded his father in the rabbiship, and afterwards went to London, where he wrote his rwhf ˆhl ç, "*The Pure Table*," an abridgment of the Jewish rites, of which many editions have appeared. He died before 1680. His son David (3), who likewise officiated as rabbi at London, published the rwhf ˆj l ç at Amsterdam, dedicating it to the vestry of the London congregation.

9. JOSIJAHN, a pupil and son-in-law of Saul Levi Morteira, also officiated as chacham or rabbi until, in 1674, he went in the same capacity to Curanoa, and afterwards to Jamaica. His son David (4) was rabbi at Surinam, where he died about 1717.

See Kayserling, *Die Pardos*, in Frankels *Monatsschrift*, 1859, p. 386 sq.; De Rossi, *Dizionario storico degli autori Ebrei*, p. 257 (Germ. transl. by Hamberger); Gratz, *Gesch. d. Juden*, 9:272; 10:7, 9, 14; Lindo, *Hist. of the Jews in Spain and Portugal*, p. 370; Kayserling, *Sephardim*, p. 169, 201, 203, 296; Wolf, *Bibl. Hebr*. 1:325; 3:281, 296; Furst, *Bibl. Jud*. 3:66 sq.; Finn, *Sephardim*, p. 462. (B. P.)

Pardon

(prop. some form of rpK; *to cover*, i.e. forgive) is in theology the act of forgiving an offender, or removing the guilt of sin, that the punishment due

to it may not be inflicted. On the nature of pardon, it may be observed that the Scripture represents it by various phrases: a lifting up or taking away of sin (<193201>Psalm 32:1), a covering of it (<198502>Psalm 85:2), a non-imputation of it (<193202>Psalm 32:2), a blotting of it out (<195101>Psalm 51:1), a non-remembrance of it (<580812>Hebrews 8:12; <234325>Isaiah 43:25). In character,

1, It is an act of free grace (<195101>Psalm 51:1; <234325>Isaiah 43:25);

2, a point of justice, God having received satisfaction by the blood of Christ (<620109>1 John 1:9);

3, a complete act, a forgiveness of all the sins of his people (<620107>1 John 1:7; <19A302>Psalm 103:2, 3);

4, an act that will never be repealed (<330719>Micah 7:19). The author or cause of pardon is not any creature, angel, or man; but God. Ministers preach and declare that there is remission of sins in Christ; but to pretend to absolve men is the height of blasphemy (<520204>1 Thessalonians 2:4; <661305>Revelation 13:5, 6). *SEE ABSOLUTION*; *SEE INDULGENCES*; and the article below, PARDONS. There is nothing that man has done or can do by which pardon can be procured: wealth cannot buy pardon (<201104>Proverbs 11:4), human works or righteousness cannot merit it (<451106>Romans 11:6), nor can water baptism wash away sin. It is the prerogative of God alone to forgive (<410207>Mark 2:7), the first cause of which is his own sovereign grace and mercy (<490107>Ephesians 1:7). The meritorious cause is the blood of Christ (<580914>Hebrews 9:14; <620107>1 John 1:7). It is to be sought by prayer. *SEE FORGIVENESS*.

Pardon of sin and *justification* are considered by some as the same thing, and it must be confessed that there is a close connection; in many parts they agree, and without doubt every sinner who shall be found pardoned at the great day will likewise be justified; yet they have been distinguished thus:

1. An innocent person, when falsely accused and acquitted, is justified, but not pardoned; and a criminal may be pardoned, though he cannot be justified or declared innocent. Pardon is of men that are sinners, and who remain such, though pardoned sinners; but justification is a pronouncing persons righteous, as if they had never sinned.

2. Pardon frees from punishment, but does not entitle to everlasting life; but justification does (<450501>Romans 5). If we were only pardoned, we

should, indeed, escape the pains of hell, but could have no claim to the joys of heaven; for these are more than the most perfect works of man could merit; therefore they must be what the Scripture declares — "the gift of God." After all, however, though these two may be distinguished, yet they cannot be separated; and, in reality, one is not prior to the other; for he that is pardoned by the death of Christ is at the same time justified by his life — (<450510>Romans 5:10; <441338>Acts 13:38, 39). See Charnock, *Works,* 2:101; Gill, *Body of Divinity*, s.v.; Owen, *On Psalm 130*; Hervey, *Works,* 2:352; Dwight, *Theology*; Fuller, Works; Griffin, *On Atonement*, Appendix; Knapp, *Theology*, p. 385; *New Englander*, Jan. 1875, art. 3. *SEE JUSTIFICATION*.

Pardon Bell

is the same as the *Ave* (q.v.), which was tolled three times before and thrice after service; it was suppressed in the English Church by bishop Shaxton. It derived its name from the indulgences attached to the recitation of the angelus.

Pardoner

SEE QUAESTOR.

Pardons

or the releasement from the temporal punishment of sin, the popes of Rome claim to have the power to grant. It is held by Romanists that the pope, in whom this power is lodged, can dispense it to the bishops and inferior clergy for the benefit of penitents throughout the Church. In the theory of pardons, the point is assumed that holy men may accomplish more than is strictly required of them by the divine law; that there is a meritorious value in this overplus; that such value is transferable, and that it is deposited in the spiritual treasury of the Church, subject to the disposal of the pope, to be, on certain conditions, applied to the benefit- of those whose deficiencies stand in need of such a compensation. A distinction is then drawn between the temporal and the eternal punishment of sin; the former of which not only embraces penances, and all satisfactions for sin in the present life, but also the pains of purgatory in the next. These are supposed to be within the control and jurisdiction of the Church, and in the case of any individual may be ameliorated or terminated by the imputation of so much of the over-abundant merits of the saints, etc., as may be

necessary to balance the deficiencies of the sufferer. The privilege of selling pardons we have treated in the art. INDULGENCES *SEE INDULGENCES* . We content ourselves, therefore, in this place by stating what the Romish doctrine of pardons is; and yet this is no small undertaking, for Romanists have had so many crotchets about it that one can scarce tell where to find them. We shall endeavor to explain it in these following propositions in the language of Beveridge:

> "First, they assert, as Bellarmine saith, that 'many holy men have suffered more for God and righteousness' sake than the guilt of the temporal punishment which they were obnoxious to for faults committed by them could exact.'
>
> "Secondly, hence they say, as Johannes de Turrecremata, 'That one can satisfy for another, or one can acceptably perform satisfactory punishment for another,' viz. because they suffer more than is due to their own sins; and seeing all sufferings are satisfactory, what they undergo more than is due to their own is satisfactory for other men's sins.
>
> "Thirdly, 'Seeing they who thus undergo satisfactory punishments for others do not appoint the fruit of this their satisfaction to any particular persons, it therefore,' as Roffenis saith, 'becomes profitable to the whole Church in common, so that it is now called the common treasury of the Church, to wit, that from thence may be fetched whatsoever any others lack of due satisfaction.'
>
> "Fourthly, 'This common treasure,' saith Bellarmine, 'is the foundation of pardons.' So that, as he saith the Church hath power to apply this treasure of satisfaction, and by this to grant our pardons.'

"By this, therefore, we may have some sight into this great mystery, and perceive what they mean by pardons. For as Laymnanus the Jesuit saith, 'A pardon or indulgence is the remission of a temporal punishment due to God without the sacrament, by the application of the satisfaction of Christ and the saints.' Or, as Gregorius de Valentia saith, 'An ecclesiastical pardon or indulgence is a relaxation of a temporal punishment by God's judgment due to actual sins, after the remission of the fault, made without the sacrament (of penance), by the application of the superabundant satisfaction of Christ and the saints by him who bath lawful authority to do it.' But let us hear

what a pope himself saith concerning these pardons. Leo X, in his decretal, *ann*. 1518, saith, ‘The pope of Rome may, for reasonable causes, grant to the same saints of Christ who, charity uniting them, are members of Christ, whether they be in this life or in purgatory, pardons out of the superabuudancy of the merits of Christ and the saints: and that he used, for the living as well as for the dead, by his apostolic power of granting pardons, to dispense or distribute the treasure of the merits of Christ and the saints, to confer the indulgence itself, after the manner of an absolution, or transfer it after the manner of a suffrage.’ So that, as Durandus saith, ‘The Church can communicate from this treasure to any one, or several, for their sins, in part or in whole, according as it pleases the Church to communicate more or less from the treasure.’ And hence it is that we find it said in the book of indulgences or pardons, that popes Sylvester and Gregory, who consecrated the Lateran Church gave so many pardons that none could number them but God; Boniface being witness, who said, “If men knew the pardons of the Lateran Church, they would not need to go by sea to the Holy Sepulchre.” In the chapel of the saints are twenty-eight stairs that stood before the house of Pilate in Jerusalem. Whosoever shall ascend those stairs with devotion hath for every sin nine years of pardons; but he that ascends them kneeling, he shall free one soul out of purgatory. So that it seems the pope can not only give me a pardon for sins past, but to come; yea, and not only give me a pardon for my own sins, but power to pardon other men’s sins, else I could not redeem a soul from purgatory.

“We have been the larger in the opening of this great Romish mystery, because we need do no more than open it; for, being thus opened, it shows itself to be a ridiculous and impious doctrine, utterly repugnant to the Scriptures. For this doctrine, thus explained, is grounded upon works of supererogation; for it is from the treasury of these good works that the Romish Church fetches all her pardons. Now, this is but a bad foundation, contrary to Scripture, reason, and the fathers; as we have seen in the fourteenth article. And if the foundation be rotten, the superstructure cannot be sound. Again, this doctrine supposes one man may and doth satisfy for another; whereas the Scriptures hold forth ‘Christ [as] our propitiation’ (<620202>1 John 2:2), ‘Who trode the wine-press of his Father’s wrath alone’ (<236303>Isaiah 63:3). Lastly, this doctrine supposes that a pope, a priest, a finite creature, can pardon sins; whereas the Scripture holds forth this as the prerogative only of the true God. For ‘who is a God like unto thee,’ saith the prophet Micah, ‘that pardoneth iniquities?’ (<330718>Micah

7:18). And therefore, when the Scribes and Pharisees said, 'Who can forgive sins but God alone?' (Luke 5:21), what they said, though wickedly said by them, not acknowledging Christ to ue God, and so not to have that power, yet it was truly said in itself: for, had not Christ been God, he would have had no more power to forgive sins than the pope.

"And whatsoever the doctors of the Romish Church now hold, we are sure the fathers of old constantly affirmed that it was God only could forgive sin. So Chrysostom saith, 'For none can pardon sins but only God.' Euthymius, 'None can truly pardon sins, but he alone who beholds the thoughts of men.' Gregory, 'Thou who alone sparest, who alone forgivest sins. For who can forgive sins but God alone?' Ambrose, 'For this cannot be common to any man with Christ to forgive sins. This is his gift only who took away the sins of the world.' Certainly the fathers never thought of the pope's pardons, when they let such and the like sentences slip from them. Nay, and Athanasius was so confident that it was God only could pardon sin that he brings this as an argument against the Arians, to prove that Christ was God, because he could pardon sin. 'But how,' saith he, 'if the Word was a creature, could he loose the sentence of God, and pardon sin?' it being written by the prophets that this belongs to God; for 'who is a God like to thee, pardoning sins, and passing by transgressions?' For God said, 'Thou art earth, and unto earth shalt thou return.' So that men are mortal: and how then was it possible that sin should be pardoned or loosed by creatures? Yet Christ loosed and pardoned them. Certainly had the pope's pardons been heard of in that age, this would have been but a weak argument. For Arins might easily have answered, 'It doth not follow that, because Christ could pardon sin, he was therefore God; for the pope is not God, and yet he can pardon sin.' But thus we see the fathers confidently averring it is God only can pardon sins, and therefore that the pope cannot pardon them by ally means whatsoever,, unless he be God, which as yet they do not assert. And so the Romish doctrine concerning pardons is a fond thing, repugnant to the Scriptures. And so is also their doctrine." *SEE KEYS*.

Pardus

GEORGIUS (OR GREGORIUS), a noted Eastern prelate, who is supposed to have flourished after the 11th century, although the time is not exactly known. The only clew that we have to the period in which he lived is a passage in an unpublished work of his, *De Constructione Orationis*, in

which he describes Georgius Pisila, Nicolaus Callicles, and Theodorus Prodromus as more recent writers of iambic verse." Nicolaus and Theodorus belong to the reign of Alexius I Comnenus (A.D. 1081-1118), and therefore Pardus must belong to a still later period; but his vague use of the term "more recent," as applied to writers of such different periods as the 7th and 11th or 12th centuries, precludes us from determining how near to the reign of Alexius he is to be placed. He was archbishop of Corinth, and hence he has sometimes been called *Corinthus*; but Allatius, in his *Diatriba de Georgiis*, pointed out that Pardus was his name and Corinthus that of his see, on his occupation of which he appears to have disused his name and designated himself by his bishopric. His only published work is Περὶ διαλέκτων, De Dialectis. It was first published with the *Erotemata* of Demetrius Chalcondylas and of Moschopulus, in a small folio volume, without note of time, place, or printer's name, but supposed to have been printed at Milan, 1493 (Panzer, *Annal. Sypogr*. 2:96). The full title of this edition is Περὶ διαλέκτων τῶν παρὰ Κορίνθου παρεκβληθεισῶν, *De Dialectis a Corintho decerptis*. It was afterwards frequently reprinted as an appendix to the earlier Greek dictionaries, or in the collections of grammatical treatises (e.g. in the *Thesaurus Cornucopice* of Aldus [Ven. 1496, fol.]; with the works of Constantine Lascaris [*ibid*. 1512, 4to]; in the dictionaries of Aldus and Asulanus [*ibid*. 1524, fol.], and of De Sessa and Ravanis [*ibid*. 1525, fol.]), sometimes with a Latin version. Sometimes (as in the Greek lexicons of Stephanus and Scapula) the version only was given. All these earlier editions were made from two or three MSS., and were very defective. But in the last century Gisbertus Koenius, Greek professor at Franeker, by the collation of fresh MSS., published the work in a more complete form, with a preface and notes, under the title of Γρηγορίου μητροπολίτου Κορίνθου περὶ διαλέκτων, *Gregorius Corinthi Metropolitc de Dialectis* (Leyden, 1766, 8vo). The volume included two other treatises or abstracts on the *Dialectis* by the anonymous writers known as Grammaticus Leidensis and Grammaticus Meermannianus. An edition by G. H. Schaffer, containing the treatises published by Koenius, and one or two additional, among which was the tract of Manuel Moschopulus, *De Vocum Passionibus*, was subsequently published (Leips. 1811, 8vo), with copious notes and observations by Koenius, Bastius, Boissonade, and Schaffer, and a *Commentatio Palaographica* by Bastius. Several works of Pardus are extant in MS.; they are on grammar; the most important are apparently that Περὶ συντάξεως λόγου ἤτοι περὶ τοῦ μὴ σολοικίζειν

καὶ περὶ βαρβαρισμοῦ κ. τ. λ, *De Constructione Ornationis*, *vel de Solacismo et Barbarismo*, etc.; that Περὶ τρόπων ποιητικῶν, *De Tropis Poeticis*; and especially that entitled Ἐξηγήσεις εἰς τοὺς κανόνας τῶν δεσποτικῶν ἑορτῶν, κ. τ. λ., *Expositiones in Canones s. Hymnos Dominicos Festorumque totius Anni, et in Triodia Magnce Hebdomadis ac Festorum Deiparce*, a grammatical exposition of the hymns of Cosmas and Damascenus, used in the Greek Church — a work which has been, by the oversight of Possevino, Sixtus of Sena, and others, represented as a collection of *Homiliae et Sermones*. See Allatius, *De Georgiis*, p. 416, ed. Paris, et apud Fabric. *Bibl. Graec*. 12:122 sq.; Koenius, *Prof. in Gregor. Corinth*.; Fabric. *Bibl. Graec*. 6:195 sq., 820, 341; 9:742.

Pare The Nails

(µynæP]Xæhi hc;[; ; lit. *make the nails*; Sept. περιονυχίζειν; Vulg. *circumcidere ungues*). This expression occurs in <052112>Deuteronomy 21:12, in reference to female captives taken in war: “Thou shalt bring her home to thine house, and she shall shave her head and pare her nails.” The margin has “or suffer to grow,” which is, as Roberts observes, I doubt not, the true meaning. This woman was a prisoner of war, and was about to become the wife of the man who had taken her captive. Having thus been taken from her native land, having had to leave her earliest and dearest connections, and now to become the wife of a foreigner and an enemy, she would naturally be overwhelmed with grief. To acquire a better view of her state, let any woman consider herself in similar circumstances. She accompanies her husband or father to the battle; the enemy becomes victorious, and she is carried off by the hand of a ruthless stranger. Poignant, indeed, would be the sorrow of her mind. The poor captive was to ‘shave her head’ in token of her distress, which is a custom in the East to this day. A son on the death of his father, or a woman on the decease of her husband, has the head shaved in token of sorrow. To shave the head is also a punishment inflicted on females for certain crimes. The fair captive, then, as a sign of her misery, was to shave her head, because her father or brother was among the slain, or in consequence of having become a prisoner of war. It showed her sorrow, and was a token’ of her submission. But this poor woman was to suffer her nails to grow as an additional emblem of her distress. That it does not mean she was to pare her nails, as the text has it, is established by the custom of the East, of allowing them to grow when in sorrow. The marginal reading, therefore, would have been

much better for the text. When people are performing penance, or are in captivity or disgrace or prison, or are devotees, they suffer their nails to grow; and some may be seen, as were those of the monarch of Babylon in his sorrow, 'like birds' claws,' literally folding round the ends of the fingers, or shooting through the backs of their hands" (*Oriental Illustrations*, ad loc.). *SEE NAIL* (*of the Finger*).

Pare

SEE PAREUS.

Pareau, John Henry

a noted Dutch Orientalist, was born, of French parentage, in the second half of the last century, probably about 1770. He was for some time preacher at Deventer, later at Utrecht. At the last-named place he became professor of Oriental literature at the university. He died in 1830. He is the author of various useful and reputable works relating to Biblical criticism and interpretation. His *Institutio Interpretis Veteris Testamenti* (Tr. ad Rh. 1822, 8vo), a valuable compendium of sacred hermeneutics, has been deemed worthy of a place in the "Edinburgh Biblical Cabinet." In 1814 he published a prize essay in Latin on the mythic interpretation of the Scriptures, in which he aimed a successful blow at the principles of interpretation adopted by modern German neologists. He also wrote on Hebrew antiquities, explained and illustrated the Lamentations of Jeremiah, the 13th chapter of 1 Corinthians, and in a dissertation on the book of Job defended the position that Job was acquainted with the doctrine of a future state, etc. (J. H. W.)

Pareia

a surname of *Athene* (Minerva), under which she was worshipped in Laconia.

Parent

(γονεύς.). As early as the giving of the decalogue parents were to be honored by their children as a religious duty (<022012>Exodus 20:12; <031903>Leviticus 19:3; <050516>Deuteronomy 5:16); but as the law was promulgated more fully, their relation to their children was more accurately defined and more firmly established in society. The respect due to parents- was inviolable. A child who cursed (<022117>Exodus 21:17; <032009>Leviticus 20:9;

comp. <052716>Deuteronomy 27:16; <202020>Proverbs 20:20; <401104>Matthew 11:4) or struck his parents (<022115>Exodus 21:15) was punishable with death. Even obstinate disobedience on the part of sons, who, in spite of all parental reproofs and influence, continued to be flagrantly wicked, was, upon judicial investigation, punished with stoning (<052118>Deuteronomy 21:18; Philo, *Opera*, 1:371; Joseph. *Ant.* 4:8, 24; Apion, 2:27). Parricide is not mentioned in the Mosaic law (so that of Solon [Cicero, *Pro R. Amer*. c. 25] and of Romulus [Plutarch, Vit. *Rom*. c. 22]. On the Egyptian law for this crime, see Diod. Sic. 1:77). The support of old or infirm parents was a matter of course, but in the Talmud is expressly enjoined on children (see Lightfoot, p. 908; comp. Potter, *Greek Antiq*. 2:618 sq.). The father, as head of the family, had very great authority over his children. But the Jewish law, unlike the Egyptian (yet there the power was limited" see Diod. Sic. 1:77), and that of the ancient Gauls (Caesar, *Bell. Gall*. 6:19), did not allow parents the power of life and death over their children; although it has been inferred from Judah's sentence of Tamar (<013824>Genesis 38:24; comp. Liv. 2:41) that the father of the family, during the patriarchal period, exercised also the functions of a criminal judge. (On the extent of parental authority among the Romans, Zimmern's. *Geschichte d. Romans Privatrechts*, I, 2:665 sq., may be consulted.) Under the law, however, he not only controlled the household economy, but married his sons (Genesis 24; <022109>Exodus 21:9 sq.; <071402>Judges 14:2 sq.) and daughters (<012916>Genesis 29:16 sq.; 34:12) at his own pleasure; could sell the latter into slavery (<022107>Exodus 21:7; comp. Plutarch, *Vit. Sol*. ch. 13), and could even annul any vows which they had made without his knowledge (see <043006>Numbers 30:6, and comp. Gans, *Erbrecht*, 1:135). But by the time of Christ the traditional expositions of the law had lessened the parent's authority (<401505>Matthew 15:5. See Vow. Comp. Michaelis, *Mos. Rit*. 2:103 sq.). Much value was ascribed to the blessing of a parent, and the curse of none was accounted a great misfortune (<012704>Genesis 27:4, 12; 49:2 sq.; Sirach 3:11. See Grotius, *ad loc*. Comp. Homer, *Od*. 2:134; *Il*. 9:454; Plutarch, *Tizmol*. vi; Plato, *Leg*. 2:931 sq.). *SEE CHILD*; *SEE FAMILY*; *SEE OLD*.

By the old Roman law parents had power of life and death over their children, and in certain cases could sell them into slavery without redemption. The Christian emperors, however, soon modified and finally abolished this arbitrary power. In many heathen nations it still continues. Among civilized communities the duties of parents to children have in all ages, as a general rule, been recognized as relating to their health, their

maintenance, their education, and morals. *SEE EDUCATION*; *SEE PAEDAGOGICS*.

Parent, Francois-Nicolas

a French priest, was born at Melun in 1752. Being curate of Boississe-la-Bertrand, near Melun, when the Revolution broke out, he embraced its principles with ardor; and having renounced the ecclesiastical career by a letter addressed to the National Convention (Nov. 4, 1793), and inserted in the *Moniteur* of that day, he married shortly after, and became compiler of the *Journal des Campagnes*. He worked also on the *Courier Francais*, which then appeared, but found small resources in these occupations. He dragged out a miserable existence until the Consulate, when he obtained a moderate employment in; the police, section of customs. Having lost this place upon the Restoration, he entered a printing-house as corrector, and died in poverty, Jan. 20, 1822, at Paris. We have of his works, *Recueil d'hymnes philosophiques, civiques et moraux* (Paris, 1793, 8vo). He left several manuscript works, entitled, *L'Ennemi du sang: — Raisonnons tous: — Mon Epitaphe et mes Confessions*. See Mahul, Ann. *necrol*.; Feller, *Dict. Hist.*

Parentino, Bernardo

called also Fra Lorenzo, an Italian painter, was born at Parenzo, in Istria, in 1437. He was a pupil of Andrea Mantegna. Lanzi says that he approached so near to Mantegna that his works might easily be mistaken for those of that master. In the cloister of Santa Giustina at Padua are ten *Acts from the Life of St. Benedetto*, with several little histories in chiaro-oscuro, which are highly commended by Lanzi. Parentino became a monk of the Order of the Angustines at Vicenza, where he died in 1531.

Pareus

SEE PAREUS.

Parez

SEE RIMMON-PAREZ.

Paria

is the name given to the lowest class of the population of India to that class which, not belonging to any of the castes of the Brahminical system, is shunned even by the lowest Hindû professing the Brahminical religion, as touching a Paria would render him impure. The Paria seem to belong to a negro race, as appears from their short woolly hair, flat nose, and thick lips; they are, besides, of short stature, and their propensities are of the coarsest kind. Despised by the Hindûs, and ill-used by the conquerors of India, they have, in some parts of India, gradually sunk so low that, to judge from the description which is given of their mode of living by different writers. it is scarcely possible to imagine a more degraded position than that which is occupied by these miserable beings. *SEE CASTE*.

Paris, Councils Of

(*Concilium Luteciense,* or *Parisiense*). Several such ecclesiastical synods were held at that city. Some of them are more noteworthy than others. We make room here only for those of special import.

1. The first was held in 360, according to the most common opinion, under Julian the Apostate, who was proclaimed emperor at Paris, in May, 360. St. Hilary had lately arrived in Gaul from Constantinople, and at his entreaty the heretical formulary of Ariminum (A.D. 359) was rejected., Among the fragments which remain to us of St. Hilary, we have a synodicnal letter from the bishops of this council to those of the East, in which they return thanks to God for having delivered them from the Arian heresy, and for having enabled them to learn the real sentiments from the Orientals. They then give an open profession and clear exposition of the doctrine of consubstantiality; they retract all that they had, through ignorance, done at Ariminum and promise to perform whatever the Orientals required of them, to the extent of deposing and excommunicating all in Gaul who should resist. Further, the bishops declared that those who had consented to suppress the word οὐσία, or *substance*, both at Ariminum and at Nice in Thrace, had been chiefly induced to do so by the false statement made by the Arian party, that the confession of faith which they were called upon to sign had had the sanction of the Oriental bishops, who, as they said, had been the first to introduce the use of this word in all the controversy with the Arians, "And we," they added, "received it, and

have always preserved the use of it inviolably; we have used this word ὁμοούσιος to express the true and actual generation of the only Son of God. When we say that he is of one and the same substance, it is only to exclude the idea of creation, adoption, etc. We recognize no likeness worthy of him but that of true God to true God... We revoke all that we have done ill through ignorance and simplicity, and we excommunicate Auxentius, Ursaces, and Valens, Gajus Megasiuts and Justin.” About this time several other councils were held in Gaul, by means of St. Hilary, upon the same subject. See Labbe, *Conc.* 2:821; Baroniusjp. 302, § 229; and Ragi, note 27.

2. Another important council was held at Paris in 557, under king Childebert; the archbishops of Bourges, Rouen, and Bordeaux were present. Ten canons were published. Among these are most important:

> **1.** Against those who detain Church property.
>
> **4.** Against marriages within the degrees prohibited; forbids to marry a brother’s widow or wife’s sister.
>
> **8.** Enacts that the election of the bishop shall be left free to the people and clergy; that no one shall be intruded into a see by the prince, or contrary to the will of the metropolitan and the provincial bishops.

These canons are subscribed by fifteen bishops, among whom were S. Pretextatus of Rouen, Leo of Bordeaux, Germanus of Paris, and Euphronius of Tours. See Labbe, *Conc.* v. 814.

3. The next Parisian council of importance occurred in 573. Thirty-two bishops (six of whom were metropolitans) attended. It was called to terminate a difference between Chilperic and Sigebert, the two brothers of the king Gontram. Promotus, who had been uncanonically consecrated bishop of Chateaudun by Ogidius of Rheims, was deposed, but was not removed, apparently, until the death of Sigebert, See Labbe, *Conc.* v. 918.

4. In the spring of 577 a council of the Church was convened at Paris by Chilperic; forty-five bishops were present, who deposed Pretextatus, bishop of Rouen, upon a false accusation of having favored the revolt of Merovee, the king’s son, and plotted his death. (Although Pretextatnus was innocent of the charge of conspiracy against the king in favor of Merovee [or Merovig], who was his grandsons he had been guilty of marrying the latter to Brunehilde, the widow of his uncle, which as also

alleged against him. Sigebert appears to have used intimidation to induce, the bishops to condemn Pretextatus. The place of his banishment was probably Jersey.) St. Gregory of Tours refused his consent to the act. Pretextatus was banished and Melanius put into his place. See Labbe, *Conc.* v. 925.

5. In 615 a council was convened under king Clotaire II. This was the most numerously attended of the Gallic councils up to that period. Seventy-nine bishops from all the newly united provinces of Gaul were present. Fifteen canons have been preserved, but others probably were published. Among the most noteworthy enactments are:

> **1.** Declares elections of bishops made without consent of the metropolitan and the bishops of the province, and of the clergy and people of the city, or made by violence, cabal, or bribery, to be null and void.
>
> **2.** Forbids bishops to appoint their own successors; forbids to appoint another to the see during the lifetime of the actual bishop, except the latter be incapable of managing his Church.
>
> **4.** Declares that no secular judge may try or condemn any priest, deacon, or other ecclesiastic, without first giving warning to the bishop.
>
> **14.** Forbids marriage with a brother's widow; and other incestuous marriages.
>
> **15.** Forbids a Jew to exercise any public office over Christians, and in case of his obtaining such an office, contrary to canon, insists upon his being baptized with all his family.

Most of the other canons refer to the property of the Church and of ecclesiastics. King Clotaire published an edict for the execution of these canons, with some modification however, since he commanded that the bishop elected according to canon 1 should not be consecrated without the leave of the prince. See Labbe, *Conc.* v. 1649.

6. In November, 825, a council convened, and the bishops who attended addressed a synodal letter to the emperors Louis and Lothaire, in which they declare their approval of the letter of Hadrian to the emperor Constantine and his mother Irene. so far as relates to his rebuke for their

audacity and rashness in removing and breaking the images, but his command to adore them (*eas adorare*) they refuse to approve, styling all such adoration superstitious and sinful; they also declare that in their opinion the testimonies which he had collected from the holy fathers in support of his view, and had inserted in his letter, were very little to the purpose. They further declare that, without approving the acts of the Council of Constantinople in 754, they condemn the second Council of Nicaea, and hold that it was no light error on the part of those who composed it to assert not only that images should be venerated and adored (*coli et adorari*), and called by the title of holy, but that even some degree of holiness was to be attained through their means (*verum etiam sanctimoniiam ab eis se adipisci professi sunt*). They declared their adhesion to the Caroline books. See Goldast, *In Dec. Imp. de Imag.*; Labbe, *Conc.* 7:1542.

7. Another important synod was held at Paris June 6, 859, under Louis le Debonnaire. It was composed of the four provinces of Rheims, Sens, Tours, and Rouen; twenty-five bishops attended, besides the four metropolitans of the above-mentioned provinces. The council was held in the church of St. Stephen the elder. The acts of the council are divided into three Books of Canons.

Book I relates to ecclesiastical discipline.

> **Canon 7** Forbids to baptize except at the canonical times, without necessity.
>
> **8.** Directs that persons baptized in illness, beyond the proper canonical times for baptism, shall not be admitted to holy orders, according to the twelfth canon of Neoceasarea.
>
> **16.** Declares that all property amassed by bishops and priests after their ordination shall be considered as belonging to their churches, and that their heirs shall have no part of it.
>
> **18.** Declares that the pastors of the Church ought to possess the property of the Church without being possessed by it, and that in the possession of it they ought to despise it. It condemns also those worldly people who are ever complaining that the Church is too rich.
>
> **26.** Orders that one or two provincial councils shall be held annually.

27. Is intended as a check upon the chorepiscopi; forbids them to confirm and to perform any other function peculiar to the episcopate.

44. Forbids women to take the veil until thirty days after their husbands death, at which time they were by the emperor's edict free to marry again.

45. Forbids women to touch the sacred vessels, or to give the vestments to the priests; also forbids them to give the *holy Eucharist* to the people: an abuse which it seems had crept in in some places.

47. Forbids to say mass in private houses, or in gardens and chapels, except when on travel, and in extreme cases when people are very far from a church.

48. Forbids priests to say mass alone.

50. Insists upon the proper observation of Sunday, and directs that a humble supplication should be addressed to the prince, entreating him to stop all pleadings and markets on that day, and to forbid all work.

Book II relates to the duties of princes and lay persons.

Canon 10. Condemns the error of those persons who think that, having been baptized, they must eventually be saved, whatever sins they may commit.

Book III contains a collection of twenty-seven of the foregoing canons, which the bishops forwarded to the emperors Louis and Lothaire, specially requesting the execution of some of the number.

See Labbe, *Conc.* 7:1590.

8. In the autumn of the year 849 a council convened at Paris, which was composed of twenty-two bishops from the provinces of Tours, Sens, Rheims, and liouen. These prelates addressed a letter to Nomenoi, the duke of Bretagne, concerning his proceedings in the Council of Rennes in the preceding year, on which occasion he had taken for his own use the property of the Church, which, they stated, was the patrimony of the poor. He had driven the lawful occupiers from their sees, and had put mercenaries and thieves in their places; and he had favored the revolt of Lambert, count of Nantes, against king Charles. See Labbe, *Conc.* 8:58.

9. The next important ecclesiastical synod at Paris was held Oct. 16,1050, in the presence of king Henry I. Many bishops attended. A letter from Beranger was read, which gave great offense to the council, and he was condemned, together with his accomplices-also a book by John Scotus upon the Eucharist, whence the errors which they had condemned were taken. The council declared that if Beranger and his followers would not retract, the whole army of France, with the clergy at their head in their ecclesiastical vestments, would march to find them, wherever they might be, and would besiege them, until they should submit to the Catholic faith, or should be taken in order to be put to death. *SEE VERCEIL, COUNCIL OF* (1050). See Labbe, *Conc.* 9:1059.

10. Some time after Easter, 1147, a synod was convened at Paris by pope Eugenius III. Many cardinals and learned men attended it. The errors of Gilbert de Poiree, bishop of Poitiers, upon the subject of the Trinity, were examined; two doctors, Adam of Petit Pont, and Hugo of Champfleuri, attacking him vigorously. He was accused chiefly on the four following grounds:

> **1.** Quod videlicet assereret Divinam Essentiam non esse Deum." (That the Divine Essence was not God.)
>
> **2.** "Quod proprietates personarum non essent ipse personae." (That the properties of the Divine Persons were not the Persons themselves.)
>
> **3.** "Quod theologicae persone in nulla preedicarentur propositione." (That the Divine Persons are not an attribute, in any sense.)
>
> **4.** "Quod Divina Natura non esset incarnata." (That the Divine Nature was not incarnate.)

St. Bernard, who was present, disputed with Gilbert; but the pope, in default of certain evidence, deferred the decision of the question to a council to be held inn the year following. See Labbe, *Conc.* 10:1105, 1121.

11. A synod was held in 1186. It was an assembly of all the French archbishops, bishops, and chief seigneurs, whom the king, Philip Augustus, desired to exhort his subjects to make the voyage to Jerusalem in defense of the Catholic faith. See Labbe, *Conc.* 10:1747.

12. In another council, held three years afterwards by the same king, the payment of the Saladine tenth was ordered, i.e. the tenth of everyone's

revenue and goods for the succor of the Holy Land. See Labbe, *Conc.* 10:1763.

13. The next important Parisian council was held in 1201 by Octavian, the pope's legate, assisted by several bishops. Evraud of Nevers, the governor of the district, said to have been one of the Vaudois, was convicted of heresy; and having been carried to Nevers, was there burned. See Labbe, *Conc.* 11:24.

14. A council was held in 1210, in which the errors of Amauri, lately dead, were condemned, and fourteen of his followers sentenced to be burned. Also Aristotle's Metaphysics, which had been brought to Paris and translated into Latin, shared the same fate; and a decree was published forbidding. the book to be transcribed, read, or kept, under pain of excommunication. — Labbe, *Conc.* 11:49.

15. In 1213 Robert de Courdon, cardinal and legate, whom the pope had sent into France to preach the Crusade, convened a synod at Paris. Several canons of discipline were published, which are divided into four parts.

Part I refers to the secular clergy, and contains twenty canons.

> **1.** Enjoins modesty of deportment; that the hair be kept cut short; forbids talking in church.
>
> **9.** Forbids to employ a priest to say mass who is unknown, except he have letters from his own bishop.
>
> **13.** Forbids the division of benefices and prebends.
>
> **14.** Forbids the temporary or permanent appointment of rural deans in consideration of money received.
>
> **19.** Forbids to possess more than one benefice with the cure of souls.

Part II relates to the regulars, and contains twenty-seven canons.

> **1.** Forbids to take money from any one entering upon the monastic state. Forbids monks to possess property.
>
> **2.** Forbids to receive any one into the religious life under eighteen years of age.

3. Enjoins bishops to cause the suspicious little doors found in abbeys or priories to be blocked up.

4 and **5.** Exhort to charity and hospitality towards the poor.

9. Forbids monks to wear white leather gloves, fine shoes and stockings, etc., like those used by the laity; to use any other cloth save white or black; and to dine out of the refectory.

Part III relates to nuns, etc., also to abbots, abbesses, etc., and contains twenty-one canons.

3. Forbids nuns to leave their convent in order to visit their relations, except for a very short time; and directs that then they shall have an attendant with them.

4. Forbids them to dance in the cloisters, or anywhere else; and declares that it is better to dig or plow on Sunday than to dance.

8. Directs that abbesses who fail in their duty shall be suspended; and, if they do not amend, shall be deposed.

9. Directs that abbots, priors, and other superiors who offend in the same manner shall be punished.

11. Directs that they who lead an irregular life shall be deposed.

17. Forbids abbots and priors to threaten or maltreat any who may propose a measure to the chapter for the reformation of the house or of its head.

Part IV relates to the duty of bishops and archbishops.

1. Directs them to keep their hair cut round, so as never to project beyond the mitre; and gives other directions for their proper conversation.

2. Forbids them to hear matins in bed, and to occupy themselves with worldly business and conversation while the holy office is being said.

4. Forbids them to hunt, etc., to wear precious furs, and to play with dice.

5. Directs that they shall cause some good book to be read at the beginning and end of their repasts.

6. Enjoins hospitality and charity.

15. Forbids them to permit duels, or hold courts of justice in cemeteries or holy places.

16. Enjoins the abolition of the Festival of Fools, celebrated every 1st of January.

17. Directs that a synod be held every year. Orders also confirmation, and the correction of disorders in the dioceses.

18. Directs that they shall not permit women to dance in cemeteries or in holy places, nor work to be done on Sundays.

See Labbe, *Conc.* 11:57.

16. Jan. 28, 1226, another Parisian synod was convened by a papal legate to consider the affairs of England and of the Albigenses. In consequence of the decision, Louis VIII ceased from his pretensions against England, and turned his arms against the Albigenses. The .legate, in the pope's name, excommunicated Raymond, count of Toulouse, with his accomplices, and confirmed to the king and his heirs forever the right to the lands of the said count, as being a condemned heretic. Amauri, count de Montfort, and Guy, his uncle, ceded to the king whatever rights they possessed over the lands in question. On March 20, same year, the king, Louis VIII, convoked another council upon.the. subject of the Albigenses. Raynald, 1:554 (note). See Labbe, *Conc.* 11:300.

17. A synod was convened in Paris in 1255, by Henry, archbishop of Sens, and five other archbishops, on occasion of the murder of a chanter of the cathedral church of Chartres. In this council the head of the order of preaching friars complained of certain things said and preached by some seculars, doctors in theology, to the prejudice of his order. William de S. Amour and Laurent, both doctors-regent in theology at Paris, being examined upon the subject by the prelates, denied the justice of the charge. Subsequently S. Amour wrote a book, entitled *The Perils of the Last Days*, in which he attacked the preaching friars without mercy. At last the dispute between the latter and the University of Paris became so warm that St. Louis was obliged to send to Rome to appease it. The pope, however, sided entirely with the friars. See Labbi, *Conc.* xi, .738.

18. A council was held March 21, 1260, by order of St. Louis, to implore the aid of heaven against the conquests of the Tartars. It was ordered that processions should be made, blasphemy punished, luxury in dress and at table repressed, tournaments prohibited for two years, and all sports whatever put a stop to, except practice with the bow and cross-bow. In the following year, in another council, all these acts were renewed. See Labbe, *Conc.* 11:793.

19. A synod was held in December, 1281, composed of four archbishops and twenty bishops. Much complaint was made of the conduct of the mendicant order, who persisted in preaching and hearing confession in spite of the bishops, upon pretext of having the pope's privilege for doing so. A bull by Martin IV, bearing date Jan. 10, 1280, was, however, produced, which confirmed the claim of the Franciscan friars; but, nevertheless, with this clause, that those persons who chose to confess to the friars should be bound to confess also once a year, at the least, to their own priest, according to the order of the Council of Lateran; and that the friars should sedulously exhort them to do so. See Doboulay, 3:465.

20. In 1302, April 10, a council convened at Paris to consider how to heal the difference between the king, Philip the Fair, and the pope, Bonifacius VIII. The former in the preceding year had thrown into prison Bernard de Saisset, bishop of Pamiers; upon which the pope wrote to Philip complaining of the act, accompanying the letter with the bull *Ausculta Fili*, in which he plainly bids him not deceive himself by thinking that he had no superior, and that he was independent of the head of the ecclesiastical hierarchy. Philip assembled his barons with the prelates at Notre Dame, and laid before them his ground of complaint against the pope and his bull, which he caused to be read. Thereupon the barons addressed a letter to the cardinals, in which, in very strong language, they complained of the pope's conduct in pretending to consider the king as his subject, and that he held his temporal authority of him. The prelates were more backward in delivering their opinion, and endeavored to excuse the pope, and to maintain peace. This, however, was not suffered, and they were clearly informed that if any one of them presumed to hold a contrary opinion to that of Philip and his lords, he would be looked upon as the enemy of the sovereign and kingdom. They then addressed to the pope a letter conceived in a much milder strain than that of the barons, in which they implored him to be cautious, and to preserve the ancient union between the Church and State; and, moreover, to revoke the mandamus by which he had cited them

to appear at Rome. The answer of the cardinals to the barons was to the effect that the pope had not absolutely declared that the king ought to acknowledge that he held the temporality of him, a statement which the pope himself in his answer to the bishops by no means corroborated. This was not strictly speaking an ecclesiastical council, but a national assembly; two others of the same kind were held in the following year, upon the subject of the differences between the king and the pope. In September, in that year, the latter drew up a bull excommunicating Philip, but on the eve of the very day on which he had intended to publish it he was seized by William de Nogaret, the French general, and though released from confinement almost immediately, he never recovered the mortification and sorrow which this blow inflicted on him, and on Oct. 11, 1303, he died at Rome. See Labbe, *Conc.* 11:1474.

21. In 1310 Philip de Marigni, archbishop of Sens, convened a synod at Paris to deliberate upon the case of the Templars; after mature consideration, it was decided that some should be merely discharged from their engagement to the order, that others should be sent freely away, after having accomplished the course of penance prescribed; that others should be strictly shut up in prison, many being confined for life; and, lastly, that some, as, for instance, the relapsed, should be given over to the secular arm, after having been degraded by the bishop if in holy orders. All this was accordingly done, and fifty Templars were burned in the fields near the abbey of St. Antony, not one of whom confessed the crimes imputed to them, but on the contrary to the last they maintained the injustice of their sentence. See Labbe *Conc.* 11:1335.

22. A council was held March 3, 1323; William de Melum, archbishop of Sens, presided. A statute of four articles or canons was published, which was almost word for word identical with that drawn up in the Council of Sens, A.D. 1320, under the same prelate.

Canon 1. Directs that the people shall fast on the eve of the holy sacrament.

2. Directs that an interdict shall be laid upon any place in which a clerk is detained by a secular judge.

4. Of the life, conversation, and dress of clerks. See Labbe, *Conc.* 11:1711.

23. On March 6, 1346, a council was held, presided, over by the same archbishop, assisted by five bishops. Thirteen canons were published.

> **1.** Complains of the treatment of the clergy by the secular judges, and sets forth that the former were continually imprisoned, put to the torture, and even to death.
>
> **10.** Directs that beneficed clerks shall employ a part of their revenue in keeping in order and repairing their church and parsonage.
>
> **13.** Confirms the Bull of John XXII, given May 7,1327, by which the indulgence of the Angelus is given to those who repeat it three times at night.

See Labbe, *Conc.* 11:1908.

24. A national council was held at Paris in 1395, at which the Latin patriarchs of Alexandria and Jerusalem were present, together with seven archbishops, forty-six bishops, and a large number of abbots, deans, and doctors in theology. The object of the council, convoked by Charles VI, was to consider the best method of putting an end to the schism caused by the rival popes Benedict XIII and Clement VII. The Eastern patriarch, Simon of Alexandria, was unanimously elected to preside. The conclusion arrived at (Feb. 2) by the majority, was that the best means of securing the peace of the Church would be for both claimants to resign their pretensions. The king's uncles, the dukes of Berri and Burgundy, were in consequence sent as ambassadors to Rome to Benedict. See Labbe, *Conc.* 11:2511, Appendix.

25. Another national council was held May 22, 1398; convoked by the same prince. There were present, besides the regular Alexandrian patriarch Simon, the Latin patriarch of Alexandria, eleven archbishops, sixty bishops, and an immense number of abbots, deputies of universities, and others of the clergy. Simon Cramand opened the council. In the second session, held in July, it was a reel that the best way of bringing Benedict to reason was to deprive him not only of the power of collating to benefices, but of the entire exercise of his authority. For this purpose the king published, July 27, his letters patent, entirely suspending the pope's authority in the kingdom: this edict was published at Avignon, where Benedict then was, in September. This suspension lasted until May 30, 1403, when the king

revoked it, and promised, in his own name and that of his realm, true obedience to Benedict XIII. See *Spicil*. 6:157.

26. A national council, composed of clergy from all parts of France, was held in 1406, to take measures for terminating the schism. The council resooled to demand the convocation of a general council, and to withdraw from the obedience of Benedict XIII. The withdrawal was carried into effect on August 7, and the pope was forbidden to take any money out of the country. In the following session, held at St. Martin’s, certain theologians and canonists discussed the question, some speaking in favor of Benedict, and others against him; and in the last session, Dec. 20, the king’s advocate declared his adhesion to the demand of the university for a general council, and an entire withdrawal from the obedience of Benedict; upon a division both these points were carried. After this, both Benedict XIII and Gregory XII severally promised to renounce the pontificate for the sake of peace, neither of them, however, really purposing to do so; and in 1408, Gregory having created four cardinals, in spite of the opposition of those then existing, the latter withdrew from his obedience; appealing to a general council and to his successor. In answer to this appeal, Benedict published a bull excommunicating all persons whatsoever, even kings and princes, who refused to resort to conference as the means of restoring peace to the Church, etc. This bull was condemned at Paris, and torn up as inimical to the king’s majesty. Pedro of Luna was declared to be schismatical, obstinate, and heretical, and every person forbidden to style him any longer either Benedict, pope, or cardinal, or to obey him, etc.

27. A national council was held in 1408, convoked to deliberate upon the government of the Church, and the presentations to benefices: first, The declaration of the favorers and adherents of Pedro of Luna was read; then a great number of articles were drawn up, upon the manner in which the French Church should be governed during the neutrality. These articles come under five principal heads.

> **1.** Concerning the absolution of sins and censures reserved ordinarily for the pope; for these the council permits that recourse be had to the penitentiary of the Holy See (the president of the penitential court at Rome, an office said to have been established by Benedict II in 634); or, if that cannot be, to the ordinary.
>
> **2.** Concerning dispensations for irregularities, and for marriage. In these cases recourse was to be had to provincial councils.

3. Concerning the administration of justice, for which purpose it was ordered that the archbishops should hold a council yearly with their sumffragans; the monks to do the same.

4. As to appeals, the last court of appeal was declared to be a provincial council.

5. As to presentations to benefices, it was ruled that the election of prelates should be made freely and according to right rule; that the election of bishops should be confirmed by the metropolitan, and those of archbishops by the primate, or by the provincial council. In fact, the provincial council was made the substitute in all those matters which were usually carried to the pope.

It was further resolved that the revenue of all benefices enjoyed by the followers of Pedro of Luna should be seized and put into the king's hands. See Labbe, *Conc.* 11:2518.

28. A synod convened in 1429, from March 1 to April 23, by call of John de Nanton, archbishop of Sens, who was assisted by the bishops of Chartres, Paris, Meaux, and Troyes, his suffragans; also by the proctors of the bishops of Auxerre and Nevers, and a great number of abbots and other ecclesiastics. Forty regulations, relating to the duties and conduct of ecclesiastics, monks, and regular canons, the celebration of marriage, and the dispensation of banns, were drawn up. The following are the most remarkable;

1. Orders canons and other clerks connected with the churches to celebrate divine service in an edifying, manner, to chant the Psalms reverently, pausing between the verses, so that one side of the choir should not begin before the other had finished.

4. Exhorts the clergy to act as models of piety and correct behavior to the laity; not to be careless in doing their duties, and not to accept any benefice merely for the sake of the income to be derived from it.

8. Excludes from entering the church for three months bishops who raise to the priesthood persons of irregular life and ignorant of the epistles, gospels, and other parts of the holy office.

Other regulations refer to the conduct of curates, and direct them to exhort their parishioners to confession five times a year, viz. at Easter

Whitsuntide, the Assumption, All Saints, and Christmas, and also at the beginning of the New Year; others relate to the conduct of abbots, abbesses, priors of the orders of St. Benedict and St. Augustine, prescribing annual chapters, modesty of apparel and gesture, etc.; and forbids money to be exacted from any one entering upon a monastic life.

Regulation 25. Forbids barbers, and other persons in trade, and merchants to exercise their calling on Sundays and festivals.

32 and 33. Forbid the celebration of marriages out of the parish church, and too great laxity in dispensations of banns.

See Labbe, *Conc.* 12:392.

29. An important synod, sometimes called the Council of Sens, was held in 1528, from Feb. 3 to Oct. 9, in the church of the Great Augustines. Cardinal Antoine du Prat, archbishop of Sens and chancellor of France, presided. He was assisted by seven bishops, viz. the bishops of Chartres, Auxerre, Meaux, Paris, Orleans, Novers, and Troyes. The objects of the council were chiefly to condemn the errors of Luther, and to reform the discipline of the Church. Sixteen decrees were published relating to the faith, and forty upon discipline. Among the first the following are the principal:

1. Declares that the Church Catholic is one, and cannot err.

2. That it is visible.

3. That the Church is represented by an oecumenical council, which has universal authority in determining questions of faith, etc.

4. That to the Church it belongs to determine the authenticity of the canonical books, and to settle the sense of Holy Scripture.

5. That the apostolical traditions are certain and necessary, and to be firmly believed.

6. That the constitutions and customs of the Church are to be submitted to with respect, and her rule of conduct to be obeyed.

7. That seasons of fasting and abstinence are to be observed under pain of anathema.

8. That the celibacy of the clergy being ordered by the Latin Church, having been always practiced and enjoined by the second Council of Carthage, as a law ordained in the apostolical times; they who teach the contrary are to be treated as heretics.

9. That monastic vows are not at variance with Christian liberty, and are to be kept.

10. That they who take from the number of sacraments, and who deny their efficacy to confer grace, are to be treated as heretics. This decree treats of each sacrament in detail.

11. That the necessity of the sacrifice of the mass is supported by several passages of Holy Scripture, especially by <422201>Luke 22. That this holocaust, this victim for sin, this continual sacrifice, is the "pure offering" of which the prophet Malachi speaks.

12. After refuting the opinions of Luther upon the subjects of purgatory and of prayer for the dead, this decree goes on to state that, after baptism, the guilt of sin being remitted, there still remains the temporal penalty to be paid, so that sinners may yet be compelled to expiate their faults in the under world, and that it is a salutary custom to offer the holy sacrifice for the dead.

13. Concerning the worship of saints, they declare it to be firmly established in the Church that the saints hear our prayers, that they are alive to our sorrows, and feel Joy in seeing us happy; and that Holy Scripture proves this.

14. Declares that it is not idolatry to venerate imaged; that the intention is to honor them whom they represent, and remind us of and make us imitate their holy actions.

15. That man's free-will does not exclude grace; that the latter is not irresistible; that God does predestinate his and choose us, but that he will glorify those only who make their calling and election sure by good works.

16. That faith in no wise excludes works, especially those of charity; and that men are not justified by faith only.

Then follows a list containing thirty-nine errors maintained by the heretics of the time. Of the forty decrees on discipline the following may be noticed:

3-9. Relate to persons to be admitted to holy orders or to any benefices, and enact that they who are admitted to holy orders without being properly qualified are to be suspended until they are sufficiently instructed.

By canon 11 curates are compelled to residence, and to instruct their parishioners.

In 16 care is directed to be taken with the psalmody, and all profane tunes upon church-organs were to be scrupulously avoided.

33. Forbids printing the Holy Scriptures and works of the fathers without the consent of the diocesan.

34. Orders all persons to bring all books in their possession relating to faith or morals to their bishop for examination.

36. Of proper persons to be-licensed to preach. See Labbe, *Conc.* 14:432.

30. March 13, 1612, a council convened, and was presided over by cardinal du Peron, archbishop of Sens. The book of Edmund Ricker concerning the ecclesiastical power was condemned. See Labbe, *Conc.* 15:1628.

Paris Manuscript

The only uncial MS. of the New Testament thus known consists of two fragments in the National (formerly Royal. later Imperial) Library at Paris (appended to No. 314) usually designated as W of the Gospels (formerly CODEX REGIUS), and containing <420934>Luke 9:34-37; 10:12-23. They belong to the 8th century. They have been published by Tischendorf, *Monum. Sacra Inedita* (1846), who regards them as originally forming part of the same MS. to which the Naples fragment (W^b) belonged. See Tregelles, in Horne’s *Introd.* 4:204; Scrivener, *Introd. to N.T.* p. 117. *SEE MANUSCRIPTS, BIBLICAL*.

Paris Protestant Missionary Society

This society was formed in 1822, under the title of "Societe des Missions Evangeliques de Paris." A meeting was held for the purpose at the house of S. V. S. Wilder, Esq., an American merchant, then residing in Paris, which was attended by the presidents of the Reformed and Lutheran Consistories; by other pastors, with lay members of the two churches; by various foreign Protestants then in Paris, among whom were Rev. Daniel Wilson, Rev. S. S. Wilson, and Rev. Jonas King, and by Messrs. Cook and Croggon, Wesleyan missionaries then in France. One object of the society was declared to be to enlighten the public mind, through the press, as to the character and importance of the different missions of Protestant Christians among the heathen; and another to establish an institution for young persons recommended by the different missionary societies, to whom it might be necessary to study some of the Oriental languages. Rev. Jonas King, being nthen in Paris, and having received an invitation from Rev. Mr. Fisk, after the death of his associate, Rev. Mr. Parsons, to join him in the mission to the Holy Land, the new society assumed, for a given period, his support. The. committee issued an address, setting forth the object of the society, and soliciting contributions. They also established the monthly Concert of Prayer.

Subsequently this society directed all its efforts to Southern Africa, where their missions have been very energetically and successfully prosecuted to the present time. They have thirteen stations, among several different tribes, with fifty missionaries, and a large number of native assistants, and 8254 communicants. *SEE SOUTH AFRICA*.

Paris Sanhedrim

SEE PARISIAN SANHEDRIM.

Paris, Francois (1),

a French ascetic author, was born at Chantillon in the neighborhood of Paris, about the middle of the 17th century. He died in 1718 at an-advanced age. He was a servant in the house of Varet, grand-vicar of Sens, where, evincing great talents, he was educated for holy orders by his master, and was presented to the living of St. Lambert, near the monastery of Port-Royal-des-Champs. From this he removed — driven away, it is said, by fear of the wolves which infested the neighborhood — and became

sub-vicar at Saint Ettienne-du-Mont. He finally settled in Paris, where he died, Oct. 17, 1718. He published several works, among others, *De Usage des sacrements de penitence et d'eucharistie* (Paris, 1673, 1674, 12mo), in which he is said to have been assisted by his friends Arnauld and Nicole: — *Les Psaumes en forme de prieres* (*ibid*. 1690, 12mo); this work has reached more than ten editions: — *Explication des commandements de Dieu* (*ibid*. 1693, 2 vol's. 12mo): — *Martyrologe, ou idee de la vie des saints* (*ibid*. 1694, 12mo): — *L'Evangile explique* (*ibid*. 1693-1698, 4 vols. 8vo): — a good translation of the *Imitation* (*ibid*. 1706, 1728, 12mo). See Moreri, *Grand Dict*. *Hist.*

Paris, Francois de (2),

commonly known as the *Abbe Paris*, was born at Paris June 30, 1690. His father, being an eminent counselor of the Parliament, designed him, as his oldest son, to succeed him in his office, and consequently bade him study law. But the son, determining to be an ecclesiastic, was admitted into holy orders, and in the disputes occasioned by the bull Unigelnitus, the attached himself vehemently to the Jansenist party. From that time, his conscience not permitting him to adhere to the rules necessary to occupy a curacy, he resolved to devote himself to retirement. Having made trial of different solitudes, he at length fixed upon a house in the suburb of St. Marceau, where he spent his time in prayer and the most rigorous acts of penance. His father having left him by will only one fourth of his wealth, Francois devoted himself to manual labor in order to increase the funds for charity which he distributed among the poor. He died in consequence of the severity of the discipline which he observed, May 1, 1727. He is chiefly celebrated for what occurred after his death. The Jansenists canonized him, and pretended that miracles were wrought at his tomb. One of the contemporaries of Francois de Paris writes as follows regarding these strange occurrences at the grave of this departed ecclesiastic "Several miracles have taken place, very opportunely, in cases of paralysis. The people sing of their own accord, and intone the Te Deum. This gives great pleasure to the Jansenists. A begging friar, the other day, having thought proper to pass jests upon the assembled crowd, the people drove him away, and in consequence no one in the neighborhood will bestow any alms upon him for the future. The portrait of the bienheureux Paris has been engraved, and is cried about the- streets. The people will make a saint of him without the help of the court of Rome if this goes on." One of the earliest of the supernatural phenomena attributed to his agency was the

cure of a young female named Anne Lefranc, who seems to have been in the last stage of consumption. No sooner was she laid upon the wonder-working tomb than the most distressing symptoms disappeared instantaneously, and within a few days her recovery was pronounced complete. As the event became a subject of loud and boastful exultation among the enemies of the Constitution, archbishop de Vintimille instituted an inquiry into the facts. One hundred and twenty witnesses came forward to verify the prodigy; forty were examined — among them the mother, the brother, and the sister of the patient, and the surgeons who had attended her — and their evidence proved by no means satisfactory upon several points of essential importance. The archbishop decided that in the face of so many inconsistencies and contradictions, the tale was unworthy of credit. On July 24, 1731, he published a mandement to that effect; he condemned a dissertation which had been circulated in defense of the miracles, and prohibited all marks of special veneration at the tomb of M. Paris for the future. "Notwithstanding this," says Barbier, such a crowd collected on the morrow, St. James's day, that by four o'clock in the morning it was not possible to get into the church of St. Medard, or into the little cemetery which contains the tomb." Mademoiselle Lefranc appealed to the Parliament against the archbishop's decision; and by way of challenging further investigation, twenty-three cures of the capital laid before their diocesan reports of fresh marvels of the same kind, which now multiplied so rapidly that their very number became an argument of no small weight against them. It appears that those who resorted to the tomb were mostly females suffering. under various forms of nervous disease, partially paralyzed, or subject to hysterical affections. These poor creatures were seized with spasms or convulsions, which led to a state of delirious frenzy; and not unfrequently, whether from abnormal tension of the imagination, or from the action of some occult physiological cause, such paroxysms were followed by an abatement of the morbid symptoms. The nervous system was relieved; the crippled limb resumed its functions; a healthy reaction set in, and infirmity for the time took flight. Such phenomena are, and always will be, popularly classed as supernatural; but it is evident that they are so designated in a relative sense — relatively, that is, to our own feeble ideas and apprehensions of the organic economy of nature. The terms natural and supernatural serve, in fact, only to express the limitations and imperfections of human knowledge. The noted case of the abbe Btecheran, though it was so confidently appealed to by the Jansenist agitators, will not stand the test of sober and rational criticism.

Throughout the year 1731 the ferment continued to increase. One case produced an extraordinary sensation: that of a woman who, being in sound health, pretended to be paralytic, and proceeded to St. Medard in a spirit of mocking incredulity. Her folly was promptly punished; she was struck with real paralysis of the whole of the right side, and was carried away on a litter to the Hotel Dieu, in the midst of an excited crowd, who proclaimed this novel portent through the streets. The proverbal recording the event was signed by twenty-six persons of established credit in various sections of society, including magistrates of the Parliament and canons of Notre Dame. Individuals of high rank were to be seen from time to time among the throng of devout suppliants at the shrine of the Jansenist saint the princess-dowager of Conti, the marquis de Legale, the vicomte de. Nesmond, the chevalier Folard (a literary writer of considerable reputation), the historian Rollin, and a counselor of the Parliament named Carre de Montgeron. The last-named personage received, according to his own account, a most memorable recompense for his assiduous pilgrimages to St. Medard. He was converted, by an inscrutable and irresistible impulse, from the extreme of skepticism to a profound acceptance of the whole cycle of Catholic belief. Montgeron recorded his own experience, together with his convictions of the truth of the miracles, and the grounds on which he formned them, in a quarto volume, entitled *La verite'des miracles operes par l'intereession de M. de Paris*. He was imprudent enough to present this work to Louis XV, whereupon a *lettre de cachet* consigned him to the Bastile; and, after being transferred from one place of confinement to another, he ended his days a prisoner in the citadel of Valence. The. convulsionist movement thus ran its course through various stages, until it reached an ultimate development of undisguised indecency, immorality, and impiety. At this point it was obviously impossible that it could be any longer defended or countenanced by men of respectable character; and the leading Jansenists were accordingly compelled to repudiate all connection with it, both for themselves and for their cause. Bishops Colbert, Caylus, and Soanen had declared in favor of the earlier manifestations; but with regard to the absurdities and excesses which followed they used the language of unqualified condemnation. The most influential of the appellant clergy took the same line; the famous Duguet, Jerome Besoigne, author of the *Histoire de Port-Royal*, Boursier, Delan, D'Asfeld, Petitpied, and others, earnestly reprobated the prevailing mania, and deprecated the obloquy which it brought upon their party. Petitpied, a veteran controversialist of well-known ability, drew up in 1735 a

consultation, which was signed by thirty doctors of the Sorbonne, to serve as a public manifesto of their sentiments at this crisis. These divines solemnly denied that the convulsions were the work of God, and declared them to be more probably a device of Satan. It was madness, they said, fanaticism, scandal, blasphemy, to attribute to God what could not possibly proceed from him. A reply was immediately put forth on behalf of the convulsionists, who taunted the doctors with deserting their colors and betraying their convictions. "Though standing on the same footing with them in point of principle, they now sought to deprive them of the most cogent proofs and arguments whereby those principles were established; after having furnished them with arms, they had cut away from them the vantage-ground on which they hoped to confound their enemies and win the battle." The appellants were thus divided against themselves; the learned, the right-minded, the moderate found it necessary to stand aloof from the thorough-paced enthusiasts, drawing a broad distinction between different epochs of the same movement. Some miracles they accepted as authentic, others they branded as delusions of the devil. The public did not fail to animadvert on the inconsistency; and the general result was to cast discredit and ridicule upon the system which had given birth to the thaumaturgic claims. The government of France, which had shown exemplary forbearance with this strange outburst of fanatical delusion, was at length obliged to put a stop to the deceptions by closing the church-yard of St. Medard, in which the bones of Francois de Paris rest. It was walled up in January, 1732. Paris is the author of several commentaries on the New Testament. They were published after his death. See Jarvis, *Hist. of the Church of France*, vol. ii, chap. viii; *Journal of Sacred Literature*, 28:71 sq. *SEE JANSENISTS*. (L. B.)

Paris, Matthew

an English Benedictine monk of the Middle Ages, noted as the best Latin chronicler of the 13th century, was born about 1195. He joined the order at St. Albans in 1217. He was soon marked as a man of the highest character, and distinguished as a musician, poet, orator, theologian painter and architect. His practical talents were turned to the reformation of monastic discipline, on which account he was sent to Norway by the pope. After his return to England Matthew Paris stood high in the favor of king Henry III, who used to converse with him in the most familiar manner, and who derived from him much historical information. Paris had besides a large number of influential friends, and a wide circle of acquaintances among the

clergy. After the departure of Roger of Wendover, in 1235, Paris was chosen to succeed him as analist of the monastery. A man of his marked probity could not be expected to discharge this duty in any politic spirit, and he reproved vice without distinction of persons, and did not even spare the English court itself: at the same time he showed a hearty affection for his country in maintaining its privileges against the encroachments of the pope and his creatures and officers who plied all their engines to destroy and abolish them. Of this we have a clear though unwilling evidence in Baronius, who observes that Matthew Paris remonstrated with too sharp and bitter a spirit against the court of Rome, and that, except in this particular only, his history was an incomparable production. But if it did not find hearty recognition among his learned coreligionists, the people did not withhold their approbation, and as far down as the days of the Reformation Englishmen pointed with pride to this the most considerate and trustworthy Latin chronicler. This work is entitled *Historia Major*, and consists of two parts: the first, from the creation of the world to William the Conqueror; the second, from that king's reign to 1250. He carried on this history afterwards to the year of his death in 1259. Rishauger, a monk of the monastery of St. Albans, continued it to 1272 or 1273, the year of the death of Henry III. Paris made an abridgment of his own work, which he entitled *Historia Minor*. The MS. of this work is in the British Museum. He also published some other pieces explanatory of his *Historia Major*. An account of these papers may be seen in Basle. The first edition of the *Historia Major* was published at London by archbishop Parker in 1571, and was reproduced at Zurich in 1606; later and more complete editions are those of London in 1640-41, and in 1684. An English translation was published in Bohn's *Antiquarian Library*. Matthew Paris died in 1259. See Inett, *Eccles. Hist. of England*; Burton, *Ch. Hist. of England*.

Parish

is now generally used to designate a certain extent of territory in city or country, with its church and church equipments. The word is from the Greek παροικία, which signifies *habitation, sojourning*, or living as a stranger or inmate; for so it is used among, the classical Greek writers. The Septuagint translates the Hebrew. word rGe, *a foreigner*, by πάροικος (<011513>Genesis 15:13, etc.), and the word rwgm; a *dwelling-place*, by παροικία (<19B954>Psalm 119:54). The primitive Christians seem to have obtained the word from the Jews. These were in the habit of calling

sojourners in a society — i.e. Jews who had come from foreign parts and established themselves either in a synagogue of their own or a temporary place of worship — the παροικία. At the beginning of Christianity its adherents were very much in the condition of these Jewish sojourners. The primitive Christians lived, as we know, in a retired condition, sequestered from the world; and little mixing with its affairs. For this reason St. Peter addresses them ώς παροικους, etc., "as *strangers and pilgrims*" (<600211>1 Peter 2:11). This number of strangers in the heathen cities was called the παροικία, over which there was set, by apostolical authority, a bishop, a προεστώς, a *chazan*, an inspector, or a *rosh cohel*, a head of the congregation; all which names denoted the episcopal authority, and which in a little time centered in the one most usual name of ἐπίσκοπος, or bishop, as is plainly seen by the Ignatian epistles. Thus the ἐπισκοπος and παροικία became relative terms; he that had the superintendency of the congregation, whether one or more, was called the bishop, and the congregation under his care was called the παροικία. Hence, in the earliest days of the Greek Church, the word παροικία was used to signify what we now call a *diocese*; and thus, in the apostolic canons, a bishop that leaves his diocese for another is to be reduced to lay-communion. Hence it is said, "The bishop of the diocese of Alexandria departed this life." And again, "the glory of the diocese of Caesarea." The Latins took up the same way of expression, from the Greek, denoting a diocese by the word parochia, which mode of expression lasted- until after the time of Charlemagne. But it is to be observed that when the word parochia signified a diocese, the word diocesis signified a parish. So in the Council of Agatha, presbyter dum diocesin tenet, "while the presbyter is in possession of his living." And in the third Council of Orleans, diocesis is the same with basilica, a parish church.

The distribution into *parishes* appears to be comparatively modern. Originally all the clergy were (in the opinion of the Episcopalian churches) but coadjutors of the bishop, and served in his church, at which all the faithful assembled. Necessity, no doubt, and convenience gave rise to the division of parishes; for when the number of believers so increased in large and populous cities that a single church could not care for them, there was a necessity of erecting other churches. At Alexandria, and afterwards at Rome. a number of minor churches were opened, which were served by the clergy, at first not permanently attached to them, but sent from the principal or bishop's church, and in progress of time permanently fixed in

the charge. The city of Rome had above forty such churches, there called tituli (q.v.), before the end of the 3d century. In France the Council of Vaison speaks of country parishes in the beginning of the 5th century. In England we have not so early an account of them, because the records we have remaining of the ancient British Church make no mention of parishes. Dugdale and others think Honorius, the fifth archbishop of Canterbury, divided so much of the nation as was converted into parishes about the year 640; but others understand this division rather of dioceses than parishes. In England the first legislation on the subject occurs in the laws of Edgar, about 970. The parochial division of districts seems in great measure to have followed the civil distribution into manors, or other feudal divisions of territory; and it is probable that it is to the same state of things the English owe the practice of lay patronage, the priest officiating in a manorial church being chosen, with the bishop's consent, by the lord of the manor. The parochial revenue; however, by no means followed the same rules which now prevail. Settlement in a parish, whether in city or country, did not immediately entitle a man to the revenue arising from that cure, whether in tithes, oblations, or any other kind; for anciently all Church revenues were delivered into the common stock of the bishop's church, whence, by direction and approbation of the bishop, a monthly or annual division was made among the clergy under his jurisdiction. At Constantinople no parish church had any appropriated revenues till the middle of the 5th century. In the Western Church, particularly in Spain, in the middle of the 6th century, the bishops and city clergy still had their revenues out of a common fund. *SEE MENSA*. But the country clergy were upon a different footing; and from this time we may date the appropriation of revenues in Spain to the country parochial churches. In Germany and France the revenues of the parochial churches seem to have continued in the hands of the bishops some ages longer. Broughton says: Some are of opinion that. the bishops had their portion of the ecclesiastical revenues with the parochial clergy for a considerable time after the first settlement of parishes; for they suppose that originally the bishop's cathedral was the only church in a diocese from whence itinerant or occasional preachers were sent to convert the country people, who for some time resorted to the cathedral for divine worship. Afterwards; by degrees, other churches were built for the convenience of such as were at too great a distance from the cathedral, some by the liberality of the people themselves, others by the bishops, and others by the Saxon kings; but chiefly the lords of manors were the great instruments in this work of

founding parish churches. The bishops seem voluntarily to have relinquished their title to parochial revenues, though whether they made any canon about it is uncertain." At first, all ecclesiastical income, from whatever district, was carried into a 'common' fund, which was placed at the disposal of the bishop, and was generally divided into four parts-for the bishop, for the clergy, for the poor, and for the Church. By degrees, however, beginning first with the rural parishes, and ultimately extending to those of the cities, the parochial revenues were placed at the disposal of the parish clergy (subject to the same general threefold division, for the clergy, for the poor, and for the Church); and in some places an abusive claim, which was early reprobated, arose upon the part of the lord of the manor to a portion of the revenue. Properly, a parish has but one church;' but when the district is extensive, one or more minor (*succursal*) churches, sometimes called "chapels of ease," are permitted.

> "In the law of England, a parish is an important subdivision of the country for purposes of local self-government, most of the local rates and taxes being confined within that area, and to a certain extent self-imposed by the parties who pay them. The origin of the division of England into parishes is not very clearly ascertained by the authorities. Some have asserted that the division had an ecclesiastical origin, and that a parish was merely a district sufficient- for one priest to attend to. But others have asserted that parishes had a civil origin long anterior to ecclesiastical distinctions advantage being merely taken to engraft these on so convenient an existing subdivision of the country; and that a parish was a subdivision of the ancient hundred, known as a hill or town, and through its machinery the public taxes were anciently collected. Hobart fixes the date of the institution of civil parishes in 1179, and his account has been generally followed. Much difficulty has occasionally arisen in fixing the boundaries of parishes. Blackstone says the boundaries of parishes were originally ascertained by those of manors, and that it very seldom happened that a manor extended itself over more parishes than one, though there were often many manors in one parish. Nevertheless, the boundaries of parishes are often intermixed, which Blackstone accounts for by the practice of the lords of adjoining manors obliging their tenants to appropriate their tithes towards the officiating minister of the church, which was built for the whole. Even in the present day these boundaries

often give rise to litigation, and the courts have always decided the question according to the proof of custom. This custom is chiefly established by the ancient practice of perambulating the parish in Rogation-week in each year. *SEE PERAMBULATION*. There are some places as to which it is uncertain whether they are parishes or not, and hence it has been usual to call them reputed parishes. There are also places called extra-parochial places, which do not belong to any parish, such as forest and abbey lands. In these cases the persons inhabiting were not subject to the usual parochial rates and taxes, and other incidents of parochial life. But in 1857 a statute was passed which put extra-parochial places upon a similar footing to parishes, by giving power to justices, and in some cases to the Poor-law Board, to annex them to adjoining parishes, after which they are dealt with in much the same way as other places. One of the chief characteristics of a parish is that there is a parish church, and an incumbent and churchwardens attached to it, and by this machinery the spiritual wants of the parishioners are attended to. These several parish churches, and the endowments connected therewith, belong in a certain sense to the nation, and the incumbents are members of the Established Church of England, and amenable to the discipline of the bishops and the spiritual courts. The private patronage, or right of presenting a clergyman to an incumbency, is technically called an advowson, and is generally held by an individual as a salable property, having a market value. The patron has an absolute right (quite irrespective of the wishes of the parishioners) to present a clerk or ordained priest of the Church of England to a vacant benefice, and it is for the bishop to see to his qualifications. The bishop is the sole judge of these qualifications, and if he approves of them, the. clerk or priest. is instituted and inducted into the benefice, which ceremony completes his legal title to the fruits of the benefice. The incumbents of parish churches are called rectors, or vicars, or perpetual curates, the distinction being chiefly founded on the state of the tithes. When the benefice is full, then the freehold of the church vests in the rector or parson, and so does the church-yard; but he holds these only as a trustee for the use of the parishioners. There are certain duties which the incumbent of the parish church, is bound by law to perform for the benefit of the parishioners. He is bound, as a general rule, to reside in the parish, so as to be ready to administer the rites of the Church

to them. The first duty of the incumbent is to perform public worship in, the parish church every Sunday, according to the form prescribed by the *Book of Common Prayer*, which is part of the statute-law of England. He must adhere strictly to, the forms and ceremonies, and even to the dress prescribed by the *Book of Common Prayer and Canons*. The incumbent is also bound to baptize the children of all the parishioners, and to administer the rite of the Lord’s Supper to the parishioners not less than three times each year. The incumbent is also bound to allow the parishioners to be buried in the church-yard of the parish, if there is accommodation, and to read the burial-service at each interment. He is also bound to marry the parishioners on their tendering themselves, and complying with the marriage acts, within the parish church and during canonical hours, and it is said he is liable to an action of damages if he refuse. In respect to burials and marriages, certain fees are frequently payable by custom; but unless such a custom exists, no fee is exigible for performance of these duties. In many cases, where one church had become insufficient for. the increased population, the old parish has been subdivided under the Church Building Acts, the first of which was passed in 1818, into two or more ecclesiastical districts or parishes, for each of which a new church was built, and an incumbent appointed. The incumbents in these ecclesiastical parishes have generally been provided for by the incumbent of the mother-parish or by voluntary- benefactors; and by the aid of pew-rents. But these ecclesiastical parishes, so far as the poor and. other secular purposes are concerned, make no change in the old law. Another incident of the parish church is that there must be churchwardens appointed annually, who are accordingly leading parochial officers, and whose duty is partly ecclesiastical and partly civil. Their civil duties consist chiefly in this, that they must join the overseers in many of the duties arising out of the management of the poor, and incidental duties imposed by statute. But their primary duty is to attend to the repair and good order of the. fabric of the church. The common law requires that there should be two churchwardens one of whom is appointed by the incumbent, and the other is chosen by the parishioners in vestry assembled, but sometimes this rule is varied by a local custom. The appointment and election take place in Easter-week of each year. In electing the people’s churchwarden there is often

much local excitement, and it is common to poll the parish, all those who pay poor-rates being entitled to vote, the number of votes varying according to the rent, but no person having more than six votes. *SEE CHURCH WARDENS*. The next most important business connected with the parish is that which concerns the poor, the leading principle being that each parish is bound to pay the expense of relieving its own poor. Another important feature of the parish is that all the highways within the parish must be kept in repair by the parish, i.e. by the inhabitants who are rated to the poor. The above duties in reference to the parish church, the poor, and the highways are the leading duties attaching to the parish as a parish: but over and above these, many miscellaneous duties have been imposed on the parish officers, particularly on the overseers and churchwardens. In nearly all cases where the parish, as a parish, is required to act, the mode in which it does so is by the machinery of a vestry. A vestry is a meeting of all the inhabitants householders rated to the poor. It is called by the churchwardens, and all questions are put to the vote. Any rate-payer who thinks the majority of those present do not represent the majority of the whole parishioners is entitled to demand a poll. At these meetings great excitement, often prevails, especially in meetings respecting church-rates. Wherever a parish improvement is found to be desirable, the vestry may meet and decide whether it is to be proceeded with, in which case they have powers of rating themselves for the expense. Such is the case as to the establishment of baths and wash-houses, watching and lighting. Returns are made of all parish and local rates to Parliament every year. The parish property, except 'the goods of the parish church, which are vested in the churchwardens, is vested in the overseers, who hold and manage the same, requiring the consent of the Poor-law Board in order to sell it. Of late a statute has authorized benefactors to dedicate greens or playgrounds to the inhabitants of parishes through the intervention of trustees." — Chambers.

In Scotland the division into parishes has existed from the most ancient times, and is recognized for certain civil purposes relative to taxation and otherwise, as well as for purposes purely ecclesiastical. The Court of Session, acting as the commission of teinds, may unite two or more parishes into one; or may divide a parish, or disjoin part of it, with consent

of the heritors (or landholders) of a major part of the valuation; or apart from their consent, if it be shown that there is within the disjoined part a sufficient place of worship, and if the titulars of triends or others who have to pay no less, than three fourths of the additional stipend, do not object. By act 7 and 8 Vict. c. 44, any district where there is an endowned church may be erected into a parish *quoad sacra*, for such purposes as are purely ecclesiastical. Endowed Gaelic congregations in the large towns of the Lowlands may similarly be erected into parishes quoad sacra. The principal application of the parochial division for civil purposes relates to the administration, of the poor-law. Under the old system the administrators of the poor-law were the kirk-session in county parishes, and the magistrates, or certain managers selected by them, in burghal parishes. The act 8 and 9 Vict. c. 83, which remodeled the poor-law of Scotland, retained the old administrative body so long as there was no assessment; but, on a parish being assessed, substituted for it a new one, consisting in rural parishes of the owners of heritable property of £20 yearly value, of the magistrates of any royal burgh within the bounds, of the kirk-session, a certain number of members chosen by the persons assessed; and in burghal parishes of. members, not exceeding thirty, chosen by the persons assessed, four members named by the magistrates, and not above four by the kirk-session or sessions. The Board of Supervision may unite two or more parishes into a combination for poor-law purposes. There is not the same extensive machinery for parochial self-government that exists in England. The burden of supporting the fabric of the church falls on the heritors, and there are no churchwardens. Highways are not repairable by the parish, and there are no elections of surveyors or way-wardens. The meeting of the inhabitants in vestry, which so often-takes place in England, is unknown in Scotland, and hence the rate-payers do not interest themselves so much in local affairs. Many of the duties which in England are discharged by parochial officers, are in Scotland discharged by the sheriff-clerk, a county officer. In Scotland there is a school in every parish, while in England the parochial school is unknown. *SEE PARISH-SCHOOL*.

In Ireland the parish system has undergone considerable modification. It is in its present condition far more liberal than the Church of England parochial system, and may be fairly pronounced republican in character. There is, first, in each diocese a committee of "patronage" or appointment, consisting of the bishop, with two clerical and one lay member, elected by the Diocesan Synod. Then in each parish the parishioners, who must be

members of the Church of Ireland, elect three lay communicants to be nominators for the parish. When a vacancy occurs, these two bodies form a Board of Nomination, in which the diocese, in its three orders, bishop, presbyters, and laymen, and the parish, are both fairly represented. The bishop is ex officio president, and has both an ordinary and a casting vote. Provision is made for filling vacancies in both branches of this board. If the bishop should not be satisfied with the fitness of the clergyman so nominated, he may decline to institute; but, if required, must give him his reasons in writing. Provision is also made for an appeal in behalf of the clergyman so rejected. If no nomination is made to the bishop in three months after a vacancy, the appointment lapses to the bishop. If the nominators of any cure shall signify top the bishop, in writing, their desire to leave the nomination to him. he may institute any duly qualified clergyman whom he may think fit. A clergyman resigning cannot withdraw from the duties of his cure until his resignation has been accepted and registered by the bishop and notified to the churchwardens. Nor can an incumbent be removed without his own consent, unless upon the decision of a competent tribunal. These regulations seem fairly to consider the rights of all parties. A parish cannot be kept vacant by its own perversity or negligence, nor any loyal parish unduly obstructed in its choice. A clergyman is not to be dismissed without canonical cause, and by authority, nor yet to be obtruded upon an unwilling people. The bishop's ultimate responsibility and prerogative is recognized, and a fair opportunity given to keep the clergy employed, and to put the right man in the right place. There is besides a general sustentation fund, which is to become the chief support of the clergy, and is intended to give to the ministry an income irrespective of employment, so that congregations may not at their will withhold the pastor's salary.

In the United States the Protestant Episcopal Church adheres to the parish idea. The whole of each diocese is divided into parishes, and the spiritual wants of each geographical parish are confided to the local Church and its pastor. But the parish is of course purely ecclesiastical. There were, however, in our colonial days parishes set off and named by the civil authority. These existed in South Carolina, Virginia, and Maryland, almost coeval with their settlement as colonies of Great Britain. We find notices of such parishes in Virginia as far back as 1629, in Maryland in 1692, in South Carolina in 1708, created such by acts of the colonial assemblies. When the Church was in process of time, established in any of these civil

parishes, the ecclesiastical was made coextensive with the colonial parish. The power to divide these parishes is acknowledged to reside in the Diocesan Conventions; and in several dioceses (e.g. Virginia and Maryland) they have legislated fully on the subject. Most of the Episcopal parishes however are of the second class named, and simply mean the congregation statedly worshipping in any given church. . So intermingled are the congregations in large towns and cities, that legislation upon this subject is both delicate and. difficult. The 31st canon of 1832 thus speaks:

> "No clergyman belonging to this Church shall officiate, either by preaching, reading prayers, or otherwise, in the parish or within the-parochial cure of another clergyman, unless he have received express permission for that purpose from the minister of the parish or cure, or, in his absence, from the churchwardens and vestrymen, or trustees of the congregation. Where parish boundaries are not defined by law or otherwise, each city, borough, village, town, or township in which there is one-Protestant Episcopal church or congregation, or more than one such church or congregation, shall be held, for all the purposes of this canon, to be the parish or parishes of the Protestant Episcopal clergyman or clergymen having charge of said church or churches, congregation or congregations. And in case of such a vicinity of two or more churches, as that there can be no local boundaries drawn between their respective cures or parishes, it is hereby ordained that in every such case no minister of this Church, other than the parochial clergy of said cures, shall preach within the common limits of the same, in any other place than in one of the churches thereof, without the consent of the major number of the parochial clergy of the said churches."

In Massachusetts law a *parish* signifies an ecclesiastical society, without local reference — that is, those inhabitants of a town who belong to one Church, though they live among people belonging to other churches. The civil functions of the parish officers are now performed in the main by the town organization. The term *parish* is also used in a popular but inaccurate way to signify the members of the congregation worshipping in any local church of any denomination. It may not be out of place here to add that the Protestant Episcopal notion of the parish is fast dying out in this country. There is now an. agitation on foot to give it greater efficiency by creating such a sustentation fund as the Irish Church has established; but if that should fail, it is likely the parish system will have to be altogether

abandoned, or be confined to the narrow limits of its own *membership*. In 1867 the parochial distribution, gave rise to a most animated discussion. Dr. Stephen Tyng Jr., by invitation of the deceased principal editor of this *Cyclopoedia*, preached in a Methodist church (St. James's) at New Brunswick, N. J. The rector of the Protestant Episcopal church held his ground invaded, as Dr. Tyng had not asked his consent, and the matter was carried to the highest courts in the Protestant Episcopal Church. There has never been a definite settlement reached. Dr. Tyng, though an offender against the canon, remains in that Church, and his own congregation support the action, frequently repeated since by him and other clergymen of the Protestant Episcopal Church. One of the ablest editorials for the Low-Church view was presented by the *American Presbyterian*, March 26,1868. The High-Church view was taken by the *New York Church Journal*, and we refer to its pages for a general representation of the parish question from 1868 to our own time, especially to their publications of Dec. 9,1875, and Feb. 3, 1876. For general inquiry on the parish system we refer to Riddle, *Christian Antiquities*, p. 727 sq.; Coleman, *Ancient Chrnistianity Exemplfied*; Bingham, *Christian Antiquities*; Siegel, *Christliche Alterthumer*, 4:378 sq.; Hook, *Eccles. Dict*. s.v.; Blunt, *Hist. Dict*. s.v.; Green, *Short Hist. of the English People*, p. 66 sq.; Walcott, *Sacred Archaeology*, s.v.; Freeman, *Comparative Politics*, p. 116, 417.

Parish Chaplain

is an assistant stipendiary, temporary or permanent; the mediaeval curate, whose pay was six marks a year in 1347. In 1362 they had become scarce, preference being given by unbeneficed clergy to the office of mass priests, who celebrated annals only, without cure of souls. Very stringent regulations were then made in order to secure curates, while the pay of the others was not to exceed five marks a year.

Parish Churches

existed in a monastic or cathedral church, as at Norwich, Kilkenny, Carlisle, Chester, Salisbury, and Hereford. Spanish cathedrals have usually an attached sagrario or parroquia, or parish church, which communicates with the main building; at Strengnas, in the south aisle, there is a peasants church. Nice, like Manchester and Ripon, are also parish churches. The Austin canons of Thornton, Carlisle, and Christchurch, and the secular canons at Hereford and Chichester, left the naves open for the parish altar;

the Benedictines, who at Rochester, Westminster, St. Alban's, and other places, built a separate parish church, yet tolerated it within the nave at Bodmin and Tynemouth. At Romsey, Marrick, St. Helen's (Bishopsgate), Croyland, and Dunstable, the north aisle, and at Leominster the south aisle, formed a parish church. At Lincoln bishop Sutton removed the parishioners of St. Mary Magdalene out of the nave. In order to give still further relief at Chichester, Scarborough, and Manchester, side chapels were erected externally to the nave aisles; a large chapel at York and a church of St. Cross at Ely were appended on the north, as at Rochester and Waltham on the south, of the nave; and at Sherborne a western ante-church.

Parish Clerk

in England, is an officer of the parish of some importance, his duty being to lead the responses during the reading of the service in the parish church. He is appointed by the parson, unless some n other custom of a peculiar kind exists in the parish.) He must be twenty years of age, and has his office for life, but is removable by. the parson for sufficient cause. By the statute 7 and 8 Vict. c. 59, a person in holy orders' may be elected a parish clerk. Under some of the Church Building Acts governing the new churches built in populous parishes, he is annually appointed by i the minister. The salary of the parish clerk is paid out of the church-rate.

Parish Priest

(1.) A mediaeval reader in a parish church in 1127; a temporary assistant in choir to a resident incumbent, without cure of souls. In 1287 he received forty shillings a year, while the chaplain had five marks, and the mass priest was paid fifty shillings. He is called a temporary vicar in 1408.

(2.) In 1362, a curate in a parish church.

(3.) A rector or vicar in 1268; called by John de Athon perpetual curateor perpetual vicar. The temporary parish priests only preached if they had a license. Either of the three meanings of the word can only be ascertained by the context of the passages in which it occurs. Annual chaplains, in 1236, were required not to be removed by the rectors without reasonable cause. In 1305 these stipendiaries, or chaplains, were often maintained by their friends; they attended choir in surplice, and could only celebrate mass, bury, and hear confessions by the permission of the incumbent. *SEE CURATE*.

Parish Schools

have existed in the Church since the 6th century. Of course we refer to schools for secular instruction. Catechetical schools existed much earlier. *SEE CATECHETICS*. In the 7th century we find enactments regarding parochial or parish schools. (See Council of Constantinople, A.D. 680, and of Trulla, A.D. 692.) In later times many of these schools were abandoned. and the instruction of the young entrusted to the monastic establishments. After the Reformation parochial schools became quite common in Germany, but with the modern provisions for instruction by the state the parochial schools have been abandoned, except by the Romanists and the Jews. The latter call them Congregational Schools.

In England there is no such thing as a parish school — that is, a school existing for the benefit of the parishioners, endowed by the state. or supported by taxes on the parishioners. Every school beyond charity schools is more or less voluntary in its character, and endowed, if at all, by private benefactors. In Scotland, however, it is essential that in every parish there shall be a parish school, for a statute of 1696 made it compulsory on the heritors — i.e. the chief proprietors — to provide a school-house, and to fix a salary for the teacher. If the heritors neglected to supply a school-house, the presbytery was empowered to order one at the expense of the heritors.

In Scotland, as early as the reign of David I, there were grammar schools in the principal towns, and in many of the monasteries. There were also “lecture schools,” as they were called, in which the young were taught to read the vernacular language. These seminaries were placed under the superintendence of the clergy, who held a monopoly of the learning of these remote times. We find, for example, in the cartulary of Kelso that all the churches and schools in Roxburgh were bestowed by David I on the monastery of Kelso, and the schools of Perth and Stirling were confirmed to the monks of Dunfermline by Richard, bishop of St. Andrews, from 1163 to 1173. The first effort of the Scottish Parliament to promote the education of the people was made in the year 1494, when it was enacted, under a penalty of twenty pounds Scots, that all barons and substantial freeholders “should put their eldest sons and heirs to the schools, from they be six or nine years of age and to remain at the grammar schools until they be competently founded and have perfect Latin; and thereafter to remain three years at the schools of arts and jure (law), so that they have

knowledge and understanding of the laws, through the which justice may remain universally through all the realm." No provision, however, was made for the education of the common people until the period of the Reformation. In the *First Book of Discipline*, ch. 7, the importance of schools is strongly inculcated, in order that the youth may have knowledge and learning to profit and comfort the Church. It is declared to be a matter of necessity that "every parish should have one schoolmaster appointed — such a one, at least, as might be able to teach grammar and the Latin tongue, if the town were of any reputation. If it were a country parish, where the people convened to the doctrine only once in the week, then must either the minister or the reader there appointed take care over the children and youth of the parish, to instruct them in the first rudiments, and especially in the Catechism, as we have it now translated in the *Book of Common Order*, called the 'Order of Geneva.'" It was further provided that "no father, of whatsoever rank, should use his children at his own fancy, especially in youth, but that all were to be compelled to bring up their children in learning and virtue. The rich and powerful were to be exhorted, and, by the censure of the Church, compelled to dedicate their sons to the profit of the Church and commonwealth; and this was to be done at their own expense. The children of the poor were to be supported at the charge of the Church if they showed a genius for letters." It was also appointed that when the ordinary curriculum had been passed through, "the children should either proceed to further knowledge, or else they must be set to some handle craft, or to some other profitable exercise; providing always that first they have the knowledge of God's law and commandments, the use and office of the same, the chief articles of the brief the right forme to pray unto God, the number, use and effect of the sacraments, the true knowledge of Christ Jesus, of his offices and natures, and such other points, without the knowledge whereof neither any man deserves to be called a Christian, neither ought any man to be admitted to the participation of the Lord's table." At this period, however, there was no law which compelled the heritors or parishioners to establish schools or to provide salaries for the teachers. The Church courts of the ministers, in their several parishes, exerted themselves strenuously to supply this defect. Measures were taken by many of the kirk-sessions to provide education for the poor out of the parochial funds, and in cases of youths of promising ability and remarkable diligence, it was not of communion to give an additional sum to prepare them for the university. It was declared that "gif ony puir refuis to come to school, help of sic thing as thay neid and requyr shall be

refused to them. And as for sic as ar able to sustein ther bairnes at the school, and do ther dewtie to the teacher for them, thay shall be command it to put them to the school, that thay maybe brought up in the fear of God and virtue; quhilk if thay refuise to do, thay shall be called before the sessioun and admonished of their dewtie.'A number of the ministers established and endowed schools at their own expense. Their zealous efforts to promote the education of the people were attended with great success. It appears from a report of the visitation of a number of the parishes in the synod of Fife in 1611 and 1613 that at that early period, of the parishes visited, "those which had were more than double in number to those which had not schools." In 1616 the privy council empowered the bishops, in conjunction with the heritors, to establish a school in every parish in their respective dioceses, and to assess the land for that purpose, for the advancement of true religion, and the training of children — "in civility, godliness, knowledge, and learning." This act; however, was not vigorously carried out, and in 1626 an effort was made by Charles I to remedy the defect. The act of the privy council in 1616 was confirmed by the Parliament in 1633, and under its authority a number of additional schools were erected in the more cultivated districts of the country. Five years later the General Assembly gave directions "for the settling of schools in every parish, and providing entertainment for men able for the charge of teaching youth." A representation was made to his majesty that the "means hitherto appointed for schools of all sorts have both been little and ill paid," and presbyteries were ordered to see "that every parish should have a school where children are to be bred in reading, writing, and grounds of religion." The revival of the Presbyterian form of Church government, which took place at this period, gave a powerful impetus to the cause of education, and there is good reason to believe that soon after that time schools were generally established in almost every part of the Lowlands of Scotland. We are told by Kirkton that before the restoration of Charles II "every village had a school, every family almost had a Bible; yea, in most of the country all the children of age could read the Scriptures." The dissensions which soon after broke out in Scotland unfortunately prevented the nation from reaping the benefits of this judicious policy, and threatened to reduce the whole country to a state of absolute barbarism. After the Revolution, however, had established peace and order in the kingdom, an act was passed in 1696 which declared that "there be a school founded and a schoolmaster appointed in every parish (not already provided), by advice of the presbyteries; and to this purpose that the heritors do in every congregation meet among themselves and

provide a commodious house for a school, and modify a stipend to the schoolmaster, which shall not be under 100 merks (£5 11*s.* 1 1/3 *d.*), nor above 200 merks (£11 2*s.* 22*d.*), to be paid yearly at two terms." The teacher was required to subscribe the *Confession of Faith*, and to promise to conform to the Worship and to submit to the discipline of the Established Church. The right of appointing the schoolmaster and selecting the branches to be taught was vested in the heritors of each parish; while the duty of examining the teacher before his induction to office, and of judging of his qualifications, and of superintending and visiting the school, was intrusted to the presbytery. This famous act laid the foundation of Scotland's proudest 'distinction,' and has proved one main source of her subsequent prosperity. For more than a century after the enactment of this law the Scottish parochial schools were wholly overlooked by the legislature. The monuments of the schoolmasters, in consequence, remained stationary, while those of every other profession and trade increased; and therefore their social status, acquirements, and influence were greatly deteriorated. Their depressed condition at length attracted the attention of the legislature, and in 1803 an act was passed which declared "that the salary of each parochial schoolmaster in every parish in Scotland should not be under the sum of 300 merks Scots (£16 13*s.* 4*d.*) per annum, nor above the sum of 400 merks (£22 4*s.* 5.5*d.*), except in cases where it is necessary to have-two or more parochial schoolmasters in one parish." The heritors were also required to provide a dwelling-house, of not more than two rooms, for the teacher. At the same tine the right of electing the' schoolmaster and managing the school was limited to those heritors who possessed a hundred pounds Scots of valued rent, and to the minister of the parish; and the teachers were placed wholly under the jurisdiction- of their respective presbyteries, and were deprived of the right of appeal to the superior courts. The act further provided that the salaries are to be revised every twenty-five years, the average price of oatmeal during the preceding twenty-five regulating the salaries during the succeeding twenty-five. At the first revision, in 1828, an addition was made. to the salaries of the parochial teachers-the maximum was raised to £34 4*s.* 4*d.*, and the minimum to £25 13*s.* 3*d.*; but these sums were reduced nearly one third at the second revision, which fell due in 1853, but was delayed by temporary acts until 1857. Various attempts were made during the interval to increase the emoluments of the schoolmasters, and to adapt the system to the existing state of the country, but the prejudices and conflicting interests of rival sects rendered them abortive. At length an act was passed in the

session of i861, mainly through the exertions of lord-advocate Moncrieff, which has made a number of important changes in the constitution of the parochial schools. The minimum salary has been raised to £35 and the maximum to £70 a year, with a house of not less than three apartments, besides the kitchen. Instead of the examination by the presbytery, the schoolmaster elect is to be examined by a board chosen by the university court of one or other of the four Scottish universities, and composed of six professors (three of whom must be professors of divinity), or by their deputies, one half of whom must be graduates of arts, and the other ministers or licentiates of the Church of Scotland. The electors may, if they shall see fit, nominate two or. three persons to be tried by the examiners, whose duty it shall be to determine which of them is the best qualified for the office. The parochial teachers are not now required to subscribe the *Confession of Faith* or the formula of the Established Church, or to profess that they will submit themselves to its government and discipline. But before induction into office the schoolmaster elect must solemnly declare that in the discharge of his official duties he will never endeavor, directly or indirectly, to inculcate any opinions opposed to the divine authority of the Holy Scriptures or to the doctrines contained in the *Shorter Catechism*; and that he will faithfully conform thereto in the instruction of his pupils; and that he will not exercise the functions of his office to the prejudice or subversion of the Church of Scotland, as by law established, or of its doctrines and privileges. If any schoolmaster should be guilty of contravening this declaration, the secretary of state may, on the complaint of the presbytery or heritors, appoint a commission to inquire into the case, and to censure, suspend, or deprive the offender, as they shall find to be just, provided that this sentence shall not take effect until it has been confirmed by the secretary of state. A schoolmaster charged with immoral conduct, or cruel and improper treatment of his scholars, is henceforth to be tried, not by the presbytery, but by the sheriff of the county, on a complaint being made by the heritors or minister, or of any six heads of families in the parish whose children are attending the school. The sheriffs decision is final, and not. subject to review. When the schoolmaster of any parish is disqualified, through infirmity or old age, or has been found, on a report by one of her majesty's inspectors of schools, to have failed, from negligence or inattention, efficiently to discharge his duties, a meeting of the heritors and ministers may compel him to resign his office. But they are empowered to grant him a retiring allowance, amounting to at least two thirds of his salary.

Parish, Elijah, D.D.

a Congregational minister, was born Nov. 7, 1762, at Lebanon, Conn. He graduated at Dartmouth College in 1785, and was ordained pastor in Byfield, Mass., Dec. 20, 1787, where he labored until his death, Oct. 15, 1825. He published, *An Oration on the Fourth of July* (1799): — *An Oration on the Twenty-second of February* (1800): — the three following in company with the Rev. Dr. Morse, *A Gazetteer of the Eastern and Western Continents* (1802): — *A Compendious History of New England* (1809): — *A System of Modern Geography* (1810): — *A Eulogy on Professor John Hubbard, of Dartmouth College* (1810): — in company with the Rev. Dr. M'Clure, *A Memoir of the Rev. Dr. Eleazer Wheelock, first President of Dartmouth College* (1811): — *A Sacred Geography or Gazetteer of the Bible* (1813); and several occasional sermons. A volume of his sermons, with a *Memoir,* was published in 1826. See Sprague, *Annals of the American Pulpit*, 2:268.

Parishioners

in 1250, 1281, and 1305, were required to find in every church a chalice, principal vestment, a silk cope for principal festivals, two others for rectors of the choir on those days; a processional cross, a cross carried before the dead, a bier, a holy-water vessel, with salt and bread; osculatory, paschal candlestick, censer, lantern, and little hand-bell (for preceding the viaticum); two candlesticks for acolytes before the gospel; a legendary, antiphonar, grail, psalter, tropar, ordinal, missal, and manual; high-altar frontal, three surplices, a pyx, rogation banners, bells and ropes; a font with lock and key chrismatory, images, the image of the patron saint, the church light (before the altar); the repairs of the nave and tower, glass windows, aisles, and churchyard fence. In 1014 parishioners were called the priest's hyrmen, or hyremen. In 994 the only church furniture expressly required comprised holy books, houses, vessels, and mass vestments. The sovereign is the parishioner of the archbishop of Canterbury.

Parisian Sanhedrim

The year 1789, which marked an entirely new epoch in the history of Europe, was not without influence on the history and condition of the Jews. The contest between tradition and revolution, between the ancient order of things and the new lights, concerning the Jews and their position in society, began with that year in France. Two years before the Academy

of Metz had convened an assembly to consider the best means of making the Jews happier and more useful to society at large. One of the prize essays on that occasion was written by the abbe Gregoire (q.v.): Essai sur la regeneration morale, physique, et politique des Juinfs (Metz, 1789), and another by Salkind Horwitz, afterwards librarian of the Royal Library at Paris — *Apologie des Juifs* (*ibid.* 1789). The revolution which occurred a little while later triumphantly decided the question, and through the influence of Mirabeau and Rabaut St. Etienne, the National Assembly, in 1791, admitted the Jews of France to equal rights with other citizens. During the supremacy of Napoleon the condition of the Jews in France remained on the same footing as during the Reign of Terror. He only showed severity towards the Jewish population in the provinces of the Rhine, where they had long been in ill repute on account of their usury. Thus in 1808 he issued an imperial edict, imposing on every Jewish creditor who would go to law against a debtor the obligation to procure a certificate of good conduct, attested by the local authorities, declaring that the said creditor was not in the practice of taking usury or pursuing any disgraceful traffic. Two years prior to this edict, in 1806, Napoleon conceived the idea of turning the peculiar talents of his Jewish subjects to his own advantage. He had doubtless discovered that their skill as financiers was unrivaled; that their commercial correspondence and intercourse throughout Europe was more rapid and trusty than any other; that the secret:ramifications of their trade in various countries gave them a great advantage over all their rivals in the world of traffic; and he purposed to convert them into devoted auxiliaries by more favorable measures and more ostentatious protection." As a preliminary step, he astonished Europe by summoning a meeting of the Grand Sanhedrim, to which deputies consisting of the most eminent and learned rabbins were to be sent, not only from France, but from all those adjacent countries over which the influence of Napoleon extended. It was on July 28, 1806 (by a mistake, upon the Sabbath-day), that this Sanhedrim began to sit, and nominated as president Abraham Furtado, a distinguished Portuguese of Bordeaux. The assembly consisted of a hundred and ten members, and among these were such men of distinction as Goudchaux, Cremieux, Cerf-Beer, Cologna, Rodrigues, Avigdor, and others. This assembly being constituted by order of the emperor, three imperial commissioners — Mole, Portalis, and Pasquier — presented themselves during the sitting with twelve questions, to answer, which was to be the first and principal occupation of the Sanhedrim. The questions were as follows:

1. Is polygamy allowed by the Jewish law?

2. Is divorce recognized and permitted among them?

3. Are Jews allowed, by their regulations, to intermarry with Christians?

4. Would the Jews in France regard the French people as strangers or as brethren?

5. In what relation would the Jews stand towards the French, according to the Jewish law?

6. Do those Jews who are born in France consider it their native land? and are they bound to obey the law and customs of the country?

7. Who are the electors of the rabbins?

8. What legal powers do the rabbins possess?

9. Are the elections and authority of the rabbins grounded on law, or merely on custom?

10. Are the Jews forbidden to engage in any business?

11. Is usury to their brethren prohibited by the law?

12. Is it lawful or unlawful to practice usury with strangers?

To these twelve searching inquiries the Sanhedrim, after due and careful deliberation, sent the following answers:

1. Polygamy is unlawful, being declared such by the synod of rabbins held at Worms in 1030.

2. Divorce is allowed by the Jewish law for various causes; but on this subject the Jews cheerfully obey the decisions of the civil laws of the land in which they may happen to reside.

3. Intermarriages with Christians are not forbidden; but as differences and disputes often arise as to the ceremony of marriage and the education of children, such unions are generally regarded as inexpedient.

4. The Jews in France recognize the French people, in the fullest sense, as their brethren.

5. The relation of the Jew to the Frenchman is the same as the relation of the Jew to the Jew, the only distinction between them being that of religion.

6. The Jews, even while they were oppressed by the French monarchs, regarded France as their country. How much more readily will they do so after they have been admitted to equal rights.

7. There is no definite and uniform rule in reference to the election of rabbins. They are usually chosen by the heads of each family in the community.

8. The rabbins have no judicial power; that belongs, exclusively to the Sanhedrim. As the Jews of France and Italy enjoyed the equal protection of the laws at that lime, there was no necessity to confer any jurisdiction or authority on their teachers.

9. The election and authority of the rabbins are governed solely by custom.

10. There is no law which forbids the Jew to engage in any kind of business. The Talmud enjoins that every Jew shall be taught some trade.

11 and **12.** The Mosaic law forbids unlawful interest: but that was a regulation intended for an agricultural people. The Talmud allows interest to be taken from brethren and strangers, but forbids usury.

Napoleon expressed himself satisfied with these answers of the Sanhedrim. On Feb. 9, 1807, the second Sanhedrim was convoked, to which Jews from other countries, and especially from Holland, were invited, that the principles laid down by the first Sanhedrim might acquire the force of law among the Jews in all parts. The answers of the former were sanctioned, and a plan of reform adopted exactly suited to the emperor's purpose. The Jews, and even the rabbins, were to be governed by consistories, which, of course, were to be governed by Napoleon.

Art. 12 of this plan defines the duties of the consistories: "The functions of the consistories shall be, 1st, to see that the rabbins do not, either in public or private, give any instructions or explanations of the law in contradiction to the answers of the assembly, confirmed by the decision of the Great Sanhedrim." Art. 21: "The functions of the rabbins are, 1st, to teach

religion; 2d, to inculcate the doctrines contained in the decisions of the Great Sanhedrim; 3d, to represent military service to the Israelites as a sacred duty, and to declare to them that while they are engaged in it the law exempts them from the practices which might be incompatible with it." Art. 22 fixes the salaries of the rabbins.

It is almost inconceivable that any Jew could approve, much less praise, this system of spiritual tyranny imposed by a Gentile despot. Yet Jost says, "The effects of these deliberations, to which the emperor gave his assent, were peculiarly beneficial." See Tama, *Collection des Proces-Verbaux et Decisions du .Grand Sanhedrim* (Par. 1807, 8vo); *id. Collection des Actes de l'Assemblee des Israelites de France et dui Royaume d'Italie* (*ibid*. 1807, 8vo); Gratz, *Gesch. d. Juden*, 11:290 sq., 620 sq.; Jost, *Gesch. d. Judenth. u. s. Sekten*, iii. 328 sq.; Dessauer. *Geschichte der Israeliten*, p. 475 sq.; Stern, *Gesch. d. Judenth. seit Mendelssohn*, p. 138 sq.; Schmucker, *History of the Modern Jews*, p. 256 sq.; Da Costa, *Israel and the Gentiles*, p. 364 sq.; — Huic, *History of the Jews*, p. 216 sq.; H. Adams, *History of the Jews*, 2:154 sq.; M'Caul, *Sketches of Judaism, and the Jews*, p. 54 sq.; *id. The Old Path*, p. 366 sq.; Milman, *History of the Jews* (New York, 1870), 3:414 sq.; Palmer, *History of the Jewish Nation* (Lend. 1874), p. 297 sq. (B.P.)

Parisis, Pierre Louis

a French prelate, was one of the greatest luminaries of the French episcopacy. He was born in 1795. In 1835 he was consecrated as bishop of Arras. Later he became bishop of Boulogne and St. Omer, and those eminent positions he filled until his death, Jann. 28. 1866. Paris is was the founder and editor of the *Revue des sciences ecclesiastioues*, and the author of some apologetical works, as *Jesus Christ is God* (French and German), written against Renan's *Vie de Jesus*; and on *Divine Truth*, also translated into German. See *Liferarischer flandlceiser fur das katholische Deutschland*, 1864, p. 64 sq., 110; 1865, p. 117; 1866, p. 355.

Parisot, Pierre

a noted French Capuchin missionary, was born at Bar-le-Duc in 1697. In 1736 he went as a missionary to the East Indies; but having quarreled with the Jesuits, they had him removed to America. He returned to Europe in 1744, and soon after published a work, entitled *Historical Memoirs* relative to the Missions in the Indies, which gave such offense to his own

order as well as the Jesuits that he withdrew to England, where he established two manufactories of tapestry. After visiting part of Germany and the Peninsula, he at length returned to his native country, became reconciled to his order, and again abjured it. Parisot died in 1770. His most important work is a *History of the Society of Jesus, from its First Foundation by Ignatius Loyola*.

Parity

in ecclesiastic judicial parlance, signifies the equality of rights of different religious denominations inn their relations to the state; those states. therefore, are parital which have granted equal rights to the several churches established in their domains. The principle of parity, totally unknown to Christian antiquity and the Middle Ages, has but gradually attained recognition since the Reformation. It was at first, and that only partially, acknowledged in the relations of the Lutheran estates to the German empire, by the Augsburg (religious) compact of 1555, which however excluded the Reformed (Calvinistic) Church; yet for the single territories the professed creed of the reigning prince was determinative. In the Peace of Westphalia (1648) this territorial principle was restricted or abolished; but the denominational character, in spite of the imperial statutes, continued in the single territories with manifold restrictions. The Netherlands, after their struggle for liberation, and Cromwell and the English commonwealth of the 17th century, were the first to pronounce and practice the principle of religious toleration (q.v.) at least of all evangelical sects; in Germany it was the great elector who carried out the parity of the Reformed with the Lutheran Church at the Westphalian peace. But only after the principle *cujus reqio, ejus religio* the maxim prevalent in the 15th and 16th centuries had yielded to the influence of the doctrine of universal human rights, the idea of the state parity for the different churches came to prevail, and is now incorporated in the constitutions of the European states. In Germany parity was formally declared only as late as the act of the Rheonish Confederation, by art. xvi; in 1806. In America it has been acknowledged since the establishment of the Union; in Pennsylvania it had been introduced by William Penn, who may properly be considered the founder of our parity idea. In the details, the position of the several religious corporations towards the state is regulated according to the constitution and law of the land;the peculiar motive idea is that every one of the generally recognized, religious communities shall enjoy equal rights and equal protection in the state; and in this aspect parity is only a

part of universal freedom in religious matters. Parity asks no more than that the state deal equally with every religious denomination, but by no means that it permit every one to draw the full practical consequences, irrespective of the, communal life of the state. Thus, for instance, the reservation of the "placet" (q.v.) was not incompatible with parity.

Park, Thomas, F.S.A.,

was born in 1759. He was brought up as an engraver, but gave his attention to literary pursuits. He was the author of one hymn that has found its way into various collections — "My soul, praise the Lord; speak good of his name." He was employed in the editorship of various books, including the *Works of J. Hammond* (1805), the *Works of John Dryden* (1806), the *Works of T. Wharton*; a work called *Nugoe Antiqua*, by Sir J. Harrington; and the *Works of the British Poets*, in 42 small volumes (1808). The *Harleian Miscellany* was published under his direction in the same year. He died in 1834. (S. S.)

Parker, Alexander

a noted Quaker preacher, one of the most intimate friends and frequent companions of George Fox in his Gospel labors, was born about 1628. Like most of his brethren in the ministry, he suffered much for his religious testimony, and was diligently engaged in the Lord's service. There is little to be found on record concerning this saintly man. The latter part of his life he spent in London, where he died in peace with man and God, Jan. 8,1689. See Janney, *History of the Friends*, 2:433, 434.

Parker, Alvin H.

a Presbyterian minister, was born in Castleton. Vt., in 1795. He graduated at Middlebury College, Vt.; studied divinity in the theological seminary of Princeton, N. J., and was licensed and ordained by the Philadelphia Presbytery in 1825. His first call was to the Church at Cold Spring, Cape May County, N. J.; and he afterwards preached at Salem, N. J., and' Middletown and Ridley churches in Delaware County, Pa. He was without charge some time previous to his death, which occurred July 6,1864. Mr. Parker was a good preacher and an excellent pastor. See Wilson, *Presb. Hist. Almanac*, 1866, p.140. (J. L. S.)

Parker, Benjamin Clark Cutler

a clergyman of the Protestant Episcopal Church, son of bishop Samuel Parker of New England, was born at Boston, June 6,1796, and was educated at Harvard University, class of 1822. He determined to enter the sacred ministry; and, after pursuing his studies very carefully and assiduously, he was ordained priest May, 17, 1826. He then preached in various places, and finally took charge of the "Floating Chapel for Seamen" in New York City, where he labored fifteen years with ability and fidelity. He died at New York Jan. 28, 1859.

Parker, John

a noted minister of the Church of the New Jerusalem, was born in Harbourne, England, in 1823, and early joined the Wesleyans. He was but moderately educated, and for many years followed the trade of brass-finishing. In 1855 he was led to change his Church relations through the instrumentality of the Rev. Dr. Bailey, of London. Mr. Parker now became a most ardent advocate of Swedenborgian doctrines, and engaged in discussions both publicly and privately. In 1863 he removed to Canada, and settled Toronto. In 1868 he finally entered the ministry. He had previously addressed large audiences on the New Jerusalem doctrines in the Toronto Park on Sunday afternoons, and became may my instrumental in gathering the Toronto New Church Society. After his ordination he was, most assiduous in his labors as the minister of the Toronto Society, making also many missionary tours into country places in Ontario and to the backwoods of Michigan, so that, besides those in Toronto who acknowledge Mr. Parker as the instrument of their introduction into the New Church, many isolated societies throughout Ontario and the West for the same reason remember him. In 1871 he severed his connection as pastor with the Toronto Society, and was engaged in missionary work for the General Association of the New Church in Canada, when, admonished by serious symptoms of disease, he returned to Toronto for medical advice, but never made any promising rally. He died Aug. 25, 1872. Mr. Parker enjoyed the confidence, and esteem of his own Church people to a remarkable degree. As a speaker his manner was earnest and his voice pleasing; his reasoning powers having been of a high order, he sought truth natural, scientific, and spiritual very earnestly, and he had the faculty of expressing his convictions to others in simple language. He was a genial, kind-hearted man, with strong antipathies, to which he did not hesitate to

give expression. See *The New Jerusalem Messenger*, New York, Oct. 2, 1872. (J. H. W.)

Parker, Matthew

an eminent English prelate, noted especially for his connection with the Nag's-Head Consecration, is so closely related to the history of his own times that the period of his activity is regarded as a chapter in Church history, or, as some have it, "archbishop Parker's history is that of the Church of England." He was born at Norwich Aug. 6, 1504, and was educated at Corpus Christi College, Cambridge. While at the university he was a distinguished student, especially of the Scriptures and of the history of the Church, even to antiquarian minuteness; yet, in spite of his strong leaning to the past, he was from an early period favorably disposed towards the doctrines of the Reformation. He was first created Bible-clerk, or scholar, and afterwards fellow of his college. He was so conspicuous for learning that he was among other eminent scholars invited by cardinal Wolsey to Oxford, to furnish and adorn his new magnificent foundation. This invitation Parker did not choose to accept; but, residing in his own college, he pursued his studies with the greatest application for five-or six years; and, in this period having read over the fathers and councils, acquired a thorough knowledge of divinity. He was ordained a priest in 1527, and lived in close intimacy with some of the more ardent Reformers. In 1533 he was appointed chaplain to queen Anne Boleyn, who though it very highly of him, and not long before her death exhorted her daughter Elizabeth to avail herself of Parker's wise and pious counsel. In 1535 he obtained the deanery of the monastic college of Stoke-Clare in Suffolk — Roman Catholicism, it must not be forgotten, being still the professed religion of the land, as Henry had not yet formally broken with the pope. Here the studious clerk continued his pursuit of classical and ecclesiastical literature, and at the same time set himself to correct the prevailing decay of morals and learning in the Church by founding a school in the locality for the purpose of instructing the youth in the study of grammar and humanity. Here, too, he appears for the first time to have definitely sided with the reforming party in the Church and State; the sermons which he then preached contain bold attacks on various Romish tenets and practices. In 1537, after the queen's death, Parker was made one of the king's chaplains, and continued in the bold and uncompromising course notwithstanding that complaint was entered against him to lord-chancellor Audley. In 1538 Parker took the doctorate in divinity; in l541 he was

installed prebend in the cathedral of Ely; in 1542 he was presented with the rectorate of Ashen, in Essex, conveniently situated both for Cambridge and Stoke; and when, in 1544, he resigned this living, he was presented with the rectorate of Birmingham, in Norfolk. In this year he also received further expression of royal favor by being made master of Corpus Christi, or Benet College, his alma mater at Cambridge. In the year following his college elevated him to the vice-chancellorship, and presented him with the rectory of Landbeach, in Cambridgeshire. In 1547 he renounced the obligations of priestly celibacy and married a daughter of a Norfolk gentleman. As this step caused much agitation, he drew up his defense, entitled *De Conjugio Sacerdotum*. By Edward VI he was nominated to the deanery of Lincoln in 1552; and under this prince, as under king Henry, he lived in greet reputation and affluence. But in queen Mary's reign he was deprived of all his preferments, because he was married, as it was pretended; but the real cause was his zeal for the Reformation. Parker was so disliked by the papists that he was even obliged to hide himself, though it does not appear that the Romish emissaries cared to find him in his concealment. His low circumstances he endured with a cheerful and contented mind; and during his retirement turned the book of Psalms into English verse, and rewrote and considerably. enlarged his *De Conjugio Sacerdotum.*

The death of Mary and the accession of Elizabeth called Parker from his learned retirement. Sir Nicholas Bacon, now lord-keeper of the great, seal, and Sir William Cecil, secretary of state, both old Cambridge friends, heartily recommended Parker for the archbishopric of Canterbury, and the queen, approving of their choice, caused his consecration in Lambeth chapel, Dec. 17, 1559, by Barlow, bishop, of Chichester; Scory, bishop of Hereford; Coverdale, bishop of Exeter; and Hodgkin, suffragan-bishop of Bedford. We mention this circumstance so minutely because the Romanists invented a tale afterwards that he had been consecrated at the Nag's-Head inn or tavern in Cheapside. But this notorious and improbable falsehood has been fully confuted by Mason (*Vindication of the Church of England concerning the Consecration and Ordination of Bishops* [1633, fol.]), by Bramhall (*Consecration of Protestant Bishops Vindicated*), and by Courayer (*Defence of the Validity of English Ordinations* [1728, 3 vols. 8vo]), and withal is disproved by many Catholics. so that to believe it nowadays requires more than even popish credulity. The period now opening up is one of the most remarkable in English history. Parker held

the archbishopric for more than fifteen years. These were years of changes in the State and in the Church. First of all there was the restoration of the Church Establishment to the condition which it had enjoyed previous to the accession of bloody Mary (q.v.). And this of itself was no easy matter in the unsettled state of ecclesiastical affairs. The hierarchy was dissolved, and the current of religious opinions directed into strange and untravelled channels. A strong spirit of dissension had developed within the very heart of the establishment — the germs of Puritanism had begun to spring up. There can be no doubt that all this was attributable to the caprices of the new monarch herself. She has pledged herself to a restoration of Protestant principles, and yet was so much addicted to various popish practices, such as the idolatrous use of images and was so strongly, we might say violently, in favor of the celibacy of the English clergy, that several parties developed within the Church, some favoring her, others opposing her; some approving her notions, others insisting upon a less or a more decided radical departure. Possibly all the factions, might by wise and considerate action have been harmonized. But then came the great difficulty of satisfying also those who, having been abroad while the papists controlled, now, on their return home, desired the adoption of the Swiss or Continental doctrines and practices *in toto*. Parker himself, being rather of a conservative turn of mind, had been chosen for the archbishopric, just as the primates of England are generally chosen for their willingness to be passive instruments of the government. The dignity of their office has, in their judgment, culminated in obedience to the policy and the passions of the sovereign. Cranmer's chief work had been to celebrate and then to undo royal marriages, to carry out the law of the six articles, to publish the Bible when it pleased the king that his subjects should read it, and to recall that book when the king found that its circulation was becoming dangerous to his pretensions. Parker's office was to carry into execution the law which made it criminal not to conform to the Prayer-book, and high-treason itself to refuse to take the- oath of spiritual supremacy. Parker assumed this task, and endeavored to carry it out to the letter. He had never seen Protestantism under any other form than that which it wore in Edward's reign. He had no thought of reconstructing a Church upon some alleged reference to Scripture merely. Imbued with a deep veneration for antiquity, he simply desired the elimination from the English religious system of what recent inquiry had detected as undeniable blemishes. Puritans and Lutherans must stand aside, the establishment must be preserved at all hazards, and everything that savored of a mutinous

individualism incompatible with a hierarchical organization, must be rigorously repressed. This very attitude forced him into intolerant and inquisitorial courses, the result of which was most damaging to the interests of English Protestantism. The Church was divided into factions, a reign of terror and persecution was inaugurated that constituted the germs of the revolution which at one time threatened to destroy the very life of the English nation.

Archbishop Parker has been, however, too severely criticized, or at least misunderstood, by the Puritans and English dissenters generally, for it must be considered that he was driven, rather by the attitude of the queen than by his own choice, into severe measures; and yet it should be borne in mind, too, by his apologists that as he grew older he became harsher, the conservative spirit increasing with his years. To forbid "prophesyings" or meetings for religious discourse was something very like persecution, though probably something very like treason to the Church was talked in these pious conventicles. The archbishop, we must remember, was not alone responsible for the severe treatment of the innovators, as those were called who dared to dissent from the Act of Uniformity. In 1565 the queen ordered the primate and other English bishops to see that uniformity was maintained in the Church of her realm. For several years the measures adopted were of so mild a nature that the dissenters maintained a passive relation; but in 1572, made bold by the encouragement of the earl of Leicester. the Puritans put forward a sarcastic Admonition to Parliament, in which, among denunciations of the Prayer-book and the hierarchy, they proceeded to recommend the institution of a new Church, whose "holy discipline" should copy the Presbyterian models then exhibited in Scotland and Geneva. Thus a favorable termination of the contest was made almost impossible. This was an open defiance of the whole ecclesiastical hierarchy and of the temporal constitution of England so closely interwoven therewith. The hour seemed to have brought a most important. epoch, and the archbishop, though violent and determined, was yet wise enough to comprehend the situation. Severity was most unlikely to check the Diciplinarians, and hence primate Parker determined upon a literary examination of the Puritan platform. John Whitgift first prepared an answer; later, when Cartwright returned from abroad he also answered the admonition. Both these great champions of the establishment proved most valuable aids to the archbishop, but they failed to convince their adversaries. A few concessions at the beginning of the queen's reign would

have satisfied such men as Fox, Coverdale, and Humphrey; but now nothing less would have been satisfactory than an unconditional surrender of ecclesiastical patronage, ecclesiastical revenues (including those of the monasteries), and inquisitorial powers. Just as the contest waged hottest, archbishop Parker was suddenly stricken with death, May 17, 1575.

Fuller (who must have his pun, however bad) says of him: “He was a Parker indeed, careful to keep the fences.” But if we cautiously consider the times and the circumstances, we must pronounce him to have been a good man, generally judicious, and of considerable ability. When he was first drawn from his seclusion and studies, he seemed very sincerely and persistently to say, *Nolo Episcopari*, but at last he subordinated his judgment to the peremptory will of Elizabeth. Parker rejoiced that he was the first bishop who was consecrated without any of what he calls “the old idle ceremonies of the Aaronical garments, gloves, rings, sandals, slippers, mitre, and pall.” Neither must his vast literary labors be forgotten. It is to Parker we owe the *Bishops’ Bible*, undertaken at his request, carried on under his inspection, and published at his expense in 1568. He had also the principal share in drawing up the *Book of Common Prayer*, for which his skill in ancient liturgies peculiarly fitted him, and which strikingly bears the impress of his broad, moderate, and unsectarian intellect. It was under his presidency, too, that the *Thirty-nine Articles* were finally reviewed and subscribed by the clergy (1562). Among other literary performances, we may mention that Parker published an old *Saxon Homily on the Sacrament*, by Elfric of St. Alban’s, to prove that transubstantiation was not the doctrine of the ancient English Church. “Parker’s good fortune in putting thus to shame and eventual silence the idle boasts of Rome has earned him a place beside another metropolitan, the illustrious Rabanus Maurus” (q.v.). Parker also edited the histories of Matthew of Westminster and Matthew Paris (q.v.), and superintended the publication of a most valuable nwork, *De Antiquitate Britannicae Ecclesiae*, probably printed at Lambeth in 1572, where the archbishop, we are told, had an establishment of printers, engravers, and illuminators. He also founded the “Society of Antiquaries,” and was its first president; endowed the University of Cambridge, and particularly his own college, with many fellowships and scholarships, and with a magnificent collection of MSS. relating to the civil and ecclesiastical condition of England. and belonging to nine different centuries (from the 8th to the 16th). Of this collection, Fuller said that it “was the sun of English antiquity before it was eclipsed by that of Sir

Robert Cotton.” There is a minute and excellent catalogue of these MS. collections in the Public Library at Cambridge which has never been printed.

Those who desire a careful but churchly estimate of archbishop Parker must consult the *Life* written by the indefatigable Strype (Oxf. 1711), and Hook, *Lives of the Archbishops*. See also Soames, *Hist. of the Ref. Ch. of England*, 4:579 sq.; Strype, *Annals*, 1:262 sq.; Burmet, *Hist. of the Ref.* 3:387 sq.; Soames, *Elizabethan Hist.* p. 15 sq., 174 sq., 201-218; Hallam, *Constit. Hist. of England*, 1:252 sq., et al.; Cunningham. *Reformers*; Neal, *Hist. of the Puritans*, 1:292, et al., esp. p. 299; Hardwick, *Ch. Hist.* (*Reformation*), p. 22 sq.; Middleton, *Evangel. Biogr*. 2:171 sq.; Skeats, *Hist. of the Free Churches of England*, p. 14 sq.; Butler, *Eccles. Hist.* 2:449 sq.; Marsden, *Ch. Hist.*; Collier, *Eccles. Hist.* 2:542-549; Palmer, *Ch. Hist.* 1:450; Hume, *Hist. of England*, 4:201 sq.; Green, *Short Hist. of the English People*, p. 383 sq., 464 sq.; Froude, *Hist. of England* (see Index in vol. xii); and especially Gibbon’s estimate in his *Posthumous Works,* 3:566.

Parker, Nathan, D.D.,

a Unitarian minister of the Congregational body, was born at Reading, Mass., June 5,1782, and was educated at Harvard University, class of 1803. After graduation Parker spent one year in teaching at Worcester, Mass.; then studied theology; in 1805 was appointed tutor in Bowdoin College, Me.; in 1808 he was settled as pastor of a Congregational Church in Portsmouth, and there ministered until his death, Nov. 8, 1833, a little while after Andrew P. Peabody had been ordained his colleague. When the division of the Congregational body in New England into two parties was recognized, Parker took part as a professed Unitarian. Henry Ware, Jr., published a volume of Parker’s *Sermons*, with a memoir (1835). See also Ware, *Biographical Sketches of Unitarian Ministers*, 2:25; Sprague, *Annals of the Amer. Pulpit*, 8:411.

Parker, Robert (1),

a Puritan divine of considerable learning and reading, was educated at Benet College, Cambridge, and .after graduation (1583) was made a fellow thereof. He was finally presented to the benefice of Wilton, in Wiltshire. In 1607 he was obliged to quit the country, and he found refuge in Holland, because he had dared to publish *A Discourse against Symbolizing with*

Antichrist in Ceremonies. Parker died in 1614. After his death was published *De Politica Ecclesiastica Christi et Hierarchica opposita, libri tres, in quibus tam verae disciplinae fundamnenta, quamt omnes fere de eadem controversime, summo cum judicio et doctrina methodice pertractantur* (Frankfl. 1616, 4to): — *A Discourse concerning the Puritans* (1641, 4to): — *The Mystery of the Vials opened in the 16th Chapter of Revelation* (1651, 4to): — *Exposition of the Fourth Vial* (1654, 4to). See Darling, *Cyclop. Bibliog*. s.v.; Neal, *Hist. of the Puritan*.

Parker, Robert (2),

a pioneer minister of the Methodist Episcopal Church, was born at Fisling Creek, Luzerne County, Pa., March 30, 1792; was converted at the age of eleven years, and joined the Methodist Church. He entered the Genesee Conference in 1820, and continued a member thereof until his death, being forty-seven years in faithful, active work, and seven years superannuated. The Genesee Conference at the time above mentioned included Western and portions of Central and Northern New York, part of Pennsylvania, the whole of Upper Canada, and a part of Michigan. His first charge was Canisteo Circuit, and included Dansville and Painted Post. His last was Rogersville, which was included in his first circuit. His earlier circuits required three hundred miles' travel, which occupied six weeks' time. Riding from morning till evening twilight through thick forests marked only by Indian trails, swimming rivers, climbing hills and mountains. and preaching nightly in log hut or school-house or barn, or out of doors, summer and winter. this veteran did an amount of labor for his Master that few modern preachers conceive of. His life was one of remarkable purity and earnestness, he being always willing to work wherever there was work to do. For the last two years of his life he was almost entirely bereft of reason by a paralytic stroke. Yet he never lost his hold on the higher life, but prayed as intelligibly and eloquently, and sang the old familiar hymns as sweetly, as when in the vigor of manhood. He died in Sparta, N.Y., Dec. 3,1874. See *Minutes of Annual Conferences M. E. Ch*. p. 875; Conable, *Hist. General Conf. ch*. ii, § 1; Boehm, *Autobiography*.

Parker, Samuel, D.D. (1),

a prelate of the English Church, was born at Northampton in September, 1640. He was of Puritan extraction, and was marked by certain Puritan notions, when, as a young man, he entered Wadham College, Oxford. He

studied later at Trinity College. He was there brought in contact with persons of a very different, turn of mind, particularly with Dr. Ralph Bathurst, who is said by the writers of his *Life* to have been chiefly instrumental in drawing him away from the Puritans. Parker, at the Restoration, became a zealous advocate for episcopacy. He had an active pen, which he employed about the time of the Restoration, and for a few succeeding years, in repeated attacks on the Puritan, or, as it was then become, the Non-conforming party. The controversy is almost forgotten, and we think it needless to recount the titles of his tracts. One of his writings, *A Discourse in Vindication of Bishop Branmhall* (Lond. 1670), called forth the "*Rehearsal Transposed*" of Andrew Marvell, in which Parker was very severely handled, and to which he replied in *A Reproof to the Rehearsal Transposed* (Lond. 1673); but Marvell's wit was too much for him and in everything he subsequently wrote he showed how keenly he felt the castigation. He was favored and promoted in the Church. In 1667 he was made chaplain to archbishop Sheldon; in 1670 he became archdeacon, and in 1672 a prebendary of Canterbury, and had the livings of Ickham and Chartham. When king James II contemplated the reunion of England with the general Church, with its head in the Roman pontiff, he looked among the English divines for persons who might be willing to assist in his designs, and, among other persons, he fixed upon Parker, who was made by him bishop of Oxford in January, 1686; and when Hough was deprived of the presidency of Magdalen College, it was given to Parker. It is said that he was then inclined to popery. It is very reasonable, however, we think, to believe that these favors were really the price of his religion, which he did not scruple to offer up as a willing sacrifice to his ambition. In this new change Parker became one of the Romish mercenaries, prostituting his pen in defense of transubstantiation and the worship of saints and images. To this purpose he published a piece, Dec. 16, 1687 — though, according to the printer's style, in 1688 — entitled *Reasons for abrogating the Test imposed upon all Members of Parliament,* anno 1678, Oct. 30, etc.; first written for the author's satisfaction, and now published for the benefit of all others whom it may concern. The papists, it is certain, made sure of him as a proselyte, and one of them tells us that he even proposed, in council, whether it was not expedient that at least one college in Oxford should be allowed the Catholics, that they might not be forced to be at such charges by going beyond the seas to study. In the same spirit, having invited two popish noblemen, with a third of the Church of England, to an entertainment, he drank the king's health, wishing a happy

success to all his affairs; adding that the religion of the Protestants in England seemed to him to be in no better condition than that of Buddha was before it was taken, and that they were next to atheists who defended that faith. Nay, so notorious was his conduct. that the cooler heads among the Romanists condemned it as too hot and hasty. Bishop Parker's authority in his own diocese was so very insignificant that when he assembled his clergy, and desired them to subscribe an "*Address of Thanks to the King for his Declaration of Liberty of Conscience*," they rejected it with such unanimity that he got but one clergyman to concur with him in it (Burnet's *History of my Own Times*, vol. ii). Bishop Parker encountering contempt with all good men, trouble of mind threw him into a malady of which he died at Magdalen College, March 20, 1687. Sir James Mackintosh (*Miscellaneous Works,* 2:156) says that Parker refused on his death-bed to declare himself a Roman Catholic. However true or false this may be, it is certain he sent a "*Discourse*" to James, persuading him to embrace the Protestant religion, with a "*Letter*" to the same purpose, which was printed at London (1690, 4to). Bishop Parker's only work of any permanent reputation is entitled *De Rebus sui Temporis Commentarius*, but it is disfigured by party virulence, and is in no respect trustworthy. This treatise was not published till 1726, when it was given to the world by his son, Samuel Parker (2). A translation of it by the Rev. Thomas Newlin was published in 1727. Bishop Parker was a most inveterate opponent of Cartesianism. In his *Disputationes de Deo et divina providentia* he contended in the scholastic spirit equally against the philosophy of Des Cartes and that of Hobbes, making no distinction between the mechanical features of each, and not discerning, that while the one was atheistic, the other was as strikingly theistic in its spirit and tendency. The other publications of bishop Parker are: *An Account of the Government of the Christian Church for the first Six Hundred Years, particularly showing, I. The apostolical Practice of diocesan and metropolitical Episcopacy. II. The Usurpation of patriarchal and papal Authority. III. The War of Two Hundred Years between the Bishops of Romne and Constantinople for universal Supremacy (Lond. 1683, 8vo): — Religion and Loyalty; or a Demonstration of the Power of the Christian Church within itself, the supremacy of sovereign Power over it, the duty of passive Obedience, or non-resistance to it, exemplified out of the Records of the Church and the Empire from the beginning of Christianity to the end of the Reign of Julia*) (Lond. 1684, 8vo): — *Religion and Loyalty, the second part or the History of the Concuirrence of the imperial and*

ecclesiastical Jurisdiction in the Government of the Church from the beginning of the Reign of Jovian to the end of the Reign of Justinian (Lond. 1685, 8vo): — *History of his Own Time* [translated], with an *Account of his Conversion from Presbytery to Prelacy* (Lond. 1728, 8vo) — *The Era of the Church immediately after the Apostles* (Tracts of Angl. Fathers, 3:138). See Darling, *Cyclop. Bibliogr*. ii, s.v.; Macaulay, *Hist. of England*, 2:321; iii 113 sq., 124-127; Perry, *Hist. Ch. of England*, 2:397 448, 480, 502; Stoughton, *Eccles. Hist. of England*, 1:444 sq.; 2:109, 134 sq.; Debury, *Hist. Ch. of England*, p. 73 sq.; (Lond.) *Gentleman's Magazine* 70. 7 sq.

Parker, Samuel (2),

son of bishop Samuel Parker, was an excellent scholar, but a man of singular modesty. He married a bookseller's daughter at Oxford. where he resided, and appears to have had a situation in the Bodleian Library. Parker declined taking the oaths at the Revolution, and therefore did not enter into orders. He published *Bibliotheca Biblica*; being a *Commentary upon all the Books of the Old and New Testaments*, gathered out of the genuine *Writings of Fathers and ecclesiastical Historians, and Acts of Councils down to the Year of our Lord 451*, etc.; *comprehending the proper allegorical, or mystic, and moral Import of the Text*, etc. [anonymous] (Oxf. 1720, etc., 5 vols. 4to). This is a commentary of profound learning and research. It is to be regretted that it was not carried beyond the Pentateuch: — *An Abridgment of the Ecclesiastical History of Eusebius*. His son founded the bookselling establishment at Oxford which still remains in the family.

Parker, Samuel (3), D.D.,

an American prelate, was born in Portsmouth, N. H., Aug. 28, 1744, and passed A.B. in Harvard, 1764. He then became a teacher, and after having for nine years followed this profession, determined to enter the ministry. Though educated in the Congregational Church, he repaired to England for ordination by the bishop of London, and in 1773 became assistant in Trinity Church, Boston. During the Revolution he was in imminent peril for his royalist declarations, and was at length obliged to omit the prayers for the king. In 1779 he became rector of Trinity Church, New York, and was actively engaged as agelit for the propagation of the Gospel. In 1803, upon the death of bishop Bass, Parker was elected bishop. He died,

however, only a little while later, Dec. 6, 1804. Bishop Parker was distinguished for his benevolence. He was a devoted and considerate friend of the poor, who in his death. mourned the loss of a father. His publications are, *The Annual Election Sermon before the Legislature of Mass*. (1793): — *A Sermon for the Benefit of the Boston Female Asylum* (1803); and other occasional sermons. See Sprague*, Annals of the American Pulpit*, v. 296.

Parker, Samuel (4),

a minister of the Methodist Episcopal Church, one of the most eminent pioneers of Methodism in the West, was born in New Jersey about 1774. He was converted at fourteen; in the year 1805 he entered the itinerancy; in 1809-1813 was presiding elder on Indiana District, which was then one of the most important fields of the Church, and was greatly improved and enlarged under his labors; in 1814 he was on Miami District; and in 1815-1819 on Kentucky District. An important position in the Mississippi Conference needed a strong man, and thither the bishops sent him in 1819, but he was soon stricken down with disease, and died Dec. 20 of the same year. His preaching was of the most eloquent and irresistible character. He possessed an exceedingly musical voice, a clear, keen mind, an imagination which, though never extravagant, afforded frequent and brilliant illustrations of his subject, while his ardent piety imparted wonderful tenderness and power to his appeals. Withal his personal appearance was striking. He was nearly six feet in height, and had a remarkably intellectual countenance, with a full forehead and a black piercing eye. Parker's whole life was one of ceaseless and glorious toil for the kingdom of Christ. He was one of the princes of Israel, and his early death deprived the Church of one of her most needed laborers in the West. He was a man of genius, and was called the Cicero of the Western Methodist ministry. See *Minutes of the Annual Coferences*, 1:358; *Meth. Mag*. 1825, art. Wm. Beauchamp, et al.; Stevens, *Hist. of the Meth. Epis. Church* 1:365),378; — Finley, *Sketches of Western Methodism*, p. 206; McFerrin, *Hist. of Methodism in Tennessee*, 2:321 sq.; Redford, *Hist. of Methodism in Kentucky* (see Index in vol. 2). (J. H.W.)

Parker, Samuel (5)

a Presbyterian minister, was born at Ashfield, Mass., April 23, 1779. He was of Puritan ancestry, noted for their piety and decided character. During

1798 and 1801 he pursued his preparatory studies under the superintendence first of the Rev. Mr. Strong, of Williamsburg, Mass., and afterwards of Dr. Smith of Ashfield. He graduated at Williams College in 1806. taught a year in the academy at Brattleboro, Vt., and in the fall of 1807 sent to Shelborough, Mass., and commenced theological study with the Rev. Theophilus Packard. In the pecuniary straits, as well as the demand for duty, he was licensed at the end of the year 1808 by the Northern Congregational Association of Hampshire County to go to Steuben County- , N.Y., and to Northern Pennsylvania. After three months there, he entered the Andover Theological Seminary, and graduated with the first class of that institution, immediately after which he was sent by the Massachusetts Missionary Society to Middle and Southern New York. In 1812 he was called to Danby N. Y.; was ordained and installed pastor Dec. 23 of that year and continued to labor there for fifteen years when he was called to become financial agent to New England for Auburn Theological Seminary. In 1830 he became pastor of the Church at Apulia, N. Y.; in 1833 of the Congregational Church at Middlefield, Mass.; and in 1835, 1836, and 1837 he made his exploring tour beyond the Rocky Mountains, under the American Board of Foreign Missions the result of which was the establishment of several missions. After his return he wrote his book on Oregon, and spent several years in lecturing and supplying pulpits temporarily. He died March 24, 1866. Mr. Parker was in character a bold, decided man, full of energy and. Resolution doing with his might whatever he undertook. His preaching was sound, doctrinal, and scriptural. He was a distinguished counselor in Church polity and discipline. Naturally a fine scholar, he took an interest in languages science, and art, as well as in the practical duties of life. He claimed to be the first to suggest the possibility of a railroad through the Rocky Mountains to the Pacific. He published the journal of an *Exploring Tour beyond the Rocky Mountains*, 1835, 1836, 1837 (Ithaca, 1838, 12mo; Lond. 1841, 8vo; 5th Amer. ed. Auburn, 1846, 12mo). See: *North Amer. Rev*. Jan. 1840, p. 129; Lond. *Monthly Rev.* Nov. 1838, p. 349; Lond. Athen. 1838, p. 790; Wilson, *Presb. Hist. Almanac*, 1867, p. 315; *Record of the Alumni of Dartmouth College*. (J. L. S.).

Parker, Theodore

an American theologian of the extreme rationalistic order, was possessed of one of the brightest intellects of this century, and in many respects was

fitted by nature to lead and to teach. He is not noted, however, as the founder of any school in religion or philosophy.

Theodore Parker was born in Lexington, Mass., Aug. 21, 1810. He was descended from an old Puritan family. His grandfather and other near relatives were people of influence, and took a prominent part in the Revolutionary struggle. His father, John Parker, was a millwright and pump-maker by trade, but he also tilled a large farm, and was besides noted for rare intellectual culture. He possessed some scientific knowledge, and though much given to speculation in religion and philosophy, was withal a godly man. He rejected the predestination theory: into and as the Calvinists were then in the ascendency he came to dislike the Church. He was disinclined to believe all the miraculous in the Scriptures, but yet reverently accepted the authority of the Bible as, in a general sense, an inspired book, and not only went himself regularly to Church service, but also insisted upon daily worship in his family and their Church attendance. Theodore Parker's mother was a woman of more than ordinary ability and worth. She was well educated, and possessed of great personal beauty and poetic tastes. She was very domestic in her habits, and much devoted to her children; in short, was an example of sweet, fresh, and instructive piety. (As a youth Theodore Parker also enjoyed the advantages of a wholesome influence in his physical development. He was incited to activity in his father's shop and in the open field, and while he thus acquired habits of industry he also secured a well-developed frame and great physical endurance. His intellectual training depended largely on his own choice, and that was decidedly controlled by a thirst for knowledge. He was always studying, in school and out. In the summer noons, when others were enjoying a nap under the trees, he refreshed himself with his book. The extent of his reading was astonishing. Before he was eight years old he had read the translation of Homer and Plutarch, Rollin's *Ancient History*, and all the other volumes of history and poetry that came in his way. Books of travel and adventure were eagerly devoured. He went through Colburn's *Algebra* in three weeks. Nor did books alone engage his interest. He studied the stars and the flowers. The foreign fruits in Boston market, the husks and leaves that came wrapped around bales of goods from distant parts of the world, attracted his attention. Even the structure of the hills and the formation of the stones on his father's farm excited his curiosity. In the virtues of toil and economy his whole life was a school. In the summer he was employed in the usual labors of the farm and the workshop,

digging; plowing, haying, laying stone wall, mending wheels, repairing wagons, and making pumps, with as much conscience, if not with as much delight, as in the pursuit of his studies. The book was always near to fill tip the crevices of time. He wanted more books than his father could afford to give him, and he could obtain them only by work. His first Latin grammar was the gift of his father; the Latin dictionary was paid for by picking huckleberries when he was twelve years old. The gift of expression was as prompt as the gift of acquisition. He was an impassioned declaimer and a skilfull mimic. While yet a schoolboy he had all the political events of the day at his tongue's and, and greatly amused the gossips of the country tavern by his wise discussions of them. But his superiority called forth no jealousy among his comrades. He was always full of fun, and took part in play with the other boys in the most robust style. The testimonies to his moral character are of this stamp. He was modest, pure, single-minded, frank. and truthful. His thoughts were busy with literature; his appetite for knowledge so eager as to preserve him from the temptations of his age.

He began to teach at seventeen, taking charge of district schools in the neighborhood for four successive winters. The last place at which he taught school was Waltham, and so determined was he to improve himself that he would, frequently encourage his scholars to take up studies he was himself desirous of pursuing. Thus he formed a class in French after having taken only a very few lessons himself, and Spanish without having enjoyed the instruction of a master for a single hour. When just twenty he went to Cambridge to be examined for admission to Harvard College. He was admitted; but being a non-resident, and unable to pay the tuition fees, he was not entitled to the degree of A.B. In 1840, however, the degree of A.M. was conferred upon him *honoris causa*. On March 23, 1831, he went to Boston in fulfillment of an engagement to assist in the instruction of a private school. He transported thither eleven octavo volumes, his entire library, and fell to work with indomitable resolution and energy. He received fifteen dollars a month and his board for teaching Latin, Greek, French, and Spanish, mathematics, and all branches of philosophy. He taught six hours a day, and from May to September seven hours. He remained in Boston just one year; whether the engagement was closed on his motion or not we do not know; but this we do know, that the work proved too much for his strength. He needed air and exercise, but he needed society even more. He next opened a private school at Watertown, where he found much to encourage him — pleasant social relations, the

friendship of the Rev. Dr. Francis, the Unitarian clergyman there, and the promise of a wife in Miss Lydia D. Cabot, whom he married in 1837. Mr. Parker's achievements in scholarship during his residence in Watertown were remarkable. He pursued the study of Latin and Greek authors, and read the most of Cicero, Herodotus, Thucydides, Pindar, Theocritus, Bion, Moschus (the last four of which he translated), and *A*Eschylus. He wrote for a Sunday school class a history of the Jews; increased his studies in metaphysics, taking up Cousin and the new school of French philosophers; and entered. upon a course of theology. Every Saturday he walked to Cambridge and to Charlestown for instruction in Hebrew. In addition to this, he devoted a portion of his time to the German poets, Goethe, Schiller, and Klopstock, and the works of Coleridge engaged a share of his attention. An occasional novel by Sir Walter Scott or a poem of Byron beguiled his leisure hours. "His studies," says his biographer, Frothingham, "ran into the early morning. The landlady kept the lamps well supplied, but there was no oil in his lamp when the day broke." In 1834 Parker entered the Cambridge divinity school, where he remained two years and three months. He was still so poor that he was obliged to eke out his scanty means by taking four or five pupils, and to practice the most rigid economy. In his journal he says that he did not take up the theological course without many misgivings, and that he had even taken preliminary studies looking towards the law as a profession, because he felt repelled by the doctrines which were taught in the pulpits, the notorious dullness of Sunday services, and the fact that the clergy did not lead in the intellectual, moral, or religious progress of the people. In this account of his experience as a minister, however, Parker is continually substituting his later conclusions for his early impressions. In certain cases we can detect great discrepancies between the statements. contained in. this document and the real facts. For example, among the "five distinct denials" of the popular theology with which he alleges that he entered upon his theological education, the first is "the ghastly doctrine of eternal damnation and a wrathful God." This he states that he made way with somewhere from his eleventh to his tenth year. But he had forgotten the confession of his faith which he made in a letter to his nephew, Columbus Greene, on April 2, 1834 (compare the examination on this topic in *Meth. Qu. Rev*. Jan. 1873, p. 17, 18).

At the theological school Parker made a marked impression. He soon came to be regarded as a prodigious athlete in his studies. He made daily

acquaintance with books which were strange to many old Biblical scholars, and which the younger members of the school did not know even by name. He would dive into the college library and fish up huge tomes in Latin and Greek, which he would lug off to his room, and go into them with as much eagerness as a boarding-school girl goes into a novel. His power of speech also began to attract attention. He was the best debater, if not the best writer, in Divinity Hall. He finished his term at the divinity school in the summer of 1836, and, after preaching as a candidate in Barnstable, Greenfield, Northfield, and other vacant parishes in Massachusetts, accepted a call to settle in West Roxbury, where he was ordained in June, 1837. This was a quiet country place. His parish was small; and composed mostly of plain people, and his salary of six hundred dollars afforded no bewildering temptations; but the village was near Boston and Cambridge, and promised leisure for the work on which his heart was set. The absorbing pursuit of this period was the literature of the Bible. He devoted a share of his time to the Egyptian and Phoenician alphabets; he dallied with ancient inscriptions and coins; the Orphic poems attracted his attention; but the Bible literature led all the rest. Still, all literature in his eyes was sacred literature. All facts were divine facts. He came to look upon man as a progressive being, and developed by studies a theory very much like that of the modern development theorists, Lubbock, Tylor, Hittel, etc.; only he was more considerate to Christianity. Parker's journal is filled with curious inquiries into the mysterious phenomena of nature and life. To the last he was always gleaning accounts of miracle and prophecy. His reading was universal in its range. He took up Chapman the poet, Herrick, Wither, Drummond, Wotton Flecknoe, Surrey, Suckling. There was honey for him in every flower. The early Christian hymns, the Milesian fables, *Cupid and Psyche*, Campanella, biographies of Swedenborg and other famous mystics were his mental recreations. Hume, Gibbon, Robertson were trifles; Schleiermacher, Bouterwek, Baur, Hegel, Leibnitz, Laplace were more serious. Bopp's *Comparative Grammunar*, Karcher's *Analecta*, Meiier's *History of Religions*, Rimannlus's *History of Atheism* (Latin) are examples of the solid reading. The books that were not at hand, Abelard, for instance, and Averroes, he sought from afar. Wilkinson aind Rosellini were familiar to him. Hesiod he commented on minutely. Plato was a constant companion. No book is mentioned without some notice of its contents and critical remarks. So extensive was his course of study that the truthfulness of his statements have been called in question; and Prof. Prentice, in his reviews (*Meth. Qu. Rev*. Jan. - Oct. 1873), after detailed

examination, pronounces Parker guilty of exaggeration and very, inaccurate in scholarship. "'The truth is, that accurate scholarship was not his gift. Mr. Parker read too much, his life through, to read well; he attempted too many languages to know any accurately. The merest inspection will show not only that his mode of life was unfavorable to study but also that he had more than enough to busy his mind with." We cannot endorse this harsh critique. Theodore Parker's' intellectual ability has been surpassed very rarely in this country. With naturally great powers, he had subjected himself to a thorough discipline, till he attained to a surprising degree of mental strength and vigor. His memory was very retentive: and it is said that he could repeat a whole volume of poetry, and would often learn by hearing a poem of four or five hundred lines from a single reading. It had been carefully cultivated, but not, as is too often the case, to the neglect of the other faculties. We must confess, however, that Parker's range of studies was too vast and too superficial to avail much, and that his intellectual constitution unfitted him for original work. True, his intellect was keen and subtle, and bored into everything, determined to find the kernel, if it had any. But it had no constructive power, and its range was lateral and horizontal, and lacked both height and depth. He saw sharply through sham reasoning in other people, could prick all wind-bladders with the needles of his criticism and satire, or, as Mr. Beecher has it, "he had a habit of striking at the root of things with very vigorous blows," and hence was quick to run down a falsehood, but he was just as impotent to establish a truth. His intellect was colored mainly by his tempestuous sensibilities. He had not even enough of the intuitive faculty, ,notwithstanding his abundant nomenclature about the consciousness, which he learned from Kant, for intellectual sympathy, and hence he could not enter into other people's beliefs so as to understand them and get their outlook.

The society which Parker found at West Roxbury was of special value to his culture. His immediate neighbors were a choice circle of cultivated persons used to the refinements of life, accomplished in literature and art, with high tone of sentiment, and "that rich flavor of character which distinguishes people well bred." In his student days at Cambridge, and in his earliest days of ministerial life, Theodore Parker had been a most ardent admirer of the Unitarian Channing. But gradually Emerson's influence came to predominate and crowded out Channing. In 1837 Parker and Channing read Strauss's Leben Jesu together, and in the discussion of their

own views on this subject it soon developed that Channing was a conservative and Parker a radical theologian. By 1839 Emerson's influence was most decidedly in the ascendency, and fast growing, though silently, to vast power. This is very clearly apparent in an article which Parker published about this time in the *Boston Qu. Rev*. on "*Palfrey's Lectures on the Jewish Scriptures and Antiquities*," and in the Thursday lecture on "*Inspiration*," preached in January, 1840, in which he talks about the folly of thinking that the divine goodness had exhausted itself, and the probability that new Christ would be manifested among mankind. He began to hint, too, that we might equal or even transcend Jesus Christ in spiritual insight and moral excellence. In November of this year he gave, further proof of his departure from conservative theology by attending the Chardon Street Convention, then held in Boston. This meeting was called to discuss the ministry, the Sabbath, and the Church. Men of all shades of opinion were invited, under the management of Edmund Quincy, to share in the deliberations. Parker was advised by Channing to keep clear of the affair, but was bent on going. Of course the convention was a motley throng, and the extremists took virtual possession of the meeting. No candid and thoughtful believer had much chance of a hearing, and a questionable fame hangs over the convention. Parker seems to have taken no active part in their discussions; but a record in his journal shows that he meant to push his peculiar views: "I have my own doctrines, and shall support them, think the convention as it may." In this mood he resolved to write a sermon on Idolatry, and he minutes the points for discussion. These will help us to detect the drift of his meditations. After a few well-delivered blows at mammon and love of a good name, he uncovers the real objects of the discourse by saying that the Church makes an idol of the Bible; that it loves Jesus Christ as God, though he is not God; that the Church, ministry, and Sabbath are regarded as divine institutions, though they are merely human. This sermon he preached on the occasion of the Rev. C. C. Shackford's ordination at Howes Place Church, South Boston, May 19, 1841. The discourse was entitled *The Transient and the Permanent in Christianity*, and in it he flatly repudiated the theory of the infallible and miraculous inspiration of the Bible. The general verdict was that the temper of the discourse was harsh and sarcastic. The more conservative Unitarians were shocked at such sentiments, and a general dissatisfaction arose that a man holding. these views should be recognized as a Unitarian clergyman. His connection with them could only be an embarrassment to them and a discomfort to himself; yet, on the pretext that the rights of free thought and

free speech were involved in the question, he refused to withdraw from them, as they would gladly have seen him do. They, on the other hand, refused to expel him from their association lest he should thus be afforded the position of a martyr. Yet he was punished for his heresy. For ecclesiastical and civil ostracism social proscription was substituted. People ceased to know him, ministers refused to exchange with him; he found the journals shut against him, and the effort was made to reduce him thus to silence. Debarred from the general privileges he had hitherto enjoyed, he withdrew himself altogether to his vicarage at West Roxbury, where, however the storm might rage elsewhere, he always found peace. It speaks well for him that all attempts to alienate the affections of his parishioners failed. They were his firm and constant friends. In this quiet abode he continued to study, read, think, and find domestic happiness; yet his eye watched the movement of the storm he had raised, and ever and anon he intervened in the conflict. Early in May, 1842, he sent the last sheet of his *Discourse on Matters pertaining to Religion* to the printer, and in somewhat more than a twelvemonth later his translation of De Wette's *Introduction* followed. Of the former work, we may say in this place that it was evidently an effort on the part of its author to clear what he conceives to be religion from entangling alliances. It is a vigorous rejection of the authority of the evangelical faith. The peculiar dogma of the book is the sufficiency of human nature for all its functions. "Man's religion is a joint development from the nature within him and the outward world. God, duty, and immortality are conceptions which arise of themselves in human souls. Out of these fundamental ideas all religious, systems have been built up."

The autumn of 1843 found Parker so much worn out by toil that a voyage to Europe was recommended for recreation. A friend was near to supply the pecuniary needs of such a journey, and he set out September 9 to remain a whole year on the other side of the Atlantic. It proved no holiday trip for sight-seeing, but a serious pilgrimage. He returned like a student from his task. Unfortunately, however, his visit to the Old World had filled him with vast and ambitious schemes. The little church, of which he had borne a pencil-drawing on the fly-leaf of his European journal, in sight of the splendid cities with their vast cathedrals, had made him discontented with his circumscribed sphere, and he longed for broader fields and greater responsibilities. He deemed himself called to higher work. But how to get beyond his circumscribed circle of influence at West Roxbury, now that

even the most radical of Unitarian clergy dared not to invite him to his pulpit, was the question. His sympathizers were numerous in all the churches, and evinced their love for him by constantly crowding his little country church Sunday after Sunday, whither many came from the city to sit under his preaching. He soon saw very clearly that he must first leaven the little lump that came to his own door, and so he wrought with them until they were powerful and enthusiastic enough to promise his support in the metropolis; and in January, 1845, about a year and a quarter after his return from Europe, Parker removed to Boston, with a view of forming a permanent congregation in that city. It was as yet simply an experiment, but it proved successful. The masses are ever ready to applaud the destructive elements in society. Those who toil quietly to build up are hardly known, but those who come to tear down and destroy are warmly welcomed, loudly proclaimed, and constantly cheered. So it happened that within a twelve month Parker was firmly established as a religious teacher. He preached in the Melodeon, and became the minister of what he always called "The Twenty-eighth Congregational Society of Boston." In there and then presented the extraordinary spectacle of a man who vigorously and emphatically repudiated all the fundamentals of Christianity, and who denied that there was "any great moral or religious truth in the New Testament which had not been previously set forth by men, for whom no miraculous help was ever claimed," still professing to be a Christian minister! There was no Church organization, and no sacraments were administered. The public services consisted simply of a single discourse every Sunday on some literary, philosophical, theological, or political topic, having more or less of a moral or religious bearing, with music and a certain kind of prayer. His congregation, which was large, as might be expected, was made up of men of diverse religious opinions, comparatively few of whom agreed with him, except in his thorough opposition to evangelical Christianity and his general philanthropic sentiments. The mass of his hearers were men of considerable thought, who had a taste for religious discussion, but who had reasoned themselves away from the Bible — had become dissatisfied with the churches, and had passed into various phases of unbelief. There were atheists, deists physical and spiritual pantheists, fatalists, spiritualists, come-outers, universal skeptics, and secularists. There were many persons of high culture, wealth, and social position. The more radical reformers, dissatisfied with the indifference of some of the churches to great public vices, and the complicity of others in them naturally gathered around a man who boldly attacked all public sins,

and delighted to pour forth his scorching invective upon those religious bodies who only rebuked unpopular wickedness. Thus a large element of his congregation consisted of those who, having no especial religious or irreligious principles, were attracted by the fascinating manner, the novel matter, the trenchant wit, and other high intellectual qualities, of his discourses. He was not what is popularly termed an eloquent speaker — though he was something far better. Neither his person, attitude, gesture, nor elocution indicated the great orator. There was no splendid declamation, no soaring flight, no electrifying of the audience as by some rhetorical machinery. He had learned, what so few of our scholars ever know, how to convey great thoughts in common language. Not that his vocabulary was meager or vulgar — though there was sometimes an approach to coarseness in his expressions. On the contrary, his range of language was remarkably extensive, and his command of appropriate terms almost unlimited. He was thus able to popularize the most abstruse thought, and convey it in the most familiar words. His fertility of illustration was unbounded, and his brief similes and metaphors sometimes gave possession of a valuable idea which whole pages of writing might otherwise have failed to bring out. In reading as well as in hearing him, all felt that an ordinary man was placing before them extraordinary thoughts. It is true that sometimes when discoursing on some popular sin before which the Church and the political parties had been awed into silence, his soul would become mightily stirred, and then the momentum was almost terrible. A natural rhetoric would marshal his phrases in wonderful order; his fiery words would tingle in the ears of those who heard them; there was then an eloquence which inspired whole multitudes after the sublimest manner. Ordinarily, however, he spoke in a plain, easy, conversational way, using familiar but striking illustrations, garnishing, and yet helping the argument with strokes of irresistible humor, not sparing the terrible sarcasm in which he was an adept, often palpably extravagant in his statements, now and then violating the conventional canons of good taste, but always making his point tell, at whatever sacrifice. Besides preaching on Sunday, Theodore Parker is said to have engaged largely in parochial duties, attending to the wants of the poor, and the afflicted. Of these, we find no definite account; but from the benevolent character of the man we have no doubt that he devoted some time to these, genial employments. In addition to the duties of his parish, his public labors were very numerous. He lectured before lyceums all through New England and many other Northern states, to the amount of eighty or one hundred times in a year;

was present at and addressed many kinds of meetings for the promotion of temperance, antislavery, education, the rights of women, etc.

Though often in feeble health, Theodore Parker seldom allowed physical languor to intermit his work. He knew nothing of the necessity of sleep, exercise, or recreation. He grew up thoughtless of the simplest conditions of physical health. For more than ten years before his death he manifested symptoms that caused great anxiety to every one but himself. But it was not till the beginning of 1859 that he was compelled to relinquish his pulpit, and seek for the improvement of his health in another climate. On February 3 he sailed for Santa Cruz, where he remained until the middle of May, when he took passage from St. Thomas for Southampton. His stay in Switzerland and Italy was to no purpose. The fatal moment did not long delay to strike. After suffering intensely from the capricious climate, and still more from the spiritual atmosphere of Rome, he found a welcome resting-place in the beautiful Florence, where in the midst of flowers, which he loved so well, he died May 10, 1860. He had often expressed a desire in earlier life that, like Goethe and Channing, he might not be deterred from labor by the prospect of immediate death. Shortly before his decease he addressed to his congregation in Boston a letter containing his experience of the fourteen years' pastorate at the Melodeon. He now rests in the little cemetery outside the walls of Florence; his tombstone, at his own request, simply recording his name and the dates of his birth and death.

See, besides the preface to his works, his *Life* by Weiss (lost. 1864, 2 vols. 8vo), and by Frothingham (1874); *A Discourse occasioned by the Death of Theodore Parker*, delivered by P.W. Perfitt in South Place Chapel, Finsbury, on Sunday evening, May 27, 1860 (1860); *The late Theodore Parker*, a discourse delivered in South Place Chapel, Finsbury, on Sunday morning, June 3, 1860, by Henry N. Barnett, published by request (1860); *Three Discourses delivered on the Occasion of the Death of Theodore Parker*, by the Rev. Messrs. Warren, Newhall, and Haven (N. Y. 1860); Hurst, *History of Rationalism*, p. 564 sq.; Farrar, *Critical History of Free Thought*, p. 323 sq.; *Methodist Qu. Rev*. April-Oct. 1873; July, 1859, p. 433; *Brit. and For. Ev. Rev*. Oct. 1857,- art. viii; *Lond. Qu. Rev*. vol. iii, art. i.

Parker, Thomas

a noted Puritan divine, was son of Robert Parker, and was born June 8, 1595. He studied some time at Oxford, and in Ireland under Dr. Usher,

receiving his degree of M.A. while at Leyden in 1617. He taught and preached for some time in Newbury, England. He came to New England in May, 1634; was co-pastor with Mr. Ward, of Ipswich, about a year; and then began the settlement of Newbury, Mass., and became the first minister of the Church in that place. A bitter controversy on Church government, lasting for years, unhappily divided his Church. He died April 24, 1677. He was eminent for learning and piety. He published a *Letter to a member of the Westminster Assembly on Church government* (1644): — *The Prophecies of Daniel Expounded* (London, 1646, 4to): — *Methodus Gratiae Divinae* (1657): — and *Theses de Traductione Peccatoris ad Vitam*, with some works of Dr. Ames. See Brooks, *Lives of the Puritans*, vol. iii; Mather, *Magnalia*; Sprague, *Annals of the Amer. Pulpit*, 1:41 sq.

Parker, William D.D., F.R.S.,

an eminent English divine, was born near the opening of the 18th century. He was educated at Baliol College, Oxford (M.A. 1738; B.D. 1751; D.D. 1754). After entering the ministry he became rector of Little Ilford, Essex; vicar of St. Catharine Cree, London; and rector of St. James's, Westminster. He died in 1802. Dr. Parker published *The Nature and Reasonableness of the Inward Call and Outward Mission to the holy Ministry considered* (ordination sermon). and other sermons, of which a list is given by Darling, *Cyclop. Bibliogr.* ii; 22 sq.

Parker, William H.

a minister of the Methodist Episcopal Church, South, was born in Virginia in 1799. His parents, who were Presbyterians, removed to Ohio while he was still a boy. In that new and stirring population he developed into an active and industrious man. Many of his neighbors sent their produce every autumn to New Orleans in flat-boats. The love of excitement and a curiosity to see that semi-tropical region, and the hope of bettering his fortune, induced him to go frequently to that distant city, and he became so familiar with the river-bed that he was finally employed as a pilot; after a time he learned the trade of a cooper, and for many years, both in Ohio and Kentucky, carried on the business. He was fully grown to maturity before he became religious. But when he heard the Methodist doctrine of free grace he was drawn towards the cross. So anxious was he to know the plan of salvation, that even while engaged at his trade he always kept such books as Wesley's *Notes* and Clarke's *Commentaries* on his bench, that he

might glean some grains of knowledge while for a moment at any time he stopped to rest his body. After joining the Church he soon became class-leader, then local preacher; and as such he was ordained deacon at Maysville in 1854, and in 1859 recommended to the Kentucky Conference. He was admitted, and, having filled his probation, was admitted into full connection in 1860. As a preacher he was studious, faithful, and fill of zeal; as a pastor he was diligent. While on the New Columbus Circuit, where he labored assiduously, both in the pulpit and from house to house, he was stricken down. During his sickness he was patient in suffering, but grieved that he could not be at work. Though he suffered much in body, his soul seemed filled with the love of God. He died May 28, 1871. *See Minutes of Annual Conferences of the Meth. Epis. Church, South*, 1871, p. 592.

Parker Society

is the name of an English organization of churchmen started in 1841, for the purpose of a complete republication of the writings of the Reformation. We append a list of the works published and proposed to be published by the Parker Society:

In royal octavo — Becon, Cranmer, Jewell, Whitgift, Tindal, Frith, and Barnes; Bullinger's *Decades*; Alley, Whittaker. In demy octavo — Ridley, Pilkington, Philpot, Fulke, Nolwell, Coverdale, Parker, Bale, Rainolds, Sandys, Hutchinson, Grindal, Hooper, Latimer, Bradford, Fox, Taverner, and some others. Royal authors — Documents of the reign of Edw VI — Documents relative to the reign of queen Mary; Documents of the reign of queen Elizabeth; Zurich Letters (two series); Letters and Documents from archbishop Parker's MSS. in CC.C.C.; occasional Services of queen Elizabeth's reign; the Homilies; some volumes of Sermons preached before king Edward VI and queen Elizabeth at Paul's Cross, in the universities, and on various occasions; several volumes of Tracts and Small Pieces; various Letters and Documents; the Reformation legum Ecclesiasticarum; queen Elizabeth's Prayer-book; Devotional Poetry of the sixteenth cenutury; Christian Meditations and Prayers, and some other devotional manuals. It was calculated that the works above stated might be in about eighteen or twenty volumes royal octavo, and fifty volumes demy, and the whole might be completed in sixteen years from the commencement. A few pieces of peculiar interest would probably be printed as facsimiles, and these were to be the sizes of the originals.

Parkhurst, John (1), D.D.,

an English prelate of some note, was born in 1511 at Guildford, in Surrey. He received his preparatory training at the grammar school of his native place, and then proceeded to Merton College, Oxford. After graduation he was tutor at his alma mater, and one of his pupils was the learned English prelate Jewell (q.v.). In 1548 Parkhurst was presented with the living of Bishop's Cleve in Gloucestershire, but on the death of Edward VI Parkhurst retired to Switzerland, and there imbibed Calvinistic views. On the accession of queen Elizabeth he returned to his native country. He now advocated Puritanic notions, yet, notwithstanding his difference of opinion, he was highly esteemed by archbishop Parker. This primate in 1560 caused Parkhurst to be elevated to the bishopric of Norwich. As Parkhurst after this favored the most liberal concessions to the Dissenters, he fell under displeasure with the archbishop and the queen, and his last years were embittered by much reviling and slander from the High-Church party. He was accused of inability for the bishopric, was declared in his dotage, and was reported very superstitious, when the truth is that he simply had faith in ecclesiastical miracles, and put a favorable construction on the failings of his fellow beings of whatever class. He was certainly a learned and pious man. He died Feb. 2, 1574. Bishop Parkhurst was one of the translators of the "*Bishops' Bible*," of which his share was the Apocrypha, from the book of Wisdom to the end. Some of his letters were published by Strype, and others are still in MS. in the British Museum. His publications are, *Epigrammata in Mortem duorum Fratrum,* etc. (Lond. 1552, 4to): — *Epigrammata Seria* (1560, 4to): — *Ludicra; sive Epigrammata Juveniliac* (1573, 4to): —*Vita Christi, carm. Lat. in lib. precum privat.* (1578, 4to). See Strype, *Annals*; Wood, *Athenae Oxon.*; Neal, *Hist. of the Puritans*; Soames, *Elizabethan History*, p. 203; Macaulay, *Hist. of England*, 1:50; Froude, *Hist. of England* (see Index in vol. xii); Hook, *Eccles. Biog.* 7:548 sq.; Allibone, *Dict. of Brit. and Amer. Authors*, vol. ii, s.v.

Parkhurst, John (2),

a noted English Biblical scholar, was born of honorable parentage in June, 1728. He was educated at ugly Grammar School, and afterwards at Clare Hall, Cambridge, where he took the degree of B.A. in 1748, and that of M.A. in 1752. He was for some years a fellow of his college; then took orders in the Church of England, but never obtained any preferment,

having succeeded to a considerable estate, which rendered him independent. He acted, without receiving any salary, as curate of the church at Catesby, the preferment of which Was in his own gift. He died at Epsom March 21, 1797. Parkhurst was a man of great integrity and firmness of character. He always lived in retirement, though he possessed qualities which fitted him to shine in society. In spite of a weak constitution he was a most laborious student. His first work was *A Serious and Friendly Address to the Rev. John Wesley* (1753), remonstrating against the doctrine of the faith of assurance as held by Mr. Wesley (see Wesley's *Works*). Parkhurst, however, devoted himself chiefly to Biblical studies. In 1762 he published the first edition of his *Hebrew and English Lexicon, without Points, with a Hebrew Grammar,* which has passed through several editions. His *Greek and English Lexicon to the New Testament, with a Greek Grammar*, appeared in 1769. Of this work there are several editions, both in quarto and octavo; the first of the octavo editions was prepared by his daughter, Mrs. Thomas. A new edition, by the Rev. Hugh James Rose, B.D., was published in 1829. The only other work published by Mr. Parkhurst was *The Divinity and Pre-existence of our Lord and Savior Jesus Christ demonstrated from Scripture, in Answer to the First Section of Dr. Priestley's Introduction to the History of Early Opinions concerning Jesus Christ* (Lond. 1787, 8vo). Dr. Priestley replied to this work in "*A Letter to Dr. Horne*." Parkhurst's lexicons, though now superseded, enjoyed a considerable reputation at the time of their first appearance, and certainly were very useful in their day. Their great blemish is their many fanciful and ridiculous etymologies bearing traces of the Hutchinsonian opinions of their author. See English *Cyclop*. s.v; Kitto, *Biblical Cyclop* . s; v.; Allibone, *Dict. of Brit. and Amer. Auth.* s.v.; — Horne, *Biblioteca-Biblia* (1839), p. 208 sq.; Bickersteth, *Christian Student*, p. 388; Orme, *B. Bib*. sib. v.; Chalmers, *Biog*. *Dict*. 24:130; Lond. *Gent. Mag*. vol. 67 and 70; *North Amer. Review*, 44. 282; 72. 269.

Parkinson, Richard D.D.,

an English divine, was born near the opening of this century, and was educated at St. John's College, Cambridge. After taking holy orders he was successively canon of Mallchester, rural dean, and the principal of St. Bee's College. He died in 1858. He published *Sermons on Points of Doctrine and Rules of Duty* (1820,2 vols. 12mo): — *Rationalism and Revelation* (Hulsean Lectures for 1837): — *The Constitution of the Visible Church of Christ considered* (Hulsean Lectures for 1838): — *Sermons on*

Transubstantiation and Invocation (1841, 12mo); and miscellaneous works. See Allibone, *Dict. of Brit. and Amer. Auth.* s.v.

Parkinson, Thomas

D.D., an English divine, was born in 1745, and was educated at Christ Church, Cambridge, of which he became a fellow and tutor. In 1790 he was given the rectorate of Kegworth, and in 1794 was made archdeacon of Huntingdon. He died in 1830. Dr. Parkinson was a devoted student of higher mathematics, and his publications in that branch of science are greatly esteemed. He also published several of his Sermons (Chester, 1802, 4to; 1816, 8vo).

Parkinson, William

a Baptist minister, was born in Frederick Co., Md., Nov. 8, 1774; his early education was limited. After following commercial pursuits for a while. he opened a school in 1794 or 1795 at Carroll's Manor, Frederick Co., and was there ordained April 1, 1798. In 1801 he was chosen chaplain to Congress, and was re-elected for two successive years. In April, 1805, he became pastor of the First Baptist Church of New York, where he continued until his health having become too much impaired to permit of his remaining in charge of so large a congregation, he took the pastorate of the Bethesda Baptist Church in 1841. He died March 10,1848. — Mr. Parkinson published *A Treatise on the Public Ministry of the Word* (1818); and *A Series of Sermons on the Thirty-third Chapter of Deuteronomy* (1831, 2.vols. 8to). See Sprague, *Annals of the Amer. Pupit*, 6:362.

Parkison, Christopher

a minister of the Methodist Episcopal Church, was born Oct. 18, 1797, in Cecil County, Maryland. The only information we have of his early religious life is that he was converted to God and united with the Methodist Episcopal Church at the "Old Bethel Church," within the bounds of what is now the Wilmington Conference. In 1829 he was received on trial in the Baltimore Conference, and appointed to Lancaster Circuit. Thereafter the following were his successive fields of labor, viz. 1830, Clearspring; 1831, Springfield; 1832, Christiansbturg;. — 1333, Monroe; 1834, Fairfax; 1835, Westmoreland; 1836, Ebenezezr; 1837-38, Cumberland; 1839, superannuated; 1840, Mission to colored people in Anne: Arundel Co., Md:.; 1841. West River; 1842, Woodstock; 1843,

Augusta: 1844-45, Springfield; 1846-47, South Branch; 1848, Havre de Grace; 1849, Patapsco; 1850-51, Bath; 1852, Wardensville; 1853-54, Woodberry; 1855, Hancock; 1856, Boonsborough; 1857, supernumerary; 1858-59, Lost River; 1860-61, Charles; 1862, Bladensburg; 1863, Baltimore Circuit; 1864, St. Mary's. In 1865 he took a superannuated relation. He died April 10, 1867. Christopher Parkison was appreciated most by those who knew him best. His piety was earnest and consistent. "Intellectually he deserved to be ranked with the strong men of the Church. His mind, naturally clear and vigorous, was cultivated by habitual reading and much thought. He was a diligent student of the Scriptures, bringing out of the sacred treasury things new and old. His sermons were able expositions of the Gospel of Christ; less ornate than convincing, commending him as the messenger of truth to every man's conscience in the sight of God."' See *Minutes of the Annual Conferences*, 1869.

Parkman, Ebenezer

an American Congregational minister, was born in 1703, and. was educated at Harvard College, where he graduated in 1721. He entered the ministry that year as pastor of the Church at Westborough, Mass. He died in 1782. He published *Reformers and Intercessors sought by God*, a sermon (Boston, 1752, 8vo): — *Convention Sermon* (1761, 8vo) A short account of Westborough written by him is preserved in the *Mass. Hist. Soc. Collections.*

Parkman, Francis D.D.,

a Unitarian minister was born in the city of Boston June 4,1788. He was educated at Harvard University, class of 1807. He studied theology under Dr. William E. Channing, and at the University of Edinburgh. He. was ordained Dec. 8 1813. From 1813 to 1849 he was pastor of the New North Church in Boston. He died at Boston Nov. 12, 1852. Dr. Parkman published *The Offering of Sympathy* (1829) and some occasional sermons and addresses. The Parkman professorship of pulpit eloquence and pastoral care in the Cambridge Theological School was founded by his munificence; and he took an active part in nearly all the most important charitable institutions of his native city. See Drake, *Dict. Amer. Biog.* s.v.; Sprague, *Annals of the Amer. Pulpit*, 8:449: Allibone, *Dict. of Brit. and Amer. Authors,* s.v.

Parks, Isaac D.D.

a minister of the Methodist Episcopal Church, was born in Granville, N.Y., Sept. 6, 1803. He was converted when about twenty-two years of age, and licensed to preach in 1829 by Rev. Tobias Spicer. In 1834 he was admitted into the Oneida Conference, and appointed to East Cayuga Circuit; in 1835, to Carbondale; 1836, to Brooklyn; 1837, Nichols, and subsequently to Groton, Fleming, Newfield, Morrisvilie, and Skaneateles. In 1848 he was stationed in Stockbridge; in 1849 he was called to supply the place of the presiding elder on the district. From 1850 to 1854 he was presiding elder of Otsego District, and from 1854 to 1858 of the Oneida. In 1858-59 he was stationed in Canastota in 1860-61 in Fort Plain. The General Conference of 1860' transferred Fort Plain to the Troy Conference. In 1862-63 he labored in Gloversville; 1864-65 in Cambridge; and in 1866-67 in Whitehall In 1868 he was appointed presiding elder of Poultney District., He died April 15, 1869. He was a laborious and faithful minister of the Gospel of Jesus Christ. He took a deep interest in the cause of education, and was elected regent of the University of New York in 1857. His social qualities were very striking. He was always cheerful, and always striving to make others happy. Sullenness and gloom could not live in his presence. All who knew him loved him. See *Minutes of Conferences*, 1870, p. 140, 141.

Parks, Martin P.

an American minister of the Gospel, who distinguished himself by a most consistent life and great devotion to the Christian cause, was born in North Carolina in 1804 of pious Methodist parents. He chose a military career, and was educated at West Point. While at the academy he was converted under the preaching of McIlvaine, and after having been over a year and a half in the United States service, felt obliged to enter the ministry of the Gospel by the call he experienced to this holy work. He joined the Virginia Conference, and preached for years with great success. "The force and beauty of his language the fervor of his appeals, and the rapture that kindled in his heart while he preached, were at times almost irresistible; his hearers were borne along on the rapid, sparkling current of his eloquence." He was at the opening of Randolph Macon College appointed professor of mathematics in that institution. But after a time he determined to change his Church relations, and he finally became a clergyman in the Protestant Episcopal Church. In this new relation he was equally successful until

disease closed his labors. He died on the ocean while on his way from Europe, whither he had gone to regain his health, in the year 1854. See Bennett, *Memorials of Methodism in Virginia*, p. 729-731. (J. H. W.)

Parliamentary Church

is a church erected under the authority of an act of Parliament. In England such a church is generally called a district church; and the acts of Parliament authorizing such churches are known as the Church Building Acts. In Scotland similar churches are called *Quoad Sacra* churches. *SEE PARISH*.

Parlor

is the rendering occasionally of three Heb. words: rdj , *cheder*, an *enclosed* place (<132811>1 Chronicles 28:11; Sept. ἀποθήκη, Vulg. *cubiculum*), especially an inner room or "chamber" (as elsewhere almost invariably rendered); 2, hKv] æ, *lishkah*, a bedroom (<090922>1 Samuel 9:22; Sept. κατάλυμα, Vulg. *triclinium*), especially a corner cell or "chamber" (as elsewhere nearly constantly rendered) in a *courtyard*; 3, hY;l æ}, *aliydh*, an upper room (<070320>Judges 3:20, 23, 24, 25; Sept. ὑπέρῳον, Vulg. *ocenaculum*), especially "the chamber" (as elsewhere usually rendered) over the gate or on the roof. *SEE CHAMBER*. In <070320>Judges 3:20-28 the words in the original imply an upper chamber of coolness, no doubt such as are still found in the mansions and gardens of the East, to which the owner retires to enjoy a purer air and more extensive prospect than any other part of his dwelling commands, and where he usually takes his siesta during the heat of the day. It is kept as a strictly private apartment, no one entering it but, such as are specially invited. *SEE HOUSE*. Kitto observes (note in *Pict. Bible*, ad loc.) that "it appears to have been an apartment detached from the main building, but having a communication with it, and also with the exterior. It also probably enjoyed a free circulation of the air, which rendered it particularly agreeable in the heat of summer, especially in so very warm a district as the plain of Jericho." *SEE UPPER ROOM*.

Parlor

(*Locutorium, spekehouse*) designates in ecclesiastical language the room in which monastics communicated with tradespeople and visitors at the convent; also with the obedientaries during reading or cloister time.

Parma

a former duchy of Upper Italy, but now a part of the Italian kingdom, is bounded on the north by Lombardy and Venice, east by Modena, south by Genoa and Tuscany, and west by Piedmont, and contains in all 1278 English square miles, with a population (1889) of 285,790. The Apennines, which cross the southern division of the duchies, send off spurs northwards, and give to the northern part of the country the character of a plain, gently undulating, but sloping uniformly to the Po, which is the recipient of all the rivers of the country. The plain, which is very fertile, produces rich crops of grain (including rice), leguminous plants, fruits of all kinds, olives, and grapes; while marble, alabaster, salt, and petroleum are the chief mineral products. Next to agriculture, the production and manufacture of silk, the rearing of cattle and poultry, cheese-making, and the extraction of the mineral products afford the chief employment. Silk and cheese are the chief exports. The Roman Catholic religion was until its recent union with the kingdom the only one tolerated, though a few Jews are found here and there through the country. The condition of educations much improved of late, is still very defective.

History. — Parma and Piacenza, which was a part of the recent duchy, belonged in the time of the Roman empire to Cisalpine Gaul, and after its fall came under the rule of the Lombards, to whose rule succeeded that of the kings of Italy and the German emperors. In the 12th and following centuries they joined the other territories of Northern Italy which were struggling for liberty and independence, and consequently became involved in the Guelph and Ghibelline contests. Weakened by these strifes, they fell under the domination of the powerful houses of Este, Visconti, and Sforza; but in 1499 they passed under the yoke of the French monarch, Louis XII, from' whom they were soon recovered by the emperor Maximilian, and handed over to pope Leo X in 1513. They continued under the sovereignty of the popes till 1543, when they were alienated by pope Paul III, and with the surrounding territory were erected into a duchy for his natural son Pier-Luigi Farnese, the grandfather of Alessandro Farnese, the celebrated regent of the Low Countries. On the extinction of the male line of Farnese in 1731, by the death of the eighth duke, Antonio, his niece Elizabeth, the queen of Philip V of Spain, obtained the duchies for her son Don Carlos, who, however, exchanged them in 1735 with Austria for the throne of the Two Sicilies. In 1748 they were restored, along with Guastalla. to Spain, and became a duchy for the infante Don Philip, with a reversion to Austria

in. case of the failure of his male descendants, or of any of them ascending the Spanish or Neapolitan throne. Philip was succeeded in 1765 by his son Ferdinand, who was an able and enlightened ruler, and expelled the Jesuits in 1768. He died in 1802, and his dominions were immediately taken possession of by the French, and were incorporated with France, under the designation of the department of Taro, in 1805. In 1814, by the treaty of Paris, Parma, Piacenza, and Guastalla were presented as a sovereign duchy to the ex-empress Maria Louisa, a proceeding strongly opposed by the king of Spain, who demanded them for his sister, Maria Louisa, the widow of Louis, king of Etruria, the' son of duke Ferdinand. However, in 1817, it was settled that Maria Louisa of Austria should possess the duchies, and that on her death they should descend to Ferdinand Charles. duke of Lucca, the son of Maria Louisa of Spain, and the rightful heir and on failure of his heirs Parma should revert to Austria, and Piacenza to Sardinia. The empress governed very much after the Austrian fashion, but with gentleness, though liberal sentiments were looked upon by her with little favor. On her death in 1847 the duke of Lucca succeeded as Charles II, and certain exchanges of territory, previously settled by the great powers, took place with Tuscany and Modena — the chief of which being the transfer of Guastalla to Modena in exchange for the districts of Villa Franca, Treschietto, Castevoli, and Melazzo, all in Massa-Carrara, resulting in a loss to Parma of about 77 English square miles of territory, and a gain of 193 English square miles. This transfer was not made without great discontent on the part of the inhabitants. The duke's rule was severe and tyrannical, and on an address being presented to him with a view of obtaining a reform of certain abuses, and a more liberal political constitution, similar to what Tuscany had obtained (February, 1848) from its grand-duke, he threw himself into the arms of Austria, and consented to the occupation of his territory by Austrian troops. In March, 1848, a revolution broke out, and the duke was compelled to grant the popular demands, but he almost immediately retired from the country. Parma joined with Sardinia in the war of 1848-1849 against Austria, but on the triumph of the latter power was compelled to receive Charles III (his father, Charles II, having resigned his throne, March 1849) as its ruler. The new duke recalled the constitution which his father had been compelled to grant, and punished with great severity the active agents of the revolutionary movements in his dominions. His arbitrary measures were effectively seconded by his chief minister, an Englishman named Ward, who shared the public obloquy with his master, After Charles III's

assassination in March 1854, his widow, Louise-Marie-Therese de Bourbon, daughter of the last duke of Berry, assumed the government for the behoof of her son Robert I, and made some attempts at political reform; but owing to the excited state of the people they were little effective, and she and her son were compelled to leave the country in 1859, on the outbreak of a new war between Sardinia and Austria. On March 18 of the following year the country was annexed to Sardinia, and now forms a part of the kingdom of Italy, constituting the two provinces of Parma (area 1251 English square miles, population 258,502) and Piacenza (area 965 English square miles, population 210,933), a few of the outlying districts, amounting to about 150 square miles, being incorporated with other provinces.

Parma

the chief town of the province of the same name in Italy, and formerly the capital of the duchy of Parma, is situated on both sides of the river Parma, twelve miles south from the Po, seventy-five miles south-east from Milan, and about the same distance east-north-east from Genoa. It is reported to have been the seat of a Church council in 1187, presided over by pope Gregory VIII, but nothing is known of the synodal decisions. See Hefele, *Conciliengesch.* v. 649; also 4:791.

Parmash’ta

(Heb. *Parmashtah’*, Tv]hir]Pi, prob. from the old Pers. *fra*, very, and *mathista*, the greatest = *pernzaynus*; Sept. Μαρμασυμνά v. r. Μαρμασιμά), the seventh named of the sons of Haman slain by the Jews in Shushan (<17909>Esther 9:9). B.C. 473.

Parmelee, Ashbel D.D.,

a Presbyterian divine, was born in West Stockbridge, Mass., Oct. 18, 1784. He received an early pious training, and during a revival in 1802 he was converted, and soon after entered upon a course of study, intending to obtain a liberal education and enter the ministry; but his health became impaired, and he was compelled to desist from study. In 1806, having given up the hope of a collegiate education, he began the study of theology with the Rev. Lemuel Haynes, of Rutland, Vt., where he remained for more than a year, and then completed his course with the Rev. Holland Weeks, of Pittsford, Vt. He was licensed Sept. 27, 1808; entered upon his

work in Cambridge, Vt., where he labored six months, and the next six months at Hinesville, Vt.; in October, 1809; he commenced preaching in Malone, N. Y., and was ordained pastor of the Congregational Church in that place Feb. 10, 1810. After a pastorate of more than thirty-five years he resigned. In April, 1845, he became pastor at Bangor, N.Y.; in 1848, chaplain in the state prison at Clinton, N. Y.; in 1851, pastor at Champlain, N. Y.; in 1854, at Constable, N. Y.; and in 1857 he returned to Malone, and preached in his old pulpit till his death, May 24, 1862. Dr. Parmelee loved the work of the ministry with all his heart. He was an excellent minister, and naturally gifted as a speaker. See Wilson, *Presb. Hist. Almanac*, 1863, p. 306; *Congregational Quar*. 1862, p. 392. (J. L. S.)

Parmelee, David Lewis

a somewhat noted Congregational minister, was born in Litchfield, Conn., Nov. 11, 1795; received his preparatory training at the school of his native town, and then entered upon mercantile employment. He was all this time a member of the Protestant Episcopal Church, but the frequent appeals from Dr. Lyman Beecher, which he heard, for a devoted and active Christian life, influenced Parmelee finally to change his Church relations, and he became while at Goshen, whither he had removed, a member of the Congregational Church. Having amassed a tolerable competency, and feeling called of God to preach, he forsook the counting-desk, and entered upon the study of theology under the direction of his pastor, Dr. Harvey. When Parmelee finally offered himself before the Middlesex (Conn.) Association, he was by that body approved and licensed to preach. After laboring for a season in several parishes as a temporary supply, he was, at the age of thirty-five, ordained and installed as pastor of the Congregational Church and society in Bristol, Conn. Although entering on the public ministry thus, compared with many, late in life, it was evident that God had ordered his previous course of training, even in things secular as well as religious, that he might the better know how to "take care of the Church of God." His ministry of ten years in Bristol was eminently useful and successful. The congregation was largely increased. Special revivals were enjoyed, and the Church greatly strengthened and prospered. At the end of ten years' constant labor, "instant in season, out of season," he felt the need of temporary rest. He was not, however, allowed to remain long unemployed The Church and society in Litchfield, South Farms (now Morris), soon sought his labors, and he was shortly after installed as their pastor. The Church had been feeble and divided, but his labors were

blessed, promoting their union and strength; and his ministry of twenty years as their sole pastor was one of great spiritual benefit to them and to their children. As a watchman on the walls of Zion, he was ever vigilant against the incursions of error. As a shepherd, entrusted by the great Head of the Church with the care of the flock, like his namesake of old, So he fed them according to the integrity of his heart, and guided them by the skillfulness of his hands. In consequence of waning bodily health and strength, Parmelee gave up the responsible charge of his Church, and removed to Litchfield in 1861; and there he died, June 29,1865. “His end was peace; he rests from his labors, and his works do follow him.” He was deeply interested in all benevolent and religious enterprises; and, after having made ample provision for the earthly comfort of his wife, he gave by his will valuable legacies to several of them. See *Congreg. Quar*, April, 1866, p. 211 sq.

Par’menas

(Παρμενᾶς, probably a contraction for παρμενίδης, *constant*), the sixth named of the seven first deacons (q.v.) of the Church formed at Jerusalem (<440605>Acts 6:5). A.D. 29. Nothing more is known of him.; but the Roman martyrologies allege that he suffered martyrdom at Philippi under Trajan (Baron. *Ann*. 2:55). Hippolytus asserts that he was at one time bishop of Soli. In the Calendar of the Byzantine Church he and Prochorus are commemorated on July 28th.

Parmenianists

SEE PARMENIANUS.

Parmenianus

a Donatist prelate, flourished in the second half of the 4th century. Upon the decease of Donatus the Great in A.D. 360 Parmenianus was chosen his successor as and bishop of Carthage. He was, however, soon driven from this episcopal seat, and only reinstated under Julian the Apostate. He was at the head of the Donatist party until the close of the 4th century. Two of his writings are lost, but they are noteworthy, as one of them was replied to by Optatus of Milevi in *his De Schismate Donatistarnum adv. Parmen*., and the other occasioned a reply from St. Augustine (*Contra Epistolamn Parneniani*, lib. iii). The strict adherents of Parmenianus are called *Parmenianists*. *SEE DONATISTS*.

Parmenides

(Παρμενίδης), a noted Greek philosopher of ancient times, who belonged to the school known as the Eleatic philosophers, was a. native of Elea, in Italy. He was descended from a noble family, and is said to have been induced to study philosophy by Aminias (Diog. Laert. ix, 21). He is also stated to have received instruction from Diocheetes the Pythagorean. Later writers inform us that he heard Xenophanes, the founder of the Eleatic school; but Aristotle (*Met*. 1:5) speaks of it with some doubt. We read that Parmenides gave a code of laws to his native city, which was so highly esteemed that at first the citizens took an oath every year to observe it (Diog. Laert. 9:23; Plutarch, *Adv*. *Colot*. 32; Strabo, 6:252, ed. Casaub.). The time when Parmenides lived has been much disputed. According to Plato (*Parmenid*. p. 127), Parmenides, at the age of sixty-five, accompanied by Zeno, at the age of forty, visited Athens during the great Panathenaea, and stopped at the house of Pythodorus. As this visit to Athens probably occurred about B.C. 454 (Clinton, *Fast. Hell*. p. 364), Parmenides would have been born about B.C. 519. But to this date two objections are urged: first, that Diogenes Laertius (9:23) says that Parmenides flourished in the 69th Olympiad, that is, about B.C. 503; and consequently, if he was born B.C. 519, he would only have been about sixteen in the 69th Olympiad; and, secondly, that Socrates is stated by Plato, if his dialogue entitled Parmenides to have conversed with Parmenides and Zeno on the doctrine of ideas, which we can hardly suppose to have been the case, as Socrates at that time was only thirteen or fourteen. Atheneus (11, p. 505) accordingly has censured Plato for saying that such a dialogue ever took place. But in reply to these objections it may be remarked, first, that little reliance can be placed upon the vague statement of such a careless writer as Diogenes; and, secondly, that though the dialogue which Plato represents Socrates to have had with Parmenides and Zeno is doubtless fictitious, yet it was founded on a fact that Socrates when a boy had heard Parmenides at Athens. Plato mentions, both in the *Theoetetus* (p. 183) and in the *Sophistes* (p. 127), that Socrates was very young when he heard Parmenides. We have no other particulars respecting the life of Parmenides. He taught Empedocles and Zeno, and with the latter he lived on the most intimate terms (Plato, *Parne*. p. 127). He is always spoken of by the ancient writers with the greatest respect. In the Theoetetus (p. 183) Plato compares him with Homer, and in the *Sophistes* (p. 237) he calls him “the Great” (comp. Aristot. *Met*. 1:5). Parmenides

wrote a poem, which is usually cited by the title *Of Nature* Περὶ φύσεως (Sext.' *Empir. Adv. Mathem*. vii, 11; Theophrastus, *Ap. Diog*. Laert. 8:55), but which also bore other titles. Suidas (s.v.) calls it Φυσιολογία; and adds, on the authority of Plato, that he also wrote works in prose. The passage of Plato (*Soph*. p. 237) however, to which Suidas refers, perhaps only means an oral exposition of his system, which interpretation is rendered more probable by the fact that Sextus Empiricus (*Adv. Mathen*. vii, l111) and Diogenes Laertius (1:16) expressly state that Parmenides only wrote one work. .everal fragments of this work (*On Nature*) have come down to us, principally in the writings of Sextus Empiricus and Simplicius. They were first published by Stephanus in his *Poesis Philosophica* (Par. 1573), and next by Fulleborn, with a translation in verse (Zuillichau, 1795). Brandis, in his *Commentationes Eleatcae* (Altona, 1815), also published the fragments of Parmenides, together with those of Xenophanes and Melissus; but the most recent and most complete edition is by Karsten, in the second volume of his *Philosophorum Graecorum veterum, praesertim qui ante Patonem floruerunt, Operum Reliquice* (Brux. 1835). The fragments of his work which have come down to us are sufficient to enable us to judge of its general method and subject. It opened with an allegory, which was intended to exhibit the soul's longing after truth. The soul is represented as drawn by steeds along an untrodden road to the residence of Justice (Δίκη), who promises to reveal everything to it. After this introduction the work is divided into two parts: the first part treats of the knowledge of truth, and the second explains the physiological system of the Eleatic school. That great search concerning the substance of things occupied Parmenides; but, instead of finding unity in nature, he discovered it in mind alone. It is the reason which conceives and bestows unity on plurality; so that true reality is subjective. The scheme of Parmenides is pure idealism, and open to all the objections to which one-sided schemes are' liable. He exercised much influence on the speculations of Plato. See Riaux, *Essai sur Parmenide d'Ele* .(1840); Ritter, *Hist. of Philos*.; Lewis, *Hist. of Philos*.; Ueberweg, *Hist. of Philos*. 1:40, 49, 54 sq., 247; Cocker, *Christianity and Greek Philosophy*, p. 307-309; Cudworth, *Intellectual System* (see Index in vol. iii); Butler, *Ancient History*, vol. ii; Smith, *Dict. of Class. Biog*. s.v.; *Journal of Spec. Philos.* Jan. 1870, art. 1. *SEE ELEATICS*, and the literature there appended.

Parmigiano, Francesco Mazzuoli

familiarly known as Parmigianino, a noted Italian painter, who devoted himself to the study of sacred art, was born at Parma Jan. 11,1503. He studied under his uncles, who were artists of celebrity, and in his sixteenth year finished a picture of the Baptism of Christ. 'In 1521 Correggio's visit, to Parma afforded Parmigiano the opportunity to study the style of that great artist, and thereafter the efforts of Parmigiano betray that influence. In 1522 he painted, among other works, a Madonna with the Child, and St. Jerome, and St. Bernardin. In 1523 he went to Rome, and there studied the works of Raffaelle. Parmigiano now aimed to combine with the grace of Raffaelle the contrasts of Michael Angelo and the grace and harmony of Correggio. By Parmigiano's admirers it was said at this time that "the spirit of Raffaelle had passed into him." In 1727 he removed to Bologna, where, among other works, he painted for the church of St. Petronius the *Madonna della Rosa*, now in the Dresden Gallery. He returned to Parma in 1531. Having engaged to execute several extensive fiescos in the church of S. Maria Steccata, after repeated delays, he was thrown into prison for breach of contract, and on being released, instead of carrying out his undertaking, he fled to Casal Maggiore, in the territory of Cremona, where he died in 1540. Vasari, in his notice of Parmigiano, attributes his misfortunes and premature death to a passion for alchemy; but this oft-repeated story has been disproved by the researches of late biographers. Parmigiano executed several etchings, and some woodcuts are attributed to him. His works, especially his easel-pieces, are very scarce. The prominent features of his style are elegance of form, grace of countenance, contrast in the attitudes, perfect knowledge of the chiaroscuro, and the charm of color. But his figures are often characterized by excessive slenderness rather than real elegance of form, and his grace sometimes degenerates into affectation, and his contrasts into extravagance. Pariigiano was celebrated for the ease and freedom with which he designed, and for those bold strokes of the pencil which Albano calls divine. There are a few altar-pieces by Parmigiano; the most valued is that of *St. Margaret* in Bologna, a composition rich in figures. Guido preferred it to the *St. Cecilia* of Raffaelle. See Affo, Vita di F. Mazzola (1784); Bellini, *Cenni intomo alla Vita ed alle Opere di Mazzuoli* (1844); Mortara, *Memoria della Vita di Mazzuoli* (1846); Mrs. Jameson, *Memoirs of Early Italian Painters*; Spooner, *Biog. Hist. of the Fine Arts*, vol. ii, s.v.; *English Cyclopaedia*, s.v.

Par’nach

(Heb. *Parnak’*, Ënr;P], perhaps *swift*; Sept Φαρνάχ), the father of Elizaphan, which latter was prince of the tribe of Zebulun at the close of the Exodus (<043425>Numbers 34:25). B.C. ante 1618.

Parnasim

(µysnrp = ποιμένες, *shepherds*) is a name by which the rulers of the synagogue in the time of Christ were called. A place that had at least “ten men of leisure” (*batlanim*), as they were technically called, i.e. men who could devote the whole of their time to the requirements of the synagogue, enjoyed the privilege of erecting a synagogue. These men filled the different offices required for the administration of the affairs of the synagogue, and were called presbyters or elders = πρεσβύτεροι (because old men were generally selected for those offices), or parnasim or shepherds (because they had both the ecclesiastical and civil affairs of their respective communities in charge). The term parnas, of which parnasim is the plural, is Aramaic, and is used in the Chaldee paraphrase for the Hebrew *roeh* (h[r), ‘‘shepherd” (comp. <263405>Ezekiel 34:5, 8, 23; <381115>Zechariah 11:15, 16, etc.). This appellation was in the Old Testament already given to God, who performs the office of tending and caring for his people in the highest sense (<192301>Psalm 23:1; 80:1 [2]), and then to his representatives, who exercised religious and civil care over the community (e.g. <240315>Jeremiah 3:15). As these rulers had to feed the poor with bread, and their respective congregations with knowledge and understanding, the title “shepherd” was appropriated to them. The Talmud declares that every shepherd (snrp) who leads his congregation in gentleness; has the merit of leading them in the path for the world to come” (*Sanhedr*. 92 *a*); and that “the Holy One, blessed be he, mourns over the congregation, which, has a shepherd who conducts himself haughtily towards his flock” *Chagiga*, 5 *b*). From this custom of calling the administrators of the synagogue “shepherds” came the application of the name to those who bear office in the Church. *SEE PASTOR*. (B. P.)

Parnassides

a name given to the *Muses* (q.v.), from Mount Parnassus (q.v.).

Parnassus

a mountain greatly celebrated among the ancients, and regarded by the Greeks as the central point of their country. It was in Phocis. It has three steep peaks, almost always covered with snow, and seen from a great distance, the highest being fully 8000 feet above the level of the sea; but as only two of them are visible from Delphi, it was customary among the Greeks to speak of the two-peaked Parnassus. On its southern slope lay Delphi, the seat of the famous oracle, and the fountain of Castalia. The highest peak of Mount Parnassus was the scene of the orgies of the worship of Dionysus (Bacchus); all the rest of the mountain was sacred to Apollo and the Muses, whence poets were said to "climb Parnassus," a phrase still thus employed.

Parnell, Thomas, D.D,

an English divine, noted however rather in the field of belles-lettres than in theology, was born at Dublin in 1679. He was educated at Trinity College, Dublin, where he was passed as master in 1700. In the same year, though under canonical age, he was ordained deacon by dispensation from the bishop of Derry. About three years later he took orders and became archdeacon of Clogher. He received also other preferments through the interest of Swift, when he deserted the Whig party on their fall in the latter part of the reign of queen Anne. Parnell was a contributor to the Spectator and Guardian, and, after flying to London from his Irish parsonage, became irate with the leading men of letters. His poetry comes nearer to Pope's, in sweetness of verification, than do any other verses of the time; and he has not only much felicity of diction, but also a very pleasing seriousness of sentiment, shown in such pieces as his popular allegory, *The Hermit*. His death, which occurred in 1718, is said to have been hastened by intemperate habits, and these his friends have attributed to the grief he felt for the loss of his wife. See Allibone, *Dict. of Brit. and Amer. Authors*, ii, s.v.; *English Cyclop*. s.v., for further details and references.

Parnethius

a surname of *Zeus* (Jupiter), derived from Mount Parnes in Attica.

Parnopius

a surname of *Apollo*, under which he was worshipped at Athens. The word signifies an expeller of locusts.

Parny, Evariste-Desire-Desforges,

Chevalier, and afterwards *Vicomte de Parny*, a French writer, needs mention here for his profanity, immoral tendency, and vile blasphemy of the Bible and its teachings. He was born in the Isle of Bourbon Feb. 6, 1753. At the age of nine he was sent to France and placed at the College of Rennes; but he appears to have shown considerable indifference to the course of studies which was followed there. His imagination, which even at an early age had taken the almost entire guidance of his conduct, impressed him as he grew up with the belief that he was called upon to embrace the ecclesiastical profession, and it is said that he attempted to join the brotherhood of La Trappe. An effort of imprudent zeal, however, on the part of the confessor whom he had chosen as his spiritual guide, produced a rapid change in the mind of the young convert, and he is related to have fallen into an opposite extreme of conduct, and soon after, entering into all the dissipations of youth, finally to have enrolled himself in the military profession. He returned to his native island at the age of twenty, where he became acquainted with a young creole lady, the Eleonore of his verse, which acquaintance his fervent imagination soon converted into the most ardent attachment. Their mutual love inspired his first poetical effusions, which paint with grace and freshness, though perhaps in too vivid colors, the all absorbing passion of his soul. The affections, however of the lady were of an evanescent nature; a marriage of interest, which she contracted at the desire of her parents, induced Parny to return to France. Distance and time were unable to efface his sad reminiscences, and he there continued to translate into the language of poetry the feelings which appear to have taken a lasting possession of his mind. In 1775 was published his first collection of elegiac poems, which have been so much admired by his countrymen that they have earned for him the title of the French Tibullus. On the breaking, out of the French Revolution he became deprived of the property which he had inherited from his father, and he was compelled to obtain a livelihood by the cultivation of his talents. A painful and striking change now appears in his writings, which he had the weakness to adapt to the prevalent taste of a corrupt age. The rival of Tibullus became the feeble copyist of Voltaire, and his *Paradis perdu, Galanteries de la Bible*, and

Guerre des Dieux, by their disgusting profaneness and absence of genuine poetical feeling, will only be remembered by posterity as indications of the state of society at a period when “everything evil was rank and luxuriant.” So strong indeed was the feeling excited against Parny even in France on account of the last mentioned of these three poems that his name was repeatedly passed over among the candidates for the honors of the Institute. However, he was admitted into it in 1803, in the place of Devaines. Most of his other poems are, with few exceptions, inferior to his early productions. He died in Paris Dec. 5, 1814. His works have been published in 5. vols. 18mo by. Didot, Paris, 1808, and at Brussels, in 2-vols. 8vo. The best edition, however, is that by M. Boissonnade in the *Collection de Classiques Francais* (Lefevre, Paris, 1827). A. volume was published, in 1826, entitled *Les Poesies inedites de Parny*, with a notice of his life and writings by M. Tissot. See *English Cyclop*. s.v.; St. Beuve, *Causeries du Lundi*, 15:285 sq.; Tissot, *Notice sur la Vie et les Ouvrages de M. de Parny* (1826).

Parochial Board

in Scotland, is the board in each parish which manages the relief of the poor. In England the same duty is performed by overseers, and in some cases by guardians of the poor. *SEE PARISH*.

Parochial relief

is the relief given to paupers by the parish authorities. *SEE PAUPERISM*.

Parochial Schools

SEE PARISH SCHOOLS.

Parolini, Giacomo

an Italian painter, was born at Ferrara. According to Baruffaldi, who wrote his life, his father died when he was five years old, and his maternal uncle took him under his protection, and, perceiving in him a genius for painting, placed him with the cavalier Peruzzini at Turin, with whom he remained until he was eighteen, when he entered the school of Carlo Cignani. On his return to Ferrara Parolini finished some pictures left incomplete at the death of Maurelio Scannavini; who had been his fellow-student under Cignani. He did this out of regard to his friend, for the relief of his orphaned family. He executed many works for the churches, and a

multitude for the collections. Though inferior to Cignani in the grandeur of his conceptions and the masterly style of his chiaroscuro, he yet sustained the credit of his school by the elegance of his design and the suavity of his coloring, particularly in his flesh tints, in which he excelled, and for which reason he was fond of introducing into his compositions the naked figure. He was unusually successful in the design of his female figures, children, and cherubs. Lanzi says his pictures of Bacchanals, festive dances, and Capricci partake much of the playful and elegant style of Albano, and are found in almost every collection at Ferrara. His principal works for the churches are three altar-pieces in the cathedral, and a grand fresco, representing St. Sebastian mounting into glory amid a group of angels, in the church of that saint at Verona. Lanzi pronounces this work a grand production, well executed which greatly raised his reputation. He died in 1733, and "with him," says Lanzi "was buried for a season the reputation of the Ferrarese school in Italy." Zani, differing from all others, calls him *Giacomo Filippo*, and says he was born in 1667 and died in 1737.

Parolini, Pio

was an Italian painter of Udint. According to the abbe Titi, Parolini resided chiefly at Rome, and was admitted a member of the Academy of St. Luke in 1678. He painted the ceiling of one of the chapels of St. Carlo at Carso, representing an allegorical subject, which was ingeniously composed and well colored. — Spooner, *Biog. Hist. of the Fine Arts*, 2:665.

Parone, Francesco

an Italian painter, was born about 1600 at Milan. According to Baglioni he was the son of an obscure artist, who taught him the rudiments of the art. At an early age he went to Rome, where he had the good fortune of being taken under the protection of the marquis Giustiniani, for whom he painted several pictures. He studied the works of the best masters with great assiduity, and had already begun to distinguish himself when he died, in 1634, in the flower of his life. His principal work is an altarpiece in the church of the monastery of St. Romualdo at Rome, representing the martyrdom of that saint — a grand composition of many figures, executed in the style of Caravaggio.

Paros

one of the larger islands of the Grecian Archipelago. *SEE GREECE*.

Parosh

SEE FLEA.

Pa’rosh

(Heb. *Parosh’*, v[rP;, *flea*; Sept. Φόρος, but Φαρές in <150203>Ezra 2:3; A.V. *Pharosh*,” in <150803>Ezra 8:3), a Jew whose retainers or descendants, in number 2172, returned from Babylon with Zerubbabel (<150203>Ezra 2:3; <160708>Nehemiah 7:8). Another detachment of 150 males, with Zechariah at their head, accompanied Ezra (<150803>Ezra 8:3). Seven of the family had married foreign wives (<151025>Ezra 10:25). They assisted in the building of the wall of Jerusalem (<160325>Nehemiah 3:25), and signed the covenant with Nehemiah (<161014>Nehemiah 10:14), either individually, or perhaps representatively in the person of Parosh himself, if then surviving. B.C. ante 545-445.