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Parousia - Pau

by James Strong & John McClintock

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Parousia

SEE ESCHATOLOGY; *SEE MILLENNIUM*.

Paroy, Jacques De,

a French painter on glass, was born at St. Pourgain-sur-Allier, towards the close of the 16th century. After acquiring the elements of design and painting, he visited Rome for improvement, and studied under Domenichino. It is probable that he gained his knowledge of glass painting in his native country, as that art had already been practiced in the south of France in great perfection by Frere Guillaume, or Guglielmo de Marcilla. Paroy executed several fine works in Venice, and then returned to France. At Paris he painted the windows in the choir of St. Marie. and designed the Judgment of Susanna for the chapel of the same church, executed on glass by Jean Nogare. There are four beautiful paintings by Paroy in the parish church of St. Croix at Gannat, representing *St. Ambrose, St. Jerome, St. Augustine,* and *St. Gregory.*

Parr, Elnathan

D.D., an eminent English divine, flourished in the reign of king James I. Parr was educated at King's College, Cambridge; after taking holy orders he became rector of Palgrave, Suffolk. His exposition of the Epistle to the Romans is a useful "work, "equally remarkable," says Dr. Williams, "for soundness of sentiment, familiarity of illustration, and want of taste in style and composition." His Works were repeatedly published (4th edit., corrected and enlarged. Lond. 1651, fol.). They contain, *Exposition on the Epistlet to the Romans* (on ch. i, on the first two verses of ch. ii, and on ch. viii-xvi): — *The Grounds of Divinity expounded and applied* (8th edit. Lond. 1636, 12mo): *Abba, Father, or a plain and short Direction concerning the Framing of Private Prayer*.

Parr, Richard

(1), an English prelate, flourished in the first half of the 17th century. He was made bishop of Sodor and Man in 1635. He died in 1643. He published a Sermon preached at the burial of Sir Robert Spencer (Oxf. 1628, 4to), and *Concio ad Clerum* (1628, 8vo).

Parr, Richard

(2), D.D., an exemplary Irish divine of note, was born at Fermoy, Ireland, in 1617. He was educated at Exeter College, Oxford. After taking holy orders he held several minor appointments, and in 1653 became vicar of Camberwell. He remained in this position for thirty-eight years. He died in 1691. In doctrine he was a Calvinist. He wrote *Life and Letters of Archbishop Usher: The Christian Reformation* (Lond. 1660, 8vo); and published many *Sermons*.

Parr, Samuel

LL.D., a learned English divine noted as a profound scholar, was born in 1747, at Harrow-on-the-Hill, Middlesex. He was educated at the grammar school of that place, and at Emannuel College, Cambridge. He accepted in 1767 the situation of usher at Harrow, under Dr. Sumner; at whose death in 1772 he offered himself as a candidate for the mastership, but without success. He first opened an academy at Stanmore, which began under very promising appearances; but which, ultimately failing, he gave up in 1776, and then became master of the grammar school at Colchester; whence, in 1778, he removed to that of Norwich. In 1780 he was presented to the rectory of Asterby, Lincolnshire. In 1783 he obtained the perpetual curacy of Hatton, in Warwickshire, and a prebend in St. Paul’s Cathedral. In 1790 he exchanged Hatton for the rectory of Wadenhoe, in Northamptonshire, though he still continued to live at the former place, to which he was much attached, and the parish church of which he greatly ornamented. In 1802 Sir Francis Burdett gave him the rectory of Graffham. in the county of Huntingdon, and this completed the course of his Church preferment. He died in 1825. As an elegant classical scholar Dr. Parr stood pre-eminent among his contemporaries; his prodigious memory and extent of research rendered him astonishingly powerful in conversation; and it is to be regretted that the greater part of his labors as an author had reference to topics which were of a temporary nature, and therefore, though written with vigor, are fast sinking into oblivion. Dr. Parr has not left a single great work, nor will his name go down to posterity associated with any important principle or extensive literary undertaking. His fame rests upon a learning which, whatever may have been its accuracy and extent, has bequeathed to the world no memorable results. Parr was a man of great talents, of very extensive learning, and of pre-eminent conversational powers; but he was vain, arrogant, and overbearing. His friends uniformly

represent him as possessing much benevolence and kindness of feeling; but he required the utmost submission, and exacted the most devoted attention from all who approached him. In his literary and political disputes he argued and declaimed with the fierceness of party feeling and the petulance of self-love, and forgot alike both the equities and the decencies of controversy. Though of unquestionable ability, he spoke and wrote with the fluency of ready knowledge, rather than with the profoundness of original thought or the compass of a philosophic spirit. He was determined and violent in his social views, as his opinions on the slave-trade and Test-Act questions fully testify. It must be stated, however, that on these subjects his mind underwent a change in the latter part of his life. Still his notions about civil and religious liberty were never the clearest or the most comprehensive; for while he could recommend conciliation to the Roman Catholics and the Unitarians, he did not hesitate to suggest persecution against the Methodists. Parr left a vast mass of papers behind him, consisting of his correspondence, and of historical, critical, and metaphysical disquisitions. His published writings, with a memoir by Dr. Johnstone (1828), fill eight thick octavo volumes. They relate to matters historical, critical, and metaphysical, and show a copious eruditions, a ready conception, and a vigorous and ample style. He republished *Tracts by Warburton and a Warburtonian* to annoy bishop Hurd, the editor of Warburton; and felt no compunction about. injuring the fame of Warburton, whom he pretended to admire and respect, if he could only annoy Hurd, who had given him no offense save what a morbid self-conceit might imagine. See Field, *Memoir of Dr. Parr* (1828); *Parriana* (1828); Allibone, *Dict. of Brit. and Amer. Authors,* s.v.; *Blackwood's Magazine,* Jan., May, June, 1831.

Parricide

(Lat. *paricida*) is rather a popular than a legal term. In the Roman law it comprehended every one who murdered a near relative; but in English the term is usually confined to the murderer of one's father or of one who is *in loco parentis.* The parricidex does not, in any respect, differ in British and American law from the murderer of a stranger; in both cases the punishment is death by hanging. In the Roman law a parricide was punished in a much more severe manner, being sewed up in a leather sack, along with a live cock, a viper, a dog, and an ape, and cast into the sea to take his fate with those companions.

Parris, Samuel,

a Congregational minister, was born in London in 1653. He studied at Harvard University, but did not graduate, and engaged in mercantile labors. He became a successful merchant in Boston, but finally felt it his duty to enter the ministry. He was the pastor. of the church at Danvers, Mass., from 1689 to 1696. The Salem witchcraft commenced in his family in 1692. His daughter, and his niece, Abigail Williams, aged eleven, accused Tituba (a South American slave), living as a servant in the family, of bewitching them. Mr. Parris beat her, and compelled her to confess herself a witch. John, Tituba's husband, for his own safety, turned accuser of others. Nineteen were hung, and Gyles Cory pressed to death. The delusion lasted sixteen months. As Mr. Parris had been a zealous prosecutor, his Church in April, 1693, brought charges against him. He acknowledged his error, and was dismissed. After preaching two or three years at Stow, he removed to Concord, and preached six months in Dunstable in 1711. He died at Sudbury, Mass., Feb. 27. 1720. See *Life of Parris,* by S. P. Fowler, read to Essex Institute (1857, 8vo).

Parrish, Daniel H.

a minister of the Methodist Episcopal Church, South, was born about 1835, of pious parentage. In 1855 he joined the Baltimore Conference as an itinerant preacher, and in the various stations that he was called upon' to serve he labored zealously for the cause of Christ. He commanded the attention which intelligence, piety, and warm and generous sympathies usually secure. He was uncommonly fervent in prayer and earnest in exhortation; and in none of the duties of his work did he appear to greater advantage than in the labors incident to revivals. A friend writes, "In these his soul took delight, and great success attended his efforts." He died in February, 1871. See *Minutes of Conferences of M. E. Church, South,* 1871, p. 525, 526.

Parrish, Joseph

M.D. a Quaker noted for his philanthropy, was born in Philadelphia Sept. 2, 1779. Even as a youth he distinguished himself by his pious life. In his twenty-second year he engaged in the study of medicine, and after entering the medical profession became noted for his skill. He was also an elder in the Society of Friends, and by a noble and consistent life gained the esteem of his fellows. Dr. Parrish especially interested himself in the welfare of the

American Indians. He watched with deep concern those measure which affected their rights, and frequently engaged in efforts to shield them from injury. He was also the friend of the colored people, and early advocated their emancipation. He died March 13, 1840. See Janney *Hist. of Friends,* 4:126, 127.

Parrish, Nathan Cowrey

M.D., a minister of the Methodist Episcopal Church, was born in West Chester, Ohio, Aug. 17, 1834. When he was but thirteen years of age his father died; when about sixteen years of age he began to teach. In 1855, while a student in Brookville College (in the preparatory department of which he was at the same time a teacher), he was converted. In 1856 he received his degree in medicine. He soon after felt impressed that he was called to preach; but he hesitated long to abandon his life-plans. At last, however, his convictions became so settled and thorough that he applied for work in the Kentucky Conference, and was employed by the presiding elder on Vanceburgh Charge. In 1865 he joined the Cincinnati Conference, and was appointed to Venice Circuit. His subsequent appointments were as follows, viz. To Wayne Street, Piqua; Carr Street, Cincinnati; Venice Circuit, Miami Circuit. Morrow Station, where he remained three years. At the conference of 1873 failing health warned him to rest for a season, and he asked a superannuated relation. He died Feb. 15, 1875. Dr. Parrish was a man of sterling worth. Of him it could be faithfully said, he was “diligent, never unemployed, never triflingly employed.” During his entire ministry he was in the habit of spending from six to ten hours per day in study. As a preacher he was earnest, practical, and eloquent. As a pastor he was faithful. With: the irreligious he maintained a dignified familiarity that honored his office, made him hosts of friends, and gave him large audiences. He had also a happy faculty of interesting children, and he diligently instructed them. See *Minutes of Conferences,* 1875, p. 115.

Parrocel, Etienne

a French painter, was born in Paris about 1720. He painted historical subjects, but. attained little reputation. He executed several scripthral works, among which was *Christ on the Mount of Olives.* There are several etchings by him, in a bold, free style, among which is *The Triumph of Mordecai* (after De Froy).

Parrocel, Pierre

a French painter and engraver, was born at Avignon'inl. 1664. He received his first instruction in art from his uncle Joseph, also a noted painter, after which he went to Rome, and studied under Marotti. On his return home he traveled through Languedoc and the Provence, and left many valuable productions in sacred art in different churches; among them the *Resurrection* and the *Acension* of Christ, at the chapel of the White Penitents at Aviignon. He was invited to Paris, and there executed a number of magnificent 'works. At Marseilles he painted. the *Coronation of the Virgin,* in the church: of St. Maria. His engravings are inferior.

Parry, Richard

D.D., an English divine, was born about the beginning of the second quarter of last century. He was a student of Christ, Church, Oxford, and obtained the degree of M.A. March 31, 1747; B.D. May 25, 1754; and D.D. July 8,1757. After taking holy orders he was made rector of Wichampton, in Dorsetshire, and preacher at Market Harborough, in Leicestershire, for which latter county he was in the commission of the peace. Dr. Parry was a very learned, active, and able divine. He died miserably poor at Market Harborough, April 9, 1780, scarcely leaving sufficient to defray the charges of his funeral. His publications are: *The Christian Sabbath as Old as the Creation* (1753, 4to); he was then chaplain to lord Vere: — *The Scripture Account of the Lord's Supper;* the substance of three sermons preached at Market Harborough in 1755, 1756: — *The Fig-tree dried up, or the Story of that remarkable Transaction as it is related by St. Mark considered in a new light* (1758, 4to): — *Defence of the Lord Bishop of London's Interpretation of Job's "I know that my Redeemer liveth"* (against Warburton [1760, 8vo]): — *A Dissertation on Daniel's Prophecy of the Seventy Weeks* (Northampton, 1762, 8*vo*): — *Remarks upon a Letter from the Rev. Dr. Kennicott to the Printer of the "General Evening. Post," wherein the printed Hebrew Text in* <1960> *Psalm* 16:10 i*s vindicated, and the Doctor's Charge against the Jews of having wilfully corrupted the Prophecy is confuted* '(Lond. 1763, 8vo). Other works: *harmony of the Four Gospels*: — *The Genealogy of Jesus Christ in Matthew and Luke explained* (1771, 8vo).

some time president and theological tutor at Wymondley Academy, Herts, was born in the year 1754 at Abergavenny, in Monmouthshire. He was the eldest of twelve children, most of whom died young. When he was about seven years of age he removed with his father to London, where he attended the ministry of Dr. Samuel Stennett. At the age of seventeen he publicly professed his attachment to Christianity by becoming a member of the Church at Stepney, then under the pastoral care of Mr. Brewer, by whom, at the age of twenty, he was introduced to the academy at Homerton. Under the instructions of Drs. Condor, Gibbons, and Fisher, Mr. Parry remained during six years, pursuing, with unremitting ardor and persevering industry, the studies to which he had devoted himself. He was ordained at Little Baddow, Essex, in the year 1780. To his suggestion and benevolent activity while resident at Baddow may be attributed the formation of "The Benevolent Society for the Relief of Necessitous Widows and Children of Protestant Dissenting Ministers in the Counties of Essex and Herts," also "The Essex Union," whose object is to promote the extension of the Gospel in the county. In the year 1791, when an opposition was made to an application of the' Dissenters for a repeal of the Test and Corporation Acts, more especially by the noblemen, gentlemen, and clergy of the county of Warwick, he animadverted with great eloquence and force on their resolutions in three letters addressed to the earl of Alyesford. The pamphlet on the *Inspiration of the New Testament* appeared in the year 1797, and has obtained for its author an extensive reputation. Shortly after its publication proposals were made to Mr. Parry, by the trustees of W. Coward, Esq., to become theological tutor in the dissenting academy which had for some years been conducted at Northampton and Daventry by Drs. Doddridge and Ashworth. An earnest desire of extended usefulness led Mr. Parry to accept those proposals, and in the year 1799 he took an affectionate farewell of his beloved flock at Baddow, after having labored among them for twenty years with great acceptance and fidelity. Mr. Parry entered on his new and important office at Wymondley (to which place the academy was removed) with all that intense application which naturally resulted from the high sense he entertained of its responsibility. As a lecturer Mr. Parry was distinguished by perspicuity and classical simplicity; and by a happy union of dignity and affection he secured the love and veneration of the students entrusted to his care. In undertaking the office of tutor, Mr. Parry did not resign that of a

minister of Christ. Immediately after his settlement at Wymondley a small chapel was erected. on the premises, where a congregation was raised and a Church formed, over which he presided as pastor till the time of his decease. With: the exception of a charge delivered at the ordination of one of his students, Mr. Parry appeared but once:in the. character of an author after his removal to Wymondley, which was in a work of a controversial kind with Dr. Williams, of Rotherham, *On the Origin of Moral Evil.* It had been his intention to write a history of the Dissenters, a work for which he was well qualified, and for which he had made considerable preparation; but a painful nervous affection coming on, his design was interrupted, and never afterwards resumed. He died in November, 1818. The death-bed of Mr. Parry was one of calm and. holy triumph; he rested' with unshaken confidence on the rock of ages, and entered with .a smile the gloomy valley which was to conduct him to the regions of everlasting;day. The writings of Mr. Parry are characterized by clearness of conception, with great accuracy and felicity of expression.

Parseeism

SEE PARSEES; *SEE PERSIA*.

Parsees

(i.e. people *of Pars,* or *Fars,* the name of ancient Persia) are a remnant of the old inhabitants of Persia, who to this day continue faithful to the ancient Persian religion as reformed by Zoroaster (q.v.). They are also called *Atesh Perest,* or fire-worshippers; *Majus,* from their priests the Magi; and by themselves *Beh-Din,* "Those of the excellent belief;" or *Mazdaasnan,* worshippers of Ormuzd; by the Turks *Ghiaur* or *Ghaur,* which is commonly, but against all linguistic laws, derived from the Arabic *Kafir* (a word applied to all non-Mohammedans, and supposed to have been first bestowed upon this sect by their Arabic conquerors in the 7th century), but which is evidently nothing more than an ancient proper name taken from some pre-eminent tribe or locality, since the Talmud (*Jebam.* 63 *b, Gitt.* 17*a,* etc.) already knows them only by this name (*Chebor*)*;* and Origen (*Contra Cels.* 6:291) speaks of *Kabirs* or Persians, asserting that Christianity has adopted nothing from them.

What the pre-Zoroastrian religion of Persia was is not yet determined, and in all likelihood will not soon be definitely settled. By philological research it has been made clear that in primeval or pre-historic times the religious

faith of the Persians and Hindûs was identical; in other words, that Parseeism is but an outgrowth of Brahminism (q.v.). It appears that in consequence of certain social and political conflicts between the Iranians and the Aryans, who afterwards peopled Hindostan proper, an undying feud arose, in the course of which the Iranians foreswore even the hithertocommon faith, and established a counter faith (Ahura). The ancient but now hostile gods were transformed into daemons, and the entire Deva religion was branded as the source of all mischief and wickedness. The founder and organizer of this new religion is reputed to be Zarathustra (Greek, Ζαραστράδης, Ζωροάστρης; Latin, *Zoroaster;* mod. Persian, *Zerdosht, Zerdusht*), and he is usually distinguished from his successors in the priesthood of like name to the addition of his family name, Spitama. (For a summary of what is known and speculated about the person and time of this great reformer, see the article ZOROASTER *SEE ZOROASTER* . We shall here confine ourselves to the merest essentials of Parseeism.) Zoroastrianism, as the new religion is sometimes called, is of uncertain date. The Zend-Avesta, the Parsee Bible, is ascribed to Zoroaster, but its varieties in doctrine make it evident that it was composed in different ages. Thus the dualism, which is now a characteristic of Parseeism (see below), is not found in the most ancient sections of that book and there are very early chapters. that contain traces even of a polytheistic nature-worship, in which the gods have no personal existence, but are mere powers, such .as the sunshine, the wind, the:earth, and fire. Hardwick takes the ground that the modifications in the religion of Indo-Persian heathenism, that give it the shape in which we now encounter it, began in the 7th century B.C., and continued until the Sassanian revival in the time of Artaxerxes, or the 3d century of the Christian aera (A.D. 226). le also holds that the *Avesta* was not given its present shape any earlier than the last-named period (*Christ and other Masters,* 2:374).

Whatever the date of the origin of Parseeism, the principles of Zoroaster's theology are easily accessible, and we now turn to a consideration of these. In the article PERSIA *SEE PERSIA* we give the early religious history of its people. Taking for granted that such a prophet as Zoroaster flourished at some time in Persian history, we encounter him as the reformer of the Persian religion. From the too-sensuous Aryan system the Iranians had developed a distinct recognition of deities, who are real persons, possessed of self-consciousness and intelligence. But the attempt to subordinate one power to another, in order to establish the supremacy of one God, was first

conceived by the author of *Zoroastrianism.* Its especial glory it is to have established as the principle of its theology a monotheism as pure as ever the followers of the Jehovistic faith enjoined. The supposed Zoroaster first taught the existence of but one deity, the Ahura, who is called Mazda, *SEE ORMUZD*, the Creator of all things, to whom all good things, spiritual and worldly, belong. Zoroaster's conception of the Supreme Deity is sublime. All the highest attributes, except that of Fatherhood, are assigned to him. He is the Creator of all earthly and spiritual life. He is the Holy God, the Father of all truth, the "Best Being of all," the Master of purity. He is supremely happy, possessing every blessing, health, wealth, virtue, immortality, wisdom, and abundance of every earthly good. All these he bestows on the good man who is pure in thought, word, and deed, while he punishes the wicked. All that is created, good or evil, fortune or misfortune, is his work. He is to be served by purity, truth, and goodness in thought, word, and deed, by prayers and offerings. The works of agriculture are especially pleasing to him. No images of him were allowed. In spite of some mixtures of physical ideas, such as the ascription to him of health, and the conception of him as in some sense light, the notion of Ahura-Mazda is truly spiritual. Under the Supreme Being are the genii, who stand between God and man; Sraosha, the instructor of the prophet, the friend of God, and the protector of the faith; and Armaiti, the genius of the earth and the guardian of piety, and perhaps some others. The existence of evil was accounted for by the supposition of two primeval causes, which, though opposed to each other, were united in every existing being, even in Ahlura-Mazda himself, and by their union was produced the world of material things and of spiritual existence. The cause of good is VohuMano, the good mind, from which springs Gaya, or reality; to it ,all good, true, and perfect things belong. The evil cause is Akun-Mano, "naughty mind," from which springs non-reality (Ajyaiti); to it all evil and delusive things belong. But, as united in Ahura-Mazda, the two principles are called Spento-Manyus, the dark. spirit. No personal existence is ascribed to these; they both exist in Ahura-Mazda. but they are opposed to one another as creators of light and darkness, of life and death, of sleep and waking. In the course of time, through the operation of the principle whereby attributes become personified, this primeval doctrine became corrupted into a systematic dualism. Thus the two causes appear as distinct and opposed personal beings, Ahura-Mazda or Ormuzd, of whom Spento-Manyus is a title, and Angro-Manyus or Ahriman. These two existed separately and independently from all eternity, each ruling over a realm of

his own, and' constantly at war with and striving to overthrow the other. All the good and pure creations of Ormuzd are defiled and spoiled by those of Ahriman, who cannot create independently, but only brings evil into being to counterwork, ruin, and destroy the good works of Ormuzd. Under each principle is a hierarchy of ministers, personal beings created by these respective lords, whom they serve and obey in every way. The first created and chief of these to Ormuzd are his six councillors, in later times made seven by including Sraosha or Ormuzd himself. They are all called "immortal saints," and each rules over a special province of creation. These are in their origin personifications of abstractions, representing the gifts of Ormuzd to his worshippers. Ahriman has also a council of six (later seven) evil beings, the counterparts of Ormuzd's councillors, who work evil in the spheres over which the latter preside. Under these, on each side, are hosts of other spirits. Those of Ormuzd are the "good spirits," headed by Sraosha and the Fervers, invisible protectors of all created beings. Ahriman has the Devas or Divs, the exact contraries to these. The two principles are considered as co-equal and co-eternal in the past; neither is absolutely victorious as yet. Their strife extends throughout all creations; every existing thing is ranged on one side or the other; nothing can be neutral. But at the last three prophets sprung from Zoroaster will appear, who will convert all mankind to Zoroastrianism; evil will be conquered and annihilated; Ahriman will vanish forever, and creation will be restored to, its primitive purity. A later development still was made to save the unity of the Supreme. It was therefore held that the two principles emanated from a being called Zarvan-Akarana, time without bounds, into whom they will again be in the end absorbed. This doctrine rests on a misinterpretation of texts in the Avesta (see Haug, *Essay*, p. 20 sq., 264). It is, however, still held by the Parsees in India as well as in Persia. Man is represented as created by Ormuzd in purity and holiness; but through the temptation of the Divs he fell, and became exposed to sin and evil, Every man is bound to choose whether he will serve Ormuzd by good deeds, industry, and piety, or Ahriman by the contrary vices. According as he chooses, so is he rewarded or punished in another world. For Zoroaster had taught the hope of a future life. According to him, there are two intellects, as there are two lives — one *mental* and the other *bodily;* and, again, there must be distinguished an *earthly* and *a future* life. There are two abodes for the departed — Heaven (Garo-Demana, the House of the Angels' Hymns, *Yazna*, 28:10; 34:2; comp. 2001 Isaiah 6, Revelat., etc.) and Hell (Draj-Demana, the residence of devils and the priests of the Deva religion).

Between the two there is the Bridge of the Gatherer or Judge, which the souls of the pious alone can pass. There will be a general resurrection, which is to precede the last judgment, to foretell which Sosiosh (Soskyans), the son of Zoroaster, spiritually begotten (by later priests divided into three persons), will be sent by Ahura-Mazda. The world, which by that time will be utterly steeped in wretchedness, darkness, and sin, will then be renewed; death, the archfiend of creation, will be slain, and-life will be everlasting and holy.

The Zoroastrian creed gradually became corrupted, until, in the time of Alexander Severus, Ardshir "Ariainos" (comp. Mirkhond, ap. de Sacy, *Memoires surn div. Aut. de la Perse*, etc., p. 59), the son of Babegan, called by the Greeks and Romans Artaxerxes or Artaxares, who founded the Sassanide dynasty, caused the complete restoration of the partly lost and partly forgotten books of Zoroaster, which he effected, it is related, chiefly through the inspiration of a Magian sage, chosen out of 40,000 Magians. The sacred volumes were then translated out of the original Zend into the vernacular, and disseminated among the people at large, and fire temples were reared throughout the length and the breadth of the land. The Magi -or priests were all-powerful, and their hatred was directed principally against the Greeks. "Far too long," wrote Ardshir, the king, to all the provinces of the Persian empire, for more than five hundred years, has the poison of Aristotle spread." The fanaticism of the priests often found vent also against Christians and Jews. The latter have left us some account of the tyranny and oppression to which they as unbelievers were exposed — such as the prohibition of fire and light in their houses on Persian fast-days, of the slaughter of animals, the baths of purification, and the burial of the dead according to the Jewish rites — prohibitions only to be bought off by heavy bribes. In return, the Magi were cordially hated by the Jews, and remain branded in their writings by the title of daemons of hell (*Kidushin*, 72 *a*). To accept the instruction of a Magian is pronounced by a Jewish sage to be an offense worthy of death (*Shabb.* 75 *a*, 156 *b*). This mutual animosity does not, however, appear to have long continued, since in subsequent times we frequently find Jewish sages (Samuel the Arian, etc.) on terms of friendship and confidence with the later Sassanide kings (comp. *Moed Katon*, 26 *a*, etc.).

From the period of its re-establishment, the Zoroastrian religion flourished uninterruptedly for about four hundred years, till, in A.D. 651, at the great battle of Nahavand (near Ecbatana), the Persian army, under Yezdezird,

was routed by the caliph Omar. Under Mohammedan rule, the great mass of the inhabitants were converted to the religion of Islam. A very small number, still clinging to the ancient religion, were for many centuries the victims of constant oppression. Malimmud the Ghiznevide, Shah Abbas, and others, were conspicuous by their untiring persecution of them; and the manner in which they were held up to general detestation is best shown by the position assigned them in most popular Mohammedan tales as sorcerers and criminals. They were hunted down with such ferocity that they became nearly exterminated, and after untold suffering for two hundred years a colony found its way to India. Those that remained in Persia, being permitted to reside only in one district and under the most mortifying restrictions, gradually sank into ignorance and degradation, and procured a precarious living by performing menial labor; but, notwithstanding all this oppression, they have always maintained the character of holest, chaste, and industrious citizens. At present there are, according to the very latest information, about eight thousand *Guebres* (as they are now called) scattered over the vast dominions of their ancestors, chiefly in Yezd and twenty-four surrounding villages. There are a few at Teheran, a few at Ispahan, at Shiraz, and some at Baku, near the great naphtha mountain.

During those fierce persecutions of the 7th century many of those who still cleaved to the religion of their forefathers found a refuge in the mountainous districts of Khorassan, where, for about a hundred years, they lived in the free and undisturbed exercise of their religion. At length, however, when the sword of the persecutor overtook them even in these remote districts, and they were again compelled to seek safety in flight, a considerable number emigrated to the. small island of Ormuz, at the mouth of the Persian Gulf. Here, however, they remained only a short time, when, finding that they were still within the reach of their Moslem persecutors, they went out to seek an asylum in Hindostan," where, concealing the true nature of their religion, they partly conformed' to Hindû practices and ceremonies. At length, after a long series of hardships, which they endured with the most exemplary patience, they resolved to make an open profession of their ancient faith, and accordingly they built a fire-temple in Sanjan, the Hindû rajah of the district kindly aiding them in the work. The temple was completed in A.D. 721, and the sacred fire was kindled on the altar. For three hundred years from the time of their landing in Sanjan the Parsees lived in comfort and tranquillity; and at the end of that period their numbers were much increased by the emigration of a large body of their

countrymen from Persia, who, with their families, located themselves in different parts of Western India, where they chiefly engaged in agricultural pursuits. Being a peaceable and industrious people, the Parsees lived in harmony with the Hindûs, though of different and even opposite faiths. Nothing of importance, indeed, occurred in their history until the beginning of the 16th century, when they were called upon to aid the rajahl under whom they lived in resisting the aggressions of a Mohammedan chief residing at Ahmedabad. On that occasion they distinguished themselves by their valor and intrepidity, contributing largely to the success which at first crowned the arms of the Hindûs. Ultimately, however, the Moslems were victorious, and the Hindû government was overthrown. The Parsees, carrying with them the sacred fire from Sanjan, now removed to the mountains of Baharut, where they remained for twelve years, of the end of which they directed their course, first to Bansda, and afterwards to Nowsaree, where they speedily rose to wealth and influence. Here, however, a quarrel arose among the priests, and the sacred fire was secretly conveyed to Oodwara, a place situated thirty-two miles south of Surat, where it still exists; and being the oldest fire-temple in India, it is held in the highest veneration by the Parsees. Nowsaree is the city of the priests, members of whom are every year sent to Bombay to act as spiritual instructors of their Zoroastrian fellow worshippers. It is difficult to ascertain the precise time at which the Parsees arrived in Bombay, but in all probability it was in the latter half of the 17th century, somewhere about the time that the island passed into the hands of the British, having been given by the king of Portugal as a dowry to his daughter Catharine when she became the wife of Charles II. Ever since this remarkable remnant of antiquity has maintained its footing in Hindostan. chiefly in Bombay, and in some of the cities of Gujerat, and a few are also to be found in Calcutta, and other large cities in India, in China, and other parts of Asia.

The Parsees of India, who, according to the latest census, form a population of 110,544, or twenty per cent. of the whole population, are recognised as the most respectable and thriving portion of the community, being for the most part merchants and landed proprietors. They bear, equally with their poorer brethren in Persia, with whom they have of late renewed some slight intercourse for religious and other purposes such as their *rivayets* or correspondences on important and obscure doctrinal points — the very highest character for honesty, industry, and peacefulness, — while their benevolence, intelligence, and magnificence

outvie those of most of their European fellow-subjects. Their general appearance is to a certain degree prepossessing, and many of their women are strikingly beautiful. In all civil matters they are subject to the laws of the country they inhabit; and its language is also theirs, except in the ritual of their religion, in which the holy language of Zend is used by the priests, although, as a rule, these have no more knowledge of it than the laity.

These are the leading fundamental doctrines as laid down by their prophet. Respecting the practical side of their religion, we cannot here enter into a detailed description of their very copious rituals, which have partly found their way into other creeds. Suffice it to mention the following points. They do not eat anything cooked by a person of another religion; they also object to beef, pork, especially to ham. Marriages can only be contracted with persons of their own caste and creed. Polygamy, except after nine years of sterility and divorce, is forbidden. Fornication and adultery are punishable with death. The Parsees stand alone in their treatment of the dead. At a certain stage of every funeral a dog is introduced to look at the corpse; and without this preliminary no spirit is presumed to rest in peace. But the dead are neither burned nor buried. However well this fact is known, it is not equally well known that the motive which deters alike from cremation and from sepulture is a fear of doing dishonor to the elements of fire and earth. Their dead are exposed on an iron grating in the Dokhma, or Tower of Silence, to the fowls of the air, to the dew, and to the sun until the flesh has disappeared, and the bleaching bones fall through into a pit beneath, from which they are afterwards removed to a subterranean cavern. The Parsees having so long mingled with the Hindûs have naturally adopted many of their customs and practices, which for centuries they have continued to observe; and though the *punchayet,* or legal council of the Parsees, about twenty-five years ago endeavored to discourage, and even to root out all such ceremonies and practices as had crept into their religion since they first settled in Hindostan, their attempts were wholly unsuccessful. So recently, however, as 1852 steps have been taken for the accomplishment of the same desirable object which are more likely to bring about the restoration of the Zoroastrian religion to its pristine purity. In that year an association was formed at Bombay, called the “Rahnumai Mazdiasna,” or Religious Reform Association, composed of many wealthy and influential Parsees, along with a number of intelligent and well-educated young men. The labors of this society have been productive of considerable improvement in the social condition of the Parsees. The state

of the priesthood calls for some change in that body. Many of them are so ignorant that they do not understand their liturgical works, though they regularly recite the required portions from memory. The office of the priesthood is hereditary, the son of a priest being also a priest, unless he chooses to follow some other profession; but a layman cannot be a priest. That the priests may be incited to study the sacred books, an institution has been established called the “Mulla Firoz Mudrissa,” in which they are taught the Zend, Pehivi, and Persian languages. On the whole, the Parsee community in India appears to be rapidly imbibing European customs and opinions, and rising steadily in influence and importance. Liberal as is the adoption by the Parsees of social improvements suggested by Englishmen, it is too recent in origin to be yet any thing like complete. The family is still essentially shut off from the outer world; and we must refer to those who have been behind the scenes if we would know the people thoroughly under their social or domestic aspect. Here, too, marks of the influence of the Hindûs meet us at almost every turn. Noticeably is this the case as concerns astrology. Whether it be a birth or a marriage, or anything else of critical moment, the stars are to be interrogated for their reading of its future. The notion of a baby without. a horoscope is quite foreign to all Parsee associations. In fact, the very naming of a child is looked upon as an impossibility without the intervention of a star-gazer. While alchemy has come to be discredited in India nearly as much as it is in Europe, astrology and palmistry are to this day gravely reckoned among Parsees in the category of rational sciences. At the early age of seven a child must be betrothed, and the wedding follows not long after. Its rites are in a large measure symbolical; but their original signification has been forgotten. Many of them are evident grafts from Hindûism; but one of them, at least, is foreign. When the bridegroom first reaches the abode of his father-in-law, some lady of the house waves over his head several times a metallic vessel containing rice and water, flings its contents at his feet, and also an egg, and finally admits him through the door, with his right foot forward. To a Hindû nothing — unless it be an onion — is more utterly impure than an egg. A priest is always employed to solemnize marriage. A Parsee, if true to the traditions of his race, can be only a monogamist. Nuptial festivities, even to the poorest Parsee, are very expensure, and often, besides exhausting his earnings of many past years, entail a heavy load of debt. But the long-established submission to this unremunerative folly is now gradually yielding to common-sense; and the Parsees, year by year, are coming more and more to conduct their espousals on a scale of outlay

soberly correspondent to the real requirements of the occasion. Towards bringing about this improvement, the counsel — and the example of Englishmen have doubtless been of important influence.

The traditions of the Parsees teach that the sacred fire which Zoroaster brought from heaven has been kept continually burning in the consecrated temples, and is fed with choice wood and spices. The Parsees claim to have brought that fire from the temple in Persia, and for ages to have kept it alive and burning. They are called Fire-worshippers, but they call themselves "Those of excellent belief." Their, temples contain no idols, but are entirely plain, and contain nothing that they regard as sacred but the fire which is burning on the altar, and which they assert has not only been kept burning through all the ages, but will be kept burning to the end of the world. All intelligent Parsees, however, spurn the imputation that they worship the sun or fire. Ahura-Mazda being the origin of light, his symbol is the sun, with the moon and the planets, and in default of them the fire, and the believer is enjoined to face a luminous object during his prayers. Hence also the temples and altars must forever be fed with the holy fire brought down, according to tradition, from heaven, the sullying of whose, flame is punishable with death. The priests themselves approach it only with a half-mask (Penom) over the face, lest their breath should defile it, and never touch it with their hands, but with holy instruments. The fires are of five kinds; but however great the awe felt by Parsees with respect to fire and light (they are the only Eastern nation who abstain from smoking), yet they never consider these, as we said before, as anything but emblems-of Divinity. They assert that they worship the one true spiritual God alone, but *revere* the sun and fire as the highest manifestation of God. The ignorant Parsees, however, do not so discern in their worship, and pay adoration to the sun and fire as divinities; and the intelligent excuse them because, say they, if so ignorant as to be unable to comprehend the true God, they may as well be suffered to adore His brightest manifestations. The intelligent ones claim that when they look up to the sun, they look beyond to the great Author of all good, and worship only Him. "We see them," says Graves (in a letter from India to the *Northern Christian Advocate,* 1875), "in the street, on the docks, or anywhere that they may happen to be at the time of the going down of the sun, apparently in adoration. We have seen them in their carriages stop on the terrace and put themselves in a position of worship. They gather on the shores of the sea as the sun goes down, and raise their hands and bow with the most profound

reverence. From their beautiful homes on Malabar Hill the ladies gather with their children to reverence and adore the setting sun as it sinks into the sparkling sea."

The Parsees practice also five kinds of "sacrifice," which term, however, is rather to be understood in the sense of a sacred action. These are, the slaughtering of animals for public or private solemnities; prayer; the Damns sacrament, which, with its consecrated bread and wine in honor of the primeval founder of the law, Hom or Heomoh (the Sanscr. *Soma*), and Dahman, the personified blessing, bears a striking outward resemblance to the sacrament of the Lord's Supper; the sacrifice: Expiation, consisting therin flagellationor in gifts top the priest; and, lastly, the sacrifice for the souls of the dad. The purification of physical and moral impurities is effected, in the first place, by cleansing with holy water (Nirang), earth, etc.; next, by prayers (of which sixteen, at least, are to be recited every day) and the recitation of the divine word; but other self-casitigations, fasting, celibacy, etc., are considered hateful to the Divinity. The ethical code maybe summed up in the three words — purity of thought, of word, and of deed; a religion" that is for all, and not for any particular nation," as the Zoroastrians say. It need hardly be added that superstitions of all kinds have, in the course of the tribulations of ages, and the intimacy with neighboring countries, greatly defiled the original purity of this creed, and that its forms now vary very much among the different communities of the present time.

There are two sects of Parsees in India, the *Shensoys* and the *Kudinis*, both of whom follow in all points the religion of Zoroaster, and differ merely as to the precise date for the computation of the aera of Yezdegird, the last king of the ancient Persian monarchy. The only practical disadvantage which arises from this chronological dispute is that there is a month's difference between them in the time at which they observe their festivals. The Kudmis are few in number, but several of the most wealthy and influential of the Parsees belong to this sect. About thirty years ago a keen discussion, known among the Parsees by the name of the Kubisa controversy, was carried on in Bombay, and though argued. with the greatest earnestness and acrimony on both sides, the contested point in regard to the sera of Yezdegird has not yet been satisfactorily settled. The difference was first observed about two hundred years ago, when a learned Zoroastrian, named Jamasp, came from Persia to Surat, and while engaged in instructing the Mobeds, or Parsee priests, discovered that there was a

difference of one full month in the calculation of time between the Zoroastrians of India and those of Persia. It was not, however, till 1746 that any great importance was attached to this chronological difference. In that year the Kudmi sect was formed, its distinguishing tenet being an adherence to the chronological view imported by Jamasp from Persia, while the great mass of the Parsees in India still retained their former mode of calculation. At first sight this might appear a matter of too small importance to give rise to a theological dispute, but it must be borne in mind that when a Parsee prays, he must repeat the year, month, and day on which he offers his petition, and this circumstance leads to an observable difference between the prayer of a Kudmi and that of a Shensoy, and the same difference of course exists in the celebration of the festivals which are common to both sects.

Something like a very serious schism has lately broken out in the Parsee communities, and the modern terms of Conservative and Liberal, or, rather, bigot and infidel, are almost as freely used with them as in Europe. The sum and substance of these innovations, stoutly advocated by one side and as stoutly resisted by the other, is the desire to stop early betrothal and marriage, to suppress the extravagance in funerals and weddings, to educate women, and to admit them into society, and especially to abolish the purification by the Nirang — a filthy substance in itself — as well as to reduce the large number of obligatory prayers. The task of the pious Parsee in prayer is certainly no small one. He has to repeat his devotions sixteen times at least every day. First on getting out of bed, then during the Nirang operation, again when he takes his bath, again when he cleanses his teeth, and when he has finished his morning ablutions. The same prayers are repeated whenever, during the day, a Parsee has to wash his hands. Every meal — and there are three — begins and ends with prayer, besides the grace, and before going to bed the work of the day is closed by prayer. Two counter alliances or societies — the “Guides of the Worshippers of God” and the “True Guides” respectively — are contending for the objects of their different parties.

The literature of the Parsees will be found noted under PERSIA *SEE PERSIA* and ZEND-AVESTA *SEE ZEND-AVESTA* . Besides the latter, which is written in ‘ancient Zend, and its’ Gujarati translation and commentaries, there are to be mentioned, as works essentially treating of religious matters, the *Zerdusht-Nameh,* or Legendary History of Zoroaster; the *Sadder,* or Summary of Parsee Doctrines; the *Dabistan,* or School of

Manners; the *Desatir,* Sacred Writings, etc. All these have been translated into English and other European languages. The Guebres had lost all knowledge of the literature connected with their religion, and were altogether steeped in the grossest ignorance, until the recent efforts for their elevation. As we have said above, the Parsee merchants of India sent a member of their denomination to Persia, with the view of ameliorating the condition of their poor brethren residing in that kingdom.. The emissary of his people bore the name *Manokji Limdji Sahab.* This worthy man, being a British subject, enjoyed in his' mission all the privileges which that mother-country of liberty so bountifully confers. Manokji visited the several settlements of the poor Guebres, and acquainted himself with their wants and burdens. Backed by his constituents in India, he made himself responsible to the Persian government for the punctual discharge of the annual poll-tax that was to be levied on the Guebre subjects of the realm. By this measure he put himself in direct connection with all the communes of Persian Guebres, and, moreover, became the medium of their political complaints to government. He thus liberated them at once from the endless troubles to which they had hitherto been subjected. He at the same time took care to establish schools for religious and secular instruction. We are informed. that his success has been .so complete in this undertaking as to induce Mohammedan fathers to send their children to the excellent Guebre school at Teheran.

Of works treating on the subject of this article, we mention principally, Hyde, *Veterum Rel. Pers. Historia* (Oxon. 1760, 4to); Ousely, *Travels in the East* (Lond. 1819); Anquetil du Perron, *Exposition des Usages des Parses;* Haug, *Essays on the Sacred Language, Writings, and Religion of the Parsees* (Bombay, 1862, 8vo), especially essay 4; Rawlinson, *Five Great Monarchies,* 3:93-136; 4:328-347; Bunsen, *God in History,* bk. 3, ch. 6, and Appendix, notes D, E; *Egypt,* 3:474 sq.; Muller, *Chips from a German Workshop,* 1:158 sq.; also 79 sq., 115, 126 sq., 140 sq.; Narroji, *Manners and Customs of the Parsees* (Liverpool, 1861); id. *The Parsee Religion* (ibid. 1861); Framjee, *The Parsees* (Lond. 1858); Hardwick, *Christ and other Masters,* 2:361 sq.; Clarke, *Ten Great Religions,* ch. 5; *Theol. Rev.* Jan. 1871, p. 96-110; Spiegel's art. "Parsismus," in Herzog's *Real-Eneyklopidie,* 11:115 sq.

Parshan’datha

[some *Parshanda’tha*] (Heb. atD;n]virP], *Parshandathac’*, prob. Persian, *given to Persia* [comp. Παρσώνδης, Diod. 2:33]; Sept. Φαρσαννεστάν v.r. Φαρσαννές), the first named of the ten sons of Haman slain by the Jews at Shushan (<170907>Esther 9:7). B. 473.

Parsimony

SEE COVETOUSNESS.

Parson in English ecclesiastical law means the incumbent of a benefice in a parish. He is called parson (*Lat. persona ecclesiae*) because he represents the Church for several purposes. He must be a member of the Established Church of England, and duly admitted to holy orders, presented, instituted, and inducted; and at least twenty-three years of age. When he is inducted, and not before, he is said to be in full and complete possession of the incumbency, and is called in law *persona impersonata*, or “parson imparsonee.” The theory is that the freehold of the parish church is vested in him, i.e. he represents the church, and in the eve of the law sustains the person thereof, as well in suing as in being sued in any action touching the same. As the legal owner, the parson has various rights of control over the chancel. He is also the owner of the churchyard, and as such is entitled to the grass. As owner of the body of the church, he has a right to the control of the church bells, and is entitled to prevent the churchwardens from ringing them against his will The distinction between a parson and a vicar is, that the parson has generally the whole right to the ecclesiastical dues in the parish, whereas the vicar has an appropriator over him, who is the real owner of the dues and tithes, and the vicar has only an inferior portion. The duty of the parson is to perform divine service in the parish church under the control of the bishop, to administer the sacraments to parishioners, to read the burial-service on request of the parishioners, and to marry them in the parish church when they tender themselves. He is bound to reside in the parish, and is subject to penalties and forfeiture if he without cause absent himself from the parish. He is subject to the Clergy Discipline Act, in case of misconduct. One may cease to be a parson, by death, cession in taking another benefice, consecration, promotion to a bishopric, resignation, or, lastly, deprivation, either by sentence of the ecclesiastical court, or in pursuance of divers penal statutes, which declare the benefice void for

some neglect or crime. See Walcott, *Sac. Archaeol* s.v.; Hook, *Church Dict.* s.v.; Chambers, *Cyclop.* s.v. *SEE PARISH*.

Parsonage

a common term for the residence of a *parson* or minister in many churches.

Parsons, Charles Booth

D.D., a minister of the Methodist Episcopal Church, was born in Enfield, Conn., July 23,1805. In early life he was an actor, but having become convinced finally that he could not serve God as he should in that employment, he forsook the stage and all its associations in 1837, and joined the Church, to become a preacher of the good tidings, in 1840, as a member of the Kentucky Conference. At the time of the separation of the Southern branch of Methodism, Parsons joined the Methodist Episcopal Church, South. but at the outbreak of the war he went back to the mother Church, and gave his influence to the support of the Northern, or, rather, Union cause, and became also a most devoted friend of the freedmen, especially in the state of Kentucky, where he was then preaching. Parsons's early training as a dramatist always attracted to him large audiences, and somewhat tinctured his style as a preacher. Those who bad the pleasure of hearing him in his best days bear testimony to his ability, and-the scores who have been converted under his ministry are the living witnesses of his success. His favorite pulpit themes were the cardinal doctrines of the New Testament, as taught by his Church. He seemed to have a clear conception of these truths, and before large congregations he defended them with ability, and urged them with singular pathos and power. He happily united the. qualities of the able debater and the attractive orator. His propositions were clearly stated, and sustained by the conclusive reasoning of the one, and sufficiently adorned by the embellishments of the other. His sermons were remarkable for the uniformity of their excellence. Nearly every effort was a success. "We shall never forget," writes one who is competent to criticise pulpit oratory, 'his grim picture of that hardened wretch who stood at Calvary, clanking the spikes that were so soon to be driven through the hands and feet of the blessed Redeemer."' This is a good sample of the dramatic pervading his discourses. Nor was he distinguished alone for the ability and success of his pulpit ministrations, but also for his wisdom in council and his administrative capacity In the meridian of life he was removed from the itinerant's extensive field to the invalid's limited

sphere — from the pulpit to the sick-room. In his affliction and death; which occurred in Louisville, Ky., Dec. 8, 1871, he exemplified the truth of what he had preached in life. He was a good man, a kind friend, a popular minister, and his name will long survive. He was the author of quite an interesting volume, entitled *The Stage and the Pulpit,* now out of print. He served as one of the commissioners of the Church South to settle the claims of that Church with the Methodist Episcopal Church; but, as is well known, that settlement failed to give satisfaction, and a final arrangement was not made until 1876.

Parsons, David

D.D., a Congregational minister, was born Jan. 28, 1749, at Amhersta Mass. He graduated at Harvard College in 1771, entered the ministry in 1775, and was ordained pastor in Amherst, Oct. 2 1782, and resigned Sept. 1,1819. He felt much interest in the cause of education, and gave land for the site of an academy which has since become Amherst College. Parsons died May 18, 1823. He published several of his *Sermons* (1788,1795, et al.). See Sprague, *Annals of the Amer. Pulpit,* 2:120.

Parsons, Henry M.

an American Presbyterian minister, was born at Glen's Falls, N. Y., July 27, 1813. He received a careful training from his parents; graduated at Williams College, Mass., in 1835; studied theology under Hugh N. Wilson, D.D., at Southampton, N.Y.; was licensed and ordained Oct. 8, 1847, pastor over the Moriches Church, Long Island. Soon his health began to fail him, and at the earnest solicitation of his people he tried a southern climate; he spent a winter in Cuba, where he served as a chaplain for the seamen at Havana; but after two years' absence he returned and labored another year with his people on Long Island. His health was still poor. and thinking that an inland climate would help him, in 1852 he accepted a call from Warrior Run Church, Pa., where he continued to labor for two years. At length he gave up preaching and traveled for his health, but died Aug. 10, 1859. Mr. Parsons was the author of *Christ in the Desert.* His mind was well-balanced, his descriptive powers excellent; and his letters from abroad bear evidence of nice discrimination and clearness of perception. See Wilson, *Presb. Hist. Almanac,* 1861, p. 104. (J. L. S.)

Parsons, Jonathan

an American Presbyterian minister, was born at West Springfield, Mass., Nov. 30, 1705. He was educated at Yale College, class of 1729. As a student at New Haven he gave many indications of uncommon genius. Soon after graduation Parsons began to preach. He was ordained minister in 1731 of Lyme, Conn., where he continued until 1745. The last thirty years of his life were spent at Newburyport, in one of the largest congregations in America. His labors were incessant, and he sometimes sank under his exertions. During his last sickness he enjoyed the peace of a Christian. He expressed his unwavering assurance of an interest in the favor of God through the Redeemer. He died July 19, 1776, at Newburyport. As a preacher he was eminently useful. During some of the first years of his ministry his style was remarkably correct and elegant; but after a course of years, when his attention was occupied by things of greater importance, his manner of writing was less polished, though perhaps it lost nothing of its pathos and energy. In his preaching he dwelt much and with earnestness upon the doctrines of grace knowing it-to be the design of the Christian religion to humble the pride of man and to exalt the grace of God. His invention was fruitful, his imagination rich, his voice clear and commanding, varying with every varying passion, now forcible, majestic, terrifying. and now soft and persuasive and melting. He was eminent as a scholar, for he was familiar with the classics, and he was skilled in the Latin, Greek, and Hebrew languages.. He was accounted a dexterous and masterly reasoner. He published at Boston, *Letters in the Christian History* (1741): — *a Lecture* (1742): — *Lectures on Justification* (1748): *Good News from a Far Country, in seven Discourses* (1756): — *Observations, etc.* (1757*i*): — *Manna Gathered in the Morning* (1761) — *Infant Baptism from heaven, in two Discourses* (1765): — *A Sermon on the Death of G. Whitfield* (1770): — *Letters of Baptismn* (1770): — *Freedom firom Civil and Ecclesiastical Tyranny the Purchase of Christ* (17:74)*; — Sixty Sermons on various Subjects* (1780,2 vols. 8vo), See *Searls Sermon* preached at the funeral obsequies; Allen, *Amer. Biogr. Dictionary,* s.v.; Sprague, *Annals of the Amer. Pulpit,* 3:47-52 *Amer. Qu. Rev.* 14:109.

Parsons, Joseph

(1), a Congregational minister, flourished in the early part of last century. He was born about 1671, and was educated at Harvard College, where he

graduated in 1697. He then studied theology, and became minister of Lebanon, Conn., in 1700. In 1708 he accepted a call to Salisbury, and there died in 1740. He published an *Ordiniation Sermon* (1733).

Parsons, Joseph

(2), also a Congregational minister, was born about 1703, and was educated at Harvard College, where he graduated in 1720. He studied theology, and became pastor at Bradford, Mass., where he died in 1765, in the thirty-ninth year of his ministry. He published three occasional *Sermons* (1741, 1744, and 1759).

Parsons, Joseph

(3), a divine of the Church of England, flourished near the middle of last century as minister of Stanton Harcourt and South Leigh, Oxford. He published. *Fast Sermon* (1760, 4to): — *Thirty Lectures on the Principles of the Christian Religion* (1761, 8*vo*): — *Apology for the Church of England* (1767, 4to).

Parsons, Levi

a Congregational minister, who was employed also in-missionary labors, was born July 18, 1792, in Goshen, Mass. He graduated at Middlebury College in 1814; was ordained Sept. 3, 1817, and labored under the Vermont Missionary Society a year, when he was sent on an agency into Palestine by the American Board. He sailed with Rev. P. Fisk for Smyrna Nov. 3, 1819, and arrived Jan. 15, 1820, whence they went to the island of Scio, and in November Mr. Parsons started for Palestine, reaching Jerusalem Feb. 12, 1821, where he remained until May 8. After suffering severe illness on the island of Syra, he reached Smyrna Dec. 3, and sailed to Alexandria, where he died, Feb. 11, 1822. Mr. Parsons was a good scholar, and very amiable and interesting in his manners. His life was thoroughly devoted to benevolent work. His biography was written by his brother-in-law, D. V. Morton (1824). See also *Amer. Miss. Mem.* p. 263; Sprague, *Annals of the Amer. Pulpit,* 2:644; Wilson, *Presb. Hist. Almanac,* 1866, p. 221; *Christian Monthly Spectator,* 7:316.

Parsons, Moses

a Congregational minister, was born at Gloucester, Mass., in 1716. He graduated at Harvard College in 1736; taught school at Manchester, and

subsequently at Gloucester; was ordained at Bvfield, Mass., in 1744, and continued pastor of that Church until his death in 1783. He published several *Sermons* (1765, 1772, 1773). See Sprague, *Annals of the Amer. Pulpit,* 1:448 sq.; *Memoirs of Chief Justice Parsons* (his son), ch, 2, 3, 7.

Parsons, Philip

a noted English divine, was born at Dedham, Essex, in 1729. He was educated at Sidney Sussex College, Cambridge. Having taken orders, he was appointed to the Free School of Oakham, Rutlandshire. In 1761 he was presented to the school and curacy of Wye, became rector of Eastwell in 1767, and of Snave in 1776. He died in 1812. Parsons published *Dialogues of the Dead with the Living* (Anon.) (Lond. 1779, 8vo): — *Six Letters to a Friend on the Establishment of Sunday-schools* (*ibid.* 1786, 12mo). See Darling, *Cyclop. Bibliog.* ii, s.v.; Allibone, *Dict. of Brit. and Amer. Authors,* 2, s.v.; (Lond,) *Gentleman's Magazine,* vol. 82.

Parsons, Robert

better known as *Father Parsons,* a noted English divine, originally a Protestant, but finally an ardent adherent of the Romish faith, and a most influential member of the Society of Jesus, was born of very humble parentage at Netherstowey, near Bridgewater, in Somersetshire, in 1546. He was as a boy remarkable for his native endowments and his devotion to study. The vicar of the town, interested in the promising youth, gave him instruction in Latin and Greek, and when he had been properly prepared for college contributed liberally towards Robert's support at Oxford, where he was admitted to Baliol College in 1563. In the university Parsons was remarkable as a clever disputant in scholastic exercise, then much in vogue; so that, having taken his first degree in arts in 1568, he was the same year made probationer-fellow of his college; and, taking pupils, was presently the most noted tutor in it. He entered into orders soon after, and was made socius sacerdos, or chaplain-fellow. In 172 he proceeded M.A., was busar that year, and the next dean of the college; — but being charged by the society with incontinency and embezzling the college money, to avoid the shame of a formal expulsion he was permitted, out of respect for his learning, to send in his resignation, Feb. 1573-4. After quitting Oxford he went first to London. and thence, June, 1574, through Antwerp to Louvain, where, meeting with the Jesuit father, William Good, his countryman, he spent a week in the spiritual exercises at the college of the

Jesuits. He next proceeded to Padua, there to study medicine, in order to practice it for a support; but he had not been long at Padua before the unsettled state of his mind and of his affairs excited in him a curiosity to visit Rome. This visit fixed him heartily as a Jesuit; for here meeting with some Englishmen of the order, he became so impatient to be among them that he went back to Padua, settled his affairs there, and returning to Rome, May, 1575, was chosen a member of the Society of Jesus, and admitted into the English college. He was indeed framed by nature, as well as bent by inclination, to this society — being fierce, turbulent, and bold, and he soon made a distinguished figure in it. Having completed the course of his studies, he became one of the principal penitentiaries; and was in such credit with the pope in 1579 that he obtained a grant from his highness to raise a hospital at Rome, founded in queen Mary's time, and to establish it as a college or seminary for the English. Later he was sent, together with Campian, to England to influence the Anglican clergy towards a return to the Romish Church, and in this mission proved himself a most dexterous and wily messenger. As the law at the time forbade the admission of popish emissaries, Parsons carefully concealed his purpose; and made himself known only to those he knew he could safely trust. He at one time prided himself in having so far succeeded in his purpose, that the overture of the Anglican Church to the Romish fold was very imminent. But at this very time, so auspicious to him as he believed, his co-laborer was discovered by the watchful agents of lord Burleigh and imprisoned. Parsons thereupon hastily passed over into France, and stopped at Rouen. While in England he had found means to privately print and put in circulation books advocating the re-establishment of the papal Church in England, and on kindred subjects; and now, not being otherwise employed, he printed others, which he likewise caused to be dispersed there. In 1583 he returned to Rome, being succeeded in his office of superior to the English mission by one Heyward. However, the management of that mission was left to him by Aquavivai, the general of the order, and he was appointed prefect of it in 1592. In the interim having procured for the English seminary before mentioned at Rome a power of choosing an English rector in 1586, he was himself elected into that office the following year. Upon the prodigious preparations in Spain to invade England, father Parsons was despatched to Madrid, to turn the opportunity of the present temper of its monarch to the best advantage of the Jesuits, whose enormities had nearly brought them into the Inquisition. Parsons found means to elude the severity of that tribunal; obtained of the king that his

majesty should appoint one of the judges, and himself another, for this Inquisition, and then set about the main business of the voyage. He caused seminaries to be erected for the purpose of supplying England from time to time with priests, who should keep alive the spirit of Romanism that he had enkindled, as well as opposition to the Protestant crown, and to prepare the papists there to join with any invasion which those abroad might procure. Thus, for instance, he dealt with the duke of Guise to erect a seminary for. such a purpose in Normandy; and now he prevailed with Philip II to erect such in Spain; so that in a short time they could not only boast of their seminaries at Rome and Rheims, but of those at Valladolid, Seville, and St. Lucar in Spain, at Lisbon in Portugal, and at Douai and St. Omer in Flanders. In all these the English Roman Catholic youth who were sent to them were educated in violent prejudices against their native country, and their minds formed to all the purposes that father Parsons had in his head; one of these was obliging them to subscribe to the title of the infanta of Spain to the crown of England. In support of this scheme he published his. *Conference about the next Succession to that Crown,* advocating as lawful the intended deposition of queen Elizabeth. After the defeat of the Spanish Armada in 1588, Parsons left no means in his power untried to invite the duke of Guise, at that time all-powerful in France, to a second invasion; and when nothing effectual could be obtained that way, he endeavored to raise a rebellion in England. He tampered with the earl of Derby to appear at the head of it, and when that nobleman refused to be led into disloyal schemes he was poisoned, it is charged, by Parsons' procurement. Nor is this the only charge brought against Parsons. We find Sir Ralph Winwood informing secretary Cecil from Paris, in 1602, of an attempt to assassinate the queen that year by another English Jesuit, at the. instigation of father Parsons (Winwood, *Memorials,* vol. 1). Finding all his projects against queen Elizabeth blasted, he plotted the exclusion of king James by several means; one of which was exciting the people to set up a popular form of government, for which he had furnished them with principles in several of his books. Another was to engage the pope in a design of making his kinsman the duke of Parma king of England, and securing the assistance of lady Arabella by marrying her to the duke's brother, cardinal Farnese. Cardinal d'Ossat gives the king of France a large account of both these projects in one of his letters, and in another mentions a third, wherein he himself had been dealt with by Parsons, which was that the pope, the king of France, and the king of Spain should agree among themselves for a successor for England who should be a Catholic, and that

they should join their forces to establish him on the throne (Ossat, *Letters*, pt. 2, lib. 3). However, the death of his friend, cardinal Allen, in 1594, drew Parsons's attention for a while off these weighty public affairs upon his own private concerns. It was chiefly by his interest that the cardinal had obtained the purple, and he conceived great hopes of succeeding him in it. The dignity was worth his utmost endeavors, and he turned every stone to compass it. For that purpose he employed some Jesuits to set about in Flanders a petition to the king of Spain, subscribed by great numbers of the lowest of the people as well as those of better rank and quality. He applied also to. that monarch by John Piragues, one of his prime confidants, but received no answer; and then repaired himself to Rome in 1596, under pretense of settling some quarrels that had arisen in the English college there during his absence. He had the year before been complimented, in a letter from some of the principal persons of his order there, on the assured prospect he had of succeeding; and upon his arrival was visited, among others of the highest rank, particularly by cardinal Bellarmine, who encouraged him to wait upon the pope, as he did, with an account of the reports that were spread all over Flanders, and even at Rome, of his holiness's design to confer the purple upon him, and that the king of Spain had written to his holiness regarding this promotion. But in a personal interview with the pontiff, Parsons learned that there had been sent to his holiness so many complaints of him from the secular clergy, that, instead of bringing him into the sacred college, he had some thoughts of stripping him of the posts he was already possessed of. To avert this disgrace, Parsons withdrew on pretense of health to Naples, and did not return to Rome till after the death of the pope (Clement VIII) in 1606. Parsons now continued to devote his attention mainly to the successful termination of the English work; and under the next pontiff, Paul IV, enjoyed greater favor at Rome. When suddenly brought to a sick-bed, and his recovery was regarded as extremely doubtful. the pope indulged Parsons in all the ceremonies usually granted to cardinals at the point of death. Upon his decease at Rome in 1610 his body was embalmed, and interred, pursuant to his own request, in the chapel of his college, close to that of cardinal Allen.

The Jesuits all abound in praise of father Parsons but there are many Romanists who impeach the integrity of his character. Thus cardinal D'Ossat, in a letter to the king of France, giving an account of Parsons's *Conference,* declares that he was a man who regarded neither truth nor reason. Pasquin also at Rome thus exposed Parsons's factious and plotting

humor: “If there be any man that will buy the kingdom of England, let him repair to a merchant in a black square cap in the city, and he shall have a very good penny worth thereof.” To conclude, the imputation laid upon him by the English secular Romish priests, as well as the Protestants, that Parsons was a person of a turbulent and seditious nature, is sufficiently supported by his numerous writings, the titles of which are as follows: *A brief Discourse, containing the Reasons why Catholics refuse to go Church, with a Dedication to Queen Elizabeth,* under the fictitious name of John Howlet, Dec. 15, 1580: — *Reasons for his coming into the Mission of England,* etc.; by some ascribed to Campian: — A *brief Censure upon two Books written against the Reasons and Proofs*: — *A Discovery of John Nichols, unreported a Jesuit,* all written and printed while our author was in England: — *A Defence of the Censure given upon his two Books,* etc. (1583): — *De persecutione Ancylicana epistola* (Rome and Ingolstadt, 1582): — *A Christian Directory* (1583): — *A second Part of a Christian Directory,* etc. (1591); these two parts being printed erroneously at London, our author published an edition of them under this title; A *Christian Directory, guiding Men to their Salvation, etc., with many Corrections and Additions by the Author himself;* this book is really an excellent one, and was afterwards put into modern English by Dr. Stanhope, dean of Canterbury, and has gone through eight editions, the last in 1782: — *Responsio ad Eliz. Reginae edictum contra Catholicos* (Romae, 1593), under the name of And. Philopater: — A *Conference about the next Succession to the Crown of England, etc.* (1594), under the feigned name of Doleman: — *A temperat Wardword to the turbulent and seditious Watchword of Sir F. Hastings, Knight,* etc. (1599), under the same name: — *A Copy of a Letter written by a Master of Arts at Cambridge,* etc. (written in 1584, and printed about 1600); this piece was commonly called “Father Parsons’s Green Coat,” being sent from abroad with the binding and leaves in that livery: — *Apologetical Epistle to the Lords of her Majesty’s Privy Council,* etc. (1601): — *Brief Apology, or Defence of the Catholic Ecclesiastical Hierarchy erected by Pope Clement VIII,* etc. (St, Omer, 1601): — *A Manifestation of the Folly and bad Spirit of secular Priests* (1602): — *A Decachordon often quodlibetical Questions* (1602): — *De Peregrinatione*: — *An Answer to O. E. whether the Papists or Protestants be true Catholics* (1603): — A *Treatise of the three Conversions of Paganism to the Christian Religion,* published (as are also the two following) under the.name of N. D. [Nicholas Doleman] in 3 vols. 8vo (1603, 1604): — A *Relation of a Trial made before the King of*

France in 1600 *between the Bishop of Evreux and the Lord Plessis Mornay* (1604): — A *Defence of the precedent Relation, etc. — A Review often public Disputations, etc., concerning the Sacrifices and Sacranent of the Altar* (1604):*The Foierunner of Bell's Downfall. of Popery* (1605): — *An Answer to the Fifth Part of the Reports of Sir Edward Coke, etc.* (1606, 4to), published under the name of a Catholic Divine: — De *sacris alienis non adeundis, quaestiones duce* (1607): — A *Treatise tending to Mitigation towards Catholic Subjects in England,* against Thomas Morton afterwards bishop of Durham (1607)7 *The Judgment of a Catholic Gentleman concerning King James's Apology, etc.*, — (1608): — *Sober Reckoning with Thomas Morton* (1609): *A Discussion of Mr. Barlow's Answer to the Judgment of a Catholic Englishman concerning the Oath of Allegiance* (1612); this book, being left not quite finished at our author's death, was afterwards completed and published by Thomas Fitzherbert. The following are also posthumous pieces: *The Liturgy of the Sacrament of the Mass* (1620): — A *Memorial for the Reformation,* etc.; thought to be the same with *The High Court and Council of the Reformation,* finished, after twenty years' labor, in 1596, but not published till after our author's death, and republished from a copy presented to James II, with an introduction and some animadversions by Edward Gee, under the title of *The Jesuits' Memorial for the intended Reformation of the Church of England under their first Popish Prince* (1690, 8vo). There is also ascribed to him *A Declaration of the true Causes of the great Troubles presupposed to be intended against the Realm of England,* etc.; seen and allowed, anno 1581. Parsons, besides, translated from the English into Spanish, *A Relation of certuin Martyrs in England,* printed at Madrid, 1590, 8vo. See Dr. James, *Jesuits' Downfall* (1612); Berington, *Memoirs of Gregor Panzani* (papal legate in England under Charles D. Henke, *Kirchengesch.* vol. 3; Dodd, *Ch. Hist.* (see Index); Lingard (Romans Cath.), *Hist. of England;* Hallam, *Literary Hist. of Europe;* id. *Constit. Hist. of England;* Green, *Hist. of the English People,* p. 412; Ranke. *Hist. of the Papacy,* i, 1439, 504; Nutt., *Ch. Hist. of England;* (Lond.) *Gentleman's Magazine,* 1823, p. 412 sq.; Allibone, *Dict. of Brit. and Amer. Authors,* 2:1517, 1518.

Parswanatha

is the name of the twenty-third of the deified saints of the Jainas in the present aera. Parswanatha and Mahavira, the twenty-fourth, are greatly

revered, especially in Hindostan. In a suburb of Benares, called Belupura, there is a temple honored as the, birthplace of Parswanatha. See JAINAS.

Partake

to receive a share. The saints are *partakers of Christ* and of the heavenly calling. By receiving Jesus Christ and his Spirit into their. hearts, they possess them and their blessings and influences as their own, and are effectually called to the heavenly glory (<58301>Hebrews 3:1-14; 6:4). They are *partakers* of God's promises and benefits; they have 'an interest in all the promises, and shall receive every blessing therein contained (<49306>Ephesians 3:6; <54602>1 Timothy 6:2). They are *partakers of the divine nature, and of Christ's holiness, "when,* through union with Christ and fellowship with him in his righteousness and spirit, their nature is conformed to Christ (<61104>2 Peter 1:4). They *partake of Christ's sufferings,* and of the afflictions of the Gospel, when they are persecuted for their adherence to the truth and example of Christ (<60413>1 Peter 4:13; <47107>2 Corinthians 1:7; <55108>2 Timothy 1:8). *They partake of the grace* of Paul, and other ministers, when they receive spiritual edification from their ministry (<50107>Philippians 1:7). Hypocrites are *partakers* of the Holy Ghost. Some of them in the apostolic age enjoyed his miraculous gifts and operations; and in every age they receive such convictions, or other influences, as are separable from a state of grace (<58604>Hebrews 6:4). Men become *partakers* in other men's sins by contriving, consenting, inclining to, rejoicing in, assisting to commit, or sharing the profits or pleasures of their sin; or by occasioning them by an evil example, or offensive use of things indifferent; by provoking or tempting to, or not doing all we can to hinder their sin; or by commanding, exciting, or hiring men to sin; or by defending, extenuating, or commending their sin; by neglecting to reprove, and promote the proper punishment of sin; and by not mourning over and praying against sin (<66103>Revelation 10:3, 4; <49511>Ephesians 5:11).

Parthenai (Or Parthenay), Anne De

an accomplished and pious lady, the wife of Anthony de Pons, count of Marennes, was duchess of Ferrara, daughter of Louis XII, and one of the brightest ornaments of the court of Renee de France. She was a protectress of learning, and was herself, on account of her abilities and accomplishments, the delight of every society into which she entered. She understood Greek and Latin, and took great pleasure in conversing with

theologians and reading the Scriptures, which induced her to turn Protestant, and to give succor to the Reformed cause.

Parthenay, Jean de

lord of Soubise, a heroic leader among the Protestants of France, was descended from an ancient Romish family of his name, and was born about 1512. He chose the profession of arms, and having distinguished himself in it, was appointed to command Henry II's troops in Italy about 1550. Before he left Italy he imbibed the sentiments of the Reformed religion at the court of Ferrara, under the auspices of Renee. After his return to France lord Soubise applied himself with extraordinary zeal to propagate his principles in the town and neighborhood of Soubise, and he succeeded so well that in a little time the mass was forsaken all about the place by a great part of the people. He also held frequent conferences with Catharine de Medicis, queen-mother of Henry III, who became in her heart his proselyte, though she had not courage enough to declare it openly; and the duchess of Montpensier, who was always present at these 'conferences, was so much wrought upon by Soubise's discourse that she desired on her death-bed to have the sacrament administered to her according to the Calvinistical form. The queen-mother, when she came to be regent of the kingdom during the infancy of Charles IX, appointed Parthenay gentleman of the chamber to the young monarch in 1561; and he was likewise created a knight of the order of the Holy Ghost. The same year the prince of Condd, the head of the Huguenot party, was also set at liberty: and in the very beginning of the religious war that prince, pooling, on the, large, city of Lyons which had declared for the Protestant cause, as not in safe hands under the baron D'Adret, appointed Soubise to that important command in 1562; and he answered fully all the expectations which the prince had conceived of him. He performed a hundred bold actions there, and resolutely kept the city, defending it effectually against all difficulties both from force and artifice. The duke of Nevers besieged it to no purpose, and the queen-mother attempted in vain to overreach him by negotiations. He persevered in maintaining and promoting the Protestant cause with unabated ardor till his death in 1566, when he was about fifty-four. His wife, Antoinette Bouchard, eldest daughter of the house of Aubeterre, is also noted as a most devoted advocate of the Protestant cause.

Parthenia

a surname of *Artemis* (Diana), and also of *Hera* (Juno).

Parthenius

an Eastern prelate, flourished in the second half of the 17th century. He was successor to Cyrill Lucar (q.v.) in the patriarchate of Constantinople. Parthenius was a man of unusual mental powers, and in his position held remarkable sway. Not only in the East, but also in Russia his influence was felt. Opposed to all reformatory inroads, the freed the Church from Calvinistic doctrinal tendencies, as well as everything that betrayed the influence of Protestant ideas. He was also the principal promoter of the Ὀρθόδοξος ὁμολογία, which the Russian orthodox metropolitan Peter Mogilas (q.v.) prepared, and which in the synod at Jerusalem in 1672 was adopted as the principal confession of the whole Greek Church. Parthenius died very near the close of the 17th century. See Neale, *Hist. of the Eastern Church* (patriarchate of Constantinople).

Parthenon

is the temple which the Greeks dedicated at Athens to Minerva (q.v.). It is one of the most celebrated of the Greek temples, and is usually regarded as one of the most perfect specimens a Greek architecture. Many of the sculptures have been removed from the Parthenon in modern times, and the different capitals of Europe highly prize the secured relics from this historic place. *SEE ATHENS*.

Parthenos

(Gr, *a virgin*), a surname of *Athene* (Minerva) at Athens, where the Parthenon was dedicated to her.

Parthia

SEE PARTHIAN.

Par’thian

Picture for Parthian 1

(Πάρθος). Parthians are spoken of in Acts 2:9 as being with their neighbors, the Medes and Elamites, present at Jerusalem on the day of

Pentecost. The persons referred to were Jews who had settled in Parthia (Παρθία in Ptolemy, Παρθυαία in Strabo and Arrian), and the passage shows how widely spread were members of the Hebrew family in the first century of our aera. *SEE DIASPORA*. The term originally referred to a small mountainous district lying to the north-east of Media. Afterwards it came to be applied to the great Parthian kingdom into which this province. expanded. To the history of the Parthians there seems to be but one allusion in the Old Testament, that in Daniel (Daniel 11:44; comp. Tacit. *Hist.* v, 8) to the campaigns of Antiochus Epiphanes.

Picture for Parthian 2

Parthia Proper was the region stretching along the southern flank of the mountains which separate the great Persian desert from the desert of Kharesm. It lay south of Hyrcania, east of Media, and north of Sagartia. The country was pleasant, and fairly fertile, watered by a number of small streams flowing from the mountains, and absorbed after a longer or a shorter course by the sands. It is now known as the *Atak* or "skirt," and is still a valuable part of Persia, though supporting only a scanty population. In ancient times it seems to have been densely peopled; and the ruins of many large and apparently handsome cities attest its former prosperity (see Fraser, *Khorassan*, p. 245).

The ancient Parthians are called a "Scythic" race (Strabo, 11:9, § 2; Justin, 41:1-4; Arrian, *Fr.* 1), and probably belonged to the great Turanian family. Various stories are told of their origin. Moses of Chorene calls them the descendants of Abraham by Keturah (*Hist. Armnen.* 2:65); while John of Malala relates that they were Scythians whom the Egyptian king Sesostris brought with him on his return from Scythia, and settled-in a region of Persia (*Hist. Univ.* p. 26; comp. Arriar, l.c.). Really nothing is known of them till about the time of Darius Hystaspis, when they are found in the district which so long retained their name, and appear as faithful subjects of the Persian monarchs. We may fairly presume that they were added to the empire by Cyrus, about B.C. 550; for that monarch seems to have been the conqueror of all the north-eastern provinces. Herodotus speaks of them as being contained in the 16th satrapy of Darius, where they were joined with the Chorasmians, the Sogdians, and the Aryans, or people of Herat (Herod. 3:93). He also states that they served in the army which Xerxes led into Greece, under the same leader as the Chorasmians (7:66). They carried bows and arrows. and short spears, but were not at that time held in much

repute as soldiers. In the final struggle between the Greeks and Persians they remained faithful to the latter, serving at Arbela (Arrian, *Exp. Alex.* 3:8), but offering only a weak resistance to Alexander when, on his way to Bactria, he entered their country (*ib.* 25). In the divisior of Alexander's dominions they fell to the share of Eumenes, and Parthia for some time was counted among the territories of the Seleucidae. About B.C. 256, however, they ventured upon a revolt, and under Arsaees (whom Strabo calls "a king of the Dahae," but who was more probably a native leader) they succeeded in establishing their independence. This was the beginning of the great Parthian empire, which may be regarded as rising out of the ruins of the Persian, and as taking its place during the centuries when the Roman power was at its height. During the Syro-Macedonian period the Parthian and Jewish history kept apart in separate spheres, but under the Romans the Parthians ,defended the party of Antigotus against Hyrcanus, and even took and plundered Jerusalem (Josephus, *Ant.* 14:13, 3; *War*, 1:13).

Parthia, in the mind of the writer of the Acts, would designate this empire, which extended from India to the Tigris, and from the Chorasmian desert to the shores of the Southern Ocean. Hence the prominent position of the name Parthians in the list of those present at Pentecost. Parthia was a power almost rivaling Rome — the only existing power which had tried its strength against Rome and not been worsted in the encounter. By the defeat and destruction of Crassus near Carrhee (the scriptural Harran) the Parthians acquired that character for military prowess which attaches to them in the best writers of the Roman classical period (see Horace, *Od.* 2:13; *Sat.* 2:1, 15; Virgil, *Georg.* 3:31; Ovid, *Ars Am.* 1:209, etc.). Their armies were composed of clouds of horsemen, who were all riders of extraordinary expertness; their chief weapon was the bow. They shot their arrows with wonderful precision while their horses were in full career, and were proverbially remarkable for the injury they inflicted with these weapons on an enemy who attempted to follow them in their flight. The government of Parthia was monarchical; but as there was no settled and recognized line of succession, rival aspirants were constantly presenting themselves, which weakened the country with internal broils, especially as the Romans saw it to be their interest to foster dissensions and encourage rivalries. From the time of Crassus to that of Trajan they were an enemy whom Rome especially dreaded, and whose ravages she was content to repel without; revenging. The warlike successor of Nerva had the boldness to attack them; and his expedition, which was well conceived and

vigorously conducted, deprived them of a considerable portion of their territories. In the next reign, that of Hadrian, the Parthians recovered these losses; but their military strength was now upon the decline, and in A.D. 226 the last of the Arsacidae was forced to yield his kingdom to the revolted Persians, who, under Artaxerxes, son of Sassan, succeeded in re-establishing their empire. The Parthian dominion thus lasted for nearly five centuries, commencing in the third century before, and terminating in the third century after, our era.

It has already been stated that the Parthians were a Turanian race. Their success is to be regarded as the subversion of a tolerably advanced civilization by a comparative barbarism — the substitution of Tartar coarseness for Aryan polish and refinement. They aimed indeed at adopting the art and civilization of those whom they conquered, but their imitation was a poor travesty, and there is something ludicrously grotesque in most of their more ambitious efforts. At the same time they occasionally exhibit a certain amount of skill and taste, more especially where they followed Greek models. Their architecture was better than their sculpture. The famous ruins of Ctesiphon have a grandeur of effect which strikes every traveler; and the Parthian constructions at Akkerkuf, El Hammam, etc., are among the most remarkable of Oriental remains. Nor was grandeur of general effect the only merit of their buildings. There is sometimes a beauty and delicacy in their ornaimentation which is almost worthy the Greeks. For specimens of Parthian sculpture and architecture; see Sir R. K. Porter, *Travels*, vol. 1, plates 1924; vol. 2, plates 62-66 and 82, etc.4 For the general history of the nation, see Heeren, *Manual of Anc. Hist.* p. 229-305, Eng. transl.; Smith; *Dict. of Greek and Roman Geog.* s.v.; and especially. Rawlinson's *Sixth Oriental Monarchy — Parthia* (Lond. 1871), on whose article in *Smith's Dict. of the Bible* the above is chiefly founded. The geography of Parthia may be studied, besides the ancient authorities, in Cellar. *Notit.* 2:700; Mannert, v. 102; Forbiger, *Handb.* 2:546 sq. See also *Anmer. Ch. Rev.* Oct. 1873, art. 3; *Bibliotheca Sacra,* April, 1874, art. 8.

Participation

the act *of sharing jointly* with others in any object or benefit. "Participation" is what is meant by "communion," when applied by the apostle to the body and blood of Christ sacramentally received. The "communion" is "on the part of the *receivers* of that ordinance; the Greek word which is so rendered (κοινωνία) not signifying *communication,* as

from the priest, of any benefit of which he is the dispenser, but, the partaking *together*, the *joint* enjoyment, of the spiritual benefits of which Christ, by the sacrifice of himself, has called us to be partakers." *SEE COMMUNION*.

Particular Baptists

SEE BAPTISTS.

Particular Redemption

SEE REDEMPTION.

Particularists

a name sometimes applied to *Calvinists* (q.v.), at least such as hold the doctrine of particular redemption and a limited atonement. *SEE GRACE*.

Partington, John

M.A., an English divine, was a native of Scotland. The time of his birth is not known to us. In 1732 he became minister of a dissenting congregation at Hampstead. He also preached at Founders' Hall, London, in 1738. He died in 1749. Partington published a *Sermon* (⁵⁹⁰¹⁷James 1:17) *on the right Improvement of the Gifts of God's Bounty* (Lond. 1733, 8vo).

Partington, Josiah

a Presbyterian minister, was born in Manchester, England, Dec. 25, 1801. He was educated privately, and studied theology under the care of a minister. In 1832 he immigrated to the United States, was licensed and ordained by Niagara Presbytery, and preached successively for the churches of Knowlesville. and Byron, N. Y.; Pelham, C. W.; and in Youngstown, N.Y., where he died, Feb. 14, 1864. Mr. Partington was a man of sterling piety and earnest zeal for the Master. He possessed special command of language, good reasoning powers, and strong concentration. He died with his armor on, and in the full triumph of faith in Jesus. See Wilson, *Presb. Hist. Almanac*, 1867, p. 317. (J. L. S.)

Partition, Middle Wall Of

(μεσότοιχον τοῦ φραγμοῦ), an expression used by Paul to designate the Mosaic law as the dividing line between Jews and Gentiles (⁴⁹⁰²¹⁴Ephesians

2:14). Commentators are not exactly a greed as to the special point ‘of the comparison, whether to the lyjeor sacred fence of stone pillars erected in the Temple to warn off all non-Jews (Josephas, ἑρκίον λιθίνου δρυφάκτου, *Ant.* 15:11, 5), or the inner veil of the Most Holy Place (<1062>1 Kings 6:21, rBɛæ“he made a partition”), which was rent at the crucifixion (<4075>Matthew 27:51; comp. Heb. 10:20). *SEE TEMPLE*.

Partridge

Picture for Partridge 1

(Heb. *kore,* arqo,so named from its *calling,* <0950>1 Samuel 26:20, Sept. νυκτοκόραξ, *Vulg. perdix;* <2471>Jeremiah 17:11, Sept. πέρδιξ, Vulg. *perdix*), a bird mentioned in Scripture only in the two passages referred to above. Bochart would understand by it the *snipe* (*Hieroz.* 2:652 sq.), on the ground of the similarity of the word *kore* to the supposed Arabic *karia;* but the argument rests on a very. doubtful basis, and, besides, the snipe does not seem! from the context to be the bird intended (see Faber: on Harmer, *Observ.* 1:306 sq.). Faber himself understands the same bird. called in Arabic *katta* or *katha* (see Hasselquist, *Travels, p,* 331 sq.; Schr6der, *Spec. Hieroz.* 2:81), Which, however, is really a quail (see *Oedmahnn, Samnml.* 2:54 sq., who, in 2:57, identifies the *karia* of Arabic writers with the *Merops apiaster,* or bee-eater). For the former theories on the meaning of the word, see Rosenmüller, ad Bochart, 2:736; Gesenius, *Thesaur.* p. 1232 sq.

Picture for Partridge 2

The rock-partridge is strong on the wing, and fleet of foot. It is wild and shy, sagacious in availing itself of whatever facilities for concealment may be afforded by the district in which it happens to be. The flesh is used as food by the Arabs, though it is dry, and far inferior in flavor to that of our species. Its powers and craft make its pursuit an exciting sport, and hence it is hunted with avidity. Dr. Shaw (*Travels, p.* 236) describes the mode of hunting the partridge thus: “The Arabs have another, though a more laborious method of catching these birds; for, observing that they become languid and fatigued after they have been hastily put up twice or thrice, they immediately run in upon them, and knock them down with their zerwattys, or bludgeons, as we should call them.” On this *Harmer* (*Observ.* 2:76) comments as follows: “It was precisely in this manner that Saul

hunted David, coming hastily upon him, and putting him up from time to time, in hopes that he should at length, by frequent repetitions of it, be able to destroy him." Egmont and Heymen (2:49) give an account of the manner of taking snipes in the Holy Land, very much like the Arab way of catching partridges. They say that if the company be numerous, they may be hunted on horseback, as they are then never suffered to rest till they are so tired that you may almost take them in your hand. But snipes delight in watery places. David, therefore, being in dry deserts, might rather mention the partridge.

Picture for Partridge 3

It will be seen by the marginal reading that the passage in Jeremiah may bear the following interpretation: As the *kore* "gathereth young which she hath not brought forth." This rendering is supported by the Sept. and Vulg., and is that which Maurer (*Comment.* in *Jer.* l.c.), Rosenmüller (*Sch. in Jer.* l.c.),. Gesenius (*Thesaur.* s.v.), and scholars generally adopt. In order to meet the requirements of this latter interpretation, it has been asserted that the partridge is in the habit of stealing the eggs from the nests of its congeners and of sitting upon them, and that when the young are hatched they forsake their false parent; hence, it is said, the meaning of the simile: the man who has become rich by dishonest means loses his riches, as the fictitious partridge her stolen brood (see Jerome *in Jerem.* l.c.). It is perhaps almost needless to remark that this is a mere fable, in which, however, then ancient. Orientals may have believed. There is a passage in the Arabian naturalist Damir, quoted by Bochart (*Hieroz.* 2:638), which shows that in his time this opinion was held with regard to some kind of partridge. The explanation of the rendering of the text of the A.V. is obviously as follows. Partridges were often hunted in ancient times as they are at present, either by hawking, or by being driven from place to place till they become fatigued, when they are easily captured or killed in the manner above described. Thus nests were no doubt constantly disturbed, and many destroyed: as, therefore, is a partridge which is driven from her eggs, so is he that enricheth himself by unjust means — "he shall leave them in the midst of his days." The expression in Ecclesiasticus 11:30, "like as a partridge taken (and kept) in a cage," clearly refers, as Shaw (*Travels,* l.c.) has observed, to "a decoy partridge," and the Greek πέρδιξ θηρευτής should have been so translated, as is evident both from the context and the Greek words; comp. Aristot. *Hist. Anim.* 9:9, § 3 and 4. The "hunting this bird upon the mountains" (1 Samuel 26:20) entirely agrees with the

habits of the Greek partridge (*Caccabis saxatilis*) and the desert partridge (*Ammoperdix Heyi*). The.specific name of the former is partly indicative of the localities it frequents, viz. rocky and hilly ground covered with brushwood. Our common partridge (*Perdix cinerea*), as well as the Barbary (*C .petrosa*) and red-leg (*C. rufa*), do not occur in Palestine,

Picture for Partridge 4

Late commentators state that there are four species of the *tetrao* (grouse) of Linnaeus abundant in Palestine; the francolin (*T. francolinus*)*;* the katta (T. *alchata*), the red-legged or Barbary partridge (*T. petrosus*), and the Greek partridge (T. *saxatilis*). In this now obsolete classification there are included not less than three genera, according to the more correct systems of recent writers, and not one strictly a grouse occurs in the number, though the real *T. urogallus,* or cock of the woods, is reported as frequenting Asia Minor in winter, and in that case is probably no stranger in Libanus. There is, however, the genus *Pterocles,* of which the *P. alchata* is the *katta* (*ganga, cata*), and pin-tailed grouse of authors, a species very common in Palestine, and innumerable in Arabia; but it is not the only one, for the sand-grouse of Latham (*P. arenarius*) occurs in France, Spain, Barbary, Arabia, Persia, and on the north side of the Mediterranean, or all round Palestine. *P. Arabicus,* and probably *P. exustus,* or the Arabian and singed gangas, occur equally in the open districts of the south, peopling the desert along with the ostrich. All are distinguished from other genera of *Tetraonidae* by their long and powerful wings, enabling them to reach water, which they delight to drink in abundance; and by this propensity they often indicate to the thirsty caravan in what direction to find relief. They feed more on insects, larvae, and worms than on seeds, and, none of the species having a perfect hind toe that reaches the ground, they run fast: these characteristics are of some importance in determining whether they were held to be really clean birds, and consequently could be the *selav* of the Israelites, which our versions have rendered “quail.” *SEE QUAIL*. The francolin forms a second genus, of which *F. vulgaris,* or the common tree-partridge, is the Syrian species best known, though most likely not the only one of that country. It is larger than the ganga; the male is always provided with one pair of spurs ‘though others of the genus have two), and has the tail longer than true partridges. This species is valued for the table, is of handsome plumage, and common from Spain and France, on both sides of the Mediterranean, eastward to Bengal. The partridge is a third genus, reckoning in Syria the two species before named, both red-legged and

furnished with orange and black crescents on the sides; but the other markings differ, and "the Barbary species is smaller than the Greek. They are inferior in delicacy to the common partridge, and it is probable that *Perdix rufa* and the Caspian partridge, both resembling the former in many particulars, are no strangers in Syria. The expostulation of David with Saul, where he says, "The king of Israel is come out to seek a flea as when one doth hunt a partridge on the mouutains," is perfectly natural; for the red-legged partridges are partial to upland brushwood, which is not an uncommon chatacter of the hills and mountains of Palestine; and the *kore* sitting on her eggs and not hatching them (24|17|11Jeremiah 17:11) alludes to the liability of the nest being trodden under foot, or robbed by carnivorous animals, notwithstanding all the care and interesting manoeuvres of the parent birds to save it or the brood; for this genus is monogamous, nestles on the ground, and both male and female sit and anxiously watch over the safety. of their young. This explanation renders it unnecessary to resort to exploded notions drawn from the ancients. Little regard is paid to specific and generic identity, by the rabbinical and Arabian writers. The name אוֹק *kore*, is, we think, derived from the voice of a bird, and more than one species of bastard is thereby indicated in various tongues to the extremity of Africa and of India; among which *Otis cory* and *Otis Arabs* are so called at this day, although the first mentioned resides on the plains of Western India, the second in Arabia. Both these, however, appear to be the same species. "Cory" is likewise applied in Caffrarkia to a bustard, which from an indigenous word has been converted by the Dutch into *knorhaan.* Notwithstanding the pretended etymology of the word, by which it is made to indicate a long beak, none of the genus, not even *Otis Denhanzi* (a large bird of Northern Africa), has it long, it being, in fact, middle-sized in all. Thus it would appear that the type of the name belongs to *Otis,* and it might be maintained that species of that genus were known to the Hebrews; by their name *keor,* were it not for the fact that birds bearing this name were hunted by the Hebrews, which could not well have been the case had they not included other genera; for bustards, being without a hind toe, were considered unclean, while partridges, having it, were clean. The ganga, or katta, being provided with a small, incomplete one, may have offered an instance where the judgment of the priesthood must have decided. *SEE UNCLEAN (BIRDS)*.

Picture for Partridge 5

The following account of the bird denoted by the Heb. *kote,* taken from Tristram's *Nat. Hist. of the Bible*, s.v., is probably the. most correct: "The commonest partridge of the Holy Land is the Greek partridge (*Caccabis saxatilis*), a bird somewhat resembling our red-legged partridge in plumage, with the richly barred feathers on the flanks, and deep-red legs and bill, but. much larger, approaching the pheasant in size, and very distinct in habits from our gray partridge. In every part of the hill country, whether wooded or bare, it abounds, and its ringing call-note in early morning echoes from cliff to cliff alike amid the barrenness of the hills of Judaea and in the glens of the forest of Carmel. The male birds will stand erect on some boulder, sending their cheery challenge, to some rival across the wady, till, the moment they perceive themselves detected, they drop down from their throne and scud up the hill faster than any dog, screening themselves from sight by any projecting rock as they run. The coveys in autumn are very large; but the birds do not pack very much in winter, probably from the necessity of dispersing themselves to obtain food. In the wilder parts of Galilee the Greek partridge is especially abundant. The Syrian bird is, I am inclined to believe, a distinct variety from any other. In coloration it closely resembles the Indian Chukor partridge, but it is much larger, exceeding even the specimens from continental Greece in size, and it has a deeper black gorget than the bird from other countries. Whether it be a species or variety, the Syrian bird is undoubtedly the largest and the finest of all the true partridges. The Greek partridge inhabits a wide range from east to west, extending from Galicia, in the west of Spain, through the Pyrenees and Alps to Greece, Asia Minor, Persia, and Northern India-at least, the species of all these countries are very closely allied.

"'The true partridge of the wilderness is another and very different bird (*A mmoperdix Heyi*), decidedly smaller than the common English partridge, and a bird of most delicate penciling in its plumage. The bill and legs are a rich orange color, the back finely mottled, a bright white spot behind the eye, and the flanks striped with purple and red-brown. It is peculiar, so far as we know, to Arabia Petreea. the basin of the Dead Sea and its wadies, and to the eastern strip of the wilderness of Judaea, where it supplants in some degree the larger species, though both are found in the same localities. In the neighborhood of the Cave of Adullam it is very plentiful, and it often lays its beautiful cream-colored eggs in holes in caves, as well

as under the shelter of crevices of rocks. It runs with wonderful agility up and down the cliffs, and its call-note is like that of the other partridge.

“In the rich lowland plains, as of Gennesaret, Acre, and Phoenicia, the place of the partridge is taken by the francolin, a bird of the same family, well known in India as the black partridge, and formerly found in Southern Europe as far as Spain, but now quite extinct on the Continent. The francolin (*Francolinus vulgaris*) is as large and heavy as the red grouse, concealing itself in the dense herbage and growing corn of marshy plains, where its singular call can be heard, as on Gennesareth, resounding at daybreak from every part of the plain while not a bird can be seen. It is distinguished from the *hajel,* or partridge, by the Arabs, but was doubtless included under *kore* by the Hebrews. The male bird is very beautiful, with deep black breast flanks black with large white spots, and a rich chestnut colar fringed with black and. white spots.

“With the partridges may also be included the sandgrouse (*Pterocles*), of which several species occur in great abundance in the more and parts of the country. Some have supposed the sand-grouse to have been the ‘quail’ of the Israelites in the wilderness — both, as it appears, needles conjectures. The sand-grouse are recognized by very distinct names by the Orientals. They are a peculiar group of gamebirds, in some respects approaching the pigeons, and inhabit the sandy regions of Africa and Asia in myriads. Two species are found so far north as Spain, and in the ‘Landes’ in the south of France. One of these (*Pterocles arenarius*), the common sand-grouse, the *khudry* of the Arabs, inhabits the wilderness of Judaea, and the other (*P. sefarnus*), the pin-tailed sand-grouse, the *kata* of the Arabs, may be seen passing over the barer parts of the Jordan valley and the eastern desert by thousands at a time. It was beautifully described by Russell in the *Natural History of Aleppo, more* than a century ago. Two other species, also common in Arabia and Egypt, abound in the wilderness of Judaea and near the Dead Sea (*P. exustus* and *P. Senegalensis*), both birds remarkable for the delicate markings of their plumage, but, like all the species of the genus, of a general sandy hue, which admirably assists them in escaping observation on the bare plains.” *SEE BIRD*.

Party-spirit

is a certain limitation of that general social principle which binds together-the human species. It consists in the attachment men are disposed to feel towards any association or body they may belong to in itself, and towards

the fellow-members of the same, as such, over and above any regard they may have for them individually. Those who are unaccustomed to clearness of distinction are, when speaking of party spirit, apt to confound together the combination itself and the particular objects which in any particular case may be proposed. There is no party-spirit necessarily generated in the forming of a combination with others for fixed and *definite* objects, to be pursued *by specified* means, and under regulations *distinctly laid down and* strictly observed; but the party-spirit which is to be wholly removed and sedulously shunned in religious matters consists in a *general* indefinite conformity to the views and practices of some party, without limitation of time or objects. Those who disapprove of such adherence to a religious party found that disapprobation upon the opinion that it is setting up man in. the place of God. “Lord, I will follow thee *whithersoever* thou goest,” they consider to be the expression of precisely that sort of allegiance which is due to God, and *not* due to man. They remember the injunction, “Be not ye called Master; for one is your master, even Christ.”

Par’uah

[some *Paru’ah*] (Heb. *Paru’ach*, jWrP; *blessing* [Gesen.], or *increase* [Furst]; Sept. Φαῤῥού, v.r. Φρυασούθ and Φαρουέ), the father of Jehoshaphat, which latter was Solomon’s purveyor in Issachar (<110417>1 Kings 4:17). B.C. cir. 1012.

Parva’im

(*Heb. Parva’yim*, µyaiWrP; a dual form from some unknown ywirP; Sept. Φαρουίμ), a region producing gold used in adorning, Solomon’s Temple (<140306>2 Chronicles 3:6). There is very strong reason to conclude with Bochart (Can. 1:46) that it is the same with *Ophir.* Castell, however (*Lexic. Heptagl.* col. 3062), identifies it with *Barbatia* on the Tigris, which is named by Pliny (*Hist. Nat.* 6:32); and Gesenius, seeking the root of the name in the Sanscrit *puriva,* “before,” i.e. “eastern,” concludes it to be a general term, corresponding to our Levant, meaning east country; so that “gold of Parvaim” means *Eastern gold* (*Thesaur.* 2:25; so Wilford in the *Asiat. Research.* 8:276). Knobel conjectures (*Volkert.* p. 191) that it is an abbreviated form of *Sepharvaim,* which stands in the Syriac version and the Targum of Jonathan for the Sephar of <011030>Genesis 10:30. Hitzig maintains (on <270105>Daniel 10:5) that the name is derived from the Sanscrit

parna, "hill," and betokens the δίδυμα ὄρη in Arabia mentioned by Ptolemy (6:7, § 11).

Parvati

one of the names given in Hindû mythology to the consort of Siva. She was worshipped as the universal mother and the principle of fertility. She is also considered as the goddess of the moon. In consequence of her remarkable victory over the giant Durga she was honored as a heroine with the name of *Durga,* and in this form her annual festival is most extensively celebrated in Eastern India. By the worshippers of Siva the personified energy of the divine nature is termed *Parvdti, Bhavdni,* or *Durga;* and the *Tautras* assume the form of a dialogue between Siva and his bride in one of her many forms, but mostly as *Una* and *Parvati,* in which the goddess questions the god as to the mode of performing various ceremonies, and the prayers and incantations to be used in them. These the god explains at length, and, under solemn cautions that they involve a great mystery, on no account to be divulged to the profane. See Gardner *Faiths of the World,* 2:622; Moor, *Hindû Pantheon* (see Index).

Parvin, Robert J.,

an Episcopal clergyman, was born at Deerfield, N. J., in 1823, and was educated for holy orders at the Protestant Episcopal Theological Seminary of Virginia, where he graduated in 1847. After ordination he was successively stationed at Christ Church, Towanda; Trinity Church; Rochester; Pittsfield, Mass.; Le Roy, N. Y.; and in 1860 went to Cheltenham, Pa. In 1866 he became general secret mar of the Evangelical Education Society of the Protestant Episcopal Church, and held this position until his death on the wreck of the steamer "United States" on the Ohio river, Dec. 4, 1868. He published *Sunday-school Illustrations* (Phila. 1851, 18mo; very popular): — The *Shepherd's Voice* (1853): — —Union *Notes on the Gospels* (1855-58, 2 vols. 18mo); this is based on an English work, and, like all publications of Parvin, is very largely circulated. — He also contributed to many periodicals, and wrote a number of children's stories. See Newton, *God's Interest in the Death of his People* (Phila. 1869).

Parvis(e)

is the name given to an enclosed space, *paradise* (q.v.), or atrium, or to the court in front of a church, which is usually surrounded with cloisters. The name is also given sometimes to a churchyard. The cloister-garth at Chichester is still called paradise; and the space around a church is usually termed parvise in France. The latter term is often, however, employed to denote a room over the porch of a church, which is often used for a library, as the residence of a chantry-priest, or as a record-room or school.

The parvise is a relic of the primitive arrangement; the ancient basilicas: had a fore-court, surrounded with porticos, and containing in the center tombs, wells, fountains, and statues. At the close of the 12th century the parvise became open, and only slightly marked out, to show the episcopal jurisdiction. On it scaffolds were erected, on which delinquent clerks were exposed, and criminals did open penance; the relics were exhibited, and the inferior clergy were ranged, while their superiors occupied the open galleries above to sing the *Gloria.* At Rheims, and Notre Dame, Paris, the parvise was enclosed with a low wall; at Amiens and Lisieux the raised platform exists; and at Rhadegund's, Poictiers, the coped-wall, with dueling angels, dogs, and lions, and its five entrances remain perfect, A trace of the same plan may be seen in front of Lichfield. At Laach, and St. Ambrose's, Milan, the parvise and cloister remain; and the fore-court at Parenzo, Salerno, Aschaffenburg, St. Clement's, and other churches at Rome.

Pa'sach

(Heb. *Pasak',* ËsP; *cut off;* Sept. (Φασέχ v.r. Φεσηχί), the first named of three sons of Japhlet, of the tribe of Asher (1 Chronicles 7:33). B.C. cir. 1618.

Pasagii Or Pas(S)Agini

a Christian heretical sect which arose in Lombardy towards the close of the 12th century, sprang out of a mixture of Judaism and Christianity, occasioned perhaps by the conquest of Jerusalem. This sect held the absolute obligation of the Old Testament upon Christians in opposition to the *Manichaeans,* who maintained only the authority of the New Testament. Hence they literally practiced the rites of the Jewish law, with the exception of sacrifices, which ceased to be offered at the destruction of

the Temple of Jerusalem; consequently they circumcised their followers, abstained from those meats of which the use is prohibited under the Mosaic economy, aid celebrated the Jewish Sabbath. They also revivtta the Ebionitish and Arian doctrines on the subject of the person of Christ, maintaining that he was not equal, but subordinate to the Father, and indeed merely the highest or purest of the creatures of God. The Pasagii were condemned as heretics by the Council of Verona in A.D. 1184, and, under the name of *Circumcisi*, they are mentioned also in the laws against heresies issued by Frederick II in 1224. "The name of this sect," says Neander, "reminds one of the word *pasgium* (passage), which signifies a tour, and was very commonly employed to denote pilgrimages to the East, to the Holy Sepulchre crusades. May not this word, then, be regarded as an index, pointing to the origin of the sect as one that came from the East, intimating that it grew out of an intercourse with Palestine? May we not suppose that from very ancient times a party of Judaizing Christians had survived, of which this sect must be an offshoot? The way in which they expressed themselves concerning Christ, as being the first-born of creation, would point also more directly to the connection of their doctrine with some older Jewish theology than to a later purely Western origin." There are also some who believe the Pasagii to have been Jews, who, to escape persecution, assumed enough of, Christian practices and doctrines to be passed unmolested, like the *Cathari* .(q.v.). (J. H. W.)

Pasaginians

SEE PASAGII.

Pascal, Blaise

Picture for Pascal

one of the most remarkable of men; sublime in his virtuous life; eloquent in his defense of the truth; wonderful in his vast acquisitions; remarkable for his genius; one, in short, associated with all that is splendid in the highest order of talent, and all that is bright and pure in the practice of holiness. Boyle characterizes him as "one of the sublimest spirits in the world." Locke calls him the "prodigy of poets;" and why should he not be called a prodigy? It is certainly not a very common thing to meet in the same mind in perfect harmony, as we see in Pascal's, the reasoning powers of a great mathematician and the imagination of a great poet — the genial warm-heartedness of a philanthropist and the playful satire of a comedian — the

condensed energy of an orator and the profound and conscientious deliberations of a philosopher; or to find the canvas on which were wrought out these prodigies of genius ever aglow with the well ordered contrasts, the graceful variety, and the rich coloring of a painter of human life and manners. Blaise Pascal was born June 19, 1623, at Clermont, in Auvergne. His family was one of considerable influence in the province, several of his ancestors having held high offices in the government of France; and his father was at the time president of the Court of Aids in Auvergne. Blaise evinced in his early childhood an inquisitiveness of mind and a penetrating acuteness far above the average standard of boys. As he was deprived of his mother when only three years of age, his father, who was an eminent mathematician, and associated much with men of learning and science, undertook the sole charge of his son's education, and to that end settled in Paris. For the purpose of concentrating all the boy's efforts upon languages, his father kept out of his reach all books treating the subject of mathematics, for which he had early evinced a decided taste; and it is recorded that by his own unaided speculations, drawing the diagrams with charcoal upon the floor, he made some progress in geometry. One account represents him as having thus mastered the first thirty-two propositions of the first book of Euclid's *Elements,* when his father suddenly surprised him in his studies, and was so moved by the boy's attainments that he no further thwarted him in the pursuit of mathematical investigations; and Blaise made such rapid progress that at the age of sixteen he composed a treatise on *Conic Sections* which displayed an extraordinary effort of mind, and evinced a strength of reasoning and knowledge of science fully equal to anything that had appeared. It extorted the almost incredulous admiration of his contemporary, Des Cartes. But this was not the only extraordinary performance of Blaise Pascal. In his nineteenth year he invented an ingenious machine for making arithmetical calculations, which excited the admiration of his times; and afterwards, at the age of twenty-four years, the conjecture of Torricelli that the atmosphere had weight, and that this quality might account for effects before ascribed to the horror of a vacuum, led him to institute many able and successful experiments on. this subject; Which confirmed the truth of Torricelli's idea, and established his own scientific reputation. The results of these labors were collected into two essays, which appeared after his death, *On the Equilibrium of Liquids,* and *On the Weight of the Atmosphere.* Unfortunately Pascal's health gave way before his unwearied activity; from the age of eighteen the never passed a day without suffering.

Being forbidden all work by his doctor she threw himself into the vortex of the world's pleasures. But towards the end of the year 1647 he changed his course of living. He had for some time been seriously thinking of the nature and obligations of Christianity, and of the necessity of devoting himself supremely to the service of God. His associations now tended to deepen his seriousness. His father having accepted an office at Rouen, Blaise was there brought much into intercourse with a distinguished Jansenist preacher, abbe Guillebert, but a man of great eloquence, a great master of ascetic theology, by whom, and other members of the same rigid sect, as well as by the writings of Arnauld, St. Cyran, and Nicole, Blaise Pascal's mind received a decidedly religious turn; and he finally determined to abandon all scientific study, and diverted his great mind entirely to objects of religious contemplation. He studied the Holy Scriptures, diligently examined the subject of their inspiration, and after a patient investigation became fully convinced of their truth, and of the necessity of believing all that they reveal. He used often to say, "in the Scriptures, whatever is an object of faith need not be an object of reason." Indeed. he knew exactly how to distinguish between the claims of faith and of reason. The conviction of Pascal may therefore with propriety be cited among the most striking and satisfactory examples of the deep submission of the most powerful intellects to the truths of revelation; while it may also be numbered with other illustrious exceptions to the reproach that the high cultivation of mathematical science is little favorable to piety. It is no fair objection to the value of his example that Pascal, under the nervous excitation of bodily disease, fell into many absurd excesses of fanaticism; that he practiced the most rigid abstinence from all worldly enjoyments, and wore next his skin a cincture of iron studded with points, which he struck with his elbow into his flesh as a punishment to himself whenever any sinful thought obtruded itself into his mind. Such things may be ascribed to the inherent weakness of our corporeal nature, to some of the ordinary caprices of human disposition, or to the imaginative delusions attendant upon a particular state of bodily health; but they detract nothing from the soundness of the anterior investigation which had led a pure and unclouded reason like that of Pascal to embrace the doctrines of revelation, by a process analogous to that which had conducted him to the discovery of abstract truth. The death of his father, and his sister Jacqueline's withdrawal to Port-Royal, confirmed his deep religious tendencies, and it is to this period that we owe his magnificent though unfinished *Pensees*, which have extorted the- admiration even of his unbelieving and therefore

unsympathizing critics. Having fully identified himself with the Jansenist party, he was induced in 1654 to take up his residence at Port-Royal, although not as a member of the body, and there he resided till his death, entirely given up to prayer and practices of mortification.

It may be counted a curious exemplification of the anomalous conditions of the human mind, that while Pascal was immersed in his superstitious observances he published his famous “Provincial Letters,” in which, under the name of Louis de Montalto, he assailed the morality of the Jesuits with equal wit and argumentative acumen. He was induced to write this work by his adoption of the opinions of the Jansenists, whose principal exponent, the learned Arnauld (q.v.),was about to be condemned by the Sorbonne. There was every danger that the world, which did not trouble itself to read the obscure discussions of theologians, would abide by the judgment of the Sorbonne, and hold the Jesuits to have gained the cause. Pascal changed the order of battle. He addressed himself to the public; appealed from authority to common-sense, declaring that it was easier to find monks than reasons. Then, for the first time, men of the world. and women too, were constituted judges of great questions. The necessity of making one’s self read and understood by such a tribunal was no small task; but Pascal disposed of it so happily that it made a *chef d’euvre* of *Les Lettres Provinciales.* They were not hastily composed — the author was often employed twenty days on a single letter; one (the eighteenth) he wrote over more than thirteen times; and all, after being written, he transmitted to Arnauld and Nicole to be carefully revised and corrected. We shall not stop to speak of the literary merits of the work — they have been universally acknowledged. The most distinguished Freich critics unite in pronouncing it a perfect model of taste and style, which has exerted a powerful influence on the literature of succeeding times. Those of other countries who are acquainted with it unite in bearing the same testimony; all agree that it is a masterpiece of the most wonderful acuteness and subtilty of genius, united with the keenest satire and the most delicate wit; an example of the precision of mathematical reasoning joined with the most convincing and persuasive eloquence. The more we study it as a literary work, the more must we be ready to adopt the language of Boileau, that “nothing surpasses it in ancient or modern times” (“Pascal surpasse tout ce qui l’a precede, ousuivi,” see Rogers in *Edinb. Rev.* Jan. 1847). These famous letters. (eighteen in number, not reckoning the nineteenth, which is a fragment, and the twentieth, which is by Lemaistre) are written, as if to a provincial

friend, on the absorbing controversial topic of the day. The first three are devoted to let vindication of Arnauld, and the demonstration of the identity of his doctrine with that of St. Augustine. But it was to the later letters that the collection owed both its contemporary popularity and its abiding fame. In these Pascal addresses himself to the casuistry and to the directorial system of Arnauld's great antagonists, the Jesuits; and in a strain of humorous irony which has seldom been surpassed he holds up to ridicule their imputed laxity of principle on the obligation of restitution, on simony, on probable opinions, on directing the intention, on equivocation, and mental reservation, etc.

The Jesuits and their friends loudly complain of the unfairness of the "Provincial Letters," and represent them as in great part the work of a special pleader. The quotations, with the exception of those from Escobar, were confessedly supplied by Pascal's friends. It is charged that many of the authors cited are not Jesuits at all; that many of the opinions ridiculed and reprobated as opinions of the Jesuit order had in reality been formally repudiated and condemned in the society; that many of the extracts are garbled and distorted; that it treats as if designed for the pulpit and as mantrals for teaching works which in reality were meant but as private directions of the judgment of the confessor; and that, in almost all cases, statements, facts, and circumstances are withheld which would modify, if not entirely remove, their objectionable tendency. *SEE JESUITS*. There seems, however, to be loud ground for such complaint, and the frequent replies which have been made to this charge would hardly afford us an excuse for taking space here to consider this appeal. In all his exposures Pascal deals only with the maxims, and not with persons. There is nowhere the appearance of vindictiveness over a vanquished foe.' If there be at times an indignation rising to the tone of awful majesty, there is mingled with it a philanthropy most tender and heartfelt; "he would take these men to his bosom and reform them, while he consigns their impious doctrines to destruction." What he says to the unsuspicious monk, when taking leave of him, is the expression of his benevolent soul to all the Jesuits: "Open your eyes at length, my dear father, and if the other errors of your casuists have made no impression on you, let these last, by their very extravagance, compel you to abandon them. This is what I desire from the very bottom of my heart for your sake, and for the sake of our doctors; and my prayer to God is that he would vouchsafe to convince them how false the light must be that has guided them to such precipices; my fervent prayer is that he

would fill their hearts with that he of himself from, which they have dared to give man dispensation." What he uttered on his death-bed was the real motive which prompted him in all his controversies: "As one about to give an account of all his actions, I declare that all my conscience gives me no trouble on the score of my Provincial Letters; in the composition of that work I was influenced by no bad motive, but solely by regard to the glory of God and the vindication of truth, and not in the least by any passion or personal feeling against the Jesuits." Ye we do not wonder that the Jesuits charge Pascal with malice. For these letters were the handwriting on the wall against them, and the people interpreted it, "Thou art weighed in the balance, and art found wanting.' All the efforts made to suppress the letters, which had been speedily translated into the Latin, the Spanish and the Italian languages, and had been widely spread among all the nations of Europe, served only to promote their popularity. Though they were censured at Rome, and burned by the hangman at Paris, yet they circulated freely everywhere, and their principles acquired much credit and authority among the people, and took deep root in their minds. The Society of Jesus itself felt the attacks beyond any one's calculation. From the moment of the publication of the "Provincial Letters" the order degenerated, the necessary consequence of a full discovery of its principles. It hastened to its dissolution.; and if the "Provincial Letters" were not the means of the extinction of the Jesuitical brotherhood, they certainly accelerated its doom. Of course it was some time before public opinion was thoroughly aroused and the Jesuits were brought low. But the final blow came at last. In 1759 they were expelled from Portugal, in 1764 from France, in 1767 from Spain, and on July 21, 1773, they were suppressed by. the papal bull. *SEE JESUITS*. If we judge of eloquence by such effects, then the "Provincial Letters" were truly eloquent. Ironical and vehement by turns, Pascal climbed to the very climax of eloquence. Sometimes he reminds us of the satire of the Dialogues of Plato; sometimes of the Philippics of Demosthenes and Cicero. Voltaire calls him the first French satirist, and says: "The first comedies of Moliere have not more salt than the first *Lettres Provinciales;* Bossuet has nothing more sublime than the last" (*Siecle de. Louis XIV,* ch. 37). "Pascal," says Hallam, by his 'Provincial Letters,' did more to ruin the name of Jesuit than all the controversies of Protestaritism, or all the fulminations of the Parliament of Paris. He has accumulated so long a list of scandalous decisions, and dwelt upon them with so much wit and spirit, and yet with so serious a severity, that the order of Loyola became a byword with mankind."

The “Provincial Letters” were, however, only a pastime with Pascal. His great and favorite labors were of weightier matters. He desired purity in Christendom, and his heart longed for the strengthening of Christ’s kingdom in the earth. In silence he prepared the materials for a great work, which death prevented him from accomplishing. Yet the scattered fragments which remain are sufficient to insure for their author the admiration of posterity. Persuaded that there was need of a work on the evidences of the Christian religion, he aimed in his *Pensees* to show the necessity of a divine revelation, and to prove the truth, reality, and advantage of the Christian religion. He proposed to demonstrate the evangelical system by the Cartesian method, He undertook to establish the religion of prophecy and (if miracle by the most severe logical induction. He summoned reason to lead thelway to those elevated region? of thought in which she *must* resign her charge to the guidance of faith and adoration. From a review of the relations and analogies between the nature of man and the revelation of God was to be wrought out a chain of internal evidences linking indissolubly together those primary verities which our consciousness attests and those ultimate verities which Christianity discloses. Des Cartes had demonstrated the existence of God. Pascal wished to go much farther than his master, and taking by the hand a doubting, indiffereint reader, to seat him, docile and faithful, at the feet of religion. A pupil of Montaigne, filled with his spirit and his style, and the heir of St. Cyran, whose gloomy doctrine had been transmitted to him by Singlin and Sacy, he combined these two influences in the most remarkable manner. By a bold manoeuvre he attempted to turn the skepticism of the first, master against rational metaphysics to the advantage of the faith of the second. For him, then there is neither reason, justice, truth, nor natural law. Human nature is deeply corrupted by its original fall. Grace is the only resource, faith the only refuge for reason convinced of its own impotence. Small and incomplete as is the work, it is a mine of profound thought and evangelical piety which deserves to be explored. The ideas and sentiments, though partially evolved and imperfectly developed, display an intellect of surprising energy and expansion, a richness and novelty of illustration, a depth and pregnancy truly admirable — all expressed in a style terse and simple, and abounding with examples of that seretie eloquence which becomes the philosopher and the Christian. Of course the unqualified approbation of the Protestant is not expected for these *Pensees.* There are sentiments foreignand repugnant to the Protestant, arising from that system of faith in which Pascal was educated, and which, notwithstanding his high

regard for Scripture authority, exerted an influence over him — sentiments on the subject of miracles, the character of the Church and some of its ceremonies, auricular confession, and the benefit of that extravagant austerity and voluntary suffering of which he was so painful an example at the close of his life. Neither can the Protestant be perfectly satisfied with the very dark view of human life which he presents. Addison has wisely pointed out our way of escape from Pascal's extreme in the. one direction and the world's escape in the opposite extreme, when he says: "To consider the world as a dungeon, and the whole human race as-so many criminals doomed to execution, is an idea of an enthusiast; to suppose the world to be a seat of delight, where were to expect nothing but pleasure, is the dream of a Sybarite." Waiving all these blemishes, in the Protestant's view, the thoughts even in their unfinished state must-be-recognized as constituting the most effectual perhaps of all the succors by which uninspired man has relieved the human mind from the heavy burden of religious skepticism. Dr. Vinet, in his work, *Studies on Pascal* (referred to below), thus comments on Pascal's ability as a Christian apologist:

"He comprehended, he explained that it was not in the head, but in the heart of man, that the belligerent parties could meet to treat of peace; and he inaugurated, or, rather, he drew from the Gospel, and laid before us, under the form which was proper to his genius land suitable to his time, that beautiful doctrine of the knowledge and the comprehension of divine truths by the heart which is the dominant thou lit and the key of his apologetics. The heart! the intuition, the internal consciousess of religious truth laid hold lupon immediately as first principles are a bold and sublime proposiition, which one much greater than Pascal had professed before him — 'Believe my word, or else believe the works which I do.' Truth has its titles in itself; it is its own proof to itself; it demonstrates itself by showing itself. And the heart is the mirror of the truth. But this mirror, badly placed, does not reflect the light until a divine hand has turned it towards the sun. The heart requires to be inclined; that in us which receives:tie truth, that in us which knows, believes, loves, is not the heart such as it is, it is the heart inclined, and in the first instance the heart humbled, the heart offerings itself by humiliation to inspiration, as Pascal himself expresses it. Pascal here announces the advent, proclaims the authority, pleasures the empire of the Holy Spirit; Christianity coisidered as 'existing man is the testimony the reign of the Holy Spirit. The divine and the human meet here in a glorious and ineffable unity.",

Of Pascal as a writer, Dr. Vinet says:

> "Pascal has not treated, has scarcely even touched tiny subject without having in some sort rendered it a forbidden subject to all men**,** besides. The most accomplished, after him, seem reduced to *come near him;* so closely does his thought grasp the object, so closely does his expression grasp his thought."

> "The notes of Voltaire" [to Pascal's "Thoughts"], Hallam. tells us, '"though always intended to detract, are sometimes unanswerable, but their splendor of Pascal's eloquence absslutely annihilites, in effect on the general reader, even this antagonist."

The weakly frame of Pascal was reduced to premature old age by infirmities which were aggravated by his ascetic habits. But he bore his trials with exemplary patience, and died in Paris, Aug. 19, 1662, while yet a young man. The gentle and holy spirit of Blaise Pascal then returned to him who gave it, leaving to the world a name which will ever live as the representative of splendid talents united to self-denying benevolence and ardent piety. Pascal's life was written elaborately by his sister, Madame Perier, and afforded the materials for an able and interesting article in the Dictionary of Bayle. His *OEuvres* were collected and published in 5 vols. 8vo, 1779, well edited by the abbe Bossut. They were reprinted (Paris, 1819, 5 vols. 8vo), with an essay by M. Francois, "Sur les meilleurs ouvrages ecrits en prose dans la langue Frangaise." As we are writing, a new edition of Pascal's works is preparing by M. Molinier for Messrs. Lemerre's collection. His *Pensees sun a Religion, et sur quelques autres Sujets,* being unfinished, were published, *with suppressions and nmodfications,* in 1669; but their fill value was only learned from the complete edition which was published. by Faugere at the instance of M. Cousin (Paris. 1844, 2 vols. 8vo). It has the fault of reproducing Pascal in his first drafts, many of which he would himself have cast aside. Since then have appeared the following editions worthv of mention here: *Pensees de Pascal, publies dans leur textes authentique, avec uns Commentaire, suivi d'une etude litteraire,* par E. Havet (Paris, 1852); *Pensees de'Pascal, suivant le plan delauteur, dapres les textes originau avec les additions, et les variantes de Port-Royal,* par J. M. Frantin (2d ed. ibid. 1853); *Pensees de Pascal, disposees selon un plan .nouveau. Edition complete d'apres les derniers travaux critiques, avec des Notes, un Index, et une Preface,* par J. F. Astid (Lausanne, 1856, 2 vols. 24mo). This is considered the best of all

the editions. It was inspired by St. Beuve. Another good edition is entitled *Pensees de Pascal. Edition viarniorum d'apres le texte du MS. autographe,* par Charles Lauandre (ibid. 1861, 18mo). ,Of all Pascal's works, the *Lettres Provencales* have been the most frequently reprinted. Thev were translated into Latin in the lifetime of Pascal by Nicole, under the pseudonym of a German professor, "Wilhelm Wendroc;" and an edition in four languages appeared at'Cologne in 1684. See *Recueil de plusieurs pieces pour servir a histoire de Port-Royal* (Utrecht, 1740); *Memoires pour servir. a l'Histoire de Port-Royal et de la Mere Angelique* (ibid. 1742);: Nicole, *Eloge de Pascal;* Bouiller, *Sentiments de Ml. sur la Critique des Pensees de Pascal* (1741 and 1753); *Vie intfressant des Religieuses dePort-Royal* (1751); Condorcet, *Eloge de Pascal* (1776); Voltaire, *Remarques sur les Pensses de Pascal* (Geneva, 1778); Bossut (Abbd), *Discours sur la Vie. et les* (*Euvres de Pascal* (1779 and 1781, 5 vols.); Baillet, *Vie de Des Cartes,* pt. ii, p. 330; Chateaubriand, *Genie du Christianisnme.* pt. 3, bk. 2, ch. vi (Paris, 1802); Dumesnil, *Eloge de, Pascal* (ibid. 1813); Raymond, *Eloge de Pascal, avec Notes* (Lyons, 1816); Monnier, *Essai sur Pascal* (Paris, 1822); Villemain, *Pascal comn7e ecrivain et comme moraliste* [*Discours et Maelanges*] (ibid. 1823); Cousin, *Journal des Savants* (ibid. 1839), p. 554; also, *Bibliothque 'de 'l Ecole de Chartres* (ibid. 1842); also, *Sur la necessite'd'une nouvelle Edition des Penses. Rapport a Academie Francaise* (ibid. 1842; reprinted with a new preface, ibid. 1843); Bordas-Demoulin, *Eloge de Pascal; Concours de l'Academie* (ibid. 1842); Faugere, *Eloge de Pascal; Concours de l'A cademzie* (ibid. 1842); *Villemain,-Rapport sur le Concours* (ibid. 1842); Saint Beuve, *Port-Royal* (ibid. 1842), vol. ii and 3:bk. iii; Nodier, *Bulletin du Bibliophile* (ibid. 1843), p. 107, 108; Flottes (Abbd), *Etudes sur Pascal* (Montpellier, 18434-5, 8vo); Vilet, *Etudes sur Blaise Pascal* (ibid. 184447, 8vo; Engl. transl. Jdinb. 1859, 12mo); Nisard, *Litterature Francaise; Influence de Des Cartes sur Pascal* (ibid. 1844), vol. ii, ch. iv; *Revue des Deux Mondes, Du Scepticisme de Pascal* (1844-45; March 15, 1865); Thomas. *De Pascali. an vere Scepticusfuerit?* (These, 1844); Martin, *l'Histoire de France;* Cousin, *Jacqueline Pascal* (Paris, 1845); Ldlut (Dr.), *De l'Amulette de Pascal, Etudes sous le Rapport de la Sanct de ce grande honomme a son genie* (ibid. 1845); Faugere, *Lettres, Opuscules, etc., de Madame Perier,* etc. (ibid. 1845); *Edinb. Rev.* Jan. 1847, art. vii; Collet, *'ait inedit de la Vie de Pascal* (Paris, 1848, 8vo); Lescoeur, *De la Methode Philosophique de Pascal* (1850); Recolin, *Apologetique de Pascal* (Montauban, 1850); Maynard

(Abbe), *Pascal, sa Vie et son Caractere, ses ecrits et son genie* (1850, 2 vols. 8vo); Chavannes, *Revue de Theologie* [S. Role de l'autorite dans les Pensdes] (1850), vol. 8; Astid, *Revue Chritienne* La Methode apologetique de Pascal pent seule reverser les arguments de J. J. Rousseau] (1854). Villdmain, *Revue Chretienne* [art. sur l'Edition des les Pensees par Astie] (1857); Rambert, *Pascal, Bibliotheque Universelle de Genive* [L'Apologetique de Pascal a fait son temps] (1858); Navylle,: *Reponse;* Scherer, *Quelques Questions d'Apologetique a propos de l'Article de Rambert et de Ernest Naville,* in the *Nouvelle Revue Thiol.* (Strasburg, 1858), vol. ii; Pressense, *Deuxs recentes Discussions sur l'Apologie de Pascal* (reponse a Scherer), in the *Revue Chretienne* (Paris, 1858); Gerusez,*jLitterature Franfaise; — Reuchlin, Pascal's Leben* (Stuttgard, 1840); Neander, *Ueber die Geschichtliche Bedeutung der Pensees Pascal's fur die Religionsphilosophie insbesondere* (Berlin, 1847); Weingarten, *Pascal als Apologet des Christenthums* (Leips. 1863); Drevdorf, *Pascal, sein Leben u. seine danpfe* (Leips. 1870)*;* Eeklin, *Pascal* (Basle. 1870); Nourisson, *Tableau des Progres de la Pensde ilumaine* (2d ed. Paris, 1859, 12mo), p. 437 sq.; Stephen, *Lectures on the History of France* (Lond. 1857, 2 vols. 8vo), 2:165 sq.; Jervis, *Hist of the Church of France* (ibid. 1872, 2 vols. 8vo), 1:420 sq., 428 sq.; Demogeot, *Hist. de la Litterature Francaise;* Bridge, *Hist. of French Literature* (Phila. 1874, 12mo), p. 171 sq.; Meomechet, *Litterature Moderne,* vol. iii; Morell, *Hist. of Modern Philosophy,* p. 196, 197; *Christian Remembrancer,* July, 1852; Kitto, *Journ. of Sacred Lit.* vol. iii; *Princeton Rev.* Jan. 1854, art. iii; *Aleth. Qu.* vol. 12; *Brit. and For. Ev. Rev.* Jan. 1863, art. 7; *Biblical Repertory,* 1838, p. 170 sq.; Gdrusez, *Essai deHistoire litteraire;* Bridges, *France under Richelieu and Coltert,* lect. 4; Racine, *Hist. Ecclesiastique,* 12:127 sq.; Ranke, *Hist. of the Papacy;* vol. 2; *Zeitschr fur hist. Theologie,* 1872, vol. 4,. art. 1; *North British Rev.* Nov. 1861, art. 1.

Pascal, Jacqueline

a noted French female monastic was the sister of Blaise Pascal, and greatly influenced that celebrated man in his ascetic practices. She was born at Clermont in 1625. She became religious, and entered the Port-Royal house in 1646 under the name of Sister Ste. Euphemie, and she died there in 1661. She was a most devoted sister, but her peculiar notions of an ascetic life led her to Port-Royal herself, and finally brought Blaise to the same retirement. In her youth she had enjoyed much distinction for remarkable

intellectual attainments and native talent. The poet Corneille used to visit her when she was yet a girl, and aid her in the development of her poetic talent. See Cousin, *Jacqueline Pascal* (Paris, 1849); *Meth. Qu. Rev.* July, 1854, art. 4.

Pasch

a term sometimes used to denote the festival of Easter (q.v.).

Pascha

SEE PASSOVER.

Pascha Annotinuum

is an expression which was used in the Church of the early Middle Ages to designate the first anniversary day of baptism, which was observed by prayer and song by the baptized and his friends. It passed out of date in the 11th century, and the frequent efforts to re-establish the "Pascha annotinumn" have failed. The Sunday Quasimodogeniti was the day appointed for such observance, and was therefore principally called *Pascha* or *Pascha Annotinum.*

Paschal

antipope of Rome, flourished in the 7th century. He was early admitted to the service of the Church, and was for some time archdeacon of the Romanish Church. During the sickness of pope Conon, in order to take possession, of the gold which this pontiff had bequeathed to the clergy and to the monasteries, he wrote to Jean Platys, exarch of Ravenna, and promised him this old if he would consent to sustain his election to the poitifical throne. The exarch entered into this design, and his officers, the next day after the death of Conon (Oct. 22, 687), elected Paschal. Another party of the Roman people elected the archpriest Theodore, and took possession of the interior of the palace of Lateran, while the faction of Paschal could only occupy the exterior. In order to put an end to this scandalous struggle, the majority of the clergy, magistrates, and people voted for a priest called Sergius (Dec. 16, 687). Theodore submitted; Paschal, on the contrary, resisted, and persuaded the exarch to come to Rome with his officers. The latter arrived, but finding Sergius recognized by all, he abandoned Paschal to this unhappy fate, requiring of the new pope, in order to confirm his nomination, the hundred pounds of gold

which had been promised him. Shortly after Paschal, convicted of magic, was deprived of his office of archdeacon and imprisoned in a monastery where he died impenitent in 694. See Fleury, *Hist. Eccl.* bk. 40, ch. 39; Anastasius, *Vitae Pontificum;* Artaud. de Moutor, *Hist. des souver. Pontifes Rom.*Vol. 1.

Paschal I

a pope of Rome, was born at Rome near the middle of the 8th-century. After taking-the monastic vows he entered into Holy orders, and was for several years abbot of the Benefit monastery of St. Stephen at Rome. Pope Leo III elevated him to the cardinate, and upon the death of pope Stephen V he ascended the papal throne, Jan. 25, 817, by the choice of both clergy and people, who in their impatience urged him to assume the functions of the office without the imperial sanction, which was then regarded as indispensable. Paschal I was wise enough not to assume the responsibility of this step, and by special messenger informed the emperor of the disloyal precipitancy of the people. Of course the imperial forgiveness was thus easily secured, and the pontiff became a favorite of the emperor. To Paschal the pretended donation by the emperor Louis the Pious is said to have been made. He crowned as emperor Lothaire, son of Louis the Pious, in the year 823, and died the following year. He was succeeded by Eugenius II.. Shortly before his death Paschal I was subject to severe censure by the imperial friends for the summary punishment he meted out to two ecclesiastics who were believed to have been imperialists, but Paschal's position is justifiable. The punished had been guilty of disloyalty to the pope, and though they were strongly connected with the imperialists, this was no reason why the pope should not have punished them: if they were treacherous subjects, of his. On the re-outbreak of the iconoclastic controversy at Constantinople, Paschal granted an asylum to those Greek preists who favored the use of images in churches. He is the author of three letters which are found in the collection of the councils. See Pagi, *Breviar. Pontif* 4025*Romans* 2:25 sq.; Aschbach, *KirchenzLex.* s.v.; Bower, *Hist. of the Popes;* Riddle, *Hist. of the Papacy,* 1:328 sq.; Milman, *Hist. of Latin Christianity;* 2:519, 529; Baxmann, *Gesch. der Politik der Papste,* 1, 331.

Paschal II

pope of Rome, was a Tuscan by birth. His family name was *Ranieri.* He was a native of Bledawhere he was born about the middle of the 11th

century. He joined the Order of Clugny, and having been sent to Rome in the interests of his monastery, he was noticed by pope Gregory VII, who made him a cardinal. After Gregory's death and the short pontificate of Urban II, Paschal was elected pope. He refused the dignity, and even concealed himself, but was at last prevailed to accept the papal chair in 1099. He prosecuted the great contest of the investitures, begun by GregoryVII with the emperor Henry IV, against, whom he launched a fresh bull of excommunication. Henry's son and namesake, availing himself of this, revolted against his father, and, having deposed him, was acknowledged as king of the Germans by the title of Henry V. He then proceeded to Italy with an army, in order to cause himself to be crowned emperor. On the question of the investitures he was as stubborn as his father. After some conferences between him and the pope's ambassadors, Paschal proposed what appeared to be a reasonable compromise of the matter in dispute. "If the emperor," said he, "contends for his regal-rights, let him resume the donations on which those rights are founded, the duchies, margraviates, countships, towns, and manors which his predecessors have bestowed on the Church. Let the Church retain only its tithes and the donations which it has received from private bounty. If Henry renounces the right of investiture, the Church shall restore all it has received from secular princes since the time of Charlemagne" (Pagi, *Vita Paschalis II;* Fleury, *Hist. Eccles*). This proposal went to the root of the evil, and Paschal was probably sincere in making it: but the bishops, and especially the German bishops, who were possessed of large fiefs, strongly protested against it. In the mean time Henry arrived at Rome to be crowned, in 1110. He kissed the pope's feet according to custom, and entered hand in hand with him into the church of the Vatican; 'but here an explanation took place concerning the compromise, the result of which was that the treaty was broken off,' and Paschal refused to consecrate the emperor. The particulars have been differently viewed by the Church writers. Some say that Paschal could not fulfill his proposed renunciation of the temporalities of the Church owing to the opposition of the bishops; others say that Henry would not give up the right of investiture, because his counselors, and among the rest several German bishops who were about his person, unwilling to risk their domains and revenues, persuaded him not to renounce what they represented as an essential part of the imperial prerogatives and of the splendor of the imperial dignity. After repeated messages between the pope and the emperor, the latter, who wished to be crowned at all events, determined to frighten the pope into

compliance. At the suggestion, it is said, of two German prelates, one of whom was the archbishop of Metz, Henry ordered his German soldiers to lay hands on the pope. A scuffle ensued; and the people of Rome, irritated at seeing their pontiff prisoner, fell on the German soldiers, and drove them back with considerable slaughter to their camp outside of the town. Henry, however, kept possession of the person of the pope, whom he dragged after him, stripped of his pontifical ornaments and bound with cords. Paschal remained for nearly two months in a state of confinement, during which he was assailed by the remonstrances of his clergy, many of whom were prisoners with him in the German camp, until at last he yielded to their entreaties, consented to consecrate Henry unconditionally, and gave up by a bull the right of investiture to the emperor. After the ceremony Henry returned to Germany, and Paschal thought it necessary to assemble a council in the Lateran to submit his conduct to the judgment of the Church. He declared to them at the same time that he would rather abdicate than break his word to the emperor, either by excommunicating or molesting him. After much deliberation, Paschal's cession of the right of investiture was solemnly condemned; and it was declared that the investiture of churchmen by lay hands was a heresy. The prelates of Franco and Italy, and even some of those of Germany, approved of the proceedings of the Lateran council, and several of the turbulent German feudatories revolted against Henry. The emperor, however; kept the field, and, having defeated his revolted subjects, marched again to Italy to terminate the question with the see of Rome. Paschal, blamed and even personally insulted by the Romans because of his indulgence towards Henry, and threatened at the same time by the latter, escaped to Benevento, and Henry, entering Rome, caused himself to be crowned again by the bishop of Benevento. After Henry's departure Paschal returned to Rome, but soon fell ill of fatigue and anxiety, and died in January, 1118. The question of the investiture was settled by a compromise in 1122, under Calixtus II, the successor of Gelasius. It was agreed that the bishops, being elected according to the canonical forms, should receive their regalia at the hand of the emperor, and do homage for them; but that in this ceremony the emperor should no longer use the ring and crosier, the insignia of spiritual authority, but the scepter only. Paschal had also been in controversy with Henry I of England on the same subject, but they had settled in 1108 on similar terms. See *Vita Paschalis* in Muratori, "Scriptores," vol. 3; Gfrorer, *Gregorius VII u. s. Zeit;* Baxmann, *Gesch. der Politik derPapste;* Collier, *Eccles. Hist.;* Stenzel, *Gesch. Deutschl.*

unter denfiwnk. Kaisern (Leips. 1827), 1:571, 612, 627, 667; Gervais, *Gesch. D.eutschl. unter Heinrich V* (Leips. 1841); Milman, *Hist. of Latin Christianity*, 4:67-125; 4:291,429-431; Hefele, *Conciliengesch.* vol. 5; Aschbach, *Kirchen-Lexikon;* Riddle, *Hist. of the Papacy,* 2:253; Bower, *Hist. of the Popes,* s.v. *SEE INVESTITURE*.

Paschal III

antipope, was electedby — the influence of the emperor Frederick I, in' opposition to Alexander III, in 1165. He took possession of Rome for a short time, Alexander being obliged to escape to Benevento, but with the departure of the imperial army fromn Rome in 1167 Paschal was obliged to quit also. He died shortly after (in 1168) at Viterbo. See Riddle, *Hist. of the Papacy*, 2:190; Milman, *Hist. of Latin Christianity,* 4, '96, 429-431. *SEE ALEXANDER III*.

Paschal Candle

SEE PASCHAL TAPER.

Paschal Controversy

designates the various disputes which have agitated the Church regarding the proper reckoning of Easter. The three synoptical Gospels are unanimous (<40267>Matthew 26:17, 19; <41142>Mark 14:12-16; <42217>Luke 22:17-19) in their statement that our Lord instituted the holy Eucharist in his last paschal supper. John is equally precise in saying that the Jews would not enter the judgment-hall "lest they should be defiled" through blood pollution, and be precluded from eating the passover in the evening (<43828>John 18:28). How came it then, that our Lord should have celebrated the passover on one evening, and that the Jews should have deferred the memorial feast till the corresponding period of the next day? This is a real difficulty, which will be found discussed in full under PASSOVER *SEE PASSOVER* . We here give the following as a possible solution. Since the appearance of the new moon determined the Jewish calendar, an assembly was held in the Temple on the closing day of each month, to receive intelligence respecting the first φάσις of the new moon. If nothing was announced a day was intercalated, yet if the appearance of the moon was afterwards authenticated the intercalation was canceled. This naturally caused much confusion, especially in the critical month of Nisan. Hence (Talmud, *Rosh Hash.* 1) it was permitted that in doubtful cases the

passover might be observed on two consecutive days. For the intercalation could hardly be known in Galilee; and, according to Maimonides (çdj çdq), in the more distant parts of Judaea the passover was in some years kept on one day, at Jerusalem on another. Our Lord, coming in from the country, followed the letter of the law; but the main body of the Jews, observing rather the "tradition of the elders," sacrificed the passover on the following day in consequence of the intercalation of a day in the preceding month. Thus our Lord ate the passover on the evening of the 14th Nisan, and was upon the same day "the very Paschal Lamb" by the death of the cross (Harvey, *Creeds,* p. 328).

Easter has been the high festival of the Church since the days of the apostles; though the primitive ritual like, the primitive creed followed no invariable rule. Thus while the churches in a large majority celebrated Easter-Sunday on the first Lord's-day after the 14th of Nisan, on which our Lord suffered; others, as the Asiatic churches, commemorated our Lord's death on the 14th of Nisan as being the very day of the Savior's cross and passion. This they did irrespectively of the day of the week on which it might fall. The paschal fast also was variously observed. Tertullian speaks of it as extending over the Holy Week (*De'Jejun.* c. xiv); Epiphanius says, "The Catholic Church solemnizes not only the 14th of Nisan, but the entire week" (*Haer.* 1, 3), making a distinction from the Ebionitish Quartodecimani, who kept fast only on the 14th of Nisan. The Western and more Catholic rule was to observe the Friday preceding the Easter-Sunday as a rigid fast, the Church identifying the apostles' sorrowing with their own, and the fast was not resolved till Easter-morn; while the Asiatic Quartodecimani party regarded the 14th of Nisan from a doctrinal point of view as the commemoration-day of man's redemption; and at the hour in which our Lord said "It is finished," i.e. at three o'clock in the afternoon, the fast was brought to an end (Euseb. *Hist. Eccl.* 5:23), and the day closed with the collective Agape and celebration of the Lord's Supper. Whether the fast was resumed and maintained till Easter-day does not appear, neither is it certainly known whether these churches celebrated Easter on the Lord's-day next following, or oil the next day butt one to the "14th of Nisan, on whatever day of the week that might fall. The latter, however, would seem to have been the practice from the decree of an early synod (Euseb. *Hist. Eccl.* v. 23) convened to consider the case, which ordained that the Feast of the Resurrection should be celebrated on the Lord's-day and on no other, and that the paschal fast should then be

brought to a close; for the ordinance would not have been needed if there had been nothing in this particular to amend. Hefele, however, sees in this decree a proof that the Asiatic-Easter was always celebrated on the Lord's-day. The Council of Arles, A.D. 314, at which British bishops were present, similarly decreed that Easter should only be celebrated on the Lord's-day. Irenaeus declares that with respect to the paschal fast there was a great divergence of practice, some churches fasting for one day, as the Ebionites, some for two, and some for the forty hours, day and night, that immediately preceded the dawn of Easter; and he speaks of it as an old-standing discrepancy, οὐ νῦν ἐφ ἡμῶν γεγονυῖα ἀλλὰ καὶ πολὺ πρότερον ἐπὶ τῶν πρὸ ἡμῶν (*Ep, ad Victor Fragm.* c. 3, Cambr. ed.). The primitive Church, therefore, knew no fixed rule for the universal observance of the paschal fast.

With respect to the precise day on which the Lord's death should be commemorated, there was a threefold difference of practice.

(1.) The Catholic Church affirmed that our Lord suffered on the 14th of Nisan; but seeing that the new creation dates from Easter-morning, the Lord's-day next following was the πάσχα ἀναστάσιμον, and the Friday preceding was the πάσχα σταυρώσιμον. Thus the-rule was fixed according to the day of the week on which our Lord suffered, and was declared to be the true ordinance, τάξις ἀληθεστέρα. This was the practice of the Church of Rome, and of the generality of churches throughout Christendom, and was said to have been derived from the apostles Peter and Paul (Euseb. *Hist. Eccles.*v. 23; Socrat. *Hist. Eccles.*v. 22).

(2.) The Asiatic rule was professedly based upon the authority of John 'the Evangelist and of Philip, and was adopted by the churches of Proconsular Asia (*Hist. Eccles.v.* 23) and those of the neighboring provinces, also in Mesopotamia, Syria, Cilicia (Athanas. *Ad Aft.* c. 2, *de Synod. Arim. et Sel.*), and, as Chrysostom says, Antioch (*In eos qui Orat. in Pascha . Jej.* [ed. Bened. 1:608]). It was the belief of all the churches that our Lord was put to death on the 14th of Nisan, the day on which the paschal lamb was slain. But many denied that the Last Supper was installed at the paschal feast, or that our Lord celebrated the Passover day in the last year of his ministry, the statements of the synoptical Gospels notwithstanding (see *Chron. Pasch.* 1:10 - 16). The Asiatics commemorated the Lord's death on the 14th of Nisan, being guided by the day of the Jewish month, as the

more general practice followed the day of the week on which Christ died. They were taunted for the Judaizing practice, though the Church of Rome in its ritual and liturgy had more perhaps in common with the synagogue than the churches of Asia. The Quartodecimans were but a small party in the Church. Still fewer in number

(3) were the Ebionitish or Judaizing Quartodecimans who held to the observances of the Mosaic law, and engrafted on them the Christian celebration, making the 14th of Nisan a day of hybrid ceremonial, in which type and antitype, shadow and substance, law and Gospel, were hopelessly confused.

These three varying rules created a plentiful source of dissension; the Church was long unconscious of the coming evil, but while men slept the tares were' sown. At first the bond of charity was known to be stronger than all the difference of calendar made no alteration in the Gospel law of love. Thus Polycarp, bishop of Smyrna, having had occasion to visit Rome (A.D. 160) to confer with pope Anicetus on other matters, found that the Asiatic rule differed essentially from that of Rome. Both could claim apostolic authority, and therefore each reverently forbore from preying a rival claim; while Anicetus assigned to his guest as his senior the privilege of consecrating the holy elements. But immediately afterwards a change came over the spirit of Rome; for the heretical Quartodeciman rule had been introduced there by Blastus — "His omnibus (*Marconi et Tatiano,* etc.) etiam Blastus accedens, qui latentur Judaismumvult introducere" (*Pseudo- Test. de Praescr. Her.* p. 53), and with it the whole sweep of Ebionitish perversion. Victor, bishop of Rome, therefore knew the Quartodeciman practice only in conjunction with a pestilential error, and never dissociated the. two in his mind.. With .a keen perception of the truth of his own position, he was blind to all that might be advanced by others, and threatened with excommunication (A.D. 180) all those (churches which commemorated their Lord's death on the first day of the week. It was the first germ of that system of aggression which reached its climax in the Hildebrandine theory and practice of the papacy. Synods were immediately held by his ordere, (Euseb. Hist. *Eccles.v.* 23) in Palestine, Pontus, Gaul, Alexandria, Corinth, and Rome, and the more Catholic rule was everywhere pronounced to be binding. It was also determined that the feast of the resurrection was the true close of the paschal fast, and that the Lord's-day and no other should be the day for its celebration. The Asiatics remained unconverted and unconvinced, and continued to observe the 14th

of Nisan as a day of mixed character, fasting till the ninth hour, and then rejoicing for the achieved work of man's redemption. In opposition to a somewhat crushing array of names, not of individuals, but of churches, Polycrates, bishop of Ephesus, and a friend of Polycarp, put forth a writing in the name of the Asiatic bishops claiming the authority of John and Philip, whose tombs were still at Ephesus and Hierapolis, and urging the precedent of Polycarp, Melito, and other venerable bishops, in favor of their own apostolic tradition. Still Victor pronounced them "heterodox," and not only essayed to cut them off from communion, ἀποτέμνειν τῆς ἑνωσέωη πειρᾶται, as Hefele limits the words of Eusebius, but authoritatively pronounced them excommunicate, στηλιτεί ει διὰ γραμμάτων, ἀκοινωνήτους ἄρδην πάντας τοὺς ἐκεῖσε ἀνακηρύττων ἀδελφούς (Euseb. *Hist. Eccles.* 5:24). The violent decree, however, was a mere "brutum fulmen," for none of the other churches assented to it, and Irenmus, bishop of Lyons. wrote a letter of expostulation to Victor on the subject. The result was that Rome stood alone in its extreme antagonism to the churches of Ephesine communion.

Hitherto the paschal controversy had turned upon two points: (1) the proper day for the memorial of our Lord's death, and (2) the day on which the paschal fast should be resolved in the joyful commemoration of Easter. A third difficulty, of an Ebionitish complexion, arose (A.D. 170) at Laodicea, the capital of Phrygia Pacatiana, in Asia Minor; it was stated that our Lord inAstituted the holy Eucharist on the 14th, and was put to death on the 15th of Nisan, the Jewish method of computing the commencement of the day from: sunset having been apparently ignored (Euseb. *Hist. Eccles.* 4:26). The paschal feast of these schismatics combined the eucharistic with the paschal rite, and was essentially of a Jewish ordinance. The Church of course affirmed that the passover, like any typical observance, had only a temporary character, and that it was merged, in the Christian "'commemoration of the sacrifice of Christ upon the cross. It was an entirely new phase of the Quartodeciman theory, and caused an evil report of Judaizing notions to be attached to the orthodox following of John and Philip and Polycarp. But the writers of the Asiatic Church at once denounced it as wholly inconsistent with Christian principle; and fragments still exist of writings that were put forth against by Melito bishop of Sardis, and Apollinaris, bishop of Hierapolis, both of whom followed the more orthodox Asiatic rule. "They err," says this latter writer," who affirm that our Lord ate the passover on the 14th of Nisan with his disciples, and that

he died on the great day of unleavened-bread (i.e. on the 15th of Nisan). They maintain that Matthew records the event as they have imagined it; but their notion agrees not with the law; and thereby the Gospels are made to wear a contradictory appearance" (*Chronicon Paschale,* 1:13, in Dundorfs *Byzaznt. Hist. Script.* xvi). This was the phase of the Quartodeciman which was introduced into Rome by Blastus, and was denounced at once by Irenaeus (Euseb. *Hist. Eccles.* 5:20) in his treatise *De Schismatic* His follower, Hippolytus, took an active part against it (*Fragm. in Chron. Paschal.* 1:12, 13; and *Philosoph.* 7:18); and Clement of Alexandria was induced by the treatise of Melito to refute the same error in his work on Easter, a few fragments of which are preserved in the *Chronicon Paschal.* (ibid. 14).

"The Laodicean Quartodecimans closely followed the Jewish custom, whereby in a backward season, as regards barley-harvest, or whenever the solar cycle required it, an entire month was intercalated at the-vernal equinox. Hence in some years there was with them a double paschal celebration, and in others a total omission. These notions died out again before the end of the 3d century, but they caused an evil name to be attached to the orthodox Quartodeciman practice, and greatly embittered the differences that already existed between some of the Asiatic churches and the rest of the Christian world. Further, the Catholic practice, like the Eastern, divaricated into two branches, and the churches were unable to settle down upon one uniform rule. It is a question of astronomy; for the Jewish calendar ceased to be any trustworthy guide after the. destruction of Jerusalem. The equinox was then taken as the fixed date from whence Easter should be calculated. But astronomers differed as to the precise incidence of the equinox. At Rome it was March 18th.; at Alexandria it was the 21st, according to the Macedonian calendar. The Asiatics, retaining their old custom, commemorated the death of our Lord on the fill moon after March 21st. The rest of the world celebrated Easter on the first Sunday after the equinoctial full moon; but if them upon was at the full on Sunday, then on the succeeding Sunday, for the plain reason that the full moon in such a case coincided with the lunar age on the day of our Lord's death, and not of the resurrection. Hence those churches which followed the earlier equinox occasionally found themselves rejoicing in Easter festivities while the other churches were still practicing the mortification of Lent. And worse still, when the full moon fell on March 19, Western churches celebrated their Easter accordingly; but the Alexandrian Church

of necessity deferred their Easter till the next full moon, as being the first after the equinox of March 21. To obviate this difficulty various recurring cycles were devised, wherein the return of the full moon to the same solar position coincided after a certain number of years with the same day of the week, and the same day of the year. But they were more or less inaccurate. The earliest was that of Hippolytus, bishop of Portus. As a rare waif of time, this was discovered incised on the right face of the pedestal of a' marble statue of Hippolytus seated on his episcopal throne, which was dug up (A.D. 1551) between Rome and Tivoli, near the church of St. Lawrence, and is now preserved in the Vatican. Eusebius (*Hist. Eccles.* 6:22) attributes to Hippolytus the discovery of the cycle of sixteen years; and here it was found displayed for one hundred and twelve years (A.D. 222-333), Easter-Sunday in each of these years being given on the left face of the pedestal; But the cycle of sixteen years only showed the recurrence of the paschal-day with regard to the day of the year, and not of the week. The same ancient authority also shows that the paschal fast was continued till Easter. Sunday, March 18 being assumed always as the vernal equinox. Dionysius, bishop of Alexandria (A.D. 246265), set forth an eight years' cycle, κανόνα ὀκταετηρίδος (Euseb. *Hist. Eccles.* 7:20). Twelve years after his death Anatolius, an Alexandrian by birth and education, but bishop. of Laodicea, in Syria, drew out the famous nineteen years' cycle, originally the observation of Meton the astronomer. The ancient Jews could only have celebrated the passover after the vernal equinox; therefore this, with him March 19, was made the basis of computation. The cycle was adopted at Alexandria, the equinox, however, being advanced two days, to March 21; and whenever the full moon happened on Saturday, the next day, contrary to the Roman custom, was declared to be Easter-Sunday. The Asiatics still followed the Jewish computation, as harmonizing with the Savior's practice, and cared nothing for the equinox, which their Easter occasionally anticipated; and for this reason the term Protopaschitae was applied to them. The confusion caused by these differences must have been very great, and especially in conterminous churches, where one custom ended and another began; but it was not till A.D. 314 that an attempt was made to produce uniformity by synodal action. In that year the Council of Aries in its first canon decreed that Easter should be solemnized "uno die et uno tempore per omnerm orbem;" and the bishop of Rome sent forth an encyclical letter to enforce the desired harmony of action (Mansi, *Coll. Conc.* 2:474; Hard. 1:263). But a provincial could speak with no authority to the Church catholic; neither was the Roman bishop as yet the

supreme pontiff, and practice continued to be discordant. It then became one of the two principal subjects for discussion and arrangement in the Council of Nice. No decree on the subject appears in its canons, and it is difficult to see any reason for the omission, unless it be that the fathers were unable to make Uip their minds upon a point that could only be settled by the astronomical expert. Thus they delegated to Eusebius of Caesarea the duty of determining the right rule of Easter, and of recommending the most accurate cycle to be adopted in framing the calendar. The Epistle of Constantine to the churches shows clearly the general points on which the Nicene fathers agreed, viz. 1. That from henceforth the vernal equinox, and not the Jewish calendar, should determine the incidence of Easter. 2. That when the equinoctial full moon fell on a Sunday, Easter should be celebrated on the Sunday following; both for the reason already given, and because the Jewish festival would have been celebrated and over. Also, by making Easter by necessity. subsequent to the vernal equinox, there was no longer danger of a double observance in the same year. But which equinoctial day was adopted, the Roman or the Alexandrian? The Latin translation of the *Prologus Paschalis* of Cyril of Alexandria says that the Alexandrian Church, as representing the astronomical science of the day, was ordered to announce to the Church of Rome the true incidence of Easter in each year, and that it should be notified from Rome throughout the churches (Petavius. *Doct. Temp. ii,* App.; Hefele, *Conc.* 1:313; Ideler, *Handb. d. Chronol.* 2:258). Leo I repeats the account (*Ep.* 121 al. 94), and Ambrose virtually says the same thing; the Nicene Council having, according to his statement, adopted the cycle of nineteen years, which, as has been shown, was the *Al*exandrian computation (Ambr. *Ep. ad Epis. cop. En.*). But, independently of the equinox, the paschal difficulties were not yet foreclosed. The Roman Church still clung to its faulty cycle of eighty-four years, the Alexandrian to that of nineteen; and it still continued to be a matter of reproach that the two principal churches of Christendom were often found to celebrate Easter. on different days. The Council of Sardica, therefore, as seen by the lately discovered Festal Letters of Athanasians (Cureton, from the Nitrian Syr. MS., A.D. 343), endeavored to compose a difference by drawing out a paschal scheme for half a century. But it only defined the lunations, and (A.D. 387) matters showed worse than ever when Rome celebrated Easter on March 21, but the Alexandrian Church, since the 21st was its equinox, postponed the celebration till after the next full moon or till late in April. The Quartodeciman party also still survived, the Nicene injunctions

notwithstanding, as maybe seen by the anathemas against the τεσσαρεσκαιδεκατῖται of the Council of Antioch (A.D. 341), can. 1, and Council of Laodicea (A.D. 381), can. 1. It may be observed here that the Jews learned from the Christian Church to frame a paschal cycle, which was first adopted in the presidencyof Hillel II at Tiberias, A.D. 358.

The paschal difference thus continued to cause more or less inconvenience and heart-burning for another century and a half, till Dionysius Exiguus did good service to chronology by first dating events from the Christian era, and by giving fixity to the cycle of nineteen years for determining Easter. This he did by adopting the Alexandrian method of calculation, and reforming the Roman calendar accordingly, in which the churches of Italy readily acquiesced; while those of Gaul and Britain still held to their "old style." When the Heptarchy became organized; the Dionysian method was accepted in Britain, although in Wales, and in the northern parts of the island, the old eighty-four years' cycle of Rome was still retained. A council was held on the subject, A.D. 664, at Streanechalch (Whitby), king Oswy having found that his queen and her ladies were fasting in Lent while he indulged in the festivities of Easter. The Roman order was then fully confirmed in Britain. As Montalembert has justly observed, this difference had nothing to do with the Quartodeciman practice, which in fact had died away in the 6th century (*Moines de l'Occid.* 4:159). In our present calendar, the Prime or Golden Number marks the particular year of the nineteen years' cycle; and these golden numbers, added in the margin from: March 21 to April 18, indicate the days of the plenilunium on which Easter for each particular year depends, and which is the Sunday next following, unless Sunday should be the day of full moon, in which case Easter fallson the following Sunday. — Blunt, *Dict. Hist. Theol.* See also Hefele, *Conciliengesch.* vol. *i;* Ideler, *Handb. d. Chronol.; Chron. Paschale*, in Dindorfs *Byzant. Hist. Script.* vol. xvi and xvii; Gieseler, *Eccles. Hist.* vol. i; Creton, *Festal Ep. of Athanasius*, transl. from the Syriac; Killen, *Hist. of the Ancient Church, p.* 611, 625; Neander, *Dogmas*, vol. ii; Riddle, *Christian Antiquities,* p. 655 sq., 675, 676; Foulkes, *Divisions in Christendom; Lond. Quar. Rev.* 18:496: sq.; *Christian Examiner,* 38:41 sq; *Jahrb. ur deutsche Theologie*, 1870, No. 1. *SEE EASTER*.

Paschal Light

SEE PASCHAL TAPER.

Paschal Solemnity

the week preceding and the week following *Easter*.

Paschal Taper

a taper used in the Roman Catholic Church at the time of Easter. It is lighted from the *holy fire,* and receives its benediction by the priest's putting five grains of incense in the form of a cross into the taper. This blessed taper must remain on the Gospel-side of the altar from Easter-eve to Ascension-day. *SEE LYCHNOSCOPE*.

Paschal Term

a name given sometimes to *Easter-day*.

Paschali, Giovanni Luigi,

a martyr to the Protestant cause in Italy, was a native of Coni, in Piedmont, and was descended of respectable parentage. He was born about 1525, and in early life was a soldier. Converted to God, he forsook the army and went to Geneva, there to, study Protestant theology under Calvin. Paschali became so interested in the Reformed doctrines that he wrote pamphlets in their advocacy, and also urged the translation of the Bible into the Italian, in order that the populace might be more thoroughly instructed in God's truth. From Geneva. where he received the freedom of the city, he went, with some other students, to Lausanne. At the latter place he continued his studies under Viret. About this time it happened that the poor Waldensian Christians of Calabria, in the southern part of Italy, appealed to Calvin for a teacher — for the Inquisition, first of all, robbed the flocks of their shepherds, in order the better to get the sheep into its power. The necessity was duly considered by the principal persons of the Italian congregation at Geneva, and they found no one better fitted for the task than Paschali, now at Lausanne. When he heard .the news of this appointment he was on the eve of being married, but he concluded to postpone this step, and accepted the call of the Church as of the Lord. In 1559 Paschali was received with joy by the Waldenses, and he began his work among them with great zeal and courage. Of course the congregation had to be' secretly maintained, and so it came about that when his ministrations were learned. of at court he was imprisoned at Tuscaldo. His trial came off before the vicar-general, Dec. 27, 1559, but no judgment was pronounced at its conclusion, and he

was simply transported to Cosenza by ship, and there was again imprisoned. A new hearing was given him on February 21, but as he refused to recant, he was, April 14, 1560, removed to Naples with other Protestants who refused to deny their faith. On their arrival in Naples they were all thrown into the common prison, where the water trickled from the ceiling. Paschali, after a long examination, remained there until May 9, and was then changed to the bishop's prison. But soon after they were informed that they must go to Rome. They made the journey by ship, and this prisoner of the Lord did not cease openly to preach the Gospel to his fellow-sufferers and the ship's crew, which act was, on his arrival in Rome, on May 15, charged against him as an additional crime. Together with his companions, he was placed in the prison of the Inquisition, a damp, subterranean vault of Torre di Nona, surrounded by the waters of the Tiber. They were obliged to lie on the damp ground, for not even a straw bed was given them. The next day Bartolomeo, the brother of Paschali, arrived from Coni with letters of recommendation to influential men of the papal court, and, among others, to the grand inquisitor, cardinal Alexandrini. But no one gave him any hope for the freedom of his brother; the writing of Protestant tracts was an' offense not easily forgiven. Only with great trouble did he succeed in securing permission to see his brother in presence of an inquisitor and a monk, and that on the promise that he should try to move him to recant. Bartolomeo, who was not yet converted to Protestantism, but who clung to his brother with a natural love, and had certainly risked somewhat in taking his part, described, in a letter to his son Carlos, who was in Geneva with Paschali's betrothed, the state in which he found his brother:

"I saw him," he said, "in a narrow room, where those were kept who were shortly to be executed. There he lay with bare head, and bound hand and foot, so that the cords pressed through his skin and flesh. When I saw him. in such misery, and wished to embrace him, I fell down from anguish, and could not utter a word. Thereupon he was much troubled, and said to me, 'My brother, are you a Christian? Why are you so deeply moved? Do you not know that not a leaf falls from the tree without the will of God? Let us rather comfort one another through Jesus Christ, since we know that these brief nimotai lives are not to be likened to our future and eternal glory.'"

As the inquisitor saw that Paschali's visitor was more likely to become a convert to the Reformed cause than bring about the conversion of the prisoner, he harshly bade Paschali be silent, and overwhelmed him with

reproaches. Of course the prisoner vainly defended himself from the teachings of the holy Gospel. At the earnest supplication of his brother he was, however, taken into another prison, containing a window, through which the two could speak together; but on this being noticed, the window was walled up. When, on his next visit, Bartolomeo wished to persuade Giovanni to submit somewhat, so that he might take him home alive, he answered: “I yearn for heavenly blessings with such a longing that I care nothing for earthly things, not even for my own life. Therefore cease your persuasions, for I have bound Jesus Christ so fast to my heart that no one cant separate me from him.” Bartolomeo Paschali used every effort to get his brother’s sentence commuted to a few years’ imprisonment, of which he would bear the expense, but it was all in vain. He visited him twice more, and on his second visit he gave him to understand that he must think of his own safety, as he had heard that he was himself “held in suspicion by the Inquisition for being of the, same religion as his brother.” Shortly after Paschali had overcome this additional trial, the day of his final release arrived. On Sunday, Sept. 8, 1560, he was taken to the cloister of La Miinerva, where his sentence was publicly read to him. After he had acknowledged the authenticity of his declarations, and thanked God for the honor of which he was counted worthy, he was again conducted to prison. The next day, Sept. 9, the people went to the execution. The martyr was led bound to the Campo di Fiore, in sight of the castle of St. Angelo, where the pope had gone, accompanied by the cardinals and other prelates. As Paschali undertook to preach to the people, to the pope, and his prelates, there arose a great commotion, and every one demanded that he should be immediately put to death. Thereupon the executioner quickly threw the rope about his neck and strangled him, after which his corpse was burned. See Hurst, *Martyrs for the Tract Cause*, p. 28 sq.; Mc’Crie, *Hist. of the Ref. in Italy*.

Paschasinus

a Romish prelate of note in his day, flourished near the middle of the 5th century. We first encounter him in A.D. 451, when he was bishop of Lilybaeum, in Scily, as papal legate at the Council of Chalcedon. He there represented the interests of the Roman pontiff, together with Lucentius, bishop’ of Asculum, and Bonifacius, a presbyter. Paschasinus, of whose previous history and position in life we know nothing, seems to have held the chief place among the three legates, since he subscribed the acts of the council in the name of the pope before the two others. An epistle of

Paschasinus, *De Quaestione Paschali*, is still extant, addressed to Leo in reply to some inquiries from the pontiff with regard to the calculations for determining the festival of Easter. It will be found under its best form in the editions of the works of Leo published by Quesnel and by the brothers Ballerini. See Schonemann, *Biblioth. Patrum Lat.* vol. ii, § 49; Bahr, *Geschichte der ionm. Literatur*, suppl. vol. pt. ii, § 166; Smith, *Dict. of Greek and Roman Biog. and Mythol.* 3:131; Ceillier, *Hist. des Aut. Sacrls*, 10:170-175, 201 sq., 682 sq., 701.

Psachasius

a Roman Catholic divine of the 5th century, flourished at Rome as deacon of a Church about A.D. 490. He was a friend of the antipope Laurentius, and sided with him. Paschasius is reputed to have written *De Spiritu Sancto libri duo, quibus symboli enarratio continetur, cadversus errores Macedonii* (in "Bibl. Max. Patr." 8:807). Casimir Oudin ascribes the work to Faustus Regiensis.

Paschasius Radbertus

ST., a noted Benedictine of the first half of the 9th century, was a native of Soissons, France. He embraced the monastic life while yet a youth, and was educated and domiciled at the convent at Corbey, in Aquitaine. He was there under the abbots Adelhard and Wala, whose favorite he was. The former of these abbots died in A.D. 826. Paschasius first came into public notice in A.D. 831, when he was still a simple monk. A little while after this he was employed as teacher, and in important missions. In A.D. 844 he was elected abbot of the convent, although he had never taken holy orders. In A.D. 851 he resigned this office, and died as simple monk in A.D. 865, at the atbbey of St. Riquier, where his time was zealously devoted to the study of theology and philosophy. He is now commemorated by the Church of Rome as a saint by order of pope Alexander II (A.D. 1070). In the history of Christian dogmatics Paschasius is celebrated as the originator of the transubtantiation theory, i.e. that the bread and wine no longer exist in the elements of the Eucharist after the blood and body of Christ have become present here by the act of consecration. Paschasius may thus be said to have raised a controversy which has disturbed the Western Church for more than a thousand years. It is called out into symmetrical form, as a theory, by the inquiries of a former pupil of his named Warin (whom he addresses as Placidius), who, having

become abbot of New Corbey, in Saxony, requested his old instructor to draw up a treatise on the Holy Eucharist for the guidance of the young community. In the year 831, therefore, Paschasius Radbertus wrote his work, *De Sacramento corporis et sanguinis Christi*, of which, when it had become the subject of controversy, he presented a large copy to the emperor, Charles the Bald, in the year 844. In this treatise Radbertus sets forth the ordinary doctrine of the Church respecting the true and real presence of Christ's body and blood in the consecrated elements, but he goes far beyond all previous writers in defining the mode of that presence and its consequences. There had been scarcely any controversy hitherto on the subject of the Holy Eucharist, although John of Damascus, followed by the second Council of Nicaea (A.D. 787) and the Council of Frankfort (A.D. 794), had seen cause to censure the application of "figure" and "type" to the elements, while a Council of Constantinople (A.D. 754) had asserted their legitimate use. This shows the dawn of such a controversy.

The dialectical subtlety which had been employed on doctrines concerning the person of Jesus the Christ and the Christian Trinity was now, however, to be engaged for many a generation on those connected with the sacrament of Christ's body and blood, and the full tide of strife was set flowing by the clear and uncompromising statements of Radbertus. The substance of these statements is as follows:

(1) That the very body of Christ, which was born of the Virgin Mary, and which was immolated on the cross, together with the very blood that belonged to that body, and was shed upon the cross, are those which the communicants receive (and he does not hint at receiving in one kind only) in receiving the consecrated elements of the Holy Eucharist;

(2) That the bread and wine which are consecrated are wholly and entirely converted into the body and blood of Christ, so that they are no longer to be spoken of as being in any natural sense bread and wine;

(3) That this conversion ordinarily takes place in such a manner that it is not made known to the senses, God permitting the appearance and taste of the bread to remain as a veil to the great miracle which he has wrought;

(4) But that under special circumstances, to confirm the faith of doubters or to satisfy the devotion of saints, the fact of the conversion is made apparent to the senses by the substance of Christ's body and blood either in the form of a lamb, or presenting the color and. appearance of flesh and

blood. Only one such instance is narrated, but it is said to be one out of many (Pasch. Radbert. *De Sacram. Corp. et Sang. Christi* [in "Bibl. Max. Ludg." 14:729]; Martene, *Vet. Script. Collect.* 9:367; Migne, *Patrol.* vol. 120).

This predise definition of the nature of the Eucharist was a novelty in the Church, as is shown by the catenas of authorities respecting that sacrament which have been collected by Pamelius in his *Liturgicon,* and by Grieranger in his *Institutions Liturgiques.* It raised a controversy at once among the theologians of the Benedictine order, and Radbertus endeavored to prove his statements in a letter addressed to one of his monks named Frudegarde, in which he collected passages from the fathers (Pasch. Radbert. *Opp. Bibl. Max. Ludg.* 4:749; *Migne's Patrol.* 120. 1351). The first to reply in writing to these novel opinions or definitions was Rabanus Maurus, abbot of Fulda (A.D. 822-847), and afterwards archbishop of Mentz (A.D. 847-856), in an epistle to a monk named Eigel, which has been lost (comp. Mabillon, *Act. Sanct. Ord. Bened.* sec. 4, 2:591). When the controversy attracted the attention of the emperor Charles the Bald, he required of Paschasius Radbertus a copy of the treatise, and. it was delivered to another monk of Corbey, Ratramnus, or Bertram, for examination. The result was an answer by Ratramnus in the form of a treatise bearing the same title as that of Radbertius, the point of which is to prove that there is a difference between the manner of Christ's presence when on earth and that of his sacramental presence in eucharistic elements; that in the latter "est quilerm corpus Christi sed non corporale, at spirituale;" maintaining, however, as strongly as his opponent the reality of that presence (Ratramnus, *De Corp. et Sang. Domini;* Migne's *Patrol.* 118. 815, Oxford ed. 1838). The great liturgical commentator, Walafrid Strabo, was also an opponent of Radbertus, and that portion of his work which deals with the subject is more in accordance with the writings of their Catholic predecessors (Walafridus Strabo, *De Reb. Eccl.* ch. 16, 17). Another opponent, and more radical than the others, was Erigena (q.v.). He held that the Eucharist is a mere memorial of Christ's death in past time, and not of his presence in the sacrament, a typical act of feeding, by which the mind of the faithful communicant intellectually and piously reminds him of the work of his Lord (Dillinger, *Church Hist.* 3, 73, Cox's transl.). With the death of Paschasius the controversy subsided for a while, but its revival by Berengar and Lanfranc in the 12th century makes it very evident that the doctrine pleased the superstitious tendency of those ages, and that this theory had been

extending its effects far and wide on the popular mind, and finally the views of Paschasius Radbertus were stamped upon the authoritative theology of the Roman Church, under the name of *Transubstantiation,* by the fourth Council of Lateran, in the year 1215.

Paschasius was also the author of works entitled *De fide, spe et caritate,* and *De Partu virginis.* The former betrays most clearly his superstitious notions in religion. The latter is a bold defense of a doctrine held also by St. Jerome, viz. that the virginity of the Holy Virgin Mary continued after the birth of Christ, or, in other words, that Mary had given birth to Christ *utero clauso,* and that therefore she and her offspring should be regarded as free from the taint of original sin. (See *Munscher, Dogmengesch.* ed. Coln, p. 85 sq.; Walch, *Historia Controversio sceculi IX de Partu B. Virginis* [Gott. 1758, 4to]; Hagenbach, *Hist. of Doctrines*, 2:40 sq.) The complete works of Paschasins, with a short but excellent biographical sketch as introduction, were published by the Benedictines, entitled *Opera, quorum pars multo maxima nunc primum prodit ex bibliotheca Monasterii Corbiensis* (Paris, 1618, fol.). The works are reprinted in Migne's *Patrologia*, vol. 120. Comp. besides the authors already quoted, Hagenbach, *Hist. of Doctrines* (see Index in vol. 2); Neander, *Hist. of Dogmas* (see Index in vol. 2); Rickert, in Hilgenfeld's *Zeitschr. fr hist. Theologie*, 1858; Dieckhoff, *Die A bendmahlslehre im Reformationszeitalter;* Baur, *Dogmengesch.* vol. 2; Hausher, *Der h. Paschasius Radbertus* (Mainz, 1862).

Pas-Dam'mim

(Heb. *Pas Danmmim'*, µyMæDi sPi, *wrist of blood* [or *extension of brooks,* Furst]; Sept. Φασοδομή v.r. Φασοδομίν,*Vulg. Aphesdomim*), the form in <131113>1 Chronicles 11:13 of the name which in <091701>1 Samuel 17:1 is given more at length as EPHES-DAMMIM. It will be observed that in the original of Pas-dammim the article (sPhi) has taken the place of the first letter of the other form (spa,). In the parallel narrative of <102301>2 Samuel 23 the name appears to be corrupted (Kennicott, *Dissert.* p. 137) to *charpham* (µp;r]j), in the A.V. rendered "there." The present text of Josephus (*Ant.* 7:12, 4) gives it as *Arasanos* (Ἀράσαμος). The chief interest attaching to the appearance of the name in this passage of Chronicles is the evidence it affords that the place was the scene of repeated encounters between Israel and the Philistines, unless indeed we treat <131113>1 Chronicles 11:13 (and the

parallel passage, 2 Samuel 23:11) as an independent account of the occurrence related in 1 Samuel 17, which hardly seems possible. *SEE DAVID*. A ruined: site bearing the name *Damun* lies near the road from Jerusalem to Beit Jebrin (Van de Velde, *Palest.* 2:193; Tobler, *Dritte Wand.* p. 201), about three miles east of Shuweikeh (Socho). Dr. Porter, however, who visited and carefully surveyed this region, came to the conclusion that the camp of the Philistines must have been west and not east of Shochoh, and he does not therefore identify Ephes-dammim with Damun (*Handbook for Palestine*, p. 261). *SEE ELAH, BROOK OF*.

Pase'ah

(Heb. *Pase'ach*, פַּסֵּחַ; *lame*, Sept. Φεσσή v.r. Βεσσηέ in 1 Chronicles 4:12, Φασή in Ezra 2:49, Φασέκ in Nehemiah 3:6), the name of two men.

1. The second named of three sons of Eshton, among the descendants of Judah (1 Chronicles 4:12), described as "the men of Rechah," which in the.Targum of R. Joseph is rendered "the men of the great Sanhedrim." B.C. post 1618.

2. The head of a family among the Nethinim who returned with Zerubbabel (Ezra 2:49; "Phaseah" in Nehemiah 7:51). Jehoiada, a member of the family, assisted in rebuilding the old gate of the city under Nehemiah (Nehemiah 3:6). B.C. ante 446.

Pase-Buddhas

a name for the Buddhas who arise in the period in which there is no supreme Buddha, and discover instinctively the way to Nirwana, but are unable to teach it to others. If alms be given to a Pase-Buddha, it produces merit greater by one hundred times than when given to a *rahat.* The peculiarities of the Pase-Buddha are thus detailed by Mr. Spence Hardy in his *Eastern Monachism*: "He has attained the high state of privilege that he enjoys by his own unaided exertions, as he has had no one to instruct him. He is called *pratyeka*, severed or separated, and is solitary, alone, like the unicorn; thus his mind is light, pure, free, towards the Pase-Buddhaship, but heavy, dull, bound, towards the state of the supreme Buddhas. He has learned that which belongs to his order, but he understands not the five kinds of knowledge that are perceived by the supreme Buddhas and by no other beings; he knows not the thoughts of others; he has not the power to

see all things, nor to know all things; in these respects his mind is heavy. Thus a man, whether by day or night, arrives at the brink of a small stream, into which he descends without fear that he may cross over to the other side. But another time he comes to a river that is deep and broad; there are no steppingstones by which he can cross; he cannot see the opposite bank. It is like the ocean. In consequence of these obstacles he is afraid to venture into the water; he cannot cross the stream. In the same way the PaseBuddha is free as to that which is connected with his own order, but bound as to all that is peculiar to the supreme Buddhas."

Pasha

a title used in the Ottoman empire, and applied to governors of provinces, or military and naval commanders of high rank. The name is said to be derived from two Persian words — pa, "foot," or support, and *shall*, "ruler" — and signifies "the support of the ruler." The title was limited in the early period of the Ottoman empire to the princes of the blood, but was subsequently extended to the grand-vizier, the members of the divan, the seraskier, capitan-pasha, the begler-begs, and other civil and military authorities. The distinctive badge of a pasha is a horse's tail waving from the end of a staff crowned with a gilt ball; in war this badge is always carried before him when he goes abroad, and is at other times planted in front of. his tent. The three grades of pashas are distinguished by the number of horse-tails on their standards; those of the highest rank are pashas of three tails, and include in general the highest functionaries, civil and military. All pashas of this class have the title of vizier; and the grandvizier is, *par excellence*, a pasha of three tails. The pashas of two tails are the governors of provinces, who are generally called by the simple title of "pasha." The lowest rank of pasha is the pasha of one tail; the sanjaks, or lowest class of provincial governors, are of this rank. The pasha of a province has authority over the military force; the revenue, and the administration of justice. His authority was formerly absolute, but recently a check was imposed on him by the appointment of local councils. The pasha is in his own person the military leader and administrator of justice for the province under his charge, and holds office during the pleasure of the sultan — a most precarious tenure, as the sultan can at any moment, in the exercise of his despotic power, exile, imprison, or put him to death; and this has frequently been done in cases where the pasha's power has exdited the apprehension, or his wealth the avarice, of his royal master.

The word *pasha* does not occur in the A.V. of the Bible, but in the original the identical term hjP, *pechh* (rendered "captain," "deputy," "governor"), is applied in <11105>1 Kings 10:15 to the petty chieftains who were tributary to Solomon (<14094>2 Chronicles 9:14); to the military commander of the Syrians (<12024>1 Kings 20:24), the Assyrians (<12184>2 Kings 18:24; 23:6), the Chaldaeans (<24523>Jeremiah 51:23), and the Medes (<24528>Jeremiah 51:38). Under the Persian viceroys, during the Babylonian captivity, the land of the Hebrews appears to have been portioned out among "governors"' (twjPi pachoSth) inferior in rank to the satraps (<15836>Ezra 8:36), like the other provinces which were under the dominion of the Persian king (<16027>Nehemiah 2:7, 9). It is impossible to determine the precise limits of their authority, or the functions which they had to perform. They formed a part of the Babylonian system of government, and are expressly distinguished from the µygæs] *seganim* (<24523>Jeremiah 51:23, 28), to whom, as well as to the satraps, they seem to have been inferior (<27032>Daniel 3:2, 3, 27); as also from the µyræ; *sarim* (<17032>Esther 3:12; 8:9), who, on the other hand, had a subordinate jurisdiction. Sheshbazhzar, the "prince" (aycæ; <15008>Ezra 1:8) of Judah, was appointed by Cyrus "governor" of Jerusalem (<15514>Ezra 5:14), or "governor of the Jews," as he is elsewhere designated (<15607>Ezra 6:7), an office to which Nehemiah afterwards succeeded (<16514>Nehemiah 5:14) under the title of Tirshatha (<15063>Ezra 2:63; <16809>Nehemiah 8:9). Zerubbabel, the representative of the royal family of Judah, is also called the "governor" of Judah (<37001>Haggai 1:1), but whether in consequence of his position in the tribe or from his official rank is not quite clear. Tatnai, the "governor" beyond the river, is spoken of by Josephus (*Ant.* 11:4, 4) under the name of Sisines, as ἔπαρχος of Syria and Phoenicia (comp. 1 Esdras 6:3), the same term being employed to denote the Roman proconsul or proprietor as well as the procurator (Josephus, *Ant.* 20:8, 1). It appears from <15608>Ezra 6:8 that these governors were entrusted with the collection of the king's taxes; and from <16518>Nehemiah 5:18; 12:26, that they were supported by a contribution levied upon the people, which was technically termed "the bread of the governor" (comp. <15044>Ezra 4:14). They were probably assisted in discharging their official duties by a council (<15047>Ezra 4:7; 6:6). In the Peshito version of <16311>Nehemiah 3:11, Pahath Moab is not taken as a proper name, but is rendered "chief of Moab;" and a similar translation is given in other passages where the words occur, as in <15206>Ezra 2:6; <16711>Nehemiah 7:11; 10:14. The "governor" beyond the river had a judgment-seat at Jerusalem,

from which probably he administered justice when making a progress through his province (Nehemiah 3:7). *SEE GOVERNOR*.

Pash'ur

[some *Pa'shu/r*] (Heb. *Pa'shur'*, רוּשַׁפְ [Gesen., from an Arabic root, *surrounded with prosperity;* Furst, from a Heb. root, *liberation;* the etymology, as implying something favorable, seems to be referred to in Jeremiah 20:3]; Sept. Φασχώρ, Φασούρ, v.r. Φασσούρ [Ezra 2:38; 10:22], Φασεούρ [Nehemiah 7:41], Πασχώρ [in Jeremiah]), the name of two or three men.

1. A priest, the son of Immer, and a contemporary of Jeremiah, who acted so as to incur a severe threatening from that prophet; B.C. 607. Presuming on his position as "chief governor in the house of the Lord" (Jeremiah 20:1) — that is, probably, being at the head of those who had the charge of maintaining order and decorum about the Temple — he smote Jeremiah, when he heard him prophesying of the desolations which were going to fall upon Jerusalem, and put him in the stocks. In this humiliating and painful situation the prophet remained for a night; and on being brought forth on the morrow, he declared to Pashur that the Lord no longer called his name Pashur, but *Magor-misabib* — on every side enveloped in trouble and distress. This, the prophet further intimates, was to be verified by both Pashur and his family being involved in the terrible disasters that were presently to burst on Judah and Jerusalem from the invasion of Nebuchadnezzar; they were to be all carried away into captivity to Babylon, and die in that foreign land (Jeremiah 20:6). We have no specific account of the fortunes of the family; but the circumstances which soon took place leave no room to doubt that the prediction was verified.

2. Another priest in the time of Jeremiah, being the son of Melchiah (Jeremiah 21:1; 38:1). B.C. 589. He twice came in contact with the prophet: once when sent along with some others to inquire what was the mind of the Lord respecting the meditated assault of Nebuchadnezzar against Jerusalem, which drew forth an announcement of certain overthrow; and again when concurring with several others in an application to the king to have Jeremiah put to death on account of the denunciations he was uttering, as tending to discourage the people and produce in them a spirit of disaffection. The application led to Jeremiah's imprisonment, from which he was only delivered by the special interposition of Providence

(¹³⁰⁹1 Chronicles 9:12). Pashur's family, however, were among those who returned from the captivity of Babylon, and seem to have possessed a place of importance both as to position and numbers (¹⁶⁰⁷Nehemiah 7:41; 11:12).

3. The father of Gedaliah, which latter took part with the Pashur last named in the accusation and imprisonment of Jeremiah (²⁴⁸⁰Jeremiah 38:1). B.C. 589. He was perhaps identical with one or the other of the foregoing.

Pas(S)Inelli, Lorenzo,

an Italian painter, was born in 1629 at Bologna. He first studied under Simone Cantarini, and next with Flaminio Torre. He afterwards went to Venice, where he became enamored of the ornamental and brilliant style of Paul Veronese, and he made the works of that master his model, though he did not servilely imitate him. Lanzi says, "He borrowed from Veronese his effective and magnificent composition, but the airs of his heads and the distribution of his colors he obtained from another source; and though he never acquired the correctness of design which distinguishes the works of Torre, yet in this respect he surpassed Paolo." On his return to Bologna, Pasilelli found abundant employment in painting, principally for the churches. He was naturally inclined to create surprise by the display of copious, rich, and spirited compositions; such are his two pictures at the Certosa, representing *Christ's Entrance into Jerusalem,* and his *Return into Limbo;* and such, too, is his history of *Coriolanus,* in the Casa Ranuzzi — a piece found repeated in many collections. No one can behold these paintings without granting to Pasinelli a true painter's fire, great novelty of ideas, and an elevated character. With these gifts, he was sometimes too extravagant in his imitation of the attributes, pompous spectacles, and strange and novel draperies of Veronese, which he is thought to have carried to the extreme, as in his *Preaching of John the Baptist in the Wilderness,* which gave occasion to his rival Taruffi sarcastically to remark that, instead of the desert of Judaea, he discovered in it the piazza of St. Mark at Venice. He nevertheless knew how to moderate his fire according to his theme, as in his *Holy Family,* in the church of the Barefooted Carmelites, which partakes of the elegance and grace of Albano. The most esteemed of his paintings in the churches at Bologna are the *Resurrection,* in St. Francesca; and the *Martyrdom of St. Ursula and her Companions,* in the Palazzo Zambeccari. Pasinelli died in 1700. Basan erroneously states that Pasinelli etched some plates, and mentions two – *St. John Preachinq in the Wilderness,* and the *Martyrdom*

of St. Ursula and other saints; but these plates were engraved by Lorenzini, a scholar of Pasinelli.

Pasiphae

a goddess worshipped among the ancient Greeks at Thalamae, in Laconia. She was believed to give supernatural revelations or oracular responses in dreams to those who slept in her temple.

Pasithea

one of the Graces among the ancient Greeks.

Pasor, Georg

a learned German philologist, was born Aug. 1, 1570, at Ellar, in Nassau. In 1615 he became professor of philology at Herborn, and in 1616 at Franecker, where he died, Dec. 10, 1637. He is the author of a small lexicon of the New Testament, *Lexicon Graeco-Latin. In N. Test.* (Herborn, 1622), which has been several times republished, and he left among his papers a grammar of the New Testament, which his son Matthaeus published, with additions and improvements of his own, under the title, *G. Pasoris Grammatica Graeca Sacra N.T. in tres libros distributa* (Groningen, 1655). This work, which is far more fitted than the lexicon to transmit the author's name to posterity, is now a literary rarity, and is not even mentioned by Foppen (*Bibliotheca Belgica,* 1:342), who gives a list of Pasors other writings. See Furst, *Bibl Judaica,* 3:68; Steinschneider, *Bibliogr. Handbuch,* p. 109; *Theologisches Universal-Lexikon,* s.v.; Jocher, *Allgemeines Gelehrten-Lexikon,* 3:1284; continued by Rottermund, v. 1629; (B. P.)

Pasor, Matthaeus

son of the preceding, is noted also for his philological as well as mathematical attainments. He was born at Herborn in 1599. and was educated at the university in Marburg. After teaching for some time privately in Hebrew and mathematics he went to England, and was created M.A. by the University of Oxford in 1624. Not finding any opportunity there of securing a professorship he went over to France, and attended lectures at Paris. He made himself master of the Syriac and Arabic, returned to Oxford in 1625, and was shortly after made lecturer on Oriental languages. In 1626 he was made temporary professor, and

exercised this function till 1629, when he accepted an invitation to the professorship of moral philosophy at Groningen, which he entered upon in August of the same year. Upon the death of Muller, the mathematical professor, six years after, Pasor succeeded to that chair, and in 1645 he was raised to that of divinity, of which faculty he was then created doctor. On this occasion he resigned his mathematical professorship, but retained that of moral philosophy. In 1653 he made a visit to Nassau, his native country; and, going as far as Heidelberg, was entertained with great civility by the elector palatine. He died in January, 1657-8, at Groningen, having never been married. He published no books, for which he gave two admirable reasons: first, "Because he was not willing that youth should be diverted from reading the good books already published;" and, secondly, "Because he did not care that the booksellers should risk their money." (J.H.W.)

Pasquali, Filippo

an Italian painter, was a native of Forli, and flourished in the second half of the 17th century. He studied under Carlo Cignani at Bologna, and afterwards associated himself with Marc Antonio Franceschini, in conjunction with whom he painted manly works at Bologna, Rimini, and other places, in which he executed the ornamental parts. Some of his earlier works are to be seen in the portico of the Serviti at Bologna. Lanzi highly commends his altar-piece in the church of S. Vittore at Ravenna, which he executed alone at a more advanced age. He is supposed to have died about 1690. — Spooner, *Biog. Hist. of the Fine Arts*, 2:657.

Pasqualini, Felice

a Bolognese painter, who flourished about 1575. According to Malaysia, he was the scholar of Lorenzo Sabbatini, whose style he adopted. He executed some works for the churches, which Lanzi thinks might justly be attributed to Sabbatini, such was the part he took in their execution.

Pasqualini (Or Pascalini), Giovanni Battista

an Italian painter and engraver, was born at Gento, near Bologna, in the latter part of the 16th century. His earliest print is dated 1619, and the latest 1630. He studied painting under Ciro Ferri, but does not seem to have acquired much eminence in that art. He executed many etchings, mostly after Guercino, in which he endeavored to imitate with the point the

masterly pen-drawings of that master, but he did not possess a sufficient command of his instrument to accomplish it with much success. He frequently signed his plates J. B. Centensis. Nagler gives a list of forty prints by him, of which the following are of interest to us: *Christ dictating the Gospel to St. John; the Resurrection of Lazarus; Christ giving the Keys to St. Peter; Christ taken in the Garden; Angels showing Mary Magdalene the Instruments of the Passion; Christ with the Disciples at Emmaus; the Incredulity of Thomas; the Virgin and Infant, with an Angel presenting Fruit; the Virgin and Infant, to whom St. John presents an Apple; St. Charles Borromeo; St. Felix resuscitating a Dead Child.* All these are after Guercino. Besides, Pasqualini elaborated *St. Felix kneeling before the Virgin and Infant,* after L. Caracci; *St. Diego working a Miracle,* after Ann. Caracci; *the Death of St. Cecilia,* after Domenichino.

Pasqualis, Martinez

chief of the sect of the *Illumninati* (q.v.), was born about 1715 in Portugal. Of Jewish origin, he had submitted himself in 1754 for admission to the cabalistic body, and afterwards became famous by his introduction of cabalistic rites into several masonic lodges of France-at Marseilles, Toulouse, and Bordeaux. In the latter city he initiated operations which he called *theurgic.* One of his most devoted admirers there was Louis-Claude de Saint-Martin, then an officer in the regiment of Foix, with whom he has often been confounded, in consequence of the analogy of their names. Martinez, who presented his doctrine as a secret Biblical teaching which he had received by tradition, brought it in 1768 to Paris, and made a large number of adepts, who in 1775 took the name of *Martinists.* In their reunions they engaged in exercises which announced *active virtues,* to use consecrated language. They obtained, by sensible means, manifestations *of an intellectual order,* which revealed to the proselytes a science of *minds,* as the visions of Swedenborg, *of a sentimental order,* revealed a science of *souls.* One may conclude from Pasqualis's unpublished writings, and from those of his disciples, that he, believed, or made his disciples believe, that it is possible for men in a devoted state to produce supernatural effects, or miracles. Martinez Pasqualis left Paris in 1778 for St. Domingo, where he was called to succeed one of his relatives, and died at Port-au-Prince the following year. See Saint-Martin, (*Euvres diverses,* passim.

Pasqualotto, Constantino,

an Italian painter, flourished at Vicenza about 1700. He studied at Venice, and on returning to his native city he executed some fine works for the churches. Lanzi says he was more distinguished for the richness of his draperies and the brilliancy of his coloring than for the correctness of his design.

Pass (Or Passe), Crispin De

called the Younger, a Dutch painter, was born at. Utrecht about 1630. Little is known with certainty of him. He studied design and engraving in 1659. There are only a few prints by him, among which are three of a set of four plates of the *History of the Rich Man and Lazarus;* the fourth was engraved by his father.

Pass (Or Pase), Magdalena De

daughter of Crispin. de Passe, was born about 1583. She learned engraving of her father, and elaborated some small plates of portraits and other subjects in such a neat, finished style that they possess considerable merit. Among her works are, *the Wise and the Foolish Virgins*, after Elsheirner; fine.

Passage

in the A.V., is the representative in. certain places of several forms from the root rbi[; *abar, to cross*: 1, the simple verb (<042021>Numbers 20:21, “give passage,” elsewhere usually “pass”); 2, rb,[, *eber, a crossing* (<062211>Joshua 22:11; in the plur. <242220>Jeremiah 22:20, *Abarim* [q.v.]; elsewhere ‘beyond,” etc.) *SEE EBER*; rb;[}mi, *maabar*, fem. hrb;[mi, *a transit*, either by water (<070605>Judges 12:5, 6; <245132>Jeremiah 51:32), *a ford* (as rendered often), or by land, a *pass* through mountains (<231029>Isaiah 10:29), as at Michmash (q.v.) (<091223>1 Samuel 12:23; 24:4).

Passalorynchites

a party of Montanists who observed perpetual silence, giving literal obedience to <191403>Psalm 141:3: “Set a watch, O Lord, before my mouth; keep the door of my lips.” Jerome found some of them in Galatia, obeying this miserable literalism. Their name is derived from the Greek πάσσαλος,

a *nail,* and ῥίν. *a nostril,* because when they put their finger to their mouth, which they did to keep their mouth from giving utterance to their thoughts, they touched their nose. The Passalorynchites did not even pray audibly.

Passau

a picturesque fortified frontier town of Bavaria, containing 15,583 people, and situated at the confluence of the Inn and the Ilz with the Danube, ninety miles east-north-east of Munich, and rising like an amphitheatre on the most beautiful spot of the Danube, is strikingly effective and picturesque. The place is especially celebrated in Protestant Church history, for it was here that the treaty of Passau was signed Aug. 2, 1552, by the emperor Charles V on the one side and the Protestant princes of Germany on the other, giving public recognition to the Lutheran faith as among the ecclesiastical institutions of the empire. Among the chief buildings are the cathedral, the bishop's palace, the post-office (where the treaty of Passau was signed in 1552); the Jesuits' College, a large building now used as at school; and the church of St. Michael's. In the Cathedral Square (Domplatz) is a bronze statue of king Maximilian Joseph, of recent erection. Passau contains also numerous picture-galleries, collections of antiquities, and benevolent and charitable institutions. The natural advantages of this site, in a military point of view, were appreciated at an early period by the Romans, who erected a strong camp here, garrisoned it with Batavian troops, and from this circumstance named it *Batava Castra.* Passau was long the seat of a bishopric founded in the 7th century, but secularized in 1803. The cathedral of Passau and great part of the town were. consumed by fire in 1662. During the Reformation period many advocates of the new cause flourished in Passau, but the Jesuits of Vienna, who in 1612 succeeded in establishing a college at Passau, used all means at their command to reinstate Romanism at this place in its wonted glory and power, and they succeeded so well that the Protestant fold has been reduced to a mere trifle. See Spieker, *Gesch. des Augsburger Religions friedens* (Schlitz, 1854); Ranke, *Reformationsgesch.* vol. vii; Soames, *Hist. of the Ref* 3:747; Hefele, *Conciliengesch.* v. 26 sq.; Fisher, *Hist. of the Ref.* p. 167; Gieseler, *Eccles. Hist.* 4:206. *SEE PROTESTANTISM*; *SEE REFORMATION*.

Passavanti, Jacopo

an Italian ascetic writer, died June 13, 1357, at Florence, his native place. He belonged to the order of the Dominicans, and rendered his name celebrated in Italy by a treatise entitled *Specchio della vesa penitenza*, which Leonardi Salviati had printed in 1585. The Academy of La Crusca placed this treatise among the classical works for its excellence of style, and published an edition of it in 1681, which was reproduced in 1725 (Florence, 4to). See Echard et Quetif, *Script. ord. Predicat.* vol. i.

Passerani, Alberto Radicati,

Count of, was an Italian philosopher, born in Piedmont, who lived in the last century. Attached to the house of king Victor Amadeus II, he was concerned in the differences which arose between that prince and the holy chair on the subject of consistorial benefices, and wrote against the court of Rome pamphlets so violent that, in consequence of a suit which was brought against him, the tribunal of the Inquisition ordered the seizure of his goods. But he was enabled to escape the effect of this judgment, and fled to England, where he allied himself with Collins, Tindal, and other freethinkers. He died in Holland, and bequeathed all that he possessed to the poor. We have several works of his in French, in which are found a singular mixture of invectives against the clergy, plans of reform, and philosophical ideas; of these we quote *Dissertation sur la mort* (Rotterdam, 1733). This tract, advocating materialism, justifying suicide, and denying human responsibility, was suppressed. We quote again of his works: a *Recueil de pieces curieuses* (ibid. 1736, 8vo), and a supposed translation under the title of *La Religion Mohammedane comparee a la Pa'lenne* (1737, 8vo). See *Factum* prefixed to the *Recueil of* 1736.

Passeri, Andrea

an Italian painter of Como, flourished about the year 1505. In the cathedral of his native city is a picture of *The Virgin surrounded by the Apostles*, in which the composition and expression of the heads are good; but Lanzi says there is a dryness in the hands, with the use of gilding, unworthy of tie age in which Passeri painted.

Passeri, Giovanni Battista

a distinguished painter and ecclesiastic, is author of one of the best collections of biographies of Italian artists. He was born at Rome about 1610. He received a good education, and, according to his own account, did not take up painting until comparatively late. He was first engaged in the capacity of a painter in 1635 by Canini, in the Villa Aldobranditri, at Frascati, where he contracted an intimate friendship with Domenichino, then returned from Naples. When Domenichino died in Naples, in 1641, Passeri was president of the Academy of St. Luke, and he read a funeral oration on him, and painted a portrait of him, now in the gallery Degli Uffizi, at Florence. At the close of his life Passeri entered into holy orders, and obtained in 1675 a benefice in the college of Santa Maria, in Via Lata. He died in 1679. Passeri is one of the best of the Italian historians of art; his theoretical knowledge was good, and his statements are believed to be very correct. The circumstance of his book lying for nearly a century unnoticed, or rather unpublished, was owing to its unfinished state and the severity of many of his remarks, especially on Bernini. It was first published in Rome by an anonymous editor (supposed to be Bottari, editor of the *Lettere Pittoriche*) in 1772, with some omissions, under the title, *Vite de Pittori, Scultori, ed Architetti che anno lavorato in Roma, morti dal* 1641 *Jino al* 1673, *di Giambattista Passeri, Pittore e Poeta* (492 pp. 4to), thus constituting a continuation to the work of Baglione. It contains thirty-six lives, from Domenichino to Salvator Rosa inclusive. There is only one public picture by Passeri in Rome, a *Crucifixion,* between two saints, in the church of San Giovanni della Malva. See *English Cyclop.* s.v.; Spooner, *Biog. Hist. of the Fine Arts,* 2:661.

Passeri, Giuseppe

a nephew of the preceding, was born at Rome in 1654. According to Pascoli, he was a scholar of Carlo Maratti, and one of the most successful followers of his style. He painted many works for the churches at Rome, and at different places in the Roman territory. In the church of the Vatican he painted a pendant to the *Baptism* of Maratti, representing *St. Peter baptizing the Centurion.* This works after being copied in mosaic, was sent to the church of the Coventuals at Urbino. It was executed under the direction of Maratti himself, and is admirably colored; but in his other works at Rome, such as the *Conception,* in the church of St. Tommaso in Parione, the coloring is comparatively feeble. At Pesara is one of his most

eiteemed works, representing *St. Jerome meditating on the Last Judgment.* He painted for the collections, and was also an excellent portrait painter. Passeri lived in general esteem, and his house was much frequented by persons of the first rank for taste and literature. He died at Rome in 1714.

Passeroni, Gian Carlo

an Italian writer, for some time in .the service of the Church, was born in 1713 at Condamine, in the county of Nizza; he studied at Milan in the Jesuits' College, and afterwards took orders as a priest. He went to Rome with the papal nuncio, and afterwards returned to Milan, where he spent the rest of his life in a state of poverty often bordering upon destitution; but he was so used to be content with little that he felt no inconvenience from his condition. and constantly refused the offers of his numerous Milanese friends to relieve his wants. Passeroni was fond of study, and especially of poetry, and he had a great share in reforming the taste of the Italian writers of his age. Parini, who in his youth was intimate with Passeroni, afterwards admitted that to his precepts and example he owned the formation of his own style. The principal work of Passeroni is a half burlesque, half moral poem, styled *Il Cicerone*, in one hundred and one cantos. It is full of digressions, something similar in manner to Sterne's *Tristram Shandy;* but Passeroni's digressions are clearly intelligible, and have all a moral scope. A kind of parody of Cicero's life is used by the author as a thread whereon to hang his disquisitions. Passeroni ridicules or reproves the numerous follies and vices of society in a good-humored and often highly amusing strain, and his verses, like those of Ovid, seem to flow naturally and without effort from his pen. This facility, and the unaffected simplicity of the style, constitute the principal charm of the poem. Passeroni also wrote seven volumes of fables in verse, chiefly imitations of those of Esop, Phaedrus, and Avienus. He died at Milan in 1803.

Passerotti, Bartolomeo

an Italian painter, was born about 1540 at Bologna. He studied under Taddeo Zuccara at Rome, and is mentioned by Vasari as one of the assistants of that master. He is also commended by Borghini and Lomazzo. Passerotti resided in the early part of his life at Rome, where he executed some works for the churches, the most esteemed of which is the *Martyrdom of St. Paul.* On his return to Bologna he painted many altar-pieces for the churches, the most celebrated of which are, the *Adoration of*

the Magi, in St. Pietro; the *Annunciation,* in St. Martino Maggiore; *The Virgin on a Throne, surrounded by St. John the Baptist and other Saints,* in St. Giacomo Maggiore, which last work was avowedly painted in competition with the Caracci, and elicited their praise. The exquisite degree of diligence and refinement which Passerotti displayed in this work he rarely used; but he generally painted in a bold, free style, with remarkable facility of execution. He also excelled in portraits, and in this branch Guido ranked him next to Titian, preferring him before the Caracci themselves. He opened a school at Bologna, which was attended. by many distinguished masters. Lanzi says "he was the first at Bologna to make a grander display, and began to vary Scripture histories by drawing from the naked torsi." Passerotti possessed remarkable skill in designing with his pen, a gift which drew to his school Agostino Caracci. He also wrote a book, from which he taught the symmetry and anatomy of the human body essential to the artist. His pictures are distinguished by a sparrow, in allusion to his name — a custom derived from the ancients, and practiced by many modern — artists. Zani describes Passerotti as a designer and engraver. He says, also, that he is called *Il Maestro al Passera* (the Master of the Sparrow), from his having used a sparrow between the letters B. and P. as his rebus, but this is not mentioned by any other writer. Bartsch commends Passerotti highly for his ability as a designer, and for the. freedom, and boldness of his mailer of engraving. He enumerates and describes fifteen prints by him, also two mentioned by Gori and Rost, and one doubtful; but he does not consider the catalogue complete. He says that Passerotti's prints have at all times been sought for by artists and connoisseurs, and that they have become extremely scarce, the richest collections possessing one or two at most. We append a list of Passerotti's etchings, as given by Bartsch (*Peintre-Graveur,* tom. 18): *The Chastity of Joseph,* after Parmiggiano: — *The Visitation,* after F. Salviati: — *The Virgin, with the Infant and St. John;* marked P. F. — a similar subject, with the letters B. P. — *The Virgin,* sitting on the ground, with the infant Jesus on her knees; signed B. *Pasarot. — Jesus Christ holding a Banner;* signed B. Pasarot. This and the five following are supposed to be part of a suite of thirteen, representing *Christ and his Apostles*: — *St. Peter;* the letters B. P. on the left at bottom: — *St. Andrew;* signed B. Pasarot. at *bottom*: — *St. John the Evangelist;* ditto: — St. *Bartholomew;* ditto: — *St. Paul;* the letters B. P. on the right at *bottom*: — *Religion,* represented by a woman seated, and surrounded by the sun; the letter B. on the right at bottom: — *Painting,* represented by a young female with wings; the letters

B. P. on the right at bottom: *The Young Woman in Bed;* B. Passarot, written backwards, the letter B. reversed and joined to the *P*. — *The Sacrifice,* in which there are eight figures; the letters B. P. on the left at bottom: *The "Clarity,* mentioned by Gori: — *The Marriage of Isaac and Rebecca,* after Perugino; mentioned by Rost: — A *Holy Family,* doubtful: — *St. Peter delivered from Prison by an Angel.* St. Peter is seated, and the angel, without wings, has placed the left hand on Peter's shoulder, and directs *they* with the right: at the bottom, in the corner, are the letters B. P.

Passerotti, Tiburzio

an Italian painter, son of the preceding, was born at Bologna in 1575. He was instructed by his father, whose manner he adopted, though he wrought with a less bold, free, and rapid pencil. He executed some works for the churches, which were admired for their beautiful composition, and which Lanzi says possess real merit. The principal are, *The Assumption, in* S. Maria Mascarella; *The Virgin, with St. Francis and St. Jerome,* in S. Cecilia; *The Annunciation,* in S. Christina; and *The Martyrdom of St. Catharina,* in S. Giacomo Maggiore, which last is his most celebrated performance. He was also an excellent portrait-painter. He died in the prime of life in 1612.

Passignano, Domenico Da, Or Domenico Cresti,

Cavaliere, an Italian painter of note, was born at Florence about the middle of the 16th century. Some accounts give 1560, but this is probably too late; Baglione says he was eighty years old when he died, in 1638, which would place his birth in 1557 or 1558. He was the pupil of Federigo Zucchero, and lived some time in Venice, where he acquired a decided preference for the Venetian school of painting, and especially the works of Paolo Veronese. He acquired a great reputation at Rome, where he was employed by the popes Paul V and Urban VIII; he painted *The Crucifixion of St. Peter* for the Cappella Clementina in the great church of St. Peter at the Vatican, for which he was created Cavaliere dell' Abito di Cristo. He spent the latter part of his life at Florence, and he was one of the most influential of those painters who contributed towards the reform of the Florentine school by improving the taste for color, and rendering the mannered anatomical school less popular. Passignano was the friend and associate of Cigoli, and is said to have been the master of Lodovico

Caracci while in Florence. He had many scholars, of whom Pietro Sorri of Siena was the most distinguished.

Passing Bell

the bell which in former times was tolled when any person was dying or passing out of this life. It is tolled in England at the burial of any parishioner, the practice being enjoined in the sixth canon of the Church of England. In the United States the practice of tolling the bell on the occurrence of death and at the funeral service was formerly very general, but it is gradually becoming rare, especially in large places. In hamlets and villages, where greater intimacy prevails among the people than in the cities, the tolling of the bell to register the death-stroke will probably continue for some time yet. One of the peculiar features of this practice is the notice by the bell of the age of the deceased.

Passion

(Gr. πάσχω**,** *to suffer*) expresses really the contrary of action. But first in the plural form, and now even in the singular, the word is used to describe a violent commotioi or agitation of the mind — emotion, zeal, ardor. In its widest sense it denotes all the states or manifestations of the sensibility — every form and degree of feeling. In a more restricted psychological sense it is confined to those states of the sensibility which are turbulent, and weaken our power of self-command. This is also the popular use of the phrase, in which *passion* is opposed to reason.

(a.) Plato arranged the *passions* in two classes, the concupiscible and *irascible* — ἐπιθυμία and θῦμος; the former springing from the body and perishing with it, the latter connected with the rational and immortal part of our nature, and stimulating to the pursuit of good aid the avoiding of excess and evil. Aristotle included all man’s active principles under one general designation of oretic, and distinguished them into the appetite irascible, the appetite concupiscible, which had their origin in the body, and the body rational (βούλησις), which is in the will, under the guidance of reason. Descartes and Malebranche have each given a theory and classification of the *passions,* also Dr. Isaac Watts, Dr. Cogan, and Dr. Hutcheson and Le Brun. The last named makes the number of passions about twenty:

1. attention;
2. admiration;
3. astonishment;
4. veneration;
5. rapture;
6. joy, with tranquillity;
7. desire;
8. laughter;
9. acute pain;
10. pains, simply bodily;
11. sadness;
12. weeping;
13. compassion;
14. scorn;
15. horror;
16. terror or fright;
17. anger;
18. hatred;
19. jealousy;
20. despair.

All these may be represented on canvas by the pencil. Some make their number greater, adding aversion, love, emulation, etc.; these, however, may be considered as included in the above list. They are divided by some into public and private, proper and improper, social and selfish passions.

(b.) The *origin* of the passions is from impressions on the senses; from the operations of reason, by which good or evil is foreseen; and from the recollections of memory.

(c.) The *objects* of the passions are mostly things sensible, on account of their near alliance to the body; but objects of a spiritual nature also, though invisible, have a tendency to excite the passions: such as the love of God, heaven, hell, eternity, etc.

(d.) As to the *innocency* of the passions; in themselves they are neither good nor evil, but according to the good or ill *use* that is made of them, and the degrees to which they rise.

(e.) The *usefulness* of the passions is considerable; they were given us for a kind of spring or elasticity to correct the natural sluggishness, of the

corporeal part. They give birth to poetry, science, painting, music, and all the polite arts, which minister to pleasure; nor are they less serviceable in the cause of religion and truth. “When sanctified,” says Dr. Watts, “they set the powers of the understanding at work in the search of divine truth and religious duty; they keep the soul fixed to divine things; render the duties of holiness much easier, and temptations to sin much weaker; and render us more like Christ, and fitter for his presence and enjoyment in heaven.

(f.) As to the *regulation* of the passions: to know whether they are under due restraints and directed to proper objects, we must inquire whether they influence our opinions; run before the understanding; are engaged in trifling, and neglectful of important objects; express themselves in an indecent manner; and whether, they disorder our conduct. If this be the case, they are out of their due bounds, and will become sources of trial rather than instruments of good. To have them properly regulated, we should possess knowledge of our duty, take God’s Word for our rule, be much in prayer and dependence on the Divine Being.

(g.) Lastly, we should *study* the passions. To examine them accurately, indeed, requires much skill, patience, observation, and judgment; but to form any proper idea of the human mind, and its various operations; to detect the errors that arise from heated temperament and intellectual excess; to know how to touch their various strings, and to direct and employ them in the best of all services to accomplish these ends, the study of the passions is of the greatest consequence. “Amid the numerous branches of knowledge,” says Mr. Cogan, “which claim the attention of the human mind, no one can be more important than this. Whatever most intimately concerns ourselves must be of the first moment. An attention, therefore, to the workings of our own minds; tracing the power which external objects have over us; discovering the nature of our emotions and affections; and comprehending the reason of our being affected in a particular manner, must have a direct influence upon our pursuits, our characters, and our happiness. It may with justice be advanced that the happiness of ourselves in this department is of much greater utility than abtruser speculations concerning the nature of the human soul, or even the most accurate knowledge of its intellectual powers; for it-is according as the passions and affections are excited and directed towards the objects investigated by our intellectual natures that we become useful to ourselves and others; that we rise into respectability or sink into contempt; that we

diffuse or enjoy happiness, diffuse or suffer misery. An accurate analysis of these passions and affection, therefore, is to the moralist what the science of anatomy is to the surgeon. It constitutes the first principles of rational practice; it is, in a moral view, the anatomy of the heart; it discovers why it beats, and how it beats; indicates appearances in a sound and healthy state; detects diseases with their causes, and it is infinitely more fortunate in the power it communicates of applying suitable remedies."

See Hutcheson, Watts, Le Brun, Cogan, and Davan *On the Passions;* Grove, *Moral Philos.* vol. 1, chap. 7; Reid, *Active Powers of Man;* Fordyce, *Elements of Moral Philos.;* Burke, *On the Sublime and Beautiful,* p. 50; M'Cosh, *Hist. of Scottish Philos.;* Ueberweg, *Hist. of Philos.* (see Index in vol. 2); *Southern Rev.* Oct. 1874, art. 3; *New-Englander,* Oct. 1872, p. 289.

Passion

is a term ecclesiastically applied to our Lord's crucifixion (as in Acts 1:3, παθεῖν, *suffering,* as elsewhere rendered). For the detailed circumstances connected with this event, *SEE AGONY*; *SEE CRUCIFIXION*; *SEE FLAGELLATION*, etc. Monographs on the various points may be seen cited in Volbeding, *Index Programmatum,* p. 50, 52, 60, 62; Hase, *Leben Jesu,* p. 158, 174. See also Blunt, *Hist. Dict.* s.v.*; Lond. Qu. Rev.* January, 1875, p. 106 sq.; Liddon, *Div. of Christ;* Bunsen, *Die heilige Leidensgeschichte* (Leips. 1861); Farrar, *Life of Christ.* For the history, *SEE JESUS CHRIST*.

Passion, Symbols Of The,

are numerous, and, although rarely seen in the Catacombs and in early sculpture, they are constantly found in churches. They are the two swords of the apostles, the ear of Malchus, St. Peter's sword, the pillar and cord, the scourge, in the crown of thorns, the three dice, the spear, the sponge, the nails, the cross, the thirty pieces of silver, the hammer and pincers, the ladder, the lantern, the boxes of spice for embalming, the seamless garment, the purse and the cock; the five wounds are represented by the hands and feet with a heart in the center, each pierced with one wound, or by a heart alone with five wounds.

Passion Cross

Picture for Passion Cross

a cross of the form of that on which our Savior suffered, with a long stem and a short traverse near the top. It is of occasional occurrence as a heraldic charge, though less frequent than many other varieties of cross. A passion' cross, when elevated' on three steps or degrees (which have been said by heralds to represent the virtues of Faith, Hope, and Charity), is called a *Cross Calvary.*

Passion Day

SEE GOOD FRIDAY.

Passion, Orders of the

were founded in the Church during the Crusades. One of these was originated by king Richard II of England in 1380; another by king Charles VI of France in 1400, composed of soldiers against the Saracens. They were finally merged into orders of knighthood. A female order of the Passion was founded in- 1538 by Maria Laurentia Lonrga at Naples, and was composed of nuns. They were governed by the rule of the Tertiaries of St. Francis. Pope Clement VIII in 1600, and Gregory XV in 1622, confirmed this order, and it still exists in Italy. *SEE PASSIONISTS.*

Passion Plays

SEE MYSTERIES.

Passion Week

a name in Church language for the week preceding Easter, because with it, in strict sense; the commemoration of the passion of Jesus the Christ is observed by the Christian churches that observe holidays. The week was by the early Church called *Hebdomas Magna,* or the *Great Week.* St. Chrysostom says that it was so called, not because it consisted of longer days or more in number than other weeks, but because at this time great things were wrought for us by Christ; for in this week the ancient tyranny of the devil was dissolved, death was extinct, the strong man was bound, his goods were spoiled, sin was abolished, the curse was destroyed, paradise was opened, heaven became accessible, men and angels were

joined together, the middle wall of partition was broken down, the barriers were taken out of the way. the God of peace made peace between things in heaven and things in earth. Many of the early Christians. were accustomed to fast much more strictly in this than in the other weeks of Lent. Epiphanius says that in his time the people confined their diet during that week to dried meats, namely, bread .and salt and water. Nor were these used during the day, but in the evening. In another place the same ancient writer says, “Some continue the whole week, making one prolonged fast of the whole; others eat after two days; and others every evening.” Chrysostom mentions that during this week it was customary to make a more liberal distribution of alms to the poor, and the exercise of all kinds of charity to those who had need of it. To servants it was a time of rest and liberty, and the same privilege extended to, the week following as well as to the week preceding Easter. The emperors, also, granted a general release to prisoners at this season, and commanded all suits and processes at law to cease. The Thursday of the Passion Week, being the day on which Christ was betrayed, was observed with some peculiar customs. In some of the Latin churches: the communion was administered on this day in the evening, in imitation of Christ’s last supper, a provision being made for this in one of the canons of the third Council of Carthage. On this day the *competentes,* or candidates for baptism, publicly recited the creed in the presence of the bishop or presbyters in the church. Such public penitents, also, as had completed the penance enjoined by the Church, were then absolved. On this day, too, it was customary for servants to receive the communion. (The modern ritualists call it *Maunday Thursday,* q.v.) The Friday was called *Good Friday* (q.v.), or *Pasch of the Cross,* in opposition to *Easter,* or the *Pasch of the Resurrection.* From the canons of the fourth Council of Toledo it would appear that a general absolution was proclaimed to all those who observed the day with fasting, prayers, or true contrition. The Saturday, or Sabbath, in Passion Week, was commonly known by the name of the Great Sabbath. It was the only Sabbath throughout the year that the Greek churches, and some of the Western, kept as a fast. The fast was continued not only until evening, but protracted till cock-crowing in the morning, which was supposed to be the time of Christ’s resurrection. The previous part of the night was spent in religious exercises of various kinds. Eusebius tells us that in the time of Constantine this vigil was kept with great pomp; for he set up lofty pillars of wax to burn as torches all over the city, and lamps burning in all places, so that the night seemed to outshine the sun at noonday. Gregory Nazianzen also

speaks of the custom of hanging up, lamps and torches both in the churches and in the private houses, which, he says, they did as a forerunner of that great Light the Sun of Righteousness arising on the world on Easter-day. This night was famous above all others for the baptism of catechumens. The fifth Sunday in Lent is sometimes called Passion Sunday, that name being applied to it in reference to Christ's prediction on that day of his approaching passion. Some persons call the week, of which Passion Sunday is the first, Passion Week, to distinguish it from the real Passion Week, which they call Holy Week.

Passion Week

(or *Holy Week*, as it is often called, though incorrectly; for Passion Week, by the proper rubrical usage, is that which precedes Holy Week) is observed with great pomp in the Romish Church. The ceremonies of the season commence on *Palm-Sunday* (q.v.), when the commemoration takes place of the Savior's triumphal entry into Jerusalem. On Wednesday of this week, in the afternoon, there is the service of the *Tenebrae*, a kind of funeral service, which is repeated at the same hour on the Thursday and Friday. The ceremonies of the Thursday consist principally of a representation of the burial of our Savior. This is followed, in Rome, by the ceremony of the pope washing the feet of thirteen pilgrims, in imitation of our Savior's washing the feet of his disciples; this ceremony being followed by the same pilgrims being served by his holiness at dinner. A singular ceremony takes place on the Thursday at St. Peters at Rome —the washing of the high-altar with wine. On Good Friday the ceremony of uncovering and adoring the cross is observed, at the close of which a procession is marshalled to bring back the host from the sepulcher in which it was deposited on the previous day. The pope and cardinals also adore the three great relics, which are glittering caskets of crystals, set in gold and silver, and sparkling with precious stones, and which are said to contain a part of the true cross, one half of the spear which pierced the Savior's side, and the *Volto Santo*, or holy countenance. On the Saturday of Passion Week, at Rome, converted Jews and heathen are baptized. after holywater has been consecrated for the purpose. Young men are also ordained to various sacred offices. The chief employment. of the day, however, consists of services in honor of the resurrection. For the ceremonies of Easter Sunday, *SEE EASTER*. The Great Week closes usually with an illumination and fireworks. See Wheatley, *Commentary on Book of Common Prayer;* Schaff, *Church History*, vol, 1; Procter, *Commentary on Book of Common*

Prayer. For monographs, see Volbeding, p. 120; Hase, p. 177 sq. For the events, *SEE JESUS CHRIST*.

Passionale

is the title of a work, by an unknown author (probably of the 14th century), which, in three books, sings of the lives of Jesus and of the Virgin, of the apostles and evangelists, and of seventy-five saints, “to incite men to adoration, and to strengthen their virtuous habits.” Luther edited and published it.

Passionei, Dominic

a learned Italian cardinal, was born of an ancient noble family at Fossoinbrone, in the duchy of Urbino, Dec. 2, 1682, and was educated in the Clementine College at Rome under the direction of Tomasi and Fontanini. In 1706 he went with Gualterio, the nuncio. to Paris, and, having passed two years in the French capital with the legate, he was sent in 1708 to La Haye as diplomatic agent of the pope. He was appointed in 1712 to the Congress of Utrecht, and in 1714 to that of Baden. He formed ties of friendship with prince Eugene. On his return to Rome in 1715 he resumed his studies upon classical and ecclesiastical antiquity, and entered into an active correspondence with the principal learned men of Europe. Pope Innocent XIII made him titular archbishop of Ephesus. He was also the same year appointed nuicio to the Catholic cantons of Switzerland, and interposed in the debate which arose in 1725 between the bishop of Constance and the government of Lucerne regarding the deposition of a curd who had forbidden his parishioners to dance. Things went so far that Passionei removed his residence from Lucerne to Altorf, and a monitory letter, which must precede suspension, was issued against the council of Lucerne. Finally, by the interposition of the cardinal du Fleury, the affair was settled in 1727 by a favorable consideration of the claims of the Lucerne government, Passionei took exception to the arrangement, and did not return to Lucerne. In 1730 he was appointed nuncio to the imperial court; recalled to Rome in 1738, he was created cardinal by pope Clement XII. In 1755 pope Benedict XIV appointed Passionei librarian of the Vatican, in which situation he promoted Dr. Kennicott’s great undertaking by causing the Hebrew manuscripts to be collated for his use, and the Academy of Inscriptions and Belles Lettres chase him in the same year one of its foreign associates. At the conclave of 1758 he obtained eighteen

votes; and but for his antipathy to the Jesuits, on which subject several extravagant anecdotes are related. he might have been elected pope. He warmly opposed the canonization of cardinal Bellarmine, and is said to have proscribed from his library all works written by Jesuits. He died near Rome July 5, 1761. His death was attributed to chagrin at signing the brief of condemnation issued against the "Exposition of Christian Doctrine" by the Jansenist Mesengui (q.v.). Passionei had gathered in his villa at Frascati a rich collection of inscriptions and objects of antiquity. His books were published after his death by the Augustine monastery, and added to their fine library, which is styled the Angelica, and is one of the principal public libraries at Rome. His nephew, Benedict Passionei, published a volume containing all the Latin and Greek inscriptions collected by the cardinal (Lucca, 1765; fol.). We have of his works, *Acta apostolicae legationis Helveticae* (Zug, 1724; Rome, 1738, 4to); — in which nothing is found concerning the contest of Passionei with the council of Lucerne: — *Oratio fumebris in Principem Eugenium* (Vienna, 1737; in Italian, Padua, 1737): — *Letters* in different collections such as the *Tempe Helvetica* (vol. 4), in the *Commercium Epstolicum* of Uffenbach, etc. See Goujet, *Eloge du Cardinaul Passionei* (La Haye, 1763, 12mo); *Galetti,* emorie *peer la Vita del Cardinal Passionei* (Rome, 1762, 4to); Le Beau, *Eloge du Cardinal Passionei* (*in* vol. 31 *of L'Histoire de l'Academie des Inscriptions*)*;* Moreri, *Dict. Hist.* s.v**.**

Passionists, Congregation Of The

are regulated clergy of the society of the *Holy Cross* (q.v.) *and Sufferings of Christ.* Their purpose is made clear in the fourth vow on assuming membership — a most faithful remembrance of Christ's life and saving passion and death, and the promotion of his cause. The duty, then, of the Passionists clearly is preaching and mission work. The founder of this congregation is Paulus Franciscus.(de *cruce*) of Danni, born in 1694 at Ovada, in Sardinia. Their first house was founded in 1737 at Orbitello. Pope Pius VI acknowledged them in 1775. They now have a monastery at Rome, the mother-house of the congregation, do mission work in Bulgaria and Wallachia (since 1782), and have settlements in Italy, England, Belgium, New Holland, and the United States. The Passionists wear a black habit, on the left breast of which is the badge — a heart surmounted by a white cross, and inscribed, *"Jesu XR.passio"* (= passion of Jesus Christ). The "fathers" or priests, who strictly constitute the "congregation," act as missionaries, while the lay-brothers do the house-

work, tailoring, shoemaking, carpenter-work, etc. The Passionists, according to Webster's Dictionary, "unite the mortified life of the Trappists with the activity and zeal of the Jesuits and Lazarists." The special object of the institute is to instill into men's minds by preaching, by example, and by devotional practices, a sense of the mercy and love of God as manifested in the passion of Christ. Hence the cross appears everywhere as their emblem, in their churches; in their halls, and in the courts and public places of their monasteries. A large crucifix, moreover, forms part of their very striking costume. They go barefooted, and practice many other personal austerities, rising at midnight to recite the canonical hours in the church; and their ministerial work consists chiefly. in holding what are called "missions" wherever they are invited by the local clergy, in which sermons on the passion of Christ, on sin, and on repentance, together with the hearing of confessions, hold the principal places. They have four establishments in this country. They have eight or nine priests, "with twenty-five students, lay-brothers and novices," at "Blessed Paul's Monastery," Birmingham (near Pittsburgh), Pa., where they have two churches. They have also at Carrollton (near Baltimore) a monastery, seven priests, six students of philosophy, and five lay-brothers, and a church; a monastery, with nine priests, six clerics, and three lay-brothers, and two churches at Dunkirk, N. Y.; also a monastery, "St. Michael's Retreat," at West Hoboken, N. J. (opposite New York City). Passionist monasteries in the United States are intended to train priests for missionary purposes, and to give assistance to pastors of such churches as need it, and to have a chapel always open for such as may need spiritual assistance or counsel. The order, though very old in the Church, was introduced into the United States about 1855 by Rev. Father O'Connor, S. J., then bishop of Pittsburgh, and now numbers nearly one hundred members.

Passive Obedience Of Christ.

SEE OBEDIENCE, and *SEE SUFFERINGS OF CHRIST*.

Passive Power

a phrase employed to denote a power of producing change, not actively, but negatively. Dr. Williams, who has revived the use of it in theology, understands by it what some philosophers have denominated *malum metasphysicum*, by which is meant the immediate cause of defectibility, mutability; or limitation in creatures. Every created being and property

must necessarily be limited. Limitation is as essentially an attribute of a creature as infinity is of the Creator. This limitedness implies defectibility, fallibleness, and mutability. It is to this principle, which is entirely of a negative character, that evil is ultimately to be referred. It is not communicated to the creature by his Maker, nor could any act of will or power prevent its connection with any created nature, any more than such an act of will or power could change the very essence of creatureship, or cause an uncaused being. As the principle is not communicated or caused by the Creator, so neither are its results. They can be traced no higher than to the being in whom they ate developed. To himself alone must every one ascribe them; to himself as a creature, in relation to the principle; but to himself as sinful in relation to the moral results. Gilbert, *Life of Dr. Williams*, note C.

Passive Prayer

among the mystic divines, is a total suspension or ligature of the intellectual faculties, in virtue whereof the soul remains of itself, and, as to its own power, impotent with regard to the producing of any effects. The passive state, according to Fenelon, is only passive in the same sense as contemplation; i.e. it does not exclude peaceable, disinterested acts, but only unquiet ones, or such as tend to our own interest. In the passive state the soul has not: properly any activity, any. sensation of its own. It is a mere flexibility of the soul, to which the feeblest impulse of grace gives motion. *SEE MYSTICISM*.

Passmore, Joseph C., D.D.,

an American clergyman of the Protestant Episcopal Church, was born at Lancaster, Pa., and was a descendant of the Rev. S. Cook, a missionary of the Virginia Society for Propagating the Gospel, at Shrewsbury, N.J., in 1776. Passmore was educated at Dr. Muhlenberg’s school, Flushing, N.Y. He studied law, and removed to Vicksburg, Miss. At the age of twenty-six he was chosen professor of rhetoric and philosophy in St. James College, Maryland, and remained as professor and vice-rector eighteen years. He was ordained deacon by bishop Whittingham in 1848, and priest by the same bishop, in Grace Church. Elk Ridge Landing, June 3, 1849. In. 1862 he accepted a professorship at Racine (Wis.) College, and later added to this task the rectory of St. John’s, Elkhorn, Wis. He died at Racine Aug. 12, 1866. He published a *Poem*, and a *Life of Bishop Butler*, and also

edited an edition of his *Sermons;* with a preface. A sketch of the life of the Rt. Rev. Bishop Bowman in vol. 14 of the *Church Review* is from his penl, and bears the marks of his scholarly tastes and his pure and noble spirit. See *Amer. Ch. Rev.* 1866, p.487; Appleton's A*nnual Cyclop.* 1866, p. 612.

Passoire

is in ecclesiastical language a cullender, or strainer, for the wine and water When poured into the chalice. It dates from the 7th century.

Passover

the first and most important of the three great annual festivals — the other two being pentecost and the Feast of tabernacles — on which the male population appeared before the Lord in Jerusalem. In the present article it is our aim to combine the Scriptural notices of this institution with whatever information ancient or modern authors give, especially the Talmudical regulations for its observance. *SEE FESTIVAL*.

I. *Name and its Signification* — The Heb. word jsP, *Pesach* (from jsP; *pasach, to pass through, to leap, to halt* [<100404>2 Samuel 4:4; <111821>1 Kings 18:21], then tropically *to pass by* in the sense of *sparing, to save, to show mercy* [<021213>Exodus 12:13, 23, 27; <233105>Isaiah 31:5]), denotes —

1. *An overstepping, passover,* and is so rendered by Josephus (*Ant.* 2:14, 6, ὑπερβασία), Aquila (ὑπέρβασις), and the English version.

2. It signifies *the paschal sacrifice,* by virtue of which, according to the divine appointment, *the passing over,* or *saving,* was effected (<021212>Exodus 12:2.1, 27, 48; <140315>2 Chronicles 30:15).

3. It designates *the paschal meal* on the evening of the 14th of Nisan; — while the seven following days are called twOMhigh, *the feast of unleavened bread* — (<032305>Leviticus 23:5, 6), and hence the expression jsph trjmm, *the morrow of the Passover, for* the 15th of Nisan (<043303>Numbers 33:3; <060511>Joshua 5:11). It is used synecdochically for the whole *festival of unleavened bread,* which commenced with the paschal meal (<051601>Deuteronomy 16:1-3; comp. also <264521>Ezekiel 45:21, where jsp is explained by µymy tw[bç gj), — written fully gjihsPhi(<022345>Exodus 34:25). The whole feast, including the paschal-eve, is also denominated twOMhigj, *the festival of unleavened bread,* ἡ ἑορτὴ τῶν ἀζύμων,

ἡμέραι τῶν ἀζύμων, *festum azymorum* (<02315>Exodus 23:15; <03206>Leviticus 23:6: <14813>2 Chronicles 8:13; <15622>Ezra 6:22; <42201>Luke 22:1,7; <441203>Acts 12:3; 20:6; Josephus, *War*, 2:1, 3); or simply twXMhi τὰ ἄζυμα (<021217>Exodus 12:17; <411401>Mark 14:1). The simple name *Pesach* (j sP,= φασέκ*;* Sept. <143015>2 Chronicles 30:15; 35:1, 11; Aramaean a j ;sPi= τὸ πάσχα*;* <411401>Mark 14:1), however, is the one commonly used by the Jews to the present day to denote the festival of unleavened bread; and it is for this reason that this appellation is retained untranslated in the Sept. and N.T.

Some have taken the meaning of j sP; the root, of j sP, to be that of "passing through," and have referred its application here to the passage of the Red Sea. Hence the Vulgate has rendered j sP,by *transitus,* Philo (*De Vit. Mosis,* lib. 3, c. 29) by διαβατήρια, and Gregory of Nazianzum by διάβασις. Augustine take's the same view of the word; as do also Von Bohlen and a few other modern critics. Jerome applies *transitus* both to the *passing over* of the destroyer and the *passing through* the Red Sea (in <402601>Matthew 26). But the true sense of the Hebrew substantive is plainly indicated in <021227>Exodus 12:27; and the best authorities are agreed that j sP; never expresses "passing through," but that its primary meaning is "leaping over." Hence the verb is regularly used with the preposition l [i But since, when we jump or step over anything, we do not tread upon it. the word has a secondary meaning "to spare," or "to show mercy" (comp. <233105>Isaiah 31:5 with <021227>Exodus 12:27). The Sept. has therefore used σκεπάζειν in <021213>Exodus 12:13; and Onkelos has rendered j sPA j bz, "the sacrifice of the Passover," by sy;j } j bD] "the sacrifice of mercy." In the same purport agree Theodotion, Symmachus, several of the fathers, and the best modern critics. Our own translators, by using the word "Passover,"' have made clear <021212>Exodus 12:12, 23 and other passages, which are not intelligible in the Sept. nor in several other versions. (See Bahr, *Symbolik,* 2:627; Ewald, *Alterthumer,* p. 390; Gesenius, *Thes.* s.v.; Drusius, *Noce Majores,* in <021227>Exodus 12:27; Carpzov, *App. Crit.* p. 394.)

Some of the Church fathers, not knowing the Heb. signification, have derived πάσχα from the Greek πάσχω *to suffer.* Thus Chrysostom tells us, πάσχα λέγεται, ὅτι τότε ἔπαθεν ὁ Χριστὸς ὑπὲρ ἡμῶν.(*Homil.* 5, *in* 1 *Tim.*)*;* Irenaeus says: "A Moyse osteniditur Filius Dei, cujus et diem passionis non ignoravit, sed-figuratim pronunciavit eum *pascha niominans?*(*Adv. Fvr* .iv. 22); Tertullian affirms, "Hanc solemnitatem-

praecanebat (sc. Moyset) et adjecit, Pascha esse Domini, id est, passionem Christi" (*Adv. Judaeos*, c. x, s. f.). Chrvsostom appears to avail himself of it for a paronomasia in the above passage, in another place the format states the true meaning: ὑπέρβασίς ἐστι καθ ἑρμηνείαν τὸ πάσχα. Gregory of Nazianzum seems to do the same (*Orat. xlii*), since he elsewhere (as is stated above) explains πάσχα as διάβασις (see Suicer, s.v.). Augustine, who took this latter view, has a passage which is worth quoting:

> "Pascha, fratres, non sicut quidam existimant, Grsecum nomen esth sed Hebranem; opportunissime tamen occurrit in hoc nomine qusedam congrnentia utrarumquie linuutirunm. Quia eniln *peati* Graece πάσχειν dicitur, idea Pascha *passio* putata est, velut hoc nomen a passione sit appellatunm; in sna vero lingna, hoc est in Ilebraea, Pascha *transi-us* dicitur; propterea tune priinum Pascha celeb'ravit populus Dei, quando ex *A*Egypto fugientes, rubrum mare transierunt. Nunc ergo tigura illa prophetica in veritate completa est, cum sicut ovis ad imnlolandum ducitur Christus, cujus sanguine illitis postibus nostris, id est, cnjus signo crucis signatis frontibus nostris, a perditione hujus saeculi tanquam a captivitate vel iiiterempttone *A*Egyptia liberamur; et agimus saluberrimum transitum cum a diabolo transimus ad Christum, et ab isto instabili saeculo ad ejus fundatissimum regnum, ⁵¹⁰¹³Colossians 1:13" (*In Joan. Tract.* 4).

II. *Biblical Institution and Observance of the Passover* (from the time of Moses to the Captivity). — The following are the principal passages in the Pentateuch relating to the Passover: ⁰²¹⁰¹Exodus 12:1-51, in which there is a full account of its original institution and first observance in Egypt; ⁰²¹⁰³Exodus 13:3-10, in which the unleavened bread is spoken of in connection with the sanctification of the first-born, but there is no mention of the paschal lamb? ⁰²³¹⁴Exodus 23:14-19, where, under the name of the feast of unleavened bread, it is first connectced with the two other great annual festivals, and also with the Sabbath, and in which the paschal lamb is styled "My sacrifice;" ⁰²⁴¹⁸Exodus 34:18-26, in which the festival is brought into the same connection, with immediate reference to the redemption of the first-born, aid in which the words of ⁰²³¹⁸Exodus 23:18, regarding the paschal lamb, are repeated; ⁰³²⁰⁴Leviticus 23:4-14, where it is mentioned in the same connection, the days of holy convocation are especially noticed, and the enactment is prospectively given respecting the

offering of the first sheaf of harvest, with the offerings which were to accompany it, when the Israelites possessed the Promised Land; <04901>Numbers 9:1-14, in which the divine word repeats the command for the observance of the Passover at the commencement of the second year after the Exodus, and in which the observance of the Passover in the second month, for those who could not participate in it at the regular time, is instituted; <04816>Numbers 28:16-25, where directions are given for the offerings which were to be made on each of the seven-days of the festival; <05601>Deuteronomy 16:1-6, where the command is prospectively given that the Passover, and the other great festivals, should be observed in the place which the Lord might choose in the Land of Promise, and where there appears to be an allusion to the Chagigah, or voluntary peace-offerings. There are five distinct statutes on the Passover in the 12th and 13th chapters of Exodus <02120>(12:2-4, 5-20, 21-28, 42-51; 13:1-10).

1. *At the Exode*. — In the first institution of the Passover it was ordained that the head of each family was to select, on the 10th of Nisan (i.e. four days beforehand, supposed to represent the four generations which had elapsed since the children of Israel had come to Egypt, <01516>Genesis 15:16), a male lamb or goat of the first year, and without blemish, to kill it on the eve of the 14th, sprinkle the blood with a sprig of hyssop on the two side-posts and the lintel of the door of the house-being the parts of the house most obvious to passers-by, and to which texts of Scripture were afterwards affixed, *SEE MEZUZAH* — to roast (and not boil) the whole animal with its head, legs, and entrails, without breaking a bone thereof, and when thoroughly done, he and his family were to eat it on the same evening together with unleavened bread and bitter herbs, having their loins girt, their sandals on their feet, and their staves in their hands. If the family, however, were too small in number to consume it, a neighboring family might join them, provided they were circumcised sons of Israel, or household servants and strangers who had been received into the community by the rite of circumcision. The whole of the *Pesach* was to be consumed on the premises, and if it could not be eaten it was not to be removed from the house, but burned on the spot on the following morning. The festival was to be celebrated seven days, i.e. till the twenty-first of the month, during which. time unleavened bread was to be eaten, built cessation from all work and trade was only to be on the first and seventh day of the festival. Though instituted to dispute them from the general destruction of Egypt’s first-born, the Israelites were told to regard the

Passover as an ordinance forever, to teach its meaning to their children, and that the transgression of the enactments connected therewith was to be punished with excision (Exodus 12:1-28, 48-51). The precise meaning of the phrase µybr[h ^yb, *between the two evenings,* which is used with reference to the time when the paschal animal is to be slain (Exodus 12:6; Leviticus 23:5; Numbers 9:3, 5), as well as in connection with the offering of the evening sacrifice (Exodus 29:39, 41; Numbers 28:4), and elsewhere (Exodus 16:12; 30:8), is greatly disputed. The Samaritans, the Karaites, and Aben-Ezra, who are followed by Michaelis, Rosenmüller, Gesenius, Maurer, Kalisch, Knobel, Keil, and most modern commentators, take it to denote the space between the setting of the sun and the moment when the stars become visible, or when darkness sets in, i.e. between six and seven o'clock. Accordingly, Aben-Ezra explains the phrase *between the two evenings* as follows: "Behold we have two evenings, the first is when the sun sets, and that is at the time when it disappears beneath the horizon; while the second is at the time when the light disappears which is reflected in the clouds, and there is between them an interval of about one hour and twenty minutes" (*Comment. on* *Exodus* 12:6). Tradition, however, interprets the phrase *between the two evenings* to mean from afternoon to the disappearing of the sun, the first evening being from the time when the sun begins to decline from its vertical or noontide point towards the west; and the second from its going down and vanishing out of sight, which is the reason why the daily sacrifice might be killed at 12:30 P.M. on a Friday (Mishna, *Pesachim,* v, 1; Maimonides, *Hilchoth Korban Pesach.* 1:4). But as the paschal lamb was slain after the daily sacrifice, it generally took place from 2:30 to 5:50 P.M. (Joseph. *War,* 6:9, 3). We should have deemed it superfluous to add that such faithful followers of Jewish tradition as Saadia, Rashi, Kimchi, Ralbag, etc., spouse this definition of the ancient Jewish canons, were it not for the assertion which is made in some of the best Christian commentaries that "Jarchi [= Rashi] and Kimchi hold that the two evenings were the time immediately before and immediately after sunset, so that the point of time at which the sun sets divides them." Now Rashi most distinctly declares, "From the sixth hour [= twelve o'clock] and upwards is called *between the two evenings* (µybr[h ^yb), because the sun begins to set for the evening. Hence it appears to me that the phrase *between the two evenings* denotes the hours between the evening of the day and the evening of the night. The evening of the day is from the beginning of the seventh hour [= immediately after noontide], when the evening shadows begin to

lengthen, while the evening of the night is at the beginning of the night" (*Commentary on* Exodus 12:6). Kimchi says almost literally the same thing:" µybr[h ^yb is from the time when 'the sun begins to incline towards the west, which is from the sixth hour [=twelve o'clock] and upwards. It is called µybr[because there are two evenings, for from the 'time' that the sun begins to decline is one evening, and the other evening is after the sun has gone down, and it is the space between which is meant by *between the two evenings"* (*Lexicon,* s.v. br[). Eustathius, in a note on the seventeenth book of the *Odyssey,* shows that the Greeks too held that there were two evenings, one which they called the latter evening (δείλη ὀψία), at the close of the day; and the other the former evening (δείλη πρωΐα), which commenced immediately after noon (see Bochart. *Hieroz.* pt. 1, lib. 2, cap. 1; *Oper.* 2:559, ed. 1712).

2. In the *post-exodus legislation* on this festival several enactments were introduced at different times, which both supplement and modify the original institution. Thus it is ordained that all the male members of the congregation are to appear in the sanctuary be fore the Lord with the offering of firstlings (Exodus 23:14-19; 34:18-26); that the first sheaf of the harvest (rm[) is to be offered on "the morrow after the Sabbath" (Leviticus 23:4-14); that those who, through defilement or absence from home, are prevented from keeping the. Passover on the 14th of Nisan, are in celebrate it on the 14th of the following month (Numbers 9:1-14); that special sacrifices are to be offered or each day of the festival (Numbers 28:16-25); than the paschal animals are to be slain in the national sanctuary, and that the blood is to be sprinkled on the altar instead of the two door-posts and lintels of the doors in the respective dwellings of the families (Deuteronomy 16:1-8). The ancient Jewish canons, therefore, rightly distinguished between *the Egyptian Passover* (jsp µyrxm) and *the Permanent Passover* (twrwd jsp), and point out. the following differences between them

(a) In the former the paschal animal was to be selected on the tenth of Nisan (Exodus 12:3).

(b) It was to be killed by the head of each family in his own dwelling, and its blood sprinkled on the two door-posts and the lintel of every house (Exodus 12:6, 7, 22).

(c) It was to be consumed in haste, and the eaters thereof were to be dressed in their journeying garments (Exodus 12:11).

(d) Unleavened bread was to be eaten with the paschal animal only on the first night, and not necessarily during the whole seven days, although the Israelites were almost compelled to eat unleavened bread, because they had no time to prepare leaven (Exodus 12:39).

(e) No one who partook of the *Pesach* was to go out of the house until the morning (Exodus 12:22).

(f) The women might partake of the paschal animal.

(g) Those who were Levitically impure were not necessarily precluded from sharing the meal.

(h) No firstlings were required to be offered.

(i) No sacrifices were brought.

(j) The festival lasted only one day, as the Israelites commenced their march on the 15th of Nisan (Mishna. *Pesachim,* 9:5; Tosiftha, *Pesachim,* 7; Maimonides, *Iad Ha-Che zaka, Hilchoth Korban Pesach.* 10:15).

Now these regulations were peculiar to the first Passover, and were afterwards modified and altered in the Permanent Passover. Elias of Byzantium adds that there was no command to burn the fat on the altar, that neither the Hallel nor any other hymn was sung, as was required in later times in accordance with Isaiah 30:29, and that the lambs were not slain in the consecrated place (quoted by Carpzov, *App. Crit.* p. 406. For other Jewish authorities, see Otho's *Lexicon,* s.v. Pascha).

Dr. Davidson, indeed (*Introduction to the* O.T. 1:84, etc.), insists that the Deuteronomist (Deuteronomy16:1-7) gives other variations — that he mentions both ˆax, *small cattle,* and rqb, *oxen,* as the paschal sacrifice, and states that the paschal victim is to be *boiled* (lçb), while in the original institution in Exodus 12 it is enacted that the paschal sacrifice is to be a hç only, and is to be *roasted.* But against this is to be urged

(1) That the word jsp in Deuteronomy 15:1- 2, as frequently is used for the whole festival of unleavened bread, which commenced with the

paschal sacrifice, and which indeed Dr. Davidson a little farther on admits, and that the sacrifices of sheep and oxen in question do not refer to the paschal victim, but to all the sacrifices appointed to be offered during the seven days of this festival. This is evident from ver. 3. where it is distinctly said, "Thou shalt eat no leavened bread therewith. (wyl[) [i.e. with the hsp in ver. 2], seven days shalt thou eat therewith (wyl[) [i.e. with the jsp] unleavened bread," thus showing that the sacrifice and eating of jsp is to last seven days, and that it is not the paschal victim which had to be slain on the 14th and be consumed on that very night (<021210>Exodus 12:10).

(2) lçb simply denotes *to cook, dress,* or *fit for eating in any manner,* and here unquestionably stands for çab lçb, *to roast in fire,*(*as* in <145513>2 Chronicles 35:13). This sense is not only given in the ancient versions (Sept., Vulg., Chaldee paraphrase of Jonathan ben-Uzziel, etc.), and by the best commentators and lexicographers (Rashi-Rashbam, Aben-Ezra, Ibn-Saruk, Kimchi, Furst, Keil, etc.), but is supported by Knobel (*Comment. on Exodus and Leviticus* p. 98), who is quite as anxious as Dr. Davidson to establish the discrepancy between the two accounts.

(3) We know from the non-canonical records that it has been the undeviating practice of the Jews during the second Temple to offer hç only as a pas'chal sacrifice, and *to roast* it, but not *to boil* it. Now the Deuteronomist, who, as we are assured by Dr. Davidson and others, lived at a very late period, would surely not contradict this prevailing practice of a later time. Besides, if the supposed variations recorded by the Deuteronomist describe practices which obtained in later times, how is it that the non-canonical records of the Jewish practices at a later period agree with the older description, and not with the supposed variations in Deuteronomy?

That the Israelites kept the Passover on the evening before they left Egypt is distinctly declared in <021228>Exodus 12:28. Bishop Colenso, however, argues against the Mosaic institution of the Passover, and against the possibility of its having been celebrated, because —

(1) Moses having received the command about the Passover on the very day at the close of which the paschal lambs were to be killed, could not

possibly have communicated to every head of a family throughout the entire country the special and strict directions how to keep it;

(2) The notice to start at once in hurried flight in the middle of the night could not suddenly and completely be circulated; and

(3) As the people were 2,000,000 in number, and, if we take fifteen persons for each lamb, there must have been slain 150,000 paschal lambs, all males, one year old; this premises that 200,000 male lambs and 200,000 ewe-lambs were annually produced, "and that there existed a flock of 2,000,000 (*The Pentateuch and Book of Joshua critically examined*, pt. 1, chap. 10).

But

(1) from (2212)Exodus 12:2, 3 it is evident that, so far from receiving the command on the 14th of Nisan, Moses received it at the very beginning of the month, and that there was therefore sufficient time for the elders (comp. (2210)Exodus 12:1, 2 with ver. 21) to communicate the necessary instruction to the people, who were a well-organized body, presided over by the heads of families and leaders ((2206)Exodus 5:6-23; (0401)Numbers 1:1, etc.; (0614)Joshua 7:14, etc.). The expressions hzh hlylb (12:12) and twxjk hlylh (11:4), on which Dr. Colenso lays so much stress, do not refer to the night following the day of the command, but to the night following the day when the command was to be executed hzh here, as frequently elsewhere, denotes *the same*, and expresses simultaneousness, whether past, present, or future, inasmuch as in historical narrative not only that which one can see, or, as it were, point his finger at, is regarded as present, but that which has just been mentioned ((0107)Genesis 7:11, 13; (2201)Exodus 19:1; (3206)Leviticus 23:6, 21; (1803)Job 10:13), and that which is immediately to follow ((0101)Genesis 5:1; 6:15; 45:19; (2602)Isaiah 66:2; (2407)Jeremiah 5:7; (1948)Psalm 74:18).

(2) The notice to quit was not momentary, but was indicated by Moses long before the celebration of the Passover ((2110)Exodus 11:1-8), and was most unmistakably given in the order to eat the paschal meal in traveling attire, so as to be ready to start ((2211)Exodus 12:11).

(3) The average of fifteen or twenty persons for each lamb, based upon the remark of Josephus (*War* li, vi, 9, 3), is inapplicable to the case in question, inasmuch as those who, according to later legislation, went up in after-

times to Jerusalem to offer the paschal sacrifice were all full-grown and able-bodied men, and every company of twenty such persons, when the Jews were in their own land, where there was every facility for obtaining the requisite flocks, might easily get and consume a .sheep in one night. But among the several millions of Israelites in Egypt and in the wilderness there were myriads of women, children, invalids, uncircumcised and unclean, who did not partake of the Passover, and those who did eat thereof would fully obey the divine command if one or two hundred of them simply ate a morsel of one and the same animal when they found any difficulty in obtaining flocks, inasmuch as the paschal sacrifice was only to be commemorative; just as one loaf suffices for hundreds of persons at the sacrament of the Lord’s Supper. Instead, therefore, of 150,000 being required for this purpose, 15,000 animals would suffice. Moreover, Dr. Colenso, misled by the A.V., which renders hç by *lamb,* makes a mistake in restricting the paschal sacrifice of Egypt to a *lamb.* Any Hebrew lexicon will show that it denotes *one of the flock,* i.e. *either a sheep or a goat,* and it is so used in [051404]Deuteronomy 14:4, µyz[hçw µyçbk hç, *one of the sheep and one of the goats* (comp. Gesenius’s and Furst’s *Lexicons.* s.v. hç). This mistake is all the more to be deplored, since at the institution of the Passover it is expressly declared that it is to be µyz[ih ˆmw µyçbkh ˆm ... hç, *one of the sheep or of the goats* ([021205]Exodus 12:5). It is well known to scholars that the Jewish canons fixed *a lamb* for this purpose long after the Babylonian captivity. Hence the Targumist’s rendering of hç by rma or arma, which is followed by the A.V. It is well known also that goats have always formed a large admixture in Oriental flocks, and in the present which Jacob sent to Esau the proportion of sheep and goats is the same ([013214]Genesis 32:14). Now the fifteen thousand paschal-sacrifices divided between the lambs and the goats would not be such an impossible demand upon the flocks.

3. *Subsequent Notices before the Exile.* — After the celebration of the Passover at its institution ([021228]Exodus 12:28, 50). we are told that the Israelites kept it again in the wilderness of Sinai in the second year after the exodus (Numbers 9). Between this and their arrival at Gilgal under Joshua, about thirty-nine years, the ordinance was entirely neglected, not because the people did not practice the rite of circumcision, and were therefore legally precluded from partaking of the paschal meal ([060510]Joshua 5:10, with [021244]Exodus 12:44-48), as many Christian expositors will have it, since there

were many thousands of young people that had left Egypt who were circumcised, and these were not legally disqualified from celebrating the festival; but because, as Kashi, Aben-Ezra, and other Jewish commentators rightly remark, (02125)Exodus 12:25, and 13:5-10 plainly show that after the first Passover in the wilderness, the Israelites were not to keep it again till they entered the land of Canaan. Only three instances, however, are recorded in which the Passover was celebrated between the entrance into the Promised Land and the Babylonian captivity, viz. under Solomon ((14083)2 Chronicles 8:13), under Hezekiah, when he restored the national worship ((14015)2 Chronicles 30:15), and under Josiah ((12221)2 Kings 23:21; (14501)2 Chronicles 35:1-19). Later Biblical instances are the one celebrated by Ezra after the return from Babylon ((15001)Ezra 6), and those occurring in the life of our Lord.

III. *Rabbinical Regulations.* — After the return of the Jews from the captivity, where they had been weaned from idolatry, the spiritual guides of Israel reorganized the whole religious and political life of the nation, and defined, modified, and expanded every law and precept of the Mosaic code, so as to adapt them to the altered condition of the people. The celebration of the Passover, therefore, like that of all other institutions, became more: regular and systematic during this period,. while the different colleges which were now established and which were attended by numerous disciples, *SEE EDUCATION*, have faithfully transmitted to us all the sundry laws, rites, manners, and customs connected with this and all other festivals, which it was both impracticable and impossible to record in the limited space of the canonical books of the O.T. Hence it is that the manners and customs of this period, which were those of our Savior and his apostles, and which are therefore of the utmost importance and interest to Christians, and to the understanding of the N.T., can be more easily ascertained and more minutely described. Hence, also, the simple summary notice of the fact that the Israelites kept the Passover after their return from Babylon, contained in the canonical Scriptures ((15069)Ezra 6:19-22), may be supplemented by the detailed descriptions of the manner in which this festival was celebrated during the second Temple, given in the noncanonical documents. The various practices will be better understood and more easily followed if given in connection with the days of the festival on which they were respectively observed.

1. *The Great Sabbath* (lwdG;hi tB;v; *Shabbdth Hag-Gadol*) is the Sabbath immediately preceding the Passover. It is so called in the calendar because, according to tradition, the tenth of the month on which the Lord commanded every head of a family to select the paschal sacrifice (<021203>Exodus 12:3) originally happened to fall on the Sabbath; and though in later legislation the animal was not required to be set aside four days beforehand, yet the Jewish canons determined that the Sabbath should be used to instruct the people in the duties of this great festival. Hence special prayers (twrxwy) bearing on the redemption from Egypt, the love of God to Israel, and Israel's obligations to keep the Passover, have been ordained for this Sabbath, in addition to the ordinary ritual. <390301>Malachi 3:1-18; 4:1-6, was read as *Maphtir* (ryfpm) = the lesson for the day, *SEE HAPHTARAH*, and discourses were delivered by the spiritual guides of the community explanatory of the laws and domestic duties connected with the festival (*Tur Orach Chajim,* sec. 430). Though the present synagogal ritual for this day is of a later date, yet there can be no doubt that this Sabbath was already distinguished as the great Sabbath (μεγάλη ἡ ἡμέρα τοῦ σαββάτου, <431931>John 19:31) in the time of the second Temple, and was used for preparing the people for the ensuing festival. *SEE SABBATH*.

2. *The* 13*th of Nisan.* — On the evening of the 13th, which, until that of the 14th, was called *the preparation for the Passover* (jsip,b r,[,, παρασκευὴ τοῦ πάσχα, <431914>John 19:14), every head of the family searched for and collected by the light of a candle all the leaven (Mishna, *Pesachim,* 1:1). Before beginning the search he pronounced the following benediction: "Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with thy commandments, and hast enjoined us to remove the leaven" (Talmud, *Pesachim,* 7 a; Maimonides, *Yad Ha-Chezaka, Hilchoth Chamez U-Maza,* 3:6). After the search he said "Whatever leaven remains in my possession which I cannot see, behold it is null, and accounted as the dust of the earth" (Maimonides, *ibid.*). What constituted leaven will be understood when the ancient definition of unleavened bread is known. According to the Jewish canons, the command to eat unleavened bread (<021306>Exodus 13:6; 23:15; 34:18; <032306>Leviticus 23:6; <042817>Numbers 28:17; <051603>Deuteronomy 16:3) is executed by making the cakes ([wxm) which are to be eaten during the seven days of this festival of wheat, barley, spelt, oats, or rye (Mishna, *Pesachim,* 2:5). They appear to have been usually made of the finest wheat flour (Buxtorf, *Sysn. Jud.* c. 18, p.

397). It was probably formed into dry, thin biscuits, not unlike those used by the modern Jews. From these five kinds of grain (tçmj ^gd ynym), which can be used for actual fermentation, the cakes are to be prepared before the dough begins to ferment; anything else made from one of these five kinds of corn with water constitutes leaven, and must be removed from the house and destroyed. Other kinds of produce and preparations made therefrom do not constitute leaven, and may be eaten. Thus we are told, "Nothing is prohibited on the Feast of Passover because of leaven except the five kinds of corn, viz. wheat, barley, spelt, oats, and rye. Leguminous plants, such as rice, millet, beans, lentils, and the like, in these there is no leaven; and although the meal of rice or the like is kneaded with hot water and covered with cloths till it rises like leavened dough, yet it may be eaten, for this is not leaven, but putrefaction. Even the five kinds of corn, if simply kneaded with the liquor of fruit, without water, are not accounted leaven. Though the dough thus made stands a whole day and rises, yet it may be eaten, because the liquor of fruit does not engender fermentation but acidity. The fruit-liquor, oil, wine, milk, honey, olive-oil, the juice of apples, of pomegranates, and the like, but no water, is to be in it, because any admixture of water, however small, produces fermentation" (Maimonides, *Yad Ha-Chezaka, Hilchoth Chamnez U-Maza*, v. 1; 2).

3. *The* 14*th of Nisan.* — On this day, which, as we have seen, was till the evening called *the preparation for the Passover,* and which was also called the first day of Passover or of unleavened bread (<03205>Leviticus 23:5, 6; <04903>Numbers 9:3; 28:16; <06500>Joshua 5:10; <26521>Ezekiel 45:21; <14035>2 Chronicles 30:15; 35:l; Joseph. *War,* v. 3, 1), for the reason stated under the 13th of Nisan, handicraftsmen, with the exception of tailors, barbers, and laundresses, were obliged to relinquish their work either from morning or from noon, according to the custom of the different places in Palestine (Mishna, *Pesachim,* 4:1-8). Leaven was only allowed to be eaten till mid-day, when all leaven collected on the previous evening and discovered on this day had to be burned. The time for desisting from eating and burning the leaven was thus indicated: "Two desecrated cakes of thanksgiving-offering were placed on a bench in the Temple: as long as they were thus exposed all the people ate leaven; when one of them was removed they abstained from eating, but did not burn it; and when the other was removed all the people began burning the leaven" (*ib.* 1:5). It was on this day that every Israelite who was not infirm, ceremonially impure, uncircumcised, or who was on this day fifteen miles without the walls of Jerusalem (Mishna,

Pesachim, 9:2; Maimonides, *Hilchoth Korban Pesach.* v. 89), appeared before the Lord in Jerusalem with an offering in proportion to his means (<02315>Exodus 23:15; <05616>Deuteronomy 16:16, 17). Though women were not legally obliged to appear in the sanctuary, yet they were not excluded from it (<09107>1 Samuel 1:7; <42241>Luke 2:41, 42). The Israelites who came from the country to Jerusalem to celebrate the Passover were gratuitously accommodated by the inhabitants with the necessary apartments (<42210>Luke 22:10-12; <40518>Matthew 26:18); and the guests left in return to their hosts the skins of the paschal lambs, and the vessels which they had used in their religious ceremonies (*Joma,* 12 a). It was, however, impossible to house all the pilgrims in Jerusalem itself, since the circumference of the city was little more than one league, and the number of the visitors was exceedingly great. Josephus tells us that there were 3,000,000 Jews at the Passover A.D. 65 (*Wars* 2:14, 3), and that at the Passover in the reign of Nero there were 2,700,000, when 256,500 lambs were slain (*ib.* 6:9, 3), and most of them must therefore have encamped in tents without the walls of the town, as the Mohammedan pilgrims now do at Mecca. It is therefore not surprising that seditions broke out on these occasions, and that the Romans, fearing lest these myriads of pilgrims should create a disturbance, and try to shake off the foreign yoke when thus massed together, took all the precautionary measures of both force and conciliation during the festival (Joseph. *Ant.* 17:9, 3; *War,* 1:3, etc.; <40165>Matthew 16:5; <42130>Luke 13:1). — In confirmation of Josephus's statement, which has been impugned by sundry writers, it is to be remarked that ancient *Baraitha,* preserved in *Tosiftha Pesachim,* cap. 4. (s.f.), and the *Babylon Pesachim,* 64 b, relate as follows: Agrippa was anxious to ascertain the number of the Jewish population. He therefore ordered the priests to put down the number of the paschal lambs, which were found to be 1,200,000; and as there was to every lamb a company of no less than ten persons, the number of Jews must have been tenfold.

4. *The Offering of the Paschal Lamb.* — Having selected the lamb, which was neither to be one day above a year nor less than eight days old (Maimonides, *Hilchoth Korban,* 1:12, 13) — being an extension of the law about firstlings and burnt-offerings (<02230>Exodus 22:30; <03227>Leviticus 22:27) — and agreed as to the exact number of those who were to join for one lamb, the representatives of each company went to the Temple. The daily evening sacrifice (<02938>Exodus 29:38, 39), which was usually. killed at the eighth hour and a half (= 2:30 P.M.), and offered up at the ninth hour and a

half (3:30 P.M.), was on this day killed at 1:30, and offered at 2:30 P.M., an hour earlier; and if the 14th of Nisan happened on a Friday, it was killed at 12:30 and offered at 1:30 P.M., two hours earlier than usual (*Mishna, Pesachim,* v. 1; Maimonides, *Hilchoth Korban Pesach.* 1:4). All the representatives of the respective companies were divided into three bands or divisions. — "The first division then entered with the paschal sacrifices, until the court of the Temple was filled, when the doors of the court were closed, and the trumpets were sounded three times, differing in the notes (w[qtw w[yrhw w[qt). The priests immediately placed themselves in two rows, holding bowls of silver and gold in their hands, i.e. one row holding silver bowls and the other gold ones. These bowls were not mixed up, nor had they stands underneath, in order that they might not be put down and. the blood become coagulated. The Israelites themselves killed their own paschal sacrifices, the nearest priest caught the blood, handed it to his fellow-priest, and he again passed it on to his fellow-priest, each receiving a full bowl and returning an empty one, while the priest nearest to the altar sprinkled it in one jet towards the base of the altar. Thereupon the first division went out, and the second division entered; and when the second again went out, the third entered; the second and third divisions acting in exactly the same way as the first. The Hallel was recited, *SEE HALLEL*, the whole time, and if it was finished before all the paschal animals were slain, it might be repeated a second and even a third time.... The paschal sacrifice was then suspended on iron hooks, which were affixed to the walls and pillars, and its skin taken off. Those who could not find a place for suspending and skinning it had pieces of wood provided for them, which they put on their own shoulders and on the shoulders of their neighbor, and on these they suspended the paschal sacrifice, and thus took off its skin. When the 14th of Nisan happened on a Sabbath, on which it was not lawful to use these sticks, one of the offerers put his left hand on the right shoulder of his fellow-offerer, while the latter put his right hand on the shoulder of the former, whereon they suspended the paschal sacrifice, and took off its skin." As soon as it was opened, the viscera were taken out with the internal fat. The fat was carefully separated and collected in the large dish, and the viscera were washed and replaced in the body of the lamb, like those of the burnt sacrifices (<3809>Leviticus 1:9; 3:3-5; comp. *Pesachim,* 6:1). Maimonides says that the tail was put with the fat (*Not. in Pesach.* v. 10). The fat was burned on the altar, with incense, that same evening. On the Sabbath, the first division, after leaving the court, remained on the Temple Mountain, the second between the ramparts (i.e.

the open space between the walls of the court of the women and the trellis-work in the Temple, comp. Mishna, *Middoth,* 2:3), while the third remained in its place. When it became dark, they all went out to roast their paschal sacrifices (Mishna, *Pesachim,* v. 5-10). A spit, made of the wood of the pomegranate-tree, was put in at the mouth of the paschal lamb, and brought out again at its vent; it was then carefully placed in the oven so as not to touch its sides, lest the cooking should be affected (comp. <02209>Exodus 12:9; <14553>2 Chronicles 35:13), and if any part of it happened to touch the earthenware oven, it had to be pared off; or if the fat which dripped from it had fallen on the oven, and then again fallen back on the lamb, the part so. touched had also to be cut out (*Pesachim,* 7:1, 2). If any one broke a bone of the paschal lamb, so as to infringe the command in <02246>Exodus 12:46, he incurred the penalty of forty stripes (*Pesachimn,* 7:11). The bone, however, for the breaking of which the offender was to receive the stripes, must either have some flesh on it or some marrow in it, and he incurred the penalty even if some one had broken the same bone before him (Maimonides, *Hilcloth Korban Pesach.* 10:1, 3). The oven was of earthenware, and appears to have been in shape something like a bee-hive, with an opening in the side to admit fuel. According to Justin Martyr, a second spit, or skewer, was put transversely through the shoulders, so as to form the figure of a cross. As Justin was a native of Flavia Neapolis, it is a striking fact that the modern Samaritans roast their paschal lambs in nearly the same manner at this day. “The lambs (they require six for the community now) are roasted all together by stuffing them vertically, head downwards, into an oven which is like a small well, about three feet in diameter, and four or five feet deep, roughly stoned, in which a fire has been kept up for several hours. After the lambs are thrust in, the top of the hole is covered with-bushes and earth, to confine the heat till they are done. Each lamb has a stake or spit run through him to draw him up by; and, to prevent the spit from tearing away through the roast meat with the weight, a cross piece is put through the lower end of it” (Miss Rogers’s *Domestic Life in Palestine*). Vitringa, Bochart, and Hottinger have taken the statement of Justin as representing the ancient Jewish usage; and, with him, regard the crossed spits as a prophetic type of the cross of our Lord. But it would seem more probable that the transverse spit was a mere matter of convenience, and was perhaps never in use among the Jews. The Rabbinical traditions relate that the lamb was called *Galeatus,* “qui quum totus assabatur, cum capite, cruribus, et intestinis, pedes autem et intestina ad latera ligabantur inter assandum, agnus ita quasi armatum

repraesentaverit, qui galea in capite et ense in latere est munitus" (Otho, *Leax. Rab.* p. 503).

5. *The Paschal Supper.* — The paschal sacrifices, having been taken to the respective abodes of the companies, and the meals prepared, the parties arranged themselves in proper order, reclining at ease on the left side, round the table. A cup of wine was filled for everyone, over which the following benediction was pronounced: "Blessed art thou, O Lord our God, King of the universe, who hast created the fruit of the vine! Blessed art thou, O Lord our God, King of the universe, who hast chosen us above all nations, and exalted us above all peoples, and hast sanctified us with thy commandments. Thou hast given us, O Lord our God, appointed seasons for joy, festivals and holy days for rejoicing, such as the feast of unleavened bread, the time of our liberation, for holy convocation, to commemorate our exodus from Egypt. Yea, thou hast chosen us, and hast sanctified us above all nations, and hast given us thy holy festivals with joy and rejoicing as an inheritance. Blessed art thou, O Lord, who hast sanctified Israel and the festivals! Blessed art thou, O Lord our God, King of the universe, who hast preserved us and kept us, and hast safely brought us to this period!" The cup of wine was then drunk, and a basin of water and a towel were handed round, or the celebrators got up to wash their hands; (<43134>John 13:4, 5, 12), after which thebles sing belonging thereto was pronounced. A table was then brought in, upon which were bitter herbs and unleavened bread, *the Charseth* (see below), the body of the paschal lamb, and the flesh of the *Chagigah,* or feast offering. The president of the meal then took the herb, dipped it in the *Charoseth,* and, after thanking God for creating the fruits of the earth, he ate a piece of the size of an olive, and gave a similar portion to each one reclining with him at the table (<40123>Matthew 26:23; <43126>John 13:26). A second cup of wine was then poured out, and the son, in accordance with <021226>Exodus 12:26, asked his father as follows: "Wherefore is this night distinguished from all other nights? On all other nights we may eat either leavened or unleavened bread, but on this night unleavened bread only; on all other nights we may eat every kind of herbs, but on this night bitter herbs only; on all other nights we may eat meat either roasted, boiled, or cooked in different ways, but on this night we must eat roasted meat only; on all other nights we may dip once what we eat, but on this night twice. On all other nights we may eat either sitting or reclining, but on this night reclining only." To this the father replied: "Once we were slaves to Pharaoh in Egypt, but the Lord our

God delivered us there-from with a strong hand and outstretched arm. If the Holy One — blessed be he — had not delivered our fathers from Egypt, we and our children, and our children's children, might still be in Egyptian bondage; and although we may all be sages, philosophers, elders, and skilled in the law, it is incumbent upon us to speak of the exodus from Egypt, and whoso dwells much on the exodus from Egypt is all the more to be praised." The father then expounded <052605>Deuteronomy 26:5-12, as well as the import of the paschal sacrifice, the unleavened bread, and the bitter herbs; saying with regard to the latter, "The paschal sacrifice is offered because the Lord passed over the houses of our, ancestors in Egypt, in accordance with <021227>Exodus 12:27; the unleavened bread is eaten because our ancestors were redeemed from Egypt before they had time to leaven their dough, and the bitter herbs, are eaten because the Egyptians embittered the lives of our ancestors. It is therefore initimbent on everyone, in all ages, to consider as if he had personally gone forth from Egypt, as it is said in <021227>Exodus 12:27. We are therefore in duty bound to thank, praise, adore, glorify, extol, honor, bless, exalt, and reverence him who wrought all these miracles for our forefathers and for us; for he brought us forth from bondage to freedom. He changed our sorrow into joy, our mourning into a feast; he led us from darkness into a great light, and from servitude to redemption. Let us therefore sing in his presence Hallelujah!" The first part of the Hallel was then recited (see below), i.e. Psalm 113 and 114, and the following blessing pronounced: "Blessed art thou, O Lord our God, King of the universe, who hast redeemed us, and redeemed our forefathers from Egypt," etc. A third cup of wine was then pounred out, and the grace after meals was recited. After pouring out the fourth cup the Hallel was finished (i.e. Psalm 115-118), and the blessing of the song (i.e. tmçn and!wllhy) was said. The meal being ended, it was unlawful for anything to be introduced in the way of dessert (Mishna, *Pesachim,* 10:1-8; Maimonides, *Yad Ha-Chezaka Hilchoth Chonmez U-Maza,* 8:1-3).

In this connection it is proper to notice more in detail several points relating to the meal under consideration.

(a) *The Bitter Herbs and the* Sauce. — According to *Pesachim* (2:6), the bitter herbs (µyrærom]. Sept. πικρίδες; Vulg. *lactucae agrestes,* <021208>Exodus 12:8) might be endive, chicory, wild lettuce, or nettles. These plants were important articles of food to the ancient Egyptians (as is noticed by Pliny), and they are said to constitute nearly half that of the

modern Egyptians. According to Niebuhr they are still eaten at the Passover by the Jews in the East. They were used in former times either fresh or dried, and' a portion of them is said to have been eaten before the unleavened bread (*Pesach.* 10:3).

The sauce into which the herbs, the bread, and the meat were dipped as they were eaten (<43136>John 13:26; <40623>Matthew 26:23), is not mentioned in the Pentateuch. It is called in the Mishna tswrj; *charoseth.* According to Bartenora it consisted of only vinegar and water; but others describe it as a mixture of vinegar, figs, dates, almonds, and spice. The same sauce was used on ordinary occasions thickened with a little flour; but the Rabbinists forbade this at the Passover, lest the flour should occasion a slight degree of fermentation. Some say that it was beaten up to the consistence of mortar or clay, in order to commemorate the toils of the Israelites in Egypt in laying bricks (Buxtorf, *Lex. Tal.* col. 831; *Pesachimn* 2:8; 10:3, with the notes of Bartenora, Maimonides, and Surenhusius).

(b) *The Four Cups of Wine*. — There is no mention of wine in connection with the Passover in the Pentateuch; but the Mishna strictly enjoins that there should never be less than four cups of it provided at the paschal meal even of the poorest Israelite (*Pesach.* 10:1). The wine was usually red, and it was mixed with water as it was drunk (*Pesach.* 7:13, with Bartenora's note; and Otho's *Lex.* p. 507). The cups were handed round in succession at specified intervals in the meal (see above). Two of them appear to be distinctly mentioned in <42217>Luke 22:17, 20. "The cup of blessing" (<46016>1 Corinthians 10:16) was probably the latter one of these, and is generally considered to have been the third of the series, after which a grace was said; though a comparison of <42220>Luke 22:20 (where it is called "the cup after supper") with *Pesach.* 10:7, and the designation lLehiswK, *"cup of the Hallel,"* might rather suggest that it was the fourth and last cup. Schottgen, however, is inclined to doubt whether there is any reference in either of the passages of the N.T. to the formal ordering of the cups of the Passover, and proves that the name "cup of blessing" (hkrB]lveswK) was applied in a general way to any cup which was drunk with thanksgiving, and that the expression was often used metaphorically, e.g. <19613>Psalm 116:13 (*Hor. Heb.* in <46016>1 Corinthians 10:16; see also Carpzov, *App. rit.* p. 380).

The wine drunk at the meal was not restricted to the four cups, but none could be taken during the interval between the third and fourth cups (*Pesach.* 10:7).

(c) *The Hallel.* — The service of praise sung at the Passover is not mentioned in the law. The name is contracted from הללויה (*Hallelujah*). It consisted of the series of Psalms from 113 to 118. The first portion, comprising Psalm 113 and 114, was sung in the early part of the meal, and the second part after the fourth cup of wine. This is supposed to have been the "hymn" sung by our Lord and his apostles (<4026>Matthew 26:30; <4114>Mark 14:26; Buxtorf, *Lex. Tal.* s.v. הל, and *Syn. Jud.* p. 48; Otho, *Lex.* p. 271; Garpzov. *App. Crit.* p. 374. *SEE HALLEL*.

(d) *Persons Partaking.* — No male was admitted to the table unless he was circumcised, even if he was of the seed of Israel (<2124>Exodus 12:48). Neither, according to the letter of the law, was any one of either sex admitted who was ceremonially unclean (<0906>Numbers 9:6; Joseph. *War*, 6:9, 3). But this rule was on special occasions liberally applied. In the case of Hezekiah's Passover (<1430>2 Chronicles 30), we find that a greater degree of legal purity was required to slaughter the lambs than to eat them, and that numbers partook "otherwise than it was written," who were not "cleansed according to the purification of the sanctuary." The Rabbinists expressly state that women were permitted, though not commanded, to partake (*Pesach.* 8:1; *Chargigqah*, 1:1; comp. Joseph. *War*, 6:9, 3), in accordance with the instances in Scripture which have been mentioned of Hannah and Mary. But the Karaites, in more recent times, excluded all but full grown men. It was customary for the number of a party to be not less than ten (Joseph. *War*, 6:9, 3). It was perhaps generally under twenty, but it might be as many as a hundred, if each one could have a piece of the lamb as large as an olive (*Pesach.* 8:7).

(e) *Position at the Table.* — When the meal was prepared, the family was placed round the table, the paterfamilias taking a place of honor, probably somewhat raised above the rest. There is no reason to doubt that the ancient Hebrews sat, as they were accustomed to do at their ordinary meals (see Otho, *Lex.* p. 7). But when the custom of reclining at table had become general, that posture appears to have been enjoined, on the ground of its supposed significance. The Mishna says that the meanest Israelite should recline at the Passover "like a king, with the ease becoming a free man" (*Pesach.* 10:1, with Maimonides's note). He was to keep in mind

that when his ancestors stood at the feast in Egypt they took the posture of slaves (R. Levi, quoted by Otho, p. 504). Our Lord and his apostles conformed to the usual custom of their time, and reclined (<22214>Luke 22:14, etc.).

6. *The* 15*th of Nisan.* — On this day there was a holy convocation, and it was one of the six days on which, as on the Sabbath, no manner of work was allowed to be done; with this exception, however, that while on the Sabbath the preparation of the necessary articles of food was not allowed (<21605>Exodus 16:5, 23, 29; 35:2, 3), on holy convocation it was permitted (<21216>Exodus 12:16; <32307>Leviticus 23:7; <04818>Numbers 28:18). The other five days on which the Bible prohibits servile work are the seventh day of this festival, the day of Pentecost, New-Year's day, and the first and last days of the feast of Tabernarcles. The needful work which was lawful to be done on these days is defined by the Jewish canons to be such as killing beasts, kneading dough, baking bread, boiling, roasting, etc.; but not such work as may be done in the evening of a fast-day, as, for instance, reaping, threshing, winnowing, or grinding; while servile work is building, pulling down edifices, weaving, etc. If any one engaged in servile work he was not to be stoned to death, as in the case of violating the Sabbath (<04532>Numbers 15:32, 35), but received forty stripes save one (Maimonides, *Yad Ha-Chezaka, Hilchoth Yom Tob.* 1:1, etc.). In addition to the daily ordinary sacrifices, there were offered on this day and on the following six days two young bullocks, a ram, and seven lambs of the first year, with meat-offerings for a burnt-offering, and a goat for a sin-offering (<04819>Numbers 28:19-23).

Besides these public sacrifices, there were the voluntary offerings which were made by every private individual who appeared before the Lord in Jerusalem, in accordance with the injunction in <02315>Exodus 23:15; <051616>Deuteronomy 16:16. The Jewish canons ordained that this freewill-offering from every attendant at the sanctuary (חגיגה) was to be a threefold one: 1, A burnt-offering of not less value than one *meah* silver =16 grains of corn; 2, a festive offering, called *Chagigah* (see below), of not less value than two *meahs* =32 grains of corn; and 3; a peace or joyful offering (<05707>Deuteronomy 27:7), the value of which was entirely left to be determined by the good-will of the offerer, according to <051616>Deuteronomy 16:16. The last two were alike denominated *peace-offerings.* They were generally offered on the first day of the festival, and if any one failed to bring them on this day, they might be brought on any other day of the

festival; but if they were neglected during the festival, they could not be offered afterwards (*Chagigah,* 1, 6; Maimonides, *Hilchoth Chagigah,* 1:4, 5). Those who contracted any legal impurity were not allowed to offer the *Chagigdh* (Mishna, *Pesachim,* 6:3).

The special sort of sacrifice named above as connected with the Passover, as well as with the other great festivals, is called in the Talmud hgygj (*Chagigah,* i.e. "festivity"). It was a voluntary peace-offering made by private individuals. The victim might be taken either from the flock or the herd. It might be either male or female, but it must be without blemish. The offerer laid his hand upon its head and slew it at the door of the sanctuary. The blood was sprinkled on the altar, and the fat of the inside, with the kidneys, was burned by the priest. The breast was given to the priest as a wave offering, and the right shoulder as a heave-offering (<03301>Leviticus 3:1-5; 7:29-34). What remained of the victim might be eaten by the offerer and his guests on the day on which it was slain, and on the day following; but if any portion was left till the third day, it was burned (<03716>Leviticus 7:16-18; *Pesach.* 6:4). The connection of these free-will peace-offerings with the festivals appears to be indicated in <04010>Numbers 10:10; <05426>Deuteronomy 14:26; <14022>2 Chronicles 30:22, and they are included under the term Passover in <05602>Deuteronomy 16:2: "Thou shalt therefore sacrifice the Passover unto the Lord thy God, of the flock and of the herd." Onkelos here understands the command to sacrifice from the flock to refer to the paschal lamb, and that to sacrifice from the herd to the Chagigah. But it seems more probable that both the flock and the herd refer to the Chagigah, as there is a specific command respecting the paschal lamb in ver. 5-7 (see De Muis's *note* in the *Crit. Sac.;* and Lightfoot, *Hor. Heb.* on John, 18:28). There are evidently similar references in <14022>2 Chronicles 30:22-24; 35:7. Hezekiah and his princes gave away at the great Passover which he celebrated two thousand bullocks and seventeen thousand sheep; and Josiah, on a similar occasion, is said to pave supplied the people at his own cost with lambs "for the Passover offerings," besides three thousand oxen. From these passages and others, it may be seen that the eating of the Chagigah was an occasion of social festivity connected with the festivals, and especially with the Passover. The principal day for sacrificing the passover Chagigah was the 15th of Nisan, the first day of holy convocation, unless it happened to be the weekly Sabbath. The paschal lamb might be slain on the Sabbath, but not the Chagigah. With this exception, the Chagigah might be offered on any day of the festival, and on

some occasions a Chagigah victim was slain on the 14th, especially when the paschal lamb was likely to prove too small to serve as meat for the party (*Pesach.* 4:4; 10:3; Lightfoot, *Temple Service, c.* 12; Reland, *Ant.* 4, c. ii, § 2).

That the Chagigah might be boiled, as well as roasted, is proved by <14553>2 Chronicles 35:13, "And they roasted the passover with fire according to the ordinance; but the other holy offerings sod they in pots, and in caldrons, and in pans, and divided them speedily among all the people."

7. *The* 16*th of Nisan.* — On the 16th, or the day after the holy convocation, called *"the morrow after the Sabbath"*, *SEE PENTECOST*, the omer (rm[, τὰ δράγματα, *munipulus epicarum*) of the first produce of the harvest was brought to the priest, to be waved before the Lord in accordance with the injunction in <03210>Leviticus 23:10-14 which was of barley, being the grain which ripened before the wheat (<02931>Exodus 9:31, 32; <102109>2 Samuel 21:9; <080223>Ruth 2:23; <120420>2 Kings 4:42; *Manachoth,* 84 a). The omer had to be from the best and ripest standing corn of a field near Jerusalem. The measure of an omer had to be of the meal obtained from the barley offering. Hence three *seahs* =one *ephah,* or ten omers, were at first gathered in the following manner: "Delegates from the Sanhedrim went [into the field nearest to Jerusalem] a day before the festival, and tied together the ears in bundles, while still fastened to the ground, so that they might easily be cut. [On the afternoon of the 16th the inhabitants of the neighboring towns assembled together, that the reaping might take place amid great tumult. As soon as it became dark, each of the reapers asked, Has the sun gone down? To this the people replied, Yes. He asked again, Has the sun gone down? To this the people again replied, Yes. Each reaper then asked, Is this the scythe? To this the people replied, Yes. Is it the scythe? Yes, was again the reply. Is this the box? Yes, they replied. Is it the box.? Yes, was again the reply. Is this the Sabbath? Yes, his the Sabbath they replied. Is it the Sabbath? Yes, this is the Sabbath, was again the reply. Shall I cut? Yes, cut, they replied. Shall I cut? Do cut, they again replied. Every question was asked three times, and the people replied to it each time. This was done because of the Boethuseans (µyswtyb), who maintained that the reaping of the omer was not to be at the exit of the festival. When cut it was laid in boxes, brought into the court of the Temple, threshed with canes and. stalks, that the grains might not be crushed, and laid on a roast with holes, that the fire might touch each grain;

it was then spread in the court of the Temple for the wind to pass over it, and ground in a barley-mill [which left the hulls unground]. The flour thus obtained was sifted through thirteen different sieves Each one finer than its predecessor], and in this manner was the prescribed omer, or tenth part, got from the *seah.* The residue was redeemed, and could be used by every one. They mixed the omer of meal with a log [=half a pint] of oil, put on it a handful of frankincense (<3025>Leviticus 2:15), as on other meat-offerings, waved it, took a handful of it, and caused it to ascend in smoke (<3026>Leviticus 2:16), and the residue was eaten by the priests." Immediately after the ceremony, bread, parched corn, green ears, etc., of the new crop were exposed for sale in the streets of Jerusalem, as prior to the offering of the omer no use whatever was allowed to be made of the new corn (Mishna, *Menachoth,* 10:2-5; Maimonides, *Yad Ha-Chezakl, Hilchoth Tamidin U-Mosaphin,* 7:4-21; comp. also Josephus, *Ant.* 3:10, 5). From this day the fifty days began to be counted to the day of Pentecost (<3015>Leviticus 23:15).

8. *The* 17*th to the* 20*th of Nisan.* — This period was half-holy day (dwmj lwj), called the *middle days of the festival,* or *the lesser festival* (^fq dwm), which had already commenced with the 16th. The people either left Jerusalem and returned to their respective homes, or remained and indulged in public amusements, as dances, songs, games, etc., to fill up the time in harmony with the joyful and solemn character of the festival. The work allowed to be done during the middle days of the festival was restricted to irrigating dry land, digging watercourses, repairing conduits, reservoirs, roads, market-places, baths, whitewashing tombs, etc. Dealers in fruit, garments, or in utensils were allowed to sell privately what was required for immediate use. Whatever the emergencies of the public service required, or was necessary for the festival, or any occupation the omission of which might cause loss or injury, was permitted. Hence no new graves were allowed to be dug, nor wives espoused, nor houses, slaves, or cattle purchased, except for the use of the festival. Mourning women, though allowed to wail, were not permitted to clap their hands together. The work allowed to be done during these days of the festival is strictly regulated by the Jewish canons contained in the Mishna, *Moed Katon.* In the Temple, however, the additional sacrifices appointed for the festival were offered up, except that the lesser *Hallel* was now recited, and not *the Great Hallel.*

9. *The* 21*st of Nisan.* — On the last day of the festival, as on the first, there was again a holy convocation. It was in all respects celebrated like the first day, except that it did not commence with the paschal meal. As at all the festivals, cheerfulness was to prevail during the whole week, and all care was to be laid aside (<052707>Deuteronomy 27:7; comp. Joseph. *Ant.* 11:5; Michaelis, *Laws of Moses,* art. 197).

10. *The Second or Little Passover.* — According to the injunction in <040909>Numbers 9:9-12, any one who was prevented by legal impurity, or by being at too great a distance from Jerusalem, from celebrating the regular Passover on the eve of the 14th of Nisan, was obliged to keep it on the 14th of the following month. This is called by the ancient Jewish tradition *the Second* or *the Little Passover* (ˆwoÆq; jsP, ynæej sP), and the Jewish canons also add, most justly, that those-who have been prevented from observing the first or ordinary Passover through error or compulsory force, are absolutely bound to keep the second Passover. The difference between the two Passovers is thus summed up in these canons: “In the case of the first Passover no leaven was to be seen or found in the house, the paschal sacrifice could not be offered with leaven, no piece thereof was allowed to be removed from the house in which the company ate it, the *Hallel* had to be recited at the eating thereof, the *Chagigah* had to be brought with it and it might be offered in uncleanness in case the majority of the congregation contracted it by contact with a corpse; while in the case of the second Passover both leavened and unleavened bread might be kept with it in the house, the *Hallel* had not to be recited at the eating of it, portions thereof might be removed from the house in which the company ate it, no *Chagigah* was brought with it, and it could not be offered under the above-named legal impurity” (Mishna, *Pesachim,* 9:3; Maimonides, *Hilchoth Korban Pesach.* 10:15).

11. *Release of Prisoners.* — It is a question whether the release of a prisoner at the Passover (<402715>Matthew 27:15; <411506>Mark 15:6; <422317>Luke 23:17; <431839>John 18:39) was a custom of Roman origin, resembling what took place at the lectisternium (Livy, v. 13), and in later times on the birthday of an emperor; or whether it was an old Hebrew usage belonging to the festival, which Pilate allowed the Jews to retain. Grotius argues in favor of the former notion (on <402715>Matthew 27:15). But others (Hottinger, Schottgen, Winer) consider that the words of St. John — ἔστι δὲ συνήθεια ὑμῖν — render it most probable that the custom was essentially Hebrew. Schottgen thinks that there is an allusion to it in *Pesachinz* (8:6),

where it is permitted that a lamb should be slain on the 14th of Nisan for the special use of one in prison to whom a release had been promised. The subject is discussed at length by Hottinger, in his tract *De Ritu dimittendi Reun in Festo Paschatis,* in the *Thesaurus Novus Theologico-Philologicus.*

IV. *The Manner in which the Passover is Celebrated at the Present* Day. — With the exception of those ordinances which were legal, and belonged to the Temple, and the extension and more rigid explanation of some of the rites, the Jews to the present day continue to celebrate the feast of Passover as in the days of the second Temple. Several days before the festival all the utensils are cleansed (µylk thgh); on the eve of the 13th of Nisan the master of the family, with a wax candle or lamp in his hand, searches most diligently into every hole and crevice throughout the house, lest any crumb of leavened bread should remain in the premises (/mj tqydb). Before the search commences he pronounces the benediction, and after this he recites the formal renunciation of all leaven given in the former part of this article. On the 14th of Nisan, the Preparation Day (jsp br[), all the first-born males above thirteen years of age fast in commemoration of the sparing of the Jewish first-born at the time when all Egypt's first-born were destroyed. On this evening the Jews put on their festive garments, resort to the synagogue, and offer up the prayers appointed for the occasion, after which they return to their respective homes, where they find the houses illuminated and the tables spread. Three of the thin, round, and perforated unleavened cakes, which are made of wheaten flour, resembling the oatmeal bread made in Scotland, and which are eaten during the whole of the Passover week, are put on a plate, wrapped up in a napkin in such a manner as to be separated from each other, though lying one above the other. These three cakes represent the division of the Jews into the three orders, viz. Priests, Levites, and Israelites. *SEE HAPHTARAH*. A shank-bone of a shoulder of lamb, having a small bit of meat thereon roasted on the coals to commemorate the paschal lamb, and an egg roasted hard in hot ashes, to signify that it was to be roasted whole, are put on another dish; the bitter herbs are on a third dish, while *the Charoseth* (tswrj), in remembrance of the bricks and mortar which the Israelites made in Egypt, and some salt water or vinegar in memory of their passage through the Red Sea, are put into two cups. When all the family have sat round the table, including the servants, to remind them that they were all alike in bondage, and should equally

celebrate their redemption; and when the paterfamilias, arrayed in his death-garments, has reclined at the. head of the table to indicate the freedom of Israel, the following order is gone through:

1. (çdq) Each one has a cup of wine, over which they all, standing up and holding their respective cups in their hand, pronounce the blessing for the juice of the grape, welcome the festival, and drink the first cup leaning on the left side;

2. (/jr) Thereupon the head of the family washes his hands;

3. (sprk) Takes the parsley or shervil, dips it into the salt water, and hands it round to every one at the table, pronouncing the following benediction: "Blessed art thou, O Lord-our God, King of the universe, who hast created the fruit of the earth;"

4. (/jy) He then breaks in two the middle of the. three unleavened cakes on the dish, conceals one half for an after-dish (ˆmwqypa = ἐπίγενμα), and leaves the other half on the dish;

5. (dygm) He then uncovers the unleavened cake, takes the egg and the bone of the lamb from the dish, holds them up and says, "Lo! this is the bread of affliction which our forefathers ate in the land of Egypt. Whosoever is an hungered let him come and eat with us; whosoever is needy let him come and celebrate with us the Passover. This year we are here, next year we shall be in the land of Israel; this year we are servants, next year we shall be free children." The second cup is then filled, and the son asks the father the meaning of this festival, who replies to him in the manner described above. Having given a summary of the Egyptian bondage, and the deliverance therefrom, they all, lifting up the cup, exclaim, "Therefore it is our duty to give thanks," etc. The cup is then put down, the unleavened cakes covered, and the first part of the *Hallel* is recited. The unleavened cakes are again uncovered, the cups of wine taken up, and the following benedictions are pronounced: "Blessed art thou, O Lord our God, King of the universe, who hast redeemed us and redeemed our forefathers from Egypt, and preserved us this evening to eat thereon unleavened bread and bitter herbs. Let us thus, O Lord our God, and our fathers' God, also peacefully reach other festivals and holy days, to which we look forward. Cause us to rejoice in the rebuilding of thy city, and to be joyful in thy service, so that we may there eat of the thanksgiving offering

and the paschal sacrifices, whose blood was sprinkled on the sides of thine altar as an acceptance. Then shall we sing unto thee a new song for our redemption and deliverance. Blessed art thou, O Lord, who redeemeth Israel!" The blessing over, the second cup is then filled, a blessing pronounced, and the wine drunk, whereupon each one washes his hands, and says, 'Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with thy commandments, and enjoined us to wash the hands." The master of the family takes up all the three unleavened cakes together in the order in which they are arranged, pronounces the following blessing over the uppermost cake: Blessed art thou, O Lord our God, King of the universe, who bringest forth food from the earth!" and then pronounces the blessing for eating unleavened bread over the middle broken cake, which is as follow's: "Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with thy commandments, and enjoined us to eat unleavened cakes!" He next breaks off a piece from the upper whole cake, and a piece from the half central cake, dips them in salt, and eats the two pieces in a reclining position. He then takes some of the bitter herbs, dips them in the *Chardseth,* pronounces the blessing over them. distributes them all round, and they eat them, not reclining. The master then takes a piece from the undermost cake and some of the bitter herbs, and eats them in a reclining position, saving, "In remembrance of the Temple according to Hillel. Thus Hillel did at the time when the Temple still existed. He wrapped up unleavened cakes with bitter herbs and ate them together, in order to perform what is said, It shall be eaten with unleavened cakes and bitter herbs." This concludes the first part of the ceremony, and the supper (!rw[^jlç) is now served. After the supper the master takes the half cake, which has been concealed (^wpx) for the after-dish (^mwqypa), eats thereof the size of an olive, and gives each one of the household a similar piece; whereupon (!rb) the third cup is filled, the usual grace after meals is said, the blessing over the fruit' of the vine is pronounced, and the third cup drunk in a reclining position. A cup of wine is now poured out for the prophet Elijah, when profound silence ensues for a few seconds; then the door is opened for this harbinger of the Messiah to enter, and the following passages of Scripture are recited at the moment when he is expected to make his appearance: "Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name, for they have devoured Jacob and laid waste his dwelling-place (1906 Psalm 79:6, 7). Pour out thine indignation upon them,

and cause thy fierce anger to overtake them; pursue them in wrath, and destroy them from under the heavens of the Lord” (Lamentations 3:66). The fourth cup is then filled and the *Hallel* is finished, pieces are recited which recobine the power and goodness of God, the wonderful things which he wrought at midnight in Egypt, and in connection with the Passover; the blessing is pronounced over the fourth cup, which is drunk, and after which the following last blessing is said: “Blessed art thou, O Lord our God, King of the universe, for the vine and for the fruit of the vine, and for the increase of the field, and for that desirable good and broad land wherein thou hast pleasure, and which thou hast given to our forefathers as an inheritance, to eat of its fruit and be satisfied with its goodness. Have mercy, O Lord our God, on Israel thy people, on Jerusalem thy city, on Zion the habitation of thy glory on thine altar. Rebuild Jerusalem, the holy city, speedily in our days; bring us back to it; cause us to rejoice in it, that we may eat its fruit, be satisfied with its goodness, and we shall bless thee for it in holiness and purity. Cause us to rejoice on this day, the feast of unleavened bread, for thou, O Lord, art good and gracious to all. We will therefore praise thee for the land and the fruit of the vine. Blessed art thou, O Lord, for the land and for the fruit of the vine!” The whole is concluded with the singing of the soul-stirring Paschal Hymn:

“He is mighty, He will rebuild his house speedily;
Quickly, quickly in our days, speedily,
God build, God build, O build thy house speedily,”

etc. The same service is gone through the following evening, as the Jews have doubled the days of holy convocation. In the morning and evening of the festive week the Jews resort to the synagogue and recite the prayers appointed for the feasts. The lessons from the law and prophets read on the days of holy convocations, as well as on the middle days of the festival, are given in the article HAPHTARAH *SEE HAPHTARAH* . It must be remarked that, in accordance with the injunction in Leviticus 23:10, 11, 15, 16, the Jews to the present day begin to count the forty-nine days until Pentecost at the conclusion of the second evening’s service, when they pronounce the following benediction: “Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with thy commandments, and has enjoined us to count the omer! This day is the first day of the omer. May it please thee, O Lord our God, and the God of our fathers, to rebuild the sanctuary speedily in our days, and give us our portion in thy law!”

There are many curious particulars in the mode in which the modern Jews observe this festival to be found in Buxtorf, *Syn. Jud.* c. 18, 19; Picart, *Cerem. Religieuses,* vol. I; Mill, *The British Jews* (Lond. 1853); Stauben, *Scenes de la vie Juive en Alsace* (Paris, 1860).

V. *Christ's last Passover.* — Whether or not the meal at which our Lord instituted the sacrament of the Eucharist was the paschal supper according to the law is a question of great difficulty. No point in the Gospel history has been more disputed. *SEE PASCHAL CONTROVERSY*.

1. *Statement of the Case.* —

(1.) If we had nothing to guide us but the first three Gospels, no' doubt of the kind could well be raised, though the narratives may not be free from difficulties in themselves. We find them speaking, in accordance with Jewish usage, of the day of the supper as that on which "the passover must be killed," and as "the first day of unleavened bread" (<4026 17>Matthew 26:17; <4114 12>Mark 14:12; <4222 7>Luke 22:7). (Josephus in like manner calls the 14th of Nisan the first day of unleavened bread [*War,* v. 3, 1]; and he speaks of the festival of the Passover as lasting eight days [*ib.* 2:15, 1]. But he elsewhere calls the 15th of Nisan "the commencement of the feast of unleavened bread" [*Ant.* 3:10, 5]. Either mode of speaking was evidently allowable: in one case regarding it as a matter of fact that the eating of unleavened bread began on the 14th, and in the other distinguishing the feast of unleavened bread, lasting from the first day of holy convocation to the concluding one, from the paschal meal.) Each of the three evangelists relates that the use of the guestchamber was secured in the manner usual with those who came from a distance to keep the festival. Each states that "they made ready the Passover," and that, when the evening was come, our Lord, taking the place of the head of the family, sat down with the twelve. He himself distinctly calls the meal "this Passover" (<4222 15>Luke 22:15,16). After a thanksgiving, he passes round the first cup of wine (ver. 17), and, when the supper is ended, the usual "cup of blessing" (comp. ver. 20; <4601 6>1 Corinthians 10:16; 11:25). A hymn is then sung (<4026 30>Matthew 26:30; <4114 26>Mark 14:26), which it is reasonable to suppose was the last part of the Hallel.

If it be granted that the supper was eaten on the evening of the 14th of Nisan, the apprehension, trial, and crucifixion of our Lord must have occurred on Friday the 15th, the day of holy convocation, which was the

first of the seven days of the Passover week. The weekly Sabbath on which he lay in the tomb was the 16th, and the Sunday of the resurrection was the 17th.

(2.) But, on the other hand, if we had no information but that which is to be gathered from John's Gospel, we could not hesitate to infer that the evening of the supper was that of the 13th of Nisan, the day preceding that of the paschal meal. It appears to be spoken of as occurring before the feast of the Passover (<43130>John 13:1, 2). Some of the disciples suppose that Christ told Judas, while they were at supper, to buy what they "had need of against the feast" (<43129>John 13:29). In the night which follows the supper, the Jews will not enter the prmetorium lest they should be defiled, and so not be able to "eat the passover" (<43128>John 18:28). When our Lord is before Pilate, about to be led out to crucifixion, we are told that it was "the preparation of the Passover" (<43914>John 19:14). After the crucifixion, the Jews are solicitous, "because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, for that Sabbath day was a high day" (<43931>John 19:31).

If we admit, in accordance with the first view of these passages, that the last supper was on the 13th of Nisan, our Lord must have been crucified on the 14th, the day on which the paschal lamb was slain and eaten; he lay in the grave on the 15th (which was a "high day" or double Sabbath, because the weekly Sabbath coincided with the day of holy convocation), and the Sunday of the resurrection was the 16th.

It is alleged that this view of the case is strengthened by certain facts in the narratives of the synoptical Gospels, as well as that of John, compared with the law and with what we know of Jewish customs in later times. If the meal was the paschal supper, the law of <021222>Exodus 12:22, that none "shall go out of the door of his house until the morning," must have been broken, not only by Judas (<43130>John 13:30), but by our Lord and the other disciples (<422239>Luke 22:39). (It is true that, according to Jewish authorities, this law was disused in later times. But even if this were not the case, it does not seem that there can be much difficulty in adopting the arrangement of Greswell's *Harmony*, that the party did not leave the house to go over the brook till after midnight.) In like manner it is said that the law for the observance of the 15th, the day of holy convocation with which the paschal week commenced (<021216>Exodus 12:16; <032335>Leviticus 23:35, etc.), and some express enactments in the Talmud regarding legal proceedings and

particular details, such as the carrying of spices, must have been infringed by the Jewish rulers in the apprehending of Christ, in his trials before the high-priest and the Sanhedrim, and in his crucifixion; and also by Simon of Cyrene, who was coming out of the country (<41521>Mark 15:21; <42326>Luke 23:26); by Joseph, who bought fine linen (<41546>Mark 15:46); by the women who brought spices (<41601>Mark 16:1; <42356>Luke 23:56), and by Nicodemus, who brought to the tomb a hundred pounds weight of a mixture of myrrh and aloes (<43939>John 19:39). The same objection is considered to lie against the supposition that the disciples could have imagined, on the evening of the Passover, that our Lord was giving directions to Judas respecting the purchase of anything or the giving of alms to the poor. The latter act (except under very special conditions) would have been as much opposed to rabbinical maxims as the former (Lightfoot, *Hor. Heb.* on <40701>Matthew 27:1).

It is further urged that the expressions of our Lord, "My time is at hand" (<40618>Matthew 26:18), and "*this* Passover" (<42215>Luke 22:15), as well as Paul's designating, it as "the same night that he was betrayed," instead of *the night of the Passover* (<46123>1 Corinthians 11:23), and his identifying Christ as our slain paschal lamb (v. 7), seem to point to the time of the supper as being peculiar, and to the time of the crucifixion as being the same as that of the killing of the lamb (Neander and Lucke).

(3.) It is not surprising that some modern critics should have given up as hopeless the task of reconciling this difficulty. Several have rejected the narrative of John (Bretschneider, Weisse), but a greater number (especially De Wette, Usteri, Ewald, Meyer, and Thiele) have taken an opposite course, and have been content with the notion that the first three evangelists made a mistake, and confounded the meal with the Passover.

2. The *reconciliations* which have been attempted fall under the following principal heads:

(1.) Those which regard the supper at which our Lord washed the feet of his disciples (John 13) as having been a distinct meal eaten one or more days before the regular Passover, of which our Lord partook in due course according to the synoptical narratives. This method has the advantage of furnishing the most ready way of accounting for John's silence on the institution of the Holy Communion. It has been adopted by Maldonat (*On* <43001>*John* 13:1), Lightfoot, and Bengel, and more recently by Kaiser (*Chronologie und Harmonie der vier Ev.;* mentioned by Tischendorf,

Synop. Evang. p. 45). Lightfoot identifies the supper of John xiii with the one in the house of Simon the leper at Bethany two days before the Passover, when Mary poured the ointment on the head of our Savior (<4026>Matthew 26:6; <4114>Mark 14:3); and quaintly remarks, "While they are grumbling at the anointing of his head, he does not scruple to wash their feet" (*Ex. Heb.* on <4312>John 13:2, and <4026>Matthew 26:6). Bengel supposes that it was eaten only the evening before the Passover (*On* <4026>*Matthew* 26:17, and <4328>*John* 18:28).

But any explanation founded on the supposition of two meals appears to be rendered untenable by the context. The fact that all four evangelists introduce in the same connection the foretelling of the treachery of Judas with the dipping of the sop, and of the denials of Peter and the going out to the Mount of Olives, can hardly leave a doubt that they are speaking of the same meal. Besides this, the explanation does not touch the greatest difficulties, which are those connected with "the day of preparation."

Dernburg (in Juynboll, Roorder, etc., *Orientalia,* Amsterdam, 1840, i, p. 175 sq.) has endeavored to unite both views, namely, that Jesus slew the passover at the same time with the Jews, but only ate the customary supper, in the following manner: In that year in which the first paschal day fell on a Sunday, the paschal lamb could not be slain on the previous day, the Jewish Sabbath; nor could it conveniently have been slain on Friday, the preparation for the Sabbath. Suppose, then, that it was slain on Thursday, to be eaten on Sunday, the 14th of Nisan; but that Jesus, in view of his own approaching death, chose to anticipate the day. But we are expressly assured by the Mishna (*Pesach.* 6:1) that the passover could be slain on Sunday, and this authority cannot be overthrown by a passage of the Gemara. Besides, the expression "eat the passover" (see esp. <4221>Luke 22:7, 11) cannot well be referred to such a customary meal. This reconciliation of the Synoptics with John thus depends upon a makeshift supposition that the former expressed themselves very inaccurately. Under such a view, how is it possible that the day on which Jesus slew and ate the paschal lamb could be called "the first day of unleavened bread?" (<4026>Matthew 26:17; <4114>Mark 14:12; <4221>Luke 22:7). (For a careful discussion of this question, see the art. on "The alleged discrepancy," etc., in the *Biblioth. Sac.* 1845, p. 406 sq.)

(2.) The current of opinion in modern times (Lucke, Ideler, Tittmann, Bleek, De Wette, Neander, Tischendorf, Winer, Ebrard, Alford, Ellicott; of

earlier critics, Erasmus, Grotius, Suicer, Carpzov) has set in favor of taking the more obvious interpretation of the passages in John, that the supper was eaten on the 13th, and that our Lord was crucified on the 14th. It must, however, be admitted that most of those who advocate this view in some degree ignore the difficulties which it raises in any respectful interpretation of the synoptical narratives. Tittmann (*Meletemata*, p. 476) simply remarks that ἡ πρώτη τῶν ἀζύμων (<4026 17>Matthew 26:17; <4114 12>Mark 14:12) should be explained as προτέρα τῶν ἀζύμων. Dean Alford, while he believes that the narrative of John "absolutely excludes such a supposition as that our Lord and his disciples ate the usual passover," acknowledges the difficulty and dismisses it (*On* <4026 17>*Matthew* 26:17).

Those who thus hold that the supper was eaten on the 13th day of the month have devised various ways of accounting for this circumstance, of which the following are the most important. It will be observed that in the first three the supper is regarded as a true paschal supper, eaten a day before the usual time; and in the other two, as a meal of a peculiar kind.

(a.) It is assumed that a party of the Jews, probably the Sadducees and those who inclined towards them, used to eat the passover one day before the rest, and that our Lord approved of their practice. But there is not a shadow of historical evidence of the existence of any party which might have held such a notion until the controversy between the Rabbinists and the Karaites arose, which was not much before the 8th century. Then (*Dissertationes, vol.* ii, diss. 10 and 12), forgetting the late date of the Karaite controversy, supposed that our Lord might have followed them in taking the day which, according to their custom, was calculated from the first appearance of the moon. Carpzov (*App. Crit.* p. 430) advocates the same notion, without naming the Karaites. Ebrard conjectures that some of the poorer Galilaeans may have submitted to eat the passover a day too early to suit the convenience of the priests, who were overdone with the labor of sprinkling the blood and (as he strangely imagines) of slaughtering the lambs.

(b.) It has been conjectured that the great body of the Jews had gone wrong in calculating the true Passover-day, placing it a day too late, and that our Lord ate the passover on what was really the 14th, but what commonly passed as the 13th. This was the opinion of Beza, Bucer, Calovius, and Scaliger. It is favored by Stier. But it is utterly unsupported by historical testimony.

(c.) Calvin supposed that on this occasion, though our Lord thought it right to adhere to the true legal time, the Jews ate the passover on the 15th instead of the 14th, in order to escape from the burden of two days of strict observance (the day of holy convocation and the weekly Sabbath) coming together (*Harm. in* <4067>Matthew 26:17; 2:305, edit. Tholuck). But that no practice of this kind could have existed so early as our Lord's time is satisfactorily proved in Cocceius's note to *Sanhedrim,* vol. i, § 2 (Surenhusius's *Mishna,* 4:209).

(d.) Grotius (On <4069>*Matthew* 26:19, and <4301>*John* 13:1) thought that the meal was a πάσχα μνημονευτικόν (like the paschal feast of the modern Jews), and such as might have been observed during the Babylonian captivity, not a πάσχα θύσιμον. But there is no reason to believe that such a mere commemorative rite was ever observed till after the destruction of the Temple.

(e.) A view which has been received with favor far more generally than either of the preceding is that the Last Supper was instituted by Christ for the occasion, in order that he might himself suffer on the proper evening on which the paschal lamb was slain. Neander says, "He foresaw that he would have to leave his disciples before the Jewish Passover, and determined to give a peculiar meaning to his last meal with them, and to place it in a peculiar relation to the Passover of the Old Covenant" (*Life of Christ, §* 265). This view is substantially the same as that held by Clement, Origen, Erasmus, Calmet, Kuinol, Winer, and Alford. Dean Ellicott regards the meal as "a paschal supper" eaten twenty-four hours before that of the other Jews, "within what were popularly considered the limits of the festival," and would understand the expression in <2106>Exodus 12:6, "between the two evenings," as denoting the time between the evenings of the 13th and 14th of the month. A somewhat similar explanation is given in the *Journal of Sacred Literature* for October, 1861. Erasmus (*Paraphrase on* <4301>*John* 13:1; 18:18; <4207>*Luke* 22:7) and others have called it an "anticipatory Passover," with the intention, no doubt, to help on a reconciliation between John and the other 'evangelists. But if this view is to stand, it seems better, in a formal treatment of the subject, not to call it a Passover at all. The difference between it and the Hebrew rite must have been essential. Even if a lamb was eaten in the supper, it can hardly be imagined that the priests would have performed the essential acts of sprinkling the blood and offering the fat on any day besides the legal one

(see Maimonides, quoted by Otho, *Lex.* p. 501). It could not therefore have been a true paschal sacrifice.

(3.) Those who take the facts as they appear to lie on the surface of the synoptical narratives (Lightfoot, Bochart, Reland, Schottgen, Tholuck, Olshausen, Stier, Lange, Hengstenberg, Robinson, and Davidson) start from a simpler point. They have nothing unexpected in the occurrences to account for, but they have to show that the passages in John may fairly be interpreted in such a manner as not to interfere with their own conclusion, and to meet the objections suggested by the laws relating to the observance of the festival. We shall give in succession, as briefly as we can, what appear to be their best explanations of the passages in question.

(a.) ⁴³John 13:1, 2. Does πρὸ τῆς ἑορτῆς limit the time oully of the proposition in the first verse, or is the limitation to be -carried on to verse 2, so as to refer to the supper? In the latter case, for which De Wette and others say there is "a logical necessity," εἰς τέλος ἠγάπησεν αὐτούς must refer more directly to the manifestation of his love which he was about to give to his disciples in washing their feet; and the natural conclusion is that the meal was one eaten before the paschal supper. Bochart, however, contends that πρὸ τῆς ἑορτῆς is equivalent to ἐν τῷ προεορτίῳ, "quod ita prmecededit festum, ut tamen sit pars festi." Stier agrees with him. Others take πάσχα to mean the seven days of unleavened bread as not including the eating of the lamb, and justify the limitation by ⁴²Luke 22:1 (ἡ ἑορτὴ τῶν ἀζύμων ἡ λεγομένη πάσχα). But not a few of those who take this side of the main question (Olshansen, Wieseler, Tholuck, and others) regard the first verse as complete in itself; understanding its purport to be that "Before the Passover, in the prospect of his departure, the Savior's love was actively called forth towards his followers, and he gave proof of his love to the last." Tholuck remarks that the expression δείπνου γενομένου (Tischendorf reads γινομένου), "while supper — was going on" (not as in the A.V., "*supper* being ended"), is very abrupt if we refer it to anything except the Passover. The evangelist would then rather have used some such expression as καὶ ἐποίησαν αὐτῷ δεῖπνον*;* and he considers that this view is confirmed by 21:20, where this supper is spoken of as if it were something familiarly known and not peculiar in its character —ὃς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ. On the whole, Neander himself admits that nothing can safely be inferred from ⁴³John 13:1, 2 in favor of the supper having taken place on the 13th.

(b.) <43329>John 13:29. It is purged that the things of which they had "need against the feast" might have been the provisions for the Chagigah, perhaps with what else was required for the seven days of unleavened bread. The usual day for sacrificing the Chagigah was the 15th, which was then commencing. But there is another difficulty, in the disciples thinking it likely either that purchases could be made, or that alms could be given to the poor, on a day of holy convocation. This is of course a difficulty of the same kind as that which meets us in the purchases actually made by the women, by Joseph and Nicodemus. Now it must be admitted that we have no proof that the strict rabbinical maxims which have been appealed to on this point existed in the time of our Savior, and that it is highly probable that the letter of the law in regard to trading was habitually relaxed in the case of what was required for religious rites, or for burials. There was plainly a distinction recognized between a day of holy convocation 'and the Sabbath in the Mosaic law itself, in respect to the obtaining and preparation of food, under which head the Chagigah might come (<021216>Exodus 12:16); and in the Mishna the same distinction is clearly maintained (*Yom Tob,* v. 2, and *legilla,* 1:5). It also appears that the school of Hillel allowed more liberty in certain particulars on festivals and fasts in the night than *in* the day time (*Pesachim,* 4:5. The special application of the license is rather obscure. See Bartenora's note. Comp. also *Pesachim,* 6:2). And it is expressly stated in the Mishna that on the Sabbath itself wine, oil, and bread could be obtained by leaving a cloak (tyLæa) as a pledge, and when the 14th of Nisan fell on a Sabbath the paschal lamb could be obtained in like manner (*Sabbath,* 23:1). Alms also could be given to the poor under certain conditions (*ib.* 1:1).

(c.) <431828>John 18:28. The Jews refused to enter the praetorium lest they should be defiled, and so disqualified from eating the passover. Neander and others deny that this passage can possibly refer to anything but the paschal supper. But it is alleged that the words ἵνα φάγωσι τὸ πάσχα may either be taken in a general sense, as meaning "that they might go on keeping the Passover," or that τὸ πάσχα may be understood specifically to denote the Chagigah. That it might be so used is rendered probable by <422201>Luke 22:1; and the Hebrew word which it represents (jsP) evidently refers equally to the victims for the Chagigah and the paschal lamb (<051602>Deuteronomy 16:2), where it is commanded that the passover should be sacrificed "of the flock and the herd." In the plural it is used in the same manner (<143007>2 Chronicles 35:7, 9). It is moreover to be kept in view that

the passover might be eaten by those who had incurred a degree of legal impurity, and that this was not the case in respect to the Chagigah. (See <14017>2 Chronicles 30:17; also *Pesachim*, 7:4, with Maimonides's note.) Joseph appears not to have participated in the scruple of the other rulers, as he entered the praetorium to beg the body of Jesus (<41543>Mark 15:43). Lightfoot (*Ex. Heb.* in loc.) goes so far as to draw an argument in favor of the 14th being the day of the supper from the very text in question. He says that the slight defilement incurred by entering a Gentile house, had the Jews merely intended to eat the supper in the evening, might have been done away in good time by mere ablution; but that as the festival had actually commenced, and they were probably just about to eat the Chagigah, they could not resort even to such a simple mode of purification. Dr. Fairbairn takes the expression that they might eat the passover" in its limited sense, and supposes that these Jews, in their determined hatred, were willing to put off the meal to the verge of, or even beyond, the legal time (*Herm. Manual*, p. 341).

In opposition to this view it may be argued,

(i.) That according to the Mishna (*Pesach.* 6:4) the flesh of these voluntary offerings might be eaten at any time within two days and one night; and even this. might be postponed for individuals.

(ii.) By the same passage, since the 14th of Nisan fell in that year on a working-day, these sacrifices might have been brought at the same time with the paschal lamb, and the sacrificial meal must already have been eaten by many of the Jews. In this case the expression of the evangelist is too general, and the Sanhedrim would certainly have sent to the heathen procurator such delegates as had no further reason to fear the uncleanness thus contracted.

(iii.) Since the paschal lamb must be slain in the Temple by those who offered it, this, according to the prescribed regulations, was done from the first to the fifth hour, and could be done only by those who were clean; such uncleanness continuing until evening was a hinderance, and would certainly be avoided in the general fear of an impurity, which would disturb this festival (comp. Lucke, *Op. cit.* 725).

(iv.) Again, the mode of speech in <05602>Deuteronomy 16:2, "Thou shalt sacrifice the passover," cannot prove any wider meaning of the words "eat the passover" than the common one, least of all a technical or

short use of the term Pascha (πάσχα) itself for the customary thank-offerings alone, *to the exclusion of the paschal lamb;* and indeed the effect of the loose use of these words in the second verse is completely removed by the strict use of the same. phrase in the sixth.

(v.) In the same manner the argument from. <143022>2 Chronicles 30:22 is without force, since “eating throughout the feast” (ver. 22) is distinguished clearly enough from “eating the passover” (ver. 18).

(d.) <431914>John 19:14. “The preparation of the Passover” at first sight would seem as if it must be *the preparation for the Passover* on the 14th, a time set apart for making ready for the paschal week and for the paschal supper in particular. It is naturally so understood by those who advocate the notion that the last supper was eaten on the 13th. But they who take the opposite view affirm that, though there was a regular “preparation” for the Sabbath, there is no mention of any “preparation” for the festivals (Bochart, Reland, Tholuck, Hengstenberg). The word παρασκευή is expressly explained by προσάββατον (<411542>Mark 15:42: Lachmann reads πρὸς σάββατον). It seems to be essentially connected with the Sabbath itself (<431931>John 19:31). It cannot, however, be denied that the days of holy convocation are sometimes designated in the O.T. simply as Sabbaths (<031631>Leviticus 16:31; 23:11, 32). It is therefore not quite impossible that the language of the Gospels considered by itself might refer to them. There is no mention whatever of the preparation for the Sabbath in the O.T., but it is mentioned by Josephus (*Ant.* 16:6, 2), and it would seem from him that the time of preparation formally commenced at the ninth hour of the sixth day of the week. The προσάββατον is named in Judith 8:6 as one of the times on which devout Jews suspended their fasts. It was called by the rabbins aTbv]r [}; *quia est* tB,vibr,[, (Buxtorf, *Lex. Talm.* col. 1659). The phrase in <431914>John 19:14 may thus be understood as the preparation of the Sabbath which fell in the Passover week. This mode of taking the expression seems to be justified by Ignatius, who calls the Sabbath which occurred in the festival σάββατον τοῦ πάσχα (*Ep. ad Philippians* 13), and by Socrates, who calls it σάββατον τῆς ἑορτῆς (*Hist. Eccles.* 5:22). If these arguments are admitted, the day of the preparation mentioned in the Gospels might have fallen on the day of holy convocation, the 15th of Nisan. (Comp. Reland, 4:3, 11; Gabler, *Op. cit.* 445 sq.; Baur, *Gottesd. Verfiss.* 2, 227; Tholuck, *John,* p. 300 sq.; Jahn, *Archceol.* 3:314; Guericke, in the *Neues krit. Journ. der Theol.* 3:257 sq.; Olshausen, *Bibl.*

Corn. 2:417 sq.; Hengstenberg, in the *Evazg. Kirchenzeit.* 1838, No. 98 sq.; Kern, in the *Tubinger Zeitschr.* 1836, 3:7 sq.; Crusius, *John* ii,138, 148; Wieseler, *Chroi. Synops.* p. 339 sq. Ebrard, on the *Evaig. Joh.* p. 42 sq.; Von Ammer, *Leben Jesu* 3:295, 411 sq.)

All this, however, seems forced, and contradicts the *usus loquendi* (see Thiele, in *Neues krit. Journ.* v. 129 sq.). The explanation of "the preparation of the Passover," also, by the Sabbath of the Passover (comparing Ignat. *ad Philip. c.* 13), cannot well be accepted; for Ignatius, a Christian writer, simply calls the Saturday before Easter the preparation for Easter, which is altogether analogous to the preparation of the Passover, in the usual sense; nor indeed is the reference certain (Bleek, *Op. cit.* p. 119). It would seem that Greek readers would understand this phrase (παρασκευὴ τοῦ π.) only of the preparation for the Passover. It would require good proof to lead even a Jew to understand it as an abridged way of saying "the preparation for the Passover-Sabbath." But suppose this proof discovered, how could John use this mode of speech, intelligible to none but Jews, in his Gospel ?

(e.) John 19:31. "That Sabbath-day was an high day" — ἡμέρα μεγάλη. Any Sabbath occurring in the Passover week might have been considered "a high day," as deriving an accession of dignity from the festival. But it is assumed by those who fix the supper on the 13th that the term was applied owing to the 15th being "a double Sabbath," from the coincidence of the day of holy convocation with the weekly festival. Those, on the other hand, who identify the supper with the paschal meal, contend that the special dignity of the day resulted from its being that on which the omer was offered, and from which were reckoned the fifty days to Pentecost. One explanation of the term seems to be as good as the other.

(f.) The difficulty of supposing that our Lord's apprehension, trial, and crucifixion took place on the day of holy convocation has been strongly urged, especially by Greswell (*Dissert.* 3:156). If many of the rabbinical maxims for the observance of such days which have been handed down to us were then in force, these occurrences certainly could not have taken place. But the statements which refer to Jewish usage in regard to legal proceedings on sacred days are very inconsistent with each other. Some of them make the difficulty equally great whether we suppose the' trial to have taken place on the 14th or the 15th. In others, there are exceptions permitted which seem to go far to meet the case before us. For example,

the Mishna forbids that a capital offender should be examined in the night or on the day before the Sabbath or a feast-day (*Sanhedrins.* 4:1). This law is modified by the glosses of the Gemara (see the notes of Cocceius in Surenhusius, 4:226). But if it had been recognized in its obvious meaning by the Jewish rulers, they would have outraged it in as great a degree on the. preceding day (i.e. the 14th) as on the day of holy convocation before the Sabbath. It was also forbidden to administer justice on a high feast-day, or to carry arms (*Yom Tob,* v. 2). But these prohibitions are expressly distinguished from unconditional precepts, and are reckoned among those which may be set aside by circumstances. The members of the Sanhedrim were forbidden to eat any food on the same day after condemning a criminal (Bab. Gem. *Sanhedrim,* quoted by Lightfoot on <4270>Matthew 27:1). Yet we find them intending to "eat the passover" (<4328>John 18:28) after pronouncing the sentence (<4265>Matthew 26:65, 66). The application of this prohibition to the point in hand will, however, hinge on the way in which we understand it not to have been lawful for the Jews to put any man to death (<4331>John 18:31), and therefore to pronounce sentence in the legal sense. If we suppose that the Roman government had not deprived them of the power of life and death, it may have been to avoid breaking their law, as expressed in *Sanhedrim,* 4:1, that they wished to throw the matter on the procurator. (See Biscoe, *Lectures on the Acts,* p. 166; Scaliger's note in the *Critici Sacri* on <4331>John 18:31; Lightfoot, *Ex. Heb.* <4263>Matthew 26:3, and <4331>John 18:31, where the evidence is given which is in favor of the Jews having resigned the right of capital punishment forty years before the destruction of Jerusalem.) It was, however, expressly permitted that the Sanhedrim might assemble on the Sabbath as well as on feast-days, not indeed in their usual chamber, but in a place near the court of the women (Gemara, *Sanhedrim*). And there is a remarkable passage in the Mishna in which it is commanded that an elder not submitting to the voice of the Sanhedrim should be kept at Jerusalem till one of the three great festivals, and then executed, in accordance with <5712>Deuteronomy 17:12, 13 (*Sanhedrim,* 10:4). Nothing is said to lead us to infer that the execution could not take place on one of the days of holy convocation. It is, however, hardly necessary to refer to this, or any similar authority, in respect to the crucifixion, which was carried out in conformity with the sentence of the Roman procurator, not that of the Sanhedrim.

But we have better proof than either the Mishna or the Gemara can afford that the Jews did not hesitate, in the time of the Roman domination, to

carry arms and to apprehend a prisoner on a solemn feast-day. We find them at the feast of Tabernacles, on the "great day of the feast," sending out officers to take our Lord, and rebuking them for not bringing him (<4732>John 7:3245). St. Peter also was seized during the Passover (<4412>Acts 12:3, 4). And, again, the reason alleged by the rulers for not apprehending Jesus was, not the sanctity of the festival, but the fear of an uproar among the multitude which was assembled (<4026>Matthew 26:5).

On the whole, then, notwithstanding the express declaration of the law and of the Mishna that the days of holy convocation were to be observed precisely as the Sabbath, except in the preparation of food, it is highly probable that considerable license was allowed in regard to them, as we have already observed. It is very evident that the festival times were characterized by a free and jubilant character which did not belong, in the same degree, to the Sabbath, and which was plainly not restricted to the days that fell between the days of holy convocation (<0234>Leviticus 23:40; <0507>Deuteronomy 12:7; 14:26). It should also be observed that while the law of the Sabbath was enforced on strangers dwelling among the' Israelites, such was not the case with the law of the festivals. A greater freedom of action in cases of urgent need would naturally follow, and it is not difficult to suppose that the women who "rested on the Sabbath-day according to the commandment" had prepared the spices and linen for the entombment on the day of holy convocation. To say nothing of the way in which the question might be affected by the much greater license permitted by the school of Hillel than by the school of Shammai, in all matters of this kind, it is remarkable that we find, on the Sabbath-day itself, not only Joseph (<4154>Mark 15:43), but the chief priests and Pharisees coming to Pilate, and, as it would seem, entering the praetorium (<4027>Matthew 27:62).

(g.) Finally, it must be admitted that the narrative of John, so far as the mere succession of events is concerned, bears consistent testimony in favor of the last supper having been eaten on the evening before the Passover. That testimony, however, does not appear to be so distinct, and so incapable of a second interpretation, as that of the synoptical Gospels in favor of the meal having been the paschal supper itself, at the legal time (see especially <4026>Matthew 26:17; <4114>Mark 14:1, 12; <4221>Luke 22:7). Whether the explanations of the passages in John, and of the difficulties resulting from the nature of the occurrences related, compared with the enactments of the Jewish law, be considered satisfacfory or not, due weight should be given to the antecedent probability that the meal was no nother

than the regular Passover, and that the reasonableness of the contrary view cannot be maintained without some artificial theory, having no proper foundation either in Scripture or ancient testimony of any kind.

3. *Evidence of Later Writers.* There is a strange story preserved in the Gemara (*Sanhedrin,* 6:2) that our Lord, having vainly endeavored during forty days to find an advocate. was sentenced and, on the 14th of Nisan, stoned, and afterwards hanged. As we know that the difficulty of the Gospel narratives had been perceived long before this statement could have been written, and as the two opposite opinions on the chief question were both current, the writer might easily have taken up one or the other. The statement cannot be regarded as worth anything in the way of evidence. Other rabbinical authorities countenance the statement that Christ was executed on the 14th of the month (see Jost, *Judenth.* 1:404). But this seems to be a case in which, for the reason stated above, numbers do not add to the weight of the testimony.

Not much use can be made in the controversy of the testimonies of the fathers. But few of them attempted to consider the question critically. Eusebius (*Hist. Eccles.* 5:23, 24) has recorded the traditions which were in favor of John having kept Easter on the 14th of the month. It has been thought that those traditions rather help the conclusion that the supper was on the 14th. But the question on which Eusebius brings them to bear is simply whether the Christian festival should be observed on the 14th, the day ἐν ᾗ θύειν τὸ πρόβατον Ἰουδαίοις προηγόρευτο, on whatever day of the week it might fall, or on the Sunday of the resurrection. It seems that nothing whatever can be safely inferred from them respecting the day of the month of the supper or the crucifixion. Clement of Alexandria and Origen appeal to the Gospel of John as deciding in favor of the 13th. Chrysostom expresses himself doubtfully between the two. St. Augustine was in favor of the 14th. Numerous patristic authorities are stated by Maldonat *On Matthew* 26.

On this question respecting the Lord’s Supper, see, in addition to the works cited above, Robinson, *Harmony of the Gospels,* and *Bibliotheca Sacra* for Aug. 1845; Tholuck, *On John* 13*;* Stier, *On John* 12*i;* Kuinol, *On Matthew* 26*;* Neander, *Life of Christ, §* 265; Greswell, *Harm. of the Evang.* and *Dissertations;* Wieseler, *Chronol. Synopsis der vier Evang.;* Tischendorf, *Syn. Evang.* p. 45; Bleek, *Dissert. fiber den Monatstag des Todes Christi* (*Beitirge zur Evangelien-Kritik,* 1846); Frisch. muth,

Dissertatio, etc. (*Thes. Theol. Philolog.*); Haren. berg, *Demonstratio*, etc. (*Thes. Novus Theol. Philippians* vol 2); Eude, *Demonstratio quod Chr. in Caon.* σταυρωσίμῳ *agnum paschalem non comedeorit* (Lips. 1742); Ellicott, *Lectures on the Life of our Lord*, p. 320; Fairbairn, *Hermeneutical Manual*, 2:9; *Davidson, Introduction to the N.T.* 1:102; Andrews, *Life of our Lord*, p. 425 sq.; Lewin, *Fasti Sacri*, p. 31 sq.; Ebrard, *Kritik d, evang. Gesch.* p. 615 sq.; Caspari, *Chronol. — geogr. Einleit.* p. 164 sq.; Westcott, *Introd. to the Gosp.* p. 335 sq.; *Stud. und Krit.* 1832, 3:537; Isenberg, *Der Todestag des Herrn* (Hannov. 1868; maintains that Jesus died on the 14th of Nisan according to the *Roman* reckoning). *SEE LORDS SUPPER.*

VI. *Origin and Import of the Feast of Passover. —*

1. *Naturalistic Interpretation.* — Each of the three great festivals contained a reference to the annual course of nature. Two, at least, of them — the first and the last — also commemorated events in the history of the chosen people. The coincidence of the times of their observance with the most marked periods in the process of gathering in the fruits of the earth has not unnaturally suggested the notion that their agricultural significance is the more ancient; that, in fact, they were originally harvest feasts observed by the patriarchs, and that their historical meaning was superadded in later times (Ewald).

Hupfeld has devised an arrangement of the passages in the Pentateuch bearing on the Passover so as to show, according to this theory, their relative antiquity. The order is as follows:

(1) Exodus 23:14-17;
(2) Exodus 34:18-26;
(3) Exodus 13:3-10;
(4) Exodus 12:15-20;
(5) Exodus 12:1-14;
(6) Exodus 12:43-50; Numbers 9:10-14.

It may seem at first sight as if some countenance were given to the notion that the feast of unleavened bread was originally a distinct festival from the Passover, by such passages as Leviticus 23:5, 6: “In the fourteenth day of the first month at even is the Lord’s Passover; and on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread” (see also Numbers 28:16, 17).

Josephus, in like manner, speaks of the feast of unleavened bread as "following the Passover" (*Ant.* 3:10, 5). But such language may mean no more than the distinction between the paschal supper and the seven days of unleavened bread, which is so obviously implied in the fact that the eating of unleavened bread was observed by the country Jews who were at home, though they could not partake of the paschal lamb without going to Jerusalem. Every member of the household had to abstain from leavened bread, but some only went up to the paschal meal (see Maimonides, *De Fernentato et Azymo*, 6:1). It is evident that the common usage, in later times at least, was to employ, as equivalent terms, *the feast of the Passover*, and *the feast of unleavened bread* (<4026>Matthew 26:17; <4142>Mark 14:12; <4201>Luke 22:1; Josephus, *Ant.* 14:2, 1; *War*, 2:1, 3).

That the feast of Passover, as such, was instituted to commemorate the deliverance of the Israelites from Egypt will be admitted by all who give credence to the historical veracity of the Pentateuch. Its institution, however, to commemorate this great historical fact has been thought by some by no means to preclude the idea that a festival, of somewhat similar rites, was celebrated by the Jews at this season, in common with other nations of antiquity, containing a reference to the annual course of nature. The following circumstances are adduced to sustain this view. When the first appeal was made to Pharaoh to let the Israelites go, it was that they might celebrate an approaching festival (<0203>Exodus 3:19; 5:1). Moreover, it is a well-known fact that all the Eastern nations, who were dependent upon the course of the sun, celebrated two principal annual festivals referring to the seasons: viz. the spring festival, at the time *when* the sun *passes over* (jsP) into the sign of Aries, and when the corn began to ripen; and the other, the autumn festival, when the last fruits were gathered in, which is identical with the feast of Tabernacles (twKs). We are told that, since the time of this spring festival was both an occasion of gratitude and anxiety-inasmuch as not only was the barley gathered, but it decided the fertility or the barrenness of the year-the spring festival was celebrated in a double manner: (*a*) As a token of gratitude, the fresh grains of barley were quickly ground into flour, bread was made of the dough at once, before it had time to leaven, and thus offered; and (*b*) as an expression of anxiety, and of a desire to conciliate the divine favor, an, expiatory sacrifice was offered for the transgressions of the past year. Indeed Epiphanius declares (*Adv. Haer.* cap. 19:3) that the Egyptians on this occasion marked their sheep with red, because of the general conflagration which once raged

at the time when the sun passed over into the sign of Aries, thereby to symbolize the fiery death of those animals which were not actually offered up; while Von Bohlen assures us that the ancient Peruvians marked with blood the doors of the temples, royal residences, and private dwellings, to symbolize the triumph of the sun over the winter (*Ates Indien*, 1:140; also *General Introduction to the Pentateuch*, p. 140; comp. Kalisch, *Commentary on Exodus*, p. 184; Ewald, *Alterthumer*, p. 390). Now it is admitted that two of the three great Jewish festivals — viz. Pentecost and Tabernacles — refer to the annual course of nature, *SEE FESTIVAL*, and that the festival of New Moon, which existed prior to the Mosaic legislation, was introduced by the inspired legislator into the cycle of Jewish festivals. *SEE NEW MOON, FEAST OF THE*. There can therefore be no difficulty in admitting that the third festival was also celebrated in the patriarchal age as a barley-harvest festival, which is indicated by the very name, Abib (byba), of this month, and that God in his infinite wisdom and goodness chose to redeem Israel at the time of this festival, and thus connected with the celebration of the regeneration of nature the celebration of the birth of the nation (<23401>Isaiah 43:1, 15-17; <26604>Ezekiel 16:4; <28205>Hosea 2:5), super-adding thereto rites and ceremonies commemorative of the historical event, as well as assigning to some already existing ceremonies a spiritual and original significance. This explains the fact why the unleavened bread, which was undoubtedly connected with sacrifices before the institution of the Passover, and which was enjoined to be eaten with the paschal sacrifices, without giving to it any significance in the original ordinance (<021220>Exodus 12:1-20), was *afterwards* made to symbolize the haste in which the children of Israel had to leave Egypt (<021234>Exodus 12:34; <051603>Deuteronomy 16:3). That the unleavened bread could not from the first have been the symbol of the fact that there was no time for the dough to leaven (<021233>Exodus 12:33, 34, 39) is evident from <021208>Exodus 12:8, 15, where the Israelites were commanded to eat unleavened bread *before* their departure, and when there was plenty of time for the dough to leaven. Moreover, the fact that this primeval festival has been divested of many old superstitions, and invested with new ideas of a most exalting tendency, in being made to commemorate the exodus as well as the barley harvest, sets aside the arguments brought against the possibility of its having been celebrated at the exodus, inasmuch as the people were quite prepared for the celebration, so far as arrangements and cattle were concerned.

On the other hand, the above view of Baur, that the Passover was an astronomical festival and the lamb a symbol of the sign Aries, and that of Von Bohlen, that it resembled the sun-feast of the Peruvians, are well exposed by Bahr (*Symbolik*). Spencer has endeavored in his usual manner to show that many details of the festival were derived from heathen sources, though he admits the originality of the whole. It must be admitted that the relation to the natural year expressed in the Passover was less marked than that in Pentecost or Tabernacles, while its historical import was deeper and more pointed. It seems hardly possible to study the history of the Passover with candor and attention, as it stands in the Scriptures, without being driven to the conclusion that it was, at the very first, essentially the commemoration of a great historical fact. That part of its ceremonies which has a direct agricultural reference — the offering of the omer — holds a very subordinate place. But as regards the whole of the feasts, it is not very easy to imagine that the rites which belonged to them connected with the harvest were of patriarchal origin. Such rites were adapted for the religion of an agricultural people, not for that of shepherds like the patriarchs. It would seem, therefore, that we gain but little by speculating on the simple impression conveyed in the Pentateuch, that the feasts were ordained by Moses in their integrity, and that they were arranged with a view to the religious wants of the people when they were to be settled in the Land of Promise.

2. *Historical Significance of the Festival as a Whole.* — The deliverance from Egypt was regarded as the starting- point of the Hebrew nation. The Israelites were then raised from the condition of bondmen under a foreign tyrant to that of a free people owing allegiance to no one but Jehovah. “Ye have seen,” said the Lord, “what I did unto the Egyptians, and how I bare you on eagles’ wings and brought you unto myself” (<2Exodus 19:4). The prophet in a later age spoke of the event as *a creation* and *a redemption* of the nation. God declares himself to be “the creator of Israel,” in immediate connection with evident allusions to his having brought them out of Egypt; such as his having made “a way in the sea, and a path in the mighty waters,” and his having overthrown “the chariot and horse, the army and the power” (<23Isaiah 43:1, 15-17). The exodus was thus looked upon as the birth of the nation; the Passover was its annual birthday feast. Nearly all the rites of the festival, if explained in the most natural manner, appear to point to this as its primary meaning. It was the yearly memorial of the dedication of the people to him who had saved their first-born from the

destroyer, in order that they might be made holy to himself. This was the lesson which they were to teach to their children throughout all generations. When the young Hebrew asked his father regarding the paschal lamb," "What is this?" the answer prescribed was, "By strength of hand the Lord brought us out from Egypt, from the house of bondage: and it came to pass, when Pharaoh would hardly let us go, that the Lord slew all the firstborn in the land of Egypt, both the first-born of man and the first-born of beast; therefore I sacrifice to the Lord all that openeth the womb, being males; but all the first-born of my children I redeem" (<02>Exodus 13:14, 15). Hence, in the periods of great national restoration in the times of Joshua, Hezekiah, Josiah, and Ezra, the Passover was observed in a special manner, to remind the people of their true position, and to mark their renewal of the covenant which their fathers had made.

3. *Import of the Details. —*

(1.) The *paschal lamb* must of course be regarded as the leading feature in the ceremonial of the festival. Some Protestant divines during the last two centuries (Calov, Carpzov), laying great stress on the fact that nothing is said in the law respecting either the imposition of the hands of the priest on the head of the lamb, or the bestowing of any portion of the flesh on the priest, have denied that it was a sacrifice in the proper sense of the word. They appear to have been tempted to take this view, in order to deprive the Romanists of an analogical argument bearing on the Romish doctrine of the Lord's Supper. They affirmed that the lamb was a *sacramentum*, not a *sacrificium.* But most of their contemporaries (Cudworth, Bochart, Vitringa), — and nearly all modern critics, have held that it was in the strictest sense a sacrifice. The chief characteristics of a sacrifice are, all distinctly ascribed to it. It was offered in the holy place (<05>Deuteronomy 16:5, 6); the blood was sprinkledon the altar, and the fat was burned (<14>2 Chronicles 30:16; 35:11). Philo and Josephus commonly call it θῦμα or θυσία. The language of <02>Exodus 12:27; 23:18; <04>Numbers 9:7; <05>Deuteronomy 16:2, 5, together with <46>1 Corinthians 5:7, would seem to decide the question beyond the reach of doubt.

As the original institution of the Passover in Egypt preceded the establishment of the priesthood and the regulation of the service of the tabernacle, it necessarily fell short in several particulars of the observance of the festival according to the fully developed ceremonial law (see II, 1). The head of the family slew the lamb in his own house, not in the holy

place; the blood was sprinkled on the doorway, not on the altar. But when the: law was perfected, certain particulars were altered in order to assimilate the Passover to the accustomed order of religious service. It has been conjectured that the imposition of the hands of the priest was one of these particulars, though it is not recorded (Kurtz). But whether this was the case or not, the other changes which have been stated seem to be abundantly sufficient for the argument. It can hardly be doubted that the paschal lamb was regarded as the great annual peace-offering of the family, a thank-offering for the existence and preservation of the nation (<02:12:14>Exodus 13:14-16), the typical sacrifice of the elected and reconciled children of the promise. It was peculiarly the Lord's own sacrifice (<02:23:18>Exodus 23:18; 34:25). It was more ancient than the written law, and called to mind that covenant on which the law was based. It retained in a special manner the expression of the sacredness of the whole people, and of the divine mission of the head of every family, according to the spirit of the old patriarchal priesthood. No part of the victim was given to the priest as in other peace-offerings, because the father was the priest himself. The custom, handed on from age to age, thus guarded from superstition the idea of a priesthood placed in the members of a single tribe, while it visibly set forth the promise which was connected with the deliverance of the people from Egypt, "Ye shall be unto me a kingdom of priests and a holy nation" (<02:19:06>Exodus 19:6). In this way it became a testimony in favor of domestic worship. In the historical fact that the blood in later times sprinkled on the altar had at first had its divinely appointed place on the lintels and door-posts, it was declared that the national altar itself represented the sanctity which belonged to the house of every Israelite, not that only which belonged to the nation as a whole. As regards the mere place of sprinkling in the first Passover, on the reason of which there has been some speculation, Bahr reasonably supposes that the lintels and door-posts were selected as the parts of the house most obvious to passers-by, and to which inscriptions of different kinds were often attached (comp. <05:06:09>Deuteronomy 6:9).

A question, perhaps not a wise one, has been raised regarding the purpose of the sprinkling of the blood on the lintels and door-posts. Some have considered that it was meant as a mark to guide the destroying angel. Others (especially Bochart and Bahr) suppose that it was merely a sign to confirm the faith of the Israelites in their safety and deliverance. Surely neither of these views can stand alone. The sprinkling must have been an

act of faith and obedience which God accepted with favor. “Through faith (we are told) Moses kept the Passover and the sprinkling of blood, lest he that destroyed the first-born should touch them” (<58B128>Hebrews 11:28). Whatever else it may have been, it was certainly an essential part of a sacrament, of an “effectual sign of grace and of God’s good-will,” expressing the mutual relation into which the covenant had brought the Creator and the creature. That it also denoted the purification of the children of Israel from the abominations of the Egyptians, and so had the accustomed significance of the sprinkling of blood under the law (<58B922>Hebrews 9:22), is evidently in entire consistency with this view.

No satisfactory reason has been assigned for the command to choose the lamb four days before the paschal supper. Kurtz (following Hofmann) fancies that the four days signified the four centuries of Egyptian bondage. As in later times the rule appears not to have been observed, the reason of it was probably of a temporary nature.

That the lamb was to be roasted and not boiled has been supposed to commemorate the haste of the departure of the Israelites (so Bahr and most of the Jewish authorities). Spencer observes on the other had that, as they had their cooking-vessels with them, one mode would have been as expeditious as the other. Some think that, like the dress and the posture in which the first Passover was to be eaten, it was intended to remind the people that they were now no longer to regard themselves as settled down in a home, but as a host upon the march, roasting being the proper military mode of dressing meat. Kurtz conjectures that the Iamb was to be roasted with fire, the purifying element, because the meat was thus left pure, without the mixture even of the water, which would have entered into it in boiling. The meat in its purity would thus correspond in signification with the unleavened bread.

It is not difficult to determine the reason of the command, “not a bone of him shall be broken.” The lamb was to be a symbol of unity; the unity of the family, the unity of the nation, the unity of God with his people whom he had taken into covenant with himself. While the flesh was divided into portions, so that each member of the family could partake, the skeleton was left one and entire to remind them of the bonds which united them. Thus the words of the law are applied to the body of our Savior, as the type of that still higher unity of which he was himself to be the author and center (<43B936>John 19:36).

The same significance may evidently be attached to the prohibition that no part of the meat should be kept for another meal, or carried to another house. The paschal meal in each house was to be one, whole and entire.

(2.) The *unleavened bread* ranks next in importance to the paschal lamb. The notion has been very generally held, or taken for granted, both by Christian and Jewish writers of all ages, that it was intended to remind the Israelites of the unleavened cakes which they were obliged to eat in their hasty flight (<02:1234>Exodus 12:34, 39). But there is not the least intimation to this effect in the sacred narrative. On the contrary, the command was given to Moses and Aaron that unleavened bread should be eaten with the lamb before the circumstance occurred upon which this explanation is based (comp. <02:128>Exodus 12:8 with 12:39).

It has been considered by some (Ewald, Winer, and the modern Jews) that the unleavened bread and the bitter herbs alike owe their meaning to their being regarded as unpalatable food. The expression "bread of affliction," ynæ[equ j ,l ,(<05:163>Deuteronomy 16:3), is regarded as equivalent to *fasting-bread,* and on this ground Ewald ascribes something of the character of a fast to the Passover. But this seems to be wholly inconsistent with the pervading joyous nature of the festival. The *bread of affliction* may mean bread which, in present gladness, commemorated, either in itself, or in common with the other elements of the feast, the past affliction of the people (Bahr, Kurtz, Hofmann). It should not be forgotten that unleavened bread was not peculiar to the Passover. The ordinary "meat - offering" was unleavened (<03:104>Leviticus 2:4, 5; 7:12; 10:12, etc.), and so was the shewbread (<03:245>Leviticus 24:5-9). The use of unleavened bread in the consecration of the priests (<02:223>Exodus 29:23), and in the offering of the Nazarite (<04:619>Numbers 6:19), is interesting in relation to the Passover, as being apparently connected with the consecration of the person, On the whole, we are warranted in concluding that unleavened bread had a peculiar sacrificial character, according to. the law, and it call hardly be supposed that a particular kind of food should *have* been offered to the Lord because it was insipid or unpalatable. Hupfeld imagines that bread without leaven, being the simplest' result of cooked grain, characterized the old agricultural festival which existed before the sacrifice of the lamb was instituted.

It seems more reasonable to accept Paul's reference to the subject (<46:56>1 Corinthians 5:6-8) as furnishing the true meaning of the symbol.

Fermentation is decomposition, a dissolution of unity. This must be more obvious to ordinary eyes where the leaven in common use is a piece of sourdough, instead of the expedients at present employed in this country to make bread light. The pure dry biscuit, as distinguished from bread thus leavened, would be an apt emblem of unchanged duration, and, in its freedom from foreign mixture, of purity also. The root /xm;signifies "to make dry." Kurtz thinks that *dryness* rather than *sweetness* is the idea tw@xmi But *sweet* in this connection has the sense of *uncorrupted, or incorruptible,* and hence is easily connected with dryness. Perhaps our authorized version has lost. something in expressiveness by substituting the term "unleavened bread" for the "sweet bread" of the older versions, which still holds its place in 1 Esdras 1:19. If this was the accepted meaning among the Jews, "the unleavened bread of sincerity and, truth" must have been a clear and familiar expression to Paul's Jewish readers. Bahr conceives that as the blood of the lamb figured the act of purifying, the getting rid of the corruptions of Egypt, the unleavened bread signified the abiding state of consecrated holiness.

(3.) The *bitter herbs* are generally understood by the Jewish writers (Maimonides in *Pesach.* 8:4) to signify the bitter sufferings which the Israelites had endured (Exodus 1:14). But it has been remarked by Aben-Ezra that these herbs are a good and wholesome accompaniment for meat, and are now, and appear to have been in ancient times, commonly so eaten.

(4.) The *offering of the omer,* though it is obviously that part of the festival which is immediately connected with the course of the seasons, bore- a- distinct analogy to its historical significance. It may have denoted a deliverance from winter, as the lamb signified deliverance from the bondage of Egypt, which might well be considered as a winter in the history of the nation. This application of the rite perhaps derives some support from the form in which the ordinary first-fruit offering was presented in the Temple. *SEE FIRST-FRUITS*. The call of Jacob (a Syrian ready to perish"), and the deliverance of his children from Egypt, with their settlement in the land that flowed with milk and honey, were then related (Deuteronomy 26:5-10). It is worthy of notice that, according to *Pesachim,* an exposition of this passage was an important part of the reply which the father gave to his son's inquiry during the paschal supper. The account of the procession in offering the first-fruits in the Mishna

(*Bikurin*). with the probable reference to the subject in Isaiah 30:29, can hardly have anything to do with the Passover. The connection appears to have been suggested by the tradition mentioned by Aben-Ezra that the army of Sennacherib was smitten on the night of the Passover. Regarding this tradition, Vitringa says, "Non recipio, nec sperno" (*In Isaiam* 30:29).

Again, the consecration of the first-fruits, the firstborn of the soil, is an easy type of the consecration of the first-born of the Israelites. This seems to be countenanced by Exodus 13:2-4, where the sanctification of the first-born, and the unleavened bread which figured it, seem to be emphatically connected with the time of year, Abib, *the month of green ears* (see Gesenius, *Thesaur.* In the Sept. it is called μὴν τῶν νέων, *sc.* καρπῶν). If *Nisan* is a Shemitic word, Gesenius thinks that it means *the month of flowers,* in agreement with a passage in Macarius (*Hom.* 17), in which it is called μὴν τῶν ἀνθῶν. But he seems inclined to favor an explanlation of the word suggested by a Zend root, according to which it would signify *the month of New-year's day.*

4. *Typical Import of the Festival.* — No other shadow of good things to come contained in the law can vie with the festival of the Passover in expressiveness and completeness. Hence we are so often reminded of it, more or less distinctly, in the ritual and language of the Church. Its outline, considered in reference to the great deliverance of the Israelites which it commemorated, and many of its minute details, have been appropriated as current expressions of the truths which God has revealed to us in the fullness of times in sending his Son upon earth.

It is not surprising that ecclesiastical writers should have pushed the comparison too far, and exercised their fancy in the application of trifling or accidental particulars either to the facts of our Lord's life or to truths connected with it. The crossed spits on which Justin Martyr laid stress are noticed above. The subject is expanded by Vitringa (*Observat. Sac.* 2:10). The time of the new moon, at which the festival was held, has been taken as a type of the brightness of the appearing of the Messiah; the lengthening of the days at that season of the year as figuring the ever-increasing light and warmth of the Redeemer's kingdom; the advanced hour of the day at which the supper was eaten, as a representation of the fullness of times; the roasting of the lamb, as the effect of God's wrath against sin; the thorough cooking of the lamb, as a lesson that Christian doctrine should be well arranged and digested; the prohibition that any part of the flesh should

remain till the morning, as a foreshowing of the haste in Which the body of Christ was removed from the cross; the unfermented bread, as the emblem of an humble spirit, while fermented bread was the figure of a heart puffed up with pride and vanity (see Suicer, sub πάσχα). In the like spirit Justin Martyr and Lactantius take up the charge against the Jews of corrupting the O.T., with a view to deprive the Passover of its clearness as a witness for Christ. They specifically allege that the following passage has been omitted in the copies of the book of Ezra: "Et dixit Esdras ad populum: Hoc pascha salvator noster est, et refugium nostrum. Cogitate et ascendat in cor vestrum, quoniam habemus humiliare eum in signo; et: post haec sperabimus in eum, ne deseratur *hic* locus in: aeternum tempus" (Just. Mart. *Dialog. cun Tryp.;* Lact. *Inst.* 4:18). It has been conjectured that the words may have been inserted between <19560>vers. 20 and 21 in Ezra 6. But they have been all but universally regarded as spurious.

But, keeping within the limits of sober interpretation indicated by Scripture itself, the application is singularly full and edifying. The deliverance of Israel according to the flesh from the bondage of Egypt was always so regarded and described by the prophets as to render it a most apt type of the deliverance of the spiritual Israel from the bondage of sin into the glorious liberty with which Christ has made us free. The blood of the first paschal lambs sprinkled on the doorways of the houses has ever been regarded as the best defined foreshadowing of that blood which has redeemed, saved, and sanctified us (<581128>Hebrews 11:28). The lamb itself, sacrificed by the worshipper without the intervention of a priest, and its flesh being eaten without reserve as a meal, exhibits the most perfect of peace-offerings, the closest type of the atoning Sacrifice who died for us and has made our peace with God (<235307>Isaiah 53:7; <430129>John 1:29; comp. the expression "my sacrifice," <023425>Exodus 34:25, also <021227>Exodus 12:27; <440832>Acts 8:32; <460507>1 Corinthians 5:7; <600118>1 Peter 1:18, 19). The ceremonial law, and the functions of the priest in later times, were indeed recognized in the sacrificial rite of the Passover; but the previous existence of the rite showed that they were not essential for the personal approach of the worshipper to God (<236106>Isaiah 61:6; <600205>1 Peter 2:5, 9). The unleavened bread is recognized as the figure of the state of sanctification which is the true element of the believer in Christ (<460508>1 Corinthians 5:8). The haste with which the meal was eaten, and the girt-up loins, the staffs and the sandals, are fit emblems of the life of the Christian pilgrim, ever hastening

away from the world towards his heavenly destination (<2125>Luke 12:35; <6001>1 Peter 1:13; 2:11; <4005>Ephesians 5:15; <5811>Hebrews 11:13).

It has been well observed by Kurtz (on <0123>Exodus 12:38), that at the very crisis when the distinction between Israel and the nations of the world was most clearly brought out (<0107>Exodus 11:7), a "mixed multitude" went out from Egypt with them (<0123>Exodus 12:38), and that provision was then made for all who were willing to join the chosen seed and participate with them in their spiritual advantages (<0144>Exodus 12:44). Thus, at the very starting-point of national separation, was foreshadowed the calling in of the Gentiles to that covenant in which all' nations of the earth were to be blessed.

The offering of the omer, in its higher signification as a symbol of the first-born, has already been noticed. But its meaning found full expression only in that Firstborn of all creation, who, having died and risen again, became the first-fruits of them that slept" (<4650>1 Corinthians 15:20). As. the first of the first-fruits, no other offering of the sort seems so likely as the omer to have immediately suggested the expressions used in <4823>Romans 8:23; 11:16; <5918>James 1:18; <6404>Revelation 14:4.

The crowning application of the paschal rites to the truths of which they were the shadowy promises appears to be that which is afforded by the fact that our Lord's death occurred during the festival. According to the divine purpose, the true Lamb of God was slain at nearly the same time as "the Lord's Passover," in obedience to the letter of the law. It does not seem needful that, in order to give point to this coincidence, we should (as some have done) draw from it an *a priori* argument in favor of our Lord's crucifixion having taken place on the 14th of Nisan. It is enough to know that our own Holy Week and Easter stand as the anniversary of the same great facts as were foreshown in those events of which the yearly Passover was a commemoration.

As compared with the other festivals, the Passover was remarkably distinguished by a single victim essentially its own, sacrificed in a very peculiar manner. (The only parallel case to this, in the whole range of the public religious observances of the law, seems to be that of the scapegoat of the day of atonement.) In this respect, as well as in the place it held in the ecclesiastical year, it had a formal dignity and character of its own. It was the representative festival of the year, and in this unique position it stood in a certain relation to circumcision as the second sacrament of the

Hebrew Church (Exodus 12:44). We may see this in what occurred at Gilgal, when Joshua, in renewing the divine covenant, celebrated the Passover immediately after the circumcision of the people. But the nature of the relation in which these two rites stood to each other did not become fully developed until its types were fulfilled, and the Lord's Supper took its place as the sacramental feast of the elect people of God. (It is worthy of remark that the modern Jews distinguish these two rites above all others, as being immediately connected with the grand fulfillment of the promises made to their fathers. Though they refer to the coming of Elijah in their ordinary grace at meals, it is only on these occasions that their expectation of the harbinger of the Messiah is expressed by formal observances. When a child is circumcised, an empty chair is placed at hand for the prophet to occupy. At the paschal meal a cup of wine is poured out for him; and at an appointed moment the door of the room is solemnly set open for him to enter.) Hupfeld well observes: "En pulcherrima mysteriorum nostrorum exempla: circumcisio quidem baptismatis, scilicet signum gratiae divinae et feederis cum Deo pacti, quo ad sanctitatem populi sacri vocamur; Paschalis vero agnus et ritus, continuate quippe gratis divinae et servati feederis cum Deo signum et pignuts, quo sacra et cum Deo et cum caeteris populi sacri membris communio usque renovatur et alitur, ccene Christi sacrae typus aptissimus!"

VII. *Literature. — The* Mishna, *Pesachim* (with the notes by Surenhusius),. *Chagiga,* and *Moed Katon;* and the Talmud or Gemara on these Tractates; Maimonides, *Iad Ha-Chezaka, Hilchoth Chamez U-Maza; Hilchoth Korban Pesach.,* and *Hilchoth Chagiga;* Lightfoot, *The Temple Service,* cap. xii-xiv, p. 951, 961, vol. i, fol. ed.; Hupfeld, *De Fest. Hebr.;* Bochart, *De Aqno Paschali* (vol. i of the *Hierozoicon*)*;* Ugolini, *De Ritibus in Cmn. Dom. ex Pasch. illustr.* (vol. 17 of the *Thesaurus*)*;* Maimonides, *De Fermentato et A zyno;* Rosenmüller, *Scholia in Exodus xii,* etc.; Otho, *Lex. Rab.* s.v. Pascha; Carpzov, *App. Crit.;* Vitringa, *Obs. Sac.* lib. 2:3, 10; Reland, *Antiq.* 4:3; Spencer, *De Leg. Hebr.* 2:4; Kurtz, *Hist. of the Old Covenant,* 2:288 sq. (Clark's ed.); Hottinger, *De Ritu dimittendi Reum in Fest. Pasch.* (*Thes. Nov. Theologico-Philolog.* vol. ii); Buxtorf, *Syzag. Jud.* xviii; Cudworth, *True Notion of the Lord's Supper;* Meyer, *De tempp. sacris Hebrceorum,* p. 278 sq.; *Bahr. Symbolik des Mosaischen Cultzs,* 2:613 sq., 627 sq.; Saalschitz, *Das Mosaische Recht* (Berlin, 1853), p. 406 sq.; Ewald, *Die Alterthumer des Volkes Israel* (Gbttingen, 1854), p. 390 sq.; Kalisch, *Historical and Critical*

Commentary on Exodus, p. 178, etc.; Keil, *Handbuch der biblischen Archaologie,* p. 380 sq.; Knobel, *Die Buicher Exodus und Leviticus,* p. 91 sq., 532 sq.; *The Jewish Ritual,* entitled *Derech. Ha-Caojim* (Vienna, 1859), p. 233 sq.; Landshuth, *Hagada, Vortrag fur die beiden Pessachabende,* which contains a masterly dissertation on the respective ages of the different portions constituting the Passover service, written in Hebrew by the editor, and a valuable treatise on the bibliography of the Passover service, written in German bv the erudite Steinschneider; also the monographs cited byVolbeding, *Index Programmatum,* p. 50, 52, 59, 60, 62, 121, and by Hase, *Leben Jesu,* p. 138, 174. *SEE EASTER*.

Pastophori

a title among the ancient Greeks for those of their priests whose duty it was to carry the *Pastos* (q.v.) in the sacred rites of heathen antiquity. The priests of His and Osiris among the ancient Egyptians, who were so denominated, were arranged in incorporated colleges, which again were divided into lesser companies, each consisting of ten Pastophori, headed by an officer, who was appointed every five years, to preside over them. Along with the Egyptian worship, the Pastophori were long after found in Greece. The duty of this class of priests was to carry in their religious processions the pastos, or sacred shawl, often employed in covering and concealing from public view the *adytum* or shrine containing the god. It was customary for the Pastophori to chant sacred music in the temple, and to draw aside the pastos that the people might behold and adore their deity. Generally speaking, this order of priests had the custody of the temple and all its sacred appurtenances. The Pastophori were looked upon by the Egyptians as eminently skilled in the medical art.

Pastophoria

has been applied in ecclesiastical language to different purposes:

(1) It designates that which was borne on a shrine.

(2) A small chapel (*paston*), the sacristy of the Greek chapel (from πάσσω, in the sense of an embroidery which was wrought upon the curtain that hung before it). It comprehended the διακονικόν and σκηνοφυλάκιον.

(3) The watcher’s chamber.

The ancient (i.e. classical) Greeks used the term to denote the residence within an Egyptian temple appropriated to the *Pastophori* (q.v.). The same word occurs in the Septuagint translation of the Old Testament, where in <264017>Ezekiel 40:17 it is used for the chambers in the outward court of the Temple. Jerome, in commenting upon the passage, says that in the translations of Aquila and Syminachus it is rendered *Gazophylacium* and *Exedra*, and signified chambers of the treasury, and habitations for the priests and Levites round about that court of the Temple. This explanation of the word was probably derived from the writings of Josephus, who mentions the pastophorium as a part of the Temple at Jerusalem, constituting the treasury, in which the offerings ,of the people were deposited. Jerome, in another passage in his commentary on Isaiah, terms the pastophorium the chamber or habitation in which the ruler of the Temple dwelt. It is plain, therefore, that the word must have been employed in a very extensive signification.

Pastor

(h [,r o, *roch*, from h [;r ; *to feed*, <240208>Jeremiah 2:8; 3:15; 10:21; 12:10; 17:16; 22:22; 23:1, 2; ποιμήν, <490411>Ephesians 4:11), *a shepherd* (as elsewhere rendered). Besides this literal sense, the word is’ employed figuratively in the Scriptures in somewhat the same way as it is now used to denote a stated minister appointed to watch over and instruct a congregation. *SEE SHEPHERD*.

Pastor, Christian,

literally *a shepherd*, from *pastor* in Latin. It may be considered the exact equivalent of ποιμήν in Greek and h [,r o in Hebrew. See above.

No idea has been for ages more familiar in Oriental countries than that of the shepherd as the feeder and guide of a flock. Yet the terms expressing it seem never to have been applied in the Old Testament in their figurative sense to the Jewish priests except by the later prophets, more especially Jeremiah, Ezekiel, and Zechariah, whose writings have a strong Messianic tinge. Those prophets denounced terrible woes against the “brutish pastors”’ who sought not the Lord, but who destroyed and scattered the sheep of his pasture. That they were also authorized to announce the glorious coming day of “the Lord our righteousness,” and to promise that he should “feed his flock like a shepherd,” “gather the lambs with his arm,

and carry them in his bosom," "seek that which was lost," "bind up that which was broken," "strengthen that which was sick," "feed them with judgment," and "be their shepherd." They also recorded God's promise, in which he said, evidently with reference to the days of the Messiah "I will give you pastors according to mine heart, which shall feed you with knowledge and understanding" (<24315>Jeremiah 3:15). Under the new dispensation the Lord Jesus Christ was prominently recognized as "the great Shepherd of the sheep," "the chief Shepherd," and "the Shepherd and Bishop of souls." In this character Christ portrayed himself when he said, "I am the good Shepherd and know my sheep, and am known of mine." "The: good Shepherd giveth his life for the sheep" (<43011>John 10:11, 14). He employed a similar idea when giving his parting injunctions to his disciples: "Feed my lambs," "Feed my sheep."

The foregoing injunctions, taken in connection with the great commission, "Go teach all nations," show at once the nature and importance of the pastoral office in Christianity. That office is a function of the Christian ministry supplementary to the preaching of the Word. In order to make full-proof of his ministry, the man of God must be both a preacher and a pastor. Preaching and the pastoral care have a common object. Nevertheless they employ somewhat different though never antagonistic mnans for its accomplishment. Their relations and correspondences will be better understood from a comparative view. Preaching is the initial work. It awakens attention, arouses conscience, proclaims the terrors of the law, offers the mercy of salvation, and persuades men to be reconciled to God. Pastoral care feeds the flock of Christ, nourishes and cherishes the lambs of his fold, gives milk to babes, and strong meat to them that are of full age. Preaching introduces the Gospel. Pastoral care establishes and perpetuates the institutions of Christianity. Preaching enlarges the area of Christian influence. Pastoral care individualizes the application and consolidates the results of pulpit labor. Pastoral care increases attendance upon preaching, and secures interested hearers. Preaching attracts hearers within the circle of pastoral influence, and pastoral care waters the seed sown in their hearts. Preaching is aggressive. It is the pioneer work of the Church. Pastoral care follows as the work of occupation. Preaching challenges attention and. awakens inquiry. Pastoral care removes doubts, settles anxieties, and imparts consolation and instruction. , Preaching attacks error in its various forms, and unfolds and defends the truth of God. Pastoral care folds, watches, and guards the gathered flock. Preaching not followed,

or not duly sustained by pastoral care, fails of its ultimate objects. Pastoral care, without preaching, is insufficient to accomplish the designs of a Christian Church. Churches in which preaching is neglected decline both in numbers and spirituality. Those in which preaching is depreciated, or becomes powerless, verge over into ritualistic ceremonies and profitless formalities. Churches in which pastoral care is neglected lose their organic power, and tend to dissolution. Preaching and the pastoral care are, in fact, so closely correlated, and so reciprocal to each other, that they should always be maintained in unison, and in mutual co-operation. Yet there are some particulars in which the administration of the two functions widely differs.

Preaching, in some important senses, is a universal duty, whereas the pastoral care is committed to comparatively few. All God's people may be prophets, to the extent that they may, by their lives, their example, and their influence, preach Christ, and make known the knowledge of his name and the power of his grace, thus multiplying Christian activities at every point of contact between the Church and the world. Pastoral duties cannot be thus subdivided and made diffusive. They are limited in extent of territory, and for completeness and efficiency they must necessarily focalize in an individual pastor, however he may be aided by assistant pastors or lay helpers. Not merely is a pastor to take the spiritual oversight of his flock, but also to stimulate and guide the individual efforts of its members. Into this responsibility a stranger cannot enter, however good or great as a preacher. The spirit of true Christianity always demands illustration, by private as well as public labor, for the propagation of the faith and the salvation of men. It is therefore important that such labor be under wise direction, and not wasted through circumscribed views or impulses, lacking a worthy and specific aim. As well might there be many heads to an army as many pastors for a single flock. The apostle James rebuked this error when he said, "My brethren, be not many masters." Rather should the energies of an entire flock be guided by the wisdom and zeal of a single responsible head. In this view Christian churches should not be too large, so that individual talent will be in danger of being overlooked or unemployed. When, however, by internal growth or centripetal attraction, a pastorate becomes too large for efficient superintendence or practical work, preaching, as a centrifugal force, should come to its relief by going forth with colonies to plant new centers of Church action. While in all these respects the wise pastor will encourage and guide the efforts of his

people, he will not forget that he, too, is a preacher, and that, in order to make full proof of his ministry, he must personally "preach the Word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine" (2 Timothy 4:2).

The administration of the ordinances, whether of baptism or of the Lord's Supper, is peculiarly a pastoral function, and its right discharge involves no little solicitude and personal attention to their subjects. The ordinances of Christianity are not to be administered heedlessly or by mere routine, but rather with a just discrimination as to their design and significance. Nor is the minister to act merely as a judge in discriminating character, but also as an instructor to the ignorant, a helper to the weak, a guide to the erring, and as an appointed agent, by appropriate means, to turn men from the service of Satan to the obedience of the truth and the service of God.

The exercise of the preaching office is a primary requirement of the divine call. Whoever has received that call should preach wherever hearers can be found, and whether invested with the pastoral office or not. Faithful preaching will usually, if not invariably, create the necessity of the pastoral care, but that care will not necessarily devolve on the original preacher. Many useful preachers, in fact, never accept the pastoral oversight of a flock. Some feel themselves unadapted to it. Others are prevented from engaging in it by the demands of the Church in other departments of labor. Some, from constitutional or cultivated preferences, choose to labor wholly as evangelists, while other good men may not be chosen or accepted as pastors by the people. The last remark develops a distinctive peculiarity of the pastoral office. It cannot exist, in any proper sense, without the consent of those who are embraced within its jurisdiction. There are, indeed, various ways in which the pastoral relation may be established; as, for example, by a formal compact between churches and ministers, or by the routine of a system accepted by both. In other instances the pastoral relation may be imposed by government authority or private patronage, and may have a legal and ceremonial existence, even contrary to the wishes of the people; but in no case can it be fully exemplified without the personal and cordial consent of its proper subjects. The pastoral relation, as between a minister and his people, being practically a matter of agreement, is capable of dissolution by either party. Owing to this fact. good ministers are sometimes dismissed or excluded from pastorates through misapprehension or the untowardness of circumstances. In such cases their pastoral functions may be involuntarily suspended for a longer

or a shorter time, but not necessarily their duty of preaching. They may go forth and seek other fields, found other churches, and again resume pastoral relations under more favorable auspices. But if from any cause the pastoral relation should not be resumed, the preaching office, so far from being abandoned, may still be maintained, and great usefulness result from even its occasional exercise.

The ultimate rather than the primary order of pastoral labor in the Church is indicated by the New-Testament record. The whole period of our Lord's earthly ministrations was that of preparatory and missionary effort, and the pastoral office was not definitely established till near its close, while that of preaching was appointed at its beginning. It was during the last six months of Christ's public ministry that the Savior distinctly illustrated to his disciples, then somewhat prepared to understand it, his own character as the good Shepherd who was to lay down his life for the sheep. It was not till the night before his betrayal that the Savior instituted the Holy Eucharist and commanded its perpetuation in the Church, and not till after his resurrection that he gave to his disciples, through Peter, the urgent and comprehensive command, "Feed my lambs," "Feed my sheep" commands speedily and significantly followed by the great commission, "Go teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost." When our Lord sent forth his disciples on a mission of evangelization, he sent them two by two, thus indicating that in the early stages of evangelical labor a plurality of preachers is needed. In like manner the apostles, in their more important missionary tours, went not singly, but-accompanied by one or more assistants. Modern efforts for the propagation of Christianity, whether in pagan nations or in nations nominally Christian, illustrate a similar necessity for a preponderance of evangelical rather than pastoral effort up to the time when churches become established. After that, a single pastor can take the oversight of a flock that has been gathered by multiplied labors, of which preaching is usually the leading and principal agency.

While preaching is not limited to the Sabbath, yet the regular and most impressive occasions for its exercise occur on that day; whereas the most laborious duties of the pastoral office, such as pastoral visiting and the visitation of the sick, are necessarily to be performed on week-days.

Summarily stated, the chief duties of a pastor are:

1. To feed the flock of God;

2. To guide its members in the pathway of duty and holiness;

3. To guard them so far as may be possible from moral and spiritual evil of every kind.

In the discharge of these duties, not only ministerial but personal influence must be employed with the greatest diligence. In this manner only may be illustrated the design of the Savior's gift of pastors and teachers as supplementary to that of apostles and evangelists, viz. "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (<490412>Ephesians 4:12). The coupling of the terms pastor and teacher together in this connection is in itself a comment on the meaning of both. It shows that the pastor is to feed his flock with intellectual and spiritual food, while as a religious teacher he is to communicate the saving knowledge of the Son of God as a means of edifying, singly and collectively, the body, of Christ. Pastors are also to be watchmen, as indicated in the apostolic injunction, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls. as they that must give account" (<581317>Hebrews 13:17). The idea of watchfulness for souls had been strikingly illustrated in connection with the prophetic office among the Jews. "I set watchmen over you, saying, Hearken to the sound of the trumpet" (<240617>Jeremiah 6:17). "If the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take any person from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hand" (<263306>Ezekiel 33:6). Paul, in the last epistle written by his inspired pen, specially enjoins watchfulness on Timothy as essential to the accomplishment of his ministerial work. "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (<550405>2 Timothy 4:5). The human mind cannot grasp a higher sense of responsibility than that with which the watchman for souls is invested. He should recognize himself and should be recognized by his flock as, in an important sense, his brother's keeper. The care of souls rests upon him as an anxiety for which he can have no relief but in their salvation. Yet how has this sacred idea been trifled with in the perfunctory discharge or habitual neglect of pastoral duties! True pastors, according to St. Paul, are made overseers of the flock of God by the Holy Ghost. Peter also enjoins the duty of oversight, not by constraint, but willingly, and thus teaches that pastoral oversight is not that of a taskmaster lording it over God's heritage, but rather that of the tenderest and most disinterested solicitude for the welfare of each member

of the flock. It is the solicitude of the nurse for her charge. “We were gentle among you, even as a nurse cherisheth her children; so, being affectionately desirous of you, we were willing to have imparted unto you not the Gospel of God only, but also our own souls, because ye were dear unto us” (<52207>1 Thessalonians 2:7, 8). The apostolic tenderness and solicitude rose higher than even that of the nurse, and became parental. “Ye know how we exhorted and comforted, and charged every one of you as a father doth his children” (<52211>1 Thessalonians 2:11). Again the same apostle says to the Corinthians, “My beloved sons, I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Jesus Christ I have begotten you through the Gospel” (<46414>1 Corinthians 4:14, 15). Paul also enjoins upon Timothy filial respect towards elders in the Church, “Rebuke not an elder, but entreat him a father” (<54501>1 Timothy 5:1). Few ideas are more beautiful than that of a pastor attaining parental influence over his flock, and of his people gladly according to him parental oversight of their most sacred interests.

The Greek and Roman churches apply the term *pastor* to all who assume the clerical office, and in so doing indicate what the office and its possessor ought to be. Yet there is reason to think that the apostolic idea of spiritual fatherhood as an attribute of the pastoral office is less comprehended in those old and spiritually dead churches than in the living churches of Protestant countries. On the part of the people there is a greater appreciation, amounting, indeed, to a superstitious reverence for the clerical office, but on the part of the clergy, priests so-called, lax views, of spiritual experience and obligation, and still looser practice. Happy would it be if the character of the true Christian father were consistently illustrated by pastors of every name and every branch of the Church.

The pastoral office has thus far been considered in the light of a personal agency, and as such alone it is sublime. But it rises to a still-grander importance when seen to be invested with organic power. Pastors die, but the Church is immortal. Nevertheless, each true pastor, by faithful service, contributes not only to the perpetuation, but to the wider extension of the Church. A Christian shepherd takes the oversight of souls. Aggregately they form a single flock. But the flock is designed to increase in numbers, and with its growth to become divisible, forming additional flocks and founding other churches, each of which will have expansive and self-multiplying power. Individuals in the original flock and in every Church that may grow out of it may, under pastoral influence, be themselves called

to the ministry, and become, in due time, the founders and pastors of other churches which shall go on multiplying to the end of time.

"So shall the bright succession run
Through all the courses of the sun."

See what glorious results have followed from the faithful ministry of the apostles, and also from the initial labors of apostolic men in the various countries of the world — results which would have been impossible to individual and disconnected effort, but which flowed as legitimate consequences of evangelical and pastoral effort, working through the divinely appointed agency of the Church of the Lord Jesus Christ. (D.P.K.)

Pastoral Letter

a letter addressed either at certain stated times, or on the occurrence of some notable occasion, by a "pastor," but especially by a bishop to the clergy under his jurisdiction, to the laity of his flock, or to both. Of the former class, in the Church of Rome, are the so-called *Lenten Mandates,* or *Instructions,* issued before the commencement of Lent, and making known the regulations enacted for the observance of the Lenten fast, the dispensations granted, and the devotions and other pious works prescribed. Such also are the letters issued by a bishop on many of the chief festivals of the year. It is usual for bishops, besides their stated letters, to address to their clergy or people instructions suited to any particular emergency which may arise, and sometimes to take occasion from the issuing of the stated pastoral letter to offer instruction on some topic of importance which may engage public attention at the time, on some prevalent abuse or scandal, or some apprehended danger to the faith or to morals. To this class belong many of the remains of the early fathers, especially in the Western Church. In some countries the government, as formerly in Austria, claimed a right to exercise a censorship over the pastoral letters to be issued by the bishops. This right, however, is regarded by churchmen as a usurpation, and, although submitted to, is admitted only under protest.

Pastoral Staff

Picture for Pastoral Staff

sometimes also, although not properly, called *crosier* (q.v.) (Lat. *baculus pastoralis,* cambuca, pedum, crocia, virga, ferula, cambutta in Gregory's *Sacramentary*), is one of the insignia of the episcopal office, sometimes

also borne by an abbot. It is a tall staff of metal, or of wood ornamented with metal, having, at least in the Western Church, the head curved in the form of a shepherd's crook, as a symbol of the pastoral office. The head of the; pastoral staff of an archbishop, instead of the crook, has a double cross, from which its name of *crosier* is derived. In the Greek Church the staff is much shorter, and the head is either a plain Greek cross of the form of the letter *Tau,* or it is a double-headed crook, which sometimes appears in the shape of the upsilon, T. It is difficult to determine the time at which the pastoral staff first came into use. The first distinct allusion to it is in St. Augustine's commentary on Psalm 124. Gregory of Tours, in his life of St. Martin, mentions the pastoral staff of St. Severinus, who was bishop of Cologne at the end of the 4th century. From an early time the pastoral staff was connected with the actual possession of the jurisdiction which it symbolizes. The giving of it was one of the ceremonies of investiture; its withdrawal was part: of the form of deprivation; its voluntary abandonment accompanied the act of resignation; its being broken was the most solemn form of degradation. So also the veiling of the crook of an abbot's pastoral staff during the episcopal visitation signified the temporary subjection of his authority to that of the bishop. An abbot being required to carry his pastoral staff with the crook turned inwards, showed that his authority was purely domestic. In the 4th century the pastoral staff resembled a simple cane with a knob, or else a crutch-like staff, like a Tau. After the 12th century the staffs increased in height and ornamentation, but the abbots, especially those of the Order of St. Anthony, long retained the Tau-shaped one. The-pope gave up the use of the staff in the middle of the 12th century, and cardinal-bishops no longer carry it. The early staffs were generally made of cypress-wood. In the later mediaeval period the material was often extremely costly, and, referring to the relaxation of the times, it was said "that formerly the Church had wooden pastoral staffs and golden bishops, but that now the staffs are of gold and the bishops of wood." The workmanship was sometimes extremely beautiful. We annex as a specimen of the highest art the pastoral staff of William of Wykeham, now in New College, Oxford. This is a sample of the Norman pastoral staff. The Saxon was by no means so tall. The Irish pastoral staff is of a type quite peculiar, and some of the 'sculptured specimens preserved in the British Museum, at the Royal Irish Academy, and elsewhere, are very interesting as illustrating the ecclesiastical costume of the period. *SEE STAFF*.

Pastoral Theology

The recognition of four great divisions of the subject of theology (q.v.), viz. Exegetical. Historical, Systematic or Dogmatic, and Practical (q.v.), is now very general among theological writers and teachers. On this plan of division pastoral becomes a subdivision of practical theology. Whereas practical theology embraces whatever relates to the organization and the outward life and influence of the Church, e.g. polity, liturgies, homiletics (q.v.), and missionary agencies, foreign and domestic, pastoral theology limits itself to the personal and official duties of the pastors of churches. Even with this limitation, it covers a very wide field of study and discussion. The pastor, as the acknowledged head of a Church, not only has relations with its individual members touching their whole moral ‘and religious life, but also with whatever is done by the Church in its public capacity. Hence, though he does not form the polity of the Church to which he belongs, unless it be a single and independent congregation, yet he is expected to administer that polity, while at the same time he is the chief celebrant or director of its worship, whether with or without prescribed forms. Such duties require him to be educated in the science of theology in all its branches, and skilled in such an application of its teachings as will produce appropriate practical results.

While it is generally conceded that the character and work of pastors. should be modeled after the scriptural idea, yet there are wide variations in the development of that idea, growing out of different systems of Church polity, as well as of divergent doctrinal theories.

I. In the Roman Catholic Church, while the term “priest” has superseded that of “pastor,” yet the idea of pastoral obligation is strongly expressed in the term “curate,” which is officially given to the priest of a parish, or one to whom is committed the cure of souls. According to high Roman Catholic authority, the following are the duties of curates:

1. *Instruction,* including

(1) catechization;
(2) preaching.

2. *The administration of the sacraments,* viz. of baptism, of the Eucharist, of penance, which involves confession and absolution, of extreme unction, and of marriage. The sacraments of confirmation and of orders are

administered by bishops. The sacraments first named being regarded as essential means of salvation, curates are most solemnly charged with the obligation to administer them through whatever danger of war, pestilence, or peril of life. It is specially enjoined on curates to visit the sick, and to be constantly in a state of grace to administer the sacraments appropriately.

3. *Pastoral vigilance. — Vigilance,* or watch-care, is one of the most essential parts of pastoral obligation. It is not enough for the curate to preach the Word of God, to administer the sacraments, he must also be attentive to watch over the conduct of his parishioners, considering the welfare of all in general, and of each one in particular, that he may answer to God for their souls.

4. *The saying of masses for their parishioners.* — This duty is rigorously prescribed for Sundays and feast-days. Votive masses, masses for the dead, and private masses may be said on other days.

Besides these special duties, curates are held to certain other obligations common to all ordained ecclesiastics of the Roman Catholic Church, such as celibacy, the wearing of ecclesiastical dress, and the recitation of the divine offices. This latter duty consists, in the daily recitation of the prayers prescribed in the (Latin) *Breviary* (q.v.) for the several canonical hours, viz. *matins* before light, *primes* at sunrise, *tierces* at 9 A.M., *sextes* at mid-day, *nones* at 3 P.M., *vespers* at sunset, and *compline* on retiring for the night.

The minuteness of prescription in ecclesiastical law for all these duties leaves little to the discretion of the clerics who are subject to them; and had it been possible for Church law to supply right dispositions of heart corresponding to so many outward ceremonies, the system above described might be pronounced perfect, except in its departures from scriptural truth, as in the pretended veritable sacrifice of the Lord Jesus Christ in the mass, and in the assumption of human power to forgive sins.

II. The Reformation reacted with great force against the whole system of priestly prerogatives which had become incorporated in the Church of Rome, and especially against auricular confession. In the Protestant churches, therefore, not only was the mass rejected but all the so-called sacraments, except baptism and the Lord’s Supper. Celibacy was not enjoined on the clergy, nor the ceremonious recitation of long prayers in a dead language. On the other hand, positive demands were made upon all

who proposed devoting themselves to the service of the Church that they should have a pure and established religious character, that they should lead holy lives, and give evidence not only of true faith in Christ, but of a divine call to the ministry of the Gospel. Correspondingly to this, they were required to be diligent in the reading and study of the Scriptures, and in all moral and religious duties.

Some churches, as the Lutheran and the Church of England, retained, in their ritual, forms of general confession, not for private utterance in the ear of a priest, but for the public acknowledgment of sin before Almighty God. In the High-Church or Romanistic reaction of recent times, efforts have been made in both those churches to re-establish at least a modified confessional.

In the Church of England, notwithstanding the abolition of the mass, the term priest was retained, and with it various, customs which have ever since been available to Romanizing reactionists. Hence, although the preponderating theory of that Church in reference to the ministry has been strongly Protestant, yet there have often, if not always, been those among its clergy who were not far removed from the spirit and practice of Romanism.

In all Protestant churches connected with state governments the duties and relations of pastors are modified, to a greater or less extent, by the prescriptions of civil law, whereas in voluntary churches laws and regulations are made and modified with exclusive reference to spiritual ends. As the Church of England, for example, appropriated to itself not only the colleges and churches which had previously been built, but also the foundations and benefices by which they were supported, so it received with them an entailment of modes of appointment to ecclesiastical offices quite unknown to voluntary churches. Statutes passed during the reign of Henry VIII, and ostensibly enacted to prevent persons from having pluralities of livings, provided, That all spiritual men now being, or which hereafter shall be, of the king’s council, may purchase license or dispensation, and take, receive, and keep three parsonages or benefices, with cure of souls.” The same act proceeds to specify a numerous list of dignitaries whose chaplains, to the number specified, may every one in like manner purchase, “retain, and keep two benefices, with cure of souls.” The following are specimens of the parties who may each buy and hold two of the benefices in question: “Kings’ chaplains not sworn of his council;

chaplains of queen, prince, or princess, or of any of the king's children, brethren, sisters, uncles, or aunts; six chaplains of every archbishop and duke; five of every marquis and earl; four of every viscount and other bishop; three of every chancellor, baron, and knight of the Garter; two of every duchess, marchioness, countess, and baroness, being widows; also all doctors and bachelors of divinity, doctors of law, and bachelors of. the law canon, and every of them which shall be admitted to any of the said degrees by any of the universities of this realm, may purchase license, and take, have, and keep two parsonages or benefices, with. cure of souls." Thus, for the convenience and profit of the' royal court, the aristocracy of the nation, and the scholars of the universities, a large number of benefices for the cure of souls were placed in the market like, secular property, and thus subjected to a traffic that has existed ever since. Not only so, but by long custom, sustained by legal decisions, it has been settled that the owners of estates charged with the payment of the salaries of incumbents in churches have the nomination of persons who are to receive the livings. According to a recent authority, there are now in the Church of England about 11,000 parishes. For these 952 of the pastors are chosen by the crown, 1248 by bishops and archbishops, 787 by deans and chapters, 1851 by other dignitaries, 721 by colleges, and 5996 by private patrons. When a patron presents a minister to a bishop to be settled as the pastor of a Church, the Church has no voice in the transaction, and the bishop is almost as powerless. That the nominee is offensive to the people, either from incompetence or objectionable habits, is not a legal disqualification. Unless the bishop can prove him to be heretical or immoral, he must admit him to be the pastor, or the patron may obtain damages in a temporal court, and the rejected nominee in an ecclesiastical court. It is obvious that under such laws the chances of a true pastoral relation subsisting between pastors and. their flocks are greatly diminished, if not wholly ignored. That the prevalence of this custom of patronage in England, and in other countries where Church and State are united, together with the subjection of the clergy in many spiritual matters to the mandates of civil law, has greatly and unfavorably affected the spirituality of pastoral influence, is beyond question. Nevertheless, some excellent works setting forth the nature and duties of the pastoral office. have been written, and many superior examples of pastoral zeal and success have been furnished, by clergymen of state churches.

In churches formed and governed on the voluntary principle, pastors can only assume spiritual relations to the members of their flock by consent of the latter, and when their duties are unworthily administered the pastoral relation can usually be severed without much delay, and better services secured. Thus the principle enunciated by the apostle Paul that they who preach the Gospel should live of the Gospel is brought to bear in securing a higher grade of pastoral service than as a rule can be expected where pastors live on independent endowments. In free churches, the modes of pastoral appointment differ widely. In some, settlements, theoretically, for life prevail. In others contracts are made to last during mutual satisfaction, while still others have a system of regulated and periodical exchanges. *SEE ITINERANCY*. These variations of the mode of ministerial appointment, and consequently of the tenure of the pastoral office, are not- without their influence upon minor customs connected with pastoral duty. It can hardly be questioned that the most favorable circumstances for the free and full development of pastoral character after the scriptural model are not only in voluntary churches, but in countries free from any intimate connection between Church and State. Hence it has been claimed, and not without reason, that in the United States of America, where the Christian faith has its freest and fullest development, and where the separation of Church and State is real, the Christian ministry has secured a fairer and more general development than it has ever assumed or can assume amid the repressive influences of the Old-World civilization. Certain it is that in this country whoever would cultivate and exemplify a truly apostolic character has every. advantage for so doing, and open fields of effort are before him. It is equally certain that the standard of pastoral character as demanded by universal public sentiment is higher in this than in any other country.

But in whatever mode the pastoral relation is established or maintained, it carries with it responsibilities of the gravest import, demanding on the part of the pastor a character of the highest excellence, deportment the most exemplary, diligence untiring, quenchless zeal, whole-hearted consecration to his work, discretion equal to any emergency, and the highest skill in resolving doubts, and patient perseverance in settling differences and removing difficulties. In short, he needs to be a workman that needeth not to be ashamed, possessing the mind that was also in Christ, and rightly dividing the word of truth to all with whom he may have to do.

III. To set forth these responsibilities and duties in their varied aspects and applications is the task of pastoral theology, and to this task many minds

and pens have been devoted from the apostolic age down to the present. In fact, the pastoral epistles of Paul to Timothy and Titus form the inspired basis of all that can be wisely written upon the subject, unless it be founded upon other portions of the Scriptures. Nevertheless it is interesting to trace the deviations and correspondences of views that have prevailed in reference to so important a subject at different periods and in different circumstances.

Notwithstanding the very considerable number of hooks which may be enumerpted as belonging. to the literature of this subject, very few of them will be found to treat it systematically or from a strictly theological point of view. By far the greater number are simply preceptive and explanatory, addressed in didactic form to young ministers. Some embrace preaching among the pastoral duties, and give homiletical advices to a greater or less extent. Others leave the subject of pulpit address to the more full discussion of treatises on homiletics. Aside from the books to be named below, much that is valuable relating to this subject may be gleaned from clerical biography, especially from the lives of ministers who have had marked success as pastors. Summary views, often very forcibly expressed, are also to be found in many pamphlets, such as ordination and installation sermons, and' the official charges of bishops to candidates for ordination. Occasionally sermons and charges of this nature are to be found in the published works of their authors. See, for example, the works of archbishop Secker and of Rev. Robert Hall, also the *Remains* of Richard Cecil.

Incidental references to the subject of this article, and occasional fragments bearing upon it, may be found in patristic and mediaeval literature, representing each successive century from the first to the sixteenth. Some of the fragmentary treatises referred to are embodied in letters, some in sermons, and some in manuals relating to the moral or ceremonial obligations of the clergy of different orders. The only ancient books of any value at the present time are those by Chrysostom on the Priesthood and by Gregory of Nazianzum entitled ἀπολογητικός, especially ch. 57-65. These books, both in title and contents, prove how completely the scriptural idea of the Christian ministry had been perverted as early as the 4th century. Nevertheless a few interesting and excellent things may be gleaned from them. Between the 5th and 15th centuries inclusive the greater portion of what was written on the subject related to the mysteries, the sacraments, the vestments, and the ceremonies of the Church. Another

considerable portion of the writings in question was of a melancholy type, indicating the low and declining condition of ministerial character. In the 5th century, Salvianus of Marseilles inveighed against the avarice of priests, and Gildas the Wise wrote against the vices of the clergy. In the 8th century John Damascenus contrasted the good and the bad bishop. The Roman Catholic Church relies mainly on the *Offices* by Ambrose, the *De pastorali cura* of pope Leo the Great, and especially on the *Cura pastoralis* of Gregory the Great. With the opening of the second chiliad (i.e. the 11th century) better and more numerous productions in pastoral theology appeared — Bernard's *Libri v de consideratione,* his works *De moribus et officio episcoporum* and *De vita et moribus clericorum.* But pastoral theology then ran in a narrow groove — that of confession; all pastoral works were guides for the confessors (materials of this class of literature in the German are given by Geffcken, *Bilder-Katechismus des* 15. *Jahrh.* vol. i). The reformatory tendencies of the Middle Ages found expression in works which pointed out the pastoral neglect. Thus in the 14th century Alvarus Pelagii produced a work on the Grief of the Church, describing the depraved manners and vices of ecclesiastics. Others subsequently wrote on the Wounds of the Church and the Vices of the Clergy. A more cheerful book was that of Thomas Cantimpratensis of the 15th century, who wrote on the Proprieties of the Bees, describing under that figure the office and endowment of prelates. From and after the period of the Reformation this class of writings appeared much more numerously, and now the literary, more or less systematic, treatment became a distinguishing feature. At the beginning of the 16th century Erasmus published his *Enchiridion Militis Christiani,* in which he described and satirized the loose habits and vices of the monks and clergy. In 1535 he issued his *Ecclesiastes sive Concionator Evangelicus.* Luther in 1523 wrote a tract entitled *De Instituendis Ministris Ecclesiae.* Bucer wrote *De animarum curd.* Melancthon, besides his *Ratio brevissima Concionandi* published a small work entitled *De Officis Concionatoris.* Zwingli also published a tract entitled *Pastor, quo docetur quibus notis veri pastores a falsis discerni possint.* In fact, most of the Reformers treated the subject of ministerial life and duties to a greater or less extent in some form, most frequently, however, in sermons and comments on the Scriptures, as did Wickliffe and Latimer.

At a later period more formal works began to appear, of which the following are the principal, as published in the English language, arranged

in chronological order: Herbert, *A Priest to the Temple, or the Country Parson's Character and Rule of Holy Life* (1632); Bowles, *Pastor Evangelicus* (1649); Baxter, *Gildas Salvianus, or the Reformed Pastor* (1656); Bp. Edward Stillingfleet, *Duties and Rights of the Parochial Clergy* (1689); Bp. Gilbert Burnet, *A Discourse of the Pastoral Care* (1692); Edwards, *The Preacher and tthe Hearer* (1705-9, 3 vols.); Watts, *An Exhortation to Ministers* (1728); Mason, *The Student and Pastor* (1755); Fletcher of Madeley, *The Portrait of St. Paul* (1786); Eades, *The Gospel Ministry* (1787); Orton, *Letters to a Young Clergyman* (1791); Smith, *Lectures on the Sacred Office* (1798); Gerard, *Pastoral Care* (1799); Erskine, *Sermons on the Pastoral Character and Office* (1800); Bp. Thomas Coke, *Discourses on the Duties of a A Minister of the Gospel* (1810); Campbell, *Lectures on the Pastoral Character* (1811); *Brown, Christian Pastor's Manual* (Edinb. 1826, 12mo); Edmondson, *The Christian Ministry* (1828); Jerram, *The Christians Minister* (1829); Adam Clarke, *Letter to a Preacher* (1830); Bp. R. Mant, *The Clergyman's Obligations* (1830); Morrison, *The Christian Pastor* (1832); Thompson, *Pastoralia* (1832); J. D. Coleridge, *Practical Advice to the Young Parish Priest* (1834); Dale, *The Young Pastor's Guide* (1835); Barrett, *Essay on the Pastoral Office* (1839); Pike, *The Christian Ministry* (1839); Simpson, *Clergyman's Manual* (1842); Henderson, *Pastoral Vigilance* (1843); Pond, *The YoungPastor's Guide* (1844); Bridges, *The Christian Ministry* (1844); Humphrey, *Letters to a Son in the Ministry* (1845); Leifchild, *Counsels to a Young Minister* (1846); Sawbridge, *Manualfor the Parish Priest* (1846); Bp. Meade, *Lectures on the Pastoral Office* (1849); John Angell James, *An Earnest Ministry* (1849); Wallace, *A Guide to the Christian Ministry* (1849); Cannon, *Lectures on Pastoral Theology* (1853); J. J. Blunt, *Obligations and Duties of the Parish Priest* (1856); Oxenden, *The Pastoral Office* (1859); Archbp. Whateley, *The Parish Pastor* (1860); Wayland, *Letters on the Ministry of the Gospel* (1863); Burgon, *The Pastoral Office* (1864); J. H. Blunt, *Directorium Pastorale* (1865); Hoppin, *Office and Work of the Christian Ministry* (1869); Kidder, *The Christian Pastorate* (1871); Tyng, *The Office and Duty of a Christian Pastor* (1874); *Plumer, Hints and Helps in Pastoral Theology* (1874).

Protestant French writers on this subject have riot been numerous. Those whose works are best known are Ostervald (1781) and Vinet (1850); but

the most important is Matter, *Le Ministere ecclesiastique et sa Mission speciale dans ce siecle* (Paris. 1852). (D.P.K.)

We append the leading modern German writers on pastoral theology. The stagnation of Protestant life in the 16th and 17th centuries prevented a lively activity in this line of theological thought. One of the most important productions of this period is Valentin Andrea's *Das gute Leben eines rechtschaffenen Dieners Gottes* (Hamb. 1619), and his *Parcenesis ad ecclesice ministros.* In Spener's day pastoral theology first came to reassert its sway as in the period of the Reformation. His *Desiderienu Bedenken* opens the list. It was succeeded by Hartmann's *Pastorale evangelicum* (1678), which divides the whole material into four rubrics: (1) *De pastoris persona;* (2) *vita;* (3) *sparta;* (4) *fortuna;* and was brought out in enlarged form by Francke, who in 1723 himself published *Idea studiosi theologice et monita pastoralia theologica.* Other important contributions of this period are: Quenstedt's *Ethicapastoralis;* Mayer's *Museum ministri ecclesice* (1690); Kortholt's *Pastor fidelis* (1696); Deyling, *Institutiones* (1734); Fecht, *Instructio pastoralis* (1717); Mieg's *Meletemata sacra de officio pastoris,* etc. (Frankf. 1747); Baumgarten-Crusius, *Casuistische Past.-Theol.* (2d ed. by Hasselberg, 1752); Jakobi, *Beitrage* (2d ed. 1768). The orthodox and pietistic theologians vied with each other to give prominence to the pastoral office, and however great the chasmsbetween Gottfried Arnold and an orthodox Lutheran pastor, in the *Geistliche Gestalt eines evangelischen Lehrers* (1723), as the former depicted it, the latter was obliged in so far as it concerned only the pastoral and not the dogmatical and liturgical — to recognize its services to Christian truth. Quite a different atmosphere greets us in the works of the rationalistic period, even when the authors have not exchanged the evangelical fundamental principles for the current and popular neology. Of the latter, Peter Miller's *Anleit. zur weisen u. gewissenhaften Verwaltung* (1777) is an interesting example. The pastors of this period saw their avocation principally in *public enlightenment,* as seen in Nikolai's *Sebaldus Nothanker* (1773); Achatius Nitzsch's *Anweisung zur Pastor'alklugheit* (1791). But a better and higher view of the office was taken by Spalding, *Nutzbarkeit des Predigtamtes* (1772); Seiler, *Grundsatze zur Bildung kiunftiger Volkslehrer* (1783), and especially Ro. senmuller, *Anleit. f...angehende Geistliche* (1792), and Niemeyer, *Handbuch f. christl. Religionslehrer* (1790); also Oemler, *Repertorium* (1796-1800). Still higher ground is taken by Griffe, *Die Past. — Theol. in ihrem ganzen Usnjange* (1803);

Schwarz, *Der christl. Religionslehrer* (1800); Kaiser, *System der Past. — Theol.* (1816); Hiffell, *Wesen u. Beruf des evangel. Geistlichen* (1822; and often); Haas, *Wissensch. Darstellung des geistl. Berufes* (1834). Herder was the first to recognize in the minister the priest and prophet, and not simply the useful servant of the public (see his *Briefe. ii. das Studium der Theologie*). But it took fifty years before Herders ideas were appreciated. The first to so treat the pastor was Harms, *Past.-Theol.* (1830-31), and he may be denominated the father of the modern German idea of the pastoral office. Excellent and more recent productions are Lohe's *Evangel. Geistlich.* (1852, etc.); Nitzsch, *Praktische Theologie,* vol. 3, pt. 1; also under the special title, *Die eigenthuimliche. Seelenpfiege des-evangel. Hirtenamtes* (Bonn, 1857); Zimmermann, *Des Amtes Wiurde u. Bii'de* (Zurich, 1859); Palmer, *Evangel. Pastoral-Theol.* (Stuttg. 1860; 2d ed. 1863). There are besides some periodicals devoted specially to this subject; as Vilmar u. Muller, *Pastoraltheol. Blatter,* since 1861. To the pastoral-theology literature of Germany belong also some biographical works: the life of Oberlin, Hofacker, Flattich, etc. Burk's *Past. — Theol. in Beispielen* (1838), and his *Spiegel edler Pfarrfrauen* (1842), bring together rich biographical matter under the rubrics of pastoral theology. What has been done for certain departments of pastoral theology we have not space to enumerate here. Yet reference might be made to Kiindig, *Erfahrungen am Kranken u. Sterbebette.* (1856r 2d ed. 1859); Hase, *Gesch. der christl. Krankenpflege* (1857); also Wyss, *Etwas vom Kern u. Stoff der Seelsorge* (Basle, 1858); Beck, *Das christl. Leben u. geistl. Amt* (1859). The Roman Catholic Church possesses in the works of Powandra, Liipschitz, Hinterberger, and especially Sailer's *Past.-Theol.* (1788, 1820, 1835), and in the more recent productions by Vogl and Amberger, most important works. A critique of pastoraltheology literature from a scientific standpoint has been-furnished by Graf in his *Krit. Darstellung,* vol. 1 (1841). See also Hagenbach, *Encykl. u; Methodol. p.* 109-111; *Stud. u. Krit.* 1838, 1:753.

Pastorate

is the state or relation of being a pastor (q.v.). In the Roman Catholic Church this depends upon the will of the bishop, who appoints, removes, and transfers priests at pleasure. In those Protestant countries where the Church is established by the State, the incumbency and term of office are regulated by statute. *SEE PATRONAGE*. In the non-Catholic churches of this. country the pastoral relation is formed or dissolved by various processes, all substantially consisting of an express or implied assent or

compact between the pastor and the flock. Among Congregationalists and Baptists this agreement is direct and formal; in the Presbyterian, Reformed, and several other churches, it is effected through the cooperation or sanction of certain ministerial bodies; and among Protestant Episcopalians, Methodists, and some others, through the intervention of bishops. In the Methodist Episcopal Church the term is limited to three years. *SEE ITINERANCY*.

Pastorelli

SEE PASTOUREAUX.

Pastos

(παστός) is the word designating a shawl frequently used in the religious ceremonies of the ancient Egyptians as well as the heathens of Greece and Rome. It was generally figured with various symbolical representations corresponding to the particular rites in which it was used. The word *pastos* was also used to denote a small shrine or chapel in which a god was contained.

Pastoureaux Or Pastorells

the name assumed by the fanatical hordes of peasants and vulgar classes who appeared in the north of France about A.D. 1251, and devastated France, ostensibly moved by. loyal motives, but really actuated by blind religious zeal and hatred of priest and monk and Jew. They were specially animated by a thorough hatred of the clergy, who already in the 13th century were, in the minds of the peasants, associated with the tyrannous lay proprietary. Partly also they were called out by the crusading frenzy to which the piety of St. Louis had given a marked impetus. They expressed, in an irrational way, the peasants' genuine loyalty to their king, whose absence in Egypt served to aggravate their misery. Their name originated in the fact that most of them were shepherds. The movement commenced in Flanders. Suddenly a mysterious personage, who bore the name of "the Master of Hungary," appeared in the villages, inviting all shepherds, herdsmen, and laborers to join in the work of the rescue of the king and the recovery of the Holy Sepulchre. He was an aged man, with a long beard, and pale, emaciated face, who, it was said, spoke all languages by miracle, and claimed to act by direct authority of the Virgin. When he preached. the divine letter containing his instructions was kept clasped in one of his

hands, the fingers of which were never even for a moment unclosed, lest he should lose the supernatural commission. This conduct readily imposed on the credulous multitude, while terror among the higher orders spread the wildest rumors as to his origin and character. He was said to be an apostate Cistercian monk; in his youth he had denied Jesus Christ; he had been nay, was a Mohammedan; he it was that, in his youth, had led the crusade of children, who had plunged by thousands into the sea, or been sold into slavery to the Saracens; finally, he was an emissary of the Soldan of Egypt. Most of this is manifest fable; but this person's faculty for preaching makes it probable that he was really amnk, while his title, the Master of Hungary," leads to the suspicion that he was in some way connected with the Bulgarian Manichees. He certainly had great powers of organization; for, as he proceeded through France, and as his retinue of credulous boors was augmented by numbers of profligate desperadoes, he appears to have instituted and maintained a tolerable discipline. Two lieutenants, who bore the title of masters, and numerous captains of thousands, received his orders and transmitted them to the obedient multitude. Marching through Flanders and Picardy, he entered Amiens at the head of thirty thousand men; thence he passed to the Isle of France, gathering the whole laboring population in his wake. None of the cities dared to close their gates against him; the horde of shepherds had become an army. On their banners were emblazoned the Lamb and the Cross, the Virgin with her angels appearing to the "master." In battle array they reached Paris to the number of one hundred thousand men. Blanche, the queen-regent, in some wild hope that these fierce peasants might themselves aid in achieving or compel others to achieve the deliverance of her son, suffered them to be admitted into the capital. But now their hostility to the Church became apparent. They not only usurped all the priestly functions, performed marriages, distributed crosses, offered absolution to those who joined their crusade, but they inveighed against the vices of the priesthood. "They taunted," says Matthew Paris, "the Minorites and the friar-preachers as vagabonds and hypocrites; the white monks" (the Cistercians) "as covetous of lands, and the robbers of flocks; the black monks" (the Benedictines) "as proud and gluttonous; the canons as half-laymen, given to all manner of luxury; the bishops as hunters, hawkers, and voluptuaries." It is noteworthy that the popularity of the Pastoureaux, at least in the cities, was won by thus heaping reproaches on the medieval clergy. The master, emboldened by impunity (he had actually been admitted into the presence of the queen), now worked his way to Paris. Mounted in the pulpit of the church of St.

Eustache, wearing a bishop's mitre, he preached and blessed and consecrated, married and granted divorces, while his swarming followers mercilessly slew the priests who endeavored to oppose them. After a short stay they quitted the city. The unwieldy host divided into three bodies. One went towards Orleans and Bourges; one towards Bordeaux; one to the Mediterranean coast. The first troop, led by the master in person, entered Orleans, notwithstanding the resistance of the bishop and clergy. Finding the populace favorable to the insurgents, the bishop issued his inhibition to all clerks, ordering them to keep aloof from the profane assembly. Unfortunately, the command was not obeyed. Some of the younger scholars were induced to attend the preaching which had awed Paris and her university. One of them foolishly interrupted the preacher; he was immediately struck down; the scholars were pursued; many were killed. The bishop laid the city under an interdict and fled. Leaving Orleans they shortly reached Bourges, where, penetrating into the Jewish quarter, they plundered the houses and massacred the inhabitants. Here the executive, at length convinced of their danger, decided to act. The moment selected was judicious, for the Pastoureaux were not expecting opposition. The master was about to or had failed to perform some pretended miracle, when the assault was commenced. A soldier rushed forth and clove the head of the master; the royal bailiff and his men-at-arms fell on the panicstricken followers; the excommunion was read; such of the shepherds as were not massacred were hanged. Simon de Montfort at Bordeaux adopted similar measures with the second division. The leader was seized and thrown into the Garonne, and his followers cut down by the soldiery or hanged by the magistrates. The third division, which reached Marseilles about the same time, met with a similar fate.

Seventy years later, in the time of Philip V, this spasm of fanaticism was repeated. This rising, which was almost identical in character with that already described, took place under the pretense of a crusade, though under a very different king. Again the leader was a priest and monk who claimed supernatural gifts; again the disciples were found among the miserable peasants. The insurrection, perhaps more extended in scope, meeting with no encouragement, was less terrible in result. These enthusiasts commenced their career as mere mendicants, and it was not until many of them had been hanged that, in self-defense, they displayed any violence. It was with this object that the large body which reached Paris in the spring of A.D. 1320 commenced hostilities. Encamping in the

Prd-aux-Clercs, they claimed the release of their imprisoned brothers, and, in default, they forced the prison of St. Martin, St. Germain, and the Chatalet, and set at liberty the inmates. Having succeeded in this rescue, they set off southward. This time they appear to have passed by the great cities of Central France; about 40,000 entered Languedoc and commenced a massacre of the Jews. At Verdun, on the Garonne, a royal castle, whither the Jews had fled for protection, a frightful butchery took place. At Auch, Gimont, Castel Sarrasin, Toulouse, and Gaillac similar. cruelties .were perpetrated. They then hurried to Avignon, but failed to enlist the sympathies of the pope. John XXII excommunicated them, alleging as the ground of this measure that they had taken the cross without papal authority. Further, he invoked the civil power, and found the seneschal of Carcassonne only too obedient. By his orders all the roads in the district were rendered impassable, and all the supplies of provisions stopped. Thus hemmed in on all sides in a malarious and barren country, the greater part of the Pastoureaux perished of famine and disease, and the survivors were put to death. So suddenly began and ended these two outbreaks of religious Jacquerie. The original authorities as to the early fanatics are Matthew Paris and William of Nangis, of the latter, the *Continuator Nangii.* Of modern accounts, the most valuable are, Sismondi's *History of France,* vol. 7 and 9; Ducange, s.v. Pastorelli; Milman, *Hist. of Latin Christianity,* 6:57-63; 7:64 sq.

Pasture

(prop. h[,r]mi or ty[æe]mi, from h[;r; *to feed,* νομή). In the first period of their history the Hebrews led an unsettled pastoral life, such as we still find among many Oriental tribes. One great object of the Mosaical polity was to turn them from this condition into that of fixed cultivators of the soil. Pasturage was, however, only discouraged as a pursuit unfriendly to settled habits and institutions, and not as connected with agriculture. Hence, although in later times the principal attention of the Hebrews was given to agriculture, the tending of sheep and cattle was not at any time neglected. *SEE CATTLE*.

The shepherds who move about with their flocks from one pasture-ground to another, according to the demands of the season, the state of the herbage, and the supply of water, are called *nomands* — that is, not merely *shepherds,* but *wandering shepherds.* They feed their flocks on the "commons," or the deserts and wildernesses, which no settled or

cultivating people have appropriated. At first no pastoral tribe can have any particular property in such tracts of ground in preference to another tribe; but in the end a particular tract becomes appropriated to some one tribe, or section of a tribe, either from long occupation, or from digging wells therein. According to the ideas of the East, the digging of a well is so meritorious an act that he who performs it acquires a property in the waste lands around. In the time of the patriarchs Palestine was but thinly peopled by the Canaanites, and offered many such tracts of unappropriated grounds fit for pasturage. In these they fed their flocks, without establishing any exclusive claims to the soil, until they proceeded to dig wells, which, being considered as an act of appropriation, was opposed by some of the inhabitants (<012625>Genesis 21:25, 26). After the conquest of Canaan, those Israelites who possessed large flocks and herds sent them out, under the care of shepherds, into the "wildernesses," or commons, of the east and south, where there are rich and juicy pasturages during the moist seasons of the year (<091728>1 Samuel 17:28; 25:4-15; <132729>1 Chronicles 27:2931; <236510>Isaiah 65:10; Jeremiah 1, 39). The nomads occupy, successively, the same stations in the deserts every year. In summer, when the plains are parched with drought, and every green herb is dried up, they proceed northwards, or into the mountains, or to the banks of rivers; and in winter and spring, when the rains have reclothed the plains with verdure, and filled the watercourses, they return. When these pastors remove, they strike their tents, pack them up, and convey them on camels to the next station. Nearly all the pastoral usages were the same anciently as now. The sheep were constantly kept in the open air, and guarded by hired servants, and by the sons and daughters of the owners. Even the daughters of emirs, or chiefs, did not disdain to tend the sheep (<012417>Genesis 24:17-20; 29:9; <020216>Exodus 2:16). The principal shepherd was responsible for the sheep entrusted to his care, and if any were lost he had to make them good, except in certain cases (<013139>Genesis 31:39; <022212>Exodus 22:12; <300312>Amos 3:12). Their services were often paid by a certain proportion of the young of the flock (<013030>Genesis 30:30). On the more dangerous stations towers were erected, from which the approach of enemies might be discovered. These were called the Towers of the Flock (<012521>Genesis 25:21; <142610>2 Chronicles 26:10; <330408>Micah 4:8). *SEE SHEPHERD*.

Pastushkoe Soglasia

is the name of a Russian sect of Dissenters. They were founded by a shepherd, and their chief peculiarities were that they held the marriage tie

to be indissoluble by any human power, and that it is sinful to carry fasting so far as to injure health or destroy life.

Pataeci

Phoenician gods, whose images were used as ornaments to their ships.

Patagonia

the most southern country of South America, in lat. 38°-53° S., and in long. 62° 40’-75° 40’ W., bounded on the north by the Argentine Republic and the Rio Negro, which separates it from the Pampas; on the north-west by the Chilian territories; on the west by the Pacific; on the south by the Strait of Magellan, which separates it from Tierra del Fuego; and on the east by the Atlantic; has an area of about 350,000 square miles, and a population estimated at about 100,000. The coast of the Atlantic is much broken by extensive bays and inlets, none of which, however, are of much importance or advantage in a commercial point of view. Along the western coast, and stretching from 42° S. to the Strait of Magellan, are numerous islands, of which the principal are Chilod, the Chonos Archipelago, Wellington Island, the Archipelago of Madre de Dios, Queen Adelaide’s Archipelago, and Desolation Island. These islands — which, together with several peninsulas, form a coast almost as rugged as that of Norway — are mountainous; but in none of them, except in Desolation Island, do the mountains rise to the snow-line.

Surface, Soil, etc. — The country is divided by the great mountain-range of the Andes into Eastern and Western Patagonia. The latter, comprising the coast districts and the islands, is rugged and mountainous. Opposite the island of Chiloe are two active volcanoes, one of which, Minchinmavida, is 8000 feet high. The slope of the country from the Andes to the Pacific is so steep, and the strip of shore so narrow, that the largest river of this district has its origin only about thirteen miles from its embouchure on the coast. In the island of Chiloe, in the north of Western Patagonia, the mean temperature of winter is about 40°, that of summer rather above 50°; while at Port Famine, in the extreme south of this region, and 800 miles nearer antarctic latitudes than Chilod, the mean temperature is not much lower, being in winter about 33°, and in summer about 50°. This unusually small difference in the mean temperature of the extremes of Western Patagonia, which extends over about 14° of latitude, is due to the great dampness of the atmosphere all along the coast. The prevailing winds of this region

blow from the west; and, heavily surcharged with the moisture they have drawn from the immense wastes of the Pacific Ocean, they strike against the Andes, are thoroughly condensed by the cold high mountains, and fall in rains that are almost perpetual from Chiloe to the Strait of Magellan. South of 47° S. latitude hardly a day passes without a fall of rain, snow, or sleet. This continual dampness has produced forests of almost tropical luxuriance. A kind of deer wanders on the east side of the mountains; pumas and water-fowl are met with; and, along the coast, seals, otters, sea-elephants, fish, and shell-fish are found.

Eastern Patagonia, called *the plains,* comprises by far the larger portion of Patagonia, and extends eastward from the Andes to the Atlantic. Its surface has not yet been thoroughly explored, and is described only in the most general terms. According to these accounts Eastern Patagonia, from its northern to its southern limits, is an immense stony, shingly waste, generally level, but gradually rising in terraced steppes from the Atlantic to the Cordilleras. The elevation of the highest of these terraces is about 3000 feet. The surface is covered with stones and pebbles, mixed with earth of a whitish color, overlying great masses of porphyry, and strewn with immense boulders. Thorny brushwood, tufts of coarse brown grass, and towards the west basaltic ridges, break the dead level of the dreary landscape. The soil is strongly impregnated with saltpetre. Salt lakes of every variety of extent and level abound. Many of these lakes are surrounded by a brilliant snow-white crust; the waters of some of them are cold in summer and hot in winter, while in others the waters are poisonous. Extending along the south coast for several hundred miles there is a great deposit of tertiary strata, underlying a stratum of a white pumaceous substance, a tenth part of which is marine infusoria. Sea-shells are scattered everywhere across the country, and salt is everywhere abundant, from which circumstance it has been inferred that this tract was once a sea-bottom. The air of Eastern Patagonia is generally dry and hot, deriving no moisture from the prevailing west winds, which pass over the plains after having been drained by the Andes. Hurricanes, however, cutting and frigid, sweep over the plains with great fury, stripping the hides from the roofs of the *roukahs* or huts, and paralyzing the inhabitants with cold and fear. The above account, though in general correct, must be supplemented as well as modified by a few facts as to the surface from one who recently lived for three years in Patagonia and its vicinity. According. to M. Guinnard, the country along the banks of the Rio Negro is for the most part

mountainous, and is intersected by deep ravines; but it is not, as has hitherto been believed, completely sterile, for, on the contrary, the escaped banks of the river are sometimes abundantly fertile. The same traveler further estimates that one third of the entire area of this country — which has hitherto been described as barren — is of great fertility, especially the regions on the east coast and on the Strait of Magellan in the south. Along the eastern base of the Andes also, the great tract of territory called *Los Serranos* is astonishingly picturesque and fertile.. Here great forests abound, to which the Indians retire for shelter from the freezing winds of winter. There are also deep valleys furrowed by mountain torrents; and numerous lakes the haunts of wild duck and other water-fowl, which would delight the European sportsman, but which are never disturbed by the Indians, and are almost as tame as barn-yard fowls. Except pasture, Eastern Patagonia has no productions. However fertile the soil in some places may be, it is nowhere cultivated. The Indians live upon the produce of the chase alone, and seem to desire no better sustenance. The principal rivers are the Rio Negro; the Chupat, which flows through a good soil, producing excellent pasture and good firewood; and the Santa Cruz, which flows through a barren district, in a valley from one to five miles wide, and 1400 feet below the level of the plain. All these rivers rise in the Andes; the Chupat flows east, and the others south-east.Herds of horses are reared, dogs abound, and in the more favored regions cattle are bred; pumas and foxes are met with, as well as condors, hawks, partridges, and water-fowl in Los Serranos. But by far the most important animals are the guanaco (wild hama), the nandou, (Patagonian ostrich), and the gama, a kind of deer.

Inhabitants. — The Patagonians have hitherto been described only in the most general terms, and in many cases very inaccurately. Patagonia was visited at an early period by captains Byron, Wallis, and Cook in succession, and the accounts Which they brought to Europe of the appearance, habits, and manners of the natives of Patagonia were of a marvelous character. Later accounts, however, greatly modify these extravagant statements. Captain Wallis, who went out after Byron’s return, has been much more judicious and careful in his inquiries. So also Bougainville, who sailed along the coast in 1767. The next to enrich our knowledge of Patagonia was captain Falkner, and by this information we are enabled to definitively class the Patagonian monster of the early voyagers with Gulliver’s giants. The tallest of the tribes are composed of

men who, on an average, are nearly six feet in height; while in other tribes the average height is an inch or two less. There is reason to believe, however, that instances of unusual height are as rare in Patagonia as in Europe. The peculiar costume of the Patagonians, which in most instances consists of a long mantle of hide, drooping with unbroken outline from their shoulders almost to the ground, gives them the appearance of extraordinary height. Many of the tribes also are large in body, while they have comparatively short extremities; and these, when seen on horseback, covered with their long mantles, seem almost gigantic in stature. Their color is a reddish brown. Their shoulders are large, and well thrown back; the chest is well expanded; the head large, the forehead open and prominent; the mouth large; the eyes black, and generally large; the nose frequently hooked, long, and thin, though among some tribes it is, as a rule, broad at the nostrils; the ears are large, and elongated by the heavy ornaments of their own manufacture which they wear in them, and which are so large that they often rest on the shoulders. The hair, generally black, coarse, and lank, is sometimes rolled together on the top of the head. Their houses, called *roukahs*, are formed of three rows of stakes driven into the ground. The middle row is higher than the others, and the three rows are tied together with strings of hide, and so kept in their place. This frail framework is covered with hides which reach the ground on all sides, and are fastened to it by small stakes of bone. At nightfall guanaco hides are spread on the ground within the tents, and the men and women, laying aside their mantle, their only garment, and which sometimes serves as a blanket, go to sleep under the same roof and in the same apartment. Bathing in cold water every morning, throughout the whole year, is a custom to which men, women, and children conform; and although the morning bath may not free them from vermin — a national characteristic — yet it has the effect of preventing disease, and of enabling them the more easily to endure the severities of winter. The men, when out on the hunt, show wonderful courage and adroitness; when not so engaged they live in perfect idleness. They are incredibly greedy and voracious. They deck their heads, and ornament them into the perfection of ugliness, greasing their hair with the fat of the horse. They pull out the hair of the eyebrows and beard, and paint their bodies with black, red, and other colors. The Patagonians are nomads; some of the tribes, however, as the *Puelches*, are nomads from choice, not from necessity, for their district or headquarters is abundantly fertile. The more important tribes are nine in number; and each tribe is led and governed by a cacique, whose power

extends also to numerous sub-tribes. Each family and each man, however, is entirely free, and can remain attached to a certain tribe or separate from it at pleasure. The Patagonians form themselves into these communities for the purpose of self-defense. Wars are so frequent that security is found only in union. The chiefs are considered as the fathers, the leaders, and the rulers of the tribe; and are selected chiefly on account of their bravery in battle. The more powerful tribes frequently make raids upon settlements, and carry off great numbers of horses and cattle. They subsist upon the flesh of horses, nandous, gamas, and guanacos; the flesh they eat is generally raw. Their choice morsels are the liver, the lungs, and the raw kidneys, which they prefer to eat dished in the warm blood of the animal, or in curdled milk seasoned with salt. Roots and fishes are also eaten, but raw flesh is the staple. They are hospitable among themselves, though bitterly hostile to Christians. Their only manufactures are mantles of guanaco hide, and saddles, bridles, stirrups, and lassos. The lassos and the articles of harness are chiefly plaited, and evince wonderful ingenuity and nicety of execution. The mantles are made for the most part by a tribe called the *Cheouelches.* They are mainly made by women, who first in a rude and primitive manner tan the leather, then put the hides together, and sew them with the small sinews of the animal itself. Afterwards the men rub them with a stone for the purpose of supplying them and flattening the seams, and then ornament them with capricious designs in red and black paint. The Indians obtain a few cattle and horses in exchange for these mantles, which are no less prized by neighboring tribes than they are by Hispano-Americans. Clothed in one of them, the natives expose themselves to the most intense cold without receiving any injury.

The *religion* of the Patagonians is dualistic. They believe in two gods or superior beings — the God of Good and the God of Evil; or, in their own language, *Vitauentru* — the Great Man, and *Huacuvu* or *Gualichu* — the Cause of Evils. The former they consider the creator of all things, and they believe that he sends the sun to them as his representative, as much to examine what takes place among them, as to warm their bodies and renew the brief spring verdure. The moon is another representative, whose office it is to watch them and give them light. Believing that they themselves require a great deal of “watching,” they further imagine that every country on the globe has its own sun and moon, or special watchers. They have no idols. Their faith is transmitted from father to son, and its observances are strictly attended to. They are full of strange superstitions. They dread the

north and the south, believing that from the south come evil spirits, who take possession of the souls of the dying, and bear them off to the north. They fancy that the best means of ensuring a long life is to go to sleep with the head lying either to the east or to the west. They also regard all natural phenomena as being caused by their own conduct, and all misfortunes as sent in punishment for moral delinquencies. Thus the fearful tempests that sweep over their plains inspire them with the: greatest dread. During the prevalence of the hurricane they crouch together in their huts; fear makes them inactive, and they do not stir from their groveling position even to cover themselves with the hide. which the tempest strips from their huts. The Patagonian never eats or drinks without turning to the sun, and throwing down before him a scrap of meat or a few drops of water, and using a form of invocation. This form of invocation is not fixed, but it hardly ever varies, and is to the following effect: “O Father, Great Man, King of this earth! give me favor, dear friend, day by day; good food, good drink, good sleep. I am poor myself; are you hungry? Here is a poor scrap; eat if you wish.” The Patagonians observe two great religious fetes — one in summer, in honor of the Benevolent Deity; and another in autumn, in honor of the God of Evil. On the occasion of these fetes the Indians assemble on horseback, dressed in the most ceremonious manner, with their hair newly greased, and their bodies freshly painted. On such occasions it is customary to wear whatever vestments they may have obtained either in war or by stealth from civilized men; and a Patagonian chief may be seen wearing above his mantle of hide the shirt of the European, or casing his legs in a pair of pantaloons. The Patagonians are much given to gambling and to drinking. They make intoxicating beverages from the berries which they find in their woods, and they obtain liquor from the Hispano-Americans in exchange for mantles. See *Trois Ans d’Esclavage chez les Patagons*, by A. Guinnard.

Missionary Labors in Patagonia, etc. — In 1844 a society was organized in Great Britain (at Brighton), mainly by the exertions of captain A. F. Gardiner, R.N., an eccentric but pious and upright Christian man for the prosecution of mission work in Patagonia. Captain Gardiner had spent some time in the Zulu country, south-eastern Africa, and had zealously attempted to engage in missionary work there, but had been compelled to leave the country along with some other missionaries by the treachery of the notorious chief Dingaam, who, on giving a large party of Dutch boers an entertainment, ostensibly for concluding arrangements for their settling

in the country, suddenly fell upon and murdered his guests. The captain had made two exploratory tours along the coast, but did not succeed in finding a suitable opening for missionary enterprise. On returning to England he unsuccessfully applied to the Church, the London, the Wesleyan, and the Moravian societies, the directors of which he failed to bring over to his views. He therefore formed an independent association for the benefit of the Indian tribes of South America generally. A clergyman could not be found to go forth on the perilous enterprise, but a catechist was at length secured, and captain Gardiner defrayed his own expenses. They were not above a month in the field, however, before they hailed a vessel on her homeward course, and gladly made their escape, having been in constant alarm for their lives from the warlike attitude of the natives. In January, 1848, captain Gardiner sailed from England to plant a mission among the wild Patagonians inhabiting the extreme part of the continent of South America, called Tierra del Fuego. He took with him four seamen, a carpenter, and provisions for seven months. They had no sooner landed than the savage natives set themselves to the work of plunder, and robbed them of nearly all that they possessed. Feeling that there was no security for either life or property, and seeing no probability of doing any good, captain Gardiner and his companions again fled from the inhospitable shores of South America, where their sojourn had extended over little more than a week. Nothing daunted by previous reverses, captain Gardiner again organized a missionary expedition to Patagonia. This time he took with him four seamen and two catechists. They sailed from England in the month of September, 1850. On reaching their destination, it is said that the sight of the savage natives struck the whole party with absolute terror. In attempting to explore the coast in search of the most eligible site for a mission station, they endured many hardships both from the rigor of the climate and the unfriendly disposition of the natives who were ever ready to pilfer their property, but who refused to supply them with provisions, or to assist them in any way whatever. When at length they ventured on shore; they were driven to the greatest extremities for want of food, which soon brought on disease, and death laid his icy hand on three of their number in the course of five days. The efforts of one of the survivors to inter the remains of his departed comrades exhausted his little strength, and he lay upon the ground as helpless as a child. At length, one after another, the whole party perished from starvation. Several entries in captain Gardiner’s journal, which was recovered, witness to the personal piety and singular devotedness of the

little band of sufferers. One of the catechists, Mr. Richard Williams, was a Wesleyan local preacher and a man of remarkable zeal and devotedness to God. He went out as .surgeon to the mission, and Dr. James Hamilton published a beautiful memorial of his sufferings and death. Thus mournfully ended the Patagonian mission; and thus also ended the remarkable career of captain Gardiner. After the death of this good man and his companions, the friends of the Patagonian mission reorganized the society as "the South American Missionary Society," and stations were established at Keppel Island (one of the Falkland Isles), Patagones, Lota, Callao, and Panama, and laborers sent to those places. Laborers were also sent to the Chincha Islands. This society is now in successful operation, and hopes are entertained for good results from its fields. At first the Patagonians were reached indirectly. Natives were induced to go over to Keppel Island, and there taught. Gradually the influence of the civilized natives made its way, until now a station is maintained on Navarin Island. The missionaries minister not only to the Patagonians, but also to the European Protestants and the Roman Catholics. See Grundemann, *Missions-Atlas,* No. 9, pt. 4; Brown, *Hist. of Missions,* 3:458 sq.; *Missionary World,* p. 115 sq.; Wappaeus, *Patagonia, geographisch u. statistisch* (Leips. 1871, 4to); Littell, *Living Age,* June 19, 1852, art. 4.

Patala

(from *pat,* "fall"), is, in Hindû mythology, the name of those inferior regions which have seven, or, according to some, eight divisions, each extending downwards ten thousand *yojanas,* or miles. The soil of these regions, as the *Vishnu-Purana* relates, is severally white, black, purple, yellow, sandy, stony, and of gold; they are embellished with magnificent palaces, in which dwell numerous Danavas, Daityas, Yakshas, and great snake-gods, decorated with brilliant jewels, and happy in the enjoyment of delicious viands and strong wines. There are in these regions beautiful groves and streams and lakes, where the lotus blows, and the skies are resonant with the kokila's songs. They are, in short, so delightful that the saint Narada, after his return from them to heaven, declared among the celestials that Patala was much more delightful than Indra's heaven. Prof. Wilson, in his *Vishu-Purdna,* says "that there is no very copious description of Patala in any of the *Puranas;* that the most circumstantial are those of the *Vaiyu* and *Bhagavata Puranas;* and that the *Mahabharata* and these two *Paranas* assign different divisions to the Danavas, Daityas, and Nagas.... The regions of the Patala and their inhabitants are oftener the

subjects of profane than of sacred fiction, in consequence of the frequent intercourse between mortal heroes and the serpent-maids. A considerable section of the *Vrilhlt-Kathua* consists of adventures and events in this subterraineous world." For inferior regions of a different description, *SEE NARAKA*.

Patanjali

is the name of two celebrated authors of ancient India, who are generally looked upon as the same personage, but apparently for no other reason than that they bear the same name. The one is the author of the system of philosophy called Yoga (q.v.), the other the great critic of Katyayana (q.v.) and Panini (q.v.). Of the former, nothing is known beyond his work-for which see the article YOGA *SEE YOGA* . The few historical facts relating to the latter, as at present ascertained, may be gathered from his great work, the *Mahabhdshya*, or "the great commentary." The name of his mother was Gonik; his birthplace was Gonarda, situated in the east of India, and he resided temporarily in Cashmere; where his work was especially patronized. From circumstantial evidence, Prof. Goldsticker has, moreover, proved that he wrote between B.C. 140 and 120 (*Panini, his Place in Sanscrit Literature,* p. 235 sq.). *The Mabhbhashya* of Patanjali is not a full commentary on Panini, but, with a few exceptions, only a commentary on the Vartikas, or critical remarks of Katyayana on Panini. "Its method is analogous to that of other classical commentaries: it establishes, usually by repetition, the correct reading of the text, in explaining every important or doubtful word, in showing the connection of the principal parts of the sentence, and in adding such observations as may be required for a better understanding of the author. But frequently Patanjali also attaches his own critical remarks to the emendations of Katyayana, often in support of the views of the latter, but not seldom, too, in order to refute his criticisms, and to defend Panini; while again, at other times, he completes the statement of one of them by his own additional rules." Patanjali being the third of the grammatical triad of India, *SEE PANINI*, and his work, therefore, having the advantage of profiting by the scholarship of his predecessors, he is looked upon as a paramount authority in all matters relating to classical Sanscrit grammar; and very justly so, for, as to learning, ingenuity, and conscientiousness, there is no grammatical author of India who can be held superior to him. The *Mahabhashya* has been commented upon by Kaiyyata, in a work called the *Bhashya-Pradipa;* and the latter has been annotated by Nagojibhatta, in a work called the

Bhashya-Pradipodyota. So much of these three latter works as relates to the first chapter of the first book of Panini, together with the Vartikas connected with them, has been edited at Mirzapore (1856) by the late. Dr. J. R. Ballantyne, who also gave a valuable literal translation of the first forty pages of the text.

Pat’ara

Picture for Patara 1

Picture for Patara 2

(Πάταρα, neut. plur.), a considerable town of Lycia, in Asia Minor, opposite the island of Rhodes. Patara was a very ancient city, and is said to have been founded by *Patarus* (Strabo, 14:3, p. 665), a son of Apollo (Steph. Byz. s.v.). It was already celebrated in the time of Herodotus for a temple and oracle of this deity (1:182), who is called by Horace on this account *Patareus* (lib. 3, ode 4:1. 64), and the coins of Patara bear the representation of his temple. In fact, the worship of this divinity prevailed in Lycia to an extent nearly equal to that of Diana in the neighboring province of Lydia. It appears to have been colonized by the Dorians. Strabo tells us that Ptolemy Philadelphus repaired it, and called it the *Lycian Arsinoi,* but its old name was retained (l.c.). Patara was situated on the south-western shore of Lycia, not far from the left bank of the river Xanthus. The coast here is very mountainous and bold. Patara was practically the seaport of the city of Xanthus, which was ten miles distant (Appian, B.C. 4:81). Its inhabitants availed themselves. of the great commercial advantages of their situation, and carried on an extensive trade with Egypt, Syria, and Cyprus. The river Xanthus was navigable beyond the city of that name for vessels of large tonnage, and the whole valley was thickly peopled by a cultivated and luxurious race. The beauty of the scenery, the fertility of the soil, and the healthiness of the climate, all tended to make the valley of the Xanthus a favorite residence, and the magnificent ideas and taste of its inhabitants are proved by the extensive remains of antiquity found along the whole course of the river. Patara derived great benefit from the independence of the country of which it was the chief seaport, and it was not reduced to the ordinary condition of a Roman province till the reign of the emperor Claudius. The coast of Lycia about this city is rocky and picturesque, and the rugged spurs of the Taurian chain terminate here in the abrupt promontories of Cragus and

Anticragus, the one on the east and the other on the west of the river Xanthus. Patara preserved its importance as a seaport through all the revolutions which affected Lycia. It furnished a considerable fleet in that memorable war waged against the Greeks by Persia, of which empire Lycia formed a part. In later and more anarchical times its inhabitants addicted themselves to piracy, and acquired an unenviable reputation by their depredations. These notices of its position and maritime importance introduce us to the single mention of the place in the Bible (Acts 21:1, 2). Paul was on his way to Jerusalem at the close of his third missionary journey. He had just come from Rhodes (ver. 1); and at Patara hefound a ship, Which was on the point of going to Phoenicia (ver. 2), and in which he completed his voyage (ver. 3). This illustrates the mercantile connection of Patara with both the eastern and western parts of the Levant. A good parallel to the apostle's voyage is to be found in Livy (37:16). The commercial dealings of Lycia and Phaenicia made it extremely probable that Patara would be the place from whence such a passage could be made with the most certainty, and from hence the apostle sailed to Tyre. At the time of Paul's visit it must have been a splendid as well as an influential and populous city. Some of its ruins are of great extent and beauty; and Livy, speaking of Lycia, calls Patara "caput gentis" (37:15; comp. Pomp. Mela, 1:15; Polyb. 22:26). In sailing from Rhodes to Patara, Paul had before him some of the grandest scenery in the East. Crossing the channel from the little harbor of Rhodes, the vessel would skirt for a time the bold coast, and then, passing a noble headland, it would open up the rich valley of the Xanthus, and the little plain at its mouth, which extends some eight miles along the shore, and six or seven inland. Near the eastern extremity of this plain stood Patara, close upon the beach, separated from the river Xanthus by a broad belt of loose sand, which the wind and waves have drifted up into bare mounds and hills. The site of the city is now a desert; many of its principal buildings are almost covered with sand; and its harbor, into which Paul sailed, is now a dismal, pestilential marsh. The walls of Patara can still be traced. The triple arch of one of its gates is standing; so also are the remains of a theater scooped out in the side of a hill (Leake, *Asia Minor,* p. 320); of baths near the sea; of an old castle commanding the harbor; and. of temples, altars, columns, and houses, now ruined and mutilated. A Greek inscription over the great city gateway mentions, "Patara the metropolis of the Lycians" (Fellows, *Lycia,* p. 222 sq.; Beaufort, *Karmania,* p. 2 sq.; Spratt and Forbes, *Travels in Lycia,* i, p. 30 sq.; 2:189). The desolate ruins now bear the same name. Paul did not remain

long at Patara; he probably left a few hours after his arrival; yet Christianity obtained a footing in the city, and it subsequently became the seat of a bishop, and was represented in the Council of Nice (Hierocl. p. 684). See in addition to the works above cited, Conybeare and Howson, *St. Paul*, 2:226; Lewin, *St. Paul*, 2:99; Smith, *Dict. of Class. Geog.* s.v. *SEE LYCIA*.

Patara

SEE ALMS-BOWL.

Patarenes Or Patareni

a name used in Italy during the 12th and 13th centuries as a general appellation to denote sects contending against the dominant Church and clergy. Different opinions have been entertained in regard to the origin of the name, some believing that it is derived from a certain place called *Patara*, where the heretics, as they were considered, held their meetings. The word *Pataria* (q.v.), however, in the dialect of Milan, signified a popular faction; and as the sects in question were generally held in favor with the common people, it must be that the name was applied in derision by the aristocracy. It may also have been used because, after the contest between the Pataria at Milan and the clergy, the term implied in general a spirit of hostility to the priesthood. The name of *Tisserands* originated from the circumstance that many of their adherents were weavers by trade. The common characteristic of all these sects was opposition to the clergy ‘and the hierarchy. They differed in the extent to which, and the grounds on which, they opposed the prevailing ecclesiasticism and attempted to set up a Church of their own. The Patareni should be especially recognized as the Italian Manichaeans, who were condemned by the Lateran Council of A.D. 1179. As in the East, so in the West, Gnostic speculations had in all probability continued to exist, though by secret tradition. In point of fact, we know that the Vandals had transported shiploads of Manichaeans to the shores of Italy, while the Priscillianists openly avowed their tenets in Spain as late as the 7th century. Probably, however, the movement issued again from the East, in all likelihood from Bulgaria, where, since the time when the Paulicians had settled in that district, Gnostic and Manichaean views were widely entertained and zealously propagated. Even the names of these sects prove the correctness of this assertion. The most general designation was that of Cathari (καθαροί); but they were also called Bulgari (whence,

in popular parlance, the opprobrious name Bougre) or Gazari, perhaps after the inhabitants of the Crimea (the Chazars), or else a different mode of pronouncing the word καθαροί, and Publicani, probably a transposition by which the foreign term of Paulicians was converted into a well-known term of reproach. The *Duchobortzi* (q.v.) of Russia are by Krasinski conjecturally referred to the Patarenes, who existed in Russia also to the middle of the 18th century. See Mosheim, *Eccles. Hist.* 2:33; Neander, *Ch. Hist.* vol. 5; Hardouin, *Concilia*, 7:163; Hardwick, *Church Hist. of the Middle Ages*, p. 204, 305.

Patareus

a surname of *Apollo*, derived from the town of Patara, in Lycia, where he had an oracle.

Pataria Of Milan.

Among the Lombard clergy simony, concubinage, and marriage of priests were very common. Accordingly the changes introduced by Hildebrand met with most strenuous resistance from them. The opposition was headed by archbishop Guido of Milan, whom Henry III had, in 1046, appointed to that diocese. Guido was supported by the nobility and clergy. But two deacons, Ariald and Landulf Cotta, organized a conspiracy among the common people, which their opponents, by way of derision, designated *pataria, paterini* (i.e. blackguards). The papal party adopted this name, and began a warfare against married priests, which for thirty years led to continual scenes of violence and bloodshed. See Giesebrecht, *Deutsche Gesch.* vol. 3, pt. i; Hefele, *Conciliengesch.* vol. 4 and 5; Lea, *Hist. of Sacerdotal Celibacy;* Alzog (Romans Cath.), *Kirchengesch.* Baxmann, *Gesch. der Politik der Papste*, vol. 2.

Patch

(ἐπίβλημα,- something *put on*, piece," <40916>Matthew 9:16; <41021>Mark 2:21; <42536>Luke 5:36), taken (*torn off* from ῥήγνυμι) from a fragment or remnant (ῥάκος, literally *rag*, "cloth'") of new material, to mend a rent in a garment. *SEE SEW*.

Patella

a surname of *Ops* (Plenty), as opening the stems of the corn-plant, that the ears might sprout out.

Patellarii Dii

a name sometimes given among the ancient Romans to the *Lares,* because offerings were made to them in *patelae,* or dishes.

Paten

Picture for Paten

(Lat. *patina,* "a dish") is the name of a small plate, or salver, used for the elements of the bread in the celebration of the Eucharist. It was so formed in ancient times as to fit the chalice (q.v.) or cup as a cover, and was invented by pope Zephyrinus. While the practice of the Offertory (q.v.) continued, there was a special paten for the bread-offering. In the Roman Catholic Church, in which the unleavened wafer-bread is used, and the communion is distributed from a distinct vessel called Pyx (q.v.), the paten is a small circular plate, always of the same material with the chalice. It is most commonly made of gold or silver, and is often richly chased or carved, and studded with precious stones. In some places the deacon, after the Lord's Prayer, having received the paten from the subdeacon, lifts it up so as to be seen by the people, in order to notify the congregation that the communion is about to commence. In the Greek Church it stands on the left of the chalice. Besides the altar-patens, there were

(1) ministerial, of larger size, for containing the bread given to the people;

(2) chrismal, hollow in shape, and used for containing chrism for baptismal confirmation;

(3) ornamental, with carvings and symbolical images, set on altars as decorations.

The word is retained in the Prayerbook of the English Episcopal Church, the (American) Protestant Episcopal Church, and the Reformed Episcopal Church. The Lutherans also retain the name.

Paterini

SEE PATARENES.

Paterniani

is the name of Manichaean heretics mentioned by St. Augustine and Preedestinatus as believing that the upper and intellectual part of the body was created by God, and the lower or sensual part by the evil one. They were also called *Venustians* (from Venus, the heathen goddess, who patronized unchastity), and were condemned for their immorality as well as their heresy by Damasus in a council held at Rome in A.D. 367. See Augustine, *Haeres.* 85; Praedegt. *Haeres.* 75; Labbe, *Concilia,* 2:1038.

Pater-Noster

(Lat. for *Our Father*), the name among the Romanists for the LORDS PRAYER *SEE LORDS PRAYER* (q.v.). It is claimed by many Protestants that this prayer was not intended by Christ as a formula of Christian prayer, because it contains no allusion to his atonement, nor recognizes the offices of the Holy Ghost. It has nevertheless been generally adopted by the Protestant churches in worship on account of its beauty and terseness, and because Christ gave it in illustration of the simplicity of Christian prayer. But Protestants condemn the too general use made of it by the Romanists. Since the 13th century they have used it in the opening of divine service, and by the Council of Trent a catechism was published which contains a detailed exposition and commentary of it; and in all the services not only of the Roman Missal, Breviary, Ritual, Processional, and Ordinal, but in all the occasional services prescribed from time to time, it is invariably introduced. In the Rosary (q.v.) of the Virgin Mary it is combined with the Hail Mary, the prayer addressed to the Virgin (whence the larger beads of the "Rosary" are sometimes called *Pater-Nosters*), and perhaps the most usual of all the formal shorter devotions among Roman Catholics is the recitation *a stated number of times* of the "Pater," with one or more Ave Marias," generally concluding with the Doxology. The Roman Catholics do not use the concluding form of this prayer as commonly used by Protestants, "For thine is the kingdom, and the power, and the glory forever. Amen."

Paternus St.

(1), a French prelate of the early mediaeval period, was born about 365. He was the founder of the Church of Vannes, and was taken from the solitude in which he lived to ascend the episcopal chair, then but recently established by king Meriadec. Constrained by persecution to leave his

church, Paternus returned to his hermitage, where he died about 448. His remains were successively carried to Marmontier, Issoudun, and to the church of his own name at Vannes. He is honored by the Roman Catholic Church on April 13.

Paternus St.

(2), flourished in the second half of the 5th century. He was consecrated, in 461, in his own church by St. Perpet, archbishop of Tours. The bishops assembled for this ceremony dressed according to the discipline of the sixteenth canon published by the Council of Vannes. Paternus died towards the close of the 5th century, after having experienced great annoyances from the people of his diocese.

Paternus St.

(3), called also ST. PAIR, or PAER, or POIS, was born at Poitiers about the year 482. His father, Patranus, with the consent of his wife, went to Ireland, where he ended his days in holy solitude. Paternus, fired by this pious example, early embraced a monastic life in the abbey of Ansion, called in succeeding ages Marnes, and at present, after the name of a holy abbot of that house, St. Jovin des Marnes, in the diocese of Poitiers. After some time, burning with a desire to extend the monastic influence, he passed over to Wales, and in Cardiganshire founded a convent called Llan-patern-vaur. He made a visit to his father in Ireland, but was soon recalled to the monastery. Shortly afterwards he retired with St. Scubilion, and embraced an austere anchoretical life in the forest of Sciey, in the diocese of Coutances, near the sea. This desert, which was then of great extent but has since been gradually gained upon by the sea, was anciently a favorite resort of the Druids. St. Paternus converted to the faith the idolaters of that and many neighboring parts, as far as Bayeux, and prevailed upon them to demolish a pagan temple in this desert which was held in great veneration: by the ancient Gauls. St. Senier, St. Gaud, and St. Aroastes, holy priests, were his fellow-hermits in this wilderness, and his fellow-laborers in these missions. Paternus assisted in 557 at the third Council of Paris. He was consecrated bishop of Avranches by Germanus, bishop of Rouen. The Church of Avranches prospered greatly under his administration, and became noted. Paternus occupied the episcopal chair of Avranches for thirteen years, and died April 16, 565, on the same day with St. Scubilion.. Both were buried at the same place, in the oratory of Sciey, now the parish

church of St. Pair, a village much frequented by pilgrims, near Granville, on the sea-coast. Paternus is titular saint of a great number of churches in those parts of France. He is commemorated by the Roman Catholic Church on April 16. See *Gallia Christiana,* vol. 11; Abbe Tresvau, *L'Eglise de Bretgne;* Bolland, *Acta Sanctorum,* April 15 and 16; Butler, *Lives of the Fathers, Martyrs, and Saints,* April 16.

Path

the general course of any moving body. So we say the path of the sun in the heavens; and to this the wise man compares the path of the just, which is, he says, like daybreak; it increases in light and splendor till perfect day. It may be obscure, feeble, dim, at first, but afterwards it shines in full brilliancy (<20418>Proverbs 4:18). The course of a man's conduct and general behavior is called the path in which he walks, by a very easy metaphor; and as when a man walks from place to place in the dark, he may be glad of a light to assist in directing his steps, so the Word of God is a light to guide those in their course of piety and duty who otherwise might wander or be at a loss for direction. Wicked men and wicked women are said to have paths full of snares. The dispensations of God are his paths (<19510>Psalm 25:10). The precepts of God are paths (<19705>Psalm 17:5; 65:4). The phenomena of nature are paths of God (<19719>Psalm 77:19; <234316>Isaiah 43:16), and to those depths which are beyond human inspection the course of God in his providence is likened. If his paths are obscure in nature, so they may be in providence, and in grace too. *SEE CAUSEWAY*.

Pathae'us

(Παθαῖος ἁ.ρ. Φαθαῖος), a Graecized form (1 Esdras 9:23) of PETHAHIAH *SEE PETHAHIAH* (q.v.) the Levite (<15023>Ezra 10:23).

Path'ros

[some *Pathros*] (*Heb. Pathros,* swø tÞ¡ prob. Egyptian [see below]; Sept. Παθούρης, but in Ezekiel Φαθωρῆς, in <231111>Isaiah 11:11, Βαβυλωνία*;* Vulg. *Phetros, Phatures, Phathures*), a district of Egypt, mentioned by the prophets Jeremiah (<244401>Jeremiah 44:1, 15) and Ezekiel (<262914>Ezekiel 29:14; 30:14), is supposed to be the same as was afterwards called by the Greeks *Thebais,* and is now known as *Sais,* or *Upper Egypt.* It gave its name to Pathrusim, descendants of lizraim, who peopled it (<011014>Genesis 10:14). From Pathros it is said God would recall the Jews to their own land

(Isaiah 11:11), the expression here denoting the whole of Egypt (see *Jour. Sac. Lit.*, Oct. 1851, p. 161). The following account of the country combines the Scriptural and the tprofane notices.

That Pathros was in Egypt admits of no question: we have to attempt to decide its position more nearly. In the list of the Mizraites, the Pathrusim occur after the Naphtuhim, and before the Casluhim; the latter being followed by the notice of the Philistines, and by the Caphtorim (Genesis 10:13, 14; 1 Chronicles 1:12) . Isaiah prophesies the return of the Jews "from Mizraim, and from Pathros, and from Cush" (Isaiah 11:11). Jeremiah predicts the ruin of "all the Jews which dwell in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros" (Jeremiah 44:1), and their reply is given, after this introduction, "Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah" (Jeremiah 44:15). — Ezekiel speaks of the return of the captive Egyptians to "the land of Pathros, into the land of their habitation" (Ezekiel 29:14), and mentions it with Egyptian cities, Noph preceding it, and Zoan, No, Sin, Noph again, Aven (On), Pi-beseth, and Tehaphnehes following it (Ezekiel 30:13-18). From the place -f the Pathrusim in the list of the Mizraites, they might be supposed to have settled in Lower Egypt, or the more northern part of Upper Egypt. Four only of the Mizraitish tribes or peoples can probably be assigned to Egypt, the last four, the Philistines being considered not to be one of these, but merely a colony: these are the Naphtuhim, Pathrusim, Casluhim, and Caphtorim. The first were either settled in Lower Egypt or just beyond its western border; and the last in Upper Egypt, about Coptos. It seems, if the order be geographical, as there is reason to suppose, that it is to be inferred that the Pathrusim were seated in Lower Egypt, or not much above it, unless there be a transposition; but that some change has been; made is probable from the parenthetic notice of the Philistines following the Casluhim, whereas it appears from other passages that it' should rather follow the Caphtorim. If the original order were Pathrusim, Caphtorim, Casiuhim, then the first might have settled in the highest part of Upper Egypt, and the other two below them. The mention .in Isaiah 'would lead us to suppose that Pathros was Upper Egypt, if there were any sound reason for the ideas that Mizraim or Mazor is ever used for Lower Egypt, which we think there is not. Rodiger's conjecture that Pathros included

part of Nubiais too daring to be followed (*Encyclop. Germ.* § 3, vol. 13, p. 312), although there is some slender support for it. The occurrences in Jeremiah seem to favor the idea that Pathros was part of Lower Egypt, or the whole of that region; for although it is mentioned in the prophecy against the Jews as a region where they dwelt after Migdol, Tahpanhes, and Noph, as if to the south, yet we are told that the prophet was answered by the Jews "that dwelt in the land of Egypt, in Pathros," as if Pathros were the region in which these cities were. We have, moreover, no distinct evidence that Jeremiah ever went into Upper Egypt. On the other hand, it may be replied that the cities mentioned are so far apart that either the prophet must have preached to the Jews in them in succession, or else have addressed letters or messages to them (comp. Ezekiel 29). The notice by Ezekiel of Pathros as the land of the birth of the Egyptians seems to favor the idea that it was part or all of Upper Egypt, as the Thebais was probably inhabited before the rest of the country (comp. Herodot. 2:15); an opinion supported by the tradition that the people of Egypt, came from Ethiopia, and by the first dynasty's being of Thinite kings.

Pathros has been connected with the Pathyritic name, the Phaturite of Pliny (*Hist. Nat.* 9:47), in which Thebes was situated. The first form occurs in a Greek papyrus written in Egypt (Παθυρίτης τῆς θηβαΐδος, *Papyr*. Anast. vid. Reuvens, *Lettres M. Letronne,* 3 let. p. 4, 30, ap. Parthey, *Vocab.* s.v.). This identification may be as old as the Sept.; and the Coptic version, which reads *Papithoures, Papiptoures,* does not contradict it. The discovery of the Egyptian name of the town after which the nome was called puts the inquiry on a safer basis. It is written HA-HAT-HER, "The Abode of Hat-her," the Egyptian Venus. It may perhaps have sometimes been written P-HA-HAT-HER, in which case the P-H and T-H would have coalesced in the Hebrew form, as did T-H in Caphtor. *SEE CAPHTOR*. Such etymologies for the word Pathros as *P-et-res,* "that which is southern," and for the form in the Sept. *Patoures* (Gesen. *Thes.* s.v.), must be abandoned.

On the evidence here brought forward, it seems reasonable to consider Pathros to be part of Upper Egypt, and to trace its name in that of the Pathyritic nome. But this is only a very conjectural identification, which future discoveries may overthrow. It is spoken of with cities in such a manner that we may suppose it was but a small district, and (if we have rightly identified it) that when it occurs Thebes is especially intended. This would account for its distinctive mention. *SEE EGYPT*.

Pathru'sim

(Heb. *Pathrusim,* µysæuTrP]i, plur. of *Pathros;* Sept. Παθρωσανιείμ*;* in Chron. Πατροσωνιείμ v.. r. Φαθερωείμ, Πετροσωνιείμ; Vulg. *Phetru*sinz), given in [<011014>]Genesis 10:14; [<130150>]1 Chronicles 1:50, as the fifth in order of the sons (i.e. descended tribes) of Mizraim, who founded Egypt. *SEE PATHROS*.

Paths, The Four

SEE NIRVANA.

Paticchi, Antonio

an Italian painter, was born at Rome in 1762. He acquired the elements of design from his father, and made such rapid progress that at the age of twenty he was commissioned to execute the painting in the Refectory of the Carnes at Veletri. On one of. the walls he painted *The Last Supper;* on another, *The Virgin, surrounded by Saints;* and in the vault, *Elijah ascending to Heaven on a Chariot of Fire.* This great work gained for Paticchi so high a reputation that count Toruzzi, of Veletri, immediately commissioned him to paint the gallery of his palace, where he represented the Car of Night, and. several fabulous subjects. He wrought with wonderful rapidity; and perceiving that his facility of execution had led him to neglect excellence of coloring, he devoted his energies partially to this branch of art. He died in 1788. Paticchi possessed a great talent for imitating the 'designs of great masters; and he executed very many in the style of Polidoro da. Caravaggio, which, according to the *Biographie Universelle,* are attributed to that master by the best judges, and have a place in many fine collections.

Patience

is that calm and unruffled temper with which a good man bears the evils of life. We have set before us in the Scriptures the most powerful motives to excite us to the attainment of this grace:

(1) God is a God of patience ([<451505>]Romans 15:5).

(2) It is enjoined by the Gospel ([<451212>]Romans 12:12).

(3) The present state of man renders the practice of it absolutely necessary (⁵⁸Hebrews 10:36).

(4) Eminent examples of it are presented for our encouragement (¹⁸Job 1:22; ⁵⁸Hebrews 12:2).

(5) Lastly, we are to remember that all our trials.borne with patience will terminate in, triumph (⁴⁵Romans 2:7; ⁵⁹James 5:7, 8).

Patience Of God.

Thus may be considered the divine long-suffering or forbearance with sinners. The Lord is called the God of patience, not only because he is the author and object of the grace of patience, but because he is patient or long-suffering in himself, and towards his creatures. It is not, however, to be considered as a quality, accident, passion, or affection in God, as in creatures, but belongs to the very nature and essence of God, and springs from his goodness and mercy (⁴⁵Romans 2:4). It is said to be exercised towards his chosen people (²³Isaiah 30:18; ⁴⁵Romans 3:25; ⁶¹2 Peter 3:9). The end of his forbearance to the wicked is that they may be without excuse, to make his power and goodness visible (⁰¹Genesis 18:32; ⁶¹2 Peter 3:9). His patience is manifested by giving warnings of judgments before he executes them (²⁸Hosea 6:5; ³⁰Amos 1:1; ⁶¹2 Peter 2:5); in long delaying his judgments (²¹Ecclesiastes 8:11); in often mixing mercy with them. There are many instances of this patience recorded in the Scriptures, as with the old world (⁰¹Genesis 6:3); the inhabitants of Sodom (Genesis 18); with Pharaoh (Exodus 5); with the people of Israel in the wilderness (⁴⁴Acts 13:18); with the Gentile world (⁴⁴Acts 17:30); with fruitless professors (⁴²Luke 13:6, 9); with Antichrist (⁶⁶Revelation 2:21).

Pat’mos

Picture for Patmos

(Πάτμος, etymology unknown), a rocky and bare island in that part of the AEgean called the Icarian Sea, about twenty miles south of Samos, and about twenty-four west of the coast of Asia Minor, near Miletus, reckoned as one of the Sporades (Pliny, *Hist. Nat.* 4:23; Strabo, 10:480). On account of its isolation the island was used, under- the Roman empire, as a place of banishment, which accounts for the exile of the apostle John thither “for

the testimony of Jesus" (<66109>Revelation 1:9). *SEE JOHN*. He was here favored with those visions which are contained in the Apocalypse, and to which the place owes its scriptural interest. We may add that Patmos must have been conspicuous on the right when St. Paul was sailing (<44015>Acts 20:15; 21:1) from Samos to Cos.

The island is about twenty-five miles in circumference, has a deeply indented sea-line, and possesses one of the best harbors in the archipelago; lat. 37° 17' N., long. 26° 35' E. On the north-eastern side of the island was a town of the same name with the harbor, and the southernmost point formed the promontory Amazoniun. It is deficient in trees, but abounds in flowering plants and shrubs. Walnuts and other fruit-trees are grown in the orchards; and the wine of Patmos is the strongest and best flavored of any in the Greek islands. Maize and barley are cultivated, but not in a quantity sufficient: for. the use of the. inhabitants, and for the supply of their own vessels and others which often put in at the great harbor for provisions. On the ridge of a hill overlooking the harbor of La Scala stand the ruins of the ancient acropolis, and round its base lies the town, which contains more than half the population of the island. Its inhabitants are about six hundred in number, and between three and four hundred are scattered about the island besides. They subsist by fishing and the poor harvest their fields afford them. They wander away in the autumn months to richer soils, and work as agricultural laborers; or carry on a small commerce, leaving their homes to the care of the women; but this migration has diminished of late years. The educational state of the island is anomalous; the inhabitants are, as they ever have been, ignorant and superstitious, although quiet and peaceable; but the monastery in which Sonnini found eighty monks, only three of whom could read, has now a staff of teachers, who afford their pupils a course of instruction comprising classic Greek, Italian, general literature, and logic. They have a considerable class from the neighboring islands, and even a few from the mainland. Patnpos has been in one respect singularly favored. The Turks have never visited it, none dwell on the island; and the moderate tribute which they exact has been punctually paid, and sent by the islanders themselves to Smyrna. No mosque has ever been erected on the spot rendered sacred by the vision of the Apocalypse. Slavery has been unknown, piracy has never been practiced, and the orderly life of the inhabitants has rendered unnecessary the interference of any other police than that which they supply themselves: their poverty has

stood them in good stead. The air of Patmos is pure and wholesome; and the plague, so fatal in the islands round about, has never been known there.

The aspect of the island is peculiarly rugged and bare. Such a scene of banishment for St. John in the reign of Domitian is quite in harmony with what we read of the custom of the period. It was the common practice to send exiles to the most rocky and desolate islands ("in asperrimas insularum"). See Sueton. *Titus* 8; Juven. *Sat.* 1:73. Such a scene, too, was suitable (if we may presume to say so) to the sublime and awful revelation which the apostle received there. It is possible indeed that there was more greenness in Patmos formerly than now. Its name in the Middle Ages was *Palmosa.* But this has now almost entirely given place to the old classical name in the form *Patmo;* and there is just one palm tree in the island, in a valley which is called "the Saint's Garden" (ὁ κῆπος τοῦ ʿ Οσίου). Here and there are a few poor olives, about a score of cypresses, and other trees in the same scanty proportion.

Patmos is divided into two nearly equal parts, a northern and a southern, by a very narrow isthmus, where, on the east side, are the harbor and the town, On the hill to the south, crowning a commanding height, is the celebrated monastery which bears the name of "John the Divine." It was built by Alexius Comnenus, and in the library are a great many printed books. There were in it formerly also 600 MSS.; there are now 240. Two ought to be mentioned here, which profess to furnish, under the title of αἱ περίοδοι τοῦ θεολόγου, an account of St. John after the ascension of our Lord. One of them is attributed to Prochorus, an alleged disciple of St. John; the other is an abridgment of the same by Nicetas, archbishop of Thessalonica. Various places in the island are incorporated in the legend, and this is one of its chief points of interest. There is a published Latin translation in the *Bibliotheca Maxima Patrum* (1677, tom. 2), but with curious modifications, one great object of which is to disengage St. John's martyrdom from Ephesus (where the legend places it), and to fix it in Rome. Half-way up the ascent of the mountain on which the monastery stands is the cave or grotto where tradition says that St. John received the revelation, and which is still called τὸ σπήλαιον τῆς Ἀποκαλύψεως. A view of it (said to be not very accurate) will be found in Choiseul-Gouffier (1, pl. 57). In and around it is a small church, connected with which is a school or college, where the ancient Greek literature is said to be well taught and understood.

Among the older travelers who have visited Patmos we may especially mention Tournefort and Pococke, and later Dr. Clarke and Prof. Carlisle. See also Turner, *Journal of a Tour,* 3:98-101; Schubert, *Reise ins Morgenland,* 1:424-434; Walpole, *Turkey,* 2:43; and Stanley, *Sermons in the East,* p. 225. Ross visited it in 1841, and describes it at length (*Reisen auf den griechischen Inseln des agaischen Meeres*, 2:123-139). Guerin, some years later, spent a month there, and enters into more detail, especially as regards ecclesiastical antiquities and traditions (*Description de I'le de Patmos et de l' Ile de Samos* [Paris, 1856], p, 1-120).

Patornay, Leonard

a French Jesuit, was born in Salins in 1569. He joined the Jesuits at the age of seventeen, and for several years taught theology and the Holy Scriptures in different houses of his order. A skillful controvertist, he opposed the Lutheran heresy, and cardinal Richelieu, who esteemed his talent, several times employed him to reply to the ministers of the Reformed doctrine. Patornay died at Besancon in 1639. He published, under a fictitious name, *Declarationes aliquce multorum deductorum ad Ecclesice casira.* See Backer, *Biblioth. des Ecriv. de la Comp. de Jesus,* s.v.

Patornay, Philippe

a French prelate, was born at Salins in 1593. He joined the Order of Minims in 1611, and, after having taught philosophy and theology, devoted himself to preaching. His success in the pulpit caused him to be chosen by Ferdinand de Rye, archbishop of Besanaon, for one of his suffragans, who consecrated him in 1632, under the title of Bishop of Nicopolis. He continued the same duties under the archbishops Francis de Rye and Claude d'Achery. He died at Besancon Aug. 1, 1639. This prelate, versed in ancient languages. only published some *Theses* upon theology, and left in manuscript several *Sermons* and an *Abrige des Controverses* of cardinal Bellarmine. See Dunod, *Hist. de 'Eglise de Besancon.*

Patouillet, Louis

a French Jesuit, was born at Dijon, March 31, 1699. His studies were finished in the College of Dijon, where he had father Oudin among his teachers. He was admitted into the Order of the Jesuits, taught philosophy at Laon, and devoted himself at the same time to preaching. After several years, being recalled to Paris, he retired to the monastery, and took an

active part in the religious quarrels of the time. From 1734 to 1748 he was one of the principal editors of the *Supplement aux Nouvelles ecclesiastiques,* which the Jesuits opposed to the publication of the *Gazette Janseniste.* The most of the articles written by him upon the refusal of the sacraments or for the defense of his order appeared anonymously, and it is difficult to distinguish exactly those that belong to him. The ardor with which he espoused the cause of M. de Beaumont against the parliaments drew upon himself, in 1756, the order to leave Paris. He lived some time with M. de la Mothe, bishop of Amiens, then with M. Banyn, bishop of Usez, both strongly attached to his society, and finally retired to Avignon. Patouillet was, as well as father Nounotte, a butt to the continual sarcasms of Voltaire, which he had provoked by the unskillfulness and virulence of his attacks against the philosophers. He died at Avignon in 1779. We have of his works, *Poesies sur le mariage du Roi* (1725):*Cartouche, ou le sceleratjustifie par la grace du P. Quesnel* (La Haye, 1731, 8*vo*): — *Vie de Pelage* (1551, 12mo): — *Dictionnaire des livres Jansenistes* (by P. de Colonia), a new and enlarged edition (Antwerp, 1752, 4 vols. 12mo); this work, in which the accusation of Jansenism is carried to excess, was forbidden at Rome in 1754; father Rule has given a refutation of it: — *La progres du Jansenisme* (Quilva, 1753,. 12mo): — *Histoire du Pelagianisme* (Avignon, 1763 or 1767, 2 vols. 12mo), dedicated to pope Clement XIII. This Jesuit, charged with continuing the collection of *Lettres edifiantes* after the death of father Halde, published vols. 23, 24, 27, and 28; vol. 31, which he had prepared, was published by father Marchal.

Two brothers of the same name, natives of Salins, and also Jesuits, have distinguished themselves in the pulpit. The older, NICOLAS PATOUILLET, born in 1622, was for a long time superior of the French mission to London, and died at Besangon Nov. 1, 1710. He has left *Sentiments d'une ame pour se recueillir a Dieu* (1700, 12mo). The younger, ETIENNE PATOUILLET, was born in 1634, and became abbe of Acey (diocese of Besanion). See *Lettres edifiantes,* tom. vi (ed. Du J. Quesbeuf); Feller, *Dict. Hist.;* De Backer freres, *Bibl. des Ecsriv. de la Coup. de Jesus.*

Patres

(Lat. for *fathers*) is a transfer of the Oriental idiom by which every teacher or governor is respectfully entitled *abba,* father. The officers of the early Church were termed *Patres Ecclesiae* or *Patres Clericorum.* Presbyters were called *Patres Laicorum,* and simply *patres.* Thus the name *papa,*

pope, is a term of reverence and affection, corresponding to ἀββᾶ, πάππας. This title of papa was first given to the bishop of Alexandria, and the first bishop of Rome who assumed it in any public document was Siricius, A.D. 384. It was not, however, employed officially until the time of Leo the Great; and it was afterwards applied exclusively to the bishop of Rome, according to an order of Gregory the Great. This ancient title was attributed to all bishops alike until about the 6th century. Jerome, for example, in writing to Augustine, salutes him as *Domine vere sancte et beatissime* (*Ep.* 94); and he gives the same title to other bishops. The bishop of Constantinople was anciently called urbis *papa;* and the bishop of Rome, in like manner, *urbis papa,* or *Romance urbis papa,* and simply *papa.* The title continued in general use through the 5th and 6th centuries. It was also frequently applied to the *primates* (q.v.) of the Christian Church in Africa; and there was a peculiar reason for giving them this name, as the primacy in the African churches was not attached, as in other places, to the civil metropolis, but went along with the oldest bishop of the province, who succeeded to this dignity by virtue of his seniority, in whatever place be lived. The only exception to this was the Church at Carthage, where the bishop was a fixed and standing metropolitan for the province of Africa, properly so called. The term *patres* was also applied to the fathers of the monasteries, as Jerome and Augustine called them. *SEE FATHER*.

Patres Patrum

(Lat. for *Fathers of the Fathers*), a designation sometimes given to bishops in the ancient Christian Church. Gregory of Nyssa was called by this name in the canons of the second Council of Nice; and others say that Theodosius, the emperor, gave Chrysostom the same title after death. *SEE PATRES*.

Patres Sacrrum

(i.e. *Fathers of the Sacred Rites*), a title given to the priests of Mithras (q.v.) among the ancient Romans under the emperors.

Patriarch

(πατριάρχης, *head of a family* or tribe). Paul (Ephesians 3:15) calls attention to the fact that the term of πατριά comes from Πατήρ, "the great Father of all the πατριαί, both of angels and men" (Ellicott); and thus, constructively, "Patriarch," in its highest sense, is a title of him whose

offspring all men are. In common use it is applied in the N.T. to Abraham (<58704>Hebrews 7:4), to the sons of Jacob (<44708>Acts 7:8, 9), and to David (2:29); and is apparently intended to be equivalent to the phrase twOba; tyBevaO, the "head" or "prince of a tribe," so often found in the O.T. It is used in this sense by the Sept. in <132431>1 Chronicles 24:31; 27:22; <142330>2 Chronicles 23:20; 26:12. In common usage the title of patriarch is assigned especially to those whose lives are recorded in Scripture previous to the time of Moses.

In the early history of the Hebrews we find the ancestor or father of a family retaining authority over his children, and his children's children, so long as he lived, whatever new connections they might form. When the father died the branch-families did not break off and form new communities, but usually united under another common head. The eldest son was generally invested with this dignity. His authority was paternal. He was honored as the central point of connection, and as the representative of the whole kindred. Thus each great family had its patriarch or head, and each tribe its prince, selected from the several heads of the families which it embraced.

By the "patriarchal system" is accordingly meant that state of society which developed itself naturally out of family relations, before the formation of nations properly so called, and the establishment of regular government; and by the "patriarchal dispensation" the communion into which God was pleased to enter with the families of Seth, Noah, and Abraham, before the call of the chosen people. In the following account we treat the subject from both a Scriptural and a philosophical point of view.

I. In the history of the *antediluvian patriarchs*, the Scripture record contains, after the first family, little except the list of the line from Seth, through Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, and Lamech, to Noah; with the ages of each at their periods of generation and at their deaths. *SEE CHRONOLOGY*. To some extent parallel to this is given the line of Cain: Enoch, Irad, Mehujael, Methusael, Lamech, and the sons of Lamech, Jabal, Jubal, and Tubal-Cain. To the latter line are attributed the first signs of material civilization, the building of cities, the division of classes, and the knowledge of mechanical arts; while the only moral record of their history obscurely speaks of violence and bloodshed. *SEE LAMECH*. In the former line the one distinction is their knowledge of the true God (with the constant recollection of the promised "seed of the

woman"), which is seen in its fullest perfection in Enoch and Noah; and the only allusion to their occupation (<01052>Genesis 5:29) seems to show that they continued a pastoral and agricultural race. The entire corruption, even of the chosen family of Seth, is traced (in <01060>Genesis 6:1-4) to the union between "the sons of God" and "the daughters of men" (Heb. "of Adam"). This union is generally explained by the ancient commentators of a contact with supernatural powers of evil in the persons of fallen angels; most modern interpretation refers it to intermarriage between the lines of Seth and Cain. The latter is intended to avoid the difficulties attaching to the comprehension of the former view, which, nevertheless, is undoubtedly far more accordant with the usage of the phrase "sons of God" in the O.T. (comp. <18106>Job 1:6; 38:7), and with the language of the passage in Genesis itself (see Maitland's *Eruvin,* essay 6). *SEE ATEDILUVIANS*.

Descending from this general view to particulars, we find Adam and Eve driven out of Paradise, and having their first child, Cain, born to them, without any more exact indication of their whereabouts in the world than may be derived from what had already been said of Paradise itself. Nor, up to the deluge, is there any landmark supplied, except that mention is made of Nod, the country of Cain's wandering, to the east of Eden (<01046>Genesis 4:16). The ark itself, which had probably, from its construction, not floated very far from the country in which it was built, rested on the mountains of the region of Ararat; and when, after the flood, men arrived in the land of Shinar or Babylonia, they had journeyed from the east (<01102>Genesis 11:2). If at the flood the waters of "the great deep" were those of the Persian Gulf, we might suppose the country inhabited by the patriarchs at that time to have possibly been bounded eastward by the nearest range of mountains, and to have extended to the west but little beyond the valley of the Euphrates. *SEE FLOOD*.

As to their numbers, we have for our guide the enumeration of ten males in one direct line from Adam, through Seth, to Noah, and of eight through Cain to Jabal. There is, of course, nothing to forbid us supposing that many other children were born besides those enumerated. This indeed is taken for granted in the case of women. The names of the wives are not mentioned, until the case of Lamech, who appears to have been the first polygamist, brings them into un-enviable notice; and Cain found a wife, though we have no notice of any woman having been born into the world (see also <01504>Genesis 5:4).

One of the main questions raised as to the antediluvian period turns on the longevity assigned to the patriarchs. With the single exception of Enoch (whose departure from the earth at 365 years of age is exceptional in every sense), their ages vary from 777 (Lamech) to 969 (Methuselah). It is to be observed that this longevity disappears gradually after the flood. To Shem are assigned 600 years; and thence the ages diminish down to Terah (205 years), Abraham (175), Isaac (180), Jacob (147), and Joseph (110). This statement of ages is clear and definite. To suppose, with some, that the name of each patriarch denotes a clan or family, and his age its duration, or, with others, that the word hn;v;(because it properly signifies "iteration") may, in spite of its known and invariable usage for "year," denote a lunar revolution instead of a solar one (i.e. a month instead of a year) in this passage, appears to be a mere evasion of the difficulty. It must either be accepted as a plain statement of fact or regarded as purely fabulous, like the legendary assignment of immense ages to the early Indian, or Babylonian, or Egyptian kings. The latter alternative is adopted without scruple by many of the German commentators, some of whom attempt to find such significance in the patriarchal names as to make them personify natural powers or human qualities, like the gods and demigods of mythology. This belongs, of course, to the mythical view of Scripture, destroying its claim, in any sense, to authority and special inspiration. In the acceptance of the literal meaning, it is not easy to say how much difficulty is involved. With our scanty knowledge of what is really meant by "dying of old age," with the certainty that very great effects are produced on the duration of life, both of men and animals, by even slight changes of habits and circumstances, it is impossible to say what might *a priori* be probable in this respect in the antediluvian period, or to determine under what conditions the process of continual decay and reconstruction, which sustains animal life, might be indefinitely prolonged. The constant attribution in all legends of great age to primeval men is at least as likely to be a distortion of fact as a mere invention of fancy. But even if the difficulty were greater than it is, it seems impossible to conceive that a book, given by inspiration of God to be a treasure for all ages, could be permitted to contain a statement of plain facts, given undoubtingly, and with an elaborate show of accuracy, and yet purely and gratuitously fabulous, in no sense bearing on its great religious subject. If the divine origin of Scripture be believed, its authority must be accepted in this, as in other cases; and the list of the ages of the patriarchs be held to be (what it certainly claims to be) a statement of real facts. *SEE LONGEVITY*.

When we endeavor to picture to ourselves the sort of life which these first patriarchs led, we seem invited to think of them as wearing at first coats of skins (<01321>Genesis 3:21), and at a later time probably some woven garment (<01923>Genesis 9:23), tilling the ground (<01402>Genesis 4:2), keeping sheep (*ibid.*), building cities (<01417>Genesis 4:17), and in later times handling the harp and organ, and working in brass and iron (<01421>Genesis 4:21, 22). But the great proof of the acquaintance of the primeval patriarchs with mechanical arts is to be found in the construction of the ark itself, which, from its enormous dimensions, must have made huge demands both upon the architect himself and the numerous workmen employed by him. *SEE ARK*.

As regards their *spiritual condition*, there is enough to prove that their knowledge of God was intimate, and their trust in God eminently real. But by the knowledge of God must not be understood such knowledge as consists in accurate theological definition. The Reformer Bullinger says: "Out of all this it is easy to understand what faith and knowledge Adam had of our Lord Christ; namely, that he knew in him very Godhead and manhood, and that he saw in faith his passion and cross afar off." He even attributes to the "holy fathers" the teaching of the doctrine "that the Father, the Son, and the Holy Ghost are one God in the most reverend Trinity." Doubtless the first intimations of a Mediator were such as to include within them all subsequent revelation, but there is nothing to show that they were so understood by those who then received them. At the same time God did reveal himself to Adam, to Enoch, and to Noah, as well as to Abraham afterwards, and perhaps to many others. "The traditionary knowledge concerning a promised Mediator was no doubt carefully cherished, and served to enlighten much which in the law, and even in the prophets, might otherwise have been unintelligible. Hence the Mediator, though but faintly shadowed out, was yet firmly believed in. We have our Lord's assurance that Abraham rejoiced to see his day; he saw it, and was glad (<430856>John 8:56). We have Paul's assurance that the same Abraham, having received the promise of the Redeemer, believed in it, and was justified by faith (<450401>Romans 4:1-20; <480306>Galatians 3:69, 14-19). And we may well suppose that the faith which guided Abraham guided others, both before and after him" (Bp. Browne, *On Art.* 7). Then, as to their knowledge of a future state, we have (<010524>Genesis 5:24) a statement concerning Enoch which seems to show that the antediluvian patriarchs were familiar with the idea of a better life than the present. It has been argued that the very brevity and

obscurity of the phrase “God took him” prove this familiarity. His being “taken” was a reward for his piety, a still greater blessing than the long life vouchsafed to so many of his contemporaries. “Now people who knew of the translation of Enoch must have known something of that state of bliss to which he was removed” (Bp. Browne). But, besides, in the first 930 years of the world, Adam still lived, and the communion which he had enjoyed with God could by him never have been forgotten. Is it possible that Adam was not well acquainted with a future life? This communion of God with man is again noticeable in the case of Noah (<010613>Genesis 6:13; 7:1; 8:16; 9), as with Abraham and others afterwards. In a general way the earliest patriarchs appear therefore to have lived the simple lives of a pastoral and also agricultural people, furnished with clothing, provided with houses, using herbs and grain and fruits, and probably also, by sufferance, animals for food, offering to God both of the produce of the earth and also slain beasts in sacrifice, able to distinguish the clean from the unclean, speaking one language, holding firmly to the promise of a great blessing to come, familiar with the idea of God’s presence in the world, and looking for some better life when this should be ended.

II. *The Patriarchs after the flood* were at first, in all, but four persons, with each his wife. Noah became the second father of the human race. They were exceedingly fruitful, as God had ordained they should be. The tenth chapter of Genesis is a wonderful document, describing the vast emigrations of the families of the sons of Noah. The number of nations there enumerated is reckoned by the Hebrew expositors as seventy; from Japheth fourteen, from Ham thirty, and from Shem twenty-six. But they no longer lived to the age of their antediluvian forefathers. Abraham was 90 at the birth of Ishmael, and about 100 at the birth of Isaac; Isaac was 60 at the birth of Esau and Jacob, and died at 180; Jacob died at 147, and Joseph at 110. It will be observed that as human life was shortened, children were usually born at an earlier period in the life of their parents. A providential compensation was thus supplied, by which the human family was multiplied, and large portions of the earth occupied. The language of men was, however, no longer one. When an attempt was made to concentrate the race, instead of occupying the earth and replenishing it, the scheme was defeated by the miraculous confusion of tongues. From that time the patriarchal state was preserved, or revived in its purity, chiefly, if not wholly, in the family of Abraham, the friend of God. Nations grew up on the right hand and on the left. In Assyria there arose the kingdom of

Nimrod. “Out of that land he went forth to Asshur and builded Nineveh.” Without notice from the sacred historian the marvelous civilization of Egypt then sprang up, and the thirty pyramids themselves were probably already built when Abraham first arrived in that land. Idolatry, moreover, was fast taking the place of the primeval religion, and if the name of the true God was ever in danger of being wholly forgotten in the world, it was probably then, when Abraham was called to go forth from Ur of the Chaldees. In the book of Joshua (Joshua 24:2, 14) we read that the original fathers of the Jewish race, who dwelt beyond the Euphrates, served other gods. Such was probably the case with Terah, the father of Abraham. “If we are asked,” says professor Max Muller, “how this one Abraham passed through the denial of all other gods to the knowledge of the one God, we are content to answer that it was by a special divine revelation.” “It is true.” adds dean Stanley, “that Abraham hardly appears before us as... a teacher of any new religion. As the Scripture represents him, it is rather as if he were possessed of the truth himself than as if he had any call to proclaim it to others. His life is his creed; his migration is his mission.... His faith transpires not in any outward profession of faith, but precisely in that which far more nearly concerns him and every one of us — in his prayers, in his actions, in the righteousness, the ‘justice,’... the ‘*uprightness,*’ the moral ‘*elevation*’ of soul and spirit which sent him on his way straightforward, without turning to the right hand or to the left.’ Indeed, Abraham must be regarded as the type, ‘the hero,’ as he has been called, of the patriarchal state. He was acquainted with civilization and organized government, but in his own person and family adhered to the simple habits of a nomad life. With him and his, the father of the family was the patriarchal priest, the family itself the patriarchal Church.”

		HEBREW TEXT.			SAMARITAN TEXT.			SEPTUAGINT VERSION.		
		Years bef.birth of Son	Rest of Life	Extent of whole life	Years bef.birth of Son	Rest of Life	Extent of whole life	Years bef.birth of Son	Rest of Life	Extent of whole life
1.	Shem	100	500	600	100	500	600	100	500	600
2.	Arphaxad	35	403	435	135	303	438	135	400	535
3.	(Καϊνᾶν)	-	-	-	-	-	-	-	**130**	330
4.	Salah	403	433	130	303	433	130	330	460	
5.	Eber	34	430	464	134	270	404	134	270	404
6.	Peleg	30	209	239	130	109	239	130	209	339

7.	Reu	32	207	239	132	107	239	132	207	339
8.	Seru	30	200	20	10	100	30	130	200	330
9.	Nahor	29	119	148	79	69	145	179	125	304
10	Terah	70	135	205	70	75	145	70	135	205
11	Abraham	-	-	-	-	-	-	-	-	-

Dean Stanley has remarked how exactly, when Abraham and Lot "went forth" to go into the land of Canaan, they resembled two Arabian chiefs at the present day on a journey or a pilgrimage. He notes how at this day, as so many centuries ago, "the chief wife, the princess of the tribe, is there in her own tent, to make the cakes, and prepare the usual meal of milk and butter; the slave or the child is ready to bring in the red lentile soup for the weary hunters or to kill the calf for the unexpected guest. Even the ordinary social state is the same: polygamy, slavery, the exclusiveness of family ties; the period of service for the dowry of a wife; the solemn obligations of hospitality; the temptations, easily followed, into craft or falsehood" (*Lectures on Jewish Church*, lect. 1, p. 12).

But if Abraham was in all outward respects like any other sheik, there was that which distinguished him, as it did Noah before him, and Isaac, Jacob, Joseph, and others, after him, from all the world. This distinction consists partly in *the covenant* whereby these men were especially bound to God, and secondarily in the *typical character* of their recorded actions. Thus God made a league or covenant (q.v.) with Noah (Genesis 9:8, 9), and afterwards with Abram (Genesis 15:8-18), when, as dean Stanley says, "*the first* covenant, 'the *Old* Testament,' was concluded between God and man, and when there was represented by outward signs that which had its 'highest fulfillment' in one who, far more than the Jewish people, reflected in his own 'union of suffering and of triumph, the thick darkness of the smoking furnace, the burning and the shining light.' This league was often renewed, as with Abraham when circumcision was enjoined (17:10), and with Isaac prospectively (17:19), but with each of these as being themselves types of "another seed... and another son of promise, in whom the covenant was to be accomplished" (see dean Jackson, *Creed*, bk. 9, ch. 16).

From the postdiluvian periods more may be gathered as to the nature of the patriarchal history. It is at first general in its scope. The "covenant" given to Noah is one, free from all condition, and fraught with natural blessings,

extending to all alike; the one great command (against bloodshed) which marks it is based on a deep and universal ground; the fulfillment of the blessing, “Be fruitful and multiply, and replenish the earth,” is expressly connected, first with an attempt to set up a universal kingdom round a local center, and then (in <01001>Genesis 10:1) with the formation of the various nations by conquest or settlement, and with the peopling of all the world. But the history soon narrows itself to that of a single tribe or family, and afterwards touches the general history of the ancient world and its empires, only so far as bears upon this.

Hence in this last stage the principle of the patriarchal dispensation is most clearly seen. It is based on the sacredness of family ties and paternal authority. This authority, as the only one which is natural and original, is inevitably the foundation of the earliest form of society, and is probably seen most perfectly in wandering tribes, where it is not affected by local attachments and by the acquisition of wealth. It is one, from the nature of the case, limited in its scope, depending more on its sacredness than its power, and giving room for much exercise of freedom; and, as it extends from the family to the tribe, it must become less stringent and less concentrated, in proportion to its wider diffusion. In Scripture this authority is consecrated by an ultimate reference to God, as the God of the patriarch, the Father (that is) both of him and his children.) Not, of course, that the idea of God’s Fatherhood arried with it the knowledge of man’s personal communion with his nature (which is revealed by the Incarnation); it rather implied faith in his protection, and a free and loving obedience to his authority, with the hope (more or less assured) of some greater blessing from him in the coming of the promised seed. At the same time, this faith was not allowed to degenerate, as it was prone to do, into an appropriation of God, as the mere tutelary God of the tribe. The Lord, it is true, suffers himself to be called “the God of Shem, of Abraham, of Isaac, and of Jacob;” but he also reveals himself (and that emphatically, as if it were his peculiar title) as the “God Almighty” (<01701>Genesis 17:1; 28:3; 35:11); he is addressed as the “Judge of all the earth” (<01825>Genesis 18:25), and as such is known to have intercourse with Pharaoh and Abimelech (<01217>Genesis 12:17; 20:3-8), to hallow the priesthood of Melchizedek (<01148>Genesis 14:18-20), and to execute wrath on Sodom and Gomorrah. All this would confirm what the generality of the covenant with Noah, and of the promise of blessing to “all nations” in Abraham’s seed, must have distinctly taught, that the chosen family were, not substitutes, but representatives, of all

mankind, and that God's relation to them was only a clearer and more perfect type of that in which he stood to all.

Still the distinction and preservation of the chosen family, and the maintenance of the paternal authority, are the special purposes, which give a key to the meaning of the history, and of the institutions recorded. For this the birthright (probably carrying with it the priesthood) was reserved to the first-born, belonging to him by inheritance, yet not assured to him till he received his father's blessing; for this the sanctity of marriage was jealously and even cruelly guarded, as in <01034:7>Genesis 34:7, 13, 31 (Dinah), and in 38:24 (Tamar), from the license of the world without; and, all intermarriage with idolaters was considered as treason to the family and the God of Abraham (<01634>Genesis 26:34, 35; 27:46; 28:1, 6-9). Natural obedience and affection are the earthly virtues especially brought out in the history, and the sins dwell upon (from the irreverence of Ham to the selling of Joseph), are all such as offend against these.

The type of character formed under such a dispensation is one imperfect in intellectual and spiritual' growth, because not yet tried by the subtler temptations, or forced to contemplate the deeper questions of life; but it is one remarkably simple, affectionate and free, such as would grow up under a natural authority, derived from God and centering in him, yet allowing, under its unquestioned sacredness, a familiarity and freedom of intercourse with him, which is strongly contrasted with the stern and awful character of the Mosaic dispensation. To contemplate it from a Christian point of view is like looking back on, the unconscious freedom and innocence of childhood, with that deeper insight and strength of character which are gained by the experience of manhood. We see in it the germs of the future, of the future revelation of God, and the future trials and development off man.

It is on this fact that the *typical* interpretation off its history depends — an interpretation sanctioned directly by the example of Paul (<48421>Galatians 4:21-31; <58701>Hebrews 7:1-17), indirectly supported by other passages of Scripture (<40247>Matthew 24:37-39; <42728>Luke 17:28-32; <45910>Romans 9:10-13, etc.), and instinctively adopted by all who have studied the history itself. By this is not meant, of course, that in themselves the patriarchs were different from other men, but that the record of their lives is so written as to exhibit this typical character in them. "The materials of the history of Genesis are so selected, methodized, and marshalled as to be like rays

converging steadily from various points to one central focus. The incidents in the lives of the patriarchs, which seem trivial when read literally, and which would never have been recorded unless they had possessed a prospective value, and unless he who guided the writer had perceived them to have that prospective value, all fall into their proper place when they are read by the light which is shed on them by the Gospel of Christ.... They are so selected as to be full of instruction" (Wordsworth, *Introd. to Genesis* etc. p. 34). To this may be added, from the same authority, the beautiful illustration of Augustine (comp. Faust. *Manich.* 22:94: "As it is in a harp, where only the strings which are struck emit the sound, and yet all things in the instrument are so fitted together as to minister to the strings which send forth the music, so in these prophetic narratives of the Pentateuch, the incidents which are selected by the prophetic spirit either send forth an articulate sound themselves, and pre-announce something that is future, or else they are there inserted in order that they may bind together the strings which produce the sounds."

Even in the brief outline of the antediluvian period we may recognize the main features of the history of the world, the division of mankind into the two great classes, the struggle between the power of evil and good, the apparent triumph of the evil, and its destruction in the final judgment. In the postdiluvian history of the chosen family is seen the distinction of the true believers, possessors of a special covenant, special revelation, and special privileges, from the world without. In it is therefore shadowed out the history of the Jewish nation and Christian Church, as regards the freedom of their covenant, the gradual unfolding of their revelation, and the peculiar blessings and temptations which belong to their distinctive position. It is thus but natural that the unfolding of the characters of the patriarchs under this dispensation should have a typical interest. Abraham, as the type of a faith, both brave and patient, gradually and continuously growing under the education of various trials, stands contrasted with the lower character of Jacob, in whom the same faith is seen, tainted with deceit and selfishness, and needing therefore to be purged by disappointment and suffering. Isaac, in the passive gentleness and submissiveness which characterize his whole life, and is seen especially in his willingness to be sacrificed by the hand of his father, and Joseph, in the more active spirit of love, in which he rejoiced to save his family and to forgive those who had persecuted and sold him, set forth the perfect spirit

of sonship, and are seen to be types especially of him in whom alone that spirit dwelt in all fullness.

This typical character in the hands of the mythical school is, of course, made an argument against the historical reality of the whole; those who recognize a unity of principle in God's dispensations at all times will be prepared to find, even in their earliest and simplest form, the same features which are more fully developed in their later periods. *SEE TYPE*.

See Maier, *De vivacitate patriarcharum* (Kiel, 1669); Frondin, *De patriarchis Hebraeorum* (Greifsw. 1709); Michaelis, *De actiquitatibus ocononice patriarchalis* (Halle, 1728-9); Hess, *Gesch. der Patriarchen* (Zurich, 1785); Sommerfeld, *Leben der Patriarchen* (Elbing. 1841); Walch, *lIist. patriarchalrum Jud.* (Jena, 1752); Heidegger, *Hist. Patriarcharum* (Amst. 1667); Cumming, *Lives and Lessons of the Patriarchs* (Lond. 1865); Maurice, *Platriarchs and Lawgivers of the O.T.* (ibid. 1855); and the literature referred to in Darling, *Cyclop. Bibliog.* col. 1841.

Patriarchal Cross

Picture for Patriarchal Cross

a cross which, like the patriarchal crosier, has its upright part crossed by two horizontal bars, the upper shorter than the lower. A patriarchal or fimbriated cross was a badge of the Knights Templars.

Patriarchs

Picture for Patriarchs 1

(Gr. πατριά, *family*, and ἄοχων, *head* or *ruler*) are in the Christian Church ecclesiastical dignitaries, or bishops, so called from the paternal authority which they are claimed to have exercised. In the ancient Christian Church patriarchs were next in order to metropolitans or primates. They were originally styled archbishops and exarchs, and were the bishops of certain great metropolitan sees, and though they held rank next to the metropolitans, they enjoyed a jurisdiction almost identical with that of the metropolitan in his own province. The territory over which they ruled was after their own office called a patriarchate.

Picture for Patriarch 2

The title Patriarch, which is of Eastern origin, is almost synonymous with *primate* (q.v.), and is by those who use it derived from <4408>Acts 7:8. They claim that the apostles were so called because they were regarded by the apostolic Christians as the fathers of all other churches. Baronius and Schelstraate derive it from St. Peter only, as they do the pope's supremacy, *SEE POPE*, but other Romanists assert that the patriarchs took their rise a short time previous to the Council of Nice; and a third party, among whom is Balzamon and other Greek writers, maintain that they were first instituted by that council. In confutation of the last opinion, it may be stated that the evidence in favor of an earlier origin is too strong to be easily set aside; and, further, that the words of Jerome, upon which the error is founded, refer to the canonical confirmation of those rights, titles, and privileges which custom had already established, and not to the creation of any new dignities. The patriarchal sees were by the sixth canon of the Council of Nice acknowledged as of" ancient custom." Originally the name *patriarch* seems to have been given commonly to bishops, or at least was certainly given in a less special sense than what it eventually bore. The date at which the title first assumed its now accepted use we think cannot be exactly determined. It is certain, however, that even as late as the time of the Council of Nice no *supremacy* was recognized in the patriarchs over the provincial metropolitans, and that the authority which the patriarchs have since exercised was arrogated by them at a later period. It was by degrees that the supremacy of the patriarchate rose paramount to all other ecclesiastical dignities; for we find that about the close of the 4th century the established privileges of the patriarchs included, among other things, the right of consecrating bishops, summoning district councils, appointing vicars for remote provinces, invested with their own authority, and giving a decisive judgment in those cases of appeal which came before them from other courts. In short, nothing was done without consulting them, and their decrees were executed with the same regularity and respect as those of princes. The first time we meet with the name patriarch given to any bishop by public authority of the Church is in the Council of Chalcedon, A.D. 451, which mentions the most holy patriarchs, particularly Leo, patriarch of great Rome. Among private authors, the first who mentions patriarchs by name is Socrates, who' wrote his history about the year 440, eleven years before the Council of Chalcedon. At first each quarter of the Christian world lad its patriarch-Europe, Rome; Asia,

Antioch; Africa, Alexandria: at a later period there were two more-those of Jerusalem, as the mother of all churches, “the apostolical see” of St. James the First, founded by the Council of Chalcedon: and Constantinople, by the Council of Constantinople (A.D. 451), as Byzantium was then another Rome and imperial city: All these were independent of one another, till Rome by encroachment, and Constantinople by law, gained a superiority over some of the rest. The subordinate patriarchs nevertheless still retained the title of exarchs of the diocese, and continued to sit and vote in councils. The contests between the patriarchs of Rome and Constantinople were among the chief causes of the Greek schism. *SEE GREEK CHURCH*. After the Greek schism, and particularly after the establishment of the Latin kingdom of Jerusalem, Latin prelates were appointed with the title and rank of patriarch in the four great Eastern sees. It was hoped that the union of the churches, effected at the Council of Florence, would have put an end to the contest thus created; but that union proved transitory, and the double series of patriarchs has been continued to the present day. The Nestorian and Eutychian sections of .the Eastern churches, too, have each their own patriarch, and the head of that portion of the former which in the 16th century was reconciled with the Roman see, although known by the title of *Catholicos,* has the rank and authority of patriarch. *SEE NESTORIANS*. Besides these, which are called the Greater Patriarchates, there have been others in the Western Church known by the name of Minor Patriarchates. Of these the most ancient were those of Aquileia and Grado. The latter was transferred to Venice in 1451; the former was suppressed by Benedict XIV. France also had a patriarch of Bourges; Spain, for her colonial missions, a patriarch of the Indies, and Portugal a patriarch of Lisbon. These titles, however, are little more than honorary. The Armenians likewise have their own patriarch at Jerusalem.

Picture for Patriarch 3

In the non-united Greek Church the ancient system of the three patriarchates of Constantinople, Antioch, and Jerusalem is nominally maintained, and the authority of the patriarchs is recognized by their own communion. But the jurisdiction-limits of the patriarch of Constantinople, who is acknowledged as the head, have been much modified. The patriarch resides at Constantinople, and is styled the thirteenth apostle. The right of election is vested in the archbishops and bishops, but the power of confirming the appointment is exercised by the sultan of Turkey who exacts twenty-five thousand crowns, and sometimes more, on the occasion

of the patriarch's installation. Besides this immense sum, the various fees of the ministers of state and other officers swell the oppressive amount so much that the patriarch is generally encumbered with heavy debts during the period of his patriarchate. Before an election, it is usual for the bishops to apply to the grand vizier for his license to proceed; he replies by summoning them to his presence, when he demands if they are fully determined to proceed with the election. Being answered in the affirmative, his consent is then given. The election over, the vizier presents the patriarch with a white horse, a black capuche, a crosier, and an embroidered caftan. A pompous and magnificent procession is then formed, consisting of the patriarch, attended by a long train of Turkish officers, the Greek clergy, and a vast concourse of people. The patriarch is received at the church door by the principal archbishops, who hold wax tapers in their hands; and the bishop of Heraclea, as chief archbishop, takes him by the hand and conducts him to his throne, and he is then invested with the insignia of his office. When the patriarch subscribes any ecclesiastical document his title is, "By the mercy of God, archbishop of Constantinople, the new Rome, and oecumenical patriarch." The sultan retains the unmitigated power of deposition, banishment, or execution; and it is needless to add that even the paltry exaction on institution is motive sufficient for the frequent exertion of that power; and it has sometimes happened that the patriarch, on some trifling dispute, has been obliged to purchase his confirmation in office. He possesses the privilege (in name, perhaps, rather than in reality) of nominating his brother patriarchs; and, after their subsequent election by the bishops of their respective patriarchates, of confirming the election; but the *barat* of the sultan is still necessary to give authority both to themselves and even to every bishop whom they may eventually appoint in the execution of their office. The election of the other patriarchs, as they are farther removed from the center of oppression, is less restrained, and their deposition less frequent. But this comparative security is attended by little power or consequence; and two at least of the three are believed to number very few subjects who remain faithful to the orthodox Church.

The patriarch of Antioch has two rivals who assume the same title and dignity; the one as the head of the Syrian Jacobite Church, the other as the Maronite patriarch, or head of the Syrian Catholics. The patriarch of Alexandria, who resides generally at Cairo, has also his Coptic rival; and the few who are subject to him are chiefly found in the villages or capital of

Lower Egypt. The patriarchs of Antioch and Jerusalem reside usually at Constantinople, and enjoy very slender and precarious revenues. The Russo-Greek Church withdrew from the patriarchate of Constantinople partially in the 17th, and finally in the 18th century. There was then established at Moscow a metropolitan, whose name and authority was finally transformed into that of patriarch. But the emperor Peter the Great eventually abolished the titles altogether. *SEE RUSSIA*. Greece proper has been practically separated from the patriarchate of Constantinople since the independent establishment of the kingdom of Greece (q.v.), but its formal separation took place later.

In the Roman Catholic Church the title of patriarch is now little more than an honorary title. The dress of the five patriarchs of Rome, Constantinople, Antioch, Alexandria, and Jerusalem, ranking next to cardinals, resembles that of cardinals except that the color is purple. In the papal chapel they wear over their soutane and rochets amices and a purple serge cappa, gathered up with a fold under the left arm, with a white ermine tippet, and when the pope officiates, plain linen mitres and copes of the color of the day. The Greek patriarchs have a lampadouchon, or lighted candlestick, carried before them. In the 12th century the right, hitherto exclusively attached to the pontificate, of having a cross borne before them was conceded to all patriarchs and metropolitans, and granted to all archbishops from the time of Gregory IX. See Bingham, *Origines Eccles.* bk. 2, ch. xvii, § 12, 19; Morin, *De Patriarcharum origine Exerc.* 3, etc.; Ziegler, *Pragmat. Gesch. der kirchl. Veof. Formen,* p. 164 sq.; Siegel, *Christl. Alterthumer,* 3:288; 4:195 sq.; Riddle, *Christian Antiquities,* p. 219, 228 sq.; Neale, *Hist. Eastern Church* (*Introd.*), ch. i.

Patriarchs (The Twelve), Testament Of.

SEE TESTAMENT.

Patricians

a Christian sect named by all the early heresiologists as followers of *Patricius,* of A.D. 410-412, are charged with believing, like all Manichaean heretics in after-times, that the devil made man’s body *altogether;* and that therefore a Christian may kill himself to become perfect through separation from his evil body (Augustine, *Heres.* c. 61; Praedestinatus, *Haeres.* c. 61). These tales, though they originated with the saints and fathers of the Church, may seem too absurd to be believed in the 19th century, and it is

even probable they were founded on *hearsay;* yet the recent existence of *Muggletonians* and *Southcottians* shows that nothing is too ridiculous to find credit with some people. St. Augustine also classes the Patricians with Basilides, Carpocrates, Marcion, and other precursors of the Manichees, as repudiating the Holy Scriptures (*Contra Adversar. Leg. et Proph.* c. 2). Nothing is known of Patricius himself beyond the bare statement of Philaster; and as the heresy of which he is said to be the founder is not mentioned by Epiphanius, Damarius thinks it probable that it arose after his time, perhaps about A.D. 380. Praedestinatus says that the Patricians sprung from the northern parts of Numidia and Mauritania. See Turner's *Hist.* p. 188, 189.

Patricius

SEE PATRICIANS.

Patrick

ST., one of the most noted of Christian saints, is distinguished as a missionary of the 5th century, and is commonly designated as the Apostle of Ireland. There is much uncertainty as to his personal history, and great difference of opinion regarding his religious sentiments. About his life we know very little, except what is derived from his own writings. He left only two short compositions, his *Confession* and his *Epistle to Coroticus,* both of which are well authenticated. Of the former the *London Quarterly* for April, 1866, says, "There is now almost a universal agreement in regard to St. Patrick's *Confession.* Its genuineness is admitted by bishop Usher, Sir James Ware, Spelman, Tillemont, Mabillon, Ducange, Lanigan, and a long list of both Roman Catholics and Protestants. Formerly there was some difference in regard to the place of his birth; at present the best authorities are nearly unanimous in believing that he was born in Armoric Gaul, about A.D. 387." According to his own account of himself (*Conf.* 5): "I had for my father Calphornius, a deacon, the son of Potitus, a presbyter in the Church, who lived in the village of Benavem of Tibernia, near the hamlet of Enon, where I was captured." In his *Epistle to Coroticus,* he adds (sect. 5), "I was born free according to the flesh; I was the son of a father who was a decurio (a Roman magistrate). I sold my nobility for the advantage of this nation. But I am not ashamed, neither do I repent; I became a servant for Jesus Christ our Lord, so that I am not recognised in my former position." Elsewhere (*Conf.* 1) he says, "I was about sixteen years old; but I knew not

the true God, and was led away into captivity to Hibernia, with a great many men according to our deservings." Uncontradicted tradition says he was bought by Milcho, who lived in Dalvidda, now the county of Antrim. He lived with him six years. His occupation was herding or keeping cattle. His conversion and employment are thus described (*Conf.* 6): "My constant business was to keep the flocks; I was frequent in prayers. The love and fear of God more and more inflamed my heart. My faith and spirit were enlarged; so that I said a hundred prayers in a day, and nearly as many at night. And in the woods and on the mountain I remained, and before the light I arose to my prayers, in the snow, in the frost, and in the rain; and I experienced no evil at all. Nor was I affected with sloth, for the spirit of God was warm in me." Near the close of the sixth year of his captivity he dreamed that he was soon to return to his parents, and that on the sea-coast he would find a vessel to take him to them. He readily found the vessel, but at first he was very roughly refused a passage. On retiring he began to pray; soon one from the ship came after him, and kindly offered to take him with them. On the third day of their voyage they reached land, but he does not tell us what land, and immediately adds that they entered the desert, which required twenty-eight days to pass through it. At last he reached home.' His parents received him very affectionately, and entreated him never again to leave them. In regard to his return we have no trustworthy account, except that in his *Confession,* which is wholly defective in dates and places, and seems to have been intended merely as an acknowledgment of God's goodness in his deliverance. There is here a hiatus of unknown length in his life; a chasm, however, which his mediaeval biographers have filled up according to the liveliness of their fancy, or the supposed credulity of their readers. They wrote of his studying with St. Germain, of his attending a monastery near the Mediterranean, and finally of his going to Rome and receiving ordination from the pope. All these are mere inventions, and were not put forth till more than five hundred years after St. Patrick's death, and all of them are presented without a shadow of proof. They are not worthy the time or the space to disprove them. All that is really known of St. Patrick during this interval is from himself. Some time during this long interval St. Patrick had a dream. He says (*Conf.* 10), "I saw in my dream a man coming to me from Ireland, whose name was Victoricus, with a great number of letters. He gave me one of them, in the beginning of which was this word, *Hibernioecum.* While I was reading this, I thought I heard the voices of the inhabitants who lived near the woods of Floclu crying with one voice, 'We

entreat thee, holy youth, that you come here and walk among us.' I was greatly touched in my heart, and could read no more; and then I awoke." This dream, and the several accompanying circumstances, led him to believe that it was a call to Ireland, and about it he was variously exercised, sometimes very happy, again strangely perplexed, till he felt "that the Spirit helped his infirmities to pray as he ought." At some time in this interval, he says (*Conf.* 12), "I was brought down; but it was rather good for me, for from that time, by the help of God, I began to mend, and he prepared me that day for what I should be, which before had been far from me, to wit, that I should have a care and anxiety for the salvation of others. After this I did not think of myself." Perhaps it was on this occasion that he made the vow to God (*Conf.* 15) "that he would go and preach to the Gentiles, and that he would never leave them." Afterwards (*Conf.* 15) he says, "I left my country, my parents, and the many rewards which had been offered to me, and with tears and weeping I displeased them, and some of these were older than myself; but I did not act contrary to my vow (sed gubernante Deo nullo modo consensi neque acquidvi illis, ut ego venirem ad Hiberniam). God directing me, I consented to no one, nor yielded to them, nor what was grateful to myself. God had overcome me, and restored all things. So I went to Ireland, to pagans, to preach the Gospel." Thus it would seem that he was sent by no one, but relying wholly on his divine call, without bishop, pope, or council, he went to win a pagan nation to Christ, and he did it. Of the time or events of his passage to Ireland we have no trustworthy account. From tradition and contemporary history it appears that St. Patrick commenced his ministry in Ireland about A.D. 432, when nearly forty-three years of age. His early movements were not noticed. Gildas (A.D. 540) never alludes to him. The venerable Bede (A.D. 731) never mentions his name, but does that of Palladius, his predecessor, and rather tries to attribute the success of St. Patrick to him. There is ample evidence that the early Irish Church was not in repute among the Roman Catholic clergy of the 6th, 7th, and 8th centuries, nor, indeed, fully until the 12th. Then his mediaeval biographers, in their legendary tales, write much about his movements generally; they represent the whole nation as immediately bowing to the new religion, so that Geraldus, in the 12th century, doubted the genuineness of the Irish Church because it had not been founded in blood and persecution. But St. Patrick and the early Irish converts were persecuted, while the common people received the new faith with great readiness; there is evidence that among the ruling classes and the higher order of the Druids there still existed a secret though smothered

opposition to Christianity, which was only kept in check by the masses of the people. St. Patrick writes thus (*Conf.* 22): "At a certain time .they even desired to kill me, but my time had not come. Everything they found with us they seized, and bound myself with fetters; but on the fourteenth day the Lord delivered me, and what was ours they returned." In *Conf.* 18, he "thanks God who had given grace to his servants to persevere, and that although they were threatened with terrors, they stood the firmer." Other instances of persecution might be presented. The Irish saint was very taciturn, scarcely ever alluding to his trials, unless to thank God for his deliverance from them. In the establishment of his Church, St. Patrick in no instance ever appealed to any foreign Church, pope, or bishop. In his *Epistle to Coroticus* (sect. 1), he simply announces himself as bishop: "Ego Patricus, indoctus, scilicet, Hibernione, constitutum episcopum me esse recor: a Deo accepi, id quod sum" ("I, Patrick, an unlearned man, to wit, a bishop constituted in Ireland: what I am I have received from God"). Here is no appeal to any foreign authority; and solely on this authority he superintended the Irish Church for thirty-four years, and while in office he excommunicated the British pirate who had carried off some of his recent converts into slavery. These well-authenticated statements of St. Patrick concerning himself are wholly at variance with those of Probus and Joscelyn, who, for the first time, put forth their fabrications full five hundred years after his death. In regard to his studying with St. Germain at Tours, and of his going to Rome for ordination, all these stories were invented in the 10th or 12th century. Joscelyn, who wrote the fullest life of the saint, about A.D. 1130, has, in one sense, really the praise or dispraise of bringing the Irish Church into that of Rome. The abbe, not being embarrassed with facts, dates, or contemporary history, wrote easily and readily, and presented a life of the Irish saint that exactly suited his times, in the beginning of the 12th century. He represented St. Patrick and the early Church of Ireland in the 5th century as exact models of his own in the 12th. This life of the saint was readily received and adopted as the only true one by the Roman Catholic Church, and it has been ever since the "storehouse" from which his numerous and papal biographers have drawn their materials. After the publication, and the general reception of this book, there was no hesitation in the full acknowledgment of all the Irish Christians, and of St. Patrick among them. Archbishop Usher, on the *Religion of the Early Irish*, asks (4:320): "Who among them [the early Irish] was ever canonized before St. Malachias, or Malachy, was?" (A.D. 1150). St. Patrick himself seems never to have been sainted till all Ireland

was sainted or canonized. From this mere papal acknowledgment the old evangelical Church of St. Patrick rapidly passed through several transformations. St. Malachy went all the way to Rome, and obtained for it the palliums, or papal investures. Lanfranc, archbishop of Canterbury, disregarding the old Irish ministerial line of seven hundred years, ordained several Dano-Irish bishops for the new hierarchy just set up, and in 1167 Henry II of England, by commission from pope Adrian, landed five thousand steel-clad soldiers in Ireland, and, after several sanguinary battles, called, in 1172, a synod at Cashel, to bring the Irish Church to papal conformity. But the old Irish Church was not yet extinct, for in 1170 they held a synod in Armagh, in which they confessed their sins, deprecated the "scourge of God," as they called the English papal soldiers, and liberated all English slaves then held in Ireland. Yet conformity to "papal practices" was very tardy; "Celtic tenacity" predominated in religious as it had in civil matters. The same Brehon laws which St. Patrick heard proclaimed on the hills in the 5th century were again, despite the most barbarous penalties of the English, proclaimed on the same hills and in the same language one thousand years afterwards.

It has been asked," Did St. Patrick give the Irish, in whole or in part, a translation of the Scriptures in their own language?" To this we reply, there is no positive proof that he did; but *a priori* arguments ought not to be despised. 1. St. Patrick was a great Bible reader; in his two short compositions he quotes the Scriptures forty-three times. 2. In his day the Irish had a written language; their annals were then written in it. 3. In his *Epistle to Coroticus* he "calls upon every family to read it to the people." 4. Can we suppose that St. Patrick and his immediate followers, who founded Iona, "the star of the west," and who were enlightening Central Europe with religion and letters, could have left their own Church and country without at least some portion of God's Word in Irish. Towards the close of his life, about A.D. 455, St. Patrick in Ireland wrote his *Confession* in what some call "homely Latin." He directed it (*Conf.* 6) to his "Gallican brethren, and the many thousand spiritual children whom God had given him." Most probably some copy of this and of his *Epistle* found their way to the Continent, and finally to some of the monasteries, then almost the only repositories of letters, where it seems to have remained unnoticed for a thousand years. When the Bollandists, in A.D. 1660, began their collections of the writings of the fathers, those of St. Patrick were

collected, and thus preserved from extinction. In 1848-60 they were copied into abbe Migne's *Patrology*, and are in vol. 53 of that great work.

According to tradition and contemporary history, St. Patrick died near Armagh, March 17, A.D. 455, in the seventy-eighth year of his age. The anniversary of his death has ever been held as a festive day by the Irish, not only on their own green isle, but in every other part of the wide world to which wars and oppression have driven them. The early Irish, like the Asiatic Christians, celebrated the dying day of their saints, rather than, as with us, the day of their birth. He was the honored means of introducing Christianity to a people who, more than any other in proportion to their number, have spread themselves over the globe, and who have always carried their religion with them, whether in its pure and primitive state, or unhappily in its later and vitiated form. St. Patrick's piety was deep and abiding. He would have been a saint in any age or country. He was a man of great meekness; in his government of the Church and his intercourse among men, love and humility were always and everywhere predominant. His religion lifted him above the love of wealth or of worldly honor. Like the prophet Samuel in the Old Testament, he used to appeal to the people, after living with them thirty years: "If in any way I have taken aught from you, tell me, and I will restore you fourfold." He kept his vow to God "never to leave Ireland." During his mission of thirty-four years among them he nearly lost the use of his mother tongue. He was perhaps the most successful missionary of the 5th century. The Roman Catholics have proudly and exclusively claimed St. Patrick, and most Protestants have ignorantly or indifferently allowed their claim, thus giving to error a gratuity which it is difficult to recover. But he was no Romanist. His life and evangelical Church of the 5th century ought to be better known. The familiar story of the expulsion of the reptiles from Ireland by this saint has the signification of many other legends and allegories, and figures the triumph of good over evil. His resting-place at Down, in the province of Ulster, is still venerated by the people, and his remains were preserved many years, but his church at Down was destroyed in the reign of Henry VIII, and such relics of him as remained were scattered either by the soldiers of Elizabeth or by those under Cromwell. When represented as bishop, he wears the usual dress with the mitre, cope, and crosier, while a neophyte regards him with reverence. As the apostle of Ireland, he should wear a hooded gown and a leathern girdle. The staff, wallet, standard with

the cross, and the Gospel are all his proper attributes. A serpent should be placed beneath his feet.

Those who desire all the knowledge so far obtained regarding this noted man and his relation to the Church must consult Potthast, *Biblioth. Hist, Med. AEvi*, p. 840 sq. Of the latest biographies, that by Miss Cusack (1870) gives the Roman Catholic side of the case; that by Todd (Dublin, 1863) the Protestant view. Besides these, consult De Vinne's *Hist. of the Irish Primitive Church, together with the Life of St. Patrick* (New York, 1870,12mo), where the authorities on St. Patrick's life, labors, and doctrines are given. See also Todd, *Hist. of the Irish Church;* Inett, *Hist. of the Early English Church;* Mrs. Jameson, *Legends;* Lea, *Hist. of Sacerdotal Celibacy;* Hill, *Hist. of Eng. Monasticism*, p. 63, and Append. iii; Maclear, *Hist. of Missions in the Middle Ages; Contemp. Rev.* Sept. 1868; *Westminster Rev.* Oct. 1868, p. 240; *Brit. Qu. Rev.* Oct. 1867, art. i; *Harper's Monthly*, Oct. 1871; *Friends' Review*, 4:427 sq. (D. D.)

Patrick (St.), Knights of

Picture for Patrick

is the title of the members of an Irish order of knighthood founded by king George III of Great Britain on Feb. 5, 1783, in honor of the great Irish apostle. As originally constituted, the order consisted of the sovereign, the grand-master (who was always the reigning lord-lieutenant of Ireland), and fifteen knights; but in 1833 the number of knights was increased to twenty-two. The order is indicated by the initials "K. P." Their dress is as follows: The *collar* (of gold) is composed of roses alternating with harps, tied together with a knot of gold, the roses being enameled alternately white within red, and red within white, and in the center is an imperial crown surmounting a harp of gold, from which the badge is suspended. The *badge or jewel* is of gold, and oval; surrounding it is a wreath of shamrock proper on a gold field; within this is a band of sky blue enamel charged with the motto of the order, "*Quis separabit. mdcclxxxiii,*" in gold letters, and within this band a saltire gules (the cross of St. Patrick), surmounted by a shamrock or trefoil slipped vert, having on each of its leaves an imperial crown or. The field of the cross is either argent or pierced and left open. A sky-blue *ribbon*, worn over the right shoulder, sustains the badge when the collar is not worn. The *star*, worn on the left side, differs from the badge only in being circular in place of oval, and in substituting for the

exterior wreath of shamrocks eight rays of silver, four of which are larger than the other four. The *mantle* is of rich sky-blue tabinet, lined with white silk, and fastened by a cordon of blue silk and gold with tassels. On the right shoulder is the *hood,* of the same materials as the mantle.

Patrick, John

D.D., an English divine, brother of the succeeding, was born at Gainsborough, in Lincolnshire, about 1640, and was educated at Cambridge University. After taking holy orders he was preacher at the Charter-house, London. He died about the opening of the 18th century. Like his brother the bishop, Dr. John Patrick was a decided opponent of the papists. He wrote, *Reflections vpon the Devotions of the Roman Church, with the Prayers, Hymns, and Lessons themselves, taken out of their authentic Books; in three Parts, this first Part containing their Devotions to Saints and Angels* [all ever published]; *with two Digressions concerning the Reliques and Miracles in Mr. Cressy's late History* [anonymous] (Lond. 1674, 8vo) *The Virgin Mary misrepresented by the Roman Church; in the Traditions of that Church concerning her Life and Glory, and in the Devotions paid to her as the Mother of God; both showed out of the Offices of that Church, the Lessons on her Festivals, and from their allowed Authors; Part I, wherein Two of her Feasts, her Conception and Nattivity, are considered* [anonymous] (Lond. 1688, 4to); also in Gibson's *Preservative,* 15:292, and 16:1. Dr. Patrick also published *The Psalms in metre* (Lond. 1710, 12mo).

Patrick, Symon

D.D., a celebrated English prelate of the orthodox school, flourished during the important events of the 17th century, and stands next to Tillotson in influence .,and learning. Burnet, his contemporary, ranks Patrick with the most worthy of the English nation, and pronounces him one who was an honor to the Church and the age in which he lived. Symon Patrick was born at Gainsboroagh, in Lincolnshire, in 1626. His father was a mercer of good credit, and sent him, with a view to affording the boy all the educational advantages of his time, early to school. He received his first educational training in his native place, under one Merriweather, the translator of Sir T. Browne's *Religio Medici.* At the age of eighteen Patrick was admitted into Queen's College, Cambridge, where he studied with great diligence and unceasing perseverance. At the usual time he took

the degrees of M.A. and B.A., and was chosen fellow of his college; and very shortly after received holy orders from Hall, bishop of Norwich, in his retirement at Heigham, after his ejection from his bishopric, which, having never vacated, he continued to regard as his see. Very soon after his ordination, Patrick was received as chaplain into the family of Sir Walter St. John, of Battersea, who gave him that living in 1658. In 1661 he was elected, by a majority of fellows, master of Queen's College, in opposition to a royal mandamus appointing Mr. Anthony Sparrow to that place; but the affair, being brought before the king and council, was soon decided in favor of Mr. Sparrow; and some of the fellows, if not all, who had formerly agreed with Mr. Patrick, were ejected. His next preferment was the rectory of St. Paul's, Covent Garden, London, given him by the earl of Bedford in 1662, where he endeared himself much to the parishioners by instruction and example, and particularly by continuing all the while among them during the plague in 1665. He studied, preached, visited the sick, and distributed alms as composedly as if there had not been a plague thought of, and upon a review of the awful season and his own peril, recorded the following words: "I suppose you think I intend to stay here still; though I understand by your question you would not have me. But, my friend, what am I better than another? Somebody must be here; and is it fit I should set such a value upon myself as my going away and leaving another will signify? For it will, in effect, be to say that I am too good to be lost; but it is no matter if another be. Truly, I do not think myself so considerable to the world: and though my friends set a good price upon me, yet that temptation hath not yet made me of their mind; and I know their love makes me pass for more with them than I am worth. When I mention that word, love, I confess it moves me much, and I have a great passion for them, and wish I might live to embrace them once again; but I must not take any undue courses to satisfy this passion, which is but too strong in me. I must let reason prevail, and stay with my charge, which I take hitherto to be my duty, whatever come." A little later he writes: "During my confinement with these afflicted people I had many heavenly meditations in my mind, and found the pleasure wherewith they filled the soul was far beyond all the pleasures of the flesh. Nor could I favor anything that would last so long, nor give me such joy and delight, as those thoughts which I had of the other world, and the taste which God vouchsafed me of it" (*Autobiography*, p. 52). It is said, further, that, out of a special regard to these people, he refused the archdeaconry of Huntingdon. Having sufficient reasons for dislike to his college at

Cambridge, he went to Oxford for his degrees in divinity; and, entering himself of Christ Church, took his doctor's degree there in 1666. He was made chaplain in ordinary to the king about the same time. In 1672 he was made prebendary of Westminster, and dean of Peterborough in 1679. In 1680 the lord-chancellor, Finch, offered him the living of St. Martin's in the Fields; but Dr. Patrick refused it, and recommended Dr. Thomas Tenison. In 1682 Dr. Lewis de Moulin, who had been history professor at Oxford, and had written many bitter books against the Church of England, sent for Patrick upon his sickbed, and solemnly declared his regret upon that account, which declaration, being signed, was published after his death. During the reign of James II Dr. Patrick was one of those champions who defended the Protestant religion against the papists. In the proposed revision of the Liturgy, his special share was the remodeling of the Collects; the process employed for which purpose is described in Birch's *Life of Tillotson,* who at that time was dean of St. Paul's, and was the soul of the commission. In Tillotson's commonplace-book was found a paper in short-hand, entitled "Concessions which will probably be made by the Church of England for the union of Protestants; which I sent to the earl of Portland by Dr. Stillingfleet, Sept. 13, 1689." There were seven heads, which it may not be foreign to our subject to transcribe, as Patrick was one of the most active commissioners:

"**1.** That the ceremonies enjoined or recommended in the Liturgy or Canons be left indifferent.

"**2.** That the Liturgy be carefully reviewed, and such alterations and changes therein made as may supply the defects, and remove, as much as possible, all grounds of exception to any part of it, by leaving out the apocryphal lessons, and corrected the translation of the Psalms, used in the public service, where there is need of it; and in many other particulars.

"**3.** That, instead of all former declarations and subscriptions to be made by ministers, it shall be sufficient for them that are admitted to the exercise of their ministry in the Church of England to subscribe one general declaration and promise to this purpose, viz. that we do submit to the doctrine, discipline, and worship of the Church of England as it shall be established by law, and promise to teach and practice accordingly.

"**4.** That a new body of ecclesiastical canons be made, particularly with a regard to a more effectual provision for the reformation of manners both in ministers and people.

"**5.** That there be an effectual regulation of ecclesiastical courts to remedy the great abuses and inconveniences which, by degrees and length of time, have crept into them; and, particularly, that the power of excommunication be taken out of the hands of lay officers, and placed in the bishop, and not to be exercised for trivial matters, but upon great and weighty occasions.

"**6.** That for the future those who have been ordained in any of the foreign Reformed churches be not required to be re-ordained here to render them capable of preferment in this Church.

"**7.** That for the future none be capable of any ecclesiastical benefice or preferment in the Church of England that shall be ordained in England otherwise than by bishops. And that those who have been ordained only by presbyters shall not be compelled to renounce their former ordination. But because many have and do still doubt of the validity of such ordination, where episcopal ordination may be had, and is by law required, it shall be sufficient for such persons to receive ordination from a bishop in this or the like form: If thou art not already ordained, I ordain thee, etc.; as in case a doubt be made of any one's baptism, it is appointed by the Liturgy that he be baptized in this form: If thou art not baptized, I baptize thee," etc.

At the Revolution in 1688 great use was made of dean Patrick, who was very active in settling the affairs of the Church: he was called upon to preach before the prince and princess of Orange, and soon afterwards was appointed one of the commissioners for the review of the liturgy. In 1689 he was made bishop of Chichester, and employed, with other bishops, to compose the disorders of the Church of Ireland. In 1691 he was translated to the see of Ely, in the room of Turner, who was deprived for refusing the oaths to the government. Here he continued to perform all the offices of a good bishop, as well as a good man, which he had proved himself to be. In his early life he had regarded the Nonconformists with little favor, and had even written against them in a pamphlet entitled *A friendly Debate between a Conformist and Nonconformist* (1668), but in his latter years, especially while in the episcopate, he had had occasion to change his opinion. He had even a great share in the comprehension projected by archbishop Sancroft,

in order to gain over the Dissenters. This may appear strange, as in the preface to his dialogue between a Conformist and a Nonconformist he had opposed such a design, and thereby given great offense to lord chief-justice Hale, who was zealous for it. His notices of the comprehension proceedings, in his autobiographical detail, are meager, and cast no light upon the subject. The chief particulars may be found in Calamy's *Life of Baxter*, Birch's *Life of Tillotson*, Burnet's *Own Time*, and other publications. Says Harris, the biographer of Dr. Manton: "Bishop Patrick, in advanced age, remarked, in a speech in the House of Lords in favor of the 'Occasional Conformity' Bill, that 'He had been known to write against the Dissenters in his younger years, but that he had lived long enough to see reason to alter his opinion of that people, and that way of writing.'" The reason was probably, his more intimate, and therefore more accurate knowledge of the Nonconformists. Many of these with whom he was brought into personal contact he was disappointed, happily, not to find violent political partisans, but men who professed the constitutional principles of the Revolution of 1688; men of devout and exemplary life; men who held the doctrinal articles of the Church of England, and lamented that a few things — and only a few — prevented their embracing its communion; for they entertained no opposition as to the utility of national ecclesiastical establishments. Indeed it remains an open question at this day whether Dissent might not have been forever ended in that period of English history had not the Altitudinarians, or Tractarians as we now call them, been so powerful in the Anglican Church. Indeed, we think, had there not been such moderate men as Tillotson and Patrick to allay the storm which was then preparing again, there might have been a renewal of the melancholy scenes of the days of Charles I. Bishop Patrick's services to the English Church, and the English people as well, cannot, then, be too highly prized. He died at Ely May 31, 1707, and was interred in the cathedral, where a monument is erected to his memory. Bishop Patrick was one of the most learned men as well as best writers of his time. He published many and various works: some of the devotional kind, many *Sermons*, *Tracts against Popery*, and *Paraphrases and Commentaries upon the Holy Scriptures.* These last are excellent in their way, and perhaps the most useful of any ever written in the English language. They were published at various times, but as this prelate did not proceed beyond the Song of Solomon, the commentaries of Lowth, Arnald, Whitby, and Lownan are generally added to complete the work. In this enlarged or completed form it is published, entitled *A critical Commentary and*

Paraphrase on the Old and New Testament and the Apocrypha, by Patrick, Lowth, Arnald, Whitby, and Lowman; corrected by the Rev. J. R. Pitman (Lond. 1822, 6 vols. 4to). The historical and poetical hooks of the Old Testament are by Bp. Patrick; the Prophets, by W. Lowth; the Apocrypha, by Arnald; the New Testament (with the exception of the Revelation), by Whitby; the Revelation, by Lowman. There is a new edition, with the text printed at large (not formerly given), 4 vols. imp. 8vo, 1853, and other dates. There are various editions in folio, which are esteemed for the large type with which they are printed; but none of them contain Lowman, and but few copies contain Arnald. In that size the work is in 6 vols. without Arnald. which makes a seventh when added. An edition of all Bp. Patrick's works was brought out in 1858 by the Rev. Alexander Taylor, A.M. (Oxf. 9 vols. 8vo). His *Autobiography* was published at Oxford in 1839. A list of all his writings is given by Darling, *Cyclop. Bibl.* 2:2304-2307. See Debary, *Hist. of the Ch. of England,* 1685-1717, p. 20, 81, 203, 380; Perry, *Hist. of the Ch. of England,* 2:397; 3:82; Stoughton, *Eccles. Hist. of England,* 1:338; 2:140, 354; *Christian Observer,* Nov. 1843, art. 1.

Patrii Dei

(Lat. *pater,* "a father," and *Dii,* "gods"), a name applied in heathen antiquity to the gods from whom tribes were believed to be sprung, or to gods worshipped by their ancestors. Sometimes the name was given to the spirits of their deceased ancestors. Among the ancient Romans the term was sometimes used to denote the Furies or Eumenides.

Patrimi And Matrimi

are names applied among the ancient Romans to children whose parents had been married according to the religious ceremony called Confarreatio. These were .generally considered as more suitable for the service of the gods than the children of other marriages.

Patrimony

is the term anciently given to *Church estates* or revenues. Thus we find mentioned, in the letters of St. Gregory, not only the patrimony of the Roman Church, but those likewise of the churches of Rimini, Milan, and Ravenna. This name, therefore, does not peculiarly signify any foreign dominion or jurisdiction belonging to the Roman Church or the pope.

Churches, in cities whose inhabitants were but of modern existence, had no estates left to them out of their own district; but those in imperial cities, such as Rome, Ravenna, and Milan, where senators and persons of the first rank inhabited, were endowed with estates in divers parts of the world. St. Gregory mentions the patrimony of the Church of Ravenna, in Sicily, and another of the Church of Milan, in that kingdom. The Roman Church had patrimonies in France, Africa, Sicily, in the Cottian Alps, and in many other countries. The same St. Gregory had a lawsuit with the bishop of Ravenna for the patrimonies of the two churches, which afterwards ended by agreement.

Patriots in Christ

an appellation given to certain- Wurtemberg Separatists, originated by the abbe Gregoire, who appeared in 1801, during the rising popularity of Bonaparte, and maintained that he was the second and true Messiah, who was to destroy the spiritual Babylon and give freedom to the nations. They formed themselves into an order of knighthood, called the Knights of Napoleon, but as the ambitious personage on whom their expectations rested made no pretensions to the dignity which they had marked out for him, they met with no encouragement, and speedily fell into oblivion.

Patripassians

(from *Patre Passo,* “a suffering Father”), a title given by their opponents to those Christians who deny the distinct personality of the Father, Son, and Holy Ghost. The first to whom it was applied were the followers of Praxeas, against whom Tertullian published, about the year 200, one of his celebrated treatises. Praxeas was a Phrygian, who had come to Rome, and exerted himself there with great effect against the Montanists, whom the Roman bishop was almost on the point of admitting into the communion of the Church. His peculiar views on the Trinity were overlooked at the time. But Tertullian shortly afterwards became a Montanist, and as such had a double motive for attacking Praxeas and his followers. His treatise is our chief authority for the opinions they held, but there is some obscurity about it. From some passages it would appear that Praxeas admitted no distinctions in the Godhead previous to the appearing of God in the person of Christ. From others it rather seems that he supposed him to have manifested himself as the Son under the old dispensation. But there can be no doubt that Praxeas believed, as the Sabellians did after him, that Father,

Son, and Holy Ghost were merely names for the different modes under which one and the same person operated or was manifest. Tertullian argued that if this view was carried out to its legitimate consequences, it must be admitted that the Father was born of the Virgin Mary, and suffered on the cross. *SEE MONARCHIANS*; *SEE NOETUS*; *SEE SABELLIANS*; and *SEE SABELLIUS*. The followers of Praxeas were also called *Monarchians,* because of their denying a plurality of persons in the Deity; and Patripassians, because they believed that the Father was so intimately united with the man Christ, his Son, that he suffered with him the anguish of an afflicted life, and the torments of an ignominious death. It does not appear that this sect formed to itself any separate place of worship, or removed from the ordinary assemblies of Christians. See Neander, *Hist. of Dogmas* (see Index); *Planting and Training*, vol. 2; Milman, *Hist. of Latin Christianity*, 1:73; Alzog, *Kirchengesch.* 1:112; Schaff, *Church Hist.* vol. 1; Liddon, *Divinity of Christ* (see Index); Haag, *Hist. des Dogmes;* Hagenbach, *Hist. of Doctrines* (see Index in vol. 2).

Patristics

is a department of ecclesiastical history, and more particularly of doctrinal history. It is an account of the lives, writings, and theological opinions of the Christian authors of the ancient Graeco-Latin Church before the separation into two antagonistic bodies. The terms are sometimes so distinguished that Patrology is defined to be biographical and literary, Patristics doctrinal and ethical. A complete work must cover both. There is a difference of opinion concerning the precise boundaries. Patristics begins with the apostolic fathers, and closes with Gregory I in the West, and with John of Damascus in the East. John of Damascus cannot be omitted, since he is the last authoritative divine of the Greek Church who sums up the labors of the earlier Greek fathers. But it is improper to carry patristics down to the Middle Ages, so as to comprehend Anselm, Peter the Lombard, Thomas Aquinas, and other schoolmen. It must be strictly confined to the fathers, i.e. to those writers who produced the Catholic dogmas, as distinguished from the schoolmen who digested, analyzed, and systematized these dogmas. The title *father, Church father* (*pater ecclesiae* corresponding to the Heb. ba), is relative. Every Church has its fathers and founders. But it is usually applied to those divines of the early Christian centuries who excelled in learning, judgment, piety, and orthodoxy. Some of them were not only luminaries (*luminaria*), but also

princes (*primates*) and saints of the Church (*sancti patres*). In a wider sense it is extended to other ecclesiastical writers of merit and distinction. The line of the Greek fathers is usually closed with John of Damascus (d. 754), the line of the Latin fathers with Gregory I (d. 604).

The Roman Church makes a distinction between *pater ecclesiae, doctor ecclesiae,* and *auctor ecclesiasticus.*

(1.) *Patres ecclesic* are all ancient teachers who combine *antiquitas, doctrina orthodoxa, sanctitas vite,* and *approbatio ecclesiae* (which may be expressed or silent). These requisites, however, are only imperfectly combined even in the most eminent of the fathers; some excel in learning (Origen, Jerome), some in piety (Polycarp), some in orthodoxy (Irenaeus, Athanasius, Leo I), some in vigor and depth (Tertullian, Augustine), some in eloquence (Chrysostom), but none could stand the test of Roman orthodoxy of the Tridentine or Vatican stamp, and many of them would have to be condemned as heretics. This is especially the case with the fathers of the ante-Nicene age (see Schaff, *Church Hist.* 1:455).

(2.) *Doctores ecclesiae* are the most authoritative of the Church fathers, who, in addition to the above requisites, excel in learning (*eminens eruditio*), and have the express approbation of the Church (*expressa ecclesios declaratio*). The recognized Greek Church doctors are: Athanasius, Basil the Great, Gregory of Nazianzum, Chrysostom, Cyril of Alexandria, John of Damascus. The Latin Church doctors are: Ambrose, Augustine, Jerome, Leo the Great, Gregory the Great, also Hilary of Poitiers, to whom are added the leading medieval divines, Bernard of Clairvaux, Thomas Aquinas, Bonaventura. (Among more recent divines, Bellarmine, Bossuet, and Perrone would deserve a place among the doctors of the Roman Catholic Church.)

(3.) *Auctores ecclesiastici*: those ancient Christian writers who are less important for didactic theology, or held questionable or heterodox opinions, as Tertullian, Clement of Alexandria, Origen, Eusebius, Arnobius, Lactantius, Theodoret.

Patristics may be divided into three periods:

(1.) The *Apostolic* fathers, i.e. the immediate disciples of the apostles, who flourished at the end of the 1st and the beginning of the 2d century, and represent a faint echo of the age of inspiration. These are Clement of Rome, Polycarp, Ignatius (and Pseudo-Ignatius), Pseudo-Barnabas, Papias,

Hermas, and the anonymous author of the beautiful Epistle to Diognetus. Important literary discoveries, which throw some light on doubtful questions of the sub-apostolic age, have recently been made, viz. the Syriac Ignatius, the Greek Hermas, the Greek of the first five chapters of Barnabas, and a new MS. of the Clementine Epistles, edited by Bryennios (1876). The best edition, now in course of publication, is *Patrum Apostolicorum Opera* (ed. P. de Gebhardt, Ad. Harnack, Th. Zahn, Leips. 1876 sq.).

(2.) The *anteNicene* fathers, i.e. the apologists and theologians of the 2d and 3d centuries, who were chiefly engaged in the defense of Christianity against Jews and Gentiles, and the refutation of the Ebionitish and Gnostic heresies (see Otto, *Corpus Apologetarum Christianorum* [2d ed. Leips. 1876 sq.]; and the Ante-Nicene Library published by Clark [Edinb. 1867-72, 25 vols.]).

(a) Greek fathers: Justin Martyr (d. 166), Irenaeus (d. 202), Hippolytus (d. 236), Clement of Alexandria (d. 220), Origen (d. 254), and others of less importance. Of these Irenaeus is the soundest divine, Origen the greatest scholar.

(b) Latin fathers: Tertullian (d. about 220), Cyprian (d. 258), Minucius Felix, Arnobius.

(3.) The *Nicene* fathers of the 4th century, who chiefly developed and defended the doctrines of the Trinity and Incarnation in the Arian conflict from 325 to 381.

(a) Greek fathers: Eusebius (the historian, d. 340), Athanasius (the father of orthodoxy, d. 373), Gregory of Nazianzum (the theologian, d. 391), Gregory of Nyssa (d. 395), Basil the Great (d. 379), Cyril of Jerusalem (d. 386), Chrysostom (the prince of pulpit orators, d. 407), Epiphanius (the orthodox zealot, d. 403), and others.

(b) Latin fathers: Hilary of Poitiers (“the Athanasius of the West,” d. 368), Ambrose of Milan (d. 397).

(4.) The *post-Nicene* fathers, who developed the orthodox christology and the fundamental doctrines of Christian anthropology and soteriology.

(a) Greek Church: Cyril of Alexandria (d. 444), Theodoret (d. 458), John of Damascus (d. about 750).

(b) Latin Church: Jerome (d. 419), Augustine (d. 430), Leo the Great (d. 461), Gregory the Great (d. 604).

Literature. — Patristics began with the work of Jerome (d. 419), *De viris illustribus s. de scriptoribus ecclesiasticis,* which contains biographical sketches of the most eminent Christian authors down to the 5th century. It was continued by Gennadius (490), Isidore of Spain, and other mediaeval writers. Since the Reformation this study was especially cultivated by Roman Catholic scholars, as Bellarmine, Oudin, Du Pin, C. Nourry, Tillemont, Ceillier, Lumper, Sprenger, Mohler, Fessler, Alzog; and by some Anglican divines, as Cave, Pearson, Fell, and the Tractarian school. The Germans have cultivated the biographical and critical department, and furnished a number of valuable patristic monographs, as Tertullian and Chrysostom by Neander, Origen by Thomasius and Redepenning, Gregory of Nazianzum by Ullmann, Jerome by Zochler, Augustine by Bindemann. The best editions of the fathers are the Benedictine, as far as they go, and the most complete and convenient (though by no means the most critical) is Migne's *Patrologice Cursus completus s. Bibliotheca Universalis... omnium SS. Patrum, Doctorum, Scriptorumque ecclesiasticorum,* embracing the ecclesiastical literature from the apostolic fathers down to the age of Innocent III (Paris, 1844 sq.). A more critical edition of the Latin fathers was begun under the auspices of the Academy of Vienna (1866), and embraces so far Sulpicius Severus, Minucius Felix, and Cyprian. Of modern works on patristics, the principal are: Mohler, *Patrologie* (ed. Reithmayr, Regensburg, 1850, only 1 vol. to close of 300); Fessler, *Institutiones Patrol.* (Oenip. 1850, 2 vols., to Grengory the Great); Alzog, *Grundriss der Patrologie* (2d ed. Freiburg, 1869; 3d ed. 1876); Donaldson, *A Critical History of Christian Literature and Doctrine from the Death of the Apostles to the Nicene Council* (Lond. 1864-66, 3 vols.). A biographical Dictionary of the first ten centuries, under the editorship of William Smith, has been published in London as a sequel to the *Dictionary of Christian Antiquities,* of which the first volume was issued in 1875. *SEE FATHERS OF THE CHURCH*; *SEE PATROLOGY*. (P. S.)

Patrizi, Constantin

a modern Italian prelate, the intimate companion of pope Pius IX, and cardinal-vicar, was born at Siena Sept. 4, 1798. He was the scion of a noble family, and was intended for military service, but being of a serious turn of mind he preferred the service of the Church, and in her ranks

rapidly rose to places of responsibility and influence. In 1834 he was honored with a bishopric, and two years later was created a cardinal. Five years after this he was made the vicargeneral of his holiness the pope, whom he served most faithfully his life long. Patrizi had been instrumental in the election of Pius IX, and became the most devoted, laborious, and perhaps important official, after Antonelli, in this pontificate. He was, however, the decided foe of the Jesuits, and in these latter years, when the Jesuits rule with high hand at Rome, Patrizi has had but little to say that was not carefully weighed, lest it were intended in injury to the Society of Jesus. But the pope himself never wavered in his affection for Patrizi. Pius IX knew him to be an honest man whose counsels were worth heeding, and to the last esteemed his friend the vicar-general. Patrizi died Dec. 17, 1876. Besides the offices above referred to, he was bishop of Porto and Rufinus, prefect of the Congregation of the Episcopal Residence, prefect of the Congregation of Rites, archpriest of the Maria Majoria, and, besides, dean of the Sacred College. His last years were embittered by the presence of a Methodist church just across the way from his vicarial palace. A few days before his death a mutual friend informed the pope that Patrizi avowed his "illness afflicted him only for two reasons: because it prevented his saying mass and seeing his holiness." Pius IX, greatly moved by this declaration, resolved to break his voluntary imprisonment to attest in person his affection for his best friend. He gave orders accordingly, but his physicians effectively interfered, and Patrizi was denied this last favor.

Pat'robas

(Πατρόβας, probably for Πατρόβιος, *life of his father,* see Wolf, *Curce,* ad loc.), a Christian at Rome to whom Paul sent his salutation (⁴⁵1614Romans 16:14). A.D. 55. According to late and uncertain tradition, he was one of the seventy disciples, became bishop of Puteoli (Pseudo-Hippolytus, *De Sept. Apostolis*), and suffered martyrdom together with Philologus on November 4 (Estius). Accordingly the Roman martyrology assigns that day as his anniversary. Like many other names mentioned in ⁴⁵1601Romans 16, this was borne by at least one member of the emperor's household (Sueton. *Galba,* 20; Martial, *Ep*. 2:32, 3).

Patrocinium

is a name for the festival annually observed by the Romanists to commemorate those saints under whose protection a church has been built or founded. *SEE PATRON*.

Patroc'lus

(Πάτροκλος, a frequent Greek name since the time of Homer), the father of Nicanor, the famous adversary of Judas Maccabaeus (2 Maccabees 8:9).

Patroclus Of Arles,

a French Roman Catholic prelate, flourished in the early part of the 5th century as bishop of the diocese from which he is named. A dispute of long standing then existed between the bishops of Aries and Vienne with regard to metropolitan jurisdiction. The question was brought before a council at Turin in the year 401, when it was decided, for the sake of peace, that the dignity of metropolitan should belong to that prelate who could prove his see to be the civil capital of the province; and that meanwhile each should execute the office in the dioceses nearest to his own. The strife was thus suspended for the time; but in 417 Patroclus addressed himself to pope Zozimus, to obtain restitution of the rights which he maintained to be originally inherent in his see; and that pontiff, probably without sufficient examination, granted his request. He wrote to the bishops of Gaul, directing that the bishop of Aries should exercise metropolitan jurisdiction over these provinces, Viennensis, and Prima and Secunda Narbonensis; that he should preside at the consecration of their bishops; that all clergy traveling abroad should obtain from him *litterae formate* or commendatory letters; and that he should decide ecclesiastical causes, with the exception of those which were important enough to be reserved to the cognizance of the pope himself. These distinctions he declared to rest upon the apostolic foundation of the see; Trophimus having been despatched from Rome to be the first bishop of Aries, and the Christian faith having been diffused from that original source throughout Gaul. See Jarvis, *Hist. of Ch. of France*, 1:6 sq.; Riddle, *Hist. of the Papacy*.

Patrology

a term which properly applies to the doctrinal and ethical systems found in the writings of the Christian Church fathers; while *Patristics* strictly relates

to their life, history, and literary character. The two words, however, are generally used interchangeably. The writings of the ante-Nicene fathers are remarkable for their deference to the teaching of the Scriptures. Their doctrines and exhortations are based upon the New Testament, and fortified by citations from the Gospels and Epistles. This peculiarity aids one in determining how far the New Testament was regarded as of divine authority, and what approach had then been made towards the settlement of the canon. The ante-Nicene fathers agree in their testimony to the reformation wrought by Christianity in private morals and in public manners. Thus Tertullian, in his *Apology*, boldly challenges the enemies of Christians to point out any evil in their lives that can be fairly ascribed to their religion, and refers with exultation to their domestic purity, their integrity in business, their sobriety and order, and their abounding charities, as fruits of the Gospel. Nor are there wanting in the ante-Nicene fathers traces of that spirit of philosophy and of erudition which in their successors shaped the doctrinal germs of the New Testament into elaborate systems of theology, varying according to the influence of Plato and of Aristotle upon the thought of the age, though in general one finds in that period rather the elementary and practical truths that belong to an age of missionary zeal. But though we may not look to the early fathers for classic elegance of style or the perfection of rhetorical art, one is charmed with their simple fervor, with their earnestness of purpose, with their unflinching devotion to the cause they had espoused; and something of roughness, even of violence, may be pardoned in men who lived in stormy times, and spoke and wrote in view of the torture, the block, the arena. We owe to them a living picture of Christianity as a working power in human thought and society at the beginning of its triumphs. *SEE PATRISTICS*.

Patron

(Lat. *patronus*, from *pater*, "father") among the Romans originally signified a citizen who had dependents that under the name of *clients* were attached to him. Before the time of the Laws of the Twelve Tables, the most frequent use of the term *patronus* was in opposition to *libertus*, these two words being used to signify persons who stood to one another in the relation of master and manumitted slave. The Roman was not denuded of all right in his slave when he freed him: a tie remained somewhat like that of parent and child, and the law recognized important obligations on the part of the *libertus* towards his patron, the neglect of which involved severe punishment. In some cases the patron could claim a right to the

whole or part of the property of his freedman. The original idea of a patron apart from the manumitter of slaves continued to exist. A Roman citizen, desirous of a protector, might attach himself to a patron, whose client he thenceforward became; and distinguished Romans were sometimes patrons of dependent states or cities, particularly where they had been the means of bringing them into subjection. Thus the Marcelli were patrons of the Sicilians, because Claudius Marcellus had conquered Syracuse and Sicily. The patron was the guardian of his client's interest, public and private; as his legal adviser, he vindicated his rights before the courts of law. The client was bound, on various occasions, to assist the patron with money, as by paying the costs of his suits, contributing to the marriage portions of his daughters, and defraying in part the expenses incurred in the discharge of public functions. Patron and client were under an obligation never to accuse one another; to violate this law amounted to the crime of treason, and any one was at liberty to slay the offender with impunity. One obvious effect of the institution of *clientela* was the introduction of an element of union between classes of citizens who were otherwise continually brought into opposition to each other. As the patron was in the habit of appearing in support of his clients in courts of justice, the word *patronus* acquired, in course of time, the signification of advocate, or legal adviser and defender. the client being the party defended; hence the modern relation between counsel and client.

Patron, in time, came to be a common designation of every protector or powerful promoter of the interests of another; thus also the saints, who were believed to watch over particular interests of persons, places, trades, etc., acquired in the Middle Ages the designation of patron saints. These patron saints of professions, trades, conditions, and callings were called, in Church language, *Defensores.* Several such are clearly connected by a sort of pun (as St. Clair, of lamplighters; St. Cloud, of the nailmakers; and St. Blanc, or Blanchard, of laundresses), or are derived from some incident in their life (as St. Peter, of fishmongers), or in their legends (as St. Dunstan, of goldsmiths; St. Sebastian, of archers; St. Blaise, of combmakers; St. Lawrence, of girdlers and cooks; SS. Hubert and Eustace, of huntsmen; St. Cecilia, of musicians; St. Catharine, of philosophers). Some preside over different trades, as St. Eloi, patron of hangmen, coachmen, tinmen, nail and shoeing smiths, and metalworkers; St. George, of soldiers, clothiers, and horsemen; St. Anne, of grooms, toymen, turners, and combmakers; St. Michael, of fencing-masters and pastrycooks; St. John at the Latin Gate, of

printers, attorneys, and papermakers; IV Coronati, of masons and builders; SS. Cosmas and Damian, of physicians and surgeons; SS. Crispin and Crispinian, of cordwainers and embroiderers; St. Nicholas, of butchers, scholars, seamen, and thieves; St. Vincent, of vinedressers and vinegar-makers.

We append a list of patron saints, as popularly understood.

Artillery, and engineers and mechanics, and married women, St. Barbara.
Bakers, SS. Wilfred and Itonorius.
Basketmakers, St. Anthony.
Blind men, St. Thomas a Becket.
Bookbinders, the Ascension.
Booksellers, St. John the Evangelist.
Boys, St. Gregory.
Brewers, SS. Homnorins and Clement.
Brokers, St. Maurice.
Builders, SS. Coronati, Severus, Severianus, Carpophorus, and Victorius.
Butchers, SS. Anthony the Abbot and Francis.
Carpenters, SS. Joseph and Andrew.
Carters, St. Catharine.
Chandlel's, the Purification (Candlemas).
Charcoal-cutters, St. Anthony.
Children, the Holy Innocents, St. Felicitas.
Chinamen, St. Anthony of Padua. l
Common women, SS. Bride and Afra.
Confectioners, the Purification.
Coopers, SS. Mary Magdalen and Hilary.
Captives, SS. Leonard and Barbara.
Curriers, SS. Simon and Jude.
Divines, St. Thomas Aquimnas.
Drapers, SS. Blaise and Leodegar.
Drunkards, SS. Martin aind Urban.
Falconers, St. Tibba.
Ferrymen, St. Christopher.
Fools, St. Mathuriln.

Fullers, St. Severus.
Gardeners, SS. Urban of Langres and Fiacre.
Girls, St. Catharine.
Glaziers, St. James of Germany.
Granarers and millers, St. Anthony.
Grocers, the Purification, St. Anthony.
Hairdressers, St. Louis.
Hatters, SS. James and William.
Horsedealers, St. Louis.
Hotel-keepers, St. Theodotus.
Jockeys, St. Euloge.
Laborers, SS. Walstan and Isidore.
Lawyers, St. Ives.
Locksmiths, St. Peter-es-Liens.
Lovers, St. Valentine.
Master-shoemakers, St. Martin.
Matmakers, the Nativity.
Mercers, St. Florilan.
Millers, SS. Martin and Arnold.
Mowers and reapers, St. Walstaln.
Nurses, St. Agatha.
Painters, SS. Luke and Lazarus.
Paviors, St. Roche.
Peasants, St. Lucia.
Physicians, St. Pantaleon.
Pilgrims, St. Julian.
Pinmakers, St. Sebastian.
Plasterers, IV Corolnati.
Ploughmen, St. Urban.
Potters, St. Gore.
Saddlers, St. Gualfard.
Seamen and fishermen, SS. Nicholas, Dismas, Christopher, and Elmo.
Shepherds, SS. Neomaye, Drugo, and Wendolin.
Spinners, St. Catharine. ,

Spurriers, St. Giles.

Students and scholars, SS. Jerome, Lawrence, Mathurin, Mary Magdalene, Catharine, Gregory the Great, Ursul.

Tailors, SS. John Baptist, Goodman, and Anne.

Tanners, SS. Simon, Jude, and Clement.

Taverners, St. Lawrence.

Theologians, SS. Augustine and Thomas Aquinas.

Thieves, St. Dismas.

Travellers, St. Julian.

Virgins, St.Winifred.

Washerwomen, SS. Hunna and Lidoise.

Weavers, St. Stephen.

Woolcombers, SS. Blaise and Mary Magdalene.

The saint in whose name a church is founded is considered its patron saint. But the dedication of a church often commemorates the patron of the staple trade of the vicinity.

PATRONS IN DISEASES, ETC.

St. Agatha presided over fire and valleys; St. Barbara, over hills; St. Florian, over fire; St. Anne, over riches; St. Osyth, over house-keys: St. Sylvester, over woods; St.Vincent and St. Anne, over lost goods; St. Urban, over vineyards; St. Anthony, over pigs; St. Gall, St. Leodegar, or St. Ferrioll, over geese; St. Leonard, over ducks; St. German, over hen-roosts; St. Gertrude, over eggs; St. Huldeth, over mice; St. Hubert, over dogs; St. Magnus, over locusts; St. Pelagius, ove ooxen; St. Wendoline, over sheep.

St. Barbara took care that none died without the viaticum.

St. Judocus preserved from mildew; St. Magnus, from grasshoppers: St. Mark, from sudden death.

St. Leonard broke prison chains.

St. Otilia watched over the head; St. Blaise, over the neck; St. Erasmus, the chest; St. Catharine, the tongue; St. Lawrence, the back; St. Burghart, the lower members.

St. Romain drove away spirits.

St. Roche cured pestilence; St. Apollionia, toothache; St. Otilia, bleared eyes; St. Entropius, dropsy; St. Chiacre, emerods; St. Wolfgang, the gout; St. Valentine, the falling sickness; St. Erasmus, the colic; St. Blaise, the quinsy; St. John, shorn; St. Pernel, the ague; St. Vitus, madness; St. Lawrence, rheumatism; SS. Wilgford and Uncumber, bad husbands.

St. Susanna helped in infancy; St. Florian, in fire.

PATRONS OF COUNTRIES, CITIES, AND TOWNS:

Asturia, St. Ephlrem.

Austria, SS. Colinan and Leopold.

Bavaria, SS. George, Mary, and Wolfgang.

Bohemia, SS. Norbert, Wenceslaus, John Nepomuc, Adalbert, Cosmas, Damian, Cyril, and Methodins.

Brabant, SS. Peter, Philip, and Andrew.

Brandenburg, St. John Baptist.

Brunswick, St. Andrew.

Burgundy, SS. Andrew and Mary.

Denmark, SS. Anscharius and Canute.

England, SS. George and Mary.

Flanders, St. Peter.

France, SS. Mary, Michael, and Denis.

Germany, SS. Martin, Boniface, and George.

Hanover, St. Mary.

Holland, St. Mary.

Holstein, St. Andrew.

Hunnary, SS. Mary and Louis.

Irelsand, St. Patrick.

Italy, St. Anthony.

Leon, SS. Isidore, Pelagius, Ramiro, and Claude.

Luxemburg, SS. Peter, Philip, and Andrew.

Mecklenburg, St. John the Evangelist.

Naples, St. Jaunarius.

Navarre, SS. Fermin and Xavier.

Norway, SS. Anscharius and Olans.

Oldenburg, St. Mary.
Parma, S. Hilary, John Baptist, Thomas, and Vitalis.
Poland, SS. Stanislaus and Hederiga.
Pomerania, SS. Mary and Otho.
Portugal, SS. Sebastian, James, and George.
Prussia, SS. Mary, Adalbert, and Andrew.
Russia, SS. Nicholas, Andrew, Wladimir, and Mary.
Sardinia, St. Mary.
Savoy, St. Maurice.
Scotland, St. Andrew.
Sicily, SS. Mary, Vitus, Rosalie, and George.
Spain, SS. James the Great, Michael, Thomas a Becket, and Edward.
Snabia, St. George.
Sweden, SS. Bridget, Eric, Anscharius, and John.
Switzerland, SS. Martin, Gall, and Mary.
Venice, SS. Mark, Justina, and Theodore.
Wales, St. David.

Many cities and towns bear the name of their patron saint, to whom the principal church is dedicated, as St. Remo, St. Sebastian, St. Malo, St. Omer, St. Quentin, St. Die, Peterborough, Bury St. Edmund's, St. David's, St. Asaph, St. Alban's, Boston (St. Botolph's town), Kircudbright (St. Cuthhert's Church), Malmesbury (Maidulph's town), St. Neot's, St. Ive's, St. Burean's, St. German's, St. Marychurch, St. Andrew's. Others have special saints: St. Fredeswide, of Oxford; St. Sebald, of Nuremberg; St. Giles, of Edinburgh; SS. Peter and Paul, of Rome; St. Mark, of Venice; St. Stephen, of Vienna; St. Genevieve, of Paris; St. Januarius, of Naples; St. Nicholas, of Aberdeen; St. Gudule, of Brussels; St. Norbert, of Antwerp; St. George, of Genoa; St. Ursula, of Cologne; St. Bavon, of Ghent; St. Ambrose, of Milan; St. Vincent, of Lisbon; St. Boniface, of Mentz; St. Domatian, of Bre; St. Romniaold, of Mechlin, etc.

The term patron has also been applied to those who endowed or supported churches and convents. *SEE PATRONAGE, ECCLESIASTICAL*.

Patronage Ecclesiastical,

is a term for the right of presenting a fit person to a vacant ecclesiastical benefice. *SEE PATRON*. In the early period of Christianity's successes the

countries where the new religion had been adopted were parceled out into large districts or dioceses, under the superintendence of a bishop, who usually resided in the neighborhood of one of the religious houses. Within such district the bishop had the nomination of the priests, who supplied religious instruction to the people. The priests were paid out of the episcopal treasury, and traveled about in the exercise of their duties, having their residence with the bishop, and forming that *episcopi clerus* which constituted the notion of cathedral churches and monasteries in their simplest form. Occasionally a bishop .endowed a church in his diocese, and attached a priest permanently to it; and in Gaul, in the 5th century, a bishop who founded a church in a neighboring diocese was allowed to appoint an incumbent of his choice. As Christianity became more universal, and the population increased, the means of worship supplied by the bishoprics, the monasteries, and occasional episcopally endowed churches, became inadequate for the demands of the people, and the proprietors of lands began to build and endow churches in their own possessions. In such cases the chaplain or priest was not paid by the bishop, but was allowed to receive for his maintenance, and for the use of his church, the whole or a part of the profits of the lands with which the founder had endowed it, and the offerings of those who frequented the church for worship. A district was defined by the founder, within which the functions of the officiating priest were to be exercised; and both the burden and the advantages of his ministry were limited to the inhabitants of that district. As these pious foundations tended both to the advancement of religion and to the relief of the episcopal treasury, they were encouraged by the bishops, who readily consecrated the churches thus established, and consented that the incumbent should be resident at the church, and receive the tithes and offerings of the inhabitants and what endowment the founder had annexed to the church. Eventually it came also to be stipulated with the bishop that the founder and his heirs should have a share in the administration of the property, and have the right to nominate a person in holy orders to be the officiating minister whenever a vacancy occurred. It also became a not unusual arrangement that when owners of estates rebuilt such churches as were dependent on the cathedral, or undertook to pay the incumbent, to the relief of the cathedral, the right of presentation was transferred from the bishop to these persons, who thenceforward stood in the same relation to these churches as if they had been the original founders. Out of these private endowments arose the parochial divisions of a later time, which thus owe their origin rather to accidental and private dotation than to any

legislative scheme for the ecclesiastical subdivision of the country. The bounds of a parish (q.v.) were at first generally commensurate with those of a manor, and the lord of the manor was the hereditary patron. The person enjoying the privileges of a founder was called *patronus and advocatus.* He had a pre-eminent seat and a burial-place in the church; he enjoyed a precedence among the clergy in processions; his name and arms were engraved on the church and on the church bells, and he was specially named in the public prayers. He had the right to a certain portion of the Church funds, called *patronagium,* and enjoyed the fruits of the benefice during a vacancy. In the course of time it sometimes happened that, with the concurrence of all parties interested, the patronage, and the church with its revenues and appurtenances, were made over to a religious house, which thus became both patron and perpetual incumbent of the parish, while the immediate duties of the cure were devolved on a vicar or stipendiary curate. In France the right of patronage was often extended to churches not originally private foundations by the necessities of the sovereigns, which led them to take possession of Church property, and bestow it in fee on laymen, who appropriated the greater part of the revenues, and took the appointment of the clergy into their own hands. For a length of time not merely the nomination but the investiture of the clergy came to be exercised by lay patrons, a state of things which roused the indignation of successive popes and councils; until it was at last ruled by the third and fourth Lateran councils (A.D. 1179 and 1215) that the presentation of the patron should not of itself suffice to confer any ecclesiastical benefice, even when qualified by the discretionary power of rejection given to the bishop, when the presentee was a layman. It was declared necessary that the presentee should not merely have the temporalities of the benefice conferred on him by induction, but also be invested with the spiritualities by institution. When the bishop was patron of the benefice, the ceremonies of induction and institution were united in that of collation.

With the growth of the papal power, however, a practice arose by which the right of presentation or induction, which had nominally been left to the patrons, became in some degree nugatory. Towards the close of the 12th century, letters of request, called mandates or expectatives, began to be issued by the popes to patrons, praying that benefices should be bestowed on particular persons. What had at first been requested as a favor was soon demanded as a right, and a code of rules was laid down with regard to

grants and revocations of expectatives. In the 13th century the patronage of all livings whose incumbents had died at the court of Rome (*vacantia in curia*) was claimed by the pope; and as ecclesiastics of all ranks from every part of Europe frequently visited Rome, the number of benefices *vacantia in curia* was always very great. Clement V went so far as broadly to declare that the pope possessed the full and free disposal of all ecclesiastical benefices. The practice next arose of the pope making reversionary grants, called provisions of benefices, during the lifetime of the incumbent, and reserving what benefices he thought fit for his private patronage. By means of permissions to hold benefices *in commendam,* and dispensations for nonresidence and holding of pluralities, upwards of fifty benefices were often held by one person; and throughout all Europe the principal benefices were filled by Italian priests, nominees of the popes, who were often ignorant even of the language of the people among whom they ministered. In the 14th century these claims encountered much opposition. England took the lead in an organized resistance, which was in the end successful. A series of English statutes was passed, beginning with the Statute of Provisors, 25 Edw. III, c. 6, solemnly vindicating the rights of ecclesiastical patronage, and subjecting to severe penalties, *SEE PREMUNIRE*, all persons who should attempt to enforce the authority of papal provisions in England. The principles adopted by the third and fourth Lateran councils have since been substantially the law of patronage in Roman Catholic countries. A lay patron is, by the canon law, bound to exercise his right of presentation within four, and an ecclesiastical patron within six months, failing which the right to present accrues *jure de voluto* to the bishop of the diocese. Patronage has always been more or less subject to alienation, transmission, and the changes incident to other kinds of property. The modern practice of patronage in the Roman Catholic Church is detailed under the head PROVISION.

In England, where the modified canon law, which was in use before the Reformation, is still in force, the rights of patrons do not materially differ from those which they possess in Roman Catholic countries. When, in the reign of Henry VIII, the monasteries were abolished and their Church property confiscated, it passed into the hands of the friends ‘and supporters of the king, and so has descended to laymen to the present time. Thus in England the lay patrons were greatly increased in number, and in many cases the tithes and other income which before belonged to the Church. and went to the support of its incumbent, passed directly into the hands of

laymen. At the present time there is no common law governing the various parishes, but the financial government of each one depends largely upon its historical foundation. In some cases the patron has simply the right to present a candidate for the office of parson, who, when appointed, receives all the income of the parish, and who in such case is called rector (q.v.). In some cases a portion of the income belongs to the patron, while a portion is set apart to the incumbent, who in that case is called a vicar (q.v.). In some cases the incumbent is dependent on the will of the patron for his salary, in which case he is called curate (q.v.). The ecclesiastical living or preferment is called a benefice (q.v.), and the patron's right of presentation an advowson (q.v.). There has been of late years some earnest agitation in the Church of England to get rid of patronage altogether; and the evils of a system which places the appointment of the clergy in the hands of laymen, who are often indifferent to the spiritual interests of the Church, are conceded by all parties. But the vested rights are so immense, and the system is so incorporated into the whole organization of the Established Church, that for the abuses of patronage no adequate remedy has yet been discovered; and it is hardly too much to say that there is no radical remedy except in the abolition of the Church Establishment, and the substitution of the voluntary system of Church support as maintained in the United States. In order to prevent the transfer of patronage from the laity to the episcopal dignitaries of the Church of England, some of its laity formed themselves in 1875 into an association called "The Church Private Patronage Association," the object of which is to counteract by every available means the invasion of the immemorial rights of private patrons, and the consequent monopoly, in case of its success, tending to deter independent clergymen from entering the service of the Established Church. It is a special object of the association to disabuse the public mind of many errors on the subject, fostered by much ignorance and prejudice, to correct prevailing fallacies as to the nature of simony, to show the obvious distinction between a spiritual office and a temporal qualification required for its exercise, and to make it clear that the unfettered transfer of benefices, under certain approved regulations, is the most likely means to improve the quality of the clerical profession, and to add increased stability to the Established Church of England.

In Scotland, at the Reformation, the rights of patrons were reserved, and presbyteries were bound by several statutes to admit any qualified person presented by the patron. The principle of these statutes was retained in the

enactments introducing Episcopacy. On the establishment of Presbyterianism under favor of the civil war, patronage was abolished by act 1649, c. 23, and the election of the clergy was committed to the kirk-session. At the Restoration this statute fell under the act rescissory, and patronage was replaced on its former footing. On the reintroduction of Presbyterianism at the Revolution, patronage was again canceled, and the right to present conferred on the Protestant heritors and the elders of the parish, subject to the approval or rejection of the whole congregation. In consideration of being deprived of the right of presentation, patrons were to receive from the parish a compensation of 600 merks (£33 6s. sterling), on payment of which they were to execute a formal renunciation of their rights. Only three parishes effected this arrangement with the patron, and patronage was permanently restored in all the parishes where no renunciation had been granted, by 10 Anne, c. 12. This act, with modifications introduced by 6 and 7 Vict. c. 61, is now law. Should a patron fail to present for six months after the occurrence of a vacancy, the right to present falls to the presbytery *jure de volzto.* The presentee, before he acquires a right to the emolumnents of the benefice, must be admitted to it by the presbytery of the bounds. He is first appointed to preach certain trial sermons, after which a day is fixed within six weeks for moderating in his call. On that day the people are invited to sign a written call to the presentee to be their minister, and however few the signatures to the call may be, the presbytery are accustomed to pronounce a formal judgment sustaining it. They then proceed to examine into the qualifications of the presentee, and, provided the result be satisfactory, the ordination follows (if he have not been previously ordained), and he is formally admitted minister of the parish by the presiding minister. Soon after the above-mentioned act of queen Anne, a feeling which had sprung up in favor of popular election, in opposition to patronage, led to various acts of resistance to the settlement of presentees, and brought about two considerable secessions from the Church of Scotland. It continued for a length of time to be a subject of dispute how far the right of the Church to judge of the fitness of presentees could entitle her to make rules tending to disqualify them, and in particular whether she could legally make the dissatisfaction of the congregation a disqualification. For a long time prior to 1834 there had been no attempt to give effect to any dissent on the part of the congregation. In that year the law of patronage again became a ground of contention, when a majority of the General Assembly embodied their views on the subject in the so-called Veto Act, which declared that no

minister was to be imposed on a congregation when a majority of heads of families and communicants should dissent from his admission. The decision of the Court of Session, confirmed any the House of Lords, making this act to be *ultra vires* of the General Assembly, provoked the secession of 1843 and the formation of the *Free Church* (q.v.). After that event an act, 6 and 7 Vict. c. 71, commonly called Lord Aberdeen's Act, was passed to fix by a legislative provision the effect which the Church courts were in future to be entitled to give to the dissent of the congregation in the collation of ministers. It is there enacted that after the trial sermons the presbytery shall give to the parishioners, being members of the congregation, an opportunity to state objections which do not infer matter of charge to be proceeded against according to the discipline of the Church. The presbytery are either to dispose of the objections, or to refer them to the superior Church judicatory; and if the objections be considered well founded, the presbytery may reject the presentee. No power is, however, given to reject him on the ground of mere dislike as such on the part of any portion of the congregation. In Scotland, patronage is in all cases a heritable right; it is transferable by disposition without enfeudation, but is capable of being feudalized, after which it can be completely conveyed only by infeudation.

In the Protestant churches of Germany, Sweden, and Denmark, patronage exists to some extent, subject to restrictions, which differ much in different localities. The right to present is sometimes divided between the patron and the consistory. The parishioners have in many instances a voice: the appointment may be entirely in their hands, or they may have merely a right to reject the presentee after he has been subjected to the ordeal of a trial sermon; and in either case this right may be exercised, according to local usage, either by the parishioners at large, by a committee of their number. or by the Burgermeister. When there is no patron, the choice generally rests with the consistory in East, and with the parishioners in West Germany. Induction by the superintendent completes the right of the presentee.

In the Greek Church the right to present is generally in the, hands of the bishops, excepting in Russia, where lay patronage exists to a limited extent. Chambers, *Cyclop.* s.v. See Lippert, *Versuch einer historisch-dognmaischen En-twickelung derLehre vom Patronat* (Giessen, 1819); Hinschius, *Das Kirchenrecht der Katholiken u. Protestanten* (Berl. 1870); *Brit. Qu. Rev.* Oct. 1874, art. 6 (on England); Eadie, *Eccles. Dict.* s.v. (on

Scotland); Gardner, *Faiths of the World,* 2:633 sq.; Alzog, *Kirchengesch.* 1:335, 502 (on Roman Cath. Ch.); Riddle, *Christian Antiquities,* and Bingham, *Origines Ecclesiasticae* (Patristic period).

Patrophilus Of Scythopolis,

one of the leaders of the Eusebian or semi-Arian party in the 4th century, flourished as bishop of Scythopolis until A.D. 859, when he was deposed by the Council of Seleucia for contumacy, having refused to appear before that body to answer the charges of the presbyter Dorotheus (Socrates, *Hist. Eccles.* 2:40; Sozomen, 4:22). He must have died soon after, for his remains were disinterred and insultingly treated (Theophanes, *Chronographia*) during the reaction which followed the temporary triumph of paganism (A.D. 361-363) under Julian the Apostate. *SEE JULIAN*. Patrophilus appears to have been eminent for Scriptural knowledge. Eusebius of Emesa is said to have derived his expositions of Scripture from the instructions of Patrophilus and Eusebius of Caesarea (Socrates, 2:9); but Sixtus Senensis is mistaken in ascribing to Patrophilus a translation of the Old Testament from Hebrew into Greek (Sixtus Senens. *Biblioth. Sacra,,* recensita ab A. G. Masch. pt. 2, vol. 2, div. 1, § 23; Fabricius, *Biblioth. Graec.* 3:716). The scanty notices of the life of Patrophilus have been collected by Tillemont, *Memoires,* vol. 6 and 7.

Pattalorynchites

SEE PASSALORYNCHITES.

Pattee, Cross

Picture for Pattee

in heraldry (Lat. *patulus*, spreading), also called *Cross Forme,* a cross with its arms expanding towards the ends, and flat at their outer edges.

Patten, Robert

an English divine, flourished under the reign of queen Anne. He was minister at Allendale, Northumberland, and private chaplain to Mr. Forster. He was the author of a *History of the Rebellion of* 1715 (Lond. 1745), which is reviewed in the *London Retrospective Review,* 11 (1825), 220-239.

Patten, Thomas

D.I., an English divine, was born about the first quarter of the 18th century. He was educated at the University of Cambridge, and was honored with a fellowship by Corpus Christi College of that university. After taking holy orders he became rector at Childrey, in Berkshire. He died in 1790. His *Sermons and Theological Treatises* were published from 1755-62 at Oxford. He wrote principally on Christian evidences. See Darling, *Cyclop. Bibliogr.* 2:2309.

Pattern

(h a,r]mi, *mareh,* <040804>Numbers 8:4, *appearance,* as often rendered; properly tynæb]Ti, *tabnith,* <022509>Exodus 25:9, 40; <062228>Joshua 22:28; <121610>2 Kings 16:10; <132811>1 Chronicles 28:11, 12, 18, 19, *a structure;* once tynæk]T;, *toknith,* <264310>Ezekiel 43:10, *an arrangement*; τύπος, *a type,* <560207>Titus 2:7; <580805>Hebrews 8:5; elsewhere “example,” etc.; ὑπόδειγμα, *a specimen,* <580923>Hebrews 9:23, elsewhere “example;” ὑποτύπωσις, *a representation,* <540116>1 Timothy 1:16; “form,” <550113>2 Timothy 1:13; ὁμοίωμα, *resemblance,* Ecclesiastes 38:28), *a model,* as of the Tabernacle, shown to Moses on the Mount (<040804>Numbers 8:4; <580804>Hebrews 8:4), or a life to *copy* after (<560207>Titus 2:7).

Patterson, A. O.

D.D., a Presbyterian clergyman and home missionary, was born in Fayette Co., Pa., July 1, 1794. He graduated at Washington College, Pa., and afterwards at Princeton Theological Seminary, and began to preach in 1820. His labors were varied and his pastorates numerous. First, as a missionary, he traveled from Pittsburgh, through Steubenville, Wheeling, Marietta, Oxford, Hamilton, Zanesville, Cleveland, and intermediate points, preaching the Gospel of Christ. During the succeeding fourteen years he was pastor at Mount Pleasant and Sewickley, Pa., when, after much persuasion, he again engaged in missionary work. He, however, remained in this field only a short time; and returning to his pastoral work, he labored successively at Beaver, Pa., New Lisbon and Bethel, Ohio, and West Newton, Pa. The record of his labors in all these places, and also in connection with the Board of Missions, fully demonstrates his usefulness and efficiency. In 1864 he went to Oxford, Ohio, where he died, Dec. 14, 1868. See Appleton’s *Amer. An. Cyclop.* 8:584.

Patterson, James

a Presbyterian minister, was born at Ervina, Bucks Co., Pa., March 17, 1779. His early educational opportunities were very limited, yet, having entered Jefferson College, he graduated in 1804; studied theology at Princeton, and was licensed to preach Oct. 5, 1808. On August 9 following he was ordained, and installed pastor of the Church of Bound Brook, N. J., which charge he resigned in June, 1813. In September following he was unanimously chosen pastor of the First Presbyterian Church of the Northern Liberties, in Philadelphia, where his ministrations were successful, and where he continued until his death, Nov. 17, 1837. His publications consist of a *Missionary Sermin* and several *Tracts.* A *Memoir* of his life was published by Rev. Robert Adair (Phila. 1840, 8vo). See also Sprague, *Annals of the Amer. Pulpit,* 4:423 sq.

Patterson, James Cowan

D.D., a Presbyterian divine, was born in Abbeville District, S. C., Oct. 26, 1803. He was the child of pious parents, who brought him up in the nurture and admonition of the Lord. In early life he felt called to the ministry, and obeyed. He graduated among the first of his class at Franklin College, under the presidential care of his early friend and pastor, the Rev. Dr. Moses Waddel. Immediately after graduating he was elected to a tutorship in his alma mater. During the years of his connection with the college he studied theology under Dr. Waddel, and was licensed to preach by Hopewell Presbytery; was ordained Oct. 11, 1828, and called to the care of the Presbyterian churches of Macon and Milledgeville, Ga. He afterwards removed to Forsyth, and associated the duties of teacher with those of the ministry; subsequently he preached at Lawrenceville and Decatur, and was called to the presidency of the Gwinnett Institute, a high school for boys and young men. From Gwinnett he was called as president of the Synodical Female College at Griffin, Ga., which, under his devoted care and management, became a complete success and ornament to society and the Church. His health soon after began to fail, and he died July 18, 1866. Dr. Patterson possessed a mind clear, retentive, and accurate. As a preacher he was direct, instructive, and unimpassioned; as a teacher, faithful and thorough, so uniting decision with kindness as to gain the respect and love of his scholars. His steady, uniform piety was the distinguishing feature of his life, and elicited the confidence of all who knew him. See Wilson, *Presb. Hist. Almanac,* 1867, p. 449. (J. L. S.)

Patterson, James H.

M.D., a minister of the Methodist Episcopal Church, was born in Peru, N. Y., March 16, 1810. His earlier days were spent in Canada and Vermont. He was converted in 1826, licensed to preach in 1829, and received on probation into the New Hampshire Conference shortly after. He was admitted to full Conference connection in 1836. His appointments in the ministry were as follows: South New Market, Peterborough, Francistown, and Greenland, in New Hampshire; Peacham, White River, Corinth, and Linden, in Vermont. While at Linden the Conference was divided, and he became member of the Vermont. His next appointments were to Northfield and Woodstock. During his pastorate at the latter place he studied medicine, and took his degree. His voice failing him in 1848, he practiced medicine until recovered strength permitted his resumption of the pastoral work. He now joined the Vermont Conference, and was in 1851 appointed to Glen's Falls, N. Y. His next appointment was Castleton, Vt., and then he went to Cambridge, N. Y. In 1857 he located at Schenectady to supervise the collegiate education of his sons. In the spring of 1857 he was appointed, as effective, to the City Mission in Albany; in 1858 and 1859, to Amsterdam; in 1860, to Schaghticoke; but in 1861 he was superannuated, and he continued in this relation until his death, Dec. 24, 1873, at Glen's Falls, N. Y., where he had settled in 1863. Dr. Patterson was a man of more than usual ability. Had his early training been collegiate, it is likely that he would have risen to great prominence in any profession. He was much respected as a man, and his Christian virtues are praised by all who were brought into fellowship with him. See *Minutes of Conferences,* 1874, p. 64, 65.

Patterson, John Brown

an English divine, celebrated as a student of antiquities, especially those of Greece, was born at Alnwick, Northumberland. Jan. 29, 1804, of pious parentage. From his earliest years John gave indications of superior talents, of fine taste, and of a pure and elevated tone of moral feeling, qualities which, as he advanced in age, became more and more conspicuously developed in his character. In 1810 his father died, and his mother removed to Edinburgh, and John was entered a student at the high school of that northern Athens. He rose to the first place in his classes, and at graduation carried off the highest honors. At the university he sustained these early acquired distinctions, and, having become deeply convinced of his call to

Gospel labors, he entered, in 1824, the divinity hall, then under the charge of the able and learned Dr. Ritchie. He now considered all other pursuits secondary to the study of theology, and applied the full energies of his mind to the subjects of that sacred science. He endeavored by unremitting application to increase his stock of theological acquirements, and engaged successively in the study of natural history, chemistry, and anatomy, both human and comparative, from an anxiety to render all the talents he possessed and all his acquirements subservient to the duties of that holy profession to which he had dedicated his future life. Mr. Patterson, after becoming a licentiate, deferred all thoughts of an immediate settlement, and accepted a proposal made to him, in 1828, to superintend the studies of the young lord Cranstoun at Oxford. After a brief absence Mr. Patterson returned to Scotland, and had not been long established at home, when Mr. Peel, then the home secretary, made him an unexpected offer of the vacant parish of Falkirk; and from the moment of entering on the duties of the parish, which Patterson did in 1830, his ministry fully realized the highest expectations that had been formed of him. The exquisite beauty, the sparkling imagery, and the fine taste displayed every Sabbath in his pulpit compositions; the laborious visitations he made from house to house, in the town as well as in the country; the lively interest he took in the religious education of the young; and the many judicious plans he formed for the temporal as well as the spiritual well-being of the people, rendered him every day more dear to the affections of all. But his bright career on earth was destined to be brief. He died suddenly, June 29,1835, greatly mourned by all his people. Patterson wrote, besides a prize essay *On the National Character of the Athenians* (Lond. 1828; new ed. with *Memoir* by Prof. Pillans, Lond. 1859, cr. 8vo), *Lectures on St. John's Gospels* (Lond. 1840, 12mo). His other *Literary Remains* were published with a *Life* (Edinb. 1837, 2 vols. 8vo). See Jamieson, *Cyclop. of Relig. Biogr.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors, s.v.*

Patterson, Joseph

a Presbyterian minister, was born in the north of Ireland, March 20, 1752. Little is known of his youth. In 1772 he emigrated to this country, taught school for a while, joined the Revolutionary army, from which he retired in 1777, and having gone West, was, in 1785, induced to turn his attention to the study of theology; he was licensed to preach in August, 1788, and for ten or twelve years from the following April had charge of the united churches of Raccoon and Montour's Run, Washington County, O., after

which period he confined himself to the former. At the same time he made frequent missionary tours, spending several months among the Shawnee Indians in 1802. In 1816 his health compelled him to resign his charge, and he retired to Pittsburgh, where he still preached occasionally until his death, Feb. 4, 1832. See Sprague, *Annals of the Amer. Pulpit,* 4:522.

Patterson, Joseph A.

a Presbyterian minister, was born near Academia, Juniata County, Pa., in 1833. He received his preparatory education at Tuscarora Academy, and in 1853 entered Lafayette College, Pa. After graduating, he spent a year teaching in Tuscarora Academy, and while there, and during a great revival, he received a fresh baptism, which, along with other influences, determined him to study for the ministry. In 1860 he graduated at the theological seminary at Princeton, N.J., and immediately went into the employ of the Board of Domestic Missions, laboring for several months in the vicinity of Luzerne, Warren County, N.J. Subsequently he accepted a unanimous call from Lick Run Church, Jacksonville, Pa.; was ordained and installed July, 1862; and, after a short pastorate of two years and a half, died Dec. 31, 1864. Mr. Patterson was a systematic, practical, earnest minister. See *Wilson, Pesb. Hist. Almanac,* 1866, p. 140. (J. L. S.)

Patterson, Nicholas

a Presbyterian minister. was born in Path Valley, Cumberland County, Pa., Oct. 1, 1792. He pursued his preparatory studies first in Chambersburg, Pa., then in the academy at Summersville, N. J.; graduated in the college at Princeton, N. J.; studied theology in the Princeton Theological Seminary; was licensed in 1818, and ordained in 1821. He labored for many years in Delaware, and died in Wilmington, Del., Jan. 7, 1865. Mr. Patterson was a simplehearted, good man, an excellent preacher, and a favorite pastor. See Wilson, *Presb. Hist. Almanac,* 1866, p. 222. (J. L. S.)

Patterson, Robert

LL.D., an American philanthropist and educator, was born in the north of Ireland, May 30,1743. In 1768 he emigrated to Philadelphia. In 1774 he was appointed principal of the academy at Wilmington, Delaware. In the Revolutionary war he acted as brigade major. In 1779 he was appointed professor of mathematics in the University of Pennsylvania, and then vice-provost. In 1805 he was appointed director of the Mint of the United

States. In 1819 he was chosen president of the American Peace Society, and later president of the American Philosophical Society. He died July 22, 1824. A remarkable trait of Mr. Patterson's character, and its crowning excellence, was his fervent piety. It influenced all his conduct from his youth. He was an elder of the Scotch Presbyterian Church nearly half a century. In the transactions of the Philosophical Society he published many papers.

Patterson, Stearns

a minister of the Methodist Episcopal Church, was born in Dunstable, now Nashua, N. H., Jan. 2,1813. He was converted in 1826, and connected himself with the Congregationalist Church, to which his parents belonged. In 1829 he entered the academy at Hopkintown, and a few years later he entered Yale College; but his health failing, he was compelled to relinquish his studies and engage in other pursuits. From 1837 to 1840 he filled a clerkship in the city of New York. In November, 1840, he went to Maryland and engaged in teaching. In August, 1841, Rev. Enos R. Williams held a camp-meeting on Kent Island. Patterson attended, and was inclined towards Methodism. In 1842 he joined the Methodist Episcopal Church on Kent Island. In August of the same year he removed to St. Michaels, Talbot County, Maryland, and took charge of a school. On Dec. 7, 1843, he was licensed to exhort, and on Feb. 15, 1844, he was licensed to preach, and recommended to the Philadelphia Conference. He was admitted in 1844, and appointed to Strasburgh. His subsequent appointments were as follows: Brandywine, Cecil, two years supernumerary, Grove, Mount Zioln, Manayunk, Phoenixville, Marietta, six years professor in Wesleyan Female College in Wilmington, Del., then to Merion Square, and afterwards to Radnor and Bethesda. In 1866 he was granted the relation of superannuate, and so continued until his death, May 19, 1871. He united in himself all the qualifications necessary for success in the ministry. He was devoted to God and the Church, scholarly in his habits of study, systematic in the performance of his duties, and kind towards all with whom he was brought into fellowship. See *Minutes of Conferences,* 1872, p. 24, 25.

Patterson, William D.

a Presbyterian minister, was born near Mercersburg, Pa., July 22,1833. He received a careful parental training, graduated at Marshall College, Pa., in

1852, and at the Western Theological Seminary in 1856; was licensed June 17, 1858, and having preached with great acceptance for a year to the churches of Dillsburg and Petersburg, Pa., a call for his services as pastor was presented to him, which being accepted, the Presbytery met, Aug. 14, 1860, to ordain and install him. But his health gave way so seriously about the time of the meeting of the Presbytery that he could not be present to be ordained; nor was he ever able after this to resume his labors. He spent some time in traveling, and died Nov. 24, 1861. Mr. Patterson was a man of deep piety, cultivated mind, and genial disposition, and was more than ordinarily endowed for the work to which he had been called. See Wilson, *Presb. Hist. Almanac,* 1863, p. 194. (J. L. S.)

Patteson, John Coleridge,

an English divine, whose life was one of remarkable self-denial, unremitting labor, and repeated exposure to perils by land and sea, was born April 1, 1827. His maternal great-uncle was the celebrated Samuel Taylor Coleridge. His father, judge Patteson, was a lawyer, unsurpassed in his day. Under his immediate supervision John Coleridge was trained until ready for Eton. He was then a bright, conscientious, painstaking boy, “ever ready for fun, but never for mischief.” He was the leader in his class and of his playmates. In 1845 he entered Merton College, at Oxford University, and distinguished himself as he had at Eton. In 1849 he obtained at Merton College a classical second-class, and subsequently a fellowship. After the examination for his degree he went abroad and traveled, in the companionship of a family whom he served as tutor, in Germany and Italy. In 1853, after his return home, he was ordained for the priesthood, and was made country parson at Alfington. He had not been there long when he encountered bishop Selwyn, of New Zealand, who was home on a visit, and who induced him to return with him. On March 29, 1855, they sailed from Gravesend together. Patteson went without parade of feeling or many words. First at Auckland (New Zealand), and later at Norfolk Island, and still later at the island of Mota (Banks’s Islands), bishop Selwyn was supporting a missionary college, whither he brought youth from Melanesia for civilization and mental and religious training. In this work principally Patteson assisted until 1860. when the Melanesian company was transferred to Kohimarama, near Auckland, and he was placed in charge. A short time afterwards Patteson was rewarded for his faithfulness by promotion to the episcopal dignity as bishop of the Melanesian islands. From this time he directed and conducted the annual voyages of all the

missionary operations in those islands, though, of course, with the full counsel and support of bishop Selwyn, both as his primate and as the original pioneer. The facility with which Patteson learned the languages of the islands, which is mentioned as remarkable, afforded him blessed opportunities for efficiency, and he lost none of them, as we shall presently see. He reduced the different dialects to writing, obtained a printing-press and types, and printed the grammars of nearly thirty of their. He also prepared translations of portions of the Scriptures, and rendered hymns into the tongue of Mota, which, remarks Sir W. Martin, "are described to me by competent judges as of singular excellence." He also comprehensively considered, as appears from many passages in his letters, the principles on which the numerous tongues of that region might be placed in mutual relation. Even the eminent philologist, Prof. Max Muller, bears warm testimony to the great attainments and capacities of bishop Patteson, whom he affectionately esteemed. There was no office or function, however high or however humble, to which bishop Patteson could not turn, and turn effectively, his mind or hand. An adept in early life at games, exercises, and amusements, his gift of corporal versatility thus acquired fitted him for handicraft and labor of all kinds. Almost amphibious in his habits, he became, while disliking the physical conditions of sealife, a hardy seaman and an accomplished navigator. When ashore he was farmer, gardener, woodman, porter, carpenter, tailor, cook, or anything else that necessity demanded and his large experience taught. In higher regions of exertion he was, amid the severest trials of epidemic dysentery or typhus, or in the crisis of some dangerous visit to an untried island, physician, surgeon, and the tenderest of nurses, all in one; without ever intermitting his sleepless activity in the most personal duties of a pastor, or the regular maintenance of the more public offices of religion, or abating his readiness to turn to that which was evidently the most laborious and exacting of all his duties, the duty of the schoolmaster, engaged upon the double work of opening the understanding of his pupils, and of applying the mental instrument thus improved to the perception and reception of Christian truth. Mota, one of Banks's Islands, was recognized as the missionary headquarters of Melanesia. From this place excursions were frequently made to the different Melanesian islands for the purpose of reaching their inhabitants, and preparing them for Christianity. Such visitations were always attended with great peril. Besides the danger of shipwreck, was the hazard in approaching islands where the temper of the inhabitants was either unknown or known to be fierce, or islands whose inhabitants had

been recently ill-used by other Europeans. In April, 1871, bishop Patteson set out again on such a voyage of visitation. On Sept. 16 he found himself off the Santa Cruz group. He had long been anxious for the planting of the cross among its savage inhabitants, but he was aware also of the many obstacles in his way. The natives, by reason of the capture of many of their number annually by the traders from Australia, whither they were virtually carried as slaves, had become very distrustful of the whites. But the danger this time was much aggravated, though the bishop was unaware of it. The traders had painted their ship like the bishop's, and had enticed a number of the Melanesians to go on board the vessel, and had thus carried them off. Though the bishop had visited before at Nackapu, the natives mistook the last visit also to have been made by him, and therefore they were no sooner in a position to revenge the loss of their friends than they embraced it. As the missionary party came near to Nackapu four canoes were seen hovering about the coral reef which surrounded the island. The vessel had to feel her way; so, lest the men in the canoes should be perplexed, bishop Patteson ordered the boat to be lowered, and when asked to go into one of the native boats, as this was always found a good mode of disarming suspicion, he did it, and was carried off towards the shore. The boat from the schooner could not get over the reef. The bishop was seen to land on the beach, and was seen no more alive. Eventually his body was recovered. The placid smile was still on the face; there was a palmleaf fastened over the breast, and when the mat in which the body was wrapped was opened, there were five wounds. All this is an almost certain indication that his death was the vengeance for five of the natives. The sweet, calm smile preached peace to the mourners who had lost his guiding spirit, but they could not look on it long. The next morning, St. Matthew's Day, the body of John Coleridge Patteson was committed to the waters of the Pacific, his "son after the faith," Joseph Atkin, reading the burial service (*Life,* 2:569-571). We are fully conscious that no summary can do justice to the character and career of bishop Patteson, but we trust that enough has been given to set forth an outline of the man. In bishop Patteson were singularly combined the spirit of chivalry, the glorious ornament of a bygone time; the spirit of charity, rare in every age; and the spirit of reverence, so seldom seen in our day. He was eminently and entirely an English Churchman. But, while he was an Anglican, the ductile and thoughtful character of his mind preserved him from all rigidity and narrowness. His indulgence in judgment of men overleaped all boundaries of opinion. He evinced his liberality most clearly in his refusal to set up rival missions. He corresponded with a

Wesleyan missionary on a subject of common interest to both. He declined applications for pastoral care from the people of Lifu, where the agency of the London Missionary Society had existed, but had for some time been suspended, on learning that two missionaries were on the way from Sidney. In that same island, too, he attended (in 1858) the service conducted by a native teacher acting under the society, and only officiated himself when he had found from good authority that there would be no objection. His costume on this occasion was only distinguished by a black coat and white tie, and he pursued the manner of service common among the Presbyterians and Dissenters, though employing freely the language of the Prayer-book in his extempore prayer. "I felt," he says, in his diary, "quite at my ease while preaching, and Joseph (his companion) told me that it was all very clear" (*Life*, 1:166). See Miss Yonge, *Life of John Coleridge Patteson, Missionary Bishop of the Melanesian Islands* (Lond. 1874, 2 vols. 8vo): *Life of Bishop Patteson,* published by the (London) "Christian Knowledge Society," and republished at New York in 1873. See also the *Spirit of Missions,* Jan. 1872, p. 58; *The* (*Lond.*) *Quart. Rev.* Oct, 1874, art. vi.

Pattison, Robert Everett

D.D., an American Baptist divine who distinguished himself in the pulpit and the rostrum, was born at Benson, Vt., Aug. 19, 1800, and was educated at Amherst College, Mass., class of 1826. He was at once made tutor in Columbian College, Washington, D. C. He was ordained for the work of the holy ministry at Salem, Mass., in 1829, and in 1830 became pastor of the First Baptist Church in Providence, R. I. — a most important charge. He was elected in 1836 president of Waterville College, Me., holding the position till 1840, when he was recalled to his pastorate in Providence. In 1843 he was appointed one of the corresponding secretaries of the Baptist Board of Foreign Missions. He returned to his educational labors as a professor in the Covington Theological Seminary, Ky., in 1846. But in 1848 the legislature of that state (by an act afterwards declared unconstitutional) reconstructed the board of trustees, compelling his resignation. He was shortly after elected professor of theology in the Newton Theological Institution, Mass., resigning his chair in 1853 to serve a second term as president of Waterville College. He was subsequently at the head of Onead Female Institute, Worcester, Mass., and a professor successively in the theological department of Shurtleff College, Ill., and in the Baptist Theological Seminary, Chicago. He died Nov. 21,1874. Dr. Pattison was an eminently pious and modest man. He wrote considerably

for periodicals, and was the author of a *Commentary on the Epistle to the Ephesians* (1859). (L. E. S.)

Pattison, Robert H.

D.D., a minister of the Methodist Episcopal Church, was born near Cambridge, Md., Jan. 22, 1824. He was the child of Methodist parents, at the early are of ten was converted, and at once joined the Methodist Episcopal Church. At fourteen he entered the preparatory department of Dickinson College, and, after passing successfully through the entire curriculum of study, he graduated in the class of 1843. During his residence at Carlisle he was licensed to preach. At the close of his collegiate career he taught for two years at Baltimore. He was admitted into the Philadelphia Conference in April, 1846. His first appointment was Dorchester Circuit as junior preacher. His subsequent appointments were: Seaford, Princess Anne, Church Creek, Quantico, Snow Hill, Middletown, and Cantwell's Bridge, Del.; Asbury, Philadelphia; Kensington; Twelfth Street, Philadelphia; Port Deposit; St. George's, Philadelphia; Tabernacle, Philadelphia; St. Peter's, Reading, Harrisburg District; West Philadelphia, where he died, Feb. 14, 1875. At the conference of 1858 Dr. Pattison was chosen its secretary, and he continued to hold that office until his death. In 1868 he was a delegate to the General Conference, and was chosen by that body as one of its assistant secretaries. He was also associated with the management of most of the various religious and benevolent organizations connected with the Philadelphia Conference, and was for several years a member of the Parent Missionary Board at New York. "Dr. Pattison was a good man a true Methodist, a faithful pastor, an acceptable and earnest preacher, and a Christian gentleman, whom to know was to esteem and love. Less brilliant, perhaps, than some, he was wiser and more consistent than many, while his sound judgment, unswerving integrity, unfailing courtesy, unwearying diligence, kindly sympathy, and unwavering loyalty to religion, friendship, and patriotism, made him a man to honor, trust, and love." See *Minutes of Conferences,* 1875, p. 40.

Patton, Samuel

D.D., a distinguished minister of the Methodist Episcopal Church, South, was born in Lancaster District, S. C., Jan. 27, 1797, of Presbyterian parents. His childhood was serious. He was converted in 1816 in a Methodist revival which he happened to attend. He was soon persuaded of

his duty to preach the Gospel, but for a time strove much against these impressions. He emigrated with his parents to Georgia, and from thence to Tennessee, in 1819. Soon after he was licensed to preach, and joined the Tennessee Conference, and was stationed at Sequachy Valley, Tenn.; he was next successively preacher in charge at Glinch, West Va.; Tuscaloosa Circuit, Ala.; and the so-called Alabama Circuit. His health failing him, he located, and finally removed to Holston Conference, East Tennessee, in 1825, and was presiding elder on Abingdon District the same year; was on stations and districts till 1838-9, when he was made agent for Holston College; then on districts and stations till 1847, when he was made editor of the *Holston Christian Advocate*, in which work he died, August, 1854, in holy peace, trusting in the merits of Christ, and declaring "all is well." Dr. Patton was a studious and earnest man and preacher. He stood in the first ranks of the ministry of his Church. See Deems, *Annals of Southern Methodism* for 1855, p. 341.

Pattrick, George, Ll.B.,

a pious Calvinistic English divine, was born near Colchester in 1746. He was educated at St. Paul's School; studied the law and practiced at Dedham, but relinquished his profession. received orders in 1770, and entered himself at Sidney Sussex College, Cambridge. He became vicar of Aveley, Essex, in 1772; chaplain of Morden College, Blackheath, in 1787. In 1790 he was suddenly dismissed for being a Methodist, but was finally reinstated as lecturer of Woolwich in 1792, and of St. Bride's, Fleet Street, and of St. Leonard's, London, in 1797. He died in 1800. His *Sermon was, with a Help to Prayer; to which are prefixed Memoirs of the Life of the Author* (Lond. 1801, 8vo), were published after his death.

Pa'u

(Heb. *Pau'*, W[P; *a bleating*, or *yawning;* but in 1 Chronicles 1:50, PAI, y[æ; though some copies agree with the reading in Genesis; Sept. Φογώρ, i.e. *chasm;* Vulg. *Phau*), the capital of Hadar, king of Edom (Genesis 36:39). The only name that bears any resemblance to it is *Phauara*, a ruined place in Idumaea mentioned by Seetzen.