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CYCLOPAEDIA

OF

BIBLICAL,

THEOLOGICAL, AND ECCLESIASTICAL

LITERATURE.

PREPARED BY

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AND

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VOL. VI.—ME–NEV.

NEW YORK:

HARPER & BROTHERS, PUBLISHERS,

FRANKLIN SQUARE.

1894.
Cyclopædia

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ME.

Mead, Matthew, an English divine, was born in Buckinghamshire in 1623. Of his early history we know but little. He first came prominently into public notice during the Cromwellian movement. Mead identified himself with the cause of the Independents, and was appointed by the Protector to the living of Shadwell in 1638. Four years later he was ejected for nonconformity, and removed to Holland, in common with many other ministers of that age. He became acquainted with the duke of Orange, and was greatly favored by him and the States. Afterwards he returned to England, and gathered about him one of the largest congregations in London. He settled at Stepney as pastor of a dissenting congregation in 1674, and the community betokened their love and esteem for him by presenting him with building material for a new chapel. He died in 1699. Matthew Mead, whom his friend and associate, Howe (Funeral Sermon for Mead), describes as 'that very reverend and most laborious servant of Christ,' was as indefatigable in Christian work as he was amiable in spirit, and, in consequence of his mild temperament and the moderation of his opinions, formed the strongest personal link between the Presbyterians and Independents of England in the second half of the 17th century. Among his publications are, The Almost Christian, or seven sermons on Acts xxvi, 28 (Lond. 1666, 8vo) — The Almost Christian Discover'd (1684, 4to; Glasgow, 1755, 12mo; with Essay by Dr. Young of Perth, Lond. 1825; 1849, 12mo) — Life and Death of Nathaniel Mather (1689, 8vo) — Vision of the Wheels: sermon on Ezek. xx, 18 (1689, 4to). See Calamy, Nonconformists; Sketch, Hist. of the Free Churches of England, p. 187; Allibone, Dict. of Brit. and Amer. Auth. II, 1237.

Mead, Richard, a distinguished English physician, who was born at Stepney in 1657, and after studying at the most eminent medical school of the time in London, returned and settled in England, and became one of the most celebrated practitioners of his time, wrote a treatise on the diseases mentioned in Scripture, entitled Medicina Sacra, seu de morbis antiquioribus qui in Biblia mentionatur (Lond. 1740, 8vo; republished at Amsterdam, 1749, 8vo). A translation of this work was made by Dr. T. Stark, and was published with a memoir of the author (Lond. 1755, 8vo). Dr. Mead died in 1754. See Allibone, Dict. Brit. and Amer. Biog. s. v.

Mead, Stith, an early Methodist Episcopal minister, was born in Bedford County, Va., Sept. 23, 1767; was converted in 1789, and feeling called of God to preach the Gospel, entered the itinerancy in 1798; was located in 1816; readmitted supernumary in 1827, and died in 1835. Mr. Mead was eminently useful as a preacher, and particularly conspicuous in the great revivals of his time, yet remembered in the Southern States. See Minutes of Conferences, II, 547.

Mead, Zechariah, a clergyman of the Protestant Episcopal Church, was born at Greenwich, Conn., some time in the first half of our century (perhaps 1802), and was educated at Yale College (class of 1822). He was ordained priest at Norfolk, Va., May 22, 1821, became rector of Grace Church, Boston, Mass.; from 1837-1840 was editor of the Southern Churchman, published at Richmond, Va.; and died Nov. 27, 1840. See General Catalog of the Divinity School of Yale College, p. 7.

Meade, William, D.D., a noted prelate of the Protestant Episcopal Church, was born at Millwood, Clarke County, Nov. 11, 1789, his father being Col. Richard K. Meade, the descendency to George Washington is connected both by birth and marriage with some of the oldest and best families in Virginia. His great-grandfather was an Irish Romanist, who came to this country, married a Quakeress in Flushing, L. I., and removed to Virginia. His grandfather was a descendant of Richard Kidder, bishop of Bath and Wells. William was educated at Princeton College, N. J. (class of 1808); was ordained deacon by bishop Madison, Feb. 24, 1811, in Williamsburg, Va.; and priest by bishop Claggett, in St. Paul's Church, Alexandria. He commenced his ministry in his own native parish, Frederick (now Clarke) County, as assistant to the Rev. Alexander Balmain; in the fall of 1811 he took charge of Christ Church, Alexandria, where he remained two years, when he returned to Millwood, and, on the death of Mr. Balmain, became rector of that Church. In 1826 he was a candidate as assistant bishop in Pennsylvania, but failed by one vote of nomination by the clergy; and in the following year the Rev. H. L. Onderdonk, D.D., was elected. In 1829 he was elected assistant bishop to bishop Moore, and was consecrated Aug. 19, 1829, in St. James's Church, Philadelphia, by bishops White, Hobart, Griswold, Moore, Croes, Brownell, and H. L. Onderdonk. On the death of bishop Moore, Nov. 11, 1841, he became bishop of the diocese of Virginia. In this capacity he labored unceasingly, up to the hour of his death, March 14, 1862, for the good of evangelical Christianity. He advanced the interests of his Master's cause not only in the pulpit, but in many and various ways he labored for the good of humanity. Several educational and missionary societies owe their origin to him, and the Theological School of Virginia, lately at Alexandria, was largely indebted to him for its existence (though the plan of a theological seminary in Virginia was not original with him). He gave to this school of the prophets his personal care and labors, nearly to the close of his life. During the exciting days of 1861 his voice was heard in many fervent though futile efforts to save Virginia from the troubles of the impending civil war. He steadfastly opposed secession to the very last. Taken altogether, but few men in the nation have enjoyed the confidence of the people to a greater degree than did this honest and evangelical bishop, who sought in many ways than one to serve his day and generation as a truly Christian man. For years before his death bishop Meade was the recognised head of the evangelical branch of the Protestant Episcopal Church in the United States. On bishop Meade's ecclesiastical position, the Church Review (July, 1862) thus comments: 'The gross worldliness, and even the open immorality of many of the early clergy of Vir-
The Sept., according to the Alex. MS. (the Vatican Codex transfers the word literally—Μαραθησθη), read Hebrew word—מַעֲרַחָה—from the word of Gibeah.

Fremdling, taking the root of the word in a figurative sense, reads "after Gibeath had been left open," i.e. by the quittling of its inhabitants—post demudariorum Gibeath. This is adopted by Bertheau (Kurzgez. Handb. ad loc.); But the most plausible interpretation is that of the Peshito-Syriac, which by a slight difference in the vowel-points makes the word וננ ח as the cave: a suggestion quite in keeping with the locality, which is very suitable for caves, and also with the requirements of the ambush. The only thing that can be said against this is that the liens-in-wait were "set round about" Gibeath, as if not in one spot, but several. See Gibeah.

Meש'ah (Heb. Meš'ah, מְשֶׁאָה, a hundred, as often; Sept. εἴκοσι, Mid.; Vulg. centum, Emath), a tower in Jerusalem, situated on the eastern wall (Neh. iii, 1; xii, 39), probably at the north-eastern angle of the Temple enclosure (Strong's Harmony and Expos. of the Greek, Append. i, p. 19; but it is not likely that the outer wall was different from that of the Temple, as supposed by Dr. Barclay, City of the Great King, p. 152). See JERUSALEM.

Meal (מָאָס), ke'mach, in pause מַשָ'א, prob. lat. e marrow; hence the fatness of wheats or barley, i.e. its ground substance, Gen. xviii, 6; Num. v, 15; 1 Kings xi, 23; 2 Kings iv, 5, 8; Is. xlviii, 2; Hos. viii, 7; "flour," as elsewhere rendered, 1 Sam. i, 24; xxviii, 24; 2 Sam. xvii, 28; Gr. ἄλθουσ, Matt. xiii, 38; Luke xii, 21, also רצ'א, soth, stripped of its bran, the finest portion of the grain, Gen. xviii, 6 [where it stands after the preceding term, in apposition]: elsewhere "flour" or "fine flour," Sept. σφιθράνσις, the ground produce of any species of grain. See Gibeath.

Meat (כָּל), a meal in the East by females in hand-mills. See FLOUR.

Meats. See DINE; REPASt; SUPP; and the article following.

Meal-time (כְּלָה). eth o'rel, the season of eating, Ruth ii, 14). That the Hebrews took their principal meal (כְּלָה, supper) in the latter part of the afternoon or towards evening, follows as well from the circumstances that banquets and convivial entertainments generally (perhaps always) occurred near the close of the day and that the good time for the sport of hunting, i.e. the night (Josephus, Life, 44), as from the custom still prevalent in the East (Wellsed, Trav. i, 113; the Persians sup about six or seven o'clock), a usage to which the Esseens were an exception (Josephus, War, i, 8, 5). See FEAST.

The agriculturul and laboring portion of the community, however, probably took their principal meal at noon (1 Kings xx, 16). See DINE. In the forenoon a slight repast was partaken (breakfast, āπρωπος, comp, Luke xiv, 12; John xxi, 22). Among the later Jews, it was usual for the deeply religious not to taste anything before the hour of morning prayer (comp. Acts ii, 15; Acts xiv, 17; Luke x, 38; Matt. v, 6; see the younger Buxtorf's Dissert. philol. theol. p. 397 sqq.; like the ancient Greeks (Hind, x, 577; Odyssey, i, 136 sqq.; iv, 216 sqq.; Aristoph. Vesp. 1216) and the modern Ori- entals (Niebuhr, Besch. p. 54; Shaw, Trav. p. 202), and also to "say grace" (Παρελάσατε, the blessing, εὐχόατα, εὐχαρία; Matt. xiv, 19; xv, 36; xxvi, 26; Luke ix, 16; John vi, 11; comp. Tim. iv, 3; see the Gemara, Berach, 278); and the rabbinical tract, Berachoth, p. 6-18; also Kuhnöl. Die precum ante et pos citum ap. Jud. et Chris-
MEAL-TIME

MEANS

...antiquitate, Lips. (1764). While eating, the Hebrews originally sat (Gen. xxvi. 19; Hengstenberg, Mo. p. 58, 59) and not on the floor. They seem to have been seated on their knees (Lev. xii. 23; xxvi. 2, 3, 11; xxviii. 23), or on cushions or divans (TVG 272); ελαιον, Xen. Cyrop. viii. 16, 18; καταλείπω, Josephus, and Act. xv. 9, 8; comp. A. Baccas, De comm. ant. (1. sq., in Gronov. Theor. xi.), at first only in special entertainments (Amos vi. 4; comp. l; Matt. ix. 20; xxvi. 7; Mark vii. 22; xiii. 5; Luke xiv. 5; vii. 57; xiv. 10; John xii. 2, 3; xiii. 23, etc.), but eventually in common life (Luke xvii. 7), without any particular invitation to that effect (Terent. Hern. i. 1, 72; Plaut. Truc. ii. 14, 16; Martial. iii. 50, 3; comp. Plat. Conviv. p. 218), and universally (see H. Mercurialis, Diss. de accusatio triumino, in his Ars gymnast. p. 57 sq.) See ACCUSATION. Every such divan or dinner-bed accommodated (according to Roman fashion) three persons. The Triclinium (Pline. xxxv. 6; v. 1), a prevalent form of luxury (Pline. xxxvi. 92; Josephus, Ant. i. 209; Philo, iv. 478), introduced from the Babylonians, who used a carpet or tapestry over it (Pline. viii. 74), whence the terms descriptive of spreading it (στερνερε, Cic. Mar. 36; Veron. lat., 2; στρογγυλων, Xen. Cyrop. v. 3, 6; which see generally Cicero, De trinonio, Amst. 1692), sometimes as many as five, who leaned upon the left arm, the foot being stretched out behind each. One on the right touched with the back of his head the breast of his left neighbor, whence the phrase "to lie in one's bosom" (fossavit in vpi κοιται, John xiii. 23; xxii. 20), as being the explanation of the spot (as among the Jews however, wives ate sitting, which the Romans generally held to be the most becoming attitude, Isidor. Orig. xi. 11, comp. Sueton. Claud. 82; Val. Max. ii. 1, 2; the "sitting at the feet" in Luke x. 39, was not an act of participation in the meal, a friend, or a favorite (Pline. Ep. iv. 22; see Kype, Observ. i. 402; comp. Talm. Babyl. Berach. vi. 2, 5), the place of honor being in the middle of the three (Talm. Hieros. Tamid, lviii. 1, comp. Potter, Archæol. xxi. 661). The tables (comp. 1 Sam. xx. 29; 2 Sam. iv. 7, 11; Kings x. 5; Ezek. xxix. xxix; Luke xxii. 21; Acts xvi. 54, etc.) were probably, as still in the East (Talm. Babyl. Keri. p. 283; Schne. T. T. p. 208; Mayr. Sockisch. i. 51; Robinson, Researches i. 2; among modern Orientals consisting of a round skin or reed-mat, Rüppel, Asien, ii. 65, spread on the floor in the middle of the room, Arrius, Voyage, iii. 257; Pococke, East. i. 252; Harmar, Observ. ii. 438, or on a stool, and furnished with rings on the edge, so that the meal may be folded together, and hung up like a bag, the food being laid on mats, or upon clothes covering it, comp. Nieburg, Trav. i. 572; Paulus, Samml. iii. 101), as appears likewise from the pattern of the tabule of slow-bread. See TABLE. Meat and vegetables, the first persons to the smallest pieces (the loin and shoulders affording what were regarded as choice morsels, Ezek. xxi. 4), were set on the table in large pieces, out of which each guest took his share with his fingers upon the flat pieces of bread, and ate without either knife or fork (comp. Zorn, in the Miscell. Düsselb. ii. 457 sq.; Matt. ix. 9; John xiv. 2, comp. John xiv. 3, 5; Xen. Cyrop. v. 7, 2), the pieces of bread being dipped into the dish by means of the hand or fingers to the mouth (comp. Prov. xiv. 24; xxvi. 15; 1 Tim. ii. 10) a custom which still prevails in the East even at the royal table (Tavernier, Trav. i, 282; Arrius, Voyage, iii. 238; Pococke, ii. 68; Nieburg, Besch. p. 53; Shaw, Trav. p. 203; Burnhardt, Wahl. p. 61; Rosenmüller, Morgend. iv. 188; Robinson, ii. 726; iii. 201). Whether the dinner consisted of meat (like the Romans) or after it (like the Egyptians, Herod. ii. 278, and Persians, Herod. v. 18, and as is still the practice of most Arabsians and Persians, Chardin, iv. 44, 52; Arrius, iii. 277; Burckhardt, Sprachen, p. 137; comp. Josephus, Ant. xii. 1, 2), is not positively stated, although the book of Isaiah (Isaiah. Berach. p. 251) seems to imply that the Jews did both, the draught following the meal, however, being the principal one (Berach. viii. 4, 7; comp. Robinson, ii. 726). See EATING. (See generally M. Geier, in the Biblioth. Lucc. v. 1 sq.) See ENTRETAILMENT.

MEAL-TUB Plot is the name of a plot concocted on the part of Romanists, but intended to be fathered on a number of eminent persons engaged in the interests of the Protestants during the reign of Charles II in the year 1679. A conspiracy on the part of the Jesuits to dethrone or make away with Charles, and place the duke of York (who was in favor of the papal rule) on the throne, having come to light, the papists, exasperated, determined to set on foot a sham plot, and brand the Presbyterians. The original plot having been attempted was timetely discovered, and heaped impunity upon the already spotted character of the Jesuits. For a full account, see Neale, Hist. of the Puritans, ii. 290; Stoughton, Ecc. Hist. of Eng. (Ch. of the Restoration), ii. 21 sq.

Mea'ni (Maavi v. m. Maavi and Maaw) a less correct form (1 Esdr. v. 51) for the Mehumim (q. v.) of the Heb. text (Ezra ii. 60).

MEANS of GRACE, a convenient but unscientific and unscriptural phrase for precesses or agencies which become the channel or occasion of spiritual influences to the Christian. The doctrine concerning the means of grace is based on that of grace itself. It has only received its adequate form through the Reformation, which, in opposition to the Roman Church, who considers that grace is imparted by the visible Church, particularly by the priest, asserts as the only regular means of grace the Word of God and the sacraments instituted by Christ. In popular language, however, the term "means of grace" is extended so as to include those duties which we perform for the purposes of improving our minds, affecting our hearts, and of obtaining spiritual blessings, whether as a hearty and devout performance of the Scriptures, self-examination, meditation, prayer, praise, Christian conversation, etc. The means are to be used without any reference to merit, solely with a dependence on the divine Being; nor can we ever expect happiness in ourselves, nor be good exemplars to others, while we neglect in this respect the Word of grace, the prayer of the soul, and in general to argue that the divine willingness to bestow grace supercedes the necessity of them, since God has as certainly appointed the means as the end. Besides, he himself generally works by them, and the more means he thinks proper to use, the more he displays his glorious perfections. Jesus Christ, when on earth, used means: he prayed, he exhorted, and did good by going from place to place. Indeed, the systems of nature, providence, and grace are all carried on by means. The Scriptures abound with exhortations to them (Matt. v. Rom. xii.), and none but enthusiasts or immoral characters ever refuse to use them. For the following article we use the term in its more restricted sense, that is, in a material sense, with the mental controversy between Roman Catholics and Protestants, condensing the statements in Herzog's Real-Encyclop. v. 200 sq.

The starting-point of the Protestant doctrine on this subject is found in the fifth article of the Confession of Augsburg. Grace itself is presupposed, thus in the form of justification by faith. The hearing of the Word and the partaking of the sacraments are methods of arriving at this faith: "Nam per verbum et sacramenta, tamquam per instrumenta donatur Spiritus..."
Sanctus, qui fidem afferit, ubi et quando visum est Deo in illis, qui audient Evangelium," etc. To this statement is joined the declaration, "Dannant Anabaptistas et aliis, qui sensunt eodem vel minus veritatis extremo hominibus per ipsumorum preparationes ad operas." The Heidelberge Catechismus enunciates the same doctrine, and at the same time states still more emphatically the connection between the sacraments and the Word of God in quest. 65: "Whence comes saving grace? It is the effect of the Holy Spirit in our heart by means of the preaching of the holy Gospel, and confirmed by the use of the holy sacraments." (The most important passages of symbols on this point are: Apoleg. iv, 158; Ar. Smal. par. ii, 2, 8; Catech. mag. Preceptum iii, p. 428; Symbol. apost. p. 502; Formal. conc. Epitome: De ill. et devotioni Spiritus Sancti, lib. i, cap. 29, 30; Conf. Helv. ii, c. 1; Conf. Gall. art. 25, 35; Conf. Belg. art. 24.) The means of grace are called instrumenta gratiae, medita, administratio graciae. In the Lutheran Church the union between the Word and the sacraments is made much closer than in the Reformed. The Helvetic Confession treats of the Word of God in the first chapter, and of the sacraments in the nineteenth. The reason of this separation is that the Bible, as the Word of God, is the foundation of the whole system. Yet their connection and union are not lost sight of: "Predicatiioni verbi sui adjunctus Deus mos ab initio in ecclesia sua sustinatur vehiculum sanctitatis, et signa fundamentalia, quæ unifying the means of grace is not considered by the evangelical Church as only a formal, human, or theological connection between the Word of God, baptism, and the Lord's Supper, but as the consequence of a divine act, the institution of the Church and of the ecclesiastical office. The means of grace are not mere possessessions of the Church, but its foundations itself. The Church is called into existence by the Word of God, while by baptism and communion it is manifested as a religious community (see Conf. Aug. art. vii). Schleiermacher himself recognised in them the essential and unchangeable foundations of the Church (ii, § 127). Thus he contradicts himself when further on, treating of the connection between baptism and the Lord's Supper, he refuses to consider it as an actual dogmatic point (p. 416). The union of the means of grace may be briefly said to consist in their constituting the Church as the organ of transmission of grace. The inner ground of their union is grace itself, of which they are the channels; the outer aspect is the ministerium, the office appointed by Christ, which has to administer both forms of the means of grace.

This brings us to the significance and necessity of these means of grace, or to the views of the Protestant Church in comparison with the Roman Church on these points. The first point of difference lies in the conception of the ecclesiastical office. Both, indeed, consider it as a divine institution, but the Protestants look upon it as a ministerium, which can be considered as a continuous Christian working of the Church in the Word and sacraments, while the Roman Catholics retain the idea of a succession forming the real fundamental means of grace, and creating itself the distinct means of grace after the manner of the apostles (see Dieringer, Lehrbuch d. Kath. Dogmatik, p. 519), "The substitution of the Son of man by the apostleship." If its sacerdotal character is susceptible of being defended by Scripture and tradition, it yet is certain that it is only through tradition that it obtained this superior importance, as capable of creating the other means of grace. The practical results of this superior importance became manifest in the prohibition to read the Bible, the refusal of the chalice in communion, etc., thus diminishing the other means of grace, while they were increased on the other hand by the promulgation of the commandments of the Church, and the institution of additional sacraments; and also modified in the doctrine of the sacramental character of the Eucharist, etc. Thus the Protestant doctrine of the means of grace differs at once from the Roman Catholic, by its conception of a ministerium in the place of a sacramentum. They next differ in the relative position they assign to the means of grace of the Priesthood. They hold that this grace is first communicated through the Word of God, and confirmed by the sacraments; Roman Catholics, on the contrary, consider the sacraments as the chief means of grace, and the Word of God as accessory. Then, as regards the Word of God, Protestants consider it as containing essentially in Scripture, together with other revelations, while by it Roman Catholics understand only the praedicatio verbi. The latter also increase the number of sacraments, and recognise other means of grace. On these points, see WORD OF GOD and SACRAMENTS. Another distinction is the difference in which the means of grace are found, as they are not essential to salvation with grace and forgiveness. According to the Concil. Trident., sess. 7, the sacraments work ex opere operato, a doctrine which the Conf. Aug. art. xiiii, rejects. We must, of course, refer to Roman Catholic theologians to find the sense which that Church attaches to the opus operatum. (Bellarmin, De oper. Christ. ii, § 2.) According to them, infant baptism is efficient in itself to regenerate them, without any resistance being for a moment to be thought of. The opposition of adults to baptism, confession, and the mass could only consist in an obstacle (ponere obstaculum), a deceitful hiding of a mortal sin, and the perseverance in it, for absolution presupposes a full and voided conscience passed in the act of faith, in the Protestant sense, is not required to give efficiency to the sacraments. We might then suppose that the Word would here, as a means of grace, be placed before the sacrament, and produce conversion, which would insure the effect of the sacrament. But we must remember that, for the most part, Roman Catholics are such from being born of Roman Catholic parents. Of converts themselves nothing further is demanded than that they should have enough fides implicita in the word announced to them to submit to the authority of the Church. History teaches us how even the word itself may become the opus operatum.

In opposition to the Roman Catholic Church, Protestants generally draw a distinction between grace and the means of grace, although they recognise their relation. We must, however, distinguish between such as reject altogether the necessity and ordinance of the means of grace, and those who recognise such as the Word of God but not the sacraments. Among the former we find in the time of the Reformation the Anabaptists, in later times the Quakers. They maintain that the Holy Spirit, without the aid of the Word, illumines each man immediately by an inner light at a certain moment, and that the act of faith enables him to rise to the Word of God but not the sacraments. Among the latter, we find in the time of the Reformation the Anabaptists, in later times the Quakers. They maintain that the Holy Spirit, without the aid of the Word, illumines each man immediately by an inner light at a certain moment, and that the act of faith enables him to rise to the Word of God (see Barclay, Apol.). Still it would be unjust to say that they altogether reject the notion of means of grace, for the Quakers are especially distinguished for diligent searching of the Scriptures. But they deny the existence of divinely-ordained, special means of grace of the Church. The Scriptures and Mononistes, on the other hand, consider, in a certain sense, the Word of God as an objective means of grace; the former considering the sacraments purely as symbols of the Christian faith (ceremonia), while the Mononistes consider them also as objective signs of the action of grace (Bux, Conf. art. 80). Here also we find the reflective character of the means of grace, but we find it again among the Armenians. Necessarily as the sphere of action of the sacraments is restricted as means of grace, that of grace itself, as immediately active, becomes enlarged; this we see exemplified in the doctrine of restoration of the Anabaptists, in the Quaker doctrine of the action of the revealing Spirit ("spiritum revelatio ne se ipsum semper fllis hominum patefacte," Barclay, Apol. thea. ii), and in the Socinian notion of an extraordinary and special action of the divine Spirit aside from its general action through the Gospel (Oesterodt, Unterricht. K. p. 94). The Protestant Church, in
In dogmatists, the means of grace represent the eternal presence of Christ in the spiritual Church, and through her in the world. In his institutions, Christ, by the Holy Spirit, guarantees his eternal presence, and in his eternal presence draws the world to his salvation. The Word and the sacraments are inseparably connected with each other: the Word receives its fulfillment and seal in the sacrament, while the sacrament receives light and spiritual life from the creative power of the Word. The Word, without the seal of the sacrament, is only a scholastic knowledge; the sacrament, without the vivifying influence of the Word, is a piece of priestly magic. But though the means of grace, in their connection with the Holy Spirit, set at work the saving power of the life of Christ, as a participation in his salvation, still these means can be present by their own intrinsic, required faith when personally present on earth. Yet he no more requires a perfect faith than he compels to believe. Those who ask shall receive. See SACRAMENT.

See Fletch, Works; Wesley, Works; Hagenbach, Hist. of Doctrines; Winer, Symbol. p. 113; Kurtz, Chr. Hist. vol. I.; Niedner, Philos. p. 441.

Mean's son "He miles of the eagle, a care, as often; Sept. "laj c.显然 reading η περι της του Γαζα"; Vulg. "Meares," a place mentioned in Josh. xiii, 4 as situated in the northern edge of Palestine: "From the south, all the land of the Canaanites, and Mearah that is beside the Sidonians, unto Aphek." Some find it in the town Marathos (Strabo, xvi, 738; Pliny, v, 17; Podemus, v, 15, 16). Most interpreters, following the Chaldean reading (see the Chaldee Bible), hold the opinion of the term that it should rather be rendered as an appellative—the cave (Keil's Comment, ad loc.); but if a mere cave were intended, and not a place called Mearah, the name would surely have been preceded by the definite article, and would have stood as η Μαραθης, "the cave." Besides, the scope of the passage shows that some place—either a city or district—must be meant. See Note on v. 852. Mearah is suggested that Mearah may be the same with Meroth, a village named by Josephus (Ant. iii, 3, 1) as forming the limit of Galilee on the west (see also Ant. ii, 29, 6), and which again may possibly have been connected with the waters of Merom. A village called el-Mughar is found in the mountains of Naphthal. It lies just ten miles west of the northern extremity of the Sea of Galilee (Robinson, ii, 73, 30; Van de Velde's Map), which may possibly represent an ancient Mearah.

"About half-way between Tyre and Sidon, close to the shores, are the ruins of an ancient town; and in the neighboring cliffs are large numbers of graves and tombs, hewn in the rock, and formerly used as tombs. Dr. Robinson suggested that this may be 'Mearah of the Sidonians' (i, 474). The ruins are now called 'Aldib, but perhaps that name from the village on the mountain-side.' Ritter (Evilk. xvii, 10; also xvi, 8, 9), on the other hand, identifies Mearah, under the name Mughara, with the remarkable cavern (Rosenmuller, Alterth. ii, 39 sqq., 62) in which the Crusaders fortified, and which is described by William of Tyre (Histor. Ieros, xix, 2, 11) as a certain fortress of ours in the Sidonian territory, namely, an impregnable grotto, commonly called the Cave of Tyre (Cave de Tyrole). It was afterwards a slave's latrine of the emir Fakhr ed-Din. The place is now known as Shu'fi Tairin (Abu'allida, Table). Schultz is the first traveller who mentions it in modern days. It is situated in the high cliff east of Sidon, between Jezem and Michhemuray (Van de Velde, Memoir, a. v.). See CAVE.

Meats, Thomas, M.A., an English divine of note, flourished near the opening of the present century. He was at one time rector of St. Lawrence and vicar of St. Michael's, in Southampton, and chaplain to the corporation of that town. He died about 1810. Mr. Meares was a prolific writer, and a pupil orator of no mean ability. He contributed many articles to the Orthodox Churchman's Magazine, and published several of his ser-
MEASURE

mons, among which the following deserve special mention: England expects every Man to do his Duty (1805, 8vo)—[By Pope, Example (1807, 8vo)].—On the Lord's
Banquet (1807, 8vo).

Measure is the rendering in the Auth. Vers. of a number of Hebrew and Greek terms, some of which are descriptively of dimension or extent generally, while oth-
er terms denote a specific length or capacity. Again, there are other words in the original denoting a particular quantity or space, which are still differently rendered in
the Auth. Vers. It is our purpose in the present article to present merely a general view of the various renderings, leaving the determination of the modern equivalents to the special head of METHODOLOGY (q. v.). The following are the words rendered "measure" in the A.V.:—

1. Those that are of indefinite Import.—(1) ג'ל, chōk (Isa. vi, 14; a statute, as elsewhere usually rendered); (2) תג', mad (Job xii, 9; Jer. xii, 25; reduplicated plur. Job xxxviii, 6; elsewhere as a garmen, as usually rendered); (3) פְּרָפָה, פרפה, the usual word thus rendered (Exod. xxvi, 2, 8; Josh. iii, 4; 1 Kings vi, 25; viii, 9, 11, 37; 2 Chron. iii, 3; 1 John xxvi, 25; Ps. xxxix, 4 [5]; Jer. xxx, 39; Ezek. xl, 5, 8, 10, 21, 22, 24, 28, 28, 32, 38, 35; xlix, 17; xlv, 16, 17, 18, 19; xlix, 13; xlv, 8; xlvii, 3; xlviii, 16, 30, 33; Zech. xi, i [5]; elsewhere "piece," etc.); (4) רָפָה,mesrakah (Lev. xxx, 55; 1 Chron. xxiii, 39; Ezek. iv, 11, 16); (5) בֵּן פָּחַת, b'en pi'ahun (Jer. xxx, ii; xlvi, 28; judgment, as elsewhere rendered); (6) רְמַמִ'ת, mishkoth (Ezek. xlv, 11; "tale," Exod. v, 8; "composition," Exod. xxx, 32, 37; "state," 2 Chron. xxiv, 19); (7) צַלְתָן, token (Ezek. xlv, 11; "tale," Exod. v, 18); (8) מְמֹר, the usual and proper Greek word (Matt. vii, 22; xxxii, 32; Mark iv, 24; Luke vii, 88; John iii, 24; Rom. xiii, 3; Cor. x, 13; Eph. iv, 7, 13, 16; Rev. xxi, 17).

2. Such as represent a definite Value.—(1) כָּפָח, ḫakh (Deut. xxx, 14, 15; Prov. xx, 10; Mic. vi, 10; elsewhere as "caph" [q. v.]); (2) כָּפָח, כפוח (Jer. li, 13; "post," Is. vi, 4; elsewhere as "cabūt" [q. v.]); (3) לְמִדָּה, ləme'dah (Gen. xxvi, 6; 1 Sam. xxi, 18; 1 Kings xxi, 35; 2 Kings vi, vii, 1, 16, 18; a sech [q. v.], the Gr. στέρως (Matt. xxxiii, 20; Luke xxii, 31), and the reduplicated form πιθοφρασ, pithophraas; (4) se'lah (Isa. xxvii, 2; used indiscriminately); (5) כָּפָח, כפך (Isa. xi, 12; "great measure," Isa. lxv, 5; lit. a third, 1 e. prob. of the ephah, but used indifferently); (6) בָּרָא, bara (Lukexvi, 3; the Hebrew chronic [q. v.]); (7) בָּרָא, bara (Gen. xxvi, 6; the Hebrew chronic [q. v.]).

Meat.—I. It does not appear that the word "meat" is used in any one instance in the Authorized Version of either the O. or N. Testament in the sense which it now almost exclusively bears of animal food. The latter is denoted uniformly by "flesh."

1. The only possible exception to this assertion in the Authorized Version is 2 Chron. xxvi, 4, etc., "savory meat;" Gen. xxv, 23, "corn and bread and meat." Here the Hebrew
word, בְּנֵקַנְתָן, matammin, which in this form appears in this chapter only, is derived from a root which has exactly the same force of our word "taste," and is
employed in reference to the manna. In the passages in question the word "dainties" would be perhaps more appropriate. (2) In Genesis the original word is one of almost exclusive application of the "flesh" sense, and if theLexicon did not show that this had only the general force of food in all the other Oriental tongues, that would be established in regard to Hebrew by its other occurrences, viz. 2 Chron. xi, 23, where it is rendered "victual;" and Dan. ix, 12, 21, where the meat spoken of is that to be furnished by a tree.

2. The only real and inconvenient ambiguity caused by the change which has taken place in the meaning of the word is in the case of the "meat-offering." the second and the three great divisions into which the cer-
neries of the Law were divided—the burnt-offering, the meat-offering, and the peace-offering (Lev. ii, 1, etc.)—and which consisted solely of flour, or corn, and oil, sac-
rifices of flesh being confined to the other two. The word thus translated is נְדִיבָה, niddivah, elsewhere rendered "present" and "oblation," and derived from a root which has the force of "sending" or "offering" to a per-
son. It is very desirable that some English term should be proposed which would avoid this ambiguity. "Food-
offering" is hardly admissible, though it is perhaps preferable to "unbloody or bloodless sacrifice." See MEAT,-
OFFERING.

3. There are several other words, which, though entirely
distinct in the original, are all translated by the A.V. by "meat;" but none of them present any special interest except נְדִיבָה, niddivah. This word, from a root signifying "to tear," would perhaps more accurately rendered "prey" or "booty." Its use in Ps. cxxi, 5, es-
specially when taken in connection with the word ren-
dered "good understanding in" ver. 10, which should rather be, as in the margin, "good success," throws a new light over the whole of the meaning of that beautiful Psalm. It seems to show how inextingu-
ishable was the warlike, predatory spirit in the mind of the writer, good Israelite and devout worshipper of Jehovah as he was. Late as he lived in the history of his nation, he cannot forget the power of Jehovah's enemies, and in this spirit his warfare against his people is a "heri-
tage of the heathen," and to him, as to his ancestors when conquering the country, it is still a firm article of belief that those who fear Jehovah shall obtain most of the spoils of his enemies—those who obey his commandments shall have the best success in the field.

4. In the N. T. the variety of the Greek words thus rendered is equaly great; but dismissing such terms as ἀναψωσθήσονται or ἀναψωστήσονται, which are rendered by "sit at meat"—πατισθε, for which we occasionally find "meat—πατισθε (Acts xxvi, 34), the same—πατισθε, "meat offered to idols"—πατισθε, generally "fragments," but twice "broken meat"—dismaying these, we have left φρέγα and βριόμα (with its kindred words, βριον, etc.), both words bearing the widest possible signification, and meaning everything that can be eaten or can nourish the frame. The former is most used in the Gospels and Acts. The latter is found in John and in this passage is the word of Jesus in his famous sentences, "for meat destroy not the work of God," if meat make my brother to offend," etc. See ALIGHEMA.

II. Meat, however, in the proper modern sense (בִּשְׁנָש, basar, "flesh," as it is rendered in the Author, Vers.), i.e. of clean beasts (Lev. xi, namely, lambs (Isa. liii, 7; Amos vi, 4), calves (1 Sam. xxvii, 24; Gen. xviii, 7; Amos vi, 4; Luke xv, 23; comp. Russell, Lexico, 145), oxen (Isa. xxiii, 13; Prov. xv, 17; 1 Kings iv, 23; Matt. xxii, 4), kids (1 Sam. xvi, 20; Judg. vi, 12), also venison (1 Kings iv, 32), and poultry (1 Kings iv, 32; see Ge-
nesius, Thes. Heb. p. 715; Michel, Mos. Recht, 198), was a favorite dish among the Hebrews, either roasted entire, or cooked with choice vegetables and eaten with bread (2 Sam. vi, 19; 1 Kings xviii, 6); yet only royal personages partook of it daily (1 Kings iv, 23; Neh. v, 18), the less wealthy merely on festive occasions (Luke xv, 23; comp. Niebuhr, Rosch, p. 52), especially at the great sacrificial festivals; and we find that the modern
Arabs, namely, the Bedouin, as a general rule, but sel-
ding the Jews (Shaw, Trav. p. 189; comp. Bedel, Trav. ii, 1008; Welsted, i, 248; those of the peninsula of Sinai live mostly on sour milk, dried dates, and un-
leavened bread, Rippep, p. 208; but among the ancient Egyptians flesh was very commonly eaten, Exod. xvi, 5; comp. Rosellini, Monum. cit. i, 151). The shoulder
was the most esteemed piece of the animal (1 Sam. ix,
Meat-offering (湎כא, minchah); sometimes more fully מֵנֵכָה, מֵנֵכָּה, to mark its sacrificial character; Sept. fully μνημόνευμα, but generally simply μνήμη or μνήμα, sometimes μνημονευμόλογον; Vulg. oblatio sacrificii, or simply sacrificium. The word minchah (from the obsolete root מֵן, "to distribute" or "to give") signifies originally a gift of any kind, and appears to be used generally of a gift from an inferior to a superior, whether God or man (Lat. fermentum). Thus in Gen. xxxii, 13 it is used of the present from Jacob to Esau, in Gen. xliii, 11 of the present sent to Joseph in Egypt, in 2 Sam. viii, 2, 6 of the tribute from Moab and Syria to David, etc.; and in Gen. iv, 3, 6 it is applied to the sacrifices to God offered by Cain and Abel, and of the burnt-offering and whole burnt-offering. Afterwards this general sense became attached to the word corban (קרבה), and the word minchah restricted to an "unbloody offering," as opposed to נ себе, a "bloody" sacrifice. It is constantly spoken of in connection with the drink-offering (לכן, Sept. συνοφρυί, Vulg. libationem), which generally accompanied it, and which had the same meaning. See Drink-offering.

The law or ceremonial of the meat-offering is described in Lev. ii and vi, 14-23. It was to be composed of fine flour, seasoned with salt, and mixed with oil and frankincense, but without leaven; and it was generally accompanied by a drink-offering of wine. A portion of it, including all the frankincense, was to be burnt on the altar as a "memorial;" the rest belonged to the priest; but the meat-offerings offered by the priests themselves were to wholly burnt.

Its meaning (which is analogous to that of the offering of the first-fruits, and the showbread) appears to be exactly expressed in the words of David (1 Chron. xxii, 10-14), "All that is in the heaven and in the earth is thine. All things come of thee, and of thine own have we given thee." It recognised the sovereignty of the Lord, and his bounty in giving us all the earth with all its contents. The dedicating sacrifice to God, and the best of his gifts: the flour, as the main support of life; oil, as the symbol of richness; and wine, as the symbol of vigor and refreshment (see Ps. civ, 15). All these were unleavened and seasoned with salt, in order to show their purity, and hallowed by the frankincense for God's special service. This recognition implied in all cases, is expressed clearly in the form of offering the first-fruits prescribed in Deut. xxv, 1-5.

It will be seen that this meaning involves neither of the main ideas of sacrifice—the atonement for sin and the self-dedication to God. It takes them for granted, and is based on them. Accordingly, the principle of meat-offering (Exod. xxix, 40, 41); (2) the Sabbath-offering (Num. xxviii, 9, 10); (3) the offering at the new moon (Num. xxviii, 11-14); (4) the offerings at the great feasts (Num. xxviii, 20, 28; xxix, 3, 4, 14, 15, etc.); (5) the offerings on the great day of atonement
MEAT-OFFERING (Numb. xxix, 9, 10). The same was the case with private sacrifices, as at (1) the consecration of priests (Exod. xxix, 1, 2; Lev. vii, 20; viii, 2) and of Levites (Numb. viii, 8); (2) the consecration of the leper (Lev. xxix, 20); (3) the termination of the Nazarite vow (Numb. vi, 15).

The unbloody offerings offered alone did not properly belong to the regular meat-offering. They were usually substitutes for other offerings. Thus, for example, in Lev. v, 11, a tenth of an ephah of flour is allowed to be substituted by a poor man for the lamb or kid of a trespass-offering: in Numb. v, 15 the same offering is ordained as the "offering of jealousy" for a suspected wife. The unusual character of the offering is marked in both cases by the absence of the oil, frankincense, and wine. We find also at certain times libations of water poured before the Lord (comp. Exod. xx. 26) by Samuel's order at Mizpeh during the fast (1 Sam. vii, 2), and by David at Bethlehem (2 Sam. xxii, 16), and a libation of oil poured by Jacob on the pillar at Bethel (Gen. xxxv, 14). They have these clearly especial meanings, and are not to be included in the ordinary drink-offerings. The same observation will apply to the regular libation of water customary at the Feast of Tabernacles, but not mentioned in Scripture. See TABERNACLES, FEAST OF.

From the above statements it appears that the "meat-offering" (or, rather, food-offering) was in general such eatable but bloodless articles (of vegetable growth) as were convenient to be prepared for the meal (comp. the early instance, Gen. iv, 3 sq.), and in a special sense only gifts of meal, raw or baked, which were brought to the altar of burnt-offerings, Exod. xvi, 29; comp. xxx, 9, and either wholly or partially burnt to the honor of Jehovah (commonly with incense) by the hand of the priest. The portion of such "meat-offering" that was to be consumed is called הָיוֹת, in contradistinction from that part which fell to the priest (Lev. ii, 2, 9, 16; Numb. vii, 26; comp. Lev. xxiv, 7, where the incense of the showbread is so called, which was also consumed). This word certainly has not the significance of ordinances (Saadia), or in general offering (as Michaelis thinks), but is a verbal noun from הָיוֹת (to cause to be burned), and the Sept. translates μικησινωρας accordingly (see Gesen. Thesaur. p. 417). The Mishnaic term מַעֲנָכֹת (v, 2; comp. Otho, Leb. Robb, p. 649) treats of the "meat-offering" in the above broad sense as an important part of the sacred ritual. The Bible itself specifies, of the not burned "meat-offerings," only the Pentecostal bread expressly by the name of מַעֲנָכֹת (Lev. xxiv, 7), and the leather sheaf, while the showbread belong by their own nature to the same category. The proper "meat-offerings," as above particularized, were either independent gifts (Talm. מַעֲנָכְתָי), or simply additions to other principal offerings (רִ♪ נָה וּשְׁנָנָה). For example, no burn-offering could be presented without a meat or drink offering (see Lev. vii, 8 sq.); and drink-offerings were associated likewise with thank-offerings (Lev. vii, 12 sq.), and in a certain case with a sin-offering (Lev. xiv, 10, 20). This appears to have been on the principle (d) a delicacy of flesh without wine or oil; a designation which also lay at the bottom of the Greek obłai (coarse ground barley grains) and the Roman molis seca, with which the victim was strewed. Bahr (Symlol. i, 216), however, regards the supplementary unbloody offering as a sort of compensation for the life that was not consumed. Such unbloody meat-offerings, at all events, appear regularly in connection with the principal offerings, whether (a) free-will (Numb. xxvi, 4 sq.; comp. Judg. vi, 19) or (b) enjoined. The latter, again, were sometimes offered publicly in the name of the whole people (יִהְוֶה יִרְדֵּנָה), as those in connection with the daily morning and evening oblation (Exod. xxix, 40; xxviii, 6; Numb. iv, 16), or with the sabbatical (Numb. xxviii, 9) and feast offerings (Numb. xxviii, 11 sq.; Lev. xxiii); at other times they were private (יִהְוֶה יִרְדֵּנָה), as that of the purification of the leper (Lev. xiv, 20 sq.), the Nazarite who had fulfilled his vow (Numb. vi, 16, 17), and the consecration of Levites (Numb. vii, 26 sq.), and perhaps of priests (Exod. xxix, 2, Lev. viii, 2). The term מַעֲנָכֹת for these cases the exact word for meat-offering was fine wheat flour (ךַּף; Josephus, Antiq. xiii, 9, 4), mixed with olive-oil (these were both to be the best procurable in Palestine; see the Mishna, Menach. viii, 1), and it was all consumed upon the altar. The proportions were: for a lamb, ךַּף ephah of flour and 2 1/2 hin of oil; for a ram, 3 1/2 ephah of flour and 3 1/2 hin of oil; and for a bullock, 6 ephah of flour and 3 1/2 hin of oil (Num. vi, 4 sq.; xxviii, 5, 9, 12 sq.; 28 sq.; xxviii, 3 sq.; xxviii, 13 sq.; Lev. xiv, 21). For the lamb offered with the Passover sheep, ךַּף ephah of fine flour was prescribed (Lev. xxiii, 18). In the case of the Nazarite still different regulations are made (Numb. vi, 16 sq.). See NAZARITE. From the fact that in connection with (comp. the) burn-offerings a handful of the meal only as a meat-offering was to be sprinkled upon the altar to be consumed with the incense, while the remainder fell to the priest's lot (Lev. vii, 14 sq.), we see that priestly festivitites were associated with the thank-offerings.

It is, however, for the foregoing account that the independent "meat-offerings" were sometimes free-will (Lev. ii, iii), and sometimes obligatory. To the latter belonged the cases specified above: (a) that of a poor man, who had made himself liable in the manner stated in Lev. vi, 1 sq. (comp. ver. 11); and (b) the "jealousy-offering" of a wife charged with adultery (Numb. xv, 20); to which is to be added (c) the consecration-offering of a priest (high-priest) on entering upon his office (Lev. vi, 20 [18 sq.]). The Talmud (see Menach. iv, 5; xi, 3) applies this law exclusively to the oblation of the high-priest, and makes the meat-offering to be a daily one (יִרְדֵּנָה יִרְדֵּנָה), with which Josephus agrees (Ant. iii, 10, 7). In both the first cases the meat-offering consisted of a ךַּף ephah of meal (without oil or incense), of which, as above noted, only a handful was burned, and the rest, as usual, went to the priest; whereas in the third case, the whole meat-offering was to be consumed (if so we may understand the somewhat dark passage of Lev. vii, 22). The meal in cases (a) and (b) was to be of wheat, but in the case (c) of barley. The free-will offering might be brought in either of three conditions, namely, as raw flour, upon which oil was poured and incense laid (strewed) (Lev. i, 1 sq.); or as roasted and pounded (firstling) grains, likewise with oil and incense (Lev. ii, 14 sq.); or, lastly, as baked dough. The unleavened bread might be baked in the oven, and in that case the meal must be spread under the loaves, or sprinkled upon them (Lev. ii, 14); or in a pan (ברכַּף), when the dough must be mixed with the oil, and in the presentation the loaves were broken in pieces and oil poured on them (Lev. ii, 5 sq.); or, finally, in the הָיוֹת הָיוֹת, i.e., according to the Jews, a deep stewpan, so that the loaves swam in oil (Lev. ii, 7). See CAKE. The priest always burned of these free-will offerings a handful of meal with oil (or a batch), with all the incense, on the altar (Lev. ii, 2); the remainder fell sometimes to him, sometimes to the other priests (Lev. vii, 9 sq.), and must be consumed in the sanctuary (Lev. iii, 8; x, 10, 12 sq.; comp. Josephus, Antiq. iii, 9, 4). Leaven or honey must not be mixed with the meat-offering (Lev. ii, 11; a rule which, with one exception (Lev. vii, 13), applied to all such offerings; see Exod. xxix, 2; Lev. xxv, 12; Menah. viii, 13); but they must be salted (Lev. ii, 18). Even in sprinkling the meat-offering the priests were not allowed to use ferrment (see Lev. vii, 16 [9]; x, 12). See generally Reland, Antiq. Sacr. iii, 7; Iken, Antiq. Heb. i, 14; Carcop. Append. p. 708 (brief); Bauer, Gottesd. Verh. i, 187 sq. (incomplete and inaccurate).
chiefly by letting them to the pilgrims who flock hither to visit the Belt Allah (House of God), or chief mosque, in the city, containing the Kaaba (q.v.). This metropolis, holding about 85,000 persons, is surrounded by nineteen gates surmounted by seven minarets, and contains several rows of pillars, about twenty feet high, and about eighteen inches in diameter, of marble, granite, porphyry, and common sandstone, which at certain distances are surmounted by small domes. A great number of people are attached to the mosque in some kind of ecclesiastical capacity, as kattib, muftis, mueddins, etc. Pilgrimages have very much decreased of late years, and in consequence the inhabitants of this city, at one time containing 100,000, now scarcely counts 40,000 regular residents. The age of the city of Mecca is very great. We feel that it is the beginning of a flourishing condition in the days of Ptolemy, under the name of Macoruba. Mohammed, who had been obliged to quit it quite precipitately in A.D. 622, returned to it in 627, forcing his entrance as conqueror. At first it belonged to the tribe of the Qosaites, later to the Ko- wesh (q.v.). Within the course of the present century (1809) Mecca was taken by the Wahabies (q.v.), but given up again to the pacha of Egypt, Mehemet Ali (1839), whose son Ibrahim was made sheik El-Haram —'of the Sacred Place.' At present, however, Mecca is directly dependent on the sultan of Turkey. A certain balm, the 'Balm of Mecca,' is made from a plant called Zizyphus medievalis, which grows in the neighborhood of the city. Another chief article of manufacture, and a great source of income to the residents of Mecca, are the chaplets for pious pilgrims. See Chambers, Cyclop. s. v.; Der Christliche Apologete, 1872, Nov. 12.

Mechanic. The Hebrews appear to have learned in Egypt the elements at least of all the forms of handicraft practiced in that highly-civilized country, and later on their neighbors the Phcenicians. It was probably in early times for their progress in the industrial arts, doubtless exerted a further influence upon them; nevertheless, down to about the close of the period of the judges, the skill of the Hebrews in manufactures was quite inconsiderable (1 Sam. xiii, 20). Many of the handicrafts were practiced by the proprietors of the house (house-owner) himself (comp. Homer, Odys., v, 248), chiefly the coarser kinds of work (i.e. in wood), while other sorts fell to the female head of the family, such as baking (2 Sam. xiii, 8), weaving and embroidery (Exod. xxxvi, 26; Prov. xxxi, 24), and the making up of garments, including the work of the men (Exod. xxxvi, 5, 6). Acts x, 19: Acta ix, 89). See Woman, and comp. the Mishna, Kethuboth, v, 5. But all the varied forms of manufacture, which, being generally executed by dint of actual manipulation, required a good degree of personal dexterity, were carried on among the Hebrews by the owners themselves, who were not slaves. So in the Hemic poems several kinds of mechanical arts appear (Judith, iv, 110, 485; xviii, 601; Odyssey, iii, 425, 432; see Wachmuth, Hellen. Alterth. II, i, 47 sqq.).

Accordingly we find mention of the gold and silver smiths (נבר מזון, 12, Kings xvii, 4; Isa. xvi, 19; Jer. ii, 14, etc.), who especially fabricated idols, or plated and ornamented them; the apothecaries (נבר בּג, Exod. xxx, 85; comp. vavvav, Ex. xxviii, 7); the artificer (נבר נון, Exod. xxx, 85; Deut. xxvii, 15; I Sam. xiii, 19), a term inclusive of blacksmithe (לְבָר נון, Isa. xiv, 12; 2 Kings xxiv, 14); I Sam. xiii, 19; Talm. בָּר נון, Mishna, Chel. xiv, 3) and brazier (נבר נון, 1 Kings vii, 14; comp. שומרא, 2 Tim. iv, 14), as well as carpenters (נבר נון, 2 Sam. v, 11; Isa. xiv, 13; comp. רועש, Matt. iii, 56; Mark vi, 3; also cabinet-makers, Mishna, Baba Kamma, ix, 3) and masons (נבר נון, 1 Chron. xiv, 1); the stone-squarers (לְבָר נון, 2 Kings xii, 12), which was distinct from the last named.
Veneering and the Use of Glue. (Wilkinson.)

1. a piece of dark wood applied to one of ordinary quality, b. a, also, fixed into a block of wood of the same color as a. c. a ruler; and f. a square, similar to those used by our carpenters. g. a box. Fig. 3 is grinding something. h. a sloe pot on the fire. i. a piece of glue. Fig. 6, applying glue with a brush. j.

Bandaging Mummies and making the Cases. (Wilkinson.)

Fig. 1, sawing wood. 2. cutting the leg of a chair, indicating the trade of the carpenter. 3. a man fallen asleep. 4. wood ready for cutting. 5. above and other provisions, which occur again at 10, with vases. 6. cutting and preparing the cases.

But whether the plasterers (πετροσιται, Ezek. xiii, 11) were a separate trade from the masons is not clear; the potter (ποταρης), Isa. xxix, 16, etc.; καρπομεθυς, Matt. xxvii, 7, 10; comp. Gesenius, Monum. Phoen. p. 161; the locksmith (λευκ. Jer. xxix, 2); the fuller (πολεμιστης) or παραστης, 2 Kings xviii, 17; γιαφες, Mark ix, 3; comp. Gesenius, p. 181; the weaver (πεπαραται) early (Exod. xxvii, 32) formed a separate branch of industry (especially in fabrics of byssus, 1 Chron. vi, 21), and in large cities the baker (βισκος, Hos. vii, 4; Jer. xxxvii, 21; see Josephus, Ant. xv, 9, 2; but Luke xvi, 2, does not prove the absence of such a trade); later also the barber (πεπαραται, Ezek. v, 1) is named (προφ., according to the Targum of Jonathan at Lev. xii, 45; Mishna, Shabb. i, 2). See each in its place. Nevertheless, that the Hebrews took no very high rank in the fine styles of work, especially those in which labor passes over into an art, appears from the fact that a single individual often carried on several trades at once (Exod. xxxvi, 3 sqq.; 2 Chron. ii, 14); while David and Solomon are recorded as having imported for their structures Phoenician (Sidonian) artisans (1 Kings v, 6; 1 Chron. xiv, 1; 2 Chron. ii, 7, 14, etc.).

See PHOENICIA.

After the exile handicrafts and arts in general stood in greater esteem among the Jews, so that experts were found among them, and their productions acquired considerable reputation (see Rosenmüller, Morgenland, vi, 42). It passed for a sign of a bad bringing up when a father failed to teach his son a trade (Mishna, Kiddush. iv, 14; Lightfoot, p. 616; comp. Pirke Abot, ii, 2; Wagensiel, Sota, p. 597; Otho, Lex. Robb. p. 491). In the Apocalypse of the Old Test, there are mentioned the καρπομεθυς, as a moulder of figures of clay (Wisd. xv, 8), the ψευδοεισαγορας, ψευδο- χωρς, and ψευδολυστας among metal-workers (Wisd. xv, 19), chiefly as tributary to idol image-makers; in the New Test. the tanner (πσαρευς, Acts ix, 43; x, 6, 32; Talm. י_meter or י close, Chel. xv, 1), the tentmaker (πσαρευς, Acts xviii, 3); in Josephus occur the cheese-makers (πσαρευς, War, v, 4, 1); the barbers (πσαρευς, Ant. xvi, 8; War, i, 27, 5), who were of service to princes; in the Talmud, among others, the tailor (קונס, Shabb. i, 3), the shoemaker (קונס, Pesach, iv, 6), the platerer (קונס, Chel. xxiii, 3), the glazier (יון, Chel. viii, 9), the goldsmith (קונס, Chel. xxix, 6), the dyer (קונס, comp. Thilo, Apoc. p. 111). Some of these occupations were of so low repute that those who followed them could not attain the office of high-priest (Kiddush. ixxii, 1); viz. those of the weaver, the barber, the fuller, the apothecary, the blood-
Catholic. To escape from the animosity of his countrymen he still found it necessary to remove in disguise to Paris. At the age of 50 he settled in Rome, under the protection of the Venetian government. To whom it then belonged. As early as Sept. 8, 1701, he had founded at Constantinople a new religious community, in which ten other persons joined with him; at Modon, on Sept. 8, 1705, he took possession of an estate given him by the Venetians, to build a convent of the new order, which was called after his own name. The war between the Turks and the Venetians drove Mech- 

citars in 1715 to Venice, where he remained until after the conquest of the Morea by the Mussulman. His petition for a place instead of Modon found a willing ear at the Venetian Senate in 1717, and he was presented with the little island of San Lazaro, which he called the Morea. In 1718 Mechitark built the convent which still attracts the atten-
tion of every visitor to Venice. It was opened on the
day of the Virgin Mary's birth, Sept. 8. Thenceforth Mechitark labored assiduously for the good of the Church of Rome and the elevation of his countrymen. He is acknowledged even by his opponents of the Armenian Church to have revived the high literary attainments of his country in former days. He not only contributed to this by his own efforts as a voluminous writer, but in a still more important degree by establishing printing-
presses. He died April 27, 1749. His own productions are many, whilst others include an Armenian church, because they were written before his apostasy, a translation of Thomas a Kempis's Imitation of Christ, and of Thomas Aquinas's Theology, and many philological works of value. The fullest account of Mechitark, of his work, and of his followers, in English, is to be found in Brief Account of the Mechitaristic Society, by Alexander Gore (Venice, 1889). See Me-

chitarists.

Mechitarists, a congregation of Armenian Chris-
tians, who reside on the island of San Lazaro at Venice, but who have also obtained a footing in France and Austria. They derive their name from MECHITAR DA PETRO (q. v.), who in the year 1701 founded this religious society for the purpose of diffusing a knowledge of the old Armenian language and literature. The Me-

chitarists, like their founder and instructor, acknowledge the supremacy of the Roman pontiff, and seek to spread the faith and practices of the Church of Rome in the East. The rules of the Mechitarists are modelled after those of the Benedictines, but every member must be of the Armenian nation, and promise an active devotion to the cultus of the Armenian language and literature. The result, as we have said above, has been the forma-
tion not only of a convent but of an academy; and, in fact, the best schools for the study of Armenian are in the houses of the order. A division was provoked in 1773, and some of the Mechitarists settled at Trieste, and there founded an institution like that at San Lazaro. In 1810 these seceders removed to Vienna, the Austrian capital, and there they still remain, busy mainly in the publication of Armenian classical productions and in-
structing young Armenians. A third society has re-
cently been founded at Paris, and efforts are making for the establishment of a fourth at Constantinople. Sev-
eral hundred volumes have already been published by the Mechitarists. Of these the theological portion has a Roman Catholic circulation only, but the others have been welcomed by the Armenians generally. They publish a periodical like the English Penny Magazine. See Bozé, De Convent de St. Lazare à Venise, ou Histoire succincte de l'Ordre des Mechitaristes Arméniens (Paris, 1837).

Mechthildis, St., a younger sister of St. Gertrude (q. v.), of the ancient and renowned family of Hacke-
born, was born at Eisleben in the early part of the 13th century. She early manifested a decided taste for reli-
gious exercises, and at the age of seven, having gone one day with her mother to visit the Convent of Ro-
dersdorf, occupied by Benedictine nuns, she was so much delighted with it that she insisted on remaining in it. She was allowed to become a novice, and fulfilled all the duties imposed upon her in that position with great zeal; and the convent, particularly serviceable in taking care of the poor and the afflicted. At the end of her noviciate she took the veil, and remained in the convent until 1258, when, together with the other nuns, she removed to that of Helsede, where she died shortly after.

Inclining from youth to mysticism, she, like her sister Gertrude, claimed to have had visions, but she steadily declined writing them down; this was, however, done against her will by one of her friends, under the title Revelationes selecta S. Mathildis, together with a short biographical notice. These mystic pieces are not only full of elevated thoughts and aspirations, but give evidence of a real, high spiritual experience connected with Scripture. The best edition is that published, together with a German translation, in the Bibliotheca mystica et ascetica (Cologne, 1854, pt. x).

Another Mechthildis, also honored as a saint in the Roman Catholic Church, flourished near the middle of the 12th century. She was a descendant of the counts of Andechs. In early youth she commenced to manifest signs of piety, and when she attained the requisite age she became a nun in the Convent of Diessen, in Bavaria. Here she acquired such reputation for piety and zeal that she was elected abbess in 1158. Some years afterwards she was removed to the convent at Halberstadt, where she lived the rest of her life, and was called by all who knew her "Mother of the Church." She died 1165.

Mechelburg, a German territory, now part of the larger German Empire, consists of two grand-duchies, the larger one called Mecklenburg-Schwerin, and the smaller one called Mecklenburg-Strelitz.

(1) Mecklenburg-Schwerin, bounded on the north by the Baltic, on the east by Pomerania, on the south by Brandenburg, and on the west by Lauenburg, covers an area of about 1612 square miles, and has a population of 560,618 (in 1867), of which 556,290 are Lutherans (200 Reformed), 1159 communicants of the Church of Rome, and 3004 adherents to the Jewish faith. The Mecklenburg-Schwerin was the most ancient of the three counties, the original Mecklenburg, but amalgamation with their Saxon neighbors has largely Germanized the original. The predominating name of religion is the Lutheran, the religion of the reigning prince. The grand-duke, whose powers are limited by a mixed feudal and constitutional form of government, is the title of the royal house of Mecklenburg-Schwerin. His residence is at Schwerin, capital of the county, and lord of Rostock, Stargard, etc. The state church divides the territory into 381 rectories, with 475 churches, which are controlled by six superintendents and thirty-seven preachers. The chief towns are the county seat, Schwerin, Ludwigsburg, Rostock, Gützow, and Wismar.

(2) Mecklenburg-Strelitz, the other grand-duchy, is composed of two distinct portions of territory, viz., Stargard (by far the larger division, lying to the east of Mecklenburg-Schwerin) and the principality of Ratzeburg. Mecklenburg-Strelitz covers an area of about 1512 square miles, and comprises an area of rather more than 1000 square miles, with a population of 98,770 (in 1867), of which 97,937 are Lutherans (1000 Reformed), 169 Roman Catholics, and 466 Jews. Like the other Mecklenburg duchy, the country is in the hands of the Luttherans. It is divided into sixty-two rectories, and is governed by seven diocesan superintendents (proprist).

The two Mecklenburg duchies have provincial estates in common, which meet once a year, alternately at Mecklenburg-Schwerin and Ratzeburg. There are in each province a certain number of noble landowners and the representatives of forty-seven provincial boroughs, each of which has, however, its separate municipal government.

History.—The Mecklenburg territory, anciently occupied by Germanic and afterward by Slavonic tribes, was in the 13th century called Henne the Lion, duke of Saxony, who, after thoroughly devastating the country, and compelling the small number of inhabitants remaining after the war to adopt Christianity, restored the greater part of the territory to Burewin, the heir of the slain Slavonic princes, Niklot, and gave him his daughter, Adelhild, in marriage. The country at that time received its present designation from its principal settlement, Milkinburg, now a village between Wismar and Bruel. Christianity was, however, known to the inhabitants of this country long before the invasions of Henry the Lion. Missionaries of the Cross are said to have been there in the days of Charlemagne; but true Christian principles and faithful adherents to the Christian cause were not made there until the first half of the 10th century. After Henry I had vanquished the natives in the battle at Leuven (931), bishop Adalward, of Verden, in that very year baptized one of their rulers, and by the year 1000 the country was nearly all Christianized. But Christianity was still unpopular, and its confessors suffered much persecution, especially near the middle of the 11th century (comp. Jaffé, Lothar, p. 147, 282; Conrad III, p. 16). Not until the successful invasions of Henry the Lion can Christianity be really said to have found a hold in the Mecklenburg territory, and hence he is generally looked upon not only as the founder of the consolidation of the territory as Mecklenburg, but also as the founder of Christianity within its bounds. Shortly after the middle of the 12th century convents were built, and several monastic establishments founded. We find one Vöclini († 1154), bishop of Lubeck, and his successor Jerold, especially active as missionaries. But Christianity did not attain to a really prosperous condition during the Middle Ages in this part of the Teutonic domains, although it was elevated into a duchy in 1849 by the emperor Charles. The Protestant doctrines were first introduced here in 1556 by duke Johann Albrecht, who renounced Catholicism, received the crown of Wurttemberg and Johann Albrecht, who founded the lines of Mecklenburg-Schwerin and Mecklenburg-Gutow. They were, however, deprived of the ducal title in 1827, in consequence of their adhesion to the Protestant cause, and the imperial general Wallenstein was proclaimed duke of all Mecklenburg-Schwerin and Schwerin. After the death of Gustavus Adolphus of Sweden, his kinsmen, the deposed dukes, to their domains. Kötzer, alias Schluter (q.v.), who was poisoned in 1592, was particularly prominent in the cause of the Reformers. The fruit of his labors was seen in 1594 in the decree against the reading of the mass, and in the final official adoption of the Protestant confession. But the religious and secular affairs of Mecklenburg continued to undergo changes. After various subdivisions of the ducal line into the branches of Schwerin, Strelitz, and others, and the successive extinction of several of these collateral houses, the Imperial Commission, which met at Hamburg in 1701, brought about the settlement of a family compact, by which it was arranged that Schwerin and Gutow should form one duchy, and Strelitz, with Ratzeburg and Stargard, Mirow and Nenemower, another independent sovereignty. After this, very few events of importance occurred till the accession in Schwerin, in 1785, of Friedrich, duke of Oldenburg, who was assassinated by order of the king of Prussia; he was proclaimed duke in 1815, and died in 1837, after a long reign, which he had made highly conducive to the internal welfare and external reputation of his hereditary dominions.

The reign of Friedrich Franz II, who succeeded his father, Paul Friedrich, in 1842, was disturbed by a contest
between the nobles and the burgher and equestrian landowners, the former arrogating to themselves the exclusive right of electing members into the equestrian order, nominating to benefices, and monopolizing other prerogatives of the ancient feudal nobility. The revo-

lutionary excitement of 1848 gave a fresh stimulus to the popular fervor, and the disturbances could only be quelled by the interposition of Prussian troops. In 1860, however, the duchies were incorporated in the North German Confederation, and since the establishment of the new German empire they form part of the latter. Religious toleration and freedom of speech, which were comparatively unknown in the duchies of Mecklenburg, have since given full play, and the prospect for the future, and promising much aid in the extinction of a very lukewarm profession of Christianity, and the establishment of vital Christianity in its stead. See Adem. Bremen. Hist. Ecol., in Bremen, Mon. Script., vol. ii; Ernst Boll, Geschichte Mecklenburg's mit besonderer Berücksichtigung der Culturgesch. (Neubrandenburg, 1856-56); Herzog, Beiträge zur Gesch. d. Vereins für d. Geschichte der d. Prov. v.; Deutsch-Amer., Conv. Lexi-

kon, s. v. (J. H. W.)

Med'aba (Med'aba, 2 Macc. ix, 36). See Medeba.

Mo'dad (Heb. Med'ad), יֹבֵּד, I0в; Sept. Modad), a person mentioned in connection with Eldad, as one of the seventy elders who were nominated to assist Mo-

ses in the government of the people, but who remained in the camp, probably as modestly deeming themselves unfit for the position when the others professed to have probated the tabernacle. The divine Spirit, however, rested on them even there, "and they prophesied in the camp." (Num. xi, 24-29.) The Targum of Jonathan alleges that these two men were brothers of Moses and Aaron by the mother's side, being sons of Jehochebed and Eliaz-

phon, B.C. 1435. See Elad, iv, 357.

Me'dan (Heb. Med'am, מֵדָאָנ, conformation, as in Prov. vi, 14, 19; Sept. Madâr v. r. in Chron. Madâb; Vulg. Madum), the third son of Abraham by Ketura (Gen. xxv, 2). B.C. post 2042. He and his brother Midian are believed to have peopled the country of Midian, east of the Dead Sea. "It has been supposed, from the similarity of the name, that the tribe descended from Medan was more closely allied to Midian than by mere blood-relationship, and that it was the same as, or a portion of the latter. There is, however, no ground for this theory beyond its plausibility. The traditional city Medân of the Arab geographers (the classical Medâa-

nus), situat in Arabia on the eastern shore of the Gulf of Elat, bearing the name Midian, or Medâniye, is Midianitish, not Medeanian (but Bunsen, Bücherei, supposed a Semitic root for the latter identification). It has been elsewhere remarked [see Keturah] that many of the Keturehit tribes seem to have merged in early times into the Ishmaelite tribes. The mention of 'Ismahelit,' as a convertible term with 'Midianite,' in Gen. xxvii, 28, 56, is remarkable; but the Midianite of the A. V. in ver. 28 is Midianite in the Hebrew (by the Sept. rendered Medâmavaiot, and in the Vulg. Ismaelitas and Midianitas); and we may have here a trace of the subject of this article, though Midianite appears on the whole to be more likely the correct reading in the passages referred to.' See Midian.

Medard, Sr., bishop of Noyon, in France, was born about 456, in the village of Salleney, near Noyon. Through his father, Nectardus, he belonged to a noble Frank family; his mother, Protagis, a Gallo-Roman, also claimed high connections. He was educated in the school of his native city, and early manifested that zeal and charity for which he afterwards became distinguished. He entered the Church under the guidance of the bishop of Vermand, and on the death of the latter, in 580, was appointed his successor. In consequence, however, of the frequent invasions which desolated that district, he exchanged this see for Noyon, a strongly-fortified town. When St. Etienne's bishop of Tournai, died in 602, Medard was invited to join this see to that of Noyon; he refused at first, but was finally induced to accept by king Clotaire himself, and the two dioceses continued to be administered by the same bishop until 1146, when they were again divided. St. Medard was one of the most influential and most universally-respected bishops of his time. King Clotaire came to visit him shortly before his death, which occurred about 455, and after- wards visited the city of Tournai, where the relics of the estate of Crouy, near Soissons. The renowned cathedral of St. Medard is erected over his grave. He is com-

memorated on June 8. He is highly praised by Gregory of Tours (Ivb. i, c. 19), who, like his biographers Venantius, Fortunatus, and Radbodus, attributes to him a great number of miracles, not one of which is contained in the Acta Sanctorum for July. See Per-

See Mom., Hist., Germ., vol. i and ii; Gregorius Turon., Hist. Franc., lib. i, c. 19; same, De Gloria Confrat. c. 55; Rad- 

bodus, Vita S. Medardi, Norimv., episc., apud Suriwm, 3 Junit; Gallia Christ. vol. ix, col. 579. (J. F. P.)

Medatha. See Hammatha.

Mede (Heb. Midâh, מִדְאָה, word of Indian origin, meaning, according to Gesenius, Theeb, p. 708, the middle country, from its position, as in Polybus, v, 44; Auth. Vers. "Medes," Hist., "Meda," Gen. x, 2; 2 Kings xiii, 20; 1 Chron. ii, 1, 5; 3 Kings xiva, 18; 19; x; 2; Isa. xiii, 17; xx, 12; Jer. xxxv, 20; li, 21; 11, 29; Dan. viii. 20; ix, 1; also Medai, "Mede," Dan. xiv. 1; Chald. Medâdy, מְדַדְי, "Mede," Meda, Ezra vi, 2; 19, 28; v, 8, 12, 15; and Medoda, מְדַדָא, "Me-

dian," or Medaba, מְדַדְא, Dan. v, 31; Gr. Midaph, the ethnographic title of a Median, or inhabitant of Media; the same of that of Madai [q. v.]. The Hebrew form, "which occurs in Gen. x, 2, among the list of the sons of Japhet, has been commonly regarded as a personal epithet to Japhet and most commentators call Madai the third son of Japhet, and the progenitor of the Medes. But it is extremely doubtful whether, in the mind of the writer of Gen. x, the term Medai was regarded as representing a person. That the genealogies in the chapter are to some extent ethnic is universally allow-

ed, and may be seen even in our Authorized Version (verse 16-18). As Gomer, Magog, Javan, Tubal, and Meshech, which are conjoined in Gen. x, 2 with Madai, are elsewhere in Scripture always ethnic and not per-

sonal appellatives (Ezek. xxxvii, 13; xxxviii, 6; xxxix, 6; Dan. viii, 21; Joel iii, 6; Ps. cxx, 5; Isa. lxv, 19, etc.), so it is probable that they stand for nations rather than persons. In that case we would regard Madai as a person; and we must remember that it is the exact word used elsewhere throughout Scripture for the well-known nation of the Medes. Probably, there-

fore, all that the writer intends to assert in Gen. x, 2 is that the Medes, as well as the Gomerites, Greeks, Tiba-

reni, Moschi, etc., descended from Japhet. Modern science has found that, both in physical type and in language, the Medes belong to that family of the hu-

man race which embraces the Cymry and the Greco-

Romans." (see Prichard's Phys. Hist. of Mankind, iv, 6-

50; chap. x, § 2-4; and comp. the article on Media.)

For "Darius the Mede," see DARIUS.

Mede, Joseph, B.D., a learned English divine, was de-


cended from a respectable family at Berden, in Essex, and was born in 1586. When but a boy ten years old he lost his father, but his education was provided for by friends. He became a preacher of Christ Church, Cambridge, in 1602, where he took the degree of mas-

ter of arts in 1616, having made such progress in all kinds of learning that he was considered an accomplished scholar. He was appointed Greek lect-

urer on Sir Walter Mildmay's foundation, and partic-

ularly employed himself in studying the history of the Chaldeans and Egyptians. He appears to have had many offers of preferment, but unhesitatingly declined them all in favor of this position, which afforded him leisure for favorite studies. He died in 1638. "Mr.
Mede," says his biographer, "was an acute logician, an accurate philosopher, a skilful mathematician, an excellent anatomist, a great philologist, a master of many languages, and a good proficient in history and chronology." His principal production, worthy the labors of a lifetime, he sent forth in 1627, under the title Claris Apologética (Cambridge, 1627, 4to); to which he added in 1632, In Sancti Joannis Apologiae Commentarius, ad Tuscanos scriptus.... A second publication of this celebrated work was published in London in 1650, entitled The Key of Revelation searched and demonstrated out of the natural and proper Characters of the Visions, etc.; to which is added a Conjecture concerning Peg and Magog. This work has been highly honored with commendation from the learned world; in his Introductory Lecture on the Study of the Prophecies (ii, 122, etc.), where Mede is spoken of as "a sublime genius, without vanity, interest, or spleen, but with a single, unmixed love of truth, dedicating his great talents to the study of the prophetic Scriptures, and unfolding the mysterious prophecies of the Revelation." A collection of the whole of Mede's writings was published in 1672, in 2 vols. folio, by Dr. Worthington, who added to them a life of the author. He was a pious and profoundly learned man; and in every part of his works the talents of a sound and learned divine are eminently conspicuous. He was distinguished for his meekness, modesty, and prudence; never pronounced for or against the needy. A very full account of Mede is given in Alli- bone's Dict. Brit. and Amer. Authors, s. v. See also English Cyclop. s. v.; Gen. Biog. Dict. s. v.; Darling, Cyclop. Bibl. i, 2028; Horne, Bibl. Bibl. 1833, p. 381; Orme, Bibl. Bibl. s. v.; Hunt, Hist. of Religious Thought in England, i, 167.

Medeba (Heb. Me'edhəb, מֶדֶּבָּא, מֶדֶּבֶּא, water of quiet; Sept. Μεδεβὰ in Chron., Μεδαβᾷ in Josh., Μεδαβὰ in Numb., and Μουσαβὰ v. r. Μεσαβὰ, Μεσαβὰ, Μεσαβὰ in Jos., וַעֲבֹות, וַעֲבֹות in Josh.); a town east of the Jordan, in a plain of the same name in the southern border of the tribe of Reuben (Josh. xii, 9, 16), before which was fought the great battle where Joab defeated the Ammonites and their allies (1 Chron. xix, 7; comp. with 2 Sam. x, 8, 14, etc.). In the time of Ahaz, Medeba was a sanctuary of Moab (Isa. xv, 2); but in the denunciation of Jeremiah (xlix, 28), often parallel with that of Isaiah, it is not mentioned. It originally belonged to the Moabites (Numb. xxx, 30), from whom it was conquered by Sihon the Amorilish king (Josephus. Ant. xiii, 2, and 4); but upon the captivity of the tribes beyond the Jordan, the Moabites again took possession of it (Isa. xv, 2), and it (Isa. xxvii, 1) after the return from exile (1 Macc. ix, 36). See JAMMU. It was the scene of the capture and possibly the death of John Macabaeus, and also of the revenue subsequently taken by Jonathan and Simon (Josephus, Ant. xiii, 1, 4); his name is omitted in Maccabees on the second occasion, see ver. 36. About 110 B.C. it was taken, after a long siege, by John Hyrcanus (Ant. xiii, 9, 1; War, i, 2, 4), and then appears to have remained in the possession of the Jews for at least thirty years, till the time of Alexander Janneus (xiii, 15, 4); and it is mentioned as one of the twelve cities by the promise of which Aree- tas, the king of Arabia, was induced to assist Hyrcanus II to recover Jerusalem from his brother, Aristobulus (Ant. xiv, 1, 4). Ptolemy calls it Medawō (Μεδαωά), in Arabia Petraea, in long. 68° 30', lat. 30° 45' (v. 17, 6). Stephen of Byzantium (p. 566) assigns it to Nabatene. The Onomasticon places it near Heshbon; and it was once the seat of one of the thirty-five bishoprics of Arab- bia (Rablan, Palestine, 217, 229, 290). The place, although in ruins, still retains the name Medeba, and is situated upon a round hill seven miles south of Hesh- bon. The ruins are about a mile and a half in circuit, but not a single edifice remains perfect, although the remains of the walls of private houses are traceable, and an immense tank (Irby and Mangles, p. 471) is visible

(Seezetn, in Zach's Monat. Corresp. xvii, 481; Burch- hardt, Trav. in Syria, p. 965 sq.). The foundations of the church and an ancient obelisk, which are said to be west of the town are perhaps those of the Christian church which it once contained (ἡ μονή Μεθυδαίων, Le Quien, Oriens Christianus, 769-772). A large tank, columns, and other marks of former structures are still to be seen; the remains of a Roman road exist near the town, and the site of a former Roman camp has been named Heshbon. "Taken as a Hebrew word, Me-deba means 'waters of quiet'; but, except the above tank, what wa- ters can there ever have been on that high plain? The Arab name, though similar in sound, has a different signification.

The place (מֶדֶּבָּא) from Medeba to Dibon, given in Josh. xiii, 9 as the southern portion of the territory of the Amorites, is the modern Belde, a fertile tract thus described by Raumer (Palladina, p. 70): "Southwards from Rabbath Ammon as far as the Arnon the country is mostly table-land, in some places for a considerable distance without a tree, but covered with the ruins of cities that have been destroyed. Towards the west it stretches away into the desert of Arabia, and on the west it slopes away to the Jordan." The part of this plateau here referred to is elsewhere (Numb. xx, 20) called, after its former inhabitants, "the field of Moab," or (Numb. xxiii, 14) "the field of the watchmen" (comp. Hengstenberg, Biblem, p. 241, 248). See MISHR.

Medhurst, Walter Henry, D.D., an English missionary and Chinese scholar, was born in London in 1790. He entered the mission work in China in 1816, when he was sent to China by the London Mis- sionary Society to ascertain if the country was open to the Gospel, and, if so, to furnish this people with a cor- rect version of the Scriptures in Chinese. After having labored successfully in India, on the island of Malacca, and in other Asiatic countries, he was again sent to China in 1835, with the Rev. Edwin Stevens; but he did not commence active missionary work in that country until 1845, when he was joined by Lockhart, and settled at Shanghai. He had charge of the printing establishment which was owned by this society, and had up to this time been occupied at Batavia; he now removed it to Shanghai, and began the publication of sermons and tracts. In spite of the opposition of the numerous Ro- manists, the mission grew so rapidly that in the year 1847 84,000 copies of different works were printed, and 500 tracts were weekly distributed. This same year he published several sermons converted to the Gospel for the revision of the New Testament in Chinese. Med- hurst was engaged in this important labor until 1850, when he withdrew, and gave his whole time to the re- vision of the Old Testament. He died Jan. 24, 1857, a few days after his return to England, closing a life of valuable service spent in the interests of Christian mis- sions. Medhurst founded several orphan asylums, and did much good among the Asiatics in various ways. His works of special interest are, China, its State and Prospects, with special Reference to the Diffusion of the Gospel (London, 1888, 8vo) — Dissertation on the Theology of the Chinese (8vo) — The Chinese Version of the Script- ures (8vo). See also various Dictionaries, both in Chinese and a Japanese and English Vocabulary. See Vaperou, Dictionnaire des Contemporains, s. v.; Allibone, Dict. of Brit. and Amer. Authors, vol. ii, s. v.

Mediā (מְדֵיָא). The same Hebrew word is used in the O. T. as the name of a son of Japhet, of the nation which he founded, and of their country. Hence we find it rendered in four different ways in our A. V. In most cases these renderings are hardly preferable rather than explain—(1) Mediā, the proper rendering (Gen. x, 2; Malbô; Alex. Malēa; Mediā; 1 Chron. i, 5, Malēi); (2) Medes (Medēa, 2 Kings xvii, 6; xviii, 11; Esther i, 19; Isa. xiii, 17; Jer. xxxv, 20; Dan. i, x, 2; Mēzād, Ezra vi, 22; Medēa); (3) Medes (Medēa, Medēi, Esther i, 8; x, 2; Isa. xxi, 2; Dan. viii, 20;
4. *Media*, only in Dan. xi, 1. In the following account we chiefly refer of course to ancient territorial distributions and descriptions.

1. Geography.—The general situation of the country is abundantly clear, though its limits may not be capable of being precisely determined. Media lay northwards of the Tigris and south of the Caspian, east of Armenia and Assyria, west and north-west of the great salt desert of Iran. Its greatest length was from north to south, and in this direction it extended from the 32d to the 40th parallel, a distance of 550 miles. In width it reached from about long. 45° to 53°; but its average width appr. amounts to more than from 250 to 350 miles. Its area may be reckoned at about 150,000 square miles, or three fourths of that of modern France. The natural boundary of Media on the north was the river Aras; on the east Zagros, and the mountain-chain which connects Zagros with Ararat; on the south Media was probably separated from Persia by the desert which now forms the boundary between Persia and Irak Ajem; and on the east its natural limit was the desert and the Caspian Gates. West of the gates it was bounded, not (as is commonly said) by the Caspian Sea, but by the mountain range south of that sea, which is the natural boundary between the high and the low country. It thus comprised the country now comprised by Irak Ajem, the Kurdish, part of Luristan, Azerbaijan, perhaps Talish and Gilan, but not Mazanderan or Astaraerd.

The division of Media commonly recognised by the Greeks and Romans was that into Media Magna and Media Atropatene (Strabo, xi, 13, § 1; comp. Polyb. vi, 43, viii, 26; Appian. vii, 2; Strabo, x, 13, § 3). Media Atropatene, so named from the satrap Atropates, who was the first of the royal governors appointed by Darius the Great, and who ruled from the 24th to the 30th year of his reign, was a very large and important district, and is mentioned in the third or fourth century B.C.

The division of Media into these two provinces can only be distinctly proved to have existed from the time of Alexander the Great, yet there is reason to believe that it was more ancient, dating from the settlement of the Medes in the country, which did not take place all at once, but was a gradual process, and was completed afterwards in the southern country. It is indicative of the division, that there were two Ecbatanas—one, the northern, at Takht-i-Suleiman; the other, the southern, at Hamadan, on the banks of Mount Orones (Eפול—or respectively the capitals of the two districts. See *Ecbatana*.

Next to the two Ecbatanas, the chief town in Media was undoubtedly Rhages—the Raga of the inscriptions. Hither the rebel Phraortes fled on his defeat by Darius Hystaspis, and hither, too, came Darius Codomannus after the battle of Arbela, on his way to the eastern provinces (Arrian, *Exp. Alex. ii, 30*). The only other place of much note in Media was Histiaia, on the Bosphorus, which guarded the chief pass connecting Media with the Mesopotamian plain.

No doubt both parts of Media were further subdivided into provinces, but no trustworthy account of these minor divisions has come down to us. The tract about the Caspian Gates was called Khurram-Shah, and that about the Tigris, the Zendan, or Zendaneh. Certain tract adjoining Persia seems to have been known as Paretacene, or the country of the Paretacene.

Polteny gives as Media districts Elym asia, Choromithre, Sogdiana, Daraitis, and Syromedia; but these names are little known to other writers, and suspicions attach to some of them. On the whole, it would seem that we do not possess materials for a minute account of the ancient geography of the country, which is very imperfectly described by Strabo, and almost omitted by Pliny.

In great Media lay the metropolis of the country, the Ecbatana of that district (Pliny, *Hist. Nat. vi, 17*), as well as the province of Hragana and the city Rhages, with the above Nisan plain, celebrated in the time of the Persian empire for its horses and horse-races (Herod. iii, 106; Arrian, viii, 13; Heeren, *Ideen*, i, 1, 305). This plain was near the city Nisae, around which were fine pasture lands producing excellent eulov (Herba Medica). The horses were entirely white, and of extraordinary height and beauty, as well as speed. They constituted a part of the luxury of the great, and a tribute in kind was paid from them to the monarch, who, like all Eastern sovereigns, used to delight in equestrian display. Some idea of the opulence of the country may be had when it is known that one of the tributes paid in money, Media paid a yearly tribute of not less than 8,000 horses, 4,000 mules, and nearly 100,000 sheep. The breeds...
once celebrated through the world, appear to exist no more; but Ker Porter saw the shah ride on festival occasions a splendid horse of pure white. Cattle abounded, as did the richest fruits, as pines, citrons, oranges, all of peculiar excellence, grazing as in their native land. Here also was found the silphium (probably asafoetida), which formed a considerable article in the commerce of the ancients, and was accounted worth its weight in gold.

II. History.—1. Its Early Stages.—In Gen. x. 2 we are told that Madai was the third son of Japheth (comp. 1 Chron. i. 5). The names in that invaluable ethnological summary were not merely those of individuals but of the nations which descended from them; for the historian says, “By these were the isles of the Gentiles divided in their lands, every one after his tongue, after their families, in their nations” (ver. 6). For a period of fifteen centuries the Medes are not again mentioned in Scripture. Then Isaiah, in pronouncing the prophetic doom of Babylon, says, “I will stir up the Medes against them” (xiii. 17). This prophecy was uttered about B.C. 720. There is no direct evidence connecting Madai, the son of Japheth, and the nation he founded, with the Medes (Medoi) of whom Isaiah speaks; but the names are identical in Hebrew; and the genealogical tables of Genesis appear to have been intended to show the origin of those nations which afterwards bore an important part in the history of God’s people.

Because the Babylonian priest and historian states that at a very early period (B.C. cir. 3000) the Medes ruled in Babylon (Eusebius, Chron. i. 4). Though we may not be able to rely upon either his dates or his facts, yet we may infer from his words and references that the Medes were one of the great primal races which established themselves in Central Asia. Herodotus gives a very graphic and circumstantial account of the early history of the Medes, and the establishment of the empire: “The Medes were called anciently by all people Arioi; but when Medæa, the Colchian, came to them from Athens, they changed their name. Such is the account which they themselves give” (vii. 69). This is opposed to what appears to be the opinion of the sacred writers; but there can be no doubt that during the time of ascendency of Greek arms, literature, and art, Eastern nations were all anxious to claim some sort of connection with Greece, and this may account for Herodotus’s story (comp. Rawlinson’s Herod. iv. 61, 1st ed.).

The Medes appear, however, to have been a branch of the Aryan family, who probably had their primitive seat on the east bank of the Indus, and thence sent their colonies eastward into India, and westward to Media, Persia, Greece, etc. (Müller, Science of Language). There are a great number of names by which the Medes are mentioned in the Old Testament, the place where the Medes were first mentioned was in the Chersonese of the west; and by the time of Herodotus we find them occupying the country of the Arians, and the Medes were the great allies of the Medes.

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<thead>
<tr>
<th>According to Herodotus</th>
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<th>According to Diodorus</th>
<th>Years of Reign</th>
<th>Synecclus</th>
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<tr>
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**Herodotus's B.C.**

<table>
<thead>
<tr>
<th>Event</th>
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<tbody>
<tr>
<td>Revolt of the Medes</td>
<td>700</td>
</tr>
<tr>
<td>Pharnaces (50 yrs.) conquers Medes</td>
<td>650</td>
</tr>
<tr>
<td>Cyparissus (40 yrs.)</td>
<td>630</td>
</tr>
<tr>
<td>Attacks Nineveh</td>
<td>620</td>
</tr>
<tr>
<td>Darius Takes Nineveh</td>
<td>600</td>
</tr>
<tr>
<td>Makes peace</td>
<td>580</td>
</tr>
<tr>
<td>Astyages (50 yrs.)</td>
<td>560</td>
</tr>
<tr>
<td>Conquered by Cyrus</td>
<td>540</td>
</tr>
</tbody>
</table>

**Rawlinson's Chronology**

<table>
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<th>Event</th>
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<tr>
<td>Medes at war with Assyria</td>
<td>710</td>
</tr>
<tr>
<td>Media conquered by Assyria</td>
<td>700</td>
</tr>
<tr>
<td>Media generally subject to Assyria</td>
<td>700</td>
</tr>
<tr>
<td>Cambyses often in revolt</td>
<td>650</td>
</tr>
<tr>
<td>Cyaxares begins his conquests</td>
<td>630</td>
</tr>
<tr>
<td>Wars with Scythia</td>
<td>625</td>
</tr>
<tr>
<td>Takes Nineveh</td>
<td>600</td>
</tr>
<tr>
<td>Wars with Lydia</td>
<td>595</td>
</tr>
<tr>
<td>Aida Nebuchadnezzar</td>
<td>590</td>
</tr>
</tbody>
</table>

Ctesias, as quoted by Diodorus Siculus (ii, 29), assigns to the Median monarchy a still older date than Herodotus. He gives a list of eight kings who ruled before Astyages, for an aggregate period of 292 years, which would fix the establishment of the monarchy about B.C. 857. The names of the kings are different from those of Herodotus; and it is vain to attempt to reconcile the narratives (see, however, Hales's *Analysis of Chronology*, iii, 84; Heeren, *Manual of Ancient Hist.*). Rawlinson has clearly shown that Ctesias's narrative is fabulous (*Herodot. i, 406*).

2. The Median Empire.—(1.) Its Establishment.—From the foregoing notices we may conclude that the Medes migrated from beyond the Indus to the country on the southern shores of the Caspian Sea, about the 5th century B.C.; that they settled there as a number of distinct tribes (probably six, as Herodotus states, l.c.), and so remained during a period of three or four centuries; that some Scythian tribes either occupied the country with them or invaded it at a later date; and that (about B.C. 633) Cyaxares rose suddenly to power, united the Medes under his sway, drove out the Scythians, and established the monarchy. Before this time the Medes were only once mentioned in Scripture, and then, as has been seen, their country was subject to Assyria (2 Kings xxvi, 6).

A few years after the establishment of his empire Cyaxares made a league with the Babylonian monarch, and invaded Assyria. Nineveh was captured and destroyed, B.C. 625. The events of the siege and capture, as related by Diodorus Siculus (ii, 27, 28), contain a remarkable fulfilment of the prophecies uttered by Nahum concerning Babylon (i, 8; ii, 5, 6; iii, 14, 16) nearly a century previously; and recent excavations by Layard illustrate both (*Nineveh and Babylon*, p. 71, 105, etc.). See *Nineveh*. The Assyrian monarchy was then overthrown (Rawlinson, *Ancient Monarchies*, ii, 521).

Abydenus (probably following Berosus) informs us that in the Assyrian war Cyaxares was assisted by the Babylonian king Nabopolassar, between whom and Cyaxares an intimate alliance was formed, cemented by a union of their children; and that a result of their success was the establishment of Nabopolassar as independent king on the throne of Babylon, an event which we know to belong to the above-mentioned year. It was undoubtedly after this that Cyaxares endeavored to conquer Lydia. His conquest of Assyria had made him master of the whole country lying between Mount Zahara and the Halys, to which he hoped to extend the tract between the Halys and the Egean Sea. It is surprising that he failed, more especially as he seems to have been accompanied by the forces of the Babylonians, who were perhaps commanded by Nebuchadnezzar on the occasion. See *Nebuchadnezzar*. After a war which lasted six years he desisted from his attempt, and concluded the treaty with the Lydian monarch of which we have already spoken. The three great Oriental monarchies—Media, Lydia, and Babylon—were now united by mutual engagements and intermarriages, and continued at peace with one another during the remainder of the reign of Cyaxares, and during that of Astyages, his son and successor.

(2.) Extent of the Empire.—The conquest of Assyria produced a great change in the Median empire, and on the whole of Western Asia. Babylon then regained its independence, and formed a close alliance with Media. The Ismaelites, who had been led captive by the Assyrians, were released under new names; Cyaxares led his victorious armies into Syria and Asia Minor (Herod. i, 103). When Pharaoh-necho marched to the banks of the Euphrates against Babylon, the Babylonians were aided by the Medes (Joseph. *Ant. x, 5, 1). It was in an attempt to oppose this expedition of the Egyptian monarch that king Josiah was slain at Megiddo (Jer. xlvii, 2; 2 Chron. xxxix, 30; 2 Kings xxiii, 29). We also learn that Nebuchadnezzar was aided by the Medes in the conquest of the Jews and capture of Jerusalem (Eusebius, *Pr. Evang. ; comp. 2 Kings xxiv, 1; 2 Chron. xxxvi, 5). Media was now the most powerful monarchy in Western Asia.

The limits of the Median empire cannot be definitely fixed, but it is not difficult to give a general idea of its size and position. From north to south its extent was in no place great, since it was certainly confined between the Persian Gulf and the Euphrates on the one side, and the Black and Caspian seas on the other. From west to east it had, however, a wide expansion, since it reached from the Halys at least as far as the Caspian Gates, and possibly farther. It comprised Persia, Media Magna, Northern Media, Matiene or Media Mattiana, Assyria, Armenia, Cappadocia, the tract between Armenia and the Caspian, the low tract along the south-west and south of the Caspian, and probably some of the terreneum of Iberia, Armenia, Parthia, and Sagartia. It was separated from Babylonia either by the Tigris, or more probably by a line running about half-way between that river and the
Euphrates, and thus did not include Syria, Phoenicia, or Judea, which fell to Babylon on the destruction of the Assyrian empire. Its greatest length may be reckoned at 1500 miles from north-west to south-east, and its average breadth at 400 or 450 miles. Its area would thus be six or seven million square miles, or somewhat greater than that of modern Persia.

(3.) Its Character.—With regard to the nature of the government established by the Medes over the conquered nations, we possess but little trustworthy evidence. Herodotus in one place compares, somewhat vaguely, the Medes with the Persians (Hist. iv, 138) and Ctesias appears to have asserted the positive introduction of the satrapal organization into the empire at its first foundation by his Araxes (Diog. Sic. ii, 28); but, on the whole, it is perhaps most probable that the Assyrian organization was continued by the Medes, the subject nations retaining their native monarchs, and merely acknowledging submission by the payment of an annual tribute. This seems certainly to have been the case in Persia, where Cyrus and his father Cambyses were monarchs, holding their crown of the Median king before the revolt of the former; and there is no reason to suppose that the remainder of the empire was organized in a different manner. The satrapal organization was apparently a Persian invention, begun by Cyrus, continued by Cambyses, his son, but first adopted as the regular governmental system by Darius Hystaspis.

(4.) Its Duration.—Of all the ancient Oriental monarchies the Median was the shortest in duration. It commenced probably about 650 B.C., and terminated B.C. 558. The period of three quarters of a century, which Herodotus assigns to the reigns of Cyaxares and Astyages, may be taken as fairly indicating its probable length, though we cannot feel sure that the years are correctly ascribed between the monarchs, for the Ctesias was so rapid, and appears to have been chiefly owing to the genius of one man—Cyaxares. The power of Media was short-lived. With Cyaxares it rose, and with him it passed away. At his death he left his throne to Astyages, of whom little is known except the stories told by Herodotus (i, 110-129) and Nicolaus of Damascus (Heges. Hist. Gr. iii, 404-6), who probably borrowed from Ctesias; and on these little reliance can be placed. They are founded on fact, and we may infer from them that during the reign of Astyages a war broke out between the Medes and Persians, in which the latter were victorious, and Cyrus, the Persian king, who was not closely united the two nations under one sceptre (B.C. 558). The life of Astyages was spared, and even the title of king continued with him.

This is as far as the authorities we have followed carry us. But Xenophon, in his Cyropedia, gives us a vivid description of the condition and the relations of the Medes to the Median king, at the time of the capture of Babylon by their allied arms. See DARIUS THE MEDE.

(5.) Coalescence with the Persian Empire.—It is universally allowed that the Median king who succeeded Cyaxares was his son Astyages; but of the character of the Median king and the events and duration of his reign there exists no account. The contemporaries of the Medes and Persians, both in fact and Scripture, are silent. The only personsages mentioned in Scripture as connected with this period of Median history. But having already been considered under the two names in question, it becomes unnecessary to relate the circumstances a fresh. From chronological considerations we have leaned to the authority of Xenophon in those previous articles, but it is impossible to arrive at certainty. We simply state that whichever account be preferred of the birth and relations of Cyrus, the notices in Daniel oblige us to hold that at the time of the capture of Babylon there was a superior in rank, though not in power, to Cyrus; and this can only have been either Astyages or Cyaxares II. If it were the latter, the description given us by Xenophon of his vain, capricious, and fickle disposition perfectly accords with the idea suggested respecting him by the narrative in Dan. vi.

Whether we suppose Cyrus himself to have been king of Persia at the period of the conquest of Babylon, or came to the exalted throne to have still reign under the Cecro- rius of Daniel would probably be head only of the Median kingdom; and it was not until Cyrus came to the throne that the great empire was united under one head. Cyrus was consequently the first king of the Medo-Persian dominions, without any discredit to Daniel's statement respecting the head of the cypress tree of Media, and the uncle and father-in-law, according to Xeno- phon, of Cyrus, received during his brief reign the rank that gratified his excessive vanity. In regard to the position and character of Cyrus, this is not the place for any detailed account. He was the real founder of the vast empire which threatened Asia and threatened Europe until the time of Alexander. He is the hero whom the poets and historians of Persia delighted to celebrate, and whose real character doubtless was of the grand and heroic cast. The praises of Xenophon had been anticipated in that sublime address in which Jehovah, nearly 200 years before, calls upon Cyrus his shepherd to ad- vance on his career of conquest (Isa. lxi, 1-6). A statement of Xenophon that the Medes voluntarily submitted to Cyrus (Cyrop. i, 1) seems much more agreeable to the scriptural accounts of things after the conquest of Babylon, and to the manner in which foreign nations regarded the newly-risen empire, than is the narrative of Herodotus (i, 126, 180), who says: "The accession of Darius the Mede (Dan. v, 31) seems inconsistent with this latter view. Throughout his reign we always find the Medes mentioned first in rank, which they would scarcely be if they were a conquered people (Isa. lvii, 10-15)." At a subsequent period, when the Persian line of kings had succeeded to the throne, while we find the Medes ever ranked side by side with the Persians, we find, as was natural, that the language of the court placed Persia, the country of the reigning king, first in rank (Ezra. 1, 3, 18, 19, etc.). We have, however, in the conclusion of this book an indication that while the language of the court gave the preference to Persia, the state chronicles still ran under their ancient title, "the chronicles of the kings of Media and Persia"—pointing plainly to the original superiority of rank of Media over Persia, quite in accordance with the inequality of Astyages as the descendent of Cyaxares. 

With this view of Scripture the notions entertained by foreign nations of the new empire agree. So far from looking on the Medes as a conquered dependency of Persia, both the Greeks and the bar- barians of Asia look on the Median as the preponderant power in Asia, more than any other, and the most recent power of Per- sia. The queen of the Massagetae addresses Cyrus as the "sovereign of the Medes," ignoring the Persian na- tion (Herodot. i, 206). Thucydides, who ranks in the foremost place of Grecian history, invariably styles the barbarous power that had nearly conquered Greece Me- dian, and never calls it Persian (bk. i, 6). All this points to the superiority which still belonged to it in foreign eyes, but which could not well have attached to it if Media had been violently subdued to the rule of Persia. Scripture, which in its early silence as to the very existence of Persia was true to the political obscurity of this lat- ter power, is also true to the idea which attached to it the original position, and looking through the thin disguise which the assumption of Median dress and manners by the Persians had cast over reality, was the first to rec-
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agree that Persia, not Media, had become the ruler of Asia. The Persians is spoken of throughout the book of Ezra, the Jewish scribe being better acquainted with the facts of history than Thucydides was. Nor are the subsequent revolts of the Medes against Persian rule any argument that at the first rise of the empire they were not one of two great nations united together on friendly and equal terms. So long as Cyrus and Cambyses held the reins of the Persian dynasty, sat on the throne, Media made no attempt at revolt. Nor did they do so under the foreign the pseudo Smerdis, who was supposed to be the son of Cyrus. It was not until the discovery of the imposture practiced by Smerdis, and the elevation of a purely Persian family in the person of Darius Hystaspis to the throne, that Media sought for a separate existence. Her ancient line of kings no longer ruled over the mountains of Media, and hence probably she sought to return to that independence which had been her pride during the centuries when Assyria vainly sought to rule over Media.

According to some writers (as Herodotus and Xenophon) there was a close relationship between Cyrus and the last Median monarch, who was therefore naturally treated with more than common tenderness. The fact of the relationship is, however, denied by Ctesias; and which does not at all affect the peculiar position of the Medes under Persia was not really owing to this accident. The two nations were closely akin; they had the same Arian or Iranian origin, the same early traditions, the same language (Strabo, xv, 2, 8), nearly the same religion, and ultimately the same manners and customs, dress, and general mode of life. It is not surprising therefore that they were drawn together, and that, though never actually coalescing, they still formed to some extent a single privileged people. Medes were advanced to stations of high honor and importance under Cyrus and his successors, an advantage shared by no other conquered people. The Median capital was at first the chief royal residence, and always remained one of the places at which the court spent a portion of the year; while among the provinces Media claimed and enjoyed a precedence, which appears equally in the Greek writers and in the native records. Still it would seem that the nation, so lately sovereign, was not altogether content with its secondary position. On the first convenient opportunity Media rebelled, elevating to the throne a certain Phraortes (Frārāvtā), who called himself Xathrites, and claimed to be a descendant from Cyaxares. Darius Hystaspis, in whose reign this rebellion took place, had great difficulty in suppressing it. After vain attempts to get down by the ordinary course of events, he was compelled to take the field himself. He defeated Phraortes in a pitched battle, pursued and captured him near Rhages, mutilated him, kept him for a time "chained at his door," and finally crucified him at Elebutana, executing at the same time his chief followers (see the Byblistian Inscription, in Rawlinson's Herodota, ii, 691, 692). The Medes thereupon submitted, and quietly bore the yoke for another century, when they made a second attempt to free themselves, which was suppressed by Darius Nothus (Xenophon, Hist. ii, 2, 19). Thenceforth they patiently acquiesced in their subordinate position, and followed through its various shifts and changes the fortunes of Persia.

Media, with the rest of the Persian empire, fell under the sway of Alexander the Great. At his death the northern province was erected by the satrap Atropatene into an independent state, and called Atropatene. The southern province, Media Magna, was attached with Bagdad. The whole country eventually passed over to the Parthian monarch (Strabo, xvi, 745). It is now included in the dominions of the shah of Persia.

III. Antiquities.—I. Internal Divisions.—According to Herodotus the Median nation was divided into six tribes (Gyu), called the Buse, the Paraitaceni, the Strachuates, the Arzianites, the Budii, and the Magi. It is doubtful, however, in what sense these are to be considered as ethnic divisions. The Paraitaceni appear to represent a geographical district, while the Magi were certainly a priest-caste; of the rest we know little or nothing. The Arzianites, whose name would signify "of noble descent," or "of Arian descent," must (one would think) have been the leading tribe, corresponding to the Paseagae in Persia. It is remarkable that they have only the fourth place in the list of Herodotus. The Budii are fairly identified with the eastern Phut—the Potiiya of the Persian inscriptions—whom Scripture joins with Persia in two places (Ezek, xxvii, 10; xxxviii, 5). Of the Buse and the Strachuates nothing is known beyond the statement of Herodotus. We may perhaps assume, from the order of Herodotus's list, that the Buse, Paraitaceni, Strachuates, and Arzianites were true Medes, of genuine Arian descent, while the Budii and Magi were foreigners admitted into the nation.

II. Character, Manners, and Customs.—The ancient Medes were a warlike people, particularly celebrated, as Herodotus (vii, 61) and Strabo (xi, 525) inform us, for their skill in archery. Xenophon says their bows were three ells long. This illustrates the language of Isaiah describing the attack of the Medes on Babylon: "Their bow also shall dash the young men to pieces" (xxii, 18). Their captains were also excellent, their horses being fleet and strong, and their men skilful riders. It is doubtless in reference to this fact that Jeremiah, speaking of the overthrow of Babylon, says, "They (the enemies) shall hold the bow and the lance . . . and they shall ride upon horses" (i, 42). Strabo states that the province of Artopatene alone was able to bring into the field an army of 10,000 horse (xi, 528). Xenophon affirms that the Medes did not fight for plunder. Military glory was their great ambition, and they would never permit gold or silver to turn them aside from their object. How striking do the words of Isaiah thus appear! "Behold I will stir up the Medes against them, which shall not regard silver, and as for gold, they shall not delight in it" (xxiii, 18). The wealth of Babylon could not save it, for the Medes could not be bought off (Rosenmüller, Bib. Geo. i, 176). The conquests of the Medes, and their intercourse with other nations, produced a marked change upon their character. They became fond of dress and display; those settled in cities engaged in commerce, and lost their hardy habits and bravery. The splendor of the Median robes became proverbial, and their princes and nobles ruled the fashion in the East. They were admitted to the Persian court. Their dress was worn at the Persian court, probably in part from its antiquity. This dress the Persian monarchs used to present to those whom they wished to honor, and no others were permitted to wear it. It consisted of a long white loose robe or gown, flowing down to the feet, and enclosing the entire body, species of which, as may be seen in plates given in Herodotus's work, may be seen in plates given in Persepolis (N. Y. 1843). The nature and the celebrity of this dress combine with the natural richness of the country to assure us
that the ancient Medians had made no mean progress in the arts; indeed, the colors of the Persian textiles are known to have been accounted second only to those of India. If these regal dresses were of silk, then was there an early commerce between Media and India; if not, weaving, as well as dyeing, must have been practiced and carried to a high degree of perfection in the former country. 

3. Religion.—The ancient religion of the Medes must undoubtedly have been that simple creed which is placed before us in the earlier portions of the Zendavesta. Its peculiar characteristic was Dualism, the belief in the existence of two opposite principles of good and evil, nearly if not quite on a par with one another. Ormazd and Ahriman were both self-caused and self-existent, both indestructible, both potent to work their will—their warfare had been from all eternity, and would continue to all eternity, though on the whole the struggle was more in favor of Ormazd. As the Principle of Light, Ormazd was the God of the Arians, the object of their worship and trust; Ahriman was their enemy, an object of fear and abhorrence, but not of any religious rite. Besides Ormazd, the Arians worshipped the sun and moon, under the names of Mithra and Homa; and they believed in the existence of numerous spirits or genii, some good, some bad, the subjects and ministers respectively of the two powers of Good and Evil. Their cult was simple, consisting in processions, religious chants and hymns, and a few plain offerings, expressions of devotion and thankfulness. Such was the worship and such the belief which the whole Arian race brought with them from the remote east when they migrated westward. Their migration brought them into contact with the fire-worshippers of Armenia and Mount Zagros, among whom Magism had been established from a remote antiquity. The result was either a combination of the two religions, or in some cases an actual conversion of the conquerors to the faith and worship of the conquered. So far as can be gathered from the scanty materials in our possession, the latter was the case with the Medes. While in Persia the true Arian creed maintained itself, at least to the time of Darius Hystaspis, in tolerable purity, in the neighboring kingdom of Media it was long swallowed up in Magism, which was probably established by Cyzaxares or his successor as the religion of the state. The essence of Magism was the worship of the elements, fire, water, air, and earth, with a special preference of fire to the remainder. Temples were not allowed, but fire-altars were maintained on various sacred sites, generally mountain-tops, where sacrificial feasts were continually offered, and the flame was never suffered to go out. A hierarchy naturally followed, to perform these constant rites, and the magi became recognized as a sacred caste entitled to the veneration of the faithful. They claimed in many cases a power of divining the future, and practiced largely those occult arts which are still called by their name in most of the languages of modern Europe. The fear of polluting the elements gave rise to a number of curious superstitions among the professors of the Magian religion (Herod. 1, 188); among the rest to the strange practice of neither burying nor burning their dead, but exposing them to be devoured by a species of birds of prey (Herod. i, 149; Strabo, xv, 3, § 20). This custom is still observed by their representatives, the modern Parsees. See Rhode, Heil, Sage der Baktir. Meder und Perser, p. 820; Abbildungen aus der Mythol. der Alten Welt; Pers. Med. Plate 10, 11.

4. The language of the ancient Medes was not connected with the Semitic, but with the Indian, and di-
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Sept. v Myeοκ, Vulg. Medius) , a patron epithet of Darius, "the son of Absauesu (A), of the seed of the Medes" (Dan. ix. 1), or "the Mede" (xii. 1), as described in Dan. v. 81. See 1 Esdr. 2. 28.

MEDIATION, in the Christian sense, is the intervention of Jesus Christ between God and sinners. It implies a condition of alienation and hostility on the part of man towards God, and a corresponding state of disfavor and condemnation in the divine mind with respect to man. Such a mutual relation of dissatisfaction lies at the basis of the whole remedial scheme of salvation, originating in the fall (q. v.), and provided for in the atonement (q. v.). It is presumed in every form of religion and worship, whether heathen, Jewish, or any other; and has its natural exponents in sacrifice (q. v.), the priesthood (q. v.), and ritual (q. v.). In the Mainstream of Man under the Mediator (q. v.), there remain certain fundamental aspects of this question which we propose here briefly to discuss. See EXPIATION.

1. Man's Enemy towards God.—This is a fact too apparent to require detailed proof. Its historical origin is given in the Bible in the account of Eden, its record is engraved in the whole course of human conduct, and its conclusive attestation is found in the deepest consciousness of man's nature. The sense of guilt and condemnation, to which it inevitably and legitimately gives rise in the human conscience, is a testimony so universal, so factorially constituted, and so active in human crimes, as affected in the life and death of our Savior, is not a mere forensic device, nor simply a diplomatic artifice; it is not a stratagem invented to elude justice, nor a pretense set up to screen impunity. If, with regard to its individual objects, it was unconditional and absolute, as Universally, generally on the one hand, it represents by its extension, and strict Predestinationism on the other by limitation, it would justly be liable to this charge. But inasmuch as it secures the permanent reformation of the culprit in the very process of amnesty, it is not purely penal, but also prophylactic; it changes the relations of the sinner by converting him into a saint.

(1.) The chief, if not the only difficulty in our conception of the method of Christian redemption, relates to the justice of substituting an innocent for a guilty person in the expiation of crime. This is, to be sure, an extremely abstract question, but it is a question of determination, however, rests with the Being to be placed, and with the individual submitting to become the victim, rather than with ourselves, the beneficiaries of the arrangement, or with any other intelligences who may be merely spectators. As the compact, in pursuance of which, that situation is described, was between the bosom of the Godhead, we might fairly be excused from attempting its vindication; especially as the Father and the Son, regarded as the contracting parties, are so identified in nature and action that any moral discrepancy or personal disagreement, such as this question implies, is necessarily excluded. Indeed, if they two freely consent, as the plain premises, it is hardly who can have a right to raise a doubt or utter complaint on the subject. Still, to obviate all cavil, it may not be amiss to pursue this point as far as we may without presumption or arrogance.

Instead of the similar but far less extensive vicarious suffering that have occurred in human history, and are often pointed to as rare but striking illustrations of this principle. These were applauded at the time of their occurrence, and have been commended ever since by the common voice of mankind, without incurring the imputation of unfairness or compromise. If we look into the design of judicial executions, so far as human legislation and administration enable us to discern it, we find it to be fourfold: 1, the appeasement of the wrath of the injured party; 2, the moral cure of the offending party; 3, the allaying of the sense of wrong in the convictions of the community; and 4, the deterring of others from
similar crimes. Most laws for earthly retribution have chiefly in view the pecuniary reparation of the wrong, and the protection of society against its recurrence; and in these respects as the essential objects to be attained. In cases of capital punishment, with which the present is most analogous, the first two ends of penal infliction are necessarily excluded, by the death of the murdered and the execution of the murderer: so that there remain only the moral influence and the preventive effect upon others as the essential objects to be attained. See PUNISHMENT. But, in the case in hand, these external and disinterested observers can consist only of the angels and inhabitants of other worlds, inasmuch as our own race is wholly included in the culprit himself. Of the moral constitution or even existence of the latter of these, though the deified species of the former have absolutely no knowledge, nor any reason to suppose that they could become informed of the transaction. Of the former we know but little more, and that little leads us to the belief that they have already passed their probation, and are therefore incapable of being influenced by example, while the interest which they take in the scene is that of intense satisfaction at its progress and consummation. All objects are thus removed, and the substitution is ratified by common consent.

We have assumed that man's demurral to this procedure is silenced by the fact of his being himself the complaint of his enemy. But he may be in fact entitled to the right to protest against another's taking his place as accused or condemned. This, however, he can only be allowed in court to do when he confesses his crime, and demands to bear his penalty in person. Both these privileges, if such they can be called, are reserved to him by the scheme under consideration. Nay, he is required to make confession before he can avail himself of the benefits of Christ's mediation, and that with a sincerity and fulness which admit of no retraction; and he is at last compelled to undergo the penalty himself unless he voluntarily and actively apply for the exemption offered him. These provisions are the saving clauses of the bill of amnesty, and by virtue of them the vicarious redemption receives its final approval.

(2) Nevertheless the sinner realizes a partial effect of the atonement unconditionally, in the respite from punishment till the close of his earthly career. But for this the whole race had been cut off in embryo at the first transgression. Hence there is an opportunity for the exercise of the remedial or curative as well as preventive influence of that penal retribution, which is temporarily suspended and may be wholly averted from himself. The only problem here arising is, How can impunity be allowed without encouraging vice? or rather, How can it be allowed without making it easier for the sinner to escape the law and go scot-free and yet be reformed? It has of late years only been discovered in families, schools, armies, and diplomacy that pardon is often the best discipline; but God knew long ago the true philosophy of the prevention of crime. The spectacle of another suffering the penalty due to himself has been found to be the most effectual softener of the rebel heart, and the condition of genuine contrition is the best safeguard against the abuse of clemency. In this light the scheme of Christian mediation is most abundantly sanctioned by actual experiment, and the Cross becomes the glory of the redeemed. See REMEDIATION.

(3) It is not to be imagined, however, that in this vicarious atonement Jesus Christ actually experienced the aggregate amount of suffering due for the sins of every human being. In the first place, this was unnecessary. The object to be attained was not a given amount of suffering, but the placing the Almighty, to reform the offender, or to vindicate the statutes infracted. This is obvious from the foregoing discussion. Had these ends rigidly required an exact balance-sheet of debt and credit on this basis, no substitution or vicarious satisfaction had been admissible as such. The strict terms of the law are, "The soul that sinneth, it shall die." The mediation under consideration was an equivalent, such as met the moral design of the penalty. Nor is it correct to argue that as man incurred a right to a vicarious satisfaction, an infinite retribution was possible. In cases of capital punishment, with which the present is most analogous, the first two ends of penal infliction are necessarily excluded, by the death of the murdered and the execution of the murderer: so that there remain only the moral influence and the preventive effect upon others as the essential objects to be attained. In view of this, therefore, it is evident that Christ offered an infinite satisfaction by reason of his divine and perfect nature. Neither part of this proposition is tenable. No finite creature is capable of infinite guilt, not even the sum total of all humanity, for it is limited both in its numbers and nature, and so is likewise incapable of infinite satisfaction. But an infinite redemption did not require that there should be an infinite atonement, but only an adequate or commensurate one. His expiation was sufficient, not because it was made by his divine nature—for that was by hypothesis incapable and incompetent—but because it contained such a degree of merit, in view of its composition as a whole, as made it in the literal sense of the word an adequate satisfaction. The divine Being could consistently accept it in lieu of the actual obedience of the race represented, and thus remit the penalty due them. In the next place, an absolute equality or identity of retribution was impossible in the remedial scheme. The supposition that Jesus endured—whether during his whole lifetime, or in the brief agonies of the garden and the cross—the sum total of the torments that will be and that would have been experienced by the eternally damned, is simply preposterous. Not only had he no opportunity for this, but he was not capable of it, either physically or spiritually. This should be clear to all, as such a thing is inconsistent with what other men have known as great, if not greater. His mental anguish, especially the hiding of his Father's face, was so intense as to literally break his heart; but he cannot have been the same, either in character, extent, or continuance, as the everlastings pangs of conscious guilt. All that was practicable, in him as a substitute for man, was to undergo an ordeal similar in kind and degree as his pure human nature would admit. In this sense he drank the bitter cup of atonement to its very dregs, but it was not the identical draught intended for mankind. Finally, such an absolute vicariousness would have been useless, and that in two most vital respects: it would so fully have exhausted the penalty for all possible or foreseen human transgression as to render the personal punishment of any offender there-after impossible, because unjust; and it would have been no gain or saving of suffering on the whole, but a mere shifting of a specific load from the shoulders of one being to those of another. No larger average of happiness could have resulted, nor any greater glory redounded to God. Such an atonement would have defeated instead of furthering the main design of its merciful Projector. It would have been fatal to all the advantages seen above to be secured by Christ's mediation.

Vicarious Suffering. Mediator, a person who intervenes between two parties at variance, in order to reconcile them. The term does not occur in the Old Testament, but the idea is contained in that remarkable passage (Job ix, 33) which is rendered in the Author's Version, "Neither is there any dayman betwixt us, that might lay his hand upon us both," The Hebrew words are, נַעֲלֵ֣י אֹכְלֶ֣י רַעַם מְעַלֵּ֖י נַעֲלֵֽי אִֽישׁ מֵעַלֵּ֣י נַעֲלֵֽי אִֽישׁ; literally, "There is not between us a re-prover—he shall place his hand upon us both." This is the Sept. translates, or rather paraphrases, εἶναι γὰρ μισθόν δι' ἡμῶν, καὶ δέχοντας γὰρ τὸ δίκαιον δι' ἡμῶν. See DAYMAN. In the New Testament, it is the invariable rendering of μισθός, a word which is rather rare in classical Greek—Polybius and Lucian being, it would appear, nearly the only classical authors who employ it (see Robinson, N. T. Lex. x. v.). Its meaning, however, is clear, especially in certain passages where it seems to be evidently to be, qui medio inter duo stát— he who takes a middle position between two parties, and principally with the view of removing their differences. Thus Suidas paraphrases the word by μισθόγνωσις, and also by τίγγειρία, μίσος είς μείρας. In the Sept. the word appears to occur only once, namely, in the above passage of Job.
1. It is used, in an accommodated sense, by many of the ancient fathers, to denote ονομισθερευεται between two dispensations. Hence it is applied by them to John the Baptist, because he came, as it were, between the Mosaic and Christian dispensations. Thus Greg. Nazianzen (Orat. xxxix, p. 638) calls him ὁ παλατιακός και νικαρισμός. Theophylact, commenting on Matt. iii, gives him the same denomination.

2. Again, it signifies, in its more proper sense, an intercessor, or ambassador, one who stands as the channel of communication between two contracting parties. Thus most commentators think that the apostle Paul, in Gal. iii, 19, calls Moses mediator, because he conveyed the expression of God's will to the people, and reported to God their wants, wishes, and determinations. In reference to this passage, Scripture, Basil (De Spiritu Sancto, cap. xiv), says, "Moses figurum representasse, quod inter Deum et populum intermedius existenter." Many ancient and modern divines, however, are of opinion that Christ himself, and not Moses, is here meant by the apostle, and this view would seem to be confirmed by comparing Deut. xxxiiii, 2 with Acts viii, 55-52. Christ it was who was surrounded by angelic spirits, communicated with Moses on Mount Sinai. On this point, the words of the learned and pious Chrysostom, on Gal. iii, are very express: "Here," says he, "Paul calls Christ Mediator, declaring thereby that he existed before the law, and that by him the law was revealed." This application thus makes the apostle's words to the Romans (ch. 1) and Galatians (ad loc.), keys to the meaning and science of the apostle's argument, which evidently is to point out the dignity of the law. How could he present a clearer demonstration of this than by showing that it was the second person of the ever-blessed Trinity who stood forth on the mount to communicate between God and the Father and his creation? Moreover, to contradict distinguish Christ's mediation from that of Moses, the former is emphatically styled μεσισθενες εκκλησιων διασεις (Heb. viii, 6). This, however, implies that Moses was the mediator of the former covenant, and Ebook, in his Commentary on Galatians (ad loc.), shows at length that this is the meaning of the passage, in opposition to all other views. Moses is likewise often styled υπερκλητος, or mediator, in the rabbinical writings (see Schütgen and Weitzstein, ad loc.). But he is thus regarded by Quranic, and officially, as the chancellor of the Mosaic kingdom.

3. Christ is called Mediator (1 Tim. ii, 5; Gal. iii, 15; iv, 5, 6; ix, 15; xii, 24) by virtue of the reconciliation he has effected between a justly-offended God and his rebellious creature man (see Grotius, De Satisfact. Christi, cap. viii). In this sense of the term Moses was, on many occasions, an eminent type of Christ. The latter, however, is the mediator by reason of his coming between God and his creatures, as certain heretics would affirm (see Cyril. Alex. Dial. I de Sancta Trinitate, p. 410), but because he appeased his wrath, and made reconciliation for iniquity. "Christ is the Mediator," observes Theophylact, commenting on Gal. iii, "of two, i.e. of God and man. He exercises this office between both by making peace, and putting a stop to that spiritual war which man wages against God. To accomplish this he assumed our nature, joining in a marvellous manner the human, by reason of sin unfriendly, to the divine nature." "Hence," he adds, "he made reconciliation." The same is expressed by Augustine in his treatise on the same passage of Scripture. Again, Cyril, in his work before quoted, remarks: "He is esteemed Mediator because the divine and human nature being disjoined by sin, he has shown them united in his own person; and in this manner he reunites to God and man." If, in addition to the above general remarks, confirmed by many of the most ancient and orthodox fathers of the Church, we consider the three great offices which holy Scripture assigns to Christ as Saviour of the world, viz. those of prophet, priest, and king, a further and more ample illustration will be added of his Mediatorship.

(1.) One of the first and most palpable predictions which we have of the prophetic character of Christ is that of Moses (Deut. xviii, 15): "The Lord thy God will raise up unto thee a prophet like unto me, even a prophet like unto me." The text further says, "wherewith I spake unto thee by the hand of Moses." That this refers to Christ we are assured by the inspired apostle Peter (Acts ii, 22). Again, in Isaiah lix, 1, 3, Christ's consecration to the prophetic office, together with its sacred and gracious functions, is emphatically set forth (see Luke, xv, 16-21, where Christ applies this passage to himself). In order, then, to sustain this part of his mediatorial office, and thus work out the redemption of the world, we may see the necessity there was that Messiah should be both God and man. It belongs to a prophet to expound the law, declare the will of God, and foretell the future; this was the office of Moses, who was in a singular and eminent manner, by Christ, our prophet (Matt. v, 21, etc.; John i, 8). All light comes from this prophet. The apostle shows that all ministers are but stars which shine by a borrowed light (2 Cor. iii, 6, 7). All the prophets of the Old, and all the prophets and teachers of the New Testament, lighted their tapers at this torch (Luke xxii, 42). It was Christ who preached by Noah (1 Pet. iii, 19), taught the Israelites in the wilderness (Acts vii, 37), and still teaches by his ministers (Eph. iv, 11, 12). On this subject bishop Butler (Analog. part ii, ch. v) says: "He was, by way of eminence, the prophet, the prophet that should come into the world; the Prophet, from the Hebrew word פה (pah), published anew the law of nature, which men had corrupted, and the very knowledge of which, to some degree, was lost among them. He taught mankind, taught us authoritatively, to live soberly, righteously, and godly in this present world, in expectation of the future judgment of God. He confirmed the truth of this moral system of nature, and gave us additional evidence of it, the evidence of testimony. He distinctly revealed the manner in which God would be worshipped, the efficacy of repentance, and the rewards and punishments of a future life. Thus he was a prophet in a sense in which no other ever was." Hence the force of the term מְשָׁר, by which John designates Christ. See Prophets. But, on the other hand, had the second person of the Trinity come to us in all the majesty of his divine nature, we could not have approached him as our instructor. The Israelites, terrified at the exhibitions of Deity, could not have carried out the law, or stood in its presence; again; it was then that he, in gracious condescension to their feelings, promised to communicate with them in future through a prophet like unto Moses. The son of God, in assuming the form of an humble man, became accessible to all. This condescension, moreover, enabled him to sympathize with his clients in all their trials (Heb. ii, 14, 15; xi, 25-29). We see then, in the condescension of Christ's mediatorial office—he being both God and man—with the salvation of man. On this subject Chrysostom (Homil. cxxxiv, tom. v, p. 860) remarks: "A mediator, unless he has a union and communion with the parties for whom he mediates, possesses not the essential qualities of a mediator. When Christ, therefore, became mediator between God and man (1 Tim. ii, etc.), it was indispensable that he should be both God and man." Macarius, also (Homil. vi, 97), on this question more pointedly observes: "The Lord came and took his body from the virgin; for if he had appeared among us in his naked divinity, who could bear the sight? But he spoke as man to us men." Again, the Redeemer was not only to propound, explain, and enforce God's law, but it was needful that he should give a practical proof of obedience to it in his own person (comp. Rom. v, 19). Now, if he had not been man, he could not have been subject to the law; hence it is said, Gal. iv, 4, "When the fulness of the time was come, God sent forth his son, made of a woman, made under the law;" and if he had not been God, he could not, by keeping the law, have merited forgiveness for us, for he had done but what was required of
him. It was the fact of his being very God and very man which constituted the merit of Christ's obedience. (2) Moreover, in working out the mighty scheme of redemption the mediator must assume the office of priest. To this end the Virgin Mary was solately appointed by God (Psa. cx. 4; Heb. v. 10), being qualified for it by his incarnation (Heb. x. 6, 7), and he accomplished all the ends thereof by his sacrificial death (Heb. ix. 11, 12): as in sustaining his prophetic character, so in this, his Deity and humanity will be seen. According to the exhibition of type and antitype by Messiah the son of David, David himself must die, and thus rescue us sinners from death by destroying him who had the power of death. “But we see Jesus,” says the apostle (Heb. ii. 9), “who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man. Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him who had the power of death, that is, the devil.” On the other hand, had he not been God he could not have raised himself from the dead. “I lay down my life (saith he, John x. 17, 18), and take it up again.” He had not had a life to lay down if he had not been man, for the Godhead could not die; and if he had not been God, he could not have acquired merit by laying it down: it must be his own, and not in the power of another, else his voluntariness would have been extinguished. He was exalted on the charge he that, being only man, made himself equal with God—was an act of suicide, and consequently an act of blasphemy against God! It was then, the mysterious union of both natures in the one person of Christ which constituted the essential glory of his vicarious obedience and death.

Nor are the two natures of Christ more apparent in his death than they are in the intercession which he ever liveth to make in behalf of all who come unto God by him (Heb. vii. 25). The author of the Epistle to the Hebrews teaches us (chaps. vii. ix.) that the high-priest under the Levitical dispensation typified Christ in his intercessory character: as the high-priest entered alone within the holiest place of the tabernacle once a year with the blood of the sacrifice in his hands, and the names of the twelve tribes upon his heart, so Christ, having offered up himself as a lamb without spot unto God, has gone into glory bearing on his heart the names of his people. We may then say: “Who shall have compassion on our infirmities?” (Rom. viii. 33), “Who shall lay anything to the charge of God’s elect? Is it God that justifieth, who is he that condemneth? Is it Christ that died, ye rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.” In this part of his character, and in that of our Advocate, attributes of omniscience, omnipresence, and omnipotence are seen. He must therefore have been God, and on the ground of his being able from personal experience to sympathize with the suffering members of his mystical body, he must have been man; being perfect God and perfect man, he is then a mediatorial character as king. (3.) We come, lastly, to notice Christ’s mediatorial character as king. The limits of this article will not admit of our even alluding to the varied and multiplied passages of Scripture which delineate Christ as “Head over all things to the Church” (see Psa. ii. 6; lux: Isa. xxxii, 1; Dan. ix. 29; Col. i. 17, 18, etc.). Suffice it here to say that Christ could not, without the concurrence of his divine nature, gather and govern the Church, protect and defend it against all assailants open and secret, and impart to it his Holy Spirit, to enlighten and renew the minds and hearts of men and subdue Satan. It is a mighty work. Such, then, is the work of Christ’s mediatorialship—salvation revealed by him as prophet, procured by him as priest, and applied by him as king—the work of the whole person wherein both natures are engaged. Hence is it that some of the ancients speaking of it, designate it θαυματική ἑρμηνεία, “a divine-human operation” (see Dionys. Areopag. Epist. IV ad Coiam Damascensem, iii, 19).

Thus Jesus Christ is the mediator between an offended God and sinful man (1 Tim. ii, 5). Both Jews and Gentiles need a Redeemer, and the Mediator of the new testament is the Messiah ΝΙΗΣΣΗ, the Mediator, or Middle One. The Israelites call their god Mithras μηιης, a mediator; and the demons, with the heathens, seem to be, according to them, mediators between the superior gods and men. Indeed, the whole religion of paganism was a system of mediation and intercession. The idea, therefore, of salvation by a mediator is not so novel or restricted as some imagine; and the Scriptures of truth inform us that even in this world human beings can arrive to eternal felicity (Acts iv. 12; John xiv. 6). Man, in his state of innocence, was in friendship with God; but, by sinning against him, he exposed himself to his just displeasure; his powers became enfeebled, and his heart filled with enmity against him (Rom. viii. 6); he was driven out of his paradisal Eden, and was totally incapable of returning to God, and making satisfaction to his justice. Jesus Christ, therefore, was the appointed mediator to bring about reconciliation (Gen. iii. 12; Col. i. 21); and in the fulness of time he came into this world, obeyed the law, satisfied justice, and brought his people into a state of grace and favor: yea, into a more glorious light than ever was given to the friendship with God than was lost by the fall (Eph. ii, 18).

We have seen above some of the reasons why in order to accomplish this work it was necessary that the Mediator should be God and man in one person. We may specify the following in addition. (a) It was necessary that he should be God. There is no mediator between man and God—1. That he might be related to those to whom he was to be a mediator and redeemer (Phil. ii. 8; Heb. ii. 11-17). 2. That sin might be atoned for, and satisfaction made in the same nature which had sinned (Rom. v. 17-21; viii. 3). 3. It was meet that the mediator should be man, that he might be capable of suffering death, for, as God, he could not die, and without shedding of blood there was no remission (Heb. ii. 10, 15; viii. 3-6; ix. 15-28; I Pet. iii. 18). 4. It was necessary that he should be a holy and righteous man, free from all sin, that he might offer himself without spot to God (Heb. vii. 26; ix. 14; i. 19; I Pet. ii. 22). (b) But it was not enough that the Mediator should be a mediator and a sacrifice, he must be also more than a man; it was requisite that he should be really God. 1. No mere man could have entered into a covenant with God to mediate between him and sinful men (Rom. i. 5; Heb. i. 8; 1 Tim. iii. 16; Tit. ii. 13). 2. He must be God, to give virtue and value to his obedience and sufferings (John x. 30; Acts xx. 28; I Pet. ii. 1; Phil. ii. 5-11). 3. The Mediator being thus God and man, we are encouraged to hope in him. In the person of Jesus Christ the object of trust is brought nearer to ourselves. If he were God and not man, we should approach him with fear and dread; and if he were man and not God, we should be guilty of idolatry to worship and trust in him at all (2 Cor. vi. 15; Phil. ii. 5-11). The plan of salvation by such a Mediator is therefore the most suitable to human beings; for here “Mercy and truth are met together, righteousness and peace have kissed each other” (Psa. lxxvi. 10). The properties of Christ as Mediator are three: 1. He is the only Mediator (1 Tim. ii. 4). Praying, therefore, to saints and angels is an error of the Church of Rome, and has no countenance from Scripture. 2. Christ is a Mediator of men only, not of angels; good angels need not any; and as for evil angels, none is provided nor named. 3. He is the Mediator of both Jews and Gentiles (Eph. ii. 18; 1 John ii. 2). 4. He is the Mediator both for Old and New Testament saints. 5. He is a suitable, constant, willing, and prevalent Mediator; his mediation always succeeds, and is infallible.

For a more ample view of this important subject, see
Medici, the house of, one of the most noted families of Italy's nobility, figures so largely in the ecclesiastical history of medieval times and the days of the Renaissance that we cannot pass it without a somewhat detailed account of its different members.

1. The early history of the family of the Medici is obscure, although some authors have traced their genealogy from the age of Charlemagne. But it must be remembered that these genealogies were made after the elevation of the Medici to the papal dignity in the 14th century, and the position of the Medici of Florence—a position which they attained only by degrees, after the accumulation of wealth sufficient to control the affairs of the Italian nation. It appears, however, from authentic documents, that many individuals of this family had signaled themselves on various important occasions even before 1300. Giovanni de' Medici, in the year 1251, with a body of only one hundred Florentines, forced his way through the Milanese army, then besieging the fortress of Scarperia, and entered the place with the loss of twenty lives. Francesco de' Medici was at the head of the magistracy of Florence in 1349, at the time when the black plague, which had desolated so large a portion of the world, extended its ravages to that city. Salvestro de' Medici acquired great reputation by his temperate but firm resistance to the nobles, who, in order to secure their power, accused those who opposed them of being attached to the party of the Ghibelines, then in great odium at Florence. The persons so accused were to be ammossati (abolished), and by that act were excluded from all offices of government. In the year 1379, Salvestro, being chosen chief magistrate, exerted his power to reform this abuse, which was not, however, effects without a violent commotion, several of the nobles being put to death and others escaping from the city at that time that we date the rise of the Medici to prominence in political, and finally also in ecclesiastical affairs.

2. The founder, however, of that almost regal greatness which the Medici enjoyed for more than two centuries was not Salvestro, who first received great public distinction, but Giovanni de' Medici. His immense wealth, honorably acquired by commercial dealings, which had already rendered the name of Medici celebrated in Europe, was expended with liberality and magnificence. Of a mild temper and amiable character, Giovanni de' Medici did not attempt to set up a party, but contented himself with the place in the public councils to which even his enemies declared him entitled in virtue of his eminence, his acquisitions, and the purity of his character. He died in 1429, leaving to his sons, Cosmo and Lorenzo, a heritage of wealth and honors hitherto unparalleled in the republic.

Cosmo (1389, died 1464), on whom was gratefully bestowed the honored title of "Father of his country," really began the glorious epoch of the Medici, Cosmo's life, except during a short period, when the Albizzi and other rivals re-established a successful opposition against the policy and credit of the Medici, was uninterrupted course of prosperity; at once a magnificent patron and a successful cultivator of art and literature, he did more than any other sovereign in Europe to revive the study of the ancient classics, and to foster a taste for mental culture. He assembled around him learned men of every nation, and gave liberal support to numerous Greek scholars, whom the subjection of Constantinople by the Turks had driven into exile; and by his foundation of an academy for the study of the sciences, and of a school for the study of the liberal arts and of Oriental MSS, he inaugurated a new era in modern learning and art. In the lifetime of his father, Cosmo had engaged not only in the extensive business by which the family had acquired its wealth, but also in the affairs of state. Such was his authority and reputation that when on January 1419 the pope, who had been elected pope, and had assumed the name of John XXIII, was summoned to attend the Council of Constance, he chose to be accompanied by Cosmo de' Medici, among other men of eminence, whose characters might countenance his choice. By this council, which continued nearly four years, Balthasar was deprived of his pontifical dignity, and Otto Colonna, who took the name of Martin V, was elected pope. Cosmo did not desert in adversity the man to whom he had attached himself in prosperity. At the expense of a large sum of money, he redeemed him from the hands of the duke of Bavaria, which had seized upon his person; and afterwards gave him the manor of S. Gregorio and the monastery of S. Maria Nuova, the smallest of his estates, which were all that remained of his life. The successful pontiff, instead of resenting the kindness shown to his rival, soon afterwards paid a public visit to Florence, where, on the formal submission of Balthasar, and at the request of the Medici, he created the ex-pope a cardinal, with the privilege of taking the first place in the sacred college. The new-made cardinal died in 1419, and it was rumored that the Medici at his death possessed themselves of immense wealth which he had acquired during his pontificate. This rumor was afterwards encouraged by those who well knew its falsehood. The true source of the wealth of the Medici was their superior talents and application to business, and the property of the cardinal was scarcely sufficient to discharge his debts and legacies. During the retirement of his latter days, his happiest hours were devoted to the study of letters and philosophy, and the conversation of learned men. He also endowed numerous religious houses, and built a hospital at Florence for the relief of distressed pilgrims.

3. Cosmo's grandson, Lorenzo, afterwards assumed the "Magnificent" (born Jan. 1, 1448, died April 8, 1492), was introduced to a knowledge of public affairs, on account of the infirmities of his father, immediately upon the decease of Cosmo. Though only a youth, he was at once determined to take his part in the affairs of state, and was supposed to belong to a much more mature mind. To afford him a clearer insight into political affairs than he could secure at home, he was sent to visit the principal courts in Italy. Upon the accession of Sixtus IV to the papal throne, he went, with other citizens of Florence, to congratulate the new pope, and was invested with the office of treasurer of the holy see; and while at Rome embraced the opportunity to add to the remains of ancient art which his family had collected. One of the first events after he undertook the administration of affairs was a revolt of the inhabitants of Volterra, on account of a dispute with the Florentine republic. By the recommendation of Lorenzo, force was used, and the result was the sack of Volterra. Like his grandfather, he encouraged literature and the arts, employed learned men to collect choice books and antiquities for him from every part of the known world, established printing-presses in his dominions, and the art was encouraged to flourish. All that he deserts special commendation for his re-establishment of the Academy of Pisa, to which city he removed in order to complete the undertaking: he selected the most eminent professors, and contributed a large sum from his private fortune, in addition to that granted by the state of Florence. In another respect also Lorenzo
resembled his grandfather Cosmo. He was, or affected to be, an admirer of Plato, took an active part in the establishment of the Academy in Florence as a center for the propagation of the Platonic philosophy, and instituted an annual festival in honor of Plato.

While Lorenzo was dividing his time between the administration of the state and the promotion of literature, the Pazzi, a numerous and distinguished family in Florence, plotted the overthrow of the Medici, who, through the most base and inveterate, formed a conspiracy to assassinate Lorenzo and his brother; experience having taught them the impossibility of overthrowing the reign of the Medici in any other way. Giuliano was killed, but Lorenzo escaped. "A horrible transaction, this, which has been justly counted as an incontrovertible proof of the practical atheism of the times in which it took place—one in which a pope, a cardinal, an archbishop, and several other ecclesiastics, associated themselves with a band of ruffians to destroy two men who were an honor to their age and country; and purposed to perpetrate their crime at a season of hospitality, in the sanctuary of a Christian Church, and at the very moment of the elevation of the host, when the congregation bowed down before it, and the assassins were presumed to be in the immediate presence of their God. The plan was concocted at Rome, with the participation of pope Sixtus IV. On the 22nd of March, 1478, in the church of the Reparata during the mass, while the host was elevated and the multitude was kneeling, the murderous blow was struck, the very mass-bell itself sounding the signal to the other conspirators to possess themselves of the palace and government." The failure of this dastardly scheme only made the Medici more invincible. The people, who had always been attached to them, exasperated by this open and daring attempt to rob them of those whom they conceived to be their best friends, now took the execution of the law in their own hands, and put to death or apprehended the assassins. Salviati, archbishop of Pisa, was hung through the windows of the palace, and was not allowed to die quietly, but was cut down in the street by Jacopo de' Pazzi, with one of his nephews, shared the same fate. The name and arms of the Pazzi family were suppressed, its members were banished, and Lorenzo rose still higher in the regard of his fellow-citizens. The troubles of the Medici, however, did not stop here. For them yet remained the punishment at the disposal of the papal party, and the latter, meddled with by the failure of their plot, determined now to avail themselves of the advantages which Rome could afford as "ecclesiastical thunderer." Sixtus IV promptly excommunicated Lorenzo and the magistrates of Florence, and upon the latter forming a league with the king of Naples, prepared to invade the Florentine dominions. Lorenzo appealed to all the surrounding potentates, and, zealously supported by his fellow-citizens, commenced hostilities, and carried on two campaigns. At the close of 1478, Lorenzo took the bold resolution of paying a visit to the king of Naples, and, without obtaining any previous promise of security, trusted himself to the mercy of his enemy. The result of this confidence was a treaty of mutual defense and friendship between the king of Naples and Florence, and this finally forced Sixtus to consent to a treaty of peace. In 1484 Sixtus IV died, and his successor on the papal throne, Innocent VIII, manifesting a determination to re-establish friendly relations with the different Italian princes [see INNOCENT VIII], the contest of the Medici with the Church seemed to have come to a happy close. There was, however, still one dark cloud over the peace of the state. Innocent VIII had threatened sooner or later to bring trouble and discomfiture to the Medici—we refer to Savonarola, the great Italian reformer, who was in the very strength of his manhood at this time. The Italian monk had long opposed the licentious habits of the court and the nobility. He was opposed, moreover, to the display of regal splendor, and boldly preached in favor of democracy and reprobation of institutions. Lorenzo sought in more than one way to conciliate the sturdy reformer, but all efforts failed. Nor was this a mere matter of theory; for when the Pope attempted him [see SAVONAROLA], and Lorenzo was forced to admit himself, "Besides this man, I have never seen a true monk." Gradually Savonarola gave system to his republican ideas, and, gathering about him a host of followers, these opponents of the ruling administration began to form themselves into a body, or "weepers," so called because of their determination to stem the progress of the voluptuous refinement of the day by ascetic severity of morals. Lorenzo himself saw clearly the inherent insufficiency of art and philosophy alone for the security of a state; but while he føth for a purely religious influence he feared the dangerous tendency of the Fieschiom to a popular and democratic form of government, and he had failed to extinguish or abate this opposition when suddenly cut down by disease and death, April 8, 1492.

Lorenzo is credited with even greater love and devotion to the development of literature and art, and a study of the fine arts than any of his predecessors. His own productions are sonnets, canzonet, and other lyric pieces; some longer works in stanzas, some comic satires, carival songs, and various sacred poems. Many of the lighter kind were popular in their day. Although the Medici collections were laid up in the Palazzo Vecchio, collection of manuscripts contained in the Laurentian library, Lorenzo has the credit of adding most largely to the stock. For the purpose of enriching his collection of books and antiquities, he employed learned men in different parts of Italy, and especially his intimate friend Politian, who made several journeys in order to discover and purchase the valuable remains of antiquity. Two journeys were undertaken at the request of Lorenzo into the East by John Lascaris, and the result was the acquisition of a great number of manuscripts. On his return from his second expedition, Lascaris brought back two hundred manuscripts, many of which he had procured from a monastery at Mount Athos; but the most important of these arrive till after the death of Lorenzo, who in his last moments expressed to Politian and Pico of Mirandola his regret that he could not live to complete the collection which he was forming. On the discovery of the art of printing, Lorenzo quickly saw and appreciated its importance. At his suggestion, several Italian scholars devoted their attention to collating the manuscripts of the ancient authors, for the purpose of having them accurately printed. On the capture of Constantinople by the Turks, many learned Greeks took refuge in Italy; and an academy was established at Florence for the purpose of publishing their works, and for the study of the direction of native Greeks, and partly under native Italians. The services of these learned men were procured by Lorenzo, and were amply rewarded by his bounty. "Hence," as Roscoe observes (in his Life of Lorenzo de'Medici, 1793, 2 vols. 410; Bohm's edit. Lond. 1861, 12mo,) "successive volumes have been profuse of their acknowledgment to their great patron, who first formed that establishment, from which (to use their own scholastic figure), as from the Trojan horse, so many illustrious champions have sprung, and by means of which the knowledge of the Greek tongue was extended, not only through Italy, but through France, Spain, Germany, and England, from all which countries numerous pupils attended at Florence, who diffused the learning they had there acquired throughout the rest of Europe." Lorenzo also augmented his father's collection of the remains of ancient art. He appropriated his father's collection of manuscripts, and the houses for the study of the antique, which he furnished with statues, busts, and other works of art, the best of their kind that he could procure. The higher class of his fellow-citizens were invited to these pursuits by the example of Lorenzo, and the lower class by his liberality. To the latter he not only allowed competent stipends while they attended to their studies, but gave consider-
able premiums as rewards of their providence. To this institution, more than to any other circumstance, Roscoe ascribes the sudden and astonishing advance which, towards the close of the 15th century, was evidently made in the arts, and which, commencing at Florence, extended itself to the rest of Europe.

4. Lorenzo's successor in the government of Florence was his eldest son Pietro; but of far greater interest to the historian is the death of his second son, Giovanni, and that of his nephew Giulio. The former of the two last named, Giovanni, was honored, by the prudent manipulations of Lorenzo, with the cardinal's hat when only a boy of thirteen years, at the hands of Innocent VIII, and, on the death of Julius II, brought credit upon the name of Medici by his part in the papal election of Leo X. Of Giulio's history we have the following from Roscoe. Shortly after the attempt at assassination, he says, "Lorenzo received a visit from Antonio da San Gallo, who informed him that the untimely death of Giuliano had prevented his disclosing to Lorenzo a circumstance with which it was now become necessary that he should be acquainted: this was the birth of a son, whom a lady of the family of Gorini had borne to Giuliano about twelve months before his death, and whom Antonio had held over the baptismal font, where he received the name of Giulio. Lorenzo immediately repaired to the place of the infant's residence, and, taking him under his protection, delivered him to Antonio, with whom he remained until he had arrived at the seventh year of his age. This concealed offspring of illicit love, to whom the kindness of Lorenzo supplied the untimely loss of a father, was destined to act an important part in the affairs of Europe. The final extinction of the liberties of Florence, the alliance of the family of Medici with the royal house of France, the expulsion of Henry VIII of England from the bosom of the Roman Church, and the consequent establishment of the doctrines of the Reformers in Great Britain, are principally to be referred to this illegitimate son of Giuliano de Medici, who, through various vicissitudes of fortune, at length obtained the supreme direction of the Roman see, and, under the name of Clement VII, guided the bark of St. Peter through a succession of the severest storms which it has ever experienced."

Pietro possessed neither capacity nor prudence, and, in the troubles which the ambition of her princes and the profligacy of her popes brought upon Italy, by plunging her into civil and foreign war, he showed himself treacherous and vacillating alike to friends and foes. Lodovico Sforza, summoned the "Muor," relying on the friendship which, from the middle of the 15th century, had prevailed between the Sforza family of Milan and the Medici, assisted him in his attempts to establish his claim to the duchy of Milan; but, seeing that no reliance could be placed on Pietro, he threw himself into the arms of Charles VIII of France. The result was the invasion of Italy by a French army of 82,000 men. Pietro, in hopes of conciliating the powerful invader, hastened to meet the troops on their entrance into the dominions of Florence, and surrendered to Charles the fortresses of Leghorn and Pisa, which constituted the keys of the republic. The magnates and people, incensed at his perfidy, drove him from the city, and formally deposed the family of the Medici from all participation in power in 1494.

The attempts of Giovanni, then a cardinal, to uphold the Medicinal authority, and his success in the reestablishment of his house in 1512, we have narrated in our article on Leo X. Pietro was slain in 1513, while fighting in the French ranks.

5. It was during the invasions of the French in Italy, in the days of Pietro, that Florence was robbed of one of her greatest treasures—the invaluable library which had been collected by the care of his father and grandfather. "The French troops, which had entered the city without opposition, led the way to this act of barbarism, in which they were joined by the Florentines themselves, who openly carried off or paroled whatever they could discover that was rare or valuable. Besides the nume-

Remember that this is a text-only summary and may not capture the full context or nuances of the original document.
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1. Sources of Medical Science among the Hebrews.—1. Nature. —Next to the food, clothing, and shelter, the curing of hurts takes precedence among the various needs of nations. At a later period comes the treatment of sickness, and recognition of states of disease, and these mark a nascent civilization. Internal diseases, and all for which an obvious cause cannot be assigned, are in the most early period viewed as the visitation of God, or as the result of sin. Certain charms and prayers, or invocations, or the evergreen eyes— or else superhuman, and to be dealt with by sorcery, or some other occult supposed agency. The Indian notion is that all diseases are the work of an evil spirit (Sprengel, Gesch. der Arzneikunde, ii, 48). But among a civilized race the pre-eminence of the medical art is recognized. To the degradation of the individual in health, there is attached an influence on human life, and the vastly greater amount of comfort and enjoyment of which civilized man is capable. 2. Egypt.—It would be strange if their close connection historically with Egypt had not imbued the Israelites with a strong appreciation of the value of this art, and with some considerable degree of medical culture. From the most ancient testimonies, sacred and secular, Egypt, from whatever cause, though perhaps from necessity, was foremost among the nations in this most human of studies purely physical. Again, as the active intelligence of Greece flowed in upon her, and mingled with the immense store of pathological records which must have accumulated under the system described by Herodotus, Egypt, especially Alexandria, became the medical repertory and museum of the world. Thither all that was best worth preserving amid earlier civilizations, whether her own or foreign, had been transported, and medicine and surgery flourished amid political decadence and artistic decline. The attempt has been made by a French writer (Renaudot, Histoire de Medicine depuis son Origine, etc.) to arrange in periods the growth of the medical art as follows: 1st. The Primitive or Instinctive Period, lasting from the earliest record to the fall of Troy. 2nd. The Sacred or Mystical Period, till the death of the Pythagorean Society, B.C. 500. 3rdly. The Philosophical Period, closing with the foundation of the Alexandrian Library, B.C. 320. 4thly. The Anatomical Period, which continued till the death of Galen, A.D. 200. But these artificial lines do not strictly exhibit the truth of the matter. Egypt was the earliest home of medical and other skill for the region of the Mediterranean basin, and every Egyptian mummy of the more expensive and elaborate sort involved a process of anatomy. This gave opportunities of inspecting a vast number of bodies, varying in every possible condition. Such opportunities are confirmed in the records of the preceding period (xix, 5) by the more diligent among the faculty, for “the physicians” embalmed (Gen. i, 2). The intestines had a separate receptacle assigned them, or were restored to the body through the ventral incision (Wilkinson, v, 468); and every such process which we can trace in the mumies discovered shows the most minute accuracy of manipulation. Notwithstanding these laborious efforts, we have no trace of any philosophical or rational system of Egyptian origin, and medicine in Egypt was a mere art or profession. Of science the Asclepiade of Greece were the true originators. Hippocrates, who wrote a book on “Ancient Medicine,” and who seems to have had many opportunities of access to foreign sources, gives no prominence to Egypt. It was no doubt owing to the depressive influences of her fixed institutions that this country did not attain to a vast and speedy proficiency in medical science, when post mortem examinations, instead of being scrupulously avoided, were actually prohibited by law, and the practice of medicine was regarded as a profane and unclean occupation. Yet it is impossible to believe that considerable advances in physiology could have failed to be made there from time to time, and similarly, though we cannot so well determine how far, in Assyria. Recent researches at Kouyunjik have given proof, it is said, of the use of the microscope in minute devices, and yielded up even specimens of magnifying lenses. A cone en- graved with a table of cubes, so small as to be unintellectible without a lens, was brought home by Sir H. Rawlinson, and is now in the British Museum, to whether the invention was brought to bear on medical science, proof is wanting. Probably such science had not yet been pushed to the point at which the microscope becomes useful. Only those who have quick, keen eyes for the nature-world feel the want of such spectacles. The Hebrews, who valued the eye— or else superhuman, and to be dealt with by sorcery, or some other occult supposed agency. The Indian notion is that all diseases are the work of an evil spirit (Sprengel, Gesch. der Arzneikunde, ii, 48). But among a civilized race the pre-eminence of the medical art is recognized. To the degradation of the individual in health, there is attached an influence on human life, and the vastly greater amount of comfort and enjoyment of which civilized man is capable. 2. 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1. Ivory box, in Mr. Salis's collection.
2. Stone tablet, dedicated to Amon-re, for the recovery of a complaint in the ear; found at Thebes.
3. An ear, of terra cotta, from Thbes, in Sir Gardner Wilkinson's possession.

Medication as to the esteem in which it was held in the Homeric and pre-Homeric period. To descend to the historical, the story of Democedes at the court of Darius illustrates the practice of Greek surgery before the period of Hippocrates—anticipating, in its gentler waiting upon nature, as compared (Herod, lib. iii, 130) with that of the Persians and Egyptians, the methods and maxims of that father of physic, who wrote against the theorems and speculations of the so-called philosophical school, and was a true empiricist before that sect was formalized. The Dogmatic school was founded after his time by his disciples, who departed from his eminently practical and inductive method. It recognized hidden causes of health and disease, instead of relying on the empiricism of his successors.

Custornary to suspend in a temple an exvoto, which was commonly a model of the part affected; and such offerings doubless, as in the Coan Temple of Asclepius, became valuable aids to the pathological student. The Egyptians who lived in the corn-growing region are said by Herodotus (ii, 87) to have been specially sensitive to health. The practice of circumsicion is traceable on monuments certainly anterior to the age of Joseph. Its antiquity is involved in obscurity, especially as all we know of the Egyptians makes it unlikely that they would have borrowed such a practice, so late as the period of Abraham, from any mere sojourner among them. Its beneficial effects in the temperature of Egypt and Syria have often been noticed, especially as a preventive of cleanliness, etc. The scrophulous attention paid to the dead was favorable to the health of the living. Such powerful drugs as asphaltum, natron, resin, pure bitumen, and various osseous gummy substances were used. The use of ossiphylia from the corpse; even the sawdust of the floor, on which the body had been cleaned, was collected in small linen bags, which, to the number of twenty or thirty, were deposited in vases near the tomb (Wilkinson, v, 469, 469). For the extent to which these practices were imitated among the Jews, see Esther, xxxvii, 10. At any rate, the uncleanliness imputed to contact with a corpse was a powerful preservative against the inoculation of the living frame with morbid humors. But, to pursue to later times this merely general question, it appears (Plink, N. H. xix, 5) that the Polemises themselves practiced dissection, and that, at a period when Jewish intercourse with Egypt was complete and reciprocal, there existed in Alexandria a great zeal for anatomical study. The only influence of importance which would tend to check the Jews from sharing this was the ceremonial law, the special reverence of Jewish feeling towards human remains, and the absence of "uncleaness." Yet those Jews—and there were, at all times since the Captivity, not a few, perhaps—who tended to foreign luxury, and affected Greek philosophy and culture, would assuredly, as we shall have further occasion to notice that they in fact did, enlarge their anatomical knowledge from sources which rebelled against their stricter brethren, and the result would be apparent in the general elevated standard of that profession, even as practiced in Jerusalem. The diffusion of Christianity in the 3d and 4th centuries excited a similar but more universal restraint on the dissecting-room, until anatomy as a pursuit became extinct, and the moral and practical duties of the profession. But such researches, surgical science became stagnant to a degree to which it had never previously sunk within the memory of human records.

Grecians. In comparing the growth of medicine in the rest of the ancient world, the high rank of its practitioners—princes and heroes—settles at once the question from certain supposed principles or elements, out of which bodies were composed, and by virtue of which all their parts and members were attuned together and became sympathetic. Hippocrates has some curious remarks on the sympathy of men with climate, seasons, etc. He himself rejected supernatural accidents as a cause, and especially demonical possession. He refers, but with no mystical sense, to numbers as furnishing a rule for cases. It is remarkable that he extols the discernment of Orientals above Westerns, and of Asians above Europeans, in medical diagnosis. The Empirical school, which arose in the 3d century B.C., under the guidance of Acron of Agrigentum, Serapion of Alexandria, and Philinus of Cos, waited for the symptons of every case, disregarding the rules of practice based on dogmatic principles. Among its votaries was a Zacharias (perhaps Zacharias, and possibly a Jew) of Babylon, who (Plink, N. H. xxxvii, 10; comp. xxxi, 10) dedicated a book of medicine to Mithridates the Great; its views were also supported by Herodotus of Tarsus, a place which, next to Alexandria, became distinguished for its schools of philosophy and medicine; as also by a Jew named Theodas, or Theudas, of Lodicea (see Wunderbar, Biblioth.-Phil.Zeitschr., i, 20), but a student of Alexandria, and the last, or nearly so, of the empiricists whom its schools produced. The remarks of Theudas on the right method of observing, and the value of experience, and his book on medicine, now lost, in which he arranged his subject under the heads of indicatoria, curatoria, and solatoria, earned him high reputation as a champion of empiricism against the reproaches of the dogmatists, though they were subsequently impugned by Galen and Theodosius of Tripoli. His period was that from Titus to Hadrian. "The empiricists held that observation and the application of known remedies in one case to others presumed to be similar constitute the whole art of cultivating medicine. Though their views were narrow, and their information scanty when compared with some of the chiefs of the other sects, and although they rejected as useless and unattainable all knowledge of the causes and concomitate nature of diseases, it is undeniable that, besides personal experience, they freely availed themselves of historical detail, and of a strict analogy founded upon observation and the resemblance of phenomena" (Dr. Adams, Paul. Ag. ed. Sydenham Soc.).

This school, however, was opposed by another, known as the Methodic, which had arisen under the leading of Theissen, also of Alexandria, and the period of Democritus the Great. Asclepiades paved the way for the "method" in question, finding a theoretic basis in the corpuscular or atomic theory of physics which he borrowed from Heraclides of Pontus. He had passed some early years in Alexandria, and then came to Rome shortly before Cicero's time ("Quo nos medico amicoque at
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He was a transitional link between the Dogmatic and Empiric schools and this later, or Methodic (Sprengel, ut sup. pt. v, 16), that sought to rescue medicine from the bewildering mass of particulars into which empiricism had plunged it. He reduced diseases to two classes, chronic and acute, and endeavored likewise to simplify remedies. In the mean-
while, the method of medical schools, which Hippocrates, Celsius, of the Augustan period, had reviewed medicine in the light which all these schools afforded, and, not professing any distinct teaching, but borrowing from all, may be viewed as eclectic. He translated Hippocrates largely verbatim, quoting in a less degree Aescle-
piades and others, but very imperfectly, those "cold-water fires," after its successful trial on Augustus himself, be-
came generally popular, seems to have had little of scientific basis, but by the usual method, or the usual accidents, became merely the fashionable practitioner of his day in Rome. Attilas, near Tarres, furnished also, shortly after the period of Celsus, Aetenes, the leader of the last of the schools of medicine which di-
vided the ancient world, under the name of the "Pneu-
matic," holding the tenet of "an ethereal principle (r\\u03b9\\u03b9\\u03b5\\u03ba\\u03c3) residing in the microcosm, by means of which the mind performed the functions of the body." This is the "Aetenean" opinion, and it was transferred and estab-
lished in the inner heat, \theta\\u03b1\\u03b8\u03bd\u03b7\u03b1\\u03bb\\u03b9\u03c6\u03b7\u03b4 (Aret. de Caus. et Sign. Morb. Chron. ii, 13), and the calidum innatum of modern physiologists, especially in the 17th century (Dr. Adams, Pref. Aeteneus, ed. Syden. Soc.).

Of the Egyptians.—It is clear that all these schools may easily have contributed to form the medical opinions current at the period of the T. T.; that the two earlier among them may have influenced rabbinical teaching on that subject at a much earlier period; and that, especially at the time of Alexander's visit to Jeru-
salem, the Jewish people, whom he favored and protected, may have had an opportunity of largely gathering from the medical lore of the West. It was necessary, therefore, to pass in brief review the growth of the latter, and es-
specially to note the points at which it intercepts the medical progress of the Jews. Greek Asiatic medicine culminated in Galen, who was, however, still but a com-
mentator on his Western predecessors, and who stands literally without rival, successor, or disciple of note, till the period when Greek learning was reawakened by the Arabian intellect. The Arabs, however, continued to build wholly on Hippocrates and Galen, save in so far as their advance in chemical science improved their phials and their instruments. A great part of this knowledge is to be seen in the works of Rhazes, A.D. 980, and Haly Abbas, A.D. 980. The first mention of small-pox is ascribed to Rhazes, who, however, quotes several earlier writers on the sub-
ject. Mohammed himself is said to have been versed in medicine, and to have compiled some aphorisms upon it; and a herbalist literature was always extensively followed in the East from the days of Solomon down-
wards (Freind's History of Medicine, ii, 5, 27). Galen himself belongs to the period of the Antonines, and he appears to have been acquainted with the writings of Moses, and to have travelled in quest of medical expe-
rience over Egypt, Syria, and Palestine, as well as Greece, and a large part of the West, and, in particular, to have visited the banks of the Jordan in quest of opo-
balsamum, and the coasts of the Dead Sea to obtain samples of bitumen. He also mentions Palestine as producing a watery wine, suitable for the drink of fe-
brile patients.

II. Historical Notices.—Having thus described the external influences which, if any, were probably most potient in forming the medical practice of the Hebrews, we may trace next its internal growth. The cabalistic legends mix up the names of Shem and Heber in their familiar sequences. Aramaic SCRIPTURE speaks to knowledge of simples and rare roots, with, of course, magic spells and occult powers, such as have cloaked the history of medicine from the earliest times down to the 17th century. 1. In the Old Testament.—So to Abraham is ascribed a talisman, the touch of which healed all disease. We know that such simple surgical skill as the operation for circumcision implies was Abraham's; but severer opera-
tions than these are constantly required in the flock and in the herd, and of medical skill in rescuing the lives of animals can hardly fail to amass some guiding princi-
pies applicable to man and beast alike. Beyond this, there was probably nothing but such ordinary obstetri-
cal craft as has always been traditional among the wom-
en of rude tribes, that could be classed as medical lore in the family of the patriarchs. Macedonia brought him among the more cultivated Philistines and Egyp-
tians. The only notices which Scripture affords in con-
nection with the subject are the cases of difficult mid-
Wifery in the successive households of Issac, Jacob, and Judah (Gen. xxxv. 26; xxxvi, 17; xxxviii, 27, and so,
later, in that of Phinehas (1 Sam. iv, 19). Doubts have been raised as to the possibility of twins being born, one holding the other's heel; but there does not seem to be any such limit to the operations of nature as an objection on that score would imply. After all, it was perhaps only such just a relative position of the limbs of the infants as the hand of his father at the natural time was forcing the one out or the other under the pressure of the other's heel.

"Surely, the midwife, when she sees the head, first⽣
and ready to be born, will stretch out her hand and help to pull the one or the other out; but if she com-
pare the two, and find that one is more born than the other, then she shall say, 'This one I will pull out; but this,

the other shall live.' " (Isa. xlii. 20, 21). The midwife, it seems, in case of twins, were called upon to distinguish the first-born, to whom important privileges appertained. The tiring on of a thread or ribbon was an easy way of preventing mis-
take, and the assistant in the case of Tamar seized the less prominent part of the twain, and took it with the hand or foot of a living child prostrates, it is to be peeled up ... and the head made to present" (Paul. Apologia, ed Syden.
Soc. i, 648, Hippocr. quoted by Dr. Adams). This probably the midwife did, at the same time marking him as first-born in virtue of being thus "presented" first. The present meaning of the doubtful expression in Gen. xlii. 20, 21 is clear, and is distinctly taken up by the Hebrew, ut sup. p. 50, in reference both to the children and to the mother. Of Rachel a Jewish commentator says, "Multa etiam ex itinere difficultatibus prægressis, viri-
busque post duos praestans dolores exhaustis, atoma uteri, forsan quidem hemorrhagias in pariendo mortuas est" (Abdi). The traditional value ascribed to the man-
-drake, in regard to generative functions, relates to the same branch of natural medicine; but throughout this period there occurs no trace of any attempt to study, digest, and systematize the subject.

But, as Israel grew and multiplied in Egypt, they do not appear to have been subject to a large part of the author's position until cruel policy turned it into bondage; even then Moses was rescued from the lot of his brethren, and became learned in all the wisdom of the Egyptians, in-
cluding, of course, medicine and cognate sciences (Clem. Alex. i, p. 419), and those attainments, perhaps, became suggestive of future laws. Some practical skill in met-
Allurgy is evident from Exod. xxxiii, 20. But, if we ad-
mit Egyptian learning as an ingredient, we should also notice how far exalted above it is the standard of the whole Jewish legislative fabric, in its exemption from the blemishes of sorcery and juggling pretences. The priest, who had to pronounce on the cure, used no means to advance it, and the whole regulations prescribed ex-
clude the notion of trafficking in popular superstition. We have no occult practices reserved in the hands of the sacred caste. It is God alone who doeth great things, working by the wand of Moses, or the brazen serpent; but the very mention of such instruments is such as to expel all pretense of mysterious virtues in the things themselves. Hence various allusions to God's "healing mercy," and the title "Jehovah that healeth" (Exod. xxv, 26; Jer. xvii, 14; xxx, 17; Psa. cii, 3; cxxvii, 8; Isa. xxx, 26). Nor was the practice of physic a priv-
ilege reserved to the priests alone. The priest himself might sell the cure and selle it, and this publicity must have kept it pure. Nay, there was no scriptural bar to its practice by resident
mon, may have conduced to the establishment of these rites, and drawn away the popular homage, especially in prayers during sickness, or thanksgivings after recovery, from Jehovah. The statement that king Ass (2 Chron. xvi, 12) "sought not to Jehovah but to the physicians," may seem to countenance the notion that a rivalry of actual worship, based on some medical fancies, had been set up, and would so far support the Talmudical tradi-

The captivity of Babylon brought the Jews into contact with a new sphere of thought. Their chief men rose to the highest honors, and an improved mental culture among a large section of the captives was no doubt the result of this important change. Wunderbar regards the Babylonian captivity as parallel in its effects to the Egyptian bondage, and seems to think that the people would return debased from its influence. On the contrary, those whom subjecttion had made ignoble and unpatriotic would remain. If any returned, it was a pledge that they were not so impaired; and, if not impaired, they would certainly be improved by the discipline they had undergone. He also thinks that sorcery had the largest share in any Babylonian or Persian system of medicine. This is assuming too much: there were magicians in Egypt, but physicians also (see above) of high cultivation. Human nature has to great an interest in this subject in the savage and oriental societies, the economy of medicine is much involved in phantasms. The earliest steps of civilization include something of medicine. Of course superstitions are found copiously involved in such medical tenets, but this is not equivalent to abandoning the study to a class of professed magicians. Thus in the Liber rerum... babyloniensium Literatur, p. 123, by D. Chwolson, St. Peters, 1859 (the value of which is not, however, yet ascertained), a writer on poisons claims to have a magic antidote, but declines stating what it is, as it is not his business to mention such things, and he only does so in cases where his work is in danger of being treated and resembles it; the magician, adds the same writer on another occasion, use a particular means of cure, but he declines to impart it, having a repugnance to witchcraft. So (p. 125-6) we find traces of charms introduced into Babylonian treatises on medical science, but apologetically, and as against sorcery, or incantation. Similarly, the opinion of fatalism is not without its influence on medicine; but it is chiefly resorted to where, as often happens in pestilence, all known aid seems useless. We know, however, too little of the precise state of medicine in Babylon, Suss, and the "cities of the Media," to determine whether in days of pestilence in which these...
sion of dress to meet that of temperature, were peculiarly liable to sickness (Kall, De Mortibus Sacerdotum, Hafn. 1746). Hence the permanent appointment of a Temple physician has been supposed by some, and a certain Ben-Ahijah is mentioned by Wunderbar as occurring in the Talmud in that capacity. But it rather appears as if the Temple service were various, and varied with the demands of the ministers.

The book of Ecclesiastick shows the increased regard given to the distinct study of medicine by the repeated mention of physicians, etc., which it contains, and which, as probably belonging to the period of the Ptolemies, it might be recognized by the wisdom of writers. The name of Galen is recognized in Ecles. xviii. 19; perhaps also in x. 10. Rank and honor are said to be the portion of the physician, and his office to be from the Lord (xxxviii. 8, 12). The repeated allusions to sickness in vii. 55; xxx. 17; xxxi. 22; xxxvii. 80; xxxviii. 9, coupled with the former recognition of merit, have caused some to suppose that this author was himself a physician. If he was so, the power of mind and wide range of observation shown in his work would give a favorable impression of the standard of practitioners; if he was not, the great general popularity of the study and practice may be inferred from its thus becoming a common topic of general conversation. The medicine, as a matter of education, was recognized by the Jews and the Christians of the Apostolic age (Acts ii. 9; 1 Pet. i. 1). It is very likely that Tertullian, the nearest place of academic repute to that region, was the scene of, at any rate, the earlier studies of Areteus, nor would any chronological difficulty prevent his having been a pupil in medicine there when Paul and also, perhaps, Barnabas were, as is probable, pursuing their early studies in other subjects at the same spot. Areteus, then, assuming the date above indicated, may be taken as expounding the medical practice of the Asiatic Greeks in the latter half of the first century. There is, however, much of strongly-marked individuality in his work, probably in a measure to distinguish his own school from that of disease. That of pulmonary consumption in particular, is traced with the careful description of an eye-witness, and represents with a curious exactness the curved nails, shrunken fingers, slender, sharpened nostrils, hollow, glassy eye, cadaverous look and hue, the waste of muscles, and the most melancholy and deplorable condition of disease. That is, the habit of body marking predisposition to the malady, the thin, venereal-like frame, the limbs like pinions, the prominent throat and shallow chest, with a remark that moist and cold climates are the haunt of it (Aret. ψηφ. προς τον Δημοκράτ.). His treatment of the disease in the Pneumatic school, as in his statement regarding lethargy, that it is a frigidity implanted by nature; concerning elephantiasis more emphatically, that it is a refrigeration of the innate heat, "or, rather, a congelation—as it were one great winter of the system." The same views betray themselves in his statement regarding the blood, that it is the warming principle of all the parts; that diabetes is a sort of dropsey, both exhibiting the watery principle; and that the effect of white helbore is as that of fire: "so that whatever fire does by burning, helbore effects still more by penetrating inward, and not by burning, but rather by deep penetration into the very bowels, into the heart, to the full scope to his imagination, which indeed we might illustrate from some of his pathological descriptions: e. g. that of elephantiasis, where the resemblance of the beast to the afflicted human being is wrought to a fanciful parallel. Allowing for such overstated touches here and there, we may say that he generally avoids extravagant cruelties, and rests chiefly on wide observation and on the common-seense which sober theory and rationalizes facts. He hardly ever quotes an authority; and though much of what he states was taught before, it is dealt with as the common property of science, or as become nisi juris through being proved by his own experience. The freedom with which he follows or refutes his predecessors has occasioned him to be classed by some among the Eclectic school. His work is divided into—1, the causes and signs of (1) acute and (2) chronic diseases; and, II, the curative treatment of (1) acute and (2) chronic diseases. His boldness of treatment is exemplified in his selection of the vein to be opened in a wide range of parts—the arm, ankle, tongue, nose, etc. He first has a distinct mention of leeches, which Themison is said to have introduced; and in this respect his surgical resources appear to be in advance of Celsius. He was familiar with the operation for the stone in the bladder, and also used the stone in the amputation of the use of the catheter, where its insertion is not prevented by inflammation, then the incision into the neck
of the bladder, nearly as in modern lithotomy. His views of the internal economy were a strange mixture of truth and error, and the disuse of anatomy was no doubt the reason why this was the weak point of his teaching. He held that the work of producing the blood pertained to the liver, "which is the root of the veins;" that the bile was distributed from the gall-bladder to the large vessels, the arteries, which were thus interconnected, and that the bile was thrown back into the veins, and by them diffused over the system. He regarded the nerves as the source of sensation and motion; and had some notion of them as branching in pairs from the spine. Thus he has a curious statement as regards paralyzis, that in the case of any severe prostration, say typhus fever, he, e.g., from the irritation of the spinal marrow being affected injuriously, the parts on the right side will be paralyzed if the nerve towards the right side be hurt, and similarly, conversely, of the left side; but that if the head itself be so affected, the invariable law of consequence holds concerning the parts related, since each nerve passes over to the other side from that of its origin, demultiplying each other in the form of the letter X. The doctrine of the Pneuma, or etherial principle existing in the microcosm by which the mind performs all the functions of the body, holds a more prominent position in the works of Aretæus than in those of any of the other authorities (Dr. Adamson's text, pp. 24, 25, 28, 29, 32). He was aware that the nervous function of sensation was distinct from the motive power; that either might cease and the other continue. His pharmacopoeia is copious and reasonable, and the limits of the usefulness of this or that drug are laid down judiciously. He makes large use of wine, and prescribing the kind and the number of grapes to be taken; and some words of his on stomach disorders (τετι καρδαλιζμον) forcibly recall those of Paul to Timothy (1 Tim. v. 23), and one might almost suppose them to have been suggested by the intense spirituality of his Jewish or Christian patients. "Such disorders," he says, "are caused by dejection, not only from drink, but from whose yearning after divine instruction, who despise delicate and varied diet, whose nourishment is fasting, and whose drink is water." As a purgative of melancholy, he prescribes "a little wine, and some other more liberal sustenance." In his essay on causus, or "brain" fever, he describes the powers acquired by the soul before dissolution in the following remarkable words: "Every sense is pure, the intellect acute, the gnostic powers prophetic; for they prognosticate to themselves in the first place their own departure from life; then they foretell what will afterwards take place to those present, who fancy sometimes that they are delicious: but these persons in this order at the result of what has been said. Others also talk to certain of the dead, perseverance they alone perceiving them to be present, in virtue of their acute and pure sense, or perception from their soul seeing beforehand, and announcing the men with whom they are about to associate. For formerly they were immersed in humors, as if in mud and darkness; but when the disease has drained these off, and taken away the mist from their eyes, they perceive those things which are in the air, and, through the soul being uncumbered, become true prophets." To those who wish further to pursue the study of medicine at this era, the edition of Aretæus by the Sydenham Society, and in a less degree that by Boerhaave (Lugd. Bat. 1785), to which the references have here been made, may be recommended.

As the general science of medicine and surgery of this period may be represented by Aretæus, so we have now a range of observation in the System of Medicine given by his successors, through Galen, by the Arabs, through Dioscorides. He too was of the same general region—a Cilician Greek—and his first lessons were probably learnt at Tarsus. His period is tinged by the same uncertainty as that of Aretæus; but he has usually been assigned to the end of the first or beginning of the second century (see Smith, Dict. of Greek and Roman Biog., s. v.). He was the first author of high mark who devoted his attention to Materia Medica. Indeed, this branch of ancient science remained as he left it till the times of the Arabs; and these, though they enlarged the supply of drugs and pharmacy, yet copy and repeat Dioscorides, as, indeed, Galen himself often does, on all common subject-matter. Above 90 minerals, 700 plants, and 168 animal substances are said to be described in the works of Dioscorides, dispatched in nine books, a work which has remained the marvel of all subsequent commentators. Pliny, copious, rare, and curious as he is, yet, for want of scientific medical knowledge, is little esteemed in this particular branch, save when he follows Dioscorides. The third volume of Paulus Aegin. (ed. Sydenham Soc.) contains a catalogue of medicines simple and compound, and the long series of skill which the authority of Dioscorides has contributed to form it will still be most the cursor inspection. To abridge such a subject is impossible, and to transcribe it in the most meagre form would be far beyond the limits of this article.

III. Pathology in the Bible. Before proceeding to the examination of diseases in detail, it may be well to observe that the question of identity between any ancient malady known by description and any modern one known by experience is often doubtful. Some diseases, just as some plants and some animals, will exist almost forever, and can only be produced within narrow limits depending on the conditions of climate, habit, etc. and were only equal observation applied to the two, the habitat of a disease might be mapped as accurately as that of a plant. It is also possible that some diseases once extremely prevalent may run their course and die out, or occur only casually; just as it seems certain that, since the Middle Ages, some maladies have been introduced into Europe which were previously unknown. See Biblioth. Script. Med. (Geneva, 1731), s. v.; Hippocrates, Celsius, Galen; Leclerc's History of Medicine (Paris, 1729; transl. London, 1775); and Freind's History of Medicine.

1. General Maladies—Eruptive diseases of the acute kind are more prevalent in the East than in colder climates. They also run their course more rapidly; e.g. common itch, which in Scotland remains for a longer time vesicular, becomes, in Syria, pustular as early sometimes as the third day. The origin of it is now supposed to be an acarus, but the parasite perishes when removed from the skin. Disease of various kinds is commonly regarded as a divine infliction, or denounced as a penalty for transgression; "the evil diseases of Egypt" (perhaps in reference to some of the ten plagues) are especially so characterized (Gen. xxxviii. 18; Exod. xv. 25, 26, 28; Lev. xii. 2; Deut. x. 25; 30); so the emerods [see HAMORRHIODIS] of the Philistines (1 Sam. v. 6); the severe dysentery (2 Chron. xxii. 15, 19) of Jehoram, which was also epidemic [see Blood, Issue of; and Fever], the peculiar symptom of which may perhaps have been prolapsus ani [Dr. Mason Good, i. 111-15, mentions a case of the entire colon exposed]; or, perhaps, what is known as diarrhoea tubularia, formed by the coagulation of fibrine into a membrane discharged from the inner coat of the intestines, which takes the mould of the bowel, and is thus expelled; the sudden deaths of Er. Omam. (Gen. xxxviii. 7, 10), the Egyptian first-born (Exod. xi. 4, 5), Nahel, Batsheba's son, and Jeroboam's (1 Sam. xxv. 38; 2 Sam. xii. 15; 1 Kings xiv. 1, 6), are ascribed to the action of Jehovah immediately, or through a prophet. Pestilence (Hab. iii. 5) attends his path (comp. 2 Sam. xxiv, 15), and is incommunicable to those whom he sells (Ps. xci. 4, 5, 6). The arrow of Ascalon is Cyprian, (as historically in 2 Sam. xxiv, 13) with "the sword" and "famine" (Jer. xv. 12; xx. 2, xxii. 7, 9, 11; xxiv. 10; xxvii. 18, 19; xxxvi. 24, 36; xxxvii. 17; xxxviii. 2; xlii. 17, 22; xliii. 13; Ezek. v. 12, 17; vii. 11, 12; vii. 15, xii. 16, xiiii. 21, xxxiii. 27; Amos iv. 6, 10). The sickness of the widow woman of Zarephath, of Abanian, Benhadad, the leprosy of Uziah, the boil
of Hezekiah, are also noticed as diseases sent by Jeho- 
vah, or in which he interposed (1 Kings xxvii, 17, 20; 
2 Kings i, 1; xx, 1). In 2 Sam. iii, 29, disease is involved 
as a curse, and in Solomon’s prayer (1 Kings viii, 37; 
comp. 2 Chron. xx, 9) anticipated as a chastisement. 
Job and his friends agree in ascribing his disease to 
divine infliction; but the latter urges his sins as the cause. 
So, conversely, the healing character of God is invoked 
or promised by the friends of Job (2 Sam. xii, 11; 
evil, or, in every case, die! [Job xi, 17]; comp. 2 Kings 
iv, 20; vii, 7, 29; xii, 14; 2 Chron. xxi, 6).

2. Among special diseases mentioned in the Old Test. 
are, ophthalmia (Gen. xxix, 17, פָּעְלַיֶּה פָּעְלַיֶּה), which is 
perhaps more common in Syria and Egypt than any 
where else in the world, especially in the fig season, 
the juice of the newly-ripe fruit having the power of giving 
it. It may occasion partial or total blindness (2 Kings 
vi, 18). The eye-salve (בְּלָדַר הָאָרֶץ, Lev. iii, 18; Hos. 
Sat. i) was a remedy common to Orientalis, Greeks, and 
Romans (see Hippocr. κολλωτήρ; Celsius, vi, 8, De ocul- 
lorum morbis, [2] De diversis collyris). Other diseases 
are—barrenness of women, which mandrakes were 
supposed to have the power of correcting (Gen. xx, 18; 
comp. xxxii, 34); [2] De diversis collyris]); several, the 
names of which are derived from various words, 
signifying to burn or to be hot (Lev. xxvi, 16; 
Deut. xxi, 22) [see FEVER]; compare the kinds of 
fever distinguished by Hippocrates as καθάρος and στρ. 
The “burning boil,” or “of a boil” (Lev. xiii, 23, דָּבָא דָּבָא, 
Sept. οὐκέτι νῦν δένια), is again merely 
marked by the notion of an effect resembling that of fire, 
like the Greek δρακοντις, or our “carbuncle”; it may possibly 
find an equivalent in the Damascas boil of the pres- 
ent day (Lev. xiii, 1, 2, 14–16); [2] Deut. xxvii, 27) is 
so vague a term as to yield a most uncertain 
sense; the plague, as known by its attendant bubo, 
has been suggested by Scheuchzer. It is possible that the 
Elephantiasis Graduum may be intended by יָדוֹּר, 
understood in the widest sense of a continued ulceration 
until the whole body, or the portion affected, may be 
regarded as one יָדוֹּר. Of this disease some further 
notice will be taken below; at present it is observable 
that the same word is used to express the “boil” of 
Hezekiah. This was certainly a single locally-confinéd 
empyema, possibly a carbuncle with some degree of 
fever, and may well be fatal, though a single “boil” in our sense of the 
word seldom is so. Dr. Mead supposes it to have 
been a fever terminating in an abscess. The diseases 
rendered “seab” and “scourvy” in Lev. xxvi, 20; xxii, 
22; Deut. xxviii, 27, may be almost any skin-disease, 
such as those known under the names of lepra, psoriasis, 
pythiasis, ichthyosis, favus, or common itch. Some 
of these may be said to approach the type of leprosy 
as laid down in Scripture, although they do not appear 
to have involved ceremonial defilement, but only a blemish 
disqualifying for the priestly office. The quality of 
being incurable is added as a special curse, for these dis- 
ases are not generally so, or at any rate are common in 
milder forms. The “running of the reins” (Lev. xv, 2, 
3; xxii, 4, marg.) may perhaps mean goronhrea, or more 
probably blemnorea (mucous discharge). If we 
compare Numb. xxx, 1, xxxi, 7, with Josh. xxxii, 17, 
there is glaring evidence of the effect that some of these 
diseases derived from polluting sexual intercourse, remained among the people. The existence of goronhrea in early times 
—save in the mild form—has been much disputed. 
Michel Lévy (Traité d’Hygiène, p. 27) considers the affirma- 
tive as established by the above passage, and says of 
aphylia, "Que pour notre part, nous n’avons jamais pu 
considérer comme une nouvautie du xxv siècle." He 
certainly gives some strong historical evidence against 
the view that it was introduced into France by Spanish 
traders under Gonzalvo de Cordova on the return of 
the New World, and so into the rest of Europe, where it 
was known as the morbus Gallicus. He adds, "La 
syphilis est perdue confusément dans la pathologie an- cienne par la diversité de ses symptômes et de ses alté- 
rations; leur interprétation collective, et leur réduction 
en un morbus Gallicus, n’est guère en accord avec le 
diagnostic d’une maladie nouvelle." See also Freydi’s History 
of Med., Dr. Mead, Michaelis, Reinhardt (Bibelkranken- 
heiten, Schmidt (Biblisch. Med.), and others. Wunderbar (Bib- 
Talm. Med., iii, 20, commenting on Lev. xv, and compar- 
ing Mishna, Zabim, ii, 2, and Maimonides, ad loc.) thinks 
that the term coitus in the mouth was in the mind of the 
latter writers. Dr. Adams, the editor of Paul. Lég. (Sydenh. 
Soc. ii, 14), considers syphilis a modified form of 
elephantiasis. For all ancient notices of the cognate 
diseases, see that work, i, 598 sq. The "issue" of xv, 19, 
may be the menorrhagia, the duration of which in the 
East is sometimes, when not checked by remedies, for 
an indefinite period (Matt. ix, 20), or uterine hemorrhage 
from other causes.

In Deut. xxviii, 35 is mentioned a disease attacking 
the "knees and legs," consisting in a "sore botch which 
cannot be healed," but extended, in the sequel of the verse, 
from the "sole of the foot to the top of the head." The 
diseases of Deut. xvii, 12 have been connected with 
Elephantiasis Graduum; but this, if the whole verse be a mere 
continuation of one described malady, would be in contradiction to the fact that 
this disease commences in the face, not in the lower members. On 
the other hand, a disease which affects the knees and legs, 
or more commonly one of them only—its principal feature 
being intumescence, distorting and altering all the 
proportions—is by a mere accident of language 
known as Elephantiasis Arabum, Bucemia Tropica 
(Rayer, iii, 820–841), or "Barbadescue legs," from 
being well known in that island. Supposing, however, 
that the Deut. passage alludes to the "knees and legs," and 
that the latter part of the description applies to the 
Elephantiasis Graduum, the incurable and all-pervading 
character of the malady are well expressed by it. This 
disease is what now passes under the name of "leprosy" 
(Michaelis, iii, 256)—the lepers, e. g. of the huts near 
the Zion gate of modern Jerusalem are elephants. It 
has been asserted that there are two kinds, one pain- 
ful, the other painless; but, as regards Syria and the 
East, this is contradicted. There the parts affected 
are quite bemused and lose sensation. It is classed as a 
tubercular disease, not confined to the skin, but per- 
vading and destroying all connective tissues and destroying 
the organism as a whole. It is not confined to any age 
or either sex. It first appears in general, but not always, 
about the face, as an indurated nodule (hence it is improperly called tubercular), which 
gradually enlarges, inflames, and ulcerates. Sometimes 
it commences in the neck or arms. The ulcers will heal 
spontaneously, but recur after a long period; and after 
destroying a great deal of the neighboring parts. If 
the joint be attacked, the ulceration will go on till its de- 
scription is complete, the joints of finger, toe, etc., 
dropping off one by one. Frightful dreams and fetid breath 
are symptoms mentioned by some pathologists. More 
modules will develop themselves, and, if the face be 
the chief seat of the disease, it assumes a leucine aspect 
(hence called also Leontiasis), loathsome and hideous; 
the skin becomes thick, rugose, and lipid; the eyes are 
fierce and staring, and the hair generally falls off from 
all the parts affected. When the throat is attacked the 
organs are rapidly destroyed, and decay and death 
seem to be at hand; only those who choose to whisper 
these two symptoms are emphatically characteristic. 
The patient will become bedridden, and, though 
a mass of bodily corruption, seems happy and contented 
with his sad condition, until, sinking exhausted under 
the ravages of the disease, he is generally carried off, 
at least in Syria, by diarrhoea. It is a leucine, and may 
be incurable, but does not propagate itself by the close-
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contact; e.g., two women in the aforesaid leper-huts remained uncontaminated though their husbands were both affected, and yet the children born to them were, like the fathers, elephantiasic, and became so in early life. In the children of sex, however, the appearance of the malady is kept; but no one is afraid of infection, and the neighbors mix freely with them, though, like the lepers of the Old Test, they live "in a several house." Many have attributed to these wretched creatures a libido uncepsiibdra (see Procedure of Ned, and Chem). 1890, 160, 14, from which some of the above remarks are taken). This is denied by Dr. Robert Sim (from a close study of the disease in Jerusalem), save in so far as idleness and in-activity, with animal wants supplied, may conduces to it. It became first prevalent in Europe during the crusades, and by their means was diffused, and the ambiguity of designating it leprosy then originated, and has been generally since retained. Pliny (Nat. Hist. xxvi. 5) asserts that it was unknown in Italy till the time of Pompey the Great, when it was imported from Egypt, but soon became extinct (Paul. Aegip. ed. Sydenh. Soc. ii, 6). It is however, broadly distinguished from the Arapor, because it does not go beyond the stated symptoms, no less than by Roman medical and even popular writers; comp. Lucanitus, whose mention of it is the earliest—

"Est elephas morbus, qui propter fumina Nilii, Gignitur Egypti in medii, neque preterea usus—"

It is nearly extinct in Europe, save in Spain and Nor- way. Besides this, the Greeks by the Greeks have been elsewhere. It prevails in Turkey and the Greek Archipelago. One case, however, indigenous in England, is recorded among the medical fac-
similes at Guy's Hospital. In Granada it was generally fatal after eight or ten years, whatever the treatment. This favors the correspondence of this disease with one of those evil diseases of Egypt, possibly its "botch," threatened in Deut. xxviii. 37, 35. This "botch," however, seems more probable to mean the foul ulcer mentioned by Areteus (De Signt. et Caus. Morb. Aet. i, 9), and called by him θυκων or τιρίγυν. He ascribes its frequency in Egypt to the mixed vegetable diet there followed, and to the use of the turbid water of the Nile, but adds that it is common in Cœlia-Syria. The Tal-

mus speaks of the elephantiasis (Baba Kama, 80 b) as being "moist without and dry within" (Wunderbir, Biblisch-Talmudische Med. Stud. Heft, 10, 11). Advanced cases tend to have a cancerous aspect, and some even class it as a form of cancer, a disease dependent on faults of nutrition. It has been asserted that this, which is perhaps the most dreadful disease of the East, was Job's malady. Oegen, Hexaplia on Job ii. 7, mentions that one of the Greek versions intended Job to be the malady befell him. Wunderbir (ut sup. p. 10) supposes it to have been the Tyrian leprosy, resting chiefly on the. itching implied, as he supposes, by Job ii, 7, 8. Schmidt (Biblischer Med. iv, 4) thinks the "soe bole" may indicate some grave disease, or complication of diseases. But there is no reason for going beyond the stated symptoms, which speaks not only of this "boil," but of "skin kathsome and broken," "covered with worms and clods of dust," the second symptom is the result of the first, and the "worms" are probably the larvae of some fly, known to infest and make its nidus in any wound or are exposed to the air, and to increase rapidly in size. The "clods of dust" would of course follow from his sitting in ashes. The "brute strange to his wife," if it be not a figurative expression for her estrangement from him, may imply a fetor, which in such a state of body strictly requires explanation. The expression my bow;

(37) (xxv. 27) may refer to the burning sensation in the sinews. Areteus (De Cur. Morb. Aet. ii, 3) has a similar expression, Στοιχεία των σπακλήουμεν ᾅρασιν της τον πυρός, as attending syncope. The "scaring demons" and "terrifying visions" are perhaps a mere symptom of the state of mind bewildered by uncontrollable afflictions. The intense emaciation was (xxxii, 21) perhaps the mere result of protracted sickness.

The disease of king Antiochus (2 Mac. ix. 5, 10, etc.) is that of the usual and chronic receiving of So Sulla, Pherecydes, and Alcamen, the poet, are mentioned (Plut. Vitae Sullae) as similar cases. The examples of both the Herods (Josephus, Ant. xxvi. 6, 5; War, i, 53, 5) may also be added, as that of Pherecime (Herod. iv, 205). There is some doubt whether this disease be not a sort of phthisis, in which there are bred, and cause ulcers. This condition may originate either in a sore, or in a morbid habit of body brought on by uncleanness, suppressed perspiration, or neglect; but the vermination, if it did not commence in a sore, would produce one. Dr. Mason Good (iv, 504-5), speaking of the κοκον αηκυς, μακρυγυς, verrucous vermination, mentions a case in the Westminster Infirmary, and an opinion that universal phthisis was no unfrequent disease among the ancients; he also states (p. 500) that in gangrenous ulcers, especially in warm climates, innumerable grubs or maggots will appear almost every morning. The camel, and other creatures, are known to be the habitat of similar parasites. There are also cases of vermination without any wound or faulty outward state, such as the Venum Medina, known in Africa as the "Guines-

worm," of which Galen had heard only, breeding under the skin, and needing to be drawn out carefully by a needle, lest it break, when great soreness and suppura-
tion succeeds; see Joseph, v, 10, and War, i, 49; De Med. Plato, Tracte, p. 4; and Paul. Aegip. t. iv, ed. Sydenh. Soc.). Rayer (iii, 808-819) gives a list of parasites, most of them in the skin. This "Guinea-worm," it appears, is also found in Arabia Petraea, on the coasts of the Cas-

pian and Persian Gulf, on the Ganges, in Upper Egypt, and Abyssinia (ob. 1848). De Med. Plato refers Herod's dise-

case to ἱυρίζων, or intestinal worms. Shapte, without due foundation, objects that the word in that case should have been not σαυφες, but εἰκεθ (Medica Sacra, p. 188).

In Deut. xxviii. 65 it is possible that a palpitation of the heart is intended to be spoken of (comp. Gen. xiv, 26). In Mark ix, 17 (comp. Luke ix, 38) we have an apparent case of epilepsy, especially shown in the foaming, falling, wallowing, and similar violent symptoms mentioned; this might easily be a form of demoniacal manifestation. The case of extreme hunger recorded in 1 Sam. iv. 16 is merely the result of exhaustion; but it is reasonable to think that the boy's fit, "which the seer 

phan speaks (1 Sam. iv, 5, 7), was remedied by an application in which "honey" (comp. 1 Sam. xiv, 27) was the chief ingredient.

Besides the common injuries of wounding, bruising, striking out eye, tooth, etc., we have in Exod. xxi, 22 a case of leprosy, according produced by a blow, push, etc., damaging the forus.

The plague of "boils and blains" is not said to have been fatal to man, as the murrain preceding was to cattle; this alone would seem to contradict the notion of Shapte (Medica Sacra, p. 115), that the disorder in question was smallpox, which however, when properly applied, until mitigated by vaccination, has been fatal to a great part, perhaps a majority of those seized. The small-pox also generally takes some days to pronounce and matur,

which seems opposed to the Mosaic account. The expression of Exod. ix, 10, a "boil" flourishing, or ebulli-ent with blains, may perhaps be a disease analogous to phlegmonous erysipelas, De Med. Plato, 16, chapter 1, 2, which is often accompanied by vesications such as the word "blains" might fitly describe. This is Dr. Robert Sim's opinion. On comparing, however, the means used to produce the disorder (Exod. ix, 8), an analogy is perceptible to what is called "bricklayer's itch," and therefore to leprosy. A disease involving a white spot break-

ing forth from a boil related to leprosy, and clean or un-
clean according to symptoms specified, occurs under the

current genus of leprosy (Lev. xiii, 18-23). The "withered hand" of Jeroboam (1 Kings xxii, 4-6)

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and of the man (Matt. xii, 10-18; comp. Luke vi, 10), is such an effect as is known to follow from the obliteration of the main artery of any member, or from paralysis of the principal artery of the body, disease or injury through injury. A case with a symptom exactly parallel to that of Jeremiah is mentioned in the life of Gabriel, an Arab physician. It was that of a woman whose hand had become rigid in the act of swinging, and remained in the extended posture. The most remarkable feature in the case, as related, is the remedy, which consisted in alternating acting on the nerves, inducing a sudden and spontaneous effort to use the limb—an effort which, like that of the dumb son of Creuses (Herod. i, 85), was paradoxically successful. The case of the widow's son restored by Elisea (2 Kings iv, 19), was probably of one of unusual duration, of Aas' (v. i, 12) woman, Biblischer Med. iii, 5, 2), which attacked him in his old age (1 Kings xv, 28; 2 Chron. xvi, 12), and became exceeding great, may have been either adema, dropsey, or podagra, gout. The former is common in aged persons, in whom, owing to the difficulty of the return upward of the sluggish blood, its watery part stays in the feet. The latter, though rare in the East at present, is mentioned by the Talmudists (Sotah, 10 a, and S andra, 48 b), and there is no reason why it may not have been known in Aas' time. It occurs in Hippocr. Aphor. vi, Prognot. 15; Celsius, iv, 24; Areatus, Moral. Chron. ii, 12, one of which the almighty be a great deal treated as a disease, but in connection with the "fiery (i.e. venomous) serpents" of Num. xxii, 6, and the deliverance from death of those bitten, it deserves a notice. Even the Talmud acknowledges that the healing power lay not in the brazen serpent itself, but "as soon as they feared the Most High, and uplifted their heads to their heavenly Father, they were healed, and in default of this were brought to naught." Thus the brazen figure was symbolized only; or, according to the lovers of purely natural explanation, was the stage-trick to cover a false miracle. It was customary to consecrate the image of the afflicted, or in its cause or in its effect, as in the golden emerods, golden mice, of 1 Sam. vi, 4, 8, and in the ex-votos common in Egypt even before the exodus; and these may be compared with the setting up of the brazen serpent. We have it in in all instances of the current, fanciful or superstitious, being submitted to a higher purpose. The bite of a white she-mule, perhaps in the cutting season, is, according to the Talmudists, fatal; and they also mention that of a mad dog, with certain symptoms by which to discern his state (Wunderbar, ut sup. p. 21). The scorpio and centipede are natives of the Levant (Rev. ix, 2-7), and, contrary to the serpent, or because of the venom. To these, according to Lichtenstein, should be added a venomous solpurge, or large spider, similar to the Calabrian tarantula; but the passage in Pliny added (H. N. xxix, 29) gives no satisfactory ground for the theory based upon it, that its bite was the cause of the emerods. It is, however, remarkable that Pliny mentions with some fulness a mus araneus—not a spider resembling a mouse, but a mouse resembling a spider—the shrewmouse, and called araneus, Isidore says from this resemblance, or from its eating spiders. Its bite was venomous, caused mortification of the part, and a spreading ulcer attended with inward griping pains, and when crushed to the wound it was its own best antiseptic. See Disease.

The disease of old age has acquired a place in Biblical nosology chiefly owing to the elegant analogy into which "The Preacher" throws the succeeding tokens of the ravage of time on man (Eccles. xi). The symptoms are entirely literary in their character, being either of a sort local or general; for, though his art can do little to arrest them, they yet mark an altered condition calling for a treatment of its own. "The Preacher" divides the sum of human existence into that period which involves every mode of growth, and that which involves every mode of decline. The first reaches from the point of birth or
even of generation, onwards to the attainment of the "grand climacteric," and the second from that epoch backwards through a corresponding period of decline till the point of dissolution is reached. These are respectively called the פה לפני זה and the הגרテスト מִזִּיעַנְתָּה of the rabbis (Wunderbar, θνή Ζυγίον). The stigmatizing of the "grand climacteric" as a metaphor by the dazzling of the great lights of nature, and the ensuing season of life is compared to the broken weather of the wet season, setting in when summer is gone, when after every shower fresh clouds are in the sky, as contrasted with the showers of other seasons, which pass away into clearness. Such he means are the ailments and troubles of declining age, as compared with those of advancing life. The "keepers of the house" are perhaps the ribs which support the frame, or the arms and shoulders which enwrap and protect it. Their "trembling," especially that of the arms, etc., is a sure sign of vigor past. The "strong men" are its supporters, the lower limbs "bowing themselves under the weight they once so lightly bore." The "grinding" hardly needs to be explained of the teeth, now become "few." The "lookers from the windows" are the pupils of the eyes, now "darkened," as Isaac's were, and Eli, and Moses, though spared the dimness, was yet in "total vision" as of an "angel of the Lord" (Ex. xliii, 10; i Sam. iv, 15; Deut. xxxiv, 7). The "doors shut" represent the dulness of those other senses which are the portals of knowledge; thus the taste and smell, as in the case of Barzillai, became impaired, and the ears stopped against sound. The "rising up the voice" represents the light reflex, "easily broken slumber of the aged man; or rather, in the voice of the bird," i.e. the high key, the "big, many voice now turn'd agaids to childish treble." The "daughters of music brought low" suggest the cracked voice of age, or, as illustrated again by Barzillai, the failure in the discernment and the utterance of musical notes. The fears of old age are next noticed: "They shall be afraid of that which is high," an obscure expression, perhaps, for what are popularly called "nervous" terros, exaggerating and magnifying every object of alarm, and "making," as the saying is, "mountains of mole-hills." Or, even more simply, these words may be understood as meaning that old men have neither vigor nor breath for going up hills, mountains, or anything requiring much physical effort, for them the plain, even the road has its terros—they walk timidly and cautiously even along that. "Fear in the way" is at first less obvious; but we observe that nothing unnerves and agitates an old person more than the prospect of a long journey. Thus regarded, it becomes a fine and subtle touch in the description of decrepitude. All readiness to haste is arrested, and a numb despondency succeeds. The "flourishing" of the "almond-tree" is still more obscure; but we observe this tree in Palestine blossoming when others show no sign of vegetation, and when it is dead winter all around—no ill type, perhaps, of the old man who has survived his own contemporaries and many of his juniors. Youthful zest dies out, and their strength, of which "the grasshopper" is probably a figure, is relaxed. The "silver cord" has been thought to be that of nervous sensation, or motion, or even the spinal marrow itself. Possibly some incapacity of retention may be signified by the "golden bowl broken," the "pitcher broken at the well." suggests the vital supply stopping at the usual source—derangement perhaps of the digestion or of the respiration; the "wheel shuffled at the cistern" has been imagined to convey, through the image of the water-lifting process familiar in irrigation, the notion of the blood. Possibly, too, we were through the vessels, and fertilizing the whole system; for "the blood is the life." IV. Hebrew Therapeutics.—This careful register of the tokens of decline might lead us to expect great care for the preservation of health and strength; and this indeed is found to mark the Mosaic system, in the regulations concerning diet, the "divers washings," and the pollution imputed to a corpse—nay, even in circumcision itself. These served not only the ceremonial purpose of impurities and re-consecrations to the hypotéca, and keeping him distinct from alien admixture, but had a sanitary aspect of rare wisdom, when we regard the country, the climate, and the age. The laws of diet had the effect of tempering, by a just admixture of the organic substances of the animal and vegetable kingdoms, the regimen of those few families and those living for the vigor of future ages, as well as checking the stimulus which the predominant use of animal food gives to the passions. To these effects may be ascribed the immunity often enjoyed by the Hebrew race amid epidemics devastating the countries of their sojourn. The best and often the sole possible exercise of medicine is to prevent disease. Moses could not legislate for cure, but his rules did for the great mass of the people what no therapeutics, however consummate, could do—they gave the best security for the public health by provisions incorporated in the public economy. Whether we regard the laws which secluded the leper as designed to prevent infection or repress the dread of it, their wisdom is nearly equal, for of all terrors the imaginary are the most terrible. The laws restricting marriage have in general a similar tendency, degeneracy being the penalty of a departure from those which forbid commixture of near kin. Michel Levy remarks on the salubrity of the Hebrew marriages, "the marriages being once im- posed (Levy, Traité de Hygiène, p. 8). The precept also concerning purity on the necessary occasions in a desert encampment (Deut. xxiii, 12-14), enforcing the return of the elements of productiveness to the soil, would probably become the basis of the municipal regulations having for their object a similar purity in towns. The consequences of its neglect in such encampments is shown by an example quoted by Michel Levy, as mentioned by M. de Lamartine (i.8, 9). Length of life was regarded as a mark of divine favor, and the divine legislator had pointed out the means of ordinarily insuring a fuller measure of it to the people at large than could, according to physical laws, otherwise be hoped for. Perhaps the extraordinary means taken to prolong vitality may be referred to this source (1 Kings i, 2), and there is no reason why the case of David should be deemed a singular one. We may also compare the ap- pellations "high" and "vital warmth" in the highest degree, but having, perhaps, a physical law as its basis, in the cases of Elijah, Elisha, and the sons of the widow of Zarephath, and the Shunammite. Wunderbar has collected several examples of such influence similarly exerted, which, however, he seems to exaggerate into an absurd pitch. Yet it would seem not against analogy to suppose that, as pennisinal exhalations, miasms, etc., may pass from the sick and affect the healthy, so there should be a reciprocal action in favor of health. The climate of Palestine afforded a great range of temperature within a narrow compass—e.g. a long sea-coast, a long, deep valley (that of the Jordan); a broad, flat plain (the region of the Dead Sea); a large body of water (the Dead Sea, Judah and Ephraim), and the higher elevations of Carmel, Tabor, the lesser and greater Hermon, etc. Thus it partakes of nearly all supportable climates. In October its rainy season begins with moist westernly winds. In November the trees are bare. In December snow and ice are often found, but preserves moderate till June. Hence until September becomes extreme; and during all this period rain seldom occurs, but often heavy dews prevail. In September it commences to be cool, first at night, and sometimes the rain begins to fall at the end of it. The
migration with the season from an inland to a sea-coast position, from low to high ground, etc., was a point of social development never systematically reached during the scriptural history of Palestine. But men inhabiting the south, over centuries, would hardly fail to notice the connection between the air and moisture of a place and human health, and those favored by circumstances would certainly turn their knowledge to account. The Talmudists speak of the north wind as preservative of life, and the south and east winds as exhaustive, but the southward migration is a feature of all, common to the desert-dweller, and from the desert, producing abortion, tainting the babe yet unborn, and corroding the pearls in the sea. Further, they disdained from performing circumcision or venesection during its prevalence (Jebamoth, 72 a, 38) (Wunderbar, 386, Heft, vol. 2, A). It is stated that "the marriage-bed placed between north and south will be blessed with male issue" (Berachoth, 15, ib.), which may, Wunderbar thinks, be interpreted of the temperature when moderate, and in neither extreme (which winds respectively represent), as most favoring fecundity. If the fact be so, it is more probably related to the phenomena of magnetism, in connection with which the same theory has been lately revived. A number of precepts are given by the same authorities in reference to health; e.g. eating slowly, not contracting a sedentary habit, regularity in nature operations, cheerfulness of temper, due sleep (especially early morning rising), etc. (M. and M. p. 251), but no recommendation by day (Wunderbar, ut sup.). We may mention likewise in this connection that possession of an abundance of salt tended to banish much disease (Psa. 1x, 2; 2 Sam. 111, xiii, 1; 1 Chron. xiv, 12). Salt-pits (Zeph. ii, 9) are still dug by the Arabs on the shore of the Dead Sea. For the use of salt for new-born infant, Ezek. xvi, 4, comp. Galen, De Sanit. lib. i, cap. 7.

The rite of circumcision, besides its special surgical operation, deserves some notice in connection with the general question of the health, longevity, and fecundity of the race with whose history it is identified. Besides being a mark of the covenant and a symbol of purity, it was perhaps also a protest against the phallic-worship, which has a remote antiquity in the corruption of mankind, and of which we have some trace in the Egyptian myth of Osiris. It has been asserted also (Wunderbar, 386, Heft, p. 25) that it distinctly contributed to increase the fruitfulness of the race, and to check inordinate desire. Its beneficial influence is in such a climate as that of Egypt and Syria, as tending to promote cleanliness, to prevent or reduce irritation, and thereby to stop the way against various disorders, there been the subject of comment to various writers on hygiene. In particular a troublesome and sometimes fatal kind of child-bed fever called "putrid phlegmon" is mentioned as occurring commonly in those regions, but only to the uncircumcised. It is stated by Josephus (Cont. Ap. ii, 13) that Api, against whom he wrote, having at first derided circumcision, was circumcised of necessity by reason of such a boil, of which, after suffering great pain, he died. Philo also appears to speak of the same benefit when he speaks of the "anthrax" infesting those who retain the foreskin. Medical authorities have also stated that the capacity of imbibing syphilitic virus is less, and that this has been proved experimentally by comparing Jewish with other, e.g. Christian populations (Wunderbar, 386, Heft, p. 27). The operation itself consisted of originally a mere incision, to which a further stripping off the skin from the part, and a custom of sucking the blood from the wound, was in later period added, owing to the attempts of Jews of the Macabean period, and later (1 Mac. i, 15; Josephus, Ant. xii, 258), to cure the following practices. The reduction of the remaining portion of the prepuce after the more simple operation, so as to cover what it had exposed, known as epispasmum, accomplished by the elasticity of the skin itself, was what this anti-Judaic practice sought to effect, and what...
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alba, cassia, ladanum, galbanum, frankincense, storax, gum of various trees, musk, myrrh, benzoin; and these minerals—bitumen, natrum, borax, alum, clay, salerite, quicksilver, litharge, yellow arsenic. The following preparations were also well known: Theresins, as a substitute for preserved perspiration; in the preparation of drinks, e.g., from the fruit-bearing rosary; decoction of wine with vegetables; mixture of wine, honey, and pepper; of oil, wine, and water; of asparagus and other roots steeped in wine; emetics, purging draughts, sopersifices to produce abortion or fruitfulness; and various salves, some used internally, e.g., oil of mullein; hair; for some wounds and other injuries. The forms of medicaments were cataplasms, electuary, liniment, plaster (Isa. 1, 6; Jer. viii, 22; xlvi, 11; li, 8; Josephus, War, i, 33, 5), powder, infusion, decoction, essence, syrup, mixture.

An occasional trace occurs of some chemical knowledge, e.g., the calcination of the gold by Moses; the effect of "vinaigre upon nitre" (Exod. xxxii, 20; Prov. xxv, 20; comp. Jer. ii, 22). The mention of "the apothecary" (Exod. xxxii, 35; Excal. x, 1), and of the merchant in "powders" (Cant. iii, 6), shows that a distinct and independent occupation was set up, even as it exists to this day, in which, as at a modern druggist's, articles of luxury, etc., are combined with the remedies of sickness (see further, Wunderbar, 1st Heft, p. 78, ad fin.).

Among the most favorite of external remedies has always been the bath. As a preventive of numerous disorders its virtues were known to the Egyptians, and the effects of it were proverbial. "Anyone would merely enjoy the continuance of a practice familiar to the Jews, from the example especially of the priests in that country. Besides the significance of moral purity which it carried, the use of the bath checked the tendency to become uncouth by violent perspirations from within the body; it kept the fastidious system in play, and stopped the outbreak of much disease. In order to make the sanction of health more solemn, most Oriental nations have enforced purificatory rites by religious mandates—and so the Jews. A treatise collecting all the dicta of ancient medicine on the use of the bath has been current ever since the revival of learning, under the title De Balneis. According to it, Hippocrates and Galen prescribe the bath medicinally in peripneumonia rather than in burning fever, as tending to allay the pain of the sides, chest, and back, promoting various secretions, removing lassitude, and supplying new breath, and which is recommended for those suffering from lichen (De Balne. p. 464). Those, on the contrary, who have looseness of the bowels, who are languid, loathe their food, are troubled with nausea or bile, should not use it, as neither should the epileptic. After exhausting journeys in the sun, the bath is recommended as the restorative of moisture to the frame (p. 456-458). The four objects which ancient authorities chiefly proposed to attain by bathing are—1, to warm and dislodge the elements of the body throughout the whole frame, to equalize whatever is abnormal, to rarefy the skin, and promote evacuations through it; 2, to reduce a dry to a moister habit; 3, to dry the cold habit, to cool the hot habit; 4, to make the warm habit more genial, and to expel cold. Exercise before bathing is recommended, and in the season from April till November inclusive it is the most conducive to health; if it be kept up in the other months, it should then be but once a week, and that fasting. Of natural waters some are nitrous, some saline, some aluminous, some sulphurous, some bituminous, some copperous, some ferruginous, and some composed of these. Of all the natural waters the power is, on the whole, desiccant and cailefacient, and they are peculiarly fitted for those of a humid and cold habit. Pliny (i. N. xxxii) gives the fullest extant account of the thermal springs of the ancients (Paul. Epin. ed. Sydenh. Soc. i. 71). Avicenna gives precepts for salt and other mineral baths; the former he recommends in case of scurvy and itching, as rarefying the skin, and afterwards condensing it. Waters medicated with alum, santon, sulphur, naptha, iron, litharge, vitriol, and vinegar, are also specified by him. Friction andunction are prescribed, and a caution given against staying too long in the water (ibid. p. 388-389; comp. Attius, i. 33, 48, 44). At the baths, music is soft, not loud, and allow others to rub and anoint him, and use no stigil (the common instrument for scraping the skin), but a sponge (p. 456). Maimonides, chiefly following Galen, recommends the bath, especially for phthisis in the aged, as being a case of dryness with cold habit, and recommends to a hot bath instead of a cold one for a hot habit; also in cases of ephemeral and tertian fevers, under certain restrictions, and in putrid fevers, with the caution not to incur shivering. Bathing is dangerous to those who feel pain in the liver after eating. He adds cautions regarding the kind of water, but these relate chiefly to water for drinking (De Bala. p. 438, 439). The bath of oil was formed, according to Galen and Attius, by adding the fifth part of heated oil to a water-bath. Josephus speaks (War, i, 33, 5) as though oil had, in Herod's case, been used pure. There were special occasions on which the bath was ceremonially en- joined, such as the end of a war, such as the opening of a judicial act, or an involuntary emission, or any gonorrhoeal discharge, after menstruation, childhood, or touching a corpse; so for the priests before and during their time of office such a duty was prescribed. The Pharseises and Essenes aimed at scrupulous strictness of all such rules (Matt. xv, 2; Mark vii, 19; 5; Luke xi, 41; xxii, 39; xxiv, 3, 5), but hence soon began to include a bath-room (Lev. xviii, 12; 2 Kings v, 10; 2 Sam. xi, 2; Susanna 15). Vapor-baths, as among the Romans, were laterly included in these, as well as hot and cold bath apparatus, and the use of perfumes and oils after quitting it was everywhere diffused (Wunderbar, 1st Heft, p. 31, 32; vol. ii, 2). The vapor-baths are supposed to be inhaled, though this was reputed mischievous to the teeth. It was deemed healthiest after a warm to take also a cold bath (Paul. Epin. ed. Sydenh. Soc. i, 68). The Tal- mund has it—"Who soakes a warm bath, and does not also drink thereupon some warm water, is like a stove hot only from without, but not heated also from within. Who soak bathes, and does not withal anoint, is like the liquor outside a vat. Whoso having had a warm bath does not also immediately pour cold water over him, is like an iron made to glow in the fire, but not thereafter hardened in the water." This succession of cold water to hot, is very frequent in those who use Russian and Polish baths, and is said to contribute much to robust health (Wunderbar, ibid.). See BATH.

V. Literature.—Besides the usual authorities on Hebrew antiquities, Talmudic and modern, Wunderbar (1st Heft, 57-69) has compiled a collection of writers on the special subject of scriptural, etc., medicine, including its psychological and botanical aspects, as also its political relations; a distinct section of thirteen monographs treats of the leprous; and every various disease mentioned in Scripture appears elaborated in one or more such short treatises. Those out of the whole number which appear most generally in esteem, to judge from their references to the various parts of Scripture, include a few from other sources: Rosenmüller's Natural History of the Bible (in the Biblical Cabinet, vol. xxvii); De Wette, Hebräisch-Jüdische Archäologie, § 271 b; Calmet (Augustin), La Médecine et les Médecins des anciens Hebreaux (in his Comm. litterale, Paris, 1729, vol. v); Idem, Dissertation sur la Sourur du Sange (Luke xxii, 43, 44); Pruner, Krankheiten des Orients; Sprenkel (Kurt), De medic. Ebraorum (Halle, 1789, 8vo); Idem, Beiträge zur Geschichte der Medicin (Halle, 1794, 8vo); idem, Vercsch einer progr. Geschichte der Arzneimittel (Halle, 1792, 1809, 1821; the last edition by Dr. Rosenbaum, Leipsic, 1846, 8vo, i. § 27-46); Idem, De potissimo biblia (in the Lib. i. cap. i, Flora Biblica); Bartholin (Thom.), De morbis biblicis, miscellaneous medicina (in Ugolini, xxx, 1521); idem, Paradigmi non Testamenti (in Ugolini, xxx, 1469);
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forward [1. E. Eastern] sea," i.e. the Dead Sea, Zech. xix, 8, etc., "sea of the Philistines" (גֵּדָה הָאָרָם Gu'dah Hayarah). Exod. xxiii, 31, and also simply "the sea" (Josh. xix, 36; as likewise in the Greek, Ἰορδανός, 1 Macc. xiv, 34; xv, 11; Acts x, 6, 23), and bounding Palestine on the north, from Tyre to Philistia, a narrow necky shore, which farther south becomes low and sandy (Strabo, xvi, 758 sq.; comp. Josephus, Ant. xxv, 9, 6; War, i, 21, 5; see Scholz, Reisse, p. 136); it makes at Mount Carmel a great bay (that of Accho or Poolemais), but elsewhere it afford very few good harbors (chiefly those of Caesarea, Joppa, and Gaza). Its surface lies higher than that of the Dead Sea. The north coast of the tide in the Mediterranean is irregular, and noticeable only in particular localities, and unimportant on the coast of Palestine (see Michaelis, Eisdcti, in A. T. 174, ann.). The current of the sea is regularly from south to north, and is doubly strong at the time of the Nile freshet, so as to carry the deposits of mud and sand against the southern (Philistine) shore, which according is continuously pushing farther and farther into the sea (see Ritter, Erdk. ii, 460, 462). Under the water there are found at the coast from Gaza to Jaffa large coral reefs (Volney, Voyag. ii, 246); and the sea abounds in fish. Commerce finds it a great sphere; but the Phœnician and Egyptian boats in its neighborhood are nothing in comparison with this, as the Mosaic legislation was unfavorable even to coast trading. Particular portions of this vast body of water were designated by special names, but of these only the Adriatic (ὁ Ἀδριατικός) is distinctively named in the Bible (Acts xxvii, 27). See ADRIAN. Vague mention, however, is made likewise of the Egypian sea, the mod- ern Archipelago (Acts xvii, 14, 18), the sound between Cilicia and Cyprus (Acts xxvi, 5), and the Syrius of the Lybian Sea (Acts xxvii, 17). See generally Bachiene, Politi, i, 87 sq.; Hamenfeld, Bibl. Geogr. i. 440 sq.—Winer, ii, 70. See SHA. The whole of the coast, from the Nile to Mount Carmel, was assigned to the Phœnicians and the land of the Plain of the Mediterranean Sea. The tract between Gaza and Joppa was simply called the Plain; in this stood the five principal cities of the Philistine satrapies—Ascalon, Gath, Gaza, Ekron or Accaron, and Azotus or Ashdod. The countries bordering on the Mediterr- anean were unquestionably the cradle of civilization, and they have in all ages been the scene of mighty changes and events, the investigation of which belongs to the general historian; all, however, that has relation to scriptural subjects will be found stated under the heads Crete, Egypt, Greece, Syria, etc., and therefore to enter into special detail here would be out of place. Without any lengthened notice of the sea itself, the Hebrews having never been a maritime people. See Smith, Dict. of Class. Geogr. a. v. Internum Mare; M'Culloch, Dict. of Geogr. v. a. See PALESTINE.

MEdler, NICHOLAS, one of the three principal disciples of Luther, was born at Hof, in Saxony, in 1502. He studied at Erfurt and Wittenberg, where he held conferences on the Old Test. and mathematics. He afterwards opened a school at Eger, but came into conflict with the authorities of that city for teaching the doc- trines of Luther to his pupils. He then took a situation as teacher in his native city, and was appointed pastor there in 1530, but preached such violent sermons that he was obliged to leave in 1531. Retiring to Witten- berg, he remained there six years as deacon. Luther often allowed him to supply his place in the pulpit, as he highly esteemed Medler for his great talents as well as zeal. He was made chaplain of the wife of Joachim I, who had fled to Wittenberg. In 1536 he was, to- gether with Jerome Well, made D.D., and in 1536 succeeded his friend Martin in the chair at Naumburg. He was of a most grave and reverent disposition, but was much beloved and re- jeeted both by the people and by the authorities. Maurice of Saxony succeeded in attracting him to the University of Leipzig. In 1541, he went by order of the elector to hold the first evangelical worship in the cathedral of Naumburg; he found that the canon regu- lar had closed the doors: Medler caused one of them to be broken open and another he burned down. In the same year he got into a controversy with Sebastian Schweigcn, who was summoned the Greek, on account of his philosophical acquirements and his devotion to the cause of the canons. He also quarreled with his colleague Amold, and with the senate of Naumburg, particularly with Mohr, to whom he addressed the re-proach, "Quod nuncum pulat et expressa taxavit vel errores popolaciones doctrine et qui dictis, vel manifesta scandalia in vita illius gregis." The faculty of Witten- berg approved the accusation, and deposed Mohr, but Medler himself was also obliged to resign. Medler now went to Spandau, near Berlin, where the Reformed doc- trines were becoming established, and in 1546 finally became superintendent of Brunswick, after having three times declined the appointment, notwithstanding the advice of Melanchthon and Luther. In Brunswick he succeeded, after great efforts, in establishing a school, where afterwards Melanchthon, Urbanus Regius, Justus Jonas, and Flaccius taught for a while after the downfall of Wittenberg in 1547. In 1561 he left Brunswick on account of his health, and went to Leipsic, where he was made superintendent of Berlin, but on his first preaching he was struck with apoplexy, and died shortly after at Wittenberg. He was full of controversial zeal for the doctrines of Luther. His works are enumerated by Streitengelius, and by Schiewarcke in the Bibl. Varia, p. 9, 137. A sermon of his against the Interim of Leipsic (q. v.) was often reprinted; also in Schame- lius, Nurnburgum literaturn. See M. A. Streitengel, De vita D. N. Med. (in Acta promouotionis—per A. leutio Residuum, fol. O sq., Jenae, 1581); Hummel, Neue Bib- liothek, iii, 326 sq.; Reuther, Kirchenepig. t. Bruns- wickensei, ii, 173, 194; Danz, Epistolae P. Melanch. ad N. Med.: Döllinger, Reformationsgesch. ii, 74 sq.; Herzog, Real-Encyklopädie, ix, 284. (J. N. P.)

Meddā (Meddā v. r. Medē), a Grecized form (1 Esdr. v, 32) of the MISHDA (q. v.) of the Heb. lists (Ezra ii, 52; Neh. vii, 54).

MeeKenss (מְקֵנָה, ἡ συναίνεσις), a calm, serene tem- per of mind, not easily ruffled or provoked to resent- ment (James iii, 7, 8). Where the great principles of Christianity have disciplined the soul, where the holy grace of meekness reigns, it subdues the impetuous dis- position, and takes up God, in thought and in love, in patience and in forgiveness. It teaches us to govern our own anger whenever we are at any time provoked, and patiently to bear the anger of others, that it may not be a provoca- tion to us. The former is its office, especially in supe- riors; the latter in inferiors, and both in equals (James iii, 19). Nothing can be more essential to the spirit appears, if we consider that it enables us to gain a victory over corrupt nature (Prov. xxvii, 1). That it is a beauty and an orna- ment to human beings (1 Pet. iii, 4); that it is obedi- ence to God's word, and conformity to the best patterns (Eph. v, 1, 2; Phil. iv, 8). It is productive of the highest peace to the professor (Matt. xi, 19; Matt. xix, 29). It fits us for any duty, instruction, relation, con- dition, or persecution (Phil. iv, 11, 12). To obtain this spirit, consider that it is a divine injunction (Zeph. ii, 8; Col. iii, 12; 1 Tim. vi. 11). Observe the many ex- amples of it: Jesus Christ (Matt. xii, 26), Abraham (Gen. xiii, 6, 5), Moses (Num. xii, 8), David (Zech. xi, 8; 2 Sam. xvi, 10, 12; Ps. xxxxi, 2), Paul (1 Cor. ix, 2). Note how lovely a spirit it is in itself, and how it secures us from a variety of evils; that peculiar promises are made to such (Matt. v, 5; Isa. lxvi, 2); that such give evidence of their being under the influence of divine grace, and shall enjoy the divine blessing (Isa. lvi, 15). See Henry, Dict. of the O. T. Lexicon, i, 66; Evans, Sermons on the Christian Temper, ser. 29; Tillo- son, Sermon on 1 Pet. ii, 21, and on Matt. v, 44; Logan, Sermons, vol. i, ser. 10; Jortin, Sermons, vol. iii, ser. 11.
MEENE

MEENE, HENRICH, a German theologian, was born at Bremen April 11, 1710, and was educated at the universities of Helmstädt and Leipzig. In 1784 he entered the service of the pastor at Volkersheim, near Hildesheim, and in 1787 removed to Quedlinburg, where, in addition to his pastoral labors in town, he served as court preacher. He was honored at this time with the title of "Consistorial-Rath." In 1788 he accepted a call to Jever, and there he flourished until his death, May 20, 1782. Besides many contributions to different periodicals, to Sinceri's Sammlung Hamburgischer Künstlerzüge, and to Cramer's Sammlungen zur Kirchen gesch., u. theol. Gelehr samt., etc., Meene published a large number of books in the department of religious literature. His works of special interest are, Die treue Ratsprache des heiligen Geistes (2 vols. Helmstädt, 1764, 8vo); ; Werk der Natur, mit vormaiäischem Überliegen der beiderseitigen Gründe für und gegen die uns geistliche Unglückelichen der Verbrecher Gottes und deren endliche erlage Wiederdürckung, angezeigt, und zur Rechtfertigung der Gesetzen des hochverderbten Herrn Ab. Mosheim von dem Ende der Ritterungen (Helmstädt, 1747-1748, 3 vols. 8vo); also published under the title, Die gute Suche der Lehre von der unendlichen Dauer der Ritterungen. See Döring, Gelehrte Theol. Deutschlands, ii, 498 sq.

MEESHA. See MIRZA.

Meeting. The Society of Friends, vulgarly called Quakers, have adopted the use of this word to designate their official gatherings for various purposes.

(1.) Meeting for Sufferings. Its origin and purpose are thus given: "The yearly meeting of London, in the year 1675, appointed a meeting to be held in that city, for the purpose of advising and assisting in cases of suffering for conscience sake, which hath continued with great success to the society to this day. It is composed of Friends, under the name of correspondents, chosen by the several quarterly meetings and residing in or near the city. The same meetings also appoint members of their own in the country as correspondents, who are to join their brethren in London on emergency. The names of these correspondents, previously to their being recorded, are submitted to the approbation of the yearly meeting. Such men as are approved ministers and appointed elders are also members of this meeting, which is called the 'Meeting for Sufferings,' a name which arose from its original purpose, and has not yet become entirely obsolete. The yearly meeting has instructed the Meeting for Sufferings with the care of printing and distributing books, and with the management of its own press as a station with the proceedings of the yearly meeting, it hath a general care of whatever may arise, during the intervals of that meeting, affecting the society, and requiring immediate attention, particularly of those circumstances which may occasion an application to government." See FRIENDS.

(2.) Monthly Meeting, a gathering of Friends of several particular congregations, situated within a convenient distance of one another. The business of the monthly meeting is to provide for the subsistence of the poor, and for the education of their offspring; to judge of the sincerity and fitness of persons appearing to be convinced of the religious principles of the society, and desiring to be admitted into membership; to excite due attention to the discharge of religious and moral duty; and to deal with disorderly members. Monthly meetings also grant to such of their members as remove into the limits of other monthly meetings certificates of their membership. It is also the business of this body to appoint overseers for the proper observance of the rules of discipline, and for the disposal of difficulties among members by private admonition, agreeably to the Gospel rule (Matt. xxviii, 15-17), so as to prevent, if possible, their being laid before the monthly meeting. When a case, however, is introduced to the monthly meeting, it is usual for a small committee to be appointed to visit the offender, in order to endeavor to convince him of his error, and induce him to forsake his way. The decision of the Visiting Committee as to the effect of this labor of love, and if needful the visit is repeated. If these endeavors prove successful, the person is by minute declared to have made satisfaction for the offence; if not, he is disowned by the society. In disputes between individuals, it has long been the decided judgment of the society that its members should not sue each other at law. It therefore enjoins all end their differences by speedy and impartial arbitration, agreeably to rules laid down. If any refuse to adopt this mode, or, having adopted it, to submit to the award, it is the direction of the yearly meeting that the matter shall be referred to the Quarterly Meeting for the allowing of marriages; for the society has always scrupled to acknowledge the exclusive authority of the priests in the solemnization of marriage. A record of marriages is kept by the monthly meeting, as also of the births and burials of its members. A certificate of the date, of the name of the infant, and of its parents, in the subject of one of these last-mentioned records; and an order for the interment, countersigned by the grave-maker, of the other.

(3.) Quarterly Meeting, among the Society of Friends, is an assembly composed of several monthly meetings. At these meetings are produced and written answers from the monthly meetings to certain queries respecting the conduct of their members, and the meetings' care over them. The accounts thus received are digested into one, which is sent, also in the form of answers to queries, by representatives to the yearly meeting. Appeals from the judgment of monthly meetings are brought to the quarterly meetings, whose business also is to assist in any difficult case, or where remissness appears in the care of the monthly meetings over the individuals who compose them. See QUARTERLY MEETING.

(4.) Yearly Meeting, an annual meeting of the Society of Friends. "The yearly meeting has the general superintendence of the society in the country in which it is established; and therefore, as the accounts which it receives discovers the state of inferior meetings, as particular exigencies require, or as the meeting is impressed with a sense of duty, it gives forth its advice, such regulations as appear to be requisite, or excites to the observance of those already made, and sometimes appoints committees to visit those quarterly meetings which appear to be in need of immediate advice. At the yearly meeting another meeting (a sort of sub-committee) is appointed, bearing the name of the General Committee. It is the business of revising the denominational manuscripts previous to publication; and also the granting, in the intervals of the yearly meeting, of certificates of approbation to such ministers as are concerned to travel in the work of the ministry in foreign parts, in addition to those granted by their monthly and quarterly meetings. When a visit of this kind does not extend beyond Great Britain, a certificate from the monthly meeting of which the minister is a member is sufficient. If to Ireland, the concurrence of the quarterly meeting is also required. Regulations of similar tendency obtain in other yearly meetings. The "stock" of the yearly meeting consists of occasional voluntary contributions, which is expended in printing—books, salary of a clerk for keeping records, the passage of ministers who visit their brethren beyond sea, and some small incidental charges; but not, as has been falsely supposed, the reimbursement of those who suffer distress for the sake of honest and other duties, with which they are scrupulous to comply. Appeals from the quarterly meetings are heard at the yearly meetings. There are ten yearly meetings—namely, one in London, to which representatives from Ireland are received; one in Dublin; one in New England; one in New York; one in Pennsylvania; one in Maryland; one in Virginia; one in the Carolinas:
MEETING-HOUSE 43 MEGAPOLENIS

one in Ohio; and one in Indiana. Reports of each of these may be found in the *Annual Monitor*.

MEETING, Quarterly. Among the Methodists, this is a quarterly meeting of the local societies, townships, members, and others, for the purpose of transacting the general business of the "circuit" or "district," in the Methodist Episcopal Church presided over by the "presiding elder," or the minister in charge. Its special object is, besides the celebration of the Lord's Supper (q.v.), to examine the spiritual and financial conditions of the Church. See Discipline, chap. ii, sect. i, 3. See Conference, Quarterly.

Meeting-house, a place appropriated for the purpose of public Christian worship. In England the churches of Dissenters are so called by the Anglican communicants, and in the United States the Quakers thus name their places of public worship. See Church; Chapel.

Megaw, François Dominique, a noted Dutch theologian and valiant defender of the cause of the Janissaries, was born at Menin about 1688; studied at the University of Louvain, and then devoted himself wholly to the polemical field of theology. At first he wielded his pen only, but after a time he entered the pulpit also, developed his polemics and wrought the Janissaryism into a system. He was a member at the council, in 1763, at Utrecht. He died at Leyden, Oct. 12, 1776. His principal works are, Réfutation abrégée du Traité du Schisme (1718, 12mo; Paris, 1719, 8vo)—Défense des contrats de vente rachetables des deux côtés (1780, 4to); —Principe de Saint-Simon et des Successeurs (1776 and 1777, 12mo). In the last-named work he questions the pope's supremacy over a church.

Megawder (also known under the name of Grosenacus, Caspar), was born at Zurich in 1495. He was educated at the University of Basle, where he secured the degree of M.A. in 1518, and soon after was appointed chaplain of the hospital at Zurich. Here he early espoused the doctrines of Zwingli, and with him, in 1526, publicly demanded the suppression of the mass and the evangelical celebration of the Lord's Supper. After the Bernese disputation, in 1528, he was called as professor of theology to Berne, where he soon obtained the first post among the leading personalities, and zealously labored in this place for the advance of Zwinglian doctrines. In 1532, at Zofingen, he took part in the deliberations of the Anabaptists; and again, as deputy of the council, at the disputes at Lausanne in 1536, and of the symposium at the same place in 1537. He also compiled the Berne Catechism in 1536. His Zwinglianism involved him in many serious disputes with Bucer, and the latter's attempts at union. As one of the originators of the Helvetic Confession of 1536, he successfully defended the Wittenberg Formula of Concord at the convent at Berne, Oct. 19, 1536, and in consequence Bucer was disowned. In 1537, however, Bucer's justification of his conduct was finally accepted, and Megawder was charged to modify his Catechism in conformity with the Formula of Concord. Megawder no longer opposed the alteration, the revised Catechism was at once prepared by Bucer, and was accepted by the Council of Berne in 1537. Megawder, however, refusing to be governed by these alterations, was deposed from office, and returning to Zurich was there reappointed archdeacon at the cathedral, and in this position he arduously labored to oppose the efforts of Bucer. Megawder died in 1545. Of his works, the *Ammerung von Genesis und Exodus, Hebrews and Epistles of John, deserve special mention. See Hundeshagen, Compendium des Zwingliert, Lutheriz, and Calvin, in Berne (1832).*

Megapolenis, Joannes, a minister of the (Dutch) Reformed Church, was the second clergyman sent out by the Classis of Amsterdam to this country, under the patronage of the Dutch West India Company and the patron Van Rensselaer in 1642. He was also the first missionary to the Indians, preceding the celebrated "apostle to the Indians," John Eliot, some three years. His original family name was VAN MEKKLENBURG, which, after the pedantic fashion of the age, was well-known for its importance in the history of the negotiations in Holland, he engaged with the patroon to serve for six years, his outfit and expenses of removal to be paid, and at a salary of eleven hundred guilders per year $(440). In addition to the usual duties of a missionary pastor at an outpost of civilization, like Rensselaerwyck, he soon interested himself in the Indians who came thither to trade, and learned what he called "their heavy language" so as to speak and preach fluently in it. The early records of the First Reformed Church in Albany contain many names of Indians converted, baptized, and received into the communion of the Church under him. Thus comparatively early was the foreign missionary work and spirit combined in this apostolic man. In 1644 he wrote a tract (which was published in 1651 in Holland) on the Mohack Indians in New Netherland (now translated in the New York Historical Society's Collections, vol. ii, series i, p. 158).

While our subject was residing in Albany, the celebrated Jesuit missionary, father Isaac Jogues, was captured on the St. Lawrence by the Mohawks, and subjected to horrible cruelties by the savages. The Dutch at Fort Orange tried to ransom him. At length, escaping from his captors, he remained in close concealment for six weeks. During this time Megapolenis was his constant friend and comforter. He considered him his champion in his power. The Jesuit father was at length ransomed by the Dutch, and sent to Manhattan, whence he returned to Europe. But in 1646 he came back again to Canada, and revisited the Mohawks, who put him to a cruel death. Another Jesuit, father Simon le Moyne, who discovered the salt springs at Onondaga in 1634, also became intimate with the dominie of Fort Orange, and wrote "three polemical essays" to convert his "Dutch clerical friend to the Romanish doctrine." But the stanch minister wrote a vigorous and elaborate reply, which, however, was lost in the wreck of the ship by which it went to Canada. At the close of his stipulated term of service Megapolenis proposed to return to Holland, but governor Stuyvesant persuaded him to remain in New Amsterdam (now New York) as pastor of the Dutch Church. Here, for twenty years, he labored as senior pastor, being assisted from 1664 to 1668 by his son Samuel. He died in 1670, a seventy-one-year-old man, aged, returning his pastoral relation to the last. He was a man of thorough scholarship, energetic character, and devoted piety, and he is entitled to a high, if not pre-eminent position in the roll of early Protestant missionaries among the North American savages. For nearly a quarter of a century he exercised a marked influence in New Netherlands through the moral and religious infamy of the Dutch province, watched its growth, and witnessed its surrender to overpowering English force. His name must ever be associated with the early history of New York, towards the illustration of which his correspondence with the Classis of Amsterdam, now in the possession of the General Synod of the Reformed Protestant Dutch Church, and his sketch of the Mohawk Indians, form original and very valuable contributions. See J. Remyz Brodhead, in the *N. Y. Hist. Society's Coll.*, vol. iii; Rev. E. F. Rogers, D.D., *Historical Discourse*; *Sprague, Annuals*, vol. ix. (W. J. R. T.)

Megapolenis, Samuel, son of the minister, was born in 1634, and was educated at Harvard College, Cambridge, Mass., where he spent three years; afterwards went to the University of Utrecht, Holland, and there he graduated in 1659, having pursed a full theological course. He next went to Leyden University, and, after a complete course in that most celebrated medical school of Europe, obtained the degree of doctor of medicine. Returning to America, he was associate pastor of the Church of New Amsterdam with his venerable father for over four years—1663-68. In 1664 he was appointed one of the Dutch commissioners who prepared the
MEGARIA, SCHOOL OF

MEGIDO

terms of surrender to the English government. "Probably it was through his influence that the rights of the Reformed Church were so carefully guarded." In 1668 he was called to the Zwickau, where he ministered seven years, 1670 to 1677. Afterwards, "being well skilled in both the English and Dutch languages," he served the English or Dutch churches of Flushing (1677-85) and Dordrecht (1685-1700), when he declared eremitus, or honorably laid aside from his work, after a ministerial-seventeen years. The date of his death is not known. See Rev. Dr. DeWitt, in Sprague's Annals, vol. i.; Corwin's Manual of the Ref. Church, s. v. (W. J. R. T.)

Megara, School of, one of the schools founded by disciples of Socrates, but so modified in position from their teacher as to deserve the name of a peculiar society. Its principal supporter was Euclides of Megara, who was born about 440 B.C., and was himself a pupil of Parmenides, one of the most prominent leaders in the Eleatic School (q. v.). After the death of Socrates, his disciples, fleeing for safety from Athens, found a pleasant home in the house of Euclides, and there, guided by him, finally established principles which gave them the name of Megarics, which was derived from that of his house and the service of dialecticians. The essence of good is unity—unity so entire as to embrace immobility, identity, and permanence. Hence the sensible world has no part in existence. Being and good are thus the same thing, viz., unity; good therefore alone exists, and evil is but the absence of unity in existence. It does not follow, however, that there is but a single being and a single sort of good, for unity may be found contained in various things. Euclides expressly taught that, in spite of their unity, being and good clothes themselves in different forms, present themselves under different points of view, and receive different names, as wisdom, God, intelligence, and the like. Euclides also anticipated Aristotle in distinguishing the act from the power, and resolved, according to his ideas of being, the relation between the two. Other supporters of this school were Eubulides, Alexines, Diotodorus, Chrones, Philo, and Stilpo. See Dyck, De Megaricorum doctrina (Bonn, 1827); Ritter, Uber die Philosophie der Megarischen Schule; Ueberweg, History of Philosophy, vol. i.

Megerlin, David Friedrich, a noted German Orientalist and mystic, was born at Stuttgart near the opening of the 18th century. After holding for some time a professorship at the gymnasium at Montbelleher, he moved to Mainz, where he resided, in 1756, he moved to Frankfurt-on-the-Main to continue in the pastorate. He died in August, 1709. Megerlin took a lively interest in the welfare of the Jews, and labored earnestly for their conversion. In 1756 he gained great notoriety by his public intercession in behalf of rabbi Eibeschutz, who had published a cabalistic work containing many points to which his brethren had taken decided exception, particularly the favorable allusions to Sabbatical Zewi (q. v.). The Jews were greatly provoked with Eibeschutz because they had found him a believer in the messiahship of the pretended Sabbatian, but Megerlin insisted that Eibeschutz had been mistaken in his interpretations at the instigation of Jehovah Christ. He made these views public in his Geheime Z Lynch für die Wahrheit der christlichen Religion (Leipsic, 1756, 4to); and in Neue Erweckung der Zweenen Judenschaft (1765, and Christlicher Zurnuf an die Rabbinen (1757). His other valuable works are, De scriptis et colloquentiis Tubar: Item Observationes crico-theologicae (Tubing, 1729, 4to)—Hezoi orientalium collegiorum philologorum (1729, 4to)—De Biblis Latins Magnus primo impresso 1440-1462 (1750, 4to); and a translation of the Koran into German. See Meuric, Gelehrten-Lexikon, s. v.; Grätz, Gesch. der Juden, xi. 414.

Megathus. See MARGION.

Megid' do (Heb. Meqid'do', 1739, according to Geophy. acc. to the classics, 43; in the Revised Version, 1740; the Vulgate, 1741; in the English Version, 1741; ibid. 24), one of the eight great cities of the Canaanites. It is located on a second plateau between the Jordan and the Wadi Se'ar, at an altitude of 2200 feet, and is about six miles from the Jordan river. It is the site of a modern village, Megiddo, which is built in the ruins of the ancient city. The site of Megiddo has been occupied since prehistoric times, and has been inhabited by various peoples, including the Canaanites, the Hebrews, and the Phoenicians. It was a strategic position, and a major battle was fought here between the armies of the Israelites and the Canaanites, according to the Bible. The Battle of Megiddo is referred to as the "Valley of the Crossroads," because it is located at the intersection of several important trade routes. The city was also known as "The Pass of Ahab," because the Pharaoh of Egypt, Ahiram, was able to command it and use it as a gateway to the south. Megiddo was one of the most important cities in the region, and was a center of trade and commerce, as well as a military and political hub. It was also a center of religious activity, with numerous temples and shrines dedicated to various gods and goddesses. The city was destroyed by various conquerors, including the Assyrians and the Babylonians, and its ruins have been extensively studied by archaeologists and historians. The site of Megiddo is a popular tourist destination, and is a UNESCO World Heritage Site.
megiddo

separate with his fathers in the city of David."

son of the brethren of Abiahiah, he was married to Abiahiah, and he slew him. And he sought Abiahiah: and the king destroyed him (for he was hid in Samaria), and they brought him to Jehu, and when the king had slain him, they buried him: because he was the son of Jehosheba, who sought the Lord with all her heart. Now the house of Abiahiah had no power to keep still the kingdom."

With reference to the above two accounts of the death of Abiahiah, which have been thought irreconcilable (Ewald, iii, 529; Parker's De Vetere, p. 270; Theinias, etc.), it may be observed that the events is sufficiently intelligible if we take the account in Chronicles, where the kingdom of Judah is the main subject, as explanatory of the brief notice in Kings, which is only incidentally mentioned in the history of Israel. The order is clearly as follows: Abiahiah was with Jehoram at Jezreel when Jehu attacked and killed him. Abiahiah escaped and fled by the Beth-gan road to Samaria, where the partisans of the house of Abah were strongest, and where his own brethren were, and there concealed himself. But when the sons of Abah were all put to death in Samaria, and the house of Abah had been thus lost the kingdom, he returned to Jezreel, made his submission to Jehu, and sent his brethren to salute the children of Jehu (2 Kings x, 13), in token of his acknowledgment of him as king of Israel (not, as Theinias and others, to salute the children of Jehoram, and of Jezebel, the queen-mother). Jehu, instead of accepting this submission, had them all put to death, and hastened on to Samaria to take Abiahiah also, who had probably learned from some of the attendants, or as he already knew, was at Samaria. Abiahiah again took flight northwards, towards Megiddo, perhaps in hope of reaching the dominions of the king of the Sidonians, his kinsman, or more probably to reach the coast where the direct road from Tyre to Egypt would bring him to Judah. See also 2 Kings x, 13. He was hotly pursued by Jehu and his followers, and overtaken near Ibleam, and mortally wounded, but managed to get as far as Megiddo, where it seems that he was near the end of his journey, and where he was brought to him as his prisoner. There he died of his wounds. In consideration of his descent from Jehoshaphat, "who sought Jehovah with all his heart," Jehu, who was at this time very far in playing his zeal for Jehovah, handed over the corpse to his followers, with permission to carry it to Jerusalem, which they did, and buried him in the city of David. The whole difficulty arising from this incident, that the name of Abiahiah being abridged, and so bringing together two incidents which were not consecutive in the original account. But if 2 Kings ix, 15, 17. 17. If Beth-gan (A.V., "garden-house") be the same as En-gannim, now Jenin, it lay directly on the road from Jezreel to Samaria, and is also the place at which the road to Megiddo and the coast, where Cæsarea afterwards stood, had its departure from the plain of Samaria. In this case the mention of Beth-gan as the direction of Abiahiah's flight is a confirmation of the statement in Chronicles that he concealed himself in Samaria. This is also substantially Keil's explanation (p. 288, 289). Movers proposes an alteration of the text (p. 92, note), but not very successfully instead of of there in Megiddo (p. 61). See also 1 Esd. i, 25-31, where in the A.V. the plain of Megiddo" represents the same Greek words. The lamentations for this good king became "an ordinance in Israel" (2 Chron. xxxvi, 25). In all Jewish tradition they mourned for him, and the lamentation was made perpetual "in all the nation of Israel" (1 Esd. i, 32). Their grief was no land-flood of present passion, but a constant channel of continued sorrow, streaming from an annual fountain" (Fuller's Pindar Sight of Psalm., p. 165). Thus, in the language of the prophets (2 Chron. xxiv, 20, "as the mourning of Huldah for the valley (Sept. παλαιοί) of Megiddon" becomes a poetical expression for the deepest and most despairing grief; as in the Apocalypse (Rev. xvi, 16) Armageddon, in continuation of the same imagery, is presented as the scene of terrible and final conflict. For the Septuagint version of this passage of Zechariah, we may refer to Jerome's note on the passage. Against the view that the town of LXX translitterant ʿPillation, ʿurus est juxta Jerusalem, quae hic oleum vocabi nuncapasta est, et hodie vocatur Maximianopolis in Campo Mageddon. A. Armageddon may be for ʿ}elseif in equivalent to the Hebrew ʿgam, then the meaning will be "mountain of Megiddo," which would likewise be appropriate (Alford, ad loc.). That the prophet's imagery is drawn from the actual facts of the battle of Hatzor, where there can be no doubt. In Stanley's S. and P. (p. 347) this calamitous event is made very vivid to us by an allusion to the Egyptian archers, in their long array, so well known from their sculptured monuments." For the mistake in the account of Pharaoh-Necho's campaign in Herodotus, who has evidently mistaken the battle of El (2 Kings x, 25, 159, it is enough to refer to Bihir's excursus on the passage (see below). The Egyptian king may have landed his troops at Acre; but it is far more likely that he marched northwards along the coast-plain, and then turned round Carmel into the plain of Esdraelon, taking the left bank of the Kishon, and that there the Jewish king came upon him by the gorge of Megiddo. Eusebius and Jerome (Onomast.) do not attempt to mark the situation of the place, and it appears that the name Megiddo was in their time already lost. They often mention a town called Legio (Arwāw), which must in their day have been an important and well-known place, as they assume it as a central point from which to mark the position of several other places in this quarter (e.g., fifteen miles west of Nazareth, and three or four from Tannach). This has been identified (Rendel, P. Aram., p. 873, comp. Benjamin of Tudela, ii, 438) with the village now called Legiā, which is situated upon the western border of the great plain of Esdevabelon, where it begins to rise gently towards the low range of wooded hills that connect Carmel with the mountains of Sama- ria (Onomast., s. v. Gabathon). This place was visited by Maundrell, who speaks of it as an old village near a brook, with a khan then in good repair (Journey, March
This house was for the accommodation of the caravans on the route between Egypt and Damascus, which passed here. It seems to have been identified with the ancient village of Taanakk with the ancient Taanach, the vicinity of this to Leijun derived from Dr. Robinson (Biblical Researches, iii, 177-180; also new ed. iii, 116-118) to conceive that the latter might be the ancient Megiddo, seeing that Taanach and Megiddo are constantly named together in Scripture (1 Kings iv, 12; 1 Chron. viii, 11) and to this writer a German geographer (Gross in the Stud. u. Krv. 1845, i. 256 sq.) adds the further consideration that the name of Legio was latterly applied to the plain or low valley along the Kishon, as that of Megiddo had been in more ancient times (יַהַזְּמַן הַקִּ督导, 2 Chron. xxxix, 22; יַהַזְּמַן הַקִּ督导, Zech. xii, 11; יַהַזְּמַן הַקִּ督导, 3 Esdr. i, 27). See Esdraelion. Herodotus (ii, 199) appears to allude to the overthrow of Josiah at this place (2 Kings ii, 25, 29), but instead of Megiddo he names the town Magdolion (מַגְדוֹלוֹן), the Magdolion of Egypt (see Harenberg, Bibl. Brem, vi, 281; Rosenmuller, Alterth. ii, ii, 99). Rosellini (Monum. stor. ii, p. 133) thinks that Herodotus may still refer to the Palestinian locality, and he imagines that he finds traces of the name on the monuments (Malto, i. e. Magd, ib. iv, p. 106). Later he is cited by Dr. Robinson (ib. iii, 401). Rosellini (ibid.) mentions Magdolion of Herodotus in el-Megfel (the Megdol of Josh. xix, 38), between the Kishon and Acco (comp.Histig. Philist, i, 96). Megiddo or Leijun is probably the place mentioned by Shaw as the Ras el-Kishon, or the head of the Kishon, under the south-east brow of Carmel (Travels in Palestine, 1782). It was visited and described by Mr. Wolcott in 1842, who found it to be an hour and forty minutes distant from Taanach. The Naher Leijun is a stream five or six feet wide, running into the Kishon, and feeding three or four mills. A little distance up it is situated the Khan el-Leijun, and on a small eminence on the opposite side the remains of the ancient Legio. Among the rubbish are the foundations of two or three buildings, with limestone columns mostly worn away; and another with eight or ten polished columns still remaining, and others of limestone among them. The finest structure appears to have been in the south-west corner of the ruins, by the side of the brook. Among its foundations are two marble columns with Corinthian capitals, and several of granite. A gateway with a pointed arch is still standing. A small bridge is thrown over the stream, and leads to the khan, which is of Saracen structure (Bibl. Sacra, 1845, p. 77). Van de Velde visited the spot in 1802, approaching it through the brook from the south and via the Jew's path). He describes the site of the plain as seen from the highest point between it and the sea, and the huge tella which mark the positions of the "key-fortresses" of the hills and the plain, Taanilk and el-Leijun, the latter being the most considerable, and having another called Tell Metzelim, half an hour's journey north-west (Stur. and Pal., i, 350-356). About a month later in the same year Dr. Robinson was there, and convinced himself of the correctness of his former opinion. He, too, describes the view over the plain northwards to the wooded hills of Galilee, eastwards to Jezreel, and southwards to Taanach. Tell Metzelim being a high mound, he identified the present village, which is continuous with Carmel, the Kishon being just below (Bib. Res. ii, 116-119). Both writers mention a copious stream flowing down this gorge (March and April), and turning some mills before joining the Kishon. Here are probably the "waters of Megiddo" (יָהַזְּמַן הַקִּ督导) of Judges, 19, though it should be added that by this name the Zanvak identifies the present vil, supposed to be rather the "pools in the bed of the Kishon" itself, which has its springs in Tabor (ver. 21; see Hollin, Commentar. in carn. Deborae, Lips, 1818, p. 42 sq.), and not (as in Michaelis, Suppl. p. 389; Hamesvold, iii, 138) the Sea of Cendresia (Pliny, v, 17; xxxvi, 65), at the foot of Carmel. The same author regards the "plain (or valley) of Megiddo" as denoting not the whole of the Esdraelon level, but that broadest part of it which is immediately opposite the place we are describing (p. 385, 386). The supposition of Raumer (Pto- lém. p. 402), that Legio represented the ancient Mtsur- minuscopolis (which is given by Jerome as the later name for Hadadrimmon), based upon the presumption that the remains of a Roman road said to be still visible to the south of Leijun are those of the thoroughfare between Cesarea and Jezreel, is without good foundation (see Bibl. Sacra, 1844, p. 250). Yet Van de Velde (Memoir, p. 383) holds this view to be correct. He thinks he has found the true Hadadrimmon in a place called Ramannah, "at the foot of the Megiddo hills, in a notch or valley about an hour and a half south of Tell Metzelim," and would place the old fortified Megiddo in this part. Further that its name, "the Tell of the Governor," may possibly retain a reminiscence of Solomon's officer, Baana the son of Ahilud. Porter believes this tell was the site of the stronghold of Megiddo itself (Family Treasury, Dec. 1864). Megid'ilon (Zech. xii, 1). See MEGIDDO. Megillah. See Talmud. Megilloth (יָהַזְּמַן הַקִּ督导, rolls, from הָיְבִּ, yevi'ah). The Hebrew MSS. were on rolls of parchment, usually written on one side, though sometimes also on both (Ezra. ii, 10). Afterwards the term הָיְבִּayah was used for a book consisting of several leaves fastened together (Jer. xxxvi, 28; 24); once even as designating the Pentateuch (Ps. xi, 8 [7]). In later Jewish usage the term Megilloth was applied to the five books, viz. Song of Songs, Ruth, Lamentations, Ecclesiastes, and Esther, which were read on certain festivals in the synagogue. See HAPHTARAH. The title of Megillah was used for "any book of the Sibyls" (see e.g. "Book of the Damned""); and from this it is supposed it was transferred to the others. To the reading of this at the Feast of Purim special importance was attached by the Jews (Talmud, Tr. Megillah, ed. Surenhusius ii, 387). See ROLL. Megama, the, a Mohammedan name for an assembly or council specially convened to judge of the merits or demerits of their highest functionaries. The members of the Megma are the imama, or "doctors of the law." See IMAM. Mehadoth is the name of a Hindit deity of inferior rank, supposed to have been created before the world, and which they hold will be used when the end of the world shall come as an instrument to destroy all created things. See MEADOT. Mehemet Ali, one of the most noted of Egypt's sovereigns, who filled the vicereignty from 1804 to 1848, deserves a place here for his philanthropic acts towards the Christians, and his beneficence towards all men, without distinction of creed. He was born in 1769, and died at Cairo Aug. 6, 1849. Mehemet Ali was particularly noted for creating successful wars against the Mame- lukus, and for his reduction of Syria, which he conquered in 1830. "As a ruler," says a contemporary, "Mehemet Ali displayed talents of a very high order, and few princes have founded more beneficent institutions or shown a more just and liberal spirit. He established schools and colleges, created an army and navy, and introduced the manufactures of Europe. He protected his Christian subjects, and aided by his liberality the researches of Champollion, Lepsius, and other eminent savants." See F. Menghin, l'histoire de l'Igpte sous le Gouvernement de Mohammed Ali (1889); A. de Vailabell, Histoire de l'Igpte; Cannabis, Hist. of the Ottoman Turks, ii, 392. Mehmet 'Abd el (Neb. vi, 10). See MEHETABEL. Mehmet 'Abdel (Heb. Mejagtebel, מֵהֶמְט אָבָד, whose benefactor is God; or, according to Gesenius, a Chalid. form for מֵהֶמְט אָבָד, blessed by God; Vulg. Metalabet), the name of a man and of a woman. 1. (Sept. Megugoth, Megugoth). The daughter of
Mehida, widow of Hadad, the last named of the original kings of Edom, whose native or regal city was Pau or Pau (Gen. xxxvi, 39; 1 Chron. i, 50). B.C. prob. cir. 1619.


Meh‘da (Heb. Mechi’dı, מְכִיתָד, prob. joining; Sept. in Ezrâ i, r. v. Mosâda, in Neh. Mosâda v. r. Midâ; Vulg. Mahidâ), a name given in Ezrâ ii, 52; Neh. vii, 54, apparently as that of a person whose descendants (or possibly a place whose inhabitants) were among the Nethinim of the "children" (i.e. probably residents) of Babylon, after their return (cir. 536).

Meh‘da (Heb. Mecha‘ı, מְכָהִית, s. price, as often; Sept. Mosâda v. r. Maydâ), the son of Chelub and wife (? founder) of Eshton, the tribe of Judah (1 Chron. iv, 1), but of what particular family does not clearly appear. B.C. perhaps cir. 1618.

Meholah. See Abel-Meholah.

Mehola‘ith (Heb. Meholatih, מְכֹלָתִית, Gentle adj. from Mehola; Sept. Mosâdatı̄n, Mosâdatı), a native doubtful of Abel-Meholah (1 Sam. xviii, 19; 2 Sam. xxi, 6).

Mehu‘jael (Heb. Mecha‘al, מְכָהַל, smitten by God; r. v. in the same verse Mechâl, מְכָל), Sept. as Mehola‘ith. Marâfi, Vulg. Memosid, the son of Heli the father of Methuselah, third antennibrarian patriarch in descent from Cain (Gen. iv, 18). B.C. cir. 3840.

Mehu‘man (Heb. Mehumân, מְחֻמָן, either from the Syr. S fails, or from some unknown Persian word; Sept. אָמַע, Vulg. Mehumam), the first named of the seven eunuchs whom Xerxes commanded to bring in every third year to the royal presence (Esth. i, 10). B.C. 485.

Mehu‘nim (Heb. Mehumân, מְחֻמָן, inhabitants, inhabitants, as in 1 Chron. iv, 41, etc.; Sept. in Ezr. Mosâmuw, in Mosâmuw, Auth. Ver. "Mehumân"; in Neh. Mosâmuw r. Midim, Vulg. constanti Munim), apparently a person whose children returned among the Nethinim from Babylon (Ezr. ii, 50; Neh. vii, 52); but rather, perhaps, to be regarded as indicating the inhabitants of some town in Palestine where they settled after the exile, and in that case probably identical with the inhabitants of Moan (or possibly the Mehumâin) [below] of 2 Chron. xxvi, 7. See MAONITE.

MEHUNIMS, THE (מְוֹעִים, i.e. the Mehumim; Sept. o Í Mosâmu v. r. o Mosâmu; Vulg. Ammonite), a people against whom king Uzziah waged a successful war (2 Chron. xxxvi, 7). Although so different in its English dress, yet the name is in the original merely the plural of Moan (מֹּא), a nation named among those who in the earlier days of their settlement in Palestine harassed and oppressed Israel. Moan, or the Moantites, probably inhabited the country at the back of the great range of Seir, the modern esh-Sherah, which forms the eastern side of the Wady el-Arabah, where at the present day there is still a town of the same name (Burckhardt, Syria, Aug. 24). This is quite in accordance with the terms of 2 Chron. xxxvi, 7, where the Moehanim are mentioned as the "Arabians of Gur-ban", or, as the Sept. renders it, Petra. Another notice of the Mehumim in the reign of Hezekiah (B.C. cir. 736-697) is found in 1 Chron. iv, 41. Here they are spoken of as a personal group, either they themselves in alliance with Hamites, quiet and peaceable, dwelling peacefully with them. They had been settled from "of old", i.e. aboriginally, at the eastern end of the valley of Gedor or Gerar, in the wilderness south of Palestine. A connection with Mount Seir is hinted at, though obscurely (ver. 42). Here, however, the Auth. Ver.—probably following the translations of Luther and Junius, which in their turn follow the Targum—treats the word as an ordinary noun, and renders it "habitations," a reading now relinquished by scholars, who understand the word to refer to the people in question (Genessius, Theaur. p. 1002 a, and Notes on Burckhardt, p. 1069; Bertheau, Chronik). A third notice of the Mehumim, corroborative of those already mentioned, is found in the narrative of 2 Chron. xxx. There is every reason to believe that in ver. 1 "the Ammonites" should be read as "the Moantites," who in that case are the "men of Mount Seir" mentioned later in the narrative (ver. 10, 22).

In all these passages, including the last, the Sept. renders the name by Μανία—"the Moantians"—a nation of Arabia renowned for their traffic in spices, who are named by the Apocalypse as one of the seven kings of the earth, together with Pidion, others and another name of the barbarians, and whose seat is now ascertainment to have been the south-west portion of the great Arabian peninsula, the western half of the modern Hedraimatu (Smith, Dict. of Geography, s. v. Minea). Bochart has pointed out (Phaleg, vol. ii, cap. xxii), with reason, that distance alone renders it impossible that these Mineans can be the Meumin of the Bible, and also that the people of the Arabian peninsula are Shemites, while the Meumin appear to have been descended from Ham (1 Chron. iv, 41). But, with his usual turn for etymological speculation, he endeavors nevertheless to establish an identity between the Mineans of the group that is called "the Mineans", a place two days' journey south of Mecca, one of the towns of the Mineans, signifies the "horn of habitations," and might therefore be equivalent to the Hebrew Meumim. Josephus (Ant. ix, 10, 3) calls them "the Arabs who adjoined Egypt," and speaks of a city built by Uzziah on the Red Sea to overawe them. Eusebius (Geogr. arch. c. 323, note) suggests that the southern Mineans were a colony from the Moantites of Mount Seir, who in their turn appears to consider a remnant of the Amorites (see the text of the same page). That the Mineans were familiar to the translators of the Sept. is evident from the fact that they not only introduce the name of Minean, and on the occasions already mentioned, but that they further use it as equivalent to NAAMATHITE. Zophar the Naamathite, one of the three friends of Job, is by them presented as "Sopher the Manian," and "Sopher king of the Mineans." In this connection it is not unworthy of notice that as there was a town called Maon in the mountain-district of Judah, so there was one called Naamah in the lowland of the same tribe. El-minya, which is or was the first station south of Gaza, is probably identical with Minola, a place mentioned with distinction in the Christian records of Palestine in the 5th and 6th centuries (Roland, Palest. p. 699; Le Quien, Origines, viii, 490, and both record a trace of the Mineans. Bala-Maon, a town on the east of Jordan, near Hebron, still called Ma‘in, probably also retains a trace of the presence of the Moantites or Mehumim north of their proper locality.

The latest appearance of the name Mehumim in the Bible is in the lists of those who returned from the captivity with Zerubbabel. Among the non-Israelites from whom the Nethinim—following the precedent of what seems to have been the foundation of the order—were made up, we find their name (Ezr. ii, 50, A.V. "Mehumim"; Neh. vii, 52, A.V. "Meumim"). Here they are mentioned with the Naphishim, or descendants of Nahash, an Amalekite people whose seat appears to have been on the east of Palestine (1 Chron. v, 19), and therefore certainly not far distant from Ma’an, the chief city of the Moantites.

Meichelbeek, Charles, a German monastic and scholar, was born May 25, 1603, at Oberhaldorf, in Aigard. He was successively Prior of the Order of the Holy Fathers of Bure in Bavaria. From 1697 he taught Latin, and subsequently theology, in the different convents of his order. After having prepared a history of the abbey of Buren—Chronicum Benedicto-Buranae (Buren, 1752, fol.)—he was commissioned in 1725, by the chief bishop of Freisingen, to write one of that city—Historia
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Freisingensis, ab anno 724 (Augsburg, 1724-29, 2 vols. fol.); the numerous diplomas contained in this work render it very valuable as a history of Germanic institutions. Called later to Vienna to write the annals of the house of Austria, he declined the task on account of the bad state of his health. He died at Freisingen April 2, 1734. P. Haidenfeld prepared a life of Meichlebeck, but it was never published. See Hirsching, Hist. lit. Abt. Geschichtsbuch der seraphischen Reiten, vol. 1; Meusel, Gelehrten-Lexikon, a. v.

Meier, Ernst Hehirich, a German Orientalist, was born at Ruschbaid, in Schaffhausen-Lippe, May 17, 1813. He studied at the University of Tübingen, and was appointed professor there in 1848. He died March 2, 1866. Of his writings, the following deserve especial mention: Geschichte der hebräischen Sprache (Tübing, 1840);—Hebräisches Wörterbuch (Mainz, 1845);—Über die Bildung und Bedeutung des plural in den sem. und germanischen Sprachen (ibid. 1846);—Die ursprüngliche Form des Dekaloges (1846);—Commentarius zu Jesaja, vol. 1 (Pforz., 1850);—Die Form der hebr. Poesie (Tübing, 1853);—Geschichte der poetischen Nationalliteratur der Hebräer (ibid. 1856). This last-named work was an attempt to transform the introduction of the Old Testament into a history of the literature of the Hebrews.

Meier, Friedrich Karl, a German theologian, was born Aug. 11, 1808. He became privat-docent in 1832, and professor of theology at Jena in 1835. In 1856 he removed to Giessen, to labor in the same capacity until his death, Feb. 13, 1841. His principal writings are, Geschichte der Transubstantiationlehre (Heidelberg, 1822);—Commentar zum Briefe an die Epheser (Berlin, 1884);—Girolamo Savonarola (ibid. 1836);—Lehrbuch der Dogmengeschichte (Giessen, 1840).

Meier, Georg Friedrich, a German philosopher, was born in 1718 at Ammerdorfer; was a student, and in 1745 he was appointed professor of philosophy, at Halle. He died there in 1777. His writings are, Anfänggründe der schönen Wissenschaften (Halle, 1748, 3 vols.; 2d ed. ibid. 1754);—Betrachtungen über den ersten Grundsatzen aller schöner Künste und Wissenschaften (ibid. 1757);—Metaphysik (ibid. 1756, 4 vols.);—Philosophische Statistik (ibid. 1756-61, 5 vols.);—Recht der Natur (ibid. 1767);—Vorlesungen eines neuen Lehrgebäude von den Seeleen der Thiere (ibid. 1756);—Vorlesungen einer allgemeinen Auslegungskunst (ibid. 1756);—Untersuchung verschiedene-Materien aus der Philosophie (ibid. 1758-71, 4 vols.). See his biography by S. G. Lange (ibid. 1783).

Meier, Gerhard, a German theologian, was born at Augsburg, Aug. 26, 1664. He received his first instruction in the schools of his native city; studied theology at the university of Leipsic and at Wittenberg. In 1684 he received his degree, and in 1687 was appointed adjunct to the faculty of philosophy. In 1659, he received his degree of licentiate of theology. His dissertation at this time was De sylvestriopontificatus in Paradiso revelata. In December of the same year he was called to the gymnasium of his native city as professor of logic and metaphysics. He was next appointed pastor of St. Benedict's Church, and later was made superintendent and a Church councilor. In 1690 he was appointed to Augsburg to receive the degree of doctor of divinity. In 1709 he accepted a call to Bremen as chancellor of the consistory, and superintendent and pastor of the cathedral. In 1715 the position of general superintendent and professor of theology at Greifswald was offered him, but he declined it. He died Feb. 25, 1741. He was esteemed for his sound theological research, which he displayed in several dissertations, mostly of a dogmatic character. A complete list of his works is given by Doring, Gelehrte Theol. Deutschlands, ii, 462.

Meier, Johann Christian Wilhelm, a German theologian, was born at Engel July 5, 1731. He received his first instruction in languages and sciences at home, and afterwards at the gymnasiam at Osanbrück. He studied theology in Jena and Göttingen. In 1758 he returned home, a candidate of theology, and was soon assigned to assist a clergyman at Nienstädt, near Nienstädt, near Niernberg. In this position he secured for himself the respect of his superior, and added to his literary fame by contributions to a theological periodical. In 1756 he formed the acquaintance of major Von Busch at Niensburg, who appointed him field chaplain to his regiment. In 1760 he accepted a call to a parish at Canterbury, England. During his stay there he collected material for a history of the Methodists. After having travelled much for this purpose, he returned to Nienburg with his regiment in February, 1757. The history, we are sorry to say, was never published. It was left in manuscript, but particularly one, crowned with a prize, Schrift und Verbreitung des Geistlichen in England und Deutschländ, a book which he wrote while at England, and published in 1756, recommended him to the favor of the count of Schaffhausen-Lippe. With the title of a councillor of consistory, he became presiding superintendent of Bieleck and supreme pastor at Stadthag. At Rinteln he obtained the degree of a doctor of divinity by the defense of his dissertation De effectibus concionum Methodisticaum harum Miraculosar nec mirabilius (Rintel, 1758, 4to). He died in 1775. Meier was esteemed a theologian of great learning and sincere piety, and was uniriting in his endeavors to elevate the moral and religious life of his hearers (J. H. W.)

Meigs, Benjamin Clark, D.D., a missionary of the American board in Ceylon, was born at Bethlehem, Conn., Aug. 9, 1798; was educated at Yale College (class of 1809), and while a student there he was hopelessly converted, and united with the college Church in 1809. His religious exercises were very deep and marked. He taught for a time in an academy at Bellford, New York, and then went two and a half years at the Andover Theological Seminary. During his course there he attended, in connection with Samuel J. Mills and others, those select meetings of inquiry and prayer in reference to the subject of missions to the heathen which were commenced with the formation of the American board. Mr. Meigs, determined to devote himself to a missionary's life, was ordained at Newburyport, Mass., June 21, 1815, and sailed from that place October 23 following, to find the Ceylon mission at Jaffna. In connection with this mission he labored more than forty years, sharing in its toils and trials, its fears and hopes. In 1840, after an absence of forty-five years, he returned to his native land, and sailed again from Boston Oct. 17, 1841, to continue his missionary labors. In 1858 the failure of his health compelled him to return again to America, and relinquish the work to which his life had been devoted. He died from a disease contracted by his long residence in New York City, May 12, 1862. See Missionary Herald, July, 1862.

Meinah. See TAUMUS.

Meinandaets, Peter John, a Dutch theologian of note, was born Nov. 7, 1684, at Groningen. After having concluded his studies at Malines and Louvain, he became attached to the cause of Peter Codie, a Jansenistic prelate, who had just been dismissed by the pope from the vicarship of the United Provinces. Meinandaets was therefore obliged to go to Ireland to receive his sacerdotal ordination (1716). On his return he was made pastor of Lewarden. In 1739 he was elected bishop of Utrecht, in the place of Theodore van der Croon, and occupied the see until his death. Like his predecessors, Meinandaets was often obliged to defend the rights of his clergy. In this capacity he accompanied the representatives of Clement XII, he appealed from him to the first council, and executed the project, a long time meditated, of filling the vacant seats of his metropolis. It was thus that he revived the extinct bishoprics of Harlem and Denver, by giving them, one to Jerome de Bock (1745), the other to Jean Byevek (1756). These acts of authority drew upon him now censures from
Meineke, Johann Heinrich Friedrich, a German theologian, was born at Quedlinburg Jan. 11, 1745, and was educated at the University of Helmstädt, which he entered, when in his nineteenth year, as a student of divinity; later he studied at Halle. He returned to Quedlinburg in 1767, and was two years after appointed to a position in the high-school of that city. He gave himself up to the study of literature and philosophy, especially Kant's system, which he studied diligently for several years. Though much engaged in his profession as a teacher, he yet wished, as he advanced in years, to become a rational philosopher. He very readily accepted an appointment as minister at St. Blasius' Church at Quedlinburg. In the beginning of 1825 he was taken ill, and died July 25, 1825. Meineke united a perfect knowledge of theology, philosophy, and ancient languages, with a talent for the practical application of both. Through his labors in the ministry, he yet displayed the most decided abilities of a politician who gave no quarter. He knew only one cause, that of his God and of his Church, and to serve it faithfully was his only endeavor. His best political production, entitled "Füßerlinge unserer Zeit," he published under the nom de plume of Aloysius Frey (in 1825). For the use of the ministers, he published in 1811 "Reperatoria der Welle Kanzelbürflinsien der Prediger an Sommer- und Festivaltagen oder in der Wque (Quedlinburg, 1811, 8vo, vol.); the second volume was never published, but an appendix to this he published in 1817: "Tägliches Handbuch für Prediger und Predigtganten-Candidates zur leichtern Aufzwingung der Materialien zu ihrem Kanzelbuer- tragen (ibid. 1817, 8vo)." But perhaps the most valuable production of his life was "Die Bibel ihrem Cjesamumin- kate nach summarisch erklärt zuzichtiger Beurtheilung und zweckmässigem Gebrauche derselben für Lehrer in Bürgerschulen in Landknecht (Quedlinburg, 1819, 2 vols., 8vo)."

Meinecke, Christian, a celebrated German philosopher, was born at Quedlinburg, Hanover, in 1747. About his early life but little is known. He studied at the University of Göttingen, and became a professor at his alma mater in 1772. He died in 1810. He wrote, "Rei- vision der Philosophie (Göttingen, 1772): "Verauch einer Religionsgeschichte der ältesten Völker besonders der Assyris- ten (ibid. 1775): "Historia doctrinae de vero Deo (Lem- go, 1780, 2 vols.):" Geschichte des Ursprungs der Was- senschaften in Griechenland und Rom (ibid. 1781, 2 vols.):" Geschichte des Verfassens der Staaten und Staatsver- fassung der Römer (Leips, 1782):" Geschichte des Verfassens der Wissenschaften und Sprache der Römer (Wien, 1791):" Geschichte aller Religionen (Hanover, 1806, 2 vols.):" Geschichte der Ethik (ibid., 1806, 2 vols.):" Unter- suchungen über die Denk- und Willenskräfte (Göttingen, 1806):" Geschichte der Erstellung und Entwicklung der kolonialen Schulen (ibid. 1802, 4 vols.):" Geschichte des weiblichen Geschlechts (Hanover, 1798, 4 vols.):" Lebensbe- richt zweier Männern aus der Zeit der Wiederher- stellung der Wissenschaften (Hanover, 1809):" Vergleichung der Sitten des Mittelalters mit denen unseres Jahrhunderts (Hanover, 1798, 3 vols.). Besides these, his own works, he edited, in connection with T. G. Fe- der, "Philosophische Bibliothek (Göttingen, 1788-91, 4 vols.); in connection with Spittler, "Göttingisches historisches Magazin" (Hanover, 1787-90); "Neueres Magazin" (ibid. 1791-92, 3 vols.). Meineke's literary works evince great activity, and at the same time a great variety in his themes; but it is his work as an editor, that he is best known for, in trying to show the difference between past and present morals.

Meinhold, Johann Wilhelm, a German theologian, was born Feb. 27, 1737, at Netzelskow, on the isle of Usedom, and was educated at Greifswalde. In 1780 he was appointed rector of the school at Usedom, and soon after minister at Kosrow, near the Baltic; in 1786 at Krummin; in 1784 at Rehbenkow, near Starn- burg. He resigned this position in 1850, and joined the Roman Catholic confession. He died in 1851 at Char- lottenburg. He published "Athenasius oder die Verklärung Friedrich Wilhelm III. (1844):" "Die babylonischen Sprachen und Ideenverwirrung der modernen Preussen (1844-47)." His works were collected and published at Leipzig (1846-52), entitled "Gesammelte Schriften." Meinrad, Sr., a German Roman Catholic ascetic, was born towards the close of the 8th century. He was educated at the abbey of Reichenau. He secluded himself in a desert near the Etzel Mountains, and afterwards near the spot where now stands the Benedictine convent of Einsiedeln, which was built in 984 by the canon Ben- edictus of Strasburg. Meinrad was murdered Feb. 21, 863.

Meintel, Conrad Stephen, a German theologian, was born at Schwabach, Bavaria, in the early part of the 18th century. In his very youth he made such rapid progress in old and modern languages that he had finished in his twelfth year the reading of the Bible in the original. He studied theology at the universities of Altdorf in 1745; continued in 1746 at Jena; went in 1747 home to Peternauarck, where his father was then installed as a minister of the Gospel. In 1751 he re- turned to Altdorf. He gained great notoriety in 1751 by means of his dissertation "De locis quaestionums Jobs, in quibus celebrb. Scholasticm majorvm tacum dissidentia. In the latter part of 1751 he was dismissed from his church, and stayed there till 1754, when he went to Er- langen, and then gained great distinction by his defence of the dissertation "Observationes philologico-philosophicas in Ecclesiasia septem piorum versus." He was given the privilege of holding public lectures. He had hopes of a professorship, but love for his home made him return to it again, and he became an assistant of his father. He finally accepted a call from St. Petersburg, Russia, and died, as minister of the Protestant congregations at Was- sili-Ostrow, Aug. 13, 1784. A short time before his death the doctorate in divinity was given to him by the University of Heidelberg. Bergner says, he published the following: "Note selectissimorum commentatorum Judiciorum in Psalmo Davido ex col- lectione Hebraea celebrb. II. J. V. Bashuyzen, Latine redi- dite (Suabac, 1746, 8vo):" "Centro quarto historise cecile della Biblia raccolte dal frio Greg. Holm. Hubner ed hora tradotte de originali Tedesco in Italiano (ibid. 1745, 4to).

Meir, Rabbi (surnamed "illuminator," i.e. the en- lightener, from the estimate which his contemporaries had formed of his merits), lived about 120. He was a native of Asia Minor. Legend traces his origin to the emperor Nero. He was a disciple of the famous rabbi Akiba (q. v.), and was very intimate with Elisa ben- Abus, who, after his apostasy and subserviency to the Romans, was called Acher, i. e. the other one. Meir's talents early procured him ordination from his teacher Akiba. As an instructor, he was remarkable for a thorough and effective investigation of his subject. The rabbins used to say, in their Oriental manner, that he dealt with difficulties of the law as a giant would uproot the mountains, and shatter them against each other. So replete was he with knowledge, and so successful in the communication of it, that "were a man even to touch the staff of rabbi Meir, he would become wise." His wife was Beruria, the talented and accomplished daughter of Chananja ben-Teradion, who was burned,
Meir, besides cultivating intercourse with the most noted theologians of his own time, was also on friendly and even intimate terms with heathen sages, especially in Alexandria and Caesarea. He left Palestine and resided some time in Babylonia, whence he returned to his colleagues with another and less learned bride.

Meir's principles of this philosopher were essential traits of Neo-Platonism, in the peculiar modification of that philosophy which the influx of Eastern elements had brought about. The most noted, if not the most sophistical, among Meir's numerous pupils, was Symmachus, of Ecbatana, known as a translator of the Bible into Greek. Meir had always held him in the highest estimation, thoroughly imbued his method. It is said that this dialecticist on one occasion undertook by forty-nine arguments to prove that the touch of a certain dead reptile could not defile a person. It was oppressively said of Symmachus by his contemporaries that his ancestors could not have heard the law on Mount Sinai. Symmachus afterwards joined the Christian sect of the Ebionites. His translation of the Bible is stated to have been more free from errors and more faithful than that of Aquila. According to Grätz, this Symmachus is not the translator of the Bible.

After the death of his master, Meir retired to his residence. When the Sambodrim was restituted under Simeon (q. v.), he returned to the Holy Land, and was elected vicar of the rabbinical see; but his continual disagreements with the Nasi induced him at last to leave Palestine for Asia Minor, where he died, bequeathing to his countrymen the following proud and characteristic message: "Tell the children of the Holy Land that their Messiah has died in a strange country." According to his expressed wish, the tabernacle of his unquiet spirit found its last resting-place by the sea-shore, where his grave was washed by the waves, and looked out upon the wide, storm-tossed sea, as "inch by inch, letter by letter, line by line, Hebrew and Latin by Rittangel in the Ṣaḥīḥ al-Isā (Amst. 1662). He wrote also a letter against Maimonides's Ṣaḥīḥ al-Isā, a treatise on the Masorah, entitled "The Fence of the Law," Ṣaḥīḥ al-Isā, and some novellae on parts of the Mishna. See Furst, Bib. Jud., 1; Etheridge, Intro. to Heb. Literature, p. 276, 277; Grätz, Gesch. d. Juden, viii, 33 sq.; Jost, Gesch. d. Judenthums, ii, 8, 9; Lindo, History of the Jews of Spain and Portugal, p. 81; Finn, Sephardim, or the History of the Jews in Spain and Portugal, p. 193 (Lond. 1841).
nised by a former co-religionist, named Kippie, who was in the suite of the bishop of Basle. Rabbi Meir was imprisoned by the emperor, not so much for punishment as for the purpose of extorting from him or his co-religionists a sum of money. Meir died in 1298 in prison at Worms, where his tombstone was discovered a few years since in the "Gottesacker," or cemetery. The Ashkenazim, or German Jews, venerate him as a saint. Meir wrote Theological Decisions, or Questions and An- swers (יון תשובות ותשובות), which have been published at Cremona, 1557; Prague, 1608. He also wrote Commentaries on the Masorah ( mấyּתִנְתָּא), which are still in MS. in the public libraries. He also wrote some legal works, which are still in MS. among the Jewish books, among other pieces, the famous lamentation יאֲנִיאוֹל יאֲנִיאוֹל, in commemoration of the burning of the law at Paris in 1242. See Etheridge, Introductory to Heb. Litera- ture, p. 288; Grätz, Gesch. d. Juden, vii, 107, 170-172, 188-191, 445, 456-60 (new ed. Leipzig, 1873); Jost, Gesch. des Judenstaates u. s. d. Sechtem, iii, 32, 58; Fürst, Biblioth. Jud. i, 176, 177; Zunz, Gesch. und Literatur, p. 49, 95, 128 (Berlin, 1845); Literaturgeschichte der Juden, Berlin, 1853, p. 62-69 (Berlin, 1865). (B.P.)

Meir ibn-Gabbai, a Jewish writer, was born in 1481 in Spain. When eleven years old he was obliged to leave his country on account of the edict of Ferdin- and and Isabella, which banished all Jews from the land. Little is known of his personal history after this time. He wrote several cabalistical works: יִיתְרָאִים יְםִיתוֹגְלָא; יִיתְרָאִים יְםִיתוֹגְלָא, i.e. the way of truth, ten sections on the ten Sephiroth (Pattus, 1563; Berlin, 1850, by N. A. Goldberg); יִיתְרָאִים יְםִיתוֹגְלָא; יִיתְרָאִים יְםִיתוֹגְלָא, also יִיתְרָאִים יְםִיתוֹגְלָא, in four sections: a. on the unity of God; b. on the mysteries of the adoration of God; c. on the end of the higher and lower creations; d. on the mysteries of the law (Mantua, 1545, folio; Venice, 1567; Krakau, 1578); and a work on prayer, entitled יִיתְרָאִים יְםִיתוֹגְלָא (Kestl, 1560; Zolkiew, 1799). See Fürst, Biblioth. Jud. i, 311, 312; Jost, Geschichte des Juden- staates, iii, 158; Grätz, Gesch. d. Juden, ix, 239 (Berlin, 1866). (B.P.)

Meir Joseph ben-Joshua, surnamed Ha-Sephardi, i.e. the Spaniard, a Jewish savant of note, flourished in the early part of the 16th century. He was born in 1505, his father being a professor of medicine in the town of Aragon in Spain. He is the author of a most valuable historic work, entitled יִיתְרָאִים יְםִיתוֹגְלָא, Chronicles of the Kings of France and the Ottoman Sovereigns, in two parts; the first from the creation till 1520, and the second of transactions from that time till 1555 (Venice, 1545; Amsterdam, 1733). The value of the work consists in the fact that it throws aside much of the false and wild imagination which render almost worthless all other rabbinical his- tories. Though contemporary with those events, the chronicle must be regarded as an impartial historian. A part of this work has been translated into Latin by L. Ferrand (Paris, 1670). To English readers this work is most accessible in the translation of G. H. Balliolborth's translation, The Chronicle of the Jews and Jews of the Sephardi (Lond., 1838-39). See Fürst, Biblioth. Jud. ii, 115; Etheridge, Introductory to Heb. Literature, p. 458; Lindo, Hist. of the Jews of Spain and Portugal, p. 461; Jost, Geschichte des Judenstaates, iii, 124; Milman, History of the Jews, iii, 461 (New York, 1870); Da Costa, Israel and the Gentiles, p. 397 sq. (New York, 1895). (B.P.)

Meir Rofe. Hebrew. As his father Chaja Rofe, he was a physician. Little is known of his life, except that he was one of the adherents of Sabbatian Zewi (q. v.), or Aga Mohammed Effendi, the Messiah, who during the 17th century excited the whole of Eu- rope and Asia. (B.P.)

Meiri (מְרִי מְרִי) or (מְרִי מְרִי), Menachem ben-Salomoni (Menachem ben-Sulomo, a Jewish savant, was born at Perpignan, in France, in 1249. He was a man of great learning, and, like Maimonides, he tried to harmonize philosophy with the Talmud. He wrote in a lucid style, and in this re- spect he made a great advance over the works of his pre- cedents, which was prevalent in his times. In his explanations of the holy Scriptures he kept aloof from the philosophical and mystical interpretation, and, though he acknowledged that some passages contain a higher hidden sense, he nevertheless adhered to the literal interpretation of the Word. He died between 1297 and 1306. Besides a compre- hensive commentary on the book of Proverbs, he wrote commentaries on the Talmudic tract Megilla (יכלון תבシャלא), new edition Königsberg, 1860, 4to); on Joma, printed with Is. Nunez-Vaz's הַדוֹדָה הַדוֹדָה (Livorno, 1760); on Jebamoth, Sabbath, Nedanir, Nisim, Sota (Lo- vorno and Salonic, 1794 and 1795). But his greatest commentary is on the tract Aboth (יִיתְרָאִים יְםִיתוֹגְלָא), with an introduction to the Talmud, etc. This latter work has been edited by M. Stern (Vienna, 1854), with biographical and bibliographical matter. See Grätz, Gesch. d. Juden, vii, 240-42 (Leipzig, 1873); Jost, Gesch. des Judenstaates, iii, 67; Fürst, Biblioth. Jud. ii, 345, 346; Zunz, Zur Gesch. u. Literatur, p. 476-481 (Berlin, 1845). (B.P.)

Meisel, Marco or Mordechai, a great Jewish phil- anthropist, was born in 1528 and died in 1601. Little is known of his life, except that he was one of the wealthiest men at that time in Germany, and that he used his means for philanthropic purposes. He built homes, hospitals, poorhouses, colleges, and other charitable institutions, using his power to elevate the condition of his brethren, especially at Prague. The German emperor, Rudolph I, honored him by the appointment of councillor. See Grätz, Gesch. d. Juden, ix, 497-99 (Leipzig, 1866); Jost, Gesch. d. Judenstaates, iii, 281. (B.P.)

Meiseles, Bar, a celebrated rabbi, was born in 1579, and died on the 15th of February, 1671, at Warsaw, where for many years he had shewn the eminent distinction of a leader in Israel. A decided republican in politics, he was long the eyesore of the Russian govern- ment, but the very eye-apple of the Poles. Of his life we hardly know anything, because the papers were prohibited by the police from giving any biographical notices of the deceased, or any description of the demon- stration at his funeral. That Meiseles's death was felt as a loss to the community at large, we may gather from the fact that forty thousand people, representing all creeds, nationalities, and races, attended his funeral. In him the Poles lost one of their staunchest patriots, a man who was devoted to utlizing his patriotic sentiments. In 1861 he suffered imprisonment for six months on ac- count of his political activity. (B.P.)

Meissner, Balthazar, one of the most eminent German Protestant theologians of the early part of the 17th century, was born in 1587. He studied at Witten- berg, Giessen, Strasburg, and Tübingen, and in 1618 be- came professor at Wittenberg. In connection with B. Mentzer (q. v.) of Giessen, and J. Gerhard of Jena, he perceived the requirements of the Church, and did his utmost to satisfy them. This we see in a remarkable sketch of his on the subject, published anonymously at Frankfurt in 1679, under the title B. Meissneri pia des- sideria paulo ante beatum obtium ab ipso manifestata. The principal passages of it were also published in Tho- lack's Wittenberger Theologen, p. 96. He had made him- self known in the literary world when but twenty-four years of age by his Philosophia sobria (Giessen, 1611), which passed through several editions. This work in- volved him in a controversy with Cornelius Martin of Helmstädt, the champion of the Aristotelian school (see Henke, Calizius, i, 258). His merits as a theologian have lately been fully recognised by Kaltenborn, in his Vorläufer d. Grotius auf dem Gebiete des "Jus naturae gentium" (1848), p. 220. Meissner died Dec. 29, 1626. See Herzog, Real-Encyklop. ix, 201. (J. N.P.)
MELANCHOLY

Melancholy, in so far as it is a mental disease, and must more or less affect the religious state of the believer, demands our consideration. It is generally held that melancholy is the exaggeration of the natural and legitimate feelings of grief, despondency, and apprehension, which become morbid when the emotion is without a cause, or is disproportioned to the actual cause, or is so intense as to disturb and destroy the exercise of the intellect. When it is acute, its depression and suffering is found associated with exalted sensations, or delusions as to the personal or physical condition of the individual, which originate in habitually cherishing certain impressions, in fixing the attention upon certain vital processes, which may be unhealthy, or become so by the local influence of whatever may be the cause. The patient lives in fear of death, in the conviction that
he is differently or more exquisitely constructed than those around; that he labors under some foul or fatal disease; that he is destitute of strength or comeliness. The latter, as well as the rich, entertain such doubt and all dread. They starve in order to husband their resources. This affection prevails at maturity—at the period of greatest activity and usefulness. Towards the decline of life—although encountered at every age—morbid depression assumes the form of religious anxiety, despair, remorse, and weakness. This indicates that among the inhabitants of Northern Europe the number of cases of melancholy exceeds those of mania; and it has been supposed that the rudiments of the malady may be detected in the original character, the temperament and habits of the race, as well as in the climate, domestic condition, and diet, by which these are modified. Defective blood nutrition, or anemia, appears to be the physical state with which the great majority of cases of melancholy are connected, and to which all modes of treatment are directed. Powerful and permanent and depressing moral emotions act as effectively in arresting healthy digestion and alimentation as the use of injurious medicines. In the Germans, the inhabitants of the provinces of the Confederacy, and the inhabitants of the Netherlands, circumstances such as the respiration of impure air, or indulgence in intemperate or degraded tendencies, which render assimilation impossible. The aspect of the melancholic corroborates the view of intimation and examination. The surface is pale, dry, cold, attenuated, even insensible; the muscles are rigid; the frame is bent; the eyes sunk, and fixed or flickering; the lips parched and colorless. There is a sense of exhaustion or pain, or impending dissolution. It has been remarked that in proportion to the intensity of the internal agony there is here an obtuseness or anesthesia to wounds or external injuries. Such an immunity causes in lunatics an indifference to the most grievous forms of suffering, and has given rise to the supposition, on the part of those scientists who cannot see any virtue in religion, that Christian martyrs displayed at the stake a fortitude inspired rather by a lunatic condition than by heroic faith; a lunatic condition, of course, with the supposition that the fortitude of virtue is in fact a product of the faculty of reason. To remove the opportunities of misusing the following remedies may be applied: 1. early rising; 2. plain, nourishing food; 3. strict temperance; 4. exercise in the open air. Or, if it arises particularly from the mind: 1. associate with the cheerful; 2. study the Scriptures; 3. consider the amiable character of God, and the right and just nature of his government. If these should not avail: 5. be much in prayer, so as to enjoy the promised presence of the Holy Spirit, the infallible Comforter; 6. be constantly engaged in such employments as combine the sense of duty and the feelings of benevolence. See Burton, Baxter, and Rogers, On Melancholy: Cecil, Remants of Fuller, Works; Haslam, Observations on Madness and Melancholy; Esquirol, Maladies Mentales, i, 398; Crichton, Inquiries into the Nature and Origin of Mental Derangement. See also MIND; MORONIA.

Melancthon, Philip, the most noted associate of Luther in the German Reformation. Life.—Philip was born at Braten, then in the Lower Palatinate, but now in the grand-duchy of Baden, Feb. 16, 1497. His father, George Schwartzerd, was a skilful armorier, and an earnest, pious man, whose personal worth and success in his art had gained for him the patronage and esteem of many of the princes of Germany. His mother, Barbara Reuter, was a frugal, frugitious, and energetic woman, the daughter of the burgomaster of the village, and the supposed author of several household rhymes still popular in Germany. His education was begun, under the superintendence of his grandfather Reuter, at his native place. Among his earliest teachers was John Unger, to whose thoroughness Melancthon, in later years, paid the tribute, "He made me a grammarian. Already, under Unger, he had acquired his quickness, his hibernating memory, by which he memorized, the readiness with which he clearly explained what he knew, his deep interest in his studies, and his eagerness to converse upon them, marked the young pupil as a boy of rare promise. Upon the death of his grandfather, he was removed in 1508 to Pforzheim, where he attended a Latin school, and made his home with a female relative (according to some authorities, his grandmother), who was a sister of the renowned Reuchlin. Here he became a favorite of this great classical scholar, who presented him with books, and in recognition of his extraordinary attainments, augmented the customary fees which his German name Schwartzerd into the Greek Melancthon (μαλακός, black; χωρίς, earth)—a name retained throughout his life, although he usually spelled it Melancthon; at present many writers have come to adopt the spelling Melanchthon, and, as this is the orthography of this Cyclopaedia, we have conformed to it. In October, 1509, he entered the University of Heidelberg, where, notwithstanding his extreme youth, he soon gained great distinction as a linguist, being known among his fellow-students as "the Grecian." When only a few months over fourteen he received the degree of bachelor of arts, became private tutor to the sons of Count Lotharius, and composed the Prose Grammar, which was published several years afterwards. The severity of the climate occasioning repeated attacks of fever, and the refusal of the faculty, on account of his youth, to admit him to the master's degree, induced him in 1512 to remove to Tübingen. Here he devoted himself to a wide range of study; embracing Greek and Latin literature, philosophy, history, rhetoric, logic, mathematics, medicine, jurisprudence, and theology. In theology he attended the lectures of Lemp, and read William Oeciasm. In medicine, he studied Galen with such diligence that he could repeat the most of that author from memory. In 1514 he received his master's degree, and began to lecture on Virgil and Terence. The next year found him aiding Reuchlin in the controversy with the monks. About the same time (1515) Erasmus expressed his unqualified admiration of the young master's attainments. "What promising hopes does Philip Melancthon give us," he wrote, "who almost at 15 years of age possesses unusual esteem for his knowledge of both languages. What sagacity in argument, what purity of expression, what a rare and comprehensive knowledge, what extensive reading, what delicacy and elegance of mind does he not display?" Three years later he wrote: "Christ desires this work is done; all: he who is not a citizen of this world." In 1516 he lectured on rhetoric, and expounded Livy and Cicero: and before leaving Tübingen had published his Greek Grammar. Of the spiritual struggles of Melanchthon during this period we know nothing. His great modesty prevented him from giving publicity to the details of his inner history. Whatever was the mode in which God was preparing this chosen vessel for his service we cannot discern, as in the case of Luther, any crisis, marked on the one side by the anguish of felt guilt and agonizing efforts to satisfy God's law, and on the other by rest in the merits of Christ and joy in the assurance of personal salvation. From his earliest youth God's Spirit seems to have sanctified his mind through the principles of the divine Word, which he had made the object of the most conscientious study; so that when he was called to the assistance of Luther, by his personal experience of the grace of God, he had already apprehended the great doctrine of justification by faith, which he was summoned to expound and defend. Called in 1518, upon the recommendation of Reuchlin, to the Greek professorship at Wittenberg, he declined, on his way thither, invitations from both Ingolstadt and Leipzig. At his arrival, his boisterous appearance, and his timid and
retiring manners, caused a feeling of disappointment; but when, four days later (Aug. 29), he delivered his inaugural address, in the Old Church, at Cambridge, his enthusiasm was rewarded by the enthusiastic applause of all his hearers. Luther, especially, was delighted. Two days afterwards he wrote: "We quickly forgot all our thoughts about his person and stature, and rejoiced and wondered at his treatment of his theme. . . . I really desire no other teacher of Greek so long as he lives." And again, Sept. 2, "Philip has his lecture-room crowded with students. He has especially infused an enthusiasm for the study of Greek into the students of theology of all classes." This favorable opinion was only strengthened by further intimacy, which revealed the extensive erudition of Melanchthon, and called forth eulogiums still more ardently. As he wrote to Luther that "the most supernatural, yet my most cherished and intimate friend" (Luther to Reischlin, Dec. 14, 1518). Although repeatedly called elsewhere, even to France and England, he remained at Wittenberg until the close of his life, exerting, by his varied attainments, marvellous industry, and simple piety, an influence second only to that of the great Reformer. Married in 1530 to Catharine Krapp, daughter of the burgomaster of Wittenberg, whom his friend Camerarius describes as a pious and devoted wife and mother, Melanchthon enjoyed in his domestic life much happiness, but during his later years suffered great trouble and anxiety. Of his two sons, one died in infancy; Philip died in 1580, a pious but not a gifted man, at one time secretary of the Consistory. Of his two daughters, Anna married the learned but erratic and unprincipled George Sahlinus, provost of the University of Königsberg, and died in 1547; while Magdalena became the wife of Dr. Caspar Bucer, afterwards professor at Wittenberg, and survived her father. Melanchthon's last years were embittered not only by domestic griefs, but also by the distracted condition of the Church. He longed to be delivered, as he said, from the "rubes theologicae." A violent cold, contracted in travelling, April, 1560, terminated in a fever, which eventually proved fatal. Although in much feebleness, he continued to lecture until a week before his death, which occurred April 19. Almost his last words were, "Nothing but heaven." Two days afterwards his body was laid by the side of that of Luther, where, on the anniversary of his death, in 1866, the corner-stone of a monument to his memory was laid with appropriate ceremonies. It has since been reared, in 1869.

Melanchthon as a Teacher. — His reputation as a teacher gave him the title of Praeceptor Germaniae, and attracted to Wittenberg crowds of students not only from all parts of Germany, but also from England, France, Switzerland, Denmark, and Greece. He frequently lectured to an audience of 2000. His lectures covered Old and New Testament exegesis, dogmatic theology, the explanation of the principal Latin and Greek classics, ethics, logic, physics, and occasionally metaphysics. In addition, he received private pupils at his house, and exercised over them a truly paternal oversight. By his work in the organization of many of the schools of Germany, and more especially by his valuable text-books, he continued for many years after his death to exert a more powerful influence than any living teacher, and became, as Hallam (Hist. of Lit., 1:145) remarks, "far above all others, the founder of general learning throughout Europe." His Latin Grammar, prepared originally for his private pupils, was almost universally adopted in Europe, running through fifty-one editions, and continuing until 1734 to be the text-book even in the Roman Catholic schools of South Italy. Gian Giordano's version enjoyed great popularity. Of his Terence, 78 editions have been published within 106 years of its first publication. He also published either scholiæ upon or expositions or paraphrases of the De Officiis, Legibus, De Oratore, Orator, Topica, Epistolae, and 19 Orations of Cicero, Porcius La- tro, Sallust, the Germans of Tacitus, Philo, Quintilian, 1, xii, six orations of Demosthenes, one of Zæcchines, Lycurgus, Stoibæus, Sallian, Lucian, Thucylides, Xenoph- on, Diog. Laert., Pythocles, selections from Pla- mer and Sophocles, 18 tragedies of Euripides, Aristophanes, Menander, 19th Idyl of Theocritus, Tyrtæus, So- lon, Theognis, Calimachus, Pindar, Empedocles, Virgil, Ovid, the Miles of Plautus, and the Theogonis of Seneca, in addition to composing 891 Latin and Greek odes. His style (genniculus) is marked by a purity of diction and correctness of classical taste, to excel even that of Erasmus, for a time was regarded in the schools as a model, even to the exclusion of Cicero and Quintilian.

In philosophy, although, in his first edition of his Loci Comuniæ, he sympathizes with Luther's antagonism to Aristotle, yet he soon learned to distinguish between the use and the abuse of that author, and, while condemning Aristotle as perverted by Romish scholasticism, he effectually employed him in his true meaning as an important aid to the student of theology for the detection of sophistry and the attainment of a clear method of thought. He declared that he had never understood the use of philosophy until he had apprehended the pure doctrine of the Gospel. Among his philosophical works were an Epitome of Moral Philosophy; Elements of Ethics; Explanation of Aristotle's Ethics; Commentary on Aristotle's Politics; Elements of Rhetoric; Logic; and other miscellaneous ethical subjects, such as oaths, contracts, etc. For many years instruction in these works was the regular course in ethics in most of the schools of Protestant Germany. A writer before quoted pronounces them "more clear, elegant, and better arranged than those of Aristotle himself or his commentators" (Hallam's Literature, ii, 50). He was the author, also, of an elementary text-book of physics, and a sketch of universal history, from the creation to the Reformation (Chronicon Caritatis). His miscellaneous orations, lectures, and essays fill over two volumes of the Corpus Reformatorum. Melanchthon as a Theologian and Reformer. — But it is with Melanchthon as a theologian that we have chiefly to do. He never entered the ministry, and therefore performed his work in the Church entirely in the capacity of a layman. Immediately upon going to Wit- tenberg he identified himself with the Reformation, which had begun the preceding year. During his first fall and winter there he delivered lectures on Titus, following them by a course on the Psalms, Matthew, and Romans. His published exegetical lectures embrace, in addition, Genesis, Proverbs, Ecclesiastes, Isaiah, Jeremiah, Lamentations, Daniel, Haggai, Zechariah, Malachi, John, Corinthians, Colossians, and Timothy. His lectures on Jeremiah, John, and Hebrews, were written by Luther without the author's knowledge. Extemporaneous explanations of the Gospels, during a later period of his life, delivered on Sundays at his residence, were committed to writing by some of his hearers, and, after revision by Pezel, were published under the title of Poetæ. He accompanied Luther to the Leipsic Disputation (1519), at which he remained a mere spectator, but afterwards published a letter to Ecolampadius, in which he gave a succinct account of the discussion. Though written in the best spirit, it provoked a very bitter reply from Dr. Eck, in which, while acknowledging Me- lancthon's pre-eminence as a grammarius, he expressed the utmost contempt for his theological attainments, and advised him thereafter to confine his attention to classical pursuits, and not to attempt to enter a higher sphere. The reply of Melanchthon is brief and modest, but the indignation of Luther manifested itself even in a vein in which he pronounced Melanchthon better versed in Scripture than all the Eckes together. During the same year Melanchthon received the degree of D.D.

Early in 1521, under the assumed name of Didymus Faventinus, he published an apology for the Reforma-
tion, in reply to Emer (Bhadram). About Easter of that year he laid the foundation of Protestant systematic theology by the publication of his Loci Communes seu Hypotyposeis Theologicae. It originated from a very brief summary of doctrine, prepared for his private use, which was afterwards delivered to his pupils, as an introduction to his lectures on Romans, and published by them without his consent or revision. The Locii, therefore, cannot be regarded as a work in which he intended to make any absolute confession, and, to its author, very unsatisfactory sketch. They are marked by the clearness of method and purity of style for which Melancthon was distinguished. Luther declared that the little book could not be refuted, and that it was worthy not only of immunity, but even of veneration, as a theological authority. Chemnitz affirmed that Luther often remarked in private conversation that there was more solid doctrine contained in it than in any other volume since the days of the apostles. The same author quotes the Roman theologian, Alphonsus de Zamora, as declaring: "It explains its doctrinal statements in such appropriate and accurate terms, and, by a methodical treatment, renders them so clear and strong, that it is injuring the papal power more than all other writings of the Lutherans." Erasmus termed it "a wondrous army, ranged in order of battle against the Haraecian tyranny of false teachers." and Calvin, "So beautiful a work!" No proof of that is needed, until it is a perfect simplicity is the noblest method of handling the Christian doctrine." The couplet of Schnecker was often repeated:

"Non melior liber estnullus post biblia Christi. Quam qui doctrina, corpusque, loquie vocatur."

During the author's life it passed through over sixty editions, but was subjected to constant changes. The only exception of any moment taken within the Lutheran Church to the first edition is against its statement of the doctrine of the freedom of the will, to which Hutter and others have objected that it inclines towards fangism. Sacken, says, on the contrary, claims that on this point it was misunderstood. In 1565 the objectionable sentence, "All things happen necessarily," was omitted. After 1548 the work was greatly enlarged, and so far changed on that subject as to seem more in harmony with the teaching of Erasmus than that of Luther. It was repeatedly translated into the German. The translation of Justus Jonas was revised by Luther, who suggested that, while the articles on justification and the holy supper were well treated, they were not sufficiently full. A French translation appeared, with the commendation of Calvin, in 1546, and one into Italian (1584 or 1585) found eager readers even at Rome. There were later in Latin Revisions of it have been translated into English—"On the Divine Essence," by Dr. J. A. Seiss, in the Evangelical Review, xii, 1-46; "On the Nature of Sin," Theological Essays from the Princeton Review, p. 218-226. It was attacked by the papists, Richard Smyth, of England, and defended by Paulus ab Elten, a Hamburg theologian, who prepared an edition with additional notes, and citations from the fathers. The renowned Loc. Theologici of Chemnitz is a commentary upon it. Similar commentaries were written by Prætorius, Pessel, Strigel, and Fabricius, while Spangeberg, Sohn, Mayer, and Hemmingius have prepared abridgments. For many years it continued to be a text-book in the Lutheran schools, until supplanted by Hutter's Compend.

During Luther's absence at the Warburg, the care of the Reformation rested mainly upon Melancthon. With great ability he defended Luther against the theologians of Rome, reconciling the sect of Carstadt and the Zwicksian prophets might not be true, and received from Luther a reproof because he dealt with them in such mildness. Without any reserve, he insisted on his own inability to meet the crisis, and urged the return of Luther as the only solution of the difficulty.

After Luther's return, he was diligently occupied in revising the translation of the Bible—a work in which his philological attainments were at several periods of invaluable service to the Church. In 1522 Luther wrote to Spalatine, asking that Melancthon might be relieved of teaching the classics, in order to devote his entire time to the labors of the later Reformation, and even to cease his theological instructions. In 1526, however, he was formally appointed professor of theology. During the two succeeding years he was the principal member of the commission to visit the churches and church-schools of Thuringia. The Articles of Visitation, in connection with the main object of the commission, to give the ministers some directions concerning their preaching and teaching, are sometimes regarded as the earliest confession of the Lutheran Church. The importance which they attach to the preaching of the law, in order to guard against the abuse of the doctrine of justification by faith, excited the opposition of Agriola and others, and led to a conference at Torgau (q. v.), November 28, 1527, in which the position of Melancthon was approved. In February, 1529, he accompanied his prince to the Diet of Spires, and assisted in the preparation of the Protest, presented April 19th, from which the friends of the Reformation obtained the name Protestants. November 17, 1529, he left the Lateran for presence together with Luther, Brentius, and others, in the Colloquy at Marburg (q. v.) with Zwingli and his adherents. In 1530 he accompanied the evangelical princes to the Diet of Augsburg, and there, on the basis of the seventeen articles prepared by Luther at Schwabach, elaborated the Augustsburg Confession, which was presented to the emperor June 25. During its preparation the work was repeatedly revised by Luther, then at Coburg, in almost daily correspondence with Melancthon. "Melancthon, then, was by pre-emminence the composer of the Confession, not as a private individual, but as chief of a body of advisers, without whose concurrence nothing was fixed; Luther, by pre-emminence, as the divinely-called representative of the Church, its author." For a thorough examination of the relation which Melancthon sustained to the Augustsburg Confession, the reader is referred to Krauth's Conservativa Reformatione, p. 201-267. The hypothesis of the rationalist Rieck, that Melancthon intended by it to effect a compromise with Rome, and that, for this purpose, a conspiracy was formed to keep Luther in ignorance of the plan, is there completely overthrown. Melancthon's excessive love of peace, and his desire to bring together into an organic union all the Protestant churches, caused him in later years to adopt views that were inconsistent with the work of the Church, and not his own; for he felt himself at liberty to publish numerous revised editions, in which he made frequent changes. These changes, originating the distinction between the Variatio and Inversus, almost caused a rupture with Luther, and ultimately resulted in controversies which impaired the life of the Lutheran churches. Notwithstanding these changes, it cannot be proved that his personal convictions were at any succeeding period actually different from the teaching of the unaltered Confession. He repeatedly declared, until the close of his life, that his faith was unchanged. His object in the alterations was simply to generalize those statements which were so specific in their declaration of the Lutheran faith as to prevent the endorsement of the adherents of Calvin and others. He was constantly seeking for a generic form of agreement in which the specific differences might be set aside. He remained at Augsburg until late in September, employed in fruitless negotiations with the Roman theologians. The constitution of the Augustsburg Confession, presented August 3, led him in reply to prepare the Apology—a masterpiece which the Lutheran Church has prized so highly as to number it among her symbols.
MELANCHTHON

His Catechism (Catechesis Puerilis) appeared in 1528. In 1535 and 1536 he was actively engaged in negotiations with Bucer to secure a union of the Protestant churches on the doctrine of the Lord's Supper. As the result of these efforts, the Wittenberg Concord was signed May 28, 1536. In February, 1537, he was a member of the convention at Smalcald, and signed the Articles, with the proviso that he would acknowledge the supremacy of the Holy See, quite apart from the latter's permission or a denial of the doctrine of justification by faith; but the object of the conference failed, because of an irreconcilable difference concerning the externals of religion, in which Melanchthon displayed more than his ordinary firmness. In 1542 and 1543 he was employed by the archbishop and elector of Cologne to superintend the introduction of the Reformation into his territories. The book of instruction prepared in connection with this work excited the indignation of Luther against Melanchthon, until the latter assured him that Bucer was alone responsible for the article on the Lord's Supper. Early in 1546, at the request of the elector of Saxony, he composed a commentary on the Wittenberg Constitution, which was sent to the Council of Trent as a summary of the doctrines of the Lutheran Reformers. After the death of Luther, in 1546, he was the acknowledged head of the Reformation, but unfortunately became again involved in negotiations with the papists, to whom he made the most remarkable concessions. His connection with the Leipzig Interim (1548) was the most unfortunate act of his life. Under the form of an apparent compromise, he yielded to the papists many of the most essential points of difference between them and the Protestants. "He was willing to tolerate both a lower clergy and the liturgy of the church in Germany, stripped of its divine rights, and deprived of all power in matters of faith. The relation of faith to works, and the doctrine of the sacraments, might, in his estimation, be veiled in a judicious obscurity of phrase." In every part of the evangelical Church the Interim was most violently resisted, and his connection with it strongly condemned. In addition to private rebukes from Calvin and Brentius, Agricola, Flacius, and others publicly attacked him. In 1550 he published his Explanation of the Nicene Creed, and in the succeeding year the Confessio Saxonicus, in which he had gained courage to entirely repudiate the compromise formulae of the Interim. In 1553 and 1554 he was engaged in a controversy with Osianer, who had confounded justification with sanctification; in 1553 he published brief treatises against Schweinfeldt and Stancar, and in 1554 his Examen Ordinandorum, a brief outline of doctrinal, ethical, and polemical theology, for the use of candidates for the ministry. His labors during his last years were directed toward his plan to unite the followers of Calvin with those of Luther, and his attendance at another religious conference at Worms (1557) with the papists, were equally unsuccessful.

Melanchthon was undoubtedly the great theologian of the Lutheran Reformation. Yet the very gifts which were of such great service in reducing the purified doctrine to a connected system, and organizing the outward form of the Church, constantly tempted him to seek for external union, even at the expense of principles essential to all true inner harmony. This tendency, fostered by his classical tastes and natural amiability and tenderness, led him to make unwarrantable concessions, so strong when under the guidance of a firmer will, as that of Luther. It is to this that Calvin referred when he heard of Melanchthon's death: "O, Philip Melanchthon! for it is upon thee whom I call, upon thee, who now livest with Christ in God, and art waiting for us, until we shall attain that blessed rest. A hundred times, worn out with fatigue and overwhelmed with care, thou hast laid thy head upon my breast and said, Would God I might die here. And a thousand times since then I have earnestly desired that it had been granted us to be together. Certainly thou wouldst have been more valiant to face danger, and stronger to despise hatred, and bolder to disregard false accusations."

La Grange.—The first edition of his collected works was published at Basle, 1541; the second, edited by his son-in-law, Peucer, Wittenberg, 1562-64 (4 vols. fol.). The most valuable is that of the Corpus Reformatorum, edited by Breuschneider and Bindseil (1884-80, 28 vols. fol.). A complete catalogue of Melanchthon's writings, collected and of their different editions, etc., was published by H. E. Bindseil, entitled Bibliotheca Melanchthoniana (Halle, 1866, 8vo, 28 pp.). The tercentenary of Melanchthon's death has called forth a large number of addresses and essays to celebrate his memory. Besides the admirable orations of Dörner, Kahnis, and Bothe, are W. Thilo, Melanchthon in the Service of the Holy See; F. A. Nitznelnadel, Philipp Melanchthon, the Teacher of Germany; W. Beyschlag, Phil. Mel., a Sketch in Church History; F. W. Gente, Oration at Eisleben; H. Keil, Lau- datio Phil. Melanchthonis; H. K. Sack, a Sermon at Magdeburg; C. Schottmann, De Phil. Mel. reformatorum heresibus; J. A. J. Schacht, Melanchthon's Description to Frankfort-on-the-Main. Other works have been published upon some of the pupils and friends of Melanchthon; e. g. J. Classen, on Jacob Myciullus, rector at Frankfort, and professor in Heidelberg, 1526 to 1558; E. W. Lohn, on Dr. Caspar Creuziger (Creuciger), a pupil of both Melanchthon and Luther, reb. Tagezon, or Petrus Vincensus of Dreslau. The earliest life of Me- lanchthon was written by his friend Camerarius. The Anales Vitas, in vol. xxvii, Corp. Ref., afford the richest biographical material. Biographies have been written by Camerarius (1560), Strobel (1777), Niemeyer (1817), Köthe (1829), Fasicus (1832), Ulloenberg (1856), Heidegger (1865), H. von der Heydt (1867), Crüger (1847), Wohlfahrt (1890), C. Schmidt (1881), Meurer, Plank (1896), and others. Those accessible to English readers are the valuable but brief sketch by Dr. F. A. Cox, and an excellent translation of Lederhose by Dr. G. F. Kroetel (Phila. 1885). See also Krauth's Conservative Reformation, p. 220 sq.; Steckendorn's Historia Luther- anismi, Ranke, Hist. Ref., p. 132; Cunningham, Reformers; D'Aubigné, Hist. Ref., p. 325; Birckner, Studien über die Geschichte der Reformationszeit, vol. i, ch. iv; Reformation, 1750, vol. i, Grammatici, 1831, Jan.; Hackett, Hist. Ref., p. 30 sq.; Burnet, Hist. Ref.; Gieseler, Church Hist. vol. iv, ch. i; Moehl, Eccles. Hist. vol. iii; Hagenbüch, Kirchengesch. vol. i, ch. 3; Löffler, Creutziger, Hist. Ref., p. 325; Sturm, Dissertatio histor. de Melanchthon, Theol. 1846, vol. 1846, p. 448; Jahrbuch deutscher Theol. x, pt. i, p. 185; 1870, iii, 508; iv, 615; Merkurius Reformation 1850, p. 325, Kittio, Journ. Soc. Litt. 1854, p. 185; Meth. Qu. Rev. 1855, p. 183; 1869, p. 676; Studien u. Kritiken, 1850, vol. ii, Briefe an Dr. Boizenburg, 1854, En. Rev. 1851, Jan.; Am. Theol. Rev. 1851, April; 1869, p. 529; Amer. Presbyt. Rev. 1861, p. 261; Zeitschr. f. wissenschaft. Theol. 1871, vol. ii, art. viii. (H. E. J.)

Melangists (or Convulsionists) is the name of a degenerate sect of Jansenists (q. v.). It originated in 1727, under the direction of François de Paris. He had been noted for his piety and asceticism, and, now that he had left his earthly abode, multitudes flocked to his grave, and there, in various ways, testified their superstitious regard and veneration. Marvelous curés were claimed to be wrought there, and miracles were said to be performed. Strong religious emotions and testimo- nies of miraculous cures abounded. Some were endowed with the spirit of prophecy, and predicted the overthrow of Church and State. Many of the fanatics themselves claimed that their miraculous doings were divinely inspired, while others ascribed them to evil influences. Those who considered these curious works inspired by evil influences were called "Discori-
ents," while the believers received the name of Melan- 
gias, because they supposed themselves partly actively, 
partly passively inspired. The superstition and fanati-
cism which prevailed at Francia's grave soon after his 
death were not wholly confined to the common people, 
but were shared by a considerable number of men of 
rank and learning. These religious excesses, however, 
tended to create a general prejudice against Jansenism, 
and really ruined the cause—at least in France—or, as 
Voltaire remarks, "The grave of St. François of Paris 
became the grave of Jansenism."

Melania, St., called the Younger, a Roman lady 
of a noble family, who was born about A.D. 388, became 
a convert to Christianity and founded a convent in 
Palestine, and subsequently a monastery near Mount 
Calvary. She was the daughter of a Roman consul, 
and one of the many noble ladies of the Eternal City 
who joined the cause of the Christians. She died in 
439, and her death is commemorated by the Church of 
Rome Dec. 31. See Macé, Hist. de Sainte-Mélanie (Paris, 
1789, 12mo).

Melati'ah (Heb. Melati'ah, מֶלָּתִיָּה, deuereance of 
Jeroeh; Sept. Melat'ia, but most copies omit), a Gib-
enite who repaired part of the walls of Jerusalem on the 
northern side, after the return from Babylon (Neh. 
iii. 34, 35; C. C. 46).

Mel'chi (Mas'chi, Heb. מֶלְכִּי, my king), the name 
of two of Christ's maternal ancestors. See GENEALOGY 
OF JESUS CHRIST.

1. The son of Addi and father (maternal grandfather) 
of Ner or Neriah (Luke iii, 28); probably identical with 
the MASEEDAH of 2 Chr. xxxviii. 8, 9.

2. The son of Jannas and father of Levi, fourth in as-
cent from the Virgin Mary (Luke iii, 34, 35). B.C. much 
mutter 22.

Melch'i (Heb. Melkithah, מֶלְכִּיתָה, Jeroehah's king; 
Sept. MELCYAH), a priest, the father of Pashur (Jer. xxi. 
1); elsewhere called MELCHIAM (Jer. xxxviii. 11; Neh. 
xi. 12) and MALCHIJA (1 Chron. ix. 12).

Melch'i (Mas'ciah, أًمُلْكُيَا, the Greek form (in the Apoc-
pypha) of the Heb. MELCIAH; namely, (a) 1 Esdr. ix. 
25; (b) 1 Esdr. ix. 32; (c) 1 Esdr. ix. 44.

Mel'chi (Mas'ciah), a person whose son Char-
mas was one of the three governors of Bethulia (Judith 
v, 15). It is not improbable that he was a relative of 
Carmel the same as Gothonel; and the Peshito gives 
the name Manashojel.

Melchor, the name attributed in Romish legends to 
one of the wise men who visited the infant Saviour. 
See MAGI.

Melchor, Albrecht Wilhelm, a German theo-
lologist, was born at Herborn March 13, 1685. His 
father, who died in 1690, was superintendent and 
professor of theology. Albrecht commenced his academic 
course at Duisburg, but continued his studies at the university 
at Franeker. He paid special attention to Oriental 
languages and literature. He finished his studies at 
Utrecht, and returned to Duisburg. He was in 1709 
invited to-missificate at Mülheim, and made professor of 
thology at Hanau in 1718. Upon taking this position 
he delivered an essay, De religione et vera religiosis 
critioria. In 1728 he was called to a professorship of theo-
lology and Church history at Franeker, where he died, 
Aug. 11, 1738. Melchor made quite a name for himself 
in theological literature. He published several dog-
matical and expository dissertations to prove the authen-
ticity of the miracles of Christ. A list of all his pro-
ductions, of minor value at present, is given by Döring, 
Gedichte Theol. Deutschl. s. v.

Melch'is'edec (Heb. v-vii). See MELCHEZEDEK.

Melchi-shu'a’a (1 Sam. xiv, 49; xxxii. 2). See 
MELCHISHUA.

Melchites or Melchitites (from מֶלְכִּי, a king), i.e. 
Equites, is the name given to those Syrac, Egyptian, 
and other Christians of the Levant, who acknowledge 
the authority of the pope and the doctrines of the Church 
of Rome. Excepting some few points of little 
or no importance which relate only to ceremonies 
and ecclesiastical discipline, the Melchites are in all 
respects professes Greeks; but they are governed by a par-
ticular patriarch, who assumes the title of Patriarch of 
Antioch. Their origin is referred to the labors of the 
Jesus in the 17th century, and the name of Melchites 
was given to them because they agreed with the Greeks 
who submitted to the Council of Chalcedon, and was 
designed by their enemies to brand them with the 
reproach of having done so merely in conformity to the 
religion of the emperor. They celebrate mass in the 
Arabic language, use unleavened bread in the Encha-
rists, and their priests (not their bishops) are allowed 
to marry. They have also some monastic establishments, 
whose inmates follow the rule of St. Basil, the common 
rule of all the Greek monks. See FARRAR, ECCLES. DIcT.; 
Eadie, Eccles. Cyclopedia; NAELE, Hist. East. Church, ch. ii, 
7; Neander, Church Hist. iii, 176.

Melchis'edek (Heb. Melki-'Tse'dek, מֶלְכִּי-צֶדֶק, king of 
righteousness, i.e. righteous king, comp. Heb. vii, 
2; Sept. and N.T. MELCSEDEK, and so Anglicized in the 
N.T. "Melchisedec;" Josophus, ὁ Ἰθωσαύσης, Ant. i, 10, 
2), the "pious of the most high God," and king of Sa-
lem, who went forth to meet Abraham on his return 
from the pursuit of Chedorlammer and his allies, who 
had carried off his captives. The inscription is here 
described as having occurred in the "valley of Shaveh 
(or the level valley), which is the king's valley." 
He brought refreshment, described in the general terms of 
"bread and wine," for the fatigued warriors, and 
bestowed his blessing upon their leader, who, in return, 
gave to the royal priest a tenth of all the spolium which 
had been acquired in his expedition (Gen. xiv, 18, 20). 
B.C. cir. 2080. See Abraham. In one of the Messianic 
Psalms (ex, 4) it is foretold that the Messiah should 
be "a priest after the order of Melchizedek," which the 
author of the Epistle to the Hebrews (vi, 20) cites as 
showing that Melchizedek was a type of Christ, and the 
Jews themselves, certainly, on the authority of this pas-
sage of the Psalms, regarded Melchizedek as a type of 
the regal-priesthood, higher than that of Aaron, to which 
the Messiah should belong. The bread and wine which 
were set forth on the table of show-bread, was also sup-
posed to be the bread of which Melchizedek, on meeting 
the king of Salem brought forth to Abraham (Schortrig, 
Hor. Heb. ii, 615). In the following discussions re-
specting his person, office, and locality, we substantially 
attest to the traditional view of this character.

There is something surprising and mysterious in the 
first appearance of Melchizedek, and in the subsequent 
references to him. Bearing a title which Jews in after-
ages would recognise as designating their own sover-
eign, bringing gifts which recall to Christians the Lord's 
Supper, this Canaanite crosses for a moment the path 
of Abraham, and is unhesitatingly recognised as a per-
son of higher spiritual rank than the friend of God. 
Disappearing as suddenly as he came in, he is lost to 
the sacred writings for a thousand years, and then a few 
emphatic words for another moment bring him into 
sight as a type of the coming Lord of David. Once 
mote, after another thousand years, the Hebrew Chris-
tians are taught to see in him a proof that it was the 
consistent purpose of God to show to the Levitical 
priesthood. His person, his office, his relation to Christ, 
and the seat of his sovereignty, have given rise to innumera-
tible discussions, which even now can scarcely be consid-
ered as settled. Hence the faith of early ages ventured 
to invest his person with superstitious awe. A myste-
rious supremacy came also to be attached to him ("the 
great high-priest," Philo, Opp. ii, 34) by reason of his 
having received tithes from the Hebrew patriarch; and 
on this point the Epistle to the Hebrews (vii, 1-10) 
expatiates strongly. But the Jews, in admitting this of-
ficial or personal superiority of Melchizedek to Abra-
ham was sought to account for it by alleging that the
royal priest was no other than Shem, the most pious of Noah's
sons, who, according to the shorter chronology, might
have lived to the time of Abraham (Bochart, Phaaleg, ii, 1),
and who, as a survivor of the deluge, is supposed to
have been authorized by the superior dignity of old age
to bless even the father of the faithful, and entitled, as
the king of Sodom (Gen. 14), to convey to
(xiv, 19) his right to Abraham. Jerome, in his Ep. lixxiii,
ad Evangelium (in Opp. i, 438), which is entirely devoted
to a consideration of the person and dwelling-place of
Melchizedek, states that this was the prevailing opinion
of the Jews in his time; and it is ascribed to the Sa-
maritans (Her. iv. 6), to which Jerome refers. Afterwards
emended by Luther and Melancthon, by H. Broughton,
Selden, Lightfoot (Chor. Marco prarm. ch.
x, i, 2), Jackson (On the Creadt, bk. ix, § 2), and by
many others. Equally old, perhaps, but less widely
diffused, is the supposition, not unknown to Augustine
(Quest. in Gen. lixxii, in Opp. iii, 396), and ascribed by
Jerome (l.c.) to Origen and Didymus, that Melchizedek
was an angel. The fathers of the 4th and 5th centuries
record with reproduction the tenet of the Melchizedekians
that he was a Power, Virtue, or Influence of God (Au-
gust. De Hierarch., § 84, in Opp. viii, 11; Theodoret,
Histor. i. 36, p. 468; Eusebius, Prol. in).
comp. Cyril. Alexander. Glaup. in Gen. ii, 57) superior to
Christ (Chrysost. Hom, in Melchiz, in Opp. vi, p. 269,
and the not less daring conjecture of Hieracas and his
followers that Melchizedek was the Holy Ghost (Epi-
phan. Her. lixvii, 3, p. 711, and Iv, 5, p. 472). Epi-
phanius also mentions (lv, 7, p. 474) some members of
the Church as holding the erroneous opinion that Mel-
chizedek was the Son of God appearing in human form,
an opinion which Ambrose (De Abrak. i, § 8, in Opp.
i, 288) seems willing to receive, and which has been
adopted by many modern critics. Similar to this was a
Jewish opinion, the Messiah (ap. Deyling, Obi. Sacr. ii, 78; Schöttgen, L.; comp. S. Asok Sohar,
ap. Wolf, Cora Phil. in Heb. vii, 1). Modern writers
have added to these conjectures that he may have been
Ham (Jurius), or a descendant of Japhet (Owen), or of
Shem (ap. Deyling, or, Job (Kohlires), or Mizraim, or
Canaan, or even Enoch (Deyling, Observ. Sacr. ii, 71 sq.);
Clayson, Chronology of the Heb. Bible, p. 190). Other
guesses may be found in Deyling (l.c.) and in Pfeifer
(Der person Melch. in Opp. p. 51). All these opinions
are unauthorized additions to Holy Scripture—many of them
seem to be irreconcilable with it. The conjecture,
however, which holds Melchizedek to have been Shem (see
above), and is entered by the majority of modern scholars
and which Gen. as well as in the Jerusalem Targum, and also that
of Jonathan (ad loc. Gen.), but not in that of Onkelos,
requires an explanation how his name came to be changed,
how he is found reigning in a country inhab-
ated by the descendants of Ham, how he came forth to
congratulate Abraham on the defeat of one of his own
ancestors, as was Chedorlaomer, and how he could be
said to have been without recorded parentage (Heb. vii,
8), since the pedigree of Shem must have been notori-
ous. In that case, also, the difference of the priesthoods
of Melchizedek and Levi would not be so distinct as to
bear the argument which the Epistle to the Hebrews
found upon it. Rejecting on such grounds this op-
inion, others, as we have seen, in their anxiety to vindic-
cate the dignity of Abraham from marks of spiritual
submission to any mortal man, have held that Melchiz-
edek was no other than the Son of God himself.
But in this they have evidently made an error. Instead of
having made "like unto the Son of God" (Heb. vii, 3), or
that Christ was constituted "a priest" after the order of Mel-
chizedek (Heb. vi, 20), or, in other words, was a type of
himself. The best founded opinion seems to be that of
Carpov (Apparat. Antiq. Sacr. Cod. chap. iv, p. 50) and
most judicious moderns, who, after Josephus (War, vi,
10), allege that he was a principal person among the
Canaanites and posterity of Noah, and eminent for holi-
ness and justice, and therefore discharged the priestly as
well as regal functions among the people; and we may
conclude that his twofold capacity of king and priest
(characters very commonly united in the remote ages;
see N. Schwebel, De causis conjuncta omit cæ rus sac-
cerdotis dignitatis, Onolx. 1789; G. J. Müller, De regibus
op. ant. divin. et sacralis, Franc. 1782; J. P. Hahn, On the
opportunity of testifying his thankfulness to
God, in the manner usual in those times, by offering a
tenth of all the spoil. This combination of characters
happens for the first time in Scripture to be exhibited in
his person, which, with the abrupt manner in which he
is introduced, and the nature of the intercourse between
him and Abraham, would be in itself most suitable for
an appropriate and obvious type of the Messiah in his
united regal and priestly character. The way in which
he is mentioned in Genesis would lead to the immediate
inference that Melchizedek was of one blood with the
children of Ham, among whom he lived, chief (like the
king of Sodom) of a settled Canaanite tribe. This was
the opinion of most of the early fathers (ap. Je-
rome, l.c.), of Theodoret (in Gen. lxxiv, p. 77), and
Epiphanius (Her. lvii, p. 716), and is now generally re-
ceived (see Grotius in Heb.; Patrick's Commentary on
Gen.; Bickel, Heriër, ii, 365; Ebrard, Heriër; Fair-
bam, Typology, ii, 318, etc.). Melchizedek, as a
Christian prophet, so Melchizedek was a priest among the
corrupted heathen (Phil. Abrakh. xxxii; Euseb. Prop.
Evang. i, 9), not self-appointed (as Chrysostom suggests,
Hom. in Gen. xxxv, § 5; comp. Heb. v, 4), but consti-
tuted by a special gift from God, and recognised as such
by him.
Melchizedek combined the office of priest and king,
as was not uncommon in patriarchal times. Nothing is
said to distinguish his kingship from that of the con-
temporary kings of Canaan; but the emphatic words in
which he is described, by a title never given even to
Abraham, as a "king of kings" and "priest of the most
high", and receiving tithes from him, seem to im-
ply that his priesthood was something more (see Heng-
stenberg, Christol. Psa. cx), than an ordinary patriarchal
priesthood, such as Abraham himself and other heads of
families (Job, 5) exercised. Although it has been ob-
erved (Pearson, On the Creadt, p. 122, ed. 1939) that we
read of no other sacerdotal act performed by Melchize-
dek, but only that of blessing [and receiving tithes,
Pfeiffer,] yet it may be assumed that he was accustomed
to discharge all the ordinary duties of those who are
"ordained to offer gifts and sacrifices" (Heb. viii, 3),
and we might concede (with Philo, Grotius, l c, and
many others) that his sacerdotal functions were pre-
ceded by a record of unrecorded sacerdotal act of oblation
to God, without implying that his hospitality was in-
itself, as recorded in Genesis, a sacrifice.
The "order of Melchizedek," in Psa. cx, is explained by
Gesenius and Rosenmüller to mean "manner"—like-
ness in official dignity—a king and priest. The relation
between Melchizedek and Christ as type and antitype
is made in the Epistle to the Hebrews to consist in the
following particulars: 1. Melchizedek was the priest
of the most high God by an immediate divine constitution;
so Christ was a priest after his order, and not after that
of Aaron. 2. Melchizedek derived his priestly office
from no predecessor, and delivered it down to no suc-
cessor; in this respect Christ also stands alone: "Our
Lord sprang from the tribe of Judah, of which tribe
Moses spoke nothing concerning priesthood.
3. Melch-
izedek was superior to Abraham, consequently his
priesthood was superior to that which he was received
by his descend-
ants. So Christ's priesthood was superior to the
Aaronic.
4. Melchizedek was the priest appointed to exercise his
office in behalf of all the worshippers of the true God;
so Christ is the universal priest, the only one appointed
to make intercession for our guilty race. 5. Melchize-
dek's priesthood was limited to no definite time; this
circumstance is noticed just as it would have been had

his priesthood had neither beginning nor end: "Christ is a priest forever" (Ps. cx. 4). 6. Each sustained the high honors of king and priest; and the significant appointment of an "Eternal Priest" and "King of Peace" (Joae. xxxiiii, ii; viii, 6, 7). In the Mes- sianic prediction (Ps. cx. 4), "Thou art a priest forever after the order of Melchizedek," the phrase "forever" is not to be understood in the absolute sense, either of Melchizedek's priesthood or of Christ's. Melchizedek's priesthood terminated with his life; so Christ's priestly and kingly office as Mediator will both cease when the work of redemption is fully accomplished (1 Cor. xvi, 24-28). But in neither case is there any statute which limits the specified accession to office and of egress from it. To these points of agreement, noted by the apostle, human ingenuity has added others which, however, stand in need of the evidence of either an inspired writer or an eye-witness before they can be received as facts and applied to establish any doctrine. Thus J. Johnson (Unbody Sacrifice, i, 125, ed. 1847) asserts on very slender evidence that the fathers who refer to Gen xiv, 18, understood that Melchizedek offered the bread and wine to God; and hence he infers that one great part of our Saviour's Mediecksianic priesthood consisted in offering bread and wine. Bellarmine asks in what other respects is Christ a priest after the order of Melchizedek. Waterland, who does not lose sight of the deep significance of Melchizedek's action, has replied to Johnson in his "From the Antient Sacramentary" (ch. iii, § 2, Works, v, 165, ed. 1843). Bellarmine's question is sufficiently answered by Whitaker, Disputatio on Scripture (Quest. ii, ch. x, p. 168, ed. 1849). The sense of the fathers, who sometimes expressed themselves in rhetorical language, is cleared from misinterpre- tation by Both (Sacramentum, a. xvii, (1647), 731, ed. 1847). In Jackson, On the Creed (bk. ix, § 2, ch. vi-xi, p. 955 sq.), there is a lengthy but valuable account of the priesthood of Melchizedek; and the views of two different theological schools are ably stated by Aquinas (Summa, iii, 22, § 6) and Turrettin (Theologia, ii, 439-438).

Another fruitful source of discussion has been found in the site of Salem and Sheave, which certainly lay in Abraham's road from Hobab to the plain of Mamre, and which are assumed to be near to each other. The various theories may be briefly enumerated as follows: (1) Salem is supposed to have occupied in Abraham's time the situation of the present town of Salem, when Jerusalem stood; and Sheave to be the valley east of Jerusalem through which the Kidron flows. This opin- ion, abandoned by Reland (Paë, p. 883), but adopted by Winer, is supported by the facts that Jerusalem is called Salem in Psal. lixvi, 2, and that Josephus (Ant. i, 10, 2) and the Targums assert its connection with the king's dwelling, and that Zedek, in Gen. xxiv, 5, is the son of Sheave, is placed by Josephus (Ant. vii, 10, 8), and by medieval and modern tradition (see Ewald, Gesch. iii, 239), in the immediate neighborhood of Jeru- salem; that the name of a later king of Jerusalem, Ado- niadone (Josh. xiv, 2), sounds like that of a legitimate successor of Melchizedek; and that Jewish writers (ap. Schottgen, Hor. Heb. in Heb. vii, 2) claim Zedek = righteouness, as a name of Jerusalem. (2) Jerome (Upp, i, 446) denies that Salem is Jerusalem, and asserts that it is identical with a town near Scythopolis or Bethaham, which in his time remained the name of Sa- lem, and in which some extensive ruins were shown as the remains of Melchizedek's palace. He supports this view by quoting Gen. xxx, 18, where, however, the translation is questionable; compare the mention of Sa- lem in Judit. iv, 4, and in John iii, 28. (3) Stanley, (5, and P. p. 257) is of opinion that there is every prob- ability that Mount Gerizim is the place where Melchiz- edek, the priest of the Most High, met Abraham. Eu- plemus (ap. Eusebius, Praep. Evang. ix, 17), in a confused version of this story, names Argezirim, the mount of the Most High, as the place in which Abraham was hospita-

bly entertained. (4) Ewald, Gesch. iii, 289) denies posi- tively that it is Jerusalem, and says that it must be north of Jerusalem on the other side of Jordan (i, 410): mention that there is a fabulous life of Melchizedek printed among the spurious works of Athanasius, iv, 189.

Reference may be made to the following works in addi- tion to those already mentioned: two tracts on Melchizedek by M. J. H. von Elstwick, in the Theaerus Nova Theol. philolo- philiciam; L. Borgiuss, Historia Critica Melchizedecum (Born, 1796); Quaunt, De sacetcrato Melch. (Regiom. 1787); Gaillard, Melchisedecus Christ- ius (Leidy, 1866); M. C. Hoffman, De Melchisedecio (1669); H. Broughton, Treatise on Melchizedek (1591); Kirch- maier, De Melchisedecio (Rotterdam, 1696); Lange, idem (Hal. 1718, 1714); Danhauer, idem (Strasb. 1684); Fialtsc, idem (Halle, 1718); Reinhart, idem (Wittenb. 1751); Wänder, idem (Göt. 1745); Henderson, Melchizedek (Lond. 1839); and other monographs cited in Darling, Cyclop. Bibl. col. 183, 1607. See also J. A. Fabriecis, Cod. Theop. T. 7; P. Molinaeus, Vates, etc. (1640), iv, 11; J. H. Heidiggeur, Hist. Sacr. Patriarcharum (1671), 69; Rottingers, Ensew. Dip. 1; P. Cusnus, De Repub. Heb. iii, 3, apud Crit. Sacr. vol. v; Ursini, Analect. Sacr. i, 349; Kraemer, in Iliger's Zeitschr. vi, 4, 87; Aunerlein, in the Stud. u. Crit. iii, 1857, 453 sq; Presb. Qua. Rev. Oct. 1861. Melchizedekians, a sect which arose in the Christian Church about the beginning of the 5th century, and was composed mainly of Jewish converts. They affirmed that Melchizedek was not a man, but a heavenly person, prior to our Lord; but, on the other hand, Melchiz- edek, they said, was the intercessor and mediator of the aegles; and Jesus Christ was only so for man, and his priesthood only a copy of that of Melchizedek. Similar views were revived among the Hierarctics. See Theodo- ret, Hares. Sat. ii, 5, 6.

Melenius, Rupertus, a German Protestant theologian of the 17th century, is known especially by his work entitled Fenneste civer proyect coetcesiologiae Anglicae opus (Frankfort, 1641). Very little is known of his life, and it was even at one time supposed that the name was fictitious. Yet the existence of Melenius appears now well established. He was a warm supporter of the Formula Comorcorae, and did not con- templation a union of the two churches, but at the same time he wished the spirit of scholastic controversy was then ruled the churches to give way to real, practical piety and peace. In the first part of his work he de- nounces the state of the Lutheran Church, and in the second he presents the remedy for it. He accused theologians of not distinguishing sufficiently between es- sentials and non-essentials and maintains that, while they should always be ready to defend their opinions, they ought not to be ceaselessly engaged in controver- sies. He claims that in order to labor efficiently for the edification of his flock the minister must himself lead a holy life, and nothing, in his opinion, can be worse than Pharisial hypocrisy, which is the origin of pe- sident, philozon, and phylozon. He ends his de- scription of these besetting sins of the Church with the exclamation, Serva nos Domine, aliquro(n) perimus. In the second part he contrasts these faults the oppo- site virtues of humility, moderation, and peacefulness which the Christian should possess. He wanted that love he considers as the true cause of the state of af- fairs; there is enough of science, but a great lack of love. He cannot understand a minister whose sins have been pardoned by God not hiding under the shield of love the faults of his colleague. "Omnium vero norms,"
says Rupertus, "sit caritas cum prudentia quodam pia et humilmente non ficta conjuncta." He does not wish all controversies to cease, but to be conducted in a more moderate and Christian manner.

He then compares the actual state of religion with its state in the early ages, and concludes by saying, "Sic nos servavere in necessariis unitatem, in non necessariis libertatem, in utrique caritatem, optimo certe loco essent res nostra."

As essentials, Rupertus considers those principles which refer directly to the articles of faith or principal points in the Catholic Church, such as can be clearly established from Scripture, such as were held by the early Church, proved such by the acts of synods or symbolic works, and, finally, those which all orthodox theologians agree upon as such. On the other hand, he holds that non-essential such points as are not clearly demonstrated by Scripture and are not given in the acts of the Councils, were not held by the ancient Church, or considered necessary by the greater number of orthodox theologians.

Rupertus openly declares that he does not hold the views of those who consider purity of doctrine as essential. The work is published by J. G. Pfeiffer in his Miscellanea Theologica (Leips. 1780); also by Adam of the Alter, den Verführer, etc., des Kirchlichen Friedensspruches: In necessariis unius, in non necessariis libertas, in utrique caritatis (Gotting. 1800). See Herzog, Real-Encyklopädie, ix, 804.

Melech: (Melchi, of uncertain signification), c person of Ismael, son of Menas and father of Eliaakin, among the maternal ancestry of Jesus. He is the private line of David (Luke xi, 31), but the name itself is of doubtful authenticity (see Meth. Quart. Rev. 1852, p. 597).

Melech (Heb. Melak, מלך), king; Sept. Melachi and Melach and μέλαχ and μέλαξ, the second name of the four sons of Micaiah, the grandson of Saul's son Jonathan (1 Chron. viii, 35; ix, 41), B.C. post 1037. See also HAMMER, EMED-MELECH; NATHAN-MELECH; ROEM-MELECH.

Melechians, Asiatic. The Arians in 381 had deposed Eustathius, bishop of Antioch, a learned and zealousNice; but a party who adhered to the Nicene symbol, and who called themselves Eustathians, continued to exist at Antioch. After appointing several successors to Eustathius, the Arians, in 380, transferred Melechias from the bishopric of Seleucia on the Orontes to that of Antioch.

Although the Arians found they had made a mistake, and soon deposed him as an enemy of Arianism, yet only a part of the Nicenes at Antioch would acknowledge him as bishop, since the Eustathians regarded an Arian ordination as invalid. In this way two parties were formed among the Nicenes, the Arians; a third party, the Eustathians; and a moderate party, the Melechians. This schism, after Athanasius had tried in vain to remove it, Lucifer made worse by ordaining as bishop over the Eustathians the presbyter Paulinus, in opposition to the wishes of Eusebius of Vercelli, who had been sent with him to Antioch by the Alexandrian Synod, as his co-deputy. The entire Nicene portion of Christendom now became divided, in reference to this matter, into two parties; the Occidentals and Egyptians recognizing Paulinus as the true bishop of Antioch, and the majority of the Orientals, whose Nicene proclivities had been somewhat weakened by the Arian influence, recognizing Melechias. See EUSTATHIANS. See also MELECHIUS.
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for nearly a century and a half, when its members made common cause with the Ariana. See Schaff, Ch. Hist., i. 451; Gieseler, Eccles. Hist., i. 166; Stanley, Hist. of the East. Ch. p. 256; Mosheim, Eccles. Hist., i. 75; Hase, Ch. Hist., p. 690. (H. W. T.)

Melicu (Heb. marg. Mel'icu, מליכע, text Mel'kiu, מלקיו; Sept. Melākoúν μ. Ἀμαλκύν, Vulg. Melico; Neh. xii. 14). See MELICU.

Melissaeus of Samos, a Greek philosopher, was born at Samos, and flourished in the 5th century (about 444) before Christ. It is said that he was not less distinguished as a citizen than as a philosopher, and that he commanded the fleet of his country during its insurrection against Athens. Melissaeus seems to have been the disciple of Parmenides; he studied at least the writings of the philosophers of the Eleatic school, and adopted their doctrines in a modified form; or, as one has it, "he took up the letter rather than the spirit of their system." He made his opinions known in a work written in Ionic prose, probably entitled Of Being and of Nature. He treated of the infinite variety of things produced or engendered, but of eternal nature considered abstractly, apart from all concrete things, and, like Parmenides, called it Being. Simplicius has preserved some fragments of this treatise, and the author (Aristotle or Theophrastus) of the book on Melissaeus, Xenophanes, and Gorgias, has made its doctrines well known. Melissaeus taught the same system of idealism as did the leaders of the Eleatic school, Xenophanes and Parmenides, but he is characterized by greater boldness, yet not by a lack of stating it and in some respects by profounder views. What really existed, he maintained, could neither be produced nor perish; it exists without having either commencement or end; infinite (differing in this respect from Parmenides), and consequently one; invariable, not composed of parts, and indivisible: which doctrine implies a denial of the existence of bodies, and of the dimensions of space. All that our senses present to us (that is to say, the greater part of things which exist) is nothing more than an appearance relative to our senses (ρό ιν μεταλ), and is altogether beyond the limits of real knowledge. He thus made the first thorough weak attempt, which was afterwards carried out by Zeno with far more acuteness and sagacity, to prove that the foundations of all knowledge derived from experience are in themselves contradictory, and that the reality of the actual world is inconceivable. As for the relation between real existence and that which is ignorance of the sentiments of Me-

lisaeus on this head; for what is reported by Diogenes Laertius (ix, 24) can be considered as relating only to the popular notions. Some important fragments of Melis-

saeeus have been collected by Brandis in the first part of the Commentationum Eleaticorum, pars prima, p. 185 sq., and by M. Mullica in his excellent edition of the treatise Aristoteles de Melisse, Xenophon, et Gorgia, Disputationes, cum Eleaticorum philosophorum fragmentis (Ber-


Melita (Μῆλιτα; probably of Phoenician etymology, and signifying refuge, otherwise clay; but according to Hammerke, Miscell. Phoen. p. 46, so named from its abundance of oak-trees), an island in the Mediterrane-

an Sea, a remnant of which was accompanied by a little ship that was used as a prison, because the city of Melita was a prisoner to Rome was wrecked, and which was the scene of the interesting circumstances recorded in Acts xxvii. 28 (see J. Ab. Cantiani Diæs. apol. de Melitam narragro ejocto, Ven. 1738).

1. Identification of the Locality.—Melita was the ancient name of Malta (see J. E. Malalas, Diæs. de Ar-

chita Pali, Hatn., 1707); and also of some small islands in the Adriatic, now called Melada (Μηλάδια νησιώτικα, Paul, ii. 17, 39; comp. Pliny, iii. 80; Apollon, Rhod. iv. 572), and each of these has found warm advocates for its identification with the Melita of Scripture (see Cantarian edition of Abela's Malta Illustrata, i, 608), the former being the traditional and long-established opinion (see Ign. Gorgi, Paulus in maris quod nunc Venetus sinus dictates, see Paris, 1739; J. J. de Rhode, Phys. nat. insul. Melit. narragro, Traj. ad R. 1743; comp. Bibl. Ital. xi, 127; Nov. Miscell. Lips. iv, 808; Paulus, Sommi, iv, 356), liable only to the objection that the part of the Mediterranean in which it was situated was not properly the "Sea of Adria" (Dr. Falconer's Dissertation on St. Paul's Voyage, 1817), which has been shown (see Wet-

stein's Commentaries on the loco) to be without foundation (see J. Smith, Voyage and Shipwreck of St. Paul, Lond. 1848; also Conybeare and Howson's Life of St. Paul, ii, 533). As, however, the controversy on this subject has been somewhat voluminous, we will discuss it in detail, re-

ferring to other articles for confirmation of the opinions and conclusions here expressed.

1. Arguments in Favor of Malta.—(1.) We take St. Paul's ship in the condition in which we find her about a day after leaving Fair Haven, i. e. when she was un-der the lee of Claudia (Acts xxvii, 16), laid to on the starboard tack, and strengthened with "undergirders" (see Siris Smith, Voyage and Shipwreck of St. Paul, Lond. 1848; also Conybeare and Howson's Life of St. Paul, ii, 533).

(2.) As was generally allowed, the ship's direction of drift would be toward the coast of Malta, on the right-hand side of the wind, and would be blown by the wind toward the north-east.

(3.) A ship drifting in this direction to the place traditionally known as St. Paul's Bay, would come to that spot on the coast without touching any other part of the island previously. The coast, in fact, trends from south-eastward to north-east, and is seen on consulting any map or chart of Malta.

(4.) On Koura Point, which is the south-eastern extremity of the bay, there must infallibly have been breakers, with the wind blowing from the north-east. Now the alarm was certainly caused by breakers, for it took place in the night (ver. 27), and it does not appear that the passengers were at first aware of the danger which became sensible to the quick ear of the "sailors." (5.) Yet the vessel did not strike; and this corresponds with the position of the point, which would be some little distance on the port side, or to the left of the vessel. (6.) Off this point of the coast, there are several shoals are twenty fathoms deep (ver. 29), and a little farther, in the direction of the supposed drift, they are fifteen fathoms (ver. 28).

(7.) Though the danger was imminent, we shall find from examining the chart that there would still be time to anchor (ver. 29) before striking on the rocks ahead.

(8.) With bad holding-ground there would have been great risk of the ship dragging her anchors. But the bottom of St. Paul's Bay is remarkably tenacious. In Purdy's Sailing Directions (p. 180) it is said of it that "while the cables hold there is no danger, as the an-

chor will never start." (9.) The other geographical char-

acteristics of the place are in harmony with the narra-

tive, which describes the crew as having been on board, and the vessel was a sandy or muddy beach (εἰς τὸν ἑαυτὸν αἰγαλὸν, ver. 39), and which states that the bow of the ship was held fast in the shore, while the stern was exposed to the action of the waves (ver. 41). For particularly we must refer to the work (mentioned below) of Mr. Smith, an expert in shipwreck. Also the place of the coast where the event is of most detail is of considerable interest—viz. that, as the ship took the ground, the place was observed to be ξυῖανος, i. e. a connection was noticed between two apparently separate pieces of water. We shall see, on looking at the chart, that this would be the case. The small island of Salmoneetta would at first appear on the right of Malta itself; but the passage would open on the right.
as the vessel passed to the place of shipwreck. (11.)
Malta is in the track of ships between Alexandria and
Puteoli; and this corresponds with the fact that the
"Castor and Pollux," an Alexandrian vessel which ulti-
mately conveyed St. Paul to Italy, had wintered in the
island (Acts xxvii, 11). (12.) Finally, the course pur-
sued in this conclusion of the voyage, first to Syracuse
and then to Rhegium, contributes a last link to the
chain of arguments by which we prove that Melita is
Malta.

2. Objections to Malta.—The case is established to
demonstration. Still it may be worth while to notice
one or two objections. It is said, in reference to xxvii,
27, that the wreck took place in the Adriatic or Gulf
of Venice. It is urged that a well-known island like Malta
could not have been unrecognised (xxvii, 39), nor its
inhabitants called "barbarous" (xxviii, 2). And as
regards the occurrence recorded in xxviii, 3, stress is laid
on the facts that Malta has no poisonous serpents, and
hardly any wood. To these objections we reply at once
that it is not in the track between Alexandria and
Puteoli; that it would not be natural to proceed
from it to Rome by means of a voyage embracing Syra-
cuse; and that the soundings on its shore do not agree
with what is recorded in the Acts.

3. History of the Controversy.—An amusing passage
in Olearius's Table Talk (p. 185) is worth noticing as
the last echo of what is now an extinct controversy.
The question has been set at rest forever by Mr. Smith,
of Jordan Hill, in his Voyage and Shipwreck of St. Paul,
the first published work in which it was thoroughly in-
vestigated from a sailor's point of view. It had, how-
ever, been previously treated in the same manner, and
with the same results, by admiral Penrose, and copious
notes from his MSS. are given in The Life and Epistles
of St. Paul. In that work (2d ed. p. 426, note) are given
the names of some of those who carried on the controve-
sery in the last century. The ringleader on the Adri-
atic side of the question, not unnaturally, was padre
Georgi, a Benedictine monk connected with the Venet-
ian or Austrian Meleto, and his Paulus Nauprygos
is extremely curious. He was, however, not the first to
speak out on the evidence. We find it, at a much
erlier period, in a Byzantine writer, Const. Porphyrogen.
De Adm. Imp. (c. 56, vol. iii, p. 164, of the Bonn ed.).

II. Description and History of the Locality.—In this
portion we chiefly use the statements found in Kitto's
Cyclopædias, a. d. —1. The immediate Scene.—The name of
St. Paul's Bay has been given to the place where the
shipwreck is supposed to have taken place. This, the
sacred historian says, was at "a certain creek with a
shore," i.e., a seemingly practicable shore, on which they
pursued, if possible, to strand the vessel, as their only
apparent chance to escape being broken on the rocks.
In attempting this the ship seems to have struck and
gone to pieces on the rocky headland at the entrance of
the creek. This agrees very well with St. Paul's Bay,
much more so than with any other creek of the island.
This bay is a deep inlet on the north side of the island, being
the last indentation of the coast but one from the west-
The extremity of the island. It is about two miles deep, by one mile broad. The harbor which it forms is very unsafe at some distance from the shore, although there is good anchorage in the middle for light vessels. The most dangerous part is the western headland at the entrance of the bay, particularly as there is close to it a small island (Salamone), and a still smaller islet (Salmonetta), the currents and shoals around which are particularly dangerous in stormy weather. It was usually supposed that the vessel struck at this point. From this place the ancient capital of Malta (now Citta Vecchia, Old City) is distinctly seen at the distance of about five miles; and on looking towards the bay from the top of the church on the summit of the hill whereon the city stands, it is evident that the people of the town might easily from this spot have perceived in the morning that a wreck had taken place; and this is a circumstance which throws a fresh light on some of the circumstances of the deeply interesting transactions which ensued. See SHIPWRECK.

2. The Island in General.—The island of Malta lies in the Mediterranean, about sixty miles south from Cape Passaro, in Sicily. It is about seventeen miles in length, and nine or ten in breadth. Near it, on the west, is a smaller island, called Gozo, the ancient Gaula. Malta has no mountains or high hills, and makes no figure from the sea. It is naturally a barren rock, but has been made in parts abundantly fertile by the industry and toil of man. It was famous for its honey and fruits, for its cotton-fabrics, for excellent building-stone, and for a well-known breed of dogs. A few years before St. Paul's visit, corsairs from his native province of Cilicia made Melita a frequent resort; and through subsequent periods of its history, Vandal and Arabian, it was often associated with piracy. The Christianity, however, introduced by Paul was never extinct. Melita, from its position in the Mediterranean, and from the excellence of its harbors, has always been important both in commerce and war. The island was first colonized by the Phoenicians (hence the term "barbaran," that is, neither Greek nor Roman, used in the sacred narrative, Acts xxviii, 1), from whom it was taken by the Greek colonists in Sicily, about B.C. 736: but the Carthaginians began to dispute its possession about B.C. 528, and eventually became entire masters of it. The Phoenician language, in a corrupted form, continued to be spoken there in St. Paul's day (Genius, Vernich 2s. ed. Sprache, Leips. 1810). From the Carthaginians it passed to the Romans in the Second Punic War, B.C. 242, who treated the inhabitants well, making Melita a municipium, and allowing the people to be governed by their own laws. The government was administered by a proprator, who depended upon the pretor of Sicily; and this office appears to have been held by Publius when Paul was on the island (Acts xxviii. 7). Its chief officer (under the governor of Sicily) appears from inscriptions to have had the special title of προτος Μελαιαμος, or Primus Meliensemum, and this is the very phrase which Luke uses (xxviii. 7). Mr. Smith could not find these

![Map of "St. Paul's Bay," on the Island of Malta.](image)

![Coin of Melita.](image)

*(This view is taken from a point at the back of the bay, near the castle. The island shown as shutting in the bay is Salmonetta.)*
inscriptions. There seems, however, no reason whatever to doubt their authenticity (see Bochart, Opera, i, 522; Abel, Descr. Melit., p. 146, appended to the last volume of the Antiquities of Graevius; and Bück, Corp. Iac., iii, 5754.). On the division of the Roman empire, Melita belonged to the western portion; but having, in A.D. 655, become the territory of the Vandals by a violent assault, it was by them restored afterwards to the empire of the East. About the end of the 9th century the island was taken from the Greeks by the Arabs, who made it a dependency upon Sicily, which was also in their possession. The Arabs have left the impress of their aspect, language, and many other institutions upon the present inhabitants, whose dialect is to this day perfectly intelligible to the Arabsians and to the Moors of Africa. Malta was taken from the Arabs by the Normans in A.D. 1090, and afterwards underwent other changes till A.D. 1530, when Charles V., who had annexed it to his empire, transferred it to the Knights of St. John of Jerusalem, whom the Turks had recently dispossessed of Rhodes. Under the knights it became a flourishing state, and was the scene of their greatest glory and most signal exploits (see Porter, Malta and its Knights, Lond. 1872.). The institution having become unsuited to modern times, the Order of St. John of Jerusalem, commonly called Knights of Malta, adopted a new form of government, and Malta was surrendered to the French under Bonaparte when on his way to Egypt in 1798. From them it was retaken by the English with the concurrence and assistance of the natives; and it was to have been restored to the Knights of Malta by the stipulations of the treaty of Amiens; but the French, by the interference of the British order (composed mostly of Frenchmen) could be obtained, the English retained it in their hands; and this necessary interposition of the treaty was the ostensible ground of the war which only ended with the battle of Waterlo., the island is still in the hands of the English, and the present government remodelled to meet the wishes of the numerous inhabitants. It has recently become the actual seat of an Anglican bishopric, which, however, takes its title from Gibraltar out of deference to the existence of the Catholic bishopric of Malta. See, in addition to the works above cited, P. Caro, Origine della Fea in Malta (Milan, 1789); Carsentia, De apothesi Pauli in Melita (Lubeck, 1754); L de Boelgeling, Malte ancienne et moderne (Par. 1809); Bartlett's Overland Route (Lond. 1851), p. 8-118; Smith's Dict. of Class. Geogr. s. v. Melita; McColloch's Gazet. s. v. Malta; also the observations and travels cited by Engelmann, Bibl. Sacra, vol. iv, Sect. i (Vienna, 1848); and monograph, cited by Volbeding, Index Progr., p. 84. See Paul.

Melito or Sardis, bishop of the place after which he is named, and a writer of considerable eminence, flourished in the 2d century. So little is known of his personal history that it cannot be determined at what date he was elevated to the episcopacy, though he probably held the bishopric when the controversy arose at Laodicea respecting the observance of Easter, which caused him to write a book on the subject. This took place under Marcus Aurelius, to whom Melito presented an Apology for Christianity, according to Eusebius, in his Chronicon, in A.D. 160-170. In this apology (which, recently re-discovered in a Syrian translation and placed in the British Museum, was lately [1866] rendered into English by the celebrated Cureton) Christianity is described as a philosophy that had indeed originated among the barbarians, but had attained to a flourishing condition under the Roman empire, to the benefit of which it greatly contributed. According to a fragment preserved by Eusebius, he beseeches the emperor "to examine the accusations which were brought against the Christians, and to stop the persecution by revoking the edict which he had published against them. He represents to him that the Roman empire was so far from being injured or weakened by Chris- tianity that its foundation was more firmly established and its bounds considerably enlarged since that religion had taken footing in it. He puts him in mind that the Christian religion had been persecuted by none but the worst emperors, such as Nero and Domitian; that Hadrian and Antoninus had granted privileges in its favor, and that he hoped from his clemency and goodness that they should obtain the same protection of their lives and property; and finally, that it was by the means of Tertullian (in a work now lost, but which Jerome cites), Melito was regarded as a prophet by many of his contemporaries. The Church of Rome commemorates him as a saint April 1. From a passage in Origen, quoted by Theodoret (Quiest. in Genesis, c. 20), Melito appears to have been that great man Scylus some author who had to write in support of that doctrine. This as- sertion of Origen is supported by the testimony of Gren- nadius of Messalia (Lib. Dogm. Eccles, c. 4); and Tillemont, though unwilling to allow this, admits that the early Church may possibly have been withheld from honors by his appointment on account of this imputation, or else on account of the ascription to him of the book De Transitu Beatae Virginis. The names of Arianus and of Sardinius given him by Jerome designate rather his see than his birthplace. Polycy- rates of Epheus, a somewhat later writer, in a letter to Arius, mentions him as an author. It is not to be taken in the literal sense, but rather indicates only that he remained faithful to his vow of chastity. As to the particulars of the death of Melito, scarcely anything is known. Polycrates, in a letter addressed to pope Victor (A.D. 190), says, "What shall I say of Melito, who, in the space of three days, all guided by the gifts of the Holy Spirit? who was interred at Sardis, where he waits the resurrection and the judgment." From this it may be inferred that he had died some time previous to the date of this letter at Sardis, the place of his interment. Melito was especially skilled in the litera- ture of the Old Testament, and was one of the most skilled in the use of the研古, and it is not surprising to find that he is the author of the following list of Melito's works: Περι τοιά τάγα ἐν ου, περι τοια ποροφορών, περι κυριακά, περι ψυχών ανδρών, περι πλαστών, περι ἕπεκατο χιττορωτῆς, περι ψυχής καὶ σώματος, περι λοιπών, περι ἄλογων, περι τίτων καὶ γενώσιμων χρωτων, περι προφητείας, περι βασιλείας, περὶ ταπείνων καὶ τῆς ἀποκάλυψεως Ἰωάννου, περὶ ιησού, προς το ἀνωτάτων Θεοῦ, προς Ἀνωτάτων βιβλίων, ἐκλογάς, περὶ σαρκωμένου Χριστοῦ, ἀνάμισον, Ἀλόγος καὶ τό πάθος. Although these works are lost, the testimony of the fathers remains to inform us how the early church received their contents. Eusebius mentions a number of important fragments of Melito's works; some others are found in the works of other ecclesiastical writers. The best collection of these fragments is found in Rouh., Religieuse Sacra (Oxford, 1814, 8vo.), i. 109. Dom Pitra published several fragments in the Epistollogia Syla- nenus. Fragments of his works, found preserved in a Syriac translation, are now stored in the library of the British Museum. Cureton has translated some; others have been published in Kito's Journal of Sacred Litera- ture, vol. xvi. A satire against monks was published in France under the title Apocalypsis de Melito. See Eusebius, Hist. Eccl., vol. iv, Jerome, Christianae Penit. iv, Jerome, Christianae Past. i; Cavo, Hist. Literat., ar ann. 170; Tillemont, Mém., pour servir à l'hist. eccl., ii, 407 sq., 683 sq.; Cellier, Auteurs Sacrés, ii, 78 sq.; Lardner, Credibilité, pt. ii, c. 15; Le Clerc, Hist. Eccl., duorum primum seculo; Ital., De Harenarch., sec. ii, c. xi; Woog, Dissertationes de Melito, Leips., 1791, 8vo.; Sedler, Hist. Eccl., selecta capit. xxv., Leips., 1793, 8vo.; Dupin, Nouvelle Bibliothèque des auteurs eccles., vol. i; Galland, Bibli. Patrum, vol. ii, Proleg., Pressen, Histoire des trois premiers siècles, ii, 2, p. 166; Smith, Dict. of Gr. and Rom. Bish., and Mythol., ii, 1833; Herzog, Reall-Encykl., xix, 415; Sache, Hist. of the Church, vol. i, c. 81, 410; Schaff, Chris- t., Hist. i, 106, et al; Journal Sacred Litt., vol. xvi, xvi and xvii; Piper, in Studien und Kritiken, 1838; Steitz,
MELITONIANS

MELON

Mello, Guillaume de, an ascetic French author, a native of Nantes, flourished in the latter half of the 17th century. He was canon of the collegiate church of Notre Dame at Nantes. He notes in his book, taken from the Latin of Cardinal Bellarmine (Nantes, 1666, 4to) De l'âme à Dieu par les degrés de Créatures, taken from the Latin of cardinal Bellarmine (Nantes, 1666, 4to):—Le Devoir des Pasteurs, translated from the Latin of Bartheremi des Martyr (Paris, 1672, 12mo):—Les divines Opérations de Jésus (Paris, 1673, 12mo):—Le Prédicateur tennas de France (Paris, 1685, 4 vols. in 8o). His works are anonymous. It is believed that Mello is also the author of a Vie des Saints (Paris, 1688 & 4 vols. 8vo).

Melody (μουσική, μουσική), a song or music, of the voice, Isa. ii. 3 ("we praise," Ps. lxxxi. 2; xcxi. 5), or of an instrument, Amos v. 23; metaphorically, a song of the land, i.e. its "best fruits," Gen. xxiii. 11; τὰς σάρας, to strike, i.e. to sound a musical chord, Isa. xxiii. 13, elsewhere where "play" = ἑλλυνί, Eph. v. 19, elsewhere "singing" is strictly a musical science, the pleasing variation between notes of a different pitch in the same measure, in distinction from harmo, the accord of sounds between the different parts; but in general terms it is synonymous with music or sweetness of sound. See Music.

Melon (only in the plur. μελόντα, abbatichim, from μελόν, according to Gesenius by transposition for μελανόν, to cook; but perhaps rather a foreign word; Sept. likewise πίτευμα, Vulg. pepone) occurs only in Num. xi. 5, where the murmuring Israelites say, "We remember the fish which we did eat in Egypt, the cucumbers and the melons," etc. The etymology of this term is evident from the kindred word butik used for the melon generally by the Arabs (Abul. p. 52; 54; Rheas. De temp. p. 56; Abul. Am. ii, 65), whence the Spanish butíces, and French pastèques. The Mishna, however, distinguishes two kinds of melons, Ecclesiastes i. 6, and Josephus, Antiq. i. 4, 5, distinguishes this term from watermelons (Αρχαῖος ὁ λιθαριός) which is the singular (Chelidius, i. 8; Eusebius, iii. 3) undoubtedly in the sense of muskmelon, a signification which all the versions (Onkelos, Syr., Arab., and Samar.) have affixed to it. A similar distinction prevails among the Arabs, who call the watermelon butik-khindi, or Indian melon. The muskmelon is called in Persian khurfzah, and in Hindit kharifzah. It is probably a native of the Persian region, whence it has been carried south into India, and north into Europe, the Indian being a slight corruption of the Persian name. As the Arabian authors append yaduk as the Greek name of butik, it is more than probable that this is intended for πίτευμα, especially for the description in the mishna of the melon that is in Dioscorides. By Galen it was called Melopepo, from melo and pepo, the former from being roundish in form, like the apple. The melon is supposed to have been the πίτευμα of Theophrastus, and the πίτευμα of Hippocrates. It was known to the Romans, and cultivated by Columella, with the assistance of some precaution at cold times of the year. It is said to have been introduced into England about the year 1520, and was called muskmelon to distinguish it from the pumpkin, which was then usually called melon. All travelers in Eastern countries have borne testimony to the refreshment and delight they have experienced from the fruit of the melon (Hasselaerquist, Trav. p. 528; Bellon, Observ. ii, 75; Joliffe, Trav. p. 231; Tournefort, iii, 311; Chardin, iii, 380; Soninii, ii, 316, 328). Alpinus speaks of their very general use, under the title Batech, by the Egyptians (Rerum Aegypt. Hist.i. 17). He also describes in the same chapter the kind of melon called Abbadiari, which, according to De Sacz, is oblong, tapering at both ends, but thick in the middle (De Planit. Aegypti, tab. xii); but Forskål applies this name also to the Chate (which is separately described by Alpinus, and a figure given by him at tab. xii), and says it is the commonest of all fruits in Egypt, and is cultivated in all their fields,
and that many prepare from it a very grateful drink (Flora Ägyptico-Arabica, p. 168). The Chate is a
villous plant with trailing stems, leaves roundish, bluntly
angled, and toothed; the fruit pilose, elliptical, and ta-
ering at both ends (Alpin. L. c. p. 64). Hasselquist
calls this the “Egyptian melon” and “queen of cucum-
ers,” and says that it grows only in the fertile soil
round Cairo; that the fruit is a little watery, and the
flesh almost of the same substance as that of the melon,
sweet and cool. “This the grandees and Europeans
in Egypt eat as the most pleasant fruit they find, and
that from which they have the least to apprehend. It
is the most excellent fruit of this tribe of any yet known”
(Hasselquist, Travels, p. 258). These plants, though
known to the Greeks, are not natives of Europe, but of
Eastern countries, whence they must have been intro-
duced into Greece. They probably may be traced to
Syria or Egypt, whence other cultivated plants, as well
as civilization, have travelled westwards. In Egypt
they formed a portion of the food of the people at the
very early period when the Israelites were led by Moses
from its rich cultivation into the midst of the desert.
The melon, the watermelon, and several others of the
Cucurbiteae, are mentioned by Wilkinson (Thebes, p.
212: Ancient Egyptians, iv, 62) as still cultivated there,
and are described as being sown in the middle of De-
cember, and cut, the melons in ninety and the cucum-
bers in sixty days.

It is not necessary to exclude from the generic term
abaticus in the above passage the watermelon (Cucurbita
oioifolia), which is clearly distinguished by Alpinus as
cultivated in Egypt, and called by names similar to the
above. Serapion, according to Sprengel (Comment. in
Orientali Watermelon.

Dioscor. ii, 162) restricts the Arabic Batik to the water-
melon. It is mentioned by Forskål, and its properties
described by Hasselquist. Though resembling the other
kinds very considerably in its properties, it is very dif-
ferent from them in its deeply-cut leaves. The plant
is hairy, with trailing cirrhiform stems. Hasselquist
says that it is cultivated on the banks of the Nile, in the
rich clayey earth which subsides during the inund-
ation, and serves the “Egyptians for meat, drink, and
physic. It is eaten in abundance, during the season,
even by the richer sort of the people; but the common
people, on whom Providence hath bestowed nothing but
poverty and patience, scarcely eat anything but these,
and account this the best time of the year, as they are
obliged to put up with worse at other seasons of the
year” (Travels, p. 250).

The common melon (Cucumis melo) is cultivated in
the same places and ripens at the same time with the
watermelon, but the fruit in Egypt is not so delicious
(see Somnini’s Travels, ii, 328); the poor in Egypt
do not eat this melon. “A traveller in the East,” says
Kitto (note on Numb. xi, 5), “who collects the intense
greatness which a gift of a slice of melon inspired while
journeying over the hot and dry plains, will readily
comprehend the regret with which the Hebrews in the
Arabian Desert looked back upon the melons of Egypt.”

For further details, see Ol. Celsius, De Melonis
Ægyptiis (Lugd. 1726), and Hierobot. i, 556 sq.; Sal-
ford. Hist. of Egypt; c. 35; Ross. Homol. Myth. Egypt.,
ii, 241 sq.; Thomson, Land and Book, ii, 261; Tris-
tram, Nat. Hist. of the Bible, p. 468.

Melugin, Thomas Maddin, a minister of the Method-
ist Episcopal Church, South, was born near Covington,
Ky., Sept. 17, 1838; in 1853 he was converted, and
joined the above Church; was licensed to preach in
August, 1861, and in November following was admitted
to the Memphis Conference on trial, and sent to La
Grange Circuit; in 1863 he was transferred to Randolph
Circuit; in 1865 to Huntington Circuit, where his health
failed, and he was compelled to leave the work. In 1864 he received
a supernumerary relation, in which he was assigned to
Randolph Circuit, and in 1865 to Covington Station,
where he remained until his death, April 2, 1866. Mr.
Melugin was ever devoted to his work, and in his last
illness exemplified the power of the Christian’s faith.
See Minutes of the M. E. Church, South, 1866.

Melville, Andrew, one of Scotland’s celebrated
characters, the most eminent worker in the “Kirk” next
to John Knox himself, and denominated by Anglican
churchmen “the father of Scottish Presbyterian” (Step-
en, i, 258; compare, however, Hetherington, p. 78, col.
1), was born Aug. 1, 1544. He was the youngest of the
four sons of Richard Melville of Baldovly, a small estate
on the banks of the South Esk, near Montrose. He had
the misfortune to lose both his parents when only about
two years old, his father falling at the battle of Pinkie
in 1547, and his mother dying in the course of the same
year: and the education of young Andrew devolved upon
his eldest brother, who was minister of the parish of
Maritoun after the establishment of the Refor-
mation in 1560. Even as a child Andrew distin-
guished himself by the quickness of his capacity, and,
though a delicate boy, it was determined that he should
have all the advantages the schools of his day could af-
ford him. At the age of fourteen he was removed from the
grammar-school of Montrose, where he had been for
some time, to St. Mary’s College, in the University of
St. Andrew’s. Here he studied for four years most de-
votedly, and, upon the completion of the curriculum,
bore away the reputation of being “the best philoso-
pher, poet, and Grecian of any young master in the
land.” We are told that John Douglas, who was at that
time rector of St. Andrew’s, showed Andrew Melville
much marked attention, and that the old rector was so
much pleased with his shrewdness and accuracy of ob-
servation, that, on parting with him, Douglas exclaimed,
"My silly fatherless and motherless boy, it's ill to wit what God may make of thee yet." Anxious to continue his studies under the guidance of master minds, he determined to go abroad, and take his place at the foot of the learned of other lands. First among the high-schools of that day figured Paris, and thither he now directed his steps. He was only a boy of nineteen, but he had the purposes of a man, and without the loss of a moment, he made haste to reach Paris, and recommenced his studies at a higher level. After a two-year's stay he proceeded to Ptoiers, to devote some time to the study of civil law, not, however, for the purpose of preparing for the legal profession, but only as a source of discipline "connected with a complete course of education."

Melville had gone to Poitiers, as he imagined, a perfect stranger, but his reputation as a scholar had reached the place long before he made his actual debut, and he was greeted with the offer of a professorship at the higher school which he had intended to enter as a student. For three years he labored at the College of St. Marcecn with most marked success, at the same time, however, adhering steadfast to the chief intention of his visit, viz. the study of civil law. In 1567 the renewed political disturbances obliged him to quit France. He retired to Geneva, and by the exertions of Beza the chair of humanity, which had been to be then vacant, in the academy of that place, was secured for him. Andrew Melville had been the first to hold the chair of political and civil law in the University of Geneva, and religiously, and Geneva was a scene to which his mind often recurred in after-life. It was there he made that progress in Oriental learning for which he became so distinguished. There also he enjoyed the society of some of the best and most learned men of the age; but above all it was the exercise of the love and practice of the Scriptural and religious freedom which had now become to him his chief delight and comfort in life. It was during this period of Melville's residence in Geneva that the "scourge of bishops," by any Episcopalian, and there seems every reason for the opinion that Melville was really the first Scotchman to press the interests of Presbyterianism. There is one thing certain, however, that even though Melville did not come determined to overthrow the church of his parents country, he certainly did determine to set the game--the regent's proposals, which, if Melville had acceded to them, "might have enabled that crafty statesman [Morton] to rivet securely the fetters with which he was striving to bind the Church, instead of being mightily instrumental in wrenching them asunder" (Hetherington, p. 76, col. 2). Melville's intrepidity was often very remarkable. On one occasion, when threatened by Morton in a menacing way, few who were acquainted with the regent's temper could bear without apprehension, Melville replied, "Tush, man! threaten your couriers so. It is the same to me whether I rot in the air or in the ground; and I have lived out of your country as well as in it. Let God be praised; you can neither hang nor exile his truth!"

In March, 1576, Melville had an opportunity to publicly press his reforming schemes. He was at this time a member of the General Assembly, and his name was included in a committee appointed to confer with the government on the subject of the liberty of conscience. The Assembly was at this time directed to prepare a scheme of ecclesiastical administration to be submitted to a general assembly. In 1578 his labors were finally crowned with success. He presided this year over the assembly, and had the pleasure to take the vote approving the second book of Discipline, from that period the Church of Scotland and the established church in England were united. Other matters to which the attention of the General Assembly was at this time directed was the reformation and improvement of the universities. Here Melville also took a leading part. The high state of learning and discipline to which the University of Glasgow had been raised by him and the community of educators in the other colleges, had become an object of public notoriety, and it was necessary that measures be taken for reforming and remodelling them. A new theological school was agreed upon for St. Andrew's, and it was resolved to translate Melville thither. At the end of the year 1578 he was installed principal of St. Mary's College, in the University of Edinburgh. In this new position he distinguished himself by his usual zeal and ability. Besides giving lectures on theology, he taught the Hebrew, Chaldee, Syrian, and rabbinical languages, and his prelections were attended not only by young students in unusual numbers, but also by several masters of the University, for whom it was, however arduous and multifarious, could not prevent him from continuing an active worker for the interests of the Church, even in the pulpit. Immediately after his removal to St. Andrew's, Melville began to perform
divine service, and he also took a share of the other ministerial duties of the parish. His gratuitous labors were highly gratifying to the people in general, but the freedom and fidelity with which he reproved vice exposed him to the resentment of several leading individuals, and the most atrocious calumnies against Melville were conveyed to the king, whose mind was predisposed to receive any insinuation that his desire to his disappointment in 1822, when Melville was sent to the General Assembly, and was by that body honored with the office of moderator. In this prominent place he had many opportunities to advocate the interests of his pet plans on ecclesiastical government. But even here matters did not rest. He was involved in a struggle before, and in his sight, he boldly inveighed against the tyrannical measures of the court, and against those who had brought into the country the "bluidy guillie" of absolute power. This fearless charge, which the assembly had applauded, and had seconded by a written remonstrance, intrusted to Melville for presentation at court, led to a citation before the privy council for high treason, and, though the crime was not proved, he was sentenced to imprisonment for contempt of court, as he had refused to appear, maintaining that whatever a preacher might say in the pulpit, even if it should be called treason, he was not bound to answer for it in a civil court until he had been tried in an ecclesiastical court. Apprehensive that his life was really in danger, he set out for London, and did not return to the North till the faction of Arran was dismissed in the year following. After being reinstated in his office at St. Andrew's, Melville and his nephew took an active part in the proceedings of the Synod of Fife (q.v.), which terminated in the excommunication of Archbishop Adamson, for having dictated and defended the laws subversive of ecclesiastical discipline. When Adamson was relaxed from censure, and restored to his see, Melville was charged to retire to the north of the Tay, and was not allowed to return to his college until he had reluctantly consented to gratify one of the king's menial servants by renewing a lease, to the great diminution of the rental. Not long afterwards, the king, accompanied by Du Barts, the poet, on a visit to St. Andrew's, had an opportunity of hearing from Melville a most spirited and learned, though extemporaneous, refutation of an elaborate lecture by Adamson in favor of his views of royal prerogative, and, upon the decease of Adamson in 1592, Melville had the pleasure of seeing the passage of an act of Parliament ratifying the government of the Church by general assemblies, provincial synods, presbyteries, and kirk sessions, and explaining away the papists, and most of the acts of the year 1584—the black acts, as they were usually called. This important action is considered to this day as the legal foundation of the Presbyterian government, and it was regarded by Melville as an ample reward for his laborious efforts. The king, however, was not sincere in favor of these measures, and secretly displayed a strong desire to make the "Kirk" a mere tool of political power, or to restore episcopacy. Melville strenuously resisted every such attempt, whether made in an open or clandestine form.

In 1596 a very favorable opportunity seemed to present itself for the court to effect its purposes. A tumult had taken place at Edinburgh on December 16, and this opportunity was seized by the court as a handle for the purpose of effecting a change in the constitution of the Church. Melville, and the Synod of Fife, and many leading clergymen, protested. To reach the Synod, Melville was selected as the highest man of a deputation to the king. Upon this occasion Melville displayed the same intrepidity of character that he had exhibited on meeting Morton while in the regency. King James seemed to be displeased with the Protestants, and reminded Melville that he was his vasal. "Sirrah," retorted Melville, "ye are God's silly vasal; there are two kings and two kingdoms in Scotland: there is king James, the head of the commonwealth; and there is Christ Jesus, the king of the Church, whose subject James the Sixth is, and of whose kingdom he is not a king, nor a lord, nor a head, but a member." It is not to be wondered at that such plain speaking met the displeasure of the man who had a peculiar liking for stragglers, or who was accustomed to look upon the works of darkness as a sort of sport. As a result, the general assembly was summoned by the king to meet at Perth; and as it was composed chiefly of ministers from the north, who were studiously infected with prejudices against their southern brethren, the adherents of Melville were left in the minority. But the next assembly was to be held at Edinburgh, and it was quite as tractable, and it became quite clear to king James that in this way he would not succeed in annihilating, nor even lessening, Melville's ascendancy. An opportunity, however, was not long wanting for such a nefarious attempt. A royal visitation of the university was determined upon, and king James went to St. Andrew's in person, where, after searching in vain for matter of accusation against Melville, it was ordained that all professors of theology or philosophy, not being actual pastors, should thenceforth be precluded from sitting in sessions, presbyteries, synods, or assemblies, and from teaching in congregations. When the assembly met at Dunfermline, Melville had withdrawn, and was standing the restrictions under which he had just been placed; but, when his name was called, king James objected, and declared that he would not permit any business to be done until Melville had withdrawn. Melville defended himself, and boldly told the king that the objection was invalid; to prevent difficulty, however, he was prevailed upon to withdraw under protest. Preparation was now made for restoring the order of bishops, and the first approach to this measure was to induce the commissioners of the General Assembly to solicit that the ministers and elders of the Church might be represented in Parliament. A week afterwards, Melville, writing to the king, said: "I will be the third estate, and asserting the right of such ministers as should be advanced to the episcopal dignity to the same legislative privileges which had been enjoyed by the former prelates. The next conference, held at Falkland, Melville attended, and there, in presence of his majesty, maintained his sentiments with his accustomed fearlessness and vehemence, and the king judged it prudent to refer all the matters which were still intended to be adjusted to an assembly which met at Montrose in March, 1600. Melville appeared as a commissioner from his presbytery, and, though by the king's objections, he was not to have his seat, his counsel was frequently listened to, and he was able to bring about the resolution of his brethren; and the assembly was with great difficulty prevailed upon to adopt the scheme of the court, under certain modifications. In 1601 Melville, nothing daunted by the fierce opposition of his royal master, attended the assembly at burnt island. Melville's conduct was grossly misrepresented, and James, incensed by the perseverance of his subject, immediately set out for St. Andrew's, and there, without even the sanction of his privy council, issued a lettre de cachet, charging Melville to confine himself within the walls of the college; the royal mandamus decreasing, at the same time, "if he fail and do in the contrary, that he shall be incontinent thereafter, denounced rebel, and put to the law, and all his movable goods escheat to his highness's use for his contention." The king's conduct towards the Church from this time forward we have already treated in detail in the article James I (q.v.). James's accession to the English throne brought to Melville a permit enlarging his circle of activity to within six miles of the college, and three congratulatory poems, which he had written for the occasion, seemed even to have established peace between the two combatants. But in 1606, however, the war broke out anew, and this time it ended only with the removal
of the sturdy reformer. In 1604 and in 1605, Melville had sorely provoked the king by his activity against the royal measures. In 1606 Melville was selected to represent Morocco, and the king, with a keen eye to the matter, sent him to the island of Barbary, where he was captured and held for ransom. He was finally ransomed in 1607.

Melville, Henry B., an eminent English divine and pulpit orator, was born at Pendennis Castle, Cornwall, Sept. 14, 1800; was educated at St. Peter's College, Cambridge, graduated B.A. in 1821, and soon after became a fellow and tutor; later he determined to take holy orders, and was appointed minister of Camden Chapel, Camberwell, London; in 1843 he made principal of East India College, Haileybury; in 1846 he accepted the appointment as chaplain to the Tower of London, and incumbent of the church within its precincts; about 1848 he was elected to the Golden Lectureship of St. Margaret's, Lothbury; in 1858 he became chaplain to the queen, and in 1856 canon of St. Paul's; in 1863 rector of Barnes and rural dean. He died in London Feb. 9, 1871. A number of Mr. Melville's Lectures and Sermons were published, many of them without his consent (1846, 1846, 1850, 1851, 1855); they have also been reprinted in this country. Also see, "Voices of the Year: Readings for the Sundays and Holidays through the Year (1855, 2 vols.)—Golden Counsels: Permanence to a Christian Life (1857)"; and other works.

No other clergyman of the English Church during the present century has had the reputation for eloquence and rhetorical finish in his discourses which Mr. Melville retained to the last. His sermons were very carefully and elaborately written, and delivered with great earnestness and fervor. If there was fault anywhere, it was in the superabundance of his imagery, and his more than Oriental wealth of style."

—New Amer. Am. Cyclop. 1871, p. 495; Allllone's Diet. of Brit. and Amer. Authors, i, 1262; English Encyclop. vol. ii, s. v.

Melville, James, an eminent Scotch scholar and divine, was born in 1556. He was professor of Hebrew and Oriental languages in the University of St. Andrew's in 1580, minister of Anstrutherwerter in 1586, and subsequently of Kilrenny. He died in 1614. Mr. Melville was a zealous advocate of Presbytery. He was the author of Ad Jacobum I Ecclesin Sociorum Libelli supplexi (1645), and his Autobiography and Diary (1556-1610). See Dr. M'Crie's Life of Andrew Melville; Blackwood's Magazine, xvi, 356.

Melzar (Heb. mel'zar; מְלָצָר, "mélazar"); prob. from the Pers. master of wine, i.e. chief butler; so Bohlen, Symbol, p. 22; others, treasurer); the title rather than the name of an officer in the Babylonic court (as in the margin, "steward," but Sept. ἀμπόριος, on account of the Hebrew, Vulg. Mælazar), being that of the person who had charge of the diet of the Hebrew youths in training for promotion as magi (Dan. i, 11, 16; comp. Lengerke, Stuart, Comment, ad loc.). "The melzar was subordinate to the 'master of the eunuchs,' his office was to superintend the preparation of the young; he thus combined the duties of the Greek παιδαγωγός and προειστής, and more nearly resembles our 'tutor' than any other officer. As to the origin of the term, there is some doubt; it is generally regarded as of Persian origin, the words mal fari giving the sense of 'head of the head.' First (Lex. s. v.) suggests its connection with the Hebrew melazar, 'to guard.'"

—Member (in the pl. מְלָצָר, pst. mel'zarim, forms, Job xvii, 7; μελαρά, parte, i.e. limbs) properly denotes a part of the natural body (1 Cor. xii, 25)—figuratively, sensual affection, like a body consisting of many members (Rom. vii, 23); also true believers, members of
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Christ's mystical body, as forming one society or body, of which Christ is the head (Eph. iv. 25).

MEMENTO MORI — remember death. It was God himself who first gave this admonition to fallen Adam (Gen. iii, 19). Such admonitions we find in the Old and New Testaments, and that very frequently, with a view to remind us constantly of the final day, of the end of life. Philip, king of Macedon, it is said, ordered his attendant to remind him of his death every morning by saying, "King, thou art a mortal being; live in the thought of death." Human beings are but too apt to forget the "Memento mori" when called to high places of honor. An exception, however, was a certain general who, when holding his triumphal processions, had a servant advance to him and cry out repeatedly, "Do not forget that you are a mortal man." We should be mindful that every one of us is but a mortal being. Even to this day the sinister thought of this oppressive upon the pope at his coronation, when the master of the ceremony advances toward the holy father with a silver staff, on which is fastened a tuft of oakum; this is lighted by a candle borne by a clerk who bends his knee, and, holding up the burning oakum, exclaims, "Holy father, be reminded that all earthly existence will be extinguished like this tuft of oakum.

On another occasion the Romanists furnish in their liturgy, so especially solemn on Ash Wednesday, where the sentence occurs, "Memento homo, quia pulvis es, et in pulverem revertetur." There are two ecclesiastical orders, the Carthusians and Trappists, whose members, on meeting a person who is about to die, do say "Memento mori." The Trappists always keep in their gardens an open grave, surely a good warning and constant reminder of the uncertainty of earthly existence. See DEATH.

Mennling, Hans or Jan, a celebrated Flemish painter, was born at Constantz in 1439, according to Dr. Boisserée, but other authorities, among whom may be cited Mrs. Heaton, assert positively that his birthplace was Bruges, and that he was born in 1495. There was for a long time a fierce controversy as to the painter's name, some writers insisting that it should be written Heemling or Hemmdeynck, and that he was of German origin; there is, however, very little reason for doubting that Mennling was the real name of the painter whose works adorn the Chapel of St. John at Bruges. There is but little information which can be trusted in the lives of Bruges were entered (which fact is also given to prove that he was born in Bruges), and, upon recovering, painted, from gratitude at his kind treatment, the beautiful picture of Sylvi Zambeth. There are a number of works of art in this hospital by Mennling, prominent among which is the history, in minute figures, of St. Ursula, the virgin saint of Cologne, and her companions, exquisitely painted in oil in many compartments, upon a relic case of Gothic design, known as La Châsse de St. Ursule. Mennling painted also during his stay at this hospital the Adoration of the Magi, the large altar-piece of the Marriage of St. Catharina, the Madonna and Child, and a Deacon from the Cross. Nine pictures by Mennling are in the Munich Gallery, among which the greatest are, Israelites collecting Manna, St. Christopher carrying the infant Christ, Abraham and Melchizedek, the Sezure of Christ in the Garden, a Statue of Herode, and Fount of the Joy and Sab- rous of the Virgin, and the Journey of the three Kings of the East. Rathgeber enumerates over one hundred works which are attributed to Mennling, but few of them, however, can be authenticated. He also decorated mis- sals and other books of Church service, one of which is in the Library of St. Mark at Venice. Mennling proba- bly died in the year 1499, as an authentic document preserved in the records of the town of Bruges, dated in 1498, in thanks to the late Mme. Hanse. See Mrs. Heaton, Masterpieces of Fémish Art (Lond. 1869, 4to); Kugler's Hand-Book of Painting, transl. by Waagen (Lond. 1860, 2 vols. 12mo); Mrs. Jameson, Legends of the Madonna, p. 19, 89, 105, 202, 304.

Memmi, Simon, an eminent Sienese painter, was born in 1285. Vasari says he was a pupil of Giotto; Lanzi, however, classes him as a school of the Sienese of Pietro Mino. He was a close imitator of the style of Giotto, whom he approached to Rome. After his master's death he painted a Virgin in the portico of St. Peter, also two figures of St. Paul and St. Peter upon the wall between the arches of the portico on the outer side. He then returned to Siena, where he was appointed by the Signoria to paint one of the panels of their palace in fresco, the subject being a Virgin, with many figures around her. He painted three other pictures in the same palace, one of which, an Annunciation, was afterwards removed to the gallery of the Ufizzi. The other represented the Virgin holding the Child in her arms, and was destroyed by the earthquake of 1798. He was invited to Florence by the general of the Augustines, where he painted a very remarkable Crucifixion. Vasari says, "In this painting the thieves on the cross are seen expiring, the soul of the repentant thief being joyfully borne to heaven by angels, while that of the impudent thief, accompanied by devils, and roughly dragged by these demoniacs to the torments of hell" (Lives of the Painters, i, 184). He also painted three of the walls of the chapter-house of Santa Maria Novella. On the first wall, over the entrance, is the Life of San Domenico; on that which is nearest the church the Betrayal of the Apostle; on the other, the Murder of the Doves, and the Visitation of the Virgin, with an extraordinary number of figures. He died before its completion at Avignnon, in July, 1444. See Vasari, Lives of the Painters, transl. by Foster (Lond. 1860, 5 vols. 8vo), i, 181; Lanzi's History of Painting, transl. by Roscoe (Lond. 1847, 3 vols. 8vo), i, 278; Mrs. Jameson, Legends of the Madonna (Lond. 1857, 8vo), p. 172, 278.

Memb'ius, Quintus (Kěvōs Mi yüjos), one of the Roman ambassadors sent to the Jews by Lyons (2 Macc. xi, 34) about B.C. 168-2. See MAnnius.

Memorial is the name (1) of a prayer of obligation; (2) the prayer in the order of the communion beginning "O Lord and heavenly Father," which follows the communion of the faithful. (3) The tomb of a church, or a church dedicated to his memory. (3) The commemoration of a concurrent lesser festival by the use of its collect. (4) Exequies, an office for the dead said by the priest in the 14th century in England.

Memory, that faculty of the mind which enables us to recall past impressions, whether of external facts or internal thoughts. The external facts may be divided into creations of the fancy, matters acquired by learning, in short, to anything, actual or imaginary, which has previously occupied the mind. It is the great mental storehouse of knowledge. The clearness of the impression so recalled depends, other things being equal, upon the strength and vividness of the original memory, and upon the degree of attention given to the object of it at the time. Other conditions are, chiefly, length of interval since the first impression, frequency of its reiteration, variety of intervening and confusing impressions, etc. There are two accessory ideas usually included in the definition of memory.
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namely, the power of retaining as well as recalling previous impressions, and as it is always a fact that associations are more vivid than impressions recalled relate to the past. But both these are logically involved in the definition above given; for the power of retention is only indicated and measured by the facility or ability of recalling, and the past character of the thing remembered is implied in its being re-called rather than conceived, perceived, or originated. Memory is thus a definite act, which serves as the exponent or index of the faculty by virtue of which it is performed; and the power itself is estimated and characterized according to the ease, rapidity and completeness of the function. Memory can hardly be said to be voluntary, yet the will may assist it indirectly. The memory of a single impression depends upon what is called the association of ideas, i.e., the connection in which the impression was first made; and this furnishes the link for retrieving it. This association differs greatly in different minds, and, indeed, with almost every occasion. By attentively fixing the mind upon something connected with the matter sought to be recalled, the train of thought may often be recovered; yet, when it does at last recur, it is spontaneous. Hence memory has been distinguished into simple remembrance, or passive memory without effort, and recollection, or active memory accompanied by a mental endeavor. Memory is thus a double act, which serves as a unifying link and a means of uniting and command the two. Where the valley of Upper Egypt is about to open into the plain it is about five miles broad. On the east, this valley is bounded almost by the river's brink by the light yellow limestone mountains which slope abruptly to the narrow slip of fertile land. On the west, a broad surface of cultivation extends to the low edge of the Great Desert, upon which rise, like landmarks, the long series of Memphite pyramids. The valley is perfectly flat, except where a village stands on the mound of some ancient town, and uneven but by the long groves of date-palms which extend along the river, and the smaller groups of the villages. The Nile occupies the middle of the great volume of water, and to the west, not far beneath the Libyan range, is the great canal called the Bahr Yasaf, or "Sea of Joseph." The scene is beautiful from the contrast of its colors, the delicate tints of the bare desert-mountains or hills bright with the light of an Egyptian sun, and the tender green of the fields, for a great part of the year, except when the Nile spreads its inundating waters from desert to desert, or when the harvest is yellow with such plenteous ears as Pharaoh saw in his dream. The beauty is enhanced by the recollection that here stood that capital of Egypt which was in times very distant a guardian of ancient tradition, that here, as those pyramids—which travelers in all ages have mocked at—were raised to attest, the doctrine of a future state was firmly believed and handed down till revelation gave it its true significance; and that there many of the great events of sacred history have taken place, countless many as chief personages they have wondered at, which in the days of Abraham were the work of an older and stronger generation. But for the pyramids it would now be difficult to ascertain the precise site of Memphis, and the pyramids, extending for twenty miles, do not minutely assist us. No lofty mounds, as at Bubastis and Saïs, mark the place of the great city; no splendid temples, as at Thebes, enable us to recall its magnificence. The valley between the Libyan Desert and the Nile is flat and unmarked by standing columns, or even, as at neighbouring Heliopolis, by a solitary obelisk. Happily a fallen colossal statue and some trifling remains near by, as Edfu, share the Edfu bamboo whose sacred resort, if we may judge from the inundation, show us where stood the chief temple of Memphis, and doubtless the most ancient part of the city, near the modern village of Mit-Rahineh (fully Miûet Râbinik; comp. Robinson, Researches, i, 40, 41). This central position is in the valley very near the present west bank of the river, and three miles from the
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The climate of Memphis may be inferred from that of the modern Cairo — about ten miles to the north — which is the most equable that Egypt affords. The city was said to have had a circumference of about nineteen miles (Diod. Sic. i, 50), and the houses or inhabited quarters, as was usual in great cities of antiquity, were interspersed with numerous gardens and public areas.

The building of Memphis is associated with tradition with a stupendous work of art, which has permanently changed the course of the Nile and the face of the Delta. Before the time of Menes the river, emerging from the upper valley into the neck of the Delta, bent its course westward, or the Nile, to determine its limits, or to decide whether the different quarters mentioned in the hieroglyphic inscriptions were portions of one connected city; or, again, whether the Memphis known to classical writers was smaller than the old capital, a central part of it, from which the later additions have, in a time of decay, been gradually separated. In the inscriptions we find three quarters distinguished: The "White Wall," mentioned by the classical writers (Ἄρεως τοίχος), has the same name in hieroglyphics, σεβεθ-ήτ (Brugsch, ut sup. i, 120, 234, 235; p. 1 tab. xv, Nos. 1091-1094; tab. xiii). That Memphis is meant in the name of the nome appears not only from the circumstance that Memphis was the capital of the Memphitic Nome, but also from the occurrence of ἡ-πατα-κα or ἡ-κα-πτα, as the equivalent of σεβεθ-ήτ in the name of the nome (Brugsch, ibid. i, tab. xv; i, 1; ii, 1, etc., and Νομεν αου δεν νενε νειγε, p. 1). The White Wall is put in the nome-name for Memphis itself, probably as the oldest part of the city. Herodotus mentions the White Wall as the citadel of Memphis, for he relates that it held a garrison of 120,000 Persians (iii, 91), and he also speaks of it by the name of the Citadel simply (ὁ τοίχος, p. 13, 14). Thucydides speaks of the White Wall as the third, and, as we may infer, the strongest part of Memphis, but he does not give the names of the other two parts (i, 104). The Scoliast remarks that Memphis had three walls, and that whereas the others were of brick, the third, or White Wall, was of stone (ad loc.). No doubt the commentator had in his mind Greek towns surrounded by more than a single wall, and did not know that Egyptian towns were rarely if ever walled. But his idea of the origin of the name white, as applied to the citadel of Memphis, is very probably correct. The Egyptian forts known to us are of crude brick; therefore a stone fort, very possible in a city like Memphis, famous for its great works in ma- sonry, would receive a name denoting its peculiarity. It is noticeable that the monuments mention two other quarters, "The two regions of life" (Brugsch, ibid. i, 236, 237, Nos. 1107 sqq., tab. xili, xliii), and Ammi or Per-Ammi (ibid. p. 257, No. 1114 a, tab. xliii).

III. History.—1. The foundation of the city is assigned to Menes, the first king of Egypt, head of the first dynasty (Herod. ii, 99). The situation, as already ob- served, is admirable for a capital of the whole country, and it was probably chosen with that object. It would at once command the Delta and hold the key of Upper Egypt, controlling the commerce of the Nile, defended upon the west by the Libyan mountains and desert, and on the east by the river and its artificial embankments.
The environs of Memphis presented cultivated groves of the acacia-tree, of whose wood were made the plans and masts of boats, the handles of offensive weapons of war, and various articles of furniture (Wilkinson, iii, 92, 168).

Sir Gardner Wilkinson observes, "The dikes of Menes were probably near the modern Kafr el-Eyuat, forty miles south of Mit-Rahbee, where the Nile takes a convex bend and makes the chief town of Eqypt the city of the east point. No traces of previous direction of its course continued) run immediately below the Libyan mountains, and over the site of Memphis. Calculating from the outside of Memphis, this bend agrees exactly with the hundred stadia, or scarcely eleven and a half English miles—Mit-Rahbee being about 11 miles from the old city. No traces of these dikes (sic) are now seen" (Rawlinson's Herod. ii, 163, note 6). That the dike has been allowed to fall into neglect, and ultimately to disappear, may be accounted for by the gradual obliteration of the old bed, and the cessation of any necessity to keep the inundation from the site of Memphis, which, on the contrary, as the city contracted, became cultivable soil and required to be annually fertilized. But are we to suppose that Menes executed the great engineering works attributed to him? It is remarkable that the higher we advance towards the beginnings of Egyptian history, the more vast are the works of manual labor. The Lake Moris, probably excavated under the 6th dynasty, cast into the shade all later works of its or any other kind executed in Egypt. The chief pyramids, which, if reaching down to this time, can scarcely reach later, increase in importance as we go higher, the greatest being those of El-Gizeh, sepulchres of the earlier kings of the 4th dynasty. This state of things implies the existence of a large servile population gradually decreasing towards later times, and shows that Menes might well have diverted the course of the Nile. The digging of a new course seems doubtful, and it may be conjectured that the branch which became the main stream was already existent.

The mythological legend of the time of Menes is ascribed by Bunsen to "the amalgamation of the religion of Upper and Lower Egypt; religion having already united the two provinces before the power of the race of Thia in the Thebaïd extended itself to Memphis, and before the giant work of Menes converted the Delta from a desert, checked over with lakes and morasses, into a blooming garden." The political union of the two divisions of the country was effected by the builder of Memphis. "Menes founded the Empire of Egypt by raising the people who inhabited the valley of the Nile from a little provincial station to that of a historical nation; and it is still the boast of the Egyptians (Steph. ii, 819)."

2. It would appear from the fragments of Manetho's history that Memphis continued the seat of government of kings of all Egypt as late as the reign of Venerpes, the third successor of Menes. Athribis, the son and successor of Menes, built the palace there, and the king first mentioned built his palace near Cochome (Cory's Anno. Pers. ed. p. 94-97); pyramids are scarcely seen but at Memphis, and Cochome is probably the name of part of the Memphis necropolis, as will be noticed later. The 4th dynasty was of Memphis kings, the 2d and part of the 1st having probably lost the undivided rule of Egypt. The 4th dynasty, which succeeded about B.C. 2940, was the most powerful Memphis line, and under its earlier kings the pyramids of El-Gizhreh were built. It is probable that other Egyptian lines were tributary to this, which not only commanded all the resources of Egypt to the quarries of Syene on the southern border, but also worked the copper mines of the Sinai coast. Memphis was not at this early period a city any thing in contemporaneous with the 4th and 6th, the latter being Memphis house which continued the succession. At the close of the latter Memphis fell, according to the opinion of some, into the hands of the Shepherd kings, foreign strangers who, more or less, held Egypt for 600 years. At the beginning of the 18th dynasty we once more find hieroglyphic notices of Memphis after a silent period of some centuries. During that dynasty and its two successors, while the Hellenic empire lasted, Memphis was its second city, though, as the sovereigns were the Thebans, Thebes was the capital.

3. After the decline of the empire, we hear little of Memphis until the Persian period, when the provincial dynasties gave it a preference over Thebes as the chief seat of the Ptolemaic dynasty. The city, according to Ptolemy, was enfraged at the opposition he encountered at Memphis, committed many outrages upon the city. He killed the sacred Apis, and caused his priests to be scourged. "He opened the ancient sepulchres, and examined the bodies that were buried in them. He likewise went into the temple of Hadrian (Ptaḥ), and made great sport of the image. . . . He went also into the temple of the Cæbri, which it is unlawful for any one to enter except the priests, and, not only made sport of the images, but even burned them" (Herod. iii, 37). Memphis never recovered from the blow inflicted by Cambyses. With the Greek rule, indeed, its political importance somewhat rose, and while Thebes had dwindled to a thinly-populated collection of small towns, Memphis became the native capital, where the sovereigns were crowned by the Egyptian priests; but Alexandria gradually destroyed its power, and the policy of the Romans hastened its natural death.

4. At length, after the Arab conquest, the establishment of a succession of rival capitals, on the opposite bank of the Nile—El-Fustat, El-Askar, El-Katā-ē, and El-Kahireh, the later Cairo—drew away the remains of its population, and at last left nothing to mark the site of the ancient capital but ruins, which were long the quarters for any who wished for costly marble, massive columns, or mere blocks of stone for the numerous mosques of the Moslem seats of government. The Arabian physician, Abd-el-Latif, who visited Memphis in the 18th century, describes its ruins as then marvellous beyond description (see De Sacy's translation, cited by Bunsen, Egypt, p. 18). Abraham, in the 14th century, speaks of the remains of Memphis as immense; for the most part in a state of decay, though some sculptures of variegated stone still retained a remarkable freshness of color (Descrip. Egreg. ed. Michaelis, 1776). At length, so complete was the ruin of Memphis that for a long time its very site was lost. Pococke could find no trace of it. Recent explorations, especially those of Meers. Mariette and Linant, have brought to light many of its antiquities, which have been dispersed in the museums of Europe and America. Some specimens of sculpture from Memphis adorn the Egyptian Hall at the British Museum (Herod. ii, 83)." Scenes of this great city are in the Abbé Museum in New York. The dikes and canals of Memphis still form the basis of the system of irrigation for Lower Egypt; the insignificant village of Mit-Rahbee occupies nearly the centre of the ancient capital.

IV. Edifices, Ruins, and Monuments.—Of the buildings of Memphis, none remain above ground; the tombs of the neighboring necropolis alone attest its importance. It is, however, necessary to speak of those temples which ancient writers mention, and especially of such as are known by remaining fragments.

1. Herodotus states, on the authority of the priests, that Menes "built the temple of Hephastus, which stands within the city, a vast edifice, well worthy of mention" (ii, 99). The divinity whom Herodotus thus identifies with Hephastus was Ptah, "the creative power, the maker of all material things" (Wilkinson, in Rawlinson's Herod. ii, 299; Bunsen, Egypt, Book 1, 367, 384). This king was especially worshiped under different representations in different nomes; ordinarily as "a god holding before him with both hands the Nilometer, or emblem of stability, combined with the sign of life" (Bunsen, i, 382). But at Memphis his worship was so prominent that the primitive sanctuary of his temple was built by Menes: successive monarchs

VI.—9*
greatly enlarged and beautified the structure by the addition of courts, porches, and colossal ornaments. Herodotus and Diodorus describe several of these additions and enlargements; they therefore give a complete description of the temple, with measurements of its various dimensions (Herod. ii, 99, 101-108, 110, 121, 136, 158, 176; Diod. Sic. i, 45, 51, 62, 67). According to these authorities, Morius built the northern gateway; Sesastris erected in front of the temple colossal statues (varying from thirty to fifty feet in height) of Pharaoh, wife, and his four sons; Ramesses built the western gateway, and erected before it the colossal statues of Summer and Winter; Aschylus built the eastern gateway, which "in size and beauty far surpassed the other three"; Psammertichus built the southern gateway; and Amosis presented to the temple "a recumbent colossal statue five feet, two inches and a half in height, and twenty feet high." The period between Menes and Amosis, according to Brugsch, was 3871 years; according to Wilkinson only about 2100 years; but upon either calculation the temple, as it appeared to Strabo, was the growth of many centuries. Strabo (xvii, 807) describes this temple as "built in a very sumptuous manner, both as regards the size of the Naos and in other respects." The Dromos, or grand avenue leading to the temple of Ptah, was used for the celebration of bull-fights, a sport pictured in the tombs. But these fights were probably between animals alone—no captive or gladiator. A bull was led to the arena, and the bulls having been trained for the occasion, were brought face to face and goaded on by their masters, the prize being awarded to the owner of the victor. But though the bull was thus used for the sport of the people, he was the sacred animal of Memphis.

This chief temple was near the site of the modern village of Mit-Rahbneh. The only important vestige of this great temple, probably second only, if second, to that of Amen-ra at Thebes, now called the temple of El-Karnak, is a broken colossal statue of limestone representing Ramses II, which once stood, probably with a fellow that has been destroyed, before one of the propylas of the temple. (See cut, p. 72.) This statue, complete from the head to below the knees, is the finest Egyptian colossal known. It belongs to the British government, which has never yet spared the necessary funds for transporting it to England.

2. Near this temple was one of Apis, or Hapi, the celestial cow, in procession by a road with extraordinary honors at Memphis, from which the Israelites possibly took the idea of the golden calf. Apis was believed to be an incarnation of Osiris. The sacred bull was selected by certain outward symbols of the indwelling divinity; his color being black, with the exception of white spots of a peculiar form on his ears, his hairless head, and his hind legs. The temple of Apis was one of the most noted structures of Memphis. It stood opposite the southern portion of the temple of Ptah; and Psammertichus, who built that gateway, also erected in front of the sanctuary of Apis a magnificent colonnade, supported by colossal statues or Osiride pillars, such as may still be seen at the temple of Medinet Abu at Thebes (Herod. ii, 158). Through this colonnade the Apis was led with great pomp upon state occasions. Two stable adjoined the sacred vestibule (Strabo, xvii, 807).

The Serapeum, or temple of Serapis, or Osiriaphi, that is, Osiris-Apis, the ideal correspondent to the animal, lay in the desert to the westward, between the modern villages of Abû-Str and Sakkarah, though to the west of both. Strabo describes it as very much exposed to sand-drifts, and in his time partly buried by masses of sand heaped up by the wind (xvii, 807). The sacred cult and other symbols used in Memphis are supposed to have been used in this temple, the whole of which, like the Nile, were deposited in the temple of Serapis. Near this temple was the burial-place of the bulls Apis, a vast excavation, in which they were sepulchred in sarcophagi of stone in the most costly manner. Diodorus (i, 86) describes the magnificence with which a deceased Apis was interred and his successor installed at Memphis. The place appropriated to the burial of the sacred bulls was a gallery some 2000 feet in length by twenty-five feet in width, and two and a half in the height, without any provision for ventilation. The sculptors had already been opened. These catacombs of mummied bulls were approached from Memphis by a paved road, having colossal lions on either side.

3. At Memphis was the reputed burial-place of Isis (Diod. Sic. i, 22); it had also a temple to that "myriad-named" divinity, which Herodotus (i, 176) describes as "a vast temple, well worthy of note," but inferior to that consecrated to her in Bubiris, a chief city of her worship (ii, 59).

Herodotus describes a "beautiful and richly-ornamented enclosure," situated upon the south side of the temple of Ptah, which was sacred to Proteus, a native Memphitic king. Within this enclosure there was a temple to "the foreign Venus" (Astarte?), concerning which the historian narrates a myth connected with the Grecian Helen. In this enclosure was "the Tyrian camp" (ii, 112). A temple of Ra or Phre, the Sun, and a temple of the Cabiri, complete the enumeration of the sacred buildings at Memphis.

4. The necropolis of Memphis has escaped the destruction that has obliterated almost all traces of the city, partly from its being beyond the convenient reach of the inhabitants of the Moeslem capitals, partly from the unrivalled massive solidity of its chief edifices. This necropolis, consisting of pyramids, was on a scale of grandeur corresponding with the city itself. The "city of the pyramids" is a title of Memphis in the hieroglyphics upon the monuments. The great field or plain of the pyramids lies wholly upon the western bank of the Nile, and extends from Abû-Roehish, a little to the north-west of Cairo, to Meydûn, about forty miles to the south, and thence in a south-western direction about twenty-five miles farther, to the pyramids of Hawara and of Biahmû in the Fayum. Lepsius regards the "pyramids fields of Memphis" as most important testimony to the civilization of Egypt (Letters, Bohn, p. 25; also Chronologie der Aegypter, vol. i). These royal pyramids occupy eminences in the form of considerable tumuli or large monuments in the sand; while the less conspicuous tombs of public officers erected on the plain or excavated in the adjacent hills, gave to Memphis the pre-eminence which it enjoyed as "the haven of the blessed." The pyramids that belong to Memphis extend along the whole length of the Libyan range, and form four groups—those of El-Ghizieh, Abû-Str, Sakkarah, and Dahshûr—all so named from a neighboring town or village. The principal pyramids of El-Ghizieh—those called the First or Great, Second, and Third—are respectively the tombs of Khafu or Shufu, the Cheops of Herodotus and Sophis I of Manetho, of the 4th dynasty; of Khafra or Shafra, the Chephren (Herod.), of the 5th; and of Menkaures, Mycerinus or Mencheres of the 4th. The Great Pyramid has a base measuring 738 feet square, and a perpendicular height of 436 feet, having lost about twenty-five feet of its original height, which must have been at least 480 feet (Mr. Lane, in Mrs. Poole's Supplement to the Egyptian History, ii, 121, 125). It is of solid stone, except a low core of rock, and a very small space allowed for chambers and passages leading to them. The Second Pyramid is not far inferior to this in size. Next in order come the two stone pyramids of Dahshûr. The rest are much smaller. In the Dahshûr group are five cit of crudely brick, the only examples of Memphis necropoles. The whole number that can now be traced is upwards of thirty, but Lepsius supposed that anciently there were about sixty, including those south of Dahshûr, the last of which are as far as the Fayum, about sixty miles above the site
of Memphis by the course of the river. The principal pyramids in the Memphitic necropolis are twenty in number. They were built for the Pharaohs and their consorts. The pyramids of El-Ghitzeh, the three of Abu-Str, the nine of Sakkarah, and the four of Dahshur. The "pyramids" built by Venephe near Cochome may have been in the groups of Abu-Str, for the part of the necropolis where the Serapeum lay was called in Egyptian KERM-KA-KERM, also KERM-KERM, as Budge has shown, remarking on its probable identity with Cochome (ut zap, i, 240, Nos. 1121, 1122, 1123, tab. xiiii). The pyramids were tombs of kings, and possibly of members of royal families. Around them were the tombs of subjects, of which the oldest were probably in general contemporaneous with the king who raised each pyramid. The private tombs were either built upon the rock or excavated, wherever it presented a suitable face in which a grotto could be cut, and in either case the mummies were deposited in chambers at the foot of deep pits. Sometimes these pits were not guarded by the upper structure or grotto, though probably they were then originally protected by crude brick walls. A curious inquiry is suggested by the circumstance that the Egyptians localized in the neighborhood of Memphis those terrestrial scenes which they supposed to symbolize the geography of the hidden world, and that in these the Greeks found the first ideas of their own poetical form. The "gods of the rock" of the Philistines, "the Mene of the Acheronian Lake," this the captivating subject cannot be here pursued (see Bruschi, i, 240, 241, 242). See Pyramids.

V. Biblical Notices.—The references to Memphis in the Bible are wholly of the period of the kings. Many have thought that the land of Goshen lay not very far from this city, and that the Pharaohs who protected the Israelites, as well as their oppressors, ruled at Memphis. The indications of Scripture seem, however, to point to the valley through which ran the canal of the Red Sea, the Wadi-Tanur, the region of the present inhabitants of Egypt, as the old land of Goshen, and to Zoan, or Tanis, as the capital of the oppressors, if not also of the Pharaohs who protected the Israelites. A careful examination of the narrative of the events that preceded the Exodus seems indeed to put any city not in the easternmost portion of the Delta wholly out of the question. See Exodus.

It was in the time of the decline of the Israelish kingdom, and during the subsequent existence of that of Judah, that Memphis became important to the Hebrews. The Ethiopians of the 25th dynasty, or their Egyptian vassals of the 24th and 24th, probably, and the Sais, styled "the Merrimes," were the most important of the mercantile capital of Egypt. Hosea mentions Memphis only with Egypt, as the great city, predicting of the Israelitic fugitives, "Mizraim shall gather them up, Noph shall bury them" (ix, 6). Memphis, the city of the vast necropolis, where Osis and Anubis, gods of the dead, threatened to over-shadow the worship of the local divinity, Ptolemy, could not be more accurately characterized. No other city but Abidos was so much occupied with burial, and Abidos was far inferior in the extent of its necropolis. With the same force that personifies Memphis as the buryer of the unhappy fugitives, the prophet Nahum describes Thebes as walled and fortified by the sea (iii, 8), as the Nile had been called in ancient and modern times, for Thebes alone of the cities of Egypt lay on both sides of the river. See No-Amon, Isaiah, in the wonderful Burden of Egypt, which has been more marked and literally fulfilled than perhaps any other like it in the history of the world. The "Tanis" with the princes of Noph as evil advisers of Pharaoh and Egypt (xix, 13). Egypt was then weakly governed by the last Tanitic king of the 23rd dynasty, as ally or vassal of Tirisakah; and Memphis, as already remarked, was the political capital. In Jeremiah, Noph is spoken of with "Tahapanes," the frontier stronghold Daphne, as an enemy of Israel (xii, 15). It is difficult to explain the importance here given to Tahapanes, if Israel is not also an ally in Egypt which they should afterwards enter in their foreign flight was a city of enemies? In his prophecy of the overthrow of Pharaoh-Necho's army, the same prophet warms Migdol, Noph, and "Tahapanes" of the approach of the invader (xvi, 14), as if warning the capital and the frontiers alike. When Migdol and "Tahapanes" had fallen, or whatever other comments upon the eastern border, the Delta could not be defended. When Memphis was taken, not only the capital was in the hands of the enemy, but the frontier fort commanding the entrance of the valley of Upper Egypt had fallen. Later he says that "Noph shall be waste and desolate, without an inhabitant" (ver. 19), and so it is, while many other cities of that day yet flourish—as Hermopolis Parva and Sebennytos in the Delta, and Lycopolis, Latopolis, and Syene, in Upper Egypt; or still exist as villages, like Chemmis (Panopolis), Tentyra, and Hermomitis, in the latter division—It is doubtful if any village on the site of Memphis, once the most populous and the capital of Egypt, even preserves its name. Latest in time, Ezekiel prophesies the coming distress and final overthrow of Memphis. Egypt is to be filled with slain; the rivers are to be dried and the lands made waste; idols and false gods are to cease out of Noph; there is to be no prince of the land of Noph; and much more is said of the destruction of this city, and much is general, and refers to an invasion by Nebuchadnezzar. Noph, as by Hosea, is coupled with Egypt—the capital with the state. Then more particularly Pathros, Zoan, and No are to suffer; Sin and No again; and with more vivid distinctness the distresses of Sin, No, Noph, Aven, Pi-beseth, and "Tehaphnehes" are forecast, as if the prophet witnessed the advance of fire and sword, each city taken, its garrison and fighting citizens, "the young men," slain, and its fair buildings given over to the flames, as the invader marched upon Daphne, Pelusium, Tanis, Bubastis, and Heliopolis, until Memphis fell before him, and beyond Memphis Thebes alone offered resistance, and met with the like overthrow (xxx, 1—19). Perhaps these vivid images represent, by the force of repetition and their climatic-like arrangement, but one series of calamities: perhaps they represent three invasions—that of Nebuchadnezzar, of which we may expect history one day to tell us; that of Cambyses; and another of the most ruinous, that of Alexander. The minuteness with which the first and more particular prediction as to Memphis has been fulfilled is very noticeable. The images and idols of Noph have disappeared; when the site of almost every other ancient town of Egypt is marked by colyseum and statute, but one, and that fallen, with some ancient and neighbors, is found where once stood its greatest city.

VI. Literature.—The chief authorities on the subject of this article are Lepsius, Denkmaler aus Aegypten und Aethiopien; Bruschi, Geographische Inschriften; Col. Howard Vyse, Pyramids of Gizah, fol. plates, and 8vo text and plates; Sir J. G. Wilkinson, Modern Egypt and Thebes, and Hand-book to Egypt; and Mrs. Poole, Englishwoman in Egypt, where the topography and description of the necropolis and the pyramids are by Mr. Lane. See further, Fourmont, Description des Plaines d'Heliopol. et de Memphis (Par. 1758); Nebiouch, Trav. i, 101; Du Bois-Ayme, in the Description de l'Egypte, VIII, 203; de Frerichs, Ermer, ii, 38 sq.; also Gesenius, Thes. Heb. p. 812; Smith's Dict. of Class. Geogr. s. v. See Noph.

Mem'can (Heb. Mem'kan, `meg`Can, of unknown but prob. Persian origin; Sept. Myunting, Vulg. Mem'cam, the court of the king, temple, town of the counsellors of the court of Xerxes, and the one at whose suggestion Vashti was divorced (Esth.i, 14, 16, 21). B.C.483. They were 'wise men who knew the times' (skilled in the planets, according to Aben-Ezra), and appear to have formed a council of state; Josephus says that one of their offices was that of interpreting the laws
MEN

Men, The, are a class of persons who occupy a somewhat conspicuous place in the religious communities of Northern Scotland, chiefly in those parts of it where the Gaelic language prevails, as in Ross, Sutherland, and the upland districts of Inverness and Argyle. Large and undivided parishes, a scanty supply of the means of grace, patronage, and other causes peculiar to such localities, seem to have developed this abnormal class of self-appointed instructors and spiritual overseers, who sustain in the Church of Scotland a relation very similar to that of our lay-preachers. They are designated by the term "Men," by a title of esteem, in recognition of their superior natural abilities, and their attainments in religious knowledge and personal piety. There is no formal manner in which they pass into the rank or order of Men, further than the general estimation in which they are held by the people among whom they live, on account of their known superior gifts and religious experience. If they are considered to excel their neighbors in the exercises of prayer and exhortation, for which they have abundant opportunities at the lyke-wakes, which are still common in the far Highlands, and at the meetings for public worship, and are eagerly sought to frequent such meetings, and take part in these religious services, so as to meet with general approbation, they thus gradually gain a repute for godliness, and naturally glide into the order of "The Men."

There are oftentimes three or four "Men" in a parish; and as, on communion occasions, Friday is specially set apart for prayer and mutual exhortation, these lay-workers have then a public opportunity of exercising their gifts by engaging in prayer, and speaking on questions bearing on religious experience. This, in many parts of the Highlands, is considered as the great day of the week, aonsomasion, and is popularly called the "Men's day;" and, as there may be present twenty or thirty of these "Men" assembled from the surrounding parishes, the whole service of the day is, so to speak, left in their hands—only the minister of the parish usually presides, and sums up the opinions expressed on the subject under consideration. Many of the "Men" assume on these occasions a peculiar garb in the form of a large blue cloak; and in moving about from one community to another, they are treated with great respect, kindness, and hospitality. The influence which was thus acquired by the "Men" over the people was very powerful, and it was said that some of them grievously abused it. Yet there can be no doubt that, in many parishes in the Highlands, where the ministers have been careless and remiss in the performance of their duties, these lay-workers have often been useful in keeping spiritual religion alive. It is not to be wondered that the heads of some of them were turned, and that the honor in which they were held with the Free Church has been gradually on the wane. See Audl. Min. and Men of the Far North (1868), p. 142-262. (J. H. W.)

MEN OF UNDERSTANDING, a religious sect which seems to have been a branch of the Brethren and Sisters of the Free Spirit, has already been considered under the heading HOMINES INTELLIGENTES.

Menacho. See TALMUD.

Menae (or Messvoir), a part of the liturgy of the Eastern Church, containing all the changeable parts of the services used for the festival days of the Christian year. It is usually arranged in twelve volumes, one for every month, but the whole is sometimes compressed into three volumes. The Menae of the Eastern Church nearly answers to the Breviary of the Western Church, omitting, however, some portions of the services which the latter contains, and inserting others which are not in common. See Breviary, Breviary Ritu.; Neale, Eastern Church, p. 829. See Breviary.

Ménage, Matthew, a French theologian, was born about 1388, in Maine, near Angers. He studied at the University of Paris, and there received the degree of M.A. in 1408, and was called to the chair of philosophy after 1415. The success he obtained caused him to be elected vice-chancellor in 1418, and rector of the university in 1417. He afterwards established himself at Angers, where he taught theology. In the year 1422 he was sent by the Church of Angers, with Guy of Ver- sailles, to the Council of Basle, and by the council to pope Eugene IV at Florence. He did not return to Basle until 1431. In 1441 he received the functions of a theologian, and he died Nov. 16, 1446. His biography has been written by Gilles Ménage. See Hoefer, Nouv. Biog. Générale, s. v.

Ménaehmus (Heb. Menachem, מתנך, comforting [comp. Manaen, Acts xiii. 1]; Sept. Mevaia, Vulg. Manahem; Josephus, Maviniac), Ant. ix. 11, 1), the seventeenth separate king of Israel, who began to reign B.C. 789, and reigned ten years. He was the son of Gathas, and succeeded Josiah, and continued in the king of Zerubbabel. When he heard the news of the murder of that prince, and the usurpation of Shallum, he was at Tirzah, but immediately marched to Samaria, where Shallum had shut himself up, and slew him in that city. He then usurped the throne in his turn, and forthwith reduced Tiphah, which refused to acknowledge his rule. He adhered to the sin of Jeroboam, like the other kings of Israel. His general character is described by Josephus as rude and exceedingly cruel (Ant. ix. 11, 1.). The contemporary prophets, Hosea and Amos, have left a melancholy picture of the ungodliness, debauchery, and debasement of this king. Merania and Ewald add to their testimony some doubtful references to Isaiah and Zerubbabel (For the encounter with the Aseyrians, see below.) Menahem died in B.C. 750, leaving the throne to his son Pekahiah (2 Kings xv. 14—22). There are some peculiar circumstances in the narrative of his reign, in the discussion of which we follow the most recent elucidations. See ISRAEL, KINGDOM OF.

(1.) Ewald (Gesch. Isr. iii, 598), following the Sept., would translate the latter part of 2 Kings xv, 10, "And Kolobam (or Kebalaam) smote him, and slew him, and reigned in his stead." Ewald and Conze have both supposed that the king's existence a help to the interpretation of Zech. xi. 8; and he accounts for the silence of Scripture as to his end by saying that he may have thrown himself across the Jordan, and disappeared among the subjects of king Uzziah. It does not appear, however, how such a translation can be made to agree with the subsequent verses, by which one of the men of Zerubbabel slays him in the night, and the express description of Shallum's death (ver. 14) to Menahem. The nius excuses the translation of the Sept. by supposing that their MSS. may have been in a defective state, but ridicules the theory of Ewald. See Kings.

(2.) In the brief history of Menahem, his ferocious madness against his own countrymen, his treachery, and his flight, has been gradually on the wane. See Auld. Min. and Men of the Far North (1868), p. 142-262. (J. H. W.)
MENAHEM
than the remote Thapsacus on the Euphrates, the north-
est boundary (1 Kings iv, 24) of Solomon's dominions;
and certainly no other place bearing the name is men-
tioned in the Bible. Others suppose that it may have
been some town which Menahem took in his way as
he went from Tirzah to win a larger one known in the
scripture as Ptolemais Philadelphus (Josh. xviii, 8),
and that Menahem laid it waste when he returned
from Samaria to Tirzah (Thenus). No sufficient rea-
son appears for having recourse to such conjectures
where the plain text presents no insuperable difficulty.
The act, whether perpetrated at the beginning or the
end of Menahem's reign, was despicable, but it is inten-
tended to strike terror into the hearts of reluctant subjects
throughout the whole extent of dominion which he
claimed. A precedent for such cruelty might be found
in the border wars between Syria and Israel (2 Kings
viii, 12). It is a striking sign of the increasing degra-
dation of the land, that a king of Israel practiced upon
his subjects a brutality from the mere suggestion of
which the uncivilized Syrian usurper recoiled with
indignation. See TIPHAH.

(3.) But the most remarkable event in Menahem's
reign is the first appearance of a hostile force of Assy-
rians on the north-east frontier of Israel. King Pul, how-
ever, withdrew, having been converted from an enemy
into an ally by a timely gift of 1000 talents of silver,
which Menahem exacted by an assessment of fifty shek-
els a head on 60,000 Israelites. This was probably the
only choice left to him, as he had not that resource in
the Assyrian empire which the Temple at Jerusalem
availed themselves in similar emergencies. It seems,
perhaps, too much to infer from 1 Chron. v, 26 that Pul
also took away Israelitish captives. The name of Pul
(Sept. Phaloch or Phallos) appears, according to Rawlin-
son ('Bampton Lectures for 1859, Lect. iv, p. 135), in an
Assyrian inscription of a Niniveh king, as Phalushka,
who took tribute from Beth Kumi (= the house of
Omri = Samaria), as well as from Tyre, Sidon, Damas-
cus, Idumea, and Philistia; the king of Damascus is set
down as giving 2000 talents of silver, besides gold and
copper, but neither the name of Menahem, nor the
amount of his tribute, is stated in the inscription.
Rawlinson also says that in another inscription the name
of Menahem is given, probably by mistake of the stone-
cutter, as a tributary of Tiglath-pileser. See NINKHEM.

Menahem (ben-Zerach) of Estella, a Jewish
savant, was born in 1306 at Estella, whither his father
had fled after the expulsion of the Jews from France.
In 1326, six years after his marriage to the daughter of
Baudouin of Navarre, the rabbi of Estella, whose mas-
sacred occurred, in which his father, mother, and four
younger brothers were murdered, while he himself,
severely wounded, was left for dead. A soldier riding by,
late in the night, heard him groan, and lifted the unfor-
tunate Jew upon his horse, bound up his wounds, clothed
him, and secured a physician's care for him. Thus pre-
served, Menahem repaired to Toledo, and studied the
Talmud for two years. Thence he went to Alcala, where
he joined R. Joshua Abalesh in his studies. Upon
the death of the latter in 1550, Menahem succeeded as rueler
of the college, and held this place till 1588. Having
lost all his property during the civil war, Don Samuel
Ababael, of Seville, liberally supplied him during the
remainder of his life, which he spent at Toledo, where
he died in 1374. To this benefactor he dedicated his
book on Jewish rites and ceremonies, in 327 chapters,
titled Provisions for the Way, מזון לדרך (Ferrara, 1554).

Menahem of Merseburg, a rabbi of great dis-
tinction among Jewish scholars of the 14th century, and
of the representatives of truly German synagogal
teachers, flourished about 1360. He lived in the de-
plorable times, and because the literary remains of
this period were scanty, it was called the בֵּית הַלְּבָב יְשׂוֹא, "the
destitute generation." To the prominent literati of
that period, who left some monuments of their learning,
belongs Menahem of Merseburg, who wrote annotations
on Rabbinical decisions, entitled הָעָדָה הַמְּלָכָה, reprinted in

Menan, or rather Mainan (Μανᾶν [with much
variety of readings], of uncertain significance), a
person named as the son of Mattathah and father of Melea,
among the private descendants of David and ancestors
of Christ (Luke iii, 31); but of doubtful authenticity

Menandrians, one of the most ancient branches
of the Gnostics, received their name from their leader,
Menander. He was a Samaritan by birth, and is said
to have received instruction from Simon Magus. This
supposition is not well founded, however, and has arisen,
no doubt, from the mixture which existed, to some extent,
between his teachings and those of Simon, as well as
from the erroneous idea that all the Gnostic sects
sprung from the Simonians. Menander aspired to the
honor of being a Messiah, and, according to the tes-
imonies of Irenæus, Justin, and Tertullian, he pretended
to be one of the sons sent from the pleroma, or celestial
regions, to succor the souls that lay groaning under bod-
ily oppression and servitude, and to maintain them
against the violence and stratagems of the demons that
hold the reins of empire in this sublunary world.
One of the conditions of salvation was baptism in his
name, according to a peculiar form instituted by him.
He claimed also the power to make his followers immortal.
His daring pretensions and fanatical teachings should
cause him to be ranked as a lunatic rather than
the founder of a heretical sect. The influence of the
Menandrians continued through several minor sects until
some time in the 6th century. They were often con-
founded, by those not well informed on the subject, with
the origins of Gnosticism. See Gnosis, Gnostics, Hist.
Eccles. iii, 26.; iv, 22; Irenæus, Adv. haeres. i, 21; Justin
M., Apolog. i, 26; Schaff, Chr. Hist. i, 235; Gieseler, Eccles. Hist. i, 56; Mosheim, Commentary on Eccles. Hist.; Wetzler und Welte, Kirchen-Lexikon, vol. vi, s.v.; Walch, Hist. der Ketzerien, i, 185 sq., 276, 279; Schröck, Kirchen-Gesch. ii, 244. See also GNOSSIOS; MAGUS, SIMON.

Ménard, Claude, a French theologian, was born
at Angers in 1580. He began his career as a barrister,
and was made a lieutenant-general of the provostship.
Beginning oppressed in mind by the loss of his wife, he
forsook his calling, and intended to retire from the world.
His friends prevented his entering a cloister, but he
embraced the ecclesiastical profession, and devoted his
interest in monastic institutions by contributing to
the erection of several convents. He applied himself
to researches in the antiquities of his province with so
much success that his compatriot Ménage calls him "Le
père de l'histoire d'Anjou." He died Jan. 20, 1652.
He is noted for the following works: Extraits des
Livres de St. Augustin contre Julien (Paris, 1617, folio and
8vo) --- S. Hieronymi calendaris de Heresibus Judaorum
(ibid. 1617, 4to). Ménard published this history from a
Ménard, Nicolas Hugues, a French theologian, was born at Paris in 1585. Having finished his studies at the college of the cardinal Le Moine, Hugues Ménard joined the Benedictines in the Monastery of St. Denis, Feb. 3, 1608. He first devoted himself to preaching, and was very successful in the principal pulpits of Paris. Finding the discipline not sufficiently severe in the Abbey of St. Denis, he repaired to Verdun, to enter the reformed Monastery of St. Vanne. Later he taught rhetoric at Cluni, and finally went to St. Germain-des-Prés, where he terminated his laborious career. He was, in 1630, Martyrdom of four Benedictine monks at St. Bénédict (Paris, 1629, 8vo), a work that is still read:—Concordia Regularum, authore S. Benedicto, Anianam abbate, with notes and learned observations (Paris, 1628, 4to) — D. Gregorius papae, cognomento Magni, Liber Sacramentorum (Paris, 1642, 4to):—De unico Divino, Auctoritate S. Hieronymi Augustinianorum et Seraphicolorum, (Paris, 1643, 8vo), against the canon of Lanuoy:—S. Barabuse, apostoli, Epistola catholica (Paris, 1645, 4to), an epistle taken by H. Ménard from a MS. of Corbie, and published after his death by D'Achery. See Nicéon, Mémoires, xxii; Ellis Dupin, Bibli. des aut. eccles. du xviéme siècle: Histoire litt. de la Cong. de Saint-Maur. P-18.

Ménard, Quentin, a French prelate, was born at Flavigny, diocese of Autun, about the beginning of the 15th century. He was successively treasurer to the chapel of Dijon, provost of St. Omer, counsellor to the duke Philippe de Bourgogne, and his ambassador to the kings of France, England, and Germany. The letters of pope Eugenius IV, who afterwards promoted him to the metropolitan see of Besançon, bear the date Sept. 18, 1439. He made his entrance into that city Aug. 1, 1440. There was at that time no kingdom or republic whose administration was more difficult than that of the Church of Besançon. The archbishop pretended, by virtue of ancient titles, to be temporal lord of the city; but the citizens were armed with the right of self-government, reserved to themselves unqualified freedom, which they did not hesitate to defend at all times even at the point of the sword, so that between the archbishop and his people there was continual war. Quentin Ménard had just taken possession of his see as his procurator had arrested a citizen whom he accused of heresy, and caused to be condemned by the ecclesiastical judge. The citizens declared that this crime of heresy was only a pretext, and came to the archbishop's palace bringing a complaint which greatly resembled a menace. The latter was obliged to yield, blamed the conduct of his procurator, and restored liberty to the condemned heretic. Very soon other tumults arose. On the heights of Bréglise the archbishop possessed a castle, which overlooked and irritated the city of Besançon. A pretext offering itself, the citizens repaired to Bréglise, and entirely demolished not only the castle, but the adjacentolutely. The archbishop went to天文ur him, but they scarcely listened to him. He then retired to his castle of Gyl, with all his court, and hurled against the city a sentence of interdiction. The citizens of Besançon, however, were not superstitious enough to fear this punishment, and submitted without a murmur to the suffering inflicted by the resentment of the archbishop.
MENASSEH BEN-ISRAEL

MENCUS

and refused to yield in order to obtain a repeal of the
interdict. Ménart proceeded to Rome, and invoked the
authority of the pope; the pope delegated the affair to a
cardinal, who even aggravated the sentence pronounced
upon the rebels. But the people carried the cause be-
tween the tribunal of the emperor, and the latter sent a
message to the effect that if one sovereign of the
province of Quebec of one and the same family, the
zeal of the people, would have gone so far as to
be opposed in at least one case. At last, in April, 1450, this
great lawsuit was terminated, Ménart coming forth victor.
The castle of Bréguille was reconstructed at the expense of the
citizens of Quebec, which then had the honor of being the
first city of Canada. It was in 1604, in the 3rd year of the
reign of Louis XIII., that Ménart died of old age in the
city and to his palace, where he died, Dec. 18, 1604. See
Dunod, *Hist. de l'Eglise de Besancon*, vol. i.;
L'Abbé Richard, *Hist. des Dioc. de Besancon et de Saint-
Claude.*

MENASSEH BEN-ISRAEL. See MENASSEH BEN-
ISRAEL.

MENASSEH VITAL. See VITAL.

Mencius (or Meng), one of the two great Chinese
sages (the other being Confucius), is supposed by Legge
(whose statements we condense) to have been born about
the year 372 B.C.; and to have died not many years after
the death of Confucius, and to have been contemporary with Plato,
Aristotle, Zeno, Epicurus, and Democritus. His name,
like that of his great exemplar, was Latinized by the
Jews from Meng-tse, as that of the earlier sage was from
Koong-foo, to conform to which the latter wor-
thy should have been called Meng-foo-tse, or Meng-foo-
tsch. The name being, however, transferred to him,
one hundred family names of the empire are all mono-
syllables. In transferring the names Koong and Meng
into Latin or English, foreigners have fallen into the
ludicrous mistake of confounding name and title, and
making a single polysyllabic surname out of the two—as
if the name of Confucius were Tung-foo, or Tung-foo-
john, or Tung-foo-lorolut of lord Bute! Men often owe their greatness to their mothers. The
mother of Meng is celebrated throughout China as a
model of feminine wisdom in family training. The first
home of her widowhood was near a cemetery, and her
little boy, with the instinctive imitiveness peculiar to
children, began to practice funeral ceremonies, and to per-
form Liliputian burial-rites. "This will never do," said
Madam Meng, "my son will grow up an undertaker,"
and she promptly removed to a house in the market-
place. Here the boy imitated the cries, disputes, and
chaffering of the buyers and sellers of mourners, and
answered, "said the watchful mother, "he will make only
a pedlar or an auctioneer," and again she removed and
took up her abode in the vicinity of a school. The
youth forthwith took to chanting lessons in concert with
the loud chorus peculiar to the Chinese school-room.
"This will do," said the prudent dame, "my son will
become a scholar," and she was not disappointed in her
forecasting. Nevertheless he was, like all boys, indif-
cent and careless, and we are told that, to quicken his
zeal and give him a striking lesson, his mother one day
surprised and alarmed him by suddenly cutting asunder
the web she was weaving. Upon his inquiring why
she did it, she replied that thus, by his idleness, he was
asundering the web of opportunity, and destroying
his prospects for life, just as she had destroyed the prod-
uct of the loom. The boy was affected, and gave great-
er diligence to his studies. These are all the glimpses
we have of philosopher Meng, until we meet him in
public life at forty years of age. He must have spent
his early years in diligent study of the classics, but how,
or under what masters, we are not informed. In his
writings he says, "Although I could not be a disciple of
Confucius myself, I have endeavored to cultivate my
character and knowledge by means of others who were.
Like his master Confucius, Mencius doubtless assumed
the office of a teacher—not a teacher or professor in our
Western sense, but a peripatetic advocate of morals, po-

itical philosophy, and good government—one to whom
youthful and perplexed inquirers resorted for counsel
and encouragement. In the times of Confucius and
Mencius, China was not a consolidated empire as at
present, but consisted of a number of states or provinces
under independent chiefs or kings. To the court
Mencius was an old friend of one of his predecessors of
the house of the K'ing, the Duci of Montreal, Hartung of
Cappel—who in their turn declared Quinten Ménart accused and guilty of rebellion.
At last, in April, 1450, this great lawsuit was termi-
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MENCKE, CRIT. learned German divine, was born at Oldenburg, in Westphalia, in 1644. When a youth of seventeen, he left the parental home to seek further educational advantages than his native place could afford him at the large harbor of Bremen, and there he pursued the study of philosophy; he next removed to the University of Leipsic, where he was admitted master of arts in 1664. Thenceforth he continued his studies at the universities of Altdorf, Wittenberg, Utrecht, Leyden, and Kiel. Returning to Leipsic, he applied himself for some time to divinity and civil law. In 1668 he was chosen professor of morality in that university, and in 1671 took the degree of licentiate in divinity. He discharged the duties of his professorship with great emolument. In 1677 he was made president of the University. In 1707 he was five times rector of the University of Leipsic, and seven times dean of the faculty of philosophy. He published several works of his own, and edited many valuable productions of others. They are all, however, of a secular character. See Gen. Biog. Dict. a. v.; Biographie Universelle, s. v.

Mendesianae (or Mendianae), also known as Christians of St. John, are an Eastern religious sect of Christians, who appear to retain some New-Testament principles, tainted, however, very much with Jewish doctrines and customs, and even with many heathen practices and phases of religious opinion. See HEBREWBAPTISTS. They style themselves Mendes Yochanam, i.e. "the mendianae of Yochanan." Names. — The name מנדיאני, Mandeiy, derived from Manda da-Clay, מגדיר, the λογος της λογικης, word of life, is equivalent to ei λογος, in opposition to those holding different views, who are designated by them as λογιαται. But it is only among themselves they use that appellation; in public they call themselves Sobba (from the Arabic tasabbar), and allow themselves to be considered by the Mohammedans as the followers of the Saul-bad. This, however, is a usual name. In any case, it is said, took its rise from their habit of turning to the polar star when praying. The name of Christians of St. John was never assumed by them, and originated with travellers. Their most learned and distinguished men are called by them Nasbadeiy, נסבדיאן.

Sacred Books. — Most of their standard works, which might have given us authentic views of their principles, are in the Turkiy language. Many of the works now extant are only, 1. the נבידיאני נביאים, Siddra Rabbia, "the great book"; also called נביאים, Gesna, "the treasury." This is their principal work, and contains their doctrines, only in unconnected fragments, evidently the production of a number of different persons. It is divided into two parts, the first forming about two thirds of the whole, is written for the living, and is called נביאים, "the right;" the other, smaller, for the dead, is called נביאים, "the left," and contains an account of the death of Adam, as also the prayers to be used by the priests on the occasion of deaths and funerals. Norberg has given some information on that work under the title Liber Adami, which is quite improper, and which he probably took from Abraham Ecchelensis; his version also is full of errors arising from erroneous interpretation of the text, which he gives also incorrectly, so that this work can only be used with great caution. 2. נביאים יבון, "the book of souls;" it contains the prayers of the priests, and constitutes the liturgy, which every priest is to know by heart. 3. קדשנים. This contains the marriage ritual.

4. קדישיאים, in which are found the prayers for each day. 5. קדישיאים קדישים, prayers to be recited before the cross, both at home and in the church, but exclusively by the priests. 6. קדישיאים קדישים, a history of John the Baptist. 7. קדישיאים אחרי קדישיאים, a treatise on astrology. Aside from these they have formulas for
all kinds of sorcery, and amulets for sickness and other misfortunes which evil spirits may bring; these charms are used by all classes. Those against incurable diseases are called नृपसि, those against curable disorders नृपसि. According to Ignatius a Jesu, they also possess another work, entitled "Dianum," of which he gives an account; yet the characteristics he furnishes of it seem to apply equally to the Śidra ṛṣabha, and it is thought that the latter may be the work he refers to.

Brahma—Their religion, which is a singular mixture of the most opposite systems of antiquity, is very obscure and confused, the more so, as in the course of time, it underwent different and often contradictory modifications, which we find in their religious works. Another very perplexing feature of the system for those who study it is that the same deities or angels are sometimes designated by entirely different names, until it becomes almost impossible to establish their identity.

In a single abstract from the Śidra ṛṣabha (i, 130-236) we find no less than three conflicting accounts of the creation. They agree in placing at the beginning of all things नृपसि नृपसि, Pira ṛṣabha, "the great fruit," the नृपसि नृपसि लड़, Bego Pira ṛṣabha, "in the great fruit." This recalls the Orphic myth of a world's egg, containing the germ of all that exists. Norberg, in hispreface, remark 3, not being able to understand नृपसि, transformed it into नृपसि, which, in his Osmatonic, he explains "volucris, sc. Phoenix," and translates the preceding words "(fruit) Ferho per Ferho," which, in the Osmatonic, he explains by "Summu Numen per se extincta." At the same time with the great fruit was the नृपसि नृपसि मा, "Mama the Lord of Glory," and the नृपसि नृपसि ए, "the Ether of great brilliancy," which latter is the world, in which the Mana ṛṣabha reigns, and which contains the नृपसि नृपसि, the "great Jordan" (they call all rivers Jordans), which proceeds from him. Maha ṛṣabha finally called forth the "life," नृपसि (sc. नृपसि, "the first"). This accomplished the act of creation, and the Maha ṛṣabha at once went into the most absolute retirement, where he dwells invisible to all but the purest emanations, and the most pious among the Mendeans, who, after their death, are permitted, but only once, to contemplate the Almighty. As they are very superstitious, and not similar to the semigods of the Gnostics—stands the Chayé Kadmâyé, the "first life," which is therefore entitled to the first worship and adoration. Hence also it is, and not the Maha ṛṣabha, who is first invoked in all prayers, and with whose name every book begins. It is the Maha ṛṣabha under a variety of names sometimes by those applied to the Maha ṛṣabha, with whom it is occasionally confounded. Like him, it dwells in the pure, brilliant ether, which is considered as a world in itself, in which all that exists is pervaded by the waters of the fire of life, and is inhabited by numberless Uthr, नृपसि, "angels," who dwell there in eternal blessedness. From the Chayé Kadmâyé emanated first the Chayé Thiŋhag, नृपसि, the "second life," often called also गोज, and then the नृपसि मादन, Matd-d-de-Chayé. This is sometimes (ii, 208) called नृपसि, the "pure," yet is described as susceptible of impure thoughts: thus it attempted to usurp the place of the first life, and was on that account exiled from the pure ether into the world of being, separated from it by the नृपसि नृपसि (the Cabalistas call them गोज).

It is similar to Cain, while its younger brother, Matd-d-de-Chayé, represents Abel. It is called the father, master, and king of the Uthr, lord of the worlds, the beloved son, the good shepherd, the high-priest, the word of life, the लोग, the teacher and redeemer of mankind, who descended into hell and chained the devil:

he is, in short, the Christ of the Mendeans; and as the followers of our Saviour, so are they named after the theme of their faith. He dwells with the father, who is supposed to be sometimes Chayé Kadmâyé (comp. in the Cabala, जै, जै), the real revealer of himself, however, to humanity in his three sons, who are also called his brothers, नृपसि, नृपसि, and नृपसि (Abel, Seth, and Enoch). In another place it is said that Hebil alone is his son, Shephili his grandson, and Anush his great-grandson. Hebil, the most important among them, is almost equally venerated with the Mandá-de-Chayé, receives the same names, and is often confounded with him. He is generally named नृपसि.

Among the Uthr, "angels," who emanated from Chayé Thiŋhag, the first and most eminent is नृपसि, the "third life;" often also called नृपसि, Abathur. This is not the "buffalo," as erroneously asserted by Gesenius (in Ersch und Gruber, Ḥayyag. s. v. Zabier), but only has that name because of his being called also Ḥayṭj, "the father of the Uthr," नृपसि.

He is also called "the old, the hidden, the watcher." He sits at the limit of the world of light, where, at the door which leads to the middle and lower regions, and in a scale which he always holds in his hand, he weighs the deeds of the departed as they appear before him to gain admittance. Under him there was in the beginning an immense void, and at the bottom of it the troubled, black waters, नृपसि. As he looked down and saw his image reflected in it, arose नृपसि, who is also called Gabriel, and retains in part the nature of the dark waters from which he proceeded. He received from his father the mission to build the earth and to create man. Then he is remembered, and at times as having performed alone; at others, with the aid of the demons. When he had created Adam and Eve, he found himself unable to give them an upright posture, or to breathe the spirit into them. Hebil, Shephili, and Anush then interfered, and obtained from Chayé Kadmâyé (or took from Pethahil at his instigation) the spirit of Mana, and infused it into man, that he might not worship Pethahil as his creator. The latter was on that account exiled from the world of light by his father, and consigned to a place below, where he is to remain until the day of judgment. He will then be raised up by Hebil-Siva, and made king, and will be generally worshipped. The nether world consists of four entrances into hell, or limbo, each of which is governed by a king and queen. Then only comes the real kingdom of darkness, divided into three parts, governed by three old, single kings—Shedum, the grandson of darkness; Gia, the great; and Krun, or Karkum, "the great mountain of flesh," who, as the oldest and greatest among them, the first-born king of darkness, inhabits the lowest region. In the entrances to hell there is yet dirty, slimy water; in the real hell there is none, and Krun's kingdom consists only of dust and vacancy. In hell and its entrance there is no longer any bright ocean, but only an ocean of dirt, or busk, as the name Hebil-Siva (or Mandá-de-Chayé), sustained by the power of Maha ṛṣabha, descended into it, unravelled the mysteries of the lower regions, took all power from their kings, and closed the door of the different worlds. By subterfuge he brought out Ruchu, daughter of Kin, the queen of darkness, and prevented her return to the nether world. She then bore the worst of all devils, नर, the fire, i.e., the destroyer, whom Hebil-Siva, when in his zeal he sought to storm the worlds of light, threw into the black waters, bound, and surrounded with iron and seven golden walls. While Pethahil was occupied in the creation of the world and of man, Ruchu bore first seven, then twelve, and again five sons to the fire. These twenty-four sons were by Pethahil transplanted
years in piety and innocence. Then will the fire, also
called leviathan, destroy the earth and the other medium worlds,
as well as the nether worlds; their spirits will be
annihilated, and the universe become a realm of light.

Priesthood. — There are different degrees in their
priesthood. The lower class is called Shegapda, and forms a sort of medium between the clergy, properly
so called, and the laity. The members of it are actually but assistants, and are consacred to that office by the imposition of hands, and the
recital of a short formula at baptism. Many remain al-
ways in this subordinate position; if they desire to go
higher, which they are not permitted to do before they are
fifteen years of age, they must study diligently the
religious books and customs of their people, undergo a
strict trial for sixty days, and pass seven days and nights
awake and in prayer with a priest; if admitted, they
then become Tarmides, (probably for şolam), to
office they are consecrated by
seven priests. This is the true priestly order, which qualifies them for every ecclesiastical office. Those who
distinguish themselves by their science and conduct can
become ınba, which probably is equivalent to ınba,
Ezra i, 8; vii, 21, or "thesauriarius," he who pos-
sesses the great treasure in himself. It corresponds to
the office of high-priest or bishop, and requires only a
short probation, and the consecration by the ordinary
priest of the rank. His functions are only to consecrate others, and
to preside at marriages, which can, however, be legally
administered by the tarmides, without his participation.
A priest who officiates at the marriage of a woman not a
maiden, a widow, or a woman divorced from her hus-
band, has the right to perform afterwards any religi-
ous ceremony connected with marriages. On the right fore-
arm, "one cut off." Finally, the highest ecclesi-
asical dignity, similar to that of patriarch or pope, is that
of the ınba, "chief of the people," who is also con-
sidered as their civil chief. Their princes—when they
had princes—were to be at the same time their high-
priests, as they assert it was the case with Pharaoh.
At present they have none. Women are also allowed by
them to become members of the clergy: they must be
virgins to enter into the order of shegandani, but when they enter the order of tarmides they may at once
marry a priest of that order or of a higher.
They can in this manner arrive to the degree of Rēk Amma,
if their husband is invested with that title, for in no case can the woman have a higher title than her hus-
band. The official dress of the priests is pure white, it is
very simple, consists of long white linen garments, and a shirt of the same material tied with a white belt.
From both shoulders hangs a white stole, about the
width of the hand, extending down to the feet. They
wear a white cloth on their head, twisted like a tur-
ban, the end of which, about a yard in length, hangs
down on the left side in front. On the right fore-
arm they wear, during divine worship only, the ınba,
"crown," which consists of a piece of white linen, two
finger-lengths in breadth, sewed on three sides, and
which, when not in use, is put under the turban.
On the little finger of the right hand the tarmides wear a
gilt and the superior priests a golden seal-ring, bearing
the inscription "the name of the Judge Sīdūr," and carry an olive-branch in the left hand. They
must always be barefooted in exercising their func-
tions.

Houses of Worship. — The churches, which are only
intended for the use of the priests and their assistants,
the laymen remaining in the entry, are so small that
only two persons can stand in them at the same time.
Their roofs are supported by a single beam, repre-
sented by gable-roofs. They have no altar and no ornaments, only a few boards in the corners to put things on when
now commenced to write musical compositions of every form. At the early age of sixteen, he composed his first opera, the music of which is not only charming, but full of dramatic element. This composition shows what Mendelssohn might have accomplished in operatic music had he not left this field for a higher and nobler —that of sacred music. Another proof of his dramatic power is in his music to Shakespeare's *Midsummer Night's Dream*, which is regarded as one of his best efforts in dramatic music. In 1821 he composed his second opera, and finished one half of a third one, besides writing six symphonies, one quartet for the piano and strings, and six fugues, a cantata, a number of etudes, sonatas, and songs. At the age of twenty Mendelssohn visited England for the first time, and was there deeply influenced for the whole course of his after-life. He arrived in London in 1829, and, being known by reputation to the most eminent musicians, was most cordially received. At the first concert with the Philharmonic Society, his overture to *Midsummer Night's Dream* was most enthusiastically received by those who had not even heard his name. In the same year Mendelssohn visited Scotland, and was warmly welcomed by literary and musical societies fully able to appreciate his genius. He made an extended tour through the Highlands, being deeply impressed with the wild and romantic beauty of the old Caledonian music, which some years after gave rise to his celebrated Scotch symphony in A minor. His music to the Iles of Fingal also owes its origin to the impression made upon his mind by a visit to the Hebrides in 1829. The following year he visited Italy, and two years afterwards Paris. Later he revisited London, and from that time to the end of his life was a frequent sojourner there. He began to be even more appreciated in England than in his native country, and it became to him, as it were, the land of his adoption. Beethoven's *Egmont* overture Mendelssohn, says: "The mean calashes which were always at work against him in Berlin increased his dislike to that city, so much so as to induce him to leave it, as he then thought, forever." At Leipzig he accepted the conductorship of the celebrated Gewandhaus concerts, and remained there until 1844, when, induced by the invitation of the King of Prussia, he returned to Berlin.

His entrance upon his glorious career as a composer of sacred music may be ascribed to the committee of the Birmingham Festival, which called forth the oratorio of *St. Paul* for its festival of 1837. The impression which this composition made at Birmingham is described by the committee as triumphant. Mendelssohn composed his *Hymn of Praise*, written expressly for the Birmingham Festival, and performed under his direction. It is a work called a symphony cantata, of marvellous beauty. His third and last oratorio was also written for Birmingham, and, although he commenced it in 1837, it was only finished in time for the festival of 1846, and during these nine years he bestowed upon it his greatest care and attention. The first performance of it took place Aug. 26, 1846, he being the conductor. The enthusiasm was unabated, and it was universally pronounced his masterpiece, and the greatest oratorio since Händel brought out his Messiah. Although king Frederick William IV bestowed the greatest honors upon Mendelssohn, and offered him every inducement to stay in Berlin, yet he preferred Leipzig, and it was mostly there and in England that he devoted his time to further everything noble and true in art. Mendelssohn was also a diligent student of philosophy, history, and other sciences. His *Letters from Italy and Switzerland* (translated from the German by lady Wallace, London, 1862) bear evidence of his superior attainments, and may be regarded as a fine literary production. In the selection of a text for his oratorios he was very exact, and to the sacred music be ascribed as that in Mendelssohn's compositions, founded upon a scriptural text, not only love of music as an art, but also a genuine spirit of piety.
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is revealed. No one could give more true and deeply felt expression than he did in his music to such passages as these: "As the hart pangs for cooling streams," "I waited for the Lord," "He, watching over Israel," "It is enough," etc. By the student and lover of sacred music Mendelssohn must ever be regarded as a shining star in the firmament. His study of the works of Bach, Händel, Mozart, or Beethoven, the great talent, exquisite taste, and depth of feeling which he displayed in all his compositions will ever secure him a place among the first of masters. Riehl, in his Musikalische Karakterköpfe (1, 186), says, "Many thousands have, by the influence of Mendelssohn's music, been led to the study of the works of Bach and Händel, and enabled to form a more correct idea of their true and lasting value." Again, Riehl says (p. 101), "He made the severe forms of sacred music more elegant and more charming by uniting the formal part of it with a subjective wealth of feeling." In his private life he was a man of most charming disposition, making all who came in contact with him his ardent friends and admirers. Towards his fellow-artists he was perfectly free from envy, always encouraging those in whom he discovered talent. Death plucked him when in his best years, at Leipzig, Nov. 4, 1847. It is impossible to speak here in detail of Mendelssohn's works. They are very numerous, every branch of his art, but it was in sacred music that his highest powers were displayed; and St. Paul and Elijah will descend to posterity along with the Messiah and Israel in Egypt. See Beneficent, Leben u. Werke des F. Mendelssohn-Bartholdy (1830); Lamprecht, Leben d. F. Mendelssohn (Berlin, 1830; in English, N. Y. 1835); Feitoza, Biographie Universelle des Musiciens; V. Magnien, Etude biographique sur Mendelssohn-Bartholdy (1850); Hiller, Mendelssohn-Bartholdy (Cologne and Lond. 1874); Fraser's Magazine, April, 1848; Brit. Quarterly Review, October, 1882.

Mendelssohn, Moses (also called RAMBAN [רמב"ע], from the initials of הברח על אברהם [יוסף בר אברהם], R. Moses ben-Menschach Mendel, and Moses Dessau), whom Maimonides describes as "un homme jeté par la nature au sien d'une horde avilie, né sans espace de fortune, avec un tempérament faible et même infirme, un caractère timide, une douceur peut-être excessive, enchanté toute sa vie dans une profession presque mécanique, s'est élevé rang des plus grands écrivains que ce siècle a vu naître en Allemagne" (Sur Moses Mendelssohn, London, 1877), was born at Dessau, Germany, Sept. 6, 1729. His father was a copyer (עמדות) of Biblical writings upon parchment. Moses gave early tokens of an intelligent and scrutinizing mind. Fortunately for his nascent talents, the rabbi of the congregation, David Herschel Frankel, perceiving the eagerness of the boy for learning, undertook to instruct him in all those branches which then constituted a Jewish education—the Bible in the original Hebrew, with its chief commentaries, and rabbinical literature. At an early age Mendelssohn also became acquainted with Maimonides's (q. v.) famous work, the More Nebuchin, or "Guide of the Perplexed," the intense study of which made a new era in his life, and that in two ways—it laid the foundation of his mental culture, and also of his bodily disease and suffering. (Mendelssohn was hump-backed, and extremely small and feeble in person.) The German language the rabbi of Mendelssohn desired to be taught as Gentile learning, and hence his studies had been entirely confined to the Hebrew; but as he branched out in his studies he also acquired the German tongue. When hardly fourteen years of age he was obliged to relinquish learning for the choice of a profession. He went to Berlin in search of employment, and gained it by following the occupation of copist and corrector for the press, carefully making use of every leisure moment to learn the ancient languages, and to gain in

construction in general literature and philosophy. Chance favored him with the acquaintance of a Polish Jew who possessed a profound knowledge of mathematics. The Pole became his instructor in Euclid, which he studied from a copy of the work in Hebrew, this being the only language understood by his master. Besides the study of the "Human Understanding," he studied the writings of Wolf, Leibnitz, and Spinoza, which exercised the greatest influence upon his mental development. Thus passed seven of the most laborious years of his life; it was the period of apprenticeship served to science. Greatly as this most highly cultivated youth became known in wider circles. His fortune now began to turn. A rich co-religionist of Berlin, Isaac Bernhard, a silk manufacturer, engaged him as tutor for his children. Henceforth he was in easy if not affluent circumstances. His connection with the house of Bernhard continued throughout life, first as tutor in the family, afterwards as book-keeper in the manufacturer, and eventually as manager if not as partner in the concern. In the intervals of business he published, in concert with his friend, Tobias Bock, some essays on natural philosophy in Hebrew, for the use of young men studying the Talmud. This publication, which appeared in the י"ן הכרך, i.e. "The Hebrew Preacher," gave some offence to the rabbinical party, but escaped persecution by the strict observance of the Oral Law, to which he undeviatingly submitted all the rest of his life, although his internal convulsions were little in accordance with its practices. About this time (1754) he became acquainted with Lessing (q. v.) and Nicolai (q. v.). With the former he formed an intimate friendship, always regarded by Mendelssohn as among the most fortunate circumstances of his life; for in "Lessing, than whom no man was nearer free from the prejudices of creed and nation, Mendelssohn found a hearty sympathy and an effective fellow-laborer in his projects for bettering the condition of the German Jews, an object which then and at all times lay nearest his heart. Indeed, the known friendship of so eminent a man for one of that tribe, in defiance of all the prejudices of his age, was scarcely less important to the Jews in general than it was to Mendelssohn in particular." For two hours every day regularly they met and discussed together literary and philosophical subjects, a circumstance which led Mendelssohn to write his Philosophische Schriften, an effort by which he became something distinguished beyond the pale of Judaism. The MS. of these dialogues Mendelssohn left with Lessing for examination; but how great was the former's surprise when one day Lessing returned his dialogues in print, published without the author's knowledge. He next sent forth Pope, ein Metafysiker (together with Lessing [1755]), and several other essays, and finally his Briefe über die Empfindungen (1764). In the same year he also wrote Abhandlungen über die Evidenz der meta-physischen Wissenschaften as a prize essay for the Berlin Academy, which was crowned by that learned body, which besides unanimously resolved to elect him a member of their number. Frederick the Great, however, generally prejudiced against the Jews, struck the name off the list, and the Jew had to content himself with the consciousness that he enjoyed less than his contemporaries believed he entitled to. Mendelssohn afterwards, at the instigation of Nicolai and Lessing, collected all his philosophical essays and published them in 1701 under the title of Philosophische Schriften, of which in a short time three editions were published (3d ed. 1777, 2 vols. 8vo). At thirty-one Mendelssohn married a lady from Hamburg, by whom he had several children, among them a son, whose birth gave rise to one of his most celebrated works in the Gymnastik, which treats on the existence of God, in refutation of Pantheism and Spinozism—the result of many years' inquiry on that subject. Mendelssohn had formerly
defined the universe as a creation out of the divine substance, a view involving the main principle of Spinoza, and directly opposed to the notions of deity and creation prevalent in his day. He now attempted, by concessions and modifications, to get rid of the ethical objections usually brought against kindred theories. The work is a fragment; only the first volume appeared (in 1785), the death of the author arresting its progress. The most popular work, however, was his Phädon, oder über die Unterbringhichkeit der Seele, a colloquy on the doctrine of immortality. The characters are taken from Plato's dialogue of the same name, and the descriptive parts are made to conform to the chief Platonic idealist philosopher, however, has made Socrates produce new arguments in place of those attributed to him by his disciple Plato, thinking these substitutions better adapted to modern readers. The following is his principal, and, indeed, his only peculiar argument, the rest of the dialogue being employed in its defence, and in expressions of reliance on the goodness of the Deity. For every change three things are required: first, a state of the changeable thing prior to its change; secondly, the state that follows the change; and, thirdly, a middle state, as change does not take place at once, but by degrees. Between being and not-being there is no middle state. If being be a compound body, capable of resolution into parts, it must, if it perish, be absolutely annihilated; and in its change from death to life, it must pass at once from being to not-being, without, of course, going through any middle state—a change which, according to the three requirements of change, is impossible. Thus by "reductio ad absurdum" the immortality of the soul was proved. Kant, in his Kritik der reinen Vernunft (2d ed.; it is not in the 1st ed.; see the complete edition of Kant's works by M. Rosenkranz [Leipzig]), has shown the fallacy of Mendelssohn's argument, while he admits his acuteness in philosophical criticism; but his position into parts of itself not sufficient to preserve the immortality of the soul, as had been supposed by many philosophers of the time. Mendelssohn, by assuming that change must be gradual and not sudden, thought that he had established his point, as the soul, being simple, could not admit of gradual resolution. Kant, however, shows that we may conceive a gradual annihilation even without resolution into parts—or, to use his own expression, a diminution of the "intensive magnitude." Thus a deep red color may grow fainter and fainter till at last all the redness is gone, and this without any diminution of the surface colored. Another fallacy in Mendelssohn's reasoning is, that his general principle applies only to a transition from one state of being to another, and therefore does not include a transition from being to not-being. For if not-being be considered a state of being, there is no occasion for an argument at all, as the continuity of being is assumed in the definition of change, nor would anything be gained by supposing the soul in such a paradoxical state as necessarily with still a sort of being attached to it. This work not only immortalized its author's name, but conferred upon him for the strength of his reasoning the name of "the Jewish Socrates," and "the Jewish Plato" for the amenity of his discussion. About three years after its first appearance (1767) it went through a third edition, and was translated into Hebrew, and into almost every modern language; English editions were published in 1789 and 1838. Mendelssohn's fame was at its height both among Christians and Jews, and he was lauded both by the philosopher and literary character. Zealous Christians were of the opinion that an exemplary man should retain the faith of his fathers, and regarded it as a sacred duty to bring him over to the Church. Foremost among them was John Caspar Lavater (q. v.), who sought to drag him into theological controversy, though with no unkind intentions. In order to make use of this result, he dedicated Mendelssohn's translation of Bonnet's Inquiry into the Evidence of Christianity, with the request that he would refute in case he should find the argument untenable; and that, if it should seem to him conclusive, he would "do what policy, love of truth, and probity demanded—what Socrates doubtless would have done, had he read the work and found it unanswerable," thus of course excluding any change in the doctrine of his own people by formally abjuring the faith of his fathers, or to draw upon himself the wrath of the Christian clergy by a public assault on their religion. This was in the year 1769. The position in which Mendelssohn was thus placed was not only most delicate, but also not without peril. He was, in fact, the champion of the ancient religion not only with the tenacity of early habits, but also with the fulness of conviction which profound study of the subject had given him. How was it possible to reply to the arguments brought forward in favor of Christianity without giving offence to the dominant churches, and becoming liable to the severe penalties enacted by the laws against the assailants of the established creeds? Mendelssohn, however, did reply. He wrote a courteous but decided letter to the pastor of Zurich, in which he not only speaks of his "veneration for the moral character of the founder of Christianity," but also for the "very fully his position as a liberal-minded and enlightened Jew. To this letter he added an address to all parties, but also drew from Lavater a public apology and retraction of his peremptory challenge. The agitation caused by this transaction aggrandized Mendelssohn's constitutional complaints, threatening his life, and for a long time incapacitating him for intellectual labor. After his recovery he published a Hebrew commentary on Ecclesiastes (Berl. 1769; ibid. 1788), translated into German by Rabe (Ansbach, 1771), and into English by Preston (Lond. 1845). The author complains that "nearly all the commentators who have preceded me have almost entirely failed in doing justice to their task of interpretation." He had not found in one of them an interpretation adequate to the correct explanation of the connection of the verses of the book, but, according to their method, nearly every verse is spoken separately and unconnectedly; and this would not be right in a private and insignificant author, much less in a wise king. As to the design of the book, Mendelssohn thinks that Solomon wrote it to propound the doctrine of the immortality of the soul, and the necessity of leading a cheerful and contented life, and interspersed these cardinal points with lessons of minor importance, such as worship, politics, domestic economy, etc. Soon after this appeal was made, Mendelssohn was appointed a German translator of the Pentateuch, made by the crown. This was a grammatical and exegetical commentary in Hebrew, contributed by several Jewish literati, viz. Saal Dubno (q. v.), Aaron Jaroslav, N. H. Wessely (q. v.), and H. Homberg. This important work, which is entitled הֶפֶךָ, i.e. The Book of the Paths of Peace (Berlin, 1780-88), is preceded by an elaborate and most valuable introduction, written in Hebrew, called בהֶפֶךָ, A Light to the Path, in which Mendelssohn discusses various topics connected with Biblical exegesis and literature. The introduction, which was published separately before the completion of the commentary (Dec. 1780), is a good introduction to the translation and commentary, and is given in German in his Collected Works (Leipa, 1845), vii, 18 sq.; and in English in the Hebrew Review, edited by Breslau (Lond. 1860). The work soon found its way into the principal synagogues and schools in Germany, and, thus encouraged, he produced afterwards two other commentaries, i.e. on the translation and commentary, which are considered classical. "It was in this especially," says Da Costa, "that the philosopher kept up the striking resemblance to Maimonides, his celebrated predecessor and model. Both, under the outward forms of Rabbinical Judaism, desired to give an entirely new direction to the religion of the Jews—to reform it, to develop it." Nothing, indeed, could have
was doomed to experience another trial of his sensibility
in an attack on his deceased friend Lessing by
Jacobi (q. v.), who published Briefe an Mendelssohn
über die Lehre des Spinoza, in which he charged Les-
sing with being an "implicit Spinozist"—a charge
then much severer than at present, when many German
philosophers have adopted the "classical" theory
Mendelssohn endeavored to refute the charge in a work enti-
titled Moses Mendelssohn an die Freunde Lessings (1786),
in which he stated that "if Lessing was able absolutely and
without all further limitation to declare for the sys-
tem of any man, he was at that time no more in harmo-
y with himself than with the authors whom he imitates.
was a paradoxical assertion which, in a serious hour, he him-
self rejected." The answer was considered triumphant,
and drew from Kant the remark, "It is Mendelssohn's
fault that Jacobi thinks himself a philosopher." In
a hurried preparation of this latter work Mendelssohn
overstated his physical powers, and the exhaustion thus
produced led to his premature death, which took place
Jan. 4, 1786.
Ramler wrote this epitaph on Mendelssohn:
"True to the religion of his forefathers, wise as
Socrates, teaching immortality, and becoming immortal
like Socrates." Besides many Hebrew and German es-
seys which we have not room to mention, Mendelssohn
wrote an important work on the Bible, Die Geschichte der
schatzen, edited by Lessing (q. v.). His complete works
were collected and edited by his grandson, G. B. Men-
delssohn (Leips., 1848-5, 7 vols.). The influence which
he exercised over the Jewish nation is incalculable.
He roused the Jews of Germany, if not of the world,
from the mental apathy with which in his day they re-
garded all that had not a distinct reference to religion.
On the other hand, he acted in the most beneficial man-
ner on his Christian contemporaries by exterminating
the brutal prejudices which they entertained against
Jews, and through his most distinguished Christian
friends endeavored to make Jews better understood and
the laws with respect to them. See Jews. He effected a
reformation in Judaism, and founded that new school of
Hebrew literature and Biblical exegesis which has
now produced so many and such distinguished Jewish
literati not only in Germany, but throughout Europe.
No wonder that the Jews regard him as the father of their
and reverence for him in the saying, "From Moses (the
law-giver) to Moses (Maimonides) and Moses (Men-
delssohn), no one hath arisen like Moses" (Mishnah,
ומnoise רבי מונדוס). See Kayslering,
M. Mendelssohn, seine Leben u. a. Werke (Leips., 1862);
Samuels, Memoirs of Moses Mendelssohn, etc. (2d ed.,
Lond., 1827); Hedge, Prose Writers of Germany, p. 99
sq.; Adler, Versohnung von Gott, Religion, und Men-
schentum durch M. Mendelssohn (Berlin, 1871); Aken-
feld, Moses Mendelssohn im Verhältnis zum Christen-
tum (Erlangen, 1866); Gritz, Gesch. d. Juden, xi, 1 sq.;
Ueberweg, History of Philosophy, ii, 118, 528, 529 (Engl.
transl. by Morris, New York, 1874); Milman, Hist. of the
Jews, iii, 408 sq.; McCaul, Sketches of Judaism and the
Jews, p. 43 sq.; Da Costa, Israel and the Gentiles, p. 544
sq.; Schmucker, Hist. of the Modern Jews (Philadelphia,
1867), 1 sq.; G. F. Kirk-seller, Geschichte des Judentums
(Bonn, 1869), p. 117 sq.; Jewish Intelligence (Lond., 1866),
P. 31 sq.; Ederthidge, Introduction to Hebrew Literature.
P. 475 sq.; Miscellany of Hebrew Literature (Lond.
1872), p. 22 sq.; Dessauer, Gesch. d. Israeliten (Bres
lan, 1870), p. 497 sq.; Stern, Gesch. d. Judenhaus (Ibiza
ii, 359-367; De Rossi, Dizionario storico degli autori
Ebrei (German transl. by Hamberger), p. 224 sq.; id., Bibliotheca Judaica antiquitatis, p. 69; Jost, Gesch.
d. Israeliten, i, 66, 68; Gesch. d. Juden, u. s. Stellen,
iii, 36 sq.; Zedlitz, Gesch. d. Juden in den Jahren
1750-1850; Farrar, Crit. History of Free Thought;
Hurt's Hagenbach, Church Hist. 18th and 19th Century;
Of tian Remembrancer, Oct. 1866, p. 267. (B. P.)
the multitude. In consequence, the great desire of the Church was the formation of a society composed of a set of men who—by the austerity of their manners, their contempt of riches, and the external gravity and sanctity of their conduct and maxims—might resemble those doctors that had gained such reputation for the heretical sects, and who might rise so far above the allurements of worldly profit and pleasure as not to be seduced by these. The greatest of these—admitting experience had demonstrated their public and extensive usefulness. But when it became generally known that they had such a peculiar place in the esteem and protection of the rulers of the Church, their number grew to such an enormous and unwieldy multitude, and swarmed so prodigiously in all the European provinces, that they became a burden, not only to the people, but to the Church itself. The great inconvenience that arose from the excessive multiplication of the Mendicant orders was first attempted to be remedied by Gregory X in a general council which he assembled at Lyons in 1272; for here all the religious orders that had sprung up after the Council of Lyon, and were not included in the decrees of Innocent III, were suppressed; and the extravagant multitude of Mendicants, as Gregory called them, were reduced to a smaller number, and confined to four societies or denominations, viz. the Dominicans, the Franciscans, the Carmelites, and the Augustines, or Hermitas of St. Augustine (see each). As the pontiffs allowed these four Mendicant orders the liberty of travelling wherever they thought proper, of conversing with persons of every rank, of instructing the youth and multitude wherever they went, and as these monks exhibited in their outward appearance and manner of life more striking marks of gravity and holiness than were observable in the other monastic societies, they arose all at once to the very summit of fame, and were regarded with the utmost esteem and veneration through all the countries of Europe. The enthusiastic attachment to these sanc
timonalibeggars went so far that, as we learn from the most authentic records, several cities were divided or cantonized out into four parts, with a view to these four orders: the first part being assigned to the Dominicans, the second to the Franciscans, the third to the Carmelites, and the fourth to the Augustines. The people were unwilling to receive the sacraments from any other hands but those of these Mendicants, so that if they could not get a Mendicant from the former, they crowded to perform their devotions while living, and were extremely desirous to deposits there their remains after death. Nor did the influence and credit of the Mendicants end here, for we find in the history of this and the succeeding ages that they were employed not only in spiritual matters, but also in temporal political affairs of the greatest consequence—in composing the differences of princes, concluding treaties of peace, concerting alliances, presiding in cabinet counsels, governing courts, levying taxes, and other occupations, not only remote from, but absolutely inconsistent with the monastic character and profession. However, the power of the Dominicans and Franciscans greatly surpassed that of the other two orders, insomuch that these two orders were, before the Reformation, what the Jesuits have been since that period—the very soul of the hierarchy, the engines of the state, the secret spring of all the motions of the one and the other, and the authors of every great and important event, both in the religious and political world.

By very quick progression, the pride and confidence of the Mendicants arrived at such a pitch that they had the presumption to declare themselves publicly possessed of a divine impulse and commission to illustrate and maintain the religion of Jesus. They treated with the utmost insolence and contempt the priesthood; they affirmed without a blush that the true method of salvation was revealed to them alone; proclaimed with ostentation the superior efficacy and virtue of their indulgences; and vaunted beyond measure their interest at the court of heaven, and their familiar connections with the Supreme Being, the Virgin Mary, and the saints in glory. By these impious wiles they so deluded and captivated the ignorant and subjugated multitude that they intrusted any others but the Mendicants with the care of their souls. They retained their credit and influence to such a degree nearly to the close of the 14th century that great numbers of both sexes—some in health, others in a state of infirmity, others at the point of death—came to beg for the sacred absolution, and some of the Mendicant order, which they looked upon as a sure and infallible method of rendering Heaven propitious. Many made it an essential part of their last wills that their bodies, after death, should be wrapped in old, ragged Dominican or Franciscan habits, and interred among the Mendicants; for such was the barbarous superstition and wretched ignorance of this age, that people universally believed they should readily obtain mercy from Christ at the day of judgment if they appeared before his tribunal associated with the Mendicant friars. About this time, however, the Mendicants fell under a universal odium; but, soliciting the protection of all of which, they open or secret, by the popes, who regarded them as their best friends and most effectual supports, they suffered little or nothing from their numerous adversaries.

In the 15th century, besides their arrogance, which was excessive, a quarrelsome and litigious spirit prevailed among the Mendicants, and drew upon them justly the displeasure and indignation of many. By affording refuge at the time to the Bequins (q. v.) in their order, they became offensive to the bishops, and were involved in difficulties and perplexities of various kinds. They lost their credit in the 16th century by their rustic impudence, their ridiculous superstitions, and the insolent presumptions of the former. They displayed the most barbarous aversion to the arts and sciences, and expressed a like abhorrence of certain eminent and learned men, who had endeavoured to open the paths of science to the pursuits of the studious youth, and had recommended the culture of the mind, and attacked the barbarism of the age in their writings and discourses. The general character of the society, together with other circumstances, concurred to render a reformation desirable, and had the effect of bringing it about. Among the number of Mendicants are also ranked the Capuchins, Recollets, Minims, and others, and the Mendicant order of which is divided into two classes from the former. Buchanan says that the Mendicants of Scotland, under an appearance of beggary, lived a very luxurious life; whence one wittily called them, not Mendicants, but Mendicant friars. See Jean le Rond d'Alembert, Hist. des Moines mendicants (Paris, 1768, 12mo; German by J. Scheuber, Nuremberg, 1769.) G. Gerlitz, Gesch. d. Bettelmönchord am 18. Jahrh. (Theol. Studien u. Kritiken, i, 109 sq.); Gieseler, Eccles. Hist. ii, 287 sq.; iii, 46 et al.; Mosheim, Eccles. Hist. ii (see Index); Neander, Ch. Hist. vol v (see Index); Milman, Hist. of Latin Chris
tianity, vi, 921 et al.; Hardwick, Ch. Hist. (Middle Ages), 282 sq. 920 sq.; et al.; M. Jameson, Legends of the Monastic Orders, p. 257; Len, Sacerdotial Cae
debay, p. 877; Chr. Review, vol. xx, Jan. (J. H. W.)

Mendoza. See Mende.

Mende, Herbert, an English Protestant divine, born in the 15th century, about the middle of the 18th century, was the son of Christopher Mende, also a clergyman. He early decided to devote himself to the ministry, and was accordingly placed at a gram
college at Plymouth, where he obtained the rudiments of a classical education; and was after that in
troduced by the Rev. Samuel Buncombe, a minister of the Independent Church at Ottery St. Mary, Devon,
where he continued three years. In 1777, having com-
pleted his academic studies, he removed to Sherborne, in
Ireland, and was ordained pastor of the Church. In
1782, his father's infirmities increasing, he was in-
vited to assist him at Plymouth; here he was very successful,
his Church augmenting greatly, not only in the number of
hearers, but in the membership. He was steadfast
and consistent in his attachment to evangelical truth in
the midst of the boding influences of the time. He per-
period pervaded the West of England, and which led
him to express his sentiments with unusual energy in his
confession of faith delivered at his ordination. If
in his later years he insisted more earnestly on the ob-
ligations of true Christians to maintain good works, it
did not detract from the character of the man; for he
knew that many of other religious duties; but local circum-
stances in-
duced him to inveigle against certain errors which
seemed to him dangerous to practical religion. Anoth-
er great cause of his success was the animation and
warmth of his address, which not only attracted a large
congregation, but kept them still united at a period when a
minister's wasting energies frequently impair his use-
fulness. In 1785 Mr. Mends became the first and most
active promoter of the Association of Independent Min-
isters of Churches in the West of England, by which so-
ciety valuable aid was contributed to the extension and
success of the Gospel. He died about the opening of this
century; Mr. Mends did not write much. In
1785 he published an Elegy on the Death of
Williams Shepard, Esq.; in 1789, A Sermon on the In-
justice and Cruelty of the Slave-trade; in 1790, A Ser-
mon on the Education of the Children of the Poor; in
1791, A Defence of Infant Baptism; and, in 1801, A Ser-
mon preached in London before the Masonic Society.

ΜΕΝΕ, a word Anglicized in the Auth. Ver. of
the Chaldee sentence ΜΕΝΕ, ΜΕΝΕ, ΤΕΚΕΛ, ΥΠΑΡΒΗΝ (μν., μν., τεκ., υπ., ρ.,
num., num., num., num., num., divided), as each term
is immediately interpreted, the last being given in its
sing, and pass. form δή, περα, διερ, divided; Sept. [i.e.
Theodotion] in both passages μανή, ταφί, ροσ.; Vulg.
mane, thecel, phares), an inscription supernaturally writ-
ten "upon the plaster of the wall" in Belshazzar's pal-
ace (Dan. v. 5-25); which "the astrologers, the
Chaldeans, and the soothsayers" could neither read nor interpret, but which Daniel first read and then in-
terpreted. Yet the words, as they are found in Daniel,
are pure Chaldee, and, if they appeared in the Chaldee
character, could have been read, at least, by any person
present on the occasion who understood the alphabet of his own country. But for the word in the Chaldee charac-
ter, as a part of that inscription, it has been supposed that it
consisted of those Chaldee words written in another
character.

Dr. Halea thinks that it may have been written in the
primitive Hebrew character, from which the Sa-
marian was formed, and that, in order to show on
this occasion that the writer of the inscription was the
offended God of Israel, whose authority was at that
moment peculiarly despised (ver. 2, 3), he adopted his
own sacred character, in which he had originally writ-
ten the decalogue, in which Moses could transcribe it
into the law, and whose autograph copy was found in
Joseph's days, and was most probably brought to Baby-
lon in the care of Daniel, who could therefore under-
stand the character without instruction, but which would
be unknown to "the wise men of Babylon" (New Anal-
ysis of Chronology [Lond. 1811], i. 505). This theory
has the recommendation that it involves as little as possible
the supernatural. This hypothesis makes Daniel
have a conversation with Belshazzar as if the inscription
were written in Greek. He (Daniel) explained the writing thus:

ΜΑΝΗ. 'This,' said he, 'in the Greek language, may
mean a number; thus God hath numbered so long a
time for thy life and for thy government, and that
there remaineth a short time for thee.'

ΣΥΓΧΩ, his weight; hence he says, 'God having weighed in
balance the time of thy kingdom, finds it already going
down.' 

ΜΕΝΕ. This also, according to the Greek language,
denotes a fragment; hence 'he will break pieces thy kingdom, and divide it among the Medes and Persians'" (Am. x. 11, 8).

It has been supposed by some that "the wise men" were not so much at fault to read the inscription as to explain its meaning, which, it is said, they might sufficiently understand to see its spiritual signification. But the monarch, who had be-

considered the wise men, or the wise men of the kingdom, and his nobles, throughout the history of the Book, were not to be considered further—the like disciples in regard to the predic-
tions of our Lord's death (Luke x. 19, 46), where it is said,
"These saying was hid from them, they perceived it not, and
they feared to ask him of that saying." Certainly it is
said throughout our narrative that "the wise men
did not understand the writing, nor make any interpretation of it," phrases which would seem to mean one
and the same thing; since, if they mean different things,
the order of ideas would be that they could not inter-
pret nor even read it, and Wintle accordingly translates,
"could not read so as to interpret it" (Improved Version
of Daniel, Lond. 1807).

At all events, the meaning of the inscription by itself would be extremely logical and obscure. To determine the application, and to give the full sense, of an isolated device which amounted to no more than "he or it is numbered, or he it is num-
bered, he or it is weighed, they are divided" (and there
is even a riddle or paradoxism on the last word ροσ.;
comp. Susannah, ver. 54, 55, and 38, 59, Greek, and Jer.
iv. 1, 11, 12, where "they number his mules," and the Ar-
vite, "or the Persians," with little difference of pro-
nunciation in the sing. ροσ. and ροσ. and none in the plur. ροσ. and ροσ.), must surely have required a sup-
natural endowment on the part of Daniel—a conclusion which is confirmed by the exact coincidence of the
error with the prediction, which he propounded with
so much fortitude (ver. 30, 31).

ΜΕΝΕΔΕΜUS, a Greek philosopher and teacher,
born in the 8d or 7d century B.C.

Life. He was born in Eretria, a city of a noble family, the
Theopropide. Being poor, he labored as a tent-maker
and builder for a livelihood. According to Diogenes
Laertius, he was sent on some military service to Megara,
where he profited by the occasion to hear Plato. He
then relinquished the army, and devoted himself to phi-
losophy.

But it is not probable that he was old enough to
have heard Plato before the death of the latter. If
the length of his life as Diogenes gives it is correct, it
would not have been possible; for at the period of Pla-
ato's death he would have been only four years of age.

According to the story in Athenaeus (iv. 149b), he and
Aristarchus, a man of great learning, were the soli-
eters, passing the night in toil in order to gain time for
philosophy during the day. They subsequently became
pupils of Stilpo at Megara, whence they proceeded to
Elis, to profit by the instructions of some disciples of
Thed. Menedemus, on his return to Eretria, estab-
lished a school of philosophy, which was called the Ere-
trian. He did not devote himself entirely to philosophy,
but was an active participant in the politics of his native
city, becoming the most influential man in the state,
although in his earlier days he was regarded with dis-
like. He was sent on various missions to Polemaeus
(probably Ptolemaeus Ceraunus), to Lysimachus, and to
Demetrius, and obtained for his native city a repeal of a
portion of the tax paid to Demetrius. During some
portion of his life he visited Cyprus, and greatly enraged
the tyrant Nicocreon by his freely-expressed opinions.
The story of his being in Egypt, and sharing in the
making of the Septuagint version, which is found in
Aristane, he was not unworthy of credence. He en-
joyed the favor of Antigonus Gonatas, and persuaded
the Eretrians to present to him a public congratulation
after his victory over the Gauls. This induced the sus-
ception of an intention on his part of betraying Eretria
into the power of Antigonus. According to one ac-
count, these surmises led him to depart secretly from
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Eteria, and take refuge in the sanctuary of Amphius at Aegina. Some golden vessels, the property of the temple, being lost while he was there, the Eotians compelled him to leave, when he fled to the court of Antigonus, where he soon died of grief, probably in the year B.C. 277, at the age of seventy-four. Another account says that he went to Antigonus to solicit his interference in behalf of the Eotians against his own rival, Aphirole in the city.

A Philosopher and Teacher—As a teacher, Menedemus, in his intercourse with his disciples, was characterized by the absence of formality and restraint, although noted for the severity with which he rebuked all insouciance and intemperance, so that the fear of his censure seems to have acted as a check. He lived with his son and the Argonauts. There are records that he existed a close friendship.

In the latter part of his life he seems to have lived in influence. Of the philosophy of Menedemus little is known, excepting that it closely resembled that of the Megarian school, and that of Phaedo of Elis. Indeed, he may be said to have continued Philo's philosophy. Its leading feature was the dogma of the oneness of the Good, which he carefully distinguished from the Useful. All distinctions between virtues he regarded as merely nominal. The Good and the True he looked upon as identical. In dialectics he rejected all merely negative propositions, maintaining that truth consists of the relations of those which are affirmative, and of those he admitted such alone as were identical propositions. He was a vehement and keen disputant, but none of his philosophical controversies or doctrines were committed to writing. Epiphanes, in a passage quoted by Athenaeus (ii, p. 59), classed Menedemus with Plato and Socrates; but it appears from Diogenes Laertius that his opinion of Plato and Xenocrates was not very high. Stilpo he greatly admired. See Diogenes Laertius, ii, 125-144; Plutarch, De Ald. et Al. Mor. Disc. p. 55; Strabo, ix, p. 393; Ritter, Geschafte der Philosophie, bk. vii, ch. 5.

Menedemus (Menedemus), a usurping high-priest who obtained the office from Antioces Epiphanes (B.C. cir. 172) by a large bribe (2 Macc. iv, 23-25), and drove out Jason, who had obtained it not long before by similar means. When he neglected to pay the sum which he had promised, he was summoned to the king's presence, and by plundering the Temple gained the means of silencing the accusations which Jason had brought against him. But when he was to be sacrificed to secure himself against the consequences of an insurrection which his tyranny had excited, and also procured the death of Onias (ver. 27-34). He was afterwards tried and pressed by Jason, who, taking occasion from his unpopularity, attempted unsuccessfully to recover the high-priesthood (2 Macc. v, 5-10). For a time he then disappears from the history (yet comp. ver. 28), but at last he met with a violent death at the hands of Antiochus Eupator (B.C. cir. 163), which seemed in a peculiar manner a providential punishment of his sacrifice (xili, 3, 4).

According to Josephus (Ant. xii, 5, 5) he was a younger brother of Jason and Onias, and, like Jason, changed his proper name, Onias, for a Greek name. In 2 Macc., on the other hand, he is called a brother of Simon the Benjamite (2 Macc. iv, 28), whose treason led to the first attempt to plunder the Temple. If this account be correct, the professions of the sacred office was the more marked by the fact that it was transferred from the family of Jason.

Menas was the name of the first king of the first Egyptian dynasty. He marks a great chronological epoch, being placed by different chronologers as early as B.C. 3865, 3892, or even 5702. Stricter Egyptiologists make his accession B.C. 2717. This name, which signifies the conductor, has been found on inscriptions, but no connexion has been established between whom and himself. Menes was the most usual form of his name, but it is also written

Menas, Menes, Meineis, Men, Min, and Mein. It is singularly in accordance with the Indian Menes, the Grecian Minos, the Teutonic Manhum, and similar appellations of a primeval king; although the oldest Egyptian language seems to have had nothing akin with the Aryan family, to which the others belong. Herodotus says that he built Memphis on the original bed of the Nile, which he regulated, and forms the city, and transformed to the most beautiful temple to Hephaestus or Phrhab II (comp. Diod. i, 50, ed. Wess. ad loc.). Diodorus informs us that he introduced into Egypt the worship of the gods, the practice of sacrifices, and many luxuries. For this last innovation he was subsequently held in great dishonor, as Plutarch mentions a pillar at Thebes, in Egypt, on which is depicted Menas, an introducer of luxury. There is a legend preserved by Diodorus which narrates—in defiance of chronology, unless Menes is to be substituted for Menas—his being saved from death in lake Moris by a crocodile, in gratitude for which he inaugurated the worship of that animal, and built a city in the neighborhood of the lake called the City of Crocodiles, and a pyramid to serve as his own tomb. During his reign there was a revolt of the Libyans. That he made foreign conquests we learn from an extract from Manetho, preserved by Eusebius. By Marshm and others he is considered as identical with the Egyptian Sun-god. Some accounts state that he was killed by a hippopotamus. See Lepsius, Kgmbsch, Qelentaf, p. 5; Boch, Meneth, p. 386; Poole, Hor. Egypt. p. 219; Herodotus, ii, 4, 99; Dio- dorus, i, 43, 49, 89 (ed. Wess. ad loc.); Plutarch, De Is. et Osir. p. 8; Perizon, Orig. Egypt. c. 5; Stukeley's Antiquities, bk. iv; Bunson, Agypten Stelle in der Weltgeschichte, ii, 38-45.

At Memphis.

Meneses, Alexio de, a Portuguese prelate and statesman, was born Jan. 25, 1555. His father had directed the education of King Sebastian. Brought up in this manner, he was contrary to his parents' wishes, and joined the company of the Augustines at Lisbon, Feb. 24, 1574, and finished his studies at Coimbra. He was appointed Archbishop of Goa by Philip II, and took possession of his see in September, 1565. He converted a provincial synod, in which useful reforms were established; he organized many missions, and evangelized among the savages, and introduced the island of Socotra. He devoted himself also to the Christians of Abyssinia, and, above all, to those schismatic Nestorians known under the name of "Christians of St. Thomas," who have taken refuge for centuries in the mountains of Malabar. That in which stands the Apparition of Jesus, the so-called Tan-Tor, even the disciples of St. Francis were unsuccessful, he was enabled to accomplish, and after many centuries of division the Roman Church received into its bosom the greater part of this branch of the Christian family. Pope Clement testified to Meneses his satisfaction by a brief April 1, 1569. Meneses was subsequently appointed to the government of the Indies, and performed the duties of viceroy from May 3, 1606, to May 28, 1609. He showed himself stern and severe towards some of the Mohammedan princes, but tranquillity at least was preserved in the Indies during his administration. He died May 3, 1617. His memorable journey in the missionary field is published under this title: Jornada Rorabacho de Goa D. Alexio de Meneses quandofo a serras de Malvar, em que mord o antigos Christiato de S-Tom e por Fran. Antonio de Gouvea (Coimbra, 1606, fol.). There is added generally to this curious narration: Sino de cavalro de igreja e bishop de antigos Christiato de S-Tom e de Malvar celebrado por D. Fra. Alexio de Meneses (ibid, 1606; translated into Spanish in 1608 by Francs Mufos). He also wrote Histoire Orientale des grands progres de l'Eglise catholique en la reduction des ancien Chrétiens du St. Thomas en Indes Orientales et de l'apparition d'Anomale (Bruxelles, 1609, 8vo; the translator, J. B. de Gien, has unfortunately left many blanks in his
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Menes'theus (Μηνησθεὺς v. r. Μηνησθέως, Vulg. Mnestheus), the father of Apollonius (q. v.), the ambas-
dor of Antiochus Epiphanes to Ptolemy Philometor (2 Macc. iv. 21).

Meng. See Meniscus.

Menge, Anton Raphael, a distinguished artist of the 18th century, was born at Augsburg; in Bohemia, in 1726. His father, also a painter, adopted a very cruel course of treatment to his son, forcing him, at the age of six years, to draw the entire day without other nour-
ishment than a crust of bread and a bottle of water, and chastising him severely if the task given was unfinished in the allotted time. In 1741, at the age of thirteen, he was taken to Rome, where he was employed in copying the works of Raphael in miniature for Augustus III, elector of Saxony and king of Poland. In 1744 he re-
turned to Dresden, and was appointed court-painter by Augustus, with permission to return to Rome to con-
tinue his studies. He there painted several original pic-
tures, among which that of the Virgin, for St. Mary the Virgin which the Virgin was painted from a beautiful peasant-
girl, of whom he became so enamoured that he turned Roman Catholic for her sake and married her. Soon after this he again returned to Rome, where he remained three years, when the tyranny of his father became so oppressive that he received permission from his royal patron to visit Rome again, in order to execute his com-
mision for an altar-piece for the royal chapel. Shortly after his arrival he was deprived of his pension, the king's finances having suffered by the Seven-years' War: and thus suddenly thrown upon his own resources, Menge painted at low prices for the support of his fam-
ily. In 1754 he received an appointment as director of the new academy at Rome, and in 1757 was employed by the Celestines to paint the ceilings of the Church of St. Eusebio. In 1761 the king of Spain invited Menge to his court at Madrid, and granted him a liberal pen-
sion. Here he executed, among other works, a Descent from the Cross and the Council of the Gods. The air of Spain proved detrimental to his health, and he re-
turned to Rome, and was there engaged, immediately upon his arrival, by Clement XIV, to paint in the Vatic-
ian a picture of Jesus dictating to History, and one of the Holy Family. One of his finest productions is the Nativity painted for the National collection of the royal family of Spain. He died in 1779. See Globales, Éloge historique de Mengs (1781); Bianconi, Eloge storico di R. Mengs (1780); Spooner, Biographical History of the Fine Arts (N. Y. 1865, 2 vols. 8vo), vol. ii; Chev. Don Joseph Nich-

Meni (Heb. Meni), יַמְ נָ , from יַמְ נָ , to distribute; Sept. τίμα, Vulg. dedit, e. i. fortunae, just mentioned [see GAD]; Auth. Vers. "that number," marg. "Meni"), ap-
parently an idol which the captive Israelites worshipped by libations (libecistoria), after the custom of the Baby-
loneses and Phoenicians, as well as by the Phrygians and the Britons. See Pococke (Specim. hist. Arab. p. 92) has pointed out the resemblance to Mandi, an idol of the ancient Arabic (Koran, Sur. iii, 19, 20), "What think ye of Allah, and Al-Urah, and the other three goddesses?" Manah was the object of worship of the 'tribes of Hudhely and Kuzah, who dwelt be-
tween Meckheh and El-Medineh, and, as some say, of the tribes of Ows, El-Khazraj, and Thalik also. This idol was a large stone, demolished by one Saad in the eighth year of the flight, a year so fatal to the idols of Arabia" (Lane's Del. from the Kur-an, pref. p. 50, 81). But Al-Zamakshari, the commentator on the Koran, derives Manah from a root meaning a root or stock because of the blood which flowed at the sacrifice to this idol, or, as Mill explains it, because the ancient idea of the moon was that it was a star full of moisture, with which it filled the sublunary regions.

"That the word is a proper name, and also the proper name of the cult of idolatrous worship cultivated by the Jews in Babylon, is a supposition which there seems no reason to question, as it is in accordance with the context, and has every probability to recommend it. But the identification of Meni with any known heathen god is still uncertain. The versions are at variance. In the Septuagint the word is rendered for "temple," but it is of the same kind apparently gave rise to the super eaus of the Vulgate, referring to the "table" menioned in the first clause of the verse. From the old versions we come to the commentators, and their judg-
ments are equally conflicting. Jerome (Comm. in Ex. lv, 11) illustrates the passage by reference to an an-
cient idolatrous custom which prevailed in Egypt, and especially at Alexandria, on the last day of the last month of the year, of placing a table covered with dishes of various kinds, and a cup mixed with mead, in ac-
nowledgment of the fertility of the past year, or as an omen of that which was to come (comp. Virg., Æn. ii, 765). But he gives no clue to the identification of Meni, and his explanation is evidently suggested by the renderings of the Sept. and the old Latin version; the former, as he quotes them, translating Gad by 'fortune,' and Meni by 'demon,' in which they are followed by the latter. In the later mythology of Egypt, as we learn from Macrobius (Sat. i, 19), Δαίμων καὶ Τύχη were two of the four deities who presided over birth, and represented the influence of the Sun and Moon. A passage quoted by Selden (De Diis Syris, i. 1) from a MS. of Vetius Valens of Antioch, an ancient astro-
loger, goes also to prove that in the astrological lan-
guage of his day the sun and moon were indicated by Δαίμων καὶ Τύχη, as being the arbiters of human des-
tiny. True, the word Meni, as it is used here, with the identity between Meni and Miyw or Miyq, the ancient name for the moon, has induced the majority of commentators to con-
clude that Meni is the Moon god or goddess, the Deus Lunus, or Deus Luna of the Romans; masculine as regards the earth which she illumines (terra maritus), feminine with respect to the sun (sois uxor), from whom she receives her heat. This twofold character of the moon is thought by David Mill be indicated in the two names Gad and Meni, the former feminine, the latter masculine (Dis. v. § 23); but as both are masculine in Hebrew, his speculation falls to the ground. Le Moyne, on the other hand, regarded both words as denoting the sun, and his doctrine among the Egyptians: Gad is then the goat of Mendes, and Meni =Mnevis worshipped at Heliopolis. The opinion of Huetius that the Meni of Isaiah and the Miyw or Strabo (xii, 31) both denoted the sun, was refuted by Vi-
trings and others. Among those who have interpreted the word "meni" from a root meaning a "root" or "stock" is the reckoned Jarchi and Abarnabel, who understand by it the 'number' of the priests that formed the company of revellers at the feast, and later Hoheisel (Obs. ad. diff. Jes. loca, p. 349) fol-
lowed in the same track. Kimchi, in his note on Isa.
lxv, 11, says of Meni, "It is a star, and some interpret it of the stars which are numbered, and they are the seven stars of motion; i.e., the planets. But Hebrew applies it to the 'number' of the stars which were worshipped as gods; Schindler (Lex. Pentagl.) to the 'number and multitude' of the idols, while according to others it refers to 'Mercury, the god of numbers,' all which are more conjectures, quod coniungere, tot seminestas, and take the form of play upon words. But Hebrew and Meni, which is found in the verse next following that in which it occurs ('therefore will I number [םֹקֹמָה, ע-מָנָד] to the sword'), and which is supposed to point to its derivation from the verb מֹקֹמָה, מָאָד, to number. But the origin of the name of Noah, as given in Gen. v, 29, shows that such plays upon words are not to be depended upon as the bases of etymology. On the supposition, however, that in this case the etymology of Meni is really indicated, its meaning is still uncertain. Those who understand by it the moon, derive an argument for their theory from the fact that ancients years were numbered by the courses of the moon.

The fact of Meni being a Babylonian god renders it probable that some planet was worshipped under this name: but there is much diversity of opinion as to the particular planet with which the description of deity would be most applicable (see Lakenacher, Oberr. philol. iv, 18 sq.; David Mill's dis on the subject in his Dissert. seelica, p. 81-132). Münster considers it to be Venus (see Gesenius, Comment. ad loc.), as the lesser star of good fortune (the Numea of the Persians [2 Macch. xiv, 3]; see also 738 of Jewish genealogies [xi, 562; xii, 599]). Ewald takes it to be Saturn, the chief dispenser of evil influences; and Movers (Phön. i, 310) has returned to the old opinion that Meni is the moon, which was also supposed to be an arbiter of fortune: the best arguments for which last view are collected by Vitringa (ad loc.). It also deserves notice that there are some, among whom is Hitzig, who consider Gadd and Meni to be names for one and the same god, and who chiefly differ as to whether the sun or the moon is the god intended. It would seem on the whole that, in the passage under consideration, the prophet reproaches the idolatrous Jews with setting up a table to Fortune, and with making libations to Fate; and Jerome (ad loc.) observes that it was the custom as late as his time, in all cities, especially in Egypt, to set tables before the gods, and furnish them with various luxurious articles of food, and with goblets containing a mixture of new wine, on the last day of the month and of the year, and that the libation was thought to be of great service to the fruitfulness of the year; but in honor of what god these things were done he does not state. Numerous examples of this practice occur on the monuments of Egypt (Wilkinson, Anc. Eg. i, 265). See GAD.

Menifee, QUINN M., a minister of the Methodist Episcopal Church, South, son of H. W. William Menifee, was a native of Texas. He first studied law, and took his place at the bar with a good prospect of success in that profession. At the call of duty, however, he relinquished the practice of jurisprudence, and entered the Methodist Itinerancy in 1857. During the war he served, for nearly two years, as a private soldier in the army of Virginia, losing a leg at the battle of Sharpeburg. After the restoration of peace he entered upon ministerial work in Texas, and there labored faithfully till his death in 1867. "Quinn Menifee was a young man of noble and generous impulses, a high-toned gentleman, and a pure-minded Christian. . . . Notwithstanding the losses he had sustained, he became a friend and last all his life. About 1791 he became an inmate in the family of the rector, Fr. A. Hasenkamp, whose example and precepts appear to have exerted a lasting influence over him. In 1794 he became assistant preacher at Frankfurt-on-the-Main; in 1796, pastor of the Protestant Church at Wetzlar; removed in the same capacity
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MENNO

The friends of the Netherlands believe it to have occurred in 1496, but Göbel, the noted German Church historian, holds that Menno saw the light of day in 1505 (Gesch. d. christl. Lebens in d. Rhein. Wesph. evang. Kirche, i, 191). His native place was the little village of Witmarsum, in Friesland. He was reared and educated under the influence of the Chiliasts, but he devoted his life to his service. In 1524 he took orders as priest, and was located at the village of Pingium. His religious condition at this time was anything but desirable. "He was," we are told, "in utter darkness of mind and worldliness of spirit, yet not without some tenderness of conscience and apparent piety." About 1527 he was induced to travel and impart the New Testament with diligence, in consequence of doubts concerning transubstantiation. He now became through grace gradually enlightened, his preaching changed, and he was called by some an evangelical preacher, though he says of himself, "At that time the world loved me, and I the world." His preaching found favor among the people, and he gained daily in popularity. In 1531 finally came the turning-point which resulted in his departure from the mother Church. In this year he witnessed the martyrdom of Sieke Snyder, at Leeuwarden, for Anabaptism. This severity towards one who had dared to assert conscience sake his own, and the reported sympathy, roused him to a similar inquiry concerning the sacrament of Baptism, and resulted in his embracing the views of the persecuted Baptists, though he for several years struggled to suppress his secret convictions, on account of the oium and suffering which the avowal must necessarily involve. "By the grace of God," he observes, "I have acquired my knowledge, as well of baptism as of the Lord's Supper, through the enlightening of the Holy Spirit, attendant on my much reading and contemplating the Scriptures, and not through the efforts and means of seducing sects, as I am accused." Mosheim has taken advantage of this hesitating course on the part of Menno after his conversion to the cause of the Anabaptists, and has accused our subject of duplicity, as guilty of having held "clandestine intercourse with the Anabaptists" until he found it convenient "to throw off the mask." This, however, is unjust and cruel. Menno was never an adherent of the Anabaptist. He never sympathized with the excesses committed at Münster and elsewhere (for he actually published a severe censure against the erroneous opinions and vile practices of John of Leyden in 1585), and his views of baptism were so peculiar that to this day the Mennoists are not one of the modes of administering the sacrament. The only thing he held in common with the Anabaptists was opposition to infant baptism. Menno, however, associated quite freely with the Anabaptists, and exerted a most salutary influence over them, making many friends among that sect. In 1537 he was actually invited by a number of Anabaptists of Groningen to assume among them the rank and functions of a public teacher; and as he looked upon the persons who made this proposal as exempt from the fanatical frenzy of their brethren at Münster, he yielded to their entreaties. His conversion from Romanism he himself alludes to in the following strain: "I believed my God with sighing and tears that to me, a troubled sinner, he would grant the gift of his grace; that he would endue me with wisdom, spirit, frankness, and manly fortitude, so that I might preach his worthy name and holy word unadulterated, and proclaim his truth to his praise. At length the great and gracious Lord, perhaps after the consent of mine own Churc, led me to his fatherly spirit, help, and mighty hand, so that I freely abandoned at once my character, honor, and fame, which I had among men, as also my antichris- tian abominations, mass, infant baptism, loose and careless life, and all, and put myself willingly in all trouble and poverty under the pressing cross of Christ my Lord. In my weakness I feared God; I sought pious people,
and of these I found some, though few, in good zeal and doctrine. I disputed with the perverted, and some I gained through God's help and power, and led them by his word to the Lord Christ; but the stiff-necked and obdurate I commended to the Lord. Thus has the gracious Lord drawn me, through the free favor of his grace, to the defense of the Gospels and of my people; and in me, as in a new mind; he has humbled me in his fear; he has led me from the way of death, and, through mere mercy, has called me upon the narrow path of life into the company of the saints. To him be praise forever. Amen."

According to Van Oosterzee (in Herzog's "Reini-Encyklo-
depedia" Vol. 9), Menno was led to separation from the Church of Rome by the cruel treatment of the Anabaptists in 1585. Many of the sufferers at this time had been heirs of the word of God as dispensed by Menno, and had been made disciples of the new sect by his declarations against infant baptism and the opinion of a "real presence" in the Eucharist. Indeed, his own brother had suffered a martyr's death on this occasion, and this may have contributed in no small measure to the decided step which Menno took shortly after.

With Menno's appointment to the ministry of a class of "Anabaptists" at Groningen opens the most eventful period of his life. His withdrawal from the Church of Rome relieved him of the vow of celibacy, and he made haste to select a companion for life, by whom he had several children. All these things would make it appear that Menno settled quietly at Groningen, and there enjoyed life's ease. But this is not the record of Simon Menno. Anxious to spread the Reformations, he labored especially at Oldesloe, in Holstein, where he was granted not only protection, but even encouragement, and was allowed to establish a printing-press for the diffusion of his religious opinions. There he died, January 15, 1591, in the satisfaction of having gathered a large and flourishing sect, which continues to this day. See MENNONITES.

MENNO as a Protestant.—Moosheim (Eccles. Hist. 16th century) thus speaks of Menno's labors after his estableishment at Groningen: "As a Protestant, Menno labored with the energy of the East and West Frisians, with the province of Groningen, were first visited by this zealous apostle of the Anabaptists; whence he directed his course into Holland, Guelderland, Brabant, and Westphalia; continued it through the German provinces that lie on the coast of the Baltic Sea, and penetrated so far as Livonia. In all these places his ministerial labors were attended with remarkable success, and added to his sect a prodigious number of followers. Hence he is deservedly considered as the common chief of almost all the Anabaptists, and the parent of the sect that still subsists under that denomination." As Moosheim persists in mentioning Menno in connection with the Anabaptists, and as the public is prejudiced against all who were known under that name, we think it but just to insert here Menno's own account of his labors: "Through our feeble service, teaching, and simple writing, with the careful deportment, labor, and help of our faithful brethren, the great and mighty might become humble, the impure clean, the drunken temperate, the covetous liberal, the cruel kind, the godless godly, but also, for the testimony which they bear, they faithfully give up their property to confiscation, and their bodies to torture and to death; as has occurred again and again to the present hour. These can be no fruits or marks of false doctrine (with that God does not co-operate); nor under such oppression and misery could anything have stood so long on earth without roots. But you will ask me, is this not our calling, doctrine, and fruit of our service, for which we are so horribly calumniated, and persecuted with so much enmity. Whether all the prophets, apostles, and true servants of God did not through their service also produce the like fruits, we would gladly let every one be the judge. All this I have given in the blood of his love, and called me to his service, unworthy as I am, searches me, and knows that I seek neither gold and goods, nor luxury, nor ease on earth, but only my Lord's glory, my salvation, and the souls of many immortals. Wherefore I have had, now the eighteenth year, to endure so excessive anxiety, oppression, trouble, sorrow, and persecution, with my poor, feeble wife and little offspring, that I have stood in jeopardy of my life and in many a fear. Yes, while the priests lie on soft beds and cushions, we must hide ourselves commonly in secret corners. While they at all nuptials and christenings, and other times, make themselves merry in public with fife, drum and other absurdities, we must look out for every dog, lest he be one employed to catch us. Instead of being greeted by all as doctors and masters, we must be called Anabaptists, clandestine holders forth, deceivers, and heretics. In short, while for their services they are rewarded in princely style, with great emoluments and distempers, we must be fire, sword, and death. What now I, and my true coadjuvators in this very difficult, hazardous service, have sought, or could have sought, all the well-disposed may easily estimate from the work itself and its fruit. I will then humble entreat the faithful and candid reader, to enquire into these facts; and at all times ask for his enforced acknowledgment of my enlightening, and make of it a suitable application. I have presented it out of great necessity, that the pious reader may know how it has happened, since I am on all sides calumniated and falsely accused, as if I were ordained and called to this service by a sedulous and misleading sect. Let him that fears God read and judge.

In the article ANABAPTISTS we have already alluded to the general mistake of supposing that all Anabaptists were engaged in the Munster excesses, and that usually persons fail to make a distinction between the sober and law-abiding groups of the Churcmen, who were the first to adopt a sketch of the life and labors of David Jorje (q.v.), we had occasion to point out the earnestness which characterized his followers of the "Anabaptists;" but it is in this place that we would enlist our reader's attention to the injustice of suffering a whole sect to be despised and forsaken because of the faults of a few who may have secured membership in order to make their religious garb a stepping-stone to abused power. The two large Protestant bodies of Lutheran and Reformed have always been characterized by jealousy towards any new sects, and have quickly charged their weaker rivals with all the infirmities which flesh is heir to, if any one member of the new comers was open to criticism. Even in our very day the Methodistists and Baptist suffer more or less persecution from the communicants of the State churches in Germany; how much more likely in those days of the 16th century, when first the iron hold of the papacy, which had cramped the Church for ages, was suddenly relaxed. From all the sources now in my command, we gather the fact that Menno was a gentle, earnest, modest man, of a spiritual nature, with no trace about him of wild fanaticism; ready to encourage all that was noble, pure, and good in his fellow-men, constantly reproving those of his followers who appeared guilty of misdemeanors of one kind or another. In the Reformation period, he was frequently involved in controversies; thus in 1548 he was visited by the celebrated
John à Lasko, who was determined to draw Mennon into the party of the Reformed Church whenever there were some of the
two eminent divines held public disputa-
tions upon Christ’s humanity, infant baptism, etc., etc.,
but so gentle was Mennon in his manner that at the close of
the controversy the two combatants parted in peace,
promising good-will towards each other. In 1550 he
published a special tract to defend the doctrine of the
Two Churches; and in 1553, at Wienerwalt, he published a
country from Italy and Switzerland; in 1552, A thorough
Confession on Disputed Points, for the use of other relig-
ious bodies than his own.

Result of Mennon’s Labors.—The whole system of the
theology as taught by Simon Mennon presents few, if any,
developments. In his theology are the names of Lasko and Micronius, he confessed a peculiar Christology.
He did not believe in a Son sullelder and divided
into two persons ("zerestickel oder zertheilt") of a human
and divine nature. He confessed one and the same Son
and Only-begotten, who in his very flesh is the God-
Logos, who in his flesh came down from heaven, and in
very flesh became man. He believed that Christ, in this
way, was born in Mary, but not of Mary; that he
became flesh, and was made man, without taking upon
him Mary’s flesh and blood. Anxious to ascribe to our
Lord the highest purity possible, he seems to have in-
duced the spectacles of the world, and was not in the reality
Christ’s human nature somewhat doubtful. He probably
borrowed this vague notion from the Münster Anabap-
ists. As a writer of systematic theology, Simon Mennon
was inferior to most of his contemporaries, and his main
work, Das Fundamentbuch (1539), shows his want of
adaptedness to a systematic treatment of religious doc-
tines. Following the example of the apostles, he taught
his followers, as the occasion required, in a simple, child-
like way, and never allowed himself to be drawn into
abstruse, or even abstract questions, when preaching to
them. A complete and systematic statement of his doc-
tines was never given by Simon Mennon, and the great
interest which he and his followers exercised in the internal
and external history of the Reformation was due to the
principle they represented.

Like the other Protestant Reformers, Mennon accept-
ated the formal and material principles of the Reforma-
tion; but, besides these, he aimed at a moral, practical
end. It was his earnest desire to restore the king-
dom of God, or the Christian Church, to that purity
which is taught in the New Testament, and which he
believed had existed in the Apostolic Church. To bring
back this golden age of Christianity, and to organize a
congregation με κοινωνικο σελικω, η οικομη, μ ε τον τοι-
αληθο σωμα, and to form a spiritual state.
This accounts for the singular asceticism of the sect, and
explains why the Mennonites did not, like other
ecumenical bodies, concern themselves about abstract
religious speculations, but about moral laws and duties.
For the same reasons they also separated themselves
from the unbelieving and amoral, and tried to purify the
Church by administering the ordinances of baptism only
those to whom had a personal profession of faith in
Christ. The validity of infant baptism was rejected,
while only adults "who do actually profess repentance
unto God and obedience to our Lord Jesus Christ"
were considered proper subjects of this ordinance. We
quote here article seven of a Mennonite Confession of
Faith: "We confess of baptism that all repenting be-
lievers, who by faith, regeneration, and renewal of heart
by the Holy Spirit, have been united with God, and
whose names are written down in heaven, are to be bap-
tized in the name of the Father, and the Son, and the
Holy Spirit, and to them be given the title of Christian,
and be invested with the dignity of being fellow-
people in our Lord’s body; and that all, who having re-
derred, and risen to live; and to whatsoever things
Christ taught his followers." The necessity of the power
of excommunication in the Church was earnestly as-
serted by Mennon, "for without the right usage of ex-
communication the spiritual kingdom of God on earth
cannot exist in purity and piety. A Church is a poli-
tical thing, not a spiritual; but for communion
is like a city without walls or gates, like a field or gar-
den without a fence, or like a house without walls or
doors. For without it the Church would stand open to
all seducers and evil-doers, to idolators and wilfully
pertinent sinners." He insisted upon excommunication
to such an extent that members of his congregation at
Wienerwalt, who abstained from the communion, were communi-
cers were excommunicated as if they had com-
mitted public crimes, or indulged in gross passions.

The works of Simon Mennon, of which the last was
printed in his own printing establishment, were
published collectively in 1600, under the title Sommario
di opere di Zennon de Mennon. Some of his works were
published under the names of "Zassene des gelofo, nitgaders enige waarachtige Verant
woordingen, gedaan door Mennon Simons. It was, how-
ever, a very imperfect compilation; much better was
that of 1646, 4to; but the best appeared in 1681, in
sm. fol., at Amsterdam, entitled Opera omnia theologi-
ica, of al de Godegeleerden werken van Mennon Simons, etc.

Besides the histories on his followers, quoted in the article Mennonites, see Biographie des Protest. célèbres
(Paris), ii, 59-70; Cramer, Het leven en de verrigtingen con Mennon Simons (Amst., 1657), perhaps the most im-
portant work on his researches; Kuyvenhoven, Monumenta Mennonitica (Kölnsberg, 1848); Roosen, Mennon Simons den evan-
gelischen Mennonitengemeinden geschildert (Leipzig, 1848).

J. H. W.

Mennonites is the name of a Christian sect which
sprung up in Holland and Germany about the time of
the Reformation, though it cannot be said to have actu-
ally originated in the great revolution of the 16th cen-
tury. The Baptists claim the Mennonites as their fore-
runners, and regard them to be the direct descendants of
the Waldenses (q. v.); but this origin of the Mennon-
ites is disputed by most Peabody Baptists, who recog-
nise them simply as the followers of one Simon Mennon
(q. v.), who gathered the more notable body of the An-
baptists (q. v.), gave them a new code of discipline, and be-
came to them the interpreter of the law and the Gospel.
Because of the excesses committed by the more fanatic
and unruly of the German Anabaptists in the reforma-
tory period, the Baptists and Mennonites take exception
to this classification. M. Herman Schyn, a Mennonite
minister, who has published their history and apology,
seeks to maintain that they are not Anabaptists, either
by principle or by origin. Besides the necessity of adult
baptism, the Mennonites in the 16th century held, in com-
mon with the Anabaptists, the belief in Christ’s personal
titulation during the millennium—the unlawfulness of oaths
and wars, even in resistance to injury—the impropriety
of engaging in lawsuits—and the exclusion of the civil
magistrate from the Church. But with the wild notions,
which were indulged in by many, of setting up Christ’s
kingdom on earth by violence and bloodshed, they had
no sympathy. Every immoral practice, also, they as a
sect disapproved; and they desired to be held up
as a Christian body characterized by consistency and
moderation. In the days of their founder they were
certainly among the most pious Christians the Church
ever saw, and the worthiest citizens the State ever had.
"It must be acts condoned," says Hardwick (Church
Hist. During the Ref. p. 298), "that the principles of the
sect are free from nearly all the dark fanaticism which
stains the records of the older party."

Mennonites, the Anabaptists of the Netherlands first
called themselves in 1536, the year in which the hith-
erto scattered community celebrated its union. Mennon,
the name of a German town and also of a church
in a region near it, was obtained a regular state of Church order, separate from all
Dutch and German Protestants, and thus secured an
ecclesiastical establishment. He laid down rules for
the guidance of the congregations, and furnished them
with a sort of "confession of faith." His doctrines
were free from the anti-social and licentious tenets and the
churches came again into closer fellowship (see *Jahres-

But, though divided, all Mennonites are agreed in
regard to the fundamental doctrine of baptism, which
is administered by pouring, and only to adults. "The
opinions," says Mosheim (*Éléments*, iv, 142 sq.), "that
human science is useless and pernicious to a Christian.
But these tenets were so explained and modified by
Mennon as to differ very little from the doctrines gen-
erally held by the Reformed churches, securing a high
dergree of credit to the religious system of this famous
teacher. Among his followers, too, he contributed to the
growth of his followers both in numbers and in influence.
He in-


sisted upon the strictest attention to moral duties, and
exercised a most severe discipline upon offenders, and in
a very short time succeeded in excluding from this fel-


mellow those fanatics that had so disdained the name of
Anabaptists, and gradually built up a large and flour-


ishing sect.

The severe discipline which Mennon exercised over
his followers had, however, ultimately the effect of pro-
ducing divisions within his flock. Oftentimes the pro-
piety or impurity of excommunicating from the fellowship of the Church those who had incurred its censure.
Mennon insisted upon the expulsion of all guilty of misdemeanor, even if the erring ones showed signs of repentance. Some in the flock took exception to this severity, and insisted upon it that an excommunicated might at least be readmitted if signs of repentance were clearly manifest. This divi-
sion of opinion resulted finally in the division of the sect into two parties, named respectively "die Feinem," the
Fine, and "die Groben," the Coarse. They were also
called "Flemings" or "Flandrians" and "Water-


landers," from the districts in which they resided. The
former was the more rigid of the two; but ere long it
was divided into Flanders and Zeelanders. This separa-
tion arose out of a question as to what should constitute a sufficient cause for excommunication. One pa-


arty regarded those only who were open contemners of
the divine law to be deserving the highest censure of
the Church, while the other party considered offenders of
the most trivial kind a reason for the instant rejec-
tion of the offender. Mennon himself officially sided with
the Flemings, and he was forced to pronounce the expul-
sion of the milder party, although his sympathies were
supposed to be with them.

Other particular sentiments that divided the Men-
nonites are the following: The Flemings maintain,
with the ancient opinion of rigor, that the opinion of
founder Mennon as to the human nature of Christ, al-


leging that it was produced in the womb of the Virgin
by the creating power of the Holy Ghost, and hence
object to the term *person* and *trinity* as not consistent with the simplicity of the Scriptures; they hold to the


obligation that binds us to wash the feet of strangers, in
consequence of our Saviour's command; the necessity of
excommunicating and avoiding, as one would do the
plague, not only avowed sinners, but also all those who
depart, even in some slight instances pertaining to dress,
etc., from the simplicity of their ancestors; the con-
temnures due to human learning; and to other matters of
an express moment. Another separation took place at
Amsterdam in 1654, and had a much wider influence, ex-
dending also to the other Dutch churches; it was be-
tween the Mennonites who held to the opinions of the
*Remonstrants* (q. v.) and the old orthodox party. The


leaders of the Remonstrants, or Synod of the Theo-
denous Abrahams (see Bentheim, *Holland, Kirche- u. Schu-


l nataf, i, 882; Jhring, p. 30), hence called *Gallemists* (q. v.), and, from the house where they assembled (bij
Het Lam), Lamists; the opponents were called Aposto-
larians, from their leader, Dr. Samuel Apostol; and Zon-


ists, from their house in de Zon (sun). By the Algwe-


nece Doopergesinde Societet, founded in 1811, the two


churches
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must be acquainted with Latin and Greek. They attend at a literary institution for instruction in Hebrew, ecclesiastical history, physics, natural and moral philosophy, botany, and chemistry, in different parts of the city. The college was established nearly a century ago, and was at first supported by the Amsterdam Mennonites alone; but lately other churches send in their contributions. Some of the students receive support from the public fund; they are all intended for the Christian ministry. Mennonites provided with an educated ministry, they were placed on a more equal footing with the other Protestant bodies of the country. The names Oosterbaan, Stiistra, and Hesselinck are mentioned with pride as theologians of Holland, and not simply as Mennonite ministers, by every Dutchman. In 1795, the year of the kingdom of the Netherlands, a convention of 428 preachers and elders was held at Amsterdam, and soon after they began gradually to drop peculiar characteristics, so as to form substantially only one national body. In 1811 all Mennonites united in the formation of a society for the support and encouragement of theological education. In 1855 the tercentenary date of Menno’s withdrawal from the Papal Church was unitedly observed by all his followers. A missionary society, sustaining three laborers in Java, is supported by all Mennonites, and is the Tegel Theological School at Haarlem. According to the Mennonite ‘Year-Book’ of 1850 (the last published by the denomination), the number of Dutch congregations of the Mennonites amounted to 1274 congregations and 140 ministers, not counting the retired preachers and their engaged as professors. The Mennonites in Germany, etc.—In Germany the Mennonites were rather numerous in the 17th century. In Moravia alone they counted some 70,000. They were expelled from that country by Ferdinand II in 1622, and, after a short stay in Hungary and Transylvanìa, finally found a resting-place in Russian territory (see below). The Mennonites were very largely represented in Eastern Prussia. They were particularly numerous at Danzig, Marienburg, and Elbing. Their Dutch neatness and Dutch industry soon made these desolate and swampy regions to flourish like a garden. But almost incessant persecution gradually reduced their number by emigration. In 1730 and in 1732 they were threatened with extermination on account of their refusal to serve in the army; but the storm passed by, and king Frederick II gave them additional privileges—not, however, until the order had been weakened by emigration. Gradually they increased again until 1789, when they were forbidden to purchase landed property. But, notwithstanding all difficulties, the Mennonites have remained, in part at least, on Prussian soil, particularly in the valley of the Vistula, called the Garden Spot of Prussia, their number in all Germany is estimated at about 50,000.

The Mennonites in Russia.—Russia gladly availed herself of Prussia’s intolerance, and did much to secure these valuable citizens for her own territory. Catharine II in 1786 had invited the Mennonites to Russia, along with other German colonists, and in 1789-92 families arrived in Russia, and between 1798 and 1796 there was an immigration of 118 more families. These all settled on the northern shores of the Gulf of Finland, and a few also in the province of Vitebsk. The conditions on which they came to Russia were: Protection from all attacks, freedom of worship, a gift of lands to the amount of 190 acres for each family, exemption from all taxes and imposts for ten years, money for their journey, and money and wood with which to establish themselves, freedom of trade and manufactures, the administration of oaths in their own way, and exemption forever from military service. These privileges were confirmed by the emperor, and extended to all Mennonites who should come therewith. In spite, therefore, of the repeal and abrogation of the severe laws against them in Prussia, there was a continued and large immigration of Mennonites into Russia, up to the year 1917. These colonists ended near their brethren in the government of Taurida, in the region between the rivers Molotchna, Dnieper, and Tokmak, not far from the town of Berdiansk. From that time the Mennonites have gone on increasing, multiplying, and prospering, till they number half a million souls. They have always been protected and favored by the government, so that they have almost entirely governed themselves, and have preserved their German character and institutions intact. This they in great part owe to the character and efforts of Johann Cornies, who, up to his death in 1848, exercised a very powerful influence over them, though he held no office and no rank. Titles and orders were on several occasions offered to him by the imperial government, which highly appreciated his services, but they were always refused. His advice was several times asked by the minister of the interior of the Russian government, which very likely took an important measure without first consulting Cornies. These Mennonites not only had their own schools and churches, and retained in their integrity the language, habits, and usages of their ancestors, but had a sort of self-government, each village of villagers being under a governor appointed by themselves from their own ranks, who acted as the organ of communication between them and the general government. In 1861, the present czar (Alexander II) granted new lands and renewed all the old concessions to a colony of Mennonites who settled on the Volga. These lands, however, were not given to Cornies, but to Catherine the second. The receivers were allowed to leave them to their children and to sell them to each other, but could not dispose of them to any other than a Mennonite without special permission of the government. In our own day the attitude of the Russian government towards the Mennonites has decidedly changed, and a harsh and unfriendly spirit has been manifested in regard to them. The sharp-sighted among them foresaw an invasion of their liberties from the tone of the Russian newspapers and the attitude of Russian officials. On June 4, 1871, the expected blow came. An edict, addressed to all the colonists in the empire—German Lutherans and Roman Catholics as well as Mennonites, Bulgarians, and others, to all of whom, as to the Mennonites, grants of lands and special privileges had been given—set the limit of ten years as the terminal period of exemption from military service, with the proviso that, as to furnishing recruits, the laws ruling colonists should continue in force only for the purpose of a general law on military duty. Such a law might be promulgated at any day, and the Mennonites, with others, be obliged to furnish recruits, in spite of their religious convictions against bearing arms. By the general law of Russia emigration is not permitted; but, for the benefit of the aggrieved colonists, ten years were given them to leave Russia if they chose to take themselves or Russia, if unwilling to come under the full extent of Russian law. After that time no emigration is to be permitted. Meanwhile some of the Mennonites had been busy making inquiries to guide them in the selection of new homes. Cornelius Jansen, a leading Mennonite, acting as German consul at Berdiansk, had written letters to members of the sect in this country and Canada, asking information as to the advantages of America for settlement by their people. Very full and encouraging replies were received from John Funk, at Elkhart, Indiana, and from others in Canada, Pennsylvania, and the West. Jansen had these letters printed, and distributed them among his brethren with little pamphlets, telling of the attractions of America. So enthusiastic did the people become over the hope of freer and happier homes in the New World, that in a short time $20,000 was raised to aid a deputation to America, to visit its finest sections, and to return to Russia with a report of the result of their springing out of the land. The delegates sent were twelve in number, and left Russia for this country at various times from February to May, 1873, and the result is manifest in the large arrival of this people, who have purchased lands on the Western prairies, and in some of our South-
ern states. The probability is that all the Mennonites of Russia will settle in the United States.

They, who, after their migration from Russia, settled in the Crimea, and there lived on land bought by themselves, and not included in the grants of either Catherine or Alexander, are likewise emigrating to this country. An advance guard of some thirty families, who were able to sell their estates at once, quitted the Russian territory and arrived here Aug. 15 (1878). They are essentially German, still speaking the language of the land they were obliged to leave nearly a century ago, and are from the villages of Friedenstein ("Stone of Peace") and Bruderfield ("Brother's Field"), in the Crimea, in the neighborhood of the Black Sea. They marry only within their own Church. A correspondent of the Reformen writes from St. Petersburg under date of April 19 (1878), concerning this people: "That the Mennonites are thrifty, industrious, and economical, their prosperity is sufficient proof. They are, besides this, very clean, neat, and orderly (a lady could go into every peasant's stall), and quiet, contented, honest, moral, and deeply religious. There is no drunkenness or gambling among them. Crime is exceedingly rare. The latest statistics I can find are dated 1841, and those show that for 37 years there were only 86 crimes in the Mennonite colonies on the Molotchina, including about 12,000 people. Of these crimes, 41 sprang from the lack of a written law, while 9 were the result of minor offences, such as disobedience to the authorities. Besides all this, the Mennonites are educated. Every child knows how to read and write; in every village there is a school. The Bible and other religious books are, of course, to be found in every house. The Mennonites were visited by Hathhausen in 1845, and by Petzholdt in 1855, and both travellers bear testimony to the worth and the prosperity of the colonists. Petzholdt says: 'It is my firm conviction that Russia possesses no more useful or more industrious citizens than the Mennonites.' Up to this time the Mennonites have always been loyal subjects to Russia. They have never been remiss in their taxes; and during the Crimean War sent large voluntary gifts of grain and provender to the besieged army. It is only because the privileges granted to them are infringed, and they will be compelled to enter the army against their conscience, that they now wish to emigrate from Russia."

The Mennonites in the United States. These newcomers are not by any means the first Mennonites in the United States. They came as early as 1838. Holding much in common with the Friends, the Mennonites received an invitation from William Penn to settle in the Pennsylvanian colonies. They accepted the kind offer of the Quaker leader, and in little more than half a century the sect had migrated to the number of about 500 families. In 1708 a school and meeting-house were erected by them in Germantown, Pa. In the following year another colony was established in what is now known as Lancaster County, Pa. Other emigrating followers followed in 1711, 1717, 1727, and 1738 successive. In 1735 there were nearly if not quite 500 families settled in Lancaster County. Afterwards their families settled also in various parts of Maryland, Ohio, Indiana, New York, and Canada; and they are now found in nearly every part of the Union and of Canada, though they are most numerous presented in Pennsylvan- sylvania, Ohio, Maryland, and Virginia. It is difficult to arrive at their whole number, as they keep no accessible records for that purpose, believing public displays of this nature to be only one of the vanities of denominations, and of no good service, as the Great Head of the Church alone can judge and know. They probably number, however, as nearly as can be ascertained, about 350 ministers and 66,000 members. They have a publishing-house at Elkhart, Indiana. Their bishops, ministers, and deacons meet semi-annually in district conferences for the purpose of learning the state of the Church, and deliberating upon sug-
Mensa Dei (the Lord's table), a term which has immediate reference to the Lord's Supper. The opposition between the expressions, "table of the Lord" and "table of daemons" (see 1 Cor. xi), at once marks it out as a table set apart for sacred purposes. See ALTAR; TABLE.

Mones Papálos is the technical term for one form of papal investiture claimed by the incumbent of St. Peter's chair, in case the vacancy occurs within certain stated months. The present rules of the Roman church, in effect from 1520, state: "Qui everit pope, sine dominio Nostris, pauperibus et aliis benemensibus personis oderi omnia beneficia ecclesiastica cum cura et cura, sacerdoria et quorumvis ordinum regularium quaecumque qualitatem, et ubiquecumque existentia in singulis Januarii, Februarii, Aprilis, Maii, Iulii, Augusti, Octobris, et Novembris mensibus, usque ad eam voluntatem benedictissimi Romanorum patriarcarum, alias, quorumvis aliis dispositione quocumque modo vacat, eis ad collationem, provisionem, presentationem, electionem, et quovis aliis dispositionem quocumque conscriptum, et collatricem seculumurum et quovis ordinum regiariarum (non autem S. R. E. cardinalium, aut aliorum sub conciliatis inter sedem apostolicam et quocumque aliis initis, et per eos qui illa acceptare et observare debuerint, acceptatis, que lederi non intendit, comprehensores, quomodo libet pertinenter dispositioni suae generaliter reservatur," etc. It is to be remarked that the term alternativa mensium (Schloss, De reservatione beneficiorum et dignitatum ex qualitate vacantis per reservationem [Franz. ad M. 1777, 4to]), as also benefices under lay patronage (Ferraris, Bibliotheca Canonicum, s. v. Beneficia, art. xi, note 18-20; most curacies, and other subordinate offices, are also excepted (Hedderich, Diaev. de parochia in Germania, etc. [Bonn, 1789, 4to]), vol. 1; Koch, et al., De negotiationibus ecclesiasticis illustrato [Argentorati, 1789, 4to], p. 228, note 64).

These doctrines, however, managed to elude the papal months entirely, by means of special papal edicts rendered for the purpose of securing other advantages (see Probat, Tornarii ecclesiastarum Germaniae, in Ulricher, Ad concordationem inters. terr. integrae doctrinae, integrae, integrae. In [Franz. and Leips. 1777], p. 396, 376; Gudenus, Codex diplomati, tom. iv, No. ccxxxiv, p. 717; Le Brevet, Magazin z. Gebrauche d. Staaten- u. Kirchengeschr. pt. viii, p. 4, etc.).

This law is still in force, but has in later times undergone various modifications. Shortly after the War of Bavaria, the Concordat of 1817, art. x, states: "Regia Majestas ad canonicatus in sex mensibus apostolici sive papalibus nomine adforatis," For Prussia, the bull De salute animarum, of 1821, regulates that "Futuro autem tempore... canonicatus in mensibus Januarii, Martii, Maii, Iulii, Septembris, ac Novembris... vacantes conferentur, quasdemmodum hac etiam in capitolo Wrazlauviensi haejectum est..." (see Lamprey, Gesch. u. heutige Verfassung d. Kath. K. Preussen [Halle, 1840], ill, 389, 369, 370). In several other countries the law has fallen into disuse, and the appointments are made by the dioceses. See Herzog, Reallexikon, s. v. Canonicatus.

Mens-stenalder ("avparaordning"), one who kidnaps or decoys a free person into slavery, an act condemned by the apostle among the highest crimes (1 Tim. i, 10). The seizing or stealing of a free-born Israelite, either to

endowment which was to defray the table expenses of the chapter members, and (2) mensa episcopalis for the episcopal share. The chapter's portion was again subdivided according to the number of members belonging to a chapter, and the proportion of allowance for each parish was determined by the admin-istration of the capitation property was usually intrusted to the provost, and that of the episcopal table estate to an official appointed by the bishop himself (vice-domi-nus) (Carol. M., capit. I, 802, c. 13; Lothar I, capit. ao. 824, c. 8). If any of the capitation estates were to be sold, a permit of the bishop and all capitate rights must be secured (c. 1, 2, 8, x, De his quos fiant a privatis, iii, 10; sexta c., De reb. eccles. non alieni, iii, 9). If any of the episcopal estates were to be sold, a permit of the pope had to be asked for (c. 8, x, De reb. eccles. non alieni). In cases where the episcopal chair is endowed with such goods, this regulation remains yet in force. See Wetzer und Welte, Kirchen-Lexikon, s. v.

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treat him as a slave or sell him as a slave to others, was by the law of Moses punished with death (Exod. xxii, 16; Deut. xxiv, 7), which the Jewish writers inform us was carried out. The practice was likewise forbidden among the Greeks (see Smith's Dict. of Class. Ant. s.v. Andrapodismus Graph), and was condemned by law among the Romans (see Adams' Roman Antiq. p. 24). See Slave.

Mensurius, bishop of Carthage, of whose personal history but little is known, figured very prominently during the Diocletian persecutions. He seems to have been identified with the liberal or Arian party, and to have entertained heretical opinions, to which he gave publicity in books published under the title of "Sacred Scriptures." He opposed the enthusiastic veneration of the confessors who were kept in prison. At the symposium held at Olena, A.D. 305, he was arraigned for these acts, but, as most of the African bishops were accused of the same crime, the matter was passed over. Later a new charge was brought against Mensurius, and he had to defend himself at Rome in 311. It seems that he there cleared himself, but on his return home he died. Under his successor in the bishopric the Donatist quarrels opened. See Donatists.

Mental Reservation is a term for withholding or failing to disclose something that affects a statement, promise, oath, etc., and which, if disclosed, would materially vary its import. As this is a false and deceitful way of acting, it cannot be approved by true morality. The Jews were, however, allowed to teach their pupils to delude people by all kinds of mental and verbal deceitful intentions. With many of them the end sanctified the means, and so they taught that even deceit by false promises and perjuries is allowable, if only good things were attained thereby in the end. They defended this manner of action by the shallow pretext that mental deceit being very difficult has been promised or sworn to from what the spoken words declared. See Carcivity; Moral Philosophy.

Mentone, Bernard de. See Bernard.

Mentzer, Balthasar (1), a German Lutheran divine, greatly noted for his decided opposition to the Reformed Church theologians, was born in Allendorf, Hesse, February 27, 1565. He studied at the University of Marburg, where he excelled by the display of uncommon talents. After preaching for several years at Kirtorf, he was appointed in 1596 professor of theology at his alma mater. While in this position he was involved in many controversies because of his prince's tendency towards the doctrines of the Reformed Church. Mentzer was especially radical in his opposition to the views of his opponents. After preaching for about 40 years at Marburg, he was appointed in 1653 professor of theology at his alma mater. While in this position he was involved in many controversies because of his prince's tendency towards the doctrines of the Reformed Church. Mentzer was especially radical in his opposition to the views of his opponents. 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Mentone, Bernard de. See Bernard.

Mentzer, Balthasar (2), son of the preceding, was born May 14, 1614, at Gaisburg, and was educated at the University of Marburg, which he entered in 1628, but completed his education at Strasburg and Jena. In 1640 he became professor at Marburg, in 1648 at Rinteln. He returned four years after and got a position at the University of Halle. He died in 1657. Of Mentzer's works, the most important are, Compendium Theol. Chris. (Rinteln, 1649); Quaest. Theol. ad Aug. Conf. (Darmstadt, 1668; often republished; at last at Rinteln, 1733); De termino vitae (1647), and Abgeführte ferne Erklärung der Frage vom Ziel des menschlichen Lebens (Rinteln, 1649); Kursus Bekenner über Wahrnehmung Gottes geprüft von der Polygamie (Darmstadt, 1671); etc.

Menu. See Menu.

Menuchah (Heb. Menuchah, מנוחה, rest, as often) appears in the marg. of the A.V. at Judg. xx, 43 (Sept. [Yat.] drār Novg, Vulg. and A.V. "with ease," as if מנוחה: Jer. ii, 59 (Sept. ἀνασπο, Vulg. prospetio, A.V. "quiet"). The Sept. likewise, in the remarkable list of additional towns in Judah (Josh. xvi, 59), seems to make mention of it (Maruvi). First mention of Menuchah is in the Heb. Law (Lev. xxvi, 8) in the list of a place called Manochah (1 Chron. vii, 6) or Hotai-am-Menouchah (1 Chron. ii, 54). But all this is doubtful, and the word is rather an appellative. See Menuchah.

Menuchite or Menouchite is given in the marg. of the A.V. at 1 Chron. ii, 52, 54, in place of "Manahethite" of the textual rendering, as an alternative

whom he sent forth Abterius calumniumr J. Croci, Apologetico, Anticrocia, Collatio Augustana Confessi- onis cum doctrina Calvin, Beati et sociorum (1610).

He had also the support of John Pistorius (Wegscheier, for alle verführer Christen), he wrote Anti-Pistorius sui disputatio praecepits quibusdam controversye capitis (Marburg, 1600):—Evangelischer Wegeweiser (Marburg, 1605), and many others. He engaged in a controversy with John Crocius, professor at Marburg, against...
rendering of the Heb. *Menuchoth* (מְנֻכָּה, ver. 52) or *Menachthi* (מְנָכָה, ver. 54), which, as far as can be gathered from the obscure and confused passage, seems to be assigned as a general name of certain descendants of Judah, classified according to some locality settled or inhabited by them. Some (as apparently the A. V.) have referred this presumed place to the Manachath (q. v.) of 1 Chron. viii. 6; but this was either in Benjamin or Moab, certainly not in Judah. Others have found it in the Menuchah (q. v.) supposed to be referred to in Judg. xx. 48; but of the existence of this latter there is very great doubt. The ancient versions are able to make nothing intelligible out of the passage. Thus must be understood, that the Menachoth, as in ver. 54 as *Hatsihammer-Menachthi*; but the relation between the noun Menuchoth and the adjective Menachthi we cannot dis-cover. The latter of these two moieties is predicated of the son of Salma, the former of the son of Shobal. As of Shobal, however, some are announced, we must recognise in Haroeh the name of another son; moreover, in chap. iv. 2, Reiah appears as a son of Shobal, and this name so closely resembles Haroeh that we may suppose them identical. Haroeh and Reiah are thus associated as the two sons of Shobal, and the connective ("and") may have originally stood between them in the Hebrew text. If, however, this is the case, it is not an article and a participle (*זָרָה* = "the sea"); and it may also be reduced to a mere appellation or attribute, but this would not help the narrative. Hatsi-ham-Menuchoth, on the other hand, is a less natural form for a pastoral name than Hatsi-ham-Menachthi, and this would seem to designate an original or ancestor by the name of Manachath (מָנָכָה), a form which actually occurs elsewhere as the name of a man. See MANAHATH. Now as Shobal is repeatedly stated to be the "father" (founder) of Kirjath-jezreel, his sons of course, in part at least, settled there. We may therefore clear up ver. 52 by interpreting it as meaning that Shobal had two sons, Reiah and Manahath, and that part of the descendants of the latter settled at Kirjath-jezreel, becoming the heads of the families named in ver. 58. The other portion of the Manachathites appear to have colonized at Zorah, in the adjoining territory of Dan; and are hence, for some reason not clear, classed in ver. 54 with the descendants of Shobal's brother Salma as "Zorites," that city being perhaps chiefly occupied by the latter. Yet it is a singular circumstance (see chap. iv. 1, Rotherham) that the Gibeonites are said to have populated an entire city, if, indeed, that be the just interpretation of "Zorahites." See ZORAH.

**Menynthi** (Μενυνθι), the initiated) was the name given, especially in the 4th and 5th centuries, to full members of the Church of Christ. It originated in the supposed analogy between baptism and the rites of initiation into certain mysteries of the heathen. The phrase τεανοι το Μενυνθι, "the initiated know," occurs about fifty times in the works of Augustine and Chrysostom. In like manner μώστα, μονεγαγοντος, μονεγαγοντας, and other terms borrowed from the heathen mysteries, are applied to the Christian rites. All these expressions, which came into general use in the 4th century, mark the prevalence of that system of secret instruction or doctrine which we noticed in the article ARAUCANIA DISCIPLINA. See Riddle, Christian Antiquities, p. 195.

**Meon.** See BAAAL-ΜΕΟΝ; BET-BAAL-ΜΕΟΝ; BETH-MEON.

**Meon'emin** (Heb. *Meomein*) occurs in the Auth. Ver. (Judg. ix. 37) in the proper name Elon-Meomein (אֵלוֹן מְאוֹמֵין), "the plain;" or, as it should be rendered, the oak of Meomein (Sept. Ηλων Μεωμείνιον v. r. ἔδρος ἀποτελοῦσθεν, marg. "regarders of times"). Meomein (variously rendered in the Auth. Ver. "sooth-sayers," "regarders of times"); etc. means sorcerers, and is derived either from "meom" (= "time") (Exod. xx. 10), from "mων," "the eye," or else, which is more probable, from "mων," "a cloud;" it means, therefore, those dealers in forbidden arts who observe times, or practice fascination, or take auguries from the signs of the sky. See DIVINATION. Whatever was its original meaning, Meomein was afterwards used in a perfectly general sense (Deut. in xviii. 11; 2 Kings xxii. 6; Micah v. 12) for wizards. In this article, therefore, we are only concerned with "the oak of the sorcerers," a celebrated tree near Shechem, mentioned in Judg. ix. 37, where Gaal, son of Ebed, the Shechemite conspirator, standing "in the entering of the gate," saw the soldiers of Abimelech first on the hill-tops, and then in two companies, of which one approached by "the oak of the sorcerers," which is evidently pointed out as a conspicuous land-mark. It would be the better suited for this purpose because oaks are rare in Palestine, except in the hills. For other trees used as land-marks, see Gen. xxxiv. 8; 1 Sam. xxii. 6; xli. 2, xiv. 2, etc. Now it happens that in Scripture no less than four other celebrated trees in the immediate neighborhood of Shechem are prominently mentioned in connection with important events, and it is interesting to inquire whether all or any of these can be identified with this one. See SHECHEM.

1. In Gen. xxxi. 6, we are told that Abraham "passed through the land unto the place of Sichem, unto the oak of Moreh" (Sept. τηρημ ουράνιον την υπαρξην), where the use of the singular points to one tree of note, although at Shechem there was a grove of oaks (Deut. xi. 80). It was, therefore, in all probability conspicuous for size and beauty, and the vision which Abraham there commemorated by building an altar would add to it a sacred and venerable association. See SHECHEM.

2. In Gen. xxxvi. 4, we read that Jacob, on his way to Bethel, took from his family all the strange gods which were in their hand, and all their ear-rings which were in their ears, and hid them under the oak which was by Shechem (יִשְׂרָאֵל הַשָּׁרוֹן, יִשְׂרָאֵל הַשָּׂרָה). The use of the article in this verse is not, indeed, absolutely decisive, but would lead naturally to the supposition that this tree was the one already so famous in the religious history of the Israelitish family. That this is used (Sept. ταπεινότατος) and not תַּם, is a consideration of no importance, for it seems certain that the two words are synonymous (see Genesis, Thessur. p. 50, 51), or at any rate are used interchangeably. See TAANATH. In Gen. xxi. 31, Isaac, after ascending the assembled tribes at Shechem, "took a great stone and set it up there under an oak (το οξύλιον την ζαράν) that was by the sanctuary of the Lord." The use of the definite article again renders it probable that this is the same tree as that which had been connected with the memories of Abraham's vision, and Jacob's rejection of idolatrous possessions; and the probability is strengthened into certainty by the fact that Joshua's injunction in ver. 14 ("put away the gods which your fathers served on the other side of the flood") is almost identical with that which Jacob had addressed to his family on that very spot (Gen. xxxvi. 2) some 800 years before. Kalsch, indeed, in his commentary of the Sept. of Joshua, oil; that there were erected at the place of idols (Genesis, b. 586); but, to say nothing of the fact that several of the Jewish high-places seem to have been also connected with the worship of the Canaanites, a place where idols had been buried, and so rejected and scornered, would surely be most fitted for the sanctuary, especially if it had been here that a previous protection of the great forefather of the race against the idolatry which there surrounded him (Gen. xii. 7).

4. In Judg. ix. 6, we read that "all the men of Shechem ... made Abimelech king, by the oak (A. V.
plain) of the pillar that was in Shechem (יהוּדָהָה הַיָּבָא). The word מַטָּשֵׁב, muttabab, is very obscure, and Jerome’s version, “quercus quam stahat in Sichem,” seems to show that it may have followed מַטָּש בָּא (פְּלַס מַטָּש בָּא). The Sept. renders it πάρος τῆς Σακχαρέως (τῆς σάκχαρος τῆς Σακχαρός), where rendering approved by Gesenius (Thesaur. p. 904), who compares Isa. xxxix. 3. Our A. V. refers it to the sacred stone set up by Joshua, and this seems a very probable rendering, from the constant use of the word מַטָּשֵׁב for similar erections (Gen. xxviii. 18; Exod. xxiv. 4; 2 Kings iii. 2; Micah v. 18). It seems further possible that during the confounding which prevailed in the area after Joshua’s death, the stone which he had erected beneath it, and which was invested, even though in metaphor, with qualities so like those which the Canaanites attributed to the stones they worshipped—during these confused events, the Canaanite, one of their “mattasehah” [see IDOL], and thus the tree have acquired the name of the “oak of Muttabab” from the fetish below it. The argument that this tree cannot be identical with Jacob’s, because that is spoken of as near ( إطار), and this is as (חרף), is quite unconvincing, both because the use of the prepositions by Hebrew writers is by no means the same, and further because in this way cooling the general שֵׁפֶךְ שִׁפֶךְ שִׁפֶךְ שִׁפֶךְ שִׁפֶךְ שִׁפֶךְ שִׁפֶךְ שִׁפֶךְ שִׁפֶךְ שִׁפֶךְ שִׁפֶךְ שִׁפֶךְ שִׁפֶךְ שִׁפֶךְ שִׁפֶךְ שִׁפֶךְ שִׁפֶךְ שִׁפֶךְ שִׁפֶךְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶךְ שִׁפֶךְ שִׁפֶךְ שִׁפֶךְ שִׁפֶךְ שִׁפֶךְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶךְ שִׁפֶךְ שִׁפֶךְ שִׁפֶךְ שִׁפֶךְ שִׁפֶךְ שִׁפֶךְ שִׁפֶךְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶךְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶךְ שִׁפֶךְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶךְ שִׁפֶךְ שִׁפֶ�ְ שִׁפֶךְ שִׁפֶךְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶךְ שִׁפֶךְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶךְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶךְ שִׁפֶךְ שִׁפֶךְ שִׁפֶךְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶךְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁפֶ�ְ שִׁpֶךְ שִׁpֶךְ שִׁpֶךְ שִׁpֶךְ שִׁpֶךְ שִׁpֶךְ שִׁpֶךְ שִׁpֶךְ שִׁpֶךְ שִׁpֶךְ שִׁpֶךְ שִׁpֶ�ְ שִׁpֶךְ שִׁpֶךְ שִׁpֶךְ שִׁpֶךְ שִׁpֶךְ שִׁpֶ�ְ שִׁpֶךְ שִׁpֶךְ שִׁpֶךְ שִׁpֶךְ שִׁpֶךְ שִׁpֶךְ שִׁpֶךְ שִׁpֶךְ שִׁpֶךְ שִׁpֶ�ְ שִׁpֶךְ שִׁpֶךְ שִׁpֶ�ְ שִׁpֶךְ שִׁpֶ�ְ שִׁpֶ�ְ שִׁpֶךְ שִׁpֶ�ְ שִׁpֶךְ שִׁpֶךְ שִׁpֶ�ְ שִׁpֶ�ְ שִׁpֶךְ שִׁpֶ�ְ שִׁpֶךְ שִׁpֶ�ְ שִׁpֶךְ שִׁpֶ�ְ שִׁpֶךְ שִׁpֶ�ְ שִׁpֶ�ְ שִׁpֶ�ְ שִׁpֶ�ְ שִׁpֶ�ְ שִׁpֶ�ְ שִׁpֶ�ְ שִׁpֶ�ְ שִׁpֶ�ְ שִׁpֶ�ְ שִׁpֶ�ְ שִׁpֶ�ְ שִׁpֶ�ְ שִׁpֶ�ְ שִׁpֶ�ְ שִׁpֶ�ְ שִׁpֶ�ְ שִׁpֶ�ְ שִׁpֶ�ְ שִׁpֶ�ְ שִׁpֶ�ְ שִׁpֶ�ְ שִׁpֶ�ְ שִׁpֶ�ְ שִׁpֶ�ְ שִׁpֶ�ְ שִׁpֶ�ְ שִׁpֶ�ְ שִׁpֶ�ְ שִׁpֶ�ְ שִׁpֶ�ְ שִׁpֶ�ְ שִׁpֶ�ְ שִׁpֶ�ְ שִׁ
The seven corpses, protected by the tender care of the mother of Mephibosheth from the attacks of bird and beast, were exposed on their crosses to the fierce sun of at least five of the midsummer months, on the sacred eminence of Gibeah. This period results from the statement that they hung from barley harvest (April) till the commencement of the rains (October); but it is also well known that in Sept. and Oct. the sun was very intense, and that the corpse is always exposed to the sun, “to expose to the sun.” It is also remarkable that on the only other occasion on which this Hebrew term is used—Num. xxv, 4—an express command was given that the victims should be crucified “in front of the sun.” At the end of that time the attention of David was called to the fact that the sacrifice had failed in its purpose. A different method was tried: the bones of Saul and Jonathan were disinterred from their resting-place at the foot of the great tree at Jabesh-Gilead, the blanched and withered remnants of Mephibosheth, his brother, and his five relatives, were taken down from the crosses, and father, son, and grandsons found at last a resting-place together in the ancestral cave of Kish at Zelah. When this had been done, “God was entreated for the land,” and the famine ceased. B.C. 1053—1019. See Rizpah.

The son of Jonathan and grandson of king Saul (2 Sam. iv. 4; in which sense “the son of Saul” is to be taken in 2 Sam. xix, 24; see Gesenius, Thesaur. p. 216; called also by the equivalent name of Meribbaal (1 Chron. ix, 40). The following account of his history and character is sufficiently detailed to set forth the important relations which he held to the adventures and reign of his father’s successor.

1. His life seems to have been, from beginning to end, one of trial and discomfort. The name of his mother is unknown. There is reason to think that she died shortly after his birth, and that he was an only child. At any rate, we know for certain that when his father and brothers were slain on Gilboa, he was an infant of but five years old. B.C. 1058. He was then living under the charge of his nurse, probably at Gibeah, the regular residence of Saul. The tidings that the army was destroyed, the king and his sons slain, and that the Philistines, spreading from hill to hill of the country, were sweeping all before them, reached the royal household. The nurse, perhaps apprehending that the enemy were seeking to exterminate the whole royal family, fled, carrying the child on her shoulder. This is the statement of Josephus (ἀντὶ καὶ ἀναπέμφη, Ant. vii, 5, 9; but it is hardly necessary, for in the East children are always carried on the shoulder (see supra p. 346, note. Epigra- phics, ch. i, p. 52, and the art. Child). But in her panic and hurry she stumbled, and Mephibosheth was precipitated to the ground with such force as to deprive him for life of the use of both feet (2 Sam. iv, 4). These early misfortunes threw a shade over his whole life, and his personal deformity—as is often the case where it has been the result of accident—seems to have exercised a depressing and depreciatory influence on his character. He can never forget that he is a poor lame slave (2 Sam. xix, 26), and unable to walk; a dead dog (ix, 8); that all the house of his father were dead (xix, 29); that the king is an angel of God (1b, 27), and he his ab- ject dependent (ix, 6, 8). He receives the slanders of Ziba and the harshness of David alike with a submis- sive equanimity which is quite touching, and which ef- fectually wins our sympathy.

2. After the accident which thus embittered his whole existence, Mephibosheth was carried with the rest of his family beyond the Jordan to the mountains of Gil- ead, where he found a refuge in the house of Machir ben-Amnien, a powerful Gadite or Manassite sheik at Lo-debar, not far from Mahanaim, which during the reign of his uncle Ishboseth was the head-quarters of his forces. At this time he was five years of age (Ant. vii, 5, 9; there he married, and there he was living at a later period, when David, having completed the submission of the adversaries of Israel on every side, bad leisure to turn his attention to claims of other and less pressing descriptions. The solemn oath which he had sworn to the father of Mephibosheth at their critical interview by the stone Ezel, that he "would not cut off his kindred from the house of Jonathan forever: nor, not when Jehovah had cut off the ene- my of my Lord Jonathan, or any of his house, from the house of Israel, even so will I cut off thee from the house of David, and from the house of Saul," (1 Sam. xx, 15); and again, that "Jehovah should be between Jonathan's seed and his seed forever" (ver. 42), was naturally the first thing that occurred to him, and he eagerly inquired who was left of the house of Saul, that he might show kindness to him for Jonathan's sake (2 Sam. xix, 29). So brothers, in whose family of the late king vanished from the western side of Jordan that the only person to be met with in any way related to them was one Ziba, formerly a slave of the royal house, but now a freed man, with a family of fifteen sons, who, by arts which, from the glimpse we subse- quently have of his character, are not difficult to under- stand, must have acquired considerable substance, since he was possessed of an establishment of twenty slaves of his own. From this man David learned of the ex- istence of Mephibosheth. Royal messengers were sent to the house of Machir at Lo-debar, in the mountains of Gilead, and by this means the family of the upstart chieftain (2 Chron. ix, 40) were brought to Jerusalem. The interview with David was marked by extreme kind- ness on the part of the king, and on that of Mephibos- saphet by the fear and humility which have been pointed out as characteristic of him. He leaves the royal pres- ence with all the property of his grandfather restored to him, and with the whole family and establishment of Ziba as his slaves, to cultivate the land and harvest the produce. He himself is to be a daily guest at Da- vid's table. From this time forward he resided at Jeru- salem (2 Sam. ix). B.C. 1057. See Kitto's Daily Bible Illustr. ad loc.

3. An interval of about fourteen years now passes, and the crisis of David's life arrives. See David. Of Mephibosheth's behavior on this occasion we possess two accounts—his own (2 Sam. xix, 24-30), and that of Ziba (xvi, 1-4). They are naturally at variance with each other. (1.) Ziba meets the king on his flight at the most opportune moment, just as he has under- gone the most trying part of that trying day's journey, has taken the last look at the city so peculiarly his own, and completed the hot and toilsome ascent of the Mount of Olives. He is on foot, and is in want of relief and refreshment. The relief and refreshment are there. He is free to accept them for the king or his household to make the descent upon; and there are bread, grapes, melons, and a skin of wine; and there—the donor of these welcome gifts—is Ziba, with respect in his look and sympathy on his tongue. Of course the whole, though offered as Ziba's, is the property of Mephibosheth: the asses are his, one of them his own riding animal (הָעֵד, both in xvii, 2, and xix, 26); the fruits are from his gardens and orchards. But why is not their owner here in person? Where is the man who is to welcome and receive them? Ziba, says Ziba, is in Jerusalem, waiting to receive from the nation the throne of his grandfather, that throne from which he has so long been unjustly excluded. Such an aspiration would be very natural, but it must have been speedily dissipated by the thought that he at least would be likely to gain lit- tle by Absalom's rebellion. Still it must be confessed that Ziba's tale at first sight is a most plausible one, and that the answer of David is no more than was to be ex- pected. So the presumed ingratitude of Mephibosheth is requited with the ruin he deserves, while the loyalty and thoughtful courtesy of Ziba are rewarded by the possession of his master, thus reinstating him in the family of his former benefactor. (2.) Mephibosheth's story— which, however, he had not the opportunity of telling
MERAH

until several days later, when he met David returning to his kingdom at the western bank of the Jordan—was very different from Ziba's. He had been desirous to fly with his patron and benefactor, and had ordered Ziba to make ready his ass that he might join the cortège. But Ziba had deceived him, had left him, and not returned with the asses. In his helpless condition he had no doubt of the opportunity of accompanying David was lost, but to remain where he was. The swift pursuit which had been made after Ahimaaz and Jonathan (2 Sam. xvii) had shown what risks even a strong and able man must run who would try to follow the king. But all that he could do under the circumstances he did, and in the evening when mourning possible (the same as in xii, 20) for his lost friend. From the very day that David left he had allowed his beard to grow ragged, his crippled feet were unwashed (Jerome, however, pedibus infectis—alluding to false wooden feet which he was accustomed to wear, (text. Heb. ad loc.) and untended, his linen remained unchanged. That David did not disbelieve this story is shown by his revoking the judgment he had previously given. That he did not entirely reverse his decision, but allowed Ziba to retain possession of half the lands of Mephibosheth, is probably due partly to weariness at the whole transaction, but mainly to the conciliatory spirit which is manifested in which he was willing to make peace.

"Shall, then, any man be put to death thic day?" is the key note of the whole proceeding. David could not but have been sensible that he had acted hastily, and was doubtless touched by the devotedness of his friend's son, as well as angry at the imposition of Ziba; but, as he was not wholly convinced of Mephibosheth's innocence, and as there was at the time no opportunity to examine fully into the matter, perhaps also actuated by the pride of an already expressed judgment or by reluctance to offend Ziba, who had adhered to him when so many old friends forsook him, he answered abruptly, "Why speakest thou of me in the presence of thy matters? I have said, Thou and Ziba divide the land." The answer of Mephibosheth was worthy of the son of the generous Jonathan, and, couched as it is in Oriental phrase, shows that he had met a better reception than he had expected: "Ifa, let him take all; forasmuch as my lord the king is come again in peace unto his own house" (2 Sam. xiv, 24–30).

B.C. cire. 1023.

4. We hear no more of Mephibosheth, except that David was careful that he should not be included in the savage vengeance which the Gibeonites were suffered to execute upon the house of Saul for the great wrong they had done during his reign (2 Sam. xxii, 10). Though his name and that of Saul are continued to a late generation (1 Chron. ix, 40 sq.).

On the transaction between David and Mephibosheth, see J. G. Elmer, Die gerechte Unschuld u. Redlichkeit Mephibosehs (Frankf. u. Leipzig, 1767); Niemeyer, Charakter u. 434 sq.; Kittto's Daily Bible Illust., ad loc.; Blunt, Undesigned Coincidences, ad loc.; Hall, Contemplations u. Hist., ad loc.; H. Lindsay, Lectures, ii, 102; Dodridge, Sermon, i, 177; Ewald, Hist. of Israel (Engl. transl. iii, 191). See Ziba.

MEROV (Heb. Meror, כֶּרֶב, increase; Sept. Μεροῦς and Μερών; Josephus Μεροῦς, Ant. vi, 6, 5), the eldest of the two daughters of king Saul (doubtless by his wife Ahinoam), and possibly the eldest child (1 Sam. xiv, 19). She first appears (B.C. cire. 1062) after the victory over Goliath and the Philistines, when David had become an intimate friend of Saul's household and immediately after the commencement of his friendship with Jonathan. In accordance with the promise which he made before the engagement with Goliath (xxv, 25), Saul betrothed Merab to David (xiv, 18), but it is evidently implied that one object of thus rewarding his valor was to invite him to further feats, which might at last lead to his death by the Philistines. David's bestowal looks as if he did not much value the honor, although his language in ver. 18 may be only an Oriental form of self-depreciation (comp. 1 Sam. xviii, 23, xxv, 42; 2 Sam. ix, 8); at any rate before the marriage Merab's younger sister Michal had displayed her attachment for David, and Merab was then married to Adriel the Meholathite, who seems to have been one of the wealthy and prominent people of the eastern district of the land, with whom the house of Saul always maintained an alliance. To Adriel she bore five sons, who formed five of the seven members of the house of Saul who were given up to the Gibeonites by David, and by them impaled as a propitiation to Jehovah on the sacred hill of Gibeah (2 Sam. xxv, 8). See RUZNA.

The Authorized Version of this passage is an accommodation, rendering ומְרוֹב, "she brought up," although it has "she bare" for the same Hebrew word in the previous part of the verse. The Hebrew text has "the five sons of Michal, daughter of Saul, which she bare to Adriel," and this is followed in the Sept. and Vulgate.

The Targum explains the discrepancy thus: "The five sons of Merah (which Michael, Michal's daughter, brought up) which she bare," etc. The Peshito substitutes Merab (in the present state of the text "Nodob") for Michal. J. H. Michaelis, in his Hebrew Bible (2 Sam. xxi, 10), suggests that there were two daughters of Saul named Michal, as there were two Elisabases and two Absaloms among David's sons. Probably the most feasible solution of the difficulty is that "Michal" is the mistake of a transcriber for "Merab"; but, if so, it is manifest from the agreement of the versions and of Josephus (Ant. vii, 430) with the present text, that the error is one of very ancient date. See Michal.

Mera'ath (Heb. Merorah, מְרוֹרָה, resistence; Sept. Μαρπα, Μαρπα; Vulg. Merora), a chief priest, the "son" of Seraiah, contemporary with the high-priest Joakim (Neh. xii, 12). B.C. post 586.

Mera'oth (Heb. Meroroth, מְרוֹרֵות, rebellions; Sept. Μερωροῖς, Μερωροὶ, and Μαρπαδείς v. r. Μαρπαία), the name of one or more leading priests.

1. The son of Zerahiah and father of Amariah, a high-priest of the line of Eleazar (1 Chron. vi, 6, 7, 52; Ezra vii, 8), B.C. considerably ante 1062. It was thought by Lightfoot that he was the immediate predecessor of Eli in the office of high-priest, and that at his death the apostate priesthood transferred from the line of Eleazar to the line of Ithamar (Temple Service, iv, § 1). In 1 Chron. ix, 11; Neh. xi, 11, his name appears to have become transposed between those of Zadok and Ahiut, instead of its proper place after the latter, as may be seen from 1 Chron. vi, 6–12. See High-priest.

2. A chief priest whose name is contemporary with the high-priest Joakim (Neh. xii, 15); doubtless identical with the Meremoth of ver. 3.

Me'ran (Mešpāv, Vulg. Mervaha), a place mentioned along with Theman as famous for its merchants and its wise men (Bar. ii, 23). The association with the Haggarenes leads us to seek for Meran in Arabia. It may be Mabarah in Desert Arabia, or Marame, of which Pliny speaks (Nat. Hist. vii, 22). See also Bidor, Sic. (iii, 43) also mention the Malperan. The conjecture of Grotius that it is the Meheran mentioned in Josh. xiii, 4, and that of Hiëvernick (De libro Baruch, p. 5) that it is the Syrian town Maaran, are mere guesses (comp. Frischschr., Excerpt. Hist. v. Apok. ad loc.—Kittto). The suggestion of Hirtzsch, Pana., 105, 13, 107, that this city is merely a corruption of "Medan" or "Midian," owing to the ready mistake of "for," is more plausible, although there is little evidence of a Hebrew original for this portion of Baruch. Janius and Trebellius give Molcanus, and their conjecture is supported by the appearance of the Midianites as nomade merchants in Gen. xxxvii. Both Medan and Midian are enumerated among the sons of Ketura in Gen. xxv, 9, and are closely connected with the Deanim, whose VI.—4*
"travelling companies," or caravans, are frequently alluded to (Isa. xxii, 18; Ezek. xxvii, 15).

**Mera’ri** (Heb. *Merari*), מֶרָאי, sad; Sept. *Miparei*), the youngest son of Levi, probably born in Canaan (Gen. xlv, 11; Exod. vi, 16; Numb. iii, 17; 1 Chron. vi, 1). B.C. 1674. Of Merari's personal history, beyond the fact of his birth before the descent of Jacob into Egypt, and of his being one of the seventy who accompanied Jacob thither, we know nothing whatever (Gen. xlv, 8, 11). He became the head of the third great division (תָּנִינָא) of the Levites, whose designation in Hebrew is the same as that of their progenitor, only with the article prefixed, viz. מֶרָאי, i.e. the Merarites (Exod. vi, 19), who during the march through the desert had charge of the materials of the Tabernacle (Numb. iii, 36; iv, 30 sq.), for the transportation of which they were provided with four carts, each drawn by a yoke of oxen (Numb. vii, 8). In Palestine they were assigned twelve trans-Jordanic cities for a residence (Josh. xxii, 7, 34 sq.). See Merarite.

**GENEALOGICAL TABLE OF THE MERARITES.**

Levi (Exod. vi, 14-19; Numb. iii, 17-20).

<table>
<thead>
<tr>
<th>Gershom</th>
<th>Kohath</th>
<th>Merari</th>
<th>Mushi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mahli</td>
<td>Eder</td>
<td>Jerimuth</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(1 Chron. xxiv, 30).</td>
<td>(ib.).</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Libni</th>
<th>Abbay</th>
<th>Shamer</th>
<th>Funni-Bunni (Neb. xi, 10)?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shimel</td>
<td>Zuriel</td>
<td>chief of the house of the father of the families of Merari in the time of Moses (Numb. iii, 20).</td>
<td></td>
</tr>
<tr>
<td>Uzza</td>
<td>(Numb. iii, 25).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shimele</td>
<td>Haggiah</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Assirah, chief of 320 Merarites in the time of David (1 Chron. vi, 44, 45; xv, 6). But this genealogy is doubtless imperfect, as it gives only ten generations from Levi to Assirah inclusive.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jeduthun (xxvii, 1; xxxiv, 35).</td>
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</tr>
</tbody>
</table>

| Assirah or Jashar (1 Chron. xv, 18; xxiv, 36, 37). |
| Malchir |
| Shoham | Zaccur or Ibr or Abdi Abdi (xxiv, 57). |
| (ib. and xv, 18). |
| (xii, 35). |
| See Sept. (*Apoc*). |

| Eleazar (xxvii, 21, 22; xxiv, 28). |
| Kish, Kish (xxviii, 31), or Kushah (xxv, 17). |

<table>
<thead>
<tr>
<th>Hosah</th>
<th>Obed</th>
<th>Gali or Zer</th>
<th>Josiah</th>
<th>Hashabah</th>
<th>Matti</th>
</tr>
</thead>
<tbody>
<tr>
<td>(xvi, 38, 42).</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Edom</td>
<td>Godnah</td>
<td>Izri (ib. 8, 10).</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>(ib. 8, 11).</td>
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<tr>
<td>(xxv, 5, 9).</td>
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<td></td>
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<tr>
<td>(ib. 5, 11).</td>
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<table>
<thead>
<tr>
<th>Simri</th>
<th>Bithiah Teha’a Zehar</th>
<th>Abiah (xxiv, 10).</th>
</tr>
</thead>
<tbody>
<tr>
<td>(ib. 13).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(ib. 11).</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| "Sons of Jeduthun, Shemaijah, and Uzziel," in time of Hezekiah (3 Chron. xxvii, 14). |
| "Obadiah (or Abda), the son of Shemaijah, the son of Gali, the son of Jeduthun," after the return from captivity (1 Chron. lx, 18; Neh. x, 17). |

<table>
<thead>
<tr>
<th>Jerahmeel</th>
<th>Ethan, called (xxiv, 29).</th>
</tr>
</thead>
<tbody>
<tr>
<td>head of the singers in the time of David (vi, 44-47; xv, 17, 19; xvii, 41, 42; xxv, 3, 9).</td>
<td></td>
</tr>
</tbody>
</table>

| Kish the son of Abdi, and Azariah the son of Jehuelel, in reign of Hezekiah (3 Chron. xxix, 13). |
| Azrikam. |

| Hashabah. |
| Shemaiah, after the return from captivity (1 Chron. xiv, 14; Neh. xi, 10). |

| Hashabah, of the sons of Merari, in the time of Ezra (Ezra xii, 19), called Asebi and Asanias (1 Ecdr. viii, 46, 54). |

**Merarite** (Heb. *Merari*), מֶרָאי, r. *Miparei*), the patronymic title of the descendants of Merarite (Numb. xxvi, 57). Their prominence among the Levitical families justifies a somewhat copious treatment of the subject.

At the time of the exodus, and the numbering in the wilderness, the Merarites consisted of two families, the Mahliites and the Mushites. Mahli and Mushi being either the two sons or the son and grandson of Merari (1 Chron. vi, 19, 47). Their chief at that time was Zuziel, and the whole number of the family, from a month old and upwards, was 6200; those from thirty years old to fifty were 3200. Their charge was the boards, bars, pillars, sockets, pins, and cords of the Tabernacle and the court, and all the tools connected with setting them up. In the encampment their place was to the north of the Tabernacle, and both they and the Geraromites were "under the hand" of Ithamar, the son of Aaron. Owing to the heavy nature of the materials which they
had to carry, four wagons and eight oxen were assigned to them; and in the march both they and the GerHonites followed immediately after the standard of Judah, and before that of Reuben, that they might set up the Tabernacle in the land of Judah (Josh. 3, 14; 7, 24). In the division of the land by Joshua, the Merarites had twelve cities assigned to them, out of Reuben, Gad, and Zebulun, of which one was Ramoth-Gilead, a city of refuge, and in later times a frequent subject of war between Israel and Syria (Josh. 13, 25; 1 Chron. 6, 62, 73–81). In the time of David Asiah was their chief, and assisted with 220 of his family in bringing up the ark (1 Chron. xxvi, 6). Afterwards we find the Merarites still sharing with the two other Levitical families the various functions of their caste (1 Chron. xxiii, 6, 31–32). Thus a third part of the singers and musicians who were Merarites, and Ethan or Jeduthun was their chief in the time of David. See JEDUTHUN. A third part of the door-keepers were Merarites (1 Chron. xxiii, 5, 6; xxvi, 10, 19), unless, indeed, we are to understand from ver. 19 that the door-keepers were all either Kohathites or Merarites, to the exclusion of the Gershonites, which does not seem likely. In the days of Hezekiah the Merarites were still flourishing, and Kish, the son of Abdi, and Azariah, the son of Jehaleli, took their part with their brethren of the other two Levitical families in promoting the reformation, and purifying the house of the Lord (2 Chron. xxix, 12, 15). After the return from captivity, Shemariah represented them at the bar of Ezra, in 1 Chron. ix, 14; Neh. xi, 15, and is said, with other chiefs of the Levites, to have “had the oversight of the outward business of the house of God.” There were also at that same time of Jeduthun under Obadiah or Abdi, the son of Shemariah (1 Chron. ix, 16; Neh. xi, 17). Verses ix, 14, and vi, 24, tell us that in the time of Ezra, when he was in great want of Levites to accompany him on his journey from Babylon to Jerusalem, “a man of good understanding of the sons of Mahli” was found, whose name, if the text here and at ver. 24 is correct, is not given. “Jeshiah, also, of the sons of Merari,” with twenty of his sons and brethren, came with him at the same time (Ezra viii, 18, 19). But it seems pretty certain that Sherebiah, in ver. 18, is the name of the Mahliite, and that both he and Hashabiah, as well as Jeshaijah, in ver. 19, were Levites of the family of Merari, and not, as the actual text of ver. 24 indicates, priests. The copulative ἐν has probably fallen out before their names in ver. 24, as appears from ver. 80 (see also 1 Chron. ix, 14; Neh. xii, 24). See LEVITES.

The above table gives the principal descents, as far as it is possible to ascertain them. But the true position of Mahli, Shamir, and Jeduthun is doubtful. How too, as elsewhere, it is difficult to decide when a given name indicates an individual, and when the family called after him, or the head of that family. It is sometimes too difficult to decide whether any name which occurs repeatedly designates the same person, or others of the family bore the same name. E.g. in the case of Mahli, Hilkiah, Shimri, Kish or Kishlab, it is not always clear if the table gives the result of the different names. The father of Ethan, in 1 Chron. xxv, 3, 19, might be the same as Hashabiah in vi, 19. Hoshai and Obededom seem to have been other descendants or classmen of Jeduthun, who lived in the time of David; and, if we may argue from the name of Hosha’s sons, Simri and Hilkiah, that they were descendants of Shamer and Hilkiah, the inference would be that Jeduthun was a son either of Hilkiah or Amaziah, since he lived after Hilkiah, but before Hashabiah. The great advantage of this supposition is, that while it leaves to Ethan the patronymic designation Jeduthun, it draws a wide distinction between the term “sons of Jeduthun” and “sons of Ethan,” and explains how in David’s time there could be sons of those who are called sons of Judethun above thirty years of age (since they filled offices, 1 Chron. xxv, 10), at the same time that Jeduthun was said to be the chief of the singers. In like manner it is possible that Jaziah may have been a brother of Malch or of Abdi, and that if Abdi or Ithri had other descendants besides the lines of Kish and Eleazar, they may have been reckoned under the headship of Jaziah.

The family of the Gershonites, who were reckoned as 2600 in the census according to 1 Chron. xxiv, 27, Shoham, Zaccur (apparently the same as Zerahiah in 1 Chron. xv, 18, where we probably ought to read ‘Zaccur, son of Jaziah,” and xxvi, 11, and Ithri, where the Sept. has ‘Ωδηφ, ‘Ασαφ, and ‘Αβδι). See each name in its place.

Merathaim (Heb. Merathayim, מְרַתְיָהָים, double rebellion; Sept. τοῦ παρακλήσεως, Vulg. dominantes), a name given to Babylon (Jer. I, 21), symbolical of its intensely perverse character (see Henderson, Comment. ad loc.). The expression “the land of two dominations” seems especially to allude “to the double captivity which Chaldæa had inflicted on the nation of Israel (Jer. I, 21). This is the opinion of Gesenius, Fürst, Michaelis (Bibel für Ungeduldige, p. 96), and the case has been taken by the versions generally, excepting that of Junius and Tremellius, which the A.V.—as in other instances—has followed here.

Merati, Gariato Mania, an Italian theologian, was born at Venice Dec. 23, 1668. He was educated in the regular order of the Theatins, afterwards taught philosophy and theology in the college belonging to his order, and in 1707 accompanied the Venetian ambassa- dor to London. He went to Rome in 1716 as procurator-general of his order. Pope Benedict XIV honored him with his friendship. He died at Rome Sept. 8, 1744. Some of Merati’s works are, La vita soaveamente regolata delle donne (Venice, 1708, 12mo)—La Verità della Religione Cristiana e Cattolica dimostrata ne’ suoi fondamenti (1721, 2 vols. 4to)—Notes Observations et Additions a’ Gavanis Commentaries in rubricis Missale et Breviarium Romani (Augsburg, 1740, 2 vols. 4to)—six Lettres dans les Epistolæ claror. Venetorum (1746, 2 vols.), addressed to Mighiobechi. He was also the editor of Theatinarum sacrarum Rituem de Garavoni (Rome, 1786-88, 4 vols. 4to), a work to which he made valuable contributions.

Merault, Athanase Réneké, a noted French educator, was born at Paris in 1744, and was educated at the College of Jeuilly. Although possessing a very large fortune, he entered the Oratory in order to devote himself to the instruction of the young. After his twenty-fifth year he was director of the house of education. Compelled to leave Paris by the Revolution, he retired to Orleans, where his parents resided. Imprisoned in 1788, and set free again after the 9th of Thermidor, he remained in the city, and became in 1805 grand vicar of the bishopric of Bernier, which place he held at the head of the great seminary. The archbishop of Orleans is indebted to the abbot Merault for several religious and charitable institutions, to the foundation of which he devoted a large portion of his money. He died at Or- leans June 13, 1855. His works are, Les Apologistes In- volontaires ou la Religion éternelle prouvée et défendue par les objections mêmes des incrédules (Paris, 1806, 8vo); Les Apologistes, ou la Religion Chrétienne prouvée par ses ennemis comme par ses amis (Orleans, 1821, 8vo and 12mo); a continuation of the preceding work: — Confession de l'impoli contre l'humanisme (Paris, 1822, 8vo); — Réponse à l'article du citoyen des champs contempo- rieurs (Orleans, 1829, 12mo); — Enseignements de la Religion (Orleans, 1827, 5 vols. 12mo); — Recueil des Mandements sur l'instruction des peuples (Paris, 1830, 12mo).

Merbes, Bon de, a French theologian, was born
in 1616 at Montdidier. He entered the congregation of the Oratory, and rose to much distinction. The doctorate of theology was conferred upon him. He died Aug. 9, 1834. His Latin works are excellent. Special notice is due to his Summa Christiana seu Orthodoxa morum disciplina ex Sacra Litera, sanctorum patrum monumenitis, conciliorum oraculis, sermonum denique pontificum decreta fideliter excerpta, etc. See Du Fin, Bibliothèque du dix-septième siècle, iv., 274.

Mercati, Giovanni Baptista, a painter of the 17th century, was a native of S. Sepolcro, Tuscany. He achieved a high reputation at home, and his fame extended as far as Rome. Two of his historical frescoes, representing Our Lady, are in S. Chiara; and at S. Lorenzo there is a picture of the titular, with other saints. In the Guides to Venice and Rome several of his works are mentioned; and in that of Leghorn, the only picture in the cathedral esteemed worthy of notice is that of the Five Saints, painted by Mercati with great care. See Lanzi's History of Painting, transl. by Roscoe (London, 1847, 3 vols. 8vo), i., 255.

Mercator, Marius. See Marius.

Mercer, T. F. Randall, a minister of the Methodist Episcopal Church, was born in New York City November 25, 1817; was converted in 1820, and joined the Presbyterian Church, to which his parents belonged. His educational advantages were very superi- or, as he was intended for the ministry. In his second year at college his health failed, and he was obliged to desist from all study. While at home he fell in with books that gave him a taste for Chinese theology. He promptly joined the Methodists, was licensed to preach, and exercised his power as a Christian pastor for eleven years. He died at Sheffield, Mass., Sept. 15, 1856. "Of a high order of intellect, carefully educated, deeply serious and thoughtful, with a profound sense of ministerial responsibility, bold and faithful in the discharge of his duties, modest, and unassuming, was eminently fitted to adorn both public and private life. His deep, ardent piety pervaded and beautified his whole being. He was emphatically a pure, humble, heavenly-minded man. His rare gifts made him an attractive speaker, a fine writer, a successful author, an accomplished debater, a choice friend. He was loved even more than he was admired" (Smith, Sacred Memories of the N. Y. and N. E. East Conf., p. 75 sq.). His published works are, Natural Goodness: The Wise MasterBuilder: Childhood and the Church; and numerous essays, etc., in the periodicals of the Church. All these evidences of earnest study and industry imbued with the spirit of Christian love. Minutes of Conferences, vi., 321; Dr. Dewey's Lecture (p. 296), of the "Pitt's Street Chapel Lectures" (Boston, Jewett & Co., 1858).

Mercer, Jesse, D.D., a Baptist minister, was born in Halifax County, N. C., Dec. 16, 1769. His early education was limited, yet he began to preach when only eighteen years of age; was ordained Nov. 7, 1789, and soon became pastor of a church at Hutton's Fork (now Sardis), in Wilkes County. In 1789 he accepted a call to Indian Creek (or Bethany), in Oglethorpe county, whence he removed in 1796 to Salem, where he became preceptor in the academy; and also succeeded his father in the charge of the Phillips Mill, Powelton, and Bethesda churches for some time, and finally removed to the fork of the Little River, in Green County. In 1826 he attended the General Convention in Philadelphia, and at the end of the next year accepted a call from the Churches in Wilkes County, which he continued to hold until 1833, when he became editor of the Christian Index, a religious periodical. He was made D.D. by Brown University in 1835. He was for many years identified with the Georgia Association, acting as clerk of that body from 1785 till 1816, and afterwards as moderator till 1839; he was also connected with the Baptist Convention of the State of Georgia from its beginning in 1822, being its moderator until 1841, when his impaired health obliged him to resign. He became also one of the trustees of the State University, and was at one time chairman of the board. He was president of the mission board of the Georgia Association from 1830 to 1841. He died Sept. 6, 1841. Dr. Mercer published a large number of Addresses, Circular Letters, Essays, etc. See Mallory, Memoir of the Rev. Jesse Mercer, D.D.; Sprague, Annals, vi., 282.

Merchant (this and kindred terms, as merchantiae, etc., are properly expressed by some form of the Heb. מַרְבַּה, sacher, to travel about, Gr. ἑπαργος, a passenger to and fro; sometimes also by ἀρχαῖ, rokal, to go about; and occasionally by the title CANAANITE). Trade of very great antiquity in the East (Niebuhr, Trav., iii. 4, 149), and was sometimes offered as a present (Prov. xxxvi., 14; Psa. cxxvii, 23), but more commonly on land by means of a company associated for a mercantile journey (Gen. xxxxvii, 25; Job vi, 18). See CARAVAN. The itinerant character and temporary location which appear in all the ancient notices of Oriental merchants, whether individuals or an association of several persons, is still a marked trait of the same class in the East (Hackett's Illustrat. of Script., p. 61). In the patriarchal times such parties of Ishmaelites passed through Canaan on their way to Egypt (Gen. xxi, 31, 25, 28), and bartered with the nomades for various products of their own and in return received for their goods similar articles, and sometimes purchased slaves (Gen. xxxvi., 28; xxxix, 1). After the Hebrews became settled in Palestine, they were drawn into those forms of commercial relations that early existed, but rather passively than actively, since the Mosaic law little favored this profession (Michaelis, Mose Reck, i., 229 sq.; Josephus's denial of all mercantile pursuits by his nation, Apion, i, 12, is probably too strong an expression), although the geographical position of their country would seem to be in general advantageous for it; but the circumscribed extent of their territory, the prevailing direction of the population to agriculture, which left few poor, their almost total want of those natural and artificial products most in demand in general traffic, and the preoccupation of the trade between Asia and Africa by two mercantile nations (the Phoenicians and Arabs), mostly prevented them from an independent commerce, for their introduction to further intercourse and by the continuance of their sea-coast for the most part in the hands of the Canaanites and Philistines, who had, moreover, secured to themselves the great commercial route to Damascus, through the prominence of several cities in the northern part of Palestine (Berthelot, Jour. Geoch., ii., 275 sq.), in the western Indies and in the Mediterranean. The eastern merchant early to have occupied a post in the Phenician mart (Gen. xlix., 18; Deut. xxxiii., 18; Judg. v., 17). Solomon not only (as a royal monopoly) imported horses from Egypt, and traded them away in Syria by governmental salamsen (1 Kings v., 26; 2 Chron. i, 16, 17), but formed a commercial treaty with the king of Tyre for maritime enterprise (1 Kings ii, 26), and launched from the Edomites ports of Ezion-geber and Elath, which David had acquired on the Red Sea, a fleet that sailed under the piloting of Tyrian seamen into the Indian Ocean, and, after a three years' voyage, brought back gold, silver, ivory, sandal-wood, ebony, apes, peacocks, and other products of Chin-India (1 Kings x., xi; xxii, 22, 60; 2 Chron. x., 10, 21). See ORPHN. After the death of Solomon this marine commerce shared the neglect of all the royal affairs, and the trade never revived, with the single exception of Jehoshaphat's undertaking (1 Kings iv., 26), which he continued entirely out of the control of the Israelites. See EDOMITES. What position the Jews held in the Phenician traffic, or what profit the transit of Phenician merchandise brought them, is only to be gleaned indirectly from the historical records (Berthelot, Jour. Geoch., p. 584); but that both these were not inconsiderable is clear from Ezek. xxxvi,
The kingdom of Israel was probably more favored in this latter particular than that of Judah, as the principal thoroughfares of trade passed through its bounds. Commercial relations subsisted between Tyre and Judæa after the exile (Neh. xiii, 16), and even in New-Testament times (Acts xii, 20). From the Phenicians the Hebrews imported, besides timber for edifices (1 Kings v; 1 Chron. xiv, 1), and sea-fish (Neh. xiii, 16), a great many foreign necessaries, and even luxuries (such as variegated stuffs, ungents, and peltry, purple garments, etc.), which for the most part came from Arabia, Babylonia, and India (comp. Ezek. xxvii), and sold in exchange wheat (comp. Acts xii, 20), oil (1 Kings v, 11), honey, dates, balsam (Hos. xii, 2; see Ezek. xxvii, 17), and also a fine species of fancy fabric, which the dilligent hands of the women had prepared (Prov. xxxi, 24). Respecting the balance of trade we have no certain means of judging, and it is the more difficult to ascertain how this was adjusted, inasmuch as Palestine must have derived its supply of the metals likewise from foreigners. Yet we nowhere find any indication that the national wealth had sensibly diminished; on the contrary, the Israelites were able to endure an almost unbroken series of hostile attacks, often resulting in pillage, and always very exhaustive of money (1 Kings xiv, 26; xv, 18; 2 Kings xii, 18; xiv, 14; xvi, 18, etc.), while certain periods (Isa. ii, 7), and even individual tribes (Hos. xii, 9), were distinguished for opulence and luxury; perhaps the revenue was derived through the surrounding districts of Edom, Moab, and Phœnicia (see T. C. Tychsen, De commerciis et navigationibus Hebrœor- ante exil. Bab., in the Comment. Gott. vol. xvi; Class. Hier. p. 150 sq.; Hartmann, Deb. Pentat. p. 751 sq.). After the exile the Hebrew commerce had a wider range, especially as many Jews had become scattered in foreign countries where they experienced many favors, so that the nation took a greater relief in this accommodation and in its safe emoluments. Prince Simon invited commercial intercourse by the improvement of the harbor of Joppa; the Palestinian Jews, however, being still restrained by the discouragement of their law and their early mercantile prejudices, appear not to have risen to any great degree of activity in trade; and Herod’s improved port at Cesarea (Josephus, Ant. xv, 9, 6) was mostly occupied by foreigners, while under the Roman

Shop of an Eastern Clothes-dealer.

domination traffic was encumbered by tolls and imposts, many commodities being even included in the list of government monopolies. Still Jewish love of gain prevailed wherever a favorable opportunity offered; la Josephus, Life, p. 19), and laid claim to trading privileges (Josephus, War, ii, 21, 2). Internal, especially retail trade (enactments relative to which are contained in Lev. xix, 36; Deut. xxxv, 18 sq.; comp. Hos. xii, 8), was particularly promoted by the high festivals, to which every adult male resorted in pursuance of the national religion. In the cities open spaces at the gates were designated for the exchange of wares, and even Tyrian merchants frequented the market at Jerusalem (Neh. xiii, 16; see Hartman, ad loc.; comp. Zeph. i, 10; Zech. xiv, 2; and see Movers, Phœnic., 1, 50); a mart for sacrificial victims and sacred shrubs being established in the Temple itself (2 Kings x, 5; Matt. xxi, 12). The Mishna contains notices of the early practice of beating down in price (Nedar. iii, i), and of shop-keepers (Mastareoth. ii, 3). For the commerce of the Phenicians, Egyptians (Isa. xiv, 14), Babylonia (Nab. iii, 16), and Arabsians, see those articles respectively. See COMMERCE. In modern Oriental cities the retail trade is chiefly carried on in small shops, usually gathered together in a particular quarter or street, like the stalls in an Occidental market. See BAZAAR.

**Merchants’ Lecture.** A lecture originally set up at Furner’s Hall in 1672 by the Presbyterian and Independents to defend the doctrines of the Reformation against the Papists. Some misunderstanding occurring, the Presbyterians removed to Saltire’s Hall. See LECTURE.

**Mercier, Barthélemy,** a learned French ecclesiastic and bibliographer, was born at Lyons April 4, 1734. At the age of fifteen he became a novice among the regular prebendaries of the collegiate church of Saint-Genève, in Paris, and after one year of probation he was allowed to take the vow. Immediately thereafter he was sent to the Abbey of Chatrizes, in Champagne, and there studied rhetoric and philosophy. In 1754 he was made assistant to the learned Perigré, librarian of Saint-Genève, and in 1760 was appointed his successor. Four years later Mercier was invested with the abbotsip of Saint-Léger, which was then vacant, at the instance of Soisson. In consequence of some slight which he had with his associates, he resigned his functions as an abbot. Being thus liberated from official duties, he travelled through Holland and the Netherlands, where he was in hopes of collecting the materials necessary for the compilation of certain works on which he was engaged. After a sojourn he had yet another to publish a Supplement to the history of printing by Marchand, and was warmly greeted wherever he went. In 1792 he was appointed a member of the so-called Monument Commission. In this capacity he exerted himself to rescue from destruction all private and public collections of art and literature. He also drew up for the use of librarians minute instructions touching the books intrusted to their custody, and a method for classifying them. Towards the latter part of his life, François de Neufchâtel, a clergyman and a forestier of letters, granted him a pension of 2400 francs, the first annual instalment of which was paid to him in 1738. This assistance enabled Mercier to decline the generous offer of Jeanne Santander, who had proposed to relinquish in favor of Mercier his own office of librarian at Brussels. He died in 1795. His writings are characterized by an evidence of profound erudition, together with system and perspicuity in all his researches. He published a large number of works, among which we may cite, Lettres sur la Bibliographie instructive de M. Delure (Paris, 1763, 8vo);—Lettres sur le véritable auteur du Testament politique du Cardinal de Richelieu (Paris, 1765, 8vo); all of which were extracted from the Mémoires de Trévoux;—Consultation sur la question de savoir si les reliques de
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Saint-Gervais sont ou ne sont pas Chanoines Réguliers
(new ed. Paris, 1772, 4to) — Opinion sur de prétendues
propriétés qu'on applique aux événements présents (Paris,
1791) — Dissertation sur le culte de la Vierge de Jésus-
Christ, par l'abbé Chesquerie (1775, 12mo). See
Notice sur la vie et les écrits de Mercier de Saint-Léger,
y par Chardon de la Rochette.

Mercier, Christophe, a French ascetic author,
was born at Dôle near the opening of the 17th
century. He entered the Order of the Carmelites,
and changed his name to that of St. Jacques.
He died in 1680. His most celebrated works are:
Vie de la Mère Thérèse de Jésus, fondatrice des Carmelites
de la Franche Cour (Lyons, 1673, 4to); and La Lu-
mierre aux vivants par l'expérience des morts (Lyons,
1675, 8vo).

Mercier (or Le Mercier), Jean, in Latin Mer-
cerus, a distinguished Huguenot, was born in
Uzès, France, near the beginning of the 16th century.
Destined for the bar, he studied law in Avignon,
and also in Toulouse. But the dead languages having a
powerful attraction for him, he devoted much of his
time to the study of Greek, and ere long confined him-
self entirely to the pursuit of Hebrew and other She-
mite tongues. After having been the devoted pupil
of Vatable, he became his successor, in 1546, to the
chair of professor of Hebrew in the Royal College of
France. Casaubon believed that Mercier was the most
learned Hebraist of his day. When the second religious
war broke out, Mercier was constrained to quit Paris.
After the treaty of peace at Saint-Germain, he returned
to France, but while passing through his native city he
was carried away by the pestilence. He died a Protest-
ant in 1562. Mercier published almost the whole of
Jonathan's Targum on the Prophecies. He also wrote
in Latin valuable commentaries on all the books of
the Old Testament, and on the Gospel according to Mat-
thew. His commentaries furnish matter to the Syn-
opsis Criticorum of Utrecht (1634). He is also
the author of Tractatus de accentibus Job, Proverbiu-
num, et Psalmorum, auctore B. Juda, filio Betham Hispano,
the translation from Hebrew (Paris, 1566, 4to) — Liber de
accentibus Scripture, auctore R. Juda, filio Basarum
(Paris, 1565, 4to) — In Decalogum commentarius Rab-
bini Abraham, cogomento Ben- Esra, interpr. J. Mercero
(Lyons, 1568, 4to): — Note in Thaurum Linguam
Sancta Pagini (Lyons, 1575-95, 4to) — Observationes
ad Hieropolitana hieroglyphica (Strausburg, 1593,
4to). He also published a Commentary on the Canticles
and Lectures on Genesis. See Haag, La France Pro-
testante.

Mercurianus, Father, a noted Romanist of the
Order of the Jesuits, was a Belgian by birth. We know
but little of his personal history, except that he stood
very high in the estimation of pope Gregory XIII, who
caused his advancement to the generalship of the order.
He died Aug. 1, 1580. Nicollini, Hist. of the Jesuits (p
150), tells us that "he was a simple and weak old man.
Mercurianus," he continues, "exercised very little influ-
ence on the destinies of the order, and was the first gen-
eral whose authority was held in little account."

Mercurius (the Roman name of the god Mer-
cury, the Hermes of the Greeks, Equi, Acts xiv, 12;
comp. Matt. xvi, 14; the name is of uncertain etymol-
ogy), properly a Greek deity, whom the Romans iden-
tified with their god of commerce and bargains. In
the Greek mythology Hermes was the son of Zeus and
Maia, the daughter of Atlas, and is constantly repre-
sented as the companion of his father in his wanderings
upon earth. On one of those occasions, he was trav-
elling in Phrygia, and were refused hospitality by all
save Bacis and Philemon, the two aged peasants of
whom Ovid tells the charming episode in his Metam,
vi, 620-724, which appears to have formed part of the
folk-lore of Asia Minor. See LIGAONIA. Mercury was
the herald of the gods (Hom, Od, v, 28; Hym. in
Herm, 3), and of Zeus (Od, i, 88, 84; Il, xiv, 383,
461), the eloquent orator (Od, i, 86; Horace, Od, i, 10,
1), inventor of letters, music, and the arts. He was
equally characterized by artfulness of action and readi-
ness of speech, being the representative of intelligence
and craft among men (see Paulus's Real-Encyclop. iv,
1842). He was usually represented as a slender, beardless
youth, but in an older Pelasgic figure he was bearded.
The fact that he was the customary attendant of Jupi-
ter when he appeared on earth (Ovid, Fast, v, 496;
comp. Metam, i, 731 sq ), explains why the inhabitants
of Lystra (Acts xiv, 12), as soon as they were disposed
to believe that the gods had visited them in the like-
ness of men, discovered Hermes in Paul, as the chief
speaker, and as the attendant of Jupiter (see Kühn,
Comment, ad loc.). It seems unnecessary to be curious
whether the representations of Mercury in ancient stat-
ues accord with the supposed personal appearance of
Paul (see Walch, Dis, ad Acta Ap, iii, 188 sq.),
and especially in the matter of the beard of the latter,
for all known representations of the god differ in much
more important particulars from the probable costume
of Paul (e. g. in the absence of any garment at all, or
in the use of the short chalmy; merely; in the cadu-
ceus, the petasus, etc. (see Müller, Ancient Art, § 379-
81)). It is more reasonable to suppose that those who
expected to see the gods mixing in the affairs of this
lower world, in human form, would not look for
much more than the outward semblance of ordinary
men.

Mercurius. See Hermes THRISMAGISTUS.

Mercury (properly Ῥώμ, che'ead, kindness; ἀλεος,
piety), a virtue which inspires us with compassion for
others, and inclines us to assist them in their neces-
sities. That works of mercy may be acceptable to God,
as Christ has promised (Matt, v, 7), it is not enough
that they proceed from a natural sentiment of human-
ity, but they must be performed for the sake of God,
and from truly pious motives. In Scripture mercy and
truth are commonly joined together, to show the good-
ness that precedes and the faithfulness that accompa-
nies the promises; or, a goodness, a clemency, a mer-
cy that is constant and faithful, and that does not de-
ceive. Mercy is also taken for favors and benefits
received from God or man; for probity, justice, good-
ness. Merciful men—in Hebrew, chasidim—are men of
piety and goodness. Mercy is often taken for giving
of alms, Prov. xiv, 34; xvi, 6; Zach. vil, 9. See CHAR-
ITY.

Mercy, as derived from misericordia, may import
that sympathetic sense of the suffering of another by which
the heart is affected. It is one of the noblest traits
of character. The object of mercy is misery: so God
pities human misery, and forbears to chastise severely;
so man pities the misery of a fellow-man, and assists
to diminish it; so public officers occasionally moderate
the strictness of national laws from pity to the culprit. But only those can hope for mercy who express penitence and solicit mercy; the impudent, the stubborn, the obdurate, rather brave the avenging hand of justice than beseech the relieving hand of mercy. See PARDON.

Mercy is an essential attribute of Jehovah, for the knowledge of which we are indebted wholly to revelations. By the propitiatory sacrifice of our Divine Redeemer, way is opened for the exercise of mercy and grace towards the human family perfectly honorable to the attributes and government of God. He appears a just God and a Saviour: "He is just, and yet he justifyeth him that believeth in Jesus." Thus the plan of salvation by Jesus Christ provides for the exercise of infinite mercy, consistently with the most rigid mandates of truth and righteousness; so that, under this gracious dispensation, "mercy and truth" are said to "have met together," and "righteousness and peace have kissed each other" (Gen. xix., 19; Exod. xxx., 6; xxxiv., 6, 7; Ps. lxxx., 10; lix., 15, 16; chl., 17; Luke xvii., 19; Rom. ix., 15–18; Heb. iv., 16; viii., 13). The expression "I will have mercy, and not sacrifice" (Hos. vi., 6; Matt. ix., 13), signifies, as the connection indicates, that God is pleased with the exercise of mercy rather than with the offering of sacrifices, though sin has made the latter necessary (1 Sam. xv., 22; Mic. vi., 6–8). See ATONEMENT.

Mercy, also a Christian grace, and no duty is more strongly urged by the Scriptures than the exercise of it towards all men, and especially towards such as have trespassed against us (Matt. v., 7; xiii., 33–35).

Mercy, Sisters of. See Sisters of MERCY.

Mercy, Wilhelm, a German Roman Catholic theologian, was born Feb. 9, 1758, at Ueberlingen, near the Bodensee, and was educated at Oberschwang. In 1787 he was called to the court of duke Charles of Wurttemberg, and in 1788 became the minister of the principality of Hohenzollern-Sigmaringen. His advanced age obliged him to resign his position in 1819, and he died July 1, 1825. Mercy was an extremely well-educated man. He published in 1801 an essay on the necessity of reform within the Roman Catholic Church, which caused considerable sensation. He aimed at an entire reform of the Church constitution and the clergy. Besides several articles in the Jurassischen f{"u}r Theologie und Kirchenrecht der Katholiken (Ulm, 1806–10), he published several other valuable but minor productions in theological literature. See D{"o}ring, Gelehrte Theol. Deutschlands, a. v.

Mercy-seat (מַעֲנֵי, kapporoth, a covering, i. e. lid of a vessel, spoken only of the top of the sacred ark; מַעֲנֵי, a. m. מַעֲנָי, a. n. מַעֲנָא, Mercy-seat, a covering by fire [a. n. מַעֲנָא, fire begetter], the cover of the box or ark containing the tables of the Sinaitic law, and overspread by the cherubim, between which appeared the shekinah, or visible radiant symbol of the divine presence; it is properly represented as a plank of acacia overlaid with gold, for it was not probably a solid plate or sheet of the precious metal (Exod. xxxv., 17 sqq.; xxx., 6; xxx., 7, etc.). Hence the holy of holies is sometimes called the "house of the mercy-seat" (1 Chron. xxxviii., 11, Heb.). Josephus simply calls it a lid (סַלְמָן, Ant. iii., 6, 5); but the versions have all regarded the term as indicative of propitiatio (as if from the Piel of סלָם, and the same view appears to be taken by the New-Testament writers, who seem to think of the cherub as having access to which has been opened by the blood of Christ (Heb. ix., 5; Rom. iii., 24). See Ark. Comp. 1 Chron. xxxviii., 11, where the holy of holies is called הַיּוֹרְשָׁה, "house of the mercy-seat." It was that wherein the blood of the yearly atonement was sprinkled by the high-priest; and in this relation it is doubtful whether the sense of the word in the Heb. is based on the material fact of its 'covering' the ark, or from this notion of its reference to the 'covering' (i.e. atonement) of sin. See ATONEMENT. But in any case the notion of a 'seat,' as conveyed by the name in English, seems superfluous, and will not like the Hebrew, be understood as spoken of as 'dwelling' and even as 'sitting' (Psa. lxxx., 1; xxix., 1) between the cherubim, but undoubtedly his seat in this conception would not be on the same level as that on which they stood (Exod. xxvi., 18), and an enthronement in the glory above it must be supposed.

The idea of mercy-seat as the seat of mercy is true of the concept of 'mercy,' but of formal atonement made for the breach of the covenant (Lev. xvi., 14), which the ark contained in its material vehicle—the two tables of stone. The communications made to Moses are represented as made 'from the mercy-seat that was upon the ark of the testimony' (Exod. xxxi., 18; xxxii., 34; xxxvi., 6); a sublime illustration of the moral relation and responsibility into which the people were by covenant regarded as brought before God (Smith). It is not without significance that the mercy-seat was above the ark and below the symbols of the divine presence and attributes, as if to overshadow the supersedence of the law of ordinances contained in the ark by the free grace of the Gospel. See PRATENIUS, De Judaean area (Upsali, 1727); Wernher, De Propitiatoria (Giesen, 1695). See SHEKINAH.

Me'red (Heb. id., מֵרֶד, rebellion, as in Josh. xxii., 22; Sept. Μουραθός and Μουράθως, Vulg. Mered), a person named as the second son of Ezra (or Ezer), of the tribe of Judah (1 Chron. iv., 17). See EZRA. Great confusion prevails in the account of his lineage and family, and indeed in the whole chapter in question. Ver. 17, after mentioning the four sons of Ezra, immediately adds, "and she bore Miriam, etc."; where the Sept., by an evident gloss, attributes these children to Jethro, the first named of Ezra's sons; the Vulg. has genuit, referring them to Ezra as additional sons, in defiance of the text מַעֲנֵי, which is undoubtedly feminine; while Luther renders this word as a proper name, Thakar, equally at variance with the text, which joins the following word by the accus. particle מְנָה, a construction that does not here allow the resolution by the rendering מַעֲנֵי, in ver. 18 we find several sons attributed to "his wife Jehudijah," and the statement added, "And these are the sons of Bithiah, the daughter of Pharaoh, which Mered took:" the Sept., Vulg., and Luth. follow the Heb., which yields no intelligible connection. Ver. 19: "And the sons of his wife Hodiah, the sister of Naham, the father of Gemarit, and Eknathen the Maachathite," where, however, the Heb. text would be more naturally rendered "the sons of the wife of Hodiah," יְהוּדִיָּה חֵלֶלְתָּה, the form מַעֲנֵי being rarely absolute (see Norden's Heb. Gramm. § 604); the Sept. renders: "And the sons of the wife of his Jewish sister [יוֹאָד הָעָבָד הַיֶּדֶנְיָה הָאָדָמְשָׁף] were Nachem, and Dania the father of Keela, and Soenem the father of Joriam. And the sons of Naem, the father of Keela, were Gamrit and Kathan; and the sons of Hodiah, the sister of Nahchai, the father of Keela, were Garmir (otherwise "Hotarmir" or "Hogarmi") and Eshtaimon, Nikathai; the Vulg. and Luth. are like the Heb., except the ambiguous renderings, "Et filii uxorius Odalan," etc. "Die Kinder des Welse Hodiela." The Syr. and Arab. omit ver. 17 and 18 (Davidson's Revista. of the Heb. Text, ad loc.). The corruption of the text is evident. We suggest a conjectural restoration by transposing the latter part of ver. 18 to the middle of ver. 17, and the whole of ver. 19 to the end of ver. 17; these simple changes will supply the manifest imperfections as follows: "And the sons of Ezra [or Ezer] were Jether, and Mered, and Epher, and Jalon. And these are the sons of Bithiah (the daughter of Pharaoh), whom Mered [first] married; she bore Miriam, and Shammai, and Ishbah (founder of Esthemao); and the sons of his
[second] wife Hodijah (the sister of Naham, father [founder] of Keilah the Garmite [strong city] and of Eshtemoa the Maachathite) — this Jewish wife bore Jered (founder of Gedor), and Heber (founder of Socho), and Jeshua (founder of Zanoah). This vessel he then purified, agrees with Bertheau’s rectification of the passage (Erklär. ad loc.), adopted by Keil (Comment. ad loc.).

"It has been supposed that Pharaoh is here the name of an Israelite, but there are strong reasons for the common and contrary opinion. The name Bithiah, ‘daughter,’ that is, ‘servant of the Lord,’ is appropriate to a convert. It may be observed that the Moslems of the present day very frequently give the name Abdallah, ‘servant of God,’ to those who adopt their religion. That another wife was called the Jewess, is in favor of Bithiah’s Egyptian origin. The name Miriam, if, as we believe, it was a double from Miriam, is congenial with the child of an Egyptian.” See BITHI不合理. Pharaoh, whose daughter Mered espoused, was therefore undoubtedly some one of the Egyptian kings, and hence Mered himself would appear to have been a person of note among the Israelites. As his children by his other wife (who was also highly related), were recognised as chief men or builders of Canaanitish cities, and hence must have lived soon after the conquest and settlement of Palestine by the Hebrews, Mered himself will be placed in the period of the exode, and he may be supposed to have married the daughter of the predecessor of that king. He by whom the Israelites were held in such cruel bondage; perhaps his Egyptian wife refused to accompany him to the promised land, and the later children may have been the fruit of a subsequent marriage during the wanderings in the desert with a Hebrewess Hodijah. B.C. cir. 1638.

Mered’s wife Bithiah is enumerated by the rabbins among the nine who entered Paradise (Hottenger, Synag. ma Orientale, p. 515), and in the Targum of R. Joseph on Chronicles it is said to have been a proselyte. In the same Targum we find it stated that Caleb, the son of Jephunneh, was called Mered because he withstood or rebelled against (יִבְרָד) the counsel of the spies, a tradition also recorded by Jarchi. But another and very curious tradition is preserved in the Quæstiones in libros Paral., attributed to Jerome. According to this Ezra was Amram; his sons Jether and Mered were Aaron and Moses; Ephra was Eldad, and Jaloh Medad. The tradition goes on to say that Moses, after receiving the law in the desert, enjoined his father to put away his mother, as a Gentile, while he was the son of Levi: that Amram did so, married again, and begat Eldad and Medad. Bithiah, the daughter of Pharaoh, is said, on the same authority, to have been ‘taken’ by Moses, because she forsook idols, and was converted to the worship of the true God. The origin of all this seems to have been the occurrence of the name ‘Miriam’ in 1 Chron. iv, 17, which was referred to Miriam the sister of Moses. Rabbi D. Kimchi would put the first clause of ver. 18 in a parenthesis. He makes Bithiah the daughter of Pharaoh the first wife of Mered, and mother of Miriam, Shammali, and Isshab; Jehudiath, or ‘the Jewess,’ being his second wife.1

Meredith, C. G., a Methodist Episcopal minister, was born in Baltimore County, Md., May 5, 1830; was converted at eleven, joined the Ohio Conference in 1846, travelled with usefulness eight years, and died at Lebanon Station, Ohio, July 16, 1854. Mr. Meredith was amiable and serious from childhood, was full of good works, and by his own efforts acquired not only a fine gentlemanly education, but rare mental and religious influence. He was a sound theologian, and a dignified, instructive, and useful minister of the Gospel. See Minutes of Conferences, v. 467.

Meredith, Thomas, a Baptist minister, was born at Warwick, Bucks County, Pa. After graduating (Jan. 4, 1816) in the University of Philadelphia, he began the study of theology, was licensed Dec. 30, 1816, and two years after he was ordained at Edenton. In 1819 he was settled as pastor of the Baptist Church at Newbern. In 1822 he accepted a call of the Baptist Church of Savannah, and finally settled in 1825 as pastor of the Church of God, Newbern. He was substantially employed for nine years. He commenced the publication of the Baptist Interpreter, the first Baptist paper printed in North Carolina. In 1835 he returned to the Church of Newbern, where he published the Biblical Recorder. In 1840 he removed to Raleigh, where he continued to issue the paper until his death of a fever, September 30, 1842. He was able to him to take a pastoral charge. He died Nov. 13, 1850. He published a pamphlet entitled Christianity and Slavery in 1847, which had previously appeared in the Biblical Recorder.

Meremoth (Heb. Meremoth, מֵרֶמֶוֹת, exaltations), the name of two men at the close of the captivity. 2. (Sept. מַרְמָטָה, מַרְמַטָה, מַרְמַטָה, etc. Vulg. Meremuth.) A priest, son of Urijah, and grandson (descendant) of Kor, who returned from Babylon with Zerubbabel (Neh. xii, 3), B.C. 536, and to whom were afterwards consigned the bullion and sacred vessels forwarded by Ezra (Ezra viii, 32). B.C. 459. "After the statement in Ezra ii, 62, respecting the marriage of the family of Elam and the priestly family of the temple, it is puzzling to find one of this family recognised as a priest; but probably the exclusion did not extend to the whole family, some being able to establish their pedigrees" (Kitto). He repaired two sections of the walls of Jerusalem (Neh. iii, 4, 21), B.C. 446, and lived to join his tribe in the movement of obedience to Nehemiah (Neh. x, 5). B.C. cir. 410. In Neh. xii, 15 he is mentioned by the name of Meraroth, as the father of Helkai.

2. (Sept. מַרְמַטָה, Vulg. Marimuth.) An Israelite of the "sons" (inhabitants) of Bani, who divorced his Gentile wife after the exile (Ezra x, 36). B.C. 459.

Mereriu, a Persian name, flourished in the latter half of the 6th century as bishop of Angoulême. He was the bishop of Angoulême. The case is another example of how the civil government differed so little from the ecclesiastical that, without any change of habits or alteration of moral law, the appellation of count was not infrequently exchanged for that of bishop, in order to transmit to a son, or perhaps a nephew, the title thus relinquished. In this way the prerogatives of both titles were retained in the same family. But it was considered an abuse of authority to have any one person inverted with the combined privileges and distinctions of a count and of a bishop. The count Mererius was canonically seated in the see of Angoulême by St. Germain, bishop of Paris, and St. Euyphe, archbishop of Tours, with the consent of king Charibert. Niantin, the nephew of Mererius, inherited the immunities and possessions attached to the title of count. This occurred about 570. After seven years of episcopacy Mererius was poisoned by Frontonius, who seized the bishop’s mitre, and was apparently recognised without opposition as the bishop of Angoulême. It is worthy of notice that in those troublesome times it was not uncommon through such crimes to reach the highest offices. The authors of L’Histoire Litteraire et la Geographie des Juifs Christianes have fancied the identity of Mererius, bishop of Angoulême, with one Marcharius, who, according to Fortunatus, attended the dedication of the church at Nantes in 568; but father Lecointe would rather believe that this Marcharius Romacharius was the bishop of Coutances. Yet neither the bishop of Coutances nor the bishop of Angoulême was a fellow provincial of the bishop of Nantes. Marcharius mentioned by Fortunatus is the same with Macarius, bishop of Vannes, who died probably in 577. It is said that some writings by Mererius were deposited in the library of Cluni, but they seem to have been lost.

Me’re (Heb. מֶרֶה, מֶרֶה, from the Sanscrit merah, worthy, according to Beinfey, p. 200; Sept. Mepes, but
most copies omit; Vulg. Mares), one of the seven sa-
traps or viziers of Xerxes (Esth. i. 14). B.C. 488.

Méri, François, a French Benedictine monk, was
born at Vierzon in 1675. He died Oct. 18, 1728, in the
Abbey of Saint-Martin de Mâcon, province of Berry.
Méri published a work entitled Dissertation critique et
épistolique des Remarques de M. sur le dictionnaire de
Mérimée, under the nom de plume M. Thomas (1720).
He has sometimes been mistaken for Dom Philippe Bil-
louet, his contemporary, who never published any work.

Meriacè, St., a French prelate, whose name in
Latin is Meriacocus, was born in Vannes about AD. 606.
He was a lineal descendant of the ancient kings of Ar-
monica, and was brought up at the court of Juel III, king
of Brittany. He was ordained a priest by Hingueton,
the bishop of Vannes, and afterwards retired into the
waste and sterile country of Stivale, near Pontivy.
At the death of Hingueton, the clergy and the laity alike
with one acclaim appointed Meriacè his legitimate suc-
cessor. St. Meriacè is mentioned in the Vita Sancto-
runus by Bollandus (ii, 36). It is not known when he was
canonicalized, but his name is still much venerated in Brit-
tany, where many churches and chapels have been con-
secrated under the inspiration of his memory. He died in
Vannes in the year 666.

Merian, Hans Bernhard, a noted philosopher, was
born in 1629 at Lichstadt, in the canton of Basle, where
his father was a minister. After finishing an academi-
cal course of philosophical and philological studies, he
became private tutor of a young Dutch nobleman. At
the recommendation of M. de Maupertuis, Frederick the
Great called him to Berlin. Here he became a member of
the Academy of Sciences, and soon distinguished him-
self so much that in 1771 he was nominated director of
the philosophical department, and in 1797 (after For-
mey's death) secretary of the academy. Of his numer-
sous philosophical works, some of which show superior
merits, we mention the following: Dissee de autochthoria
(Basle, 1740); Discours sur la métaphysique (Basle,
1766); Système du monde (Bouillon, 1770); Examen de
l'histoire naturelle de la religion par Mr. Hume, ou
les refutes les erreurs, etc. (Amsterdam, 1779). Nu-
merous philosophical essays of his are printed in the "Mém.
de l'Acad. des Sciences à Berlin," e.g. Mém. sur l'appar-
ception de sa propre existence; Mém. sur l'appercception
considérée relativement aux idées, ou sur l'existence des
idées dans l'idée (vol. v); Réflexions philos. sur la ressem-
blance (vol. xii); Examen d'une question concernant la
liberté (vol. ix); Parallèle de deux principes de psycholo-
gie (vol. xii); Sur le sens moral (vol. xiv); Sur le dé-
sir (vol. xvi); Sur la crainte de la mort; Sur le mépris
de la mort; Sur le suicide (vol. xix); Sur la durée et
sur l'intensité du plaisir et de la peine (vol. xii). For
further details, see Fred. Ancillon, Éloge historique de J.
B. Merian, etc. (Berlin, 1810).

Meribâh (Heb. Meribah, מֵרִיבָה, quarrel, or
"strife," as in Gen. xiii. 8; Numb. xxviii. 14), the desig-
nation of two places, each marked by a spring.

The Rock of Moses."
water is said to have issued—in all about twenty in number, and lying nearly in a straight line around the three sides of the stone, and for the most part ten or twelve inches long, two or three inches broad, and from one to two inches deep; but a few are as deep as four inches. The rock is highly revered both by the Christians and Bedouins. It lies in the valley called Wady el-Lejah, in the very highest region of the Sinai group, running up narrow and without fall between the two peaks that claim to be the Mount of Moses, and contains the deserted convent of El-Abein (Kitto, Fict. Bible, ad loc.).

2. (Sept. ἀπολαγία, in Numb. xx, 18; xxvii, 14; Deut. xxii, 51; Λαοχία in Numb. xx, 24; Vulg. contradic., in EXEV, 8); Sept. Βεστ. "provocation;" and in Ezek. xlvii, 19, Μαρσελατ; xlviii, 28, Βαρμονν— in which last two passages, as well as in Psa. civ, 32, the Auth. Vers. has "strife." Another fountain produced in the same manner, and under similar circumstances, in the desert of Zin (Wady Arabah), near Kadesh; to which the name was given with a similar reference to the previous misconduct of the Israelites (Numb. xx, 13, 24; Deut. xxiii, 3). In the last text, which is the only one where the two places are mentioned together, the former is called Massah only, to prevent the confusion of the two Meribahs: "Whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah." Indeed, this latter Meribah is almost always indicated by the addition of "waters," as if further to distinguish it from the other (Numb. xx, 13, 24; Deut. xxiii, 3; Psa. lxxxi, 8; cvi, 32; Ezek. xlvii, 19; xlviii, 28), a title that is but once applied to the other Meribah (Psa. lxxxi, 8); and the locality we are now considering is still more distinctly called "waters of Meribah in Kadesh" (Numb. xxvii, 14), and even Meribah of Kadesh (A. V., "Meribah-Kadesh,"); Deut. xxiii, 51). Only once is this place called simply Meribah (Psa. xxvii, 8). It is strange that, with all this carelessness of distinction in Scripture, the two places should always have been so indiscriminately used. Indeed many commentators have regarded the one as a mere duplicate of the other, owing to a mixture of earlier and later legend. The above monkish tradition has contributed to confound the two localities. But, besides the differences already noted, there was this very important one, that in smiting the rock at the second place Moses himself exhibited impatience with the multitude (Numb. xx, 10-12); whereas he showed no signs of passion on the former occasion. See Moses. The distance of place from the former Meribah, the distance of time, and the difference of the people in a new generation, are amongst those things which, whereas the conditions of the two wells were so equal, explain why Moses might give the same name to two places. See Kadesi. Merib-'Baal (Heb. מֵרִיב-בָּעַל, מֵרִיב-בָּעַל, contend with Baal, I Chron. viii, 34; Sept. Μειησαίας v. r. Μειησαίας, Vulg. Meribbaal; also in the contracted form Merib'-Baal, מֵרִיב-בָּעַל, I Chron. ix, 40; Sept. Μειησαίας v. r. Μειησαίας, Vulg. Meribbaal), the son of Jonathan, elsewhere called MERIBOHESHTHI (2 Sam. iv, 4, etc.), apparently from an unwillingness to pronounce the idolatrous name. See Baal. Merici. Angela, foundress of the Order of Ursulines, was born at Desenzano, on the lake of Guarda, in 1511. Her family name was De Brescia. She was brought up by her uncle, and at an early age entered the Order of St. Francis. She made a pilgrimage to the Holy Land, and after her return established at Brescia, in 1532, a school of young women, of which she maintained superiored superior. Angela Merici died March 21, 1540. Her order was so successful that at the end of a century after its organization it counted in France alone over three hundred and fifty convents. See Helyot, Hist. des ordres monastiques, iv, 150; D'Emilliene, Hist. des ordres religieux, p. 249; Moreri, Dict. Hist. a. v.; Hoeper, Nouv. Biog. Générale, ii, 638. See Ursulines. Meridian is the technical term for the siesta or noon-day sleep in a convent, allowed to be taken during one hour after half-time. Merino, John Anton Diaz, a Roman Catholic prelate, was born in 1771. In his twelfth year he had made such extraordinary progress in his studies that he was ready to enter the University of Alcalá. Later he lectured as professor of theology at several universities in Spain and Cbas, then joined the Dominicans, and was shortly after pronounced general of the order. On account of his great wisdom and sagacity, he was often consulted by the bishops in cases of an intricate character. In 1882 he was ordained, and in his position led a most exemplary and simple life, and greatly devoted himself to the sufferings of the poor. His death was looked upon as a blow to the Church, and the evils of his time, and, for refusing to support irreligiose edicts of his government, he was finally expelled from his see and had to leave Spain. He spent his last years in France in exile, and died at Marseilles in 1844. He published Coleccion Eclesiasticos y Biblioteca de la Religion, the first work containing all the acts of the Spanish bishops in defence of the system of the Church pursued during the constitutional epoch, and the latter comprising the translation of the works of Lamen- nais, Maistre, etc. Merit signifies desert, or that which is earned; originally the word was applied to soldiers and other milit- ary who, by their labors in the field, and by the various hardships that they underwent, acquired the merits of a campaign, as also by other services they might occasionally render to the commonwealth, were said, merere stipendia, to merit, or earn their pay; which they might properly be said to do, because they yielded in real service an equivalent to the state for the stipend they received, which was therefore due to them in justice. Here, then, we come at the true meaning of the word merit; from which it is very clearly to be seen that, in a theological sense, there can be no such thing as merit in our best obedience. One man may merit another, but all mankind together cannot merit from the hand of God. This evidently appears, if we consider the imperfections of all our services, and the express declaration of the divine Word (Ephes. ii, 8, 9; Rom. xi, 5, 6; Tit. iii, 5; Rom. x, 1, 4). The scholastic distinction between merit of congruity and merit of com- dignity is thus stated by Hobbes (Of Man, pt. i, ch. iv): "a man may have promised Paradise to those that can walk through this world according to the limits and precepts prescribed by him, they say he that shall so walk shall merit Paradise ex congro. But because no man can demand a right to it by his own righteousness, or any other power in himself, but by the free grace of God, so he can never receive it, but by Divine meri- diana." See Merit. See South's Sermons, The Doctr- ine of Merit stated, vol. iii, ser. 1; Toplady's Works, iii, 471; Hervey's Eleven Letters to Wesley; Robinson's Claude, i, 218. See also Works. Merits of Christ, a term used to denote the influence or moral consideration resulting from the obedience of Christ, right and perfect, which he suffered for the salvation of mankind. See Atonement; Im- putation; Righteousness of Christ. Merits of Saints. See Supererogation. Meritum de Condigno, or De Condigno (desert of worth or fitness). This distinction in the idea of the merit of good works, as it was first interpreted by Thomas Aquinas, may be looked upon as a compromise between the strict Augustinian doctrine to which he himself was attached, and the Pelagian tendencies of the Church in general, particularly on the subject of good works. He therefore considers meritorious works under two aspects: 1. According to the substance of the work itself, in so far as proceeding from beings endowed with free will, it is an effect of their free voli- tion. 2. As proceeding in a measure from the grace of
the Holy Spirit. Under the last aspect, being, in fact, an effect of the divine grace in man, it is meritorious virtus merita meritis. While considered as a result of free will, the immense disproportion between the creature and the supernatural communicated grace prevents there being any condignitas, any absolute desert, but only a congruits, proper quandom equalitatem proportionis. For it appears suitable that "it hominum opera, vel etiam operum Dei impleit hominum voluntatem in salutatione," The conclusion, which opens wide the door to the practice of supererogatory works, is consequently this, that "fides illius est solius alii ad salutem merito congruit, non condignus." Dun Scotus goes even further in this Pelagian direction, and asserts that man can, in all cases, despise or reject it for the reception of the grace offered him. By Protestants this distinction is of course rejected, as well as the whole doctrine of good works. The *Apol. Conf.* (ii, 68) declares that this scholastic distinction is but a screen for Pelagianism: "Nam si Deus necessario dat gratiam pro merito congrui, jam et merito meriti congrui, non condigni; merito congrui, sed non condigni." The following arguments: 1. That this doctrine tends to diminish the mediatorial character of Christ, who perpetuo est mediator, non tantum in principio justificationis. 2. That it continually awakens doubts in the conscience, for hypocrites could always rely on their good works to merit justification, while conscientious believers would be in doubt as to all their works, and always seeking for more. 3. How est enim de congruo mereri, dubitare et sine fine operari, donec desperatio incidit." See Münch, *Lutherbuch d. Dogmatik*, ii. 145, 146, 176; Neander, *Christ. Religion u. Kirche*, ii, 294, 610; Herzog, *Real-Encyclopädie*, 955.

Merlet, Élie, a French theologian, was born at Saintes in March, 1834, and was educated at Saumur and Montauban; he afterwards visited Switzerland, Holland, and England, and in 1856 secured a position as minister at the church of All Saints. In 1878 he presided over the provincial synod at Jonzac. His reply to *Remerciement du Morale d'Arnault* brought upon him the displeasure of the government. In 1873, he was sent to prison, and in 1880 the Parliament of Guienne was asked to recall him from the country. Merlet escaped to Lausanne, where he was appointed professor of theology. He died there Nov. 18, 1795. His most celebrated works are, *Réponse générale au livre de M. Arnault: Le Remerciement de la Morale de Jesus Christ* (Saumur, 1852, 12mo); *Le moyen de discern er les esprits;* this sermon was directed towards the visionaries, and created great disturbance: —*Le vrai et le faux Pédisme* (Lausanne, 1790, 12mo).

Merle d'Aubigné, Jean Henri, D.D., one of the illustrious characters of the Church of the 16th century, the popular historian of the most prominent event of modern times—the great Reformation of the 16th century—was born at the village of Eaux Vives, on Lake Leman, in the canton of Geneva, Switzerland, Aug. 16, 1794. He was the descendant of celebrated French Protestants. His first French ancestor to leave the native soil was his great-grandfather, John Lewis Merle, who quitted his home at Nismes after the revolution of 1790, and settled in the home of Switzerland's greatest character—John Calvin. In 1743 Francis, son of John Lewis, married Elizabeth D'Aubigné, daughter of the celebrated French Protestant nobleman, and direct descendant of the noted chevalier, Theodore Agrippa d'Aubigné, the founder of the Calvinist party in France, and the author of the celebrated work *Sur la peste* (1614), by which the French usage, the name family of Elizabeth's illustrious ancestry was appended to the family name of her own offspring. One of these children was John Alexander d'Aubigné, who died in 1799, the father of this subject, and of two other sons who now figure in American mercantile life—one of them has been for many years a resident of Brooklyn, L. I.; the other a resident of New Orleans. Jean Henri was educated in the Academy, or, as it is more commonly called, the University of Geneva. Determined to carry on the spiritual work begun in the Reformation by his illustrious ancestors, he pursued a theological course at his alma mater. While engaged in his studies, under the leadership of a faculty decided to continue the Reformation and free distinct from Calvinist dogmas, and became the leader of the movement. In his own account of his conversion, he states that his soul remained unconverted, and it is his duty not to believe the doctrine of the Trinity, and that, instead of the Bible, "St. Seneca and St. Plato were the two saints whose writings he held up for admiration." The pupil followed the master thoroughly. He was chairman of a meeting of students who protested most vehemently, in a public document, against "the odious aggression" of a pamphlet entitled "Considerations upon the Divinity of Jesus Christ," by Henri Empeyts, which was addressed to them, and had produced a great excitement. "But soon," he continues, "I met Robert Haldane, and heard him read from an English Bible a chapter of the Psalm I could not understand the language except I was a doctrine of which I had never before heard. In fact, I was quite astonished to hear of man being corrupt by nature. I remember saying to Mr. Haldane, 'Now I see that doctrine in the Bible.' 'Yes,' he replied; 'but do you see it in your heart?' That was but a simple question, yet it came home to my conscience. It was the Sword of the Spirit; and from that time I saw that my heart was corrupted, and knew from the Word of God that I can be saved by grace alone. So that, if Geneva gave something to Scotland at the time of the Reformation—if she communicated light to John Knox—Geneva has received something from Scotland in return in the blessings portion of Robert Haldane," See Haldane; Malan

Upon the completion of his theological course at Geneva, Merle d'Aubigné went abroad and studied at the universities of Leipsic and Berlin. In the last-named place he attended the lectures of the "father of modern Church history," Neander. On his way to Berlin he had passed through Eisenach, and visited the castle of Wartburg, made famous by Luther's sojourn. It was in this spot that he first conceived the purpose of writing the "History of the Reformation." His stay at Berlin, and association with the immortal Neander, only confirmed the views he had retired, and he restored the name and influence of the Church in the possession of the world. In 1817 he was ordained to preach, and became the pastor of an interesting French Protestant Church at Hamburg. There he labored diligently for his people and his God for some five years, when he was invited to Brussels, by the late king himself, as pastor of the large French community. He rapidly rose in favor and distinction, and enjoyed the position of president of the Consistory of the French and German Protestant churches of the Belgian capital. In 1830, the revolution delivering the country from Protestant rule and Dutch authority, all persons friendly to the king of Holland were regarded as enemies of the Belgians, and Merle d'Aubigné, fearing for his life, determined to return to his native country. The pious "Switzers" were actively canvassing at this time for the establishment of an independent theological school—a training place for the ministry of the orthodox church. His arrival gave a new impulse to the project, and resulted in the formation of the *Evangelical Society* in 1831, and the founding of the long-desired seminary. Merle was appointed professor of Church history, and intrusted with the management of the school, a position which he continued to hold for the remainder of his life, adoring it by his piety, learning, and eloquence, and sanctified by the divine blessing
upon his ever-memorable labors. His associates in the school were Gauzean, celebrated as the author of a work on "Inspirations." Fisher, Le Harpe. Though possessed of an ample fortune, Dr. Merle d'Aubigné lived a life of laborious activity. At seventy-eight he was still vigorous, and went to bed on Sunday night, October 20, after partaking of the sacrament, and subsequent devotions, with no sense of pain or illness. Like Dr. Chalm- ers, he may have resembled, he was found to have died quietly in his room at night, and to have been some hours dead before his family knew their loss. His death occurred on Oct. 21, 1872, at Geneva. Upon his country's loss, the Chris- tian Intelligencer (Oct. 24, 1872) thus comments in a beautiful and touching anniversary of our loss. "Not since the impressive death-scene of John Calvin, which took place 808 years ago, has Geneva been called to mourn over the loss of a more illustrious citizen and minister of the Lord Jesus Christ. The Free Church, of which he was founder, pastor, professor—which differs from the Established Church in having no connection with the State government—partakes largely of the nature of Calvinistic Methodism. But the man himself was broader and greater than any sect. His beautiful tribute to the memory of Calvin is his own most appropriate epitaph: "He was not a Genevan; he was not a Swiss; he was not a Protestant. But he felt the influence of his Scriptural Bayle. A century after" "An Evening with D'Aubigné" (Zion's Herald, Nov. 14, 1872), has furnished a description of Merle's appearance of late years: "D'Aubigné stood, I should say, full six feet, rather more than less; was large, but not corpulent. His face was long, not full, and smooth, I think. His iron-gray locks were combed back, exposing a high forehead; his eyebrows were heavy and black. His fea- tures and expression were somewhat severe, and marked, as if he had inherited the spirit and fought the battles of the old Scotch Covenanters. He conversed in Eng- lish with tolerable readiness. His health was then fee- ble, but he was hopeful of improvement." "As a man of duties incumbent upon a professor of theology are so varied, es-pecially at Geneva, where the influences, as in most large European cities, are decidedly rationalistic, that the manner in which D'Aubigné discharged his duty to-wards his pupils was of itself sufficient to entitle him to the very highest regards on the part of all followers of Jesus the Christ. The task, however, which D'Aubigné had set for himself at Eisenach, the writing of a history of the great Reformation, was the one that mainly oc- cupied him; and while a most devoted pastor and a truly laborious professor, he yet found time for the com- pletion of his work. It was immediately recognized by his author. His Histoire de la Réformation au seizième siècle (Paris, 1853-55, 5 vols. 8vo) gained him for liberally a world-wide reputation. His warm, devotional manner made him singularly popular as a preacher and speaker, and threw a charm over his hearers. His vigorous labors in this respect were devoted to the special providential mission of the evangelical forms of Prot- estant Christianity, made his history almost a mani- festo of Protestantism. His style is brilliant, and gen- erally clear, and, as was said of him by one of the most eminent of the English reviewers, "He wrote for time, and his writings will endure for eternity." The sale of this work was immense. More than 500,000 copies were sold in France alone; whilst the English transla- tion has circulated in more than 300,000 copies in Great Britain and the United States. In Germany also the work proved an immense success. But while the fame of this work has been in some degree misrepre- sented and importance of its matter, captivated the peo- ple, there are many scholars who have taken excep- tion to his "one-sidedness," and have declared it uncritical and unscholarly. One of the latest writers on the subject, Prof. Fisher, of Yale, actually ignores D'Aub- igné as an authority, and refuses to place him by the side of such men as Gieseler and Front. This we think a great injustice to D'Aubigné. We do not ourselves believe that he has done anything more than popularize the Protestant story; but to ignore the Chris- tian Intelligencer, whom we have already had occasion to quote: "It is impossible to estimate the far-reaching influence of this work in reproducing the characters, scenes, and struggles of the Reformation times, and in its strong hold upon the popular mind. We are well aware of the critical criticism which it has passed through among the scholars of Europe, and that its scientific value is not rated so high as that of histories written for learned men. But as a book for the people it has no rival, either in its immense circulation, or in its ac- knowledged power in behalf of the great principles of the Protestant Reformation. The work is, moreover, the bright and best reflection of its gifted author's genius, learning, and grace. Brilliant in style, picturesque in description, sententious, full of striking thoughts and powerful word-painting, it also glows with his profound love for the dear old faith, and with burning zeal against the iniquities of the papists of Rome. In no other book in our language do Luther and Erasmus, Melancthon, Farell, Calvin, Tzetzel, and Dr. Eck, the great emperor and the greater elec- tor, Leo X, and other characters, so live and move, and act in all their personal traits and historical deeds." In 1862 he repeated his great work by the publication of Histoire de la Réformation en Europe in the Time of Calvin, the fourth volume of which was published in 1868. The other works of M. d'Aubigné, al- though less widely celebrated, are in their way scarcely inferior to his greatly-renowned production. They are: Le Luthéranisme et la Réforme (Paris, 1844);—La Pro- testante et la Réforme à Allemand (ibid., 1848, 8vo), translated by J. Cowell (ibid., 1848, 8vo): rendered into English, and largely circulated under the title, "The Protector, or the English Republic in the Days of Cromwell," a thoughtful and admirably written review of the rule of the Puritan dictator. It is based upon Carlyle's famous monograph on the Protector, and was expressly designed as an exhibit of that "Protestantism which in Crom- well's mind was far above his own person:”—Germamy, England, and Scotland, or Recollections of a Swiss Minis- ter (London, 1848, 8vo), a work that showed great pow- er of observation and clearness of expression:—Three Centuries of English History, with a new preface by M. Teco Kingdon (Paris, 1850, 18mo): a brief—if we may so style it—in which are presented the main features of the Scottish Reformation:—L'Ancien et le Ministre (1856):—and Character of the Reformer and the Reformation of Geneva (1865, 8vo). M. Merle d'Aubigné has also contributed largely to periodical publications, the most noted of his papers being a series on the Ar- chives of Christianity. See, besides the writers already quoted, La France Protestant, ou vies des Protestants Francais (1853); Charles de Remusat, Mélanges de Lit- térature et Philosophie; Vaperne, Dict. des Contempo- raiins, s.v.; Hoefer, Nouv. Biog. Générale, s.v.; Brit. and For. Rev. Apr. 1845, 101 sq.; New-Englander, iv, 344; Harper's Magazine, 1872, Nov. (J. H. W.)

Merle, Matthieu, a noted Huguenot soldier, was born at Uzes, Languedoc, in 1548. He was not, as De Thou represents, the son of a wool-carder, nor did he follow the trade of his father. He is described as having been restored to a noble but poor family of Lower Languedoc, did not receive any school education, and never learned either to read or to write. Having a decided liking for war and the profession of arms, Merle, at the age of twenty, enlisted in a guard commanded by D'Acier, who subsequently became the duke of Uzes. As a member of that guard, Merle went through the cam-
pauper of 1589 in Poutou. After the pacification in 1570, he entered the service of François de Pesre, a general of the horse, who induced him with the super-
vision of his chest in Génaudais. Shortly after the massacre of St. Bartholomew, hostilities having been kindled afresh, Merle inflicted the bloodiest retaliation upon the Romanists, and by his deeds of valor and prowess became so redoubtable that the mere mention of his name was sufficient to cause far and near the
direst consternation among his enemies. He died about 1540. Goudin, in his Mémoires, published a brief sketch of Merle, and his career as a soldier. See De Thou, Hist.

**Merlin, Charles**, a French critic, was born at Amiens in 1678. He joined the Society of Jesus; at first a teacher of belles-lettres, and subsequently instructed in theology with much success. He was also one of the editors of the Mémoires de Trévoux. Merlin died in Paris about 1747. He is the author of Réfutation des critiques de M. Bayle sur St. Augustin (Paris, 1732, 4to). He had also undertaken to examine or re-

**Merlin, Jacques (1), a French theologian, was born in Saint-Victorin, Limousin, about the latter part of the 15th century. After having received his diploma as a doctor of theology at Navarre (1499), he became lecturer on divinity in the college of Saint-Bernard of Limoges. Subsequently he was ordained curate of Montmartre, near Paris. In 1525 he was appointed chief penitentiary of the cathedral of Notre-Dame, of which he had previously been resident canon. In 1527, king Francis I caused his arrest and incarceration for preaching against certain courtiers who were suspected of sympathy with the reform movement. He was cast into the dungeon of the Louvre. At the entreaties of the prebendaries of Paris he was liberated, after having suffered incarceration for two years, but even then was confined in his residence at Nantes. He was allowed, however, to return to Paris in 1530, when he was in-

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Mero. See Meryth.

Meryor (Heb. Meroz), Ἱἐρος, apparently a syncopated form of Ἱερόος; Sept. Μηροζ; v. r. Mērōz and Mēroēz; Vulg. Meroz) occurs in Jer. 1, 2, in such connection with idols as to leave no doubt that it is the name of a Babylonian god. In conformity with the general character of Babylonian idolatry, Merodach is supposed to be the name of a planet; and, as one of the Tsabian and Arabic names for Mars is Mērītch, "arrow" (the latter of which Gesenius thinks may be for Mīrādch, which is very nearly the same as Merodach), there is some presumption that it may be Mars, but in other respects he more closely resembles Jupiter. As for etymologies of the word, Hitzig has suggested (Comment. auf Isa. xxxix, 1) that it is the Persian mērdak, the diminutive of mard, "man," used as a term of endearment; but more probably it is from the Persian and Indo-Germanic mord, or mōrt (which means death, and is so far in harmony with the conception of Mars, as the lesser star of evil omens), and the affix ὕς, which is found in many Assyrian names, as Nisroch, etc. (Gesenius, Thes. Heb. p. 818). The bloody rites with which Mars was worshipped by the ancient Arabs are described in Norberg's Omn. Cod. Cosm. Nat. p. 107. Of the worship of this idol by the Assyrians and Babylonians, besides the passages in Isa. xxxix, 1; Jer. 1, 2, we have testimony in the proper name of the king of Assyria and Babylonia, which are often compounded with this name, as Evil-Merodach, and Merodach-Baladanan, who is also called Berodach-Baladan (see Gesenius, Comment. zu Jer. i. 281). In the above passage of Jeremiah, "Bel and Merodach are coupled together, and threatened with destruction in the fall of Babylon. It has commonly been concluded from this passage that Bel and Merodach were separate gods; but from the Assyrian and Babylonian inscriptions it appears that this was not exactly the case. Merodach was really identical with the famous Babylonian Bel or Belus, the word being probably at first a mere epithet of the god, which by degrees superseded his proper appellation. Still a certain distinction appears to have been maintained between the names. The golden image in the great temple at Babylon seems to have been worshipped distinctly as Bel rather than Merodach, while other idols of the god may have represented him as Merodach rather than Bel. It is not known how far the word Merodach remained in the special aspect of the god, when worshipped under that title. In a general way Bel-Merodach may be said to correspond to the Greek Jupiter. He is 'the old man of the gods,' 'the judge,' and has the gates of heaven under his especial charge. Nebuchadnezzar calls him 'the captain of the guard, the senior of the gods, the most ancient,' and Nergalissar 'the first-born of the gods, the layer-upon of treasures.' In the earlier period of Babylonian history he seems to share with several other deities (as Nebo, Nergal, Bel-Ninmrod, Anu, etc.) the worship of the people, but in the later times he is regarded as the source of all power and blessings, and thus concentrates in his own person the greater part of that homage and respect which had previously been divided among the various gods of the Pantheon. See Rawlinson, Herodotus, i. 267 sq.; Ancient Monarchies, i. 163.

Meroz-balad'an (Heb. Merodach-Baladan), מֶּרֶדַךְ-בָּלָדָן, Mars [or Jupiter] is his lord [see Merodach]; Bohlen less well compares the Persian mardak at Zahah [see Marduk]; Sept. Μήροδας v. r. Mērōdās (Ἀλαδᾶς, Vulg. Merodach Baladan), a king of Babylonia, the son of Baladan, and contemporary of Hezekiah (B.C. 711), with whom he cherished friendly relations (Isa. xxxix, 1; 2 Kings xx, 12; 2 Chron. xxxii, 31; in two of which passages the name is transposed into the form Baladan-Berodach, but with the change of the letters). He is unquestionably the Mardokempa (Μὰρδοκέμπα) of Ptolemy's Canon (comp. Ewald, Isr. Gesch. iii, 384), who reigned at Babylon for twelve years, B.C. 721-709. Josephus (Ant. x. 2, 2) calls him simply Baladus (Baladās), apparently identifying his name with that of his father. He is usually identified (Gesenius, Comment. on Isa. ad loc.) with the Merodach-Baladan mentioned by Berosus (in Eusebius, Chron. Armen. i, 42, ed. Ancher) as a viceroy of the king of Assyria, whom he poisoned, after which he succeeded him for himself (see Knobel, Comment. on Isa. p. 282); but this person is probably one who fell in a part of the two years' interregnum some years later (B.C. 702-699), since he is said to have been slain by Elibus (the Belius of Ptolemy's Canon) after a reign of only six months (see the same passage, Comment. on Isa. p. 283). Merodach-Baladanan is mentioned in the Assyrian inscriptions at Khorsabad, deciphered by Dr. Hincks and Col. Rawlinson, according to which he was conquered by Sennacherib in the first year of the latter's reign. Merodach-Baladan is there called king of Kar-Duniyas, a city and country frequently mentioned in the Assyrian inscriptions, and comprising the southernmost part of Mesopotamia, near the confluence of the Tigris and Euphrates, together with the districts watered by these two rivers, to the borders of Susiana. This king, with the help of his Susianian allies, had recently recovered Babylon, which Sennacherib's father had relinquished to him in the twelfth year of his reign. The battle seems to have been fought considerably to the north of that city. The result was that Sennacherib totally defeated Merodach-Baladan, who fled to save his life, leaving behind him all his military equipments. In the cuneiform inscription for the next year, Sennacherib relates how Merodach-Baladan further mentioned as having escaped to an island, where himself and all his family were finally captured by Sennacherib (Layard's Nineveh and Babylon, p. 140, 145). The dates of these notices would seem to identify the Merodach-Baladan of the monuments with the temporary usurper of the same name alluded to by Assyrian authors, rather than by the Sasanian accounts of Scripture; possibly future investigations may show that they were all three identical, as also the Mardokempas of the Canon, since the records of the inscriptions appear to speak of an occupancy of Babylon by him at two distinct periods, the first during the reign of Sargon (being probably that referred to in the inscriptions and the Canon), and the second for a shorter space and after a considerable interval, in the first of Sennacherib (being that alluded to by Berosus). A different but analogogous solution of the above difficulty is to suppose two kings of the same name at the two periods in question. See Rawlinson, See above. The word 'putting all our notices together, it becomes apparent that Merodach-Baladan was the head of the popular party, which resisted the Assyrian monarchs, and strove to maintain the independence of the country. It is uncertain whether he was self-raised or was the son of a former king. In the second book of Kings he is styled 'the son of Baladan'; but the inscriptions call him 'the son of Yaqin'; whence it is to be presumed that Baladan was a more remote ancestor. Yaqin, the real father of Merodach-Baladan, is possibly represented in Ptolemy's Canon by the name Jugesus—which in some copies replaces the name Elibus—as the appellation of the immediate predecessor of Merodach-Baladan. At any rate, from the time of Sargon, Merodach-Baladan and his family were the champions of Babylonian independence, and fought with spirit the losing battle of their country. The king of whom we are here treating sustained two contests with the power of Assyria, was twice defeated, and twice compelled to fly his country. His sons, supported by the king of Elam, or Susiana, continued the struggle, and are found among the adversaries of Esarhaddon, Sennacherib's son and successor. His grandsons contend against Asshur-bani-pal, the son of Esarhaddon, till the latter arranging the events of the family seems to become extinct, and the Babylonians, having no champion to maintain their cause, content-
ally acquiesce in the yoke of the stranger. The increasing power of Assyria was at this period causing alarm to her neighbors, and the circumstances of the time were such as would tend to draw Judea and Babylonia together, and to give rise to negotiations between them. The astronomical marvel, whatever it was, which accompanied the recovery of Hīleh, may have been the cause of the two rivers doubting to attract the attention of the Babylonians; but it was probably rather the pretext than the motive for the formal embassy which the Chaldaean king despatched to Jerusalem on the occasion. The real object of the mission was most likely to effect a league between Babylonia, Judea, and Egypt ( Isa. xx, 4, 5), in order to check the growing power of the Assyrians. Hezekiah’s exhibition of all his precious things (2 Kings xx, 13) would thus have been, not a mere display, but a mode of satisfying the Babylonian ambassadors of his ability to support the expenses of a war. The league, however, though designed, does not seem to have taken effect. Sargon, acquainted probably with the intentions of his adversaries, anticipated them. He sent expeditions both into Syria and Babylonia—seized the stronghold of Ashdod in the one, and completely defeated Merodach-Baladan in the other. That monarch sought safety in flight, and lived for eight years in exile. At last he found an opportunity for revenge, and, taking the river R.C. 703 or 702 Babylonia was plunged in anarchy—the Assyrian yoke was thrown off, and various native leaders struggled for the mastery. Under these circumstances the exiled monarch seems to have returned, and recovered his throne. His adversary, Sargon, was dead or dying, and a new and united prince was about to rule over the Assyrians. He might hope that the reins of government would be held by a weaker hand, and that he might stand his ground against the son, though he had been forced to yield to the father. In this hope, however, he was disappointed. Sennacherib had scarcely established himself on the throne when he began to engage his people in wars, and it seems that his very first step was to invade the kingdom of Babylonia. Merodach-Baladan had obtained a body of troops from his ally, the king of Susiana; but Sennacherib defeated the combined army in a pitched battle; after which he ravaged the entire country, destroying 75 walled cities and 820 towns and villages, and carrying vast numbers of the people into captivity. Merodach-Baladan fled to ‘the islands at the mouth of the Euphrates’ (Fox Talbot’s Assyrian Texts, p. 1)—trusts probably now joined to the continent—and succeeded in eluding the search which the Assyrians made for him. If we may believe Polybius (H. R. 40, 1), one of the late battles in the war, the writer relates (esp. Euseb. Chron. Can., i. 5) that he was soon after put to death by Elibius, or Belibus, the viceroy whom Sennacherib appointed to represent him at Babylon. At any rate, he lost his recovered crown after wearing it for about six months, and spent the remainder of his days in exile and obscurity. See BABYLONIA.

MEROE. See SEKA.

Meroe (Heb. Memra, מֵמְרוֹא, height; Sept. Meraiou, a lake (جمهور, "waters") among the hills (hence the name, Baruchkhad, Travn., ii, 555) of northern Pal- estine, whose shores were the scene of the great victory of the Hebrews over the northern Canaanites (Josh. xi, 5-7); doubtless the same with that through which the Jordan flows three miles from its source, called by Josephus Samechonias (Syrmwv8 or Syrmwvina, Ant. v, 5, 1; War, iii, 10, 7, iv, 1, 1). In his account of the battle (Ant. v, 1, 18), the confederate kings en- camp near Beroth, a city of upper Galilee, not far from Kesed; nor is there any mention of water. In the Omastasion of Eusebius the name is given as "Meran" (Μερανία), and it is stated to be "a village twelve days' journey from the lake Belastein (Shechabn)." Abufelaha (Tab. Syr. p. 155) calls it the Sea of Bethammon, but its usual modern name is Bakrat el-Hilah (Burck- hardt, Travn., i, 87). It was visited by Lieut. Lynch (Ex- pedition, p. 471), and is most fully described by Thomson in the Bibliotheca Sacra, 1846, p. 185; see also 1848, p. 12, and map; 1854, p. 56; Robinson’s Res. new ed. p. 395; comp. Reland, Palast., p. 261 sq.; Hamborsveld, l, 482 sq.; Schwarz, Palast., p. 47. As regards the modern name of Hīleh, by which both the Chaldaeans (Sennacherib and Darius) and the Hebrews commonly designate the lake, there are some grounds for tracing it also to a very ancient source. Josephus (Ant. xx, 10, 3) speaks of Herod as having obtained from Ces- sar the territory of a troublesome prince named Zenodo- rus—a territory that lay between Trachon and Galilee, and which contained Ulata (Ulatmus) and Penen. The country so described is the very region in which Lake Merom is situated; and Ḫilah has every appearance of being the Greek form of Hīleh. It is also con- jected that this Ulata of Josephus and Hīleh of modern times may derive their common origin from a period so remote as that of Had, the son of Aram, mentioned in the book of Genesis (x, 28), a personage whom Josephus calls "Ovloes (Ant. i, 6, 4). Hence, not improbably, the name (see Ritter, Palast. und Syr. ii, 284; Stanley, Sin. and Pal. p. 283). The word, both in Hebrew and Arabic, seems to have the force of depres- sion—the low land (see Michaelis, Suppl. Nos. 655, 720); and in Arabic it is used to denote any large depression as the Hungarian depression, and in the present form it may have been sufficiently modified to transform it into an intelligible Greek word (Spielegiogenii, ii, 137, 138). The name Samechonias may perhaps be de- rived from the Arabic rāmak, "to be high," and would thus denote a high place in the midst of the sea. The name Merom (Gesenius, Thesaur. p. 1276; Reland, Palast., p. 262). Perhaps the phrase περὶ ὑποῖς ὑπὸς might be rendered "the upper waters," that is, the upper lake or collection of waters formed by the river Jordan (see Reland, p. 262). Several other explanations of the Greek name as found in Josephus have been given: 1. It is derived from the Chaldean פָּבָר, "red," because of the reddish color of its water. 2. From פָּבָר, "a thorn," because its shores abound with thorn-bushes (Lightfoot, Opp. ii, 172). 3. From the Arabic samak, "a fish" (Reland, p. 262). These explanations appear to me all too fanciful (Stanley, Sin. and Pal. p. 283, note). Josephus (Bk. Wars, ii, 10, 6) calls Merodoth (Memra or Meroth, Life, p. 37; War, ii, 20, 6), which Ritter connects with the Heb. name of the lake (Pal. und Syr. ii, 235). This interesting lake—Merom, Samechonias, or Hī- leh—lies embedded in the midst of one of the finest scenes in the Holy Land. The Arnon, which carries the lake, is a nearly level plain of sixteen miles in length, from north to south; and its breadth, from east to west, is from seven to eight miles. On the west it is walled in by the steep and lofty range of the hills of Kesed-Naphtali; on the east it is bounded by the lower and more gradually ascending slopes of Bashan; on the north it is shut in by a line of hills hummocky and irregular in shape, and of no great height, and stretching across from the mountains of Naphtali to the roots of Mount Hermon, which towers up, at the north-eastern angle of the plain, to a height of several thousand feet. At its southern extremity the plain is similarly traversed by elevated and broken ground, through which, by deep and narrow clefts, the Jordan, after passing through Lake Hīleh, makes its rapid descent to the Sea of Galilee, the level of which is from 600 to 700 feet lower than that of the waters of the Mediterranean (Vandervelde, Memoir, p. 181). This noble landscape, wherever you look, for the first time and suddenly, from the lofty brow of the mountains of Naphtali, can never fail to excite the liveliest admiration: the intense greenness, so unusual in Palestine, of the abundantly-watered plain—the bright blue lake reflecting from its bosom the yet brighter and bluer sky in a singularly picturish scene. In the surface of the hills; and, rising far above them all, the Jebel esh-Sheikh, the
Meron

Meron. See Shimon-Meron.

Méroën. See Shimon-Méroën.

Méroth. (Meroë) or Mero (Meyo), a fortified town in the middle of the Ethiopian desert and the seat of the great monarchs of ancient Egypt. It was the usual residence of the king, who reigned there during the whole period of the Old Kingdom. The town was destroyed by the Romans in the year 30 B.C.

Méroth. See Shimon-Méroth.
MERRIAM

the lake Merom, perhaps the locality (reading יַעֲרֵב, high place) which gave name to the lake itself. Wilson (Lands of the Bible, ii, 89) identifies it with the Kefr-Mear, on the southern slope of Mount Tabor, and this Van der Veen approves (Memoir, p. 834). Thomson thinks it may be the present Mevois, a famous Jewish cemetery six miles west of Safed; this would be between Barak’s residence and Tabor (Judg. iv, 12), and therefore render the inhabitants liable to a summons to arms by the Hebrew general (Land and Book, i, 424). This last identification is not wholly the Moorean method, as modified by Josephus (Life, p. 57; War, ii, 20, 6; iii, 5, 1).

Merriam, Edwin Elisba, a Presbyterian minister, was born in Mason, Hillborough County, N. H., in 1837. He graduated with honor at Amherst College, Mass., in 1858, and at Union Theological Seminary, N. Y., in 1863; was ordained and installed pastor of the Church in Salem, Wayne County, Pa., in 1864; married on Feb. 17, 1865. Mr. Merriam possessed superior qualifications for usefulness as a minister, and was much beloved as a pastor. See Prob. Hist. Almanac, 1866, p. 218.

Merriam, W. W., an American missionary to Turkey, of whose personal history we know but little, des- serves a place here for his activity and zeal in behalf of the American missions. He was born in Utica, N. Y., in life in 1862, when he was assassinated near Philippiopolis, Turkey, on his return from a missionary meet- ing at Constantinople. Merriam was appointed by the American Board.

Merrick, James, an English divine, noted for his theological and, especially, for his poetical productions, called by Lowth “one of the best of men and most em- inent of scholars,” was born Jan. 8, 1720, and was educat- ed at Trinity College, Oxford. He became a “probation fellow” at his alma mater in 1744, took holy orders shortly after, and became noted for his philanthropic labors. Owing to infirm health he never undertook the task of supplying the pulpit. He died Jan. 5, 1762. When yet a member of a school at Reading, Merrick published a poetical production that deserves to be placed among the classical writings of the English. His chief works are, A Dissertation on Proverbs, ch. ix (Lond. 1744, 8vo);—Prayers for a Time of Earthquakes and Violent Storms, written in 1756, soon after the earthquake at Lisbon:—Annotations, Critical and Grammatical, on the Gospel of St. John (Reading, 1764, 8vo; 2d pt. 1767, 8vo);—Annotations on the Psalms (ibid. 1767, 8vo; 1768, 4to), of which only part were his own; archbishop Seeker, bishop Lowth, and Kennicott were contributors:—Emancipation to a Good Life, particularly ad- dressed to soldiers quartered at Reading, among whom he labored much for the good of the Christian cause. Indeed, he appears to have paid great attention to this class of men, who at that time especially required it. He also wrote Poems on Sacred Subjects, and made an excellent Translation of the Psalms into English Verse. This, beyond all doubt the best poetical translation in English, was unfortunately not adapted for parochial choirs, inasmuch as it was divided into stanzas for mu- sic. This work is not perhaps as generally known as its merits would justify. He published several other minor religious treatises. See Orne, Bibliotheca Biblica, p. 315; Bosanquet, Dict. Brit. and Amer. Authors, s. v.; English Cyclop. s. v.; Holland, Psalmists of Great Brit- ain, ii, 210 sq.

Merrick, James Lyman, a Presbyterian minis- ter, was born at Monson, Mass., Dec. 11, 1818. He graduated at Amherst College in 1839, and in 1839 at the theological seminary at Columbia, S. C.; was ordained as a Presbyterian minister in August 1839. He was in the same year he sailed for Constantinople, and in Oc- tober, 1839, arrived at Tabriz, Persia. He labored, travelled, and explored among the Mohammedans about two years, then joined the Nestorian Mission at Oroo- niah, and in 1845 returned to America, and in 1849 was installed pastor of the Congregational Church at Am-

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hers, Mass. He died June 18, 1866. Mr. Merrill had a strong mind, and was a good scholar, a faithful pastor, and an earnest philanthropist. He was thoroughly acquainted with the Persian, and well read in the Arabic, Hebrew, Turkish, Greek, Latin, and French tongues. He was altogether absorbed in the interests of the Persian lan- guage and literature, and bequeathed his property to the literary institutions which had afforded him his early advantages, for the foundation of four Persian schol- arships. He was the author of The Pilgrim’s Homer, a volume of poems (1847)—The Life and Religion of Mo- hammed, translated from the Persian (1860)—Keith’s Evidence of Prophecy, translated into Persian (1846). He also left in MS, A Full Work on Astronomy, select- ed, compiled, and translated into Persian, A Friendly Treatise on the Character of Christ, English, and A Treatise on the Orthography and Grammar of the English Language. See Prob. Hist. Almanac, 1867, p. 181, 182; N. Amer. Rev. Ixxi, 273; Brown’son’s Quar. Rev. 2d ser., iv, 408. (J. L. S.)

Merrill, Joseph, a Methodist Episcopal minis- ter, was born at Annopolis, Md., Nov. 25, 1811; entered the Baltimore Conference in 1831; in 1835-8 was sta- tioned in Baltimore; in 1838-9, in Lewiston, Pa.; in 1840-1, in Hagerstown, Md.; in 1842-3, in Annopolis; in 1844-5, in Baltimore; and in 1847 in Alexandria, where he died, in February (?), 1848. He was a man of great energy and labor, and one of the best preachers of his time, but in so many talents, in research, clear and earnest study, and great faith. He was espe- cially noted for excellence and faithfulness as a pastor. See Minutes of Conferences, iv, 197.

Merrill, Daniel, an American Baptist minister, noted for his opposition to open communion and Pado- baptists, flourished as pastor at Dedgwick, Me., where he died in 1833, about sixty-five years of age. His works are, Seven Sermons on Baptism (10th ed. 1812):—Eight Letters on Open Communioin (1805)—Letters oc- casioned by Worcester’s Discourses:—Balaum Disap- pointed: and several sermons preached on important public occasions.

Merrill, David, a Presbyterian minister, was born at Peaam, Vt., in 1778, and was educated at Dart- mouth College (class of 1821). He was called to preach at Urbanna, Ohio, in 1827; thence to the Church at Peacham in 1841, where he died in 1850. Mr. Merrill published Three Occasional Sermons, and contributed to several periodicals. A volume of his sermons, with a sketch of his life, was published by Thomas Scott Pear- son (Windor, Vt., 1855, 8vo). See Aitbome, Dict. of Brit. and Amer. Authors, s. v.

Merrill, Franklin, a Presbyterian minister, was born in 1819. He was educated at Princeton College, studied divinity at the Princeton Theological Seminary, and was ordained pastor of the Presbyterian Church at Hempstead, Long Island, N. Y., in 1846. In 1853 he accepted a call to the First Church of Stillwa- ter, N. Y., and in 1855 to the Reformed Dutch Church of Schuyerville, N. Y., where he died, March 31, 1861. Mr. Merrill was an earnest and instructive preacher, and possessed the high art of impressing the message of God with peculiar directness and pungency. See Prob. Hist. Almanac, 1865, p. 206.

Merrill, Joseph A., a noted Methodist Episco- pal minister, was born at Newbury, Mass., Nov. 22, 1785; was converted in 1804; entered the New England Conference in 1807; was stationed in Boston in 1813-14; in 1815-18 was presiding elder on Vermont District; in 1819 was agent of the Wesleyan Academy at New Market, and the first missionary of the first missionary society of the Methodist Episcopal Church, which was formed by the Lynn Common Church, and his field was New Hampshire. In 1826-27 he was stationed in Bos- ton; 1830-33 was presiding elder on Providence Dis- trict; 1834-38 was on Springfield District; 1843-47, in Salem, Boston, and Cambridge; and died at Willbra-
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ham, Mass., July 23, 1849. "Mr. Merrill was an able and useful minister, and greatly devoted to the inter-denominational spirit, and was one of the original trustees of the Wesleyan University, and remarkably successful as an agent for the academy, of which he secured the removal to Wilbraham. He was one of the earliest and most devoted friends of the anti-slavery cause, and his name is honorably identified with the rise and progress of that important movement. His administrative and practical talents were of the highest order, and his firm integrity made him trusted and respected by all. See Minutes of Conferences, iv, 586; Steven's Memorials of Methodism, ii, ch. xxxii. (G. L. T.)

Merrill, Thomas Abbott. D.D., a Congregational minister, was born January 18, 1780, in Andover, Mass.; graduated at Dartmouth College in 1803, where he was chosen a tutor in 1800; and in 1804, Professor in Middlebury College, which office he held a year, and was then ordained pastor in Middlebury, Dec. 19, 1805. He bore on this charge until Oct. 19, 1842. He died April 25, 1855. He was one of the founders of the Vermont Domestic Missionary Society in 1818, and secretary of the same until 1821; and he was president of the Peace Convention in 1838. In 1842 he was chosen treasurer of Middlebury College. He published two of his sermons (1806; 1838). See Sprague, Annales, ii, 481.

Merritt, Timothy, an early and eminent Methodist Episcopal minister, was born at Barkhamsted, Conn., October, 1775. He was converted about 1792, and entered upon his ministry in 1803. He was a member of the General Conference from 1808 to 1817 he located; was stationed in Boston in 1817-18; in 1822 at Providence; in 1825-26 preached at Boston; in 1831 at Malden, and also "devoted much time to the editorship of Zion's Herald." From 1832 to 1836 he was assistant editor of the Christian Advocate and Journal, New York. He died at Lynn, Mass., 1845. Mr. Merritt was an able and powerful writer, an eloquent preacher, an accomplished debater, and in all respects one of the foremost ministers of his time. He was a well-read man, and worthy of a place among the scholars of his Church. His ministry was made especially useful by the enjoyment and earnest preaching of the doctrine of Christian perfection. His influence was wide and blessed, and his memory is precious. Mr. Merritt published Correct the Guide and Preacher's Assistant:—Christian Manual:—Discussion against Universal Salvation:—On the Validity and Sufficiency of Infant Baptism:—and (together with Dr. Park) Lectures on the Ecclesiastical Discussions on Universal Salvation. See Minutes of Conferences, iii, 616; Steven's Memorials of Methodism, i, ch. xxii; ii, ch. xxvii; Sherman's New Engl. Dictionaries, p.312. (G. L. T.)

Merrwether, John T., a minister of the Methodist Episcopal Church South; joined the Memphis (Tenn.) Conference in 1854, and was appointed to Dyersburg Circuit; in 1856 to Dresden Station; in 1856 to Trenton Station; in 1857 to Holly Springs Station; in 1858 to Asbury Chapel, Memphis; in 1859 and 1860 to Aberdeen Station; in 1861 was made presiding elder of Aberdeen District; in 1865 was appointed to Denmark Circuit; and in 1866 took a supernumerary relation. He died in Denmark, Tenn., April 10, 1867. He possessed a strong and highly-cultured mind, a soul imbued with the spirit of Nazirite, and an intelligent yet burning zeal in his high calling." See Minutes of the M.E. Church South, 1867.

Mersennus (Fr. Mersenne). Marin, a very learned French ecclesiastic and philosopher, was born in 1588 at Oyse, in the present department of Maine. He received his education at the College of La Flèche, where he remained for nine years. In 1612 he was elected dean of the University of Orleans, and in 1615 he formed an intimacy, which a similarity of pursuits ripened into a friendship dissolved only by death. He also studied at the University of Paris, and subsequently at the Sorbonne. In 1612 he took the vows at the Minimes, in the neighborhood of Paris. In the year following entering the priesthood, he deemed it incumbent on him to study the Hebrew language, and addressed himself to the accomplishment of this task. In 1619 he received the degree of doctor, and there taught till the year 1619, when he was chosen superior of the convent, and, on completing the term of his office, he travelled in Germany, Italy, and the Netherlands. He finally settled in Paris, where his gentle temper and polite and engaging manners procured for him a large circle of friends. He held the chair of the Cartesians in the Sorbonne, where he exhibited the highest opinion of his abilities, and consulted him upon all occasions. It has been stated — though the story seems fairly improbable — that Des Cartes, by the advice of Mersenne, at once changed his intention of founding his system on the principle of a world composed of a plurality of spheres. The discovery of the cycloid has been ascribed to him and also to Des Cartes, but it now seems pretty clear that neither were we indebted for the first notice of this curve. Mersenne died at Paris in 1648. Pierre Mersenne was undoubtedly a man of great learning and unrivaled research, and deserved the esteem in which he was held by the philosophers and literati of his age; but, except his Harmonie Universelle, his works are now unread and almost unknown. If by some he was overrated, by others he has been undervalued; and when Voltaire mentioned him as "Le minime et très minime Pierre Mersenne," he indicated that at the time he was writing, with whose writings, it is to be suspected, he was very little acquainted. His eulogist, however, in the Dictionnaire Historique, admits that Mersenne very ingeniously converted the thoughts of others to his own use; and the abbé Le Vayer calls him "Le bon Larron"—a skilful pilferer. Nevertheless, the work above named, L'Harmonie Universelle, contenant la Théorie et la Pratique de la Musique (1687, 2 vols. fol.), has proved of the utmost value to all later writers on the subject. The work was, in 1648, translated into Latin and enlarged by the author; but both the original and translation have now become obscure as they are curiously mingled in the earlier production of his, La Vertu des Sciences contre les Sceptiques (Paris, 1625), discusses at considerable length the nature of mathematical evidence, and concludes by maintaining that mental philosophy, jurisprudence, and all the arts and sciences, should be taught and illustrated through the aid of mathematics (liv. i, ch. viii, x, xiii, xiv). "The mind itself," he held, "is the real and effective source of all its powers and perceptions of abstract truth" (p. 193). See Hilarion de Coste, Vie du R.P. Marin de Mersenne; Nicéon, Hommes illustres, vol. xxxiii; Blakey, Hist. of the Philosophy of Mind, ii, 429 sq. (J.H.W.)

Merton, Walter, an English prelate noted for his philanthropy, flourished in the 15th century. He was sursumed from the place of his birth, a village in Surrey. His education he received at a neighboring convent, and was there influenced to enter the ecclesiastical life. After filling various important offices in the Church, he was in 1258 advanced to the post of chancellor of England; but he held this position only a very short time, and in 1263 he founded a hospital at Oxford, which still bears his name. In 1274 he was advanced to the see of Rochester. He died before the expiration of 1277.

Merf or Merus (Gr. Μερός), a word of doubtful etymology, is in Hindu mythology the name of a mythical mountain. It is said to be situated in the centre of the seven continents, and its height is supposed to be 84,000 geographical miles of which 16,000 are below the surface of the sea. It is also supposed to be 9,600 miles in diameter, and that it revolves in 12 days, or about nine of our miles; but, according to some authorities, it is only five miles. The sacred river Ganges (Ganga), which is said, falls from heaven on its summit, and flows to the surrounding worlds in four streams, of which the southernmost is the Ganges of India. Brahmas, attended by rishis (sages) and celest-
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official minister, is supposed to visit them, and also Siva and his consort Parvati. See Wilson, Sanscrit Dictionary, s. v.; Moor, Hindoo Pantheon, s. v.; Coleman, Hindu Mythology, 1853.

Merew, SAMUEL, an early and eminent Methodist Episcopal minister, was born at Durham, Conn., Sept. 18, 1777; was converted while young; entered the New York Conference in 1800; in 1803 was stationed at Montreal, Canada; in 1804 at New York; in 1806 at Boston; in 1807-8 at Newport, R. I.; in 1815-16 at Albany; in 1816 at Brooklyn; from 1815 to 1818 was presiding elder on New York District; in 1819 preached in New York; in 1820 in Albany; from 1821 to 1823 was on the New Haven District; in 1824-5 at Baltimore; in 1826-7 at Philadelphia; in 1828-9 at Troy; in 1829-30 at New York; from 1832 to 1833 on the New York District; in 1836 at New York; in 1837-8 at Rhinebeck, N. Y., where he died, Jan. 13, 1839. Mr. Merew was a man of great influence and usefulness in his whole public career. His ministerial and administrative talents were of the highest order. He possessed a mind of great richness and power, a clear and commanding imagination, a fervent and fervent piety; these, combined with the gift of utterance, made him one of the most eloquent men of his time; and the important stations which he filled in the New England, New York, Philadelphia, and Baltimore Conferences, testify to the opinion of his brethren respecting his abilities. In the presiding eldership his masterly influence and influence over his brethren were conspicuous as a peace-maker and an organizer. Many souls were converted through his labors, and his memory in the church is blessed. See Minutes of Conferences, ii. 669; Sprague, Annals of American Pulpit, vol. vii. (G. L. T.)

Merz, PHILIPP Paul, a German theologian, was born near the close of the seventeenth century. After having been received as a minister in the evangelical ministry in 1724, he suddenly turned to Romanism; was subsequently ordained a priest, and became the curate of Schwabeyen, and sometime afterwards retired into his native city. He died in 1734. He wrote Theologiae Bibliicae (Augsburg, 1703-9, 1711, 2 vols. 4to; Venice, 1730, 4to). This work is very useful to preachers. At the end of each important part it contains a reference to such passages of Scripture as bear upon it. Merz also published Quotidie Catechetica (Augsburg, 1732, 5 vols. 4to), which is a complete and methodical abstract of the best catechisms then extant. See Zard, Augsburgische Bibelkritik, ii. 394; Peith, Bibliotheca Augustana; Meusel, Gmelin-Levisen, s. a.

Mesa, CHRISTOBAL DE, a Spanish poet, was born at Zafra (Estremadura) in 1550. The little that is known of him is gathered from his own poetical compositions, and particularly two epistles to the count de Lemos, together with that addressed to the count de Castro. From these productions it appears that in his youth Mesa was the pupil of Sanchez, the most eminent of Spanish philologists, and that he had also deeply studied both Femand de Herrera and Louis de Soto. In after-life he spent some years in Italy, where he became intimately acquainted with the poet Tasso. He died, poor and obscure, about 1620. One of his poems is founded upon the tradition that the corpse of St. James, after his martyrdom in Jerusalem, was miraculously translated to Spain and deposited at Compostella, where from that day to this James has been honored as the patron saint of the realm. See James. Another of his poems treats of Philip II and the struggles of the Christians against the Moors up to the battle of Covadonga. His third poetical work relates the battle of Tolosa, which destroyed the power of the Mohammedans, and secured the emancipation of the Peninsula. He also wrote El Patron de España (Madrid, 1611, 12mo). See Ticknor.

History of Spanish Literature, ii. 462; Hoefer, Nouv. Biog. Générales, s. v.

Meshech (Meg., cxx, 5). See Mezhech.

Mesengui, FRANCOIS PHILIPPE, a French ecclesiastic, celebrated for his connection with Jansenism, was born at Beauvais, in August, 1677. His parents being poor, friends defrayed the expenses of his education in the college of Beauvais, at which he entered in 1690 at the age of seven. He went to Trent-Trois in Paris. After having been invested with the first minor orders, he became a professor of humanities in his native city. On his return to Paris in 1707, through the influence of his friends he was appointed superintendant of the department of rhetoric in the college of Meaux. Coffin (Ann. Meaux) gives him as the director of that institution, selected the abbé Mesengui for his coadjutor, and upon him devolved the duty of teaching the catechism to the students. The opposition, however, which he manifested to the papal bull known as Unigenitus constrained him in 1726 to resign his official functions. He subsequently became a member of the clergy at Saint-Etienne-du-Mont. Suspected of harboring the doctrines of Jansenism, he was in consequence prohibited from all ecclesiastical avocations, and confined to privacy and obscurity. He took up his residence in Paris, and devoted himself to the composition of various works designed for the propagation of the Jansenistic doctrines, which were finally adopted. He died in February, 1768, at Saint-Germain-en-Laye. Mesengui published: Êdie de la vie et de l'esprit de N. Chorat de Busavalo, évêque de Beauvais, avec un abrégé de la vie de M. Hermann (Paris, 1717, 12mo)—Abrièd de l'histoire et de la morale de l'Ancien Testament (Paris, 1728, 12mo)—Le Nouveau Testament, trad. en Francais, avec des notes littérales (Paris, 1729, 12mo; 1752, 6 vols. 12mo)—Vie des Saints pour tous les jours de l'année (Paris, 1730, 6 vols. 12mo)—Abrièd de l'histoire de l'Ancien Testament, avec les edéclaircissements et des réflexions (Paris, 1733-8, 10 vols. 12mo)—Abrièd de l'histoire de l'Ancien et du Nouveau Testament (Paris, 1737-38, 8 vols. 12mo)—Épitres et Épîcles, avec des réflexions (Paris, 1737; Lyons, 1810, 12mo)—Exposition de la doctrine Chrétienne, ou instructions sur les principales vertus de la religion (Utrecht [Paris], 1744, 6 vols. 12mo; new edition, revised and enlarged, Paris, 1754-58, 4 vols. 12mo). Some writers state that the duke of Berri endeavored to prevail upon Mesengui to expunge from his works such passages as reflected upon the religious controversies of his day; but Mesengui evidently turned a deaf ear to the duke's entreaties. A new edition of the last work, issued in Italy, was placed in the Index Expurgatorius by an apostolic bull promulgated by Pope Clement XI. In a posthumous Mémoire, addressed to the cardinal Pas- sionei, Mesengui attempted to justify his religious views. Among his other works may be mentioned: La Constitution Unigenita, avec des Remarques (Paris, 1746, 12mo)—Entretien de Théophile et d'Esopo sur la religion ( Ibid, 1760, 12mo). Mesengui took part with Viger and Coffin in the liturgical writings which M. de Vintimille, archbishop of Paris, disseminated in his diocese. See Lequeux, Mémoire abrégé sur la vie et les ouvrages de l'abbé Mesengui (Paris, 1768, 8vo).

Mesha, the name of a place and of three men, differently written in the Heb.

L. (Heb. Mesha', מֶשֶחַ, probably of Arabic origin; Sept. Maeschi, Vulg. Mesha). A place mentioned in describing the boundary of that part of the land of Gilead, the descendents of Joktan (Gen. x. 30), where it is stated that "their dwelling was from Meha even unto Sephar, (and beyond even unto) a mount of the east." In this passage it has been assumed by many that "the mountain of the east" (נַחַל נַחַל) is not put in apposition with conjunction, but is some third locality to which the boundary extends, as
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Saadia interprets; and, if so, it is doubtless none other than the chain running across the middle of Arabia from the region of Mecca and Medina as far as the Persian Gulf, now called Nejd, the highlands (see Jonard, Nôtoe sur le pays de l'Aragie centrale, Paris, 1823). Sephar would then be the modern Sehir, the chief city of the district Shehr in the province of Hadramaut. See Spath, Geography, ii, 20). The name of Masa, from which the boundary extends, is the Musa or Musa (Moiva, Ptol. vi, 8; Moza, Arrian, Peripl.; Maza, Pliny, vi, 23) spoken of as a maritime city on the western coast of Arabia, not far from Mocha, where Musa (Niebuhr, Arabien, p. 225; Jaina, Hist. Jemenae, p. 598) or rather Musia (Niebuhr, p. 224, 226; Mannucci, Geografia, i, 58) was established. Not only is it known of in classical times, but has since fallen into decay, if the modern Musa be the same place. The latter is situated in about 34° 40' N. lat., 43° 20' E. long., and is near a mountain called the Three Sisters, or Jebel Musa, in the Admiralty Chart of the Red Sea, drawn from the surveys of Captain Pullen, R.N. But as neither of these Arabic names can well be compared with that of Masha, it may be better (with J. D. Michaelis, Spicilegi, ii, p. 214; Suppl. No. 1561) to understand Masaen or Musain, situated among the mouths of the Tigris (in the Shat el-Arab) on the Persian Gulf—a place described by Asserius, i and ii; Aelian, viii, 2; Justin, Hist. Rom., iv, 30; Philostratus, Martyr. ii, 2, comp. Dict. of A. vi, 28; Assaman. Bibl. Orient. iii, 2, p. 430, 608; Abufleda in Tob. Iucono ap. Michael. in Spicil. i. c.; D'Anville, l'Extrapole et le Tigre, p. 135), the name perhaps signifying the river island, from its being enclosed by the branches of the Tigris, as often alluded to by the Greek geographers (see Siepih. Byz. a. v. Orathea and Musaen; Pliny, v, 27, 31; Collar. Notit. ii, p. 749; D'Anville, p. 130, 181). The sacred writer would thus in his description begin with the eastern limits of the Joktanides, and end with the western and northern, Sephar being sought between them. "But it is very doubtful whether the chain of mountains formed by the limits of the river, was in existence in the days of Moses; and it is still more doubtful whether such a spot could at that early period have attained to any political or geographical notoriety. Besides, it is not likely that an accurate writer would describe a purely Arabian territory as commencing on the east side of the Tigris. The theory of Mr. Forster is much more probable than either of the preceding. He identifies Masha with a mountain-range called Zamas by Pтолemy (vi, 7), which commences near the Persian Gulf, and runs in a south-western direction nearly across the peninsula. It is an undoubted fact that the various Joktanitic tribes, or Beni-Kahata, as they are called, were the earliest of the early wanderers, and have been from the earliest period, in the wide region extending from Mount Zamas to the Indian Ocean and Red Sea; and that this range separates them from the Sabaean Arabs (Forster, Geography of Arabia, 1, 96 sq.). Forster further conjectures that the name Zamas is radically identical with Masha, the syllables being inverted, as is very common in Arabic words—thus Masaen = Masha. The Zamas range is now called by the general name of the 'Nejd Mountains,' and the country extending thence to the Indian Ocean on the east, and the Red Sea on the south, embraces the most fertile part of Arabia—the classic Arabia Felix, now called Yemen (Ritter, Erdkunde, xii, 708 sq.). The mountains of Nejd are famous for their pastures and for their horses, which are considered the best in Arabia (Ritter, p. 918-1035; Fresnel, Lettres sur la Geog. de l'Aragie, in Journ. Asiat, vol. v., 2). The position of the early Joktanitic tribes, and the clear evidence of the names of the races that have left in the ethnology, language, and monuments of Southern Arabia; and, without putting too precise a limitation upon the possible situation of Masha and Sephar, we may suppose that these places must have fallen within the south-western quarter of the peninsula; including the modern Yemen on the west, and the districts of Oman, Mahbreb, Shih, etc., as far as

Hadramaut, on the east. These general boundaries are strengthened by the identification of Sephar with the port of Zafarî, or Dhafarî; though the site of Sephar may possibly be hereafter connected with the old Himyaritic metropolis in the Yemen, but this would not materially alter the question. In Sephar we believe we have the eastern limit of the early settlers, and the eastern limit of the time in which the correctness of this supposition appears from the Biblical record, in which the migration is apparently from west to east, from the probable course taken by the immigrants, and from the greater importance of the known western settlements of the Joktanides, or those of Yemen."

2. (Heb. Mesha', מְשַׁחְרָה, deliverance; Sept. Μαύρα, Vulg. Murâ.) The eldest son of Caleb or Caleb the Amorite (son of Jerahmeel and son of Hezron), and the father (founder) of Ziph, of the tribe of Judah (1 Chron. ili, 42). B.C. cir. 1618.

3. (Heb. Messa', מֶשֶׁה, retreat; Sept. Μωάθ, Vulg. Moab.) One of the sons of Shaharah of the tribe of Benjamin, by the latter of his two wives, Baara or Hodesh (1 Chron. viii, 9). B.C. cir. 1612. See Shaharah (v).

4. (Heb. Mesha, מְשַׁחְרָה, deliverance; Sept. Moa, מֹאָה, Vulg. Moab.) A king of Moab, who possessed an immense number of flocks and herds (2 Kings iii, 4). Probably the allegiance of Moab, with that of the tribes east of the Jordan, was transferred to the northern kingdom of Israel upon the division of the monarchy, for there is no account of any subjugation of the country subsequent to the war of extermination with which it was visited by David, when Benaiah displayed his prowess (2 Sam. xxii, 30), and "the Moabites became David's servants, bearers of gifts" (2 Sam. viii, 2). When Ahab had fallen in battle at Ramoth Gilead, Mesha seized the opportunity afforded by the absence of the king, and erected a glorious temple in the only temple of the Lord to be found in the Jordan valley, and with the aid of which it was visited by David, when Benaiah displayed his prowess (2 Sam. xxi, 30), and "the Moabites became David's servants, bearers of gifts" (2 Sam. viii, 2). It is probable, that the improvement of the name in a single letter, as was done in the case of Moab, may have been at least agreed to by the Moabites, and the king of this pastoral people was described as nokkid (נוקֶקֶד), a "sheep-master," or owner of herds. About the significance of this name nokid there is much doubt, but its origin is obscure. It occurs but once besides in Amos i, 1, where the prophet Amos is described as among the herdmens (נוקֶקֶד, nokedim) of Tenoah. On this Kimchi remarks that a herdman was called nokid, because most cattle have black or white spots (comp. גֶּפֶן, nokid, Gen. xxx, 22; A.V., "speckled"), or, as Buxtorf explains it, because sheep are generally marked with certain signs so as to be known. But it is highly improbable that any such etymology should be correct, and Furst's conjecture that it is derived from an obsolete root, signifying to feed or to eat, is more likely to be true (Concord. s. v.).

When, upon the death of Ahaziah, his brother Jehoram reigned, and as he had been taught by the events that occurred from his first act was to secure the assistance of Jehoshaphat, his father's ally, in reducing the Moabites to their former condition of tributaries. The united armies of the two kings marched by a circuitous route round the Dead Sea, and were joined by the forces of the king of Edom, See JEHORAM. The defeated soldiers of Moab, eager only for spoil, were surprised by the warriors of Israel.
and their allies, and became an easy prey. In the panic which ensued they were slaughtered without mercy; their country was made a desert, and the king took refuge in his last stronghold and defended himself with the energy of despair. With 700 fighting men he made a vigorous attempt to cut his way through the beleaguering army, and, when beaten back, he withdrew to the wall of his city, and there, in sight of the allied host, offered his first-born son, his successor in the kingdom, as a burnt-offering to Chemosh, the ruthless fire-god of Moab. There appears to be no reason for supposing that the son of the king of Edom was the victim on this occasion, whether, as R. Joseph Kimchi supposed, he was already in the power of the king of

The Moabitic Stone.

(The numbers in the margin designate the lines corresponding to the verses below. The dots over some of the characters show that the decipherment is doubtful. The small letters, a, b, c, indicate the two large fragments recorded from the Arabs, who had broken the stone after impressions had been taken from it by the discoverer. The whole stone was about three feet seven inches long, by one foot eleven inches wide.)
Moab, and was the cause of the Edomites joining the armies of Israel and Judah; or whether, as R. Moses Kimchi suggested, he was taken prisoner in the battle of the Moabites, and sacrificed out of revenge for his failure. These conjectures appear to have arisen from an attempt to find in this incident the event to which allusion is made in Amos ii, 1, where the Moabites are charged with burning the house of the king of Edom into lime. It is more natural, and renders the narrative more vivid and consistent, to suppose that the king of Moab, finding his last resource fail him, endeavored to avert the wrath and gain the aid of his god by the most costly sacrifice in his power. On beholding thisfeat, the Moabites and their beseechers withdrew in horror, lest some portion of the monstrous crime might attach to their own souls (comp. Josephus, Ant. ix, 3, 2; Ewald, Jer. Gesch. iii, 226 sq.).

By this withdrawal they, however, afforded the king the relief he desired, and this was, no doubt, attributed by him to the efficacy of his offering, and to the satisfaction of his god therewith. The invaders, however, ravaged the country as they withdrew, and returned with much spoil to their own land (2 Kings iii, 25-27). B.C. cir. 891. See Moabite.

The exploits of "Mesa, son [i.e. vortary] of Chemosh, king of Moab," are recorded in the Phoenician inscription lately discovered by M. Ganneau on a block of black basalt at Dibon in Moab (see Quarterly Statement, No. 5, of "The Palestine Exploration Fund," Lond. 1870); which, according to the decipherment given by him in the Revue Archéologique (Jan. and June, 1870), is (see the Supplement, May 24th, 1870), by Prof. Neubauer has published the text in modern Hebrew characters in Grütz's Monatschrift, and Prof. J. Derenburg a translation in the Revue d'Israélite (April 8, 1870), substantially as below. See also the Church Gazette, N. Y. 1871, No. 6. Several other commentaries have been published upon it, especially by Dr. Deutsch of the Berlin Museum. See also Nöldeke, Geschichte des Mesa (Kiel, 1870); Schottmann, Siegesfälle Mosis's (Halle, 1870); DeCosta, The Moabite Stone (N. Y. 1871). The fullest exhibit, together with the literature of the subject, is that of Dr. Ginsburg (2d ed. Lond. 1871).

1. I, Mesa, son of Chemosh, ... King of Moab, [son] of Yahbal ... My father reigned over Moab (thirty years), and I reigned.

2. after him; I made this altar for Chemosh at Karah on account

3. for the sake of the name which I gave him in all battles, and because he made me successful against my enemies the men

4. of the king of Israel, who oppressed Moab a long time, and his land.

5. His son succeeded him, and he also said, I will oppress Moab. In my days he (Chemesh) said, I will... and dwell

6. Chemosh there in my days. I built Baal-Meon and made sacrifices there... and I [built]

7. Kiriathaim. The men of Gad [dwelt] (in this) land from early times, and there built the king of Israel [that I might]

8. the Israelites by chance. Muri took the place of S. Mahdeba and dwelt in it ... built forty ... [and dwell]

9. Chemosh there in my days. I built Baal-Meon and made (sacrifices) there ... and I [built]

10. Kiriathaim. The men of Gad [dwelt] (in this) land from early times, and there built the king of Israel [that I might]

11. of Israel (Yazzer); I besieged the city, took it, and killed all (who dwelt)

12. in the city, to the gratification of Chemosh and Moab; I made captive there...

13. (and brought) Chemosh to Keriyoth. I remained here with the chiefs (and the soldiers until)

14. the next day. Then Chemosh made me go and take Nebi from them (I eisay)

15. went in the night and fought against it from the break of day till noon; I

16. it, killed all, seven thousand ... [to please Astor].

17. ... for Chemosh devoted to Astor. I took from them...

18. the vessels of Jehovah, and [offered] them to Chemosh. And the King of Israel built

19. Chemosh and dwelt there, when I made war upon him. Chemosh drove him out from thence; I

20. took from Moab two hundred men, all chiefs, transferred

21. to make war against Dibon. I built Kirhah, Ham-

22. Here I constructed their gates and their towers; I

23. built the palace, and I made aqueducts (?) in the interior

24. of the town. There were no claterus in the interior of the land of Kirhah, and I said to all the people

25. every one a claterus in his house. And I made a ditch round Kirhah with (the men)

26. built a fortifier, and I made the passage over the Arnon.

27. I fortified Dibon to hold it in subjection, and I con-

28.fortresses in the towns which I added to [my] land. I built

29. ... Beth-Diblaithan, Beth-Baal-Meon, and trans-

30. (in order to take possession of) the land. At Horo-

31. the king of Israel, Chemosh told me, Go, fight against Horonan (I fought against it and took it).

32. I went there dwelt] Chemosh in my days...

33. (Heb. or Chald. Meyshakeh, מְשַׁאֵךְ, of foreign etymology; Sept., Meuxas v. r. Morox, Vulg. Mis-

34. the title given by the Babylonian court to Mi-

35. (q. v.), one of the Hebrew youths in training for the rank of maga or vizier. In Isa. vii, 7; 49; 51, 23, Chem-

36. senius resolves the name into the Persian misha, the 'guest of the shah' (Thesaur. s. v.); Hitizig (Exeg. Hebr. ad loc.) and Fürst (Hebr.-Lex. s. v.) refer it to the San-

37. Mešachat, 'a ram,' and regard it as a name of the sun-god. The changing of the names of persons taken among the Babylonians is so common in ancient times among both the Orientals and the Greeks (Jahn, Archäol. pt. 1, vol. ii, p. 289; Theodoret on Dan. i, 7; Chrysostom, Opp. v, 286; Hävernäck, Comm. ub. Dan. p. 30) (Kitto). "That Mešachat was the name of some god of the Chaldeans is extremely probable, the name of the god that stood near Belte-

38. shazzar, was so called after the god of Nebuchadnezzar (Dan. iv, 8), and that Abednego was named after Nego,

39. Nebu, or Nebus, the Chaldæan name for the planet Mercury. See Daniel.

40. Mešach (Heb. Mešēk, מְשֵׁךְ, a drawing out, as in Psa. cxxvi, 6; or possession, as in Job xxxviii, 18; Sept. Moraχ, Vulg. Mosoch; a pronunciation which the Samaritan codex also exhibits, מְשָׁךְ; but in Ezek. xxxviii, 2, 9; xxxix, 13, r. Morokkiwra; in Ezra, king cxxxv, 5, r. Impaqvvi, Vulg. prolongatus est, Auth. Vers. "Mosch," the sixth son of Japheth, B.C. cir. 2500 (Gen. x, 2), and founder of a tribe mentioned among his descend-

41. (1 Chron. i, 5), and later (Ezek. xxxviii, 15) as engaged in war with Tyre, in connection with Gog (Ezek. xxxix, 1, 2, 8; 17). In nearly every instance they are coupled with Tubal or the Tibrani as neighbors (Gen. x, 2; Ezek. xxxv, 13; xxxii, 26; xxxix, 2, 3; xxxix, 1; so also Herodotus, iii, 94; vii, 78; comp. Hengstenberg, Moses, p. 206; Wilkinson, i, 378 sq.); and from one passage at least (Ezek. xxxvi, 29) they appear to have lived near Assyria and Elam. They are without doubt the same with the Mosch (Bochart, Phalaic, id. 12), a barbarous people of Asia, inhabiting what were known as the Moschian Mountains (Ptol. v, 6, 1: 13, 5), between the Black and Caspian seas (Strabo, xi, 94, 378, 489 sq.; Pliny, vi, 11), in the later Iberia (comp. Josephus, Ant. i, 6, i), who are named by ancient authors as forming a single department of the Persian empire under a separate jurisdiction with the Tibrane-

42. (Herod. iii, 94; vii, 78). In confirmation of the trade alluded to in Ezek. xxxvii, 18, Reinegev remarks (Beschreibung der Conzem, i, 6, ii, 61) that the Moschian Mountains contain rich copper-mines, and this region has always been noted for the export of slaves, especially females, whose beauty usually commands a ready market for the Turkish harems (see Rosenmüller, All.

43. See Daniel.
Meshe's'abéel (Heb. Meshešyabéel, מֵשֶׁשְּאֵבֶל), his deliverer is God; Sept. Μασάβαλα, Μασάβαλας, and Басавись v. r. Маса́вилам; Vulg. Meesebel and Me- 
sizebel), one of the chief Israelites that subscribed the sacred covenant after the captivity, B.C. cir. 410 (Neh. x. 21); apparently the same with the father of Dasi- 
shiah the Zerahite of Judah, which latter had previously (B.C. cir. 440) assisted in the administration of civil affairs (Neh. xi. 24); and perhaps the same with the father of Berechiah and grandfather of Messehum, which last had (B.C. 440) assisted in repairing the walls of Jerusalem (Neh. iii. 2).

Mesbi. See Silk.

Mesbil'lemuth (1 Chron. ix. 12). See Mesbil-
lemoth.

Mesbil'lemoth (Heb. Meshillemoth, מֶשְׁכִּילֶםוֹת, requisits; Vulg. Mosillemoth), the name of two men.
1. (Sept. Μοσσαλαμάς v. r. Μοσσαλαμάς.) The father 
of the chief Ephraimites Berechiah, which latter 
was one of those who opposed the reduction of their 
captive brethren of Judah to slavery (2 Chron. xxviii. 
2. (Sept. Mesar umpis.) A priest, son of Immer and 
father of Ahasai (Neh. xi. 13); doubtless the same 
with the priest Meshibilemuth (Heb. Meshillemith', מֶשְׁכִּילֶמְיָה, retribution; Sept. Μοσσαλαμα̇ς v. r. Μοσסa-
laμ, Vulg. Mosaillemuth), the son of Immer and father of Messehum (1 Chron. xix. 12). B.C. long ante 440.

Mesho'bab (Heb. Meshehabb, מֶשְׁהַבָב, returned; Sept. Μουσαλαμιδ, one of the chief Simeonites, whose en-
larged family induced him to migrate to Gedor in the time of Hezekiah (1 Chron. iv. 84). B.C. cir. 711.

Meshul'lam (Heb. Meshullam, מֶשְׁעֶלָם, befriended; Sept. usually Mosaillama), the name of several 
persons in the later periods of Jewish history.
1. Of the chief Gadites resident in Bashan in the 
time of Joatham's viceroyship (1 Chron. v. 18). B.C. 781.
2. The father of Azalsh and grandfather of Shap-
ham, which last was then sent by Josiah to di-
rect the contributions for repairing the Temple (2 Kings 
xxii. 8). B.C. considerably ante 623.
3. A priest, son of Zadok and father of Hilkiah (1 
Chron. ix. 11; Neh. xi. 11). Probably the same as 
Shamm (q.v.), the high-priest (1 Chron. vi. 18; Ezra 
vii. 1). B.C. ante 569.
4. A Levite of the family of Kohath, one of the 
overseers of the Temple repairs undertaken by Josiah 
5. One of the chief Benjamites of the family of El-
paal resident at Jerusalem (1 Chron. viii. 17). B.C. ante 569. He is perhaps the Benjamite (son of Hadorah, and grandson of Hashenah) whose son (or descendant) Salhu resided at Jerusalem after the captivity (1 Chron. ix. 7); but this person seems elsewhere to be called the 
son of Zed (Neh. xii. 7).
6. The eldest of the children of Zerubbabel (1 
7. A chief priest, son of Ezra, contemporary with 
Joakim (Neh. xii. 13). B.C. post 536.
8. A chief priest, son of Gimmethon, contemporary 
with Joakim (Neh. xii. 16). B.C. post 536.
9. One of the leading Israelites sent for by Ezra to 
accompany his party to Jerusalem (Ezra viii. 16). B.C. 459. He appears to be the same with one of those who 
assisted in the investigation concerning the foreign 
marriages of those who had returned (Ezra x. 15). He 
was perhaps the same with one of the Temple warden 
rooms, as afterwards arranged (Neh. xii. 25). B.C. cir. 440.
10. This last is also called Meshelemith (1 Chron. 
xxvi. 17), Shelemish (1 Chron. xxvi. 14), and Shamm (Neh. 
vi. 45).
MESHELLEM

10. An Israelite, of the "sons" (or residents) of Bani, who divorced his Gentle wife after the exile (Ezra x, 29). B.C. 459.


12. The son of Berechiah and grandson of Meshchez- bab, he repaired two portions of the walls of Jerusalem after the captivity (Neh. iii, 4, 30). B.C. 446. It was his daughter that Tobiah's son Johanan married (Neh. vi, 18).

13. The son of Beoadiah, who, in connection with Jehoiada, repaired the "top gate" of Jerusalem after the exile (Neh. iii, 30). B.C. 440.

14. One of the Jewish leaders who made the tour of the walls of Jerusalem on their completion after the captivity (Neh. xii, 38). B.C. 446.

15. A chief Benjaminite (son of Shephathiah), who dwelt at Jerusalem after the captivity (1 Chron. ix, 6). B.C. c. 520.

16. One of the principal Israelites who supported Ezra on the left while expounding the law to the people (Neh. viii, 4). B.C. cir. 410. He may have been identical with No. 9, 12, 13, 14, or 15. He is probably the same with one of those who subscribed the sacred conv- entment in Nehemiah (Neh. x, 39). B.C. cir. 400.

17. One of the priests who joined in Nehemiah's solemn bond of allegiance to Jehovah (Neh. x, 7). B.C. cir. 410. He is perhaps the same with either No. 6 or No. 7.

Meshe1lemeth (Heb. Meshe1le'meth, מֶשֶׁלֶם, friend; Sept. Mesale'khou, Vulg. Messalemeth), the daughter of Haruz of Jashub; she was the mother of king Abner, and consequently the wife of Manasseh, whom she appears to have survived (2 Kings xxii, 19). Her character may be inferred from the idolatry of her son as well as of her husband. B.C. 664-642.

Meat1s (μειώσε, i.e. mediator) was the name given to a presbyter while engaged in discharging the functions of the Eparchist. This was considered by the ancient Church as the highest point of a presbyter's dignity and office. The appellation was very properly censured by Augustine as derogating from the dignity and office of the true and only Mediator of the Christian covenant (Contr. Parmen. lib. ii, c. 8; comp. De Civ. Dei, lib. ix, c. 15). This word also denoted the middle rank occupied by the presbyter between the bishop and deacon. (See also Medull1oous, Antiqu. Eccl. Index.)

Mesmer, Franz (according to others, FRIEDRICH ANTON), the founder of the doctrine of animal magnetism, or, as it is more generally termed, mesmerism, was born at a village near the Bodensee May 23, 1733. He studied mathematics and natural science at the Jesuit school in Dillingen, and, later, medicine at the University of Vienna, and there took the degree of doctor of medi- cine in 1766. About 1772 he commenced, assisted by father Hell, to investigate the curative powers of the magnet, and was led to adopt the opinion that there exists a power similar to magnetism, which exercises an extraordinary influence on the human body. This he called animal magnetism, and published an account of his discovery, and of its medicinal value, in 1773: Précis historique et facts relatifs au magnétisme ani- mal; and in 1776, in his thesis, On the Influence of the Planets on the Human Body. Honors were conferred upon him in Germany. In 1778 he went to Paris, where he attracted much attention. His system ob- tained the support of members of the medical profes- sion, as well as of others; but he refused two offers, one of 30,000 livres, and the other of 340,000 livres, to re- veal his secret; and this, combined with other circum- stances, gave rise to suspicion, and induced the French government to appoint a commission, composed of physi- cians and naturalists, among them Baily, our own Franklin, and Lavoisier, whose report was unfavorable to him. He now fell into disrepute, and after a visit to

England, retired to Meersburg, near his native place, where he spent the rest of his life in complete obscuri- ty. He died March 5, 1815. See MESMERISM.

Mesmerism. Under this heading we propose to consider the various phenomena which have at different times been presented for public consideration under the name of Animal Magnetism, Magnetic Man, Magnetic Somnambulism, Clairvoyance, etc., etc. The nature of this Encyclopedia of course limits us in the consideration of this subject from a theological stand-point.

Animal magnetism is a supposed influence or emanation by means of which one person can act upon anoth- er, producing wonderful effects upon his body, and con- troling his volitions, and even making him answer to have some analogy to the magnetism of the lodestone, and hence its name. The term has been used to group together a multitude of manifestations deemed to be of a wonderful kind, which have given rise to an amount of delusion and credulity hastily exemplified on any other subject. Electro-biology, oculism, table-turn- ing, spirit-rapping, table-talking, spiritism, have been classed as only modifications of the same phenomena. For the sake of securing a thorough review of the vari- ous phenomena which mesmerism, so called, or better, animal magnetism, has been conceived to produce in those who have been brought under its influence, we shall subdivide the subject into two classes: cases which are effected while the person operated upon remains awake, and those which take place while the patient is in a state of sleep, or in a state resembling it. These two classes of phenomena, moreover, belong to different periods of the procedure of mesmerism. To those of the first class chiefly the early practitioners of this mysterious art con- fined their pretensions, and it was only at a later period that the magnetizers laid claim to the power of pro- ducing those wonderful manifestations included under the second class.

Mesmer's Proper.—Anthony Mesmer, whose per- sonal history we have detailed above, is supposed to be the first in modern times who claimed to have dis- covered the process of healing physical derangements by the application of animal magnetism, as already defined. Many were the cures pretended to be wrought by Mesmer and his disciples, until he was suddenly checked in his suspicious career by the unfavorable re- port of the committee which the French government appointed in 1785. "This pretended agent," said they, "is not magnetism; for on examining the grand reservoir of the fluid by a needle and electrometer, neither magnetism nor electricity could be detected in it; and we will not rely upon it ourselves and others without effect. On blind- folding those who professed great susceptibility of its influence, all its ordinary effects were produced when nothing was done, but they imagined they were mag- netized; while none of its effects were produced when they were really magnetized, but imagined nothing was done. So also when brought under a magnetized tree, nothing happened if they thought they were at a dis- tance from it, while they immediately went into violent convulsions when they thought they were near the tree, though really not so. The effects, therefore," say the commissioners, "are purely imaginary; and although they have wrought some cures, they are not with- out evil results, for the convulsions sometimes spread among the feeble of mind and body, and especially among women. And, finally, there are parts of the oper- ations which may readily be turned to vicious purposes, and in fact immoral practices have already actually grown out of them."
MESMERISM.

Mesmer's pupils, the marquis de Puysegur. In the hands of Mesmer animal magnetism was simply a curative agent; in the hands of Puysegur, however, we find it not only to be a curative means, but to confer the power of detecting the morbid condition of parts, both in health and disease, and of influencing and removing the morbid conditions. His own senses of touch, taste, and smell appear to be dormant, but he perceives all the impressions produced on those senses in the magnetizer's frame. The fifth stage is that of clairvoyance. This is a heightened condition of the fourth stage. The patient has means of perception unknown to man, the very means which the magnetizer is unable to use. The sixth stage is that of telepathy, so singular that the assertion of their possession, measured by the general experience of the race, appears to be an impudent falsehood or imposture. The somnambulist can see with his eyes closed and bandaged; he can then even see what waking men in his place can not see with their eyes open. He can read the contents of letters unopened; he can see through clothing, wood and metal boxes, and walls of brick or stone; he can tell what is going on in the room above him or in the room below. Sometimes the sense of sight, or a faculty capable of perceiving things which the normal man perceives only by means of the organs of vision, seems to reside in the forehead, in the back and top of the head, or in the knuckles of the hand. Thus the clairvoyant will sometimes move about holding his fist in front of him for the purpose of seeing where he is going. How this means of perception can exist apart from the organs of vision, why it exists in one part of the body more than in another, and why it should occur in the forehead, another in the forehead, and a third in the back-head, are questions very proper to be asked, but to which there is no satisfactory answer. The clairvoyant not only sees things outside of his body, but even in it. His whole physical frame is transparent to him; he looks through it and sees all the functions of his body, though they were going on in a glass case. He can see through the bodies of others placed in magnetic connection with him in the same way. Frequently he will describe, with the accuracy of high anatomical, physiological, and pathological knowledge, the operations of healthy and diseased organs; and will even prescribe remedies for disease. While in this state the functions of the body are liable to be much affected—the pulsations of the heart and the respirations are quickened or retarded, and the secretions altered, and that chiefly at the will of the operator. At his direction the limbs are made rigid, or become endowed with unyielding strength; one liquid tastes hot, the other cold, and the former bitter, as the subject is told; in short, every thought, sensation, and movement of the subject obeys the behest of the mesmerizer, if we may take the word of mesmerists for the subject's experience. The sixth and last stage, finally, the mesmerists claim to be that of "perfect clairvoyance," and a far more exalted position than the fifth. The "perfect clairvoyant," we are told, "sees what is going on at a distance of hundreds of miles, reads the thoughts of all persons about him, reads the past, and can truly foretell the future. His soul dwells in light and delight; he often regrets that he cannot live for ever. He can also foretell the necessity of being brought down into the dull, tiresome, base world of normal life." Between these different stages of the mesmeric condition, as here described, no precise line can be drawn. The transition from one stage to the other is gradual, and generally imperceptible at the time. Thus most of the characteristics of the clairvoyant stage belong also to the somnambulistic stage, in which they are, indeed, most frequently observed.

These are the phenomena alleged by mesmerists. To say that they are not true statements, or to decide which are true and which false, is one thing; to prove that they do or do not lie within our domain as encyclopedists, but it may be well enough to state here that physiologists, physicians, and savants are pretty well agreed that the notion of a force

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of any kind whatever proceeding in such cases from a person, or from a magnetizing apparatus, is a delusion. The effects, whatever they are, must have their cause somewhere else. Where it is to be looked for was already indicated in the earliest days of mesmerism by the people of the primitive age, and by the court of the Republic, who closed their report by saying, "the effects actually produced were produced purely by the imagination."

This part of the science of human nature—the reflex action of the mental upon the physical—had not then, however, been sufficiently studied, and is not now widely enough known. The theory led by the conclusion reporters to a scientific theory of the phenomena; and the fallacies of mesmerism, though subjected to many similar exposures (Dr. Falkoner, of Bath, e.g., annihilated the patent metallic tractors of Perkin by making wooden ones exactly like them, which produced exactly the same effect), have constantly revived in some shape or other. One chief cause of the inveracity of the delusion is that the opponents of mesmerism do not distinguish between denying the theory of the mesmerists and the facts which that theory pretends to explain, and have been too ready to ascribe the whole to delusion and fraud. It thus happens that the most sceptical often become believers a posteriori, because they see the most marvellous things do actually happen which they cannot explain, and had been accustomed to denounce as impossibilities, they rush to the other extreme, and embrace not only the facts but the theory, and call this, too, believing the evidence of their senses. Now the reality of the phenomena is manifest enough to be shown by experiments in which the mesmerist must be admitted, though we deny his explanation of them; and even where their reality must be denied, it does not follow that the mesmerist is not sincere in believing them; there is only greater room than in any other case for suspecting that he has deceived himself.

The first to give a really scientific direction to the investigation of appearances of this class was Mr. Braid, a surgeon in Manchester, who detached them altogether from the semblance of power exerted by one individual over another, or by metallic disks or magnets, and traces the whole to the brain of the subject, acted on by suggestion, a principle long known to psychologists, though never yet made so prominent as it ought to be. The subject has been ably handled in a paper in the Quarterly Review for September, 1853 (said to be by Dr. Carpenter). The reviewer traces the operation of this principle through the most ordinary phenomena, which no one supposes to be the most miraculous of the so-called 'spiritual' manifestations. Ideas become associated in our minds by habit or otherwise, and one being awakened brings on another, thus forming a train of thought; this is 'internal' suggestion. But impressions from without originate and modify those trains, constituting 'external' suggestion. While awake and in a normal condition, the will interferes with and directs these trains of thought, selecting some ideas to be dwelt upon, and comparing them with others and with present impressions. A comparative inactivity of this selecting and comparing faculty, leaving the flow of ideas to its spontaneous activity, produces the reverie or abstraction. In dreaming and somnambulism, the will and judgment seem completely suspended; and under internal suggestions the mind becomes a mere automaton, while external suggestions, if they act at all, act as upon a machine. These are well-known facts of the human constitution, and independent of mesmerism, though their bearing upon it is obvious. Another fact of like bearing is the effect of concentrated attention on any object of thought in intensifying the impression received. This may proceed so far, in morbid states of the nervous system, that an idea or revived sensation assumes the vividness of a present impression, and overpowers the evidence of the senses. Ideas thus become dominant, overriding the impressions of the outer world, and carrying themselves out into action independently of the will, and even without the consciousness of the individual. These dominant ideas play a greater part in human actions and beliefs than most are aware of. "Expectant attention" acts powerfully on the bodily organs, and often makes the individual see and hear what he expects. For want of his consciousness, moves his muscles to bring it about. These, too, are recognised facts in the sciences of physiology and psychology. See Carpenter's Human Physiology and Dr. Holland's Chapters on Mental Physiology.

In the Illustrations of Modern Mesmerism, from Personal and Official Sources, by Dr. (the late Sir John) Forbes in 1845, we have an account of some of the most notorious exposures of the pretended clairvoyant powers of some of the most notorious persons of this class. In the preface he states that he only professes, by a simple narrative of facts, to illustrate the actual pretensions and performances of the mesmerists of the present day, and to show on what sand foundations the popular belief in their marvellous rests. He expresses the modest hope that what is contained in this little book may teach a useful lesson to those numerous unscientific persons who are accustomed to attend mesmeric exhibitions, public or private, from motives of rational curiosity, or with the common prejudice of having heard mention of such phenomena as having what seem to be important truths. He believes that such persons must now feel convinced that no reliance whatever is to be placed on the results presented at such exhibitions as evincing the truth and powers of mesmerism. He found that it was impossible for the ordinary visitor at these exhibitions to form any judgment at all from the facts expounded by the mesmerist, and that the coarsest juggling might pass with the trusting spectator, seated at a distance from the scene of action, for mysterious and awful truths. Mesmerism or clairvoyance may be true or false, and he professes to be ready to believe them on obtaining sufficient proof of their reality. If for the moment, we find the mesmerist, and apparently the most trustworthy of the clairvoyants, not only uniformly unsuccessful when the necessary precautions are taken to test their powers, but actually detected, and confessing with shame that they have been guilty of the grossest imposition and deceit—where are we to look for the means of establishing the truths of this mysterious science? If we were to believe a fifth part of the pretensions put forth in the works and lectures of professional mesmerists, it would be the easiest matter in the world to carry off the prizes offered to any one who could read writing contained in any metal or glass plate that could not be read in the ordinary way. If it is an easy matter for a man who is going on in the arctic regions, it cannot surely be difficult to see what is contained in a deal-box. In July, 1839, M. Bourdin, a member of the French academy of science and medicine, as one of a commission of that celebrated body, appointed to inquire into the merits of clairvoyance, made the following offer to the mesmerists: 'Bring us a person magnetized or not magnetized, asleep or awake; let that person read with the eyes open, through an opaque substance, such as tissue of cotton, linen, or silk, placed at six inches from the face, or read even through a simple sheet of paper, and that paper shall have eleven lines of printed script written in l'italienne.' (Bull. de l'Acad. iii, 1128.) If such a power as seeing in any other way than by the organ of vision really existed, as was vaunted to be possessed by so many persons both before the prize was offered and since, surely some one of the clairvoyants would have come forward and established a just claim to the prize, but, as not appeared, we may conclude with safety that both then and now no such marvellous power exists or is developed in the human constitution.

So signal and repeated were the failures of the magnetists to establish the truth of their doctrines in France, that the congresses have been taken into merited contempt and oblivion. In more recent times the exciting phenomena of spirit-rapping have superseded those of somnambulism, and spiritual media...
have of late too much occupied the public attention to leave any room for those who can boast no higher powers than those of which magneticclairvoyants claim the possession.

Our limits do not permit us to pursue the subject at greater length. See SPIRITISM. We must content ourselves with stating briefly the following general conclusions advanced by the Encyclopædia Britannica: 1. That it has not been proved that there is any magnetic influence, or nervous fluid, which passes from the operator to the person operated upon, and induces in him various phenomena of magnetic somnambulism. 2. That it has been proved that all the phenomena recorded, which have received sufficient scientific scrutiny to convince men of their truth and reality, can be accounted for on ordinary principles, without the aid of mesmerism. 3. That the lower phenomena—such as sleep, diminished or exalted sensibility, loss of voluntary motion, muscular rigidity, and the like, can be produced by persons acting on themselves by means of fixed staring at objects, which are incapable of giving out any nervous or magnetic influence. 4. That the evidence which can be obtained of the reality of the existence of magnetic somnambulism, in any case, is inconclusive; that it is possible that the person supposed to be in such a state may really be awake, and simply feigning sleep; and that in many cases there is the most conclusive evidence that the persons pretending to be so affected are simply pretending. 5. To the test, have been submitted, and by the deceiver may have existed, the patients have acted under a peculiar state of mind, to which only the weak and nervous are liable. 5. That though numerous cases of surgical operations are recorded in which the patients are reported not to have felt pain, it is probable that some at least may have really experienced painful sensations without giving any outward expression of their sensations; that we have no evidence or means of knowing, except from their own testimony, that they did not really feel pain, but that it is very probable that in some cases, from a peculiar state of the mind acting upon the nervous system, the patients were really rendered unconscious of pain. 6. That it does not appear from experiment that immunity from pain in operations can be induced, in any but exceptional cases, in Europeans; though it appears, from the experience of Dr. Eales, that it can be produced with comparative facility in the natives of India. 7. That the higher phenomena of clairvoyance, clairaudience, teleportation, mental interaction, do not rest on adequate and satisfactory evidence. That it has never been proved in a single instance, when the necessary precautions have been taken, that a person could read or see objects through opaque substances; and that the alleged instances of the possession of such a power are more proper to the test, have been submitted, and by the deceiver may have existed, the patients have acted under a peculiar state of mind, to which only the weak and nervous are liable. That it has been proved in some cases that the persons pretending to know events which happened at a distance were fully acquainted with the events through ordinary channels of information. 8. That the phenomena pretended to have been discovered by means of clairvoyance has not in evidence the truth, unless it has been possible for the patient to employ the usual means of discovering them; and that in most instances there are observed the most manifest attempts, on the part of their friends, to assist clairvoyants by suggesting leading questions. That the attempt to describe what is going on in the interior of their own bodies, to diagnose diseases in themselves or others, to prescribe remedies for the cure of the diseases which they pretend to discover, have been complete failures, and mere repetitions of such notions of anatomy, of disease, and of treatment, as they may have acquired by casual reading, or by observation, or more careful study. 9. That there is no recorded instance, worthy of credit, of transference of the senses—that is, of persons being able to read, taste, smell, or hear, by the fingers, stomach, or any other part of the body, other than the organs by which these functions are naturally performed—and that pretended instances of the possession of such powers have been proved to be cases of the most obvious and wildest invention. That no-mesmerism does not prove the truth of phrenology, or throw any light upon the doctrine that the faculties of the mind have a local seat in special parts of the brain, which can be tied up and let loose—mesmerized or de-mesmerized—at pleasure; and that the experiments designed to prove the excitement of the so-called phrenological organs by magnetic operations have all resulted in manifest failures or impositions when properly tested. 10. That the phenomena described by different authors, under the various designations of animal magnetism, magnetic somnambulism, hypnotism, odyle, and electro-biology, are identical in their nature, and can be explained, in so far as they possess any truth or scientific value, upon recognised physiological principles. That the whole subject has been systematically obscured by its cultivators with a cloud of mystery, which has given rise to difficulties, and placed impediments in the way of rational and scientific investigation. That the real phenomena which not uncommonly occur in the weak and nervous subjects of magnetic operations are in themselves very remarkable, but that they are not different from phenomena which occur spontaneously; and that they are to be explained by the reciprocal influence exerted by the mind and the nervous system upon each other and by the unnatural influence thus induced of the nervous system upon the musculature. See Thouret, Recherches et Doutes sur le Magnétisme animal (1784); Eschmeyer, Versuch über die scheinbare Magie des Magnetismus (Stuttg., and Tüb, 1816, 8vo); Théorie du Mécanisme (Paris, 1818, 8vo); Jozwik, Sur le Magnétisme animal (1822); Tomkowitch, Faccs in Mirerism (London, 1858); id., Mesmerism Proved True (London, 1857); Sandys, Mesmerism and its Opponents (Amer. Bib. Repository, 2d Ser. i. 362; Brit. Qu. Rev. ii. 402; Christ. Examiner, i, 496; ii, 895; For. Qu. Rev. v. 96; xii, 410; North Brit. Rev. xxxiii. 1, 69, 69; Lond. Qu. Rev. ixi, 161; 1871, Oct. 47.; Blacke.- Mag. July; 219; Ixx. 10 sq.; New Eng. J. 448; Bibl. Sacra, i, 383.

Mesobaiah. See Mesobaithe.

Meso'baite (Heb. Meteboya'k, מְטְבַּעְיָה, garrisons of Jehovah, being apparently the name of the place itself, used for a gentile, the preceding noun being regarded as in the construct; Sept. Mesebo'ia v. r. Mesu'baia, Vulg. Masobo), a designation of Jasiel, the last named of David's body-guard (1 Chron. xi. 47), probably meaning of Mesobaia, as being his place of residence; but the name is given being created, or there is no room even to conjecture its position. Possibly it is rather the name of a person from whom he was descended; but the form and construction are equally difficult as a patronymic. Perhaps we should point prop. Meteboya'ah, and thus refer to ZEBAH as the place of his nationality. Kennicott's conclusion (Diœst. Phil., p. 232, 234) is that originally the word was the "Mesobaius" (Μεσοβαίος), and applied to the three names preceding it.

Meso'potamia (Μεσοποταμία, Acts ii. 9; vii. 2; so called by lying between the rivers; see Tab. Beil. Melo, iii. 335 sqq. 1; the Aram. דְּמָבָא, of the Hebrews, usually rendered "Ararm," or "Syria," in the Auth. Vers.), the Greek and Roman name for the entire region lying between the rivers Euphrates and Tigris, and bounded on the north by Mt. Taurus, and by Mt. Massius on the north-east (Pror. c. 18; Pliney, v. 13; vi. 9; Philos. Apol. i. 20). It is never formed a distinct state, and the so-called Greek name, which does not appear to have existed beyond the time of Alexander (comp. Arrian, Alex. vii. 7; Tacit. Annal. vi. 87), applies rather to its natural than political geography, but was generally employed by the Romans, who (under the emperors) joined it with
Syria (Mela, i, 11, 1; Pliny, vi, 13); and hence it appears in Acts ii, 9. In the Old-Test. geography it is designated as a part of Aramæa, under the names PADDAN-ARAM (מְדַדַּן אֲרָם; the plain of Aram, Gen. xxvi, 29; xxxi, 18; xxxii, 18; comp. the field of Aram, בֵּית אֲרָם), Hos. xii, 12; and so campi Mespotamiae, Curt. iii, 2, 4; iv, 9, 6) and ARAM-NAHARAIM (арам-נהרaim; this is Aram of the two rivers, Gen. xxvi, 19; Deut. xxxii, 5), for which the Sept. has Mespotamia, or Mespotamia of Syria; the Syriac renders house of the rivers (Peshito at Acts ii, 9; vii, 2; see Assemani, Biblioth. Orient. i, 462), and the Arabs call it the island (i.e. peninsula; see Abulafia, Tuh. Mespot. ed. Paulu, and Tuch, Abulfed, descriptiones Mespot. spec. [Hal. 1880]). In this early-inhabited land, the northern portion of which was an uncommonly fertile plateau, rich in fat cattle (Strabo, xvi, 747), and not destitute of forests (Oio Cass. lv, 26; lxxv, 9), dwelt the nomadic ancestors of the Hebrews (Gen. xi; comp. Acts vii, 2). From hence Isaac obtained his wife Rebecca (Gen. xxiv, 10, 19; xxv, 20); here Jacob served as a herdsman for Rachel (Gen. xxxviii sq.), and here most of his sons were born (Gen. xxxv, 26; xlii, 15). The principal cities, situated not only on the two main rivers, but also along their tributaries, the Chaboras (Habor) and Mydonius, were Nisibis, Edessa, Canne (Haran), and Circeium (Cardchemesh); in the interior were only villages (Philost. Apoll. i, 20). The inhabitants were of Syrian origin (Strabo, xvi, 737), and spoke a dialect of the Aramaean (Strabo, ii, 84; comp. Gen. xxxi, 47). Southern Mesopotamia, on the contrary, is a flat, uncultivated, and poorly-irrigated steppe, a resort of lions (Ammon, Marc. xviii, 7), ostriches, and (formerly) wild asses, and roamed over by predatory hordes of Arabs (see Strabo, xvi, 747, 748; comp. Xenoph. Anab. i, 6, 1). Only on the banks of the two principal rivers is it susceptible of much tillage. Yet through this barren tract from the earliest ages passed the great caravan route for commerce from the shore of the Euphrates to Seleucia and Babylon (Strabo, xvi, 748), as it still does to Bagdad. See generally Collar. Notit. ii, 602 sq.; Olivier, Voyages, iv, ch. xiv, p. 372 sq.; Ainsworth, Researches; Heeren, Ideen, i, i, 185 sq.; Ritter, Erdk. xi, pl. 36 [1844]; Forbiger, Handb. ii, 625 sq.; Southgate’s Tour; Buckingham’s Travels; Layard’s Nineveh and Bab. ch. xi–xv.

Of the history of this whole country we have but little information till the time of the Persian rule. “According to the Assyrian inscriptions, Mesopotamia was inhabited in the early times of the empire (B.C. 1200–1100) by a vast number of petty tribes, each under its own prince, and all quite independent of one another. The Assyrian monarchs contended with these chiefs at great advantage, and by the time of Jehu (B.C. 880) had fully established their dominion over them. The tribes were all called ‘tribes of the Na-sign, a term which some compare with the Nahbarin of the Jews, and translate ‘tribes of the stream-lands.’ But this identification is very uncertain. It appears, however, in close accordance with Scripture, first, that Mesopotamia was independent of Assyria till after the time of David; secondly, that the Mesopotamians were warlike, and used chariots in battle; and, thirdly, that not long after the time of David they lost their independence, their country being absorbed by Assyria, of which it was thenceforth commonly reckoned a part.” The Mesopotamian king Chushan-Rishathaim, who for eight years (B.C. 1575–1567) held the (trans-Jordanic) tribes of Israel in subjection (Judg. iii, 8, 10), was probably only the petty chiefman of one of the principalities nearest the Euphrates. In the time of David (B.C. 1040) the kings of Syria–Zoba appear to have had dominion over the Mesopotamian clans (2 Sam. x, 16). See ZOAN. In the beginning of the 8th century B.C., Shalmaneser of Assyria had brought the different states of Mesopotamia under his sway (2 Kings xix, 18); and in after-times the Mesopotamians shared the conquest of the other Asiatic nations under the successive empires of the Babylonians, Persians, and Macedonians. After Alexander’s death, this country fell under the Syrian rule of the Seleucids (comp. Josephus, Ant. xii, 3, 4); and after the fall of this dynasty it became the area for the Parthian, Armenian, and finally the Roman arms. In New–Test. times many Jews had settled in Mesopotamia (Josephus, Ant. xii, 3, 4; comp. Acts ii, 9). The Romans under Lucullus and Pompey began to disturb Mesopotamia; and, somewhat later, Crassus was there defeated and slain. Trajan wrested the whole province, with several adjacent territories, from the Parthians; and although Hadrian had to relinquish these conquests, Lucius Verus and Severus again subdued Mesopo-
MESORION

MES JOMHS

potamia, and it remained a Roman province until the end of the 4th century. On the death of Julian, Jovian found himself obliged to abandon the greater part of the country to the Persians and to stand alone against so much of Western Mesopotamia as was enclosed by the Chalorbas and Ephrates, and on the north by the Mono Maius (see Smith's Dict. of Class. Geog. s. v.). When the Sassanian dynasty in Persia was overthrown by the Arabs, towards the middle of the 7th century, Mesopo-
tamia came into the possession of the caliph. Since the year 1516 it has formed an integral part of the
Ottoman empire. See SYRIA.

Mesorion (μεσωρίων) is the technical term for an
intermediate office in the Greek Church after Proton, Trion, Ekton, Ennaton; but omitted after Lachniakon and Hesperian, Apeidosphon, Mesomukton (matins), and Orothon (lauds). See CANONICAL HOURS.

Mespelbrunn, Johann Echter von, an eminent
German theologian, of princely birth, was born at Mos-

pelbrunn, near Mayence, March 18, 1545. In 1555, when ten years old, he obtained a canonicate in
Wurzburg, and in 1559 one in Mayence. He studied at Mayence, Cologne, Louvain, Douay, Paris, and Pavia; became prebendary of Wurzburg in 1569, and soon after dean of the cathedral, and finally prince bishop of Wurz-
burg. Despite his absence from his diocese, his consideration, but aimed at the same time at the moral and religious improvement of his diocese. The emperor Rudolph II often employed him, particularly in 1578-79, to quell the disturbances in the Spanish Netherlands, and as envoy on affairs of state; in this capacity Echter was one of the prime movers of the Liga. Yet in a
difficulty he had with the abbot of Fulda concerning that abbey, both the pope and, in 1602, the emperor de-

cided against him. In order to check the progress of the evangelical doctrines of the Reformation in Wurz-
burg, he occupied himself zealously with the interior aff-
airs of his diocese, and endeavored to form its Church.
In 1576 he took a part in the Diet of Regensburg, and in 1582 in that of Augsburg. He improved the system of education, organized several public schools, and in 1582 founded the University of Wurzburg. The chairs of philosophy and theology he filled with Jesuits, and founded three colleges, which were afterwards united into one under the name of Seminary of St. Kilian. On the other hand he deposed and exiled all the evangelical ministers and preachers, and even the civil officers of his diocese who favored the principles of the Reformation, whenever an occasion presented. He sought to retain the people in their allegiance to the Roman Catholic Church by means of preaching and visiting tours, which he tried to reform the immorality of the clergy, and to restore them to a better standing. With this view he wrote his Constitutiones pro culto divino, statuta ruralia pro Clero (1584; in German, 1589); several Antiphonien, &c. (1602); and a Missal. He also founded the Fulda Hospital at Wurzburg. He died Sept. 13, 1587.


Mesplede, Louis, a French canonist, was born at

Caen about 1001. He became a Dominican monk, was made a prior, and then a provincial of Langueauc.; but in the latter capacity he had to contend with many
difficulties, and failed in his efforts to bring about a


Mesrop, also called Mushotz, the noted translator of the Armenian version of the Bible, was born in the lat-

ter half of the 4th century in a small village of the
province of Ararat. He was at first a Christian, then a
patriarch Nerses the Great, and afterwards became his minister of ecclesiastical affairs. After filling this pos-
ition seven years, he went into a convent, but, failing to
find any satisfaction there, he went into a desert, where he gathered about him a number of young men as

scholars. Under the government of the patriarch Issak (Sa'ak) the Great (A.D. 390-440) Mesrop was com-
mmissioned to preach as missionary, for which pos-
ition he was especially fitted by his thorough knowl-
edge of foreign languages. He now found need of an
Armenian version of the Scriptures, the version of the
clergy being in the Syriac, a language but little under-
stood by his countrymen. After having labored many
years in the arduous task, and that with but little show of
success, he resolved to throw himself upon the mercy of
his Lord and God, and seek at his hands the wisdom and knowledge required for the successful accomplishment of his undertaking. Nor did he wait long for
answer to his prayer. While sojourning at Samosata,
we are told, he was led to see the different types en-
graved in a rock, and that he could remember every
single letter so plainly that he was able to describe them
to the distinguished calligraph Rufanus, who finally
composed the desired alphabet. He immediately com-

menced the laborious work of translating the Bible
from the Greek into the Armenian, a version which was
introduced afterwards into that part of Armenia governed
by his king Vramshapuh. By request of other sov-

eigns, he made also translations for the Georgian and
Albanian countries. A change in the government obliged him to quit Armenia, and he sought a new home in Grecian Armenia, where he continued his activity under the special protection of the emperor
Theodosius of Constantinople and the patriarch Atticus.
In spite of the severe crusades against the 
members of the new religion, he continued to inspire his scholars and friends with confidence in their final success, and defeated several times the various attempts to introduce idolatry in the practices of a pure Catholic religion.

One of his later great works was the translation of the liturgical books of the Greeks into the modern Armenian language. After the death of his old companion Issak I, Mesrop was elected patriarch of Armenia, but he died the next year. A few months after Mesrop's translation of the Bible appeared in Venice in 1005, in four volumes. As an energetic and scientific man, Mesrop ranks among the most important combat-

ants of the Christian religion in the early centuries, when the communication of the new religion met especially with success in the use of written languages. Mesrop furthered life.ature among his countrymen not only by his own literary productions, but by founding " a whole school of remarkable thinkers
and writers, that created what is called "the golden pe-

riod for the enlightenment of ancient Armenia" (Malan).

See Neumann, Fragen einer Gesch. d. Arm. Litteratur, (Leips. 1836, 8vo); Quadro della storia letteraria di Ar-

menia estesa da Mon Plodio Tukias Somal, etc. (Ven.

1829), p. 14 sq.; Quadro delle opere di vauri autori antico-

mente tradotte in Armeno (Ven., 1825), p. 7-9; Gorlund,
Life of St. Mesrop; Malan, Life and Times of Gregory

the Illuminator, etc. (London, 1868, 8vo), p. 28 sq. See

ARMENIAN VERSION. (J. H.W.)

Messa (Mass, messet), a lifting up, as of the hands,
Ps. cxiii, 2; or of flame, Judg. xxi, 38; 40; so of a sign;
Jer. vi, 5; properly a burden, Lam. ii, 14, proper a gift ("oblation," "reward," etc. Esth. ii, 18; Jer. xi, 5; Amos v, 11); also tribute ("oblation," "collection," 2 Chron. xxiv, 6, 9; Ezek. xx, 40); specially a portion of food to a guest (Gen. xliii, 34; 2 Sam. xii, 8). See EATING.

Mess John, in the Church of England, is, accord-

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MESSAGE

ing to Broughton (Bibliotheca Hist. Sat. a. v.), a name given last century to a certain class of chapskins kept by the nobility and families of higher rank, who were generally expected to rise from table after the second course, and to eat better in the absence of the menials. In Scotland, Eadie (Eccl. Cyclop. a. v.) informs us, the name of Mass or Mass John was given to Presbyterian ministers, not from any connection with the mass, or because they succeeded mass-priests, but probably because they were called Mr. or Messer, the title "reverend" not being applied to them.

Message (prop. for ἐχόμενον, Hag. i, 18; ἀγγέλια, 1 John iii, 11; elsewhere ἠχόμενον, a word; ἐπάγγελλα, a promise; ἐπεβίβασιν, an embassy). See Messenger.

Messianics (from Chald. וּנְקָרָא, or Euchites from εὐχήνα, to pray) is the name borne by two heretical sects of Christian mendicants. (1.) An ancient sect, composed of roaming mendicant monks, flourished in Mesopotamia and Syria towards the end of the 4th century (dating from 360) as a distinct body, although their doctrine and discipline subsisted in Syria, Egypt, and other countries before the birth of Christ. They were a sort of mystics, who believed that two souls exist in man, the one good, the other evil. They were anxious to expel the evil soul, and hasten the return of the good in little more than 2 years, by contemplation and prayer, believing that only prayer could save them, and therefore taught the duty of every Christian to make life a period of unintermitted prayer. They despised all physical labor, moral law, and the sacraments, and embraced many opinions nearly resembling the Manichean doctrine, derived from Oriental philosophy. When their heretic principles became fully known towards the end of the 4th century, the persecution of both the ecclesiastical and civil authority fell upon them; yet they perpetuated themselves to the 7th century, and reappeared in the Bogomils and Messianics (2) of the Middle Ages.

(2.) Another sect of this name arose in the 12th century, in which there appears a revival or extension of the opinions held by those of the same name in the 4th century. They are charged with holding heterodox views respecting the Trinity. They rejected marriage, abstained from animal food, treated with contempt the sacred ordinances of the church, and the Lord's Supper, and the various ordinances of external worship, placing the essence of religion in prayer, and maintaining the efficacy of perpetual supplications to the Supreme Being for expelling the evil genius which dwells in the breast of every mortal. The term Euchites, or Messianics, became common as an appellation for persons of pietie in the Eastern churches, just as the terms Albigenians, Waldeuses, and Bogomiles were used subsequently to designate all enemies of the Roman pontiff. See Neander, Ch. Hist. ii, 589; Haweis, Ch. Hist. ii, 222; Mosheim, Ch. Hist. bk. iii, ch. xii; pt. ii, ch. v; Schaff, Ch. Hist. ii, 199 sq. (J. H. W.)

Messermakers, Engelbert (Latin, Cultrifex), a Belgian theologian, was born at Ninove about the opening of the 16th century. He joined the Dominican friars, became a doctor of theology, probably at Louvain, and in 1485 undertook to establish a convent in Zwolle, of which he was appointed the first prior. He died about 1492. Among other works, he wrote Epistola declaratoria privilegiorum F. F. Medicinantium contra curatos parochiak et Epistola de sinum viridum in receptione noviciorum (Ninove, 1497, 4to; Cologne, 1497, 8vo; Paris, 1507, 8vo; Delft, 1508, 16mo),:—Carmen de Paine:—Manuale Confessorum metricum (Cologne, 1497, 4to). See De Jonghe, Deodata Batavia Dominciana, p. 186-87; Hartzheim, Predromus Hist. univers. Colonenian., vol. ii.

Messenger (properly ἡραδίς, malak' [see MALACH], ἀγγέλος; both words often rendered angel [q. v.].

in a more general sense ἀστυνομος, Prov. xxv. 18; Isa. li, 9 [see APOSTLE]; in a special sense for forms of ἐπισκόπος, to convey good news [see GOSPEL]; also vaguely for τῷς, to tell; τῷς, to command). It is a practice in the East to employ messengers who run on foot to convey despatches (Job i, 14), and these men sometimes go a hundred and fifty miles in less than twenty-four hours. See Footman. Such messengers were sent by Joab to acquaint David with the fate of his son Absalom. Ahimaaz went with such speed that he outran Cush, and was the first to appear before the king, who sat at the gate of Mahanaim, anxiously awaiting tidings from the battle (2 Kings ix, 18). The common pace of travelling in the East is very slow. Camels go little more than two miles an hour; but dromedaries are often used for the purpose of conveyance: messuagia in haste, especially to a distance, as they are said to outrun the swiftest horses. To this practice Job alludes when he says, "My days are swifter than a post" (ix, 25). Instead of passing away with a slowness of motion like that of a caravan, my days of prosperity have disappeared with a swiftness like that of a messenger carrying despatches.

Messer, A.J. B.D., LL.D., a noted American educator and Baptist minister, was born in Methuen, Mass., in 1769. He studied at Brown University, where he graduated in 1790. The next year he became a tutor in that institution; a professor of languages in 1796. of mathematics and natural philosophy in 1799, and president in 1802, which latter position he held until 1810. Having been licensed in 1792, and ordained in 1801, he preached occasionally, both while professor and president, for congregations of different denominations. After retiring from the presidency, he was elected to several civil offices of trust by the citizens of Providence. He died Oct. 11, 1866. Dr. Messer published a number of sermons and orations. See Sprague, Annals of the Amer. Pilgr., vii, 326.

Messer, Leon, also called Mestre Leon, Leonx Henrico, was the eldest son of the famous statesman, philosopher, theologian, and commentator, Don Isaac b.-Jehudah Ababanel (q. v.), whose full name was Don Jehuda Leon b.-Isaac Abravanel. He is better known as Leo Hebreus. Leon Messer was born at Lisbon near the close of the 16th century. When the Jews of that city were expelled in 1492, he made his abode in Spain, where he was educated in the Hebrew tongue, having first learned the Latin language and Greek. He became known as a Neoplatonist, the symbols of mythology, the Hebrew Kabala, and the Arabian philosophy. It exists in French, Spanish, and Latin translations, all made in the 16th century. He also wrote some poems in honor of his father, an elegy on his death, and a poem of 150 stanzas descriptive of the vicissitudes of his life, and containing exhortations to his son. He was also a good mathematician, and an amateur in music. The date of his death is not known. Comp. Pritz, Biblioth. Jud. ii, 230 sq.; Londo, History of the Jews of Spain and Portugal, p. 268 sq.; Finn, Sephardim, p. 418; Etheridge, Introd. to Heb. Literature, p. 377; Usher, History of Philosophy (transl. by C. Morris, N.Y. 1872), p. 428; Munk, Enquise historique de la philosophy chez les Juifs (Germ. transl. by B. Beer, Leipzig, 1852), p. 57, 84 sq.; Zunz, Literaturgesch. d. Synagog. Posse, p. 524; Geschichte und Literatur, p. 256, 317; Ticknor, Hist. of Spanish Literature (Am. ed.), iii, 189, 186; note: Jost, Geschichte d. Jud. im Mittelalter, iv, 117; Gritz, Gesch. d. Jud. vol. vii.; but especially Delitzsch's lucid treatise in the L. B. d. Oriens, 1840, c. 81 sq., Leo der Hebräer: Charakteristik seines Zeitalters, seiner Rich- tung und seiner Werke. (B. F.)
MESSIAH

Messiah, the special title of the Saviour promised to the world through the Jewish race. We have space for the discussion of a few points only of this extensive theme, and we here treat especially those points not particularly discussed under other heads.

1. Official Import of the Name.—The Hebrew word מֶשֶׁאָה, Masch'ath, is in every instance of its use (thirty-nine times) rendered in the Sept. by the suitable term Χριστός, which becomes so illustrous in the N.T. as the official designation of the Holy Saviour. It is a verbal noun (see Simmona Arcaim Form. Heb. Ling. p. 91 sq.), derived from מָשָׁא, and has much the same meaning as the participle מְשָׂא (2 Sam. iii, 38, and occasionally in the Pentateuch), i.e. Anointed. The prefix and all but universal (Isa. xxii. 5 and Jer. xxi. 14 perhaps being the sole exceptions) sense of the root מָשָׂא points to the consecration of objects to sacred purposes by means of anointing-oil. Inanimate objects (such as the tabernacle, altar, laver, etc.) are included under the use of the verb; but the noun מָשָׂא is applied to animate objects. There is, however, some doubt as to 2 Sam. i, 21—נִשְׁאֲרוּ־אֶל לָעַבְרָא מָשָׂא לְスタッフ—where, according to some (Maurer, Gesenius, Fürst, see also Com. à Lapide, ad loc.), the phrase, "not anointed with oil," is applied to the shield (comp. Isa. xxvi, 5). The majority of commentators refer it to Saul, as if he had never been anointed with oil. So the A.V., which, governor of the Vulgate. This double sense (govern non esseet uctus oleo), is really as inexplicit as the original, admitting the application of "anointed" to either the king or his shield. This double sense is avoided by the Septuagint (ὢρισθεὶς δὲ καὶ ἑτοιμασθεὶς η αἰωνιῶν, which assigns the anointing, as an epithet, to the shield. The Targum of Jonathan refers the מָשָׂא to Saul, but drops the negative. To us the unvarying use of the word, as a human epithet, in all the other (thirty-eight) passages, two of them occurring in the very context of the disputed place (2 Sam. i, 14, 16), settles the point in favor of our A.V., as if the king had fallen on the fatal field of Gilboa like one of the common soldiers, "not as one who had been anointed with oil." See ANOINTING.

The official personal ("the Christ of the O.T."") Person—Jesus, Hebrew Shehim, of O. and N. T. who were consecrated with oil were priests (Exod. xxviii, 41; Levit. iv, 3, 5, 16; Numb. xxvii, 36, 35), kings (1 Sam. i, 16; xvi; 8; 2 Sam. xii, 7; 1 Kings i, 34), and prophets (1 Kings xix, 16). The great Antitype, the Christ of the N.T., embraced and exhausted in himself these several offices, which in the O.T. were but types of one great shadow of his eternal person, the sons of Aaron as the Priest, King, and Priest of his people. It is the pre-emminence which this combination of anointed offices gave him that seems to be pointed at in Psa. xlv, 6, where the great Messiah is anointed "above his fellows;" above the Christ of old, whether of only one function, as the priest Aaron, or the prophet Elisha, or the king Saul; or of two functions, as Melchizedek the priest and king, or Moses the priest and prophet, or David the king and prophet. In our Saviour Christ is uniquely found the triple comprehension, the recapitulation in himself of the three offices (see Esenius, Hist. Ecles. i, 5, vol. i, p. 24, by Buxtorf, [Exon. 1490]). But not only were the ancient offices typical, the material of consecration had also its antitype in the Holy Ghost (Cyril of Jerusalem, Catech. Illun. x, 99; Catech. Nef. p. 202, 203; Basil, contra Eunom. v; Chrysostom on Psa. xlv; Theodoret, Epit. divin. Decret. xi, p. 279; Theophylact on Mat. i; [Ecumenius on Rom. i, etc.]. The prophecy of Isa. lx, 1 ("Simeon of the Lord Jehovah is upon me, because Jehovah hath anointed me") was expressly claimed by Jesus for fulfilment in the synagogue at Nazareth (Luke iv, 16-21) on his return to Galilee "in the power of the Spirit" (ver. 14), which he had plenarily received at his recent baptism (ver. 1), and by which he was subsequently led into the wilderness (ver. 1). This anointing of our Lord to his Messianic functions is referred to in a general sense in several passages as Isa. xi, 2 and Acts x, 38. But from the more specific statement of Peter (Acts ii, 38), it would appear that it was not before his resurrection and consequent ascension that Christ was fully induced into his Messianic dignities. "He was anointed to his prophetic office at his baptism; but that throne which was intended to be, than actually made Christ and Lord. Unto these two offices of everlasting Priest and everlasting King he was not actually anointed, or fully consecrated, until his resurrection from the dead" (Dean Jackson, Works, vi, 368). As often as the evangelists style him Christ but not Messiah, the conjunction "but" thereby indicates that he was only "to be, than actually made Christ and Lord. Unto these two offices of everlasting Priest and everlasting King he was not actually anointed, or fully consecrated, until his resurrection from the dead" (Dean Jackson, Works, vi, 368). As often as the evangelists style him Christ but not Messiah, the conjunction "but" thereby indicates that he was only "to become more of a proper name. In the epistles of Paul and Peter, however, the word has the article when a governing noun precedes (for extremely elaborate tables, containing every combination of the sacred names of Christ in the N.T., the reader is referred to the last edition of Benson's Dictionary of the Greek and Latin Dialect, by H. J. Rose, B.D., App. ii, p. 486-496). Twice only in the N.T. does the Hebrew form of it (Messias) occur, in John i, 41 and iv, 25; and twice only in the O.T. have our translators retained the same form (Messiah), in Dan. ix, 25 and 26. In these passages, both in the Greek of the evangelist [Μαριαμ] or, as Griesbach preferred to read [Μεσσια], more closely like the original] and in the Hebrew of the prophet [נֶשֶׁא], there is an absence of the article—the word having, in fact, grown out of its appellative state, which so often occurs in the earlier books, into a proper name; thus resembling the course of the Χριστός of the Christian Scriptures. See CHRIST.

II. The Gradual Growth of the Messianic Revelation.—1. First or Pentecostal Period.—(1.) In the Messianic promise (Gen. iii, 15) lies the germ of a universal blessing. The tempted came to the woman in the guise of a serpent, and the curse thus pronounced has a reference both to the serpent which was the instrument; to the tempter that employed it; to the natural error and eminence of the seed against the serpent, and the enmity between man and redeemed by Christ its Head, and Satan that deceived mankind. Many interpreters would understand by the seed of the woman the Messiah only; but it is easier to think with Calvin that mankind, after they are gathered into one army by Jesus the Christ, the Head of the Church, are to achieve a victory over evil. The Messianic character of this prophecy has been much questioned by those who see in the history of the fall nothing but a fable: to those who accept it as true, this passage is the primitive germ of the Gospel. "The seed of the woman," the vengeance and obliquity of which phrase was so suited to the period of the protovangelium, is cleared in the light of the N.T. (see Gal. iv, 4, where the γυναῖκας is γυναῖκας explains the original מֶשֶׁאָה). The deliverance intimated was no doubt understood by our first parents to be universal, like the injury sustained, and it is no absurdity to suppose that the promise was cherished afterwards by thoughtful Gentiles as well as believing Jews; but to the latter it was subsequently shaped into increasing precision by supplementary revelations, until at last it was embraced in the full form and obscurity. The O.T. gives us occasional gleams of the glorious primal light as it struggled with the gross traditions of the heathen. The nearer to Israel the clearer the light; as in the cases of the Abimelech (Gen. xx, 5; xxxi,


28, and Melchizedek (Gen. xiv, 18), and Job (xix, 25), and Balaam (Num. xxiv, 17), and the magi (Matt. ii), and the Samaritan woman (John iv, 25; and see, on the Christology of the Samaritans, Westcott's Introduction, p. 118, 119). But even at a distance from Israel the light still flickered to the last, as "the unconscious prophecies of the chief of the priests"—archbishop Trench happily designates—though in a somewhat different sense—the yearnings of the Gentiles after a deliverer (Hulsean Lectures for 1846; see also bishop Horsley's Dissertation, on the Messianic Prophecies dispersed among the Heathen, in Sermons, ed. 1829, ii. 263-318; and comp. Virgil's well-known phrase Pullo, and the expression mentioned by Suetonius, Vit. Veget. iv, 8, and Tacitus, Hist. v, 9, 13, and the Sibylline oracles, discussed by Horsley [ut sup.], with a strong leaning to their authenticity). See below, § i, 4 (3). But although the promise was absolutely indefinable to the first father of man (on which see bishop Horsley, Sermons xi, p. 294, 295, comp. with Faber's Prophetical Dissertation, vii, 4 and 5), additional light was given, after the deluge, to the second father of the human race.

(2.) To Noah was vouchsafed a special reservation of blessing for one of his sons in preference to the other two—and, as words fell him—it exclaimeth, "Blessed be Jehovah, the God of Shem!" (Gen. ix, 26). Not at any time God meant to confine a monopoly of blessing to the individual selected as the special depository thereof. In the present instance Japheth, in the next verse, is associated with his brother for at least some considerable extent. "God shall bless him, and he shall dwell in the tents of Shem." Instead of blessing Shem, as he had cursed Canaan, he carries up the blessing to the great fountain of the blessings that were to follow Shem.

(3.) The principle of limitation goes on. One of Shem's descendants has three sons, sons—of these is selected a peculiar treasure of the divine favor. But not for himself alone was Abraham chosen. As in Shem's instance, so here again Abraham was to be the centre of blessing to even a larger scope. More than once was he assured of this: "In thy seed [in thee, xii, 3] shall all the nations of the earth be blessed" (Gen. xxi, 18). The Messianic purport of this repeated promise cannot be doubted after Christ's own statement (John viii, 56) and Paul's comment (Gal. iii, 16). The promise is still indefinite, but it tends to the undoing of the curse of Adam by a blessing to all the earth through the seed of Abraham, as death had come on the whole human race through Adam. When our Lord says, "Your father Abraham rejoiced to see my day, and he saw it and was glad!" (John viii, 56), we are to understand that this promise of a real blessing and restoration to come after was understood in a spiritual sense, as a leading back to God, as a coming nearer to him, from whom the promise came; and he desired with hope and rejoicing ("gestivit cum desiderio, Bengel) to behold the day of it.

(4.) In Abraham's son—the father of twin sons—we meet with another limitation: Jacob not only secures the traditional blessing to himself, but is inspired to concentrate it at his death on Judah, to the exclusion of the eleven other members of his family. "Judah, thou art he whom thy brethren praise. . . . The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come" (Gen. xlix, 8, 10; see Verowe's Essay, p. 35, 188; Delitzsch, ad loc; bishop Pearson, Creed, art. ii; Hengstenberg, Christol. i, 59, 60; Davison, On Prophecy, p. 106; Dillingen, Gentile and Jew in the Courts of the Temple of Christ, translated by Darnell, ii, 392. Onkelos and Raschi, it may be worth while to add, make Shiloh here to refer to the Messiah, as do D. Kimchi and Abendana). To us the Messianic import of the phrase seems plain, but by the principle of periodical limitation, which amounts to a law in the Christological Scriptures. We accept the conclusion, therefore, that the וּלְשָׁלֹחֽוּ of this verse is the
"shining more and more unto the perfect day" (Prov. iv, 18), it is yet enough to suggest to us how great must have been the longing for their Deliverer which such persistent and persevering prayers were likely to ex- cite in the hearts of faithful men and women.

The expectation of a golden age that should return upon the earth was, as we have seen, common in hea- then nations (Heidol, Works and Days, p. 109; Ovid, Met. i, 89; Virgil, Ec. iv; and passages in Eusebius, Prep. Ev., i. 7, xii. 15). It was doubtless inspired by some light that had reached them from the Jewish rev- elation. This hope the Jews also shared, but with them it was associated with the coming of a particular per- son, the Messiah. It has been asserted that in him the Jews looked for an earthly king, and that the existence of the hope of a king in Messianism may thus be accounted for on natural grounds, and without any bad influence upon the Messianic hope. But the prophecies refute this: they hold out not only a King only, but a Prophet and a Priest, whose business it should be to set the people free from sin, and to teach them the ways of God, as in Psa. xxvi, xi, cx; Isa. ii, xi, lii.

In these and other places, too, the power of the coming One reaches beyond the Jews and embraces all the Gen- tiles, which is contrary to the exclusive notions of Jud- aism. A fair consideration of all the passages will con- vince us that the growth of the Messianic idea in the prophecies is owing to revelation from God. The wit- ness of the N. T. to the O. T. prophecies can bear no doubt that the Messiah is in the New Testament sum- marized in the words of Peter (2 Pet. i, 19–21; comp. the elaborate essay on this text in Knapp's Opusc. vol. i). Our Lord affirms that there are prophecies of the Messiah in the O. T., and that they are fulfilled in him (Matt. xxvi, 54; Mark x, 12; Luke xvii, 31–33; xxi, 37; xxiv, 27; John v, 39, 46). The apostles preach the same truth in Acts ii, 16, 25; viii, 28–35; x, 43; xiii, 22, 23; xvi, 22, 23; 1 Pet. i, 11, and in many passages of Paul. Even if internal evidence did not prove that the prophecies were much more than vague longings after better times, the N. T. proclaims everywhere that although the Gos- pель was the sun, and O. T. prophecy the dim light of a candle, yet both were light, and both assisted those who had led him to see aright; and that the prophets inter- preted, not the private longings of their own hearts, but the will of God, in speaking as they did (see Knapp's Essay for this explanation) of the coming kingdom.

6. The period after the close of the Old Testament of the O. T. is known as the intertestamental, the period from allusion to the Messiah in the New Testament to the expectation of the Jews. From such pas- sages as Psa. ii, 2, 6, 8; Jer. xxxiii, 5, 6; Zech. ix, 9, the Pharisees, and those of the Jews who expected the Mes- siah at all, looked for a temporal prince only. The apostles themselves were infected with this opinion till the end of the first century (Matt. xxiv, 40; Psa. xxii, 6). The expectation of the Jews was seen in the same events as in the Gospels (Acts i, 6). Gleaners of a purer faith appear (Luke ii, 30; xiii, 42; John iv, 25). On the other hand, there was a sceptical school which had discarded the expectation altogether. No mention of the Messiah appears in the Book of Wisdom, nor in the writings of Philo; and Jo- sephus avoids the doctrine. Intercourse with heathens had made some Jews ashamed of their fathers' faith.

It is quite consistent with the prospects which, as we have seen, the prophecies were calculated to raise, that we are informed by Luke of the existence of what seems to have been a considerable number of persons "that looked for redemption in Israel" (li, 88). The messen- ger of these believers was exhibited in a close and con- scientious adherence to the law of Moses, which was, in its statutes and ordinances, at once the rule of pious life and the schoolmaster to guide men to their Messiah (Gal. iii, 24). As examples of these "just and devout" persons, the evangelist presents us with a few short but beautiful sketches in his first and second chapters. Be- sides the blessed Mary and faithful Joseph, there are Zacharias and Elisabeth, Simeon and Anna—pictures of holiness to be met with among men and women, married and unmarried, whose piety was strongly toned
with this eminent feature, which is expressly attributed to one of them, "waiting for the consolation of Israel" (comp. Luke i, 6 with ii, 25, and 37, 38). Such hopes, stimulated by the presence and favour of Christ, were exhibited at the birth and infancy of the Messiah Jesus by these expectant Jews; and they were not alone. Gentiles displayed a not less marvellous faith, when "the wise men from the East" did homage to the babe of Bethlehem, undeterred by the disguise of humility with which the glory was to the human eye obscured (Matt. ii, 2, 11). But his death, no less than his birth, under a still darker veil of ignominy, similar acknowledgments of faith in his Messiahship were exhibited. Mark mentions it as one of the points in the character of Joseph of Arimathea that he "waited for the kingdom of God," and it would seem that this faith urged him to desire that holy body of Jesus, in his influence with Pilate to rescue the body of Jesus, and commit it to an honorable tomb, as he realized the truth of Isaiah's great prophecy, and saw in the Crucified no less than the Messiah himself (Mark xv, 43). To a like faith must be imputed the remarkable confession of the repentant thief upon the cross (Luke xxiii, 42) — a faith which brought even the Gentile centurion who superintended the execution of Jesus to the conviction that the expiring sufferer was not only innocent (Luke xxiii, 47), but even the "Son of God" (Matt. xxvii, 54, and Mark xv, 39). This conjunction of Gentile faith with the most interesting circumstances, indeed, was consistent with the progress of the promise. We have seen above how, in the earliest stages of the revelation, Gentile interests were not overlooked. Abraham, who saw the Messiah's day (John viii, 56), was repeatedly assured of the share which all nations were destined to have in the blessings of his death (Gen. xii, 3; xxii, 18; Acts iii, 25). Nor was the breadth of the promise afterwards narrowed. Moses called "the nations" to rejoice with the chosen people (Deut. xxxii, 43). Isaiah proclaimed the Messiah expressly as "the light of the Gentiles" (Is. xi, 6; xl, 6); Haggai foretold his coming as "the desire of all nations" (ii, 7); and when he came at last, holy Simeon inaugurated his life on earth under the title of "a light to lighten the Gentiles" (Luke ii, 82). When his Gospel was beginning to run its free course, the two missionaries for the heathen quoted this great prophetic note as the warrant of their ministry: "I have set thee to be a light of the Gentiles, that thou mayest be a light unto the Gentiles" (Matt. v, 14, 16). Plain, however, as was the general scope of the Messianic prophecies, there were features in it which the Jewish nation failed to perceive. Framing their ideal not so much from their Scriptures as from their desires, and impatient of a hated heathen yoke, they so avenged themselves, as should have inflicted upon their oppressors retaliation for many wrongs. This wish colored all their national hopes; and it should be borne in mind by the student of the Gospels, on which it throws much light. Not only was the more religious class, such as Chris's own apostles and pupils, affected by this thought of an external kingdom, even so late as his last journey to Jerusalem (Mark x, 37); but the undiscriminating crowds, who would forcibly made him king (John vi, 15)—so strongly did his miracles attest his Messianic mission even in their view (ver. 14) — and who afterwards followed him to the capital and shouted hosannas to his praise, most artfully withdrew their popular favor from him and joined in his destruction, because he gave them no signs of an earthly empire or of political emancipation. Christ's kingdom was "not of this world" — a proposition which, although containing the very essence of Christianity, offended the Jewish people when Jesus presented himself as their veritable Messiah, and led to their rejection of him. Moreover, his lowly condition, sufferings, and death, have been a stumbling-block in the way of their recognition of him ever since. See SAUVOR.

III. Jewish Views respecting the Messiah. — Even in the first prediction of the woman's seed bruising the serpent's head, there is the idea of a painful struggle and of a victory, which leaves the mark of suffering and triumph on the person of the Messiah. [Baruch's Prophecy of the Messiah (Isaiah lxvi, 21), p. 164]. This thought has tinged the sentiments of all orthodox believers since, although it has often been obscured by the brilliant fancy of ambition. See Son of Man.

1. Early Jewish Opinions. — The portrait of an afflicted and suffering Messiah is too clearly drawn by the Psalmist (Psa. xcvii, xil, xili, xlix), by Isaiah (chi. liii), by Zechariah (ch. xii—xiv), and Daniel (ix. 24—27), to be ignored even by reluctant Jews; and strange is the embarrassment observable in Talmudic Judaism to obviate the advantage which accrues to Christianity from its tenure of this unpalatable doctrine. Long ago the problem, "Is the Messiah described in the prophetic Scriptures, which delineated Messiah as a man of sorrows" (Justin. Dial. 89). In later times, after the Talmud of Babylon (7th century) became influential, the doctrine of two Messiahs was held among the Jews. For several centuries it was their current belief that Messiah Ben-David was referred to in all the prophecies which spoke of glory and triumph, while on Messiah Ben-Joseph of Ephraim fell all the predicted woes and sufferings. By this expediency they both gratified their traditional idea which exonerated their chief Messiah, of David's illustrious race, from all humiliation, while they had the history of Jesus to refer to inspired prophets who had written of the sorrows of Messiah. (For a popular sketch of this opinion of two Messiahs, the reader is referred to Smith's sermons On the Messianic Prophecies of Isaiah, p. 177—181; see also Buxtorf's Lexicon Talmud. s. v. יְשׁוֹעַ, p. 1126, 1127, and s. v. יְשׁוֹעַ כְּבָר; Eisenmenger's Entdecktes Judenthum, ii, 720—750; Otho's Lexicon Rabbin.; Schöttgen, Horae Heb. et Rabbin. ii, 1—778.) All the references to a suffering Messiah made by great writers, such as Rashi, Ibn-Esra, and D. Kimchi, are to "Messiah Ben-Joseph," while of the more than seventy quotations cited by Buxtorf from the Targums, including Onkelos, not one refers to the Messiah as suffering. This early Targumistic literature (as distinguished from the latter Rabbinical) dwells on the glories, triumphs, and power of a conquering Messiah. However absurd this distortion of prophecy may be as, it was yet to show the excessive power of the speculation of the prophetic Scriptures as given by Christian writers, who showed to the votaries of the Talmud that their earlier authors had applied to the Son of David the very passages which they were for referring to the Son of Joseph. From the tenth and eleventh centuries, therefore, other interpretations have been given whichadena under the whole story of Messiah Ben-Joseph in his account of the Messiah; see Pococke, Append. on Malachi. The Messiah has been withdrawn altogether from the reach of all predicted sufferings. Such passages as Isa. liii, have been and still are applied to some persecuted servant of God, Jeremiah especially, or to the aggrieved Jewish nation. This anti-Messianic exegesis is prevalent among the Neologians of Germany and France, and their "free-handling" disciples of the English school (see Dr. Rowland Williams, Essays and Reviews, p. 71—75 [edit. 2]). Thus Jewish sentiment has either reverted to that low standard of mere worldly expectation which recognises no humiliation in Messiah, but only a career of un mixed triumph and glory, or else has collapsed in a disappointment and despair which forbid all speculation of a Messiah whatever (Eisenmenger, Entdecktes Judenth. 1, 677). Jewish despair does not often resolve itself into Christian hope. Here and there affecting instances of the genuine change occur, such as the two mentioned by bishop Thirlwall (Reply to Dr. W's earnestly respectful letter, p. 78); in the second of which—that of Isaac da Costa—conversion arose from his thoughtful reflections on the present dispersion of the Jewish race.
for its sna. His acceptance of Jesus as the Messiah solved all enigmas to him, and enabled him to esti-
mate, as he did, the extent of the prophetic promises as if
they were yet unfufilled to Israel. But the normal state of
Jew-
ish Messianic opinion is that sickness of heart which
comes from deferred hopes. This despair produces an
abatement of faith and a lowering of religious tone, or
else finds occasional relief in looking out after pretended
Messiahs. Upwards of three hundred of these have deluded
the nation in its scattered state since the destruction of
Jerusalem. See Messiahs, False. The nycvo of
life and
reputation caused by these attempts has tended much
more to anything else to the discouragement of Mes-
Sianic hopes among the modern Jews. Foremost in the
unhappy catalogue of these fanatics stands the formid-
able and much abhorred figure of Rabbi Akiba, "the second Moses," the great light of the
day in Jewry, declared before the Sanhedrin that Bar-
Cocheba was the Messiah. Rabbi Jochanan alone made
opposition, and said, "Grass, O Akiba, will grow out
of thy jaws, and yet the Son of David not have come." We
know not what was the fate of Bar-Cochbea (or Bar-
Cocheba, "the son of lying," as his disappointed
dupes at length called him), but the gray-headed Akiba
was taken by the Romans and executed. More are said
to have perished in this attempt than in the previous
war of Titus. Embarrassing as all these failures are to
the Jews, they only add one more to the many people of the
Messianic hope of Jesus of Nazareth, who expressly
foretold these delusions of "false Christs." (Matt. xxiv,
24; Mark xiii, 22), as one class of retributions which
should avenge on Israel the guilt of his own rejection.
Not only, however, from the lowliness and suffering of
the Christian Messiah, but in a still greater degree from
his exalted character, there arises a difficulty of faith
to the Jewish objection. The divinity of nature which
Jesus claimed is perhaps the greatest doctrinal obstacle
to his reception among the Jews. See Gfrorer, Gesch.
d.Urkundeithums (Stuttg., 1888); Solani, Croyances
Jewish (Paris, 1864). See Note or Comment.
2. Modern Jewish Views. The hope of a Messiah—
The bounteous benefactor and inaugurator of a glorious
reign on earth, firmly establishing forever and ever the
greatness of Abraham's descendants—had prevailed even
among the children of Israel, but it required the days
of trial and tribulation, such as came in the days of the
exile, to create a yearning for the appearance of the
King, the Conqucror, the God of Israel. Within the
domains of a foreign ruler, and subject to his rule, the
Messiah became an ever-present being to the thoughts
and to the visions of the Jews; and yet when at last
the Son of man came to his own, his own knew him not.
But the Jewish mind, like that of the other nations, was
filled with prophecies; hence a great many of the
prophets wrote, the faith in a Restorer of Israel for many
centuries continued to knit together the nation in their
disperscd condition. Of late only a change has come
over them, and the Jewish camp may be truly said to
have divided into three distinct branches: (1) the
extreme right, (2) the extreme left, and (3) the centre.
(1) The Jews belonging to the first class are those
who remain either (a) orthodox in their adherence to
the liberal interpretation of the Bible and tradition, or
(b) who, though accepting both Bible and tradition, fa-
vor a liberal construction of the traditional usages. This
class of Jews continue to look for a personal reign of
Messiah, and their restoration to the land of their fore-
 fathers. Their number is daily decreasing, however, and
the time promises to be soon when they shall be
counted among the things that were.
(2) To the second class belong those Jews generally
denominated as "crypto-Christian," who, calculating on
Talmudism and the ceremonial law, claiming a complete
emancipation from religious thraldom as their indefeasi-
ble right. They question the propriety of interpreting
the prophets as predicting a personal Messiah, and deny
the possibility of a restoration of Israel as a nation of
political entity. In 1949 they for the first time gave
public expression to their belief in a meeting at Frank-
fort, when they declared that "a Messiah who is to lead
back to Palestine is neither expected or desired by the
associated, and they acknowledge that alone to be their
country to which they belong by birth or civil relation." In
1869 a meeting of the educated Jews of Germany
was held in the city of Leipzig, at which eighty-four
different Jewish congregations were represented. Ten-
ner's presentations were no rabbinic high repute;
the lay members men who had secured national
places in the gift of the nation, among them the late
Dr. Fürst, then professor at the University of Leipzig,
the learned Lazarus, of the University of Berlin, etc.
In 1840 the gathering had been composed of a handful
of rationalistic Jews; in 1869 the meeting at Leipzig
was attended by the most prominent and representative.
Yet these men rejected the belief in Israel's restoration,
and passed the following resolution: "Those portions
of our prayers which refer to the re-establishment of
the annual sacrifices at the Messianic period, or to the return
of the Jews to Jerusalem, must be modified." How
widespread the opinion referred to here, the following
passing may be best judged if such a conservative journal as the
London Jewish Chronicle is led to comment that "Al-
though every Jew is bound to believe in a Messiah, the
question whether that expression indicates a person or
time, and whether he or it has arrived or not, is, ac-
counting the view of the people, an open question." (3)
The main portion of modern Judaism consists of the
moderate party, embracing those Jews who seek to
develop a higher spirituality from the old form of Ju-
daism. With them the ceremonial law is valuable only
as a hedge to keep the people apart from other forms of
religion till the times are fulfilled. Like Kimchi, Abra-
ham, and other Jewish commentators, they apply the
oracle in Isa. xi, 1-10 to the age of the Messiah, whose
advent they place at the very time when the final gath-
ering of the Jewish people is to be accomplished. "The
one," says the Rev. Prof. Marks (Jewish Messenger,
January, 1872), "is to be immediately consequent upon the
other; or, rather, they are prophesied as synchronous
events." Denying the accuracy of Christian inter-
pretation, which refers the 11th chapter to the first, and
the 12th chapter to the coming of Christ in the
final day, they insist that the Hebrew Scriptures teach
only one Messianic appearance, and that chapter 11 war-
rants no distinction in point of time between "the clear-
dy-defined occurrences which are to mark Messiah's ad-
vent;" "and," continues Prof. Marks, "so far from repre-
senting the complete regeneration of the moral world as
the result of many centuries after the promised Messiah
shall have appeared, the prophet of the text mentions
the universal redemption and harmony between men as
well as the ingathering of the dispersed of Judah and of
Israel, as the special events which are to characterize
the inauguration of the Messianic age. The promised
regenerator of mankind is to be known by the accomplish-
ment of these his appointed tasks; and no one, according
to the Jewish view of prophetic Scripture, is entitled to
the name of 'the Messiah' who does not vindicate his
claim to that high office by means of the fulfilment of the
conditions which the word of inspiration has as-
signed to his coming.
As is well known, the Jews looked for Messiah in
the days of their Saviour. For centuries after the whole-
nation was incessantly on the watch: their prosperity
seemed the harbinger of his coming; their darkest ca-
lamities, they believed, gathered them only to display,
with the force of stronger contrast, the mercy of God
and the glory of their Redeemer. Calculation upon
the future at the time of their captivity, was the result of
the desertsion, the rabbinical interdict was sent forth to re-
press the dangerous curiosity which, often baffled, would
still penetrate the secrets of futurity. "Cursed is he who
calculates the time of the Messiah's coming" was the
daily message to the faithful of the synagogue; and
at last it was declared that "No indication is given
with regard to the particular epoch at which the prophe-
cy of the 11th chapter (of Isaiah) is to be accompl-
ished," but that the inspired messenger of God has
furnished means of determining by the evidence of our
senses the distinctive signs by which the advent of
the Messiah is to be marked, viz. (1) the arrival of the
golden age (ver. 7, 8, 9); (2) the rallying of the nations,
unnourished and uninhabited, around the Messianic
banner (ver. 11); and (3) the second ingathering of the
whole of the Jewish people, including the tribes of Judah
and Benjamin, as well as those which composed the kingdom
of Samaria, and are popularly spoken of as "the lost
tribes" (ver. 11 and 12). Compare on this point Linfoz,
The Conciliator of R. Mannassas ben-Israel [Lond. 1842,
2 vols. 8vo.], ii, 145. As Jews, we, "they say, "maintain
that the promised Messiah has not yet appeared,
and that the world has never witnessed such a moral
picture as the prophets predict of the Messianic age.
And yet they are obliged themselves to confess that
Various opinions prevail [among them] with respect
to what is to be precisely understood by the coming of
the Messiah. Some hold that it implies the birth of a par-
ticular personage; others, that it describes the conjunc-
tion of certain events which are to act with extraordin-
ary moral power on the world at large. But what it
does especially behove us to bear in mind is, first, that
the prophets identify the Messianic advent with an age
which the people shall have come to an end, when war-
fare and strife shall have disappeared from the earth,
and when love shall have become the sole governing
principle of humanity; and, secondly, that this impor-
tant work of the regeneration of mankind is to be
brought about by the instrumentality of the Jewish
people, if not by some remarkable individual born of
that race."
Jesus the Christ they refuse to recognise as that "re-
markable individual," "because," as one of their number has declared, "we do not find in the present compara-
tively imperfect stage of human progress the realization
of all the divinely foretold characteristics and prophecies
of the Messiah associates with the era when Messiah is to ap-
ppear. And as our Hebrew Scriptures speak of one
Messianic advent only, and not of two advents (even
even those in the synagogue who speak of a Messiah from
the house of Joseph concurrently with one from
the house of David make their advent synchronous); and
and as the inspired Book does not preach Messiah's kingdom
as a matter of fact, but distinctly identifies it with mat-
ters of fact which are to be made evident to the senses,
we cling to the plain inference to be drawn from the text
of the Bible, and we deny that Messiah has yet appeared,
and that all the promises and prophecies have been fulfilled by
by one of the three distinctive facts which the inspired seer of Judah
inseparably connects with the advent of the Messiah,
the cessation of war and the uninterrupted reign of
peace, the prevalence of a perfect concord of opinion on
all matters bearing upon the worship of the one and
only God, and the ingathering of the remnant of Judah
and of the dispersed ten tribes of Israel—not one has,
up to the present time, been accomplished. Second.
We dissent from the proposition that Jesus of Nazareth
is the Messiah announced by the prophets, because the
Church which he founded, and which his successors de-
veloped, has offered, during a succession of centuries, a
most singular contrast to what is described by the He-
brew Scriptures as the immediate consequence of
Messiah's advent, and of his glorious kingdom. The prophet
Isaiah declares that when the Messiah appears, peace,
love, and union will be permanently established; and
everyone who has read has no reason to suppose that he has not yet realized the accomplishment of this prophecy.
Again, in the days of Messiah, all men, as Scripture
saith, are to serve God with one accord; and yet it is
very certain that since the appearance of him whom our
Christian brethren believe to be Messiah, mankind has
been split into more hostile divisions on the grounds of
religious belief, and more antagonistic sects have sprung
up, than in any historic age before Christianity was
preached." For the articles of confession, see the arti-
cles Judaism, iv, 1057, col. 1 (1912), 1058, and espe-
ially those portions in Conservative and Reformed Ju-
daim; also Restoration of the Jews.
IV. Proof of the Messiahship of Jesus.—This discus-
sion resolves itself into two questions. See Jesus
Christ.
(2) The promised Messiah has already come. To prove
this assertion, we shall confine our remarks to three
prophecies. (1) The first is the passage above com-
mented on, occurring in Gen. xlix, 8, 10, where Jacob is
giving his sons his parting benediction, etc. When he
comes to Judah, he says: "The sceptre shall not de-
part from Judah, nor a lawgiver from between his feet, un-
till Shiloh come, and unto him shall the gathering of
the people be." It is evident that by Judah is here
meant, not the person, but the tribe; for Judah died
in Egypt, without any pre-eminence. By sceptre and
lawgiver are obviously intended the legislative and ruler-
ning power, which did, in the course of time, come
in David, and which for centuries afterwards was con-
tinued in his descendants. Whatever variety the form
of government—whether monarchical or aristocrical—
might have assumed, the law and polity were still
the same. This prediction all the ancient Jews referred to
the Messiah. Ben-Uzziel renders it, "Until the time
when the king Messiah shall make his appearance."
The Targum of Onkelos speaks to the same effect, and that of Jerusa-
lem paraphrases it thus: "Kings shall not cease from
the house of Judah, nor doctors that teach the law
from his children, until that the king Messiah do come,
whose the kingdom is; and all nations of the earth
shall be subject unto him." Now that the sceptre has
departed from Judah, and, consequently, that the Mes-
iah has come, we argue from the acknowledgments of
some most learned Jews themselves. Kimchi thus com-
ments on Hosea: "These are the days of our captiv-
ity, wherein we have neither king nor prince in Israel; but
but the Messiah will appear, and he shall be a king and a
kings and princes." Again, Abarbanel, commenting on
Isa. iii., says that it is a great part of their misery in
their captivity that they have neither kingdom nor rule,
or a sceptre of judgment! The precise time when all authority departed from Judah is disputed.
Some date its departure from the time when Herod,
an Idumean, ascended the throne, and others believe
that the last vestige of the sceptre was left behind
when the Jews were divided into two nations. If,
therefore, the sceptre has departed from Judah— and
who can question it who looks at the broken-up, scat-
tered, and lost state of that tribe for ages?—the conclu-
sion is clearly irresistible that the Messiah must have
long since come! To avoid the force of this conclusion
the Jews now say that the Mashiach, the shevet, which we
render sceptre, may be translated rod, and metaphorically
signifies, in the above passage, affliction. That the
word cannot bear this meaning here is evident, because,
for a long while after the prophecy was uttered, espe-
cially in the reigns of David and Solomon, the tribe of
Judah was in a most prosperous state. See sceptre.
(2) The next proof that the Messiah has long since
come we adduce from Dan. ix, 25, 26. It is evident
that the true Messiah is here spoken of. He is twice
designated as the one that has not yet come, which is
how he is here said to accomplish, we shall have a
full confirmation of this. Who but he could
finish and take away transgression, make recompilation
for iniquity, bring in everlasting righteousness, seal up
the vision and prophecy, confirm the covenants with
many, and cause to cease the sacrifice and oblation? In-
deed, there is a saying extant in the Talmud, as the

tration of former times, "In Daniel is delivered to us the key of the Messiah," i.e., the Term wherein he ought to come, as it is explained by Jarchi. Grothus (De\n\nitiat. v) speaks of a Jew, R. Berachia, who lived fifty years before our Lord, and who declared that the time fixed by Daniel could not go beyond fifty years! If then it be the true Messiah who is described in the above prophecy, it remains for us to see how the time predicted by Daniel of the seventy-seven weeks is expressly said to be seventy weeks from the going forth of the commandment to restore and build Jerusalem. That by seventy weeks are to be understood seventy-seven years of days, a day being put for a year, and a week for seven years, making up 490 years, is allowed by Kimchi, Jarchi, Abulafia, and other learned Jews, as well as by many Christian commentators. It is clear that these seventy weeks cannot consist of weeks of days, for all put together make but one year, four months, and odd days—a space of time too short to crowd so many various events into as are here specified; nor can any such time be assigned between the two capacities, wherein like events did happen (see Pridaux, Connect. lib. v, pt. 1). This period of time then must have long since elapsed, whether we date its commencement from the first decree of Cyrus (Ezra i, 1, 2), the second of Darius Hystaspes (vi, 15), or that of Artax\nerxes (vii, 10). This was Deuteronomy v; Josephus, War, vii, 12, 13. See SEVENTY WEEKS. (3.) We can only barely allude to one remarkable prediction more, which fixes the time of the Messiah's advent, viz. Hag. ii, 7-9: "I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of Hosts. The silver is mine, and the gold is mine, saith the Lord of Hosts. The glory of this latter house shall be greater than of the former, saith the Lord of Hosts." The glory here spoken of must be in reference to the Messiah, or on some other account. It could not have been said that the second Temple exceeded in glory the former one; for in the presence of their Lord and Saviour, the possession of the Jews themselves, it was far inferior, both as a building (Ezra iii, 8, 12) and in respect of the symbols and tokens of God's special favor being wanting (see Kimchi and R. Salomon on Hag. i, 8). The promised glory, therefore, must refer to the coming and presence of him who was promised to the world before there was any nation of the Jews; and who is aptly called the "Desire of all nations." This view is simply confirmed by the prophet Malachi (iii, 1). Since, then, the very Temple into which the Saviour was to enter has for ages been destroyed, He must, if the integrity of this prophecy be preserved, have come. Nor is this the purpose that passage for concern to the great diminished if we take the interpretation of many, that 7777, "desire," being fem., cannot directly refer to the Messiah personally; for in any case the prophecy refers to some glorification, at the time future, of the then existing Temple; and as that Temple has now utterly passed away, its fulfillment cannot be looked for under any Messiah yet to come. See DESIRE. That there was, at the time of our Lord's birth, a great expectation of the Messiah, both among Jews and Gentiles, may be seen from three celebrated historians, as well as from the sacred Scriptures. Tacitus (Hist. c. 13) says: "Plutarchus persuasio inerat, antiquius sacrando\niterium literarum contineri, eo ipso tempore fore ut valesce\nret Orient, profectique Judea rurum potientur." Again, Suetonius (in Vespasianus) says: "Percrebretur Orienti terrae necesse est; necesse est ut Judaei profecti rem potientur." Josephus, not being able to find any calculation by which to project the general expectation of the Messiah, applies it in the fol\lowing words to Vespasian (War, vii, 31): "That which doomed the Jews to war was an ambiguous prophecy; which was also found in the sacred books, for at that time some one within their country should arise who would obtain the empire of the whole world." We are, moreover, informed again by Suetonius (Octavi. 94), that at the very time of the restoration of the Temple it was gen\erally thought that Nature was then in labor to bring forth a king who would rule the Romans. Some suppose that the words of Virgil (Elog. iv) point at our Saviour, but they were intended by him to apply to the son of Pollio. We may just add that as there was a great expectation of the Messiah, a general expectation of the Messianic age, it follows that there were many impostors who drew after them many followers (Josephus, Ant. xx, 2, 6; War, ivii, 31). See also a full account of the false Christs who appeared by John A. Lenti, Schediasm., c. 2; Maimonides, Ep. ad Ju\daius Marcellinens.; Christ prophets of such persons (Matt. xxiv, 23, 24). 2. The limits of this article will admit of our only touching upon the proofs that Jesus of Nazareth, and none other, is the very Messiah that was to come. (1.) What was predicted of the Messiah was fulfilled in Je\sus. Was there the Messiah to be of the seed of the woman (Gen. iii, 15), and this woman a virgin? (Isa. vii, 14). So we are told (Isa. iv, 4; Matt. i, 18, and 22, 23) that Jesus was made of a woman, and born of a virgin. Was it predicted that he (Messiah) should be of the tribe of Judah, of the family of Jesse, and of the house of David? (Mic. v, 2; Gen. xlix, 10; Isa. xi, 10; Jer. xxiii, 5, 6; John. i, 41). See GENEALOGY OF CHRIST. (2) If the Messiah was to be a prophet like unto Moses, was so Moses also (Isa. xlvii; John vi, 14). If the Messiah was to appear in the second Temple, so did Jesus (Hag. ii, 7, 9; John xviii, 20). (3) The Messiah was to work miracles (Isa. xxvii, 6, 18; comp. Matt. vi, 4, 5; see MIRACLE. (4) If the Messiah was to suffer and die (Isa. liii), we find that Jesus died in the same manner, at the very time, and under the identical circumstances, which were predicted of him. The very man who betrayed him, the price for which he was sold, the indignities he was to receive in his last moments, the parting of his garments, and even the words, etc., were foretold in the Book of the Messiah, and accomplished in Jesus! (5) Was the Messiah to rise from the dead? So did Jesus. How stupendous and admirable is the providence of God, who, through so many apparent contingencies, brought such things to pass! See Kidders, Demonstration of the Mess\iah (Lond. 1726, fol.); Olearius, Jesu d. savorre Messis\cia (Leipa, 1714, 1737); M'Caul, Messiahship of Jesus (War\burton Lect. 1852); Black, Messiah and anti-Messiahs (Lond. 1853); Browne, Messiah as foretold and expected (Lond. 1862); Higginson, Hebrew Messianic Hope and Christ\nian Reality (Lond. 1871). Comp. also Malcolm's Theological Reconstruction of the He\galism, p. 88 sq.; Hase's Leben Jesu, p. 86; and Danz, Wer\terbuch, p. 855 sq. See CHRESTOLOGY. MESSIAH, FALSE. Jesus warned his disciples that false Christs should arise (Matt. xxi, 24), and the event has verified the prediction. No less than twenty-four such impostors have appeared in the various ages, so having appeared in different places and at different times; and even this does not exhaust the list. One by the name of Simeon was the first of any note who made a noise in the world. Being dissatisfied with the state of things under Hadriran, he set himself up as the head of the Jew\ish nation, and last in mind of him of their long-expected Messiah. He was one of those banditti that infested Judaea, and committed all kinds of violence against the Romans; and had become so powerful that he was chosen king of the Jews, and by them acknowledged their Messiah. However, to facilitate the success of this bold enterprise, he assumed the name of Jesus, (Matt. xxvi, 54), alluding to the star foretold by Balaam; for he pre\tended to be the star sent by heaven to restore his na\tion to its ancient liberty and glory. This epitaph was changed by his enemies into that of Bar-Cozeba, i.e., son of a lie. He chose a forerunner, raised an army, was anointed king, coin money inscribed with his own name, and proclaimed himself Messiah and prince
of the Jewish nation. Hadrian raised an army, and sent it against him: he retired into a town called Bithera, where Bar-Cocceius, a great Maccabean, was asso- luted, A.D. 1176, in Moravia, who was called David Aburi, he pretended he could make himself invisible; but he was soon taken and put to death, and a heavy fine laid upon the Jews. A famous cheat and rebel exerted himself in Persia, A.D. 1199, called David-d el-Davisd. He was a man of learning, a great magician, and pretended to be the Messiah. He raised an army against the king, he was taken and imprisoned; and, having made his escape, was afterwards retaken and beheaded. Vast numbers of the Jews were butchered for taking part with this impostor.

In the 8th and 14th centuries the Messiah imposition came to a comparative stand-still. It is the true the learned of the rabbis, the celebrated Sandia, Abraham Ibn-Chija, Nachman, and Gerison, had taken upon themselves to calculate the time of the actual coming of the veritable deliverer, and had fixed upon 1858 as the Messiah year; but no one came forward and sought to impose upon themselves for the pretended leader, but he had disappeared, and escaped out of their hands.

In the reign of Justin, about A.D. 520, another impostor appeared, who called himself the son of Moses. His name was Dunan. He entered into a city of Arbia, in Africa, and there spread a new and widely opposed and revolting imposture. On the day appointed, this false Moses, having led them to the top of a rock, men, women, and children threw themselves headlong down into the sea, without the least hesitation or reluctance, till so great a number of them were drowned as to open the eyes of the rest, and make them sensible of the cheat. They then began to look for their pretended leader, but he had disappeared, and escaped out of their hands.

In the reign of Leo the Isaurian, about A.D. 721, arose another false Messiah in Spain; his name was Serenus. He drew great numbers after him, to their no small loss and disappointment; but all his pretensions came to nothing.

The 12th century was particularly fruitful in producing Messianics. About 1137 there appeared one in France, who was put to death, and numbers of those who followed him. In A.D. 1138 the Persians were disturbed with a Jew who called himself the Messiah. He collected a vast army; but he, too, was put to death, and his followers were treated with great inhumanity. A false Messiah stirred up the Jews at Cordova, in Spain, A.D. 1157. The wiser and better part looked upon him as a madman, but the great body of the Jewish nation believed in him. On this occasion nearly all the Jews in Spain were destroyed. Another false Messiah who appeared in Persia, and there spread a new imposture, was called the name of Davad Aburi (Alroy), brought great troubles and persecutions upon the Jews that were scattered throughout that country. Disraeli has taken this historical event as the plot of his Abroy. In the same year an Arabian professed to be the Messiah, and pretended to work miracles. When search was made for him, his followers fled, and he was brought before the Arabian king. Being questioned by him, he replied that he was a prophet sent from God. The king then asked him what sign he could show to confirm his mission. "Cut off my head," said he, "and I will return to life again." The king took him at his word, promising to believe him if his prediction was accomplished. The poor wretch, however, never came to life again, and the cheat was sufficiently discovered. Those who had been deluded by him were grievously punished, and the nation was condemned to a very heavy fine. Not long after this, a Jew who well understood the Kaphramah called himself the Messiah, and drew vast multitudes of people about him. He gave this for a sign of it, that he had been leprous, and had been cured in the course of one night. He, like the rest, perished, and brought great persecution on his countrymen. A magician and false Christ arose in Persia, A.D. 1174, who seduced many of the common peo-
with the prospects of an early delivery from oppression, and the dawn of a happy change. Though hoary with age, he wrote with trembling hands book after book to explain the principal Messianic passages of the O. T., especially those of Daniel, and argued that Israel could safely depend upon a glorious future, and that the day of the Messiah was near at hand. He even went so far as to predict that the year 1816, the year promised in the prophecy, would be the year of their delivery. As a leader in Israel, Abraha-

Messiah 143 Messiah

latter exulting his daring at the stake. This put an end to the Messiah promises of the 16th century.

In the 17th century the first false Christ arose in the East Indies, A.D. 1616, and was largely followed by the Portuguese Jews who are scattered over that country. Another in the Low Countries declared himself to be the Messiah of the family of David, and of the line of Na-

as it led them to believe that they would overthrow the kingdom of Antichrist and the Turkish empire.

The year 1666 was a year of great expectation, and some wonderful thing was looked for by many. This was a fit time for an impostor to set up, and accordingly false and lying reports were carried about that the time was

rivet for a journey to the Holy Land, to anticipate the change so near at hand. One German rabbi, Ascher Lämmlin (or Lämmlin), a resident within the Austrian dominions, actually gave himself out as the forerunner of the approaching Messiah, and, as pseudo-John, about A.D. 1692, called the people to repentance, and urged an immediate removal to the East. He pulled down his own house, pressuring that by another year he and his brethren who would follow him should live in peace under the reign of the "King of the Jews." Lämmlin lived near Venice, but his admonitions travelled all through Ger-

many, Italy, Spain, and France. Everywhere his message was received with enthusiasm, even Christians and Jews be-

lieved in his mission (see Grütz, Gesch. d. Juden, ix, 243).

But the prophet died suddenly, and all hopes lay pro-

trate in the dust. The agony of the people, so basely deceived, lacks description. A few flocked to the cross of Christ, and in this their most trying hour declared that Jesus was the Christ; but the greater number, with that stubbornness characteristic of the Semitic race, yet refused to look for help from the great Physician.

The Messiah-hope still lingered, however faintly, in the heart of the Jew, particularly in the Iberian peninsula, where he now suffered most; and it was not long before we hear of the impostures and an abuse of his much dejected brethren. This time the pretender played his part more acutely, and it was some time be-

fore his deception was discovered. During the eventful reign of Charles V a person suddenly turned up at the court of the king of Portugal, who, calling himself Da-

vid Rebenci, declared that he had come from India as ambassador of his brother, the king of the Jews, to propose an alliance for the recovery of the Holy Land from the Musulman. He had so carefully prepared himself for his rôle that he appeared natural, and his story apparently bore truth upon its face. He readily found admittance, and even Sabbatical days were set aside that the time might be favorably received wherever he went. To persuade the Iberian government of the verity of his mission, he had brought papers confirming his claims; and he kept at such a respectful distance from the Jews that they became doubly anxious to approach him. Those who had been forcibly converted to Christianity fairly warred against the ground he had stood upon; and great was the joy among the Jews of Italy when David found favor in the eyes of Clement VII (1523-34), and gained dis-

associations at the papal court. In the midst of his successes he was joined by one Solomon Moscho (q. v.), a Portu-

guese Jew, who, openly apostatized to Judaism, and set up as the prophet of the movement. He submitted to circumcision, and in many other ways sought to prove his sincerity. At first he travelled with David, but, anxious to visit the Holy Land, he parted with the prince and set out for the East. On his return he visited Clement VII, and found even greater favor with the pope than David had enjoyed. Moscho enjoyed the confidence of the emperor, and, though an apostate, he was suffered to pour out his apocalyptic rhapso
dies without restraint. But he finally came to a woful end. He had met David again, and together they had gone to Ratisbon, the seat of Charles V, to convert the emperor. Charles was hard-hearted, and both David and Solomon were thrown into prison; the former escaping, we hardly know how, the
was to unite all religions, sects, and confessions. Among the paradoxical opinions he is said to have advanced was the idea that the Lord Jesus Christ is still upon earth, and that he would soon again send forth twelve apostles to publish the Gospel. All that now remains of the Frankists is contained within the Roman Church; and it is generally believed that they are actually Christians, though distinguishing themselves by marked remains of Judaism. Some consider that they still retain in secret a belief in the religion of the synagogue. They are found in Poland, especially at Warsaw, dispersed among all, even the highest, classes of society, chiefly in the profession of law and medicine. They are said to have taken a considerable share in the war of insurrection against Russia in the year 1830; it has even been said that the chief of the Frankists was a member of the Diet of Poland, and afterwards obliged to take refuge as an exile in France. But little is known of them at present, as they mix so largely with the Christians as such.

In our own day the Messiah question is again enlivened by the appearance of new claimants. One of these lately made his début in the far East, at Sanaa, in the kingdom of Yemen, and created much excitement, which has scarcely subsided yet. The well-known Eastern traveller, Baron De Malzahn, furnishes the following account of this modern Messiah of the Orient: "The pretender, of a fascinating exterior, remarkably brilliant eyes, and a melodious voice, after studying the mysteries of the great cabalistic work, the Zohar, withdrew from intercourse with his sect, and eventually retired into a desert, where he submitted to bodily mortifications and self-denial. He soon became distinguished as a worker of miracles, and as such attracted the attention of the superstitious Bedouins. These, seeking to obtain his good graces, brought various descriptions of food, and were pleased to see that he condemned the usual food of these people, and ate only the wild fruits and herbs. They were about to bring him back to his own people, when a sudden calamity gave the position of this man a new turn. An epidemic broke out among the flocks of the Bedouins, who in consequence of this calamity were in a short time reduced to extreme want. These changes in the fortune of the Arabs were assigned to the secret influence of the mysterious man. It was then remembered that he was a Jew, and he at once became the object of bitter hatred. The recluse had meanwhile quitted his solitude and returned to his native place. Here he was declared, chiefly by the Arabs, to be a Messiah, the son of David; and a large number of his converts, under his supernatural power even in the eyes of his fiercest enemies. His Jewish countrymen were in expectation that he would crush the Arabs and lead his own brethren to the Holy Land. His heated imagination accepted the messianic part which the delusion of the people had conferred upon him; and he beheld in the opinion of the multitude an evidence of his high mission. He received everywhere munificent presents, lived in a princely style, was revered by his own people, and dreaded by the Moslems, until some daring Arabs finally waylaid and killed him, and thus proved that he was vulnerable. But superstition is such a powerful arm, that no power is so powerful as that of a Skocher (such as was his name) is not considered as dead by his followers. He appeared after the murder, they say, under another form, in the neighborhood of Sanaa, and prophesied that, at a later time, he would assume again his former shape. The government has taken steps to seize him, but he has since disappeared, and his present whereabouts are unknown. Very recently a "new Messiah," writes the Fremden-Blatt (August, 1872), "has made his appearance, and he is leading a pleasant and prosperous life among the Christians, though communicating with them by marked remains of Judaism. Some consider that they still retain in secret a belief in the religion of the synagogue. They are found in Poland, especially at Warsaw, dispersed among all, even the highest, classes of society, chiefly in the profession of law and medicine. They are said to have taken a considerable share in the war of insurrection against Russia in the year 1830; it has even been said that the chief of the Frankists was a member of the Diet of Poland, and afterwards obliged to take refuge as an exile in France. But little is known of them at present, as they mix so largely with the Christians as such.

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MESTREZAT

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afterwards among the Venetians. Authors differ widely-
ly as to the date and little is known of his life.
His principal works are the Head of St. Sebastian and a
Madonna and Child, in the Berlin Museum. A Christ
bound to a Pillar is in the Manfrini Gallery at Venice,
and a Dead Christ, with three weeping angels, in the
Imperial Gallery of Vienna. A Crucifixion, with the
Virgin and St. John, is in the Antwerp Museum; and
in the same city are two other important compositions.
These pieces by him are recorded, which were painted for
the two churches of the Dominante, besides several Ma-
donas and sacred subjects for individuals. He died
about 1590. See Vasari, Lives of the Painters, transal, by
Foster (London, 1856, 5 vols. 8vo), ii, 56; Spooner, Bio-
graphic History of the Fine Arts (N. Y. 1866, 2 vols. 8vo),
vols. i., ii.

Mestrezat, Jean, a distinguished French Prot-
estant theologian, was born at Geneva in 1592. He
studied theology at Saumur, and was in 1615 appoint-
pastor at Charenton, near Paris, which position he
held until his death, May 2, 1657. He took part in the
national synod held at Charenton in 1625, and presided
over that of 1631. Among the important events of his
life, we must mention three public conferences he held,
the first with P. Véron, a Jesuit, the great polemic
of his order; the second with P. Regourd, in the presence
of Anne of Austria; and the third with abbot De Retz
(abbot of St. Yves), who refused the tempting feature
of it in his Mémoires. Mestrezat was distinguished
for his inflexible firmness of purpose. It is said that he
once defended the cause of Protestantism in the pres-
ence of the cardinal De Richelieu with so much vivacity
that that prelate could not help remarking, “Here is
the most daring minister in France.” Like his col-
league Daillé (q. v.), he inclined towards the views of
the theologians of Saumur concerning hypothetical uni-
versalism. His most important works are: De la Com-
mission de Jésus Christ au sacrement de l’Eucharistie,
coule les Cardinal Bellarmín et Du Perron (Sedan,
1624, 8vo)—Tracté de l’Ecrivite Soutie, contre le Jesuite
Regourd et le Cardinal du Perron (Gen. 1642, 8vo)—
Tracté de l’Eglise (Gen. 1649, 4to)—Sermons sur
la veue et la naissance de Jésus Christ au monde (Gen.
1659, 8vo)—Sermons sur les chapitres XII et XIII de l’Épi-
tre aux Hébreus (Gen. 1665, 8vo)—Vingt sermons sur
divers textes (Sedan, 1625, 12mo; Gen. 1658, 8vo). See
Mestrezat, Jean Cénet de (Teilhard de Chardin, ix, 130); Bayle, Dict. Hist.; Senebier, Hist. Litt. de
Genève; Haag, La France Protest. vii, 404; André, Études
sur les œuvres de J. Mestrezat (Marsabon 1847); Hoefer,
l, xiv, 443; A. Vinet, Hist. de la Prédication, p. 145. (J. N. P.)

Mestrezat, Philippe, a Reformed theologian,
son of Jean, was born at Geneva. In 1644 he
was a professor of philosophy in his native city; in 1644 he
was the pastor of a church; and in 1649 a professor of theology.
He acquired the reputation of being an original think-
er and good preacher. He died at Geneva in 1690. He
published many dissertations, among which may
be mentioned De Unione Perennis in Christi (Gen.
1682, 4to); De Communicazione in Cese de Cato
fucda (ibid. 1675, 4to); De Tolerantia trium disserta-
mentum in prater-fundamentalibus (1683, 4to); Qua-
estionum philosophico-theologiarum de libero arbitrio De-
us (1665, 4to). See Senebier, Hist. Littér. de Genève;

Metabolism (from μεταβάλλειν, to change) is a
term coined by the German chemist Justus von Liebig
for the doctrine of the Christian fathers Ig-
натius, Justin, and Ireneæus on the Lord’s Supper.
They stand midway between strict transubstantiation and the
merely symbolic view, and hold fast to an objective union of the sensible with the supernatural. See Lieb’s Lehrbuch der Zivilrechte.

Magnetism is a synonym of metaphysics (q. v.) (from μαγικός, beyond, and γνώσις, knowledge), because it

transcends common knowledge. This name, of course, might be given to the whole system of philosophy.

Metals are that portion of the earth's crust which is not covered by sea water, although the various metals and operations with them are frequently referred to. The allusions indeed are of such a character as to show that the art of metallurgy was well advanced in those ancient times.

The mountains of Palestine contained metals, nor were they unknown in the region of the Euphrates (Deut. viii, 9); but they do not appear to have understood the art of mining, unless indeed the numerous allusions apparently to mining operations in Job xxxviii are an evidence that these were carried on in the period of the mon-
archy. See MINERVA. They therefore obtained from oth-
ers the precious stones as well as the inferior metals, and
worked them up. They received also metal utensils ready made, or metal in plates (Jer. x, 9), from nei-

boring and distant countries of Asia and Europe. The
Hebrews, in common with other ancient nations, were
acquainted with nearly all the metals known to mod-
ern metallurgy, whether as the products of their own soil or the results of intercourse with foreigners. The
trade in these metals was chiefly in the hands of the
Phoenicians (Ezek. xxvii, 7), who obtained them from
their colonies, principally those in Spain (Jer. x, 9; Ezek. xxvii, 12). Some also came from Arabia (Ezek.
xxvii, 19), and there is an apparition from the country of the
caucasus (Ezek. xxvii, 13).

I. One of the earliest geographical definitions is the
one describing the country of Havilah as the land
which abounded in gold, and the gold of which was
good (Gen. ii, 11, 12). The first artist in metals was a
Caineite, Tubal-cain, the son of Lamech, the forger or
sharpener of every instrument of copper (A. V. "brass") and
iron (Gen. iv, 22). "Abraham was very rich in cattle, in
silver, and in gold" (Gen. xiii, 2); silver, as will be
showed hereafter, being the medium of commerce, while
86 gold existed in the shape of ornaments during the
patrimonial society of a great many of the western
nations of Greece. Silver vessels and ornaments of
jewelry. As all the accounts, received from sources so various, cannot be founded on exag-

geration, we may rest assured that the precious metals
were in those ancient times obtained abundantly from
mines—gold from Africa, India, and perhaps even then from North America—and silver, principally from Spain.
The first mentioned among the spoils of the Mid-
ianites which were taken when Balaam was slain
(Numb. xxxi, 22), and lead is used to heighten the im-

agery of Moses's triumphal song (Exod. xvi, 10).

Whether the ancient Hebrews were acquainted with steel properly so called, is uncertain; the word is ren-
dered in the A. V. (2 Sam. xxii, 35; Job xx, 24; Psa.
xxviii, 34; Jer. xv, 12) are in all other passages trans-
lated brass, and would be more correctly copper. The
“northern iron" of Jer. xv, 12 is believed by commenta-
tors to be iron hardened and tempered by some pecu-
lar process, so as more nearly to correspond to what we

call steel (q. v.); and the "flaming torches" of Nah. ii,
3 are probably the flaming steel scythes of the war-
chariots which should come against Nineveh.

Besides the simple metals, it is supposed that the
Hebrews used the mixture of copper and tin known as
bronze (q. v.). The symbol of the serpent on Moses's
staff mentioned as in any way manufactured, bronze is to be
understood as the metal indicated. But with regard to the
chasdaim (A. V. "amber") of Ezek. i, 4, 27; viii, 2,
rendered by the Sept. ἑλέβρας, and the Vulg. electrum,
by which our translators were misled, there is consid-
erable difficulty. Whatever be the meaning of chasdaim
for which no satisfactory etymology has been proposed,
there can be but little doubt that by σιλερος the Septuagint translators intended, not the fossil resin known by that name in the Hebraic tongue; but the metal so called, which consisted of a mixture of four parts of gold with one of silver, described by Pliny (xxxiii, 23) as more brilliant than silver by lamp-light. There is the same difficulty attending the γαλαθαίθρον (Rev. i. 15; ii. 18; A.V. "fine brass"), which has been referred to the brass alloyed with all the metals contained in theNeededmetal, but which is explained by Suidas as a kind of electron more precious than gold. That it was a mixed metal of great brilliancy is extremely probable, but it has hitherto been impossible to identify it. Whether it was the same as that precious compound known among the ancients as Corinthus bronze, it is uncertain, and it is only likely that in later times the Jews possessed splendid vessels of the costly compound known by that name. Indeed, this is distinctly affirmed by Josephus (L. J. p. 18). See Brass.

In addition to the metals actually mentioned in the Bible, it has been supposed that mercury is alluded to in Numb. xxxvi, 23 as "the water of separation," being "looked upon as the mother by which all the metals were fructified, purified, and brought forth," and on this account kept secret, and only mysteriously hinted at (Napier, Metal of the Bible, Intro. p. 6). Mr. Napier adds, "there is not the slightest foundation for this supposition." With the exception of iron, gold is the most widely diffused of all metals. Almost every country in the world has in its turn yielded a certain supply; and as it is found most frequently in alluvial soil, among the debris of rock-wash and down the torrents, it was known at a very early period, and was procured with little difficulty. The existence of gold and the prevalence of gold ornaments in early times are no proof of a high state of civilization, but rather the reverse. Gold was undoubtedly used before the art of working iron or copper was discovered. We have no indications of gold smelting in ancient Babylonia or Egypt, and the countries of the East obtained their principal supply from the south of Arabia, and the commerce of the Persian Gulf. The ships of Himark, king of Tyre, brought it for Solomon (1 Kings ix, 11; x, 11), and at a later period, when the Hebrew monarch had equipped a fleet and manned it with Tyrian sailors, the chief of their freight was the gold of Ophir (1 Kings ix, 27, 28). It was brought thence in the ships of Tarshish (1 Kings xxii, 48), the Indians of the ancient world; and Parvaim (2 Chron. iii, 6), Ramah (Ezek. xxvii, 22), Sheba (1 Kings x, 10; Psa. lxviii, 15; Isa. ix, 6; Ezek. xxvii, 22), and Uphaz (Jer. x, 9), were other sources. The Greeks of Palaestina (Gen. xxxii, 16), and his was probably brought in the form of ingots (Josah, vii, 21; A.V. "wedge," lit. "tongue"), and was rapidly converted into articles of ornament and use. Ear-rings, or rather nose-rings, were made of it—those given to Rebecca were half a shekel (1 oz.) in weight (Gen. xxiv, 22)—bracelets (Gen. xxiv, 22), chains (Gen. xi, 42), signets (Exod. xxx, 22), bullae, or spherical ornaments suspended from the neck (Exod. xxx, 22), and chains for the legs (Numb. xxxi, 50; comp. Isa. iii, 18; Pliny, xiii, 12). It was used in embroidery (Exod. xxxix, 5; 2 Sam. i, 24; Pliny, viii, 74); the decorations and furniture of the Tabernacle were enriched with the gold of the ornaments which the Hebrews willingly offered (Exod. xxxi-xvi); the same precious metal was lavished upon the Temple (1 Kings vii, vii); Solomon's throne was overlaid with gold (1 Kings x, 18), his drinking-cups and the vessels of the house of the forest of Lebanon were of pure gold (1 Kings vii, 40), and the "corners and the posts of the temple as presents of gold and silver (1 Kings x, 25).

So plentiful indeed was the supply of the precious metals during his reign that silver was esteemed of little worth (1 Kings x, 21, 27). Gold and silver were devoted to the fashioning of idolatrous images (Exod. xx, 29; xxxii, 4; Deut. xxiv, 17; 1 Kings xiii, 19). The crown on the head of Maniam (A.V. "their king"),

the idol of the Ammonites at Rabbah, weighed a talent of gold, that is, 120 lbs. troy, a weight so great that it was called the weight of David among the ordinances and insignia of royalty (2 Sam. xii, 30). The great abundance of gold in early times is indicated by its entering into the composition of every article of ornament and almost all of domestic use. Among the spoil of the Midianites taken by the Israelites, in their bloodless victory over the Midianites and other tribes, we learn (Num. xxxi, 26) that the spoil consisted of gold vessels, to the amount of 16,750 shekels in gold (Numb. xxxi, 28-45), equal in value to more than $15,000. 1700 shekels of gold (worth more than $15,000) in nose-jewels (A.V. "ear-rings") alone were taken by Gideon's army from the slain Midianites (Judg. viii, 26).

These numbers, though large, are not incommodiously high, at least, when we consider that the country of the Midianites was at that time rich in gold streams, which have since been exhausted, and that, like the Malays of the present day and the Peruvians of the time of Pizarro, they carried most of their wealth about them. But the amount of treasure accumulated by David from spoils taken in war is so enormous that we are tempted to conclude the numbers exaggerated. From the gold shields of Hadadezer's army of Syrians and other sources he had collected, according to the chronicler (1 Chron. xxii, 14), 100,000 talents of gold, and 1,000,000 talents of silver. Some idea of the largeness of this sum may be formed by considering that in 1855 the total amount of gold in use in the world was calculated to be about $4,100,000,000. Undoubtedly the quantity of the precious metals possessed by the Israelites might be greater in consequence of their commercial intercourse with the Phenicians, who were masters of the seas, but in the time of David was in a state of transition for political existence, surrounded by powerful enemies, and without the leisure necessary for developing their commercial capabilities. The numbers given by Josephus (Ant. vii, 14, 2) are only one tenth of those in the text, but the sum, even when thus reduced, is still enormous. But though gold was thus common, silver appears to have been the ordinary medium of commerce. The first commercial transaction of which we possess the details was the purchase of Ephron's field by Abraham for 400 shekels of silver (Gen. xxiii, 16); slaves were bought with silver (Gen. xvi, 12); silver was the money paid by Abimelech to the shepherds for his protection (Gen. xxxv, 19); and a sheep was sold to the Ishmaelites for twenty pieces of silver (Gen. xxxvii, 28); and generally in the Old Testament, "money" in the A. V. is literally silver. The first payment in gold is mentioned in 1 Chron. xxxi, 25, where David buys the threshing-floor of Ornan, or Araunah, the Jebusite, for 600 shekels of gold by weight." But in the parallel narrative of the transaction in 2 Sam. xxiv, 24, the price paid for the threshing-floor and the oxen is fifty shekels of silver. An attempt has been made by Keil to reconcile these two passages, by supposing that in the former the purchaser referred to was that of the entire hill on which the threshing-floor stood, and in the latter that of the threshing-floor itself. But the close resemblance between the two narratives renders it difficult to accept this explanation, and to imagine that two different circumstances are described. That there is a discrepancy between the numbers in 2 Sam. xxiv, 24, and 1 Chron. xxxi, 25, is impossible to avoid the conclusion that the present case is but another instance of the same kind. With this one exception there is no case in the O. T. in which gold is alluded to as a medium of commerce; the Hebrew coinage may have been partly gold, but we have no proof of it. See Golosh.

Silver was brought into Palestine in the form of
plates from Tarshish, with gold and ivory (1 Kings x, 22; 2 Chron. ix, 21; Jer. x, 9). The accumulation of wealth in the gold trade was so great that it was "little esteemed: " the king made silver to be in Jerusalem as stones" (1 Kings x, 21, 27). With the treasures which were brought out of Egypt, not only the ornaments, but the ordinary metal-work of the Tabernacle was made. Silver was employed for the sockets of the boards (Exod. xxvi, 19; xxxvi, 34), and for the hooks of the pillars and their fillets (Exod. xxviii, 13). The capitals of the pillars were overlaid with it (Exod. xxxviii, 17); the chargers and bowls offered by the princes at the dedication of the Tabernacle (Numb. vii, 15, etc.), the trumpets for marshalling the host (Num. x, 2), and some of the candlesticks and tables for the Tabernacle (Exod. xxv, 29). Silver was also employed for the setting of gold ornaments (Prov. xxv, 11, and other decorations (Cant. i, 11), and for the pillars of Solomon's gorgeous chariot or palanquin (Cant. iii, 10). See SILVER.

From a comparison of the different amounts of gold and silver collected by David, it appears that the proportion of the former to the latter was 1 to 9 nearly. Three hundred talents of silver and thirty talents of gold were demanded of Hezekiah by Sennacherib (2 Kings xviii, 14); but later, when Pharaoh-nechoh took Jehohaz prisoner, he imposed upon the land a tribute of 100 talents of silver, and only five talents of gold (2 Kings xxiii, 33). In the difference in the proportions of gold to silver in these two cases is very remarkable, and does not appear to have been explained. See MONEY. Brass, or more properly copper, was a native product of Palestine, "a land whose stones are iron, and out of whose hills thou mayest dig copper" (Deut. viii, 9; Job xvii, 5). It was so plentiful in the days of Solomon that the quantity employed in the Temple could not be estimated, it was so great (1 Kings vii, 47). Much of the copper which David had prepared for this work was taken from the Syrians after the defeat of Hadadezer (2 Sam. viii, 8), and more was presented to Toi, king of Hamath. The market of Tyre was supplied with ves- 

ets of the same metal by the merchants of Javan, Tubal, and Meshech (Ezek. xxvii, 13). There is strong reason to believe that brass, a mixture of copper and zinc, was unknown to the ancients. To the latter metal no allu- 

sion is found. But tin was well known, and from the district which supplied the tough and brittle plate or sheet so called as to render it fit for hammering, it is probable that the mode of decocitizing copper by the admixture of small quantities of tin had been early discovered. "We are inclined to think," says Mr. Napier, "that Moses used no copper vessels for domestic purposes, but bronze, the use of which was objected to. But, not being so subject to tarnish, takes on a finer polish, it was often used to much more easily melted and cast, it probably was more extensively used than copper alone. These practical considerations, and the fact that almost all the antique castings and other articles in metal which are preserved from these ancient times are composed of bronze, prove in our opinion that the word "brass" occurs in Scripture, except where it refers to an ore, such as Job xxxviii, 2 and Deut. viii, 9, it should be translated "bronze" (Metals of the Bible, p. 66). Arms (2 Sam. xxii, 16; Job xx, 24; Psa. xxviii, 84) and armor (1 Sam. xvii, 5, 39) were made of this metal, which was capable of being so wrought as to admit of a keen and hard edge. The Egyptians employed it in cutting the hardest granu- te. The Mexicans, before the discovery of iron, "found a substitute in an alloy of tin and copper; and with tools made of this bronze they could cut not only metals, but with the aid of dilute acid, the hardest substances, as basalt, porphyry, amethyst, and emerald" (Prescott, Comp. of Mexico, ch. v). The great skill attained by the Egyptians in working metals at a very early period shows light upon the remarkable facility with which the Israelites, during their wanderings in the desert, elaborated the works of art connected with the structure of the Tabernacle, for which great acquaintance with metals was requisite. In the troublous times which followed, when war was introduced, the people are said to have learned this knowledge, which seems to have been lost, for when the Temple was built the metal-workers employed were Phoenicians. See COPPER.

Iron, like copper, was found in the hills of Palestine. The "iron mountain" in the trans-Jordanic region is described by Josephus (War, iv, 8, 2), and was remarked for producing a particular kind of point (Mishnah, Sева; ed. Dacha, p. 182). Iron mines are still worked by the inhabitants of Kefti Höchü in the S. of the valley Zarahni; smelting-works are found at Shemuster, three hours W. of Baalbek, and others in the oak-woods at Mashek (Bitter, Erdkunde, xvii, 73, 201); but the method of working and the utmost points employed were like those in the old Samothracians, and the iron so obtained is chiefly used for horse-shoes. See IONS.

Tin and lead were both known at a very early period, though there is no distinct trace of them in Palestine. The former was among the spoils of the Midianites (Numb. xxxii, 22), who might have obtained it in their intercourse with the Phoenician merchants (comp. Gen. xxxvii, 25, 36), who themselves procured it from Tarshish (Ezek. xxvii, 12) and the tin countries of the West. The allusions to it in the Old Testament principally point to its admixture with the ores of the precious metals (Isa. i, 25; Ezek. xxii, 18, 20). It must have occurred in the formation of lead, that tin or copper bowls and dishes in the British Museum are found to contain one part of tin to ten of copper. "The tin was probably obtained from Phoenicia, and consequently that used in the bronzes in the British Museum may actually have been exported, nearly three thousand years ago, from the British Isles" (Layard, Nin. and Bab, p. 191). See LEAD; TIN.

Antimony (2 Kings ix, 30; Jer. iv, 30; A.V. "painting", in the form of powder, was used by the Hebrew women, like the kohl of the Arabs, for coloring their eye- lids and eyebrows. See PAINT.

III. As above stated, the invention of the metalurgical arts is in Scripture ascribed to Tubal-cain (Gen. iv, 22). In later times the manufacture of useful utensils and implements in metals seems to have been carried on to a considerable extent among the Israelites, if we may judge from the frequent allusions to them by the poets and prophets. But it does not appear that the craft was ever so elaborate and branchy of this great art, they made much, if any, progress during the flourishing times of their commonwealth; and it will be remembered that Solomon was obliged to obtain assistance from the Phoe- nicians in executing the metal work of the Temple (1 Kings vii, 15), Among the ancient Egyptians the opera- tions of the metal worker were highly esteemed, as the delineations extant upon the monuments still testi- fy (see Wilkinson, ii, 138 sq.). The Assyrians like- wise had made great proficiency in the same art (see Layard's Nineveh, ii, 315 sq.; Nin. and Bab, p. 191 sq.).

The Hebrew workers in iron, and especially such as made arms, were frequently carried away by the differ- ent conquerors of the Israelites (1 Sam. xiii, 19; 2 Kings xxiv, 14, 15; Jer. xxxvii, 1; xxix, 2); which is one cir- cumstance among others to show the high estimation in which this branch of handicraft was anciently held.

The following are the metallic manufactures named in the Old Testament: Of iron, axes (Deut. v, 5-7; 2 Kings vi, 5); saws (2 Sam. xii, 31); stone-cutters' tools (Deut. xxvii, 5); sauce-pans (Ezek. iv, 8); bolts, chains, knives, etc., but especially weapons of war (1 Sam. xvii, 7; 1 Mac. vi, 35). Redbeads even were sometimes made of iron (Deut. iii, 11); "chariots of iron," i.e., chariots drawn by iron, are noticed frequently. Of cop- per we find vessels of all kinds (Lev. vi, 28; Num. xvii, 39; 2 Chron. iv, 16; Ezek. viii, 27); and also weapons of war, principally helmets, cuirasses, shields, spears (1 Sam. xvii, 5; vi, 38; 2 Sam. xii, 16); also chains (Judg. xvi, 21); and even mirrors (Exod. xxxix, 6). Gold and
METALLURY

silver furnished articles of ornament, also vessels, such as cups, goblets, etc. The holy vessels of the Temple were made of gold (Ezra vii, 14). Idolaters and idols and other sacred objects of silver (Exod. xx, 20; Isa. ii, 20; Acts xvii, 9; xix, 24). Lead is mentioned as being used for weights, and for plum-lines in measuring (Amos viii, 7; Zech. v, 8). Some of the tools of work-ers in metal are also mentioned: סֵפִゲーム, pu'am, the anvil (Isa. xii, 7); מֵקָרָה, makokah; the hammer for car-penters (Isa. xlvii, 12); מַפִּתְשָׂה, pattish; the stone-ham-mer (Isa. xlii, 7); מָכָמָה, mac kham; the pickers; מִנְפָּעָה, minnapah; the bellows (Jer. vi, 29); מַעֲשֶׂרָה, maaseerah; the crucible (Prov. xvii, 6); מִשְׁלָק, miskih, the melting-furnace (Exek. xxii, 18). See each of these articles for a more chemicall order.

There are also allusions to various operations connected with the preparation of metals. (1.) The smelting of metal was not only for the purpose of rendering it fluid, but in order to separate and purify the richer metal when mixed with baser minerals, as silver from lead, etc. (Isa. i, 25; comp. Plny, Hist. Nat. xxxvii, 47; Exek. xxi, 18-20). The process separated by this process is called סֵפִゲーム, sippah, although this word also applies to metal not yet purified from its dross. For the actual or chemical separation other materials were mixed in the smelting, such as alkaline salts, יְהֹוָה, יְהֹוָה, יְהֹוָה, יְהֹוָה, יְהֹוָה, תָּבָא, bôr (Isa. i, 25), and lead (Jer. vi, 29; comp. Plny, Hist. Nat. xxxviii, 31). (2.) The casting of images (Exod. xxi, 12; xxvii, 20; Isa. xl, 19), which are always of gold, silver, or copper. The casting of iron is not mentioned, and was perhaps unknown to the ancients (Hausmann, in Comment. Soci. Gatt. iv, 58 sqq.; Miller, Archäol. p. 581). The hammering of metal, and making it into broad sheets (Num. xvi, 58; Isa. xlvii, 12; Jer. x). (4.) Soldering and welding parts of metal together (Isa. xlii, 7). (5.) Smoothing and polishing metals (1 Kings vii, 45). (6.)Overlaying with plates of gold, and silver, and copper (Exod. xxvii, 11; 1 Kings vii, 20; Deut. v, 21; comp. Isa. xl, 10). The execution of these different metallurgical operations appears to have formed three distinct branches of handicraft before the exile; for we read of the blacksmith, by the name of the "worker in iron" יְבָא מִשְׁמַי, yeb a mishmay, Isa. xlvii, 12; the brass-founder (1 Kings vii, 14); and the gold and silver smith (Judg. xviii, 4; Mal. iii, 2). See Macm. Handb. Belier. Archäol. ii, 221 sqq.; De Wette, Archäol. p. 130 sqq.; Faber, Archäol. i, 384 sqq.; Link, Urwelt, i, 435 sqq.; Winer, Real. v. v. Metalle. See further under Mine.

Metallurgy. See Metal; Mine.

Metamorphoses (Gr. μεταμορφώσεις, change of form) denoted, in the mythology of the ancients, those transformations of human beings into beasts, stones, trees, and even into fire, water, etc., in fables of which that mythology abounded. The origin and significance of such fables it is often impossible to determine. Some of them probably originated in observation of the wonderful transformations of nature; some in a misappre-hension of the metaphors employed by the elder poets; and finally, many such fables are mere superstitions or marvellous. The wild imagination of the Orientals filled their mythologies with metamorphoses in the greatest number; and the classic mythology approaches to them in this respect. The medieval days of Eu-rope, especially of Germany, gave forth the fairy tales and other fables of a wonderfully rich in meta-morphoses. See Mythology.

Metaphor (Gr. μεταφορά, a transference), a figure of speech by means of which one thing is put for another which it only resembles. It differs from other comparisons, e. g. simile, etc., in consisting of a single word. Thus the Psalmist speaks of God's law as being "a light to his feet and a lamp to his path." The meta-phor is therefore a kind of comparison, in which the speaker or writer, casting aside the circumference of the ordinary similitude, seeks to attain his end at once by boldly identifying his illustration with the thing illustrated. It is thus of necessity, when well conceived and expressed, graphic and striking in the highest degree, and has been a favorite figure with poets and orators, and the makers of proverbs, in all ages. Even in ordinary language the meanings of words are in great part metaphorical, so that we speak of an acute intellec-tual or a bold promontory.

Metaphrases, Simon, a Byzantine writer of the Middle Ages, acquired great reputation by his compilation of the lives of the many saints and martyrs. Very lit-tle is known of his individual history. It appears, how-ever, to be proved that he lived at Constantinople, and there built an official position. The name Metaphrases was given him on account of the manner in which he commented and paraphrased (ἰεροφαίρης) the mate-rials for his biographical work. The greatest variety of opinion prevails as to the time when he lived: Blon-del, Vossius, Cellier, Baronius, Siemir, Vokèrra, Al-lias, Cave, Oudin, Fabricius, all give different dates, varying from the 9th to the 16th century. It even ap-pears uncertain whether there may not have existed two men of that name at different times. The more ancient date is that of Leo Alliuss, who in his work De Simeonis Scriptiis (Paris. 1664, p. 40 sqq.) enters into deep researches concerning Metaphrases, upon which much of which is adopted by Cave (Histor. Litter., [Lond. 1668], p. 578) and Fabricius (Bibl. Gr. vi, 509; in ed. Harl. xli, 180 sqq.). His conclusions were opposed by Oudin in his Dissertatio de etate et scriptiis Sim. Met. (Comment. li, 1600 sqq.). From various passages in works undoubtedly written by Metaphrases, it appears to be pretty well established that he lived during the reign of the emperor Leo VI (Philosopher), and was sent as ambassador to the Arabs of Crete in 902, and in 904 to those who had conquered Thessalonica, whom he persuaded not to de-stroy that city, as they originally intended. It seems almost certain that both these statements, and also the account of the emperor Constantine VII (Phorogogenitus), his principal works are: Vita Sanctorum, undertaken, it is said, at the suggestion of the emperor Constantine. This assertion, however, has often been contradicted. The work is not original; Metaphrases only arranged and paraphrased, in very good style for the times, vari-ous biographies which existed previously in the librar-ies of churches and convents. He omitted many de-tails which he considered useless or unproved, and sub-stituted others which he looked upon as more important or authentic. He has been accused of having by these modifications obscured the simplicity of the ancienst biographies. His own work has undergone many altera-tions and additions, as well as curtailment, so that, ac-cording to Fabricius, out of 589 biographies generally ascribed to him, only 122 are undoubtedly genuine. Cave, on the other hand, maintains that the greater part of the biographies which exist in the vearious libraries of Europe are the work of Meta-phrases. Agapius, a monk, gave an extract of them under the title Liber dictus Parachitus, seu illustrum sanctorum vita deumptae ex Simeone Metaphraste (Ven-ice, 1541, 4to). The most important among these biogra-phies were published in 1693 in Greek and Latin, in the Bol-londists' Acta Sanctorum—Annales, commencing with the emperor Leo the Athenian (818-820), and ending with Romanus, the son of Constantine Phorogogenitus (959-963). It is evident that Metaphrases, who was already an ambassador in 902, could not have been the historiographer who wrote the biographies which occurred while he was ambassador. Some critics consequently consider the later part of the Annales to have been written by another Metaphrases, while Baronius thinks that the whole work was com-pared by a writer living in the 12th century. These Annales, which are of great historical value, were pub-lished with a Latin translation by Combé in his Hist. Byzantinae Scriptores post Theophanem, of which the
The great authority which Aristotle enjoyed in the Middle Ages, and the little actual knowledge respecting the laws of existence, induced his followers to form from his philosophical fragments a system, which served as a canon for the philosophy of the time. The oldest commentators of Aristotle had directed their endeavors to this point; but metaphysics, as an independent science, was developed by the scholars of the Middle Ages (Thomas Aquinas, Duns Scotus, William Occam, and others). In the 17th century, however, the metaphysics of the scholmen was undermined by the introduction of a critical spirit of investigation. Lord Bacon, More, Hobbes, appeared in England; Th. Campagna, in Italy; Des Cartes, in France, as adversaries of the Aristotelian school-philosophy. For details, see PHILOSOPHY.

As regards the origin of the name, the most recent discussions appear, on the whole, to confirm the commonly-received opinion, according to which the term METAPHYSICS, though originally employed to designate a treatise of Aristotle, was probably unknown to that philosopher himself. It is true that the oldest and best of the extant commentators on Aristotle refers the inscription of the treatise to the Stagirite (Alexander, in Arist. Meth. p. 127, ed. Bonitz); but in the extant writings of Aristotle himself, though the work and its subject are constantly referred to, under the titles of the First Philosophy, or Theology, or Wisdom (Asclepius, apud Brandis Scholia, p. 519, b. 19; Bonitz, in Arist. Metaph. p. 5), no authority is found for the latter and more popular appellation. On the whole, the weight of evidence appears to be in favor of the supposition which attributes the inscription ἡ μετὰ τὰ γενέσθαι to Andronicus Rhodius, the first editor of Aristotle's collected works. The title, as given to the writings on the first philosophy, probably indicates only their place in the collection, as coming after the physical treatises of the author (comp. Bonitz ad Arist. Metaph. p. 3). The term METAPHYSICS, however, is much more limited, compared to that of Postilla; both names signifying nothing more than the fact of something else having preceded. Shakespeare used metaphysical as synonymous with supernatural.

"Fate and metaphysical ird doth seem
To have thee crowned."—Macbeth, Act I, Scene 3.

Clemens Alexandrinus (Strom. i) considered metaphysical as equivalent to supernatural; and is supported by the Greek commentator Philoponus. But if μετὰ be interpreted, as it may, to mean along with, then metaphysics, or metaphysical philosophy, will be that philosophy which should be placed between physics and the vast expanse of the department itself known as philosophy. Of the above two branches of philosophy or metaphysics, psychology (q. v.) investigates the faculties and operations of the human mind, while ontology (q. v.) seeks to develop the laws and nature of real existence. The former deals with the phenomena of consciousness, the constitution of the mind, the laws of thought; the latter with the essential characteristics of being per se, the constitution of the universe, the laws of things. The former is descriptive, and the latter scientific metaphysics. "Metaphysics," says Sir William Hamilton (Lect. vii, p. 80), "in whatever latitude the term be taken, is a science, or complement of sciences, exclusively occupied with mind. Now the philosophy of mind—psychology or metaphysics, in the widest signification of the terms—is threefold, for the object it immediately proposes for consideration may be either, 1. Physical parts of the mind; 2. Pure reason or, 3. Inference and Results. . . . The whole of philosophy is the answer to these three questions: 1. What are the facts or phenomena to be observed? 2. What are the laws which regulate these facts, or under which these phenomena appear? 3. What are the real results, not immediately manifested, which these facts or phenomena warrant us in drawing?"
would physics be the first and the only philosophy; but if this be an immaterial and unmoved essence which is the ground of all being, then must there be also an antecedent, and, because it is antecedent, a universal philosophy.

The first ground of all being is God, whence Aristotle occasionally gives to the first philosophy the name of theology.

"The aim of metaphysics," says D'Alembert (Diction, iv, 1683), "is to examine in genera-

lities the ideas, and show that they come from sensations." This is the ideology of Condillac and De Trace.

"Metaphysics," says Stewart (Disert. pt. ii, p. 475), "was a word formerly appropriated to the ontol-

ogy and pathomatology of the schools, but now under-
stood as equally applicable to all those inquiries which have to do with the various branches of human knowledge to their first principles in the constitu-

tion of the human mind; and in the Preface to the same Dissertation he says that by metaphysics he under-

stands the "inductive philosophy of the human mind.” For literature, see PHILOSOPHY. (J. H. W.)

Metastasio, Pietro Bonaventura, an eminent Italian poet, deserves our notice as the author of several sacred dramas, oratorios, etc. He was born at Rome in 1678, and was originally named TRAFASSI. He mani-

fested at an early age extraordinary talents for improv-

isation on any subject. Having attracted the notice of the celebrated jurist Gravina, he was adopted by him, and his name was changed to Metastasio (a "changing"), in allusion to his adoption. His benefactor died in 1716, leaving Metastasio a legacy of £1000. As a boy he devoted himself principally to literary pursuits and the publica-

tion of his different poetical productions. In 1729 he was invited to Vienna to become poet laureate, and flourished at the Austrian capital until his death in 1782. The genius of Metastasio is eulogised by Voltaire and La Harpe, the former of whom compares him among his scenes to the most sublime of the Greek poets. Rou-

seau, in his Nouvelle Heloise, pronounces him "the only poet of the heart, the only genius who can move by the charm of poetic and musical harmony;" and Schlegel observes that his purity of diction, grace, and delicacy have rendered him, in the eyes of his countrymen, a classic author—the Racine of Italy. Of Metastasio's seven sacred dramas, or oratorios, La Passione, La Mort de d'Abel, and Isacco, are best known; but all of them, Calsabigi justly observes, are as perfect as this kind of composition will allow. See Burney, Memoire de Metas-

tasio, (Paris, 1808); and METASTASIO (1782); Heiler, Ueber P. Metastasio und seine Werke (1780); Altanesi, Vita di P. Metastasio (1787); Lives of the Italian Poets, by the Rev. Henry Stebbing (London, 1881). (J. H. W.)

Metcalfe, William, M.D., a prominent minister of the Bible-Christian Church, was born in the parish of Orton, Worcestershire, England, March 11, 1788. He became a disciple of the Rev. Dr. Cowherd, a noted minister of the Swedish Christian Church, who in 1809 organized the Bible-Christian Church. Metcalfe in 1811 was ordained as a minister of this Church by Dr. Cowherd, and in 1817, with a small company of his fellow-believers, immigrated to Philadelphia, where he continued his ministerial labors till the day of his death in 1862. According to his biographer, the specific work of Mr. Metcalfe's life was "that of sowing the seeds and cultivating the principles of temperance and vegetarian-

ism, and permanently establishing the Bible-Christian Church in this country." The Bible-Christian Church in England founded its doctrinal basis mainly upon the writings of John and James, and its leaders were men of two subjects, however, which have never been generally received in the New Jerusalem Church, as the Swed-

eborgians prefer to call themselves. It inculcated the duty of total abstinence from all intoxicating drinks as a bev-

erage, and from the use of animal food. These two re-

quirements were made conditions of Church membership, more particularly by Mr. Metcalfe. He was one

of the original members of the American "Vegetarian Society," and was one of its most earnest supporters. On the death of Dr. William A. Aleott, the first presi-

dent of the society, in 1859, Dr. Metcalfe was elected his successor. He rendered efficient service also in the cause of temperance, and may be termed one of the pio-

neers of the movement in this country.

As a preacher, as is told by his biographer, "he was not what is called an orator, but his delivery was easy, plain, distin-

ct, and impressive. His action was moderate and graceful. He was never boisterous, never sensational, and seldom allowed his imagination to display its pow-

ers in the pulpit. His sermons were suggestive and in-

structive, always including some teaching on practical, everyday life. He wrote all his sermons and all his fugi-

tions of Bible truths, especially availing himself of the lights of modern science and of ancient history in the elucidation of his subject." Seventeen of his Discourses were lately published by his son Joseph, under the title Out of the Clouds into the Light (Phila. 1873, 12mo).

See New Jersey Messengar, Oct. 20, 1872; Memoir of the Rev. William Metcalfe, M.D., by his son Joseph (Phila. 1866, 12mo).

Metel (Lat. Metellus), HUGUO, a French canon, was born at Toul, in Lorraine, about 1080. He was the offspring of wealthy parents. While yet a child he lost his father, and was indebted to the charity of his mother for his education. He studied theology at Laon under the celebrated teacher Anselm, and embraced Christianitv at Toul about 1118, when he was entered a member of the regular canons in the abbey of Saint-

Leon. He remained in that institution until his death, which occurred near 1157. Fifty-five noted epistles bear his authorship. The first of them is addressed to St. Bernard, whom Hugues Metel calls a "clarissima lampas," while to himself he attributes the humble qualifications of quendam superius, nunc cruici Christi bula. See Calmet, Histoire de la Lorraine, 1, xxii; Forti d'Urbain, Histoire et Oeuvres de Hugues Metel (Paris, 1804).

Metempsychosis. See TRANSMIGRATION.

Merteus (Mirtjque v.b. Barmpoq, Vulg. omits), given (1 Esdr. v.17) among those whose "sons" returned from the captivity with Zerubbabel; but the Heb. lists (Ezra ii; Neh. vii) have no corresponding name.

Mete-yard (πηνηθ, mith'dh), Lev. xix, 35; measure simply, as elsewhere rendered.

Meth, Ezechriel, a noted leader of a mystic sect who at the beginning of the 17th century created great excitement in Thrulia. Meth was practicing medi-

cine at Langensalza, Thrulia, when his father, an uncle, a merchant in the same town, who had become an enthusiastic mystic, presented him with his peculiar conceptions of Christian fellowship and responsibility. Meth was readily won in favor of the heretical doctrines, and became one of the leaders of a sect which soon became numerous. Afterwards moved to Leip-

sic, where he died in 1640. Stiefel and Meth found their first followers among their own relatives and friends at Langensalza and Erfurt. They also gained access to the house of count Hans Ludwig de Gleichen, whose wife, the countess Juliana, became so ensnared in their mystic doctrines that she was finally excluded from the Lord's table. But matters did not rest here. She imagi-

ned she was a second Virgin Mary, and was to give birth to the new Messiah. She therefore separated her-

self from the count, and to the day of her death (July 28, 1638) remained steadfast in her hopes that she would bring forth the Messiah. The authorities tried in va-

rious ways to bring these enthusiasts to their senses, but kindness as well as punishment proved in vain, until at last Stiefel died—Stiefel who had been considered im-

mortal by Meth and all his followers. A change took place in Stiefel's mind, and he is said to have died a truly converted Christian.

The doctrines of Stiefel and Meth were for the most
Methodism, as a distinctive form of Church life and polity, dates from the revival of religion in England under the labors of the brothers Wesley and of Whitefield. It has developed into a universal Christian movement.

I. Origin.—In November, 1729, the Wesleys, Whitefield, and their associates—about a dozen young men, students at Oxford University—formed themselves into a society for purposes of mutual moral improvement. They had a sincere desire to please God; and, by diligence, self-denial, and active benevolence, they sought to know and do his will. By instructing the children of the neglected poor, by visiting the sick and the inmates of prisons and almshouses, by a strict observance of the fasts ordained by the Church, and by scrupulous exactness in their attendance upon public worship, they became objects of general notice. Many grave men thought them righteous overmuch, and attempted to dissuade them from an excess of piety; while profane wits treated them with sarcasm and contempt. Nothing could save from ridicule men who in that age and in such a place professed to make religion the great business of life. Hence by their fellow-students they were called in turn, Sacramentarians, Bible-bogots, Bible-trolls, The Golly Club. One, a student of Christ-Church College, with greater reverence than his fellows, and more learning, observed, in reference to their methodical manner of life, that a new sect of Methodists had sprung up, alluding to the ancient school of physicians known by that name. The application obtained currency, and, although the word is still sometimes used reproachfully as expressive of enthusiasm, or undue religious strictness, it has become the acknowledged name of one of the largest and most rapidly increasing evangelical Christian denominations (comp. Tyerman, The Oxford Methodists, N. Y., Harper's, 1875, 8vo).

From this time Methodism may be said to have been established. The first Methodist church in England was built at Kingswood. "Weasley's idea at this time, and for many years afterwards," says Skewes (Hist of the Free Churches of England, p. 383), "was merely to revive the state of religion in the Church; but he knew enough of the condition of society in England, and of human nature, to be aware that unless those who had been brought up under the Established Church of the Gospel met together, and assisted each other in keeping alive the fire which had been lit in their hearts, it must, in many instances, seriously diminish, if not altogether die out." Originally, therefore, it was no part of the design of Wesley and his associates to found a new religious sect. He considered them all members of the Church of England—zealous for her welfare, and loyal to her legitimate authorities. For a full discussion of this point, see the article Wesley. They were all too nacions of her order, and great ticklers for what they deemed decency and decorum. One of them tells us, "I should have been glad if the saving of the world had been left to us, even if it had not been done in a church;" and such was the sentiment of John Wesley, when, to his horror, he first heard that his bosom friend, Whitefield, had attempted to preach the Gospel in the open air. This was in the year 1738, on Saturday, the 17th of February. The discourse was addressed to the colliers at Kingswood, near the city of Bristol. "I thought," said Whitefield, "that it might be doing the service of my Creator, who had a mountain for his pulpit, and the heavens for a sounding-board; and who, when his Gospel was rejected by the Jews, sent his servants into the highways and hedges. John Wesley was little disposed to follow his example. Being providentially at Bristol, and a great assembly (estimated at 8000) having come together at a place called Race Green, "I submitted," he says, "to be more vile, and proclaimed in the highways the glad tidings of salvation." This was Wesley's first attempt in England. He had previously preached in the open air while in this country as a missionary to the Indians in Georgia, but he had no intention of resuming the practice in England, till he was stimulated by the example and urgent advice of his friend. His brother Charles was even more opposed to this departure from Church usages, and this appar-ently burst of daring gave him much pain. He had confined himself to the usual labors of the ministry in such pulpits as were opened to him, preaching the Gospel with earnestness and simplicity, more especially in London, where he also devoted much of his time to the felons in Newgate, not a few of whom were brought through his instrumentality to repentance and faith in Christ. Being strenuously urged by Whitefield, he at length consented to make one effort. "I prayed," he says, "and went forth in the name of Jesus Christ. I found near a thousand helpless sinners waiting for the Word in Moorfields. I invited them in my Master's words, as well as name, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' The Lord was with me, even me, the meanest of his messengers, according to his promise. . . . My load was gone, and all my doubts and scruples. God shone on my path, and I knew this was his will concerning me." Thenceforth, in various parts of the kingdom, on almost every street in the Gospel in the open air as opportunity was afforded. Immense crowds thronged everywhere to hear the Word, and multitudes were converted from the error of their way. As a consequence of this violation of ecclesiastical order, and more especially because of the earnest and energetic style of the preachers, most of the pulpits of the Established Church were soon closed.
METHODISM

METHODOLOGY

Against them. Many dignitaries of the Church were above measure enraged at this new way, and zealous in opposing it. Some even desired to have it "jurisdiction to this "new doctrine," salvation by faith; and, because of my unorthodox doctrine, I was excluded from one and another church, and at length shut out of all." In many places, too, Wesley and his associates were treated as disturbers of the peace, and subjected to annoyance and persecution. They were reviled, mobbed, beaten, and imprisoned. They bore everything with patience. "Not daring to be silent," says Wesley, "it remained only to preach in the open air; which I did at first not out of choice, but necessity. I have since seen abundant reason to admire the wise providence of God herein, in making a way for myriads of people who never transeared the Church's walls, were likely to hear that Word which they soon found to be the power of God unto salvation."

The result of these labors was not only the conversion of many souls, but the formation of religious societies. The young converts, neglected, and in many instances persecuted, this was the rise of the Methodists, clergy, as shee sheep having no shepherd. They naturally longed for the fellowship of kindred spirits. At their own request, they were united together for mutual comfort and edification. Wesley gives the following account of the origin of what was then called simply "the United Societies." These rules were originally adopted by them and laid before the present day recognised, with two or three very slight alterations, as the General Rules of all branches of the great Methodist family in England, in the United States, and elsewhere:

1. In the latter end of the year 1739 eight or ten persons came to me in London, who appeared to be deeply concerned for sin, and earnestly groaning for redress of their condition. They desired (as did two or three more the next day) that I would meet with them some time the next week, in order, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads. That we might have more leisure for this work, I appointed a day when they might all come together; which, from thenceforward, they did every week, viz. on Thursday in the evening. To these, and as many more as desired to join with them (for their number increased daily), I gave those advice from time to time which I judged most needful for them; and we always concluded our meetings with prayer suitable to their several necessities.

2. The meetings of the United Societies, first in London, and then in other places. Such a society is no other than "a company of men having the form and seeking the substance, united in common counsel together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to a holy conversation." This is printed in all the rules as the rejection of, and according to their respective places of abode. There are about twelve persons in every class; one of whom is always elected the class leader. It is his business.

3. (To see each person in his class once a week, at least, in order.

4. To inquire how their souls prosper;

5. To advise, reprove, comfort, or exhort, as occasion require;

6. To receive what they are willing to give towards the support of the Society;

7. To inform the minister of any that are sick, or of any that are absent from the meetings, and will not be in attendance;

8. To pay to the stewards what they have received of the members in the week preceding; and

9. To show their account of what each person has contributed.

4. There is one only condition previously required or those who desire admission into these societies; viz. a desire to flee from the wrath to come, and be saved from their sins. But whenever it is really fixed in the soul, it will be shown by its fruit. It is therefore expected of all who continue therein that they should continue to evi-

dence their conversion. The rules of the society are:

1. First, by doing no harm, by avoiding evil in every kind; especially that which is most generally practiced.

2. The taking the name of God in vain;

3. Profaning the day of the Lord, either by doing ordinary work on it, or buying or selling on it;

4. Drunkenness; buying or selling spiritual liquors; or drinking them, unless in cases of extreme necessity;

5. Fighting, quarrelling, brawling; brother going to law with brother,or taking counsel for evil, or for gain, or for ra-

iling; the using many words in buying or selling;

6. The buying or selling uncleaned goods.

7. The taking such diversions as cannot be used in the name of the Lord Jesus;

8. The singing those songs or reading those books which do not tend to the knowledge or love of God;

9. Softness, and needless self-indulgence;

10. Laying up treasure upon earth;

11. On the sacrifice of the probability of paying; or taking up goods without a probability of paying for them.

12. The work of all these societies, that they should continue to evidence their desire of salvation.

13. Secondly, by doing good, by being in every kind merciful after their power, as they have opportunity; doing good of every possible sort, and as far as is possible to all others.

14. To their bodies, of the ability that God giveth, by giving food to the hungry, by clothing the naked, by helping or visiting them that are sick or in prison;

15. To their souls, by instructing, reproving, or exhorting all we have any intercourse with; tempting under foot that which is called the doctrine of devils, that we are not to do good, unless our hearts be free to it.

16. To the conversion and preservation of the soul, especially to those that are of the household of faith, or groaning so to be; employing them preferably to others, buying one of another, helping each other so far as we are able, and branch the more, because the world will love its own, and them only.

17. By all possible diligence and frugality, that the Gospel be extended and spread.

18. By running with patience the race that is set before them, denying themselves, and taking up their cross daily; submitting to bear the reproach of Christ; to be as the fifth and sixt and seven the eighth and ninth and tenth, and the eleventh and twelfth, and the thirteenth and fourteenth and fifteenth, and the sixteenth, and all the ordinances of God:

19. The public worship of God;

20. The ministry of the word, either read or expounded;

21. The supper of the Lord;

22. The family and private prayer;

23. Searching the Scriptures; and

24. Fasting or abstinence.

25. The society in general, are all the rules which they should continue to evidence their desire of salvation.

26. Thirdly, by attending upon all the ordinances of God:

27. The public worship of God;

28. The ministry of the word, either read or expounded;

29. The supper of the Lord;

30. The family and private prayer;

31. Searching the Scriptures; and

32. Fasting or abstinence.

33. These are the general rules of our societies: all which we are taught of God to observe, even in his written word, the rule and pattern of faith and practice, both of our faith and practice and all these we know his Spirit writes on every truly awakened heart. If any man can find a fault in them, or that he cannot bear them, let him be made known unto them who watch over the souls of the Lord's flock. If he cannot give them so much, let him give them less. We will admonish him of the error of his ways: we will bear with him for a season. But then, if he repent not, he hath no place among us. We have delivered our own soul."

The "societies" thus formed increased so rapidly that very soon there arose a necessity for additional ministerial service. As the leaders in this wonderful revival of religion had been led providentially into the practice of field-preaching, and into the formation of religious societies, so they were induced in the same manner to accept the assistance of preachers who had not been educated for the ministry, nor ordained to that service. This was at that time regarded by many as the most heinous of their offences. The Wesleys themselves at first were extremely averse to any measure so monstrous an innovation; and the elder brother, when he first heard that a layman had taken a text and preached a sermon, hastened to London to put a stop to the irregularity. The man, Thomas Maxfield by name, had been left in charge of the little flock during the absence of the ordained minister. He had prayed with them, read to them passages of Scripture, attempted an exposition of a verse or two, and found himself preaching almost before he was aware of it. Happily for the interests of the new sect, and happily, too, for the cause of Christ, Wesley was met by his brother before he had time to censure the young preacher, or publicly to denounce this innovation. Mrs.
Wesley, the widow of a stanch minister of the Established Church, had been educated in its doctrines, and she revered its prelatical assumptions. But she had heard the young man preach several times. On the arrival of her son, seeing that his countenance was expressive of dissatisfaction, she inquired the cause. "Thomas, Markwell," he said, "pray in judging, and condemning others, be careful. configurable everywhere with showing their hearers how fallen the Church and its ministers are; we begin everywhere with showing our hearers how fallen they are themselves" (Cook, Life of Wesley, p. 267). "Monday, June 26, and the five following days," says the leader of this church "in conference, I was pleased, and the remonstrating justified her opinion. Wesley recognized the validity of the young man's call; and thereafter it became a set- tled conviction with him, as it is with his followers to this day, that a warrant to preach the Gospel does not of necessity come only through one channel. In process of time, as instances of this kind increased, it became necessary to raise some criticism by which to test those who professed to believe themselves called of God to preach. This was a subject to which John Wesley early turned his attention; and the question, with his answer, continues to the present day to be incorporated among the rules recognized by all Wesleyan Methodists. We say rules, because the regulations of another kind were few years later adopted, as the state of the societies, and the enlarging opportunities of doing good, seemed to require. The first indication of a desire to see a separate establishment was given by John Wesley in 1784, when he ordained Coke (q.v.) bishop of the Methodist Church in America. See METHODIST EPISCOPAL CHURCH. On neither side of the ocean had adherents of Wesley hitherto organized as a Church. They were simply up to this time non-ecclesiastical religious societies, entirely voluntary on the part of the members, and all governed by a common discipline, of which their founder was the author. But a movement had set in, to provide something more organized and lasting. Following this step to provide for the Methodists in America a separate ecclesiastical organization does not clearly reveal whether Wesley changed his mind as to his former relation and that of his adherents within the Anglican rule to the Church of England. Says Dr. Currill, of the Christian Advocate (N.Y., May 26, 1871), "No fact respecting the history of John Wesley is more clearly manifest than that he was always a strenuous supporter of the authority of the Established Church of England. He jealously regarded the exclusive ecclesiastical authority of that Church in all that he did as an evangelist, and seemed always determined that it should be maintained while he was in the world—and understood that he would rule as long as he lived—nothing should be tolerated in his societies at all repugnant to the sole and exclusive ecclesiastical authority of the Established Church. This rule was applied to his societies in America before the Revolution just as strictly as to those in England. But the political separation of America from Great Britain, as it also ended the authority of the English Church in this country, made it lawful, according to his theory of the case, for the Methodist societies in America to become regularly organized churches."

II. The theological doctrines of Wesleyan Methodism are, with perhaps two or three modifications, the same as those which, by common consent, are at present deemed evangelical. The articles of religion drawn up by Wesley for his immediate followers, and substantially adopted by all Methodist bodies since, are but slightly modified from those of the Established Church of England. They were originally prepared for the churches in the States. See ARTICLES, TWENTY-FIVE. The sermons of John Wesley, and his notes on the New Testament, are recognized by his followers in Great Britain and America as the standard of Methodism, and as the basis of their theological creed. The unity of the general and the coequal dignity of the Father, the Son, and the Holy Ghost; the death, resurrection, ascension, and interces-
sion of Jesus Christ; salvation by faith; the sufficiency and divine inspiration of the Holy Scriptures; a final day of judgment, and the eternity of future rewards and punishments, are doctrines held in common with other evangelical branches of the Church of Christ. Maintaining man's total depravity through the fall of Adam, and his utter corruption and impotency to deliver himself by any possible means, or take one step towards his recovery, Methodists hold that this grace is free, extending itself equally, by virtue of the atonement, to all the children of men. Hence they deny the doctrine of special election, with its counterpart, reprobation, as taught in Calvinistic formulations, and maintain, in opposition to those who hold to a limited atonement, that Jesus Christ, "by his oblation of himself once offered, made a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." They recognize two sacraments as ordained by Christ—Baptism and the Lord's Supper. Infant children and believing adults have a right to the former; and penitent seekers of salvation, as well as professing Christians, are invited to partake of the latter, both being regarded not only as "badges or tokens of Christian men's profession, but as certain signs of grace and God's good will towards us, by which he doth work invisibly in us, and doth not only quicken us, but strengthen and fit us in faith in him." As to the mode of baptism, so that the ceremony be performed by an authorized minister in the name of the Father, the Son, and the Holy Ghost, it is optional whether the water be applied by sprinkling or pouring, or by the immersion of the candidate; and although kneeling is the usual mode of receiving the elements at the Lord's table, those who prefer may partake of them in a standing or sitting posture. They deny the doctrine usually styled the "persecution of the saints," believing that a true child of God may fall from grace and finally perish; but they hold the doctrine of assurance, in the sense that it is their conviction that the saved are those who "know his own sins forgiven." The Holy Spirit, they teach, bears witness of the fact of present pardon and acceptance; but this is deemed to be the privilege of believers, not the indispensable evidence of regeneration. "It does not follow," says Wesley, "that all who do not know their sins forgiven are children of the devil." Methodism teaches also that it is the privilege of believers in this life to reach that maturity of grace, and that conformity to the divine nature, which cleanses the heart from sin, and fills it with love to God and man—the being filled, as Paul expresses it, with all the fulness of God. This true, perfect, and absolute perfection, a declaration to be attainable through faith in Christ. Wesley says on this subject, and none of his authorized followers have gone beyond him, "Christian perfection implies the being so crucified with Christ as to be able to testify, 'I live not, but Christ liveth in me.' It does not imply an exemption from ignorance, or mistake, infirmities or temptations. I believe," he adds, "there is no such perfection in this life as excludes these involuntary transgressions, which I apprehend to be naturally consequent on the ignorance and mistakes inseparable from mortality. Therefore 'sinless perfection' is a phrase I never use. I used to contradict it. I believe a person filled with the love of God is still liable to these involuntary transgressions. Such transgressions you may call sins, if you please: I do not, for the reasons above mentioned." This doctrine Wesley calls the "grand depositum which God has given to the people called Methodists," and he gives it as his opinion that God raised them up chiefly to protest against, and to propagate it. See Wesleyanism.

III. As to the government and usages of Methodism, they are similar, but not entirely uniform, in all its branches and divisions. In the parent body, the Wesleyan Methodists of England, the ecclesiastical government is entirely in the hands of the ministry. "The Conference," originally instituted, as we have seen, by Wesley, has the power of making rules and regulations for the government of the body. This power is, however, restricted within certain limits prescribed in what is known as "the deed of declaration," executed by John Wesley a little while before his death, and enrolled in the archives of the high court of chancery in 1794. By the provisions of this deed, the Conference consists of one member from each congregation, and the president and vice-president, and to whom and to their successors was committed the duty of filling vacancies as they occur. The Conference, by the deed of declaration, is to meet annually, and to continue in session not less than five days nor more than three weeks. Other ministers attend and take part in the deliberations, and the president is selected from the three hundred only. Their first business, after filling vacancies, is the election from their own number of a president, who holds his office for one year, but is eligible to a re-election after an interval of eight years. Any member of the "legal hundred" abstaining himself without leave from two successive Conferences, and not appearing on the first day of the third, forfeits his seat. The Conference admits preachers on trial; receives them into full membership by ordination; examines and scrutinizes the character of every minister in the connection, and has power to try those against whom any charge is brought that is not of a nature "which requires correction if necessary. By the Conference the proceedings of subordinate bodies are finally reviewed, and the state and prospects of the Church at large are considered, and regulations enacted for its increasing efficiency. The most important of these subordinate judicatories is "the district meeting," which is composed of ministers and laymen in the district, held every ten years, or every twenty years, or from ten to twenty or more circuits—a circuit being the prescribed field of labor for two, three, or, in some cases, four ministers. The district meeting has authority: 1. To examine candidates for the ministry; and without their recommendation no candidate can come before the Conference. 2. To ordain and license ministers who are found immoral, erroneous in doctrine, unfaithful to their ordination vows, or deficient in ability for the work they have undertaken. 3. To decide preliminary questions concerning the building of chapels. 4. To review the demands from the less wealthy churches, which draw upon the public funds of the connection for aid in supporting their ministers. 5. To elect a representative, who is thus made a member of a committee appointed to sit previously to the meeting of "the Conference," in order to prepare a draft of the stations of all the ministers for the ensuing year; regard being had to the number of the population and the demands for the services of individual pastors. The judgment of this "stationing committee" is conclusive until Conference, to which an appeal is allowed in all cases, either from ministers or people. But the appointments are made for one year only, and no preacher can be appointed to the same charge more than three years successively. In the district Conference laymen take part, equally with ministers, in all that affects the general welfare of the body; and the lay influence predominates still more in "the quarterly meeting," which is held, as its name indicates, every three months on every circuit. All local preachers, a numerous and influential body of men, who preach on Sundays, and follow some secular employments for a livelihood; stewards, whose duty it is to attend more especially to the temporalities of the society; class-lead- ers, of whom mention is made above in the general rules, are members of the quarterly meeting; at which candidates for the sacred office are first proposed, and, if rejected by their fellow-members, they have no appeal to another tribunal. A similar balance of power is maintained in the "leaders' meeting," which is held monthly, in regard to various affairs of the particular society to which it belongs. Many of these meetings are attended by one minister only, or, at the most, by two or three, while the other is numerously. No leader, or other society officer, is appointed but with the concurrence of a leaders' meeting; no stea-
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and without that of the quarterly meeting. Among the usages peculiar to Methodism we have already noticed "the class-meeting," at which, although chiefly designed for spiritual instruction and improvement, it is expected that weekly contributions shall be made for the support of the ministry; and in which it is necessary for all who desire to become Methodists to undergo a period of probation of three among the Methodists of England, and of six months among those of the Methodist Episcopal Church (in the Church South there is no probationship), and attendance upon which thereafter is a term of membership. There is also in England what is known as the band-meeting, which differs from the class-meeting in some respects, as it does not allow males and females to meet together, nor the married to belong to the same "band" with the single. The love-feast is a meeting held at the discretion of the preacher, quarterly or oftener; and the watchnight is a meeting for prayer, preaching, and mutual exhortation, held at first frequently, but now only on the last night of the year, and continuing until after midnight. John Wesley is claimed to have been the originator of religious tracts for gratuitous distribution, and of cheap volumes for the dissemination of the principles of Christianity. His followers have continued the same spirit of "cheap grace," as it is called, in London still emanating religious publications, tracts, and periodicals, the profits arising from the sale of which are applied to connectional purposes. For further details, see WESLEYANS.

The duties of a Methodist minister were thus defined by Wesley himself in 1789: "The business of a Christian minister is to: 1. Watch over souls as heads of families; 2. Feed and guide the flock; 3. Feed and guide the flock; 4. Converse sparingly and cautiously with women, particularly with young women; 5. Take no steps towards marriage without solemn prayer to God, and consulting with your brethren; 6. Believe evil of no one unless fully proved, take the part of the present you have the power to do, and never think you can on everything—you know the judge is always supposed to be on the prisoner's side; 7. Speak evil of no one, else your word especially would eat as doth a canker; 8. Keep your thoughts within your own breast till you come to the person concerned; 9. Tell every one what you think wrong in him, lovingly and plainly, and as soon as may be, else it will fester in your own heart; 10. Make haste to cast the fire out of your bosom; 11. Do not affect the gentleman; 12. A gentleman of the Gospel is the servant of all. 13. Be ashamed of nothing but sin; 14. Not of cleansing your own shoes when necessary. 15. Be punctual; do everything exactly at the time and do not mend our rules, but keep them, and that for conscience' sake. 16. You have nothing to do but to save souls, and therefore spend and be spent in this work; and go always, not only to those who want you, but to those who want you most. 17. Act in all things, not according to your own will, but as a son in the Gospel; heart, by understanding, and breathing. 18. Such a part of your time to employ your time as our rules direct; partly in preaching and visiting from house to house; partly in reading, meditation, and prayer. Above all, if you labor with us in our Lord's vineyard, it is needful that you should do that part of the work which the Conference shall advise, at those times and places which they shall judge most for his glory. Observe: It is not your business to preach so many times, and to take care merely of this and that society, but to save as many souls as you can; to bring as many sinners as you possibly can to repentance; and with all your power to build them up in that holiness without which they cannot see the Lord; and, remember, a Methodist preacher is to mind every point, great or small, in the Methodist discipline; therefore you will need, all the grace and all the sense you have, and have all your wits about you." See ITINERANCY.

The latest writer on Methodism (the Rev. L. Tyerman, Life and Times of John Wesley) who dares to hold that it is "the greatest fact in the history of the Church of Christ," then, is that it is an "undeviating constant condition of the parent body of Methodism, the Wesleyan Methodists (q.v.)." "The 'Methodist,' or parent 'Conference,' employs in Great Britain and Ireland 1782 regular ministers. Besides these, there were, in 1864, in England only, 11,804 lay preachers, preaching 8754 sermons every Sabbath-day. In the same year, the number of preaching-places in England only was 6718, and the number of sermons preached weekly, by ministers and lay preachers combined, was 13,892. To these must be added the lay preachers, preaching-places, etc., in Wales, Scotland, Ireland, Shetland, and the Channel Islands, making the whole number of Churches in Great Britain and Ireland is 365,295, with 23,223 on trial; and, calculating that the hearers are three times as numerous as the Church members, there are considerably more than a million persons in the United Kingdom who are attendants upon the religious services of the parent Conference of the Wesleyan Methodists." Some idea of their chapel and school property may be formed from the fact that, during the last seven years, there has been expended, in Great Britain only, in new erections and in reducing debts on existing buildings, £1,672,541; and towards that amount of expenditure there has been actually raised and paid (exclusive of all connectional collections, loans, and grants) £1,284,492. During the years 1859 to 1868, inclusive, there was raised for the support of the foreign missions of the connection £1,408,235; and if to this there be added the amount of the Jubilee Fund, we find more than a million and a half sterling contributed during the decade for the sustenance and extension of the Methodist church in foreign missions. The missions now referred to are carried on in Ireland, France, Switzerland, Germany, Italy, Gibraltar, India, Ceylon, China, South and West Africa, the West Indies, Canada, Eastern British America, Australia, and Polynesia. In these distant places the committee having the management of the mission is composed of the members of the missionaries, agents, including 994 who are regularly ordained, and are wholly engaged in the work of the Christian ministry. Besides these, there are about 20,000 agents of the society (as lay preachers, etc.) who are rendering important service gratuitously, while the number of Church members is 164,187, and the number of attendants upon the religious services more than half a million. Space prevents a reference to the other institutions and funds of British Methodism, except to add that, besides 174,721 children in the mission schools, the parent connection has in Great Britain 698 day-schoo,ls, efficiently conducted by 1503 matron, assistant, and pupil teachers, and containing 119,070 scholars; also 532 Sunday-schools, containing 601,801 scholars, taught by 108,441 persons who render their services gratuitously; and that the total number of publications printed and issued by the English Book Committee only, during the year ending June 1866, was four millions and one hundred and twenty-two thousand eight hundred and thirty-six copies. As such, he is a benefactor of the British missionaries, and millions were periodicals, and more than a quarter of a million were hymn-books.

IV. Subdivisions.—The different branches of the great Methodistic body are as follows:

1. The Wesleyan Methodists, or main and original body of the Methodists in Great Britain, often spoken of above. See WESLEYANS.
2. The Calvinistic Methodists date from a dispute between Whitefield and the Wesleys on doctrinal points. The former, with his associates, under the special patronage of the countess of Huntington, and greatly aided by her liberal contributions, organized societies and built chapels in various parts of England, Scotland, and Wales. For their particular creed and sect, see Calvinism. On Whitefield they were divided into three separate sects. (1.) The first was known as Lady Huntington's Connection, which observed strictly the liturgical forms of the English Established Church, with a settled pastorate instead of an itinerant ministry. They have not increased with much rapidity since her death, having at the present time less than a hundred ministers, and between sixty and seventy chapels. They have maintained from the beginning a theological school for the education of ministers, now known as Cheshunt College, in Hertfordshire, England. See Huntington. Although the name "connection" continues to be used, the Congregational polity is practically adopted; and, of late years, several of the congregations have become, in name as well as in fact, Congregational Churches. The number of chapels, mentioned in the census of 1851, as belonging to this connection, was 109, containing accommodations for 38,572 persons. At the last annual conference of this connection in 1851, 19,151. (2.) The second of these divisions was called the Tabernacle Connection, or Whitefield Methodists. They had no connection bond after the death of their founder, and each separate society regarding itself as independent, they are now lost as a distinct sect, and form part of the churches known as Congregationalists or Independents. (3.) The Welch Calvinistic Methodists, the third of these branches, was organized in 1743. They have continued to increase and prosper until the present day, being confined, however, mostly to the principality of Wales, where they at present number about 14,000 persons. In the same census they are about 4000 members of this denomination, with four annual Conferences, one in each of the states of New York, Pennsylvania, Ohio, and Wisconsin. The members are mostly Welsh, or of Welsh descent, and their religious services are generally held in the Welsh language.

3. The Wesleyan Methodist New Connection was the result of the first secession from the parent body after the death of Wesley. It originated in 1797, under the leadership of Alexander Kilham, after whom they are sometimes called Kilhamites (q. v.). He had been a preacher among the Wesleyans, and was expelled from the Great Academy, having at the previous time less than a score of laymen in which he criticized severely the then present order of things, and submitted proposals for what he deemed reform. In accordance with his sentiments a secession Church was organized, and the New Connection sprang into existence with about 5000 members. Their Conference is constituted upon the representative system, laymen having an equal voice with the clergy in the government of the Church, while in doctrine and general usage they differ not at all from the old connection. Their history has not been marked by any great success. They have a few chapels in Ireland, and in Canada there are from 8000 to 10,000 members. Of late years they have decreased in the number of membership. In 1890 the body contained about 25,000 members.

4. The Band-Room Methodists originated in Manchester in 1806. The name is derived from the Band Room in North Street, Manchester, where a class of overzealous revivalists used to gather and, contrary to the rules of the Connection, admitted parties not members. They were also guilty of acting independently of leaders' meetings, and when remonstrated with, withdrew and formed an independent body. The Band-Room Methodists still exist; but are now called The United Free Gospel Churches. They differ from the "parent" body in having no paid ministers. They have, however, annual conferences.

5. The Primitive Methodists are, next to the Wesleyans, the largest Methodist body in England. They date from the year 1810. A few regular Wesleyan preachers introduced, on their circuits, the American practice of holding camp-meetings. These were disapproved by the Conference, and denounced as "highly improper." Other questions entered into the controversy, and the matter was further vexed by a difference as to discipline. Their discipline and theology are strictly Wesleyan, but they go beyond any other denomination in committing the duty of Church government to the laity. Their Conference is composed of one third preachers and two thirds laymen. From the stir they make in their respect for sacred Scriptural ordinances, they allow women to preach. They have several missions in foreign lands, and in England and Wales, according to the last official report of 1890, the connection had 193,658 members. In the United States, also, they have secured a footing; they here count a membership of 60,589. See Primitive Methodists.

6. The Bryanites, or Bible Christians, are a sect of Methodists very similar to the preceding. They date from 1813. Their leader was a Wesleyan local preacher of considerable talent, by the name of O'Bryan (q. v.). Among them, as among the Primitive Methodists, the general supposition of the Church is that they principally exist in Cornwall and the West of England, but also have mission stations in the Channel Islands, the United States, Canada, Prince Edward's Island, and Australia. They had, according to their report of 1873, 28,427 full and accredited Church members.

7. The Methodist Episcopal Church, or the Methodists of Ireland, is a body of Primitive Methodists of later origin than that of England, and is entirely independent of the other organization of like name. The Primitive Methodist Church of Ireland date from 1816. The English Conference in 1793 granted to the members the privilege of receiving from the American Church the sacraments and any other privileges. In 1807, the Irish Conference, having for the first time placed the sacraments on par with ordination, the Church chose a field of its own, and was incorporated in 1816. From this time until the date of the first annual conference, the number of members increased rapidly. In 1872, the number was 13,000; in 1890, 22,700. The membership is still increasing, and the Church is now, by far, the largest, and is entirely independent of the other denominations of the same name.

8. The United Methodist Free Church is a union, recently formed, of three different divisions of secters from Wesleyan Methodism.

(a) The Protestant Methodists, who organized into a distinct body in 1828, then counting 28 local preachers, 56 leaders, and upwards of 1000 members, seceded from the Leedse societies, because of the opposition there was to the introduction of an organ.

(b) The Wesleyan Methodist Association, which was organized in 1835, under the leadership of Samuel Warren, one of the opponents (in 1834) to the proposed establishment of a theological institution, to be presided over by Dr. Jabez Bunting. The Leedse seceders joined the Association in 1839; both amalgamated with the Free Methodists in 1857: S22 United Methodist Free Church.
(c) The Reformers, who were organized into a body in 1848. At the Manchester Conference held in that year, six members, suspected of private intrigue with members of the Wesleyan Methodist Association (see 8), were placed at the bar, without having received any regular notice of the charges to be preferred against them, as required by the standing laws and usages of the connection, and without a trial, without any evidence of guilt on the part of any of them, were reprimanded and three were expelled. The act excited the astonishment of the nation, convulsed the connection, and led to the loss of one hundred thousand members. Many of them, after a while, for want of ministers and suitable places of worship, resorted to the use of confessions of faith or church constitutions into a distinct body styled the Reformed Methodists. These amalgamated bodies differ from the "parent" body only in Church government and usages. One of the principal objects of the reform is the remodelling of the body from which they are separated. Their annual assembly admits lay representatives, circuits with less than 500 members sending one; less than 1000, two; and more than 1000, three delegates. Each circuit governs itself by its local courts, without any interference as to the management of its internal affairs. At their Annual Assembly, held at Bristol, England, in August, 1890, the report of which has recently been published, the ratio fixed by the General Conference of 1872 as a basis of future representation is one delegate for every forty-five members of an Annual Conference. At the same Conference lay members, in the ratio of two for every Annual Conference, were also admitted. The bishops, like the preachers, are itinerant; and it is especially enacted that if one of them ceases from travelling without the consent of the General Conference, he shall not be restored to the episcopacy. The Episcopal Church in the United States is similar to that of the Presbyterians in the English Church, with the additional duty of fixing the appointment of the preachers, deciding all questions of law in an Annual Conference, and ordaining bishops, elders, and deacons. The limit of three years, beyond which the preachers of the British Wesleyan Connection may not continue in the same place, is now also the rule of the Methodist Episcopal Church in the United States; and to this is added the regulation that they may not be returned to the same place more than three years in six. Presiding elders in this branch of the Church occupy a position very similar to that of the chairmen of district Synods in England, except that they have no separate pastoral charge. They are appointed by the bishops, and may remain four years on the same district. They form a kind of advisory committee in assisting the bishops to fix the appointments of the preachers. The "Book Concern," situated in New York, with a branch at Cincinnati, and depositories in various other cities, has a capital of more than a million of dollars, and is one of the largest publishing houses in the world. Under the patronage and control of the Church are weekly papers published in New York, Syracuse (N.Y.), Pittsburgh (Pa.), Cincinnati (O.), Chicago (III.), St. Louis (Mo.), Cincinnati (O.), New Orleans (La.), and Atlanta (Ga.). They publish also several illustrated papers for Sunday-schools, one of a similar kind for the Tract Society, a monthly Sunday-school journal, a monthly magazine in English, another in German, and a quarterly review. See METHODIST EPISCOPAL CHURCH.

11. The METHODIST EPISCOPAL CHURCH, SOUTH, projected at Louisville, Ky., in 1845, was formally organized by delegates from Conferences within the slaveholding states in May, 1846. In doctrine, discipline, and general usages, it is the same as the preceding. The same is true of its forms of worship and usages. But while the Church North made open declaration against the institution of slavery, the Church South ignored the subject. Now that the institution is abolished in the United States, the two bodies can hardly be said to differ. The Methodist Episcopal Church, South, has a flourishing publishing house (at Nashville, Tenn.), and issues several periodicals. See METHODIST EPISCOPAL CHURCH, MEETINGHOUSE.

12. The METHODIST PROTESTANT CHURCH was organized in the city of Baltimore, Md., in the year 1830, by a convention composed of an equal number of clerical and lay delegates from various states of the Union. The convention continued in session three weeks, and adopted a "Constitution" for the new association. Its
METHODOISM

fundamental doctrines, and most of its usages, are the same as those of the Episcopal Methodists, the body from which it seceded. Following the example of the British Wesleyans, the episcopal ballot was adopted as a rule over each Annual Conference, elected by the body of that body. The laity is admitted to an equal participation with the clergy in all Church legislation and government. The General Conference, which meets every four years, consists of an equal number of ministers and laymen, who are elected by each Annual Conference. The slavery question divided the Methodist Protestant Church into two bodies—the Methodist Protestant Church of the North-western States and the Methodist Protestants of the Southern States. The head-quarters of the former were established at Springfield, Ohio; those of the latter at Baltimore, Md. Their members are almost exclusively in the southern part of the United States. Their greatest strength is in Virginia, Maryland, and in some portions of Ohio and Pennsylvania. Of late years, a union of all non-episcopal Methodists having been proposed, the Protestant Methodists North changed their official name to The Methodist Church. The Wesleyan Methodist Church was one of the churches expected to be merged into this newly-constituted body, but hitherto all efforts at union have failed, and there seems to be no immediate prospect of their amalgamation. The Methodist Church numbers about 75,000 members; altogether the Methodist Church and Episcopal Church number 140,000 members. The head-quarters of the Methodists South remain at Baltimore, Md.; those of The Methodist Church have been removed from Springfield, Ohio, to Pittsburgh, Pa. See METHODIST PROTESTANT CHURCH; METHODISTS, THE.

13. The Wesleyan Methodist Church was formed by a convention of ministers and lay delegates which met in the city of Utica, N.Y., in 1848. The principal part of the delegates in attendance were ministers or members of the Methodist Episcopal Church, and the main reason for the establishment of the new body was their hostility to slavery. At their organization as a Church they adopted a Discipline and plan of Church government, and divided the connection into six Annual Conferences, having about 600 ministers and preachers (mostly local), and a reported membership of about 20,000. Their Articles of Faith are the same as those of the Methodist Episcopal Church, and their General Rules are similar, with the exception that they are more strictly in sympathy with the abolition of slavery. They discard episcopacy and presiding elders, but, like the English Wesleyans, they have chairmen of districts, and elect the presidents of their Annual Conferences at each successive session. Ministers are appointed to their respective fields of labor by a stationing committee, the decisions of which are subject to approval by the Conference. Societies and churches are permitted to negotiate beforehand with any minister for his services; but such engagements, if made, must receive the sanction of the Conference. Both General and Annual Conferences are composed of ministers and lay delegates, the local preachers also having a representation.

14. The African Methodist Episcopal Church was formed by a party of colored members, under the leadership of Richard Allen, hence sometimes called Allenites, who seceded from their white brethren at Philadelphia in 1816. They adopted, in the main, the doctrines and usages of the body from which they seceded. Mr. Allen was elected to the office of bishop, and ordained by four elders of their Church, assisted by a colored presbyter of the Protestant Episcopal denomination. They are found in various parts of the states of Pennsylvania, New York, New Jersey, Delaware, and Maryland. There are seven conferences, two in the Eastern States, one in Canada, their congregations being largest and most influential in the city of Philadelphia. The Methodist Almanac of 1881 assigns them 7 bishops, 8000 preachers, and 400,000 members.

15. The African Methodist Episcopal. (Zion) Church was formed by another secession of colored members in the city of New York in 1819. They elect annually one of their elders as general superintendent, but that position is not hereditary, and is subject to the impeachment of hands. The Methodist Almanac of 1891 credits them with 7 bishops, 8000 preachers, and 412,518 members.

16. The United Brethren in Christ is the designation of a body of Christians, sometimes called German Moravians. They must be born members of the Church, be candidates of the Church, and be subjects of the Church. They form part of the United Brethren in Christ, and have several Annual Conferences, and a General Conference, the supreme law-making authority, which meets quadrennially. The members are mostly Germans or of German descent, and are numerous only in Pennsylvania, Ohio, Indiana, and other portions of the United States. They have four bishops, nine Annual Conferences, and a General Conference, which meets every fourth year. In doctrines and Church government they are, with few unimportant variations, the same as the Methodist Episcopalians.

17. The Evangelical Association are in doctrine and Church government nearly allied to the Episcopal Methodists. They date from the year 1800, and are sometimes called Almarsh, after one of the founders of the sect. They elect bishops from the body of the elders, and have several Annual Conferences, and a General Conference, the supreme law-making authority, which meets quadrennially. The members are mostly Germans or of German descent, and are numerous only in Pennsylvania, Ohio, and Illinois. The Methodist Almanac of 1891 reports 1 bishop, 1187 preachers, 426 local preachers, and 14,060 members.

18. The Free Methodist Church was organized by former members of the Methodist Episcopal Church, Aug. 23, 1860. The main occasion for the establishment of this body was the expulsion of two ministers from the Geneseo Conference. The Free Methodists rigidly enforce the rule for simplicity of dress; the privilege of free seats in all houses of worship; congregational singing, without the aid of choir or musical instrument; extemposeric preaching. In doctrine they are one with other Methodist bodies, but adhere strictly to Wesley's views on sanctification, and teach everlasting torment. They retain the episcopacy, but have one superintendent, who is elected by a majority of the clergy of their General Conference. They report, in 1890, 513 preachers and 19,998 members. See Methodists, Free.

19. The Colored Methodist Episcopal Church in America was organized by order of the General Conference of the Methodist Episcopal Church, South, Dec. 16, 1870. The new Church includes all colored preachers and members heretofore belonging to the Methodist Episcopal Church, South. Two bishops were elected—Rev. William H. Miles, of Kentucky, and Rev. R. H. Vanderhorst, of Georgia. The Christian Ineder, edited by Rev. Samuel Watson, at Memphis, Tenn., was adopted as the organ of the new Church, and Rev. L. J. Scullock was elected assistant editor and book agent. The structure of the new Church, counting about 17,000 members, conforms in all essential particulars to that of the Methodist Episcopal Church, South, viz. in discipline, discipline, and economy, but is entirely independent of the other organization, though in sympathy with and fostered by it. White people are not admitted to membership.

There are a few other minor subdivisions of the Methodist family, e.g. the Independent (or Congregational) Methodist Church, the names and statistics of which are given in the Almanac in the table of the Independent (or Congregational) Methodist Church, in connection with one or other of the larger bodies. Methodists are found not only in England and North America, but they have "Conferences" in France, Germany, Africa, and Australasia. They have missionary stations (for more particular concerning which, see section VI).
20. Defunct Methodist Bodies.—Of these, the most important are:

(a) The Reformed Methodist Church. This body, which is now merged into the Wesleyan Methodist Church, was formed in 1816 by a separation from the Methodist Episcopal Church in 1814. The seceders considered themselves restricted under the episcopal form of government, and, with a view to obtain redress of their grievances, petitioned the General Conference. Their representations met with no favorable reception, and in consequence they withdrew into the formation of their own body, the Primitive Methodist Church. Their formal separation from that body took place Jan. 16, 1814. In the leading doctrines of Christianity they agreed with the Church which they left; but as to the government of the Church, they conducted their affairs on the Congregational principle. They held peculiar views regarding the efficacy of faith. They believed that all blessings given in answer to prayer are in consequence of faith; and in cases of sickness and distress, faith exercised is the restoring principle. They also taught moral perfection in the present state. They admitted to membership all who simply exhibited clear evidence that their sins were forgiven, and that their hearts were renewed. They held that subscription to any record of Christian principles is altogether unnecessary. In 1818 they spread in Upper Canada, and there made great progress. For some time after the organization of the Wesleyan Methodist Church they united with that body in publishing a magazine—a circumstance which ultimately led to a union between the two bodies.

(b) The Methodist Society, a body which originated in a secession from the Methodist Episcopal Church in New York in 1826, in consequence of what was deemed an undue interference on the part of the ruling preacher with the temporalities of the Church. In Church doctrine the new body adhered to the rules of the "parent" society, but in the government of the Church there was a considerable difference. 1. No bishop was allowed, but a president of each Annual Conference was chosen yearly by ballot from the members thereof. 2. All ordained ministers, whether travelling or not, were allowed a seat in the Annual Conference. “The property of the societies to be vested in trustees of their own choice, and the minister to have no oversight of the temporal affairs of the Church.” After the organization of the Methodist Protestant Church (see 12), the Methodist Society was merged in the former.

21. Methodists in Canada and other British Dominions in America.—A little more than sixty years ago Methodists were for the first time represented in those parts by William Losee, whom the stated Asbury had appointed as a worker of the Gospel, “to range at large.” The work has prospered there as elsewhere, and there are now five large bodies, predated over by no less than 800 itinerant ministers. Four of these large bodies, viz., the Wesleyans, Primitives, New Connexionists, and Bible Christians, are either offering of like associations in the United Kingdom, or in intimate relations at present. But the fifth of them is an independent organization, like the great Methodist body of the United States, from which it sprung, and after which it is named the Methodist Episcopal Church of Canada, dating its origin as a separate body in 1828. The Canada Wesleyans, though adhering to the polity of the English Wesleyans, are now agitating the adoption of lay-representation, in order to effect a union of all the Methodist bodies in Canada; their aggregate membership amounts at present to a little over 100,000, their preachers to over 600 in all the different Dioceses. See Mackintosh, Episcopal Church in Canada; Wesleyan Methodists; Primitives; New-Connection Methodists; etc.

V. Aggregate.—Not reckoning the Band-Room Methodists, nor the countess of Huntington’s connection, and making a moderate estimate the Sunday-school scholars belonging to the Welsh Calvinistic Methodists and to the Primitive Methodists in Ireland, we arrive at the results given in the table below. Reckoning two additional hearers for each church member and Sunday-school scholar, we make a total of more than twelve millions of persons receiving Methodist instruction, and from week to week meeting together in Methodist buildings for the purpose of worshipping Almighty God. The statement is startling, but the statistics given entitle it to the fullest consideration.

But rightly to estimate the results of Methodism during the last hundred and thirty years, there are other facts to be remembered.

* The Canada Wesleyan Church was not only founded by, but for many years belonged to the Methodist Episcopal Church of the United States.

GREAT BRITAIN AND IRELAND.

The number of members is for the United Kingdom; of chapels and scholars, Great Britain only.

<table>
<thead>
<tr>
<th>Denomination</th>
<th>Lay Ministers</th>
<th>Lay Presiders</th>
<th>Members</th>
<th>On Profession</th>
<th>Chapels</th>
<th>Number of Sunday School Scholars</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wesleyan Methodists</td>
<td>2,309</td>
<td>15,541</td>
<td>446,298</td>
<td>84,587</td>
<td>7,810</td>
<td>925,006</td>
</tr>
<tr>
<td>Methodist New Connexion</td>
<td>139</td>
<td>1,915</td>
<td>29,492</td>
<td>4,959</td>
<td>449</td>
<td>57,677</td>
</tr>
<tr>
<td>Primitive Methodists</td>
<td>1,388</td>
<td>1,479</td>
<td>19,347</td>
<td>4,498</td>
<td>439,641</td>
<td></td>
</tr>
<tr>
<td>Bible Christians</td>
<td>117</td>
<td>1,679</td>
<td>53,119</td>
<td>393</td>
<td>504</td>
<td>88,788</td>
</tr>
<tr>
<td>United Methodist Free Churches</td>
<td>560</td>
<td>5,008</td>
<td>67,285</td>
<td>6,886</td>
<td>1,242</td>
<td>198,178</td>
</tr>
<tr>
<td>Independent Methodists</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

**AMERICA.**

<table>
<thead>
<tr>
<th>Denomination</th>
<th>Date of Organization</th>
<th>Number of Ministers</th>
<th>Number of Members</th>
<th>Number of Sunday school Scholars</th>
</tr>
</thead>
<tbody>
<tr>
<td>Methodist Episcopal Church (in 1818)</td>
<td>1814</td>
<td>13,979</td>
<td>2,996,463</td>
<td>2,222,728</td>
</tr>
<tr>
<td>United Brethren</td>
<td>1800</td>
<td>1,405</td>
<td>150,759</td>
<td>...</td>
</tr>
<tr>
<td>Evangelical Association (Albrightes)</td>
<td>1828</td>
<td>1,181</td>
<td>160,692</td>
<td>...</td>
</tr>
<tr>
<td>African Methodist Episcopal</td>
<td>1816</td>
<td>1,900</td>
<td>406,500</td>
<td>...</td>
</tr>
<tr>
<td>African Methodist Episcopal (Zion)</td>
<td>1819</td>
<td>3,000</td>
<td>415,713</td>
<td>...</td>
</tr>
<tr>
<td>Canadian Wesleyans</td>
<td>1828</td>
<td>1,748</td>
<td>593,563</td>
<td>296,050</td>
</tr>
<tr>
<td>Eastern British American Wesleyan Methodists</td>
<td>1832</td>
<td>1,441</td>
<td>147,604</td>
<td>...</td>
</tr>
<tr>
<td>Methodist Episcopal Church of Canada</td>
<td>1831</td>
<td>1,441</td>
<td>147,604</td>
<td>...</td>
</tr>
<tr>
<td>American Wesleyans (Connection)</td>
<td>1831</td>
<td>1,441</td>
<td>147,604</td>
<td>...</td>
</tr>
<tr>
<td>Methodist Episcopal Church, South (in 1890)</td>
<td>1830</td>
<td>4,902</td>
<td>1,161,066</td>
<td>694,533</td>
</tr>
<tr>
<td>Free Methodists</td>
<td>1830</td>
<td>912</td>
<td>19,999</td>
<td>...</td>
</tr>
<tr>
<td>Primitive Methodists</td>
<td>1830</td>
<td>63</td>
<td>5,992</td>
<td>...</td>
</tr>
<tr>
<td>Four minor sects</td>
<td>...</td>
<td>542</td>
<td>30,590</td>
<td>...</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td>31,390</td>
<td>5,017,725</td>
<td>3,143,311</td>
<td>...</td>
</tr>
</tbody>
</table>

* This does not include the colored membership now separately organized as the Colored Methodist Episcopal Church, South.'
exercised a potent and beneficial influence upon other churches: Episcopal, Presbyterian, Independent, and Baptist churches have all been largely indebted to Methodism for the revival of piety and the orthodoxy of the best ministers and agents they have ever had. It is a remarkable fact that, during Wesley's life-time, of the 690 men who acted under him as itinerant preachers, 249 relinquished the itinerant ministry. These 249 

recessors included not a few of the most intelligent, energetic, pious, and useful preachers that Wesley had. Some left him on the ground of health; others began business, because as itinerant preachers they were unable to support their wives and families; but a large proportion became ordained ministers in other churches. In some instances, the labors of these men, and their brother Methodists, led to marvellous results. To give but one example: David Taylor, originally a servant of lady Huntington, was one of Wesley's first preachers, but afterwards left the work. Taylor, however, was the means of converting Samuel Deacon, an agricultural laborer; and the two combined were the instruments, in the hands of God, in raising up a number of churches in Yorkshire and the midland counties, which, in 1770, were organized into the New Connection of General Baptists; and that connection seventy years afterward, in 1840, comprised 113 churches, having 11,858 members, a foreign missionary society, and two theological academies (Methodist Magazine [1886], p. 383).

Such was an important and suitable accomplishment of every church, and have been a benefit to millions of immortal souls; but it deserves to be mentioned that Hannah Ball, a young Methodist lady, had a Methodist Sunday-school at High Wycombe fourteen years before Robert Raikes began his at Gloucester; and that Sophia Cooke, another Methodist, who afterwards became the wife of Samuel Bradburn, was the first who suggested to Raikes the Sunday-school idea, and actually worked with him, at the head of his troop of ragged urchins, the first Sunday they were taken to the parish church.

The first British Bible Society that existed, "The Naval and Military," was projected by George Cussons, and organized by a small number of his Methodist companions. The London Missionary Society originated in an appeal from Melville Horne, who for some years was one of Wesley's itinerant preachers, and then became the successor of Fletcher as vicar of Maidstone. The church was formed a year after the society was started by the son of Henry Venn, the Methodist clergyman. The first Tract Society was formed by John Wesley and Thomas Coke in 1782, seventeen years before the organization of the present great Religious Tract Society in Paternoster Row—a society, by the way, which was inaugurated by the late Rev. Richard Hill and receiving the laudable suggestion, is an institution to which Methodism gave birth in 1785.

Building churches is one of the great features of the age. Unfortunately, England has had no religious worship census since 1661; but even then, according to the tables of Horace Mann, Methodist had, in England and Wales only, 11,855 places of worship, with 2,291,017 sitting. In America, according to the census of 1860, Methodism nine years ago provided church accommodation for 6,239,789, which was two and a quarter millions more than was provided by any other Church whatever.

The public press is one of the most powerful institutions of the day. England has four Methodist newspapers: Ireland, one; France, one; Germany, one; India, one; China, one; Australia, two; Canada and British America, five; and the United States about fifty.

VI. Outgrowth in Missionary Labor. 1. In England or chiefly so.—Methodism was from its very inception its missionary movement, domestic and foreign. It initiated the revival of the spirit of the great English mission work. Protestant England had manifested but a faint interest in this species of Christian labor until the birth of Methodism, and the spirit of life may be said to have been breathed into English missionary societies by Methodism. Nor need this astonish us. The Church of England recognized as its field the territory held by the Church of Rome, cold and almost lifeless at home, the residents in the colonies and other dependencies received but little religious care. Methodism, the outgrowth of a reawakened zeal for holy living, sought its fields not only in England and Ireland, but manifested early a strong desire for the spread of the Gospel into all the world. To this end Dr. Thomas Coke, in 1786, issued "An Address to the Pious and Benevolent, proposing an Annual Subscription for the Support of Missionaries in the Highlands and adjacent Islands of Scotland, the Isles of Jersey, Guernsey, and Newfoundland, the West Indies, and the Provinces of Nova Scotia and Quebec;" and in the year following the Wesleyan missions bore the distinctive title of "missions established by the Methodist Society." Even before this organization had been effectual, missionary labors were put forth in behalf of the residents of the West Indies. In 1791 Methodist reached out its hand after France, and its great schemes were not finished until after the close of the Napoleonic wars, in 1811. In Asia labor was commenced in 1814; in Australasia in 1815; in Polynesia in 1822; until, from the first call of Wesley for American evangelists, in the Conference of 1769, down to our day, we see the grand enterprise reaching to the shores of Sweden, to Germany, France, and the Upper Alps; to Gibraltar and Malta; to the banks of the Ganges, the Ganges and the Ganges, and to the Gold Coast; to the Cape of Good Hope; to Ceylon, to India, and to China; to the colonists and aboriginal tribes of Australia; to New Zealand, and the Friendly and Fiji Islands; to the islands of the western as well as of the southern hemisphere; and from the Gulf of St. Lawrence to Pugot's Sound (comp. Alder, Wesleyan Missions [London, 1842], p. 4). From 1803 to the present time Wesleyan Methodism has contributed more than twenty millions of dollars for foreign evangelization. In England the Wesleyan Society to-day enrols more communicants in its mission churches than all the other societies combined. In Scotland, in 1774, the Lord Kames, a historian of religion during the last and present centuries would find it difficult to point to a more magnificent monument of Christianity.

Methodist missions may, however, be said to have had their origin long before the founding of a society for this purpose. They were from the first of three or four distinct foreign parts. "From its very beginning," says Stevens (Hist. of Methodism, iii, 312), "Methodism was characterized by a zealous spirit of propaganda. It was essentially missionary. Its introduction into the West Indies by Gilbert in 1760, and into Nova Scotia by Coke in 1762, in the counties of Leicestershire, and Boardman in America in 1769, and its commencement at New York at least three years before this date; the formation successively of its Irish, Welsh, and English domestic missions, and the organization of a missionary 'institution' at least two years before the first of what are called modern missionary societies in its charter; as an energetic system of evangelization. But these wide developments of missionary energy, grand as some of them are in their historical importance, were but initiatory to that denominational missionary system which arose from Coke's project of an Asiatic mission (in 1766), to be headed by himself in person, with a separate constitution, and thus constituting him, above the mere fact of being first bishop of American Methodism, and the first Protestant bishop of the New World, as the representative character of Methodist
American Methodism has been aptly termed by Dr. Abel Stevens (Centenary of Amer. Meth. p. 187) "a mission scheme," for it was clearly "the great home mission enterprise of the North American continent."

The independent establishment of the colonies as a republic were accompanied by the formation of "home" fields, and the mission and the missionary body gradually ripened into a Church organization, from which, in turn, went out enterprises. The year 1819 is memorable in the history of American Methodism as the epoch of the formal organization of its missionary work. But these early years were confused with "new home" fields, and the mission and the missionary body mainly at the conversion of the aborigines and slaves.

It was some thirteen years later, during the session of the General Conference of 1832, that foreign missions were decided upon, and American Methodism commissioned its Gospel harbingers to carry the truth as it is in Jesus to the dark, desolate continent of South Africa, the Roman Catholic missions of Mexico, and of South America.

We give below some of the details of this great work in particular fields. Besides its very extensive domestic work, the Methodist Episcopal Church has now missions in China, Corea, India, Africa, Bulgaria, Germany, Switzerland, Denmark, Norway, Sweden, and South America. Its missions, foreign and domestic, in the year 1889 numbered 1239 circuits and stations, 8325 paid laborers (preachers and assistants), and 261,987 communicants.

The funds contributed to its treasury, from the beginning down to 1865, amounted to about $6,000,000. After that time, the Conference of 1895, at Nimesh in Turkey, increased the tithe again in favor of Methodism, and notwithstanding the organization of other churches, some of which, it must be owned, have grown more rapidly, the Conference of 1890 reported 1518 members, 184 chapels and preaching-rooms, 58 Sunday-schools, 4900 Sunday-school teachers, 101 local church members, and 56 ministers, and some 9000 regular hearers at the public services. The official title of the Methodist body in France is The Evangelical Methodist Church of France and Switzerland. The French Methodists sustain a publishing-house at Paris, and issue a weekly paper, entitled L'Evangéliste. The "Methodist Episcopal Church" sustains one missionary in the suburbs of Paris, but he is a member of the Swiss Mission Conference, and his laborers are intended to benefit only the German residents of the French metropolis.

3. Methodism among the Germans. — The Germans were first brought into direct contact with the Methodists in the United States of America by the Brethren, who have always been in close communion with the Methodists, may really be said to have paved the way for the success of the work among the Germans. The labors of the Rev. William Otterbein, the founder of the United Brethren Church, and a warm personal friend of Bishop Asbury, were thoroughly Methodist, and the United Brethren Church was for many years considered by the Methodists a co-ordinate branch of their own Church, having a special mission to labor and spread the doctrines of Methodism among the Germans. Turning their attention to the young generation and its wants, they were upon the spot, and, upon the worst citadels of paganism, it has perpetuated its original militant spirit, and opened for itself a heroic career, which need end only with the universal triumph of Christianity. English Methodism was considered, at the death of its founder, a marvellous fact in British history; but to-day (1866) the Wesleyan missions alone comprise more than twice the number of the regular preachers enrolled in the English Minutes in the year of Wesley's death, and nearly twice as many communicants as the Minutes then reported from all parts of the world which had been reached by Methodism. The latter number included thousands of missionaries, and communicants in the Methodist Episcopal Church equals nearly the half the whole membership of the Church in 1819, the year in which the Missionary Society was founded, and is nearly double the membership with which the denomination closed the last century, after more than thirty years of labor and struggles.

2. Methodism among the French. — In the year 1790 Methodism was introduced among the French by English Wesleyan preachers, and in 1791 Dr. Coke ordained in a small village in France the first French missionary, who afterwards became the first French preacher. The work was successful, and a society of 100 members had been gathered when the storm of the Revolution prevented further progress, and in 1817 the work had to be begun anew. In 1819 Methodism was introduced into the south of France by Charles Cook, whose labors were most successfully completed among the Protestants, who were then in such a state of ignorance and religious indifference that, out of some 400 ministers, not ten could be found who knew and preached the Gospel. Revivals ensued, classes were formed, societies were organized, preachers were raised, and in 1844 there was in France a Church of nearly 1500 members, with 24 travelling preachers. During the progress of the work the other churches had profited, however, by the revolving influence, and Methodism, being regarded as a "foreign importation," began gradually to lose in membership, so that by 1862 there were only 800 actual adherents to the Methodist Church, notwithstanding the fact that the work of evangelization had progressed as usual. These circumstances prompted the Wesleyans to counsel the independent establishment of French Methodism in a distinct French Church, dependent upon the "parent body" for an annual stipend only. The first French Methodist Church was organized at Nimesh in 1859, and the tide turned again in favor of Methodism; and, notwithstanding the organization of other churches, some of which, it must be owned, have grown more rapidly, the Conference of 1890 reported 1518 members, 184 chapels and preaching-rooms, 58 Sunday-schools, 4900 Sunday-school teachers, 101 local church members, and 56 ministers, and some 9000 regular hearers at the public services. The official title of the Methodist body in France is The Evangelical Methodist Church of France and Switzerland. The French Methodists sustain a publishing-house at Paris, and issue a weekly paper, entitled L'Evangéliste. The "Methodist Episcopal Church" sustains one missionary in the suburbs of Paris, but he is a member of the Swiss Mission Conference, and his laborers are intended to benefit only the German residents of the French metropolis.
tion, commonly called Albrights, or Albright Methodists. But with slight modification, they have adopted the Methodist Discipline and Methodist usages. In the matter of doctrine, they are Methodist throughout, laying peculiar emphasis upon those experimental doctrines of Christianity—repentance, faith, regeneration and adoption, growth in grace, and the duty and privilege of entire sanctification. Wesley, Watson, and Clarke are their standard authorities. They lay claim to the title of Methodism, and pride themselves in a common origin with Methodists. At a very early date of their history, when they numbered but a few hundred members, they proposed organic union with the Methodist Episcopal Church upon the sole condition of being permitted to use the German language in the public worship of their congregations, and of laboring exclusively among Germans. If the offer was rejected, under the erroneous impression which then prevailed that the German language would necessarily die out in a generation or so, of course emigration had not then attained its present gigantic dimensions, nor were there any indications of results in this direction such as we witness in our day. Efforts looking to organic union between the Methodist Episcopal Church and the Evangelical Association have since been renewed.

In 1836 the conversion and call to the ministry of William Nast, a highly-educated German, a graduate of Tu- bingen University, and one of the leading members of the Methodist Church to establish a domestic mission among the Germans, and it was intrusted to the newly-made convert. He travelled extensively through Ohio and Pennsylvania, and was eminently successful in impressing his countrymen with the need of a "higher" life. The progress of forming a congregation, however, was very slow. Thus after a whole year's labor at Cincinnati, among its thousands of Germans, subjected to the grossest insults, and in constant danger of bodily harm, preaching in the streets and market-places, distributing tracts and talking about Jesus and his salvation in the beer saloons and the tenement houses, he went up to Conference and reported the reception of three members, all told. But the final result was, after all, great and glorious. The influence of Nast's example gradually spread among the Germans, and converts came in numbers. From the little congregation, in the old Burke church in Cincinnati, the Methodist Church has made its inroads among the Germans of the United States with such a force that this branch of the Church now presents the results given in the table below.

The German Methodists now possess two colleges—one in Berea, Ohio, and one in Warren, Mo.; one Normal School in Galena, Ill.; and a "Mission House" at New York. They have also two orphan asylums—

one in Berea, Ohio, with sixty-five orphans, and one in Warren, Mo., with thirty-five orphans; the running expenses of these orphan asylums amount to nearly $14,000 per year, which sum is contributed by German Methodists. The value of the property of these institutions is over $250,000, besides an endowment fund of $57,000 of the German Wallace College at Berea, Ohio. The circulation of their official organ, the Christliche Apologeten, is 1,156, and of the Sunday-School Glaubens-Zeitung, 20,000. Very recently a religious German monthly family magazine has been started, and it promises to be a success. The Germans of the Methodist Episcopal Church, South, issue an official organ weekly, and a Sunday-school paper.

German Methodists returning to their native country impressed the Germans more with the value of experimental religion, and in 1849 a mission was established in Germany by the Methodist Episcopal Church. Its first superintendent and most efficient worker was the Rev. L. S. Jacoby, D.D., himself a German. But long before any effort had been made to establish missions in that country Methodism was already known there. Wesley had spent in 1728 nearly three months in Germany and Holland, and again in 1738 and 1736 shorter periods in the latter country, where he became acquainted with some of the most godly and learned men in those two centres of Protestant Christianity and enlightenment. The friendship of the Moravians contributed to make his visit his most successful. On returning to England, Nor was the German press silent while such a revival was going on in England. Dr. Burckhardt, a godly minister, of the Savoy Chapel, in the Strand, and an admirer of the Wesleys, published in Nuremberg a Complete History of the Methodists in England, which reached a second edition in 1736. Wesley's sermons were translated into German by Lutheran ministers, several of whom visited England and became greatly interested in Methodism. Since then Methodist literature has multiplied in Germany, until it would make up quite a formidable list both for and against the Methodists.

The first Methodists who established themselves on German soil were the converts of a German named Albrecht, or Albright, who, having embraced the Methodist doctrines in America, was pressed in spirit to engage actively in caring for the religious wants of his fellow countrymen in the United States. The work which he carried on was of the highest value, as the character he has drawn there has grown into vast proportions, under the name of the "Evangelical Association," noticed above. After having extended to thousands of the Germans of America, the Albrecht Methodists, as they are called abroad, began to extend their efforts towards the Germans in Europe. They have thirty-sixth of Conference, South, and their sixtieth Conference in St. Louis, where they commenced a work several years

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**STATISTICS OF THE GERMAN METHODIST EPISCOPAL CHURCH IN THE U. S. FOR 1890.**

<table>
<thead>
<tr>
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<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Central German</td>
<td>141</td>
<td>96</td>
<td>14,654</td>
<td>173</td>
<td>9,359</td>
<td>13,099</td>
<td>193</td>
<td>$150,900</td>
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<tr>
<td>Chicago German</td>
<td>88</td>
<td>4</td>
<td>7,691</td>
<td>199</td>
<td>1,083</td>
<td>15,725</td>
<td>118</td>
<td>$873,080</td>
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<tr>
<td>East German</td>
<td>67</td>
<td>13</td>
<td>5,132</td>
<td>65</td>
<td>1,170</td>
<td>18,757</td>
<td>90</td>
<td>12,780</td>
</tr>
<tr>
<td>North German</td>
<td>108</td>
<td>12</td>
<td>4,574</td>
<td>103</td>
<td>1,193</td>
<td>4,729</td>
<td>68</td>
<td>235,358</td>
</tr>
<tr>
<td>Northwest German</td>
<td>56</td>
<td>13</td>
<td>4,199</td>
<td>107</td>
<td>509</td>
<td>8,824</td>
<td>66</td>
<td>111,030</td>
</tr>
<tr>
<td>St. Louis German</td>
<td>159</td>
<td>10</td>
<td>10,692</td>
<td>197</td>
<td>1,186</td>
<td>9,431</td>
<td>57</td>
<td>420,064</td>
</tr>
<tr>
<td>South German</td>
<td>83</td>
<td>19</td>
<td>1,930</td>
<td>41</td>
<td>819</td>
<td>1,611</td>
<td>38</td>
<td>70,220</td>
</tr>
<tr>
<td>West German</td>
<td>94</td>
<td>12</td>
<td>5,459</td>
<td>115</td>
<td>1,138</td>
<td>5,177</td>
<td>98</td>
<td>245,000</td>
</tr>
<tr>
<td>Central German</td>
<td>159</td>
<td>13</td>
<td>12,652</td>
<td>197</td>
<td>1,186</td>
<td>9,431</td>
<td>57</td>
<td>420,064</td>
</tr>
<tr>
<td>North German</td>
<td>15</td>
<td>5</td>
<td>406</td>
<td>17</td>
<td>102</td>
<td>442</td>
<td>51</td>
<td>50,000</td>
</tr>
</tbody>
</table>

*The Methodist Episcopal Church, South, supports a mission for the Germans within that body. This field of labor was entered by the Methodist Episcopal Church South, immediately upon its organization in 1866. Superintendents are set apart by the conference laboring in Texas, Louisiana, Maryland, and Virginia. Very recently a German congregation has been started in Murfreesboro, Tennessee. The Rev. E. N. Blogg, superintendent of the German mission in the Baltimore and Virginia conferences, reports in 1873 a gradual and healthful growth. "The work," he adds, "has the central institution in Nuremberg, Richmond, Baltimore, and Hockstown, with four missionaries in the field besides myself, who are zealously engaged in the duties of aggressive missionary labor."*
METHODISM

They have in all Germany 10,231 Church members, 226 Sunday-schools with 11,822 scholars, and 64 itinerant preachers. They have two parliaments, and have lately extended their field to Switzerland.

This work was strengthened by the establishment of a mission from the Wesleyans of England. A German layman of the name of Muller had been converted in London, and had become an exhorter and class-leader. Upon his return to Wurttemberg, his native place, after an absence of fourteen years, he could not conceal from his family the change which had been wrought in his heart, and he soon began to hold meetings from village to village. A revival took place, and the persons converted organized themselves in classes. Muller, finding himself in a work that demanded all his ability, gave up his secular business and devoted himself to the evangelization of his fellow-countrymen. This work, begun in 1831, has resulted in the founding of a number of small churches, which comprise (in 1878) a membership of 7026, and 678 Sunday-school scholars, with 101 travelling and local ministers; and has extended from Wurttemberg into the duky of Baden and to the borders of Austria.

But the grandest and most enterprising of the branches of German Methodism is unquestionably that of the American Methodist Episcopal Church, which, as we have seen above, took its rise from the work among the German emigrants in the United States. In 1852 this missionary field was organized as a separate conference, and it now covers all the German-speaking people in Germany, Switzerland, and France, divided into seven districts: Bremen, Berlin, Frankfort, Ludwigshaven, Carlsruhe, Zurich, and Basle, which comprise more than sixty circuits or stations, with (in 1872) 73 travelling ministers, 596 places of worship, 229 Sunday-schools with 10,071 scholars, 6280 Church members, and 1369 probationers. This mission is thoroughly organized. It has a book publishing house, which issues, besides a variety of tracts and books, every fortnight the Evangelist and Kinder-Freund; every month the Missionar-Sammler and Monatlicher Bote; and every quarter the Wächter-Stimmen. It has also a theological college, which has had as its professors Dr. Warren, of Boston University, and Dr. Hurst, of Drew Theological Seminary. Its present instructors are Dr. Sulzbacher and L. Nippert. It had had an existence of fourteen years, when, by the timely and princely gift of John T. Martin, of Brooklyn, N. Y., the present commodious and substantial building, four stories high, standing on a lot one hundred by five hundred feet, was erected, free of debt, at Frankfort-on-the-Main. The property is estimated at about $30,000. The following branches are taught: Greek, Latin, English, German, Hebrew, geography, arithmetic, music, homiletics, dogmatics, discipline of the Methodist Episcopal Church, history of Methodism, Church history, profane history, literature, archaeology, exegesis. There are at present twenty-seven young men in this school preparing for the ministry. Sixty or seventy ministers have already gone forth in the course of twelve years. About fifty-four labor in Germany, and others have come to America and are laboring here.

4. Methodism among the Scandinavians.—The Methodist Episcopal Church has also done immense service to the cause of personal religion by its missionary efforts among the Scandinavians, with whom the Church was brought face to face in this country. As early as 1845 these labors were commenced, under the auspices of the Home Missionary Society. The work has grown until it presents this imposing array:


<table>
<thead>
<tr>
<th>Conferences</th>
<th>Ministers</th>
<th>Local Preachers</th>
<th>Missionaries and Other Lay Members</th>
<th>Officers and Teachers</th>
<th>Scholars</th>
<th>Church Members</th>
<th>Probable Value</th>
<th>Probable Value</th>
<th>Percentage</th>
<th>Probable Value</th>
<th>Probable Value</th>
<th>Missionary Coll.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. W. Norwegian and Danish</td>
<td>73</td>
<td>8</td>
<td>508</td>
<td>12</td>
<td>69</td>
<td>279</td>
<td>18</td>
<td>75,400</td>
<td>8</td>
<td>6,100</td>
<td>78,500</td>
<td>88.00</td>
</tr>
<tr>
<td>Norwegian and Danish</td>
<td>65</td>
<td>6</td>
<td>4,408</td>
<td>76</td>
<td>566</td>
<td>1,716</td>
<td>704</td>
<td>150,600</td>
<td>8</td>
<td>12,000</td>
<td>162,600</td>
<td>80.00</td>
</tr>
<tr>
<td>Total Norwegian and Danish</td>
<td>138</td>
<td>14</td>
<td>4,916</td>
<td>88</td>
<td>635</td>
<td>2,435</td>
<td>834</td>
<td>224,000</td>
<td>8</td>
<td>18,100</td>
<td>242,100</td>
<td>89.00</td>
</tr>
<tr>
<td>Northwestern Swedish</td>
<td>81</td>
<td>110</td>
<td>8,811</td>
<td>105</td>
<td>965</td>
<td>6,331</td>
<td>119</td>
<td>864,777</td>
<td>8</td>
<td>66,590</td>
<td>934,367</td>
<td>62.10</td>
</tr>
<tr>
<td>Total</td>
<td>299</td>
<td>181</td>
<td>15,727</td>
<td>198</td>
<td>1,000</td>
<td>9,788</td>
<td>196</td>
<td>2,869,577</td>
<td>91</td>
<td>209,140</td>
<td>3,078,717</td>
<td>62.10</td>
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</table>

STATISTICAL REPORT OF THE METHODIST EPISCOPAL CHURCH MISSIONS IN SWEDEN FOR 1890.

<table>
<thead>
<tr>
<th>Ministers</th>
<th>Local Preachers</th>
<th>Members</th>
<th>Probable Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>This year</td>
<td>7</td>
<td>83</td>
<td>94</td>
</tr>
<tr>
<td>Increase</td>
<td>-2</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ministers</th>
<th>Local Preachers</th>
<th>Members</th>
<th>Probable Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Last year</td>
<td>9</td>
<td>85</td>
<td>96</td>
</tr>
<tr>
<td>Increase</td>
<td>-2</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

The annual statistics covering my operations in the Baltimore Conference are as follows: Local preachers, 2; members, 20; Infants baptized, 12; Sunday-schools, 2; superintendents, 2; teachers, 18; scholars, 178; volumes in library, 210." The Missionary Report for 1873 furnishes similar statistics, and also gives an account of the method of dividing the reports from the superintendents (under date of June 1) with the remark that "a very important question will be agitated at the next General Conference [May, 1874]—that of erecting the Germans into a separate Conference." A German paper for the members in this field is published by the Methodist Episcopal Church, South, and the editorial guidance of the Rev. J. B. A. Ahrens, at New Orleans, Louisiana.
METHODISM

For the last three years a monthly, called Missionaires, devoted to religion, has been published. A hymn-book has also been prepared for the members of this branch of the Methodist Church.

The success of this work at home gave rise to the establishment of a mission to the Scandinavians in 1854. It now extends over Denmark, Sweden, and Norway. Its importance may be judged by the last annual report. In Denmark there are now 801 members, 6 class-leaders, 9 exhorters, 2 local preachers, 90 regular appointments, and 4 missionaries, under the superintendence of the Rev. Karl Schon, at Copenhagen, where the mission possesses a very elegant church. In the other two countries the reports are as given in the two preceding tables.

7. Methodistism in Australia.—Methodism at the beginning of this century found its adherents in Australia. The first class was organized March 6, 1812. The first missionary to this colony was Samuel Leigh, who landed in 1815. At first the labors of the preacher were confined to the whites, particularly the convicts who had been transported hither from the mother country. Gradually the work was extended to the natives also. In 1853 Methodism had progressed so well that the formation of an independent Conference was counselled by the home Church, and in January, 1855, the first session of the Wesleyan Conference was held at Melbourne, and was presided over by the Rev. W. B. Doyle, at that time generally known as the General of Missionary work in Australia, now secretary of the Wesleyan Missionary Society, London. At that time there were some 60 preachers and 11,000 members. Now this bough of the vigorous tree planted by John Wesley divides itself into three branches. The first extends over Australia Proper and Van Diemen’s Land, the Methodist districts in which adapt themselves to the colonial divisions of New South Wales, Victoria, South Australia, Western Australia, and Tasmania. These are the home districts of Methodism in that region, the work in them being missionary only as regards a few surviving relics of the feeble aborigines, or the swarms of immigrant Chinese. The second branch of Australian Methodism divides itself over New Zealand into the two districts of Auckland and Wellington, and the work is of a mixed character, embracing the British settlers and the Maori. The third branch is purely missionary, and extends over the Friendly Islands, the Gilbert Islands, the Cook Islands, the Marquesas, the Sandwich Islands, the Windward and Leeward Islands, the Bahamas, British Guiana, Honduras, and Hayti are mainly inhabited by the descendants of the Africans emancipated in 1834. The European population is comparatively small. No missions have had greater difficulties to contend against. Earthquakes, hurricanes, the pestilence, and occasional fires have from time to time destroyed life and property; the changes in the commercial policy of the British government operated for a while most injuriously in reducing the value of the staples of these colonies, and in some localities fearful droughts reduced the population to poverty and starvation. Our Maya mission to Honduras has been disturbed by Indian raids on the colony; and our societies in R utan, an island belonging to the republic of Honduras, have suffered from a political revolution, which is no strange event in the Spanish republics of America. Yet, in spite of these discouragements, the congregation has been gradually improving—agriculturally, commercially, and socially. The great want is an educated native ministry. The time since the emancipation has been but a short period in the history of a nation, and our moral and educational agencies have not been equal to the task. The life of the average Indian does not extend past the age that at the present rate of living is attended with the death of the people within the lifetime of a generation. Yet over many of our churches we have great reason to rejoice; and, from what has been effected in their case, to look hopefully in reference to the future. In these missions we have 97 missionaries, 44,728 members, and 28,058 scholars.

8. Methodistism in India.—Next in importance is the missionary work in India. The Wesleyans have labored there for years, but their expenditure on the field, both in men and money, is far inferior to that of the Methodist Episcopal Church, which has, especially within a very recent period, met with unprecedented success. But all Methodists have an equal interest in the success of this missionary field, to which the sainted Coke gave his life. See Coke. Work was commenced in 1813 at Ceylon. By 1819 the impression made warranted the establishing of schools in the principal cities along the western coast. In the mean time missionary labors had been carried on the continent itself, with head-quarters at Bombay. At the time of the centennial of Methodism (1839) the mission in India counted 21 stations, 43 missionaries and helpers, and 1200 members. At present (1873) the field covering the Tamil and Singhalese districts, Calcutta, Mysore, and Madras,
METHODIST contains 2976 members, with 18,987 children in the schools, guided by 75 missionaries. These statistics do not give, however, an adequate impression of the nature and character of the work itself. In India and Ceylon the missionaries preach in the streets and bazaars, as well as in the temples; they make frequent missionary tours in their respective districts, to preach and converse, and circulate books in the villages. Much time is necessarily occupied in the training of native agents, and in the charge of the higher classes in the schools, as well as in the general superintendence of the educational department of this work.

The Methodist Episcopal Church sent its missionaries to these parts in 1856. The pioneer operations were confined to efforts for the education of the natives and the so-called "parent body"—the Wesleyans—were invited into this field by the voluntary labors of George Piercy, a preacher, in 1851. Two years later the Missionary Society of his Church came to his aid by sending two assistants. The Methodist Episcopal Church, South, has also an interest in this field. The Wesleyans support at present in the Canton and Wuchang districts 11 missionaries, with 178 members, and 886 children in the schools. Work has recently been commenced by them at Kwang-chi, with prospect of success. They also support medical institutions. The great coolie traffic moved the establishment of a Chinese mission in Australia, and it is prospering. The mission of the Methodist Episcopal Church in 1890 reported its condition in China to be as follows: Missionaries in the field, 40; assistant missionaries, 29; missionaries of the Women's Foreign Missionary Society (a body lately formed as auxiliary to the regular Missionary Society of the Methodist Episcopal Church), 6; native preachers ordained, 79; adults baptized the past year, 558; children baptized the past year, 663; total baptisms during the year, 1221; members in full connection, 1895; probationers, 458; baptized children, 4357; total members, probationers, and baptized children, 4875; increase, 78; Sunday-school scholars, 4387. A Biblical institute for the training of native helpers is supported. A Christian native teacher is employed, and each American missionary devotes part of one day every week to giving instruction in some special part in the course of study. There is a press connected with the mission, and last year one million and a half of pages of tracts were printed and distributed. The property of the mission is valued at $252,620. The mission has also two boarding-schools, one for boys and another for girls; a day-school, with 75 scholars; and a foundling asylum, with 80 inmates. The Woman's Foreign Missionary Society has greatly aided the work in these parts within the past two years by the employment of deaconesses.

The influx of Chinese on our Pacific coast aroused the interest of the Methodist Episcopal Church, and in 1867 a home mission was incorporated for their conversion. The present status of this field of labor is as follows: Missionaries, 2; members, 115; 1 church, value $29,000; 1 parsonage, value $1,000; missionary collections, $40; missions, 1; money, $3,500. The Methodist Episcopal Church, South, has also very recently commenced operations there.

### Missions of the Methodist Episcopal Church in India in 1890.

<table>
<thead>
<tr>
<th>Society Assets</th>
<th>Educational</th>
</tr>
</thead>
<tbody>
<tr>
<td>Native Agents</td>
<td>Missionary</td>
</tr>
<tr>
<td>American</td>
<td>Schools</td>
</tr>
<tr>
<td>Native Agents</td>
<td>College</td>
</tr>
<tr>
<td>American</td>
<td>Seminary</td>
</tr>
<tr>
<td>Native Agents</td>
<td>Theological</td>
</tr>
<tr>
<td>American</td>
<td>Institute</td>
</tr>
<tr>
<td>Native Agents</td>
<td></td>
</tr>
<tr>
<td>American</td>
<td></td>
</tr>
</tbody>
</table>

**Conferences:**

<table>
<thead>
<tr>
<th>North India</th>
<th>South India</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>52</td>
<td>91</td>
<td>143</td>
</tr>
<tr>
<td>646</td>
<td>949</td>
<td>1615</td>
</tr>
<tr>
<td>211</td>
<td>129</td>
<td>340</td>
</tr>
<tr>
<td>3509</td>
<td>3791</td>
<td>7300</td>
</tr>
</tbody>
</table>

**Total Missionaries:**

- 1195
- 3092
- 2398
- 3022
- 106
- 11

**Total Schools:**

- 1487
- 1421
- 200
- 35
- 6
- 1

**Total Missionary Schools:**

- 1487
- 1421
- 200
- 35
- 6
- 1

**Total Clergymen:**

- 1195
- 3092
- 2398
- 3022
- 106
- 11

**Total Missionary Clergy:**

- 1195
- 3092
- 2398
- 3022
- 106
- 11
Near the close of last year a Methodist mission was established at Japan under the auspices of the Methodist Episcopal Church. Dr. Maclay, formerly superintendent of the missionary work in China, has supervision, and he hopes to make this new effort a glorious success. Already a native of influence and rank in the empire has espoused this cause, and is now preaching.

9. Methodism in Africa.—Dr. Coke was early drawn towards this field of missionary labor. But all efforts proved unsuccessful until 1811, when a Methodist mission was established at Sierra Leone, commencing its labor with a membership of 110, and three local preachers, who had fostered the work for some time. Gradually the mission extended to the Gambia districts. In these parts of Western Africa the natives are in process of becoming Christianized, the influences of the Wesleys, to benefit them by the civilization which too often has been made a means of degradation to their race. The majority of the ministers in Africa are natives, educated and trained for their work. Twenty-one missionaries labor in this field, which has 8974 Church members. "In the Cape Colony, the Orange Free State, Trans-Vaal Republic, and Natal, the native and European populations are so mingled that it is impossible to separate the returns of the colonial work from those of the missions in Kaffirland and in the Bechuanaland country. The early history of the mission is identified with the names of Barnabas and William Shaw, the latter, the housekeeper of the Kaffir mission, is longer among us, but his work survives. These missions have been, since their beginning, tried by native wars, and by the unsettled population occasioned by emigration, and by the discovery of the diamond fields; but the work is rapidly advancing. A large number of the Kaffir population have been brought under Christian influence; thousands of scholars have been trained to read the Word of God in their own tongue, and many able native ministers have been raised up. The difficulty now is to meet the enlarged educational wants and requirements of the native people. In these missions 85 ministers labor; the number of Church members is 13,748, and the scholars reported are 18,821" (Perks, in his address already quoted).

The Methodist Episcopal Church established a mission in Liberia in 1822. By 1830 the formation of an Annual Conference became necessary, and at present a bishop presides over the mission. We give the following summary of statistics for 1890: Members, 2954; deaths, 67; probationers, 224; local preachers, 58; baptisms—adults, 121; children, 85; churches, 56; of the probable value of $31,450; parsonages, 1, of the probable value of $150; Sabbath schools, 41; officers and teachers, 403; weekly school, 841; day-schools, 16; scholars in day-schools, 450; volumes of books, 115; libraries, 11; other institutions for the support of the Gospel, $1292. See LEBRIA.

The Conference, at its last session, expressed its deep sense of the need of a more thorough training of men for the holy ministry, and took incipient steps towards the establishment of a Biblical institute. Measures have also been taken for the establishment of a mission in the Kong mountains, north and east of Liberia and Sierra Leone, where dwell the Mandingoes, perhaps the most cultivated tribe on the western coast of Africa. See MANDINGO. Ten thousand dollars have been appropriated for this work.

10. Methodism in Italy, Spain, and Portugal.—For some time the Wesleyans have supported missionaries in each of these countries. Late events have given a new impetus to the work, and it promises to yield fruit in abundance. Besides two English ministers, seventeen Italians are preaching Methodist doctrines. At Rome the Wesleyans are now in possession of suitable buildings for preaching and educational purposes, and at Naples the new chapel and schools are advancing towards completion, while their educational establishment at Padua is in efficient operation.

The Methodist Episcopal Church in 1871 decided to establish a mission in that country, and placed the Rev. Dr. Vernon in charge. Bologna has been selected as head-quarter.

In Spain, Methodism supported for years a mission at Gibraltar, the only spot available until the new order of things developed. At present there are stations at Barcelona and Port Mahon (in the island of Minorca), and in Portugal at Oporto.

11. Methodism in South America and Mexico.—In 1820 missionary work was commenced in South America, but the success of the mission has not yet been fairly established. There are connected with this work 18 ordained preachers and 6 assistants, with 985 members. The Sunday-schools number 2113 teachers and scholars, and the day-school 3379 scholars. About half of these are in Brazil.

In November, 1872, the Methodist Episcopal Church organized a mission for Mexico, under the superintendence of the Rev. William Butler, D.D., formerly superintendents of her work in India. The enterprise is too recent to enable us to say much about it.

12. In Bulgaria.—The Methodist Episcopal Church established a mission in 1897. Connected with it are two ordained preachers, one at Constantinople and the other at Tulcha. These missionaries are engaged in preaching the Gospel, scattering religious reading, and translating the New Testament into the Bulgarian tongue.

The appropriation is $15,920.

The whole number of Methodists in the world would probably come to about 80,000,000, according to the best information we can obtain, was in 1866 as follows:

<table>
<thead>
<tr>
<th>Country</th>
<th>Members</th>
</tr>
</thead>
<tbody>
<tr>
<td>Australia</td>
<td>49,194</td>
</tr>
<tr>
<td>West Indies</td>
<td>41,992</td>
</tr>
<tr>
<td>Ireland</td>
<td>29,690</td>
</tr>
<tr>
<td>Africa</td>
<td>19,403</td>
</tr>
<tr>
<td>British Provinces</td>
<td>12,977</td>
</tr>
<tr>
<td>Germany and Switzerland</td>
<td>1,296</td>
</tr>
<tr>
<td>France</td>
<td>1,864</td>
</tr>
<tr>
<td>Ceylon</td>
<td>1,661</td>
</tr>
<tr>
<td>Japan</td>
<td>1,000</td>
</tr>
<tr>
<td>China</td>
<td>558</td>
</tr>
<tr>
<td>South America</td>
<td>193</td>
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<tr>
<td>Turkey</td>
<td>75</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>161,515</strong></td>
</tr>
</tbody>
</table>

The whole number of Methodists in the world would therefore figure at the present time about as follows:

United States and Canada ........................................... 2,651,675
Greece and the Balkans ............................................. 961,460
All others ...................................................................... 276,075
**Total** ...................................................................... 4,099,210

VII. Literature.—The sources for the history and doctrine of the Methodists are as follows: Works of John Wesley (first complete edition, Bristol, 1771-74, 82 small quarto works, containing historical and critical errors); ed. 1808-15, 16 vols. 8vo, with a register, also containing errors; a critical edition was prepared by Thomas Jackson and published, London, 1831, 14 vols. 8vo; N. Y. 1831, 7 vols. 8vo); Memoirs of the late John Wesley, with a Review of his Life and Writings, and a History of Methodism from its Commencement in 1729 to the present Time, by John Hamson, A.B. (Sunderland, 1791, 3 vols. 12mo; translated into German, with remarks and additions by Niemeyer, Itale, 1785, 2 vols.); Burkhart, Complete History of the Methodists in England (Nurnb. 1795, 2 vols.); Life of the Rev. John Wesley, A.M., including an Account of the Great Revival of Religion in Europe and America, of which he was the first and chief Instrument, by Dr. Coke and Mr. Moore (Lond. 1792, 8vo); Life of John Wesley, collected from his private Papers and printed Works, and written at the Request of his Executors; in which is prefixed some Account of the Neat House where he Dwelt, collected from his private Journal, and never before published—the whole forming a History of Methodism, in which the Principles and Economy of Methodism are unfolded (chiefly from a London edition published by John Whitehead, M.D., Dublin, 1865, 2 vols. 8vo). For the sources of these biographies, see Curry, Remarks, in
addition to his revision of Southey's edition. i. 405, 406. "Vermon's by Charles Wesley, with a Memoir of the Author (Lond. 1816); Journals of Charles Wesley, to
which are appended Selections from his Correspondence and Poetry, with an Introduction and Notes by the Rev. T. Jackson (Lond. 2 vols. 8vo); Thomas Jackson, Memo-
rials of Charles Wesley, comprising Notices of his Poetry, of the Methodist Connexion and its Growth, and an alphabetical List of Important Events and Characters (Lond. 8vo); William Mylne, Chronological History of the People called Meth-
odists, of the Connection of the late Rev. John Wesley, from their Rise in the Year 1729 to their last Conference in the Year 1803 (Lond. 1803, 12mo); Life of Wesley, and Rise and Progress of Methodism, by Robert Southey, Esq. (Lond. 2 vols. 8vo); Note on the Life of Thomas Tid-
ridge, Esq.; and Remarks on the Life and Character of John Wesley, by the late Alexander Knox, Esq., edited by the Rev. Charles S. Southey, M.A. (2d American edition, with Notes, etc., by the Rev. Daniel Curry, D.D., 2 vols. 12mo, N. Y. 1847); Richard Watson, Observations on Southey's Life of Wesley (Lond. 1820); E. Watson, Life of the Rev. John Wesley (Lond. 1831); A. Clarke, Memoirs of the Wesley Family (Lond. and N. Y.); Wm. C. Larrabee, Wesley and his Coadjutors (N. Y. 2 vols. 16mo); E. J. W. Wesley, his Own Historian (N. Y. 1872, 12mo); the Rev. L. Tyerman, Life and Times of John Wesley (Lond. 1870, 3 vols. 8vo); and by the same author, The Oxford Meth-
odists (Lond. and N. Y. 1873, 8vo); Complete Works of John Fletcher (Lond. 1815, 10 vols. 8vo; N. Y. 1831, 4 vols. 8vo); Joseph Benson, Life of the Rev. John William de la Flechère (Fletcher), compiled from the Nar-
rative of the Rev. Mr. Wesley, the biographical Notes of the Rev. Mr. Gilpin, from his own Letters, and other authentic Documents (Lond. 1817, 8vo; in German, with a Preface by A. Tholuck, Berlin, 1833); Samuel Drew, Life of the Rev. Thomas Coke, L.L.D., including in Detail his various Travels and extraordinary Missionary Exer-
sions (Lond. 1835, 2 vols. 8vo); G. B. I. P. Newbery, with an Account of his Death (Lond. 1817, 8vo; N. Y. 1847, 12mo); Extracts of the Journals of the Rev. Dr. Coke's Fire-Visits in America (Lond.1789, 12mo); Stevenson, City Road Chapel, London (Lond. 1863, 12mo); Annual Min-
utes of the Methodist Conference, from the First held in London by the late Rev. John Wesley, in the Year 1744 (sev-
able vols.); Armagnac Magazine, from 1778, now styled Wesleyan Magazine (Lond.); London Quarterly-
ly Review, since 1835; the great ecclesiastical weeklies—Watchman, Wesleyan Times, etc. See also Gillie, Life of the Rev. George Whitefield (Lond. 1818); Philip, Life of the Rev. Philipourg and Life and Times of the Countess of Hamilt-
on (2 vols.); Mudde, Life and Times of the Rev. John Wesley (Brugy, N. Y. 1857); Lives of Early Methodist Preachers, edited by the Rev. Thomas Jackson (Lond. 1839, 2 vols. 12mo); and numerous biographies from the time of the origin of Methodism.
Sources for the history of the Methodist Episcopal Church especially: Journals of the Rev. Francis Asbury, Bishop of the Methodist Episcopal Church (new ed., N. Y. 1854, 3 vols. 12mo); Minutes of the Annual Confer-
ences of the Methodist Episcopal Church (N. Y. 29 vols. 8vo); Journals of the General Conference of the Meth-
odist Episcopal Church (N. Y. 12 vols. 8vo); Methodist Quarterly Review (N. Y. 1844 vols.); A. Stevens, Memo-
rials of the Introduction of Methodism into the Eastern States (N. Y. 2 vols.); J. B. Finley, Sketches of West-
er Methodism (N. Y. 12mo); and similar researches by Peck, Baybold, and others; Waleky, Lost Chapters ren-
over from the Early History of American Methodism; id., Heroes of Methodism (N. Y. 1844); id., Life of Methodism (N. Y. 12mo); Stevens, Women of Meth-
odism (N. Y. 12mo); Rev. W. Reddy, Inside Views of Methodism (N. Y. 1830); W. P. Strickland, History of Mis-
ions of the Methodist Episcopal Church (N. Y. 12mo); Bishop Thomson, Our Oriental Missions (N. Y. 2 vols. 8vo); C. Smith, Pullars in the Tropics, or Lives of Denouced Laymen of the Methodist Episcopal Church (N. Y. 1860); Deems, Annals of Southern Methodism; Miller, Experience of German Meth. Preachers (Cincinnati, 1859); Strickland, Life of Bishop Asbury; id., Pio-
ners of the West (N. Y. 12mo); Stevens, Life and Times of Nathaniel Bangs (N. Y. 1863); id., Sketches and Incidents (N. Y. 1818mo); Larrabee, Asbury and his Coadjutors; Life and Letters of Bishop Hamline (N. Y. 12mo); Sanford, Wesley's Missionaries to America; G. Pock, Episcopacy and Slavery.
Collective histories of Methodism: the best universal history of Methodism which the Methodist Episcopal Church has ever produced is Dr. Abel Stevens's History of the Religious Movements of the Eighteenth Century called Methodism, considered in its Internal Organization, Foreign Missions, and in its Relation to British and Ameri-
can Protestantism (N. Y. and Lond. 1858-61, 3 vols. 8vo and 12mo). The best history which was ever written in England is by Dr. George Smith: History of Meth-
odism—vol. i, Wesley and his Times; vol. ii, The Middle Age of Methodism; vol. iii, Modern Methodism (Lond. 1857-58, 3 vols. 8vo). Earlier works: Jackson, History of Wesleyan Methodism (Lond. 1839); Jonathan Crowther, Portraiture of Methodism, or the History of the Wesleyan Methodists, showing their Rise, Progress, and present State; Biographical Sketches of some of their most eminent Ministers; the Doctrines the Methodists be-
lieve and explain, and the Rules and Regulations with which their Discipline, including their original Rules and subsequent Regulations. Also a Defence of Method-
ism (Lond. 1815, 8vo). Concerning the history of the Methodist Episcopal Church especially: Nathan Bangs, Hist. of the Meth. Episc. Church, from the Year 1766 to 1840 (N. Y. 1849, 4 vols. 12mo); A. Stevens, Hist. of the Meth. Episc. Church (N. Y. 1865-67, 4 vols. 8vo and 12mo); Lee, Hist. of the Methodists; Strickland, Hist. of the Missions of the M.E. Church (1st ed. Cincinnati, 1849); Goes, Statistical Hist. of Methodism (N. Y. 1866, 18mo); R. Emory, Hist. of the Discipline of the M. E. Church, which was brought about by the Rev. Dr. Asbury, Bishop, and E. J. Strickland (1st ed. N. Y. 1848); Charles Elliott, Hist. of the great Seccession from the M. E. Church in the Year 1854, eventuating in the Organization of the new Church, entitled the M. E. Church South (Cincinnati, 1855, 8vo); Hist. of the M.E. Church in the South-east from 1844 to 1864, by the Rev. Charles Elliott, D.D., LL.D., partly edited and revised by the Rev. Leroy Vernon, D.D. (St. Louis, Mo., 1873, 12mo). On Canada: G. F. Player, Hist. of Methodism in Canada (Toronto, 1862, 12mo); Gorrie, Lives of Eminent Methodist Ministers; etc.
Books on Methodism. (a) Polemical books. Innumerable anti-Methodist works have been published since the rise of Wesley. A list of these works, which, however, are now almost forgotten, is given in alphabetical order by H. D. Decaner: Catalogue of Works in Refutation of Methodism, from its Origin in 1729 to the present Time (Phil., 1846). (b) Philosophical (pragmatical) studies: Isaac Taylor, Wesley and Method-
ism (Lond. 1861); Introduction; 1. Founders of Method-
ism; 2. Substance of Methodism; 3. Form of Methodism; 4. Methodism of the Future. Mr. Taylor, a copious Cal-
vinistic writer of the Anglican Church, was once a Dis-
senter; B. F. Telft, Methodism Successful, and the Internal Causes of its Success (N. Y. 1859). (c) More or less apol-
ogistic are: James Port, Compendium of Methodism, embrac-
ing the History and present Condition of its various Branches in all Countries, with a Defence of its Doctrinal, Governmental, and Prudential Peculiarities (N. Y. 1851; 16th ed. 1860, 12mo); George Smith, The Polity of Wes-
leyan Methodism exhibited and defended (Lond. 1862, 12mo); J. D. Alcock, The Methodist Polity Explained and its Objects, the Methodist Dependency and the Church (Auburn, N. Y. 1852, 12mo); Bishop Emory, Defence of our Fathers (N. Y. 8vo); T. E. Bond, Economy of Meth-
odism (N. Y. 8vo); J. Dixon, Methodism in its Economy (Lond. and N. Y. 1850); N. Bangs, Responsibilities of the M.E. Church (N. Y. 1860); A. Stevens, Church Pol-
y (N. Y. 1862); Morris, Church Polity (N. Y. 1862); L. S. Jacobs, Handbuch des Methodismus, embracing its
Methodism

Methodist Episcopal Church, The, is the official title of the largest body of Methodists in the United States, with branches in different parts of the world.

I. Organization.—This title was assumed by the American Methodists as a distinct body at what is historically known as the Baltimore Conference, held its session on Friday, Dec. 24, 1784, and was continued through Christmas week, and until the second day of the new year. Previous to this period the American Methodists had constituted societies, like those in Great Britain, in connection with and under the jurisdiction of the Rev. John Wesley, whom they all alike revered and obeyed. Father and son having, however, established their first Methodist service in America is believed to have been held in the year 1766, in the city of New York, by Philip Embury, an Irish immigrant and local preacher, a carpenter by trade, who was moved thereto by the stirring appeals of Barbara Heck, an Irishwoman, whose name is illustrous in the annals of the denomination. Thomas Webb, a captain in the British army, who was then staying in America, Robert Strawbridge, and Robert Williams, all local preachers, were, with Embury, the prosecutors of the work thus begun, until, in the autumn of 1789, Richard Boardman and Joseph Fimmo arrived at Philadelphia, missioners sent out by Mr. Wesley. Seven others afterwards came; but the entire service of all Wesley's missionaries was less than twenty-eight years, leaving out of the account Francis Asbury, who alone of them remained in the country during the Revolutionary War, and who became the apostle and bishop of the Church. Though several of them were not fortunate in their associations with their American brethren, two soon becoming Presbyterians, a third, by his active Toryism, causing grave scandal and even persecution, and none, except Asbury, staying long, they, as a whole, by their labors, zeal, and industry, with the aid of the Methodists, did much to lay the foundations of the Church. Their labors were instrumental in settling the cause upon a firm basis, and raising up scores of native preachers to carry on the work.

The first Conference, held in 1773, presided over by Ilkin as superintendent, consisted of ten members, all Europeans, with an aggregate in the societies of 1160. In May, 1784, eleven years later, notwithstanding all the adverse influences of the war, they numbered 14,988 members, several hundred local preachers and exhorters, 84 itinerant preachers, with more than sixty chapels, and probably not less than 200,000 attendants upon their worship. By this time, the itinerancy, which had never been attempting the organization of the Church was prevented from localizing itself, and had established organized societies in every state of the Union outside of New England, become the dominant, popular, religious power in Maryland and Delaware, and at several points planted its standard beyond the Alleghanies. Though thus widely spread, nearly nine tenths of its membership were south of Mason and Dixon's line, and of these a large proportion were in the Middle States, where the Anglican, or the English Established Church, once so flourishing, had become nearly extinct.

Most of the Methodists of 1784 were without the sacraments; for the English clergy upon whom they had generally depended had, with few exceptions, either left the country or forsaken their parishes. Thousands had been received into the societies without baptism; their children were growing up without that sacred rite; and preachers were ministering in their pulpits who had never even partaken of the Lord's Supper. The growing necessity for some provision for the administration of the sacraments had led to so serious thought and discussion in successive Conferences that the regular session of 1777, deeming the exigency sufficient to warrant a departure from ecclesiastical usage, constituted four of their number a presbytery, with power to proceed to ordain another, and afterwards others of their brethren. At the end of a year the sacramental
parly yielded to the minority for peace' sake; the ad-
ministration of the sacraments was suspended; and it
was agreed to seek the counsel of Wesley, and abide
by his judgment. He advised them to continue on the
same course of further direction. Wesley, who had
his American societies no way of relief until subsequent
conclusion of the war. Then, after long and ma-
ture thought, and consultation with his friends, among
whom was Fletcher, the sainly vicar of Madeley, he
resolved to use the power which he believed himself as
a parish clergyman had, that is, to appeal to the bishop;
should meet the demands of the thousands who sought
aid from him as their spiritual founder. He proposed
to the Rev. Thomas Coke, LLC, to receive ordination
at his hands as their superintendent, to which Coke,
whose sympathies were profoundly stirred in their be-
half, consented, when study and reflection had con-
vinced him of Wesley's power to ordain to the Episco-
opal office. It was also arranged that two of the English
preachers should be ordained to accompany him as el-
der. Accordingly, on the first day of September, 1784,
at Bristol, using the convenient and solemn forms of the
Church of England, and, assisted by Coke and the Rev.
Thomas Creighton, a presbyter of the English Church,
Wesley ordained Richard Whatcoat and Thomas
Vasey to the office of deacon. On the next day he
ordained them elders, and, assisted by Creighton and
Whatcoat, he also ordained Coke superintendent, or bish-
op, as this officer was afterward called. He then sent
them forth to their respective missions, instructing the
societies into a distinct Church, and to ordain As-
bury joint superintendent with Coke. To facilitate their
work, he furnished them with a "Sunday Service," or
hymn, a collection of psalms and hymns, and also "The
Articles of Religion." Upon their arrival in America, a
special meeting of the General Assembly was held, and
persons were examined by a commission assembled;
no one either exercised or claimed any ecclesiastical
authority at all. In this peculiar situation, some thought of the lubricity of the new clergy, and gave them
dangerous addresses; and, in compliance with their desire, I have
drawn up a little sketch.
"The very first meeting of the Primitive Church con-
cluded me, many years ago, that bishops and presbyters
were the same order, and consequently have the same right
to ordain. For many years I have been importuned, from
time to time, to exercise this right, by ordaining part of
our ruling preachers. But I have still refused, not only for peace' sake, but because I have determined at present to
be able to violate the established order of the National
Church in England, or for any other reason than to ordain, and, in compliance with their desire, I have
drawn up a little sketch.
"The very first meeting of the Primitive Church con-
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be able to violate the established order of the National
Church in England, or for any other reason than to ordain, and, in compliance with their desire, I have
drawn up a little sketch.
Wesley had believed that bishops and presbyters constituted but one order, with the same right to ordain. He knew that for two centuries the succession of bishops in the Church of Alexandria was preserved through ordination. He had said, "I am a scriptural ιερεύς, as much as any man in England or in Europe; for the uninterrupted succession I know to be a fable which no man ever did or can prove;" but he also held that "neither Christ nor his apostles prescribe any particular form of Church government." He had called the Church of England a "false bishop which God had given to his care. He had hitherto refused "to exercise this right" of ordaining, because he would not come into needless conflict with the order of the English Church to which he belonged. But after the Revolution, his ordaining for America would violate no law of the Church; and when the necessity was clearly apparent, his hesitation ceased. "There does not appear," he said, "any other way of supplying them with ministers." Having formed his purpose, in February, 1784, he invited Dr. Coke to his study in City Road, laid the case before him, and proposed to ordain and send him to America. Coke was startled at first, doubting Wesley's right to ordain him, though why, if the ordination were not to the office of bishop, the next higher to which he already held, is inexplicable. He finally assented, and wrote, "The power of ordaining others should be received by me from you, by the imposition of your hands." 3. History records no other plan as proposed than that of an Episcopal ordination. This was what was laid before the few preachers called for counsel immediately after Coke's arrival in America. The title assumed by the Church is "Episcopal." The Minutes of the organization say that this was done, "following the counsels of Mr. John Wesley, who recommended the Episcopal mode of Church government, making the Episcopal office elective, and the elected superintendent, or bishop, amenable to the body of ministers and preachers;" and he had no reproof for the statement or the title, though the document was printed under his eye. The Minutes of 1789 say of him: "Preferring the Episcopal mode of Church government, he set apart Thomas Coke for the Episcopal office, and having delivered to him letters of Episcopal orders, directed him to set apart Francis Asbury for the same Episcopal office, in consequence of which the said Francis Asbury was solemnly set apart for the said Episcopal office. He knew what was done, and the intention in doing it. He says that his brother "assumed the Episcopal character, ordained elders, consecrated a bishop, and sent him to ordain our lay preachers in America." He wrote bitterly to his brother John of Coke's "Methodist Episcopal Church in Baltimore," of the readiness of the Lords to grant the request; he wrote to Wesley saying "Christian ambition and rashness." Coke distinctly said, after his return to England, that "he had done nothing but under the direction of Mr. Wesley," and Wesley replied to Charles that Coke "has done nothing rashly." Silence in such circumstances becomes assent. 5. Wesley, then, intended an Episcopal Church. But an Episcopal Church must have an Episcopacy, and therefore an ιερεύς, bishop, or superintendent, names alike in signification. He preferred the latter, as did Coke, who spoke in his sermon at Asbury's ordination of "our bishops, or superintendents, as we rather call them. When it is called bishop, it is called by the superintendent of the office, Wesley wrote, "How can you, how dare you, suffer yourself to be called bishop?" though he well knew that an Episcopal Church must have its bishop. To the title, not to the thing, he did object, and most strongly, for as it met him in England, its pomp and pretentiousness were far removed from that character of simplicity which he had so laboriously stamped upon Methodism. "I study to be little," he truly said in the same letter; but when he added, "You will not find any man who understands the nature of the Church ministry, the main body and trunk of the ministerial strength and power. As such it is naturally and crudely the undeveloped one order. Just as, and naturally, and by sacred precedent and expediency, it reserves the diaconate order as its preparatory pulpilage, so it flowers up into the Episcopal as its concentrated representative power. Fundamentally, there may thus be one order; subsidiarily, a second order; and derivatively, yet superior in function, a third order. The ordination and organic permanence is constituted in all three cases, according to sacred precedent, by ordination. The highest of the three orders is especially, as it happens, perpetuated by freer use of the former; the latter has been a necessary successor, bishop authenticating bishop, as elder does not authenticate elder, or deacon, deacon. Hence, though, as derivative, it is in origin less an order, and an inferior order, yet, as constituted, it becomes more distinctively an order than either of the other two. The facts of the case do not make an independent and permanent precedence of an ordained and permanently fixed superpresbyterian order; but it does furnish classes and instances of men exercising superpresbyterian authority, so that pure and perfect parity of office is not divinely enjoined. Such classes and cases are the 'apostles, the evangelists, St. James of Jerusalem, the Twelve, and Titus, ... Wesley held that the episcopate and episcopacy were so one order that the power constituting an Episcopal order inhered in the episcopacy; but he did not believe that there lay in the episcopacy a right to exercise that power without a true providential and divine call. Hence, in his Episcopal diploma given to Coke, he announces, 'If, John Wesley, think myself providentially called at this time to set apart,' etc." (D.D. Whe- don, Meth. Quar. Rev. Oct., 1871, p. 676.) II. DOCTRINES.—1. The "Articles of Religion" prepared by Wesley for the new Church, twenty-four in number, were adopted by the Annual and General Conference of the Church of England. Fifteen of the latter are entirely omitted, and several others considerably amended. While all traces of Calvinism, as well as of Roman leanings, are carefully eliminated, there is no insertion of Wesley's Arminianism, or of his doctrines of the Holy Spirit and "Christian perfection." Several important protests against Pelagian, Romish, and other errors, are retained, as are also, in substance, those articles which are in accordance with the sentiments of the universal Church. On the Trinity, the person and work of Christ, the Holy Spirit, the Scripture canon, original sin, free will, justification by faith and vicarious atonement, and good works, they speak clearly and in the most orthodox language. The design was to provide a broad and liberal platform upon which the great body of Christians who hold the essentials of Christianity might stand together in love and charity. With a few verbal changes, and the addition of one new article (the twenty-third), they stand as they were adopted in 1784; and from the year 1822 it has been placed beyond the power of the Church to "revoke, alter, or change" them. See ARTICLES, TWENTY-FIVE, of the Methodist Episcopal Church.
system, and incorporated with it other and objectionable principles, rather than from a familiarity with the views of Arminius himself. The articles on "Original Sin," for example, should forever have saved it from that reproach. Wesley's doctrinal sermons, Notes on the New Testament, and other writings, have been its standards of Arminian orthodoxy, while the rigid examination to which all candidates for the ministry are subjected is its chief security that only what is deemed corollary and sound in doctrine shall be preached in its pulpits.

3. Wesley's doctrine of the "Witness of the Spirit," known to many by the term "Assurance," holds an important place in the system of the Church. He defines it as an "inward impression on the soul, whereby the Spirit of God immediately and unmistakably convinces my spirit that I am a child of God; that Jesus Christ has loved me, and given himself for me; that all my sins are blotted out, and I, even I, am reconciled to God; and to effect this persuasion, he supposes that the Holy Spirit "works upon the soul by his immediate influence, and by a strong though inexplicable operation." The possession of this assurance is taught to be the privilege of all believers, and penitents are diligently instructed not to rest until it is received; while it is a constant theme in the pulpit and the social meeting. Such is the emphasis practically placed upon it.

4. Sanctification, or "Christian Perfection," as Wesley understood it, is the general official doctrine of all Methodism and is firmly held by the Church. It teaches no state attainable in life like that of the angels, or of Adam in Paradise, or in which there is an exemption from mistakes, ignorance, infirmities, or temptations; and, positively, that all saints may by faith be so filled with the love of God that all the powers of the soul shall be recovered from the abnormal, perverted, sinful condition, and, together with the outward conduct, be controlled in entire harmony with love. See METHODISM.

III. Government. — 1. The General Conference, the highest of the five judicatories of the Church, assembles on the first day of May in every fourth year, and is the only legislative body of the denomination. As in the Christmas Conference, it was for many years, constructively at least, an assembly of the whole ministry; but their increasing number, the impossibility of a general attendance from the constantly-extending field, and the fact that the Conference could not remain in one place, led to the arrangement, in 1808, that thenceforth it should be composed of ministerial delegates from the several Annual Conferences, acting under certain clearly-defined restrictions. These restrictive rules, or articles, as they are termed, have been modified from time to time, though the most important changes were those affecting systems upon a basis less easily changed, led to the arrangement, in 1808, that thenceforth it should be composed of ministerial delegates from the several Annual Conferences, acting under certain clearly-defined restrictions. These restrictive rules, or articles, as they are termed, have been modified from time to time, though the most important changes were those affecting the General Conference upon orders or for admission on trial, and holds jurisdiction over them; it is also charged with a general supervision of the temporal and spiritual affairs of the district. Specifically, it inquires into the work of Sunday-schoo1s, forms plans for the occupation of new fields within its territory, and promotes attention to the charities of the Church.

5. The Quarterly Conference is limited to a single pastoral charge, over which it exercises entire supervision, subject to the provisions of the Discipline. Its members are the pastor, local preachers, exhorters, and one steward and Sunday-school superintendent from each pastoral charge. It licenses local preachers, recommends them to the Annual Conference for orders or for admission on trial, and holds jurisdiction over them; it is also charged with a general supervision of the temporal and spiritual affairs of the district. Specifically, it inquires into the work of Sunday-schools, forms plans for the occupation of new fields within its territory, and promotes attention to the charities of the Church.

The Quarterly Conference is limited to a single pastoral charge, over which it exercises entire supervision, subject to the provisions of the Discipline. Its members are the pastor, local preachers, exhorters, stewards, and Sunday-school superintendent, if members of the Church. Besides the functions of the District Conference, which devolve upon it where no District Conference is held, it inquires carefully into the condition and work of every department of the local society.
6. The Leaders' and Stewards' Meeting, presided over by the pastor, and consisting of all the class-leaders and stewards of his charge, is usually held monthly, for the purpose of helping the members and the sick, and for any that, by neglect of the means of grace or by incorrect life, may need the admonitions of good discipline. The meeting recommends probationers for reception into the Church, as also candidates for license to exhort or preach. See LEADERS' MEETINGS.

7. The legislation of 1784 gave new force to the essential features which Rankin and Asbury, who had been trained in the school and under the eye of Wesley, had stamped upon the American societies. Evangelization and supervision, the former to extend the work, the latter to secure and build up what had been won, were fundamental in the methods then adopted, as they were in the measures of Wesley. The bishops were to sift the evangelists, almost plenary in power, yet sharing with the humblest in fare and labor, inspecting the local societies and classes, meeting leaders and trustees, and holding themselves responsible for even the details of the work throughout the denomination. The preacher in charge of a circuit was the bishop's "assistant," and the other preachers of the circuit were the assistant's "helpers," and under his direction. In still closer contact with the membership was the class-leader, appointed by the assistant, and in his subordinate sphere of pastorship aiding him by watching over the little band while he might be absent. The "pastors," a part of the circuit's "military regimen," as the historian of the Church has styled it, very remote from a democracy, which, indeed, it never pretended to be, gave surprising vigor to all the movements of the system. In all the modifications which have been from time to time effected, and the numerous limitations of power which the ministry have imposed upon themselves, these features of evangelization and supervision have been steadily maintained. The bishop presides in the Conferences; forms the districts according to his judgment; appoints the preachers to their fields, allowing none to remain more than three years in succession in the same charge; except the presiding elders, who may remain four years, and a few others specially designated; ordains; travels through the connection at large, and oversees, in accordance with the prescribed regulations of the General Conference, to which he is subject, the spiritual and temporal business of the preachers, who are not concelebrants but have a joint jurisdiction over the whole Church, constituting an "itinerant general superintendency." The arrangement and division of their work is annually made by themselves, giving to each his portion (though their respective residences are assigned by the General Conference), and for its faithful and orderly performances they are responsible to the General Conference. See EPISCOPACY; ITINERANCY.

8. Ordinations of preachers were at first designed simply to supply the sacraments to the societies, and soon an elder came for this purpose to be placed in charge of a district containing several circuits. Thus originated the office of presiding elder, a sub-episcopacy, with duties of oversight and administration indispensable in the system of the Church. Their constant travel through their districts, their presidency in the Quarterly Conferences, and familiarity with both churches and pastors, enabled the presiding elders to give the bishop the information and counsel necessary for the best adjustment of the appointments. In this work usage has made them his advisers, or, in more popular phrase, his "cabinet," though without authority of law. The wisdom of the Church has judged it best that the sole responsibility of the appointments shall be with the Episcopal.

9. Admission into an Annual Conference is preceded by a two years' probation in the itinerant work, and a rigid examination in a prescribed course of study; and all preachers thus admitted as members are ordained deacons, and in two years more, on the completion of the required studies, they are ordained elders. It devolves upon the former to "administer baptism, solemnize marriage, assist the elder in administering the Lord's Supper, to baptize the young and the sick, to teach the preacher," and upon the latter, in addition to these, to "administer the Lord's Supper" and to "conduct divine worship." But an elder, deacon, or preacher may be in charge of a circuit or station, with no difference in function except in the matter of the sacraments. He is the chief executive officer of the local society, charged to "take care" of its interests in accordance with the provisions of the Discipline, and is responsible to the Annual Conference both for the proper discharge of his duties and for his moral conduct. While he is the pastor of the flock, sub-pastors, denominatized class-leaders, are charged with the oversight of small bodies of the people. The chief executive officer of the local society is the "church and religious worship, for instruction, encouragement, and adoration." The local preachers, without a share in the government of the Church, except in the District and Quarterly Conferences, constitute a lay ministry, a corps of self-supporting evangelists, numerically larger than the travelling preachers, which has been of great efficiency. See LAY MINISTRY. All churches and parsonages are the property of the local society, held by trustees chosen in accordance with the law of the state or territory wherever a specific mode is required, and otherwise by the Quarterly Conference.

10. Admission into the Church is preceded by a probation of at least six months, during which period the candidate has opportunity for acquiring that familiarity with the Church, its doctrines, rules, and usages, which enables him to intelligently assume the obligations of a member therein. The one preliminary condition for reception on trial is "a desire to flee from the wrath to come, and to be saved from their sins," which is expected to show itself by such fruits as are specified in the General Rules. Genuine spiritual life is more carefully sought than rigid dogmatic orthodoxy, the only test of the latter sort being the "doctrines of holy Scripture, as set forth in the Articles of Religion," which, as shown above, embrace little more than the fundamentals of Christian doctrine as accepted by evangelical churches. The probationer, having been previously baptized, and also recommended by the Leaders' and Stewards' Meeting, or by his leader and district conference, is recommended to the Church upon giving assurance in presence of the Church of his doctrinal belief as just expressed, his purpose to observe and keep the rules of the Church, and to contribute of his worldly goods, according to his ability, for the support of its institutions. Nevertheless, persons cannot be reported out of the Church, except at once into full fellowship without the usual probation.

IV. History and Progress.—Under this head we propose to give a rapid sketch of the work performed by the Methodist Episcopal Church and its gradual growth, noting, as we pass, its relations to public questions, its changes of internal economy, and the principal controversies that have grown up from time to time, with their effects.

1. Pioneer Work.—"Methodism presented itself to the new nation," says Stevens, "an Episcopal Church, with all the necessary functions and functionaries of such a body; the only one, of Protestant denomination, now in the nation, to spread the scriptural holiness to these lands." Under the new system, the eucharist was immediately administered to thousands of disciples who had never partaken of it, and large numbers of both adults and children were baptized, scores of the latter receiving the rite at a single meeting. The work ex-
tended in every direction. The post of hardship and
severity was the post of honor. Going in the true spirit of
evangelicism with the conviction that they had "nothing
to do but to save souls," they not only held and
strengthened the fields already won, but pressed on to
the regions beyond, continually forming new circuits,
and proclaiming their message wherever men would hear—
in churches, in barns and log-cabins, in the forest and
highway. They traveled with the constantly-advancing frontier; they
penetrated Canada, and established themselves in New
England and Nova Scotia. Gown, and band, and
prayerbook too were cumbersome for their use, and were soon
laid aside. The system was providentially adapted to
self-propagation. "Its class and prayer meetings travelled
with the frontier. The labors of the clergyman are
larger, and three or four of them, meeting in any distant
part of the earth by the emigrations of these times,
were prepared immediately to become the nucleus of a Church.
The lay or local ministry, borne on by the tide of popula-
tion, were almost everywhere found, prior to the arri-
val of regular preachers, ready to sustain religious serv-
ices—the pionees of the Church in every new field."
Such was their success that, in sixteen years, at the end
of the century, their 15,000 members had become 64,894,
and the 84 itinerants had increased to 287, not counting
the scores who had fallen out of their ranks from pure
physical inability to endure the terrible severity of the
system, but were still working nobly in their local
sphere. Bishop Coke's stay in the country at his first
visit was but five months, a fair type of his subsequent
visits. After 1787 his Episcopal work was limited to
missions, presiding in Conferences when present, itin-
erating through the country, and preaching, the sta-
ning of the preachers being left with Bishop As-
bury.

Coke threw himself with zeal into the work of raising
funds for the college at Abingdon, Md., whose corner-
bones Asbury laid three days after his first departure for
Europe. In 1789 he stood with Asbury in the presence
of Washington, presenting to him, in behalf of the
Church, a congratulatory address upon his inauguration
as president, approving the recently-adopted Federal
Constitution, and professing allegiance to the govern-
ment. The Methodistic Episcopal Church was the first
religious body to recognize the Constitution of the
United States, and, in its article afterward adopted, it
declared its faith that they are a "sovereign and inde-
pendent nation," rather than a confederacy of sovereign
states. Coke's indefatigable labors in travelling and
preaching in behalf of the cause of education, and for
the emancipation of slaves, show him worthy of his high
position. Yet he was one of the last to take up the
Church, giving it his entire energies, becoming an ex-
ample to his brethren in labors and sacrifices, and care-
fully attending to even the most minute and local details,
exting classes, trustees, and often visiting pastorally
from house to house. He instituted in 1786, in Vir-
ginia, the first Sunday-school in America, and four years
later the Conference ordered Sunday-schools to be
established for the instruction of poor children, white
and black, in "learning and piety," being the first American
Church to recognize this institution. Official attention
was given as early as 1788 to the publication of books,
a "book steward" being appointed; and a borrowed
capital of six hundred dollars became the foundation
of the future "Book Concern." Additional legislation
from time to time, as necessity demanded, gave greater
efficiency and solidarity to the body, but innovations upon
tried methods found no favor.

2. John Rogers, in 1792, James O'Kelly
introduced into the Conference a resolution permitting
a preacher who might feel aggrieved by the appoint-
ment assigned him, "to appeal to the Conference and
state his objections," and requiring the bishop, if his
objections were found valid, to appoint him to another
duty. The proposition was lost by a large majority;
but the defeat cost the Church the succession of the
mover with a few other preachers and a large number
of members who, ultimately styled themselves "the
Christian Church."

Attempts were made in 1800 to make the presiding
eldership elective in the Annual Conferences, to intro-
duce the English method of making the appointments
by requiring them to be read in open session, "to hear
what the Church may have to say on the subject," and
and to aid the bishop in making the appointments by a
committee of preachers chosen by the Conference for
the purpose; but they Signally failed, though some of them
were revived in subsequent years.

3. Early Emancipation Movements.—The most vexing
question of the early day was that of the liberty of
slaves, and the right of the Church to practice slave
labor, and aid in the perpetuation of a system that
of slavery. The Methodist preachers of those days
were thoroughly hostile to the institution. At the or-
organization of the Church they pronounced it "contrary
to the golden law of God and the unalienable rights of
man kind, as well as every principle of the Revolution;" and
their enactments required all members holding slaves
to set them free, wherever it could be done, and forbade all future admission of slaveholders into the
Church or to the Lord's Supper, while all who might buy
or sell slaves were "immediately to be expelled, un-
less they buy them on purpose to free them." Could
they have looked forward a century, and seen that either
the Gospel of Jesus Christ must solve the problem of
slavery, these men who believed themselves divinely sent to
"reform the continent," would surely, with their clear
convictions on the subject, not have failed to dis-
cern that it was a part of their mission to destroy the
great crime of the nation, and they would doubtless
have maintained the high ground they had so firmly
taken. But they compromised with the evil because
of the great embarrassments attending the execution
of their rules, which in six months were suspended,
ever again to be enforced. Yet the Church was always
anti-slavery. Its preachers, holding "the power of the
keys," effected the liberation of thousands of slaves kept
by those who sought admission into its fold. The
Discipline never ceased to pronounce a condemnation
upon the system; and, from 1804, it perpetually asked,
"What shall be done for the extirpation of the evil
of slavery?" While successive General Conferences sought
by legislation, addresses to the Church, and measures
for memorials to the state Legislatures, to remove and
abolish it.

4. Completed Organization.—The absence of Dr. Coke
in Europe rendering an additional bishop necessary,
Richard Whatcoat was elected to that office in 1800, as
was William M'Kendree in 1808, the first native Ameri-
can elevated to episcopacy.

The latter year is the epoch of the plan of a
dele gated General Conference, adopted to "preserve, strengthen,
and perpetuate the union of the connection, and to
render "the doctrine, form of government, and General
Rules, sacred and inviolable." The "Council" devised
by the bishops, composed of themselves and the presid-
ing elders, had proved abortive after two trials, and the
General Conference, as then constituted, practically
placed the doctrinal and administrative systems of
the denomination in the power of the more centrally
located ministers. The new plan was conservative of every
fundamental principle of the Church, and at the same

* The General Rule on Slavery certainly existed in May,
1787, and was probably written by Coke or Wilberforce,
though over by Coke, and adopted by the Christmas Confer-
ence. Elliott so holds without the "probably." Neither Articles
or Rules were printed in the Discipline till 1789, nor the
Articles till 1790. In 1789 was issued the "fifth edition"
of the Discipline, and added in 1792, etc. That of 1799 was "revised and approved." But the edition of
1789 has the Rule on Slavery with Wesley's rules, and is
dated "May 27, 1789." In 1798, Abiny and Dicken
changed the "order and arrangement" of the Discipline.
April 25, 1786, Asbury read it in manuscript arranged in
"sections" in "the most public place," and that public
had received the sanction of Coke, who had been absent
from June,1786, to March, 1787.
time gave to the remotest Conference equal power with the most central, in proportion to its number of ministers. The first session, held in 1812, was composed of 90 members, representing 688 preachers, and a membership of 195,857; the sixteenth, held in 1872, was composed of 421 members, 292 clerical and 129 lay, representing, according to the Minutes of 1876, 9099 travelling preachers, 613 local preachers, 2821 members and probationers. Taking a fresh departure with the adoption of this measure, the Church pressed forwards in its practical work with added zeal.

5. Denominational Institutions. — The Book Concern, already (in 1804) removed from Philadelphia to New York, multiplied its publications, and elevated its annual receipts from $1700 in 1805 to $55,000 in 1840; and the circuit of its agents has been extended through the circuits by the agency of the preachers. They were too busy to make books, but they could sell them, and thus educate a people trained in the truth as they received it. In 1818 the Methodist Magazine was started—the beginning of the periodical literature of the denomination. It is now known as the Methodist Quarterly Review, one of the ablest of the quarterlies, with the largest circulation of all. The first weekly, The Christian Advocate, was issued in 1826, though Zion's Herald, under the auspices of New England Methodists, preceded it nearly four years, and in its second half-century it is full of beauty and power. The publishing-house was established in 1820 in Cincinnati; and depositories are located in several of the principal cities of the country. The increase of the business led in 1833 to a removal from Crosby Street, in New York, where it had been carried on for nine years, to Mulberry Street. The whole establishment was swept away by fire early in 1836, at a loss of at least a quarter of a million. New and better buildings soon rose on the same spot, which, with their subsequent additions, have been used as a manufactory of the house since the date of the removal of the principal office to its present location (905 Broadway), and complete the most splendid publishing-office in the world. The annual cost of the Quarterly Review is now about $1,052,448. There is also a "Western Methodist Book Concern," with a capital of $467,419.

To the relief of worn-out and needy preachers, and the widows and orphans of preachers, the denomination has always been attentive. At first, in 1874, the preachers themselves instituted a "Preachers' Fund," each paying out of his poverty a specified sum annually to its treasury. It was afterwards merged in the "Chartered Fund," instituted in 1876 for the same purpose. This fund has never been a favorite charity; it amounts to only about $40,000, and its dividends on the Conference are not always well paid. Many of the Annual Conferences hold trust funds, whose proceeds are devoted to the same end. Surplus profits of the Book Concern were for many years employed for their relief, but the chief reliance is on the annual contributions of the congregations, amounting now nearly to $100,000.

The missionary work of the Church took an organized form in 1815, when its Missionary Society was instituted. Methodist was itself a missionary system, "the great home-mission enterprise of the North American continent, and its domestic work, demanded all its resources of men and money. The Conference of 1874 ordered an annual collection in every principal congregation to provide a fund for "carrying on the whole work of God," chiefly for the expenses of preachers sent to new or feeble fields. Missionsaries were early sent among the slaves and Indians, and the constant extension of the Church, whether in the older states or on the western plains, was the impetus to the missionary movement. The society, organized primarily to aid the home-mission work, grouped with it the foreign field; and now, besides more than 2000 missionaries in the English-speaking Conferences, 161 in the German Conferences, and 90 among the Indians and other peoples of foreign birth in the United States, is supported in whole or in part by the society, its foreign missions, including native preachers and teachers, number 670, and are scattered in Africa, South America, China, India, Japan, Germany, Switzerland, Denmark, Norway, Sweden, Bulgaria, Italy, and Mexico. Its receipts in 1872 amounted to $661,056 60. It is supplemented by the Women's Foreign Missionary Society, and by other organizations of a quasi missionary character, equally efficient, especially with the help of the General Conference, its Sunday-school Union, its Tract, Freedman's Aid, and Church Extension societies.

The educational movements of the Church began with the Church itself. John Dickens, afterwards the first book agent, suggested to Asbury the plan of an academic institution as early as 1790, and at their first meeting the latter summoned it to go forward, and the latter approved it. It was laid before the Christmas Conference, which agreed upon measures to establish a college. Five thousand dollars—a large sum for those days—were raised for it before the building was begun; its foundations were laid at Abingdon, Md., in the following June, and in the last month of 1787 it was solemnly dedicated under the name of Cokesbury College. The curriculum embraced "English, Latin, Greek, logic, rhetoric, history, geography, natural philosophy, and astronomy, and, when the finances will admit of it, Hebrew, French, and German." More than seventy students were enrolled in the first year, and the first class were graduated in 1791-2. The college was burned down in 1795: "a sacrifice of $10,000 in about ten years," says Asbury. A new edifice was soon provided in Baltimore, and the college reopened with fair prospects, but in a year it also was lost by fire. Another college was projected in Georgia in 1789, and several academies were opened before the close of the century. The disastrous fate of Cokesbury led Asbury to think the Lord had "not called Methodists to build colleges," a saying of his that has been most sadly perverted. He would have had the same thing, but would have called it a "school," and not a "college," and he would have provided for the small cost of a primary or "circuit" school, which might have framed a scheme to bring "two thousand children under the best plan of education ever known in this country." In 1818 a second attempt was made to establish a college in Baltimore, but without success. The educational plans of the early Methodists were simply broader than their financial ability. There is no time in the history of this slander been just that they were enemies to education. In 1817 an academy was opened in Newmarket, N. H., since removed to Wilbraham, Mass.; and in 1819 another in New York City. In 1820 the General Conference took up the subject, and recommended that each Annual Conference establish a Conference academy under its own control. This action was followed by new efforts. Several Conference seminaries were soon opened, and, to meet the increasing demand for higher education, within twelve years no less than five colleges were put in successful operation. Theological schools are of a later date, and assumed at first the modest title of "Biblical Institutes." The first projected in 1839, after various fortunes, was located at Concord, N. H., in 1847; in 1867 it removed to Boston, and in 1871 became the school of theology in the Boston University. The Garrett Biblical Institute, at Evanston, Ill., founded in 1865, received an endowment of $300,000 and its name from a liberal Methodist lady of Chicago. The Drew Theological Seminary was originated in the Centenary movement at Madison, N. J., through the munificence of the gentleman whose name it bears. There is also a mission institute at Frankfort-on-the-Main, in Germany, named Martin Institute, after the name of one of the most influential of the fathers of the school; and there are similar schools in India, and at two or three points in the Southern States. By the close of the centennial year of American Methodism, "the Methodist Episcopal Church alone reported no less than 26 colleges (including theological schools), having 155 instructors, 1584 students, about $4,000,000 in endowments and other property, and 105,581 volumes in
their libraries. It reports also 77 academies, with 566 instructors, and 17,761 students, 10,462 of whom are female, making an aggregate of 102 institutions, with 714 instructors, and 23,106 students. The Southern division of the denomination [the Methodist Episcopal Church, South] reports below the Rebellions 12 colleges and academies, with 8,000 students, making an aggregate for the two bodies of 191 institutions and 31,100 students" (Steven's *Hist. of Am. Meth.* p. 94). In the thank-offerings of the Centenary, education was made a prominent object of the contributions of the people.

6. Later Divisions. — Various causes have operated to prevent the continued union of the denomination whose origin and progress are here traced, but it should be noted that no division has ever occurred on doctrinal grounds. The separation of O'Kelly and his friends, as already stated, took place in 1792, because the Conference refused to restrict the power of the bishops to the appointment of ministers to their fields of labor. In 1816 the colored members of Philadelphia and its vicinage withdrew and organized the "African Methodist Episcopal Church;" and in 1820 a secession in New York City originated the African Methodist Episcopal Zion Church. They are large and useful bodies.

Embarrassments arose in Canada after the War of 1812, through jealousies of the Conference, because of its connection with a foreign ecclesiastical body, which finally became so severe that in 1828 the General Conference was formally requested to set off the Canada Conference as a distinct Church. The General Conference consented that the people are to be "kept in all things subject to the government of this great evil, and to seek its extirpation by all lawful and Christian means." The discussions in Great Britain from the year 1823, that resulted in emancipation in all the British colonies in 1834, drew attention to the system of slavery as it existed in the United States, which was not greatly unlike that of the West Indies. Philanthropic movements began to be made and well-authenticated facts of the wicked and inhuman treatment of slaves. They were led to examine the system of chattel slavery and its practical workings, and found them so adverse to the rights to himself of every person of full age and sound mind, except for the commission of another secession from the Church, and between the two sections, the most friendly relations have ever subsisted.

The circumstances which led in 1830 to another secession, and the formation of the "Methodist Protestant Church," were of a more serious sort. The subject of lay representation in the public business of the Church had been under consideration from an early day deemed by a few to be important, began about 1820 to agitate the Church. The measures of the "Reformers," as the friends of the movement styled themselves, were unfortunate, leading not only to a most acrimonious controversy, but to such disorders as required necessary ecclesiastical trials and expulsions. Out of the controversy arose Emory's masterly production, "The Defence of Our Fathers." The subject came before the General Conference by petitions and memorials, and received the fullest attention. The report refusing the radical change asked for, written by Dr. Thomas E. Bond, a local preacher, and not a member of the body, and presented by Dr. Emory, was unanimously adopted. "The great body of our ministers, both travelling and local, as well as of our members—perhaps not much, if any, short of one hundred to oppose their wishes," says the report; and Bange thought that "nine tenths of our people were decidedly opposed to the innovation." The result was a new denomination, starting with 83 preachers and 5600 members, and a long and bitter controversy that finally died of exhaustion.

The subject of slavery, which for many years agitated the Church, was left in 1830; the first formal plans of war, though many of them, that were not feasible, did not prevent, in the progress of the Independents, to involve in its complications a Church which constantly had slavery under its ban, but did not make absolute non-slaveholding a test of membership. Two important secessions resulted—one in the North, the other in the South. One of the General Rules—the moral code of the Church from the beginning—forbade "the buying or selling of men, women, or children, with an intention to enslave them." The legislation of the Church was steadily adverse to the institution, though generally not barrassed by the obstacles which the civil laws placed in the way of a legal emancipation. The prohibition, however, of buying or selling slaves with any other intent than their freedom, remained unchanged. Moreover, from the year 1808, the Discipline provided that when any traveling preacher became the owner of a slave or slaves by any means, he shall forfeit his ministerial character in the Methodist Episcopal Church until he execute, if it be practicable, a legal emancipation of such slaves, conformably to the laws of the state in which he lives;" from 1816, that "no slaveholder shall be eligible to any official station in our Church;" and in 1824 it contained provisions for the religious instruction of slaves, and concerned colored local preachers. These regulations were not in force at the commencement of the "abolition movement," and continued unchanged until 1860, when the formula in the Discipline declares that "the buying, selling, or holding of human beings, to be used as chattels, is contrary to the laws of God and nature, and inconsistent with the golden rule;" and both preachers and members are "kept subject to the government of God in this great evil, and to seek its extirpation by all lawful and Christian means." The discussions in Great Britain from the year 1823, that resulted in emancipation in all the British colonies in 1834, drew attention to the system of slavery as it existed in the United States, which was not greatly unlike that of the West Indies. The movement began to be made and well-authenticated facts of the wicked and inhuman treatment of slaves. They were led to examine the system of chattel slavery and its practical workings, and found them so adverse to the right to himself of every person of full age and sound mind, except for the commission of crime, that they pronounced slaveholding to be a crime in God's sight, and immediate, unconditional emancipation a duty. Leading ministers, chiefly in New England at first, espoused these views, and advocated them in the pulpit, at camp-meetings, in conventions, through the press, and by all those means that could act upon the public mind. They were not content with the abolition of which some of the most able pens of the denomination were engaged, the question was examined in all its aspects. The subject was introduced into Quarterly and Annual Conferences, and ultimately became involved with questions of Conference rights, Episcopal prerogatives, and the rights of the laity. The General Conference of 1866 passed a vote of censure upon two of its members who had attended and spoken at an anti-slavery meeting in Cincinnati, where the session was held, (a resolution which in 1865, so greatly had opinion changed with events, it rescinded and pronounced void), and exhorted all members and friends of the Church "to abstain from all abolition movements and associations, and to refrain from patronizing any of their publications. But Methodist had not overlooked the welfare of the slave. At the culmination of these troubles, a hundred thousand colored persons, mostly slaves, were enrolled as members of the Church, and the Church adopted any measures additional to those already in the Discipline," many began to abandon all hope of seeing the Church purged of slavery, and to regard withdrawal
as necessary to free themselves from the guilt of con-
nection with it. Others, who had been prominent in the
anti-slavery ranks, and had advocated such modifi-
cations in the law of the Church as would prevent the
holding of slaves as chattels, maintained that the Dis-
cipline was against slavery, and that secession was not
an option. They were engaged in a battle within the
Church. But Orange Scott, Jotham Horton, Luther Lee, and others, felt impelled by their
consciences to withdraw. At a convention held at Utica,
N.Y., in 1843, they organized the "Wesleyan Methodist
Connection." This was but the beginning of a strug-
gle in which churches were rent in twain through most
of the Northern States. The organization thus formed
numbered at one period a considerable number of preach-
ers and members; but time and events have produced
such changes that many of its first leaders and warm-
est friends have returned to the old Church in the belief
that the denomination has accomplished its mis-
tion.

But a severer convulsion was preparing in the South.
The discriminations of the Discipline against slavehold-
ing had come to be distasteful to a generation that held
views on slavery widely different from those of the fa-
thougths the Church. The Confession of Faith, wholly or in part,
slaveholding states, the Baltimore being one, rigidly enforced
the old rule requiring ministers to emancipate the slaves of
whom they might become owners by inheritance, marriage, or any other means, wherever the civil law
allowed it, and never permitted slaveholders in their
ranks. It was also the ancient and settled policy and
constant usage to place no slaveholder in the Episcopa-
cy; and in 1832 James O. Andrew was put in nomin-
ation for that high office by Southern delegates, because,
though of the South, he was free from all personal con-
nection with slavery, and was elected. This was upon
the principle that a bishop, in a system of general super-
intendence which gave to each state equal bearing in Massa-
quocttess and South Carolina, must be free from what-
ever would prevent the exercise of his functions with
acceptance in any part of the Church. A slaveholding
bishop could never have presided in the Northern Con-
ferences, and the election of one would be an instruc-
tion of the law forbidding the General Conference to "de-
stroy the plan of our itinerant general superintendency." The
increasing restiveness under this exclusion from the
highest office of the Church led to an attempt by South-
ern delegates, in 1836, to elect to it a slaveholder, and,
upon its failure, to great agitation and threats of seces-
sion; they believed that this part of the system
should not be abandoned. The renewal of the effort in 1844 was
duly determined upon, and the purpose of re-
sistance on the part of the Northern Conferences was
equally firm, when the marriage of bishop Andrew, in
January of that year, with a lady who was the owner of
slaves, suddenly gave the friends of the movement
precisely what they wanted, but could not have obtained by
the suffrages of the General Conference—a slavehold-
ing bishop. That trouble was ahead was evident, and
the Southern ministry became at once a unit in sustain-
ing him. It could not be expected that the Church
would submit to the revolution of its an-
cient policy by a marriage; and nothing could have
more astounded the Northern delegates to the General
Conference of 1844 than the intelligence, which met
them upon their arrival in New York, the place of the
session, that slaveholding was already intrenched in the
Episcopacy. Early in the session an appeal of the REV.
Francis A. Harding from the action of the Baltimore
Conference was presented. That gentleman having
become by marriage the owner of five slaves, the Con-
ference, in pursuance of its old purpose to "not tol-
erate slavery in any of its members," required him to leavethe Church within the limits of his refusal, suspended him from the ministry. The Gen-
eral Conference, after a full hearing of the case, it be-
ing clear that emancipation could be legally effected in
Maryland, affirmed the decision of the Baltimore Con-
ference by a vote of 117 to 56. That body, though few
were "abolitionists," certainly was in no mood to yield
further to the encroachments of slavery; and it was
equally evident that should bishop Andrew be touched,
secession would ensue. His voluntary resignation
could not have saved both the South and the Church; and this
step he promptly resolved to take, but he was overruled by
the Southern delegates. They preferred disruption to
a non-slaveholding Episcopacy. The committee on the
Episcopacy was instructed to ascertain and report the
facts in relation to the bishop's alleged connection with
slaveholders and their friends; and to the number of
members of several others, he had married a lady owning
slaves, and had secured them to her by a deed of trust,
thus putting their freedom out of his power. A resolu-
tion, with a preamble reciting the facts, was promptly
offered by Mr. Griffith, a delegate from Baltimore, affec-
ting no steps from first to last towards an amicable settle-
ment. After the final action, after ten days' debate, was the adoption of the
following substitute by a vote of 111 years and 69
mayors:

"Whereas, The Discipline of our Church forbids the do-
thing anything calculated to destroy our itinerant general
superintendency; and whereas bishop Andrew has be-
come connected with slavery by marriage and otherwise,
and is the slaveholder of the church in which he is the
clergyman in the estimation of the General Conference, will greatly em-
barrass the exercise of his office as an itinerant general superintendant, if not in some places entirely prevent it;
therefore,
"Resolved, That it is the sense of this General Confer-
ce, that the bishop resign the exercise of his office so long as this impediment remains."

Evidently this was the mildest action possible with-
out the abandonment of the established principles and
usage of the Church. It left him still a bishop, free to choose his own course, and, with unquestioned right to the
full exercise of his powers the hour the "impedi-
ment" should be removed; and private individuals vain-
ly opened the way for his relief by offering to bind
themselves to purchase all his slaves and their connec-
tions, and set them free. The Southern delegates took
no steps from first to last towards an amicable settle-
ment of the difficulty; and acquiescence in the doctrine of a non-slaveholding bishop or separation from the
Church were the only alternatives left. All their meas-
ures were in the latter direction. First, Dr. Capers pro-
posed a plan of two independent General Conferences, with
their own bishops. But this was rejected by the Mis-
ionary Society. This, being in reality a division of the
Church, was held impossible. Then, as a second step,
the following declaration was presented, signed by
fifty-one delegates from the thirteen slaveholding Con-
ferences, and one from Illinois:

"The Conferences in the slaveholding states take leave to declare to the General Conference of the Methodist Episcopal Church, that the continued agitation on the subject of slavery and abolition in a portion of the Church: the frequent action on that subject in the General Conference; and especially the extra-judicial pro-
ceedings against Bishop Andrew, which, according to Sat-
urday last, in the virtual suspension of him from his office as superintendant, most probably produce a state of facts which renders a continuance of the jurisdiction of
this General Conference over these Conferences incon-
venient, and that the success of the ministry in the slavehold-
ing states."

This paper was at once referred to a committee of
nine, who were afterwards instructed (according to the
Journal), in case they could not frame an "amicable
adjustment of the difficulties now existing in the Church
on the subject of slavery." But the committee was sus-
tended, and the subject was changed as simply as South
should separate, to make provision in such a contingency to meet the
emergency with Christian kindness and the strictest
equity?" Mr. Hamline said, "I will go out with such instructions" (Hamline’s Life and Letters, p. 165). The instructions were modified accordingly. On the next day a protest against the action of the majority was made, affirming in stronger terms the position of the Declaration, which was followed some days later by a Resolution adopted in the two-thirds majority, setting forth that after the final act of separation, it would not have been the wisest to allow events to take their course, an open question. The protest delegates, about to renounce the jurisdiction of the General Conference, could claim nothing, as of right, at its hands; and it was certainly an act of the highest magnanimity on the part of the two-thirds majority to prescribe for itself beforehand a law of most liberal treatment of the withdrawing Conferences, and to provide for the conditional division with them of the property of the Church. Yet this was done in the report of the committee on the Declaration. (See the paper quoted in full under Methodist Episcopal Church, South.) This document was adopted with great unanimity. An analysis of it shows that (1) it is based upon one fundamental condition, namely, a necessity to be found by the slaveholding Conferences for a distinct ecclesiastical connection, produced by the action of the General Conference. (2) It assumes that such distinct organization, if formed at all, will come into being by the action of those Conferences, and upon their own responsibility. (3) It does not arrange a division of the Church. For this the General Conference had no power, as was agreed in the Committee; and that the Church could not and would not necessarily freely assert by Southern as by Northern delegates, both during and after the debate. The term “division” does occur, but solely with reference to property. (4) It is not a “plan of separation,” as it afterwards came to be styled, for it does not authorize, direct, or sanction any step of that nature by any party; but it finally enacts the rules to be observed by the Methodist Episcopal Church in case a “not improbable contingency” becomes, by the sole action of the South, an accomplished fact. (5) To avoid the strife and bitterness that so generally accompany a disruption, it enacts that, in case a new Church is formed, the Methodist Episcopal Church shall exercise no jurisdiction beyond certain limits, if the Church South shall act upon the same friendly principle. "The Church simply lays down for itself the rule of non-interference. (6) Nine of the twelve resolutions relate entirely to property, which, even if a Southern Church should be formed, can have no legal existence until the property is conveyed to it. (7) Only one of the resolutions adopted by the General Conference of 1844, or solemnly declares the jurisdiction of the Southern Annual Conferences to be vested in the new Church, to be constituted by the plans and doctrines and entire moral, ecclesiastical, and canonical rules and regulations of said Discipline, except only in so far as verbal alterations may be necessary to a distinct organization, and to be known by the style and title of “The Methodist Episcopal Church, South.” By this and the other action of the Methodist Episcopal Church host 1845 travelling and 8166 local preachers, and 495,288 members. Bishop Andrew at once gave his adhesion to the new Church, and Bishop Soule followed him at its first General Conference in May, 1846.

Troubles soon occurred upon the border line of the two churches. The Southern General Conference took summary possession of the newspapers within its territory, and of the Charleston Book Depository, with their books, notes, presses, etc., all of which belonged to the Book Concern. The understanding in relation to boundaries was not kept. Though the rule had not been changed, a pro rata division of the Book Concern was demanded at a suit at law. At the annual meetings of annual conferences, the General Conference of 1846 was met by the Rev. Dr. Lovick Pierce, as delegate from the Church South, hearing the “Christian salutations” of that body, and proposing fraternal relations between the two churches; but the existing difficulties were so evidently incompatible with the proposed fraternity, that it could not “at present” be entered into, though all personal courtesies, with an invitation to a seat within the bar, were tendered to Dr. Pierce. As the report on the Declaration was an enactment of the General Conference, it was, like any other enactment, repelable at its pleasure; and in the exercise of that right it was said, “It cannot be imagined that the Church South, having found and incontestable evidence, that the three fundamental conditions of said proposed plan have severally failed, and the failure of either of them separately being sufficient to render it null and void, and having found the practical working of said plan incompatible with certain great constitutional principles, in whatever manner we may be prevented, we have found and declared the whole and every part of said provisional plan to be null and void.” But in its desire to amicably adjust the claims made by the Church South upon the funds of the Book Concern, it authorized the book agents to offer to submit them to disinterested arbiters, at the same time an eminent counsel was employed to advise the Church South and its leaders, to advise them that it could be legally done: otherwise, and in case a suit at law should be commenced, to propose an arbitration under authority of the court; and
in case they could not offer arbitration, and no suit should be commenced, it was recommended to the Annual Conferences to "so far suspend the sixth Restrictive Article of the Discipline as to authorize the book agents at New York and Cincinnati to submit said claim to arbitration."

This was going to the ultimate extent of its power. The adoption of the recommendation of the sixth article was midway in its progress through the Annual Conferences when it was arrested by the commencement of suits in the civil courts. The case in New York came to a hearing before Judge Nelson, but before the issuing of the final decree the matter was amicably adjusted through the friendly offices of Judge McLean. The Cincinnati case resulted in favor of the defendants in the Circuit Court; but on a hearing of the appeal by the Supreme Court, to which it was carried by the Southern commissioners, the decision of the court below was reversed, on the alleged ground that the General Conference had full power to divide the Church, and that that body did, in the adoption of the report on the Declaration, actually divide the Church, when the division of the property follows, as a matter of course. The Church at once obeyed the decision; but no intelligent minister or member of the denomination has ever accepted the exposition given by the Supreme Court, through the lips of judge Nelson, of the law of the Church, the facts of its history, or the action of the General Conference of 1844. The relations between the two churches have not as yet become cordial. The bishops of the Methodist Episcopal Church in 1869 made some advances toward reunion, which were apparently received, but the General Conference of 1872 ordered the appointment of a delegation of two ministers and one layman to convey its greetings to the General Conference of the Church South at its next ensuing session.

Aside from these troubles, and others growing out of the demands for the return of the property, the intensity of the slavery question, and the work of the Church was vigorously and successfully pressed. It stood arrayed with its full moral power on the side of the Union in the war provoked by slavery, and more than a hundred thousand of its members gave themselves to the armies of their country. Before the close of the war it entered upon preparations for the celebration of the centenary of Methodism in America, by all the churches and people. "With devout thanksgiving, by special religious services and liberal thank-offerings," setting apart the month of October, 1866, for that purpose. The Church had attained by the end of the century, notwithstanding its losses from the general depression, a full membership of 207,550 members, and it was hoped that "not less than two millions of dollars" would be contributed to render its agencies more efficient in the future. Appropriate services were held throughout the Church, and at the close of the joyful month the aggregate contributions amounted to $8,709,408.39.

7. An important organic change in the economy of the Church was effected in 1872 by the introduction of laymen into the General Conference. In 1860 that body expressed its approval of the measure "when it shall be ascertained that the Church desires it," and also provided for the submission of the question to the vote of both the ministry and members. The result showed a large majority against the proposed change. Nevertheless, while the General Conference felt precluded by this expression of the popular will from adopting it, it reaffirmed in 1864 its approval of it upon the same condition. Before its next meeting took up the subject anew, recommending a definite plan to the consideration of the Church, ordering the submission afresh of the question of lay deputation to the vote of the laity, and proposing to the Annual Conferences the requisite alterations in the second Restrictive Rule. A large majority opposed deputation, and more than the necessary three-fourths vote in the latter, having been obtained in favor of the change, the General Conference, with the assent of 288 out of its 292 members, concurred in the same.

The lay delegates who had been provisionally elected in anticipation of this action, were at once admitted to their seats. It is provided that "the ministerial and lay delegates shall sit and deliberate together as one body, but they shall vote separately whenever such separate vote shall be demanded by one third of either order. It is also provided that both orders shall be necessary to complete an action."

8. The Bishops are assigned to certain residences, and some of them are limited to particular foreign fields. The following are their names, with the year of their ordination, and other facts:

Thomas Cobe — Died at sea, May 5, 1814, aged 44.
Francis Asbury — Died in Virginia, March 21, 1815, aged 70.
Robert Muhlenberg — Died in Delaware, October 15, 1812, aged 70.
William McDermott — Died in Tennessee, March 8, 1812, aged 56.
Kneal George — Died in Virginia, August 23, 1829, aged 60.
Robert B. Roberts — Died in Indiana, March 9, 1832, aged 64.
Jobn Sears — 1834 — Ext. M. E. Church, South, 1843 — Died, March 6, 1851, aged 50.
John W. Harding — Died in Kentucky, April 9, 1851, aged 61.
James O. Andrew — 1832 — Bishop M. E. Church, South, 1843 — Died, March 8, 1871, aged 75.
John Emory — Died in Maryland, Dec. 16, 1855, aged 68.
Edward O. Haven — Died in Maryland, June 7, 1869, aged 69.
Thomas W. Morris — Died in Ohio, Sept. 2, 1864, aged 60.
Leona C. Lamb — Died in Iowa, March 27, 1864, aged 37.
Edmund J. Jones — Died in Tennessee, Oct. 18, 1878, aged 69.
Levi Scott — Died in Ohio, Dol., July 13, 1857, aged 53.
Matthew Simpson — Died in Philadelphia, June 18, 1874, aged 70.
Edward B. Adams — Died in Baltimore, April 25, 1878, aged 58.
Frederick J. Star — Died of typhus, April 16, 1852.
David W. Clark — Died in Cincinnati, May 5, 1871, aged 71.
Calvin Kingsley — Died in Sydney, April 5, 1870, aged 69.
John D. M. Mason — Died in Liberty, Jan. 26, 1874, aged 54.
James W. Haggard — Died in New York, Nov. 27, 1872, aged 56.
Thomas Bowden — Died in St. Louis, Mo., August 17, 1872.
William P. Hill — Died in N. Y. City, Sept. 5, 1871, aged 80.
Richard S. Martin — Died in Boston, Sept. 7, 1872, aged 69.
Issac W. Wiley — Died in Foodooch, China, Nov. 17, 1874, aged 55.
Stephen M. Merrill — Died in Chicago, Ill., July 19, 1873.
Cyrus D. Foster — 1892 — Residence, Green Bay, Wis.
John P. Hartz — 1880 — Residence, Woonsocket, R. I.
Emanuel J. Miller — 1850 — Residence, Topeka, Kan.
John M. Walden — 1860 — Residence, Chippewa, O. A.
Benjamin L. Williams — 1875 — Residence, New York City.
Charles H. Fowler — 1864 — Residence, San Francisco, Cal.
James B. Page — 1878 — Residence, Bishop to the General Conference.
John H. Winsett — 1880 — Residence, Buffalo, N. Y.
Barnwell B. Scurlock — 1878 — Residence, Chattanooga, Tenn.
Issac W. Joyner — 1880 — Residence, Chattanooga, Tenn.
Edward H. Boyer — 1880 — Residence, Chattanooga, Tenn.
Daniel A. Goodall — 1880 — Residence, Fort Worth, Tex.

V. Statistic.—There are in the denomination 76 Annual Conferences, whose statistics show in 1872 10,542 travelling preachers, 11,964 local preachers, 1,058,904 members and probationers, 17,471 Sunday-schools, with 1,977,808 scholars and 13,551 officers and teachers, and 14,908 churches and 4,548 parsonages, valued together at $8,575,877. The baptisms for the year were 58,459 children and 61,311 adults. The benevolent contributions for the year were, for the Missionary Society, $671,000; Woman's Foreign Missionary Society, $10,765; Church Extension Society, $194,572; 63: 86; Tract Society, $21,585 67 Sunday-school Union, $24,674 51; American Bible Society, $42,528 56; Freedman's Aid Society, $12,048 97; Education, $6,650 42; and for necessitous ministers, $150,140 62—making an aggregate of $1,089,856 36. See Methodism. (D.A.W.)

Methodist Episcopal Church in Canada. The first Canadian Methodist Society, as nearly as can be ascertained, was formed in the town of Augusta, Colborne, by the Rev. Mr. Lyon, in 1778. Its first members were some of the parties who had constituted the first Methodist Society in New York. See Methodist Episcopal Church. Prominent names
were those of Paul and Barbara Heck, their three sons, John, Jacob, and Samuel; John and Catharine Lawrence—Mrs. Lawrence had been the widow of Philip Embury; and Samuel Embury, a son of Philip Embury. Besides these, it was joined by such others of the scattered settlers of Augusta as wished to unite with them in a public place of worship. The first meeting was held in the class-room of the schoolhouse. About two years after the organization of this society, viz., in 1780, Mr. Tuffey, a Methodist local preacher from England, then connected with a regiment stationed at Quebec, preached to his comrades and to the towns-people; but it does not appear that he at- tempted to form the regular class, which John Weakly was class-leader. Methodism was introduced into the country about Niagara and westward by the Rev. George Neal, who was born in Pennsylvania Feb. 28, 1751. He was converted under the ministry of the Rev. Hope Hull. Mr. Neal became a local preacher, and went into Canada in 1786. He settled in the Niagara District, taught school during the week, and preached to the people on the Sabbath, and frequently on week-day evenings. Follow- ing the illustrious examples of Nelson, in England, Williams, in Ireland, and Embury, in New York, Neal collected together those who had been converted through his instrumentality, and formed a society in the township of Stamford in 1790, appointing Christian Warner the class-leader, an office which he continued to fill until his death, March 21, 1833. This class, collected without the intervention of any travelling preacher, was also the class in this church, the same club as in Augusta, embraced among its members a number of people who often came to the district itself as members of the Church of God (Hist. of the M. E. Church in Canada, p. 94). The ministrations of Mr. Neal were approved by his brethren in the United States and Canada, and he was therefore ordained dea- con by bishop Asbury July 28, 1810, at the Annual Conference held that year at Lyons, in the State of New York.

The Rev. William Losee was the first itinerant Meth- odist preacher on Canadian soil. In 1789 or the be- ginning of 1790 he was visiting some of his friends and relatives near Kingston, Upper Canada. Being zealous in the Master's work, he improved his visit by preach- ing whenever opportunity offered. The people heard him gladly, and, having been edified by his labors, they sent a petition to the New York Conference, of which he was a member, requesting that body to send Losee among them, and he was appointed. The first class was organized Feb. 20, 1791; the second March 2 of the same year. This was the beginning of the Church as it, among John Weakly died. From this year the Methodist societies and con- gregations were regularly supplied with missionaries from the Church in the United States. The ministers in what was then a wilderness endured great privations, and encountered formidable dangers; but they were indelible in their labors, through zeal for God and for the salvation of the people.

Early Methodism in Canada, as well as in Europe and the United States, had to contend with great oppo- sition. Its most formidable foes were those who were determined upon the aggrandizement and dominancy of their own churches, who pillaged the Established Church, although no such thing as a Church establishment had been con- stituted in those provinces by legal enactment. These would-be adherents of the Church of England were vio- lent in their hostility to Methodism, as were also the members of some other Protestant churches, to say nothing about the Roman Catholics. An instance of the intolerant spirit manifested towards the early Methodist preachers is presented by the following facts. In 1788 Mr. James M'Carty, an adherent of Mr. Whitefield, went from the United States and settled in Earnestown, near the shore of the Bay of Quinte. Feeling it to be his duty to support the Established Church, he built a school together in their little log-cabins, and dispensed to them the Word of Life. He was interfered with by parties from Kingston, who, clothed with a little brief author-
June 21, Bishop George presiding. An Annual Conference was a new thing in Canada, and therefore great excitement attended the meeting, especially on the Sabbath. The number of preachers present was large, and all were anxious to build up the walls of Zion. Religious services commenced at eight o'clock on Sabbath morning, and the Lord manifested himself with power. Many were seeking redemption before the close of the meeting, and it was not until eight o'clock at night that the people dispersed. It is believed that more than one hundred souls were brought to Christ at this Conference. But the work of reformation did not end there. The preachers went from the Conference refreshed and strengthened, preaching with great effect Christ, the power of God, and the wisdom of God. On all the circuits the Word prevailed mightily, sinners were converted, and believers quickened. For more than three years there were constant additions to the Church throughout the Canadian work; and in some instances the revival influence extended to the churches of the neighboring States. In 1827 the Genesee Conference was again held in Canada. The church in which it assembled was at the west end of "Lundy's Lane," near the spot where six years previously the British and American soldiers had met in deadly conflict. How great the change now! Americans and Canadians, united by the love of Christ, united harmoniously in council and effort to build up the walls of Zion, and rejoiced together in the triumphs of the Gospel of peace. There were about one hundred preachers present at the Conference. Bishop George presided, still exerting the same holy influence upon preachers and people as in 1817. Thirty preachers were ordained at this Conference, and there were four lay preachers residing in Canada. The state of the work in 1820 was 2 districts, 17 circuits, 38 preachers, 47 local preachers, 65 exhorters, and 5557 members.

In the same year a settlement was effected between the General Conference and the English Church, by which it was agreed that the Methodist Episcopal Church should withdraw its ministers from Lower Canada, and give up that province, with all its Church property therein, to the management of the English Conference; and that the English Conference should in like manner withdraw its missionaries from Upper Canada, and give up that province, with all its Church property therein, to the Methodist Episcopal Church (comp. History of the Methodist Episcopal Church in Canada, p. 127-154). The rival interest having been withdrawn from Upper Canada—with the exception of Kingston, where the English Conference continued to keep one of its missionaries—the societies of the Methodist Episcopal Church, once more in the enjoyment of peace, soon recovered from the effects of the recent agitations, and were greatly prospered in spiritual things. So rapidly had the work extended, that in 1824 the General Conference held in Baltimore consented to the establishment of the border circuits in the United States. In 1827 the Methodist Episcopal Church in Canada had 2 districts, 17 circuits, 38 preachers, 47 local preachers, 65 exhorters, and 5557 members.

The Canadian Conference was organized at Hallowell, Upper Canada, August 25, 1824. Bishops George and Hodding were present, and presided in turn. The preachers numbered, including the two bishops and those on trial, thirty-three persons. This was a small number compared with what it could be. The Conference was held at Hallowell in 1817, or at Lundy's Lane in 1820. For four years longer the bishops went into Canada and presided at the sessions of the Canada Conference, appointing the preachers to the several charges, both preachers and societies cheerfully accepting such appointments. The work continued to extend and prosper, and Methodistism was beginning a power in the land. But the good it was accomplishing among the people, instead of removing the prejudices of its opponents, only tended to inflame the feelings of the latter, and to secure the advocates of a State Church. Among the Methodists, also, there were some who advocated the independent establishment of the Canadian Methodist Episcopal Church, on the ground that it would secure to the Canadian Methodists greater civil and religious liberty. Prominent among these was the Rev. H. Ryan, who had been agitating for a separation of the societies in Canada from the parent Church in the United States since 1820. The scheme was presented to the people on national and patriotic grounds, and the General Conference was memorialized on the subject, and at its session held at Pittsburgh, May 29th, the request was granted. Accordingly, the Canadian Methodists were on October 2, 1828, organized into the Methodist Episcopal Church of Canada. In 1828 there were 3 districts, 48 travelling preachers, 7 superannuated preachers, and 32 circuits, with a membership of 9678. The increase for the year was 1093.

From 1828 until 1832 the infant Church in Canada had unprecedented success, considering the opposition it met with from the Rev. H. Ryan and his followers, who separated themselves from the connection in 1829, and organized another body. The provisional government was quite friendly to the Methodists. The Methodist Episcopal Church in Canada after 1828 as it had been before, had a representation from the parent body. Parliament vindicated the rights of the preachers and Church, but the executive was not only confederated with the Church and State party in the country to cripple the energies of the original Methodists of the province, but was intriguing with the English Wesleyan Missionary Committee to induce that body—in violation of the settlement of 1820—to send their agents again into the country to form rival societies, large sums of money from the public revenue being promised if these missionaries would come. The scheme of the executive was successful, and Dr. Alder was sent out by the Missionary Committee to commence operations in Upper Canada in 1832. It was to avoid a collision with these agents of the English Conference, and also in evident anticipation of large financial supplies, that the great majority of the preachers consented to revolutionize the newly-organized Methodist Episcopal Church in Canada, and to become a more dependency of the English Conference.

This unconstitutional movement was resisted by some of the preachers, and by hundreds of the members. Despite remonstrance, however, the Canada Conference consummated its union with the English body, taking the name of the Methodist Episcopal Church, with the Rev. H. Ryan, who had separated from the Conference, maintaining that the discipline of the Church did not vest in the Conference the powers assumed by it in that action, and that therefore the action was null and void. They also maintained that if the General Conference had possessed the powers it claimed, its action was nevertheless null and void, because persons were allowed to take part in its proceedings who, according to the discipline of the Church, were not members of the General Conference. The prelates further claimed that, having joined an Episcopal Church, they could not without their own consent be made members of a non-Episcopal Church; neither could they be in any other way connected with the Rev. H. Ryan, who left their membership in the Church they had joined; that they therefore were still members of the Methodist Episcopal Church in Canada, and that said Church remained in its constitution and government intact—the action of the Conference amounting to nothing more than the withdrawal of the Conference and those who followed it from the Church.
Those preachers, travelling and local, who continued to adhere to the Methodist Episcopal Church, therefore exerted themselves to collect together the scattered remnants remaining faithful to the old Church. The task was indeed a difficult one, but it was accomplished that only fourteen preachers could be calculated upon who were prepared to take work the ensuing year; with a membership of 1100—a decrease during eight months of 13,899. These statistics, however, did not represent the true status of the Church, for many more of the people returned to the old fold as soon as they found that there was sufficient vitality left in it to reconstruct and carry on the work of God in the land. Ten years after the disruption of 1838, viz., in 1843, there were seventy effective ministers and preachers supplying circuits and stations in Upper Canada, besides superannuated and supernumerary preachers, and a goodly staff of local preachers, who were doing efficient service in the Master's vineyard. The membership had increased to 8880, and there had been a corresponding increase of Church property. It will be remembered that at the union in 1838 the Church had lost almost all its connectional property, and that the membership had decreased 6084. In January, 1845, the *Canada Christian Advocate*, a weekly paper, was established to supply the place in Church literature formerly occupied by the *Christian Guardian*. This medium of communication drew the societies and preachers more closely together, and enabled all to understand the true position of the Church, and the work accomplished through its agency. It is still the weekly official paper.

The connection has a two-room and publishing-house, located in the thriving and beautiful city of Hamilton, at the head of Lake Ontario. The class of publications and papers sent out from it very greatly benefits the Church, and assists in advancing the cause of Christ through the country generally.

There are two colleges under the direction and control of the Methodist Episcopal Church in Canada, viz., Albert College, vested with university powers, and Alexandria College, for the education of young ladies. These educational institutions, however, are located in a healthy situation, surrounded by pleasing scenery, and in full view of the pure and placid waters of the Bay of Quinte, about fifty miles west from Kingston. Under the able management of the president, Rev. A. Carman, M.A., these institutions are prospering, and are exerting an influence all over the country.

The Methodist Episcopal Church in Canada is composed of three Annual Conferences, with a delegated General Conference which meets every fourth year, and has the same legislative powers as the parent body in the United States. The present position of the Church, therefore, is: First, the General Conference; second, three Annual Conferences—Niagara, Ontario, and Bay of Quinte—ten extensive districts, 145 circuits and stations, 228 travelling preachers, 225 local preachers, 21,818 members, with Church property amounting to $2,149,776. Great attention is given to the Sabbath-school work. As nearly as can be estimated, from reports at hand, there are not far from 30,000 children in the Sunday-schools.

The polity of the Methodist Episcopal Church in Canada is like that of the Methodist Episcopal Church in the United States: the bishop taking the general oversight of the connection, presiding at the Conferences, and proceeding from them a conference in the persons of the bishops of the parent body. The late incumbent of the bishopric, the Rev. J. Richardson, D.D., Yorkville, Ontario, died in 1874. See Webster, *Hist. M. Epis. Ch., Canada*; Meth. Qu. Rev. 1863, Jan. p. 109 sq.; 1863, Apr. p. 204; 1866, Apr. p. 294; 1871, Jan. p. 173. (T. W.)
sentative for every five members of the Annual Conference, nor allow of a less number than one for every seven. 3. They shall not change or alter any part of the General Rules of the United Societies. 4. They shall not do away the privileges of our ministers or preachers of trial by a committee, and of an appeal; neither shall they do away the privilege of our members of trial before the society, or by a committee, and of an appeal. 6. They shall not appropriate the produce of the Book Concern, nor of the Chartered Fund, to any purpose other than for the benefit of the travelling, superannuated, superannuated, and worn-out preachers, their wives, widows, and children. Provided, nevertheless, that the joint recommendation of all the Annual Conferences, the major- ity of two thirds of the General Conference succeeding shall suffice to alter any of the above restrictions. 7. In 1832 the proviso was changed thus: "Provided, nevertheless, that upon the concurrent recommendation of three fourths of all the members of the several Annual Conferences, which shall be present and vote on such recommendation, then a majority of two thirds of the General Conference succeeding shall suffice to alter any of the above restrictions excepting the first article; and also, whenever such alteration or alterations shall have been first recommended by two thirds of the General Conference, the recommendation of a majority of all of the Annual Conferences shall have concurred as aforesaid, such alteration or alterations shall take effect." 8. In 1876 these rules were suspended, as it was thought they "would do harm," though still the destruction of slavery was to be sought "by all wise and prudent means. In 1786 the following section was inserted in the Discipline: "Quot. What regulations shall be made for the extirpation of the crying evil of African slavery? Ans. 1. We declare that we are more than ever convinced of the great evil of such slavery which prevails in the United States, and do most earnestly recommend to the Yearly Conferences, quarterly meetings, and to those who have the oversight of the circuits and circuits, the duty of carefully cautioning what persons they admit to official stations, and to give such directions to the annual conferences that they shall be required to hold an eminent sense of the necessity of the emancipation of the negroes in society in their respective stations. 2. Quot. What methods can we take to extirpate slavery? Ans. We are deeply conscious of the impropriety of taking new terms of communion for a religious society already established, excepting on the most pressing occasion; and such we esteem the practice of holding our fellow-creatures in slavery. We view it as contrary to the golden law of God, on which hang all the law and the prophets, and the inalienable rights of mankind, as well as the duties of brotherhood. Being, therefore, the deepest degradation, in a more subject slavery than it is perhaps to be found in any part of the world, except American slavery, which is one of the most odious that are known to the existence of man. We therefore think it our utmost bounden duty to take immediately some effectual method to extirpate this abomination from among us; and for that purpose we add the following to the rules of our society, viz. 1. Every member of our society shall have the right to annual examination, which shall, within twelve months after notice given to him by the assistant (which notice the assistants are required in every case to give), and at any time, if the assistant or any other member of the society, shall reasonably believe that it is necessary, there shall be held, and held in districts; and the general conference, shall, within twelve months after notice given to him by the assistant, who shall have a right to give such notice, to that effect, if he shall be of the opinion that the assistant or committee, or both, are right in the opinion. 5. When any travelling preacher becomes an owner of a slave or slaves by any means, he shall forfeit his minis- terial character in our Church, unless he execute, if he be a preacher, or be otherwise put aside as a member of the Church; and he shall be absolutely subject to the laws of the state in which he lives. 6. The Annual Conferences are directed to draw up addresses for the age of twenty, as soon as they arrive at the age of twenty, as soon as they arrive at the age of twenty, and every year thereafter, every year after the above-mentioned rules are complied with, im- mediately on its birth. 2. Every assistant shall keep a jour- nal, in which he shall record the ages, names, and ages of all the slaves belonging to all the masters in his respective circuit, and also the date of every instrument executed in the matter of sale, or purchase, of the slaves, with the name of the court, book, and folio in which the said instrument respectively shall have been recorded and recorded, and handed to the assistant, if it be in his circuit to the succeeding assistants. 3. In consideration that slavery is looked on as a great evil, it is earnestly recommended, who will not comply with them, shall have lib- erty quietly to withdraw himself from our society within the two years, from the notice given to consider the expe- dience of comply with the above regulations. 5. No person holding slaves shall, in future, be ad-mitted to the Society, or to the office of preacher, or to be pre- viously complies with these rules concerning slavery. 6. These rules are to affect the members of our society no further than as they are consistent with the laws of the states in which they reside. And respecting our society, the following is now considered, and in due con- sideration of their peculiar circumstances, we allow them two years from the notice given to consider the expe- dience of complying with the above regulations. 6. Quot. 43. What shall be done with those who buy or sell slaves, or give them away? Ans. They are immediately to be expelled, unless they buy them on purpose to free them."
the gradual emancipation of the slaves to the legislatures of the States, which was passed to that purpose. These addresses shall urge, in the most respectful but pointed manner, the necessity of a law for the emancipation of slaves. The插入的 silence of the legislature on these addresses shall be appointed by the Annual Conferences, out of the most respectable of our friends, for the conducting of the business of the churches, in the present evil day. To deputize and travelling preachers, shall secure as many proper signatures as possible to the addresses, and give all the assiduity and attention due to every request of the committees, and to further this blessed undertaking. Let this be continued from year to year till the desired end be accomplished.

In 1804 the following alterations were made: the question reads, "What shall be done for the extirpation of the evil of slavery?" In paragraph 1 (1796), instead of "more than ever convinced," it reads, "as much as ever convinced;" and instead of "the African slavery which still exists in these United States," it reads simply "slavery." In paragraph 4 (3 of 1796), respecting the selling of a slave, before the words "shall immediately," the following clause is inserted: "Except at the request of the slave, in cases of mercy and humanity, agreeably to the judgment of a committee of the male members of the society, appointed by the preacher who has charge of the circuit." This new proviso was inserted: "Provided also, that if a member of our society shall buy a slave with a certificate of future emancipation, the terms of emancipation shall, notwithstanding, be subject to the decision of the Quarterly-meeting Conference," All after "it is agreed, and is agreed, and is agreed, and is substituted: "The members of our societies in the states of North Carolina, South Carolina, Georgia, and Tennessee shall be exempted from the operation of the above rules." The paragraphs about considering the subject of slavery and petitioning legislatures were cancelled, and this was added: "6. Let the preachers, from time to time, as occasion serves, address and exhort all slaves to render due respect and obedience to the commands and interests of their respective masters." In 1808 it was ordered that "no slaveholder shall be eligible to the office of an elder, where the laws will admit of emancipation, and permit the liberated slave to enjoy freedom;" but all that related to slaveholding among private members, and paragraph 5 of 1804, were cancelled, and the following substituted: "3. The General Conference authorizes each Annual Conference to form their own regulations relative to buying and selling slaves." In 1812 this was altered thus: "3. Whereas the laws of some of the states, then existing, prohibiting, regulating, and providing special act of the legislature, the General Conference authorizes each Annual Conference to form their own regulations relative to buying and selling slaves."

In 1816 paragraph 1 of 1796 was altered thus: "1. We declare that we are as much as ever convinced of the great evil of slavery, therefore no slaveholder shall be eligible to any official station in our Church hereafter, where the laws of the state in which he lives will admit of emancipation, and permit the liberated slave to enjoy freedom." In 1820 the paragraph leaving it to the Annual Conferences "to form their own regulations about buying and selling slaves, as they shall please," was cancelled. In 1824 the following paragraphs were added: "4. All our preachers shall prudently enforce upon our members the necessity of teaching their slaves to read the Word of God; and to allow them time to attend upon the public worship of God on our regular days of divine service. 5. Our colored preachers and official members shall have all the privileges which are usual to others in the District and Quarterly Conferences, where the usages of the country do not forbid it. And the presiding elder may hold for them a separate District Conference, where the number of colored local preachers will justify it. 6. The Annual Conferences may employ colored preachers to travel among their trades; when their services are judged necessary; provided that no one shall be so employed without having been recommended according to the Form of Discipline.

The General Rules drawn up by Mr. Wesley for the Methodist societies in England were not placed in the Discipline at the time of the organization of the Methodist Episcopal Church in America in 1784. They were introduced into the Discipline by bishop Coke and Asbury in 1789. The bishops took the liberty of inter- polating the rule forbidding "the buying or selling the bodies and souls of men with an intention to enslave them." In 1792 it was altered thus: "The buying or selling of men, women, or children, with an intention to enslave them." In 1808 the rule was changed to: "The buying and selling of men, women, and children, with an intention to enslave them." In view of the time and manner of its introduction, and its peculiar phraseology, this rule was considered to refer to the African slave-trade, and not to the transfer of those already in slavery from one person to another; hence it met with but little opposition in the South, which denounced that odious traffic. The later General Conferences, down to that of 1840, were conservative on this subject, and this latter affirmed the right of local preachers in Maryland and Virginia who held slaves to ordination, from which they had been debarred by the Baltimore Conference. As the Southern States did not allow the emancipation of slaves without expatriation, both ministers and members held them without violation of the Discipline. As slavery was a civil and social institution, it was impossible for the Church to exist in the South without this permission. In this respect the Methodist Episcopal Church is the only Church in the United States which allowed slavery among both the membership and ministry, and made laws for the regulation of the same. Mr. Wesley pursued the same course in the West Indies, licensing Mr. Gilbert, a slaveholder, to preach, and baptizing his slaves. The British Conference did so too, charging its ministers in the West Indies to have nothing to do with the institution of slavery, as that was a matter belonging to the legislature, but to preach the Gospel alike to master and slave. Thus, after a tortuous legislation on the vexed question, which scarcely knows a parallel in Church history, the Methodist Episcopal Church in America appears to have been settling down upon a satisfactory and permanent basis.

III. The Separation.—But when the General Conference met in 1844, in New York, the Rev. Francis A. Harding, of the Baltimore Conference, appealed to it from the decision of that Conference, which had suspended him from the ministry for not emancipating his slaves, saying this was contrary to his understanding of the doctrine of the Church. He confirmed the decision of the Baltimore Conference, despite the laws of Maryland and of the Discipline. It was ascertained, too, that one of the bishops, James Os- good Andrew, residing in Georgia, had become connected with slavery. Neither he nor Mr. Harding had either bought or sold a slave ever. Even Gilley in possession of a slave, bequeathed him by a lady, and whom he would have to see at any time, but she would not receive her freedom; also a boy, left by his former wife to his daughter without will; him, too, he would willingly manumit if he could do so by the laws of Georgia; also slaves legally his by his second marriage, to whom he gave nothing of his own. He secured them by deed to his wife, to whom they belonged—the law not allowing their emancipation. But after a lengthened, excited, and very able discussion of the question on both sides, the General Conference adopted the following preamble and resolution: "Whereas, the Discipline of the Church forbids as an evil, the purchase of slaves, the calculated emancipation of our itinerant and general superintendency; and whereas, bishop Andrew has become connected with slavery, by marriage and otherwise, and this act having been done in all the circumstances which, in the estimation of the General Conference, will greatly embarrass the exercise of his office as an itinerant general superintendent; and whereas, in some places, entirely prevent it; therefore, Resolved, That it is the sense of this General Conference that he
dealt from the exercise of this office so long as this important result. The vote stood 111 for and 69 against—all in the affirmative, except one (he a Northerner), being from Northern Conferences, the Baltimore Conference being equally divided: several from the Northern Conferences, however, voted in the negative. The bishops had requested the General Conference to suspend action in the premises, suggesting that arrangements be made to return to the region in which he himself held his office, as his services would be "welcome and cordial" in the South. Resolutions declaring the action in the case of bishop Andrew, to be advisory only, and not to be considered in the light of a judicial mandate, and postponing its final disposition, according to the suggestion of the bishops, were held over until the next General Conference—the South, of course, voting in the negative. Resolutions proposing two General Conferences were referred to a committee, which could not agree on a report. The Southern delegates then presented the following "Declaration:"

The delegates of the Conferences in the slaveholding states take leave to declare to the General Conference of the Methodist Episcopal Church that the continued agitation on the subject of slavery and abolition in a portion of the Church, the frequent action on that subject in the General Conference, and especially the extra-judicial proceedings against bishop Andrew, which took place at the Saturday last in the virtual suspension of him from his office, produce a state of things in the South which renders a continuation of the jurisdiction of the General Conference over these Conferences inconsistent with the success of the ministry in the slaveholding states. This declaration was referred to a committee of nine, composed of Northern and Southern delegates, with instructions to devise a constitutional plan for a mutual and friendly division of the Church, provided the difficulties could not otherwise be adjusted. The minority, through Dr. Bascom, presented an elaborate protest against the action of the majority in the case of bishop Andrew, characterizing that proceeding as extra-judicial and unconstitutional—the Episcopacy being a co-ordinate branch of the government of the Church, a bishop cannot be subjected by a delegated Conference to any official disability without formal presentation of a charge of the violation of law, and conviction on trial, and no law concerning slavery had been violated by bishop Andrew; the action therefore in his case was unconstitutional, and would establish a dangerous precedent, subservient of the union and stability of the Methodist Episcopal Church. This protest was allowed to go on the Journal, and a reply was made to it on the part of the majority. Resolutions were presented to assist bishop Andrew's name to remain in the Minutes, Hymn Book, Discipline as formerly; allowing him and his family a support; and leaving to him to decide what work he would do, if any, in view of the action of the Conference—the third resolution being adopted by a vote of 108 to 67. The committee of nine made their report on a plan of separation, which, after discussion and amendment, and earnest advocacy by Drs. Olin, Hamline, Bangs, Elliott, and other Northern delegates, was adopted by a nearly unanimous vote. The leaders of the North considered that the Conference was shut up to this course, as they affirmed that, under the circumstances, bishop Andrew could not preside in some of the Northern Conferences, and they believed that if he were suspended, and the Southern Church submitted to it, Methodist Church could not prosper in the South. Hundreds of thousands of negroes were supplied with the Gospel by the Southern Church, and assisting them, especially on the plantations, would be debased if they were removed by the government to the North. Division, therefore, was inevitable. It was accomplished in the spirit of candor and charity—and the rather as the Connection was getting too large, as Dr. Elliott said, for one General-Conference jurisdiction. The following is the Plan of Separation:

The select committee of nine to consider and report on the declaration of the delegates from the Conferences of the slaveholding states, beg leave to submit the following report:

Whereas, a declaration has been presented to this General Conference containing the grievances of the members of the body, from thirteen Annual Conferences in the slaveholding states, representing that, for various reasons enumerated, the interests and purposes of the ministry and Church organization cannot be successfully accomplished by them under the jurisdiction of this General Conference as it now exists; therefore be it resolved, by the Conference, that if the interest of the Church, with Christian kindness and the strictest equity, therefore, be the desire of the members of the Annual Conferences in General Conference assembled,

1. That should the Annual Conferences in the slaveholding states, on petition to the General Conference, with a due Christian connection, the following rule shall be observed with regard to the northern boundary of such connection or lines of station, societies, stations, and Conferences adhering to the Church in the South, by a vote of a majority of the members of said societies, stations, and Conferences, shall remain under the nominal pastoral care of the Southern Church; and the members of the Methodist Episcopal Church shall in no wise attempt to organize churches or societies in the lines of station, societies, stations, and Conferences adhering to the Church in the South, nor shall they attempt to exercise any pastoral oversight therein; if they shall understand that the ministry of the South reciprocally shall not be exercised in the lines of station, societies, stations, and Conferences bordering on the line of division, and not to interfere with the care of the Church within those territory they are situated.

2. That the ministers, local and travelling, of every grade and office in the Methodist Episcopal Church, may, as they believe, remain in that Church, or, without blame, attach themselves to the Church South, or what shall they exercise any pastoral oversight therein? It being understood that the ministers of the South reciprocally shall not be exercised in the lines of station, societies, stations, and Conferences bordering on the line of division, and not to interfere with the care of the Church within those territory they are situated.

3. Resolved, by the delegates of all the Annual Conferences in General Conference assembled, that we recommend to all the Annual Conferences at their next approaching sessions to authorize a charge of the sixth Restrictive Article of the Discipline for the work of persons who shall reside or travel in the South, and they shall not appropriate the produce of the Book Concern of the Chartered Fund, to any other purpose other than for the work of travelling superintendents, evangelists, and missionaries; and relieve, and, worn-out preachers, their wives, widows, and children, and to such other purposes as may be determined upon by the votes of the three or more of the members General Conference.

4. That whenever the Annual Conferences, by a vote of three fourths of all their members voting on the third resolution, shall have concurred in the recommendation to alter the sixth Restrictive Article, the agents in New York and Cincinnati, and those who shall be hereby authorized and directed to deliver over to any authorized agent or appointee of the Book Concern, (churches, societies, or missionaries), all notes and book accounts against the ministers, Church members, or citizens within its boundaries, with authority to sell the same, as the Ministerial Board of the Southern Church; and that said agents convey to the aforesaid agent or appointee of the Southern all the real estate, and all the property, and all the accounts, notes, and book stock, and all right and interest connected with the printing establishments at Charleston, Richmond, and Nashville, the Methodist Episcopal Church South.

5. That when the Annual Conferences shall have approved the aforesaid change in the sixth Restrictive Article, the Southern shall have the same proportion to the whole property of said Conference as the preachers and teachers of the Methodist Episcopal Church shall bear to all the travelling ministers of the Methodist Episcopal Church, the division to be made on the basis of the number of travelling preachers in the following time.

6. That the above transfer shall be in the form of an annual payment of twenty-five thousand dollars in stock of the Book Concern, and in Southern notes and accounts due the establishment, and accruing after the first transfer, and until the transfer shall be made, the Southern shall share in all the net profits of the Southern Book Concern in the proportion that the amount due them, or in arrears, bears to all the amount due the Southern Book Concern.

7. That Nathan Bangs, George, Park, and James B. Finley be, and they are hereby appointed commissioners to act in concert with some of the number of commissioners appointed by the Church Northern to the establishment (or a commission to be formed), to estimate the amount which will fall due to the South by the preceding rule, and to have full powers to carry into effect the arrangement with regard to the division of property, should the separation take place. And if by any means a vacancy occur in this
Board of Commissioners, the Book Committee at New York shall still hold vacancy.

8. That whenever any agents of the Southern Church are selected by the local authorities to act in the premises, the agents at New York are hereby authorized and directed to act in concert with said Southern agents, so as to the provisions of these resolutions a legally binding force.

9. That all the property of the Methodist Episcopal Church, including all the changed and unmoved Conference funds, cemeteries, and of every kind within the limits of the Southern organization, shall, in case another fee is ever again set up or another part of the Methodist Episcopal Church, so far as this resolution can be of force in the premises.

10. That the Church so formed in the South shall have a common right to use all the copyrights in possession of the Church at New York and Annual at the time of the settlement by the commissioners.

11. That the book agents at New York be directed to make a presentation to the Conference for their dividend from the Chartered Fund as the commissioners above provided for shall agree upon.

12. That the bishops be respectfully requested to lay that part of this report requiring the action of the Annual Conferences before them as soon as possible, beginning with the New York Conference.

The Southern delegates sent out an address to their constituents, showing what they had done, and counselling moderation and forbearance. They called for a convention of the Annual Conferences—in the ratio of one to eleven of their members—to meet in Louisville, Ky., at some date within the relation of the Church, and Quarterly and Annual Conferences, took action in the premises, and declared in favor of the plan of separation with a very near approach to unanimity. The convention met in Louisville at the appointed time, bishops Soulé, Andrew, and Morris being present. The bishops were invited to preside, and the two former did so. The convention, acting under the plan of separation, declared the Southern Conferences there represented a distinct connection, under the style of "The Methodist Episcopal Church, South," and made provision for the holding of its first General Conference in Petersburg, Va., May 18, 1870. The bishops, Dr. Hendrix and Andress, requested to become regular and constitutional bishops of the Methodist Episcopal Church, South; the latter complied with the request, but the former, in view of outstanding engagements, postponed doing so till the session of the General Conference. The action of the convention was nearly unanimous, and it gave great satisfaction throughout the South. Bishop Soulé gave in his formal adherence at the General Conference in Petersburg; two other bishops were consecrated, viz., William Capers, D.D., and Robert Paine, D.D.; the Discipline was revised; missions, etc., were projected; Henry B. Bardwell, Alexander L. P. Green, and Charles P. Parson, were appointed to superintend the spiritual affairs of the South. An Early agent and appointee, according to the provisions of the plan of separation; editors, etc., were chosen, and all the operations of the Church went on as though no separation had taken place. Lovick Pierce, D.D., was commissioned to attend the session of the Northern General Conference in 1840, to tender to that body the Christian regards and fraternal salutations of the General Conference of the Methodist Episcopal Church, South; but he was not received in his official capacity. A change had come over the Northern Church, and the General Conference repudiated the plan of separation. The Church was the better settled by the Supreme Court of the United States, which decided in favor of the South. The property was divided according to the provisions of the plan. A publishing-house was established in Nashville; a quarterly review, weekly papers, Sunday-school papers, books, tracts, etc., were made and issued; and the Church was gradually and firm-ly till the war interfered with the operations of the Church, and sadly crippled its institutions. Much of its property was appropriated by others during the military occupancy of the South; but most of it has been restored, and it is hoped all the rest will soon be recovered. Tentative movements have been made by some in the Northern Church for reunion; but as that is deemed impracticable, the Northern General Conference of 1872 empowered the bishops to send a deputation to the General Conference of the Methodist Episcopal Church, South, in 1874, to see if fraternal intercourse cannot be established between the two connections. It is hoped that this will take place on a basis honorable to both parties. The fraternal messenger sent to the Northern Conference in 1849, in that body that the Methodist Episcopal Church, South, was always ready for fractionalization on the basis of the plan of separation.

III. Present Condition.—The Church has been rapidly recovering from the sad effects of the war. At the time of the separation, in 1864, there were about 450,000 communicants and $1,257,757, of which 207,760 were colored members. These figures were greatly reduced during the war. In 1890 the number of communicants was 1,161,666, of whom only 520 were colored. There were 4862 travelling and 9299 local preachers—all embraced in the foregoing figures. Most of the colored members had joined other colored bodies of Methodists. Many of them are connected with the Colored Methodist Episcopal Church in America, which was organized in 1870 by the sanction of the General Conference of the Methodist Episcopal Church, South, with a distinct connection in fraternal Church, the two denominations seceding as bishops two colored ministers chosen by a colored General Conference. One of them died in 1872; but the connection is prosperous, having a number of Annual Conferences, and at a special General Conference, held in Augusta, Ga., in 1873, three other bishops were elected. Their Discipline, formula, etc., is the same as that of the Methodist Episcopal Church, South. The bishops of the Southern Church have been: Soulé, Andrew, Blascom, Capers, Pierce, Early, Kavanagh, Wightman, Doggett, Marvin, and McIntyre; and they now are Keener, Wilson, Granberry, Hargood, Duncan, Galloway, and King. The number of churches, Sunday-schools, and other agencies, have increased since the war. The Annual Conferences, composed of travelling ministers and lay delegates—four of the latter (one of whom may be a local preacher) from every district. The General Conference is constituted of an equal number of ministers and laymen. District Conferences are held in all the districts once a year, for the purposes of religious worship and instruction, without legislative or judicial power. Quarterly Conferences are held in all the pastorial charges, at which exhorters and local preachers are licensed, and preachers are recommended to the Annual Conference for ordination or admission into the travelling ministry. Church Conferences are ordered once in 18 months by the General Conference, which has spiritual control of the pastoral charges. Sunday-schools, love-feasts, class-meetings, and prayer-meetings enter into the economy of the Church. The General Conference ordered a revised edition of the Liturgy, as abridged by Mr. Wesley for the Methodist Episcopal Church in America, to be published for those congregations that might desire to use it; but few, if any, do so. The Ritual is still in use for all occasional services, and it has been carefully revised and improved, as also has been the psalmody of the Church. The Sunday-school cause has received a great impulse, and many valuable publications are issued to meet its demands. Universities, colleges, and academies, for both sexes, have been multiplying all over the connection. Many original works, which are held in high estimation, such as histories, biographies, sermons, commentaries, and other works on theology, have been issued from the publishing-house of the Church; and the Harvard and Yale press have been carefully revised and reprinted. The publishing-house was in part destroyed by fire in February, 1872, but a magnificent edifice, approaching completion, is to take its place. The missionary work of the Church was well-nigh broken up by the war; but it is recuperating—except the missions to the colored people, which were considered the crowning glory of the Southern Method-
ist Church. The missions to China and Brazil have re-
ceived a great impetus and promise well; so do the In-
ian missions. A mission has been established in Mexi-
co under favorable auspices. But the destitute portions 
of the South—destroyed by the war—require a vast 
amount of missionary work, and in rendering this the 
Church is restricted, for want of sufficient men and 
material, to do the work in a very limited manner. 
Disciplines, General Minutes, Journals of the General 
Conferences of the Methodist Episcopal Churches North 
and South; Emory's History of the Discipline; Meth-
odist Church Property Case; Redford's History of the 
Organization of the Methodist Episcopal Church, South. 
South Carolina Conference (S. C.)

Methodist Protestant Church is the name 
assumed by a body of Christians who seceded from the 
Methodist Episcopal Church in 1830. The primary 
causes for this step were opposition to the episcopate, 
and the decided refusal of the Methodist Episcopal min-
istry to vest any authority in the laity. From the very 
outset efforts were made by a minority in the Methodist 
Episcopal Church to secure the representation of the 
laity in the conferences. See Kilhamites; Lay Rep-
resentation. In 1824 a so-called Union Society was 
founded at Baltimore, Md., for the purpose of agitating 
the question of a change of the Church government, 
and the rights of the laity. A convention was called the 
Mutual Rights of the Ministers and Members of the 
Methodist Episcopal Church. In the spring of 1826 the 
Baltimore Union Society initiated a movement to inquire into 
the expediency of making a united petition for a general 
representation to the General Conference of 1828. 
The convention was held in November, 1827, and the peti-
tion was presented, but received an unfavorable 
reply. The Union Society, persisting in its efforts, a number 
of individuals were expelled in Tennessee, North Caro-
line, and Baltimore. This provoked many friends of the 
radicals, and caused the secession of considerable num-
bers. A second convention met at Hagerstown, Md., Nov. 
12, 1828, drew up provisional articles of association; and 
on Nov. 2, 1830, another convention, composed of an 
equal number of clerical and lay delegates from various 
states of the Union, assembled at the same place, and, 
after a session protracted for three weeks, adopted a 
Constitution and a Book of Discipline, and formed a new 
society, under the name of Methodist Protestant Church. 
The Rev. Francis Waters, D.D., of Baltimore, was pres-
ident of this convention.

The Methodist Protestant Church holds the same 
doctrinal views as the parent body, and differs from 
it only in a few points of ecclesiastical government. 
Following the example of the British Wesleyans, the 
Episcopal office is abolished, and a president called to 
rule over each Annual Conference, elected by the ballot 
of that body. The laity is admitted to an equal par-
icipation with the clergy in all Church legislation and 
government. The General Conference, which, at first, 
met every seventh, but now congregates every fourth 
year, is composed of an equal number of ministers and 
laymen, who are elected by the Annual Conferences at 
the ratio of one delegate of each order from every one 
thousand communicants. The General Conference has 
authority, under certain restrictions, to make such rules 
for the government of the Church as may be necessary 
to carry into effect the laws of Christ; to fix the com-
ensation and duties of travelling ministers and preach-
ers, etc.; to devise means for raising money, and to reg-
ulate the boundaries of Annual Conference districts. 
The Annual Conference, which consists of all the or-
ders, hold in each minister of the district, has power to 
elect to orders, station ministers, preachers, and mis-
sionaries; make rules for defraying the expenses of their 
support, and fix the boundaries of circuits and stations. 
It elects its own president yearly. The Quarterly Con-
ference is composed of the trustees, ministers, preachers, 
exhorters, elders, and stewards in the circuit of which 
it is the immediate official meeting. It examines 
the official character of its members, licenses preachers, 
recommends candidates for ordination to the Annual 
Conference, etc. There are classes, leaders, and stew-
ards, as in the Methodist Episcopal Church.

The slavery question divided the Methodist Protes-
tant Church into two bodies—the Methodist Protestant 
Church of the North-western States, and the Methodist 
Protestant Church of the Southern States. Conveni-
ences of the former were established at Springfield, Ohio; 
those of the latter at Baltimore, Md. The members of 
the Methodist Protestant Church were at that time scat-
tered mainly over the Border States and certain parts 
of the West; their principal strength has since developed 
in the South, where the body is now the strongest in South 
and Pennsylvania. Of late years a union of all non-Epi-
copal Methodists having been proposed, the Protestant 
Methodists North changed their official name to the 
Methodist Church. Their head-quarters were lately removed 
from Springfield, Ohio, to Pittsburgh, Pa. Each body has 
a board of foreign and domestic missions and a Book 
Concern—the Protestant Church South at Baltimore, Md.; 
the Methodists at Pittsburgh, Pa. At the beginning 
the Methodist Protestant Church counted 88 ministers 
and about 5000 members; and at the seventh General 
Conference in 1858 there were 2000 stationed ministers, 
1290 churches, 96,606 members, and $1,550,000 worth 
of property. In their present divisions they are according 
to the New York Observer Year-book of 1873, as follows: 
(1) The Methodist Church counts 28 con-
ferences, 766 preachers, and about 75,000 members, with 
a Church property of $1,609,425; and (2) the Method-
ist Protestant Church, within 25 conferences, employs 
428 preachers, and has about 70,000 members.

The Methodist Protestants have three colleges: the 
Western Maryland, at Westminster, Carroll County, Md.; 
Yadkin College, North Carolina; and one in West Vir-
ginia. The Methodist Protestant, a weekly paper, of which 
the Rev. L. W. Bates, D.D., is the editor, pub-
lishes a short account of their Conference; and the 
Conference of the Western and Southern States. The 
eleventh General Conference of this body is to be held 
at Lynchburg, Virginia, on the first Friday of May, 
1874.

The Methodist Church issues a weekly newspaper, 
The Methodist Recorder, edited by Alexander Clark, 
and published by the Book Concern at Pittsburg, Pa. 
Also a semi-monthly Sunday-school journal, edited by 
the same. A new Hymn-book, entitled The Voice of Praise, 
has just been compiled and published, which compares 
favorably with that of any other denomination. Among 
the recent literary productions of the Church are the 
Voyageings of a Pulpit, and, the Non-Episcopal Methodists, 
First Year, by T. H. Colhoun, A.M.; Wonders of the East, 
y J. J. Smith, D.D.; The Impending Conflict, by J. J. Smith, 
The Lady Preacher, by the same; The Gospel in the Trees, by 
Alexander Clark, A.M.; Work-day Christianity, by the same; 
Adrian College, Adrian, Mich., is under its control, and is 
in a most promising condition. Its president is George B. 
McElroy, D.D. It admits both males and females. The 
Missionary Board—William Collier, D.D., president, 
and C. H. Williams, corresponding secretary—is devis-
ing large schemes for the West, and initiating foreign 
work. The Board of Ministerial Education—J. H. 
Walker, corresponding secretary—is doing a good work 
for young men preparing for the ministry. There is a 
fair prospect that at an early day an organic reunion 
with the Methodist Protestant Church will be effected. 
The initiatory steps have already been taken, and will 
be taken to a sure and decisive union of the Methodist 
Episcopal Church and of our episcopal order. The General Conference of the 
Methodist Church will meet at Pittsburg, Pa., May 17, 1874, 
See the Discipline of the Methodist Church, and Disci-
pline of the Methodist Protestant Church; also Stevens,
Hist. of Methodism, iii, 409; Bangs, Hist. Meth. Ch., iii, 
482; Speer, American Pulpit, vol. vii, Intro. 
p. 18. See Methodism.
Methodists, Camp, is a term of reproach which in the days of early Methodism was fastened upon those Methodists in the Western States and North America, with which it was held to promote revivals of religion, adopted camp-meetings, at which religious services were conducted. Now that camp-meetings have become popular, in this country the term is no longer employed.

Methodists, Dialectic, or Romish, as they have also been called, flourished near the middle of the 17th century. They were priests of the Church of Rome, who, attempting, by ingenious sophistry, to refute the arguments employed against them by the Presbyterians (Humphrey. D. Meth. Hist. Oper. Vol. III. Hist. vol. iii) arranged these "Methodists" under two classes. According to his classification, the one party in their controversies urged their opponents to adduce direct proof of their doctrines by an appeal to the statements of the Holy Scripture. The other party refused to encounter the Protestants with arguing with them on the various disputed points, but sought to overcome them by ad- ducing certain great principles involving the whole subject. Thus they insisted that the Church which was chargeable with changing or modifying its doctrines could not have the Holy Spirit for its guide.

The word "Methodist" is improperly applied to a person who becomes religious, without reference to any particular sect or party, and especially to ministers of the Church of England who are evangelical and zeal- ous in their preaching.

Methodists, Free (properly "The Free Meth- odist Church"). This body, the youngest of the Methodist family, an offshoot of the Methodist Episcopal Church, dates its existence from Aug. 22, 1840, when it was organized at a convention held at Pekin, Niagara Co., N.Y., composed of laymen and ministers who were then or had been of the Methodist Episcopal Church.

I. Origin, etc.—The causes for the establishment of this independent body were manifold. Most prominent, however, were a desire for primitive Methodist simplic- ity, and more faithful adherence to the doxologies of Wesley and his associates. Its organizers were ministers expelled from the "parent" body because of their course in opposing what they called innovations or departures from the rules of the Discipline. It was and is claimed by those engaged in the Free Methodist movement that the Methodist Church has declined in spirituality since their early history, and that in the rapid progress made by the Church in adding numbers, acquir- ing property, etc., sufficient care has not been taken to guard its purity, and preserve its primitive power and spiritual efficiency—the toleration of many worldly prac- tices, and the abandonment of certain correct doctrine on several important points. In proof of this it is asserted that widely divergent and contradictory teachings are heard from the pulpit on the doctrine of entire sanctification without official rebuke, some preachers claiming sanctification as a work done concomitantly with justification, others re- garding it as a result to be reached by a gradual process of spiritual growth, and yet others preaching it as a sec- ond distinct attainment to be received instantaneously by faith. The Free Methodists also hold that hearty and thorough repentance, evinced by honest confession, and complete abandonment of all sin, is practically not essential for entrance into the Church; converts who are not even scripturally awakened; that a merely intellectual, belief, born of human reason, is al- lowed to take the place of the supernatural faith taught by Paul and Wesley; that the direct witness of the Spirit is not now enjoyed by multitudes of professing Methodists; that all sin has not been forgiven by the Protestants; that entire sanctification is even professedly a rare at- tainment; that the execution of discipline is so neg- lected as to become difficult, and in many societies im- possible; that Methodists generally have abandoned plainness of dress, and are as fashionably attired as the world itself; that they are allowed and countenanced in the transaction of unscriptural business enterprises, and transact lawful business on worldly principles; and that the distinctive spirit of the church, and the special work of God is not done, and the church is not in the world, and has not the world by the power of the Holy Spirit. The Free Church has been in this state for a generation or more.

The movement for the organization of this independent body had its commencement within the bounds of the Genesee Conference (N.Y.) of the Methodist Episcopal Church. A number of ministers of that body had written and spoken against these alleged departures from the primitive faith of Methodism. Thus, in the year 1855 a state of feeling had been engendered which resulted in acrimonious disputes, accusations, Church tri- als, etc., and, finally, in the year 1858, in the expulsion of the Rev. B. T. Roberts and the Rev. Joseph McCreery on a charge of contumacy. Mr. Roberts had been tried by the proceedings of his Conference for "im- moral and unchristian conduct." (Said conduct consisted in publishing an article in the New Independent entitled "New-school Methodism," in which the writer set forth views such as have been recited above, and which he offered to retract and confess as publicly as they had been promulgated if proved untrue or in- correct.) His article was assumed to be slanderous, however, and he was found guilty, and was sentenced to be rebuked by the bishop. The contumacy charged against him in the following year consisted in publish- ing and circulating a second edition of New-school Methodism, and a pamphlet signed by George W. H. Pease, which gave a short account of the trial of the year preceding. On this charge (which was dismissed as to the publishing), and on the testimony of one wit- ness (whose veracity was impeached) as to the circula- tion, Mr. Roberts, in connection with one or two col- leagues, was expelled from the Genesee Conference and the Methodist Episcopal Church. This proceeding was regarded as a measure of high-handed persecution by many ministers and laymen of the Church, and during the ensuing year one hundred and ninety-five promi- nent laymen met in convention at Albion, Orleans County, N.Y., and passed resolutions expressing their entire disapproval and condemnation in the matter of ex- pelling, or recommending them to continue to labor for the salvation of souls. This sympathy of the laymen was shared by many of the ministers of the Conference, and this was so publicly expressed that the ensuing Con- ference four of them were expelled on charges of "con- tumacy," while two others were located for the same cause. A large number of the lay members were also excluded from the Church. The ensuing General Con- ference, held at Buffalo in 1860, was respectfully pet- itioned by fifteen hundred members of the Methodist Episcopal Church within the bounds of the Conference from which these expulsions had taken place to inves- tigate the judicial action of said Conference in relation to these matters. A committee was appointed for this purpose; but was finally discharged. B. T. Roberts had appealed from both of the decisions of the Conference in his case. The first only was entertained, and on that, "The First "Methodist" on the principle that these matters were equally divided. The other appeal was not entertained. Thus these ministers and members were shut out of the Church. As they believed that the causes which had led to their expulsion existed more or less in all the other churches bearing the Methodist name, they felt com- pelled to organize a new denomination, that would, in
their judgment, more fully carry out the purposes and designs of Methodism.*

II. Organisation, Doctrines, etc.—In the formation of the new Church, while everything calculated to sustain and cherish the original spirit of Methodism has been carefully retained, care has been taken to incorporate into its modes of government everything shown by the experience of the Church, for a century and a half, to be necessary. The Episcopacy is abandoned, and general superintendency substituted; the incumbents of the office are elected every four years. Quadrennial, Annual, and Quarterly Conferences are retained as in the parent body, while the last addition to the machinery of the Methodist Episcopal Church, viz., the District Conference, adopted in 1873, has been in use among the Free Methodists from their beginning. In all the before-named Church courts a number of laymen, equal to the ministry, are admitted, and their right to speak and vote is fully guaranteed. The official board is retained, and there is provision for annual meetings of all members of the societies for the appointment of delegates to the Annual Conferences, and stewards. Class-meetings are held, and attendance is a condition of membership in the Church. The preachers in charge nominate and the classes elect the class-leaders. The office of president is retained, but the name of the officer is district chairman.

The articles of faith adopted are the same as those of the Methodist Episcopal Church, with two additions, designed to secure uniformity of belief, and guard against the introduction of errors on the important points to which they relate. The first is on entire sanctification, and the first part is in the words of John Wesley, viz.: "Justified persons, while they do not outwardly commit sins, are nevertheless conscious of sin still remaining in the heart. They feel a natural tendency to evil, a proneness to depart from God, and cleave to the things of earth. Those that are sanctified wholly are saved from the risk of evil thoughts and evil tempers. No wrong temper, none contrary to love remains in the soul. All their thoughts, words, and actions are governed by pure love. Entire sanctification takes place subsequently to justification, and is the work of God wrought instantaneously upon the consecrated, believing soul. After a soul is cleansed from all sin, it is then fully prepared to grow in grace" (Discipline, "Articles of Religion," ch. i, § 1, p. 23). This doctrine is regarded as of so much importance that no person is admitted to the full membership of the Church who does not endorse it, and pledge himself definitely to seek diligently the experience of entire sanctification. Wesley wrote: "Every of our members ought to be so far instructed as not to be a stumbling block to the unconverted body who could be truthfully regarded as out of accordance in views or teaching therewith.

The second new article of faith is on future reward and punishment, and reads as follows: "God has appointed a day in which he will judge the world in righteousness by Jesus Christ, according to the Gospel. The righteous shall have in heaven an inheritance in incorruptible, undefiled, and that fadeth not away. The wicked shall go away into everlasting punishment, where their worm dieth not, and their fire is not quenched" (Discipline, "Articles of Religion," ch. i, § 1, p. 29).

A noteworthy difference of polity exists between this and all other Methodist bodies in respect to admitting members on probation. None are received simply on their written expression of faith, but all are required to give evidence of such a desire by confessing a "saving faith in Christ." In other words, none are added to the Church, even on probation, unless it is believed that they "are saved." Free Methodists claim that much of the defection alleged to have taken place in the Methodist Episcopal Church is due to the fact that multitudes have joined the Church as seekers of salvation, but have gone no further spiritually.

It is also definitely required of all who join the Free Methodist Church that they shall lay aside all superfluous ornaments in dress, "laying aside gold, pearls, and costly array" (Discipline, ch. i, § 3, ¶ 4). That they shall keep free from connection with all societies requiring an oath, affirmation, or promise of secrecy as a condition of membership therein (ibid. ¶ 5). Also that they shall refrain from the use of all intoxicating liquors, and from the use of tobacco, except as medicine (ibid. p. 21, ¶ 4).

III. Present Condition, etc.—The progress of the denomination is rapid, considering the bold stand it makes against many customs and usages quite popular even in the churches, and the nature of the requirements made of those who become members. During the first years of its history it had to encounter some of the difficulties which beset early Methodism in the form of wild fanaticism and a spirit of insubordination to proper church regulations, and it suffered considerably from the doings and sayings of some who were never members of the Church, but who, taking advantage of the circumstances under which it was formed, and acting somewhat in connection with its movements, promulgated ideas and encouraged practices contrary to pure Gospel; but the young denomination has had power to shake off these parasites, and free itself from these incumbrances, and bids fair to march on its way successfully in the mission of spreading scriptural holiness throughout the nation. John Wesley and his immediate coadjutors. The religious services of the Free Methodists are generally characterized by the warmth and fervor so noticeable among early Methodists. Congregational singing is universal.

The Free Methodist Church is at present composed of societies in the following States and portions of nearly every Northern state in the Union. The following is an abstract of statistics taken from the reports of the Conferences for the year ending September, 1890; Members, 208,801; travelling preachers, 700; local preachers, 159; Sabbath-schools, 155; scholars, 4894; teachers, 972; value of Church property, $265,500.

Two educational institutions have been started under the auspices of the Church, one at North Chili, Monroe County, N. Y., the other at Spring Arbor, Michigan. These are conducted with strict reverence to the principles and usages of the people by whom they are sustained, and bid fair to become successful.

The publication of a monthly magazine was commenced by the Rev. B. T. Roberts in the year 1860, entitled The Earnest Christian, devoted to the advocacy of Bible holiness. It has been from the first well sustained, and, though it is an exponent of the principles taught by Free Methodists, is still conducted as an independent enterprise, and regarded as an unsectarian publication. It has a large circulation outside the Church, which supplies its chief patronage. A weekly paper, entitled The Free Methodist, and edited by the Rev. Levi Wood, was started in the interests of the denomination in 1857, and is conducted as an independent enterprise, though depending on the patronage of the body for support. It is now published at Chicago, Illinois, and its...
present editor is the Rev. L. Bailey. It has a very large circulation.

At present the labors of the Free Methodist Church are confined to the poor and comparatively uneducated classes of the community, and its ministers are mostly drawn from them. It can scarcely claim much denominational literature. The Rev. E. Bowen, D.D., wrote a history, entitled The Origin of the Free Methodist Church, which is rather a plain, straightforward statement of historical facts than an attempted literary monument.

The Rev. B. T. Roberts, who has from its organization been general superintendent of the body, having been twice re-elected to that position, graduated at Middletown, Conn., and is a writer of considerable power. His editorials, tracts, and essays display argumentative ability, and a style of writing which has few equals.

Methodist, The. See Methodism.

Methodius, Sr. (suffixed also Eubulus and Eubulus), a noted theologian of the Eastern Church of the 3d century, one of the "fathers" and "martyrs" of the Church, flourished first as bishop of Olympus and Patara, in Lycia (hence also sometimes surmised Pataraensis), and later presided over the see of Tyre, in Palestine. He is supposed to have died early in the 4th century. According to Suidas, he suffered a martyr's death at Chalcos (Avarahoph) during the reign of Decius (249-251) and Valerian. This seems improbable, however, since Valerian reigned after and not contemporary with Decius and it is certain that the lives of these emperors is far from accurate. It seems pretty well established now that Methodius was a contemporary of Porphyry; and if he died in a persecution, it was probably, as Cave supposes, in that of A.D. 308, or, as Fabriuses thinks, in that of A.D. 911. The last-named date is quite generally accepted as the year of Metho-
diuss's decease. Epiphanius says that "he was a very learned man, and a strenuous assessor of the truth."

Jerome has ranked him in his catalogue of Church writ-
ers, but Eusebius has not mentioned him; which silence is attributed by some, though merely upon conjecture, to Methodius's having written very sharply against Origen, who was favored by Eusebius. His principal works are, Περὶ Αναστασίως, De Resurrectione, against Origen, divided into two or three parts; fragments of it are to be found in Epiphanius (Panarion), in Photius (Bibliotheca), and in the works of Damascenus.—Περὶ τῆς ἐν Θεῷ Σωτηρίας in Photius;—Περὶ Αφρωδι-
σίου καὶ Παύου καὶ Καίσαρ, De Libero Arbitrio. Leo Allas-
tius gave the full text, together with a Latin version, of the work, as contained in Combebia's edition of Me-
thodius, is not complete.—Περὶ τῆς ἁγιομασίας παρακλήσεως καὶ ἀγνίας, De Angelica Virginitate et Castitate. Coggeshall considers it in the fourth century a very curious and

rare work, partaking at once of the character of Plato's Banquet and of the Song of Solomon, thoroughly Chris-
tian in its doctrines, but very free in its language. Pho-
tius claims that it was interpolated, and contains traces of Arianism; these, however, have disappeared from the MSS. at present extant, from which the work was first published by Leo Allatius, under the title S. Me-
thodii, episcopi et martyr, Consivium decem Virginiun Leo Allatius hactenus non edition primus Graece vulgavit. Latine versi; notas et dissertation de Methodorum scripta adjecti (Rome, 1856, 8vo). About the same time Possi-
nus prepared another edition, which was published at Paris under the title S. Methodii Consivium Virginiun Graece et Latine nunc primum edition (1857, 8vo). It is also to be found in Combebia, Auctoria. Bibl. Patr. (Paris, 1672)—Oratio de Sinone et Anna, seu in Festum Octo-
cerus et Purificationis B. Mariae, published by Petrus Pius (Rome, 1595), this has by some been con-
idered as the work of a later Compiler, but this opinion is contradicted by Allatius—Αδύν τις Μαρφυών, Sermo de Martyrijs—Εἰς τὰ Βαλα, in Rursum Pal-
marum; Photius gives extracts of this oration, but some doubt Methodius being its author:—Libri Adversus Porphyrium, fragments of which are given by Damas-
cenus:—De Pythomarios contra Origem, lost:—Com-
mentaria in Comitica Caesariun, of which only fragments remain—Zeuxis, lost; etc. Another work, De Revet-
lutione, attributed to him, is supposed to be the work of a later Methodius. The De Libero Arbitrio, De Resur-
rectione, De Angelica Virginitate et Castitate, two holi-
lies, and the extracts contained in Photius, were pub-
lished by Combebia in Greek and Latin, with notes (Paris, 1644, fol.), together with the works of Amphilocho and Galland. Combebia has collected the present evidence of Methodius' works supposed to be the production of Methodius, as well as all fragments, and published them in his Biblioth. Patr. vol. iii. See also Photius, Cod. p. 234-237; Mai, Script. ett. nov. coll. vii; Cave, Histor. Lit.; Henchen, in the Bollandists, Acta Sanctorum, vol. iv; Nath. Lardner, Credibilitas S. Scripturae, vol. ii; Vogel, Histor. der Kirche, facsimile edition, de Scholaribus eccles. vol. i; Andrea Sixt, Dissert. de Methodio (Altorf, 1787, 4to); Fabricius, Bibl. Graeca (edit. of Harless), vii, 746 et al.; Donaldson, Hist. Ch. Lit.; Milman, Hist. Lat. Christianity (see Index); Schaff, Ch. Hist. i, 356 sq., 611; Neander, Christ. Dogmata, i, 121, 256; Meth. Qu. Rev. 1871, January, p. 164.

Methodius of Bohemia, a native of Theissalonaica, who flourished during the 9th century, became distin-
guished by his missionary zeal, his learning, and his skill as a painter. He first entered a convent at Con-
stantinople, and afterwards spent some time in Rome, where he acquired the remarkable facility of not being able to say a word except in Greek. He returned to the See of the Church of the House Empire, xiv, 962) to speak of him as the most eminent painter of his time—a high compliment, indeed, when we note that among his contemporaries were Madaluphal, in France, Tutilo, in Germany, and Lazarus, in Constantinople, all of whom are considered artists of great ability. After his return to Constantinople, however, he received an invitation from Bogo-
ris, king of Bulgaria, to visit his court, and instruct him and his subjects in the principles of Christianity. This king's heart had been softened towards the Chris-
tian religion by the influence of his sister, who had shortly before returned from Constantinople, whither, thirty-eight years before, she had been conveyed as a captive, and where she had been brought up and edu-
cated a Christian. A severe pestilence oppressed Bul-
garia, and led Bogoris formally to implore the aid of his sister's God. The plague was stayed, and the king ac-
nowledged the might and goodness of the Christian's God in a memorable pledge. Bogoris, who was a

shrank from deserting entirely the faith of his fathers, lost his subjects should revolt against him in defence of paganism. At this critical moment he betheithed him-
self of the strange expedient of using the skillful pencil of Methodius, knowing that his people could be more readily affected by images of terror than by eloquent words of divine truth. Methodius painted the last judgment, and so vividly represented the tor-
tures of the damned that the heart of the king himself was struck with terror, and he sought to escape this ter-
rrible destiny by numbering himself among the sons of the Church. He was accordingly baptized in 863 or 864; and, though much opposition was shown, paganism

was rapidly compelled to yield to the Christian re-
ligion as introduced by Methodius. After working with such success in Bulgaria, Methodius was sent into Greek Moravia, where, in conjunction with his brother Cyril (q. v.), he accomplished a great work, his holy zeal meeting with great results. Christianity had already found its way to some parts of the tribe by its connection with the Frankish empire under Charlemagne, but the nation, as a whole, was still devoted to paganism. Its ruler, Radislav or Rastices, had formed an alliance with the Greek empire for political purposes. This af-
forded an opportunity for the sending forth of these two missionary brothers. Methodius rendered valuable as-
sistance to his brother Cyril in his task of inventing an alphabet for the Slavonic language, and in the work of translating the Bible, as well as several liturgical works, into the language of the people.
both sides of the controversy, assured him of his kindly feelings towards him, and exhorted him not to allow the work to suffer, but to prosecute it faithfully. In 881 Methodius went to Rome, after which time his name disappears from the records of history. It cannot be determined whether he died soon after, or whether the hostile party in Moravia prevented his return. He was canonized by Rome, and his relics were venerated by the Moravians, who celebrate him on May 11, although in the Martyrology the day is March 9. See F. X. Richter, Cyril und Method der slavischen Apostel (1825); Ginzell, Gesch. der slavischen Apostel (1857); Baxmann, Politik der Päpste (Elberfeld, 1869), vol. ii; Neander, Ch. Hist., iii, 318 sq.; Hengstenberg, Die Apostel, Ap. A.D. 811, sq.; Hengstenberg, Hist. of Missions in Middle Ages, p. 284 (H. W. T.).

Methodius of Constantinople, a patriarch in the Eastern Church who flourished about 1240, is probably the author of De Revelatione, which some attribute to Methodius Eubulus. The Greek text, with a Latin version, is contained in the first volume of the Graecia Orthodoxa, as well as in some of the Biblioth. Patrum. He also wrote Anagenniseis, in lamiae triobles, extant in MS. See Fabricius, Bibl. Græc. vii, 272; Cave, p. 862 (ed. Geneva).

Methodology (μεθοδος and λογος) is the scientific plan of investigating any department of knowledge. In the science of theology, it is the practical application of the science of theology. The one leads to the other. A clear insight into the nature and connections of any science will lead to a right mode of treating it; and as the science of theology is a science of the mind, so a good method is the best test and verification of knowledge. The aims of methodology are to furnish a plan of theological study, showing the order in which the topics should be taken up, and indicating the best methods of study, and recommending the best books. All kinds of men hold that methodology should be treated and studied entirely apart from encyclopedia. In a strictly scientific sense, this view is correct; but, for practical purposes, these two branches are generally blended into one connected whole. The whole treatment taken together is therefore called by the double name of theological encyclopedia and methodology. Of these, encyclopedia is the objective side, the outline of the science itself; methodology is the subjective side, having reference to the work of the student of the science.

The science of the theological encyclopedia and methodology is, at present, relatively recent study. A large part of the study of the science has been so fully treated in the article on encyclopedia (q. v.), and the methods of the chief writers on the subject so amply set forth, that we simply refer to it. Since the publication of that article, however, an important work, Lectures by the late John Mclintock, D.D., L.L.D., on Theological Encyclopedia and Methodology (N.Y. 1878, 12mo.), has appeared, which contains so many new thoughts that we here insert Dr. Mclintock's division of the subject. He divides theological science into the following four departments:

1. Exegetical Theology, which is concerned with the records of the Church.
2. Historical Theology, which is concerned with the development of revelation in the life and thought of the Church. This definition gives a twofold division of Historical Theology:
   a. The Life of the Church; that is, Church History.
   b. The Thought of the Church; that is, Church History.
3. Systematic Theology, which is concerned with the matenal revelation—namely, the scientific treatment of its contents: making a fourfold subdivision:
   a. The doctrine of the redemption of humanity from the attacks from without.
   b. Dogmatics, or the scientific statement of doctrines as admitted by the Church.
   c. Ethics, or a scientific statement of duty in which man stands to God.
   d. Jurisprudence, or the vindication of doctrine from the attacks from within the Church.
4. Practical Theology, which is concerned with the preservation of revelation and its propagation and through
the Church, as the outward and visible form of the king-
dom of Christ among men. Here we have two general
divisions:

1. The Functions of the Church; and
2. Its Organization and Government of the Church.

This treatment, which has largely prevailed since the 16th century, rests upon the theory that Christianity is
a system founded upon divine revelation, and that the
reality is really the product of the application of the
human intellect to the contents of revelation.

See Crooks and Hare, "The Engels and Methodol-
gy," and also Joel and E. D. in "Theological Elements,"
Vol. 1871.

Metethu (Metathesis, man that is from God; Sept.
Metathesis, Vulg. Metathesa), the son of Mehujael and father of Lamech, of the family of Cain (Gen. iv. 19). The resem-
blance of the name to the Lamech of the next genera-
tion (in both lines) some theories have been formed, is
apparent rather than real.

Metathel (Heb. Metathel), man that is from the
dart; and Sept. and N. T. Metathel; Josephus, Ma-
thelela, Ant. i, 3, 4 and 4; Vulg. Metathesul and
Metathesula; Auth. Vers. "Mathathai." In Luke iii, 37,
the genealogy of Christ, Lamech of the antediluv-
ian patriarchs (Gen. v, 21, 22, 25, 26, 27; 1 Chron. i, 8).
He was born (according to the Hebrew text) B.C. 484.
When he had attained the age of 187 years, his son La-
mech was born, after which he lived 782 years, and
died (B.C. 2516) only a few months before the flood, at
the extreme age of 989; which, being the greatest term
tablished by any on record, has caused his name to be
come a proverb of long life. See Longevity.

Metochia, Georgius (Γεωργίος ὁ Μετοχιώτης), a Greek theologian, flourished in the latter half of the 18th century.
He was the archdeacon of the Church at Con-
stantinople, the intimate friend and zealous partisan of
the emperor Andronicus, and favored a union of the Greek
Church with the Latin. Under the reign of Andrus the
Younger he was ostracized on account of his religious
opinions, and died in exile. He was the relative, per-
haps the father, of Theodorus Metochia, with whom he
has often been confounded. He wrote several works of
great importance for their bearing on the history of his
times; but his literary works, many on record, have caused his name to be
known in the annals of the Church and
Metochia, Theodorus (Θεόδωρος ὁ Μετοχιώτης), a Greek theologian, flourished in the days of the emper-
or Andronicus the Elder, who appointed him the chief
logothete, or chancellor, of the Church at Constantinople,
and intrusted him with several missions. Amid all his
official duties, Metochia found time to compose sun-
dry works which reflect honor upon his learning. He
was banished from the country shortly after the usur-
pation of the empire by Andronicus the Younger in 1282.
The emperor was not slow to recall him; but Metochia
being disgusted with the complexion which matters
had assumed, retired into a convent, where he died about 1382.
His principal works are Commentaries (Πα-
ραραθέα) on several treatises by Aristotle: Physica, De
Anima, De Caelo, De Ortu et Umbra, De Memoria et
Reminiscencia, De Somno et Vigilia. These commenta-
tories were published in Latin by Gent, Hervet (Basel, 1663, 4to); Ravenna, 1814, 4to); but the original Greek
was lost in the fire of Constantinople in 1204. He also
wrote two books on ecclesiastical history, and several
works of a secular character, which were never printed.
See Fabricius, Bibliotheca Graeca, i, 412 sq.; C. F. de Boden-
bourg, De Th. Metochita Scriptis Notitiae vulgo insinu-
atis, in the Miscellanea Lipsiensia, vol. xii.

Metonymy (μετωνομα, "denomination nominis pro
nominis posita," Quintillian, 8, 6, 38), a technical term in
rhetoric designating a "trope, in which a word is used
to express a thing (not literally its original meaning in
kind." (E. D. Haven, Rhetoric, p. 78.) Metonymies are
only a little broader than synecdoches (q.v.), and, as Aristotle
observes, may be employed either to elevate or to
degrade the subject, according to the design of the
author. The subject may be named for the quality, the
cause for the effect, the precedent for the consequence, or
the reverse, e. g. "Addison was smooth, but Prescott
smoother." Here Addison means the writings of Addi-
son; smooth means pleasing to the ear. Both words are
metonymic. "Always respect old age"—a metonymy for
age-poor people. Thus, "gray hairs" may stand for "old
age," the name of Virgilius for that of his writings, the
"head" for the "intellect," and the "olive-branch" for
"peace." Metonymies may be classified as follows:

1. The sign for the thing signified, signum pro sig-
nato. Sword for war; Spōνος for power (Luke i, 32;
Heb. i, 8); ἀναφορά, ἀναφῆς, for east and west (Matt.
iv, 23; Acts ii, 40); a. L. for the east (Ps. xcv, 4), for the diffi-
culties in obtaining the completion of a work that must
pass the inspection of several officers; a pen for litera-
ture."—The pen is mightier than the sword.

2. The container for the thing contained, continens pro conten-
to. "The country is jealous of the city." (The army yielded,
but the wary resisted," πάρηκμας, sound, for the house being contained, for the work (Matt. xviii, 7; John i, 10; iii, 16, 17); ὁ ὁσιοκτήτης, the house, for domestics (John iv, 33; Acts x, 2, 11, 14, 16).

3. A cause may be put for an effect, and an effect for
a cause. "The savage desolation of war. The cause
of the desolation is a savage spirit; here it is transfer-
red to the effect. In an opposition there can be no
cause, we may speak of pale death, joyful health, a proud testimony.
This is sometimes called a transferred epithet.

4. A man may be named for his works. Thus we speak of "Shakespeare," meaning his writings. "Black-
stone," meaning his works on law. So the "Prophets" are referred to as "the three exviviparous" (Gen. III, 24; Acts viii, 28), meaning their writings. This is akin to
personification (q. v.).

Metre (Μέτρον) is, in its most extensive signifi-
cation, the measure by which any thing is determined with
exactness and due proportion. In its classical
sense the word is used for the subdivision of a verse.
The Greeks measured some species of verses (the dac-
tylic, choriambic, antipastic, iambic, etc.) by considering
each foot as a metre; in others (the iambic, trochaic, and
anapestic), each dipodis, or two feet, formed a metre.
Thus the dactyllic hexameter (the heroic verse) con-
tained six dactyls or spondees; the iambic, anapestic,
and trochaic trimeter, six of those feet respectively. A
line is said to be accentual when the last syllable of
the last foot is wanting; trisyllabic, when two syll-
bles are cut off in the same way; hyperaccentual, when there is one superfluous syllable.

In religious poetry, as adapted to music, metre de-
notes the regular succession in a stanza of lines con-
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called "particular metra," as 6 lines of 8 syllables each, 4 lines of 7, 6 lines of 7, 4 lines of 10, 4 of 6 and 2 of 6, 6 of 7, 7 of 6, etc.

**Metrodora.** See **FIRKIN**.

**Metrical Psalms and Hymns.** Several of the Psalms were translated into English metre, during the latter part of the reign of Henry VIII, by Sir Thomas Wyatt, and printed in 1549. This version, however, is supposed to be lost. It has been thought that a reference to some metrical psalms existed in the 7th section of the 1st Act of Uniformity in the reign of Edward VI, 1549, authorizing the use of the Prayer-book, where it was enacted "that it shall be lawful for all men, as well in churches, chapels, oratories, or other places, to use openly any psalm or prayer taken out of the Bible at any due time; not letting or omitting thereby the service, or any part thereof, mentioned in the said book." But this was several years antecedent to the appearance of any regular version. The metrical Psalms, called the "Old Version," originated with Sternhold, who was the groom of the robes to Henry VIII and Edward VI, and was continued by others until 1641, when the revisers of the Prayer-book declared that "singing of hymns in metre, no part of the liturgy," and therefore they refused to consider them, as not in their commission. See **Proctor, On Common Prayer** (see Index); **Cardwell, Conferences**, &c.; **Bates, Christ. Autopo.** &c.; **Staunton, Eccles. Dict.** &c. See **PSALMS, VERSIONS OF**.

**Metrodorus,** a leading Epicurean philosopher, was, according to the best authorities, a native of Lampsacus, although he claimed to have been an Athenian. He flourished in the second half of the 5th century B.C. From his earliest connection with this school of philosophy until his death, he lived in daily and intimate intercourse with Epicurus, abstaining himself only six months during the whole period. He is regarded as the founder of that harsher and more sensual form of Epicurean philosophy which many, who sought for "pleasure as the chief good," substituted for the intellectual enjoyment adopted by Epicurus as his ideal good. According to Cicero, he made perfect happiness to consist in having a well-constituted body, and knowing that it would always remain so. One of his sayings, as quoted by Athenaeus, was that "the belly is the foundation of all philosophy." He claimed that all pertaining to a happy life should be tested and measured by this organ. Metrodorus became the favorite disciple of Epicurus, and may justly be ranked second only to him in importance. He died at the age of eighty years before the death of his master, who had intended to make him his successor. He left two children, a son and daughter, whom Epicurus protected while he was living, and for whom he generously provided in his will. Metrodorus left to the world some of his thoughts in the tangible form of thirteen volumes, as enumerated by Diogenes. All these have disappeared, except some fragments found among the Herculean Papyri; the most important of which is a portion of his treatise Ἴπειρον ἐνδοικαίου, contained in the sixth volume of the Neapolitan collection. For many years the Epicurean library held a monthly month by month in honor of their master and of Metrodorus, whose name will ever be linked with that of Epicurus. Another philosopher of like name flourished in Chios, in Greece, about 400 B.C. He was the author of a Treatise on Nature, which was very celebrated. See **Bayle, Hist. et Cit. Dict.** &c.; **Fabricius, Bibloth. Graecor.** lib. iii, 367; **Pliu. Hist. Nat.** xxxiv, 40; **Plutarch, Paulus Xemidus.** 32. (H. W. T.)

**Metrology.** The science of determining the relative value of measures, whether these belong to pecuniary standards or to fixed quantities of capacity or extent. Indeed, these three are intimately connected, for coins can only be accurately determined by weight, and the bodies whose weights are thus expressed in lines, or lengths, are determined in cubic dimensions, or by a given weight of a certain substance of uniform density. Specific gravity, therefore, lies at the basis of all quantitative measurement; and if the standard is designated as a so-called 'fundamental' measure, it is, of course, strictly concerned only with the Biblical, especially Hebrew, weights and measures; but as the value of these has come down to us chiefly in Greek equivalents, it becomes necessary to take the latter also into consideration. The Roman measures came from Greece, both from Phoenicia, the Phoenician from Babylon. Accordingly each system will throw light on the other, and all may be made to contribute something to the elucidation of the Hebrew weights and measures. This method of viewing the subject, and the satisfactory lessons which have been hence deduced, are to be ascribed to **Kiechel (Metrologia Untersuchungen, Berlin, 1838),** who, availing himself of the results ascertained by English, French, and German scholars, and of the peculiar facilities afforded by a residence in the midst of the profound and varied erudition of the Prussian capital, has succeeded, by the application of his unwearied industry and superior endowments, in showing that the system of weights and measures of Babylon, Egypt, Palestine, Phoenicia, Greece, Sicily, and Italy, formed one great whole, with the most intimate relationships and connections. To these researches must be added later investigations and comparisons by different authorities, whose value of particular specimens of coins and measures still extant, which sometimes considerably modify the conclusions of Kiechel.

1. **Coins and Weights.**—1. Names of the principal Hebrew Standards.—The following are the regular gradations, beginning with the highest:
   1. **The talent,** צו"ע, kikkur, strictly a circle, hence any round object; and thus a circular piece of money. It was the test of the talent of gold (1 Kings vi, 14) and the talent of silver (2 Kings v, 22). See **TALENT.**
   2. **The maneh, מְנָחֶה**, the Greek mina, or μάρα, strictly a portion, i.e. a subdivision of the "talent."
   3. **The skikkel, סְקִיקֶל, Greekized αἰκλος, properly a weight, the usual unit of estimation, applied to coins and weights. It likewise was of two kinds, the sacred (Lev. v, 15) and the royal (2 Sam. xiv, 20).
   4. **The bekah, בֵּכָה, strictly a cleft or fraction (Gen. xxiv, 22).
   5. **The gerah, גְּרָה, properly a kernel or bean, like our "grain," and the Greek σφαλος.

2. Values of those as compared with each other.—The value of the talent of gold (1 Kings vi, 14) determined by the statement in Exod. xxx, 13, that every Israelite above twenty years of age had to pay the poll-tax of half a shekel as a contribution to the sanctuary. Exod. xxxviii, 26 tells us that this tax had to be paid by 608,550 men. The sum amounted to 100 talents and 1775 shekels (Exod. xxxviii, 25), which are therefore, equal to 608,550 half shekels, or 301,775 full shekels. This gives for the value of the talent in shekels, 301,775 = 3000. The relation of the maneh to 100 the shekel, and consequently to the talent, is not so clear. In Ezek. xiv, 18, it seems to have consisted of 60 shekels (201-35-15); but a comparison with 1 Kings x, 17 with 2 Chron. xvi, 16 would make it consist of 100 shekels (3 maneh = 300 shekels). Some explain these discrepancies by supposing that the sacred shekel was double the commercial, or that the talent and maneh of gold were respectively double those of silver. In this uncertainty it is generally agreed to reckon the maneh to the shekel; and to the talent a maneh and a half. This was a half-shekel (Exod. xxxviii, 26); and the gerah was 1 the shekel (Exod. xxx, 13; Lev. xxvii, 25; Num. iii, 47; Ezek. xiv, 20).

3. Values of the Hebrew Weights as determined by a Concise Comparison of the Greek and Roman.—Josephus states (Ant. iv, 3, 6, 7) that the Hebrew talent of gold contained 100 mines (μαρα), but whether by this latter he means...
the Greek or the Hebrew weight corresponding to that term, is not clear. Again he states (1 Macc. xiv. 7, 1) that the gold mina (pως) was equal to two and a half Roman pounds (λίρας). On the presumption that the same kind of mina is spoken of in both passages, the talent would be equivalent to 250 pounds. On the other hand, Eusebius (De Pant. et Mont. Hdb. 138) estimates the Hebrew talent at 125 Roman pounds. This difference, being just one half, leads to the suspicion that it is connected with the above variation in the value of the talent, meneh, and shekel; and this, in connection with the nearer correspondences to the Greek measures of similar name, renders the lower estimate the more probable. The most important Roman pound (pως) is believed to be equal to the Greek χρυσός at 5934 grains (Smith, Dict. of Class. Antiq. s. v. Lebra), we have the Hebrew talent equal to 650,500 grains, or 112.79 pounds troy, or 92.9 pounds avoirdupois. Once more, Josephus says the gold shekel was equal to a daric (Ant. iii. 8, 10), a Persian coin in Greek circulation, specimens of which have come down to us weighing an average of 128.5 grains (Smith, l.c. s. v. Darius). This would yield a talent of 385,500 grains; which is much less, yet confirms the above conclusion sufficiently for an approximate equivalent, as it evidently was meant to be, especially as the daric coin of course lost considerable weight by time. Moreover, foreign coins usually pass for less than their true value.

4. Absolute Determination of the Value of the Hebrew Weights. — This has been attempted by means of the coins that have actually come down to our time. The heavier specimens of silver of the Macedonian mintage that have been found give an average weight to the shekel of 220 grains. See SHEKEL. This affords a talent of 660,000 grains, very nearly agreeing with the above result. The copper coins of the same period that have survived are on the average much heavier, being about double the weight, showing a variation in the standard for that metal similar to that which has been noted in the case of gold. Böckh, by averaging the shekels of every kind of metal, arrives at a mean weight of 274 grains; but this is too high for the preceding estimates. See MONEY.

In the New Testament (Matt. xxvi. 23) the Temple-tax is dēdrachm; from other sources we know that this ‘tribute’ was half a shekel; and in verse 27 the stater is payment of this tax for two persons. Now the stater—a very common silver Attic coin, the tetradrachm—weighed 328.8 Persian grains: thus considerably surpassing the sacred shekel. Are we, then, to hold the stater as a silver coin for any purpose? There is reason in the passage of Matthew and in early writers for regarding the two as the same. The Attic tetradrachm sank from its original weight of 328.8 to 308 and 304. This approximation must have gone on increasing, for under the empire a drachm was equal to a Roman denarius, which in the time of Tiberius weighed 69.8 Persian grains. Four denarii were equal to 279 Persian grains; so that, if the denarius is regarded as an Attic drachm, the sacred shekel may be correctly termed a tetradrachm. With this Josephus agrees (Ant. iii. 8, 25), who says that the shekel (σχέλος), a Hebrew coin, contains four Attic drachmas. See DRACHMA.

II. Measures of Dimension or Extent.—These are chiefly taken from some natural standard, such as the various portions of forearm and hand, or the distance of travel, etc.; so, among other nations, the foot,athom, etc. Being the descriptive portion of this and the following section we shall endeavor to bring these disputed questions to something like a practical conclusion.

1. Measures of Length.—(1.) The principal of these were as follows: (a) The תְּאֵפָה, etshed, or finger-breadth, mentioned only in Jer. iii. 21. (b) The תֶּפֶח, tephach, or hand-breadth (Exod. xxv. 25; 1 Kings vii. 26; 2 Chron iv. 5), applied metaphorically to a short period of time in Ps. xxxix. 5. (c) The וְלֶפֶת, šemesh, or span, the distance between the extremities of the thumb and the little finger in the extended hand (Exod. xxviii. 16; 1 Sam. xvii. 4; Ezek. xliii. 18), applied generally to describe any small measure in Isa. xi. 12. (d) The וְלֶפֶת, ammod, or cubit, the distance from the elbow to the extremity of the middle finger. This occurs very frequently in the Bible in relation to buildings, such as the dwelling of the Tabernacle (Exod. xxv. 5; 1 Kings vii. 5) and the Temple (1 Kings vi. 2; Ezek. xlii. xliii), as well as in relation to man's stature (1 Sam. xvii. 4; Matt. vii. 27), and other objects (Esth. v. 14; Zech. v. 2). (e) The יְבֵן, gomed, lit. a rod, applied to Eglin's dirk (Judg. iii. 16). Its length is uncertain, but it probably fell below the cubit, with which it is identified in the A. V. (f) The כַּפַּל, kaneth, or reed (comp. our word “cane”), for measuring buildings on a large scale (Ezek. xi. 5–8; xlii. xliii. 15-18). (g) Little information is furnished by the Bible itself as to the relative or absolute lengths described under the above terms. With the exception of the notice that the reed equals six cubits (Ezek. xli. 5), we have no intimation that the measures were combined in anything like a scale. We should, indeed, infer the reverse even, if from the number of times that the “four fingers” were, according to the scale, he would have said “a hand-breadth,” that in the description of Goliath's height (1 Sam. xvii. 4), the expression “six cubits and a span” is used instead of “six cubits and a half,” and that Ezekiel mentions “span” and “half a cubit” in close juxtaposition (xiii. 18, 17), as though they bore no relation to each other either in the ordinary or the long cubit. That the denominations held a certain ratio to each other, arising out of the proportions of the members in the body, could hardly escape notice; but it does not follow that they were ever worked up into an artificial scale. But by comparing together Exod. xxv. 10 with (a) (b) (c) (d) (e) (f) (g) we find that the term cubit is divided into four; half a cubit; for the length which Moses terms two cubits and a half, Josephus designates five spans. The relation of tepach (hand-breadth) and etba (finger) to ammā (cubit) appears from their several names and their import in other systems. The hand-breadth is four fingers, the span contains three times the breadth of the hand, or twelve fingers. This is the view which the rabbins uniformly take. We find a similar system among the Greeks, who reckoned in the cubit twenty-four fingers, six hand-breadths, and two spans. The same was the case with the Egyptians. The most important comparison, naturally drawn from the Biblical notices is to the effect that the cubit, which may be regarded as the standard measure, was of varying length, and that, in order to secure accuracy, it was necessary to define the kind of cubit intended, the results being that the other denominations, if combined in a scale, would vary in like ratio. Thus in Deut. iii. 11, the cubit is specified to be “after the cubit of a man,” in 2 Chron. iii. 3, “after the first,” or, rather, “after the older (יְבֵן) measure,” and in Ezek. xlii. 8, “a great cubit,” or, literally, “a cubit to the joint,” which is further defined in xlii. 5 to be “a cubit and a hand-breadth.” These expressions involve one of the most knotty points of Hebrew archaeology, viz. the number and the respective limits of the scriptural cubit. A cubit “after the cubit of a man” implies the existence of another cubit, which was either longer or shorter than it, and from analogy it may be taken for granted that this second cubit would be the longer of the two. But what is meant by the “ammā (cubit) works in the anatomical sense of the term—in other words, the bone of the forearm between the elbow and the wrist? or is it the full cubit in the ordinary sense of the term, from the elbow to the extremity of the middle finger? What, again, are we to understand by Ezekiel's expression, “cubit to the joint?” The term יְבֵן, attasil, is
explained by Gesenius (Theaur. p. 144) of the "armholes," and not of the "armholes," as in the A.V. of Jer. xxxviii, 12, where our translators have omitted all reference to the word ἔκδεικνυς, which follows it. A "cubit to the knuckles" would imply the space from the shoulder to the knuckles. A "cubit to the waist" is expressed by a hand-breath to the ordinary cubit, we should infer that it was contra-
distinguished from the cubit that reached only to the waist. The meaning of the word is, however, contested: Hitzig gives it the sense of a connecting word (Comm. on Jer.). Sturmius (Schr. p. 94) understands it of the edge of the walls, and others in the sense of a string or a cord (Rosenmüller, Schol. in Jer.). Michaelis, on the other hand, understands it of the knuckles (Supplem. p. 119), and so does Saalschütz (Arch. ii, 165). The expressions now discussed, taken together, certainly fa-
vor the idea that the cubit of the Bible did not come up to the full length of the cubit of other countries. (See below.) A further question remains to be discussed, viz., whether more than two cubits were in vogue among the Hebrews. It is generally conceded that the "for-
ner" or "older" measure of 2 Chron. iii, 3 was the Mo-
saic or legal cubit, and that the modern measure, the existence of which is implied in that designation, was at the same time somewhat larger. Further, the cubit "after the cubit of a man" of Deut. iii, 11 is held to be a common me-
asure, in contrast to the Mosaic one, and to have fallen below this latter in point of length. In this case we should have three cubits—the common, the Mosaic or old, and a new measure. This was the case with Ezek-
iel and find a distinction of another character, viz., a long and a short cubit. Now it has been urged by many writers, and we think with good reason, that Ezekiel would not be likely to adopt any other than the old or-
thodox Mosaic standard for the measurements of his ideal temple. The whole Jerusalem cubit would be identified with the old measure, and his short cubit with the one "after the cubit of a man," and the new measure of 2 Chron. iii, 3 would represent a still longer cubit than Ezekiel's long one. Other explanations of the language have, however, been offered: it has been some-
times suggested, that while in Chaldea, he and his countrymen had adopted the long Babylonian cubit (Jahn, Arch. § 118); but in this case his short cubit could not have belonged to the same country, inasmuch as the difference between these two amounted to only three fingers (Herod. i, 178). Again, it has been ex-
plained that his short cubit was the ordinary cubit in the long of the Mosaic cubit (Rosen-
müller, in Ezek. xl, 5); but this is unlikely, on account of the respective lengths of the Babylonian and the Mosaic cubits, to which we shall hereafter refer. Inde-
pendently of these objections, we think that the pas-
sages previously discussed (Deut. iii, 11; 5 Chron. iii, 3) imply the existence of three cubits. It remains to be inquired whether from the Bible it-
self we can extract any information as to the length of the Mosaic or legal cubit. The notices of the height of the altar and of the height of the lavers in the Temple are of importance in this respect. In the former case a special limit was set (Exod. xxvii, 16), with a direct prohibition against the use of steps (Exod. xx, 20); in the latter, the height of the base on which the laver was placed was three cubits (1 Kings vii, 27). If we adopt the ordinary length of the cubit (say 20 inches), the height of the altar and the base would be 5 feet. But it would be extreme incongruity, if not impossible, to minister at an altar or to use a laver placed at such a height. In order to meet this difficulty without any alteration of the length of the cubit, it must be as-
sumed that an inclined plane led up to it, as was the case with the loftier altar of the Temple (Mishna, Mid-
doth, iii, § 1, 3), or in other words, that the spirit of the text; and, even if suited to the altar, would be wholly needless for the lavers. Hence Saal-
schütz infers that the cubit did not exceed a Prussian foot, which is less than an English foot (Arch. ii, 167). The other instances adduced by him are not so much to the point. The molten sea was not designed for the purpose of bathing (though this impression is conveyed by 2 Chron. iv, 6, as given in the A.V.), and there was no reason why the cubit should exceed the depth of the water in it. The height of Og, as inferred from the length of his bedstead (9 cubits, Deut. iii, 11), and the height of Goliath (6 cubits and a span, 1 Sam. xvii, 4), are not inconsistent with the idea of a cubit about 18 inches long, if credit is given to other recorded in-
stances, such as extraordinary stature (Pilny, vi, 2, 15; He-
rod. i, 68; Josephus, Ant. xxii, 4, 4). At the same time the rendering of the Sept. in 1 Sam. xvii, 4, which is followed by Josephus (Ant. vi, 9, 1), and which reduces the number of cubits to four, suggests either an error in the Hebrew text, or a considerable increase in the length of the cubit in later times. (3.) We now turn to collateral sources of information, which we will follow out, as far as possible, in chrono-
logical order. The earliest and most trustworthy testi-
mony as to the length of the cubit is supplied by the ex-
isting specimens of old Egyptian measures. Several of these have been discovered in tombs, carrying us back at least as far back as 1700 B.C., and even 2000 B.C., and in the so-called Elephantine exhibits the length of the cubit in the time of the Roman emperors. No great difference is exhib-
ted in these measures, the longest being estimated at about 21 inches, and the shortest at about 20½, or ex-
actly 20.4729 inches (Wilkinson, Am. Enc. ii, 256). They are divided into 10 digits, which are used in the measurement with the Mosaic cubit, which, according to rabbinical authorities, was divided into 24 digits. There is some difficulty in reconciling this discrepancy with the almost cer-
tain fact of the derivation of the cubit from Egypt. It has generally been surmised that the Egyptian cubit was of more than one kind, but that at the same time the smaller measures exhibit the shorter as well as the longer by special marks. Wilkinson denies the existence of more than one cubit (Am. Enc. ii, 257-259), apparently on the ground that the total lengths of the measures do not materially vary. It may be conceded that the measures are intended to represent the same length, the variation being simply the result of mechanical inaccuracy; but this does not decide the question of the double cubit, which rather turns on the peculiarities of notation ob-
servable on these measures. For a full discussion of this point we must refer the reader to Thomson's essay in the Journal of Egyptian Archaeology, published in London in 1883. Our limits will permit only a brief statement of the facts of the case, and of the views expressed in reference to them. The most perfect of the Egyptian cubit measures are those preserved in the Turin and Louvre mu-
seums. These are unequally divided into two parts, one containing 20 digits, and the other 13 digits. In the former part the digits are subdivided into aliquot parts from \( \frac{1}{2} \) to \( \frac{1}{3} \), reckoning from right to left. In the latter part the digits are marked on the lower edge in the Turin, and on the upper edge in the Louvre measure. In the Turin measure the three left-hand digits exceed the other 27, and are represented by two marks, either fingers or the numerals 1, 2, 8. The four left-hand digits are marked off from the rest by a double stroke, and are further distinguished by hieroglyphic marks supposed to indicate that they are digits of the old measure. There are also special marks between the 6th and 7th, and between the 9th and 10th digits of the right-hand portion of the Louvre. In the Louvre cubit two digits are marked off on the lower edge by lines running in a slightly transverse direction, thus producing a greater length than is given on the upper side. It has been found that each of the three above specified digits in the Turin measure is \( \frac{1}{3} \) of the whole length, and that the two marks or digits in the other form, the four left-hand digits is \( \frac{1}{2} \) of the 25 right-hand digits; also that each of the two digits in the Louvre measure is \( \frac{1}{3} \) of the whole length, less these two digits; and, further, that the left half of each margin =...
The whole length of the Louvre measure, less the two digits. Most writers on the subject agree in the conclusion that the measures contain a combination of two, if not three, kinds of cubits; the length of the Turin papyrus is, however, manifested as to particulars. Théodotus makes the difference between the royal and old cubits to be no more than two digits, the average length of the latter being 484.289 millimetres, or 19.066 inches, as compared with 535.524 millimetres, or 20.611 inches, and 535 millimetres, or 20.951 inches, for the length of the Egyptian cubits respectively. He accounts for the additional two digits as originating in the practice of placing the two fingers crosswise at the end of the arm and hand used in measuring, so as to mark the spot up to which the cloth or other article has been measured. He further states in the notation of the measures the indications of a third or ordinary cubit. 23 digits in length. Another explanation is that the old cubit consisted of 24 or 25 new digits, and that its length was 462 millimetres, or 18.199 inches; and, again, others put the old cubit at 24 new digits, as marked on the measures. The relative proportions of the two would be, on these two hypotheses, as 28 : 26, as 28 : 25, and as 28 : 24. (See below.)

The use of more than one cubit appears to have also prevailed in Babylon, for Herodotus states that the "royal" exceeded the "moderate" cubit (πῆριχ μῆτρος) by three digits (i, 178). The appellation "royal," it is thought, originated in the Babylonian custom of measuring the existence of another; but it is by no means certain that this other was the "moderate" cubit mentioned in the text. The majority of critics think that Herodotus is there speaking of the ordinary Greek cubit (Boëck, p. 210), though the opposite view is affirmed by Grote in his notice of Boëck's work (Class. Hist., i, 28). Even if the Greek cubit be understood, a further difficulty arises out of the uncertainty whether Herodotus is speaking of digits as they stood on the Greek or on the Babylonian measure. In the one case the proportion of the two would be as 8:7, in the other case as 9:8. Boëck adopts the Babylonian digits (without good reason, we think), and estimates the Babylonian royal cubit at 234.2743 Paris lines, or 20.806 inches (p. 219). A greater length would be assigned to it according to the data furnished by M. Oppert, as stated in Rawlinson's Herod., i, 315; for if the cubit and foot stood in the ratio of 5:3, and if the latter contained 15 digits, the whole length of 315.281 millimetres, and the length of the ordinary cubit would be 525 millimetres, and of the royal cubit, assuming, with Mr. Grote, that the cubits in each case were Babylonian, 588 millimetres, or 23.149 inches.

Reverting to the Hebrew measures, we should be disposed to identify the new measure implied in 3 Chron. iii, 3, with the full Egyptian cubit; the "old" measure and Ezekiel's cubit with the lesser one, either of 26 or 24 digits; and the "cubit of a man" with the third one of which Théodotus speaks. Boëck, however, identifies the Mosaic measure with the full Egyptian cubit, and accounts for the difference in the number of digits on the hypothesis that the Hebrews substituted a division into 24 for that into 28 digits, the size of the digits being of course increased (p. 266, 267). With regard to the Babylonian measure, it seems highly improbable that either the ordinary or the royal cubit could be identified with Ezekiel's short cubit (as Rosenmüller thinks), seeing that its length on either of the computations above offered exceeded that of the Egyptian cubit.

In the Mishna the Mosaic cubit is defined to be one of six palms (Celum, 17, § 10). It is termed the moderate cubit (םינמיסה נק), and is distinguished from a lesser cubit of five palms on one side (Celum, i, b.), and on the other side from a larger one, consisting, according to Bartenora (in Cel. 17, § 9), of six palms and a digit. The palm consisted, according to Maimonides, of six digits; and the digit, according to Ariaus Montanus (Am. p. 118), of four barleycorns. This gives 144 barleycorns as the length of the cubit, which accords with the number assigned to the cubiti justa et modesta of the Turin papyrus (see above). The length of the Mosaic cubit, as computed by Théodotus (after several trials with the specified number of barleycorns of middling size, placed side by side), is 214.512 Paris lines, or 19.0615 inches (Stud. u. Krit. p. 110). It seems hardly possible to arrive at any very exact conclusion by this mode of calculation. Eisenschmidt estimated 144 barleycorns as equal to 238.35 Paris lines (Boëck, p. 269), perhaps from having used larger grains than the average. The writer of the article on "Weights and Measures" in the Penny Cyclopaedia (xviii, 189) gives, as the result of his own experience, that 88 average grains make up 5 inches, in which case 144 barleycorns, while the length of the Arabian cubit referred to is computed at 213.058 Paris lines (Boëck, p. 247).

The Talmudists state that the Mosaic cubit was used for the edifice of the Tabernacle and Temple, and the lesser cubit for the vessels thereof. This was probably a fiction; for the authorities were not agreed among themselves as to the extent to which the lesser cubit was used, some of them restricting it to the golden altar, and parts of the brazen altar (Mishna, Cel. 17, § 10). But this distinction, fictitious as it may have been, shows that the cubits were not regarded in the light of sacred and profane as stated in works on Hebrew archeology. Another distinction is made by the rabbis that, in reference to the palm, would tend to show that they did not rigidly adhere to any definite length of cubit; for they recognised two kinds of palms, one wherein the fingers lay loosely open, which they denominated a smiling palm; the other wherein the fingers were closely compressed, and styled a grieveing palm (Carpzov, Apar. p. 674, 676).

(4) Prof. T. O. Paine, the acute and accurate author of Solomon's Temple, etc. (Bost. 1881), presents some original and ingenious views on the subject, which appear to us to solve most of the above difficulties. He maintains that there was but one cubit in use among the Hebrews, and that essentially the same with the Egyptian cubit. The "hand-breath" he regards as an addition (a b) to the red itself (b c), for convenience of holding, as in the annexed figure. This, he thinks, likewise explains the peculiar phraseology in Ezekiel xiii, 13: מִלְחַמָּה יִסְתַּמֵּר יִשָּׁמֵר. A cubit [i. e. the rule] is a cubit and a hand-breath long (p. 72). So also by means of the following figure he shows that only six cubits were counted on the reed (b c), while the hand-breath (a b) was a handle to hold the reed by. Thus Ezek. xlv, 5, "And in the man's hand a measuring-reed six cubits by the reed [or "cubit", and a hand-breath" [additional]]," again, Ezek. xlii, 8, "A full reed of six great cubits," יִתְנָה לְפִי כֹּבֵד סֵגוֹד נַעֲרָה, literally, as the Masoretic accents require, the reed, six cubits to the joint, i. e. as Mr. Paine shrewdly interprets the joint of the reed, one of its knots or sections, as in the subjoined cut (ibid.). All this suggests the surmise that the three larger
and separate digits over the cubits described above as
extant were actually no part of the measure itself, but
only the finger-marks or handle by means of which it
was grasped in use. If these be deducted, the cubit will
be reduced to the usual or traditioinal reckoning, which
is about 18 inches.
We take the liberty of adding some interesting re-
sources from the communication by the same
writer, in which he believes that he has discovered the
cubit locked up in the sockets of the Tabernacle walls.
Having determined that these were each 1/2 cubit square
and 1 cubit thick, he makes the following curious cal-
culation: The 56 silver sockets of the planks (Exod.
xxx. 11) would require 112 cubit cubic feet, if pi-
together, a solid mass 2 cubits in each dimension, or,
in other terms, 24 sockets made a solid cubit. As
each socket weighed a talent (Exod. xxxviii, 27), we have the
formula,
\[ 1 \text{ cubit (in inches)} = \sqrt[3]{\frac{24 \text{ talents in silver}}{\text{weight of 1 cub. inch of silver}}} \]
As the talent contained 3000 shekels, and as silver
weighs 2651 grains per inch, we have, by substitution,
\[ 1 \text{ cubit (in inches)} = \sqrt[3]{\frac{72,000 \text{ shekels silver}}{2651 \text{ grains}}} \]
or, assuming the ancient shkel to have weighed (as
above) 220 grains,
\[ 1 \text{ cubit (in inches)} = \sqrt[3]{\frac{15,840,000}{2651}} \approx 18.14 \text{ inches} \]
This strikingly agrees with the result attained above.
Prof. Paine remarks that the corrs for the tenons in the
sockets may safely be neglected, as the dress would
fully counterbalance them. The alloy, if all used in
manufacturing, would not materially raise the value of
the cubit in this calculation.

(5.) Land and area were measured either by the cubit
(Numb. xxxiv, 4, 5; Ezek. xii, 27) or by the reed (Ezek.
xiii, 20; xiii, 17; xlv, 2; xlvii, 20; Rev. xxi, 16).
There were men of profession in this occupation, and
such measurements were evidently taken for permanent
measures by the Jews. Whenever they wished to define
the size of a plot, they specified its length and breadth,
even if it were a perfect square, as in Ezek. xlviii, 16.
The difficulty of defining an area by these means is ex-
perienced in the interpretation of Numb. xxxv, 4, 5,
where the suburbs of the Levitical cities are described as
reaching outward from the wall of the city 1000 cubits
round about, and at the same time 2000 cubits on each
side from without the city. We can hardly understand
these two measurements otherwise than as applying,
the one to the width, the other to the external boundary
of the suburb, the measurements being taken respec-
tively parallel to the sides of the city. In this case it is
necessary to understand the words ren-
dered “from without the city,” in ver. 5, as meaning to
the exclusion of the city, so that the length of the city
shall be added in each case to the 2000 cubits.
The result would be that the size of the areas would
vary, and that where the city walls were unequal in
length, the sides of the suburb would be also unequal.
For instance, if the city wall were 500 cubits long, then
the side of the suburb would be 2500 cubits; if the city
wall were 1000 cubits, then the side of the suburb would
be 3000 cubits. Assuming the existence of two towns,
500 and 1000 cubits square, the area of the suburb would
in the former case be 8,000,000 square cubits, and would
be 24 times the size of the town; while in the latter
case the suburb would be 8,000,000 square cubits, and
only 8 times the size of the town. This explanation is
not wholly satisfactory, on account of the disproportion
of the suburbs as compared with the towns; neverthe-
less any other explanation only exaggerates this dispro-
portion. Kell, in his comment on Josh. xiv, 4, assumes
that the city wall was in all cases to be regarded as
1000 cubits long, which, with the 1000 cubits outside the
wall, and measured in the same direction as the wall,
would give 2000 cubits, and would reduce the side of
the suburb in every case a length of 3000 cubits.
The objection to this view is that there is no evidence
as to a uniform length of the city walls, and that the
suburb might have been more conveniently described as
3000 cubits on each side. All ambiguity would have been
avoided if the size of the suburb had been decided
either by absolute or relative acreage; in other words,
if it were to consist in all cases of a certain fixed acreage
outside the walls, or if it were made to vary in a certain
relation to other parts of the town. As the text stands, neither
of these methods can be deduced from it. See LEXI-
CIVAL CITT.
2. The measures of distance noticed in the Old Testa-
ment are the three following: (a) The הַתָּדֹד, od, or
pace (2 Sam. vi, 15), answering generally to our yard.
(b) The הָרָקָע, קָרָאתוֹ, קָרָא הָרָקָע, rendered in the A. V., "a little way" or "a little piece of ground" (Gen.
xxxvi, 16; xlviii, 7; 2 Kings v, 19). The expression
appears to indicate some definite distance, but we are
unable to state with precision what that distance was.
The Sept. retains the Hebrew word in the form חֹּל-
ぱּתָה, as if it were the name of a place, adding in Gen.
lxivii, 7 the words שֶׁחַרֹת נַוְּתָהוֹנָו, which is thus
a second translation of the expression. If a certain
distance was intended by this translation, it would
be difficult to determine the length of a race-course of
such a distance as a horse could travel without being over-
fatigued—in other words, a stage. But it probably means
a locality, either a race-course itself, as in 3 Macc. iv,
11, or the space outside the town walls where the race-
course was usually to be found. The Sept. gives it
again in 4 Macc. vii, 7 and the equivalent expression in
Greek. The Syriac and Persian versions render קָרָאתּוֹ, קָרָא יִרְעָא, קָרָא יִרְעָא, a well-known Persian measure, generally estimated
at 80 stades (Herod. ii, 6; v, 53), or from 83 to 4 Eng-
lish miles, but sometimes at a larger amount, even up
to 60 stades (Strab. xi, 516). The only conclusion to be
drawn from the data before us is that the קָרָא, קָרָא יִרְעָא, קָרָא יִרְעָא, קָרָא יִרְעָא, did not ex-
ceed and probably equaled the distance between Bethle-
hem and Rachel's burial-place, which is traditionally iden-
tified with a spot 14 miles north of the town.
(c) The כֶּּנֶּה, וְּרֵעֶק, כֶּּנֶּה וְּרֵעֶק, mahalud yom, a day's journey, was the most usual method of
calculating distances in travelling (Gen. xxx, 36; xxxi,
23; Exod. iii, 18; v, 3; Numb. x, 33; xl, 31; xxxii, 8;
Deut. i, 2; 2 Kings xiv, 9; 2 Kings xii, 18; 1 Macc. iv,
24, 28; viii, 45; Tobit vi, 1), though but one instance of
it occurs in the New Testament (Luke ii, 44). The
distance indicated by it was naturally fluctuating, ac-
cording to the circumstance of the traveller
or the country through which he passed. Herodotus
varies it from 56 to 80 stades (Hist. i, 38; ii, 58); Marinus (op. Pot. i, 11) at 150 and 172 stades;
Pausanias (x, 33, § 2) at 150 stades; Strabo (i, 85) at
from 250 to 300 stades; and Vegetius (De Re Mil., i, 11)
at from 20 to 24 miles for the Roman army. The ordi-
nary day's journey among the Jews was thirty miles; but
when they travelled in companies, only ten miles. Ne-
apolis formed the first stage out of Jerusalem, accord-
ing to the former, and Beerioth according to the lat-
ter computation (Lightfoot, Exerc. in Luc. ii, 44). It is
impossible to assign any distinct length to the day's joi
yarn's estimate of 35 miles, 172 yards, and 4 feet, is
based upon the false assumption that it bore some fixed
ratio to the other measures of length.
In the Apocrypha and New Testament we meet with the
following additional measures: (d) The Sabbath-
day's journey, αὐθάρασιν δόος, a general statement for
a very limited distance, such as would naturally be
regarded as the insubstantial vicinity of any locality. (e)
The σταθοῦν, σταθμόν, or "furlong," a Greek measure
introduced into Asia subsequently to Alexander's con-
cquest, and hence first mentioned in the Apocrypha (2
Macc. xi, 5; xii, 9, 17, 29), and subsequently in the New
Testament (Luke xxiv, 13; John vi, 19; xii, 18; Rev.
xviii, 6). Both in the Gospels, and in John and that of
the stade were borrowed from the foot-race course at
Olympia. It equaled 600 Greek feet (Herod. ii, 149),
or 125 Roman paces (Pitn. ii, 23), or 6061 feet of our measure. It thus falls below the furlong by 533 feet. The distances between Jerusalem and the places Betha- ny, Jannis, and Scythopolis, and given with tolerable exactness by 552-588 miles (John vi, 18; 530 stades (2 Macc. xii, 9), and 660 stades (2 Macc. xii, 29). In 2 Macc. xi, 5 there is an evident error, either of the author or of the text, in respect to the position of Bethusara, which is given as only 5 stades from Jerusalem. The Talmudists describe the stade under the term γεάς, and regarded it as equal to 625 feet and 125 paces (Carophon, Apocry. p. 679). (f) The mile, μιλὸς, a Roman measure, equaling 1000 Roman paces, 8 stades, and 1618 English yards. See each in its place.

III. Measures of Capacity.—1. Those for liquids were:
(a) The θύρα, βαζίδ, measured in the Bible (Exod. xxix, 40; xxx, 24; Numb. xv, 4, 7, 9; Ezek. iv, 11, etc.). (c) ζέρα, the bath, the name meaning "measured," the largest of the liquid measures (1 Kings vii, 26, 28; 2 Chron. ii, 10; Ezra vii, 22; Isa. v, 10; Luke xvi, 1). With regard to the relative values of these measures we learn nothing from the Bible, but we gather from Josephus (Ant. iii, 8, 3) that the bath contained 6 hinps (for the bath equalled 7 xestat or 12 choti, and the hin 2 choti), and from the rabbis that the hin contained 12 choti (Ant. xi, 3, 5).
(b) The dry measure contained the following denominations:
(a) The ποῦς, cub, mentioned only in 2 Kings vi, 25, the name meaning literally hollow or concave. (b) The ποῦς, omer, mentioned only in Exod. xvi, 16-36. The same measure is elsewhere termed γεύρα, iasárd, as being the tenth part of an ephah (compare Exod. xvi, 36), whence in the A. V. "tenth deal" (Lev. xiv, 10; xxiii, 18; Numb. xxv, 4, etc.). The word omer implies a heap, and secondarily a sheaf. (c) The ποῦς, státh, or "measure," this being the etymological meaning of the term, and appropriately applied to it, inasmuch as it was the ordinary measure for household purposes (Gen. xviii, 6; 1 Sam. xxv, 18; 2 Kings vii, 1, 16). The Greek equivalent, σαῦρος, occurs in Matt. xiii, 83; Luke xiii, 21. The seah was otherwise termed ὀρθ, skalith, as being the third part of an ephah (Isa. xi, 12; Ps. lix, 5). (d) The pòs, ἐφαχ, a word of Egyptian origin, and of frequent recurrence in the Bible (Exod. xvi, 36; Lev. v, 11; vi, 20; Numb. v, 15; xxviii, 5; Judg. vi, 19; Ruth ii, 17; 1 Sam. i, 24; xvii, 17; Exod. xiii, 14; xvii, 14; 5, 7, 11, 14). (e) The pòs, likhe, ἡπικος, or "half-homer," literally meaning what is poured out: it occurs only in Hos. iii, 2. (f) The pòs, hómer, meaning heap (Lev. xxvii, 16; Numb. xi, 22; Isa. v, 10; Ezek. xvi, 18). It is elsewhere termed ὀρθ, from the circular vessel in which it was measured (1 Kings iv, 22; vi, 11; 2 Chron. ii, 10; xxvii, 5; Ezra vii, 22; Ezek. xv, 14). The Greek equivalent, σαὺρος, occurs in Luke xvi, 7.

The relative proportions of the dry measures are to a certain extent expressed in the names iasárd, meaning a tenth, and skalith, a third. In addition, we have the Biblical statement that the omer is the tenth part of the ephah (Exod. xvi, 36), and that the ephah was the third part of a homer, and corresponded to the bath in liquid measure (Exod. xiv, 11). The rabbis supplement this by stating that the ephah contained three seahs, and the seah six cabs (Carophon, p. 685).

The scale is constructed, it will be observed, on a combination of decimal and duodecimal ratios, the former prevailing in respect to the omer, ephah, and homer, the latter in respect to the cab, seah, and ephah. In the liquid measure the duodecimal ratio alone appears, and hence there is a fair presumption that this was the original, as it was undoubtedly the most general principle on which the scales of antiquity were framed (Böckh, p. 88). Whether the decimal division was introduced from some other system, or whether it was the result of practice, is evidence of the same order.

3. The absolute values of the liquid and dry measures form the subject of a single inquiry, inasmuch as the two scales have a measure of equal value, viz. the bath and the ephah (Ezek. xlv, 11): if either of these can be fixed, the conversion of the other denominations into their respective values readily follows. Unfortunately, the data concerning the value of these measures are both scanty and conflicting. Attempts have been made to deduce the value of the bath from a comparison of the dimensions and the contents of the molten sea as given in 1 Kings vii, 23-28. If these particulars had been given with greater accuracy and fulness, they would have furnished a sound basis for a calculation; but, as the matter now stands, uncertainty attends the statement. The diameter is given as 10 cubits, and the circumference as 30 cubits, the diameter being stated to be "from one brim to the other." Assuming that the vessel was circular, the proportions of the diameter and circumference are not sufficiently exact for mathematical purposes, nor are we able to decide whether the diameter was measured from the internal or the external edge of the vessel. The difference, however, in either respect, is not sufficiently great to affect the result materially. The shape of the vessel has been variously conceived, as cylindrical, hemispherical, with perpendicular and with bulging sides. The contents are given as 2000 baths in 1 Kings vii, 26, and 3000 baths in 2 Chron. iv, 5, the latter being probably a corrupt text. The conclusions drawn have been widely different, as might be expected. If it be assumed that the diameter of the vessel was cylindrical (as the description prima facie seems to imply), that its clear diameter was 10 cubits of the value (often estimated) of 19.0515 English inches each, and that its full contents were 2000 baths, then the value of the bath would be 4.8885 gallons; for the contents of the vessel would equal 2718.656 cubic inches, or 5970 gallons. If, however, the statement of Josephus (Ant. viii, 5, 5), as to the hemispherical form of the vessel, be adopted, then the estimate would be reduced. Saigey, as quoted by Böckh (p. 261), on this hypothesis calculates the value of the bath at 18.086 French litres, or 3.9807 English gallons. If, further, we adopt Saebach's view as to the length of the cubit, which is put at six English inches at the highest, the value of the bath will be further reduced, according to his calculation, to 104 Prussian quarts, or 2.6907 English gallons; while at his lower estimate of the cubit at 12 inches, its value would be little more than one half of this amount (A robidity, ii, 171). On the other hand, if the vessel be supposed to be circular, and the diameter and circumference were measured at the neck or narrowest part of it, space might be found for 2000 or even 3000 baths of greater value than any of the above estimates. It is therefore hopeless to arrive at any satisfactory conclusion from this source. Neverthe- less, we think the calculations are not without their use, as furnishing a certain amount of presumptive evidence. For, setting aside the theory that the vessel bulged considerably, for which the text furnishes no evidence whatever, all the other computations agree in one point, viz. that the bath fell far below the value placed on it by Josephus, and by modern writers on Hebrew metrology in general, according to whom the bath measures between 8 and 9 English gallons. See BRANZIA SEA.

We turn to the statements of Josephus and other early writers. The former states that the bath equals 72 xestat (Ant. viii, 2, 9); that the hin equals 2 Attic chotti (Obad. i, 4); and that the ephah equals 2 Attic modii (Obad. ix, 4, 5); that the corn equals 10 Attic modiim (Obad. ix, 2); that the sheaf equals 7 Attic cythoim (Obad. iii, 6, 6). It may further be implied from Ant. i, 4, 4, as compared with 2 Kings vi, 25, that he regarded the ga, as equal to 4 xestat.
small vessel, such as a cup (Mark vii, 4; A.V. "pot").

(d) The modius, similarly applied to describe any ves-

sel of moderate dimensions (Matt. vi, 15; Mark iv, 21; Luke viii, 8), may possibly, however, the Greek term properly mean-

ing a Roman measure, amounting to about a peck.

The value of the Attic metretēs has already been

stated to be 8.6696 gallons, and consequently the amount

of liquid in six stone jars, containing on the average

2 &frac12; metretēs each, would exceed 110 gallons (John ii, 6).

Very possibly, however, the Greek term properly mean-

ing a Roman measure, amounting to about a peck.

The question is one simply of archaeological interest as

illustrating the customs of the Jews, and does not affect

the character of the miracle with which it is connected.

The chesīm was &frac1; of an Attic medimnus, and contained

nearly a quart. It represented the usual amount of

corn a day's food, and hence a chesīm was a penny,
or denarius, which usually purchased a bushel (Cicero,

Verr. iii, 81), indicated a great scarcity (Rev. vi, 6).

With regard to the use of fair measures, various pre-

cepts are expressed in the Mosaic law and other parts of

the Bible (Lev. xix, 33, 36; Deut. xxv, 14, 15; Prov.

viii, 33; Prov. xxxi, 6), and small, as well as large, and

the old or the new measure, though, according to his

estimate of the cor, it would only equal 3 modii.

Little reliance can be placed on statements so loosely made, and the question arises whether the identification of the

bath with the metretēs did not arise out of the circumstance

that the two measures held the same relative position in the scales, each being subdivided into 72 parts; and, again, whether the assignment of 30 modii to the cor did not arise out of there being 30 seahs in it. The discrepancies can only be explained on the assumption that a wide margin was allowed for a long measure, amounting to an increase of fifty percent. This appears to have been the case from the definition of the seah or σάρην given by Hesychius (μόλος γίγνης, ήν θηλήν μολὼν ἵπποιος), and again by Suidas (μόλος υπερηπερημώνων, ως εἶναι μοῖνο καὶ καὶ ημοῖοι). Assuming, however, that Josephus was right in stating that the cor was the same bath with the metretēs, its value would be, according to Böckh's estimate of the latter (p. 261, 278), 1993.95 Paris cubic inches, or 8.7063 English gallons; but, according to the estimate of Bertheau (Gesch. p. 78), 1985.77 Paris cubic inches, or 8.6696 English gallons.

The rabbinists furnish data of a different kind for calculating the value of the Hebrew measure. They estimated the log to be equal to six hen eggs, the cubic contents of which were ascertained by measuring the amount of water they displaced (Maimonides, in Cel. 17, § 10). On this basis, Thienius estimated the log at 14.088 Paris cubic inches, or 0.3147 English gallon, and the bath at 101.438 Paris cubic inches, or 4.4986 gallons (St. u. Kr. p. 101, 121). Again, the log of water is said to have weighed 108 Egyptian drachmas, each equaling 61 barleycorns (Maimonides, in Pech, 3, § 6, col. Giuisius). Thienius finds that 668 barleycorns fill about the same space as 6 hen eggs (St. u. Kr. p. 112). Again, a log is said to fill a vessel 4 digits long, 4 broad, and 2 3/4 high (Maimonides, in Prof. Menachoth). This vessel would contain 21.6 cubic inches, or 0.07754 gallon. The conclusion arrived at from these data would agree tolerably well with the first estimate formed on the notices of the molten sea.

From the New Testament we have notices of the follow-

ing foreign measures: (a) The metretēs, μετρητής (John ii, 6; A.V. "arinkin"), for liquids. (b) The chesīm, κοσίσ (Rev. vi, 6; A.V. "measure"), for dry things. (c) The seah, σεäche, applied, however, not to the particular measure so named by the Greeks, but to any
# METROPOLENES (Μητροπολένης), a Greek theologian, bishop of Smyrna, flourished in the 9th century. He is particularly known for his opposition to Photius. He was already bishop of Smyrna when his friend, the patriarch Ignatius, was replaced by Photius, and, although he be at first tolerant, he rebuked the new patriarch for his unchristian ways, and was banished. When Ignatius was restored by emperor Basil I, Metropolenes regained his See, and in the Council of Constantinople (869) showed himself one of the most ardent of Photius's adversaries. After the death of Ignatius in 877, Photius became once again patri-arch, and Metropolenes was again deposed. He nevertheless continued to speak and write against Photius, and was excommunicated in 880. We have no details concerning his life after that date. He wrote a letter to Manuel concerning the dispute with Photius from 885 to 887, which is preserved both in Greek and Latin in Labbe, Concilia, vol. viii, and in Raderus, Aeta Con- ciliaria (Ingolstadt, 1694, 4to). See Fabricius, Biblioθ. Graec. xi, 700; Baronius, Anno. ad ann. 870; Hankius, Scriptores Byzantini, xvii, 1; xviii, 66; Hoefer, Nouv. Biog. Générale, xxxvi, 220. (J. F. N.)

### METROPOLENES

<table>
<thead>
<tr>
<th>Name</th>
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<th>Metal</th>
<th>Prep. Valuation</th>
<th>Current Worth</th>
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<tr>
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<td></td>
</tr>
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<td>Silver</td>
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</tr>
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<td>15.4</td>
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### III. HEBREW MEASURES OF LENGTH

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<tr>
<td>Palm</td>
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<td>3.02</td>
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<tr>
<td>Span</td>
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<td>9.07</td>
</tr>
<tr>
<td>Cubit</td>
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<td>15.14</td>
</tr>
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<td>100.84</td>
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### IV. HEBREW LIQUID MEASURES

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</tr>
<tr>
<td>Min</td>
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<tr>
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### V. HEBREW DRY MEASURES

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</tr>
<tr>
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</tr>
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<td>Seah</td>
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</tr>
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<td>Ephah</td>
<td>gal. qts. pt.</td>
<td>6.4</td>
</tr>
<tr>
<td>Homer</td>
<td>gal. qts. pt.</td>
<td>1.25</td>
</tr>
</tbody>
</table>

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**VI. LETTERS.** — J. D. Michaelis, Supplem. ad Lex. Heb. p. 1521; Hussey, Essay on the Ancient Weights, Money, etc. (Oxford, 1838); F. P. Bayer, De Nummis Hierosolimitanis (Valentiae Edetanorum, 1781: written in reply to De Undichth of the Jew. Munich, Butt- zow, 1779); Hufcld, Betrachtung duns der Stellung der A. T. Textgeschichte, in the Studen und Kritiken, 1869, lii, 371-381; Thomius, in der, 1843, i, 78 sq.; G. Seyfarth, Beitrage zur Kenntniss der Literatur, Kunst, Mythol. und Geschichte des alten Aegypten; Cumberland, Essay on Weights and Measures; Arbuthnot, Tables of Ancient Coins, etc.; Böckh's Metricologiae Untersuchungen; Mommsen's Geschichte des Römischen Münzwesens; Don V. Varquez Quico's Essai sur les Systems Métriques et Ménaires de l'Antiquité; Müller, L. d. heil. Maas der Brüder und Hellenen (Freiburg, 1869); Hezfeld, Metricologiae Voruntersuchungen (Leips. 1863-5); Tuck- mann, Das Jüdische Maass-System (Berlin, 1887).
of theology (Conf., p. 13, ed. Weissenb.). The first treatise of God and of the Trinity, leading naturally to the exposition of the Greek doctrine concerning the Holy Ghost (Conf. p. 15 sq.). If we compare the doctrine of the author on the point with the tradition of the Greek Church, we find a concurrence and something similar to that of the Latin Church. Each of the three divine persons stands in a definite relation to the two others, and at the same time constitute one form of the Deity. The first person stands as the father of the second and the son of the third (πατὴρ τὸν υἱὸν καὶ τὸν ἀγνότος, but embraces them both in himself as a whole. The second person, or son, possesses a Λόγος, the third the πατριαρχία of the first, as αυτός, an identity with both. See Weissenborn, Profatio a Appendix lit. Symbol. Ecles. Orientalis (Jena, 1590); Dietelmaier, De Metaphys. Crisologo (Alost, 1789); Naele, Florent. Council, p. 108.

Metropolitan (Μητροπολίτης) is the name of an ecclesiastical dignitary—an episcopal officer—who, by virtue of his residence in the capital of a country or province, exercises not only the authority of a presiding officer in his own diocese, but exerts, in some sense, jurisdiction over the other bishops of the same country or province; and in this respect differs from the archbishop (q. v.), who simply enjoys some additional privileges of honor and respect not common to the plain bishop (comp. Schaff, Ch. Hist., i, 270).

The office originated in the Roman countries, when the bishop of a metropolitan city was made a prince of the Church. The date of its origin cannot be exactly fixed, but "the third century," says Coleman (Manual of Peculacy and Ritualism, p. 235), "may be regarded as the period in which it was chiefly consolidated and established." Romanists hold that it can be traced, at least to a certain degree, to the days of the apostles, and that mention is made of it in the letters of Paul to Timothy and to Titus (comp. Pierre de Marca, Concord. lib. vii. Giorgi, De Antiquo Ital. Metropolit.) Several of the Church fathers also mention the fact that the metropolitan office existed in apostolic days (e.g. Chrysostom, 15 Hom. in V. Tim., and Eusebius, Hist. Ecles. iii. c. 4); but it is clear that the name of metropolitan does not occur until the 4th century" (Coleman, Arc. Christi: Ann. Exemplified, p. 143). The title was first publicly adopted by the Church at the Council of Nicaea, A.D. 325, and there seems good ground for the belief that, like all other episcopal offices, the metropolitan government was not followed both in its origin and in its nature as a result of a gradual modification of the diocesan government, by a further concentration of episcopal power, and the extension of its influence over a wider range of territory" (Coleman, Prel. and Rel. p. 242; comp. Schaff, Ch. Hist., ii, 270).

The following may be considered as the rights and privileges of the office. The metropolitan had precedence of all other bishops of his province, a decisive voice in their election, and the power of confirming and ordaining them. He summoned provincial councils, presided in them, and drew up the decrees. He had the right to appoint in the province, the provincial and diocesan superintendence of the whole province. He had the privilege of determining all causes of special importance in provincial council, but in concurrence with the other bishops of the province. In extreme cases, appeal was made to him, when he had the power of controlling a provincial bishop, without the assistance of other bishops. He could give and receive letters of communion, and publish and carry into effect laws enacted either by emperors or by councils relating to the Church. The bishops of a province elected and ordained their metropolitan, without the concurrence of the other bishops of any other province.

The ninth canon of the Council of Antioch (341) thus defines the office of the metropolitan: "The bishops of each eparchy (province) should know that upon the bishop of the metropolis (the municipal capital) also devolves a care for the whole eparchy, because in the metropolis all, who have business, gather together from all quarters. Hence it has been found good that he should also have a precedence in honor, and that the other bishops should do nothing without him—according to the old and still binding teaching of our fathers—that which pertains to the supervision and jurisdiction of their parishes (i.e. dioceses in the modern terminology), and the provinces belonging to them; as in fact they ordain presbyters and deacons, and decide all judicial matters. Otherwise they ought to do nothing without the bishop of the metropolis, and without the consent of the other bishops." In the nineteenth century, this council forbade a bishop being ordained without the presence of the metropolitan, and the presence or concurrence of the majority of the bishops of the province. The writers of the Latin Church use promiscuously the words archbishop and metropolitan, making either name denote a bishop, who, by virtue of his see, presides over or governs several other bishops.

Thus in the newly-constituted hierarchy of the Roman Catholic Church in England the archbishop of Westminster has the rank of metropolitan. In the Roman Catholic Church of Ireland, the archbishops of Armagh, Dublin, Cashel, and Tuam, all possess the same rank. In the Church of England, also, the real meaning of the term metropolitan seems to have been lost sight of, and the archbishops of Canterbury and York, in England, and in Ireland those of Armagh and Dublin, are called archbishops, and the bishops of the metropolis are known only to denote him whose see is really a civil metropolis. See Farrar, Ecles. Dict. s. v.; Hook, Church Dict. s. v.; Walcott, Sacred Archeology, s. v.; Siegel, Handbuch d. christl. Kirchl. Alterth.immer, iii, 264 sq.; Planck, Gesch. d. christl. Kirchl. Gesellschaftsverfassung, i, 572 sq.; Ziegler, Vern. d. Kirchl. Verfassungsformen, p. 61.

Metropolitanism is the name of the archiepiscopal ordinarium and consistory, a sort of ecclesiastical supreme court, or second court of appeals, in the Church of Rome, installed by the metropolitan or archbishops. Occasionally it has the special power conferred which constitutes it also a third court of appeals, but, as a rule, this court hears all appeals in matters of discipline and matrimonial difficulties. As the duties and office of the assistant bishops are both to attend to the management of his own diocese and the dioceses of his subaltern bishops, the metropolitan council is divided into two boards or senates, one of which constitutes the court in cases of discipline and matrimonial differences of the archdiocese, the other hearing appeals from the ordinaries as the court of the assistant bishops. But it is against the nature of archiepiscopal jurisdiction that the metropolitanism can also take the appeals against the sentence of the archiepiscopal vicar and ordinary and decide upon these. An appeal ab eaem ad eundem is not admissible, for it cannot be thought of that the general vicar or the archiepiscopal ordinary represents the archbishop as common bishop in propra diocesi, the metropolitan representing him as such, inasmuch as the archbishop is in his own archdiocese as ordinarius. The archbishop certainly cannot fill the offices of two dignitaries; the cognizance or decision of appeals from sentences of archiepiscopal general vicaries and metropolitan courts should therefore be sent to other, hence to the metropolitan court of another archiepiscopate. Appeals from the decisions of the metropolitan courts in second instance are usually presented to the pope himself, securing acquittal at Rome by the Curia Romana, unless his holiness may, in order a judgment be given in 40 days, transfer upon the metropolitanism the power of acting as a court of appeal of the third instance. See Wetzer und Welte, Kirchen-Leistung, s. v.

Mets, Laurent de, a Flemish prelate, was born at Grammont about 1520. He studied theology at Louvain, became a curate at Deinze, almoner and canon of
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MEUILLON

Saint-Gudula’s church at Brussels, and shortly after the opening of the year 1662 he was appointed vicar to canonize, at Graurus, archbishop of Malines, and in installed ecclesiastical in France and the district of Brussels. In 1659, the University of Louvain constituted him the conservator of its privileges and vested rights, which were then hotly contested. Laurent de Metz did not long discharge the intricate functions of this last office, for in November, 1659, he was preferred to the bishopric of Rethel and Vesoul; he founded a seminary, and published a Ritual for the use of his clergy. In November, 1577, he was constrained to yield to the insurrection of the Calvinists. At first he took refuge in Cologne, and then in Namur, where, in 1578, Gregory XIII invested him with the episcopal see rendered vacatious by the death of his predecessor. He died in Paris in 1580. He is the author of Statuta Synodi Diocesana Bascodocensi anno Domini MDLXXI (Bois-le-Duc, 1571, 8vo)—Manuel du Patronat diocesain Sulpiciens (1572, 4to). See Paquot, Mémoires pour servir à l’histoire littéraire des Pays-Bas, xii, 319-327; Valère André, Bibliothèque Belge; Guillaume Gazeau, Histoire ecclésiastique des Pays-Bas; Foppens, Bibliotheca Belgica, p. 810.

METSIAH. See TALMUD.

Mettray, Reformation. Of this noted institution for the reformation of juvenile delinquents is the parent of all institutions of this character, and deserves our notice therefore. The object of the Reformation of Mettray and other like institutions, which have, especially in France, been fast multiplying, is the prevention of that much-endur'd and ultimate restoration to society of juvenile delinquents. The founder of the reformation—whose labors, like those of the prison reformers of our day, deserve to be cherished forever—was M. Demetz, a French lawyer, a member of the Parisian bar, who, struck with the evil and hardships attending the commitment to prison of young persons, and considering the training and habits of scarcely responsible criminals, condemned to languish hopelessly for a time, incapable of producing results other than their emerging worse than when they entered, resolved, in conjunction with the vicomte Bretegiron of Courtelles, to found a school which should have for its object the reformation of this class of offenders. In 1689, accordingly, the Reformation, or, as it is called, the Colony of Mettray, was set on foot, about five miles from the city of Tours, in France. From that day to this, M. Demetz has, by his assiduous labors and self-denial, given a model of what can be made of those whom the greatest benefits that could be conferred on society, proving that, by agricultural and other labors of industry, and well-considered rules of organization and discipline, the neglected and criminal may be trained to take their place honestly and honorably in society; the lapse into crime being in the institution of Mettray only 3.81 per cent. See PRISON REFORM. (J. H. W.)

Metus, an aged and venerable Christian of Alexandria, who, in the persecution of that city A.D. 249, for refusing to blaspheme his Saviour, was first beaten with clubs, then pierced with sharp reeds, and finally stoned to death. Quintus and Apollonia, two Christian females, with many others whose names are not preserved, were fellow-sufferers. Fox, Book of Martyrs, p. 28.

Metz, an important fortified city of the province of Lorraine, lately conquered by the Prussians in their contest with France, and situated on the Moselle, at its confluence with the Seille, holds an important position in civil and religious history.

This place, known to the Romans by the name of Divodurus, was the chief town of a people called the Mediomatrici, whose name it took at a later date. In the 6th century the corrupted form Metts first came into use, whence the modern Metz. It was destroyed by the Huns in 452. At the death of Clovis it became the capital of Austrasia, and later the capital of Lor- 

raine. In 885 it became a free imperial town. It was finally secured to France by the peace of Westphalia in 1814, and was held by the French until ceded to the German Empire, in 1871. In 1874 the capital of the state was moved to Trier, but Metz was still the capital of the district of Metz, though somewhat diminished of late by the excursions of families unwilling to live under Prussian rule. Its streets are wide and clean, and it contains numerous spacious squares. The cathedral, a Gothic edifice, begun in 1414, and finished in 1546, is remarkable for its boldness, lightness, and elegance, and has a beautiful spire of open work, 373 feet in height. The church of Notre- Dame-de-la-Ronde is a noteworthy structure. Its choir was built in 1130. Metz contains also many other noble edifices and institutions, religious, civil, and military. Its industry is active, the chief employments being lace-making, embroidery, floristry, and the manufacture of brushes, clothing for the army, flannels, pins, and casts; there are also brass and copper foundries.

Metz figures quite prominently in the history of religious persecutions during the 16th and 17th centuries. The Huguenot war, especially, affected the peace of the city. Metz was a Protestant of this place. The revocation of the Edict of Nantes was put in force at this place only five days after its publication. More than 4000 people left the place. (Comp. La persécution de l'Eglise de Metz, d'écrite par le sieur Oly [2d ed.], by O. Cuvier [Paris, 1860]).

METZ, COUNCIL OF. (Concilium Metense). Church councils held at Metz as early as A.D. 390. At this time Aquitania, archbishop of Rheims, was deposed and banished for high treason against king Childerich. Of far greater importance, however, was a council held here in A.D. 885, which revoked the excommunication of Louis le Debonnaire, who had been unjustly treated by Ebbio, archbishop of Rheims. Another council, in the year following, supplemented the action of 885 by crowning Louis Ebbio himself receding from his former position. See LOUIS LE DEBONNAIRE. See also LANDON, Manual of Councils, s. v.

Metz, Christian. See INSPIRED.

Metz, Joseph von, a German Roman Catholic theologian, was born at Ebenhofen, Bavaria, March 9, 1758. He was educated by Meinrad Meichelbck, prior of the monastery at Reichenau, continued his education at the monastery of St. Peter and Paul, and was ordained in 1779 at Augsburg. Afterwards he studied at the seminary at Pfaffenhauzen; was ordained at Augsburg in 1785; became in the same year tutor of the children of the count of Stauffenberg, with whom he went to Strauburg, Metz and Wurzburg; was then installed as minister at Pfaffenhauzen and St. Peter and Paul in 1801 at Eberstall. In 1801 he was nominated clerical counsellor by Carl Theodor of Dalberg, bishop at Constance. In 1802 he got a position as minister to Riazidissen, and in 1804 as dean at Laupheim; in 1809 poor health forced him to resign both positions, but in 1810, being restored to health, he became clerical counsellor of the government of the bishopric of Constance; in 1812 general counsellor of the vicarage at Elwangen; resigned in 1817, and died January 4, 1819. His manifold duties as pastor prevented the composition of extended literary works. Besides several essays in journals, he published Katschheim and seine Umgebung (1805); Jura, Frankreichs Peterlebnisse, und der Lehren. Beitrage zur ... der Vor- und Nachbarländer (1812, 8vo). See Düring, Ge- lehrt Theol. Deutschlands des 18ten u. 19ten Jahrhun- derts, ii, s. v.

MEOCCI, VINCENZIO, a Florentine artist, born in 1604, was chiefly employed in works of perspective, which he executed at various places in Tuscany, and in the cupola of the royal chapel in S. Lodolo. Several works of Meucci are dispersed through various churches in Florence, and in a chapel of the Wunztata, where he painted a lovely Madonna, which is allowed to be one of his best works. He died in 1776. See Lanzi's His- tory of Painting, transl. by Roscoe (London, 1847, 5 vols. 8vo), i, 274.

MEUILLON, RAYMOND DE, a French preacher and
theologian, was born about 1235 in Dauphiny. After having declared to adhere to the rules of St. Dominic at the Convent of Sisteran, he was elected in 1254 general in the chapter of St. Dominic at Paris in 1262; and in 1267 he was nominated definitor. In 1278 he was commissioned to go to England to suppress the too liberal discourses of some Dominicans, accused of irreverence to the memory of St. Thomas. After having accomplished the mission assigned to him, Raymond gave an account of it to the assembled chapter at Paris in 1279. The delinquents were condemned, and the priors authorized to punish vigorously whoever should attempt new excesses. As a reward for his zeal, Ray- mond was nominated definitor for a second time. Some years after he was introduced to the secular church in the diocese of Burgundy. In 1299, the chapter at Paris elected him as the correspondent and representative of the Bahn des wahren Christenthums: — Madonna und santa casa di Loreto, oder historische Beschreibung der lieben Frauen und des heiligen Hauses zu Loreto (Jena, 1702, 8vo); — Diss. academica de Cynismo philosophia (Kilon, 1708, folo): — Diss. de profugio auctoritatis (ibid. 1704, 4to); — Diss. de falsa Pythagorici mysticus (ibid. 1704, 4to): — Anweisung zur Verlegung der Welt und seiner selbst (Osnabruck, 1706, 12mo): — Dos hohe Geheimnis der Geburt Christi in der Stad Amster- dam (1709, 8vo): — Die in der ersten Kirche gehorte Apostelkirche des Apostels Hieronymus in Rom, welche Doch- malz, aus den Putrivar und Kirchengeschichten erwirren. Meuschen was a very superior student in the ancient and Oriental languages, and his contributions to exegetical theology are perhaps among the most valuable productions of his age and country. His best works in the field of Biblical literature are: Diction de Nase prince et directeur Synodii Mogi Hebraeorum (Colburg, 1724, 4to): — Novum Testamentum et Talmude illustratum (Leip. 1736, 4to): — Bibliotheca medica sacri, seu recens scripturn quos Scripturam Sacram ex medicina et philosophia naturali illustratum (The Hague, 1712, 8vo). He also edited Eyggun's Chronicon Universale, under the title Heris, Eyggun Ord. minor, flores temporum s chroni- con universale ab anno Christi ad A.D. 1830 et adhinc ad a. 1518 continatum a M. Eygenni; edite premisse glossario Latinis in Pontia J. M. Meuscheni (Leip. 1748, 4to). See Programma funebre in Meuschenium (in the Acta Historico Ecclesiasticae [Leipsic, vol. viii]); Strieder, Hansische geschicht geschichte, vol. ix.; Grett, Generale Europa, vol. ii. and liii. (J. H. W.)

Meusel (or Möse1), WOLFGANG (Latin Musc- eu), a German Protestant theologian and Hebraist, was born at Dieuze, Lorraine ( lately in France, but now in Germany), in 1457. At the age of fifteen, through the good influence of his uncle, he was entered in 1471 in the monastery of the Benedictines near Lixheim. After a course of arduous studies he was ordained a priest, and then devoted himself to preaching. In 1518 the writings of Luther strongly inclined Meusel to embrace the doctrines of the Reformation. Though elected prior of the cloister with which he was connected, he declined the priory of that office in order to maintain his independence. About this time he began so openly to preach the dogmas of Protestantism that he became generally known as the "Lutheran monk." Soon afterwards he quitted the monastery and went to Strasbourg, where, in 1527, he married a relative of his former superior in the pri- ory. A series of misfortunes and vicissitudes involved Meusel in obscurity until 1529, when he was appointed vicar at the cathedral at Strasbourg. It was then that he diligently applied himself to the pursuit of Hebrew under the tuition of Bucer and Capito. In 1531 the Augsburg Articles enabled him to come to the spiritual head of the city. His principles of liberality and toleration so pleased the Senate that they intrusted him with some important missions. In 1536 he was sent to the assembly at Wittemberg, where he executed the formulary of a union designed to bind together the churches of Germany, North and South, in the matter
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of the Eucharist. In 1540 the Augsburg Senate de
glected him to the council held at Worms by the Protes
tants and the Catholics, and afterwards to the conferences
which took place at Ratisbon. In the following year he
was once more present at the Council of Trent, and in 1544
he established at Donau
tworth the principles of the Reformation, and distin-
guished himself as a preacher. In 1549 he was installed
professor of theology at Bern. He died in that city
about 1563. Meusel wrote, Anti-Cochlens præmies ad
ons: Lecit hostis Christiano evangeliaco doctrine
suo popustitia superstitiose ac falsa culatius exter
nae scientiae communicare? (1549, 8vo). — Commentarius in Psalmod (ibid. 1558, fol.). — In Decalogum Expleniatum
(ibid. 1558). — Commentarius in Genesis (ibid. 1554, fol.). — Commentarius in Epistolam ad Romanos (ibid. 1556, fol.). — Commentarius in Ezechiel prophetam (ibid. 1567, fol.). — Commentarius in Epistolas ad Corinthios, ad Galatios, ad Ephesios (ibid. 1559, fol.). — Loci communes The

MEXICO, a federal republic of North America, and by far the most powerful representative of the Spanish American states.

I. General. — Mexico is situated between latitude 15° and 32°20' north, and longitude 97° and 117° west. The area is estimated by Behm and Wagner (Bevölkerung der Erde, Gottinga, 1872) at 776,320 square miles; by other authorities somewhat differently. The population amounted in 1868, according to the calculations of the Mexican statistician, Cubas y Garcia, to 9,178,002. The country was, in 1518, conquered by Cortes for Spain, and from that time to 1821 constituted the vice-king
dom of New Spain. Up to 1848, when Texas separated from Mexico and declared itself independent, the area of Mexico was more than double what it is at present, embracing about 3,000,000 square miles, but soon after the loss of Texas, the entire coast-line of the Rio Grande had, in consequence of the war of 1846 to 1848, to be ceded to the United States. In 1821 Mexico declared independence from Spain, and constituted itself a republic. The attempt of the Creole, Ibarra, to revert the country in an empire (1822), ended after about one year with his expulsion; and from that time Mexico, though continually torn by civil war, remained a republic, with the single exception of the inter
terval from 1862 to 1867 when Maximilian I was emper
or of Mexico. The Mexican population embraces about 1,400,000 whites (Europeans, 300,000 Creoles, 800,000 Chapeptones, or people of mixed Spanish and Indian stock to be white), 1,500,000 to 2,000,000 Mestizos of mixed descent, and about 16,000 negroes; all the others are Indians. Nearly all of these last are Christianized (Judios), only about 100,000 are still unchristianized (Indios bruscos), and inhabit in small tribes the northern regions of the republic. All races have equal rights before the law; slavery was abolished on Sept. 16, 1829, under president Guerrerio. The general language of the coun
try is Spanish; of the Indian dialects, about twenty have maintained themselves to the present day; those most extensively spoken are the Aztec, or Mexican, and the Otomiatic. The population in 1888 was 10,447,904.

II. History of the Roman Catholic Church. — The con
quest of the country was soon followed by its Christianiza
tion. The first missionaries (after 1522) belonged to the Franciscan order, and one of the first Franciscan

monks, Peter of Ghent, reported that the missionaries of his order had, during the first six years of their labors, converted 200,000 Indians; and according to a report of the first bishop of Mexico, Zumarraga, in 1581, the num
ber of the conversions had risen to 443,000. The
missionaries, however, complain that the conversion in many cases was little more than nominal, and many bid
their idols under the cross in order to be able to worship them with impunity. The Franciscans were, in 1526, followed by the Dominicans, who gave to the country the beneficia of the Mercedarians (Order of Merce
dy), and (after 1558) by the Augustinians. When the Jesuits arrived in the country in 1572, the Christiani
zation of the districts settled by the colonists was nearly complete; but the Jesuits established a number of pros
perous missions in the territories of Northern Mexico, which at that time did not belong to the Spanish do
minions. About the year 1600 Mexico abounded in magnificent churches, convents, and charitable insti
tutions. The cruel treatment of the Indians by many Spaniards often called forth the remonstrances of monks and bishops, who prevailed upon king Charles V of Spain to interfere in behalf of the Indians, and upon pope Paul III to declare, by a bull, that the Indians were rational beings, and must be treated as such. At the same time the bishops took good care of their own interests, and the Church of Mexico was one of the wealthiest on the globe. In 1767 the Jesuits were expelled from the country, and about the same time the influence of the liberal party was on the increase. Mexico was invaded in South-western Europe invaded Mexico, and gradually undermined both the Spanish rule and the influence of the Catholic Church. Among the leaders of the war of independence were many liberals. After the establish
ment of the federal republic, the Church generally sided with the Centralists, or Excessives (so called after the Scotch rite of Freemasonry), and thereby provoked the bitter hostility of the Federalists, or Yorkinos (so called after the York rite of the Freemasons), who con
fiscated very large amounts of Church property whenever they were in power. In consequence of the refusal of the Spanish government to relinquish its historical rights in Mexican Church affairs, nearly all the episco
pal sees became gradually vacant, until a convention with Rome for the reorganization of the Mexican Church was concluded and proclaimed, in 1831, as a law of the state. In 1851, under the presidency of Arista, a papal nuncio, Clementi, was appointed for Mexico, but the Church authorities did not receive him, as a portion of the clergy received him with distrust. In an allocution of Dec. 15, 1856, the pope complained that in the previous year (1855) the ecclesiastical jurisdiction had been abolished, the property of the diocese of Puebla confiscated, and the bishop of that city exiled; that in 1856 the Church had been stripped of all her possessions, the bishop of Guadalajara exiled, the sale of the Church property ordered, and the monks prevailed upon to leave their convents; that liberty of worship, speech, and the press had been introduced, many priests fined, a number of convents destroyed, and others suppressed; and that "in general the government has a high opinion of the Church, but has shown a bitter hostility to the Church. President Con
montfort (elected in 1856) was regarded as a still worse enemy of the Church than Santa Anna. A good under
standing between Church and State was for a short time re-established under president Zuloaga (1858); but after his speedy overthrow (1859) the conflict was renewed in the same law. A papal allocution of Sept. 30, 1861, deplored the new persecution of the Church in Mexico, when under the administration of president Juarez the possessions of the Church had been declared as national property, churches plundered, bishops expelled, clergymen, monks, and their possessions exposed to many annoyances, and so forth. When Maximilian was proclaimed emperor, the entire Church party supported him. Maximilian, before going to Mexico, implored at Rome the papal blessing, conferred many favors upon the Church, and received a new
papal nuncio in Mexico; but the negotiations for a new concordat failed from reasons that have not yet been fully cleared up. After the re-establishment of the re-
publican government under Juarez, the Church again complained of the liberal policy pursued by the govern-
ment, and these complaints continued when Juarez was succeeded (1872) by president Lerdo de Tejada. The new president, as well as the majority of the Mexican Congress, were against the principles of the concordat. In May, 1873, the Mexican Congress adopted a new law for the regulation of the affairs of the Roman Catholic Church, and the relation between Church and State, which contained the following provisions: Art. 1. Church and State are independent of each other. Congress has no power to legislate in matters of religion. Art. 2. Marriage is a civil contract, which is under the exclusive jurisdiction of the state authorities, and regulated by law. Art. 3. Religious societies can possess no real estate. Art. 4. All inhabitants of the republic are declared free from religious vows. The first article of this law was adopted unanimously, the remainder by overwhelming majorities, the minority in no case consisting of more than seventeen votes.

III. Constitution and Statistics of the Roman Catholic Church.—Soon after the conquest of the country by the Spaniards, the first bishopric was established in Mex-
ico. About 1530 the vice-kingdom was divided into 7 dioceses: Mexico, Michoacan, Oaxaca, Puebla, Guadalajara, and Yucatan, forming the ecclesiastical province of Mexico. Subsequently the number of dio-
ceses rose to 11, and the number of parishes, in 1856, amounted to 1285. In 1868 pope Pius IX raised the dio-
ceses of Michoacan and Guadalajara to archbishoprics, and erected 7 new dioceses. Accordingly the country is at present divided into 8 ecclesiastical provinces: Mexico, with the dioceses of Puebla, Chiaipa, Oaxaca, Yu-
catan, Vera Cruz, Chilapa, and Tulancingo; Michoacan, with the dioceses of San Luis Potosi, Queretaro, Leon, and Zamora; and Guadalajara, with the dioceses of Duran-
gio, Lindares, San Juan, and Nayarit. All these provinces have chapters. According to the decrees of the third Provincial Council of Mexico, each cathedral shall have 5 dignitaries (dean, archdeacon, canter, theologus, thesau-
rarius), 10 canons, 6 prebendaries, 6 half-prebendaries, and 6 clerks, "with a good income." The new dioceses have as yet no chapter. Besides the regular parishes, there are many missionary stations, part of which were supported by six colleges de propaganda fide. Most of the latter were, however, suppressed by a decree of pres-
ident Santa Anna, and parishes erected in their place. Under the Spanish rule the bishops were appointed by the king. After the re-establishment of the republic, the president of Mexico claimed the same right to ap-
point bishops for every see that became vacant. But the pope refused to recognise the claims of the president, and to confirm the appointments. Thus in 1829 all the dioceses, with the exception of one, had become vacant. In 1830 the canon Valdes, as su-
veyor of the Mexican republic, succeeded in concluding a convention with the pope, which regulated the elec-
tion of Mexican bishops by providing that the chapter were to propose to the government three candidates, among whom the latter would designate one as the fu-
ture bishop, who thereupon would be appointed. All the canonical

institution from the pope. The emperor Maximilian
again claimed all the rights and privileges which the Spanish kings had possessed in Mexico, inclusive of the right of appointing the bishops. These, as well as oth-
er controverted points, were to be settled by a con-
cordat, for the conclusion of which he was negotiating with the pope. At last an agreement was arrived at, Maximilian lost his throne and life. The Mex-
ican bishops formerly enjoyed all the rights conferred
upon the bishops by the canon law as it prevailed in
Spain; but the presidents of the Mexican republic re-
fused to recognise many of these rights, and pope Pius
IX, in an allocution of Dec. 16, 1856, complained that

president Comonfort had abolished the ecclesiastical
jurisdiction altogether. The emperor Maximilian also
failed to meet the expectations of Rome in this respect.
This republic confiscated the entire property of the Church,
and promised to give to the bishops a fixed income
from the public revenue; but the bishops protested against this, and declared that they preferred to be sup-
ported by the voluntary gifts of the faithful. The num-
ber of the parishes was variously estimated at from 6000 to
10,000; they are actually distributed in 14 dioceses,
partly in convents. Nearly all of them are of In-
dian descent; the native Spanish priests were in 1828
expelled from the country, in common with all the oth-
er Spaniards. The parish priests derived their income
formerly from the very high fees which had to be paid for the ecclesiastical functions. These fees were established
by a decree of Santa Anna (Aug. 17, 1833), and again
by Maximilian (Dec. 27, 1864), and it was provided that they should receive salaries from the state; but the bishops refused to accept this arrangement. Monks and nuns were very numerous in Mexico during the empire of Maximilian. In 1840 there were 23,610 religious, the Dominicans 8, the Augustinians 2, the Carmelites and Mercedarians 1 each. There were in all 1981 monasteries. The female orders in the same year had 57 convents with 1962 nuns. The property of the monasteries amounted to about 10,000,000 pesos, exclu-
sive of the large amount of alms. The female orders had,
in 1845, 50 convents, with real estate yielding a net annual income of 500,000 piastres; and had besides a capital of 4,500,000 piastres. The republic abolished the obligatory
character of the monastic vows, and suppressed several
convents; yet the number of convents did not begin to show a considerable decrease until about 1880, when the Franciscans had 20 houses, the Dominicans 25, the Au-
gustinians 10, the Carmelites 10, the Jesuits 1, the Or-
torians 3, the Benedictines 1, the Brothers of Charity 2.
The female orders were all suppressed by a decree is-
 sued in 1863, except the Sisters of Charity. The pub-
lic educational institutions are under the exclusive con-
trol of the state authorities. They embrace one uni-
versity in the city of Mexico, founded in 1551, 2 lyeceums in Potosi and Guanajuato, and colleges in most of the large cities. Elementary instruction has severely suffered from the constant civil wars; but, according to the returns of 1870, there were 23,456 denominational schools in the principal provinces, "in most of the states each municipality has primary schools for both sexes, the teachers being paid out of
municipal funds. The Lancasterian Society of the city of
Mexico furnishes examined teachers for the elemen-
tary branches of those schools, and by its uniting ef-
forts for the advancement of education generally, is establishing a firm basis for the future wel-
fare of the country." There is, however, also a large
number of schools established by the Church, and under
her exclusive control, and their number has of late
considerably increased. Besides the religious societies
found in all the schools of the country, Mexico has some pecu-
liar confria and hermandados, the members of which
engage to pay monthly contributions for defraying the
extraordinary pomp at the festivities of the patron saints
of the churches. Some of these confraternities are very
wealthy. One of these secular brotherhoods is called the
Brown Brothers of the Coachmen of our Lord. It
was founded in 1758, and now forms an efficient body to act
in the capacity of the Eucharist to sick persons. The consecration of the immense Church
property was begun by the Spanish government soon after
the expulsion of the Jesuits. During the War of
Independence, the government of Mexico drew large-
large upon the possessions of the Church in order to get
the money needed for carrying on the war. The value of the tithe, which in 1810 yielded about 2,000,000 pesos, had decreased in 1826 to about half, and decreased still more when the Mexican Congress in 1838 abolished the charge. The income from the collection of the tithe, leaving the payment of it wholly to the individual piety of the citizens. President Comonfort, in 1835, confiscated all the property of the Church of Puebla. Under president Juarez, in 1839, the entire possessions of the clergy were declared to be a national domain, and their sale was ordered. The income from this property was estimated at about 20,000,000 pesos. One very regency which was appointed after the French invasion did not dare to stop the progress of the sale, and was therefore communicated by the bishops. After the establishment of the empire, the clerical party demmanded the return of this property that had belonged to the Church, and which was estimated at one third of the entire estate of the republic. As a considerable portion of the sold property had already changed hands, the emperor found it impossible to concede the demand, and by decree of Dec. 27, 1864, ordered the secularization of the Church property to be proceeded with. Commissioners were subsequently sent to Rome, to come, if possible, to an understanding with the pope; but they were unsuccessful. Four provincial synods were held by the Mexican bishops—the first three in 1553, 1566, 1858; the fourth by archbishop Lorenzo de Churruca in 1864.

IV. Protestant Missions.—The history of the Protestant missions in Mexico began in 1860, when the government proclaimed religious freedom. Until then, Protestant Christianity in any form had been prohibited. But previously to that year Miss Rankin had (in 1852) opened at Brownsville, Tex., just opposite the Mexican town of Matamoras, a school for the children of the large Mexican population. She sent a considerable number of Spanish Bibles, which were supplied by the American Bible Society, into Mexico, and in 1854 established a Protestant seminary for Mexican girls likewise at Brownsville. In 1856 the American Foreign and Christian Union took charge of the Mexican mission. After all obstructions to the establishment of Protestant worship had been removed in 1860, the Rev. Mr. Thompson, of the Methodist Episcopal Church, South, went (in November, 1860) as agent of the American Bible Society into Mexico as far as Monterey. He was compelled to return, and the second agent was the Rev. Mr. Smith, who was ordered to open Protestant missions and to circulate the Bible; but when the outbreak of the civil war in the United States interrupted the communication with New York, he had to suspend his labors, and to return to Texas. When the communication with New York had been re-established, the American Foreign and Christian Union, in 1862, sent the Rev. Mr. Hickey, a colportor of the American Bible Society, who, being a Union man, had to flee the South, went to Matamoras, and accepted in 1863 an agency of the Bible Society for Mexico. He subsequently went to Monterey, collected a congregation, and after a little time administered baptism to a dozen Mexicans. When his duties compelled him to leave Monterey, he selected a suitable man from the converts to continue religious services. In 1865 Miss Rankin went to Monterey, where she erected a mission-house, suited for chapel, school, and residence of the missionary. The building was completed in 1866, and several of the converts were sent out as colporters and Bible-readers. Two of these men went to the state of Zacatecas, in company with two of the Bible Society's agents. Their labors resulted in the conversion of thirty persons, among whom were two highly educated men, who purchased for the mission a small country house, with colporters, and carried it forward with great success. An evangelical paper, the Antorchita Evangelica, was published, which proved a very efficient aid to Protestant preaching. In 1871 the number of converts amounted to more than one hundred. In 1872 the mission of Zacatecas was transferred by the American and Foreign Christian Union to the Board of the Presbyterian Church, which in the same year also stationed missionaries at San Luis Potosi and in the city of Mexico. In 1878, three new stations were opened, the first being at Hermosillo, to carry on the work of the mission connected with the American Foreign and Christian Union in Sonora. The American Board of Commissioners of Foreign Missions, which, in September, 1872, had sent out a missionary from California, established a mission station in middle Sonora. In 1873 a station was opened in the central region of the country. In 1876, the missions of the American Foreign and Christian Union were united with the American Board of Commissioners of Foreign Missions. In 1878, the mission at Hermosillo was closed, and the station was united with that in Sonora. The mission at Nogales was transferred to the American Board of Commissioners of Foreign Missions. The mission at Hermosillo was transferred to the American Board of Commissioners of Foreign Missions. The mission at Nogales was transferred to the American Board of Commissioners of Foreign Missions. The mission at Hermosillo was transferred to the American Board of Commissioners of Foreign Missions.
of Jesus. At Chaluphauc three persons were killed and several wounded. The Methodist and Presbyterian missionar- 
iaries in the city of Mexico, with the rest of the representatives of their organization, went to Washington through the United States minister, the Hon. Thomas H. Nelson, an interview with the president of Mexico, in order to seek from him an assurance of his disposition to protect Prot- estants in Mexico in the enjoyment of their religious rights under the constitution. The interview took place on April 23, 1773, when president Louis de Tolosa as- sured the missionaries that the opinion of all the en- lightened classes of society favored religious toleration, and that he, the president, would answer for the con- duct of all the authorities depending directly upon the federal government.

Lorenza Concilio (Mexico). primero y segundo (Mexico, 1769); Lorenzana, Histor. de Nueva España escrito por su esclarecido conquisitador H. Cortes, aumenta- 
tada con otros documentos y notas (Mexico, 1770); Pres- 
cott, Hist. of the Conquest of Mexico; Baluluf, L'america 
un tempo Spagnuolo, riguardata sotto l'espetto religioso 
dell'epoca del suo disoppurimento sino al 1848 (Annona, 
1844); Brasseur de Bourbourg, Hist. des nations civili- 
ses du Mexique (Paris, 1858-59; 4 toms.); Mühlenforst: 
Schilderung der Republik Mexiko (Hanover, 1844); 
Richthofen (Prussian ambassador in Mexico), Die ausser- 
ern u. inneren polit. Zustände der Republik Mexiko (Ber- 
lin, 1859); Schwartz, Kirchengeschichte d. R. Reichs- 
staaten (3 vols.; sq.); Kalkar, Gesch. der röm-bathol. Mission (Germ. transl. [Erlangen, 
1867].) (A. J. S.)

Meyer, Hermannus, D.D., a noted Dutch Reformed 
minister, was born in Bremen, Lower Saxony, July 27, 
1735. He was educated at the Latin school and gym- 
nasium of that Saxony city, and subsequently at the theo-
r
cological academy in Groningen, where in 1758 he became a candidate for the ministry. Having received a call to the Dutch Church of Kingston, New York, he was or- 
dained March 31, 1768, and sailed from London for New 
York, where he arrived in October of that year, and im- 
mEDIATELY assumed the duties of his pastoral charge. 
He found the church sadly divided on the old quarrel of 
the Coetus and Conventicle parties as to ordination in 
this country or in Holland. He sympathized with the 
former, which was the liberal side, in favor of a minis-
try trained in America; but his efforts to keep the peace 
were vain. His pungent, practical preaching also made 
him many foes among the formal and worldly people. 
Thus, after preaching on regeneration, one of his Church 
officers said to him, "Flesh and blood cannot endure 
such preaching." "Flesh and blood cannot inherit the 
kingdom of God," was his quick reply. The ecclesiasti-
cal difficulties alluded to above culminated in his sus-
pectedness of being a supporter of the conventicle activ- 
ities of the times, his being charged with an ex- 
parte and illegal body of Conventicle ministers in 1766. 
For nearly seven years afterwards, although this disci-
pline was declared illegal, he remained in Kingston, 
preaching to his adherents in private houses. In 1772 
he removed to New Jersey, as pastor of the united 
churches of Flemington and Pottowa (now Atwood). 
Brighter days had dawned. He was a member of the 
convention of 1771, which reunited the long-sundered 
churches. The General Synod elected him to two pro-
fessorships in their theological institution—Hebrew 
(1784) and lector in divinity (1786), both of which he 
held during life; and in 1792 he was made a doctor of 
divinity by Queen's College. He died Oct. 27, 1791, 
lamented as "one of the pillars of the Church." Dr. 
Meyer was a truly learned divine. In Latin, Greek, 
and Hebrew he was a critical scholar, and had made 
considerable attainment in the Syriac. He had long 
meditated over the translation of the Bible, but the 
eclesiastical troubles of his life prevented its comple- 
tion. He left "the beginning of that work in a full 
translation of the Psalms of David, in Latin interline- 
arions between the text, with copious commentaries and 
emendations in the finest German writing upon a broad 
margin." His person was small, his features fine and 
bevolent, his voice and manner in the pulpit good, 
and his delivery very animated. In theological senti- 
ments he held strongly evangelical. His faithful 
preaching made him peculiarly attractive among the good 
ministers of his day. Amiable and kind-hearted, punctual 
and exact, faithful as a pastor, and humble in his pri- 

cate and official walk, his severe trials chasened and 
exalted his sterling piety, and his last days were 
crowned with honor. His death was pre-eminently 
peaceful and happy. See J. M. Meyer's Concil. de 
Amsterdum ii, 300; Sprague, Annals, vol. ix; Corwin's Manual 
of Ref. Church, s. v. (W. J. R. T.)

Meyer, Johann Friederich von, an eminent 
German theologian and jurist, was born at Frankfort-on-
the-Main, Sept. 12, 1772. In 1798 he entered the Univer-
sity of Göttingen, where he applied himself with great 
skill to jurisprudence, not however neglecting his fa-

or study, Greek. In 1798 he published his Commenta-
tario di diei ac dombus Groecorum et Romanorum 
Apoloogos cum ex tabulis aoeis, which attracted great 
attention. In 1798 he went to Leipzic, where he turned 
his attention mainly to the study of philosophy. After 
holding various official positions, which he successively 
lost on account of the French invasion, he was, in 1807, 
appointed to the munificence of the city of Frankfort ; 
became member of the senate in 1816; judge in 1821, 
and, finally, in 1837, president of the criminal court 
and of the court of appeals. At the same time he was 
a member of the diet, and thence, in 1825, 1829, and 
1844, filled the office of burgomaster. He died Jan. 27, 
1847, and was buried in the churchyard of the church 
of his life 3, the Carolino, at Frankfort. His theory 
not only to rationalism—this still appears in his poem of 
Tobias, in seven cantos, published in 1800; but he was subse-
quently converted, and thenceforth became very active 
as a theologian. In 1806 and 1807 he translated Cicero's 
works on the nature of the gods, divination, and fate; 
in 1810, Xenophon's Cyropedia (2d ed. 1829). In 1812 
he published his Bibliolzerungen, in which he found 
full play for his acquirements in philology, jurispru-
dence, etc. He next turned his attention to a new 
translation of the Bible, as he wished to correct the 
philological errors contained in Luther's translation. 
It assumed the form of a revision of Luther's translation, 
with annotations, and was published in 1819 (2d ed. 
without the notes, 1823; latest ed. Frankf. 1855). The 
value of this work was recognised by the University of 
Lüneburg, and he was honored with the doctorate in 
divinity, and in 1816 was made president of the Bible So-
ciety. On the evening of his death, a funeral service in 
the church of his life, he pronounced a funeral oration. 
Meyer took a leaning towards mysticism, in the better 
sense of the word. This is apparent in such works as 
his Blüter für höhere Wahrheit (Frankf. 1820-32); 
Wahrnehmungen einer Seherin (Frankf. 1857). Aside 
from the above-named works, he wrote, Der Rosenkreu-
sler, die Fama u. d. Confezjon (Frankf. 1828)—Kritische 
Kritische (Berlin, 1880); —Das Buch Jesu, hebräisch u. 
deutsch (Leips. 1890); —Inbegriff d. christlichen Glaubens-
lehre (Kempt. 1882); —Heerspider, (Kempt. 1886); — 
Proosodisches Hüftbuch (1886); —Zur Aegyptol. (1840). 
See Döring, Gelehrte Theol. Deutschl. v. (J. H. W.)

Meyer, Johann Hermann, a German Protestant 
thologist, was born at Hamburg October 6, 1737, and 
was educated at the University of Helmstedt. He was 
appointed minister at Rendschlagen and in 1750 at 
Rendsburg. He was elected deacon in 1771 by the pa-
rishioners of the Nicolai Kirche at Kiel, and made, in 
1778, archdeacon, and in 1786 pastor of that church. 
He died August 26, 1785. Meyer was very much be- 
loved for his strict sense of honesty, morality, friend-
liness, and love of the welfare of the church, but was 
devoted to his vocation as minister, and found but little time for the publication of books. The following dissertations are the most im-
portant works he gave to the public: Hamburgische 
Abchneiderische und Rendsburgische Arzneipredigt, (Ham-
burg, 1768, 4to); Gedenkverse mit dem Inhalt Predigten 
vom J. 1774 (Kiel, 1774, 8vo); Der Verlust der Gnade.
MEYER

MEZAHAB

in einer Wahlpredigt (Hamburg, 1775, 8vo); Das Andenkner Ceder Zeiten (Kiel, 1767, 8vo).

Meyer, John, a noted Dutch theologian and Hebraist, was born about the middle of the 17th century. He flourished as professor of theology at the University of Haderwyk, and died in 1725. His works are of great value to the exegete. Those most worthy of notice are his Uxor Christiana, sive de conjunio inter duos, de gentibus et nationibus (Amst. 1686, 4to); Tractatus de temporibus et factis divinis Hebraorum (Amst. 1724); and his edition of Seder Olam, a Hebrew chronicle of great esteem among the Jews, usually attributed to rabbi Joss ben-Chilpeta.

Meyer, John H., son of Dr. Herman Meyer (q.v.), another distinguished minister of the Reformed Church, was born in 1671, and after a course of study at the public schools of his native town and Columbia College in 1765; studied theology under Dr. Livingston, and was licensed to preach in 1788; settled as pastor of the Dutch churches at New Paltz and New Hurley, N. Y., from 1799 to 1803, and at Schenevuctdy from 1803 to 1806. He was an accomplished scholar, and preached with great elegance and ease in the Dutch and English languages. He was remarkable for ambition and popularity as a preacher.

Meyerbeer, Giacomo, a very noted German composer of music, was born in Berlin Sept. 5, 1794, and was of Jewish descent. At the age of nine years he was regarded as a masterly pianist in a city full of cultivated musicians. In 1809 he commenced his career as a composer, producing many songs and a piano-forte, which excited the wonder and admiration of his friends by their spirit and originality. At fifteen he was placed under the tuition of abbé Vogler, who had established a celebrated school of composition in the city of Darmstadt. Here, under the abbe's instruction, young Meyerbeer composed a quantity of classic and elaborate sacred music in the severest scholastic style of his master, all of which, however, is lost to the world, as the composer, when his ideas became more mature, did not care to preserve it. One of these compositions, however, brought him into notoriety: it was an oratorio bearing the title God and Nature, and was performed in the presence of the grand-duke of Darmstadt, gaining for his author the distinction of being appointed composer to the court. When Meyerbeer was eighteen, his first dramatic piece, Jephtha's Daughter, was performed at Munich. Though intended for the stage, it was not so much an oratorio that it was a composition of its severe style, and the evident inattention to the minor attractions of melody, it was not received in a flattering manner by the Bavarian public. After a series of professional disappointments, his first success was achieved at Padua in 1816, in the performance of Ro- melia e Clotilde, which, together with Semiramide, produced at Turin in 1819, and Emma di Resburgo, at Venice in 1820, firmly established the composer's reputation. In 1831 he gave to the public Robert the Devil. His subsequent works are operatic. He died May 2, 1864.

See L de Loménie, M. Meyerbeer, par un H. Bour de Bury, Meyerbeer et ses temps (1865); Hentel, Meyerbeer, a. Leben u. Werke (1868).

Meyere, Lievin de, a Belgian Jesuit, was born at Gand in 1655. In 1700 he became a member of the Society of Jesus. He subsequently taught philology, philosophy, and theology, and was made rector of a college at Louvain. He bitterly opposed the tenets of the Jansenists (q.v.), and serious writings, full of the most pointed and replete with animadversions against them. Meyer died at Louvain in 1730. The following work, said to have been written by Théod. Etheleurius, was edited by Meyer: Historia Controversiarum de divina gratia auctore et posito; Sesto V. Clemente VII, et Paulo V. lib. vi (Antwerp, 1700, fol.). See Meyer, Grand Dict. Hist. V. N.; Goethals, Lectures relatives à l'histoire des sciences et du lettres en Belgique, vol. i.

Meyfart (or Mayfart), Johann Matthias, a Lutheran theologian of considerable note, son of a Protestant divine, was born at Jena in 1590. He received an excellent philosophical and theological education at Gota, and afterwards entered the University of Wit- tengen, where he devoted himself to the study of logic, physics, ethics, and the classics. In 1611, having secured the degree of A.M., he began the study of theology. In 1616 Meyfart was called to a professorship at the newly-founded University of Erfurt. He published his first theological essays in 1617. In 1624 he was created doctor of theology by the University of Jena. In the same year he began the preparation of a large dogmatic work entitled De theologika, de philosophia sive usu, de S. et de symbolis; but he never completed this work. In 1627, however, he went before the public with a small volume entitled Becausi sive manuallis controversiarum theol, a Becausi collecti, confutato (Leipic, 1627, 2 vols.); Nodus Gordius Sophistharum solutus, i.e. de ratione solvendi argumenta sophistica, etc., libri iv (Coburg, 1627, 8vo). Meyfart is one of the most remarkable characters of the 17th century, and can justly be called the true successor of Spener (q.v.). With an intense longing for the highest ideals, which undoubtedly had been fostered by his classical studies, he united a true, living faith in Christ, and desired to leave this earth to be with his Saviour. At the same time he was quick to perceive the many errors and the moral decay of the Church, and, with an earnest heart, strove to raise the Church to its former dignity, to expiate the manifold sins and imperfections of the Church of his day and country. In 1628 he issued his Tabula no- vissima, i.e. of the four last things, viz. death, judgment, eternal life, and condemnation. These were originally four sermons preached by him at Coburg; but they created such an impression on him that he did not only publish them in book form, but was also urged to publish more sermons and admonitions on these and similar subjects. Thus he published six more volumes on The Heavenly Jerusalem, Eternal Damnation, and the Final Judgment. Some of these books passed through five and more editions. Henke, in just appreciation of his merits, calls Meyfart "a German Dante, full of poetry and knowledge." During his later life Meyfart published several books and essays which were written in the spirit of the Reformation. One of his essays contains an earnest address to the clergy to live and seek to combat all that is sordid and base, and all hypocrisy and simony; and in another, De conscientiis pace inter ecclesias per Germaniam evangelicam, he enumerates seventeen characteristic reasons why theologians are so ill adapted to peace, e.g. inanissimia morum et eruditionis, metus odio et invidia, tumultus humanae autotratutiae, etc. The last edition of Erfurt, published by Adolphus, Meyfart was called as professor of theology to the newly-reorganized Lutheran University of Erfurt, and in 1635 he was elected rector of the university, and senior of the theological department. He died Jan. 26, 1642.

Mezahab (Heb. Mej-Zahab, מַעְזָהַב, "water of gold," i.e. of a golden lustre; Sept. Mæcūw, but omits in Chron.; Vulg. Mezabab), the father of Matred and a maternal grandsire of Mehemed, who was the father of Hadr, or Hadas, the last mentioned of the early Edom- itish kings (Gen. xxxvi, 39; 1 Chron. i, 50), B.C. considerably ante 1619. His name has given rise to much speculation. Jarchi renders it, What is gold? and explains it, He was a rich man, and gold was not valued in his eyes at all; the translation of the Sept. is rich and great, so that in this account he was called Mezahab, for it was the gold in his house as water. Haggai (writes Aben-Ezra) said he was a refiner of gold, but others said that it pointed to those who made gold from brass. The Jerusalem Targum of course could not resist the temptation of punning upon the name, and combined the names of Jarchi and Haggai. The latter part of Gen. xxxvi, 39 is thus rendered: The
name of his wife is Mehetabel, daughter of Matred, the daughter of the daughter of Mehetabel, who was married to Laban (Gen. 36:22, Matt. 1:25). All the days of his life: after he had eaten and was filled, he turned and said, What is gold? and what is silver? A somewhat similar paraphrase is given in the Targum of the Pseudo-Jonathan, except that it is there referred to Matred, and not to Mezuzah. The Arabic version translates the name ‘water of gold,’ which must have been from the Hebrew, which the Targum of Onkelos is rendered ‘a reifer of gold,’ as in the Questions Hebraica in Paralip., attributed to Jerome, and the traditions given above; which seems to indicate that originally there was something in the Hebrew text now wanting, which gave rise to this rendering, and of which the present reading, יַЂִּי, may be an abbreviation.

Mezuzah (מְזוֹזָה) or Mezuzah (מְזוֹזָה), the, and plural, forms of a “door-post,” the place on which the Mosaic law is interpreted by the Jews as enjoining the Israelites to write passages of Scripture (Deut. vi, 9; xi, 20). In the following account we especially treat of the Rabbinical regulations.

1. Signification of the Word, and Design of the Inscription. —The word מְזוֹזָה (from מָזוּזָה, to push about, to more) denotes either that which is most prominent, highest, or that on which the door moves, or on which the hinges turn; hence a door-post. This is the sense in which it occurs in the Hebrew Scriptures. From the fact, however, that on it were written passages of the law, the term Mezuzah came afterwards synecologically to denote the writing itself, or the passages of Scripture affixed to the door-post, and this is the sense in which the word is used in the Chaldee paraphrases, and in the Jewish writings generally.

As books were exceedingly rare and expensive in ancient times, and could only be possessed by very few, the practice obtained among the nations of antiquity, and still prevails in the East, of writing, engraving, or painting sacred verses or sacred names over the doors of dwellings as the parents were especially anxious to record or to impart to their children. Thus the ancient Egyptians had brief hieroglyphical legends over their doorways (Wilkinson, Manners and Customs of Ancient Egypt, ii, 102; Sale, p. 101); the Greeks and Romans had inscriptions over their doors (Virgil, Georg. iii, 26 sq.). Other nations had their laws written upon their gates (Huetius, Demonstratio Evangelica, p. 58); and the Moslems to the present day, “never set up a gate, cover a fountain, build a bridge, or erect a house, without writing on it its choice sentences from the Koran, or their best poets” (Thomson, The Land and the Book, p. 98). Now Moses in this instance, as in many other cases, availed himself of a prevalent custom, in order to keep the divine precepts ever before the eyes of the people, and to enable them to instruct their children in the law of God. Hence Maimonides beautifully remarks: “The commandment about the Mezuzah is binding on every one. For whenever an Israelite comes into the house, or goes out, he sees on it the name of the Holy One, blessed be he, will thereby be reminded of his love; and when he awakens from his sleep, and from his thoughts about the vanities of time, he will thereby be led to remember that there is nothing which endures forever and throughout all eternity except the knowledge of the everlasting Rock, and he will reflect and walk in the paths of righteousness” (Jad Harchakos, Hilchot Tephillin, vi, 13).

2. The Manner in which this Inscription has been and still is written. —That the Jews of old observed this injunction is not only evident from the above-mentioned prevailing custom of antiquity, but also from Josephus, who distinctly says that the Jews “inscribe the greatest blessings of God upon their doors” (Ant. iv, 8, 13); from the Chaldee paraphrase of Onkelos, which translates the word מְזוֹזָה, “And thou shalt write them upon scrolls, and affix them on the door-posts of thy houses and thy gates.” From the Jerusalem Targum, Jonathan ben-Uziel, Jerusalem Talmud (Pesach, 1, 1), Babylonian Talmud (Erubin, 96b; Aboda Sara, 11 s.), etc. These authorities, moreover, show that the Hebrews, at least after the Babylonian captivity, and at the time of Christ, wrote the passages containing this injunction on a piece of parchment, and affixed it to the door-posts; and that this Mezuzah, as it is called, is substantially the same as the Jews now have it, which is made in the following manner: On the inside of a piece of square parchment, prepared by a Jew especially for this purpose, are written Deut. vi, 4-9, and xi, 13-21, while on the outside are written the divine name יְהֹוָֹה, יְהֹוָֹה, קָדוֹשׁ בָּעֵתַיִת, to the left at the bottom. Thus written, the schedule is then rolled up in such a manner that the divine name יְהֹוָֹה is outside, and is put into a reed, or hollow cylinder made of lead, brass, or wood, or any thin, flexible material according to the circumstances of the people. In this tube there is a little hole, just large enough to show the divine name, which is protected by a piece of glass, forming, as it were, a little window, through which יְהֹוָֹה is seen. Such a Mezuzah must be affixed to the right-hand door-post of every door in the house by a nail at each end. The fixing of it is accomplished by the following prayer: “Behold I prepare my hands to perform the commandment which my Creator has given me about the Mezuzah. In the name of the one, holy, most blessed God and his Shechinah, who is concealed, mysterious, and incorporated in the name of all Israel. Blessed art thou, O Lord our God, king of the universe, who hast sanctified us by thy commandments, and hast enjoined us to affix the Mezuzah.” Like the Greeks and Romans, who attached amulets to the jambe of the doors, and ascribed to them magic power, the Jews from a very early period believed that the Mezuzah guarded the house against the entrance of diseases and evil spirits, as may be seen from the remarks in the Talmud (Jerusalem Pesach, 1, 1; and Babylonian Aboda Sera, 11 s.; Menachoth, 38 b), and the Chaldee paraphrase of the Song of Solomon (viii, 3), who speaks of the Mezuzah to the right side of my door, in the third part thereof, towards the inside, so that the evil spirits may have no power to hurt me.” Hence the divine name יְהֹוָֹה is made to denote the Guardian of the dwellings of Israel, the ו standing for יְהֹוָֹה, the 5 for צְרִיכָם, and the 5 for וּלְכִּי, according to the exegetical rule called אֶת־נָטָרָאָם (natarium, from notarius, a short-hand writer, one who writes with abbreviations), which regards every letter of a word as an initial or abbreviation of a word; while the words יְהֹוָֹה יְוָֹה יְוָֹה יְוָֹה יְוָֹלְכִּי, supposed to be the name of the guardian angel, or of God himself, are made to stand for נַוָֹר יְהֹוָֹת יְוָֹלְכִּי, Jehovah our God is Jehovah, by another exegetical rule, which exchanges each letter of a word with its immediate predecessor in the alphabet; e.g. the 5 in יְוָֹלְכִּי is exchanged for י, the י for יְוָֹה, the ו for וּלְכִּי, the ה for יְוָֹלְכִּי, and the א for יְוָֹה, thus yielding יְוָֹלְכִּי. Every pious Jew, as often as he passes the Mezuzah, in leaving the house or in entering it, touches the divine name with the finger of his right hand, puts it to his mouth, and kisses it, saying in Hebrew, “The Lord shall preserve thee going out and coming in, from this...”
time forth, and for evermore" (Ps. xxxi. 8); and when leaving on a business expedition, he says, after touching it, "I say, he snatched a purse or any other that came within his reach, "in thy name, Kuzu Bemukas Kuzu (=God), I go out and shall prosper."

III. Literature.—Mainmonides, Jud Ha-Chesek Hakikhot Tefilin U-Mezaah Vey-Sepher Torah, vii, Jork Desc. 22, 1. In the Jewish Chajim, containing a summary of all the laws connected with the Jewish observances (Vienne, 1859), p. 51 sq.; Buxtorf, Synag. Jud, p. 492-497; Leo Modena, Batei and Custodia, pt. i, ch. ii, § 3; Allen’s Modern Jud., p. 927-929. See Doar-Post.

Mezzofanti, Joseph Caspar, a Roman Catholic prelate, celebrated as the greatest linguist the world has ever seen, was born at Bologna Sept. 17, 1774. His father, Francis Mezzofanti, was a carpenter; and his self, being destined for the same humble career, was placed at one of the free schools of the Oratory in his native city. Father Respighi, a priest of that congregation, observed the remarkable talents of the boy, and saved him for literature. He was removed to a higher school—one of the so-called "Scuole Pile" of Bologna—and eventually to the archiepiscopal seminary, where, after completing the usual course of letters, philosophy, divinity, and canon law in the university, he was admitted to priest’s orders in September, 1797. Of the details of his progress in the study of languages during this time little is recorded. He soon displayed powers of rapid learning of a most remarkable kind, and it is known that, like most eminent linguists, he was gifted, even in childhood, with a very wonderful memory, and that, partly under the various professors in the university, partly by the aid of foreign residents in the city, partly by his own unsolicited studies, he had acquired, before the close of his university career, the Latin, Greek, Hebrew, Arabic, Spanish, French, German, and Swedish languages. In 1797, at the early age of twenty-two, he was appointed professor of Arabic in the university; but on the annexation of Bologna, as one of the papal legations, to the newly-established Cibalpine republic, he, refusing to take the oaths of the new constitution, was set aside from the professorship. After the conclusion of the concordat between Pius VII and the first consul, the ancient constitution of the university was restored. In 1803 Mezzofanti was named to the higher professorship of Oriental languages, and in 1806 was appointed librarian of the public library of the city. In 1808 the professorship was discontinued, and Mezzofanti was reduced to great distress. He made a scanty living by private tuition: but, nothing daunted, steadily followed in private what had become his engrossing pursuit—the study of languages. A letter of his, dated in 1804, to the celebrated Orientalist, John Bernard de Rossi, whose personal acquaintance he subsequently formed during a short visit to Modena in 1865, enclosed a composition in twelve languages, which he submitted to the judgment of his correspondent; and by 1812 Mezzofanti’s reputation as a linguist was thoroughly established. The well-known Pietro Giorgio Giardini, bishop of the city of Bologna, who, we are told, "the divine Mezzofanti," and declares that his skill in living and dead languages entitles him to be regarded as "a man of all ages and all nations." The war of which Northern Italy was so long the theatre afforded Mezzofanti many opportunities of extending his stock of languages. In the hospital of Bologna, to which he was attached as volunteer chaplain, we are told that among the invalids of the Austrian, Russian, and French armies—Germans, Hungarians, Bohemians, Walachians, Servians, Russians, Poles, and Croats. Partly in the desire to offer these sufferers the consolations of religion, partly from the love of his studies the study, Mezzofanti laboured assiduously to turn these and all similar opportunities to account; and several instances are recorded in which, without the assistance of a grammar or dictionary, he contrived to establish a mode of commun
Wallachian, the Albanian, the Bulgarian, and the Illyrian. The Roman of the Alps and the Latins are not unknown to him today; he has made himself acquainted with Lappish. He is master of the languages which fall within the Indo-Germanic family—the Sanscrit and Persian, the Turkish, the Georgian, the Armenian; he is familiar with all the members of the Semitic family—the Hebrew, the Arabic, the Syriac, the Samaritan, the Chaldean, the Phœnician, even the Egyptian, through which he not only reads, but speaks. Among the Hamitic languages, he knows Coptic, Ethiopic, Abyssinian, Amharic, and Angoloe.

What is especially notable in this marvellous gift possessed by Mezzofanti is that his knowledge of each among this vast variety of languages was almost as perfect as though his whole life had been devoted to such language exclusively. The reports of all the great students of language conceal in describing him as speaking even their own tongues always with the precision and, in most cases, with the fluency of a native. His pronunciation, his idiom, his vocabulary, were alike unexceptionable. Even the familiar words of every-day life, and the delicate turns of conversational language, were at his command; and in each language he was master of the leading dialects, and of the provincial peculiarities of idiom, of pronunciation, or of expression. In French, he was equally at home in the strict rule of the Académie Française, or in the Provençal of Toulouse. He could accommodate himself in German to the rude jargon of the Black Forest or to the classic vocabulary of Hanover; and he often amused his English visitors with specimens of the provincialisms of Yorkshire, Lancashire, or Somersetshire. With the literati of those various countries, too, he was well acquainted. He loved to talk with his visitors of the great authors in their respective languages; and his remarks are described as invariably sound and judicious, and exhibiting careful and various reading, often extending to departments with which it would never be supposed that a foreigner could be familiar. A Dutch traveller for instance, Dr. Wap, was surprised to find him acquainted with his own national poets, Vondel and Cato; a Dane, with the philological works of Rask; a Swede, with the poetry of Oehsentejerna. To a Sicilian he would repeat whole pages of the poetry of Meil; and an English gentleman was astounded to hear him discuss and criticise Hadibbas, of all English writers the least attractive, as well as the least intelligible to a foreigner. He was in the habit, too, of amusing himself by metrical compositions in the various languages which he cultivated, and often wrote for his visitors a couplet or two in their native language, as a little memorial of the occasion of his visit. Dr. Wap, for instance, had visited him, and travel-ler just referred to, speaks in high praise of some extrêmep lines in Dutch by which Mezzofanti replied to a sonnet which Dr. Wap had addressed to him; and the well-known Orientalist, Dr. Tholuck, having asked Mezzofanti for some memorial of his visit, received from him a Persian couplet, after the manner of Hafiz, which he composed (although not without some delay) during Dr. Tholuck’s visit. After his removal to Rome, although he had already passed his fiftieth year, he added largely to his stock of languages. His most notable acquisition during this period was Chinese, which he acquired (partly at the Chinese college in Naples, partly among the Chinese students of the Propaganda) in such perfection as to be able not only to write and converse freely in it, but even to preach to the young Chinese ecclesiastics. During the same period he acquired the Abyssinian, the Calabrian, some of the North American Indian, and the Burmese. Through this last he received the name of “impossible” Basque. It was in Rome, and especially in the Propaganda, that he displayed in its greatest perfection his singular power of instantaneous passing in conversation from one language to another, without the slightest mixture or confusion, whether of words or of pronunciation.

Mezzofanti, by virtue of his position as cardinal, was member of many ecclesiastical congregations in Rome, but he never held any office of state. He died on the 24th of March, 1849, and was buried in the Church of St. Onofrio, beside the grave of Torquato Tasso. His personal character was gentle, humble, modest, humane, and he was a sincere and devout man.

It is difficult to determine with accuracy the number of languages known by Mezzofanti, and still more to ascertain to what degree of fluency in each. During his lifetime, as we have seen, report varied considerably at different times; nor was he himself believed to have made any very precise statement on the subject. To a Russian traveller, who visited him before the year 1846, and who begged him to make him a list of all the languages he knew, he was able to express himself, he sent a paper in his own hand containing the name of God in fifty-six languages. The author of a memoir which appeared soon after the cardinal’s death in a Roman journal, the Civiltà Cattolica (now known to be by father Bresciani, a Roman Jesuit), states that in the year 1840 Mezzofanti himself informed him that he was able to express himself in seventy-eight languages. Marvellous as these statements may appear, they seem fully borne out by inquiries (with a view to the preparation of a biograp-hy) which have been made since the death of the cardinal, and have been verified from a vast number of individuals, natives of different countries, whose collective testimony, founded on their own personal knowledge of Mezzofanti, places beyond all question the fact of his having spoken fluently considerably more than fifty different languages. There are others among the languages ascribed to him, regarding which it is difficult to institute any direct inquiry; but, judging from analogy, and relying on the well-known modesty and truthfulness of Mezzofanti, we need not hesitate to accept his own statement as reported by F. Bresciani; the more so as among his papers now in the possession of his family is a list, drawn up from memoranda contained therein, of at least a hundred and thirty different languages, with which he possessed some acquaintance, unaccompanied, however, by any note specifying those among the number which he spoke, or the degree of his knowledge of each. His English biographer, Russell, comes to the following results, which are, in brief (for details see that work): 1. Languages frequently tested, and spoken by the cardinal with rare excellence—thirty. 2. Stated to have been spoken fluently, but hardly sufficiently—nine. 3. Spoken rarely and less perfectly—eleven. 4. Spoken imperfectly; a few sentences and conversational form—eight. 5. Studied from books, but not spoken—fifteen. Dialects spoken, or their peculiarities understood—thirty-nine dialects of ten languages, many of which might justly be described as different languages. This list adds up one hundred and eleven, exceeding by all comparison everything related in history. 

In general learning Mezzofanti’s attainments were highly respectable. He was a well-informed theologian and canonist, and an impressive though not eloquent preacher. M. Libri, the historian of mathematical science in Italy, found him well acquainted with algebra, and reports an interesting conversation which he had with him on the Bija Gannita (the algebra of the Hindis), as well as on the general subject of Indian history and antiquities. Other writers describe him as entering freely into the study of jurisprudence, medicine, and several countries. But as an author he is almost unknown. He occasionally read papers at various literary and scientific societies in Bologna and Rome; but his only known publication is a short memoir of his friend and brother professor, father Emmanuel da Ponte, which was written in Bologna in 1826; and he leaves no monuments for posterity beyond the tradition that he was
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Miako, one of the largest cities of Japan, was, until the recent abolition of the ecclesiastical emperor, the seat of the *mikado*, or spiritual prince. The city, containing nearly one million of inhabitants, is situated in the south-west of the island of Nipon, in the midst of an extensive marshy plain. The city is about three miles square. The name *mikado* is also noted as the great stronghold of *Shintaim* (q.v.)—the ancient religion of Japan—of temple-worship, priests, monks, ceremonies, and ritualism. Some of the temples are of great size and splendor. Don Rodrigo de Vivero, the Spanish governor of Manilla, who visited Miao in 1668, was told that it then contained 5000 temples. He describes one in which was an immense bronze image of Buddha, the construction of which was begun by the tycoon in 1602. He says, "I ordered one of my people to measure the thumb of the right hand; but, although he was a person of the ordinary stature, he could not quite encircle it with both arms. But the size of the statue is great. It has thirty feet from the feet, hands, mouth, eyes, forehead, and other features are as perfect and as expressive as the most accomplished painter could make a portrait. When I first visited this temple it was unfinished; more than 10,000 men were daily employed upon it. The devil could not suggest to the emperor a surer expedient to get rid of his immense wealth." This colossal was injured by an earthquake in 1662, after which it was melted down, and a substitute prepared of wood gilded. Kämpfer, who was at Miako in 1691, describes the temple which contained this image as enclosed by a high wall of freestone, some of the blocks of which were twelve feet square. "A stone staircase of eight steps led up to the gateway, on either side of which stood a gigantic image twenty-four feet high, with the face of a lion, but otherwise well proportioned, black, and almost naked, and placed on a pedestal six feet high. Within the gateway were sixteen stone pillars on each side for lamps, and on the inside of the enclosing wall was a spacious gallery covered with a roof supported by two rows of pillars eighteen feet high and twelve feet distant from each other. Opposite the gateway, in the middle of the court, stood the temple, much the loftiest structure. The sultan had borrowed it from Japan, and had it built at the expense of a public fund supported by ninety-four immense wooden pillars, nine feet in diameter. The floor of the temple was paved with square flags of marble. There was nothing inside but the great image of Buddha sitting on a *terete*, or dais, flowered, supported by another flower of which the leaves were turned upwards, the two being raised about twelve feet from the floor. The idol was gilt all over, had long ears, curled hair, and a crown on the head which appeared through the window over the first roof of the temple. The shoulders were so broad as to reach from one pillar to another, a distance of thirty feet. In front of this temple is an edifice containing a bell, which is described in the Japanese guide-books as seventeen feet two and a half inches high, and weighing 1,700,000 Japanese catties, equal to 2,066,000 English pounds, a weight five times greater than that of the famous bell at Moscow. Kämpfer, however, who had seen this bell at Moscow, described the Japanese bell as inferior in size to that, and as being rough, ill cast, and ill shaped. It was sounded by striking it on the outside with a large wooden mallet. Another temple, dedicated to Quan won, was very long in proportion to its breadth. In the centre was a gigantic image of Quan won, with thirty-six arms. Sixteen black images larger than life stood round it, and on each side two rows of gilt idols, with twenty arms each. On either side of the temple, running from end to end, were ten platforms rising like steps one behind the other, on each of which stood fifty images of Quan won as large as life—1000 in all, each on its separate pedestal, so arranged as to stand in rows of five, one behind the other, and all visible at the same time, each with its twenty hands. On the heads and hands of all these are placed smaller idols, to the number of forty or more. The whole number of images is stated by the Japanese to be 35,000* (New American Cyclopaedia, vol. xi. s. v.). Miako is also the head-quarters of literature, science, and art. The imperial palace, on the northern side of the city, is, together with its ward, a town of itself. See JAPAN; MIAMIN.

Mi'amin (Heb. Mi'amim' ,מִאָמִים, a contracted form of the name Mi'amim), the name of three persons after the exile.

1. (Sept. Mi'amiv v. r. Mi'ativ, Vulg. Mainum, Auth. Vers. 'Miamim'). The head of the sixth division of the sacerdotal order as distributed by David (1 Chron. xxiv, 9). B.C. 1014.

2. (Sept. Mi'amiv v. r. Maïvip, Vulg. Miciinum). One of the chief priests who returned from Babylon with Zerubbabel (Neh. xii, 5). B.C. 586. He must have attained a great age if identical with the priest who subscribed the religious covenant with Nehemiah (Neh. x, 7, where the name is Anglicized "Mijamin"). B.C. cir. 410 B.C. He was probably the same person called Miam in Neh. xii, 17, but his son's name appears there to have accidentally escaped from the text. See MIADIAH.

3. (Sept. Mi'ativ v. r. Mi'ap, Vulg. Miànum). One of the Israelites, a "son" (i. e. inhabitant) of Parosh, who dedicated his Gentile wife after the captivity (Ezra xiv, 25). B.C. 459.

Miàtsä, the hill-tribes of China, are generally supposed to be the aborigines of that country. From the dawn of Chinese history, we find the people of the plains contending against those of the high lands, and to the present day the hardy mountaineers have maintained their independence. The Miatsä consist of forty-one tribes, occupying large portions of Kwang-foo, Kwei-chow, Yunnan, Sze-chuan, and adjacent provinces. Some of their own Chinese swry; other tribes are absolutely independent. They are smaller in size and stature, and have shorter necks, and their features are somewhat more angular than the Chinese. Their dialects are various, and wholly different from the Chinese; their affinities is most likely with the Laos and other tribes between Burmah, Siam, and China. Dr. Macgowan, a well-known ethnologist, describes them as skilful in manufacturing. He holds to an identity of the Miatsä of Western China and the hill-tribes of Burmah. See KARKE. The degree of civilization they have attained is to a much lower that of the Chinese. Both sexes wear their hair braided in a tuft on the top of the head, but never shaven and twisted as the Chinese; they dress in loose garments of cotton and linen; ear-rings are in universal use among them. They live in huts constructed upon the branches of trees, and in mud and straw hovels. Their agriculture is rude, and their garments are usually obtained by barter from other people. Their religious observances are of the same peculiar nature as those of the other Asiatic tribes uninfluenced by Christian civilization. Their marriage and funeral usages are particularly striking. In one tribe it is the custom for the father of the new-born child, as soon as the mother has become strong enough to leave her couch, to get into bed himself, and there receive the congratulations of his acquaintances as he exhibits his offspring. See Chinese Repository, i, 29; xiv, 105 sq.; Williams, The Middle Kingdom, i, 87, 147 sq.

Mi'bhar (Heb. Mi'kevar, מ'נבה, choice, as in Isa. xxii, 7, etc.; Sept. Mâshâd v. r. Mi'âdah), a Hagarite
dering Levite, named Jonathan, became the priest, at a yearly stipend (Judg. xviii). Subsequently the Danite army, on their journey to settle northward in Laish, took away both the establishment and the priest, which they afterwards maintained in their new settlement (Judg. xvii). See Dan; Jonathan.

The establishments of this kind, of which there are other evidences on the hillside at Qophnah—although most mistakenly, formed in honor of Jehovah, whom they thus sought to serve by means of a local worship, in imitation of that at Shiloh (see Kitto's Daily Bible Illustra., ad loc.). This was in direct contravention of the law, which allowed but one place of sacrifice and ceremonial service; and everything of the same kind, although different in extent and degree, as the service of the golden calves, which Jeroboam set up, and his successors maintained, in Dan and Bethel. The previous existence of Micah's establishment in the former city no doubt pointed it out to Jeroboam as a suitable place for one of his golden calves—Kitto. See Jeroboam. The preservation of the story here would seem to be owing to Micah's accidental connection with the colony of Danites who left the original seat of their tribe to conquer and found a new Dan at Laish—nearly the same spot, for it has the means of furnishing us with a picture of the "interior" of a private Israelite family, which in the days of the kingdom, stands quite alone in the sacred records, and has probably no parallel in any literature of equal age. But apart from this the narrative has several points of special interest to students of Biblical history in the information which it affords as to the condition of the nation, of the persons of which Micah was probably an average specimen.

(1.) We see how completely some of the most solemn and characteristic enactments of the law had become a dead letter. Micah was evidently a devout believer in Jehovah. While the Danites in their community established an image of a god (Exod. xxxiv. 17), and offered the counsel of God, "God hath given it into your hands," ver. 10, with Micah and his household the case is quite different. His one anxiety is to enjoy the favor of Jehovah (xxvii. 13); the formula of blessing used by his mother and his priest invokes the same awful name (xxvii. 2; xxviii. 6), and yet a person seemingly ignorant is he of the law of Jehovah that the mode which he adopts of honoring him is to make a molten and a graven image, teraphim or images of domestic gods, and to set up an unauthorized priesthood, first in his own family (xxvii. 6), and then in the person of a Levite not of his family (xxviii. 17)—this same Jehovah in the most flagrant manner the second of the Ten Commandments, and the provisions for the priesthood—laws both of which lay in a peculiar manner at the root of the religious existence of the nation. Gideon (viii. 27) had established an ephod; but here was a whole chapel of idols, "a house of gods" (xxvii. 5), and all dedicated to Jehovah.

(2.) The story also throws a light on the condition of the Levites. They were indeed "divided in Jacob and scattered in Israel" in a more literal sense than that prediction is usually taken to contain. Here we have a Levite belonging to Beelzebub-judah, a town not allotted to the Levites, and with which they had, as far as we know, no connection; next wandering forth, with the world before him, to take up his abode wherever he could find a residence; then undertaking, without hesitation, and for a mere pitance, the charge of Micah's idol-chapel; and, lastly, carrying off the property of his master and benefactor, and becoming the first priest to another system of false worship, one, too, in which Jehovah had no part, and which ultimately bore an important share in the disruption of the two kingdoms. It does not seem at all clear that the words "molten image, teraphim," as in the LXX, are used to translate the original words Peseel and Masebech. See Idol. As the Hebrew text now stands, the "graven image" only was
carried off to Laish, and the "molten" one remained behind with Micah (xvii, 20, 20; comp. 18). True the Sept. adds the molten image in ver. 20, but in ver. 80 it is omitted.
(3) But the transaction becomes still more remarkable when we consider that this was no obscure or ordinary Levite. He belonged to the chief family in the tribe; nay, we may say to the chief family of the nation, for, though not himself a priest, he was closely allied to the priestly house, and was the grandson of no less a person than the great Moses himself. For the "Manasseh" in xviii, 30 is nothing less than an alteration of "Moses," to shelter that venerable name from the discredit which such a descendant would cast upon it. See MANASSAH, 3.
In fact we possibly have the explanation of the celebrated passage, xviii, 16: "They knew the voice of the young man the Levite." The grandson of the Lawgiver was not unlikely to be personally known to the Danites; when they heard his voice (whether in casual speech or in loud devotion we are not told) they recognised it, and their inquiries as to who brought him hither, what he did there, and what he had there, were in this case the eager questions of old acquaintances long separated.
(4) The narrative gives us a most vivid idea of the terrible anarchy in which the country was placed when "there was no king in Israel, and every man did what was right in his own eyes." The overthrow of Saul and the establishment of David's rule was evidently necessary a central authority had become. A body of six hundred men completely armed, besides the train of their families and cattle, traverses the length and breadth of the land, not on any mission for the ruler of the nation, as on later occasions (2 Sam. ii, 12, etc.; xx, 7, 14), but simply for their private ends. Entirely disregarding the rights of private property, they burst in wherever they please along their route, and, plundering the valuables and carrying off persons, reply to all remonstrances by taunts and threats. The Turkish rule, to which the same district has now the misfortune to be subject, can hardly be worse.
At the same time it is startling to our Western minds accustomed to associate the blessings of order with religion—to observe how religious were these lawless freebooters: "Do ye know that in these houses there is an ephod, and teraphim, and a graven image, and a molten image?" Now therefore consider what ye have to do" (xvii, 14). "Hold thy peace, and go with us and be to us a father and a priest" (ver. 19).
(5) As to the date of these interesting events, the narrative gives us no direct information beyond the fact that it was before the beginning of the monarchy; but we may at least infer that it was also before the time of Samuel. It appears that the Danites took the origin of the name of Mahaneh-dan, a place which already bore that name in Samson's childhood (xiii, 25, where it is translated in the Auth. Vera, "the camp of Dan"). That the Danites had opponents to their establishment in their proper territory before the Philistines entered the field is evident from Judg. i, 44. Josephus entirely omits the story of Micah, but he places the narrative of the Levite and his concubine, and the destruction of Gibeath (chaps. xix, xx, xxi)—a document generally recognised as part of the same (see Berthau, Kommentar, p. 193) with the story of Micah, and that document by a different hand from the previous portions of the book—at the very beginning of his account of the period of the judges, before Deborah or even Ehud (Judg. v, 2, 8-12). This is supported by the mention of Painelas, the grandson of Aaron, in Judg. xx, 28. An argument against the date being before the time of Deborah is that the prophecy of Samuel was apparently one of the earliest, and that of C高新 had been succeeded by a church (Epist. Pseudo-Paul. c. 6). As little is known of the circumstances of Micah's life as of many of the other prophets. Pseudo-Epiphanius (Opp. ii, 245) makes him, contrary to all probability, of the tribe of Ephraim; and besides confounding him with Micaiah the son of Imlah, who lived...
more than a century before, he betrays additional ignorance in describing Ahab as king of Judah. For re-
buking this monarch's son and successor Jehoram for his impieties, Micah, according to the same authority, was thrown from a precipice, and buried at Morath in his own country, hard by the cemetery of Enakim (Eneasia, a place which apparently exists only in the Sept. of Mic. i, 10), where his sepulchre was still to be seen. This tradition is confirmed by theitta, v. 14 of 1 Kings xix, 46. The prophet's tomb was marked by the inhabitants Nephehmeumae, which is probably a corruption of Morath (Sozomen, H. E. vii, 29; Niceta. Hist. ii, 48). The prophet's tomb was occupied by the inhabitants Nephehmeumae, which Sozomen renders μυπρατος.

MICAH, Book of, the sixth of the minor prophets in the usual arrangement, but the third in the Sept. (after Hosea and Amos). In the following account of Micah in Judah, according to rabbinical tradition, he has created controversies in modern times.

1. The Name.—This, which the prophet bears in common with the other persons above and below, is found with considerable variation in the Heb. and A. V. The full form is המיקדש, Mikckydsh, "who is like Jeho-
vah," which is found in 2 Chron. xiii, 2; xxvii, 7. This is abbreviated to המיקדש, Mikckydsh, in Judg. xvii, 1, 4; and further to המיקד, Mikckd, (Jer. xxxvi, 11, and הימיקדש, Mikckydsh (1 Kings xxii, 18); and finally to המיקד, Mikck, or מיך, Mikd (2 Sam. ix, 12).

2. Date.—The period during which Micah exercised the prophetic office is stated, in the superscription to his prophecies, to have extended over the reigns of Jo-
tham, Ahaz, and Hezekiah, kings of Judah, giving thus a maximum limit of 90 years (B.C. 750-660) from the accession of Jotham to the death of Hezekiah, and a minimum limit of 16 years (B.C. 742-726), from the death of Jotham to the accession of Hezekiah. In either case he would be contemporary with Hosea and Amos during part of their ministry in Israel, and with Isaiah in Judah. According to rabbinical tradition, he transmitted to the prophets Joel, Nahum, and Habakkuk, and to Jeremiah the priest the mysteries of the Kabala, which he had received from Isaiah (R. David Ganz, Tsneam David), and by Syncellus (Chronogr. p. 198 c) he is enumerated in the reign of Jotham as contemporary with Hosea, Isaiah, and Ode. The date of the book itself may be fixed in B.C. 725. His prediction with impunity of the desolation of Jeru-
salem (iii, 12) is expressly alluded to in Jeremiah (xxvi, 18, where the text has מיכה, Micah), as having been uttered during the reign of Hezekiah. The allu-
sions to idolatry (vii, 13) and to Babylon (iv, 10) have induced Berthold (Einleitung, § 411) to refer the prophecy of Micah to the time of the captivity; but De Wette truly observes that this supposition is unnecessary, as idolatry existed under Hezekiah (2 Kings xxiii.), and Babylon equally belonged to the kingdom of Assyria. Hartmann's attempt to regard the passage respecting Babylon as an interpolation (see Micah nee uberarbeitet, De Wette regards as even still more venturesome; nor had this writer the slightest authority for supposing that only some of the prophecies are Micah's, and that the work was compiled during the exile. The time as-
signed to the prophecies by the only direct evidence which we possess agrees so well with their contents that its authenticity should be considered as certain.

Why any discrepancy should be received between the statement in Jeremiah, that "Micah the Morashith prophet in the days of Hezekiah king of Judah," and the title of his book, which tells us that the word of the Lord came to him "in the days of Jotham, Ahaz, and Hezekiah," it is difficult to imagine. The former does not limit the period of Micah's prophecy, and at most applies only to the passage to which direct allusion is made. A confusion appears to have existed in the minds of those who see in the prophecy in its present form a connected whole, between the actual delivery of the several portions of it, and their collection and trans-
scription into one book. In the case of Jeremiah, we know that he dictated to Baruch the prophecies which he had delivered in the interval between the 18th Year of Josiah (xxi, 1) and the 3rd Year of Jehoiakim (xxii, 1), and Baruch is committed to writing they were read before the people on the fast day (Jer. xxxvi, 2, 4, 6). There is reason to believe that a similar process took place with the prophecies of Amos. It is, therefore, conceivable, to say the least, that certain portions of Micah's prophecy may have been delivered in the reigns of Josiah and Ahaz, and for the probability of this there is strong in-
ternal evidence, while they were collected as a whole in the reign of Hezekiah and committed to writing.

Caspri (Micha, p. 78) suggests that the book thus written may have been read in the presence of the king and the whole people on some great fast or festival day, and that this circumstance may have been in the minds of the elders of the land in the time of Jehoiakim, when they appealed to the impurity which Micah enjoyed under Hezekiah. Knobel (Prophezesiau, ii, § 30) imagines that the prophecies which remain belong to the time of Hezekiah, and that those delivered under Jos-
hua, Jotham, and Ahaz are portions of a larger period. It is true that v. 1, 2, 3, 4, 6 of the section of the prophecy in which verse occurs must have been delivered before the de-
struction of Samaria by Shalmaneser, which took place in the 6th year of Hezekiah (cir. B.C. 722), and connecting the "high-places" mentioned in i, 5 with those which existed in Judah in the reigns of Ahaz (2 Kings xvi, 4; 2 Chron. xxvii, 4, 25) and Jotham (2 Kings xv, 35), we may be justified in assigning chap. i to the time of one of these monarchs, probably the latter; al-
though, if chap. ii be considered as part of the section to which chap. i belongs, the utter corruption and demoralization of the people there described agree better with what history tells us of the times of Ahaz. Caspari maintains that of the two parallel passages, Mic. iv, 1-5, Isa. ii, 2-5, the former is the original, and the latter belongs to the times of Uzziah and Jotham, and this view is maintained by Hengstenberg (Chris-
tologie, i, 480), and accepted by Pusey (Minor Prophets, p. 269). But the evidence on the point is not at all conclusive. Mic. iv, 1-4 may possibly, as Ewald and others have suggested, be a portion of an older prophecy current at the time, which was adopted by both Mi-
cah and Isaiah (Isa. ii, 2-4). The denunciation of the northern kingdom ( Mic. v, 10) and the declaration that the great avenue of the people shall be opened to the state of the country under Jotham, after the long and prosperous reign of Uzziah, by whom the military strength of the people had been greatly developed (2 Chron. xxvi, 11-15; xxvii, 4-6). Compare Isa. ii, 7, which belongs to the same period. Again, the forms in which idolatry manifested itself in the reign of Ahaz correspond with those which are threatened with de-
struction in Mic. v, 12-14; and the allusions in vi, 16 to the "statutes of Omri," and the "works of the house of Ahab," seem directly pointed at the king, of whom it is expressly said that "he walked in the way of the kings of Israel" (2 Kings xvi, 8). It is impossible in dealing with internal evidence to assert positively that the in-
ferences deduced from it are correct; but in the present instance they at least establish a probability that, in placing the period of Micah's prophetic activity be-
tween the times of Jotham and Hezekiah, the super-
scription is correct. In the first years of Hezekiah's reign, idolatry prevailed in the northern kingdom, it was not eradicated, and in assigning the date of Micah's prophecy to this period there is no anachronism in the allusions to idolatrous practices. Mauer contends that chap. i was written not long before the taking of Samaria; but the third and following chapters he places in the in-
terval between the destruction of Samaria and the time
that Jerusalem was menaced by the army of Sennacherib in the 14th year of Hezekiah. The passages, however, which question his fidelity are inexplicable on the ground of captivity, and Jehovah sit as king in Zion having destroyed the nations who had rejoiced in her overthrow. The predictions at the close of this section form the climax of the book, and Esdras arranges them in four strophes, consisting of seven or eight verses each (iv, 1-9; iv, 9-12; v, 1-7; v, 12-15), with the exception of the last, which is shorter, and in which the prophet reverts to the point whence he started: all objects of political and idolatrous confidence must be removed before the grand consummation. 3. In the last section (vi, vii) Jehovah, by a bold poetical figure, is represented as holding a controversy with his people, as judges in his own cause, in justifying one another for the treatment of the people of "you" (1 Kings xxii, 28). From this, Bleeke (Einl. übert, p. 539) concludes that the author of the history, like the ecclesiastical historians, confounded Micah the Morasthite with Micahiah; while Hengstenberg (Christologie, i, 409, Eng. tr.) infers that the coincidence was intentional on the part of the later prophet, and that "by this very circumstance he gives intimation of what may be expected from him, and shows that his activity is to be considered as a continuation of that of his predecessor, who was so jealous for God, and that he had more in common with him than the mere name." Either conclusion rests on too narrow and too simple a foundation of the occurrence of a formula which was at once the most simple and most natural commencement of a prophetic discourse.

III. Contents.—But, at whatever time the several prophecies were first delivered, they appear in their present shape as an organic whole, marked by a certain regularity of development. Three sections, omitting the superscription, are introduced by the same phrase, הָיְהֵי, and represent three natural divisions of the prophecy—i—ii—iii—vi—vi—xi—vi—vi—xi. Each commencing with rebukes and threatenings, and closing with a promise. 1. The first section opens with a magnificent description of the coming of Jehovah to judgment for the sins and idolatries of Israel and Judah (i, 2-4), and the sentence pronounced upon Samaaria (ver. 5-9) by the Judge himself. The prophet, whose sympathies are strongly with Judah, and especially with the lowlands which lay between the Jordan and the Mediterranean, threatens his country, and traces in imagination the devastating march of the Assyrian conquerors from Samaria onward to Jerusalem and the south (i, 8-16). The impending punishment suggests its cause, and the prophet denounced a woe upon the people generally for the corruption and violence which were rife among them, and upon the false prophets who led them astray by pandering to their appetites and luxury (ii, 1-11). The sentence of captivity is passed upon them (ver. 10), but is followed instantaneously by a promise of restoration and triumphant return (ii, 12-15). 2. The second section is addressed especially to the princes and heads of the people; their avarice and rapacity are rebuked in strong terms; and as they have been deaf to the cry of the suppliants for justice, they too "shall cry unto Jehovah, but he will not hear them" (iii, 1-4). The false prophets who had deceived others should themselves be deceived; "the sun shall go down over the prophets, and the day shall be dark over them" (iii, 6). For this perversion of justice and right, and the covetousness of the heads of the people who judged for reward, of the priests who taught for hire, and of the prophets who divided for money, Zion should be "ploughed as a field, and the mountain of the temple become like the uncultivated woodland heights (iii, 9-12). But the threatening is again succeeded by a promise of restoration, and in the glories of the Messianic kingdom the prophet sees sight of the desolation which should befall his country. Instead of the temple mountain covered with the wild growth of the forest, he sees the mountain of the house of Jehovah established on the top of the mountains, and nations flowing like rivers unto it (iv, 1-5). 3. The last section is in inverse order of the events from captivity, and Jehovah sit as king in Zion having destroyed the nations who had rejoiced in her overthrow. The predictions at the close of this section form the climax of the book, and Esdras arranges them in four strophes, consisting of seven or eight verses each (iv, 1-9; iv, 9-12; v, 1-7; v, 12-15), with the exception of the last, which is shorter, and in which the prophet reverts to the point whence he started: all objects of political and idolatrous confidence must be removed before the grand consummation. 3. In the last section (vi, vii) Jehovah, by a bold poetical figure, is represented as holding a controversy with his people, as judges in his own cause, in justifying one another for the treatment of the people of "you" (1 Kings xxii, 28). From this, Bleeke (Einl. übert, p. 539) concludes that the author of the history, like the ecclesiastical historians, confounded Micah the Morasthite with Micahiah; while Hengstenberg (Christologie, i, 409, Eng. tr.) infers that the coincidence was intentional on the part of the later prophet, and that "by this very circumstance he gives intimation of what may be expected from him, and shows that his activity is to be considered as a continuation of that of his predecessor, who was so jealous for God, and that he had more in common with him than the mere name." Either conclusion rests on too narrow and too simple a foundation of the occurrence of a formula which was at once the most simple and most natural commencement of a prophetic discourse.
not of necessity himself born in Bethlehem. Others, however, as David Ganz (R. Zemach David), expressly mention Bethlehem as the birthplace of the Messiah. The interpretation which considered this prophecy as intimating only that the Messiah was to be a descendant of David, was that current among the Jews in the time of Theodoret, Chrysostom, Theophylact, and Euthymius Zigabenus, from whom we learn that it was mistaken. They and the other fathers who are full of the Messiah, the leader of the Jews on their return from Babylon, of which, and not of Bethlehem, he was a native. (See Sozomen, vii, 729; Carpzov, Introit, iii, 374 sq.; Jerome, Ep. ad Eustach. i, 704.) This interpretation was held among Christians by the celebrated Theodore of Mopsuestia (as we learn from his condemnation by the council at Rome under pope Vigilius), and afterwards by Grotius (Comment.), who, however, regarded Zerubbabel as a type of Christ, and considered Christ's birthplace at Bethlehem as an outward representation of his descent from the family of David. Many of the moderns have been attached to this interpretation of the prophecy, referring it to the general idea of the Messiah rather than to Zerubbabel, while some among them have, after the example of some Jews, ventured to assert that the account of the birth of Christ at Bethlehem was not to be depended on. Some have asserted, after Jerome (Comm. in Matt., vii, 17), that the Messiah was of the Sanhedrim only, not of the evangeliast (Hengstenberg's Christology). Jahn (Append. Hermeneut.) observes that it is evident that the Jews in the time of Christ expected the Messiah's birth to take place at Bethlehem; and although he admits that the prophecy may be understood tropically in the sense applied to it by Grotius, he contends that the context will not admit of its applicability either to Hezekiah or any other monarch than the Messiah; nor is it possible to apply the prophecy fully and literally to any but him who was not only of the house and lineage of David, but was actually born at Bethlehem, according to the direct testimony of both Matthew and Luke. Consequently, the Messiah, as David's son, should be born in David's town (Hofmann, Weiss. u. Erf., p. 249). Terrullian also presses the argument that the Messiah has come, for Bethlehem was deserted—"Neminem de generi Israel in civitate Bethlehem remansisse" (Adv. Judaeos, vol. xiii: Opero, ii, 734, ed. Oehler). To give the vague sense of Davidic extraction, and yet to deny that the words point out the place of birth, was thus a necessary but feeble Jewish subterfuge. Rénan admits the usual interpretation of the prophecy, though he affirms that Jesus was really not of the family of David, and was born at Nazareth. (Herod. vii, chap. ii, ed. Eichhorn, Einleit. iv, 369 sq.; Bertheau, Einl. iv, 1588 sq.; Knobel, Prophet, iii, 199 sq.) See Messiah.

IV. The genuineness of the book has not been called in question. Only Ewald, in his Jahrb. xi, 29, is disposed to maintain that the two concluding chapters are the work of a different hand. His objections, however, have no force against the universal opinion. The language of the book is quoted in Matt. ii, 5, 6, and his prophecies are alluded to in Matt. x, 35, 36; Mark xiii, 12; Luke xii, 58; John vii, 42.

V. The style of Micah is rich, full, and musical—nervous, vehement, and bold in many sections, as Hosea, and as abrupt, too, in transitions from menace to mercy. He presents, at the same time, no little resemblance to Isaiah in grandeur of thought, in richness and variety of imagery, and in roundness and cadence of parallelism. The similarity of their subjects may account for many times in which Micah is the latter prophet, which were almost unavoidable (comp. Mic. i, 2 with Isa. i, 2; Mic. ii, 2 with Isa. v, 8; Mic. ii, 6, 11 with Isa. xxx, 10; Mic. ii, 12 with Isa. x, 20-22; Mic. vii, 8 with Isa. i, 11-17). The diction of Micah is vigorous and forcible, sometimes obscure from the abruptness of its transitions, his language and rich figures derived from the pastoral (i, 8; ii, 12; v, 7, 8; vii, 14) and rural life of the lowland country (i, 6; iii, 12; iv, 12, 13; vi, 15), whose vines, and olives, and fig-trees were celebrated (I Chron. xxvii, 27, 29), and the prophet the shepherd with so many striking allusions (i, 6; iv, 3, 4; vii, 3; i, 4) as to suggest that, like Amos, he may have been either a herdsman or a vine-dresser, who had heard the howling of the jackals (i, 8; A.Vern. "dragons") as he watched his flocks or his vines by night, and had seen the lions slaughtering the sheep (v, 8). The sudden changes are frequently hidden from the reader by a return to our version into which Grotius translates; the simple connective "and" being often rendered by some logical term, as "therefore" (i, 6), "then" (iii, 7), "but" (iv, 1), "notwithstanding" (vii, 13), etc. Concise and pointed questions are put suddenly; persons are changed rapidly; the people are spoken of, and then in a moment spoken to; the nation is addressed now as a unit, and now edged appeals are directed to individuals.

The language is quite pure and classical—intercourse with northern countries had not yet debased it. An under-tone of deep earnestness pervades the book; everywhere are discerned the workings of an intensity honorable and patriotic soul. Micah is successful in the use of the dialogue, and his prophecies are penetrated by the purest spirit of morality and piety (see especially vi, 6, 7; vii, 3, 7).

One peculiarity which Micah has in common with Isaiah is the frequent use of paronomasia; in i, 10-15 there is a succession of instances of this figure in the plays upon words suggested by the various places enumerated (comp. also ii, 4), which it is impossible to transfer to English, though Ewald has attempted to render them into German (Prophezen des A. B. i, 269, 380). In these verses there is also vivid grouping, as place after place is challenged along the line of the conqueror's march. Each town is seen to carry its doom in its very name. That doom is told in many ways—either to them or of them; either in the prophet's name or as that of Jehovah, as is the place of Manaheth or as a judgment which will certainly overtake them. Perhaps in vii, 18 there is an allusion to the meaning of the prophet's own name. The divine name which appears with greatest frequency is, as usual with the prophets, Jehovah; but we also meet with Adonai and Adonai Jehovah (i, 2), also "the Lord of the whole earth" (iv, 13), and "Jehovah of hosts" (iv, 4). Elohim is used distinctively of the divine as opposed to the human in iii, 7. Allusions to the past history of the people are found in many places. There are also several expressions which are found in the Mosaic writings, though it might be rash to say that Jehovah takes them directly from the Pentateuch. Nor would we endorse all the instances in which, as Caspari affirms, later prophets, as Jeremiah and Ezekiel, Habakkuk and Zephaniah, have adopted the language of Micah (Micha, p. 449, et seq.). The poetic vigor of the opening scene, and of the dramatic dialogue sustained throughout the last two chapters, has already been noticed.

VI. Commentaries. — The following are the especial exegetical helps on the whole book alone, to a few of the most important of which we prefix an asterisk: Ephrem Syrus, Explanatio (in Opp. v, 272); Theophylact, Commentarius in (Opp. vol. iv) Luther, Commentarius (ed. Theodore, Vitemberg, 1642, 8vo; also in his Works, both Germ. and Lat.); Brentz, Commentarius in (Opp. vol. iv); Gerlach, Commentarius (Aug. Vinckbr. 1624, 8vo); Biblischer, Commentarius (Tigrar, 1584, 4vo); Przygody, Commentarius (Arpent, 1688, 8vo); Gilly, Commentarius (Loncin, 1655, 8vo); Eichhorn, Prophetae (Neib.) (Vitemberg, 1655, 8vo); Doraconis, Expositori (incul. Joel and Zechar. (Vitemberg, 1655, 8vo); Grzza, Commentarius (Baltz, 1670, 8vo); Secknecker, Anmerkungen (Leips. 1578, 4to); Bang, Fontium trias (incul. Jonah and Ruth) (Hafnia, 1681, 8vo); Graver, Expositor (Jen., 1618, 4to); *Focquez, Commentarius (Cologne, 1677, 12mo, also in Works); An Toli, Vulgatae (Utrecht, 1709,
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(10); Schnurrer, Animadversiones (Tubing, 1788, 4to); Bauer, Animadversiones (on chap. 11) (Altorf, 1790, 4to); Gesenius, Untersuchungen (Gena, 1796, 8vo); Kuester, Erleuter (Leips, 1799, 8vo); *Hartmann, Erleuter (Lengo, 1800, 8vo); Wolf, הַבּוּרָה יְהוֹשָׁעַ (Dessau, 1803, 8vo); Gellman, Illustratio (Hali. 1842, 4to); *Caspari, Mica zur Geschichter (Marb, 1852, 8vo); Roorda, Commentarius (Leyd, 1869, 8vo). See PROPHETS, MINOR.

6. The father of Abdon (2 Chron. xxxiv, 20); elsewhere called Micaiah, the father of Achbor (2 Kings xi, 12).

7. A Levite of the descendants of Asaph (1 Chron. ix, 15); elsewhere properly called Mica ( Neh. xi, 17, 22).

Micaiah, the prevailing form of the name of several persons (one a Levite, 2 Chron. xiii, 2), written with considerable diversity in the original and in the ancient translations, as well as in the Author. Vers. (properly, for Heb. מְכִיאוֹן, Micaiah, Micaiah; paragogically, Heb. מְכַיָּה, Micaiah.) Judges, xvii, 13, Micaiah, Micaiah. Micaiah: 1 Kings xxii, 9, 13, 14, 15, 24, 25, 26, 28, Micaiah; Micaiah: 2 Chron. xxvii, 7, 12, 18, 23, 24, 25, 27, Micaiah, Micaiah, Micaiah; Micaiah: Jer. xxxii, 11, 15, Micaiah, Micaiah, Micaiah, Micaiah; 2 Kings viii, 24, 25, 26, 28, Micaiah; 2 Kings vii, 13, 26, Micaiah, Micaiah, Micaiah; 2 Chron. xxiv, 7, 25, Micaiah, Micaiah, Micaiah; 2 Chron. xxvii, 7, Micaiah, Micaiah, Micaiah; Micaiah; "contracted, Heb. Micaiah, Micaiah; Judges, xvii, 8, 9, 10, 12, 13, and xxvii, 2, 3, 4, 13, 15, 18, 22, 23, 26, 27, 31, Micaiah, Micaiah; 1 Chron. v, 5, and viii, 34, 35, and ix, 40, 41, and xxii, 20, Micaiah, Micaiah; "Micaiah, 1 Chron. xxiv, 24, 25, Micaiah, Micaiah, Micaiah; 2 Chron. xiv, 14, Micaiah, Micaiah, Micaiah; Micaiah! 2 Chron. xxiv, 29, Micaiah, Micaiah, Micaiah; Jer. xxxii, 16, 18, 19, Micaiah, Micaiah, Micaiah; Micaiah; Micaiah; 1 Kings i, 1, Micaiah, Micaiah, Micaiah; "by Khaliadis, Micaiah, Micaiah; 2 Sam. ix, 12, and Neh. x, 11, and xi, 17, Micaiah, Micaiah; Micaiah; 1 Chron. ix, 15, Micaiah, Micaiah, Micaiah; Neh. xi, 22, Micaiah, Micaiah, Micaiah."

The only person invariably thus called was the son of Imi, and a prophet of Samaria (1 Kings xxii, 1, 2; 2 Chron. xvi, 11). B.C. 895. The following abstract of the narrative concerning him is sufficiently concise on certain disputed points. Three years after the great battle with Benhadad, king of Syria, in which the extraordinary number of 100,000 Syrian soldiers is said to have been slain, without reckoning the 27,000 who, it is asserted, were killed by the falling of the wall at Aphek, Ahab probably requested Jehoshaphat to join him in battle. The two kings should jointly go out to battle against Ramoth-Gilead: which Benhadad was, apparently, bound by treaty to restore to Ahab. Jehoshaphat, whose son Jehoram had married Athaliah, Ahab's daughter, ascertained in corroboration of the proposal; but suspected that they should first "inquire at the word of Jehovah." Accordingly, Ahab assembled 400 prophets, while, in an open space at the gate of the city of Samaria, he and Jehoshaphat sat in royal robes to meet and consult them. "That these were, however, no true prophets of Jehovah, is evident from their being afterwards emphatically designated Ahab's prophets, in contradistinction to the Lord's (ver. 22, 23), it is evident also from the suspicion created in the mind of Jehoshaphat respecting their character by their manner and appearance; for, after they had all spoken, and as having yet to learn the real purpose, for which Jehoshaphat asked whether there was not yet a prophet of Jehovah. In accordance with this request Micaiah was mentioned by Ahab, but with the notification that he hated him, 'for he doth not prophesy well concerning me, but evil' (ver. 8); which, in the circumstances, cannot be regarded otherwise than as a further proof of the essential difference between the actual position of this man and the others who assumed the name of prophets of the Lord." The prophets unanimously gave a favorable response; and among them, Zedeckiah, the son of Chemazon, made horns out of iron as a symbol, and announced, from Jehovah, that with those horns Ahab would push the Syrians till he consumed them. For some reason which is unexplained, and can now only be conjectured, Jehoshaphat was dissatisfied with the answer, and asked if there was no other prophet of Jehovah for Ahab to appeal to. Ahab added there was yet one, Micaiah, the son of Imla; but, in words which obviously call to mind a passage in the Isaiah (i, 106), he added, 'I hate him, for he doth not prophesy good concerning me, but evil." Micaiah was, nevertheless, sent for; and after an attempt had in vain been made to to persuade him, he finally expressed an ironical concurrence with the 400 prophets, and then openly foretold the defeat of Ahab's army and the death of Ahab himself. In opposition to the other prophets, he said that he had seen Jehovah sitting on his throne, and all the host of heaven standing by him, on his right hand and on his left: that Jehovah said, We shall destroy Ahab to go up and fall at Ramoth-Gilead; that a spirit (the Heb. has the art. the spirit, as if some special emissary of evil) came forth and said that he would do so; and on being asked, Wherefore? he answered, that he would go forth and be a lying spirit in the mouth of all the prophets. Irritated by the account of this vision, Zedekiah, the officer of the prophet, troubled him, and Ahab ordered Micaiah to be taken to prison, and fed on bread and water, till his return to Samaria. Ahab then went up with his army to Ramoth-Gilead; and in the battle which ensued, Benhadad, who could not have failed to become acquainted with Micaiah's prophecy, uttered so publicly, which had even led to an act of public personal violence on the part of Zedeckiah, gave special orders to direct the attack against Ahab, individually. Ahab, on the other hand, requested Jehoshaphat to wear his royal robes, which we know that the king of Judah had brought with him to Samaria (1 Kings xxix, 10); and then he put himself in disguise for the battle: hoping thus, probably, to baffle the designs of Benhadad and the prediction of Micaiah; but he was, nevertheless, struck and mortally wounded in the combat by a random arrow. We hear nothing further of the prophet. Jospehus dwells emphatically on the death of Ahab, as showing the utility of prophecy, and the impossibility of escaping destiny, even when it is revealed beforehand (Ant. viii, 15, 6). He says that it steals on human souls, flattering them with cheerful hopes, till it leads them round to the point whence it will gain the mastery over them. This was a theme familiar to the Greeks (Evagrius, in many treatises), and Josephus lived in sympathy with their ideas. (See Euripides, Hippolyt, 1256, and compare Herodot. vii, 17; viii, 77; i, 91). From his interest in the story, Josephus relates several details not contained in the Bible, some of which are probable, while others are very unlikely; but for none of which does he give any authority. Thus, he says, Micaiah was already in prison when sent for to prophesy before Ahab and Jehoshaphat, and that it was Micaiah who had predicted death by a lion to the son of a prophet, under the circumstances mentioned in 1 Kings xx, 35, 36; and had rebuked Ahab after his brilliant victory over the Syrians for not putting Benhadad to death. There can be no doubt that these facts would be not only consistent with the narrative in the Bible, but would throw additional light upon it; for the rebuke of Ahab in his hour of triumph, on account of his forbearance, was calculated to excite in him the intensest feeling of displeasure and mortification; and it would at once explain Ahab's hatred of Micaiah, the son of Imla, and the reason why the rebuke was given. Nor is it unlikely that Ahab, in his resentment, might have caused Micaiah to be thrown into prison, just as the princes of Judah, about 300 years later, maltreated Jeremiah in the same way (Jer. xxxvii, 15). But some other statements of Josephus cannot so readily be regarded, as probable. Thus
he relates that, when Ahab disguised himself, he gave his own royal robes to be worn by Jehoshaphat in the battle of Ramoth-Gilead, an act which would have been so unreasonable and cowardly in Ahab, and would have shown such singular complaisance in Jehoshaphat, that, although supported by the translation in the Septuagint, it cannot be received as true. The fact that some of the dogs did lick the blood of Ahab, when dogs had licked the blood of Naboth, in the city of Samaria: inasmuch as Ramoth-Gilead, where, according to Micaiah, Ahab was to meet his doom, was distant from Samaria a journey of three days. It is unlikely, however, that Zedekiah would have founded an argument on Elijah's insinuating prophecy, even to the meekest of kings who might have been the subject of it; but that, in order to prove himself in the right as against Micaiah, he should have ventured on such an allusion to a person of Ahab's character, is absolutely incredible. See Ahab.

It only remains to add, that the history of Micaiah offers no particular interest, and agrees in the two following respects: 1. Micaiah's vision presents what may be regarded as transitional ideas of one origin of evil actions. In Exodus, Jehovah himself is represented as directly hardening Pharaoh's heart (vii, 3, 18; xiv, 4, 17; x, 20, 27). In the Book of Job, the name of Satan is mentioned: but he is admitted without rebuke, among the sons of God, into the presence of Jehovah (Job i, 6-12). After the captivity, the idea of Satan, as an independent principle of evil, in direct opposition to goodness, becomes fully established (1 Chron. xxii, 1; and compare Wisd. ii, 24). See Satan. Now the ideas presented in the vision of Micaiah are different from each of these three, and occupy a place of their own. They do not go so far as the Book of Job—much less so far as the ideas current after the captivity; but they go farther than Exodus. See Ewald, Predigt. Bücher, iii, 65. 2. The history of Micaiah is an exemplification in practice of contradictory predictions being made by different prophets. Other striking instances occur in the time of Jeremiah (xiv, 18, 14; xxviii, 15, 16; xxxii, 16, 25, 26). The only rule bearing on the judgment to be formed under such circumstances seems to have been a negative one, which would be mainly useful after the event. It is laid down in Deut. xviii, 21, 22: old questions are asked, where the children of Israel were to know the word which Jehovah had not spoken? The solution is, that "if the thing follow not, nor come to pass, that is the thing which Jehovah has not spoken." See PROPHET.

Mice. See Mouse.

M'cha (for the Heb., etc., see Micaiah), the name of three men. 1. A son of Mephhiboseeth (2 Sam. ix, 12); elsewhere (1 Chron. vii, 43, 35) called Micaiah (q. v.).

2. The son of Zabdi and father of Mattaniah, a Levite of the family of Asaph (Neh. xi, 17, 22); probably the same that joined in the sacred covenant after the captivity (Neh. x, 11). B.C. cir. 410. In 1 Chron. ix, 15 his name is incorrectly Anglicized "Micha." He must not be confounded with the Michaiah of Neh. xii, 35.

3. A Simeonite, father of Osias, one of the three governors of the city of Bethulia in the time of Judith (Judith vi, 15). His name is remarkable as being connected with one of the few specific allusions to the ten tribes after the captivity.

Micha'ea (Vulg. id.), an erroneous form (2 Esdr. i, 39) of the name of the prophet Micaiah.

M'châ'âil (Heb. Mika'âil; מִכְחָל, who is like God?) Sept. and N.T. Muxhâl), the name of an archangel and of several men.

1. The title given in the angelology of the Jews adopted during the exile, to one of the chief angels, who, in Dan. x, 13-21; xii, 1, is described as having special charge of the Israelites as a nation, and in Jude 9 as disputing with Satan about the body of Moses, in which he was to be preserved, or among the hosts of angels, as the enemy any railing accusation, he only said, "The Lord rebuke thee, O Satan!" Again, in Rev. xii, 7-9, Michael and his angels are represented as warring with Satan and his angels in the upper regions, from which the latter are cast down upon the earth. This representation serving not only to vindicate man's faith in God's supernatual agents, which was so much needed at a time of captivity, during the abeyance of his local manifestations and regular agencies, but also to mark the finite and ministerial nature of the angels, lest they should be worshipped in themselves. Accordingly, as Gabriel represents the ministration of the angels towards man, so Michael is the type and leader of their strife, in God's name and his strength, against the power of Satan. In the O.T. therefore he is the guardian of the Jewish people in their antagonism to godless power and heathenism. In the N.T. (see Rev. xii) he is known as the angel who delivered the old serpent called the Devil and Satan, which deceived the whole world; and so takes part in that struggle which is the work of the Church on earth. The nature and method of his war against Satan are not explained, because the knowledge would be unnecessary and perhaps impossible to us: the fact itself is revealed rarely, and with that mysterious vagueness which hangs over all angelic ministrations, but yet with plainness and certainty. On the authority of the first of these texts the Jews have named Michael not only one of the "seven" archangels, but the chief of them (comp. the Targum on Cant. viii, 9); and on the authority of the second they have also disposed to concur in this impression (see J. D. Hâbîrîn, Selecta de Mîch, ejusque apparitionibus, genet et cultu, Helmst. 1768). The Jews regard the angels as belonging, not simply as a class by themselves, but as respectively the chiefs of the several classes into which they suppose the angels to be divided; and of these classes Michael is the head of the first, and therefore chief of all the archangels (Sêpher Othîbîth, fol. 16).

"The rabbinical traditions constantly oppose him to Sammael, the accuser and enemy of Israel, as disputing for the soul of Moses; as bringing the ram the substitut, etc., as the angel himself, etc.: they give him the title of the 'great high-priest in heaven,' as well as that of the 'great prince and conqueror;' and finally lay it down that 'wherever Michael is said to have appeared, there the glory of the Shechinah is intended.' It is clear that the sounder among them, in making such use of the name, intended to personify the divine power, and typify the Messiah (see Schöttgen, Hor. Hebr. i, 1079, 1119; ii, 8, 15, ed. Dresd. 1742)." Hengstenberg maintains at length (both in his Christology and his Commentary on the Apocalypse) that Michael is no other than the Lord Jesus Christ himself; but this is hardly in accordance with the mention of the other archangel, Gabriel, nor with the other theophanies of the O.T., in which the Logos appears only as the Angel [of] Jehovah, or the Angel of the Covenant. The passages in Daniel and Revelations must be taken as symbolic, and in that view offer little difficulty. In the former, one of the guardian angels of the Jews (probably Gabriel, Dan. ix, 21) exhibits himself as a protector, and as struggling with the prince of Persia for the liberation of the Jewish exiles. In the discharge of this duty, Michael, the chief guardian of the same people, comes to help him. The first angel promises to return (from his visit to Daniel) to indicate his success by declaring that "the prince of Greece will come," i. e. to overthrow the
Goetic Gem of Michael. (The lower figure shows the size of the gem.)

Persian empire. Here also Michael, in particular, is designated as the prince of the Jews. So in Zech. i, 8, 14, the guardian angel of the Jews exhibits his solicitude for them and his care over them. The same thing is again exhibited in Zech. iii, 1, 2, where the angel of the Lord rebukes Satan on account of his malignant intentions towards the high-priest Joshua. So again in Rev. xii, 7, 9, Michael and his angels are represented as waging war with Satan and his angels. This passage stands connected with ver. 5 of the context, which represents the Man-Child (Jesus) as caught up to the throne of God. The war waged would seem to have arisen from the efforts of Satan to annoy the ascending Saviour. Such appears to be the symbolic representation (see Stuart's Comment, ad loc.). The allusion in Jude 9 is more difficult to understand, unless, with Vitringa, Lardner, Macknight, and others, we regard it also as symbolic; in which case the dispute referred to is that indicated in Zech. iii, 1; and “the body of Moses” as a symbolical phrase for the Mosaic law and institutions [see JUDAE], in accordance with the usual mode of speaking among Christians, who called the Church “the body of Christ” (Col. i, 18; Rom. xii, 5). A comparison of Jude 9 with Zech. i, 8–14 gives much force and probability to this conjecture (see F. U. Wolter, De Michaeli cum diabolo litigante [Hentzel, 1827–9]). According to others, “the body of Moses” here means his proper and literal body, which the Lord secretly buried (Deut. xxxiv, 5, 6), and which Satan wished to present to the Jews as an object of idolatry (comp. 2 Kings xviii, 4). The allusion seems to be to a Jewish legend attached to Deut. xxxiv, 6. The Targum of Jonathan attributes the burial of Moses to the hands of the angels of God, and particularly of the archangel Michael, as the guardian of Israel. Later traditions (see Eusebius, in Jud. cap. 1) set forth how Satan disputed the burial, claiming for himself the dead body because of the blood of the Egyptian (Exod. ii, 18) which was on Moses’ hands (see Quistorp, Num Michaelis de corpore Mosae destructi fabula et; [Uspagh, 1770]).

Michael as a Saint in the Church of Rome. This archangel is canonized in the Roman calendar, and his festival, called Michaelmas (q. v.), is celebrated on the 29th of September. The legends preserved by Roman Catholics relate that Michael appeared to the Virgin Mary to announce to her the time of her death, and that he received her soul and bore it to Jesus. And again, that during the 6th century, when a fearful pestilence was raging in Rome, St. Gregory advised that a procession should be made, which should pass through the streets singing the service which since then has been called the Great Litanies. This was done for three

As patron of the Church Militant, he is the “winged saint,” with no attribute save the shield and lance. As conqueror of Satan, he stands in armor, with his foot upon the Evil One, who is half human or like a dragon in shape. The angel is about to chain him, or to transfixed him with the lance. But the treatment of this subject is varied in many ways, all, however, easily recognized. As lord of souls, St. Michael is unarmed; he holds a balance, and in each scale a little naked figure representing the soul; the beato usually joins the hands as in thankfulness, while the rejected one expresses horror in look and attitude. Frequently a demon is seizing the falling scale with a Plutonic hook, or with his talons. In these pictures the saint is rarely without
wings. When introduced in pictures of the Madonna and Child he presents the balance to Christ, who seems to welcome the happy soul. Whether with or without the balance, he is always the lord of souls in pictures of the death, assumption, or glorification of the Virgin Mary, for tradition teaches that he received her spirit, and cared for it until it was reunited to her body and ascended to her Son. The old English coin called an angel was so named because it bore the image of this archangel.


2. The father of Sethur, which latter was the Ascherite commissioner to explore the land of Canaan (Num. xiii, 15). B.C. ante 1657.

3. One of the four sons of Israhial, the great-grandson of Issachar (1 Chron. vii, 3). B.C. prob. post 1618. Possibly the same with the No. 8.

4. One of the "sons of Beriah, a son of Elpaal, of the tribe of Benjamin (1 Chron. viii, 16). B.C. post 1612.

5. A chief Gadite resident in Bashan (1 Chron. vii, 18). B.C. probably post 938. He was perhaps identical with the son of Jeheshai and father of Gilead, some of the posterity of whose descendant Abialit are mentioned as dwelling in the same region (1 Chron. vi, 14). B.C. long ante 782.

6. One of the Manassite chilarchs who joined David when he returned to Ziklag (1 Chron. xii, 20). B.C. 1058.

7. The son of Basseiah and father of Shimea, among the ancestors of the Levite Asaph (1 Chron. vi, 40). B.C. considerably ante 1014.

8. The "father" of Omri, which latter was the phylarch of the tribe of Issachar under David and Solomon (1 Chron. xxvii, 18). B.C. ante 1014.

9. One of the sons of King Jehoshaphat, whom he portioned before the settlement of the succession upon Jehoram, but whom the latter, nevertheless, out of jealousy, caused to be slain upon his own accession (2 Chron. xxi, 5). B.C. 899.

10. A "son" (prob. descendant) of Shephatiah, whose son Zebediah returned with eighty males from Babylon ( Ezra viii, 8). B.C. ante 459.

Michael, St., and all Angels, Feast of. This festival of the Latin and Greek churches, commemorating the ministry of the holy angels to the heirs of salvation, originated in some provincial festivals which were introduced between the 5th and 6th centuries, and which were then combined into one common celebration on the 29th of September by pope Felix III in 489 (Mansi, xiv, 73). Its observance was not enjoined upon the Greek Church before the 12th century (Guericke, Kirchen-Gesch. p. 194 sq.). The Collect is taken from the Missal. The blessing is given in order to appease the Easteria hominumque dispensas; concede propitius ut quibus tibi ministriantibus in coelo semper assistis, ab his in terra vita nostra muniamur. Per dominum" (Missal Sar. 

Michael Alexandrinus, a noted patriarch of Alexandria, flourished near the middle of the 9th century. He was bishop at the time of the iconoclast controversy and was summoned to the Council of Nicaea in behalf of a union of the Eastern and Western churches, and wrote, about A.D. 869, De Unitate Ecclesiae (printed in Labebe's Concil. vol. viii, and in Hardouin, Concil. vol. v.). See Cave, Hist. Lit. ad an. 869; Fabriacus, Bibl. Graeco, ii, 188.

Michael Anchialus, another distinguished Eastern ecclesiastical patriarch of Constantinople from 1167 to 1185, was a decided opponent at the attempt to union of the Eastern and Western churches. He was also noted as an eminent disciple of Aristotelian philosophy. His extant works are five synodal decrees, published in Greek in the Neuscrift and in Latin (1523), and a dialogue with the emperor Manuel Comnenus concerning the claims of the Roman pontiff. Of the latter work only some extracts have been published by Leo Allatius.

Michael Angelo Buonarotti (1475-1564), an Italian artist, who, in an age when Christian art had reached its zenith, stood unrivalled as a painter, sculptor, poet, and architect, was born March 6, 1474, at the Castle of Caprese, in Tuscany. He was of noble origin, having descended on his mother's side from the ancient family of Ca-nossa, in Tuscany, while the Buonarotti had long been connected by marriage with the Beschi family of Bologna and Siena. Michelangelo was very early afforded the advantages of association with first-class artists, and this gave rise to the saying that "he sucked in sculpture with his milk." About 1488 he was admitted as a student into the seminary which was established by Lorenzo the Magnificent for the study of fine art in connection with the collections of statuary in the Medicean Gardens, and there he attracted the notice of Lorenzo by his artistic skill, and was invited that generous Florentine prince to take up his residence at the palace of the Medici. As an inmate of the palace, he enjoyed the society ofengineers, mathematicians, and poets, one of whom, Angelo Poliziano (Politian), became his intimate friend. Among his earliest works was a marble base-relief, the subject of which was The Battle of Hercules with the Centaurs. This work, which was approved by his own mature judgment, is preserved in Florence. Lorenzo's death in 1492, and the temporary reverses which befell the Medice family in consequence of the incapacity of Lorenzo's successor, Pietro, led Michael Angelo to quit Florence for Bologna. There, however, he remained only about a year, and gladly enough turned his face towards Florence again. Michael met with a patron in the person of Pietro Soderini, the gonfalonier (chief ruler) of Florence. About 1497 he produced an admirable marble group called a "Pietà," representing "The Virgin weeping over the Dead Body of her Son." "In none of his works," says Ernest Breton, "has he displayed more perfect knowledge of design and anatomy, or more profound truth of expression" (Nouve. Disc. Générale, s. v.). This Mater Dolorosa now adorns a chapel in the Church of St. Peter at Rome. After this he executed a gigantic marble statue of the psalmist David, which stands in front of the Palazzo Vecchio, in Florence. He received 400 ducats for this work, on which he spent about eighteen months, during which he finished in marble what he had begun in marble, in order of time, and, according to some of his contemporaries, first in merit, ranks his great cartoon for the ducal palace at Florence, which, together with the pendant executed by Leonardo da Vinci, has long since perished. This work, which represented a scene in the wars with Fiesa, when a number of young Florentines, while bating in the Arno, were surprised by an attack of the Pisans, showed so marvellous a knowledge of the anatomical development of the human figure, and such extraordinary facility in the powers of execution, that it became a study for artists of every land, creating actually a new era in art. "Such was the excellence of this work," says Vasari, "that some thought it absolute perfection." Another production which belongs to this period, and which is of special interest to the student of Christian art, is an oil-painting of the Holy Family (about 1504). Shortly after his accession to the pontificate, Michael Angelo received a commission from the pope to make the pope's monument, which was to be erected within St. Peter's. Although this work was never completed on the colossal scale on which it had been designed, and was ultimately erected in the Church of St. Pietro ad Vicinol, it is a magnificent composition, and is memorable for having given
occasion to the reconstruction of St. Peter's on its present sublime plan, in order the better to adapt it to the colossal dimensions of the proposed monument. In 1566 Michael Angelo signed "the great work on which Michael Angelo's fame depends, and, taking it for all in all, the greatest work of his whole life, is the ceiling of the Sistine Chapel. . . His sibyls and prophets exhibit with variety and energy the colossal powers of his mind. . . In his great scenes of war, his superiority are shown in the sublimity of his conception, and the power and force with which they are executed." See Condivi, Vita di Michael Angelo Buonarroti (Rome, 1553; new ed. Pisa, 1822); Vignali, Vita di Michael Angelo (1758); Richard Duppa, Life of Michael Angelo (London, 1806); Haenschome, Vie de Michael-Ango; Quattremere de Quincy, Vie de Michael-ANGEU (1817); Crowe, Life of Michael Angelo (1856-7, 2 vols. 8vo); Hermann Grimm, Michael Ange- lo's Leben, and English version of the same (London, 1856, 2 vols.); Vasiari, Lives of Painters and Sculptors; Lanzi, Storia della Pittura; Winckelmann, Neues Maler-Lexikon, a. v.; Nagler, Künstler-Lexikon, a. v.; Marie Henri Bayle, Histoire de la Peinture en Italie; Pater, Studies in the History of the Renaissance (Lond. and N. Y., Macmillan & Co., 1873, 8vo), ch. v., contains an interesting essay on the poetry of Michael An- GEOLO.

Michael Apostolius, an eminent Greek scholar, who contributed largely to the revival of learning in Italy, flourished in the 15th century. He was an intimate friend of Gemistus Pletho, and an adherent of the Platonic philosophy, two circumstances which, together with his own merits, caused him to be well received by cardinal Bessarion in Italy, where he settled about 1440. Later in his life Michael Apostolius was entrusted by the emperor, who, because he suspected Bessarion, had a persecution directed against the Platonic philosophy, to make a list of the names of the philosophers and other literati who had written in the Platonic line. Michael Apostolius is said to have net a livelihood by teaching children and copying manuscripts. He died, some time after 1457, for in that year he wrote a panegyric on the emperor Frederick III. His principal works are, a defence of Plato against Theodore Gaza, extant in MS. in the Vic- enza library;—Menexenus, a dialogue on the Holy Trin- ity, investigating whether the Mohammedans and Jews are right in believing a Mono-Deus; or the Christians, in believing a Deus Trin-umus; extant in MS., ibid.—: Oratio consulta in Auctoritatem sibi vascendam cum ad secundas transiret nuptias, extant in the Bodleian:—: Oratio ad Ioannem Arygropulam.—Epitome XLY: these letters are important for the history of the writer's time, as Lambeckus asserts, who perused all or most of them, and it is to be regret- ted that none of them are printed. The first is ad- dressed to Gemistus, the others to Manuel Chrysoloras, Hyacinthus Achilles, and Jacobus Aurelius, and is directed to men of the time. They are extant in MS. in the Bodleian; some of them are also to be found in the Vatican and at Munich.—Oratio Panegyrica ad Fred- ericum III, written about or perhaps in 1457: it was pub- lished in Greek and Latin by Freherus in the second vol. of his Hercius Germanus, Script.——Praefatio in Laudem Bessarionis, does credit to the heart of Michael, for it seems that the cardinal had not behaved very generously towards the poor scholar. Still it is very questionable whether our Michael is the author of it; Bessarion died in 1472, and as Michael, previously to leaving Constantinople, in or before 1460, had played, during many years, the friendship of Gemistus, whose name became conspicuous in the very beginning of the 15th century, and who was a very old man in 1441, he must have attained a very great age if he survived Bessarion.—Dissertatio aduersus eoa qui Occidentalis Orientalium superioriores esse contendunt, extant in MS. in the Bodleian:—De Figura Grammaticae, which Leo Allius est deemed so highly that he intended to publish it, but was unfortunately prevented.—An Etymological Dictionary; doubtful whether still extant; a work of great importance:—Versa, Violeta, a pleasing title giv-
en to a collection of sentences of celebrated persons. Arsenius, of Malavia, made an extract of it (ArQoSti-
yparr [Romana, 8vo]), which he dedicated to pope Leo X, which he had written in 1558—80; the text, with a Latin
version and valuable notes, by P. Panthius and A. Scholl, (Leyd. 1619, 4to); also cum Clavi Homericae, by George
Perkins. See Cave, Hist. Lit. ad an. 1440; Fabricius, Bibli. Graec. xl, 189; Smith, Dict. Greek and Rom. Biog.,
and Mythol. s. v.

Michael Balsamon, a noted Eastern ecclesiast, flourished in the latter half of the 15th century. He is
supposed to have been a native of Constantinople, where he always lived. He was one of the Greek deputies
sent in 1438 to the Council of Florence, discovered the secret intrigues of the Latins, and prognosticated the
ultimate fate of the union of the two churches, to which he subscribed reluctantly. He wrote and addressed to the
emperor Ioannes Palaeologus A sophora Clei Constanti-
schemici, on the union of the Churches, given to the emperor in his work De Consensum universae Ecclesiae. See Cave,
Hist. Lit. ad an. 1440; Fabricius, Bibli. Graec., x, 378, note.

Michael Bradacius, the first Moravian bishop, flourished originally as a Hussite priest at Zamberg, in the
eastern part of Bohemia, about the middle of the 15th century. In 1467, when the Moravian Brethren (q. v.) separated from the National Church, and instituted a ministry of their own, Michael, who had in the
mean time joined the Moravian Brethren, was sent, together with two other priests, to a Waldensian colony
on the frontiers of Bohemia and Austria, in order to secure the episcopacy. These Waldensians were on friendly
terms with the Calixtines, and openly fraternized with them at the mass. John Rokysan, the Calixtine
leader, who had ambitious projects with regard to the archiepiscopal chair at Prague, which had long been vac-
cant, hoped to win the support of the Waldensians. Hence, when their ministry had become extinct, he induced
bishop Philibert, who had come to Prague as a delegate of the Council of Basle, to ordain two members of the
Waldensian colony, Frederic Nemez and John Wlach, as priests, on the 14th of September, 1458. In the sum-
mer of the following year (1434)—when the Taborites had been defeated by the Calixtines; when the utmost
confusion prevailed throughout Bohemia in Church and State; when an open feud was raging between the coun-
try parties; and when, however, the former did everything in its power to conciliate the Bohemians—these
two Waldensian priests were consecrated bishops at Basle by bishops of the Roman Catholic Church. This
act was meant as an example and encouragement for the Bohemians, that they might be the more ready to ac-
cept the compacta of the council. Nemez and Wlach consecrated other bishops, of whom two were living in
1467, the name of the senior being Stephen. He and his associate consecrated Michael Bradacius and his two
companions, who thus became the first bishops of the Bohemian Brethren. A Church council was organized,
of which Michael Bradacius was elected as president.
After a time he resigned the presidency in favor of
Matthias of Kunwald (q. v.), but remained in the
council. He died at Reichenau in 1501. Zeschwitz, in
his article Lutus v. Prag, in Herzog's Real-Encycl.
vol. xx, calls in question the authenticity of the above notice. It is not improbable, however, that the latter
books are of later date than those of the first edition, and that they may have been misled by preconceived notions against the Moravian episcopacy, as his article plainly shows. The transfer of the Waldensian episcopate to the Brethren is es-
blished by a number of documents, whose dates range from 1476 to 1600, in the "Lisse Folios," at Heminut
(see Moravian BRETHREN, THE ANCIENT); by the of-

cial report (1478) of Wenzel Koranda, the administr-
ator of the Utraquist Consistory at Prague (Palacky's Geschichte v. Bohmen, i, 191, 192); and by the earliest
historian of the Bohemian Brethren, John Podiebrad,
while the origin of the Waldensian episcopacy
is set forth in the official answers with which the
Brethren met the attacks of the learned Jesuit, Wenzel
Sturm, in the reign of Maximilian II. These answers
were written by the assistant bishop Jaffet, and are pre-
served in the archives at Hradec Kralove, Bohemia. The
transfer of the episcopate of the Brethren was not doubted either by the Roman Catholic or by the National Church, and the fact that they had secretly secured it from the Wal-
denses brought about a severe persecution immediately after the truth became known (1468). Compare Ban-
ham, Annales et Libri de Boh. Brethren. (Lond. 1667);
Schweinitz's Moravischen Episcopatus (Berlin, 1868);
Palacky's Geschichte v. Bohmen, vii, 492; Ginde-
ly's Geschichte d. B. B., i, 37; Czerwenka's Perserkations-
büchlein (Gütersloh, 1869), c. xx, n. 81; Cröger's Gesch.
A. Almen. Brüderkirche (Grudan, 1863), vol. l (E. de S.);

Michael Cerularius, a noted Eastern ecclesiast, flourished as patriarch of Constantinople near the mid-
dle of the 11th century. He gained great notoriety main-
tly through his attack on the iconoclasts by his Persian
cause so much scandal that pope Leo IX sent cardinals
Humbert and Frederick, with Peter, archbishop of Amalfi,
to Constantinople in order to persuade Cerularius to a more moderate conduct. Their efforts were not only unsuccessful, but they were treated with such abuse that the Emperor John Comnenus, the
vicar of the patriarch, excommunicated Cerularius, and
brought the name of pope Leo IX to be erased from the
diptychs. In 1057 he prevailed upon the em-
peror Michael Stratistococ to yield to his successful rival,
Isaac Comnenus, whose interest he took care of for some
time. Differences, however, soon broke out between
them; and when he was once quarrelling with Isaac
about the respective authority of the Church and the
State, he impudently cried out, "I have given you the
crown, and I know how to take it from you again." Banishment was his due reward, and Isaac was about to
remove him from his see when death removed him from the
earth (1058). Cerularius wrote "Decretum Synodica
de Nuptiis in Septimo Grado: De Matrimoni pro-
hibitii (the former printed, Greek and Latin, in the third
book, and fragments of the latter in the fourth book of
Leucadian, Jux Graeco-Roman.)—Epistula II ad Pe-
trum Antiochenum (Greek and Latin, in the second vo-
Umblachian Monumenta, etc., ed. de Sardocer-
Uros and Adolus polluta (in Cotelerius, Patres Apos-
tol.)—Sigmaie, t. Edictum Symodale adversus Latinos de
Pittacienses, seu De Excomunicatione a Latini Legatis in
ypsam esse in Legatos vibrata, anno 1054, die sep-
Montfaucon, under the title Epistola Synodi Niceno-
ianae ad Sanctum Alexandri Ecclesiain (Paris, 1715,
fol.). There are, farther, extant in MS. fragments of
several letters, as Contra Rebelle Abbas, Contra Ar-
menios, De Humilicato Facio in Ecclesia, De Episcoporum
Judice (in the Cat. Lit. ad an. 1043; Fabri-
cius, Bibli. Graec. x, 195, 196.

Michael Glycas, a noted ecclesiastical historian of the Greek Church of the 12th century (some place
him as late as the 15th), was a native of Sicily, and
flourished about A.D. 1120. His most important pro-
duction, the Annales Quadruplicis, is a work not only
historical, but also philosophical and theological. Part
I describes the creation of the world. In Part II exten-
sions from the creation to the birth of Christ; Part III to Constantin the Great; and Part IV to the death of
Alexius Comnenus, A.D. 1188. It was published in
Gr. and Lat., with notes, by Labbe (Paris, 1660, fol.).
Glycas also wrote Disputationes II, and likewise many epistles, of which fragments are preserved.
Michael Monochius, a theologian of the Church of the East, flourished as presbyter at Constantinople probably towards the close of the 9th century. He is noted as the author of a work, Cursus usque ad annum 877, edited, Greek and Latin, in a very matuted form, by Raderus in his Acta Concilii (Ingolstadt, 1604, 4to), also in the eighth vol. of the Concilia:—Encomium in Angelocorium Ordoevum Doctores, Michaelium et Gabrielium:—Encomium in gloriosum Christum Apostolum Philipum:—Peripha Vites et Miraculps S. Nicolai:—Vita Theodori Studia, of which Baronius gives some fragments in his Annales ad an. 795 and 826. The complete text, with a Latin translation, was published by Jacobus de la Baume, in the fifth vol. of Opera Sirmioldi (Paris, 1696, fol.). The life of Theodore Studites, written by another, Michael Monachus, a contemporary and survivor of Studites, who died as early as 882. The author of this life was a very incompetent writer. Cave, Hist. Lit. ad an. 876; Fabriacus, Biblioth. Graec. ix, 505.


Michael Scotus, a learned author of the 13th century, was born at Durham, England; or, as some assert, at the University of Paris, and afterwards at Oxford, and afterwards at Paris, and devoted himself to the study of mathematics and Oriental languages. Emperor Frederick II, who reigned at that time in Germany, was the most prominent protector of art and sciences, and Michael went to his court, studying medicine and chemistry. After a stay of several years in Germany, he returned to England, where he became a great favorite of king Edward II. He died in 1291, at a very advanced age. Michael Scotus was celebrated on account of his knowledge in secret arts and magic (comp. Dante, Inferno, xx, 115-118). It is said that his books on magic were burned with his body. He also actively engaged in the translation of Aristotle, which was undertaken by command of emperor Frederick II, and was afterwards printed at Venice in 1496: Aristotle opera Latina versa, partim et Graeco, partim et Arabico, per viros lectos et in ariuissim quoque prolationes perisse, iussu imperatoris Frederici II. He probably translated the natural philosophy of Aristotle from the Arabic version of Avicenna. Michael is the author of De secretis natura, sive de procreatione hominis et philosophia, of the Quotio curiosus de natura solis et luna, i.e. of gold and silver. He has also been considered the author of *Materia philosophica seu enchiadion, in qua de quaternibus novis, mutuabiles et variabiles ac jucundas hominum corporumque aqur, which has been printed several times. This latter work, however, has been attributed, by some at least, to Theobald Anguillartus, a learned Irishman, who lived about the year 1500 as doctor of medicine and philosophy at Paris. See Tempesta, Manual Hist. Philos. p. 226; Weitzer u. Weilbe, Kirchenlexicon, s. v.

Michael VIII, surnamed Palaeologus (ὁ Παλαιόλογος), emperor of Nicea, and afterwards of Constantinople, from A.D. 1260 to 1282, the restorer of the Greek empire, and the laborer for the “unity of the Church,” was born of noble parentage in 1244. At an early age he rose to eminence, which he owed more to his uncommon talents than to his illustrious birth. He was in great favor with the emperor Theodore (II) Lascaris. This sovereign died in August, 1259, leaving a son, John, who was only one year of age. He whom he had placed the patriarch Arsenius, and the magnus domesticus Muzalon, as guardians. Michael, the friend of the soldiers, was determined to secure for himself the place of Muzalon, who was despatched by the imperial guard, and Michael Palaeologus, whom his father Theodore shortly before his decease had appointed mag- nus dux, was chosen as guardian instead, and soon after- wards received or gave himself the title and power of despot. Next he made himself master of the imperial treasury, bribed or gained the Vrangian guard and the clergy, and secured his proclamation as emperor at Magnesia in 1261. Michael and the rest of the nobility met together at Nicea, on the 1st of January, 1260. While the event was hailed with satisfaction at home, it failed to secure friends abroad. The Latins, especially, were dissatisfied; assumed a haughty tone towards Michael, and demanded the cession of those parts of Thrace and Macedonia which belonged to Nicea, as a provocation of acknowledging him as emperor. But Michael treated the Latin ambassadors with ridicule, and, in answer, took prompt measures for driving the Latins out of Constantinople; and, before the end of the year 1260, Baldwin II was shut up within his capital. Michael, however, was not strong enough to rest content, the story he was obliged to content the siege into a blockade, until one day, one Currizacius, the commander of a body of volunteer auxiliaries, was informed of the existence of a subterranean passage leading from a place outside the walls into the cellar of a house within them, and which seemed not to be generally known. Upon the strength of this information, a plan was formed for the surprise of the garrison by means of the passage, and, after concerted measures with the commander-in-chief, he ventured with fifty men through the passage into the city. His plan succeeded completely. No sooner was he within than he took possession of the nearest gate, disarmed the post, opened it, and the main body of the Greeks rushed in. The stratagem was executed in the dead of night. The inhabitants, roused from their slumber, soon learned the cause of the noise, and kept quiet within their houses, or joined their daring countrymen. The Latins, dispersed in various quarters, were seized with a panic, and fled in all directions, while the emperor Bald- win had scarcely time to leave his palace and escape on board of a Venetian galley, which carried him immediately to Italy. On the morning of the 26th of July, 1261, Constantinople was in the undisputed possession of the Greeks, after it had borne the yoke of the Latins during fifty-seven years, three months, and thirteen days.

Michael, informed of the success of his arms, lost no time in repairing to Constantinople; and on the 14th of August held his triumphal entrance, saluted by the people with demonstrations of the sincerest joy. Con- stantinople, however, was no more what it had been. During the reign of the Latins plunder, rapine, and dev- astation had spoiled it of its former splendor; trade had deserted its harbor, and thousands of opulent families had abandoned the palaces or mansions of their forfa- thers in order to avoid contact with the hated foreigners. To restore, repopulate, and readorn Constantinople was now Michael's principal task; and, in order to accom- plish his purpose the better, he confirmed the extensive privileges which the Venetian, the Genoese, and the Pisan merchants had received from the Latin emper- ors. Although the Nicanian emperors considered them- selves the legitimate successors of Constantine the Great, the possession of Constantinople, in such magnitude as to suggest to Michael the idea of a new coronation, which was accordingly solemnized in the cathedral of St. Sophia. But Michael was crowned alone, without John—an evil omen for the friends of the young emperor, whose fears were but too soon realized, for on
Christmastime of the year, 1261, John was deprived of sight and sent into exile to a distant fortress. This hateful crime caused a general indignation among the people, and might have proved the ruin of Michael had he been a man of a less energetic turn of mind. The patriarch Arsenius, cugardian to John, was irascible; he fearlessly pronounced excommunication upon the imperial criminal, and years of trouble and commotion elapsed before Michael was readmitted into the communion of the faithful by the second successor of Arsenius, the patriarch Joseph.

The loss of Constantinople pope Urban IV regarded as robbing him of the hope of effecting a union between the Latin and the Greek churches, and he therefore used all his resources to produce a crusade against the Greek schismatics; but Michael avoided the danger by promising the pope to do his utmost in order to effect himself a mediation between the belligerents, and, as both the parties were tired of bloodshed, peace was soon restored (1263). In 1268 Arsenius was deposed, because he would not revoke the excommunication he had pronounced against the emperor; whereupon the prelate’s adherents, the Arsenites, caused a schism which lasted till 1312. See ARSENIUS. In this skilful manner he also avoided troubles which threatened him in 1269, when Charles, king of Sicily, took up arms on pretence of restoring the fugitive Baldwin to the throne, marching an army across the Peloponnesus, placed the capital in jeopardy. Michael, afraid that these hostilities were only the forerunners of a general crusade of all the Latin princes against him, made prompt proposals for a union of the Greek Church with that of Rome. The learned Vuccos, accompanied by several of the most distinguished among the Greek clergy, were sent to the council which was called to assemble at Lyons in 1274; and there the union was effected by the Greeks giving way in the much disputed doctrine of the procession of the Holy Ghost, and submitting to the supremacy of the pope. See LYONS, II. The union, however, was soon voided by a minority of the Greeks and the orthodox majority accordingly did their utmost to prevent the measure from being carried out. Michael, in his turn, supported his policy with force. The patriarch Joseph was deposed, and Vuccos appointed in his stead; cruel punishment was inflicted upon all those who opposed the union; and Greece was shaken by a religious commotion which forms a remarkable event in the ecclesiastical history of the East. As space forbids us to dwell here longer upon these important transactions, we can only remark that the union was never effectually carried out, and was entirely abandoned upon the death of Michael. See FILIOQUE; GREEK CHURCH.

The manliness and the cruelty with which the emperor behaved finally made him odious to his own subjects and contemptible to his Latin friends, and the latter part of his reign was an uninterrupted series of domestic troubles and dissensions. His dearly-bought friendship with the Latin, and especially the Italian powers, was brought to a very speedy end. Upon the decease of the ex-emperor Baldwin, his son Philip assumed the imperial title, and formed an alliance between pope Martin IV, Charles of Anjou, king of Sicily, and the Venetians, with a view of reconquering Constantinople and dividing the Greek empire. But the invaders failed, and Michael, not satisfied with the glory of his arms and the material benefit he derived from his victory, resolved to take terrible revenge: he paid twenty thousand ounces of gold towards equipping a Catalan flotilla under the command of the king of Aragon to attack Sicily; and the Sicilian Vespers," in which eight thousand Frenchmen were massacred, and in consequence of which Sicily was wrested from Charles of Anjou and united with Aragon, were in some degree the work of Michael’s fury. In the autumn of 1292 he fell ill, and died Dec. 11, 1292, leaving the renown of a successful but treacherous tyrant. See Nicoph. Gregor, lib. iv.-v; Acropol. c.76, et al.; Pranz. lib. i.; Pachymeres, Historia Herum a Michaela Paleologo gestarum (1666); Neale, Hist. of the East, C. 11, ii. sq.; Hasse, Ch. Hist. p.66, 354 sq.; Schröck, Kirchengeschichte, xxvii, 316 sq.; Gieseler, Eccles, hist., 292, 418; Ffoulkes, Divisions in Christendom, vol. i.; Neander, Ch. Hist. viii, 264; Hardwick, Ch. Hist. of the Middle Ages, p. 279-282; Hefele, Concilien geschichte, vol. iv.; Smith, Dict. of Greek and Roman Biog. a. v.

Michaelenai, Jean, a Swiss theologian of the 12th century, the date of whose birth and death are unknown, figures among the Latin name in 1112—1114, and is so little of his life that we cannot say whether this same Michaelenai was the one that assisted at the Council of Troyes in 1128, and who was commissioned to draw up a body of rules for the Temple order. These rules have often been reprinted, but appeared for the first time in the Chronique de Citeaux, by Aubert Lemire. They have also been attributed to Saint Bernard, but without foundation. See, for the scanty information accessible, Fleury, Hist. Eccl. liv. 67, n. 55; Mahillon, Op. S. Bernardi, i, 571; Hist. Litt. de la France, xi, 66; Ruchat, Abrégé de l’Histoire Ecclési. du pays de Vaud. p. 75.

Michaelis is the name of a German family distinguished in the Protestant theological world. The following note on the first mentioned takes up the following account:

1. CHRISTIAN BONSEKTI was born at Elrich, in Hohstein, Jan. 26, 1860. He was educated at Halle, and in 1713 was made a professor extraordinary of philosophy, and in 1731 ordinary professor of theology at his alma mater. In 1786 he was transferred to the departments of Greek and Oriental literature. He died Feb. 29, 1764. He was not a very prolific writer, but his few productions display unusual talent and ripe scholarship. He was a thorough master of the Biblical languages, particularly the Hebrew. His principal works are, 1. On Hebrew Grammar and Philology: Dissertation, qua solemnes generis quae Sumtiz S. Codicia Ebraici depellitur (Halle, 1739)—Dissertatio qua solemnes genera a Syntaxa S. Codicis Ebraici depellitur (Halle, 1739)—a treatise against the etymological hypothesis, defended by Hermann Hardt and others, that Hebrew and the cognate tongues were derived from Greek (Halle, 1726); —a treatise on the Hebrew points, in which he took the side of Capellus (Halle, 1739)—a dissertation on Scripture Paronomasia (Halle, 1737)—a dissertation on Hebrew Ellipsis (Halle, 1724). 2. On Biblical Exegesis: De Herba Borith (Halle, 1738)—De Idauma et aequ. Antig. Historia (Halle, 1738)—Philologemata Medica (in which he discusses certain points of the art medical of the Bible)—Observationes philologicae de nomina praeprii Ebraei, a work which was a worthy predecessor of Simon’s Onomasticon V. T.—Dissertatio philologica de antiquitatis economia patriarcaeh (reprinted in Ugelino, Thesaur. xxiv, 582). In the year 1749 he published Tractatus critico de varia lectione N. T. eurto collegiensi et disputanda, an elaborate treatise on the various readings of the Greek Testament, exhibiting proofs of an accurate critical judgment. It gives some account of the MSS. known in his day, both Greek and Latin; of the ancient versions, and of the patristic quotations. We must not omit to mention his co-operation with his uncle, Johann Herrick Michaelis (1727), in the valuable commentary on the Hagiography. Our author contributed the annotations on the Proverbs, Lamentations, and Daniel. He was also associated with J. H. Michaelis in a commentary on the first two of the greater prophets. Simultaneously with the work of the latter part of the 18th century, he appeared with his master. See Michaelis’s treatise, De Jeremia et de Malachi eos (Halle, 1712). In the year 1736 he published a short work, De vativio Aenae proposita. See Kitto, Cyclop. Bibl. Lit. a. v.; Herzog, Real-Enciclopidiæ, a. v.

2. JOHANN DAVID, one of the ablest of Germany’s theologians, and son of the preceding, was born at Halle
Feb. 27, 1717. After receiving instruction for some time from private tutors, Michaelis spent four years in the Orphan School at Halle, where his attention was particularly directed to languages and philosophy. In 1735 he was admitted to the academy of several eminent scholars, both in London and Oxford. During part of his residence in England he preached in the German church at St. James's Palace. On his return to Germany, he devoted himself to the study of history, Oriental languages, and Biblical criticism. Upon the death of the chancellor Ludwig, Michaelis was commissioned to arrange and catalogue his entire library. The catalogue was published in 1746, and is considered a model for such works. Michaelis published his first book in 1739, *It was a Dissertation de Punctuorum Hebr. Antiquitate, and was quite ultra-orthodox, written in the Buxtorian manner. But later he appears to have joined the school of Schultz, if we may judge by the Hebrew Grammar he published in 1745. The pietistic air of Halle finally led him to accept the proffered position at Göttingen, and he removed to that place in 1746, and there he spent the rest of his life, although he was invited by Frederick the Great in 1756 to return to Prussia. To the cultivated Pietist, Michaelis was the most important services as professor of theology and Oriental literature from 1745 to 1791; as secretary and director of the Royal Society of Sciences, from 1751 to 1770, when he left it on account of some differences with the members; as editor of the journal entitled *Gebülte Anzeigen*, from 1753 to 1770; and as librarian and director of the philological seminary, which would have been abandoned after the death of Gesner in 1761 if Michaelis had not consented to direct it gratuitously.

In order to throw new light upon Biblical science, Michaelis planned the expedition to Arabia and India which was conducted by Carsten Niebuhr. The first project of this enterprise was submitted in the year 1756 to baron Von Bernstorff, then minister of Frederick VI, king of Denmark. The course of the travellers was directed mainly by Michaelis, who drew up a series of questions for their guidance. These questions discuss the language, the life of the inhabitants, the Biblical geography, Oriental habits and customs, natural productions mentioned in the Bible, and diseases which still affect men in the East as they did of old. "The perspicuity, and precision, and learning with which our author proposes the questions, and the information in answer to them obtained by Niebuhr and Forskål as emigrated in the *Voyage in Arabe and Description de l'Arabie of the former, and in the Descriptiones Animilia, etc., of the latter, strikingly illustrate the sagacity of Michaelis; and the literally results of the expedition, though short of the exaggerated expectations of the time, have, in the shape of five quarto volumes, been preserved. In all the subsequent series of Biblical works, Michaelis was a knight of the Polar Star by the king of Sweden; in 1786 he was appointed an Aulic counsellor of Hanover, and in 1789 he was elected a Fellow of the Royal Society of London. He was also a member of the Academy of Inscriptions, Paris. He died Aug. 22, 1791.

The works of Michaelis are very numerous; the following are some of the most important. In Oriental literature, grammars of Hebrew, Chaldee, Syriac, and Arabic, and treatises on various subjects connected with these languages: *Orientalische und Egyptische Bibliothek* (a valuable periodical commenced by Michaelis in 1741, and in which he conducted 24 vols.); *Supplement in Lexico Hebraico* (6 pts. in 2 vols. 4to—useful, not more for the language illustrated, than for the information afforded on Biblical geography, archaeology, and natural history. In philosophy: an *Essay On the Influence of Opinions on Language, and of Language on Opinions*, which obtained a prize from the Prussian Academy of Sciences in 1759; a treatise on moral philosophy, and another on theology. In addition to his chief work, *Spiegelum Geographiae Hebraeorum externa post Bochartum* (Götting, 1769, 1780); other treatises on geography and chronology; several separate dissertations on the laws and antiquities of the Jews, the substance of which is embodied in his *Mosaices Becht, in 5 vols. 1777*; and a second edition of his work was published in the years 1775-80. This work, which is considered the masterpiece of Michaelis, was translated into English by Dr. Alexander Smith, under the title of *Commentaries on the Laws of Moses* (1814, 4 vols. 8vo). "The great object of Michaelis in this work is to investigate and illustrate the philosophy of the Mosaic laws, to show their wonderful adaptation in every respect to the very peculiar circumstances in which the people to whom they were given had been placed by Providence; and, while he takes every opportunity of establishing the claims of Moses to the character of an ambassador from heaven, to inculcate upon the human legislators the important lesson of studying those particulars respecting the nature and political situation, the ideas and prejudices, the manners and customs of their countrymen, by attention to which alone they can ever hope to make them virtuous, prosperous, and happy" (Dr. Smith's Preface, p. xvii). In Biblical criticism, Michaelis undertook the introduction of more well known in England by the translation of the late bishop Marsh; he also published an *Introduction to the Old Testament; a Translation of the Bible, with Notes, for the Unlearned*; a monograph on the three chief Messiahian psalms (viz. x, cx, cx), in which he boldly defended their prophetic character (comp. cardinal Wiseman, Lectures, p. 578); a commentary on the *Book of Maccabees* (1778); on *Ecclesiastes* (1769). He also wrote an able vindication of the sacred narrative on the *Burial and Resurrection of Christ according to the Four Evangelists* (Halle, 1788; English transl. 1827); and published learned notes on an edition of bishop Lowth's *Sacra Povia Hebraeorum* (reprinted in the Oxford edition, with further annotations by E. F. C. Rosenmüller, 1821).

Johann David Michaelis has been in many respects more influential as a Biblical writer than any other of the numerous Biblical scholars of the last 150 years, and within the last 150 years. He exhibited an indomitable energy in the prosecution of his studies, and, hurried forward by an inquiring spirit, he could not fail to produce valuable writings. Unfortunately, however, he was inconsistent as a writer. Anxious to adhere to the established system of Lutheranism, he displayed outwardly great respect for the Christian religion, while he was really too light-minded, as he himself acknowledged, to adopt their tone of pious feeling. It is true, however, that his early pietistic training nevertheless sustained him in a certain conviction of the truth of Christianity. He endeavored constantly, by new and unorthodox theories, to counteract the influence of the rationalism which was growing among the younger contemporaries, whose rationalistic views were ripening the space, he held to the last many parts of the older system, which they had either modified or thrown aside. The melancholy consequences, however, of this merely natural persuasion are abundantly manifest. Destitute of that conviction which alone can give a comprehensive insight into the real character of revelation, and the harmonious relation of its several parts, he had no guide to enable him to perceive what might be safely admitted without detriment to the system itself; he consequently, according to the usual customs of men taking only a partial view of subjects, frequently opposed the objection, instead of the principle on which the objection was founded; endeavored to remove it by theories in conformity with mere human systems, and
strengthened it equally by his concessions and by his own inadequate and arbitrary defences. Possessed of no advanced principles, every minute difficulty presented itself with integral force and perplexity, and his belief was a readv ready to be shaken by every fresh breeze; all that he had previously gained seemed again staked on the issue of each petty skirmish; and, in the very descriptive comparison of Lessing, he was like the timid soldier who loses his life before an outpost, without once seeing the country of which he would gain possession. The theological opinions of this celebrated man are never to be trusted; and, indeed, the serious student cannot but be disgusted with the levity which too frequently appears in his writings, and the gross obscenity which frequently defiles them. After all direct and explicit discriminations, a student will seldom consult Michaelis without benefitting by his erudition and clearness of illustration; and often will he find objections on Scripture refuted with much force and felicitous originality. Dr. Tholuck describes Michaelis as one of the chief pioneers of neology, though not because he indulged in bold neiological assumptions, but because he was devoid of religious life, retaining only the external form of orthodoxy, but abandoning its essence and spirit (comp. Tholuck, Vermischte Schrif- ten, ii, 190). See Lebensbeschreibung von ihm selbst olge- fassst (Leipsic and Rinteln, 1788); C. G. Heyne, Elogium J. D. Michaelis (1791); Kitto, Cyclop. Bibl. Lit., s. v.; English Cyclop. s. v.; Döring, Gelehrte Theol. Deutsch- lands, vol. ii, s. v.; Hagenbach, Ch. Hist. of the 18th and 19th Centuries, i, 157 sq.; Kuhnus, Hist. of German Protestantism, p. 120.

3. Johann Friedrich, another writer of this family, a pupil of Danzius, is the author of a philological dissertation on the derivation and meaning of the sacred name שֵׁבָּנָה (reprinted in Ugelino, Thesaur. cvv, 105-138). With this treatise it is worth while to compare J. D. Michaelis's remarks, Supplement, ad Lex. Hebraic. p. 63-67; and Gesenius, Thesaur. p. 66-69.

4. Johann Georg, who flourished as divinity pro- fessor at Halle, was born at Zerbst May 22, 1690; was educated at the University of Frankfort; in 1715 en- tered the ministry; in 1717 accepted a position in the gymnasium at Frankfurt-on-the-Oder; and in 1730 was promoted to a professorship in the university then at that place. In 1740 he was called to Halle, and died there July 16, 1758. He is the author of several learned works; one, on the famous Catechetical School of Alex- andria, was first published in 1739; another work is enti- tled De propegra et incremento doctrina salutaris inde a protevangelio nesque ad Nochum (1752); he is, how- ever, chiefly known for his Observationes, in a vol- ume of great and varied erudition, containing certain disquisitions which he had held at the University of Frankfurt. This volume was published at Utrecht in 1738; we add the titles of such as claim mention in this work: De saciura proper mortuo:—De Elias, a proprio noemorium Bibliotheca suo Dei judicia vindicato:—De cane, symbolo prophetae:—De Spiritu Sancto, sub externo linquarum igneum symbolo Apostolico com- municato:—De cruciata quotidiana pontificii maximini:—De Sacerdote, ex ministerio suflfins non divine. In Ugelino, Thesaur. xi, 73-74, there occurs a valuable dissertation, De Thuribulo Adhæ, in which our author fully considers the high-priest's sacrificial duties on the great day of atonement, and takes occasion to illus- trate, in an interesting manner, the priesthood of Christ in some of its features as indicated in the Epistle to the Hebrews (ix, 7-15). See Döring, Gelehrte Theol. Deut- schlands, vol. vii, s. v. (J. H. V.)

5. Johann Heinrich, upon the whole, the most ac- curately learned of all the accomplished members of his family, was born at Klettenberg, in Hohnstein, July 26, 1668. He studied Oriental literature for some years at Frankfurt-on-the-Oder, where he had the cele- brated Ludolf for his instructor in Hebrew. He next studied for a time at Leipsic, and then removed to Halle, the head-quarters of Spener's influence, and became li- brarian to the university, later professor of the Oriental languages, and lastly archbishop. It is a great fame that the most renowned of the German Michaelis; its professors were eminent men, and its schools crowded with eager students, and J. Heinrich Michaelis was the soul of the place. In connection with A. H. Franke, he instituted the Colloquia Orientale Theologi- ci, where he gave the instruction in the Biblical languages. Fifty years before Kennicott's publication, J. H. Micha- elis, after some thirty years' conscientious labor, led the way in Old-Testament textual criticism by issuing from the press a carefully-edited Hebrew Bible (Halle, 1720, 2 vols. 4to). Kennicott, who was impetuous in publishing unauthorized judgments, and the author, from favor of the Masoretic text, had improperly used his manuscripts (see Kennicott's Annual Account of Hebrew Collections, p. 146). He afterwards modified his opinion in the following statement, which we ex- tract, as giving a good description of Michaelis's lab- ors: "This edition was the first which contained any various readings collected from Hebrew MSS, by a Christian editor. The text is taken from Jablonski's edition, with some few emendations. . . . There were collated for this Bible most of the best printed editions, and also five Hebrew MSS, belonging to the library at Erfurt, two of which contain the versions in Joshua ex- cluded by the Masora. The propriety of selecting var- ious readings from Hebrew MSS, and ancient versions is set forth in the preface" (Hist. of Hebr. Text. Dissert. ii, 457, Teller's ed. p. 465). Three quarto volumes of exegesis, in the shape of a commentary on the Hagio- grapha, entitled Annexo ad Th. Philico-Essexet Samia in Hieroglyphi (Halle, 1720), accompanied the critical text. This is a work of still acknowledged value. J. H. Michaelis was the general editor of the whole work; but he received assistance from his nephew, and from Ranbach in portions of it. The annotations on the Psalms, Job, Canticles, Ezra, and the Chronicles were contributed by him (on the critical merit of our author, see Wiseman, Connection between Science, etc. 2d ed. p. 349). Other works of his, worthy of mention here, are, a dissertation, De Paradiso:—a tract, De peculiarius Hebraorum logendi modis (Halle, 1702):—De tevacto prophetæ ejusque vestiticio (Halle, 1710):—and on the Hebrew, De textu N. T. Graeco (Halle, 1715):—Introductio in Jacobo epistolam (Halle, 1722, 4to). Johann Hein- rich Michaelis died in 1738. See Döring, Gelehrte Theol. Deutschlands, vol. ii, s. v.; Herzog, Real-Encyklopädie, ix, 522 sq.

Michaelis, Sebastien, a French Dominican, was born in 1543, at Saint-Zacharie, Provence. He intro- duced reforms into many houses of his order, for which, with the consent of the court of Rome, he raised a par- ticular congregation. Michaelis was the first vicar-general of this body, and, after having refused in 1579 the bishopric of Frejus, became prior of the new convent of the Friar Preachers at Paris in 1613. He may be re- garded as the restorer of the Order of St. Dominic in France, a work with which in our days Lacroix's name is so closely linked. Beside his ecclesiastical works, he wrote L'Histoire véritable de ce qu'est passé sous l'ecorce de trois filles posséables au pays de Flan- dre, with a Traité des Sorcières et des Musiciens (Paris, 1623, 2 vols. 8vo); and edited Le Fevre, Coëlvier historique et chronologique de l'Eglise de Paris. See Hoefer, Nouv. Dic. Générale, s. v.

Michaelius, Jonas, a Reformed (Dutch) minister, the great interpreter and promoter of the Bible by the Dutch in America, was born in 1577; was educated at Leyden University; settled in Holland in 1612-16, in St. Salvador in 1624- 25, in Guinea in 1626-27, and then migrated to this country, and arrived at Manhattan (now New York) in 1628. He organized a consistory, administered the sac- raments, and performed all the functions of a minister
of the Gospel. In 1638 he was succeeded by the Rev. Everardus Bogardus, who was accompanied by Adam Boelandsen, the first schoolmaster. After a few years of service he returned to Holland, and the province of Azi, of American Indians, was sent to send him back to New York in 1657, but he did not return. At his first communion here he had fifty communicants. He paints a sad picture of the low condition of the natives, and proposes to let the parents go and try to educate the children. His letter breathes a spirit of deep piety, and of submission to the will of God in all his sufferings. He died in 1628, only seven weeks after their arrival in this country, leaving him with three small children. This letter, and other particulars respecting this pioneer of the Dutch churches in this country, are found in Colonial Hist. of New York, ii. 740-770. See also Corwin's Missionary Ref. Church, p. 164. (W. J. R. E.)

Michaelmas, a day which, according to the Church of Rome, was set apart to express her thankfulness to God for the many benefits she had received by the ministry of holy angels; and called Michaelmas because St. Michael is alluded to in Scripture as an angel of great power and dignity, and as presiding and watching over the Church of God with particular vigilance and application. He is thus called the champion of the Church, and mentioned in some provincial festivities which were introduced between the 3d and 9th centuries, and which were then combined into one common celebration on the 29th of September, the day on which St. Michael's Church on Mount Garganous was dedicated, as mentioned in the Synod of York, 1011, and the Synod of Whalley, 1094.

There is a tradition that this feast was instituted by Alexander, bishop of Alexandria. It was generally observed in the 8th century; in the 12th century by the Council of Mayence, and indeed by the whole Greek Church, in accordance with an injunction of the emperor Manuel Comnenus. The apparition of St. Michael, the prince seraphim, leader of the angelic hosts, prefect of Paradise, and conductor of souls to the place of repose, to whom cemetery chapels and churches on hills were in consequence dedicated, was observed on the 8th of May. In the 10th century there was a curious superstition that on every Monday morning St. Michael held high mass in the churches.

The Greek and other Eastern churches, the Church of England, as well as several other evangelical churches, continue to observe the Feast of St. Michael, according to Wheatly, in order "that the people may know what benediction Christians receive by the ministry of angels" (On the Common Prayer, p. 190).

The Romish Church, besides observing St. Michaelmas, also celebrates three appearances of St. Michael, which have happened (we are told) in these later years. The first is the appearance of this archangel at Colossus, in Paralygia; but at what time the Romonists do not know themselves. They observe Sept. 6 as the day. The second is that of Mount Garganous, in the kingdom of Naples, about the end of the 5th century. May 8 is set apart as the day to commemorate the event. The third is his reputed appearance to Aubert, bishop of Arras, upon a rock called the Tomb, where now stands the abbey of St. Michael. This apparition of St. Michael, October 16 is observed in memory of this event. See Broughton, Biblioth. Hist. Sacra, ii, 98; Procter, On the Book of Communion Prayer, p. 301; Wheatly, On the Common Prayer, p. 253; Butler, Lives of Saints, Martyrs, and Soldiers, ii, 98, 115; Michaelis, Denkwürdigkeiten d. christl. Archdekan. iii, 38 et seq.

Mīchāl (Heb. as in Micah, a son of Uzziel and a Kohathite priest (1 Chron. xxiv, 24, 25); elsewhere (1 Chron. xxiii, 20) more correctly Anglicized Micaiah (q.v.).

Michā'yah (for the Heb., etc., see Micaiah), the name of several men and one woman.

1. The queen-mother of Abijah (2 Chron. xiii, 3); elsewhere (2 Chron. xx, 20) called Maachah (q.v.).

2. One of the national chieftains to whom Jehoshua
gave orders to instruct the people of the various cities of Judah in the sacred law (2 Chron. xlvii, 7). B.C. 910.

3. The father of Achbor, which latter was one of the courtiers (perhaps a Levite) sent by Josiah to inquire of the prophetess Huldah concerning the newly-discovered copy of the Pentateuch (2 Kings xxii, 12). B.C. ante 623. In the parallel passage (2 Chron. xxxiv, 20) he is called Micah, and his father's name is written Abdon.

4. The son of Gemariah and grandson of Shaphan: after having heard Baruch read the terrible predictions of Jeremiah in his father's hall, he went, apparently with good intentions, to report to the king's officers what he had heard (Jer. xxxvi, 11-13). B.C. 605. "Micaiah was the third in descent of a princely family, whose names are recorded in connection with important religious transactions. His grandfather Shaphan was the scribe, or secretary, of king Josiah, to whom Hilkiah the high-priest first delivered the book of the law which he said, he had found in the House of Jehovih Shaphan first perusing the book himself, and then reading it aloud to the youthful king (2 Kings xxii, 10). It was from his father Gemariah's chamber in the Temple that Baruch read the prophecies of Jeremiah in the ears of all the people. Moreover, Gemariah was one of the three who made intercession to king Zedekiah, although in vain, that he would not burn the roll containing Jeremiah's prophetic oracles. See Jeremiah.

5. The brother of Zaccur and father of Mattrania, Levites ("priests' sons") of the line of Asaph (Neh. xiii, 35). B.C. considerably ante 446.

6. One of the priests who celebrated with trumpets the completion of the walls of Jerusalem after the exile (Neh. xiv, 41). B.C. 446.

Mīchā'el (Heb. Mikāl, מיכאל, v. 2, 20, 20, Sept. Mīḵāl v. r. Mēḵāl; Josephus, Ἰωσεφ, Ant. vi, 11, 4), the younger of king Saul's two daughters (1 Sam. xiv, 49), doubtless by his wife Ahinoam (1 Sam. xiv, 60). In the following statement of the Biblical history, we chiefly dwell upon those points that relate to his successor. See David.

The king had proposed to bestow on David his eldest daughter Merab; but before the marriage could be arranged an unexpected turn was given to the matter by the behavior of Michal, who fell violently in love with the young prince with whom David was at once put aside. Saul eagerly caught at the opportunity which the change offered him of exposing his rival to the risk of death. The price fixed on Michal's hand was no less than the slaughter of a hundred Philistines. For these the usual "downy" by which, according to the custom of the East, from the time of Jacob down to the present day, the father is paid for his daughter, was relinquished. David by a brilliant feat doubled the tale of victims, and Michal became his wife (1 Sam. xviii, 20-28).

What her age was we do not know—her husband cannot have been more than twenty. B.C. cir. 1063.

It was not long before the strength of her affection was put to the proof. They seem to have been living at Gibeah, then the head-quarters of the king and the army. After one of Saul's attacks of frenzy, in which David had barely escaped being transfixed by the king's great spear, Michal learned that the young prince was watched by the myrmidons of Saul, and that it was intended on the next morning to attack her husband as he left his door (1 Sam. xix, 11). That the intention was real was evident from the behavior of the king's soldiers, who paraded round and round the town, and "returning to the house in the evening," with loud cries, more like the yells of the savage dogs of the East than the utterances of human beings, "bellowed out" curses and lies against the young warrior who had so lately shamed them all (Psa. lxix, 3, 6, 7, 13). Michal seems to have known too well the vacillating and fero-
cious disposition of her father when in these damonial
moods. The attack was ordered for the morning; but
before the morning arrives the king will probably have
changed his mind and hastened his defeat. So, like a true
sleeper, in the usual stratagem by stratagem. She first
provided for David's safety by lowering him out of
the window; to gain time for him to reach the
residence of Samuel, she next dressed up the bed as if
still occupied by him; one of her teraphim, or household
gods, was laid in the bed, its head enveloped, like that
d of a sleeper, in the usual shawls or strappings by which
renders "πράγατον," rather than a guilty or mattress, A.V.
"pillow" [q. v.] of goat's hair for protection from
guits, the rest of the figure covered with the wide "bēgēd"
or plaid. It happened as she had feared; Saul could
not delay his vengeance till David appeared out of
doors, but sent his people into the house. The reply
of Michal is that her husband is ill and cannot be
disturbed. At last Saul will be baulked no longer: his
messengers force their way into the innmost apartment,
and there discover the deception which has been played
off upon them with such success. Saul's rage may be
imagined: his fury was such that Michal was obliged to
fabricate a story of David's having attempted to kill
her (1 Sam. xix., 12-17). B.C. cir. 1062.

This was the last time she saw her husband for many
years; and when the rupture between Saul and David had
been patched up, impossible, Michal was married to
another man, Phaltai, or Phaltiel, of Gallim (1 Sam. xxv.
44; 2 Sam. iii., 15), a village apparently not far from Gib-
seh. Her father probably did not believe her story
concerning David's escape; but he had taken advantage
of it by cancelling her former marriage. David, how-
ever, as the divorce had been without his consent, felt
that the law (Deut. xxiv., 4) against a husband taking
back a divorced wife could not apply in this case; he
therefore formally reclaimed her of Ish-boseh, who
employed no less a personage than Abner to take her
from Phaltiel, and conduct her with all honor to David.
It was under cover of this mission that Abner surrounded
the elders of Israel respecting their acceptance of David
for king, and conferred with David himself on the same
subject at Hebron (2 Sam. iii., 12-21). As this demand
was not made by David until Abner had contrived to
intimate his design, it has been supposed by some that
it was managed between them solely to afford Abner
and his men a footing to go in for David, but it is more
pleasing to suppose that, although the matter happened
to be so timed as to give a color to this suspicion, the
demand really arose from David's revived affection for
his first wife and earliest love. After the death of her
father and brothers at Gilboa, Michal and her new hus-
bond appear to have been left to themselves, but it is the
rest of the family of Saul, to the eastern side of the Jordan.
If the old Jewish tradition inserted by the Targum in
2 Sam. xxi. may be followed, she was occupied in bring-
ing up the sons of her sister Merab and Adriel of Meho-
lah. At any rate, it is on the road leading up from the
Jordan valley to the Mount of Olives that we first en-
counter her with her husband—Michal under the joint
escort of David's messengers and Abner's twenty men,
_ en route_ to David at Hebron, the submissive Phaltiel
behind, bewailing the wife thus torn from him. It was
at least fourteen years since David and she parted at
Gibeah, since she had watched him disappear down the
cord into the darkness, and had perilled her own life
for his against the rage of her insane father. That Da-
vid's love for his absent wife had undergone no change
in the interval seems certain from the eagerness with
which he reclaim's her as soon as the opportunity is af-
forded him. Important as it was to him to make an all-
iance with Ishboseth and the great tribe of Benjamin,
and much as he respected Abner, he will not listen for
a moment to any overtures till his wife is restored.
Every circumstance is fresh in his memory, "I will not
see thy face except thou first bring Saul's daughter
... my wife Michal whom I espoused to me for a hun-
dred foreskins of the Philistines" (2 Sam. iii., 13, 14).
The meeting took place at Hebron. B.C. cir. 1047.

It is possible that David, in the altered circum-
stances of his household, now received by Abigail and Ahinoam we are not told; but it is plain from the subsequent occurrences that some-
thing had happened to alter the relations of herself and
David. They were no longer what they had been to
each other. The alienation was probably mutual. On
her side must have been the recollection of the long con-
tests which had taken place in the interval between her
father and David; the strong anti-Saulite and anti-
Benjamite feeling prevalent in the camp at Hebron,
where every word she heard must have contained some
distasteful allusion, and where at every turn she must
have encountered men like Abiathar the priest or Ima-
lah the Gibonite (1 Chron. xii., 4; comp. 2 Sam. xxi,
2), who had lost the whole or the greater part of their
relatives in some sudden burst of her father's fury. Add
to this the connection between her husband and the
Philistines who had killed her father and brothers; and,
more than all perhaps, the inevitable difference between
the boy husband in the newly-acquired and the matured
and occupied warrior who now received her. The
whole must have come upon her as a strong contrast to
the affectionate husband whose tears had followed her
along the road over Olivet, and to the home over which
we cannot doubt she ruled supreme. On the side of
David it is natural to put her advanced years, in a cli-
nate where men are at thirty or forty, and a tempera-
ment and jealousy inherited from her father, one outburst of which certainly produced the rupture
between them which closes our knowledge of Michal.

It was the day of David's greatest triumph, when he
brought the Ark of Jehovah from its temporary resting-
place in the tent of Phaltiel to the newly-acquired and
won the triumph in every respect peculiarly his own.
The procession consisted of priests, Levites, the captains
of the host, the elders of the nation; and conspicuous
in front, "in the midst of the damsels playing on the tim-
brels" (comp. Ps. cviii., 20), was the king dancing
and leaping. Michal watched this procession approach
from the window of her apartment in the royal palace;
the motions of her husband, clothed only in a thin lin
ceph (1 Chron. xv., 27), shocked her as undignified and
indecent—"she despised him in her heart." B.C. cir.
1045. It would have been well if her contempt had re-
sted there; but it was not in her nature to conceal it,
and when, after the exertion of the long day's work
—"he is refining and the last peace-offering of-
ered, the last portion distributed to the crowd of wor-
shipers—the king entered his house to bless his fam-
ily, he was received by his wife, not with the congrat-
lations which he had a right to expect, and which would
have been so grateful to him, but with a bitter taunt,
which showed how incapable she was of appreciating
either her husband's temper or the service in which he
had been engaged. David's retort was a tremendous
one, conveyed in words which once spoken could never
be recalled. It gathered up all the differences between
them which made sympathy no longer possible, and we
do not need the assurance of the sacred writer, that "Mi-
chal had no child unto the day of her death," to feel
quite certain that all intercourse between her and David
must have ceased from that date. Josephus (Ant. vii.,
4, 3) intimates that she returned to Phaltiel, but of this
there is no mention in the records of the Bible; and it
would be difficult to reconcile such a thing with the
knowledge of the time, when Jewish women bore no
share of the king's bed. See ABISHAG; ADONIJAH.
Thejealous Jewish tradition, preserved in the Targum on
Ruth iii., 3, states that Phaltiel had from the first acted
in accordance with the idea alluded to in the text.
He is placed in the same rank with Joseph, and is com-
memorated as "Phaltiel, son of Laish, the pioua (नृष्ण,
rime at Marseilles, and who preserved a secret and intimate friendship for a long time with Madame deMaintenon. Michel, fatigued with the curiosity of which he was the object, retired to Lançon, a village near Aix, where he died on 18 October 1786 at the age of eighty-four. He was buried in the cemetery of Our Lady of the Assumption, xi, 16 sq. (edit. Cheruel); Proyst, Vie du Dauphin pare de Louis XVI. See Hoefer, Nouv. Biog. Générale, a.v.

Michel, Georg Adam, a German theologian, was born Sept. 23, 1708, at Walpheim; was educated at the school of his native place, and studied theology at the University of Jena. Afterwards he assisted his father in ecclesiastical functions for seven years, was then appointed inspector of the orphan asylum at Oetingen, with the title Counsellor of the Consistory; and died March 21, 1780. Michel combined with a great knowledge in theology a thorough acquaintance with history. He contributed largely to the Oettingische Bibliothek (Oettingen, 1758, 8vo), and to the Oettingische politische kirchliche und gelehrten Geschichte (ibid. 1772-79, 3 vols. 8vo).

Michel, Jean, a French ecclesiastic, was born at Beauvais about the close of the 14th century. He was at first counsellor to Louis II, king of Sicily; then canon of Rouin, of Aix, and of Angiers. He was appointed bishop of Angiers by the state, February 28, 1459; archbishop of Amiens in 1466; of Cahors in 1472; archbishop of Toulouse in 1478; and however, obtained edicts from the pope for the bishopric. Fortified with these bulls, he presented himself to the chapter, and demanded the deposition of Michel; but, instead, the suppliant himself was removed. Guillaume persisted notwithstanding, and seated himself as bishop in the Occitan. The Pope, however, obtained a commission from the Council of Florence, while Jean Michel was seated with the same title in the Council of Basle. Stormy discussions ensued, which the pope Eugenius endeavored to terminate by appointing Guillaume successively bishop of Digne and cardinal. But a man of so great an origin, and so powerful in his alliances, was not to be satisfied with these transactions. His intrigues continued to involve the bishopric in constant agitation. The plebeian Jean Michel had, however, resolute partisans. Few prelates have left in the Church of Angiers such honorable memories. The kings of France have several times demanded, though in vain, his canonization by the Church of Rome. Michel died Sept. 11, 1447. See Colla, De Caritatis, vol. xiv, col. 580; Hoefer, Nouv. Biog. Générale, a.v.

Michele, Parravic, a Venetian painter, flourished about 1500. He was a pupil of Paul Veronese. He executed several works for the churches, especially a Pietà, in a chapel of the church of San Giuseppe, into which he introduced a portrait of himself. See Spooner, Biog. Hist. of the Fine Arts (N. Y. 1865, 2 vols. 8vo).

Michelinski, Gio. Battista, a painter of religious subjects, who flourished about 1560, was a native of Puglia. He was a pupil of Guido Reni, and wrought in the churches of the Romagna. Lanzi says there are several of his works at Gubbio, and mentions particularly a Dead Christ. But little is known of him. See Lanzi's Hist. of Painting, tran. by Roscoe (Lond. 1847, 3 vols. 8vo). See also Spooner, Biog. Hist. of the Fine Arts (N. Y. 1865, 2 vols. 8vo).

Michelozzi (or Michelozzo), a celebrated Florentine sculptor and architect, was born in 1396. He was a pupil of Donatello, and the greater part of the sepulchral monument erected for pope Giovanni Coscia, in the church of San Giovanni at Florence, by Donatello, is in reality the work of Michelozzi. In the same church is a beautiful statue of Pisa, which was executed by Michelozzi as a companion to the two statues of Hope and Charity by his master. Over the sacristy and the rooms of the superintendents, which are opposite to San Giovanni, Michelozzi executed a full relief of
Michl, Anton, a German Roman Catholic theologian, was born in 1758 at Ebersberg, Bavaria; was educated at Freising, and ordained in 1776. He afterwards studied law and ecclesiastical history, and was in 1787 appointed Professor of Ecclesiastical History at Landshut. He was a faithful adherent of the government party, at that time, as in our own day, decidedly anti-Romantic in feeling and tendency, and Michl thereby made many friends even among the Protestants, who looked upon him as a friend of liberty and the law. When Landshut was attacked in 1796, besides a number of other dissertations, he published Kirchenrecht für Katholiken und Protestant, mit Hinsicht auf den Code Napoleon und die bayerischen Landesgesetze (Munich, 1809); and Kirchengeschichte (ibid., 1807–11, 2 vols. 8vo.). See C. A. Baader, Lexicon verbesserter bayer. Schriftsteller (Augsburg and Leipzig, 1824); Wetzler u. Wale, Kirchen-Lexikon, s. v.

Michmas (Heb. Mihmas, מִימָס, something hidden; Ezra ii, 27, Sept. Maymah; v. r. Kama; Neh. vii, 81, Mayma; or Michmas (Heb. Mihmas, מִימָס, id. Neh. xi, 81, Sept. Maymah, in pause שְׁפָרֵב, 1 Sam. xiii, 2, 5, 11, 16, 23; xiv, 5, 51; Isa. x, 28; Sept. Maymah, and so in 1 Mach. ii, 13; Josephus, Mayma [Ant. xiii, 2, 6], a town of Benjamin (Ezra ii, Neh. xii, 4; comp. vii, 81), east of Bethel or Beth-a-ven (1 Sam. xiii, 6), and southeast of Migron, on the road from Bethel to Taanach (1 Sam. xii, 6). "If the men of Shechem be as scholars assert (First, Handbuch, p. 606, 732b), compounded from that of Chomesh, the Moabitish deity, it is not improbably a relic of some incursion or invasion of the Moabites, just as Chepher-hammonial, in this very neighborhood, is of the Ammonites. But though in the heart of Benjamin, it is not named in the list of the towns of the tribe (comp. Josh. xvii)." The words of 1 Sam. xiii, 2; xiv, 4; and Isa. x, 29, show that at Michmas was a pass where the progress of a military body might be impeded or opposed, since it was held by the Philistines while Saul and the Israelites were at Gibeah; it was also on the line of march of an invading army from the north, and the Assyrians are represented as depositing their baggage there on their way to Jerusalem, just before reaching Gibeah (Isa. x, 28). It was perhaps for this reason that Jonathan Maccabeus fixed his abode at Michmas (1 Macce. ix, 73); and it is from the chivalrous exploit of another hero of the same name, the son of Saul, that the place is chiefly celebrated (1 Sam. xiii, xiv, 4–16). "Saul was occupying the range of heights above mentioned, one end of his line resting on Bethel, the other at Michmas (1 Sam. xiii, 2). In Geba, close to him, but separated by the wide and intricate valley, the Philistines had a garrison with a chief officer. The taking of the garrison or the killing of the officer by Saul's son Jonathan was the first move. The next was for the Philistines to swarm up from their sea-side plain in such numbers that no alternative was left for Saul but to retire down the wady to Gilgal, near Jericho, that from that ancient sanctuary he might collect and reassure the Israelites. Michmas was then occupied by the Philistines, and was their furthest post to the east. But it was only a short range of hills between it and Geba, and while he was in Geba, and his father in Michmas, Jonathan must have crossed the intervening valley too often not to know it thoroughly; and the intricate paths which render it impossible for a stranger to find his way through the mounds and hummocks that crowd the bottom of the ravine—over which these heaves and declivities perversely here, the sharp rocks there—as to be able to traverse them even in the dark. It was just as the day dawned (Joseph. Ant. vi, 6, 2) that the watchers in the garrison at Michmas descried the two Hebrews clambering up the steep ascent. We learn from the details supplied by Josephus, who must have had an opportunity of examining the spot when he passed it, that Titus on their way to the siege of Jerusalem (see War, v, 2, 1), that the part of Michmas in which the Philistines had established themselves consisted of three summits, surrounded by a line of rocks like a natural entrenchment, and ending in a long and sharp precipice, believed to be impassable. Finding himself opposed from above, and taking the invitation as an omen in his favor, Jonathan turned from the course which he was at first pursuing, and cut up in the direction of the point reputed impregnable. It was there, according to Josephus, that he and his armor-bearer made their entrance to the garrison of Michmas. And Josephus adds, "We are now at the village Gibeah; Jonathan. It was inhabited, after the return from Babylon (Neh. xi, 51), by 122 returned colonists (Ezra ii, 27; Neh. vii, 81). Eusebius describes Michmas as a large village nine Roman miles from Jerusalem, on the road to Ramah (Onomast. s. v. Maymah). Travellers have usually identified it with Bir or el-Birkah (see Maundrell, March 25; and the details in Quaresmius, Elucidatio, ii, 786, 787); but Dr. Robinson (Researches, ii, 117) recognizes it in a place still bearing the name of Mukmas, at a distance and position which correspond well with these intimations. It is small, and almost desolate, but bears marks of having once been a place of strength and importance. There are many foundations of hewn stones, and some columns lie among them. The steep and precipitous Wady es-Sweineh, a valley into which the two ravines on the low ridge between which the village is situated run, is probably the "passage" which Jonathan mentioned in the targum (1 Sam. xii, 28; Isa. x, 29). "In it," says Dr. Robinson, "just at the left where we crossed, are two hills of a conical, or rather spherical form, having steep rocky sides, with small wadys running up between each so as almost to isolate them. One of them is on the side towards Jeba (Gibeah), and the other towards Mukmas. These would seem to be the two rocks mentioned in connection with Jonathan's adventure (1 Sam. xiv, 4, 5). See Bozez, Senneh. They are not, indeed, so sharp as the language of Scripture would seem to imply; but they are the only rocks of the kind in this vicinity. The northern one is connected towards the west with an eminence on the road to Jerusalem. See Newton, Onomast., i, 116; comp. new ed. iii, 289; and Thenius, in the Sachsa. exeget. Stud. ii, 147 sqq."

"Immediately facing Mukmas, on the opposite side of the ravine, is the modern representative of Geba; and behind this again are Ramah and Gibeah—all memorable names in the long struggle which has been so vividly described to us by the Talmud (Menachot, viii, 1; comp. Schwars, Palest. p. 131) the soil of Michmas is much admired for its fertility (Ireland, Palest. p. 857). "There is a good deal of cultivation in and among groves of old olives in the broad, shallow wady which slopes down to the north and east of the village; but Mukmas itself is a very poor place, 230
and the country close to it has truly a most forbidding aspect. Huge gray rocks raise up their bald crowns, crowned with evergreen pines, above the gray buttes of the village, and the gray ruins that encompass them, can hardly be distinguished from the rocks themselves. There are considerable remains of massive foundations, columns, cisterns, etc., testifying to former prosperity greater than that of either Anathoth or Geba" (Foster, Homily, xvi, 215, 216).

Mich'mah (1 Sam. xiii, 22-23; xiv, 5, 31; Neh. xi, 31; Isa. x, 38). See Micmacs.

Mich'methath (Heb. Michmethath, מיכִּמְתַּחְתּ, perh. kibbat-pole; Sept. Měṣforte, Vulg. Michmethath), a town on the northern border of Ephraim (and the southern of Manasseh), situated eastward of Shechem and southward from Asher, in the direction of Tappuah (Josh. xvii, 7); also not very far west of Jordan, but beyond Taanach-Shiloh (Josh. xvi, 6; where part of the verse appears to have been transposed from its proper location at the beginning of ver. 8; see Keil's Comment. ad loc.). These notices appear to fix it not far from Wady Bidan, north-east of Salem. See Taima. This position corresponds to the location assigned to the associated places by Eusebius (Schwarz, Putei, p. 147); and M. G. M. Rodin has found a large village called el-Makka, which he thinks may be a vestige of the Biblical locality (Narrative, i, 99); but Dr. Robinson, who passed through this region during his last visit, speaks only of "several villages" visible in this vicinity (Researches, new ed. iii, 290), and applies the name to a larger territory called the Valley of Na-bilah (Tillem. p. 132, etc.); which, however, according to Van de Velde's Map, runs into Wady Bidan.

Mich'ri (Heb. Mīkhīrī, מיכִּרִי, salable; Sept. Mōξυς v. Ῥαιφη), the father of Uzzi and grandfather of Elah, which last was one of the principal Benjamites resident in Jerusalem after the exile (1 Chron. ix, 8). B.C. considerably ante 440.

Mich'tam (Heb. mīkām, מִכְּתָם, prob. for בְּכָתָם, בְּכָתָא, written; Sept. στρατιαρχία, Vulg. tituli licvitius), a term found in the titles of several persons from (Jos. xvi, lvii, lviii, x, 1), and signifying a writing, i.e. a poem or song (see Genesis, Theour., p. 734), like בְּכֶתָם (mikchat), "writing," in Isa. xxxviii, 9). Others (as Luther, after Aben-Ezra, Kimchi, and others) usually transliterate it gold, i.e. precious, distinguished, as if from בְּכָתָם, gold. Still others (as Hezel, Ewald) refer to an Arabic root meaning to conceal, as if written from retention, or in a partial strain; and some (after the rabbinis) make it a compound of בְּכָתָם, i. q. humble and perfect, referring to David. See PSALMS.

Micilalus, duke of Poland in the 10th century, is noted in ecclesiastical history as the promulgator of Christianity among the Poles, A.D. 965. His own version was brought about by his wife, Dambrowska, daughter of a Bohemian prince. John XIII was at that time the Roman pontiff, and he dispatched Egidius, bishop of Tuscumia, to the aid of the duke and his wife. See POLAND.

Miclaus, JEN-Louis, a French Protestant theologian, was born at Rheims about 1530. He took part in the Reformation; established a school at Orleans in 1557, and taught the humanities in the college of the same city. Allied by friendship with Gentien Hervet, a canon of Rheims and native of Orleans, the difference in their religious brought upon a polemical correspondence. He died near the close of the 16th century. He wrote Laepamnius castri excellitio et excidium (1554): —De constituenda apud Aurelius juvenitius disciplinio Orato (1558); —Aurelius urbis memorabilis ab Anglia ordo, anno, 1560, et Joanne Virginis Latharingo regina gesta (1560); —Respense au discours de Gentien Hervet, en ce que les pilleurs royaux et brouteurs de l'Episcop dicent qu'ils ne eulent qu'utre priscia (1564); —Dezascisme

Résidence de Jean-Jouis Miclauson, maître d'école à Oréon, aux folles cerises, aux cerises blasphémées, erreur

MICRONESIA


Microlius, JOHANN, a German Lutheran professor, was born at Cösin, in Pomerania, Sept. 1, 1597. He began his studies at the college of his own town, and in 1614 removed to Steitten, where he studied theology under professor Aamer. In 1616 he maintained a dispute, "De idolatre, which secured him much reputation. A year after he disputed at the University of Königsberg, "De veritate transendentuli." He received in 1621 the degree of master of philosophy at the University of Greifswald, after having maintained a thesis, "De meteoris." He finished his studies at Leipzig. He was made professor of rhetoric in the royal college at Steitten in 1627, rector of the Senate in 1627, and rector of the royal college and professor of theology in 1649. He had a famous dispute with John Bergius, first preacher at the court of the elector of Brandenburg, upon the differences between the Lutherans and Calvinists. On a visit to Sweden, in 1650, he died, having had his respect to queen Christina, who received him with very marked attention. She declared the charges of his doctor's degree. He died Dec. 8, 1658. Micrulas wrote, Lexicon Philologicum: —Lexicon Philosophicum: —Synagoga Historia Mundis: —Synagoga Historia Ecclesiastica: —Ethnophonia conscripsit: —Bacteriana Geo- Phisica, Guion (both p. 315, 218) he afterwards added a continuation, Contra Judaeas Depravations: —Tabella Historica, ad Millen. et Rempublic. Tempora disjuncta Necessaria: —Tractatus de copia Rerum et Verborum, cum Praef. continuo Precipitum Rhetor. —A rachologia, Artithetica, una Gloorum Tabular. Geographicorum: —De Thesba, inlocutus contra Bergium; and numerous theses, disputations, orations, etc. See Allgemeines Historisches Lexicon (Leips. 1731, 5 vols. fol.), iii, 560 sq.; Witte, Mem. theol. p. 292 sq.; Bayle, Hist. Dict. s. v. (J. H. W.)

Micronesia (from Greek μικρος, small, and νησος, island, signifying a region of small islands or islets) is a term of recent application, and is applied to a portion of the Central Archipelago, Pacific Ocean, including the Kingsmill group. Micronesia proper extends from the westernmost island of the Sandwich group to near Japan and the Philippines, and reaches south of the equator, including the Ladrone Islands, the Carolinas, and the Pellew Islands. The Kingsmill group lies on both sides of the equator, and contains fifteen principal islets, all coral islets, mostly covered with coco-nut groves.

Customs. —The population of these islands amounts to about 50,000 souls. They are governed by independent chiefs or kings, and mostly lead a life of indolence. They are divided into three classes—chiefs, landholders, and slaves. They live in small communities, regarding the eldest of their number as a kind of patriarch. Polygamy is common. They are hospitable, and ready to share the last morsel with the needy. In each town is a "stranger's house," where travellers find a temporary home. The cocoa-nut, which everywhere abounds, supplies the few wants of the natives with little labor. Their chief employment is the manufacture of cocoanut oil. Almost everything which the natives eat, drink, wear, live in, or use in any way, is obtained from the cocoa-nut tree.

Religion. —There exists hardly any well-developed form of worship or religion. They have no idols and no priests. Religion is a "right of nature," said, of veneration for the spirits of the dead, used to prevail among these people, but is gradually dying out. When a Micronesian dies, the body is placed upon mats, in the centre of the house, and rubbed with cocoa-nut oil till the flesh is gone; then the bones are placed in a loft or thrown into the sea. A votive house is near the house as a resting-place for the spirit, and offerings
men were composed chiefly of ecclesiastical and ascetic works. Greek literature was generally neglected, Latin but poorly cultivated; rhetoric was turned into bescant, the liberal arts comprised within a few rules, and the study of philosophy abandoned and decried. This barbarism almost extinguished the light (hence the name "Dark Ages") and life of Christianity, as the influence of the Church in the course of its previous corruption had weakened and was lost. See Ecl. Chron.; Ed., Thol. Dict.; Farrar, Eccles. Dict.

Middle Wall (μεσόγυρος), spoken of the chel or sacred fence ("partition") between the Court of the Gentiles and the interior sanctuary of the Temple (Eph. ii., 14). See Temple.

Middlekauff, Solomon, a German Reformer minister, was born near Hagerstown, Md., in 1818; was educated at Marshall College, Mercersburg, Pa. (class of 1839); studied theology in the theological seminary of the German Reformed Church located in the same place; was ordained in 1842, and became pastor of the Lincolnston charge in North Carolina. He died at the mineral springs, Catawba County, N. C., May 21, 1845. His ministry was brief but blessed. Energetic, mild, and peaceful in spirit, well educated and zealous, his influence was widely felt, and his memory is faithfully cherished.

Middleton, Conyers, a celebrated divine and scholar of the Church of England, was born Dec. 27, 1688, at Richmond, in Yorkshire. His father, the Rev. William Middleton, rector of Hindewell, gave him a liberal education. At the age of seventeen he was sent to Trinity College, Cambridge, of which college he was two years senior, and of which he was scholar. He graduated with the degree of B.A. in 1702, and was shortly after ordained deacon. In 1706 he was elected a fellow of Trinity College, and in 1708 joined with other fellows of his college in a petition to the bishop of Ely, as the visitor of the college, against Bentley (q. v.), the master. Middleton, who was then a young man, did not take any prominent part in this proceeding; but the feelings of hostility to the master originated by these disputes sank deep into his mind, and made him subsequently the most determined and dangerous of Bentley's enemies. Soon after this petition, he withdrew himself from Bentley's jurisdiction by marrying a lady of ample fortune. He subsequently resided for a short time in the Isle of Ely, on a small living in the gift of his wife, but the unhealthiness of the situation induced him to return to Cambridge at the end of a year. In October, 1717, when George I visited the University of Cambridge, Middleton, with several others, was created doctor of divinity by mandate of the regius professor of theology. He was refused to confer the degree unless a fee of four guineas was given to him in addition to the so-called "broad-piece," which had by ancient custom been allowed as a present on this occasion. This demand was resisted by Middleton, who, however, at last consented to pay it under protest. An appeal to court proved unfavorable to Bentley, but still he kept the money. Middleton thereupon sued Bentley for it in the vice-chancellor's court; and Bentley, refusing to pay the money or to acknowledge the jurisdiction of the court, was deprived of his degrees. Bentley petitioned the king for relief from that sentence, and, as he was then a supporter of the Tory ministry then in power, it was feared that a commission might be issued by the crown to inquire into the state of the university. Middleton, to justify himself and his friends, published A full and impartial Account of all the late proceedings in the University of Cambridge against Dr. Bentley, a Monk, a work which long continued to flourish, and is published specimen of a style which, for elegance, purity, and sense, yields to none in the whole compass of the English language. The scrupulous and resentful feeling which prompted every line, is in some measure disguised by the pleasing language, the harmony of the periods, and the veil of scholarship which enlivens the
whole tract" (Monk, Life of Bentley, p. 888). A few months afterwards Middleton published A Second Part of the full and impartial Account of all the late Proceedings, and also A True Account of the present State of Trinity College, Cambridge, containing the great po-

erty of their Master, R. Bentley, late D.D. These books seem to have been written in order to destroy the suspicion which many then had, viz., that the proceed-
ings of the university against Dr. Bentley did not flow so much from any real Jenifer in the man, as from a certain spirit of enmity to his scheme, and from the great property of the person of whose interest he was thought to be. Middle-
ton, in one of his pamphlets, had very imprudently de-

clared "that the fellows of Trinity College had not been able to find any proper court in England which would receive their complaints;" and Bentley, perceiving that his adversary had been guilty of an expression which might be considered as a libel upon the administration of justice in the whole kingdom, brought an action against him, in which the jury returned a verdict of guilty. The court, however, was unwilling to pronounce sentence, and the matter was eventually settled by Mid-

ton's begging pardon of Bentley, and consenting to pay all the expenses of the action.

But Middleton had not done with Bentley yet. The latter, in 1720, published proposals for a new edition of the Greek Testament, with a specimen of the intended work. The former, in 1721, published Remarks, Para-


Although Middleton professed, in the commencement of the pamphlet, that "his remarks were not drawn from him by personal spleen or envy to the author of the Proposals, but by a serious conviction that he had nei-
	

ter balance nor materials proper for the work he had undertaken, and that religion was much more likely to receive detriment than service from it;" the whole tenor and style of the pamphlet showed that it was the result of the most virulent personal animosity. He followed up his attack on Bentley by Some further Remarks; and it must be conceded that these two books against Bentley are written with great acuteness and learning, and, though Bentley accepted to despoil them, they de-

stroyed the credit of his Proposals so effectually that his intended publication of the New Testament came to nothing.

Upon the great enlargement of the public library at Cambridge, a new office of principal librarian was estab-
lished, to which Middleton was elected, notwithstanding a violent opposition. He afterwards travelled through France and Italy, and spent some months in Rome in 1734. After his return, Middleton published his cele-

brated Letter from Rome (1728), in which he attempted to answer the objections of the writer of the pamphlet which was derived from that of their heathen ancestors; and that, in particular, the rites, ceremonies, dress of the priests, etc., in the Roman Catholic Church, were taken from the pagan religion. This work was received with great favor by the learned, and went through four editions in the author's lifetime; by the publication of a new work, Christianity as old as Creation (1731), he not only gave great offence to the clergy, but also ruined all his hopes for preferment. This letter, which was first published anonymously, was soon known to be writ-

ten by Middleton. Pearce (q. v.), bishop of Rochester, replied to it, treating the author as an infidel; and so strong was the feeling against Middleton that he was in danger of losing his degree and office of librarian. From-

ishing, he published a little pamphlet entitled, "God's Government of their Master, R. Bentley, late D.D."

This manifestly Middleton attacked his own belief in Christianity, and disavowed any intention to cast doubt upon its evidences; and thereby saved himself from degrada-

tion, but not from strong suspicion of hypocrisy—a charge which has ever since attached to his name.

Middleton regarded Christianity in scarcely any oth-
er light than as a republication of the law of nature, and endeavored to reduce, as far as possible, everything super-
natural in the Bible to mere natural phenomena. He expres-
sely maintained that there were contradictions in the four evangelists which could not be reconciled (Reflections on the Variations found in the Four Evang-
elists); he accused Matthew of wilfully suppressing or negligently omitting three successive descents from father to son in the first chapter of his Gospel (see vol. ii, 24); he asserted that the apostles were sometimes mistaken in their applications of prophecies relating to Christ (ii, 35); he considered "the story of the fall of man as a fable" (ib. p. 111); and in 1741, in his Life of St. Paul, he declared that the prophecy given at the fall, he did not hesitate to declare (iii, 188) "that men who inquire into things will meet with many absurdities which reason must wink at, and many incredibilities which faith must digest, before they can admit the authority of this prophecy upon the evidence of this historical narrative." Such being the opinions of Middleton, it cannot be expected that, not-
withstanding his assertions to the contrary, that he should have been looked upon as a diabolizer in the fundamental doctrines of Christianity.

While these discussions were going on, Middleton was appointed to the professorship of natural history, which appointment he resigned in 1734. In the following year he published A Dissertation concerning the Origin of Printing in England, showing that it was first introduced and practiced by an Englishman, William Caxton, at Westminster, and not, as commonly supposed, by a for-
eign printer at Oxford. In 1741 he published by sub-
scription a work, A Life of M. Tullius Cicero (London. 2 vols. 4to). There were three thousand subscribers to this work, and the profits arising from its sale were so considerable as to enable Middleton to purchase a small estate at Hilder-
sham, six miles from Cambridge, where he chiefly res-
ided ever since. About the middle of the year he was appointed Principal of Jesus College, and afterwards Middleton published a translation of Cicero's letters to Brutus, and of Brutus's to Cicero, with the Latin text, and a prefatory dissertation, in which he de-
fended the authenticity of the Epistles. In 1745 he published Germania quadrat Antiquitatum erudita Monu-
ments, etc., in which he accounts at some length for the specimens of ancient art which he had collected during his residence at Rome. Two years afterwards he published his Treatise on the Roman Senate, in which he maintained that all vacancies in the senate were filled up by the people. But the work which has a peculiar interest for us is the Poor Poets shortly after, under the title An Introductory Discourse to a Larger Work, designed hereafter to be published, concerning the Miraculous Pow-

ers which are supposed to have subsisted in the Christian Church from the earliest Ages, through several successive Centuries; by which it is shown that we have no sufficient Reason to believe, upon the Authority of the Ancients, that the Catholic Church continued to the Church after the Days of the Apostles (1748). The Introductory Discourse to the work, and the Free Inquiry itself, elic-
ted numerous controversial tracts. Middleton was at-
tacked by Stebbing and Chapman, the former of whom

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endeavored chiefly to show that Middleton's scheme was inseparably connected with the fall of Christianity, while the latter labored to support the authority of the fathers. These attacks Middleton repelled by Some Re- marks of Dr. Dodwell (by Dr. Arnaud) (London, 1750) published against the Intarnation. "The discourse," remarks Mr. Orme (Bibb. Bibb. s. v.), referring to the whole controversy, "is worthy of attention, for, though the combatants on both sides carried matters too far, considerable information may be collected from the subject, the character of the fathers, the nature of miracles, and on other points closely connected with the Christian revelation." The controversy began to grow very hot. Besides Stebbing and Chap- man, Parker, Brook, Johnson, Dodwell, Church, and others attacked him, while he was defended by Yates, Jen- kins, Toll, etc. A full list of the principal publications on the subject are enumerated by Kipins in a note to the 6th part of Dodwell's Course of Lectures (see also Orme's Bibb. Bibb.; Strong's Cut. of Engl. Theol. 1800, No. 9441 sq.; Lord Brougham, Men of Letters of the Times of George III, (p. 384). It was declared by Middleton's opponents that the tendency of his inquiry was to de- stroy the evidence of miraculous interpositions; but Middle- don explicitly disavowed such intentions, and should have the benefit of the doubt. This much, however, must be admitted, that he seems never to have been so much pleased as when, by broaching some startling point of dispute, he succeeded in horrifying the minds of his adversaries. According to some, the logical world had recovered from the surprise and indi- gnation into which they had been thrown by the Free Inquiry, its fearless author put forth upon the world an attack upon bishop Sherlock, entitled An Examination of the Lord Bishop of London's Discourses concerning the Use and Intent of Prophecy; with some curious Anecdotes on his late Appendix, or additional Dissertation, containing a further Inquiry into the Mosaic Account of the Fall (1750). In this work he attempted to refute Sherlock's (q. v.) theory of a chain of prophecy running through the different portions of the Old Testament. He was refuted by Dr. Rutherforth, divinity professor at Cambridge; but, Middleton, whose end seems to have been answered, which was to abuse the bishop a little, pursued the argument no further. The obstinate contro- versialist died with the armor on his back and the lance in his hands. He was meditating a general answer to all the objections made against the Free Inquiry; but, being attacked with illness, and immediately after the last of his meditations, in the streets of London, he thought it prudent to accept a small living from Sir John Frederick. A few months after his death was published his Indications of the Free Inquiry into the Miraculous Powers, etc., from the Objections of Dr. Dodwell and Dr. Church. The piece is unfinished, but very able as far as it goes. In 1734-1756, 23 or 24 years after the appearance of the little collected works of Livy, editions of Cicero, were collected and printed in four volumes, 4to, under the title of Miscellaneous Works; among which were inserted the following pieces, never before published, viz., A Preface to an intended Answer to all the Objections made against the Free Inquiry;—Some cursory Reflections on the Dispute, or Dissertation, which happened at Alnwick, between the Apostles Peter and Paul;—Reflections on the Variations, or Inconsistencies, which are found among the Four Evangelists in their different Accounts of the same Facts;—An Essay on the Gift of Tongues, tending to explain the proper Nature and Nat- ural use of it, as it is described and delineated in the sa-cred Scriptures, and as it appears also to have been under- stood by the learned both of ancient and modern times;— Some short Remarks on a Story told by the Ancients con- cerning St. John the Evangelist and Cerinthus the Hero- tician; and on the Use which is made of it by the Moderns, to enforce the Duty of shining Heretics;—An Essay on the allegorical and literal Interpretation of the Creation and Fall of Man;—De Latinarum literarum pronunci- atione dissertatio.—Some Letters of Dr. Middleton to his Friends. A second edition of these Miscellaneous Works was published in five volumes, 8vo, in 1755. "Dr. Mid- dleton," says Parr, in his preface Bellendens, "was a man of no common attainments; his learning was ele- gant and profound, his judgment was acute and polished, his taste was fine and correct; his style was so pure and harmonious, so vigorously flowing without being im- flated, that, Addison alone excepted, he seems to me without a rival." See Leckey, Hist. of Rationalism (see Index in vol. ii); Jortin, Eccles. Remarks, i, 298; Dic- riacci, Miscell. of Literature, Quarrels of Authors, p. 313; Nichols, Ed. Anec. p. 414 sq.; Knox, Essays, ii, 56; N. Amer. Rev.ree, xxxv, 440; Chancellor Kent, Course of Engl. Reading; Macaulay, Crit. and Hist. Essays, ii, 132; Orme, Bibb. Bibb. s. v.; Biogr. Brit. s. v.; Chalmers's Biogra- dict. s. v.; General Biogr. Dict. s. v.; English Cyclop. s. v.; Hook, Eccles. Biogr. s. v.; Darling, Cyclop. Bibl. i, 2957; Allibone, Dict. of Brit. and Amer. Authors, ii, 1273; MacM. Dictionary, xxiv, 257; xv, 461; xxvii, 440 sq.; xxxii, 607; Bickersteth, Christ. Student, p. 298.

Middleton, Brahma, a noted English divine, was born about 1740. He received his education at St. Edmund's Hall, Oxford, but was expelled from that university, together with five other youths, on account of his sympathy with the Methodists. This circumstance caused his removal to Macquown's Asylum of The Shakers. Middle- don then entered King's College, Cambridge, and, after his graduation, became pastor of an Episcopal congregation at Dalkeith, Scotland, and curate successively to Romaine and Cadogan, and at St. Margaret's, Westminster. He was presented to the rectory of Turvey, Bed- fordshire, in 1751, and was thus a predecessor of Leigh Richmond, who was presented to the same rectory in April 1785. He died in 1805. Middle- don was a man of warm piety, and of a Catholic spir- it. He is the well-known author of Biographia Evangelica, or an historical Account of the Lives and Deaths of the most eminent evangelical Authors or Preachers, both British and Foreign, in the several Denominations of Protestants (1753, 4 vols. 8vo). This great biographical work is a collection of invaluable materials, and must immortalize his memory, while doing immense good. Of his other works we mention: Archbishop Leighton's whole Works, with Life (1805, 4 vols.).—Veritas and Insti- tutions of the Pauline of David (1808).—Luther's Com- mentaries on Galatians, Part 1st, in 8vo (1807). See Allibone, Dict. of Brit. and Amer. Authors, ii, 1275; Cooper, Biog. Dict. of Eminent Persons, p. 865.

Middleton, Thomas Fanshawe, D.D., the first English bishop of Calcutta, largely identified with the Anglican Church missionary work in India, only son of the Rev. T. Middleton, rector of Kedleston, Derbyshire, was born at that village Jan. 26, 1768. His early training he received under his father. In 1779 he was ad- mitted to Christ Church, Oxford. In 1780 he proceeded to Pembroke Hall, Cambridge, where he took his degree of B.A. with honors, in January, 1792. Shortly after he received ordination, and entered upon the curacy of Gainborough, in Lincolnshire. Here he edited a periodical work entitled the Country Spectator, which continued to appear for a number of months. Meanwhile Middleton sustaining the paper mainly by his own com- positions. This connection brought him to the notice of Dr. John Pytney, archdeacon of Lincoln, who in 1794 appointed him tutor to his two sons. Middleton in consequence removed first to Lincoln, and afterwards to Norwich, where he became one of the preachers Man- crot in 1799, having previously (in 1795) been presented by Dr. Pytney to the rectory of Tansor, in Northam- pondshire. In 1802 he was presented with the rectory of Bytham, in Lincolnshire. About this time he wrote
his chief work, *The Doctrine of the Greek Article applied to the Criticism and Illustration of the New Testament*, which he published in 1808, with a dedication to Dr. Pretzmann. The object of this work is, first, to establish the rules which govern the use of the article, and to show how it is wrongly applied in the Greek of various passages in the New Testament, many of which are of such a nature that they furnish arguments for or against the divinity of Christ, according to the different views which are taken of the force of the article. Owning to this circumstance, the doctrine of the Greek article has become the subject of warm discussion among many theologians; and some Unitarian divines have strongly opposed the views of Middleton. His chief rules have, however, been received as sound by the great majority of Biblical critics. (A second and improved edition was published by Prof. Schoefield in 1828; and a third by the Rev. Hugh James Rose in 1838.) An abstract of his work is prefixed to Valpy's edition of the Greek Testament.) In the same year in which he published this work he took his degree of D.D. at Cambridge, and removed to his living at Tansor, where he discharged his duties in such a manner as to gain the affection and esteem of his people. In 1809 he was appointed by Bishop Pretzmann to a stall in the cathedral of Lincoln, and in 1812 to the archdeaconry of Huntington. In 1811 he resigned his two livings for the vicarage of St. Pancras, Middlesex, and the rectory of Rottemham, in Hertfordshire. He fixed his residence at St. Pancras, and his work on the divinity of Christ was published at the Church of other distinguished individuals. He was in sympathy with the object of the Society for Promoting Christian Knowledge, and was earnest and uniring in advancing its interests, as well as those of other societies in connection with the Church. The knowledge thus acquired of their plans, resources, and activities greatly aided him in his subsequent career in India, and the discernment and good judgment which he brought to their meetings contributed materially to their efficiency. About this time the Anglican Church established a bishopric in India, constituting Calcutta as the episcopal residence. For this distinguished position Dr. Middleton was selected; and he was accordingly consecrated the first colonial bishop ever set apart by the Anglican Church by the archbishop of Canterbury, May 8, 1814. A short time prior to his departure for Calcutta, bishop Middleton was made a fellow of the Royal Society. He arrived in Calcutta Nov. 28, 1814—a little after the death of the author of *Henry Martyr*, that valued worker in this field. During the voyage Middleton had diligently employed himself in increasing his qualifications for his office, especially by the study of Hebrew and Persian. As bishop of Calcutta he made every effort to promote the interests of Christianity, and to aid the cause of education. He made three visitations of his immense diocese, in two of which he directed his particular attention to the state of the Syrian Christians in the neighborhood of Cochín, on the coast of Malabar. By his efforts the Bishop's College at Calcutta was established for the education of chil- dren of the See. In 1829 he went to the East Indies, and in the same year he made a tour in Asia; and he laid the first stone of its buildings Dec. 15, 1820. He instituted a consistory court at Calcutta, and would have done the same at Madras but for the opinion of the advocate-general of Madras that he regarded such a measure as illegal. Those extended labors and extraordinary exertions, embarrased by daily annoyances from the civil authorities in their application of regulations applicable only to the home clergy, could not result otherwise than in depressing him and diminishing his vigor, especially in India's unhealthy climate, and greatly hastened the end of his days. He died July 8, 1831. He was buried in the churchyard of Calcutta. His successor in the work was the Sainted Reginald Heber (q. v.). Bishop Middleton was large and dignified in form, animated in manner, and generous and kind in disposition. As a preacher he was very impressive, his voice clear and pleasing, his style simple and manly, generally argumentative, and strongly imbued with the doctrines of the Church of England. In accordance with his last desires, bishop Middleton's papers were destroyed, and we have, therefore, none of his greater works exceptual transformation through the office of "the Greek Article," the periodical publication mentioned above, and some sermons, charges, and tracts, which have been collected into a volume, to which a memoir of bishop Middleton is prefixed, by H. K. Bonney, D.D., archdeacon of Bedford London, 1824. See also the Rev. Charles, Life of the Right Hon. Fanthamodell, London, 1831, 2 vols. 8vo); Miss Yonge, Pioneers and Founders, ch. vii; Monthly Review, 1810 (May); Kaye, Christianity in India. (J. H. W.)

Middoth. See Talmud.

Midgard's Serpent, or the World-Serpent (J"ormungand), is, in the mythology of the Norsemen, the great serpent which surrounds the world. As the offspring of Loki (q. v.), the principle of evil, the other gods feared the new-born, and determined to get early possession of it and Fenrir, another of Loki's offspring, and, when secured, Midgard's Serpent was cast into the ocean, where it grew till it encircled the world, biting its own tail. At the end of the world, the world-serpent will fight of among the gods, and he who wins the contest will be the one who, however, will die immediately afterwards from the effect of its venom. The myth of the world-serpent is supposed to signify the deep or main ocean, which, excited by Loki (subterranean fire or earthquake), is thrown upon the land, thus proving scarcely less fatal to the works of man than the direct action of volcanic fire, represented under the form of Fenrir. For further particulars, see Thorpe's Northern Mythology, 180 sq., 161 sq.; Mallet's Northern Antiquities, vol. ii, Fables xvi, xxx, xxvi, xcviii, Keyser's Religion of the North- men; Petersen's Nordisk Mythologi.

Midian (Heb. מִידָן, מִיָּדָן, str. as in Prov. xviii, 18; xix, 13; Sept. מַדְאָעָא v. מַדָאָע; N. T. Μαδαία, Acts vii, 28, where the Auth. Vera. has "Ma- dian"); the Heb. often stands collectively for the "Midianites," as it is frequently rendered in all the versions), the fourth son of Abraham by Keturah, and the progenitor of the Midianites (Gen. xxv, 2; 1 Chron. i, 32). B.C. post 2024. His five sons are enumerated in Gen. xxxv, 4; 1 Chron. i, 38. Of his personal history nothing further is known. See Midianite.

Midianite (Heb. מִידָניָית, מִיָּדָּני; Numm. xxx, 29, used collectively, and so rendered by "Midianites," which is the usual English equivalent for Middain as the origin of Middain, See also Madi- an, a tribe of people descended from Abraham's son Midian (q. v.), a branch of the Arabian dwelling principally in the desert north of the peninsula of Arabia. Southwards they extended along the eastern shore of the Gulf of Aden; and northwards they stretched along the eastern frontier of Palestine; while in the peninsula of Sinaim seem to have afforded them pasture- grounds, and caused it to be included in the "land of Midian." The notion that there were two peoples called Midian, founded on the supposed shortness of the interval for any considerable multiplication from Abraham to Moses, and on the mention of Moses's Cushite wife, seems to be untenable. Even since the question of ob- jection, which is unnecessary, one tribe has often become merged into another and older one, and only the name of the latter retained. See Burton, Gold Mines of Midian and Ruined Midianitish Cities (Lond. 1878, 8vo).

I. History. Midian, though not the oldest, was the most celebrated son of Keturah. What Judah became among the tribes of Israel, Midian became among the tribes of Arabia. It is true we find the other branches of the Keturites spoke of a few times in sacred his-
Midianite, and mentioned in such a way as to prove that as tribes they never lost their individuality; yet the Midianites were the dominant people, and Midian is the great name which always comes out prominently before the historian. Not only so, but the Midianites appear to have been regarded by the semi-nomad rulers of Arabia, combining into a grand confederacy, and then guiding or controlling, as circumstances required, all the Arabian branches of the Hebrew race. This fact comes out incidentally in many parts of Scripture; and we require to keep it carefully in view in order to understand the next.

1. Midian had five sons, who, doubtless, in accordance with Arab custom, became heads of distinct tribes (Gen. xxv, 4; comp. Numb. xxxi, 8). We are told that while “Abraham gave all that he had to Isaac,” that is, made him his heir—head of his house and patrimony—to the sons of the concubines Abraham gave gifts, and sent them away from Isaac his son while he yet lived, eastward, to the land in the east” (ver. 5). This is the first indication of the country occupied by the Midianites and other descendants of Keturah. The expression is not very definite. Abraham’s principal place of residence was at Haran—Mamre and Beersheba. The “country of the east” appears to have included the whole region on the east side of the Arabah or great valley which reaches from the fountains of the Jordan to the Ætolian Gulf. All Arabia, in fact, and even Mesopotamia were included in the “country of the East” (Gen. xxix, 1; Numb. xxxii, 7, etc.). See Exc-Keturat and Selah. The conditions which determined the thirty-five points more clearly to the exact territory of Midian. Hadad, one of the early kings of Edom, is said to have “smiten Midian in the field of Moab.” We may conclude from this that the Midianites were at that time settled on the eastern borders of Moab and Edom. They were, like all the Arabs, a nomad or semi-nomad people; bearing some settlements around fountains and in fertile valleys, but forced to wander in their tents from place to place to secure sufficient pasture for their flocks. The Midianites were an enterprising people. They were not satisfied with the dull routine of pastoral and agricultural life. From the first they appear to have engaged in commercial pursuits. Some districts of Arabia, Eastern Palestine, and Lebanon, yielded valuable spices and perfumes which were in great demand in Egypt, not merely for the luxuries of the living, but for the embalming of the dead. In this profitable trade the Midianites engaged. In the first part of their caravans passing through Palestine from Gilead to Egypt that Joseph was sold by his brethren (Gen. xxxvii, 25 sq.). Slaves at that time found as ready a market in Egypt as they do now. It will be observed that the traders are called by the historian both Ishmaelites and Midianites, the two names being used as synonymous. The reason probably is that these were the dominant tribes in Arabia, and carried on the trade jointly; hence they were known among strangers by both names. It would seem, however, that the merchants in this caravan were true Midianites, though they may have been accompanied by Ishmaelites (ver. 36, 36; but comp. 25, 27). In ver. 36 the Hebrew words for Midianites, and the plural of Midian ("Nidah"); the third son of Keturah (Gen. xxv, 2); while in ver. 28 the word is בֵּית יָד, the regular plural of יִד. There can be little doubt that the Midianites are referred to in both passages, as represented in the Septuagint, Vulgate, Targums, and other ancient versions. See MIDAI. By a similar latitude of expression, the Midianites sometimes appear to be reckoned among the Ishmaelites (Judg. viii, 12; viii, 22, 24); elsewhere they are distinguished from them (Gen. xxv, 4, 12, 22, 23) as being nomads in their habits, so that bands of them often moved from place to place. But the difficulty may be avoided by supposing that the terms “Midianite” and “Ishmaelite” are used as a synonyme of travelling mer-

chant, such as they became in later times. See ISHMAELITE.

2. The next notice of Midian is in connection with the eventful history of Moses—“Moses fled from the face of Pharaoh, and dwelt in the land of Midian” (Exod. ii, 15). He was given to Jethro, the priest of Midian, and brought up by his father and father-in-law. Moses kept his flock. The subsequent incidents of this strange narrative show clearly the region then inhabited by Jethro, and called "the land of Midian." It was the peninsula of Sinai, and it was while watching his flock there on the side of Horeb—Besore seen, the glory of the Lord in the burning bush, and received the commission to return to Egypt for the deliverance of Israel (Exod. iii, 1 sq.). It would appear, from a comparison of the several incidental notices of Jethro given in the Pentateuch, that the peninsula of Sinai was not his settled place of abode. When Israel was encamped at Horeb, Jethro brought thither Moses’s wife and his two sons; and, after a brief stay, we are told that “he went his way into his own land” (Exod. xviii, 1, 27; comp. Numb. x, 29, 30). The Midianites were nomads roaming over a very wide region, but, like most Arab tribes, having one permanent nucleus or capital—Mamre or Beersheba. The name of Midian (and hence the “land of Midian”) was often applied, as that of the most powerful of the northern Arab tribes, to the northern Arabs generally, i.e. those of Abrahamic descent (comp. Gen. xxxvii, 28, but see respecting this passage above; and Judg. viii, 24); and as Besore—see the choice pastures, the fountains, and the wells in the desert were all known to them. This fact throws light on Moses’s urgent request to his father-in-law—“Let us not, I pray thee, forsooth as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes” (Numb. x, 31). It should, however, be remembered that the name of Midian (and hence the “land of Midian”) was perhaps often applied, as that of the most powerful of the northern Arab tribes, to the northern Arabs generally, i.e. those of Abrahamic descent.
Israelites in their wanderings in the wilderness, when not miraculously supplied. Apart from this consideration, the Egyptians afterwards working mines at Sarratbet el-Khidhmin, and a small mining population may have found sufficient sustenance, at least in some seasons of the year, in the few watered valleys, and wherever ground could be reclaimed: rock-inscriptions (though of later date) testify to the number of at least passers-by; and their remains of colliery working have recently been discovered. Whatever may have been the position of Midian in the Sinaic peninsula, if we may believe the Arabi chemists and geographers, backed as their testimony is by the Greek geographers (see below), the city of Midian was situated on the opposite or Arabian shore of the Arabian Gulf, on the mountains on the north, and spreading east and west, we have the true country of the wandering Midianites. See SINA.

3. The next occurrence of the name of this people in the sacred history marks their northern settlements on the border of the Promised Land, "on this side Jordan (by Jericho), in the plains of Moab (Num. xxii. 1-4). The Midianites were a wise and a wily people. So long as the Israelites only traversed their outlying pasture-grounds on the west of the Arabah, they were content to cultivate their friendship; but when, in the latter part of their journey, having passed round the southern end of the Dead Sea, and entering the Moabian country by a perpendicular spur of ground, the Midianites were to be met with, the Israelites tried every plan and used every effort to work their destruction. They consulted with their neighbors, the chiefs of Moab, and resolved to bring the prophet Balaam to curse the powerful strangers (Num. xxi. 4-7). Balaam came, and the Lord turned the intended curse into a blessing. The prophet however, adopted a more effectual mode of injuring the Israelites than by the agency of enchantments. He persuaded the women of Midian and Moab to work upon the passions of the Israelites, and entice them to the licentious festivals of their idols, and thus bring upon them the curse of heaven (xxxv. 15). This infamous scheme proved only too successful (ch. xxxvi.), and, had it not been checked by the almost complete annihilation of the Midianites, it would have brought destruction upon the whole host of Israel (xxxv. 17; xxxvi. 2). The vengeance then executed upon Midian was terrible. Their cities and castles were burned; the entire males that fell into the hands of the conquerors were put to death, including the five kings of Midian—Evvi, Rekem, Zur, Hur, and Reba, together with Balaam—and with them all the married females; and the young women and children were reduced to slavery. It has been affirmed that these acts of vengeance are so cruel, so barbarous, that God, according to the nature of his character, have been prompted by a God of love, and that, therefore, the narrative cannot be considered as of divine authority. Those who bring such an accusation against the Scriptures must surely overlook the leading circumstances of the case—they must forget that the God of love is also the God of justice. The whole Midianite nation, male and female, had deliberately combined and conspired, by wit and stratagem, to wean the Israelites from their allegiance to the God of heaven, and not only so, but wantonly to allure them to the commission of the most foul and degrading crimes. Was it inconsistent with justice for the moral Governor of the universe to punish such guilt? Could any punishment less sweeping have freed the earth from crime so deep-rooted and so dangerous? The influence of the Midianites on the Israelites was clearly most evil, and directly tended to lead them from the injunctions of Moses. Much of the danger inherent in their influence may probably be ascribed to the common description of their species, while the Canaanite tribes were abhorred, Midian might claim consanguinity, and more readily seduce Israel from its allegiance.

The details of this war given by Moses afford us some little insight into the nature of the country of Midian, and the occupations of the people. The Midianites were not pure nomads; they had cities and goodly castles (xxi. 10). Their principal town Edom, though relatively thickly studded with the ruins of ancient cities and castles (Wallin, in Journal of R. G. S. xxiv. 115 sqq.; Porter, Damascus, ii. 188; Weistain, Reisebericht über Hauran, etc.; Graham, in Journal of R. G. S. for 1859). These were doubtless the habitations of the Midianites. The whole region around their cities, extending from the Arabian shore to the head of the Arabian Gulf, and the mountains on the north, are barren and dreary and desolate, is barren. In spring and early summer it is covered with vegetation, and it has many rich valleys, a few patches of which are still here and there cultivated by the Arab tribes. Everywhere there are evidences of partial cultivation in former days, and there are also traces of a comparatively dense population (see Porter, Hand-book, p. 501, 508, 592, etc.).

Some time previous to the exodus it appears that the Midianites had allied themselves closely to the Moabites. Sihon, king of the Amorites, made war upon Moab and Ammon, conquered a large part of their territory and made Moab his tributary, and his province possessed of the Midianites. At the same time he made Midian, the ally of Moab, tributary; and hence the five princes of Midian are called by Joshua wassals (בְּנֵי מִדְיָן; Keil on Josh. xiii. 21) or "dukes" of Sihon. The defeat of Sihon by the Israelites secured the freedom of the Midianites; and then they, fearing lest they should in like manner be subdued by Moses, conspired to destroy Israel, and thus brought about their destruction. The entire settlement of Midian was doubtless similar to that of all the nations of Arabia—patriarchal. The nation was divided into a number of tribes, each of which was independent, and led by its own sheik or chief. In time of common danger or of war, the sheiks of the various tribes formed a council, but always acknowledged the presidency of the head of one leading family, who was (and still is) styled the "prince" (ארמך) of the nation. Five of the sheiks of Midian are mentioned in Judges as subjects of Sihon. In Numb. xxxi. 8 they are called "kings" (בְּנֵי מִדְיָן). While in xxi, 4 Moab is said to have consulted with the elders (ָּאֵבַד) of Midian. The great Arab tribes have two classes of chiefs: one class is composed of the rulers of the leading divisions of the tribe, the other class of the other divisions. The former are hereditary, the latter are simply influential or warlike men who, by their talents, have gathered around them a number of families. It would seem to be the former class—the hereditary rulers of Midian—who are called "kings"; while the others, the influential leaders or saviors of the tribes, are termed "elders." In the transaction with Balaam, the elders of Midian went with those of Moab, "with the rewards of divination in their hand" (xxii. 7); but in the memorable words of Balaam the Midianites are not mentioned. This might be explained by the supposition that Midian was a wandering tribe, whose pasturing lands reached wherever, in the Arabian desert and frontier of Palestine, pasture was to be found, and who would not feel, in the same degree as Moab, Amalek, or the other more settled and agricultural inhabitants of the land allotted to the tribes of Israel, the arrival of the latter. But the spoil taken in the war so soon followed, and more especially the mention of the doings of Midian, render this explanation very doubtful, and point rather to a considerable pastoral settlement of Midian in the trans-Jordanian country. Such settlements of Arabs have, however, been very common. In this case the Midianites were evidently tributary to the Amorites, being "dukes of Sihon, dwelling in the country" (יִשְׂרָאֵל); this
The consequent panic of the great multitude in the valley, if it have no parallels in modern European history, is in itself a sufficient reason for supposing that the phrase "a chief house in Midian," throws a strange light over the obscure page of that people's history. The vices of the Canaanites, idolatry and licentiousness, had infected the descendants of Abraham, doubtless connected by successive intermarriages with those tribes; and the prostitution of this chief's daughter, caught as it was from the customs of the Canaanites, is evidence of the ethnological type of the latter tribes. Some African nations have a similar custom; they offer their unmarried daughters to show hospitality to their guests.

4. There is no further mention of the Midianites in history for two hundred and fifty years. During that period they had increased and had concurred in the influence and power, probably by the arrival of fresh colonists from the desert tracts over which their tribes wandered; and they again turned their arms against their old enemies, the Israelites. For seven years they oppressed them so grievously that the people were forced to flee from the open country, and to seek an asylum in mountain fastnesses, in caves, and in fortified cities (Judg. vi, 1, 2). Midian was now at the head of a great confederacy, comprising the Amalekites and the leading tribes of Arabia, called by the sacred historian Ben Ke- demi ("children of the East"); (ver. 3). In early spring the confederates assembled their vast flocks and herds, ascended to the heights of Mount Ephraim, and descended upon the rich plains of Central Palestine, plundering and destroying all before them—"sheep, oxen, asses," property, the young corn, and the luxuriat ants: "For they came up with their cattle, and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number; and they entered into the land to destroy it" (ver. 5). In their distress the Israelites cried unto the Lord, and he sent a deliverer in the person of Gideon (ver. 8-13). The invaders were concentrated on Esdraelon—their flocks covering the whole of that splendid plain, and their encampment lying along the base of "the hill of Moreh," now called Little Hermon (ver. 83; vii, 1, 12). Gideon assembled his band of warriors at the well of Harod, or fountain of Jezreel, situated at the foot of Gilboa, and famed in after-days as the scene of Saul's defeat and death (vii, 1). See Harod. The romance of the meeting in the memory of the memorable campaign have been treated elsewhere [see GIDEON], but the Midianitish side of the story is pregnant with interest. The scene over that fertile plain, dotted with the enemies of Israel, "the Midianites, and the Amalekites, and all the Bene-Kedem, [who] lay along (צְּעַרְּבּ, fell, i. e. pitched their tents) in the valley like locusts for multitude, and their camels were without number, as the sand by the sea-side for multitude" (vii, 12), has been picturequeys painted by Prof. Stanley (Sinai and Palestine, p. 333).

The descent of Gideon and his servant into the camp, and the conversation of the Midianith watch, forms a vivid picture of Arab life. It does more: it proves that as Gideon, or Phrah, his servant, or both, understood the language of Midian, the Semitic languages differed much less in the 14th century B.C. than they did in after-times [see ARABIA]; and we besides obtain a remarkable proof of the consanguinity of the Midianites, and learn that, though the name was probably applied to all or most of the northern Abrahamic Arabs, it was not applied to the Canaanites, who certainly did not understand the language in the sense of the Gibeonites as we understand. The stratagem of Gideon requires an illustration from modern Oriental life. Until lately the police in Cairo were accustomed to go their rounds with a lighted torch thrust into a pitcher, and the pitcher was suddenly withdrawn when light was required (Lane's M. E. G., 2nd ed. p. 120)—a custom affording an exact parallel to the ancient expedient adopted by Gideon.
the nameless hordes who, under the common designation of "the people of the East," Bene-Kedem, harassed the eastern border of Palestine.

To this victory there are subsequent allusions in the sacred writings (Psa. lxxiii, 10, 12; Isa. ix, 4; x, 6); but the Midianites do not again appear in sacred or profane history. The name, indeed, occurs after the exile in Judg. v, 17, and it seems to be still in use among the Arabians. Josephus, however, asserts (Ant. iv, 7, 1) that Petra, the capital of Arabia (i.e. Idumea), was called by the natives Areeceme, from the Midianitish king Rekem slain by Moses (Num. xxxii, 8). Eusebius and Jerome also mention a city Mediam, so named after the tribe, near the Kezd (Qezda) on the east of the Red Sea, from which the district was called; and another city of the same name near the Armon and Areopolis, the ruins of which only existed in their days (Onomast. s. v.; comp. Jerome, Comment. ad Jes. ix, and Ezech. xxv). These were doubtless traditional recollections of the different branches of the Midianitish stock, showing their prevalence throughout Idumea and the Sinaic peninsula as a migratory tribe.

II. Geographical Identification.—From all the above notices, we may gather with considerable certainty that there were at least two main branches of the Midianites. It seems to have been the west portion of the tribe that settled about the eastern arm of the Red Sea, among whom Moses found refuge when he fled from Egypt, and whose priest or sheik was Jethro, who became the father-in-law of the future lawgiver (Exod. iii, 1; Num. x, 29). See Kezdre. These in like manner are usually reckoned along with the Ethipians of Cushite origin. It is certain that some Cushite tribes did settle in and on the outskirts of Arabia, which was therefore called Cash, in common with other districts occupied by Cushite tribes; and, under this view, it is observable that the wife of Moses is called a Cushite (Num. xii, 1), and that some Midianites married Cushites; for these are undoubtedly the Midianites who trembled for fear when they heard that the Israelites had passed through the Red Sea. We do not again meet with these Midianites in the Jewish history, but they appear to have remained for a long time settled in the same quarter, where indeed is the seat of the only Midianites known to Oriental authors. The Arabic geographers of the middle age (Edrisi, Chim. iii, 5, p. 3; Ibn el-Wardi, and Abulfeda, Arab. decr. p. 77; comp. Seetzen, xx, 311) speak of the ruins of an ancient town called Madim, on the eastern side of the Red Sea, which was still to be seen the well at which Moses watered the cedars by Jethro's command. But, otherwise, this is doubtless the same as Midiam, a town in the same district, mentioned by Ptolemy (Geog. v, 19); and Niebuhr conjectures that the site is now occupied by Moliah, a small town or village on the Red Sea, on the Haj road from Egypt (Descript. Arab. p. 577); but, as Rosenmüller remarks (Bibl. Geogr. iii, 224), this place is too far south to be identified with the Midian of Jethro. The Madim of Abulfeda is doubtless that mentioned by Josephus (Ant. xii, 11, 1) as Madime (Madjmēn), situated at the Red Sea, properly identified by Reland (Palest. p. 98, 100) with the modern Madjim, situated about half-way down the eastern coast of the Zalzul Gulf (Forster's Geogr. of Arabia, ii, 116, and Index, s. v.). To the same effect are the notices of the city Madim in Eusebius and Jerome above.

Another branch of the Midianites occupied the country east and south-east of the Moabites, who were seated on the east, or Nezib, or, perhaps, we should say that, as they appear to have formed the system of semi-nomad people, they pastured their flocks in the unsettled country beyond the Moabites, with whom, as a kindred, although more settled tribe, they seem to have been on the most friendly terms, and on whose borders they were situate those "cities and goodly castles which they possessed" (Numb. xxxvi, 10). It is to these Midianites that we must refer the brief statements of a collision with Haidal, one of the early Edomish kings (Gen. xxxvi, 35). These Midianites, like the other tribes and nations who had a common origin with them, were highly hostile to the Israelites.

Midian is named authentically only in the Bible. It has no history elsewhere. The names of places and tribes are found in later Hebrew writings; but the stories of Arabian writers, borrowed, in the case of the northern Arabs, too frequently from late and untrustworthy Jewish writers, cannot be seriously treated. For trustworthy facts we must rest on the Biblical narrative. The city of "Medyven [say the Arabs] is the city of the tribe of Shulm, the side of Tablok, on the shore of Bahr el-Kulsum [the Red Sea]: between these is six days' journey. It [Medyven] is larger than Tablok; and in it is the well from which Moses watered the flock of Shu'eib" (Marzidus, s. v.). El-Makrfit (in his Ḫāṭāt) enters into considerable detail respecting this city and people. The substance of his account, which is full of incredible fables, is as follows: Medyven are the people of Shu'eib, and are the offspring of Medy- vn [Midian], son of Abraham, and their mother was Kantarah, the daughter of Yuktan [Joktan] the Canaanite: she bare him eight children, from whom descended peoples. He here quotes the passage above mentioned, and cites the Arabic name "Medyven" from some other version of the text. He adds that the Arabs dispute whether the name be foreign or Arabic, and whether Medyven spoke Arabic, or, as some say, that they had a number of kings, who were respectively named Abjad, Hawez, Huttif, Kelemen, Sassas, and Karashet. This absurd enumeration forms a sentence common in Arabic grammars, which gives the order of the Hebrew and ancient Arabic alphabets, and the numerical order of the letters. It is only curiously as possibly containing some vague reference to the language of Midian, and it is therefore inserted here. These kings are said to have ruled at Medkech, Western Medjen, Medyven, and at other points in the Yemen; the great historians have magnanimously that Midian penetrated into the Yemen is, it must be observed, extremely improbable, notwithstanding the hints of Arab authors to the contrary: Yakht, in the Moam (cited in the Journal of the Deutsche. Morgenl. Gesellschaft), saying that a southern Arabian dialect is of Midianite origin; and El-Makri (op. Schultens, p. 156) inserting a Midianitish king among the rulers of the Yemen; the latter being, however, more possible than the former, as an accidental and individual, not a national occurrence. The story of Shu'eib is found in the Koran. He was sent as a prophet to warn the people of Midian, and being rejected by them, he was appointed king by Jethro. He is called in the Koran, vii, xxvii, and ii, xvi. He is generally supposed to be the same as Jethro, the father-in-law of Moses; but some, as Sale informs us, deny this; and one of these says that "[he was first called Buted, and afterwards Shu'eib; that he was a comely person, but spare and lean, and of few words." The whole Arabian story of Medyven and Shu'eib, even if it contain any truth, is encumbered by a mass of late rabbinical myths. El-Makrit tells us that in the land of Midian were many cities, of which the people had disappeared, and the cities themselves had fallen to ruin; that when he wrote (in the year 925 of the Hegira) forty cities remained, the names of which are not now being known, and of others lost. Of the former, he says there were, between the Hijaz and Palestine and Egypt, sixteen cities; and ten of these in the direction of Palestine. They were El-Khalasah, El-Santah, El-Medereh, El-Minyeh, El-Aaweaj, El-Khuweyryak, El-Birein, El-Munaj, Dead, El-Masrieh, and El-Santah. Of these cities were El-Khalasah and El-Santah; the stones of many of them had been removed to El-Ghazza (Gaza) to build with them. This list, however, must be taken with caution.

III. Conditions and Customs.—Much of this has already been incidentally mentioned. The whole account of the doings of the Midianites with Israel—and it is
only thus that they find a place in the sacred writings —plainly marks them as characteristically Arab. We have, therefore, not omitted our mention that they were married with Ishmael's descendants, and become nationally one people, so that they are apparently called Ishmaelites; and that, conversely, it is most probable their power and numbers, with such intermarriages, had caused the name of Midian to be applied to the northern Arabian Arabs generally. They are described as traders by Bedawi, or as "peasants" or "pastoralist," anon pastoral or settled Arabs — the "flock" of Jethro; the cattle and flocks of Midian, in the later days of Moses; their camels without number, as the sand of the sea-side for multitude when they oppressed Israel in the days of the Judges — all agree with such a description. Like Arabs, who are predominantly a nomadic people, they seem to have partially assimilated the Israelites' Moab, under the rule of Sihon the Amorite, and to have adapted themselves readily to the "cities" (םירע) and forts (A. V. "goodly castles," הָרֶים), which they did not build, but occupied, retaining even their camels and herds (Num. xxxi, 9, 10), but not their camels, which are not common among settled Arabs, because they are not required, and are never, in that state, healthy. Israel seems to have devastated that settlement, and when next Midian appears in history it is as a desert horde, pouring into Palestine with innumerable camels; and, when routed and broken by Gideon, fleeing "by the way of跳舞, the valley of Auran," in tatters to the east "to the border of Damascus." The characteristic of Midian we think is thus unmistakably marked. The only glimpse of their habits is found in the vivid picture of the camp in the valley of Jezreel, when the men talked together in the camp, and one told how he had dreamed that "a cake of barley-bread tumbled into the host of Midian, and came into a tent, and smote it that it fell, and overturned it, that the tent lay along" (Judg. vii, 18).

The spoil taken in both the war of Moses and that of Gideon is remarkable. On the former occasion, the spoil of 675,000 sheep, 72,000 beehives, and 61,000 asses, seems to confirm the other indications of the then pastoral character of the Midianites; the omission of any mention of camels has already been explained. But the gold, silver, brass, iron, tin, and lead (Num. xxxi, 22), the jewels of gold, chains, and bracelets, rings, ear-rings, and tablets (ver. 60)—the offering to the Lord being 16,730 shekels (ver. 28)—taken by Moses, is especially noteworthy; by the weight of gold alone is computed by the book taken by Gideon; for when he slew Zebah and Zalmunna he "took away the ornaments that [were] on their camels' necks" (Judg. viii, 21), and (ver. 24-26) he asked of every man the ear-rings of his prey, "for they had golden ear-rings, because they [were] Ishmaelites." And the weight of the golden ear-rings that he requested was a thousand and seven hundred [shekels] of gold; besides ornaments and collars, and purple raiment that [was] on the kings of Midian, and besides the chains that [were] about their camels' necks. (The rendering of the A. V. is sufficiently accurate for our purpose here, and any examination into the form or character of these ornaments, tempting though it is, belongs more properly to other articles.) We have here a wealthy Arab nation, living by plunder, delighting in finery (especially their women, for we may here read "nose-ring"), and, where forays were impossible, carrying on the trade southwards into Arabia, the land of gold—if not naturally, by trade—and across to Chaldea, or into the rich plains of Egypt. See ARABIA.

Midlent Sunday (or Mothering Sunday), imperfectly explained in the Antiquitates Vulgaris, is founded on the Roman Hilaria (q. v.), or fest in honor of Cybèle, the mother of the gods, who, the legend tells us, was converted by Christianity into the mother Church, whence, in the second step, the Antiquitates Vulgaris deduces the origin of Midlent. See Eucharis, Ḳ. H. historico-Sacra, i, 194; Foxbrook, British Monarchia, p. 61.

Midrash (Heb. מדרש) is a word applied to the oldest Jewish exposition of the Scriptures—a peculiar, somewhat wild mode of interpretation, which appeals more to the feelings than to the reason.

1. Title and its Signification, etc.—The term מדרש—which is strangely rendered in the text of the A. V. by story (2 Chron. xlix. 22; xxiv, 27), is derived from the root מִדְרָשׁ, to search into, to examine, to investigate, explain, and primarily denotes the study, the exposition, the Holy Scripture, in the abstract and general sense. Thus it is said, "Not the study of it (מִדְרָשׁ), but the doing of the law is the chief thing" (Acts, i. 17). The study or exposition of Holy Writ (מִדְרָשׁין) was effected in earlier periods through public discourse delivered on Sabbaths, festivals, and days of assembly, by the priests, Levites, elders of Israel, and prophets. During the period of the second Temple, when the canonical books and the written discourses of the older prophets became unintelligible to the mass of the people, who spoke Hebrew in Aramaic, these public explications became more formalised and were delivered on a large scale by the lawyers, or Scribes (מִדְרָשׁים), as they are called in the N.T., the directors of schools (מִדְרַשְׁתִּים), graduated rabbis (גָּמָל, only with suffix), or learned men in general and members of societies (מקדשים).

2. Design and Classification.—The design of the Midrash, or exposition varied according to circumstances. Sometimes the lecturer (מִדְרָשׁ, מִדְרָשׁים) confined himself to giving a running paraphrase (מדרש) into the vulgar Aramaic, or the other dialects of the country, of the lessons from the Law and Prophets which were read in Hebrew (see ה pieloxide), thus gradually giving rise to the Chaldee, Syriac, and Greek versions, so that these Targumim may be regarded as being the result, or formal results of the Midrash. The chief design of the Midrash, however, was to propound the Scriptures either logically or homiletically. Hence obtained that twofold mode of expression called the legal or Halachic exegesis, and the homiletic or Hagadic exegesis, and their respective literatures.

1. Legal or Halachic Exegesis.—The object of this branch of exposition is to ascertain, by analogy, combination, or otherwise, the meaning of the law respecting exceptional cases about which there is no direct enactment in the Mosaic code, as it was the only rule of practice in the political and religious government of the Jews under all vicissitudes of the commonwealth, and as the motto of the expositors and administrators of it was "Turn it (i.e. the inspired code) over and over again, for everything is in it, and will be discovered therein" (Acts, v. 22). The laws thus obtained, either by deduction from the text or introduction into it, are called Hakachoth (מִדְרָשׁים, sing. מִדְרָשׁ, from מִדְרָשׁ, to go), the rule by which to go, the binding precedent, the authoritative law, being, as such, the Holy Scripture. Chaldee Paraphrases (Exod. xxxi, 9), and this mode of exposition, which is chiefly confined to the Pentateuch as the legal part of the O.T., is termed Halachic exegesis. These Halachoth (מדרש), some of which are coeval with the enactments in the Pentateuch itself (Deut. xvii, 11), while some are the labors of the Great Synagogue or the Sopherim—Scribes—beginning with Ezra, and terminating with Simon the Just—were for centuries transmitted orally, and hence are also called Shmutha (מדרש(dm), i.e. that which was heard, or that which was received by members of the chain of tradition. These prohibitory
laws or fences (םִּיסְקָר, רְלָד, later דִּינְיָה) which the So- pherim were obliged to make on their own account in consequence of the new wants of the times, without being expressly prescribed in the Pentateuch, are called Sopheric precepts (םִּיסְקָרִים, רְלָדִים, and in the N.T. Tradition of the Elders (פרֹזְפִּיָּה, דַּבְּרֵי קְדֻשָּׁה), Matt. xv, 2; Mark vii, 3), are distinguished from the traditional laws which are decreed from the Bible. The latter are designated Deductions from the Law (דִּינְיָה הַדְּבָרִים, דִּינְיָה הַדְּבָרִים), and are of equal authority with the Biblical precepts. The few learned men who during the period of the Soferim (B.C. 450–300) wrote down some of these laws, or indicated them by certain signs (םִּיסְקָרִים) or hints (םִּיסְקָרִים) in their scrolls of the Penta- teuch, only did so to assist their memory, and the documents are called Secret Scrolls (הַדְּבָרִים, הַדְּבָרִים). These marginal glosses in the MSS. of the law became the basis of the Masorah (מַסְרָה). Gradually, however, these Halachoth were fully written down, and are embodied in the following works.

(1) It was not till the period of the Tanain (an honor- able appellation given to those doctors who transmitted the oral law), B.C. 229–A.D. 229, that the fixing, col- lecting, and redaction of the Halakhic code, as well as of juridico-political and religious practice, or doctrine of human and divine law ( الأمريكية וביי יָדִים, juris) — took place. The first attempt at a compilation and rubri- caration of it was made by Hillel I (B.C. 75–A.D. 8), who classified and arranged the diverse laws under six sedarim (סדרים) or orders. In this he was followed by Akiba (A.D. 29–132), and Simon II b. Gamaliel II, who was the president of the Sanhedrin A.D. 140–163, and whose son R. Jehudah I the Holy, called Rabbi Eliezer (died A.D. cir. 193), completed the final redaction of the code called Mishnah (מִיסְהָנָה).

(2) The Mishnah, however, like the Pentateuch, soon became the subject of discussion or study, as many of its statements and enactments are not Biblical and are cloaked in obscure language, but are derived from antagonistic sources. Hence, like the divine code of the law, which it both supplements and expounds, the Mishnah itself was expounded during the period of the Amora'im, or expounders: an appellation given to the public exposition of the oral law (הַדְּבָרִים,_derived from the Tanain). So that the Mishnah is properly Gemara, viz. the Jerusalem and the Babylon. See Talmud.

(3) Prior in point of age to the compilation of the Mishnah is the commentary on Exodus, Mechilta, which is composed of nine Tractates (תַּרְצָאִים, יִסְשָׁב), subdivided into sections (יסְקִים, יִסְשָׁב), and treating on select sections of Exodus in the following order: The first tract treat on Exod, xxi, 1–xii, 6, in eighteen sections; the second is on xiii, 7–xiv, 31, in six sections; the third is on xv, 1–21, in ten sections; the fourth is on xv, 22–xvii, 7, in seven sections; the fifth is on xviii, 8–xxvi, 27, in four sections; the sixth is on xix, 1–xx, 22, in eleven sections; the seventh is on xx, 23–xii, 22, in eight sections; the eighth is on xxi, 23–xxiii, 19, in two sections; and the ninth is on xxiv, 23–xxvii, 31, in four sections. The first compilation of the Mehilta was probably made under the influence of R. Ish- mael b. Elissa, A.D. cir 90 [see ISHMAEL B. ELISSA], who accounts for the many maxims contained in it, and not to be found elsewhere. It was re-edited afterward, and greatly altered (comp. Geiger, Òber die Gesch., p. 34 sq.). It was printed at Constantinople in 1515; then again at Venice in 1545; then, with a commentary and revised text by M. Frankfurter (Amst.), 1712; but the best edition is that by Landau (Vilna), in 1844. A Latin translation of it by Ugozino is given in his Thesaurus Antiquitatum Sacram (Venice, 1752), vol. xiv.

(4) Commentary on Leviticus, called Siphra, Siphra (שמיר בּ, סְפִּיר בּ), the book; also Siphra D'be Rab (שמיר, סְפִּיר), Siphra of the school of Rab, because Rab = Abba Arekka, the first of the Amora'im, and founder of the celebrated school at Sora, of which he was president twenty-eight years (A.D. 219–247), in its author; and by some it is denominated Bovathel sin Torah Cohani- mism (בּוֹתָא הַשֶּׁלֶם, בּוֹתָא הַשֶּׁלֶם), because the book of Leviticus which it expounds is called by the Jews the Code of the Priests (אֲבֹת הַנְּפָר, אֲבֹת הַנְּפָר), Jezebel, 72 b; Rashi, on Levit. ix, 23. The Siphra is divided into treatises (יסְקִים), which are subdivided into sections (יסְקִים), and these again into chapters (יסְקִים)....
position and age of this Midrash are discussed by Zunz,
Die Gottheitsdienstlichen Vorträge, p. 271-278.

(f.) Midrash on Samuel, called מדרש שמעון [Rabbatza], divided into thirty-two sections (拜师学艺), twenty-four of which are devoted to 1 Sam. and eight to 2 Sam. It is chiefly made up of excerpts from older works, and the compiler is supposed to have lived about the middle of the 11th century. Rashbi is the first who quotes this Midrash (Comment., on Chron., x, 13). It was first published at Constantinople in 1517, and has since been frequently reprinted with the Midrash described below. The best editions of it are the one with the twofold commentary of Joseph and Anan Joseph referred to above, and the parallel passages of the Talmud and Midrashim, etc., by Schrenzel (Stettin, 1860); and the other published together with the Midrash on Proverbs and the commentary of Isaac Cohen (Lemberg, 1861).

(6.) Midrash on the Psalms, called מדרש תהילים [Rabbatza], Haggadot Tehilim (תהלים), or Skochor Tob (אברהם שוחזר תוב), after the words with which it commences. With the exceptions of seven psalms—viz., xiii, xxvi, xxvii, xxviii, cxxiv, cx, and cxxx—this Midrash extends over the whole Psalter. As it contains extracts from the Babylonian Talmud, the Pesikta, Boraitha of R. Eliezer, Tanchuma, and Pesikta Rabbathi, it must have been compiled about the end of the 10th century, most probably in Italy. It was first published at Constantinople in 1512. The portion on Ps. cxix, which extends to the first verses of the letter כ, is called Midrash Alpha Bata, ה诽ח תהלים 알פא באתה ( bạcיתא ה诽ח תהלים), from the fact that this is an alphabetical psalm; it has been published separately (Salonica, 1510). The Midrash on the Psalms has frequently been published together with the Midrash on Samuel, under the title Skochor Tob (אברהם שוחזר תוב), which properly belongs only to that on the Psalms.

(7.) Midrash on Proverbs, called מדרש רבה [Rabbatza], consists of a compilation of those maxims and expositions from former works which are best calculated to illustrate and explain the import of the book of Proverbs. The compiler, who lived about the middle of the 11th century, omits all the references to the original sources, discards the form of lectures, and follows the habit of the whole Midrashic school. The first edition of this Midrash appeared at Constantinople in 1512-17, with the commentary Sera Abraham (Vilna, 1834), and the commentary of Isaac Cohen (Stettin, 1861).

(8.) Midrash Jalkut שְלֹשַׁה האַלְקְעִים (אַלְכָּעִים), or Jalkut Shimon, קַלּוּת שְׁמוֹנִים (שְׁמוֹנִים), i.e., the collection or compilation of Simeon, who flourished in the 11th century. This Midrash, which extends over the whole Hebrew Scriptures, is described in the article CARA in this Cyclopaedia.

III. Method and Plan of the Midrash.—In discussing its method and plan, it must be borne in mind that the Midrash first developed itself in public lectures and homilies; that the ancient fragments of these discourses became afterwards literary commodities, serving frequently as the groundwork of literary productions; and that the Midrashic writers or compilers mixed up other matters and pieces of their own composition with the remnants of expository lectures. The ancient relics, however, are easily discernible by their dialect, diction, etc., and by the authority to whom they are ascribed. That there was a method in them is shown by the erudite and indefatigable Jellinek, than whom there is no greater authority on the subject. He points out the following plan as gathered from the ancient fragments:

1. The lecturer first set forth the theme of his discourse in a passage of Scripture enumerating the particular truth which he wished to unfold, and then illustrated it by a parable, and enforced it by saying which was popular in the mouth of the people. This rule is given in the Midrash itself (comp. Midrash Shemuel, 1 a).

2. The attention of the audience was roused and the discourse encouraged by the lecturer using a foreign word instead of a well-known expression, or by employing a Greek, Latin, Aramaic, or Persian term in addition to the Hebrew (comp. Aruch, s. v., י dışı מדרש ראב"ד). This accounts for the striking fact that so many foreign words occur in the Midrash to express things for which the Hebrew has expressions, and that both Hebrew and foreign words, expressing the same idea, stand side by side (comp. Midrash Rabba on Genesis, c. vii.; Midrash Rabba on the Song of Solomon, 1 a).

3. The lecturer increased the beauty of his discourse by trying to discover analogies between numbers and persons related to each other—e.g., between David and Solomon. Comp. Midrash on the Song of Songs, ibid.

4. The lecture was also rendered more attractive by being interspersed with plays upon words, which were not intended to explain or corroborate a statement, but were simply meant to create a pleasant feeling in the audience. The frequent plays upon words by the rules of hermeneutics is to misunderstand the aesthetics of the Hagadah.

5. It was considered as ornamenting the discourse, and pleasing to the audience, when single words were reduced to their numerical value in order to put a certain point of the lecture in a clearer light. Thus, e.g., the lecturer speaking of Eliezer, Abraham's faithful servant, and being desirous to show that he alone was worth a host of servants, remarked that Eliezer (אברהם נעלה, 1+30+1+1+70+7+200=818) is exactly as much as the three hundred and eighteen young men mentioned in Gen. xiv, 14. Comp. Midrash Rabboth on Genesis, ch. xiii. When it is remembered that the Hebrew letters were commonly used as numbers, it will be easily understood how the audience would be rejoiced to see a word converted so dexterously into figures.

6. To relieve the discourse of its monotony, the lecturer resolved a long word into several little words, or formed new words by taking away a letter or two from the preceding and following words in the same sentence. "If a man is afflicted with the guidance of these esthetic canons," continues Dr. Jellinek, "we shall find in it less arbitrariness and more order. We shall, moreover, understand its method and plan, and often be put in a position to distinguish the original discourse from the literary element of a later date, as well as from interpolations. For the confirmation of our aesthetic canons, let the reader compare and analyze chapters ii, iii, and v of Midrash Rabboth on Genesis" (Ben Chananjah, iv, 388 sq.).

IV. Halachic and Hagadic Rules of Interpretation.—The preceding exposition of the method and plan of the Midrash has prepared us to enter upon the Halachic and Hagadic rules of interpretation which were collected and systematized by Eliezer ben-Jose the Galilean מדרש ראב"ד, one of the principal interpreters of the Pentateuch in the 2d century of the Christian era. According to this celebrated doctor, whose sayings are so frequently recorded in the Talmud and the Sifra, there are thirty-two rules (דרכון מצויה סדרי), whereby the Bible is to be interpreted, which are as follows:

1. By the superfluous use of the three particles גה, מג, and מג, the Scriptures indicate a three-fold manner that something more is included in the text than the apparent words would lead us to imply. Thus, e.g., when it is said, Gen. xxi, 1, "And the Lord visited הִנְי יִשְׁרָאֵל Sarah," the superfluous הִנְי, which sometimes
denotes with, used to indicate that wish Sarah the Lord also visited other barren women. The second, also, is used superfluously in the passages take also your herds, and also (22) your flocks (Exod. xii., 22), to indicate that Pharaoh also gave the Israelites sheep and oxen, in order to corroborate the declaration made in Exod. x., 25; while the superfluous (sin), 2 Kings ii., 14, He also (sin) had smitten the waters, indicates that more wonders were shown to Eliaha at the Jordan than to Elijah, as it is declared in 2 Kings ii., 9. This rule is called הַרְשָׁע inclusion, more being meant than said.

2. By the superfluous use of the three particles הָא, הָא, and הָא, the Scriptures point out something which is to be excluded. Thus, e.g., הָא in Gen. xvi., 23, And Noah only (hain) remained, shows that even Noah was near death, thus indicating exclusion. The superfluous הָא in Only (hain) the fear of God is not in this place (Gen. xx., 11), shows that the inhabitants were not altogether goddess; while הָא in Exod. xvi., 18, And the people stood from (hain) the morning unto the evening, indicates that it did not last all day, but only six hours (Sohbath, 10 a). This rule is called הָא, diminution, exclusion.

3. If words denoting inclusion follow each other, several things are included. Thus in 1 Sam. xvi., 36, Thy servant slew also (hain) the lion, also (hain) the bear, three superfluous expressions follow each other, to show that he slew three other animals besides the two expressly mentioned in the text. This rule is called הָא,  הָא,  הָא, inclusion after inclusion.

4. If words denoting exclusion follow each other, several things are excluded. Thus in Num. xii., 2, Hath the Lord indeed only spoken to Moses? hath he not also spoken to us? the superfluous expressions הָא and הָא which follow each other denote that the Lord spoke to Aaron and Miriam before he spoke to Moses, thus not only without the lawgiver being present to it, but before God spoke to him, and not only did he speak to Aaron, but also to Miriam, so that there is here a twofold exclusion. If two or more inclusive words follow each other, and do not admit of being explained as indicative of inclusion, they denote exclusion. Thus, e.g., if the first word include the whole, while the second only includes a part, the first word is inexpressible by the second. If, on the contrary, two or more exclusive words follow each other, and do not admit of being explained as indicative of inclusion, they denote exclusion. Thus, e.g., if the first exclude four, while the second only excludes two, two only remain included, so that the second exclusive expression serves to include or increase. This rule is called הָא, exclusion after exclusion, and the two exceptions are respectively denominated הָא,  הָא, אָלָא,  הָא, inclusion after exclusion effecting diminution, and הָא,  הָא, אָלָא,  הָא, exclusion after exclusion effecting increase (comp. Petachim, 28 a; Joma, 48 a; Megilla, 29 b; Kiddushin, 21 b; Baba Kama, 60 b; Sanhedrin, 15 a; with Maimon., 34 a).

5. Expressed inference from the minor to the major, called הָא הָא הָא הָא הָא הָא הָא הָא הָא הָא הָא הָא הָא הָא הָא הָא הָא הָא הָא הָא הָא הָא הָא הָא הָא הָא הָא הָא הָא H. An example of this rule is to be found in Jer. xii., 5, If thou hast run with the footmen, and they have smitten thee, [inference] then how shall he chase a horse? 6. Implied inference from the minor to the major, called (לָא) הָא הָא H. This is found in Psa. xvi, 4, He sweareth to his own hurt, and changeth not, hence how much less if he swear to his advantage (comp. Maccoth, 24 a).

1. Inference from analogy or parallels, called הָא הָא H. Thus it is said in 2 Sam. xxxiv, 9,
“There were in Israel eight hundred thousand valiant men,” in contradiction to 1 Chron. xxii, 5, where “a thousand thousand and a hundred thousand men” are said to have been among all Israel. The apparent contradiction is reconciled by xxvii, 1, where it is said, “The children of Israel after their number; to wit, the chief fathers and captains of thousands and hundreds, and their officers who served the king in all matters of the courses, who came in and went out, was, month by month, through all the months of the year, twenty-four thousand in each course.” From this it is evident that the number of these servants for twelve months amounted to two hundred and eighty-eight thousand, and as the chief fathers of Israel consisted of twelve thousand, we obtain the three hundred thousand who were noted in the registers of the king, and therefore are not mentioned in 2 Sam. xxvii, 9. Thus the two apparently contradictory Scriptures are reconciled by a third Scripture. It deserves to be noticed that this ancient interpretation is now generally followed, and that it is espoused by Dr. Davidson, Sacred Hermeneutics (Edinb. 1845, p. 546, etc.).

16. _An expression used for the first time is explained by the passage in which it occurs._ Thus, e.g., Hamannah is the first who in her prayer addresses God as “Lord of Hosts;” whence it is concluded that the superfluous expression _hosts_ indicates that she must have argued to this effect—“Lord of the universe, thou hast erected two worlds (אינבאו נ) ; if I belong to the nether world I ought to be fruitful, and if to the upper I ought to live forever.” Hence the expression is designed for this passage (Berothach, 31 b).

17. _A circumstance is not fully described in the passage in which it first occurs, but is explained elsewhere._ Thus it is stated in Gen. ii, 8, where the garden of Eden is first mentioned, that there was in it “all manner of fruit;” but it is not to be gathered from this passage that there was anything else in the garden; while from Ezek. xxviii, 13, where this passage is further explained, it is evident that there were also precious stones in Paradise. Thus in Exod. xxi, 30 it is forbidden to eat “any beast of the field;” and in Lev. xxi, 8, it is said, “That which is torn he shall not eat,” here also forbidding which is torn in the city. The use of the expression _field_ in the first passage is owing to the fact that beasts are far more frequently torn in the city than in the country; and this is mentioned as the common occurrence. Hence in the expression _field_ everything is comprised—city, country, forest, mountain, valley, etc.

19. _The respective predicates of two subjects in the same passage may refer to both alike._ Thus, “Light is sown for the righteous, and gladness for the upright in heart” (Ps. xxvii, 11), does not imply that the former is without gladness and the latter without light, but what is predicated of one is predicated of the other (comp. Tanach, 16 a).

20. _The predicate of a subject may not refer to it at all, but to the one next to it._ Thus the remark, “This to Judah” (Deut. xxxiii, 7), does not refer to Judah, since it is said further on, “And he said, Hear, Lord, the voice of Judah,” but to Simeon, whom Moses hereby blesses after Reuben.

21. _When a subject is compared with two things, it is to receive the best attributes of both._ Thus, “The righteous shall flourish like the palm-tree; he shall grow up like a cedar in Lebanon” (Ps. xxii, 12)—the comparison is with the best qualities of both (comp. Tanach, 25 a).

22. _The first clause explains by its parallelism the second, to which it refers._ Thus, “A gift in secret pacifieth anger,” in the first hemistich, is the _anger of God_ since it is “and a reward in the bosom strong wrath” (Prov. xxvi, 14), in the second hemistich, refers to the strong wrath of God (comp. Buba Battra, 9 b).

23. _The second clause in parallelism explains the first hemistich, to which it refers._ Thus, “The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh” (Ps. xxxix, 8). Here Kadesh, though comprised in the expression wilderness of the first clause, is used in the second clause to heighten the strength of the first hemistich, by showing that the wilderness must have been shaken exceedingly, since Kadesh, the great wilderness, was shaken (comp. Deut. i, 16).

24. _A subject included in a general description is excepted from it to convey a special lesson._ Thus, “Joshua, the son of Nun, sent out of Shittim two men to spy secretly, saying, Go, view the land, and Jericho” (Josh. i, 1). Here Jericho is superfluous, since it is comprised in the general term _land_, but it is especially mentioned to indicate that Jericho itself was equal in power and strength to the whole country. Hence that which is excepted teaches something special about itself.

25. _A subject included in a general description is excepted from it to teach something special about another subject._ Thus, “He commanded, Ye shall not make for the life of a murderer who is guilty of death” (Numb. xxxv, 31), is entirely superfluous, since it is included in the declaration already made—“As he hath done, so shall it be done to him” (Lev. xxiv, 19). It is, however, mentioned especially to be a guide for other punishments, since it is concluded from it that it is only for murderers that no redemption-price is to be taken, but that satisfaction may be taken in case of one knocking out his neighbor’s tooth or eye (comp. Kethuboth, 37 b, 38 a).

26. _Parable._ Thus, “The trees went forth on a time to anoint a king over them, and they said unto the olive-tree, Reign thou over us” (Judg. ix, 8), where it is the Israelites and not the trees who said to Ohuboth, Daphsh and Glis, take the kingdom over us. So also the remark, “And they shall spread the cloth before the elders of the city” (Deut. xxvi, 17), is parabolic, meaning that they should make their testimony as clear as the cloth (comp. Kethuboth, 46 a).

27. _The preceding often explains what follows._ Thus, “And the Lord said unto Jehu, Because thou hast done well, executing that which is right in mine eyes . . . thy children of the fourth generation shall sit on the throne of Israel” (2 Kings x, 30), is to be explained by what precedes. Because Jehu destroyed four generations of the house of Ahab—viz. Omri, Ahab, Joram, and his sons, as is stated (comp. ver. 13)—therefore shall four generations of his house remain on the throne.

28. _Antithetic sentences often explain each other by their parallelism._ Thus, in Is. xxx, 16, “But ye said, No; for we will flee upon horses; therefore shall ye be fruitful, and ride upon rapid runners; therefore shall your pursuers run!” the words wherewith they have sinned are put in parallelism with the words of punishment, couched in the same language and in similar expressions.

29. _Explanations are obtained by reducing the letters of a word to their numerical value._ Thus, substituting for it another word
or phrase of the same value, or by transposing the letters (דיליה לירא). For an instance of the first we must refer to the reduction of רצינא to רצינ, given in the preceding section. The second part of this rule is illustrated by examples which show several modes of transposing the letters were resorted to. Thus, Sheshach, is explained by בָּבֶל, Babel (Jer. xxxv. 26; li. 41), and בָּבֶל by בָּבֶל (ibid. li. 1), by taking the letters of the alphabet in their inverse order. If the first letter is expressed by ב, the last letter of the alphabet: ב, the second letter, by ב, the last but one; ב by ב; ב by ב, and so on. This principle of commutation is called Alef-bosh (ב ר), from the first two specimen pairs of letters which indicate the interchange. Or the commutation is effected by bending the alphabet exactly in the middle, and putting one half over the other, and the interchange is ב for ב, ב for ב, א for א, ק for ק. This mode is termed Album (ב א ו ק), from the first two specimen pairs of letters which indicate the interchange (comp. Nedarim, 92 a; Sanhedrin, 22 a).

30. An explanation is to be obtained by either dividing a word into several words, or into syllables, and transposing these syllables, or into letters, and taking each letter as an initial or abbreviation of a word. This rule is termed인데 אינא (י א ב), and is illustrated by the word בָּבֶל being divided into בָּבֶל, the father of many nations; בָּבֶל being divided into בָּבֶל and ב, and the latter transposed into ב, viz. soft and gradable; and by every letter of אינא (י א ב), 1 Kings ii. 8 being taken as standing for a word, viz. י א ב, adulterer; י א ב, Moabit; י א ב, murderer; א י ב, apostate; א י ב, abhorred (comp. Sabbath, 105 a).

31. Words and sentences are sometimes transposed (גָּסְרוּת). Thus 1 Sam. iii. 5, “And ere the lamp of God went out, and Samuel was lying in the temple of the Lord,” the words גָּסְרוּת גָּסְרוּת, in the temple of the Lord, which are placed later in the sentence, evidently belong to הָלַכְתָּ, went out, since no one was allowed to sit down in the Temple except the kings of the house of David, much less to lie down. So also in Psa. xxxiv. where ver. 18 must be taken up to ver. 16 (comp. Kidushin, 78 b; Baba Kama, 106).

32. Whole sentences are sometimes transposed (גָּסְרוּת). Thus, e.g. the record, “And he said unto him, Take me a heifer of three years old,” etc. (Gen. xv, 5, etc.), ought properly to precede ch. xiv, inasmuch as it is anterior in point of time. This reversed order is owing to the fact that the Scriptures in such a case put certain events which occurred earlier in time after later occurrences (comp. Berea choth, 7 b, with Pesachin, 6 b).

Besides these thirty-two rules, the following laws of interpretation must be mentioned:

i. Deduction from Juxtaposition. — When two laws immediately follow each other, it is inferred that they are in similar consequences. Thus it is said in Exod. xxii, 18, 19, “Thou shalt not suffer a witch to live. Whosoever lieth with a beast shall surely be put to death;” whence it is inferred that these two enactments are placed close to each other to indicate the manner of death a witch is to suffer, which the Scriptures nowhere define. Now, as he who cohabits with an animal is, according to the Halachah based upon Lev. xx, to be stoned to death, hence it is concluded that a witch is to die in the same manner.

ii. All repetitions of words, as well as the construction of the finite verb with the infinitive, e.g. יִשָּׁר יָשָׁר, have a peculiar signification, and must be explained. Some, however, maintain that the Bible, being written in human language, employs these repetitions (יִשָּׁר יָשָׁר), in accordance with the custom lopenui (Mishna Baba Me'ila, ii. 9; xii. 8; Giturah, ibid. 81; Jerusalem Nedarim, i. 1; Keneseth Zera, 77 b; Berea choth, 81 b).

iii. Letters are to be taken from one word and joined to another, or formed into new words. Thus, e.g. יִרְאוּת יִרְאוּת, “Then ye shall give his inheritance unto his kinsman” (Num. xxvii, 11), is explained by יִרְאוּת יִרְאוּת, “And ye shall give the inheritance of his wife to him,” i.e. the husband, by taking away the י from יִרְאוּת and the י from יִרְאוּת, thus obtaining the word יִרְאוּת; and it is deduced therefrom that a man inherits the property of his (אָרָא אָרָא) wife (comp. Baba Bathra, iii. 6; Menachoth, 74 a). This rule is called יִרְאוּת יִרְאוּת.

iv. A word is to be explained both with the preceding and following words. Thus, אָנַּחַ בֵּית אָנַּחַ, “And Sariah, Abraham's wife, bare him no children; and she had a handmaid, an Egyptian, whose name was Hagar” (Gen. xvi, 1), is explained, “And Sariah, Abraham's wife, bare no children to him and to herself” (לַחֵית; and then again, to him (i.e. Abraham) and to her (i.e. Sariah) there was a handmaid (לַחֵית) and they are not admitted by some (comp. Sabbath, 32 b; Menachoth, 19 a).

v. The letters of a word are sometimes transposed. Thus, כָּלָן כָּלָן, “our labor” (Deut. xxv, 7), is made to mean our children, כָּלָן כָּלָן, by transposing the נ and the ל.

vi. Letters resembling each other in sound or appearance, or belonging to the same organ of speech, are interchanged. Thus the word מֻסָּרָה, Moses commanded us the law, an inheritance of the congregation of Jacob (Deut. xxxii, 4), is explained, “The law which Moses has given us, is the merciful and merciful (מָסָר יִמָּסָר), of the congregation of Jacob,” by changing the מ to מ in מֻסָּר (comp. Sabbath, 106 b).

The allotment produced by rules v and vi, and which are in the Tanach and post-Tanachic period generally introduced by the remark כָּלָן כָּלָן Read not so and so, but so and so, must not be taken for emendations of the text of various readings, but are simply another mode of obtaining an additional meaning of the text. It was argued that as the literal and limited sense of the Bible, read in the stereotyped order, could not yield sufficiently the divine and inexhaustible mind couched in those letters, every transposition, commutation, etc., ought to be resorted to in order to obtain as much as possible of the infinite idea; especially as every such effort yielded that sense and meaning thoroughly in harmony with what might justly be expected from Holy Scripture. It was therefore regarded as probable that the Bible designed to indicate that in addition to what the regular order and reading of the words conveyed. It must also be remembered that some of these rules, especially those which involved an alteration of the text and a departure from the literal meaning, were not used in Halachic exegesis, and that the liturgical exegesis employs many more than those we have specified. In fact, anything and everything is reported to which can make the text speak comfort and consolation in every time of need, or connect the legends about Scriptural characters with the Biblical record. The puerility and extravagance of many of the rules are obvious, while others are of acknowledged value. See Bala.
V. Importance of the Halachic and Hagadic Exegesis.

—When it is borne in mind that the annotators and punctuators of the Hebrew text, and the translators of the ancient versions, were Jews impregnated with the theological opinions of the Q.T. in that N.T. can hardly be overrated. It is true, and very few will question the fact that every successive English version, either preceding or following the Reformations, reflects the peculiar notions about theology, Church government, and politics of each period and of every dominant party; and that even the most literal translation of modern days is, in a certain sense, a copy of the N.T. of the translators; we must regard it as natural that the Jews, without intending to deceive, or wilfully to alter the text, should by the process of the Midrash introduce or indicate, in their Biblical labors, the various opinions to which shifting circumstances gave rise. Let a few specimens from the Hebrew text, and the ancient versions, suffice to illustrate the Midrashic process, and its paramount importance to Biblical criticism.

1. The Hebrew Text and the Masorah.—The influence of the Halachic and Hagadic exegesis on the formation of the Hebrew text and the Masorah is far greater than has hitherto been imagined, though the limits of this article will be approached by a few samples of a few examples of the question put by Isaiah to Hezekiah, “The shadow has gone forward (ךך) ten degrees; shall it go back ten degrees?” (2 Kings xx, 9) as the Hebrew text has it, is not only grammatically incorrect, inasmuch as the repetition of the ten degrees a second time requires the article, but is at variance with the king’s reply given in ver. 10, from which it is evident that the prophet asked him whether the shadow should go forward on back- wards. Thus, Isaiah, 1, 8, that Hezekiah’s prophecy because it was more difficult and wonderful, and that the original reading was נבר, instead of נבר; and, indeed, this reading is still preserved by the Chaldee, the Syriac, the Vulgate, etc.; is followed by Luther and the Zurich version, whence it found its way into Coverdale, the Bishop’s Bible, and has finally got into the A. V. The mystery about the origin of the present textural reading is solved when we bear in mind the Halachic exegesis that in the passage in question, as we now have it, the brightness of the sun reached that degree of penetration which, for the first time, was considered as safe, and that the day was thus shortened to two hours (סנהדרין, 96 a), in order that his burial might be hasty and without royal honors, and that now these ten degrees went backwards. Hence the present reading, which was effected by the trifling alteration of נבר into נבר, i. e. “the shadow,” the prophet is made to say to the king, “Has once gone forward ten degrees” (i. e. at the time of the new moon) now go backward ten degrees?” Thus the Midrashic exposition of Isa. xxxviii, 8, it may be supposed, gave rise to the textual reading of 2 Kings xx, 9. For the influence of the Halachic and Hagadic exegesis on the Masorah and the various readings, we must refer to Krochmal, More Nochoe Hal- Jewish (London, 1851), p. 189 sq. See Keel and Ko- thor; Kethuboth.

2. The Greek Versions.—That the Septuagint is per- vaded by the Halachic and Hagadic exegesis may almost be seen on every page of this version. A few examples must suffice. Thus, e. g., the Septuagint render- ing of נבר by לארטראיז, in Lev. xi, 47, is only to be explained when it is borne in mind that, according to the Halachah, the prohibition respecting נבר (Exod. xxii, 30, etc.) does not simply refer to animals torn by wild beasts, but to every animal which is sickly and maimed, though belonging to the clean animals allowed to be eaten in Lev. xi; and that one of the sure tests whether an animal is healthy, and hence eatable, is that it does not show evidences of an infallible sign of its sickly condition (comp. Cholin, 24 with 58; Saloman ben-Adereth, Respons. xxviii; Torath Cohah- sim, 124)—hence the Septuagint rendering, “Between those which bear young ones and [for this reason] may not be eaten, and those which bear young ones and may be eaten,” because they belong to the animals proscribed.

Again, the rendering of Jos. xiii, 22, נבר לה א- כירה, by εἰς τῶν Βαλαδῷ, and εἴκενοι τί, in Jos. xiii, 22, ἀπίστως, has caused much perplexity to com- mmentators and given rise to diverse emendations (e. g. ἀποίκισα, Oxf.; ἀποικίσατε ἀπὸ τοῦ, Ald. and Comment.,) as it is once expliable when reference is made to the Hagadah, which is quoted in Jonathan ben-Uziel’s Chaldean Paraphrase of Numb. xxxi, 6, and is as fol- lows: “Balaam flew into the air by his magic arts, and Phinehas threw him down,” so that in ἀποίκισα means in the full (comp. also Rashi on Numb. xxxi, 5; B. ἀποίκισα, 115.), Hence the rendering of εἴκενοι is εἰκενοῖς. The rendering of ἀποίκισα βοῦς ἐν χάλαζων, by ἀποικίσα ἀνθρώποι ἐν χάλαζων (Exod. xii, 19) becomes intelligible when it is remembered that the Halachah not only prohibits the cooking, but the mixing and eating of animals and humans in any form (comp. B. ἀποίκισα, 115.; G. ἀποίκισα, 565; loc. cit.: Cholin, 115.), Hence the rendering of ἀποίκισα is ἀποίκισας. These few specimens suffice, for, greatly important as the subject is, the limits of this article prevent us from giving illustrations of the influence which the Halachic and Hagadic exegesis exercised upon the other Greek versions, as well as upon the Chaldee paraphrases, the Syriac version, the Vulgate, the Arabic, and the expositions of the early fathers.

VI. Literature.—Zunt, Die gottesdienstlichen Vorträge der Juden (Berlin, 1832), p. 55 sq.; Hirschfeld, Halachische Exegese (Berlin, 1840); by the same au- thor, Die halachische Exegese (Berlin, 1847); Sachs, Die religiöse Poesie der Juden in Spanien (Berlin, 1845), p. 141 sq.; Rapaport, Jeruch Millin (Prague, 1852), art. Agada, p. 6 sq.; Frankel, Vorstudien zu der Septuaginta (Leipsic, 1845), p. 179 sq.; by the same author, ἀποίκισα in the Septuaginta (Leipsic, 1851); Altheimer’s Hermentikon (Leipsic, 1851); and Program for the Eröffnung der jüdisch-theologischen Semin- ares zu Breslau (Breslau, 1854); Luzzatto, Oheb. Ger. (Vienna, 1881); Pinner, Vorstudien zum Talmud (Berlin, 1881); Geiger, Uebericht und Vererbung der Bibel (Breslau, 1857); Steinschneider, Jewish Literature (London, 1856), p. 3 sq.; in the L. Quarterly Review, April, 1867, sq. on art. on Talmud; Ginsburg, Historical and Critical Commentary on Ecclesiastes (London, 1861), p. 80 sq. 455 sq.; and the literature there referred to.

Midwife (焌), part. in Piel of ἀπεκκενοί, “to bring forth;” Sept. µαια, Vulg. obstetric; Gen. xxxvi, 17; xxxviii, 28. It must be remarked that ἀπεκκενοί, Exod. 4.
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19, "lively," is also in rabbinical Hebrew "midwives," an explanation which appears to have been had in view by the Vulg., which interprets chagody by "ipse obstetricantium," and also by "living creatures," implying that the Hebrew women were, like animals, quick in parturition. Genesius renders "vivi
dae, robustae" (Thes. p. 468). In any case the general sense of the passage Exod. i, 19 is the same, viz. that the Hebrew women stood in little or no need of the midwife's assistance. Parturition in the East is usually easy. See Woman. The office of a midwife is thus, in many Eastern countries, in little use, but is performed, when necessary, by relatives (Chardin, Voy. vii, 23; Harmer, Obs. iv, 425). See Child. It may be for this reason that the number of persons employed for this purpose among the Hebrews was so small, as the passover records (Exod. i, 19) seem to indicate. Knobel and others suggest, the two named were the principal persons of their class. In the description of the trans
action mentioned in Exod. i, one expression, "Upon the stools," receives remarkable illustration from ancient as well as modern usage. On the walls of the palace of Luxor, in Upper Egypt, there is a grand painting, which is faithfully copied in Lepsius's Denkmäler, representing the birth of the eldest son of Thothmes IV, and very possibly the "first-born" of the Pharaoh who was drowned in the Red Sea. Queen Mutmes is represented as receiving a message through the god Thoth, that a child has been born to a child. The mother is placed upon a stool, while two midwives carry her hands, and the babe is held up by a third (Sharpe's History of Egypt, i, 65). Genesius doubts the existence of any custom such as the direct meaning of the passage implies, and suggests a wooden or stone trough for washing the newborn child. But the modern Egyptian practice, as described by Mr. Lane, exactly answers to that indi
cated in the book of Exodus. "Two or three days be
fore the expected time of delivery, the Layeh (midwife) conveys to the house the kursi eliddæh, a chair of a peculiar form, upon which the patient is to be seated during the birth" (Lane, Mod. Egypt, iii, 142). See Stool. The moral question arising from the conduct of the midwives does not fall within the scope of the present article. The reader, however, may refer to St. Augustine, Contr. manduc., xiv, 32, and Quast. in Hept., ii, 1; also Corn. à Lap. Conc. on Ez. i, 2. When it is said, "When a midwife is" (Exod. x, 15, p. 302), "in the midst of them houses," we are probably to understand that their families were blessed either in point of numbers or of substance. Other explanations of inferior value have been offered by Kimchi, Calvin, and others (Calmet, Comment. on Ez. i, 2; Patrick, Corn. à Lap.; Knobel; Schleusner, L. T. V. T. Testamentum, Thesaurus, p. 190). It is worth
while to notice only to refute on its own ground the Jewish tradition which identified Siphrah and Puah with Jochebed and Miriam, and interpreted the "houses" built for them as the so-called royal and sacerdotal fami
lies of Caleb and Moses (Josephus, Antiq. iii, 2, 4; Corn. à Lap. and Crit. Stor. i, c. 16; Schöttgen, Iter. Hebr. ii, 450; De Mees, c. iv). See Buri.

Mieg, Johann Casimir, a German theologian and philologist, was born at Heidelberg Oct. 6, 1712. His father was a professor of theology and minister at the Heiligengeistkirche of that place. He entered the uni
versity of his native place when fourteen years of age; continued his studies at Zürich, Basle, and Berne; re
turned to Heidelberg in 1722, and finished his education at Marburg and Halle. He was appointed a professor of philosophy at Heidelberg in 1733, and in 1748 professor of divinity and philology at Lingen. This position he resigned in 1757, and returned to Heidelberg as professor of theology and preacher. He died Sept. 28, 1764. Some of his most celebrated works are, Disc. de servituis hebræorum et rabinorum, etc. (Heppenheim, 1734, 4to); hoc est: Constitutio

Mieg, Ludwig Christian, a German Reformed theologian, was born Aug. 20, 1668, at Heidelberg, and received his education at his native place and at Basle, where he defended his dissertation "De regulis communicatoris motus." In 1689, during the French war, when Heidelberg was destroyed, he was vicar of the heathen congregation at Münster; having obtained a voyage through the Netherlands, and returned in 1691 to Heidelberg, and was appointed professor of Greek, and minister of the Reformed congregation at Rinteln. In 1694 he was made professor of ecclesiasti
cal history at Marburg, and in 1697 professor of theo
logy. He returned in 1706 to Heidelberg as ecclesiasti
cal counselor, professor of divinity, and first minister of the church of the Holy Ghost; resided his place in 1730, and died Jan. 19, 1740. His most noted works are, Diss. de regulis communicatoris motus (Basle, 1685, 4to); Theses historico-practicæ, etc. (Marburg, 1686, 4to); Diss. historico, qua A. Poggi in praepositiuonem ad pedagogiam ecclesiasticam suam doctoribus conscriptarum examinatur (ibidem, 1696, 4to); Diss. theologici de acerrimo Dei (ibidem, 1699, 4to); Disquisitio theologici de perspicuitate et universalitate institutionis naturalis, ad Pet., iii, 4, 5 (ibidem, 1699, 4to); Diss. de praepositiuone theologici I et II de cura puerorum agn. Hebr. (ibidem, 1700, 4to); Theses historico-practicæ de traditionibus (ibidem, 1700, 4to); Diss. de prophetae pro
misione, Deut. xxviii, 13, contra D. Hugueniunnem (ibidem, 1704, 4to); Oratio de providentia divina circa nascen
tem Universa, Heidelberg, cum elenco Professor, Heidelberg. (ibidem, 1770, 4to). See Düring, Gelehrte Theol. Deutsch
lands, v.

Miel, Jan, a distinguished Flemish painter, was born in a small village near Antwerp in 1599. Lanzi says he was a pupil of Vandyck. He resided some time at Rome, where he studied under Andrea Sacchi, to whom he gave such proofs of genius that he was employed to as
sist in his works at the Palazzo Barberini. Miel, whose disposition led him to the grotesque, introduced something ludicrous into the work, which was deemed unworthy the dignity of the subject, and he was dis
missed. He then visited Lombardy to study the works of Correggio, and also passed some time in Parma and Bologna. On his return to Rome he was employed by pope Clement IX to paste a picture in the ceiling of the Castel Sant'Angelo, the Rock for the glory of Monte Cavallo. He also painted a Baptism of St. Cyrillo for the church of S. Martino de' Monti, and the Annunciation, and some fres
cos of the life of S. Lambert, in S. Maria dell'Anima. Subsequently he was invited to Turin by Charles Emanuel, duke of Savoy, who appointed him court painter, and in whose service he was detained the residue of his life. After his engagement by the duke he painted no more religious works. He was elected a member of the Academy of St. Luke in 1648, and thereafter devoted himself almost entirely to hunting scenes and battle pieces. He died at Turin in 1684. Many of Miel's best works are in the Imperial Gallery at Vienna. See Lan

Mielke, Johann Bertram, a German theologian, was born at Kiel March 24, 1736, where he was also edu
cated. In 1756 the dignity of master of arts was con
ferred upon him as a reward for the defence of his dis
sertation "De regulis communicatoris motus." In 1771 he was appointed deacon at Neustadt, in Holstein; in 1771, second minister at the Fleckenkirche at Preetz, and in 1784 chief minister at Oldenshoh, where he died June 14, 1801. He was very much renowned as editor of Beiträge zur Beförderung der häuslichen Andacht in
Miers, Jacob von. See Jacor.

Migdal-Edar ("tower of the flock"), a place on the route of Jacob (Gen. xxxv, 21), probably about two miles south of Jerusalem, near the Bethel徘徊, where the cluster of ruins called Kirbet Um-Maghalka is now situated (Tobler, Dritte Wanderung, p. 81). See Edar.

Mig'dal-El (Heb. Migdal-El, מגדל אל, "tower of God"); Sept. Μηγδαλη(α) v. f. Μηγδαλη(αί) ή Μηγναλη(αί), a fortified city of the tribe of Naphtali (Josh. xix, 58), "named between Iron and Horem, possibly deriving its name from some ancient tower—the 'tower of El, or God.' By Eusebius (Onomasticon, Μηγδαλη) it is spoken of as a large village lying between Dora (Tantura) and Poselema (Akka), at nine miles from the former, and, it is said, about 2,426 ft. above sea-level, as a castle of Pharaoh, as it may be seen today. Numerous remains of ancient buildings still stand in the village of Sharake, in the province of Bashan, 100 miles north of Acre, on the island of Myceophor (Rosennmüller, Alterth., iii, 260); but it is better (with Forster, Ep. ad Michael. p. 29) to consider it as a mountaneous situation (suitable for a watch-tower on the frontier), and we may then (with Tischendorf, De Israe. per mare rubrum transit, p. 29 sq.; Kutscher, Lepsius u. der Sinai, p. 6 sq.; and other earlier travellers) identify it with Jebel Ataka (see Olin's Travels in the East, i, 850). The only object to this identification that remains, worthy of consideration, is that, according to some travellers, a gentle slope, some two or three miles wide, is covered with this rock, and towards the sea-shore, containing many camel-paths, and offering an easy escape for the Israelites hemmed in by the Egyptians that came down upon them by Wady Tuwaark (Aiton's Lands of the Messiah, p. 120); but it is doubtful whether so extensive a shore existed here anciently (see St. J.). It is true, but even if this margin were not at that time covered by the waves, it may easily have been preoccupied by a detachment of the Egyptian troops sent round by way of the isthmus to cut off the retreat of the Israelites. Herodotus (ii, 159) doubtless alludes to this place under the name of Migdalos, which he describes as a frontier town towards Palestine, where Josiah was slain by Nebuchadnezzar, evidently confounding it with Migiddo. See RED SEA, PASSAGE OF.

Miget, Sr., a prelate of the French Church, was born about the beginning of the 7th century. His life was written in the 10th century by an anonymous hagiographer, and published by the Bollandists, June 6. Another chronicler of the same century, Adson, in his Legenda Sancti Migdolab, obit de Luxeuil, says that St. Miget presided at the obsequies of St. Personne, who was his dearest friend. St. Miget is spoken of as a reformer within the Church. It appears that he introduced great changes in the liturgy of his diocese, and instituted first in the church of Besançon five archdeacons, to whom he gave important privileges. He died about the year 670. His name is found in the Martyrologe Gallican of the date of Aug. 7.—Dunod de Chanage, Hist. de l'Église de Besançon; J-Jacques Chifflet, Vesuntio, pt. ii; Vie des Saints de Franço Comité, by the professors of the college of St. Francis Xavier, i, 226. See Hoefer, Nouv. Biog. Générale, s. v.

Miglicionico. Andrea, a Neapolitan painter, was a pupil of Luca Giordano. According to Dominici, he succeeded to the chair of the Ecole française, and executed many works for the churches at Naples, among which the Descent of the Holy Ghost, in the church of S. Nunziana, is highly commended. He died about 1710.—Lanzi's History of Painting, trans. by Roscoe (Lond. 1847, 3 vols. 8vo. i, 89; Spooner, Biog. Hist. of the Fine Arts (N. Y., 1865, 2 vols. xlvii, 260)).

Mignard, Pierre (1) (called the Roman), an eminent French painter, was born at Troyes in 1610. After receiving some instruction at home, his father placed him in the school of Jean Boucher at Bruges; subsequently under Vouet. In 1636 he went to Rome, to study after Raphael and Michael Angelo; there he remained twen-
ty-two years, painting a number of fine Madonnas, and the portraits of popes Urban VIII and Alexander VII. One of his pupils, Francesco Peri, who painted the Val de Grace, was executed by Mignard. He also adorned the great hall at St. Cloud with mythological subjects. He died in 1695, after having received many distinctions and honors.—Lanzi's History of Painting (Lond. 1847, 3 vols. 8vo), i, 476.

Mignard, Pierre (2), a French architect, and nephew of the preceding, was born at Avignon in 1649. After a series of extensive journeys throughout France and Italy, during which he devoted himself to the study of architecture, he settled in Paris. He built the Abbey de Montmajour, near Arles, which gained him great reputation; and he was intrusted with many important works. Among these may be mentioned the façade of the church of St. Nicholas and the Porte St. Martin. Subsequently the Abbey de Montmajour was destroyed by fire, but was rebuilt precisely according to the designs of Mignard. He was one of the six architects who, in 1671, founded the French Academy of Architecture, of which he was appointed professor. He died in 1725. See Spooner, Biog. Hist. of the Fine Arts (N. Y. 1865, 2 vols. 8vo), ii, 564.

Migron (Heb. Migron', מִֺגוֹרִון, precipice; Sept. in 1 Sam. Mayyũv, in Isa. Mavdv, in v. Mayyũv, apparently reading ṣ for ṣ; Vulg. Magron), a town of Benjamin, which, from the historical indications, must have been between Ai and Michmas, on the route of the invading Assyrian army southward (Isa. x, 28). From Michmas a narrow valley extends northeast out of and at right angles with that which has been identified as the passage of Michmas (q. v.). The town of Migron seems to have been upon and to have commanded the pass through this valley, somewhere between the modern Deir Diwan and Mukhmas (Robinson's Researches, ii, 149). Saul was stationed at the further side of Gibeath (Geba), "under a pomegranate-tree which is by Migron" (1 Sam. xiv. 2), when Jonathan performed his great exploit at Michmas; and this is to be explained (see Rosenmüller, Altert. ii, ii, 170 sq.; Bachian, ii, 114) on the supposition that Migron was on the border (perhaps extending considerably north-west of Michmas) of the district to which Gibeath gave its name. Migron, therefore, was in all probability situated on, or close to, the ravine now called Wady Suweinit. It was a commanding position (Josephus, Ant. 1, viii, 3, he speaks of it as "situm hinc superficiem", f 4), for Saul was able to see from it the commotion which followed the attack of Jonathan on the Philistine camp. The ravine is not quite half a mile in breadth from brow to brow. According to Schwartz (Palest. p. 180), there are extant some ruins about half a mile south of the site of Bethel, which the Arabs still call Burj (Fort) Magron; but no map exhibits here more than a ruined church, and the position is too far north. Keil thinks the Migron of 1 Samuel was a different place from that of Isaiah (Comment. on Sam. ad loc.), but this is an unnecessary supposition. The only locality that seems to correspond with the topographical requirements of the commencement just north-west of Mukhmas, which separates Wady Suweinit from its branch running up directly north to Deir Diwan; and some ancient town appears to be indicated by the sepulchres in the latter valley.

Mihill, Nonius, a minister of the Methodist Episco-pal Church, was born in Sheffield, C. W., about 1823. He was converted at eighteen, while resident at Wilmington, Ohio, and was licensed in his is his class in 1839, when he was placed in charge of West Peru Circuit, which he served with marked ability for two years. At the end of this time he joined the Troy Conference on trial, and was sent to Beekmantown, where he was serving for the third year with great efficiency at the time of his death, Oct. 3, 1841. Mihill was earnestly devoted to the interests of the Methodists and was born by his associates and parishioners. See Minutes of Conferences, 1849, p. 117.

Mih'-Teilh or Mè'-Teilh, an eminent Chinese philosophe, was born about 600 B.C., or, as Legge, "was an original thinker, and exercised a bolder judgment on things than Confucius or any of his followers. He taught that all the evils in society arise from the want of mutual universal love. For example, a prince loves only his own state, and does not love the neighbour; the latter, in turn, still more the state, the statesmen wars against it. "If princes," he asked, "regarded other states as their own, who would begin a war? If every one regarded his neighbor's person as his own, who would be found to rob? If universal love prevailed, all enmities, usurpations, and miseries would disappear. Princes, loving one another, would have no battlefields; the chiefs of families, loving one another, would attempt no collection; men, loving one another, would commit no robberies."

See Dr. Legge, Chinese Classics, vol. ii, ch. iii; Thomas, Dict. of Biog. and Mythol. s. v.

M'yan (m, 1 Chron. xxiv. 9; 8, Neh. x, 7). See Mamin.

Mikkelsen, Hans, a noted Danish Biblical student, author of the first Danish version of the New Testa ment, was originally mayor of Malmoe, in Scania, and subsequently secretary to Christian II of Denmark. When the king was, in 1598, obliged to flee from his dominions and take refuge in Holland, Mikkelsen accompanied him, and it was while there that, at the suggestion of his sovereign, he set himself to the work of translating the New Testament. Driven by the.bgnted jealousy of the papal party in the Netherlands from his place beside the king, he retired to Harderwick, in Guelderland, where he died about the year 1592. His translation, which was published in 1594 (small 4to), professes to be made from the Latin, but this applies only to the four Gospels, in translating which he seems to have followed the version of Erasmus; for the other books he has closely followed the German version of Luther. See Henderson, Dissertation on Hans Mikkelsen's Translation (Copenhagen, 1818); W. L. Alexander, in Kitto, Cyclop. Bibl. Lit. s. v.

Milkoth (Heb. Milkoth, מִילָכֹת, prob. lq. מִלָּכָה, stores, as in Gen. xxx, 37, etc.; Sept. Macedo, Μακεδονία, and Macedo, ἡ Μακεδονία, the name of two men.

2. A descendant of Benjamin resident at Jerusalem, and father of Shimeah or Shimshon, of the family of king Saul, but in what degree of relationship is not clear (1 Chron. viii, 92; ix, 57, 58). B. C. perhaps cir. 1080.

Milknei'ah (Heb. Milkneia, מילקניא, possession of Jehokah; Sept. Macedia or Macediac, a Levitical door-keeper of the Temple and harper in the time of David and Solomon (1 Chron. xxiv. 7)).

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Dr. Legge, Chinese Classics, vol. ii, ch. iii; Thomas, Dict. of Biog. and Mythol. s. v.

Milkron. See Miconiunas.

Milkvoath. See Talumud.

Mil'alai (Heb. Milalay, מיללַי, eloquent; Sept. omita; Vulg. Malalai), one of the Levitical musicians who made the circuit of the newly-completed walls of Jerusalem after the exile (Neh. xii, 36). B. C. 446.

Milan, one of the large cities of Italy, capital of Lombardy, situated on the River Oltara, contains a population of 285,945. It is a very ancient city, and is noted for its old Roman and for several important church councils. Milan (Lat. Mediolanum) was originally a town or village of the Insubrian Gauls. It was conquered by the Romans 222 B.C., received the Latin franchise about 89 B.C., and the full Roman franchise 49 B.C. Under the Romans it became a conspicuous centre of wealth and traffic, and the inhabitants were noted for their refined manners and literary tastes.
and the public buildings for their beauty and elegance. In the beginning of the 4th century it was selected as the residence of the imperial court by Maximian. Milan was sacked by the Huns (under Attila) in 452; by the last Frankish king, Chlodwig, in 568; and passed to the Longobards and Franks previous to its subjection by the German Empire. After 961, it was long governed by dukes in the name of the emperors. The feuds of the Guelphs and Ghibellines distracted Milan, like all the other Italian cities. Supreme power became unaccountably vested in the Visconti family, from whom the ascendency of Milan was extended over the whole of Lombardy. From 1545 to 1714, Milan submitted to the successive predominance of France and Austria. Under Bonaparte, it was declared the capital of the Cisalpine republic, of the Italian republic, and, finally, of the kingdom of Italy. In 1815, Milan was restored to Austria, and continued the capital of the Austro-Italian kingdom until the annexation of Lombardy to Piedmont, in 1859, by the peace of Villafranca.

MILAN, ARCHBISHOPRIC OF. We have no trustworthy information as to its early history. There is a vague tradition that Barnabas (q.v.), the colophon of the apostle Paul, established the Christian Church at Milan, and was the first bishop. This account lacks support, and scarcely deserves notice. But though of no historical value, the legend is significant in regard to the position which the archbishopric of Milan held in the controversy between the Oriental and Western Churches; and it is known that the suffragans of the archbishop, and even the archbishop himself, were frequently excommunicated by the Eastern bishops. By clear implication, the storyaman be wittily remarked by Reginald H. "just as Barnabas was the connecting link between Paul and the other apostles, so the Church of Milan attempted to reconcile the Greek and Roman opinions." The first bishop of Milan, of whom we have any historical knowledge, is Auxentius (q.v.), 4th or 5th century. He was the leader of the Arians among the western churches. When the orthodox bishops, at a provincial synod held at Rome in 386, condemned Arianism, they did not dare to pronounce the anathema against Auxentius, because they knew him to be protected by the emperor Valentinian I. Although they were at last prevailed upon by Ambrose to pronounce against Auxentius in their synodal epistle to the Illirian, Auxentius maintained himself in his see until his death. But the divisions thus created in the Church by the Arian heresy (q.v.) rendered the election of a successor to Auxentius no easy matter. The contest was carried on between Catholica and Apostolica, the latter party, who was the consular prefect of Liguria and Emilia, was obliged to proceed himself to the church to exhort the people to order. At the close of his speech the whole assembly, Catholics and Arians, with one voice demanded him for their bishop, and he was constrained to accept the honor of the holy see by his own consent and by the will of his people. His work with great zeal, and soon acquired great influence both with the people and the emperor Valentinian. He opposed the Arians from the very beginning of his episcopacy, and in 382 presided at an episcopal synod at Aquileia, at which the Arian bishops Palladius and Secundus were deposed. Milan, April 4, 397. All succeeding archbishops and bishops were in like manner elected by the people, the Church of Milan not being subject to the Roman bishop until the days of Gregory the Great (q.v.). After the overthrow of the Gothic kingdom, the archbishops of Milan, owing to the religious differences and the feeling of enmity which existed between the people and their conquerors, the Lombards (q.v.), resided at Geneva. But when, in 658, Aribert, the son of duke Gardulf, was chosen king of the Lombards, matters changed. "Rex Heribertus," says Dölönger, "plus et catholicus, Arianorum abolivit hæresem et Christianam fidem fecit crescreere." The Lombards now became enthusiastic churchmen, and the archbishop returned to Milan. But although the archbishop of Milan was henceforth considered the first bishop of the kingdom, crowning the kings with the so-called iron crown, and obtaining increasing power, he nevertheless remained subject to the king, and the inferior clergy to the subordinate judges—in short, the Church was subject to the State. After the downfall of the Longobard kingdom, the archbishops of Milan at the first lost much of their authority. But the houses and quarrels of the 9th, 10th, and 11th centuries, they not only regained their former influence, but became even more independent than ever before. Owing to the then prevailing German policy, large feudal estates were bestowed upon the bishops of Milan, and, during the reign of Charles the Great, the archbishop himself was considered the most influential of the German emperors.

Eriberto di Araggo, who filled the archiepiscopal chair of Milan from 1019 to 1065, was one of the most powerful princes, and though unsuccessful in the revolt which he organized in 1056 against emperor Conrado, his influence was scarcely diminished after his return from the expulsion to which his rebellion had subjected him. At the time of his death, Milan was passing through one of its accustomed civil dissensions, and the election of Eriberto's successor caused great excitement. Erzbischlag, the popular chief (dominus populi), called the citizens together to nominate candidates, and induced them to select four. These four were sent to the emperor Henry III (q.v.), for him to make the appointment; but the faction of the nobles despatched a rival in the person of Guido di Valate, who had recommended himself to the emperor by his learning. The emperor, who was given the coveted dignity, to the great disgust of the popular nominees. Their expostulations were unavailing with the emperor, and both parties returned—Guido to assume an office harassed by the opposition of the people on whom he had been forced, and the disappointed candidates to brood over the wrongs they had experienced. We shall presently see how thoroughly these men avenged themselves on Guido, with whom the independence of the Milanese archbishopric came to an end.

It is historically evident, then, that Milan was at one time completely independent of the papacy. Rome was not even thought of in creating the archbishop, whose spiritual and temporal power were granted by the imperial investiture. But when, soon after, the German popes had rescued the pontificate from the contempt into which it had fallen, its domination over Milan became a necessary step in its progress to universal supremacy. The very same time, was the beginning of the separation of the Milanese clergy. Pope Leo IX (q.v.), and his successors attacked the Milanese on this account, and, in a council held at Rheims by Leo IX in 1049, many laws were enacted against clerical matrimony. Archbishop Guido defended the position of the Milanese clergy, not only by his eloquence, but by a decisive bull which was confirmed by St. Ambrose, to whom the question of the permissibility of sacerdotal marriage had been referred by the pope and bishops. The popes by their emissaries excited great tumults in Milan, inflaming the popular passion against, what they called, the irregularly married clergy. Guido, perceiving the agitation thus produced, and argued in favor of the married clergy. Armed resistance was offered to the papal faction, the result of which was incessant fights and increasing bloodshed. Nicholas II (q.v.), who then occupied the papal chair, sent Hildebrand and Anselm on a mission to Milan, with instructions to lay the passions which led to such deplorable civil strife. The milder Anselm might perhaps have succeeded in this errand of reconciliation, but the unbending Hildebrand refused to listen to aught but unconditional submission to Rome. The quarrel, therefore, waxed fiercer and deadlier (see Arnold, Geist. Archip. Mediolan. lib. iii. c. 9; Landulf, test. lib. iii. c. 26). In 1059 another papal legislation was sent, with full authority to force the recalcitrant archbishop and clergy to submission. An assembly was held, where the legates asserted the papal pre-eminence by taking the
learned to despise, abandoned the imperial party for a time, yet Tedaldo kept his seat until his death in 1086, notwithstanding the repeated excommunications launched against him by Gregory VII (who resided at Tingnano, v. 5, 9; Landulf, Sven. lib. iii. c. 29; iv. 2; Muratori, Antiqu. vol. ii. ann. 1086). With his death the independence of the Milan archbishopric ceased.

At present the clergy of Milan seem to be inclined to follow the lead of the Old Catholic party. Their programme, which contains the following reforms: election of the priests by the parish, the use of the vernacular at all Church-services, reform of Mariolatry and adoration of saints, marriage of the priests, etc., shows a healthy reaction against papal abuses. E. Serra Gropelli may be quoted as an authority on this point. A. G. Felpi.


MILAN, COUNCIL OF. There is no historical proof extant to warrant the assertion that any Church councils or synods were held at Milan 855 A.D. We have no information concerning the synod which is said to have been held at Milan in 844 (see Harloun, Acta Conciliorum et Epistolae de Constitutiones, etc. [Paris, 1715], i. 627 sq.), and very little is known of the synod of 846 (or 847). In that year a council of Western bishops was summoned at Milan, when the so-called Long Crede (pontificale), to be found in Socrates, Hist. Eccl. ii. 18), which had been drawn up by the Arian Council of Antioch (A.D. 845), was rejected. The council also required the deputies who brought it to sign a condemnation of Arius. Of course they left the council in wrath (see J. Dominic, Monas Sacrorum conciliorum sacrae et amplissima collecta, etc. [Florent., 1759], i. 1870). After the death of Constans (A.D. 850), and the victory over Magnentius (A.D. 358), Constantius endeavored to establish Arianism by force in the West. In the synods of Arles (A.D. 854) and of Milan (A.D. 858), he compelled the assembled bishops to subscribe an act of affirmation of Arianism, though most of them were, it is thought, orthodox. Constantius was now sole master of the Roman world, and by bribes, by threats, and by force, the condemnation of Arianism was extorted from the assembled bishops. Even Liberius (q. v.), the successor of Julius I., rejected Arianism, and although he was threatened with deposition from the Episcopate (q. v.), he persisted in his conviction, and was thrown into prison, and was compelled to subscribe to his condemnation (see Mansi, iii. 238 sq.; Hefele, i. 681).

The next council was held A.D. 890, St. Ambrose presiding. It is commonly supposed that in this council the sentence of the Gallic bishops against Ithacius Ursacius (who had caused the death of the Priscillianists by their fiery zeal against their errors) was confirmed by the bishops of Italy. Baronius (as well as the collection of councils) states that this same council condemned Jo- vinian, the author of a new heresy, which decrèted the merit of virginity. St. Jerome reduces his doctrine to the four following points: 1. That virgins, widows, and married women, being baptized, have the same degree of merit, if there be no difference between them in other respects. 2. That they who have been regenerated in baptism cannot be overcome by the devil. 3. That there is no difference in point of merit, between those who abstain from meat, and those who partake of it with thanksgiving. 4. That all those who keep the baptismal statute shall have the same glory in heaven. From these principles other errors were deduced, viz. that there is no difference of degree in sin; that fasting is not requisite; that there will be no distinction of merits in heaven. The fathers of the council condemned
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the opinions of Jovian and his followers, and they were driven out of the city. See Manli, l. c. 690; Giese-

cher, ii. 78 sq. Hefe, Concilien geschichte, ii. 574 sq.

Another council was held at Milan in 451, convened by Eusebius, bishop of Milan, at the request of St. Leo the Great. All the suffragans of Milan were present, in all twenty bishops, among whom were Crispinus of Pa-

via, Maximus of Turin, Ambrosius of Como, Epistola of Milan, and others. See Hefe, l. c. 697, 698, 699 read; the legates then made a report of what was pass-

ing in the East, and especially of the miseries existing from the acts of the Latrocinium of Ephesus; after-

wards the celebrated letter of St. Leo to Flavianus was read, and the council unanimously declared that it con-

tained a contradiction of the doctrine of the Catholic Church upon the subject of the Incarnation (q. v.), and that it was built upon the teachings of the prophets, evangelists, and apostles. At the same time they decreed that all who should oppose this doctrine should be anathema-

sized. Finally, a synodal letter was addressed to the pope filled with expressions of esteem and respect (Man-

ni, ii. 78 sq.; Hefe, Concilien geschichte, ii. 574 sq.).

In A.D. 679 pope Agatho summoned a council at Milan to condemn the heresy of Monothelism (q. v.) (Man-

ni, xi. 174; Hefe, iii. 228). The provincial synods of A.D. 842, 850, 880, and 1009 have no bearing upon the gen-

eral council of the church, but those interested in the subject are referred to Manni, xiv. 790; xc. 599; xlii. 355, and xix. 310; Hefe, iv. 99, 217, 770. Sep-

ember 12, 1287, a synod was held by Otto, the archbishop, assisted by eight of his suffragans, and the deputies of all the chapters of the province. Ten canons were pub-

lished, in which they ordered the observation of the pa-

pal constitutions, and the laws of the emperor Frederick II against heretics. Abbots and abbesses, monks and nuns, were ordered to observe the rule of St. Benedict or that of St. Augustine, and monks were forbidden to enter nunneries. The power of building churches and orato-
ies was declared to be solely in the hands of the bishop (Manni, xxiv. 888 sq.; Hefe, vi. 225; Muratori, Rer. Ital. vol. iv). From 1555 to 1582 six provincial councils were held at Milan. For information concerning their enactments, see Concil. xv. 242, 387, 365 sq., 408, 566, 706; Jo. Hartuini Acta, x. 683, 1140; Christ. Wilhelm-Franch Walch, Entwurf eines vollständigen Historie der Kirchenereignissammlung (Leipzig, 1759).

Milanese Liturgy. The Liturgy of Milan, com-

monly attributed to Ambrose, is substantially the same as that of Rome until the time of Gregory the Great, and appears to have been derived from the same origin. "In the time of Gregory, the Church of Milan did not adopt the chief alteration made by him. From that time, then, the Milanese Liturgy, as a court of Eusebius, may be considered a peculiar rite; and as the Romans gave their sacramentaries the names of Gelasius and Gregory, so the Milanese gave theirs the name of Ambrose; who, in fact, may have composed some parts of it. After the time of Gregory, the Milan Liturgy doubtless received several additions. The earliest ecclesiastical writer who has been cited as speaking of the Ambrosian rite is Wa-

lofred Strabo, who died A.D. 849" (Riddle, Christian Antiquities, p. 417). See Liturgie.

Milani, Aurelliano, nephew of the following, was born at Bologna, Italy, in 1675. He painted in the style of Caracci, and, next to Carlo Cignani, no one did more to maintain the dignity and credit of the Bolognese school. See Manli, i. c. 470. He was one of the earliest and most brilliant in his col-

oring. His principal works in Bologna are the Resurrec-

tion, in the church of La Purita; the Stomning of St. Stephen, in St. Mascarella; and St. Jerome, in St. Maria della Vita. He afterwards went to Rome, where his finest work is the Beheading of St. John the Baptist, in the picture of Bergamaschi. He died in 1748. See Hefe, History of Painting, trat. by Littich (Lon- don, 1847, 3 vols. 8vo), iii. 152.

Milani, Giulio Cesare, a Bolognese painter, who was born in 1621, executed many works for the churches in Bologna and the adjacent cities. His finest productions are the Marriage of the Virgin, in the church of St. Giuseppe; St. Antonio di Padova, in St. Maria del Costello; and a Holy Family, at the Lervi. According to Lanzi, "he was the most eminent of Tor-

re's disciples, and was rather admired in the churches of Bologna, and exerted in many adjacent cities. See Lanzi, History of Painting, trat. by Ricocca (London, 1847, 3 vols. 8vo), iii. 107; Spooner, Biog. History of the Fine Arts (N.Y. 1865, 2 vols. 8vo).

Milbourne, Luke, an English divine, was born at Wroxhall, Warwickshire. He was educated at Pembroke Hall, Cambridge, after which he became rector of St. Ethelburga, London, and lecturer of Shoreditch in 1704. He died April 18, 1720. He published thirty-

one single conversations between 1692 and 1720; several theo-

tological treatises, poems, etc.; and the following work, by which he is best known: Notes on Dryden's Virgil

(London, 1698). Among Milbourne's theological works, we regard as the most important his Legacy to the Church of England (nec. 1686), in which he vindicates her orders from the objections of Papists and Dissenters. This work, it is stated, was undertaken by the special command of archbishop Sancroft and Dr. Lloyd, bishop of Norwich. See Cooper, Biograph. Dict. p. 806; Ellis, Hist. of Shoreditch; Malone's Dryden, i. 214; iv. 638, 645; Johnson, Lives of the Poets, ed. Cum-

ningham, i. 871 sq.; Allibone, Dict. of Authors, ii. 1277.

Mil'cah (Heb. Milakah', מִלָּכָה, advices; Sept. Mal-

akè), the name of two women.

1. The daughter of Haran, and sister of Lot and Is-

cah (or Sarah); she married Nahor (Gen. xii, 29), by whom she had eight sons (Gen. xx. 20, 23), one of whom was Bethuel, the father of Rebekah (Gen. xxiv. 35, 54, 57). She was thus Abraham's sister-in-law, and the grandmother of Jacob's wife, Laban's sister. B.C. cir. 2047.

2. The fourth named of the five daughters of Zelophe-

had, of the tribe of Manasseh (Num. xxvi. 53), who became heiresses for the want of brothers (Num. xxvii, 1), and, having married members of the same tribe (Num. xxxvi. 11), were assigned portions in Gilead (Jos. xvii. 3). B.C. 1819-1812.

Mil'com (Heb. Milkóm, מִלָּכָם, their king, 1 Kings xi. 5; Sept. Μιλακός, Vulg. Moloch), 2 Kings xxiii. 18, Moloch, Molocham; also Malcham, Heb. Malmak', מַלָּמָּק, id., Jer. xlix. 1, 3, Sept. Malak' Vulg. Moloch, "their king;" but this last is the proper rendering in Amos i. 15; Zeph. i. 5; in which latter passage the Auth. Vera. has "Malcham," the principal deity of the Ammonites (Jer. xlix. 1, 8), for whose worship Solut-

donite invaders in the Mosæan country did not desist until it is called the Hill of Offence (2 Kings xxiii. 13). Milcom is usu-

ally regarded as the same as Molech or Moloch, although the latter was worshipped in a different place and man-


Mildew (יוֹםָל, yomol, greemness, i. e. pallor, as the "pallene" by affright, Jer. xxx. 6) is properly a species of fungus or parasitic plant generated by moist-

ure, and corrosive of the surface to which it adheres. In Scripture it is applied to grain, and refers to the pale green or yellowish color indicative of fading or wither-

ing of plants. Deut. xxv. 21; 2 Chron. vi. 29; Amos iv. 9; Hag. ii. 17; in all which pas-

sages it is connected with "blasting". The Arabic ap-

plies the word yromol to human beings as well as to corn, and thus describes the disease called in Europe yellow jaundice. Forskål was informed in Arabia by a Jew that it was the general opinion there that it is a mild bowel complaint, like corn, by which the ears are turned yellow. See Leprosy.

Mile (μίλων), the Greek form of the Latin millari-
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um, from mile, a thousand, Matt. v. 41.), a Roman measure of 1000 geometrical paces (passus) of five feet each, and therefore equal to 5000 Roman feet (see Smith's Dict. of Greek and Roman Antiq. s. v. Milliare). Taking the Roman foot at 11.6496 English inches, the Roman mile would be 1618 English yards, or 142 yards less than the English statute mile (see Penny Cyclopaedia). Furthermore, the word passus is omitted. The Roman mile contained eight Greek stadia (Pliny, ii, 21). Hence it is usual with the earlier writers on Biblical geography to translate the Greek "stade" into the English "furlong" in stating the measurements of Eusebius and Jerome, who, like the early itineraries, always reckon by Roman miles. See Furlong. The Talmudists also employed this measure (which they call 372 Ortho, Loc. Rab. p. 421), but estimate it at 7½ stadia (Baba Mezila, xxxiii, 1), as also the Roman historians frequently reckon it, without geographical or mathematical accuracy (Fortuga, Handbuch d. alt. Geogr., p. 655). Mile-stones were set up along the roads constructed by the Romans in Palestine (Keland, Polast. p. 401 sq.), and to this day they may be seen, here and there, in that country (Robinson, Bib. Res. ii, 161, note; ii, 806). The mile of the Jews is said to have been of two kinds, long or short, dependent on the length of the pace, which varied in different parts, the long pace being double the length of the short. (See Carpov, Apparat. p. 679.) See METROLOGY.

Miles, Henry G., a Presbyterian minister, was born in Amsterdam, N.Y., about the year 1811. He was educated in Hudson, Ohio, studied theology in the Union Theological Seminary, New York; was licensed by the New York Third Presbytery, and ordained by the Rochester Presbytery. He received and accepted a call to the Church at Dover, Ohio, and subsequently preached at Hublinsburg, Pa., and Parma Centre and Woodhull, N.Y., where he died, July 21, 1860. Mr. Miles had to struggle with many difficulties, but in all his duties he was conscientious and zealous. As a preacher he was clear and practical. See Fred. Hist. Amm. 1862, p. 189. (J. L. S.)

Miletum (2 Tim. iv. 20). See Miletus.

Miletus (Μίλητος), from the name of a famed son of Apollo, who is said to have founded the city, Apolloled, iii, 1, 9), a city and seaport of Ionia, in Asia Minor, about thirty-six miles south of Ephesus (Cramer's Asia Minor, ii, 386 sq.). The apostle Paul touched at this port on his voyage from Greece to Syria, and delivered to the elders of Ephesus, who had come to meet him there, a remarkable and affecting address (Acts xx, 15-38). "In the context we have the geographical relations of the latter city brought out distinctly, as if it were Luke's purpose to state them. In the first place, it lay on the coast to the south of Ephesus. Next, it was a day's sail from Trogyllium (ver. 15). Moreover, to those who were sailing from the north, it is the direct line for Cos. We should also notice that it was near enough to Ephesus by land communication for the message to be sent and the presbyters to come within a very narrow space of time. All these details correspond with the geographical facts of the case. As to the last point, Ephesus was by land only about twenty or thirty miles distant from Miletus. There is a further and more minute topographical coincidence, which may be seen in the phrase, 'They accompanied him to the ship,' implying as it does that the vessel lay at some distance from the town. The site of Miletus has now receded ten miles from the coast, and even in the apostle's time it must have lost its strictly maritime position (Hackett, Comm. on the Acts, 2d ed. p. 344; comp. Acts xx, 5). In each case we have a low, flat shore, as a marked and definite feature of the scene." Miletus was a place of considerable note, and the ancient capital of Ionia and Caria (Herod. i, 142; Pliny, v. 31). It was the birthplace of several men of renown—Thales, Timotheus, Anaximander, Anaximenes, Democritus (Pomponius Mela, i, 17; Diog. Laertius, Vit. Philon., p. 15, 88, 650). Polymylos (Geogr. v, 2) places Miletus in Caria by the sea, and it is stated to have had four havens, one of which was capable of holding a fleet. (See J. E. Rambach, De Miletio ejusque coloniis [Hal. 1790]; Soldan, Vicinity of Miletus.

Rer. Miles. Comment. [Darmst. 1829]; Schroeder, Comment. de rebus Miles. [Stras. 1837]. "In early times it was the most flourishing city of the Ionian Greeks. The ships which sailed from it were celebrated for their distant voyages. Miletus assists in the progress of the Lydian kingdom and became tributary to Croesus. In the natural order of events, it was absorbed in the Persian empire; and, revolting, it was stormed and sacked. After a brief period of spirited independence, it received a blow from which it never recovered, in the siege conducted by Alexander when on his eastern campaign. But still it held, even through the Roman period, the rank of a second-rate trading town, and Strabo mentions its four harbors. At this time it was politically in the province of Asia, though Caria was the old ethnological name of the district in which it was situated. Its pre-eminence on this coast had now long been yielded to Ephesus. These changes can be vividly traced by comparing the whole series of coins of the two places. In the case of Miletus, those of the autonomous period are numerous and beautiful, those of the imperial period very scanty. Still Miletus was for some time an episcopal see of Western Asia. Ephesus was doubtless promoted by the sitting up of the Meadow." It was noted for a famous temple of Apollo, the oracle of
which is known to have been consulted so late as the 4th century (Apollodorus, De Orig. Deor. iii, 180). There was, however, a Christian church in the place; and in the 5th, 7th, and 8th centuries we read of bishops of Mileitus, who were present at several councils (Magdeburg. Hist. Ecclses. ii, 192; iv, 86; v, 3; vii, 254; viii, 4). The city fell to decay after its conquest by the Saracens, and is now in ruins, not far from the spot where the Meander falls into the sea. (See Blaschung, Erdbeobacht. XII, i, 100; TSchucke, in Mon. III, i, 481.) The exact site, however, is somewhat a matter of uncertainty (Rochemuller, Bibl. Geogr. I, i, 187), owing to the altered character of the coast in modern times; but it appears to be in part covered by the remains now called Palatia, i.e., the palace (Leake, Asia Minor, p. 240). It lies in a triangular plot of ground, bounded by two branches of the river Meander—the ancient Meander. These unite a little to the north of the ruins, and the stream thus formed dissolves through marshy ground into the sea about two miles distant. The harbor is filled up by the alluvial soil brought down by the river, which has already created a delta of no insignificant dimensions. The ruins of the ancient Mileitus are even at the present time striking and picturesque, especially those of the theatre, one of the largest in Asia Minor. Seen from the south-west, it makes still a splendid object; but the south is a mosque, and farther still, in the same direction, a line of ruined arches, once forming an aqueduct. The fragments of a church remain, in which the current tradition of the place asserts that St. John preached the Gospel; but it is unquestionably of a date far later than that of the evangelist. In the plain, between the theatre and the aqueduct, are a few pillars, indicating the site of a temple, probably dedicated to Diana. See Texier, Asie Mineure, p. 316 sq.

Some take the Mileitus where Paul left Trophimus sick (2 Tim. iv, 20; Auth. Ver., "Miletum") to have been in Crete, and therefore different from the above; but there seems to be no need for this conclusion. "This passage presents a very serious difficulty to the theory that there was only one Roman imprisonment. When Paul visited the place on the occasion just described, Trophimus was indeed with him (Acts xx, 4); but he certainly did not 'leave him sick at Mileitus,' for at the conclusion of the voyage we find him with the apostle at Jerusalem (Acts xxii, 29). Nor is it possible that he could have been so left on the voyage from Cesarea to Rome, for in the first place there is no reason to believe that Trophimus was with the apostle then at all; and in the second place the ship was never to the north of Crethus (Acts xxvii, 7). But on the hypothesis that Paul was liberated from Rome and revisited the neighborhood of Ephesus, all becomes easy, and consistent with the other notices of his movements in the pastoral epistles. (See Conybeare and Howson, Life and Epistles of St. Paul, ch. xxvii; Birks, Horæ Apostolicæ.) See further in Schmidt, Res Mileitana (Gött. 1855); Smith, Dict. of Gr. and Rom. Geogr. s. v.; Conybeare and Howson, St. Paul, i, 214 sq.; Tischhartzsch, L'Asie Mineure (Par. 1800), i, 255 sq.; Rawlinson, Herod. ii, 185 sq.

Mileum, a city of Numidia, in the western part of Africa, is celebrated in Church history as a place where, at the beginning of the 6th century, two synods were held. The first of them, which is of little importance, convened Aug. 27, 402. Aurelius of Carthage presided. The canons of Hippo and Carthage were confirmed, and five canons of discipline published, which are contained in the African Code (comp. Codex Canon. Eccl. Afric. p. 85-90). It was decided that the younger bishops should give place to those of older standing, excepting the priates of Numidia and Mauritania, who always took precedence of all other primates of whatever standing (Conc. ii, 1825). The second synod, which was held towards the autumn of A.D. 416, is known as the Concilium Mileitanum. This was a provincial council of Numidia, and was attended by sixty-one bishops of the province. It was chiefly owing to Augustine's (q. v.) influence, and to the happy issue of the synod at Diospolis (q. v.), that the African bishops were absent in a synodal meeting. Having learned the proceedings of the Council of Carthage of the same year, they wrote a synodal letter to pope Innocent I (q. v.), in which, after enlarging upon the enormities of the Pelagian heresy, which denied the necessity of prayer in adult and baptism for children; and after showing how worthy it was of the notice and censure of the Church, they threatened him, since the salvation of Pelagius (q. v.) could not be secured, that he would at least provide for that of others by condemning their heresies. They did not ask the excommunication of Pelagius and Coelewius, as has sometimes been stated, but that they should be commanded to renounce their heresies, and that only the heresies themselves should be condemned. "Hoc gestum," they concluded, "Domino frater, sanctorum et sanctæ ætatis apostolice sedis adhibitæ autoritás." Among the attached letters which accompanied this letter are those of Silvanus, primate of the province of Numidia, Alypius, St. Augustine, Severus of Mileum, Fortunatus of Citha, and Possidius. Another and more confidential letter was addressed to Innocent by five North African bishops, of whom Augustine was one (see Maser, iv, 931 sq.). Pelagius also sent him a letter and a confession of faith, which, however, were not received in due time. Innocent understood both the controversy and the interests of the Roman see. In his reply, which is to be found in August. Epist. p. 182, he commended the Africans for having addressed themselves to the Church of St. Peter, before which it was seemly that all the affairs of Christendom should be brought. He praised the zeal and pastoral care of the African bishops, briefly established the true doctrine of grace, and condemned Pelagius and Coelewius, with their followers, declaring them to be separated from the Catholic Church. "Non solus enim in praedicatione, sed etiam etiam qui conscientiam facient, digni sunt morte; quia non multum interesse arbitror inter committentis animum et conscientiam favorum." He refrained, however, from giving judgment respecting the Synod of Diospolis. He also replied to the letters which Augustine and the four bishops—Aurelius, Alypius,
Evodius, and Possidius—had addressed to him. These letters of Innocent were written in a council held at Rome upon the subject in January, 417, and are to be found in Marsilius (ii. 104.). He had tried to bring the Scholasticism, Ante- Eccles. Afric. Diss. vol. iii.; Norris, Hist. Pelag. i. 10; Hefele, Concilien geschichte, ii. 100; Gieseler, Eccles. Hist. i, 380 sq.; Schaff, Church Hist. iii, 797; Milman, Hist. of Christianity, p. 389, 414 sq.

MILICZ VON KRESNISCH (Kromesko), John, was one of the leading preachers of the Hussite Reformation. Of his early years little is known. The fact that in his mature years he first engaged in the study of the German language, would indicate that his education must have been acquired elsewhere than in a German university; possibly in Italy or at Paris, or in his own country, Moravia. Commencing his public career about 1418, he soon attracted the notice of the emperor Charles IV, who was also king of Bohemia, and became his secretary. At the same time, as canon of the cathedral at Prague, and archdeacon, he occupied a conspicuous ecclesiastical position. Designing, however, all his prospects of promotion, notwithstanding the entreaties of the bishop, he chose a lot of poverty and hardship, that he might more fully imitate the example of Christ. For six months he preached to the people at Bishop-teinitz; but fearing lest his position there was too tempting, in a worldly point of view, he returned to Prague, first officiating in the church of St. Thomas, and afterwards in that of St. Agdeidus, in the old city. At first his hearers were few. Perhaps his Moravian dialect was not attractive. His reproof of sin, and his earnest words, however, soon attracted multitudes. Multitudes thronged to hear him. He preached daily, and often three, and sometimes five sermons. To be more extensively useful, he applied himself to the study of German, that he might address himself to the Germans of Prague. The evils and corruptions of the times doubtless led him to select his themes of discourse largely from the Apocalypse, and the prophets of the Old Testament, and ere long the coming of Antichrist became the burden of his pulpit discourses. He fixed the date of his coming at A.D. 1865-67, nor did he fear to expose the iniquities which, to his view, seemed to herald it. Priests, bishops, and magistrates, and even the emperor himself, were not spared. It is to the credit of John that in his writings he never, even in the spirit of hostile which he provoked in some quarters, he was sustained and befriended by the highest powers in Church and State.

In 1867, on the report that the pope was about to return from Avignon to Rome, Milicz resolved to visit and speak with him. The pope's arrival was delayed; and Milicz went in a boat that he regarded as the voice of the Spirit within him, nailed upon the doors of St. Peter's the sentence which had so long occupied his thoughts—"The Antichrist has come." He zealously warned the people and the clergy to withdraw themselves from iniquity. The inquisitor, encouraged by reports of Milicz's course in Bohemia, ordered his arrest and imprisonment. From his prison he was summoned to preach to an assembly of the clergy, but his full release did not take place till the pope's arrival in Rome in 1868. In free conference with the pope and some of the cardinals who befriended him, he moderated, if he did not modify his views. On his return to Prague, where he succeeded Conrad Walther in the Tein Church, his enthusiastic zeal assumed a new phase. He devoted himself earnestly to the reform of the vicious and abandoned. Scores of prostitutes were recalled to repentance and virtue. The quarters they had occupied, herefore the scandal of the city, were transformed. A chapel to St. Mary Magdalen was erected there, and buildings were provided for the residence and support of the hundreds, if not thousands, that were recovered to the paths of virtue. Milicz's course made him many enemies. Of the clergy, some were jealous of him, and others hated him for his rebukes. Charges were drawn up against him, and forwarded to the pope at Avignon. It is quite significant that these articles, twelve in number, were to the effect that he had written letters to the pope, however, was prejudiced against Milicz, and summoned him to his court, to answer in person. Milicz, promptly responded to the summons. He met a kindly reception, and succeeded in vindicating his innocence. But his career was drawing to a close. He was taken sick at Avignon, and died June 29, 1872. At Prague his decease gave occasion for public and general lamentation.

Of the Christian character and devotion of Milicz, Matthias of Janov speaks in terms that might seem extravagant if the actual results of Milicz's labors did not go so far to justify them. Notwithstanding the envy and malice of his fellow-countrymen, the Christlike spirit of the century, the hostility which he provoked by his sharp rebuke of prevailing iniquity, he does not seem to have laid himself open to the charge of departing seriously from the accepted doctrines and usages of the Church. Indeed, his zeal took more of a practical than a speculative direction, and in this respect only can he be considered as a precursor who prepared the way for Huss.

Of Milicz's writings, some are still extant in manuscript, and some have been preserved by his friend and admirer, Matthias von Janov (q. v.). His Latin works were, Libellus de Antichristo; Gratia Dei, or sermons on the Church and the Papacy, in the Congregations, and Sermones Quadragesimales. Of his Bohemian works, consisting of sermons and postils, one only has been printed, and, though it found a place in the Prohibitory Index, not a copy of it is now known to exist.

A somewhat detailed account of Milicz is given by Neander in his History of the Reformation (ii. 369 sq.). To the other sources of information—besides Bablinsus (Miscell. i, lib. iv, 34) and the writings of Matthias of Janow—to which Neander had access, must be added P. Jordan's Die Vordaufer des Hussenthumus in Böhmen, which presents a concise sketch of Conrad of Waltherhausen, Milicz, and Matthias of Janow. This sketch, really drawn up by F. Palacky, the historian of Bohemia, was published at first in Germany, with the name of P. Jordan affixed, since at the time it was doubtful whether the laws of the press in Austria would permit its publication in any of its states. It was republished, however, in 1868, under the name of F. Palacky, and doubtless furnishes the most trustworthy account extant of the subject of this article. See also Gillett, Life of Huss (see Index in vol. ii); Hardwick, Ch. Hist. p. 379, 389; Gieseler, Eccles. Hist. iii, 184 sq; Riddle, Hist. of the P papacy, ii, 383; Czernovka, Gesch. der evangel. Kirche in Böhmen (Bibl. 1889), vol. i. (E. H. G.)

Militant, Church, a term applied to the whole congregation of faithful men on earth (in distinction from the Church triumphant in heaven), as engaged "to fight manfully" under Christ's banner against sin, the world, and the devil; and to continue his faithful soldiers (milites) and servants until their life's end.

Military Orders is a term applied to those three celebrated fraternities which sprang up in the period of the Crusades (q. v.). They were religious associations which arose from a mixture of the religious enthusiasm and the chivalrous love of arms which seems to have united the characteristics of medieval society. The first origin of such associations may be traced to the necessities of the Christian residents of the Holy Land, in which the monks, whose first duty had been to serve the pilgrims in the hospital at Jerusalem, were compelled, by the necessity of self-defence, to assume the character of soldiers as well as of monks. These were termed Knights of St. John. See Hospitalers. The second, the order of the Templars (q. v.), and the third, the Teutonic Knights, were the outgrowth of the days of the Crusades. See Knighthood. These military or-
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MILITZ. See MILIZ.

Milk is designated by two Hebrew words of distinct signification.

1. בָּשָׂר (bashar), "fat," i.e. rich; Gr. γάλακτος denotes new or sweet milk. This, in its fresh state, appears to have been used very largely among the Hebrews, as is customary among many peoples, and many have cattle, and yet make but small use of milk, and use it principally as meat (Job xxii, 24; Judg. iv, 19).

It is not a mere adjunct in cookery, or restricted to the use of the young, although it is naturally the characteristic food of childhood, both from its simple and nutritive qualities (1 Pet. ii, 2), and particularly as contrasted with meat (1 Cor. iii, 2; Heb. v, 12); but beyond this it is regarded as substantial food adapted alike to all ages and classes. Hence it is enumerated among "the principal things for the whole use of a man's life" (Ecclus. xxxix, 26). It frequently occurs in connection with honey, as a delicacy (Exod. iii, 11; xiii, 5; Josh. vi, 6; Jer. xi, 5; comp. Dio Chrys. xxxvii, 17). In reading of milk in Scripture, the milk of cows naturally presents itself to the mind of the European reader; but in Western Asia, especially among the pastoral and semi-pastoral people, not only cows, but goats' sheep, and camels are made to give their milk for the sustenance of man. That this was also the case among the Hebrews may be clearly inferred even from the slight intimations which the Scriptures afford. Thus we read of "butter of kine, and milk of sheep" (Deut. xxxiii, 14); and in Prov. xxvii, 27, the emphatic intimation, "Thou shalt have goats' milk for food," seems to imply that this was considered the best for use in the simple state (comp. Psa. Iviii, 33; see Russell's A;ippo, ii, 12; Sonini, Procli, i, 329 sq.; Bochart, Hieroz. i, 717 sq.). "Thirty milch camels" were among the cattle which Jacob presented to his brother Esau (Gen. xxxiii, 15), implying the use of camels' milk.

But to be striking scriptural allusion to milk is that which forbids a kid to be seethed in its mother's milk, and its importance is attested by its being thrice repeated (Exod. xxiii, 19; xxxiv, 26; Deut. xiv, 21).

The following are the most remarkable views respecting it: (1.) That it prohibits the eating of the fatness of the goat's delicacy: but we cannot trust the least evidence that the Jews were ever addicted to this disgusting luxury. (2.) That it prevents the kid being killed till it is eight days old, when, it is said, it might subsist without the milk of its mother. (3.) This ground is admitted by those who deduce a further reason from the fact that a kid was not, until the eighth day, fit for sacrifice. But there appears no good reason why a kid should be described as "in its mother's milk," in those days, more than in any other days of the period during which the prohibition is stated. (4.) Others, therefore, maintain that the eating of a suckling kid is altogether and absolutely prohibited. But a goat suckles its kid for three months, and it is not likely that the Jews were so long forbidden the use of it for food. No food is forbidden but as unclean, and a kid ceased to be unclean on the eighth day, when it was fit for sacrifice, and might therefore be fit for food. (5.) That the prohibition was meant to prevent the dam and kid from being slain at the same time. But this is forbidden with reference to the goat and other animals in express terms, and there seems to be no reason why it should be repeated in this remarkable form with reference to the goat only. (6.) Others understand it literally, as a precept designed to encourage humane feelings. But, as Michaelis asks, how came the Israelites to hit upon the strange whim of boiling a kid in milk, and just in the milk of its own mother? (7.) Still, understanding the text literally, it is possible that this was not a common use of milk, but the act of idolaters; but it is evident that Monnides, in his Mose Nekboch, urges this opinion, and addsuces the fact that in two of the above passages the practice is spoken of in immediate connection with the three great annual feasts (Exod. xxiii, 17, 19; xxxiv, 23, 26), although he admits that he "had not yet been able to find it in the Zabian books." This opinion is confirmed by an extract which Cudworth gives (Discourses concerning the True Notion of the Lord's Supper, p. 80) from an ancient Karaite commentary on the Pentateuch; it has been supported by Spencer (De Legibus Heb. ii, 9, § 2), and has been advocated by Le Clerc, Dathie, and other able writers; it is also confirmed by the addition in the Samaritan copy, and in some degree by the Targum. (8.) Michaelis, however, advances a quite new opinion of his own. He takes it for granted that בָּשָׂר, rendered "seethe," may signify to roast as well as to boil, which is hardly disputable; that the kid's mother is not here limited to the real mother, but applies to any goat that has kidded; that בָּשָׂר here denotes not milk, but butter; and that the precept is not restricted to kids, but extends not only to lamb (which is generally granted), but to all other forbidden animals. Having erected these props, Michaelis builds upon them the conjecture that the motive of the precept was to endear to the Israelites the land of Canaan, which abounded in oil, and to make them forget their Egyptian butter. Moses, therefore, to prevent their having any longing desire to return to that country, enjoins them to use oil in cooking their victuals, as well as in seasonings their sacrifices (Monteschti's Kommentar, liii, 210). This is ingenious, but it is open to objection. The postulates cannot readily be granted, and, if granted, the conclusion deduced from them is scarcely just, seeing that, as Geddes remarks, "there was no need nor temptation for the Israelites to return to Egypt on account of its butter, when they possessed a country that flowed with milk and honey" (Critical Remarks, p. 257). See KID.

In its figurative use, milk occurs sometimes simply as the sign of abundance (Gen. xlix, 12; Ezek. xxv, 4; Joel iii, 18, etc.), but more frequently in combination with bread and honey, being a symbol of peace; it occurs about twenty times in Scripture. Thus a rich and fertile soil is described as a "land flowing with milk and honey," which, although usually said of Palestine, is also applied to other fruitful countries, as Egypt (Num. xvii, 19). This figure is by no means peculiar to the Hebrews, but is frequently met with in classi-
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cal writers. A beautiful example occurs in Euripides (Bacch., 142). Hence its use to denote the food of children. Milk is also constantly employed as a symbol of the elementary parts or rudiments of doctrine (1 Cor. iii, 2; Heb. v, 12, 13); and, from its purity and simplicity, it is also made to symbolize the unadulterated Word of God (1 Pet. ii, 2; comp. Isa. lxv, 1).
The term rendered "milk out" in Isa. lxvi, 11, is γάλα, "milk", which occurs only in that passage, and apparently signifies to suck or draw out something sweet with relish, as milk from the breast; it is put as a symbol of abundant satisfaction.

2. ἔλεμφος, chemah, from ἔλεμφα, to coagulate, is always translated "butter" in the Authorized Version. It seems to mean both butter and curdled milk, but most generally the latter; and the context will, in most cases, suggest the distinction, which has been neglected by our translators. It was this curdled milk, highly esteemed as a refreshment in the East (where it is called lebbeh, see Russell's Aleppo, i, 150; Burchhardt, Trav. ii, 697, 727; Robinson, ii, 405; iii, 574), that Abraham set before the angels (Gen. xviii, 8); and it was the same that Jael gave to Sisera, instead of the water which he asked (Judg. v, 25), "for he was sore weary and thirsty, for he had come three days without water" (Judg. v, 4, 5). It is said to be made from one of the goat-skin bottles which are still used for the purpose by the Bedouins (Judg. iv, 19; comp. Burchhardt's Notes, i, 45). As it would keep for a considerable time, it was particularly adapted to the use of travellers (2 Sam. xvii, 20). In this state milk acquires a power of keeping its strength for a long time, if kept long enough. Isa. vii, 22 is the only text in which the word is coupled with "honey," and there it is a sign of scarcity, not of plenty, as when honey is coupled with fresh milk. It means that there were no fruit or grain, the remnant would have to live on milk and honey; and, perhaps, that the amount of milk newly produced would be insufficient to use it with economy, and hence to curdle it, as fresh milk cannot be preserved for chary use. Although, however, this word properly denotes curdled milk, it seems also to be sometimes used for milk in general (Deut. xxxii, 14; Job xx, 15; Isa. vii, 15). See BUTTER; CHEESE.

Lebbeh is still extensively used in the East; at certain seasons of the year the poor almost live upon it, while the upper classes eat it with salad or meat (Russell, i, 118). It is still offered in hospitality to the passing stranger (Robinson, Bib. Res. i, 571; ii, 70, 211)—so freely, indeed, that in some parts of Arabia it would be regarded as a scandal if money were received in return (Burchhardt's Arabia, i, 120; ii, 100). The method now pursued in its preparation is to boil the milk over a slow fire, adding to it a small piece of old lebbeh or some other acid in order to make it coagulate (Russell, Aleppo, i, 118, 570; Burchhardt, Arabia, i, 60). See FOOD.

Milk and Honey used at Baptism.—The practice of tasting milk and honey at baptism appears to have been founded upon the promises made to the Israelites (Exod.iii, 17; xxii, 3). They were probably regarded as appropriate emblems at this solemn rite of the precepts of the Israelitish law by which we are introduced into that new land—"flowing with milk and honey," the spiritual kingdom of God under the Gospel. The tasting of milk may be supposed to refer especially to the words of St. Peter, "As new-born babes, desire the sincere milk of the word, that ye may grow thereby" (1 Pet. ii, 2); a passage which was applied to baptism. As milk denoted the spiritual nourishment afforded by God's Word, so honey denoted its pleasantness or agreeableness to the mind and heart of a renewed person (Psa. xix, 11; cxix, 105; Rev. x, 9, 10). And the use of honey at baptism may have served to remind believers of the superiority of the Christian dispensation over the Jewish law. Under the latter there was a law against the use of honey at sacrifices, on account of its liability to corrupt. See HONEY. The emblems of milk and honey were in use as early as the third and fourth centuries. Sarcasmus and some others suppose that they were given to the communicant instead of the Eucharist. This, however, is a mistake, for the Eucharist was administered at the same time (Sarcasmus, ap. Sipser. Theaur. pt. ii, p. 293). The words of a sign of this practice would be, "that the communicants became as children adopted into God's family—"Inde susceptioni lacti et mellis concordiam pregustamus" (Tertull. De cor. Mil. c. 3). St. Jerome says this was done in allusion to those passages of the apostle, "I have fed you with milk, and not with strong meat," and to St. Peter's saying above for milk denotes the innocence of children (Comment. in Ex. Ly. i). Clemens Alexandrinus also takes notice of this custom, saying, "As soon as we are born, we are nourished with milk, which is the nourishment of the Lord; and when we are born again, we are honored with the hope of rest by the promise of Jerusalem which is above, where it is said to rain milk and honey: for by these material things we are assured of that sacred food" (Clem. Alexandr. i, 6, 103). We learn further, from the third Council of Carthage, that the milk and honey had a peculiar consecration distinct from that of the Eucharist (Cod. Eccl. Afr. can. 37, ap. Justellum). Nothing else should be offered to the communicants except "the bread and the milk of the Lord but what the Lord commanded, that is, bread and wine mingled with water. But the first-fruits, and honey and milk, which are offered on one most solemn day for the mystery of infants, that is, persons who have never tasted of the large infant's bottle, is a mystical sense, from their new birth, in the African Church. In the time of the Council of Trullo the offering of milk and honey at the altar was forbidden (comp. Conc. Trull. can. 57). See Riddle, Christian Antiquities, p. 930; Ayer, Treasury of Bible Knowledge, p. 581; Coleman, Ancient Christiannity, p. 492; Bingham, Antiquities of the Latin Church, i, 500 sq.; ii, 755 sq.; Eadie, Eccles. Dict.; August, Christi. Archaeology, ii, 446 sq.

MILL (מִיל, milch, the two millstones, from מיל, to bruise, Exod. xi, 5; "mills," Num. x, 8; "millstones," Isa. xlvi, 2; Jer. xxx, 10; "a newer" millstone, Deut. xxvii, 6; μύλων, Matt. xxvii, 21. Each millstone was called מיל, pelach, a slice or piece, as of fruit, in Cant. iv, 8; 1 Sam. xxx, 12; always "piece" of a millstone, Judg. ix, 53; 2 Sam. xii, 21; Job xlii, 24; Gr. μύλος, Matt. xviii, 6; Luke xvii, 2; Rev. xvii, 22, 22). The mill (properly מיל, tachanah, "a grinding," Exod. xii, 4; מיל, techon, "to grind," Lam. v, 13; Gr. μύλων) for grinding grain had not wholly superseded the mortar for pounding it in the time of Moses (Num. xi, 6). See MORTAR. But fine meal—that is, meal ground to the finest flour—was in common use from the time of Abraham (Gen. xviii, 6): hence mills and mortars must have been previously known. See GRITS. The mill common among the Hebrews differed little from that which is in use to this day throughout Western Asia and Northern Africa. It consisted of two circular stones, two feet in diameter and half a foot thick. The lower stone, called the "outer millstone" (Job xli, 16 [24]), and the upper the "rider" (Judg. ix, 53; 2 Sam. xi, 21). The former was usually fixed to the floor, and had a slight elevation in the centre, or, in other words, was slightly convex in the upper surface. The upper stone had a concavity in its under surface fitting to, or receiving from the convexity of the lower stone, and there was a hole in the top, through which the grain was intro-duced by handfuls at a time. The upper stone had an
upright stick fixed in it as a handle, by which it was made to turn upon the lower stone, and by this action the grain was ground, and came out at the edges. As there were neither public mills nor bakers, except the king’s (Gen. xi, 2; Isa. vii, 4–8), each family possessed a mill; and, as it was in daily use, it was made an infringement of the law for a person to take another’s mill or millstone in pledge (Deut. xxiv, 6). See MILLSTONE. On the second day, in warm climates, bread becomes dry and insipid; hence the necessity of baking every day, and hence also the daily grinding at the mills early in the morning. See BREAD. It is worked by women, sometimes singly and sometimes two together, who are usually seated on the bare ground (Isa. xlvi, 1, 2) “facing each other; both have hold of the handle by which the upper is turned round on the ‘nether’ millstone. The one whose right hand is disengaged throws the grain as occasion requires through the hole in the upper stone. It is not correct to say that one pushes it half round, and then the other seizes the handle.

Modern Egyptian Mill.

This would be slow work, and would give a spasmodic motion to the stone. Both retain their hold, and pull to, or push from, as men do with the whip or cross-cut saw. The proverb of our Saviour (Matt. xxiv, 41) is true to life, for scorners only grind. I cannot recall an instance in which men were at the mill” (Thomson, Land and Book, ii, 293). The labor is very hard, and the task of grinding is in consequence performed only by the lowest servants (Exod. xi, 5; comp. Plaut. Merc. ii, 6) and captives (Judg. xvi, 21; Job xxxi, 10; Isa. xlvi, 1, 2; Lam. v, 16; comp. Homer, Od. vii, 168; Suetonius, Tit. c. 51). Grinding is reckoned in the Mishna (Shabbath, vii, 2) among the chief household duties, to be performed by the wife unless she brought with her one servant (Cethaboth, x, 5); in which case she was relieved from grinding, baking, and washing, but was still obliged to suckle her child, make her husband’s bed, and work in wool. Among the Fellahs of the Hauran, one of the chief articles of furniture described by Borchardt (Syria, p. 292) is the “hand-mill, which is used in summer when there is no water in the waddies to drive the mills.” The operation occasions considerable noise, and its simultaneous performance in a great number of houses or tents forms one of the sounds as indicative of an active population in the East as the sound of wheel-carriages in the West. Hence the sound of the mill is the indication of peaceful household life, and the absence of it is a sign of desolation and abandonment: “When the sound of the mill is low” (Exod. xii, 4). No more affecting picture of utter desolation could be imagined than that conveyed in the threat denounced against Judah by the mouth of the prophet Jeremiah (xxxv, 10): “I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle” (comp. Rev. xvi, 22). The song of the women grinding is supposed by some to be alluded to in the above passage of Ecclesiastes, and it was evidently so understood by the Sept.; but Dr. Robinson says (i, 485), “We heard no song as an accompaniment to the work,” and Dr. Hackett (Bibl. Illustr. p. 49) describes it rather as shrieking than singing. It is alluded to in Homer (Od. xx, 105–119); and Atheneus (xiv, p. 619 a) refers to a peculiar chant which was sung by women winding corn, and mentioned by Aristophanes in the Thesmophoriazusae.

The hand-mills of the ancient Egyptians appear to have been of the same character as those of their descendents, and like them were worked by women (Wilkinson, Anc. Eg., ii, 118, etc.). “They had also a large mill on a very similar principle, but the stones were of far greater power and dimensions; and this could only have been turned by cattle or asses, like those of the ancient Romans and of the modern Cairenes.” It was the millstone of a mill of this kind, driven by an ass, which is alluded to in Matt. xviii, 6 (μικρὸς αὐτοῦ), to distinguish it, says Lightfoot (Hor. Hebr. ad loc.), from those small mills which were used to grind spICES for the wound of circumcision, or for the delights of the Sabbath, and to which both Kimchi and Jarchi find a reference in Jer. xxxv, 10. Of a married man with slen-
In 1821-1822 he published his Elements of Political Economy, a work prepared primarily with a view to the education of his eldest son, John Stuart Mill (q. v.).

In 1829 Mr. Mill came before the public with his Analysis of the Phenomena of the Human Mind, a work on which he bestowed more of the labor of thought than on any other of his productions, and on a subject of special importance to both the historical and the theological mind.

In this work Mill has attempted to resolve all the powers of the human mind into a very small number of simple elements. From an examination of a number of the more complicated cases of consciousness, he arrives at the conclusion that they all resolve themselves into three simple elements or relations, ideas, and the train of ideas.

He then explains what he means by 'ideas' and 'relations': "We have two classes of feeling: one, that which exists when the object of sense is present; another, that which exists after the object of sense has ceased to be present. The one class of feelings I call sensations, the other class of feelings I call ideas" (i. 41).

He begins with the simpler terms of thought and proceeds to the exposition of the more complex ones. "The sensations," he says, "which we have through the external senses are the most simple, at least the most familiar, of the mental phenomena. Hence the propriety of commencing with this class of our feelings" (Analysis, i. 42). He then proceeds to consider what is the nature of ideas, and though he ranges the feelings which we have by the five senses—smell, taste, hearing, touch, and sight; the muscular sensations, and the sensations in the alimentary canal. He next treats of ideas, or, as he calls them, the images of sensation. He then comments on ideas put together or associated in trains, and of the order of association and the causes of that order. He then treats of consciousness and conception, which philosophers, he says, have erroneously created into what they called powers of the mind; whereas, he says, consciousness is merely a name applied to sensations, and to ideas whether simple or complex—to all the feelings of our sentient nature: and conception a name applied only to ideas, and to ideas only in a state of combination. "Imagination," he says, "is the name of a train of ideas. I am said to have an imagination when I have a train of ideas. There is a great diversity of trains. Not only has the same individual an endless variety of trains, but a different character belongs to the whole series of trains which pass through the minds of different individuals or classes of individuals. The different pursuits in which the several classes of men are engaged render particular trains of ideas more common to them than other trains. One man is a merchant, and trains respectively of what he does in which he sells are habitual in his mind. Another man is a lawyer, and ideas of clients and fees, and judges and witnesses, and legal instruments and points of contestation, and the practice of his court, are habitually passing in his mind. Ideas of another kind occupy the mind of the physician; of another kind still the mind of the mathematician. One statesman may occupy a train different from that of any of the classes that have been mentioned, and one statesman with a very different train from another, according as his mind is running upon expedients which may serve the purpose of the day, or arrangement which may secure the happiness of the population from generation to generation. A peculiar character belongs to the train which habitually occupies the mind of the mathematician. The mind of the metaphysician is also occupied by a train distinguished from that of other classes. And there is one man yet to be mentioned, the poet, the peculiar train of ideas which he has is his habitual observation. To such a degree, indeed, have the trains of the poet been singled out for distinction, that the word imagination, in a more restricted sense, is appropriated to them. We do not call the trains of the lawyer, or the trains of the merchant, imagination. We do not speak of them as imagining, when they are revolving.
ing each the ideas which belong to his peculiar occupation; it is only to the poet that the epithet of imagination is applied. His train, or trains analogous to his, are those which received the object of imagination in the real nature of an object of classification, he says:—

"Man first becomes acquainted with individuals. He first names individuals. But individuals are innumerable, and he cannot have innumerable names. He must make one name serve for many individuals." Then, after alluding to the case of "synchronous sensations so connected that the imagination of the instant of time, though numerous, only one, of which the ideas of sensible objects—a rose, a plough, a house, a ship—are examples," he thus proceeds:—

"It is easy to see wherein the present case agrees with and wherein it differs from those familiar cases. The word man, we shall say, is first applied to an individual; it is first associated with the idea of that individual, and acquires the power of calling up the idea of him; it is next applied to another individual, and acquires the power of calling up the idea of him; so of another, and another, till it has become associated with an indefinite number, and has acquired the power of calling up an indefinite number of those ideas indefinite in form, but so blended together, and so connected by the number of the ideas of individuals as often as it occurs; and calling them up in close connection, it forms them into a species of complex idea" (I. 204). From this simple basis he builds up with remarkable dexterity a comprehensive system, all the errors or defects of which we have as yet no distinct idea.

His conclusions are inevitable, if his premises, his representation of the facts of consciousness, be accepted. Sensation, ideation, association, and naming are the elementary processes in his analysis, by which he accounts for all the complex phenomena of the mind—"for abstraction, memory, judgment, ratiocination, belief, and the power of motes. He devotes the latter half of the second volume of his Analysis to the phenomena in which the sensations and ideas are to be considered as not merely existing, but also as existing to action. He treats of pleasurable and painful sensations, and of the causes of the pleasurable and painful sensations, then of the pleasure and pain of the pleasures and sensations, and of the causes of them. He treats of wealth, power, and dignity, and their contraries; of our fellow-creatures, and of the objects called sublime and beautiful, and their contraries, contemplated as causes of our pleasures and pains. Chapter xxii is devoted to the noble things about which chapters xxiv to xxxiv treat. Chapter xxxv is the sole control of will; chapter xxxv (the last) is the task of Mr. Mill's exposition of all these phenomena is mainly grounded on the law of association, by which he means simply the fact that the order of occurrence among our ideas is the order of occurrence among our former sensations, of which those ideas are the copies.

The last publication of Mill was a fragment containing a severe criticism on James Macintosh's dissertation on the progress of ethical philosophy. Mill, who had always exercised a particular championship for the doctrines of Thomas Hobbes (q. v.), was not at all pleased with the uncormmonous manner in which his favorite was handled by Sir James. If Hobbes and Mill are right, then many great names are liable to the charge of error. Mill took a leading part in the founding of University College, London, and gave a powerful intellectual stimulus to a number of young men, some of whom (including his own son, and Grote, the Greek historian) have risen to eminence. He died at Kensington, June 28, 1865. See Engl. Cyclop. s. v.; Amer. Cyclop. xi, 501 sq.; Chambers, Cyclop. s. v.; Lewis, Biog. Hist. of Philosophers, ii, 507; Westminster. Rev. xiii, 365; Blackwood's Magazine, xvi, 671; Allibone, Dict. of Brit. and Amer. Authors, ii, 1279 sq.

Mill, John, D.D., a very learned English divine and Biblical critic, was born at Shapp, Westmoreland, in 1646. In 1661 he became a servitor in Queen's College, Oxford, where he studied until 1668. He was afterwards elected a fellow, and became eminent as a tutor. Having entered into orders, he was greatly admired for his pulpit eloquence. In 1676 he became chaplain to the bishop of Oxford. In 1680 he received from his college the living of Bletchington, and in 1689 was collated to that of Bradwell, in the degree of D.D., and became chaplain in ordinary to Charles II. In 1685 he was elected principal of St. Edmund's Hall, Oxford, and in 1704 was appointed prebendary of Canterbury. He died in 1708. He is famous for having devoted the labor of thirty years to the preparation of a critical edition of the Old Testament, finishing it only fourteen days before his death. It appeared, under the title of 'Hist. Antiq. of the Hebrews,' is an able and valuable work, and was published in 1765. The various readings are reckoned to about 80,000, the text being that of Robert Stephens's edition of 1550. The collection of such a mass of various readings, instead of supplying arms for infidelity, as some seem to have feared, has served to place the uncorrupted integrity of the Scriptures in a stronger and lighter point of view. His works on this subject are contained in his Examen variarum lectionum Joh. Millii (1710), but Dr. Bentley (q. v.), under the signature of Phileleutherus Lipsiensis, ably vindicated the labors of Mill; and Michaelis, Marsh, Harwood, and critical scholars generally, attest the great value of his edition. It has been aptly remarked that 'the infancy of criticism ends with the edition of Gregory, and the age of manhood commences with that of Mill.' Mill's edition ranks next to that of Wetstein in importance and utility, its prologomena being beyond price. See Marsh, Diet. Litter., vii, 9, 10, 18; Wood, Athen. Oecon.; Jones, Christ. Biog., s. v. Brit. and For. Rev. 1871, Feb. art. viii; Lond. Q. Rev. July, 1871; Blackwood's Mag. xxviii, 448; Chambers, Cyclop. s. v.; Allibone, Dict. of Brit. and Amer. Authors, ii, 1279 sq.; Horne, Bibl. Bib., (1839), p. 16; Orme, Bibl. Bib. s. v. See CRITICISM.

Mill, John Stuart, the British philosopher whose writings have had such a profound influence on the intellectual generation, was the son of James Mill (q. v.), and was born in London May 20, 1806. His intellectual training was conducted by his learned father, who, holding that all men are born with equal faculties, and that character is the result solely of association and circum-

stances, would never give the schoolchild a chance to think for himself. In order to test upon him the theories he had espoused and preached. At an age when children are usually weaned, John Stuart began the study of Greek, followed shortly after by arithmetic, with Latin at eight, and logic in his twelfth year, and before he had completed his fourteenth year, as he tells us himself, he had gone over the whole range of ancient literature and philosophy, as well as the most noted of modern historians, civil and ecclesiastical, besides having himself composed volumes of history. Such an education, con-

ducted by a person of his father's ability, could not fail of remarkable results. By it he also gained lasting habits of application, and a wonderful power of sus-

tained and accurate thinking; and by the constant use of his pen he early became master of a style whose point and lucidity are unrivalled among logical and metaphysical writers. But with these advantages there came also a most serious drawback. The training in-

ternationally left one side of his nature untouched. He ignored all culture of the imagination, the emotions, or the sympathies. Of the tender associations, the sweet

charities that cluster about the thought of home, this young philosopher knew nothing. He cannot bring himself to say that he loved his father, and of his
moter he makes no mention whatever. Nor was the solitude of his early life broken by the cheerful intercourse of school. Indeed, he was carefully kept apart from his contemporaries, lest he should be corrupted by their prejudices or their example, insomuch that he was not himself aware that his own education and acquirements were not those of any other boy of his age. As this education, especially with respect to religion, has an important bearing on the life and work of this so justly celebrated man, we quote here at length from his Autobiography:

"I was brought up from the first without any religious belief, in the ordinary acceptance of the term. My father, educated in the creed of freethought, had no prejudices and reflexions been early led to reject not only the belief in revelation, but also the foundation of theology in general. Finding no halting-place in deism, he remained in a state of perplexity until, doubtless after many struggles, he yielded to the conviction that "concerning the original things nothing whatever can be known. This is the only correct statement of his opinion, for dogmatic atheism he looked upon as absurd; as most of those whom the world has considered atheists have always done. These particulars are important, because they show that my father's rejection of all that is called religious belief was not, as many might suppose, primarily a matter of logic and evidence; the grounds of it were moral, and more than in ten cases out of ten spiritual. It is impossible to deprive the world so full of evil was the work of an Author combining infi-

His aversion to religion, in the sense usually attached to the term, was of the same kind with that of LaCretius: he preferred to be called a freethinker to the feeble assuasion of delusion, but to a great moral evil. He looked upon it as the greatest enemy of morality: first, by setting up fictitious religious beliefs, he diverted the energies of men from noble pursuits, and ceremonies, not connected with the good of the hu-

He had no hundred times heard him say that all supposed moral duties were repugnant to man, and that trucd in a constantly increasing progression: that mankind have gone on adding trait after trait till they reached the noblest. He declared that all our moral titles, the dogma of the human mind can devise, and have called this God, and prostrated themselves before it. This is a far more wicked sense, and therefore with the intention, that the great majority of them were to be consigned to horrible and eternally pitiful consequences. It does not seem to have occurred to James Mill to inquire whether what was presented as the creed of Chris-

It is very far from the Christian doctrine of duty and right that is such a theory of morals as this! Still, had he but followed the free and uncontrollable bent of his nature, he would have been a philosopher, and not a lawyer. He has fallen into others than those which subsequently enchanted him, we think that he might have arrived at far higher and more sound results in moral and metaphysical science than he ever attained to. For it may be here remarked that one of the distinctive peculiarities of Mill's was that, for want of a simpler term, must be called his receptivity. Seldom has so powerful a thinker been so subject to the unconscious influence of others; but in him sympathy was more powerful than individuality—he had more of the feminine principle that receives than the masculine power which imparted an impression. Hence through life, whenever his sympathies and affections were excited, his opinions followed.

In 1820 John was first suffered to pass beyond the narrow limit of his father's study, and he was sent for a year to France, where he studied some of the sciences and the higher mathematics. On his return he continued his philosophical studies, and in the winter of 1822-23 he had the pleasure of starting a "Utilitarian Society," where he enjoyed discussions upon some of the heaviest metaphysical topics that occupied the British mind. And he himself tells us that he always dated from them his own "real inauguration as an original and indepen-

He deemed very few pleasures worth the price paid for them; he thought human life a poor thing after the freshness of youth and of unsatisfied curiosity had gone by. He felt certain that if it were possible, and that it might be by good government and good education, it would be worth having; but he never spoke with any enthusiasm about the more immediate objects of the political economists to which he had never known a happy old man, except those who were able to live over again in the pleasures of the young."
Mill remained with the East India Company until its extinction in 1858. In 1865 he was elected to Parliament, and acted with the advanced liberals, but lost his seat in 1868. In 1867 he was chosen rector of Edinburgh University, and in 1869 he married his wife, whom he adored, and married, and in order to be near her grave he removed to Avignon, France, and there spent the remainder of his life. He died May 9, 1873.

While yet a youth we have seen Mill a writer of various essays. They were of such a bold and thoughtful character as to secure him even then a prominent place in the Edinburgh and Westminster Reviews, and from 1834 to 1840 he was editor in chief of the latter. In 1827 he was intrusted with the editorship of Bentham's Rationale of Judicial Evidence. But his great production, he brought out when he was thirty-eight years old, and at once secured by the System of Logic, the Encyclopaedia of Philosophical and Political Science, is a work of such magnitude as to make it unequal to the task of summing up his entire constructive and speculative philosophy. "There are so many points of a speculative nature touched upon, in all the spirit of the Analysis, that he must necessarily be regarded as a partisan of the modern Lockean school of metaphysics" (Morell, p. 252). Mill has developed in his Logic the deductive principle and its application to logic as a science, and thus has lent special value to his work. The last hundred pages are taken up with what the author calls "the logic of the moral sciences," of which he tells us, he makes "an attempt to contribute towards the solution of a question which the decay of old opinions, and the agitation which disturbs European society to its inmost depths, render as important in the present day to the practical interests of human life as it must at all times be complete and universate. It is instrumental to the formation of a similar body of received opinion in moral and political science." The Logic, together with an Examination of Sir William Hamilton's Philosophy (1865), and his editorial corrections and comments on his father's Analysis of the Human Mind, constitute John Stuart Mill's philosophical works. From these it is apparent that, as Dr. Porter says (in Ueberweg's History of Philosophy, ii, 427-429), "Thephysiological foundation on which he builds is the system of James Mill, modified by that of Dr. Thomas Brown. He carefully insists, however, that he neither accepts nor rejects any system of metaphysics, but that the system of metaphysics which he usually applies is substantially that of Lockeanism, and Comte. He does not rigidly adhere, however, either to the metaphysics or to the philosophy which characterizes or controls his conclusions; neither his metaphysics nor his philosophy of belief is something more than an inseparable association of one object with another (compare James Mill's Analysis, xi edition, chap. xi, note); that conception is a term which it is indispensable we should use in our analyses of the conceptions of matter and mind; and that certain key terms are the necessary conceptions in the metaphysics of mathematical and physical sciences, but are themselves the products of induction (comp. Logic, passim). After a long and skilled analysis, he reaches the conclusion that matter must be defined as 'a permanent possibility of sensation', and that an entire series of feelings, with a background of possibilities of feeling.' He concludes that in adhering to this definition we are reduced to the alternative of believing that the mind, or ego, is something different from any series of feelings or possibilities of them, or else of accepting the paradox that something which, ex hypothesi, is but a series of feelings can be aware of itself as a series.' In respect to the belief, in the real existence of the external world, he concludes that it cannot be proved philosophically, and can only be justified by the consideration that the world of possible sensations, succeeding one another according to laws, is much more useful for us in our daily life than the mere supposition that there is an existence outside me; it is an external world (comp. Exam. of Sir W. Hamilton's Philosophy, ch. xi, xii, xiii).

Mill's posthumous publications—Three Essays on Religion; Utilitarianism; and the Utilitarian Controversy (London, N. Y., 1874, 8vo)—teach more clearly, however, than the preceding works that he believed very positively in matter and very hesitatingly in spirit; very strongly in man and very feebly in God; very earnestly in human government and social organization, and not at all in divine providence. Indeed, the perfectibility of man through an enlightened self-interest—by means of popular government and universal education, especially in the elements of political economy and the Malthusian doctrines of population—was the chief article of his philosophical creed" (Dr. Porter, in Internat. Rev. N. Y. 1874, May-June, pt. vi). For further particulars, we refer our readers to Allibone, Dict. of Brit. and Amer. Authors, i, 1280; see also Edinburgh, Rev. July, 1866, art. iv; Jan., 1875, art. iv; Brit. Q. Rev. July, 1866, art. 1875, art. ix; New-England, Oct., 1875, art. 1; Westminster Rev. Jan. 1875, art. i; Christian Q. April, 1874, art. 1; Masson, Recent Brit. Philosophers, ch. x; see also the Life of John Stuart Mill by Bevan; The Human Intellect (see Index); John Stuart Mill, his Life and Works (1873), twelve sketches by J. R. Fox Bourne, W. T. Thornton, Herbert Spencer, and others (reprinted in Popular Science Monthly, July, 1875, art. xiii; and the Autobiography (London and N. Y., 1873, 8vo).
of the same elevated and tender spirit. His sermons were clear, earnest, solemn, and impressive. His sentences were short, often highly rhetorical in structure, and always pregnant with Gospel truth. As a pastor, and in the sick-room, he was not surpassed. But in nothing did he so soar heavenward, and seem so full of divine power, as in public prayer. A number of powerful revivals occurred during his pastorates; and D. Milledoler declined several pressing offers of high positions in the Church. In 1823, with Dr. Gardner Spring, he visited, as commissioner of the General Assembly, the missions among the Tuscaroras, Senecas, and Cattaraugus Indians. In the great benevolent movements of his time he was an earnest actor. He was moderator of the Presbyterian General Assembly in 1808, and president of the General Synod of the Reformed Church in 1823, and was one of the members of the convention that formed the American Bible Society in 1816. He helped to organize and was the first president of the Society for Evangelizing the Dead. He was an original member and corresponding secretary of the United Foreign Missionary Society formed in 1817. He published a number of sermons, public addresses, and other pamphlets. In his old age Dr. Milledoler was most venerable in appearance, elegant in manners, and saintlike in spirit. His snow-white hair, and almost rosy cheeks, and the completeness of his frame, and grace of his walking were sterling qualities which gave his appearance harmony and light. He was a faithful and honest public functionary, a model of religious joyfulness, and the society of his home was a continued example of the Christian. In 1855 he received the degree of D.D. from the university of Cambridge, and the degree of L.L.D. from the University of Oxford. The bishop of Oxford, in presenting him with the degree, said, "We are proud of the privilege of presenting you with an academic honor in recognition of the services you have rendered to your country.

Millelören or Millelören (or Chiliasm), a name given to those who believe that the saints will reign on earth with Christ a thousand years. See MILLENNIUM.

Millenarian Petition is the name of the paper which was presented to king James VI of Scotland (James I of England), as he passed through England on his way to London, by the Puritans. It contained a petition signed by nearly a thousand ministers, and hence the name Millenarian. It prayed for religious and civil liberties, and for the suppression of all religions and alterations in ceremonial as the Puritans had generally contended for. An answer to it was published by the University of Oxford, and the divines of Cambridge thanked their Oxford brethren. The conference at Hampton Court, however, was the result of the famous petition. See Fisher, Hist. of the Restoration, p. 434; Botetourt, in the Parliaments (Harpy s). ed. 1719, p. 228; Fuller, Church History, book x, p. 21. See Puk-}

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Millennium. This term signifies a period of a thousand years, and in its religious use is applied to the prophetic era mentioned in Rev. xx, 1-7. The Mil- lenarians or Chilians, in ancient and modern times, are characterized by their tenet respecting the second ad- vent of Jesus, which they believe will be accompanied by the resurrection of the martyrs and saints, who will reign with him on earth, in a state of blessedness and rest, for a thousand years, when the resurrection of the wicked will occur, together with the final judgement and eternal rewards. They have differed somewhat among themselves concerning the character of this millennial kingdom, some viewing it as more and some as less spiritual in its nature, employments, and joys. They have also differed in other minor particulars; but in the main opinion relative to the advent, the first resurrection, and the temporal reign of Christ, the various classes of Mill- lenarians agreed. This doctrine is generally attributed to a Jewish origin. Josephus (Ant. xviii, i, 8) says of the Pharisees that they hold to the confinement of the souls of the wicked in an everlasting prison, but that the righteous have power to revive and live again. In a second passage (War 2, 9, 4) the Pharisees hold in a similar manner, for it is not probable that, in this last place, he intends to ascribe to
Egyptian bishop, about the middle of the 3d century, wrote, in defence of the doctrine, a work entitled A Confutation of the Algorists, by which name were designated such as explained allegorically the passages on the resurrection of the dead of which the race of the saints, and of the participation in a temporal, millennial reign of Christ, was early adopted, especially by Jewish Christians. In the Epistle of Barnabas (cir. 100) we find the rest of the seventh day (Gen. ii, 2, 3) symbolically interpreted, with the aid of Psa. xx, 4, and made to prefigure a rest of Christ and his saints, so continue for a thousand years (xxv). The millennial theory was embraced in a sensuous form by Cerinthus (Eusebius, Hist. Eccl. iii, 28; vii, 25). It is found in apocryphal books by Jews and Jewish Christians in the first age of the Gospel— in the Book of Enoch, in the Testament of the Twelve Patriarchs, and in the Syriac Books. It penetrated into the Gentile branch of the Church, and spread extensively. Papias, who is supposed to have been a contemporary of John the Apostle, is mentioned by Irenæus and Eusebius as an adherent of this doctrine. The colossal grapes which Papias supposed that the millennial days would provide supported the Gentile writers in the 2d century. By this time a typical millennial period. It is true that the Chiliasm doctrine wears a Judaic stamp, and arose, in some degree, from Judaic influences; but, as Dorner has observed, there is one marked distinction between the millenarian views of Christians and all Jewish theories of the Messianic kingdom. Christians had made the Messianic idea of the old Israel, the earthly kingdom as limited in its duration, and as introductory to a spiritual and eternal state of being. The triumph of the Gospel through the agency of a present Redeemer was to be attended with the renovation of the earth, and to be succeeded by the everlasting, heavenly blessedness of the righteous, the proper sequel of the last judgment. Tracing down the history of the doctrine, we find that Justin Martyr (cir. 150) received it. In the dialogue with Trypho (c. 80), he says that he himself and “many others” hold that Jerusalem will be built again as a residence for Christ, with the patriarchal saints. He says that there are “many of a pure and devout character who are of this opinion;” but he adds, “I, and all other Christians whose belief is in every respect correct, know that there will be both a resurrection of the flesh and a thousand years in Jerusalem, which will then be rebuilt, adorned, and enlarged, as the prophets Ezekiel, Isaiah, and others declare.” Justin quotes in support of his opinion Isa. lxv. 17 sq.; Gen. ii, 2, in connection with Psa. xx, 3; Rev. xxi, 4,6, and other passages. Irenæus is likewise a millenarian. He speaks (Adv. Har. V, xxxii, 2) of “the times of the kingdom,” when the “righteous shall bear rule upon their rising from the dead;” when also the creation has been renewed. He taught that the vineyards of the kingdom would have an abundance of all kinds of food, from the dew of heaven and from the fertility of the earth.” Here follows the citation from Papias in regard to the colossal fruit of the vine. Tertullian advocated the same doctrine. Notwithstanding the extensive spreading of the millennial tenet, it would be a rash inference to assume that it was universal, or accepted as the creed of the Church. On this point Neander has good observations (Ch. Hist., Torrey’s transl., i, 651). The first decided opponent of whom we have a knowledge was Caius, the Roman presbyter, about the year 200. The census form in which he presented his system was not the only one. This, in opposition to the Sadducees, contributed materially to the strengthening of the apologist. The Alexandria school opposed them with energy, particularly Origen, whose peculiar opinions it was inconsistent. Nepos, an

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the Jews to Palestine, and their conversion to Christia-
nity, is frequently a part of this creed. The coming of
Christ in visible glory is to be signalized, it is held,
by this among other wonderful events. The Chalilastic
tenet forms one of the distinguishing features of the
"apocalyptic" or "millenarian" system of thought, the
nation commonly known as Irvingites. (See the art.
Catholic Apostolic Church, and Irving, Edward,
in this Cyclopaedia.) Christ is to come and gather his
elect together; the Jews are to be brought back to their
ancient land; the Gospel is to be extended by their
inherent vitality, and by the new agencies connected with
the personal presence of the Lord, over the earth. Then
is to follow the judgment and the end of the world.
Such are the main points of the millenarian view, as
cherished by the followers of Mr. Irving.
In the course of the history of the Church many sects
have arisen by whom the speedy coming of Christ to
set up a visible empire has been proclaimed. One of
these is the class designated as "Millritea" (q. v.), the
disciples of William Miller (q. v.). He was born in
Pittsfield, Mass., in 1781, and died in 1849. With slen-
derer resources of learning he began, about the year 1830,
to preach on the subject of the second advent, which he
declared, on the ground of his interpretation of the
prophecies, to be near at hand. The Millerites at length
went so far as to fix a certain day in the year 1843
when the Lord was to appear in the clouds of heaven.
Some gave up their ordinary occupations, and prepared robes
in anticipation of the advent. Christ fell short of their
sections and the sect expired. The later members of this
sect—if sect it is to be called—ceased to
define the precise time of the millenarian advent, but
continued to wait for it as near. See ADVENTISTS.
The Millerites, in common with many other Chalilas,
have supposed themselves to be furnished with the prophetic
with the means of calculating with mathematical accu-
racies the time of the millenarian advent. When we
leave the history of the doctrine, and look at the
exegetical arguments of the several parties, it
becomes plain that they are guided by diverse principles
of interpretation. With respect to certain passages,
millenarians adopt a second sense, or a figurative, trop-
ical interpretation. This is the character of their view
of the sabbatical rest, as predicted in Gen. ii, 3, and
Ps. xc. 4. On the contrary, to the passages in Isaiah
and other prophets which describe Jerusalem as the
centre and resort of worshippers of all nations, promise
Canaan as an everlasting possession to the Jews, and
declare their right to the holy city, they give a literal interpretation.
The same course is pursued by them with regard to Rev. xx., and with
regard to all that is said of the first and the second resur-
rection. They attach often a literal sense to the declara-
tion of Jesus (Matt. xxvi. 29; Mark xiv. 25) in which
he speaks of drinking new wine in his Father's kingdom. They
consider their general view to be favored by Luke
xiv. 14 ("the resurrection of the just"); Luke xx. 35 ("they shall be accounted worthy to obtain that
world and the resurrection of the dead"); by John vii.
38, 44 (which speaks of the resurrection of believers,
who fall asleep in the Lord). The permis of Chalilas
be that the disciples at "the regeneration"—or the resi-
tution of all things, and the deliverance of all things
from corruption—shall sit on thrones, judging the tribes
of Israel (Matt. xix. 28), is confidently referred to as
proving the millenarian hypothesis. So the statements
of John and Paul with respect to Antichrist, and the
sins and perils to immediately precede the advent—cor-
raborated, as they suppose, by the Saviour's own pre-
dictions in Matt. xxiv and xxxv, and the parallel pas-
sages—are brought forward in defence of their position.
The opponents of the millenarians rely principally
upon the prophecies of the Book of Revelation, the
brave evil is spoken of as if it were simultaneous, or
without any considerable interval of time interposed. They
appeal also to the passages in the Gospels and Epistles
in which the general judgment is connected immedi-
ately with the second advent. Their conception of the
prospects and destiny of the kingdom of Christ are de-
rived from passages like the parables of the leaven,
of the mustard-seed, and of the husbandman. That it was
expedient for Christ to go away from his disciples in
order to prepare a kingdom of this kind, and do away with
his invisible presence and influence everywhere, and to the
dispensation of the Spirit, is considered an argument
against the general philosophy on which the millenia-
rian tenet rests. It is thought to be more consonant
with the genius of Christianity, as contrasted with the
Jewish system, to look for a triumph of the Gospel by
the earth by moral forces and by the agency of the Holy
Spirit within the souls of men, than to expect the stup-
endous miracle of Christ's reappearance as a Ruler on
this globe, for the spiritual subjugation of unbelievers
and enemies. Hence those who reject Chalilism give
a figurative rendering to the prophetic passages in the
Apocrypha which are the most plausible argument
for that theory. The tendency of the millenarian theory
to chill the hopes, and thus repress the missionary
activity of Christians, by exhibiting the world as in a process
of deterioration, and by representing the efforts of Chris-
tians to convert the world as a task mankind as fruitless, until the coming
of Christ, constitutes not the least serious objection to
such opinions.
There is in England at the present time an energetic
propaganda of millenarian notions, called the "Prophesy
Investigation Society," which consists of sixty members,
and is formed of prominent Churchmen, and of the
publishers of large volumes of prophetic subjects, add-
ing largely to apocalyptic literature. There are also
numerous journals published in England to support these
views. The most important is the Quarterly Journal of
Prophesy, edited by Dr. Bonar, of the Free Church
of Scotland, which has been published fourteen years,
and has a large and increasing circulation. The Reformer
is a monthly periodical; the Christian Observer, the monthly
journal of the evangelicals, often displays millenarian
views. There are, besides, numerous weeklies of small
circulation, the chief being the Revivalist, originally es-
ablished to promote revivals in personal religion, but
now devoted to the spread of millenarian views.
Nor is the interest in this subject confined to Dissenters
in England or Scotland; a certain class of minds in the
Established Church seems to be as strongly contami-
nated. For many successive years, during Lent, courses of lectures
have been delivered in St. George's Church,
Worcester, and in Mr. Bloomfield's church, by clergyman of the Church of England. The course for
the year 1849 was printed, under the title of The Priest
upon his Throne, being lectures by twelve clergymen
of the Church of England, with a Preface by the Rev. James
Haldane Stewart, M.A., rector of Limpsfield (Lond. 1849).
This is, next to Dr. Brown's Second Coming of Our
Lord, the ablest book against the millenarian doctrine.
One of the latest productions in English is The End of
all Things, or The Coming of Christ, by an anonymous
author, a clergyman of the Church of England. It is
an argument against millenarianism, and is interesting
for its sketch of the rise of the doctrine with the well-
meaning but weak-minded Papists, and its progress
through all the sects and shades of belief, until "more
than half of the evangelical clergy of the Church of
England are at this moment millenarians."
Among the most important writings on the millen-
ianm are Corroli, Krist. (Frankfort, 1871); Dorner, Gesch. d. Person Christi, vol. i; Herzog,
Real-Encyklop. art. Chalilismus. See also the exegeti-
cal criticism in Rothe's Dogmatik, pt. ii, sec. ii. Most
of the recent treatises on doctrinal theology—for exam-
ple, that of Gans, Dogmengeschicht, ii, 477 sq; and
the treatise of Schleiermacher, on the subject of millen-
arianism, in his Dogmengeschicht, are devoted to the
subject. Among the special writers on the subject may
be consulted, on the millenarian side, Mede, Abbadie,
Beverley, Burnet, Hartley, Price, Freer, Irving, Birks,
Bickersteth, Brooks, the duke of Manchester, Beggs,
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MILLER, Armistead, a Presbyterian missionary of African parentage, was born in North Carolina about 1830 as a slave, but was liberated and went to Africa when a boy; was educated in the Alexander High School, Liberia, and afterwards returned to America, and received a theological training in the Ashmun Institute, Oxford, Pa. In 1857 he was ordained by New Castle Presbytey, and soon afterwards went to Africa, and became pastor of Mount Coffee Church, Liberia, where he died, Jan. 15, 1865.—Wilson, Preb. Hist. Almanac, 1866, p. 181.

MILLER, Charles W., a minister of the Methodist Episcopal Church, South, was born in Wayne County, Ind., in 1820. He entered the ministry in 1840, and continued faithful in the prosecution and studies of the work. When failing health obliged him to seek the climate of the Rocky Mountains, he went to Colorado as a laborer for the Church of which he was a member, and acceptedly applied himself to his task. He died in Colorado City, Colorado, April 8, 1872, universally deplored and to be remembered for his activity. Three thousand persons are said to have been converted under his preaching. See F. H. Sutherland, in the Central Christian Advocate (M. E. Ch., South), May 1, 1872.

MILLER, David, a minister of the Methodist Episcopal Church, was born at New Hartford, Conn., Nov. 31, 1816. He entered the ministry in 1816 as a member of the New York Conference. For several years he was chaplain at the State Prison at Wethersfield. In 1855 he was appointed presiding elder of the Hartford District. He died at Bristol, Conn., Dec. 26, 1855. David Miller was a man of good judgment and a practical mind, which aided him in his own affairs and also in giving counsel to others. As a minister he was penal and pure, believing firmly in the religious titles, resting upon him the calumnies of the one determined not to know anything among men save Jesus Christ and him crucified.

MILLER, George D., an Irish divine, distinguished for his eminence in theology, history, and literature, was born at Dublin Oct. 22, 1764. He was educated at Trinity College in his native city, and, after receiving holy orders, soon rose to prominence. In 1801 he was appointed vicar-general of Armagh, and lecturer of modern history at his alma mater. His lectures attracted general attention, and were published in 1816, under the title of Lectures on the Philosophy of Modern History from the Fall of the Roman Empire to the French Revolution (Dublin, 1816, 8 vols.; 1822, 4 vols. 8vo). This work of Dr. Miller "possesses unity of subject, harmony of proportion, and connection of parts; thereby constituting one of the best of modern histories in English, and affording a systematic view of the progress of civilization" (For. Qu. Rev.). "Dr. Miller assumes, as the basis of his system, that all the events of this world have an intrinsic connection, which gives them the coherence and the unity of a moral drama. A single event or period, taken by itself, is a grain of dust in this mighty balance" (Edinb. Rev., 1, 287 sq.). "Dr. Miller," says a prominent critic in the Dublin University Magazine (xii., 572), "advances and establishes his great principle, that God reigneth in the affairs of men, and that the end of the civil and political government is man himself. "In the winter of 1817 Dr. Miller was induced to apply for the head-mastership of the Royal School of Armagh, which was immediately conferred upon him. In conjunction with many able champions of Protestantism, he made a noble stand against the fatal policy of English statesmen, by which Roman Catholics were admitted to political power. While Dr. Miller, in 1793, had hailed with pleasure the commencement of political concessions to the Romish Church, and had even lent a helping hand to these reforms, he now, with deeper philosophy and wider statesmanship, opposed the growing political influence of the Papists. His Letter to Mr. Plunkett on the Policy of the Roman Catholic Question (Lond. 1826) is a fair index to his opinions. In the same year he showed himself the champion of the true faith by attacking the modern Arian opinions in his Observations on the Doctrines of Christianity and on the Arianism of the Romans; and when he proceeded (1831) to discuss these were at their height, he published A Letter to Dr. Pusey in reference to his Letter to the Lord Bishop of Oxford (1840, 4vo). A Second Letter to Dr. Pusey was published in the winter of 1841, and it suffices to say that Dr. Miller was thereafter considered one of the most formidable opponents of the Puseyism. His Case of the Church Education Society of Ireland argued in Reply to Dr. Elrington (Lond. 1847), and his Supplement to the Case of the Church Education Society of Ireland, in Reply to Dr. Elrington, 1847, were most important evidences of what true education ought to accomplish. Blessed with a mind peculiarly cheerful, contented and happy in his disposition, devout in his religion, truly philosophical in his learning, Dr. Miller was beloved and esteemed by all who came into official or private connection with him. He died Oct. 6, 1848. See Memoir of Dr. Miller in Bohn's edition of Miller's History, iv. 5 sq.; Dublin University Mag. xvii. 674 sq.; Edinburgh Review, i. 287 sq.; Allibone, Dict. of Brit. and Amer. Authors, ii. 1282.

MILLER, George Benjamin, D.D., an eminent divine of the Lutheran Church, was born of Moravian parentage at Emmons, Lehigh County, Pa., June 10, 1795. His father, the Rev. George G. Miller, connected with the classical and theological school at Nazareth, and descended from a long line of Moravian clergymen, furnished him with special facilities for intellectual and moral culture. He entered Nazareth Hall as a pupil when only eight years of age, and there he continued his studies for eight years. He then left for Philadelphia, and commenced his career as a teacher in a private school. Subsequently he turned his attention to mercantile pursuits, but he soon discovered that the work was not conducive to his natural tastes and inclinations. In less than a year he resumed his former employment, and became associated with the Rev. Dr. Hazeltine as an instructor in an academy at New Germantown, N.J.
and at the same time continued his theological studies, which had been commenced at Nazareth. In the autumn of 1818 he entered upon the work of the ministry at Canajoharie, N. Y., and again was called to preach by the New York Ministerium, then under the presidency of the Rev. Dr. Quitman. In connection with his pastoral labors he established a classical school, and gave regular instruction. In this position he faithfully labored till 1827, when he accepted a professorship in Hamilton Seminary, N. Y., and again became the colleague of Dr. Hassell, whom he succeeded as principal of the institution in 1830. With the exception of five years spent in the work of teaching and preaching elsewhere, he continued connected with this seminary, either as principal or professor of theology, until his death, devoting all his energies to the preparation of his students for the discharge of their duties in the pulpit and in the schools of his holy ministry. His name will always be as closely identified with the history of the institution as that of its benevolent founder. He died with the harness on, April 5, 1868. Dr. Miller was married to Delia B. Snyder in 1816, and in 1866 commemorated his "golden wedding" with a large number of relatives and friends, who had gathered from different parts of the country to present their congratulations and good wishes, the whole family, twenty-three in number, on the evening preceding the wedding festivities, uniting in the celebration of the Lord's Supper, and the revered patriarch, surrounded by the old and the new, admiringly addressed by the assembled congregation. Dr. Miller was a man of quick, acute, and discriminating intellect. He was distinguished for his accurate and ripe scholarship. As a man of learning, he had few superiors in the country. He had a perfect command of his own vernacular, and spoke and wrote German and French with wonderful facility. He was familiar with the exact sciences, his acquaintance with history was very extensive, and his knowledge of the ancient classics critical and complete. He was also a profound Hebraist, and thoroughly versed in the Scriptures, so that he never found it necessary to use a concordance, but could turn with almost unfailing intuition to the required passage of the sacred page. Dr. Miller was noted as a man of original thought and independent research. As a writer, he was universally commended as clear, accurate, and instructive. The productions of his pen show his power of analysis, of generalization, and of great conclusion. In 1832 he published a sermon, His discourses and erudition and enlarged experience were only surpassed by the loveliness of his Christian character; and his earnest, simple-hearted, active piety made a deep impression upon all who came within the range of his influence. His elevated type of Christian excellence, his high culture, his upholding, modest character, and his singleness of purpose, were the bonds which towards him by the strongest sympathies all men. He was a bright and shining light in the Church, and his name will ever be cherished with the most affectionate interest. All his acquisitions were made subordinate to that which most deeply interested his active mind—the study of divine truths. All his treasures were laid at the Master's feet, and devoted entirely to his service. When, in 1836, he received the distinction of D.D. from Union College, he meekly submitted, remarking to a friend that the letters would serve as a good Scriptural motto, Deo Duce. The Lutheran Church owes to him as much as to any other laborer in this country. The only works published by Dr. Miller are a volume of Sermons on some of the Fundamental Principles of the Gospel, and a text-book on German Grammar, which never reached an extensive circulation. For a more detailed account, see Evangel. Qu. Rev., 1870, Jan. p. 25 sq.; Memorial Volume of Hamilton Seminary. (M. L. S.)

Miller, George W., a minister of the Methodist Episcopal Church, was born near Westminster, Md., in 1826. He was converted at sixteen; entered the ministry of the United Brethren Church in his twenty-fifth year, and travelled for seven consecutive years. He then joined the ministry of the Methodist Episcopal Church, in which he labored until his death, at Pioneer, Ohio, Aug. 10, 1872. He was an earnest and successful worker and a consecrated minister. Miller, Hugh, one of the most noted characters among the English-speaking nations of our century, the champion of the Free Church of Scotland, and the defender of revelation from "scientists," falsely so called, was born of very humble parentage at Cromarty, in Ross-shire, Scotland, Oct. 10, 1805. He was educated at the parish school, where he was distinguished for his fondness for poetry and poetical composition. At that early age he was an extensive reader, and placed under contribution the libraries of the parish. In this way he laid the foundation of an extended knowledge of literature, which availed him in after-life. But the most important portion of his education was the history instruction he received from an uncle who had acquired a taste for the observation of natural phenomena. His poverty proved an obstacle to a collegiate education, and he was obliged to learn a trade in order to secure a livelihood. He determined fortunately, as his later history proved, to become a stone-mason. This occupation unexpectedly fostered the taste he had acquired for the study of natural history; and while hewing blocks of stone in the quarry, he was diligently studying the traces they exhibited of their past history. It was in this way that he prepared himself to become the father of the old red sandstone geology, in which country he principally worked. "It was the necessity which made me a quarrrier that taught me to be a geologist," he himself wrote in after-life. He labored as a quarryman and stone-mason for about fifteen years, constantly improving himself in his leisure hours by reading and study. The publication of a volume of poems which he wrote during that time attracted the attention of some persons, who, by procuring him a situation in a bank of his native village, enabled him to devote more time to his studies. He now commenced contributing to several newspapers. The Church of Scotland was at that time a prey to internal dissensions, which ultimately led to a division. The Independents, who wished to throw off the yoke of the higher clergy, received great support from the people; Miller rendered them great service when the contest came to a close by the decision of the House of Lords in the Auchterarder case, which was in 1830. The publication of his paper, The Scottish People to the Right Honorable Lord Brougham and Vaux on the Opinions expressed by his Lordship in the Auchterarder Case. He contributed to the first congress of the British Association, held at Glasgow in 1840. They were highly praised by Charles Lyell, Murchison, Buckland, and Agassiz, and the name of Miller was by them associated with the title of the old red sandstone, or New Walks in an Old Field (Edinburgh, 1841, 8vo), often reprinted both in England and America. In 1847 appeared his First Impressions of England and its People (3d ed., 1858, 8vo), the result of a tour made during the previous year. Some parts of this book, especially the account of the pilgrimages to Stratford-on-Avon, and the Leasowes, and Olney, and other places, memorable for their literary associations, are among the very finest pieces of descriptive English. A magic style characterized all his works, whether those of a more popular kind or his scientific treatises, such as the Footprints of the Creator (1849), a work suggested by the Vestiges of Creation.
tion, and suberine of the fallacies of that superficial and
plausible book. There was nothing in Miller's work
" says the Edinburgh Review for July, 1858, "which so much surprised the reader as their mere lit- erary merit. Where could this Cromarty mason have acquired his style? Not one of the authors of our day has approached Hugh Miller as a master of English composition, for the equal of which we must go back to the age of the Romans and Goldsmith. In the later part of his life he suffered severely from dis- ease of the brain, and he finally shot himself while in a fit of somnambulism, Dec. 14, 1856. His death caused a most painful excitement. Few men have occupied a higher position in the estimation of his countrymen. He was a noble example of what self-education can do for a man. He was a man of science, and an independent writer, or the man of literature and science, his character must claim the respect and admiration of posterity. The personal appearance of Mr. Miller, or "Old Red," as he was familiarly named by his scien- tific friends, is thus described by one who had the good fortune to see him: "A head of great massiveness, and magnified by an abundant profusion of sub-Celtic hair, was set on a body of muscular compactness, but which in later years felt the undermining influence of a life of unusual physical and mental toil. Generally wrapped in a bulky plaid, and with a garb ready for any work, he had the appearance of a shepherd from the Ross- shire hills rather than an author and a man of science. In conversation or in lecturing the man of original geni- us and cultivated mind at once shone out, and his abundant information and philosophical acuteness were only less remarkable than his amiable disposition, his generous spirit, and his consistent, humble piety." (Liti-
ary Gazette.) His other works are, The Geology of the Bass (1848, 8vo): On certain Peculiarities of Structure in some ancient Canoisa (fishes) (1850): On the Foal Flora of Scotland (1853): My School and Schoolmasters, a very interesting autobiography, in which he re- lates his early history, and his struggles in pursuit of science (1855): The Testimony of the Rocks (1858), in which he discusses the Biblical bearings of geol- ogy, published after his death. "Hugh Miller," says the writer in the Edinburgh Review whom we have al- ready had occasion to quote, "must undoubtedly be re- garded as one of the most remarkable men whom Scot- land has produced. The interest of his narrative, the purity of his style, his inexhaustible faculty of happy and ingenious illustration, his high imaginative power, and that light of genius which is so difficult to define yet so impossible to mistake, all promise to secure for the "Old Red" a position amongst the most admiring of his countrymen." The different scientific works of Hugh Miller mark an important epoch in the progres- s of the study of geology. He was one of the first to popularize the subject. "Besides adding much to our knowledge, and placing things previously known in a clear and pleasing light, Mr. Miller's performance will be very acceptable also to geologists both of the old and the young school." (Lond. Ath. 1845, p. 538.) "But what is in a great degree peculiar to our author is the success- ful combination of Christian doctrines with pure scien-
tific truth" (Agassiz, Introd. to Amer. ed. of Footprints
of the Creator). Miller's major work, "Life and Triumphs of Hugh Miller," by Thomas N. Brown, D.D. (Glasc-
Miller, Jacob (2), a minister of the Methodist Episcopal Church, a native of Germany, came to this country when but seventeen years of age (1832); was converted while a resident of Quincy, III., and con- nected with the German Lutheran Church. Himself the product of a revival, he labored earnestly for the re-
newing of God's love in the hearts of his lukewarm Luth- eran brethren, and in the midst of the world with which he was connected opposed him, and Miller was fin- ally obliged to leave that body. With thirty others, like-minded, he joined the Methodist Episcopal Church. In 1848 he was admitted into the Illinois Conference, and labored with great success until, by reason of failing health, he was obliged to give up a superfluous and unmit-
red labor. In 1860 he was again placed on the active list, and sent to Alton, II., where he labored successfully. In 1866 he was sent to Petersburg Circuit, Ill.; thence to Bushnell, where he died, March 7, 1871. See Minis-
tres of Annual Conferences, 1871, p. 188.
Miller, James, a Presbyterian minister, was born near New Milns, Ayrshire, Scotland, Feb. 4, 1808. He was educated at the University of Glasgow, and is now one of the most distinguished divinity in the theological seminary at Glasgow, and was licensed by Kilmanoch Presbytery of the United Se-
cession Church. Soon after he came to the United States; was ordained in 1841 by the Associate Reformed Presbyterian Church of Ohio as pastor over the Church in Perrysville, Wood County, Ohio, and subsequently removed to Iowa, preaching as opportunity offered, and died Jan. 26, 1867. Mr. Miller was a success- ful and useful minister, and did much to advance the cause of truth. See Wilson, Presb. Hist. Almanac, 1869, p. 274.
Miller, Johann Peter, a German Protestant theol-
gian, was born at Leipzig, April 26, 1728; was edu-
ated at the university at Helmstedt; in 1747 went to Göttingen, and in 1750 became rector of the Latin school at Helmstedt. In 1756 he accepted a similar position at the Lutheran Gymnasium at Halle, but re-
turned in 1756 to Göttingen, as professor of theology, and there died, May 29, 1799. Miller wrote and pub-
lished a continuation of Mosheim's "Sozialgeschichte." His production of value are, Das Reich der Natur und Sitten (Halle, 1757-1762); — Diss. locum ad Roman. S. 28 (Helmstedt, 1747); — Diss. locus antediluvianus de Eodem et Diverso (Götting, 1748, 4to) — Diss. de notabili et nazi-
mo verborum Italia ad verba Christi Matt. xx, 28 addita-
mentum (Ibid. 1749, 4to). — In Minoan Documents and orations tarri generis (Hamburg, 1751, 8vo) — Voll-
ständiger Auszug aus allen neuen Theilen der Mohé-
ischen Sittenlehre der heidnischen Schrift (Halle, 1755, 8vo; 2d auflage, ibid. 1777, 8vo) — Die Hofnung besserer Zei-
en für Schulen (Ibid. 1765, 4to.) — Progr. quo probatur, cum theonemusia Apostolorum nec omnimentionis quasi
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oliquam, nec anamartemiam fuisse conjunctam (Güttinger, 1739, 410).

MILLER, John E., a minister of the Reformed (Dutch) Church, was born at Albany in 1792; graduated
at Union College in 1812; was licensed in 1817; 
served the Church as missionary in the South and West
in 1817 and 1818; was pastor at Chester, N. J., Presby-
terian Church, from 1818 to 1821; he held them till the Re-
formed Church, Tempkinsville, Staten Island, until he
died, in 1847, in the midst of a powerful revival of re-
ligion in his Church. Miller was also chaplain in the
Marine Hospital and at the Seaman's Retreat. In
this place he exhibited the highest degree of moral courage
and unostentatious and zealous in times of appalling pesti-
ence, and among sufferers of all kinds. Contagious dis-
ese had no fears for him. He was a simple-hearted,
bold, tender, and faithful preacher of the Gospel; a guile-
less, outspoken, honest soul; a hater of strife; and a
brave, chaste, earnest, uncompromising lover and defender
of the faith once delivered to the saints. His memoir
is to be found in a goodly volume, called An Old Disple-
ied and his Descendants, by Rev. F. M. Kip, D.D., which
contains brief biographies of his patriarchal father (Christian Miller, Esq., of Albany) and several of his
family, who were noted for unusual gifts of mind, char-
acter, and piety. Among the sons was Isaac Livingston
Kip Miller, a youth of unusually brilliant and powerful intellect, and of great promise, who died in
1846, while studying for the ministry. He was the elder brother of W. A. Miller (q.v.). (W. J. R. T.)

MILLER, John Peter, a talented but eccentric American minister, was born in the Palatinate, Ger-
many, about the year 1715; was thoroughly educated in his native land; came to this country in 1729; was li-
censed and ordained by the Philadelphia Synod of the
Presbyterian Church; and in 1731 became pastor of the
German Reformed Church in Tulpehocken, Berks Coun-
ty, Pa., where he labored successfully for about four
years. In 1735 he fell in with an enthusiast by the
name of Deisel, by whom he was immersed, and so be-
came identified with the Seventh-day Baptists. Flying
from the society of the world, he entered upon a solitary
or monastic life at the base of a mountain, near a “lim-
pid spring.” He afterwards, urged by the force of his
trials, entered the cloister of the Seventh-day Baptists at
Ephrata, Pa. “Here, under the name of Jabez, he lived a
quiet life as a Protestant monk, using a board for his bed at night, and devoting himself by day to
what he imagined to be the service of God in severe self-castigation.” See Harbaugh, Fathers of the Ref.
Church, i, 301-311. (D. Y. H.)

MILLER, John Wesley, a minister of the Meth-
odist Episcopal Church, was born in Charleston,
South Carolina, Oct. 27, 1829. He enjoyed a collegiate
education, and entered the ministry in 1850; was,
while licentiate, deacon, and elder, on circuits, stations,
missions, and in the Southern army as chaplain of hospi-
tals, always a faithful, devoted servant of Christ. He
died in the village of Darlington, South Carolina, June
29, 1866. See Minutes of the M. E. Church, South, 1866.

MILLER, Louis Pilkinson, a minister of the Meth-
odist Episcopal Church, was born in Union County, Pa.,
Jan. 8, 1809. He joined the Church in his sixteenth
year. He was soon after impressed by a strong convic-
tion that it was his duty to preach the Gospel to others.
He worked in his father’s fields by moonlight, that he
might visit the village of Darlington, South Carolina, to
establish the station in life. In 1828 he entered the academy at
Milford, New Carlisle, Raysville, Batavia, Madisonville,
Miam, Jamestown, and Mooscow. In 1864 he entered
the army as chaplain, and served until peace was re-
stored. He died in 1872. Mr. Miller was a man of great
humility and piety, and his ministry was a glori-
ous success.

MILLER, Nathan W., a minister of the Methodist Episcopal Church, was born at Washington, Me., Dec.
24, 1831; was converted and united with the Church in
June, 1842. In 1853 he was licensed as a local preach-
er, and in 1859 he was employed by the presiding elder
of the Region of Maine to organize a church at Bar Harbor, where he labored successfully. He entered the itiner-
ancy in 1862 as a member of the East Maine Conference,
and was appointed to North Searsport; in 1864 and
1865, to Beirt Hill, Charleston, and Garland; in 1866,
Malerness, to Gordon; in 1867, to Abbott and Greenville; in 1868,
1869, 1870; in 1871, to Cranberry, and Sandilands, and a circuit of churches he granted a superannuated relation; and in June following
he moved to Benton, where he could be near his family
friends. Here he assisted in the public service as long
as his strength would permit. He died Feb. 22, 1870.
“Brother Miller, as a Christian minister, had clear per-
cussions; a high sense of honor, combined with a deep
sense of obligation; as a citizen, he was kind and oblig-
ing; as a friend, true, trusty, and confiding; as a com-
panion and father, affectionate, kind, and faithful.” See
Minutes of Annual Conferences, 1870.

MILLER, Samuel (I.), D.D., LL.D., an eminent Presby-
terian divine, whose name is cherished as that of one
who materially assisted in laying the foundations of the
Presbyterian Church in this country, was born Oct. 81, 1769,
and died Feb. 17, 1833. He received classical and theo-
logy training under the direction of his father, the Rev.
John Miller, a native of Boston, who early settled as a
Presbyterian pastor in Delaware. Samuel was educated
at the University of Pennsylvania (class of 1789), and
graduated with the highest honor in his class; com-
cemed his studies of theology under his father, and fin-
ished his theological course under the Rev. Dr. Norsbit,
att Dickinson College, Carlisle, Pa.; in 1791 was licensed
to preach, and in 1783 was installed as colleague pastor
with Dr. McKnight and Rodgers over the First Presby-
terian Church in New York City, and, after the dis-
solution, was pastor of the Wall Street Church until
1818. He was instrumental in the establishment of Princeton
Seminary, and subsequently was appointed to the chair
of ecclesiastical history and Church government, which
he held for more than thirty-six years. He died Jan. 7,
1850. Dr. Miller was an extensive author, and published,
Sermons, Fait 1, 1790.—A Discourse on the Christian Religion (1800)—A Brief Retrospect of the 18th Century, 1800, 2
vols., 1805.—Letters on the Constitution and Order of
the Christian Ministry (1807, 12mo).—Discourse designed to
Commemorate the Discovery of New York (1809).—Mo-
noir of Rev. John Rogers, D.D. (1818, 8vo).—Letters on
Unitarianism (1821, 8vo).—On the Eternal Sonship of
Christ (1828).—Lectures at the Seminary (1827).—Let-
ters on Clerical Manners and Habits (1827, 12mo).—Lect-
ures at the Seminary (1830).—Essay on the Utility and
Importance of Creda and Confessions;—On the Office of
Ruling Elders (1851, 12mo).—On Baptism:—Letters on
the Observance of the Monthly Concert in Prison.—Mo-
noir of Rev. Charles Norsbit. D.D. (1840).—The Prim-
itive and Apostolical Order of the Church of Christ in-
dicated (1840, 12mo).—Letters from a Father to his Son
in College (1845).—Thoughts on Public Prayer (1848);—
On Christian Education of Children. Dr. Miller also
contributed a Life of Jonathan Edwards to Sparks’s
American Biography, and has had many other pub-
lications which attest his ability and the value of the
natural qualities that constituted the foundation of his
eminently attractive character. His countenance,
full of generosity and manliness, was indicative of great
purity and nobility of character; his manners were un-
commonly dignified and polished; his conversation brilli-
ant and instructive. He was a valuable man and a system and method. His intellect was naturally clear,
comprehensive, and symmetrical. As a minister, he
was singularly adapted to profit theological students—
his preaching clear, direct, and full of evangelical truth. As a writer, he was eminently qualified; his lectures were luminous expositions of his subject, full of well-digested thought, and arranged with graceful naturalness. As an author, he was at home in almost every field, whether literary or theological. His taste was beyond criticism, insomuch that, in reading his works, one rarely meets with a passage which is not either of the best or being gradually improved. His style is marked by an elegant simplicity—generally easy and flowing, but occasionally rising to the more artful, condensed, and elevated strain. See Life of Samuel Miller, D.D., LL.D., by Samuel Miller (1869); The Biblical Rep. and Princeton Rev. Jan. 1879, p. 33; Amer. Presb. Ref. July, 1860, p. 160; and June, 1861; and especially the Miscellanies, xxviii, 503-531; Sketches of the Lit. of the United States; London Athen. 1835, p. 716; Dr. J. W. Franca's Old New York (2d ed. 1858), p. 57; Life of Archibald Alexander, D.D., by his son, p. 380.

Miller, Samuel (2), a minister of the German Reformed Church, was born in Union County, Pa., March 25, 1813. He was licensed in 1842, and ordained the following year. He first labored in Dauphin, and then in Butler County, Pa. In 1852 he removed to Chambersburg, Pa., where he stood in connection with the publication office of the Reformed Church as associate editor of the Messenger and Kirkzeitung. After laboring there for six years, he returned to the pastoral work, residing for several years in Lebanon, and afterwards in Pottsville, Pa. His health failing, he removed to Philadelphia, where he died, Oct. 11, 1872. Mr. Miller was a man of decided talent, genial spirit, and indomitable energy, patience, and perseverance. He is the author of a work of some merit, entitled Mercersburg and Modern Theology compared, and of quite a number of articles in the Mercersburg Review. See Ref. Church Messenger, Nov., 6, 1873. (D. Y. H.)

Miller, Samuel J., an American divine of some note, figured first as missionary to Africa, and later as agent of the Colonization Society. He died in 1818. He was the editor of the celebrated Report of the Presbyterian Church: The Commonwealth of Pennsylvania as Thatched Green and Others (Phila. 8vo; new ed. 1855, 8vo, p. 96).

Miller, Thomas, one of the pioneer preachers of American Methodism, largely identified with the spread of Methodist doctrine in Maryland, was born about the year 1711. He was an industrious and consecrated preacher, and a member of the Presbytery of 1800 he joined the Methodist Episcopal Church, and soon became an official member; in 1800 he was licensed to exhort and preach. His itinerant life commenced in 1805, under the elder Dr. Chandler, and continued till 1848, nearly forty years. In his early ministry he was healthy and strong, and never spared his strength; in fact, his health and strength served him well through all his ministerial course. He was stationed for twelve years at different times in Philadelphia, and held other important charges. His early education was limited, but constant reading and close application, added to great natural abilities, made him an able minister of the New Testament. He was known by the title of "Old Father Miller" far and wide, and he was loved and honored by all who knew him, both in and out of the Church. He was a good friend to the young, and took great interest in the Sabbath school. He took many a young man by the hand, and helped him to the ministry. He died in 1806.

Miller, Tobias Ham, a Universalist minister and journalist, was born about 1802. In early life he was settled in Maine as an orthodox clergyman, but later he became a firm Universalist. He was the original "Uncle Toby" of the Boston Carpet Bag; was on the Chronicle (Portsmouth) eighteen years, and the Portsmouth Journal twenty years. He died in Portsmouth, New Hampshire, March 30, 1870.

Miller, William, the founder of the Millerites (q. v.), was born at Pittsfield, Mass., in 1811. He enjoyed but slender educational advantages. During the war of 1812 he served as a volunteer with the rank of captain. About 1838, while a resident of Low Hampton, N. Y., he began his career as an apostle of the new doctrine, which taught that the world was coming to an end in 1843. The main argument on which his belief rested was the relative frequency of the 2300 days in Dan. viii, 14, which he regarded as years. Then considering the seventy weeks in Dan. i.x, 24, as the key to the date of the 2300 days of the preceding chapter, and dating the periods B.C. 457, when Artaxerxes, king of Persia, sent up Ezra from his captivity, to restore the Jewish polity at Jerusalem (Ezra vii), Miller supposed that the prophetic year ran from the 2300 days, which his commentators generally do, in A.D. 38, with the crucifixion of Christ, he found the remainder of the 2300 days, which was 1810, would end in 1843. For ten years he held forth to this purport, and succeeded in gathering a large number of followers, which is said to have reached fifty thousand, who awaited, with credulous expectation, the appointed day. The result, however, turning out contrary to the teaching of their apostle, the Adventists, as they are sometimes termed, gradually forsook Miller. He died at Low Hampton, Washington County, N. Y., Dec. 20, 1849. His followers esteemed him as a man of more than common original power, a man of sound and honest reasoner, a humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth. See MILLERITES.

Miller, William A., D.D., a minister of the Reformed (Dutch) Church, was born at Albany, N. Y., in 1824; graduated at Union College in 1842, and at the theological seminary of the Reformed Church at New Brunswick in 1846. He was a grandson of the "Old Bishop," and nephew of John E. Miller, whom we have noticed above, and inherited the robust intellect, strong character, and religious peculiarities of his remarkable family. After a brief settlement as pastor of the Reformed Church of Glenham, N. Y. (1846-49), he became professor of languages, and subsequently principal of the Albany Academy, a celebrated classical and mathematical school (1849-56). From 1856 to 1859 he was the useful pastor of the Reformed Church of Rhinebeck, when his health failed from pulmonary disease, of which he died in 1865. Dr. Miller was a highly-gifted man, a thoroughly accurate and critical scholar, an enthusiastic and critical preacher, a logical, practical, and profitable preacher, and a man who always devoted himself completely to his professional duties. He dealt much in careful expository preaching, for which his turn of mind, classical culture, and love of the truth admirably fitted him. Had his life been spared, he would doubtless have risen to higher positions in the Church, But he so greatly admired by his scholarship and services. He was "chosen in the furnace of affliction," and his graces were beautifully developed by the protracted trials of bereavement, disease, and suffering, and especially by being obliged to desist from all labor for Christ, just when he felt most anxious and best qualified for it. His Christian experiences during his last years and in death were delightful and impressive exhibitions of the triumphs of grace. (W. J. B.)

Millerites, or Adventists, as they are sometimes called, are thosemillenarians [see MILLENNIUM] who adhere to the doctrines as expounded by William Miller (q. v.). When in 1838 he first began to proclaim millennial doctrines, the earnestness of his manner, his vivid fancy, and the fact that he was a man of definiteness with the Scriptures, added to his historical, and the bold confidence with which he proclaimed his views, made so deep and wide an impression that he everywhere left in his wake large numbers examining the evidences for themselves. Among his most ardent followers was Joshua V. Himes, a minister of the Christian Church, who, having become a Millerite, commenced, in 1840, without subscribers or funds, the
publication of a semi-monthly journal entitled *Signs of the Times and Exposition of Prophecy*; and, meeting with success, two years later issued a weekly, under the title of the *Advent Herald*, which largely aided in disseminating the doctrines of the Adventists, who now comprise many thousands, in the United States, British America, Europe, and Australasia. This journal was established in Boston, Mass., together with the labors of Mr. Miller, who gave his time, his energies, and his property to the extension of his views, and the efforts of numerous pro patriots that everywhere rose up, soon established great numbers in a belief in the general correctness of Mr. Miller's opinions, and the personal appearing of the Lord was eagerly looked for by some 50,000 followers. Though disappointed at the time set, and frequently from time to time since, there are still many adherents to Miller's views. Their aggregate number is quite respectable, and their efforts for the dissemination of their convictions generous and unselfish. While as a body they make little or no pretension to influence, as individuals they are necessarily close Bible students; are liberal, according to their means, to the poor and for the support of the Gospel; and noticeable in the main for the modesty and uprightness of their walk, and their careful conformity to virtue and to law. They belong to the societies or congregations of the evangelical Church, and are distinguished only for their peculiar belief in the personal coming of Christ, and his bodily reign with his saints on the earth. They have no creed nor form of discipline other than the Word of God, which they regard as a sufficient rule of faith and practice. A large number of them hold the office of lay and clergy, as often as it is deemed necessary for the discussion of such subjects and measures as the interests of the cause may demand; but these are purely voluntary and advisory, and claim to exercise no authority over the conscience of any. 

**General Doctrines of Belief.—** 1. They cannot see, if, according to Isa. vii. 14, Christ was foretold to be born of a virgin, and it came to pass (Matt. i. 25-35) that, as foretold, he was (Micah v. 2). Christ was literally born in Bethlehem (Matt. ii. 1). If, as foretold (Dan. ix. 25),Messiah came at the expiration of seven weeks and sixty-two weeks (Mark i. 10), and if the thirty and two weeks Messiah was literally cut off (Dan. ix. 26). From the land of the living for the transgression of his people, and made his grave with the wicked and with the rich in his death (Isa. liii. 9, 12, 15). Christ was literally crucified. If he forbode that nor did he shed his blood to corruption: if (Psa. cx. i) Christ did sit on the right hand of God, and is to sit there till his enemies be chained, the footstool of his feet (vs. 7) that he might establish his throne and his footstool have literally come to pass, and they think they have, then they cannot see, what reason have to do for doubting that the same rule will be observed in the fulfillment of all other predictions relating to Christ.

2. Prophecy (Gen. xxii. 18) foretels Christ as the seed of Abraham, in whom all the families of the earth shall be blessed. It also promises to the seed of Abraham all the lands of Canaan. It is an extension of our Lord's promise (John xiv. 17, 18), in connection with Abraham himself (Gen. xxii. 8), hence the land is Emanuel's land (Isa. viii. 8). But, when Christ is born in the earth, he is born in a land.

3. Therefore he must return personally to inherit it. Therefore he was foretold to sit forever on David's throne: he is the Son of David according to the flesh (Psa. cxlii. 11). But, while on earth, he never sat on David's throne. He went to Jerusalem, as foretold, on an ass's colt; claimed his rights, and was proclaimed king by the children, but rejected by the rulers (Matt. xii. 23). Hence, for an answer they call his kingdom and reign over the house of Jacob forever (Luke i. 32, 33).

4. Christ has the promise of the ultimate parts of the earth (Gen. xiii. 15), but he did not receive his kingdom, and dominion, to be in the "clouds of heaven." But he has never yet ascended, but remains from the earth. He was "seen in the flesh also in the days of the flesh," in futurity, at his second advent. He cannot have universal dominion till he does. He was foretold to be read in the identical body in which he was crucified and buried, and was so identified (John xx, 24-28). Those who thus identify his person, of flesh and bones, saw him go from earth up into heaven, and a cloud received him out of their sight. They were told by divine authority that this angelic messenger that they saw go into heaven, "shall so come back again in like manner with the cloud, to receive theElect of Israel." This is the second advent of Christ. Those who have part in the first resurrection are saints, and will live forever. The second advent is for the Apostle and for those that lived but the first resurrection, but the time is determined when they are to be raised at his coming, and that is the order of the resurrection (Rom. xv, 23). And the second advent must therefore precede the second resurrection (Rev. i, 5, 7). But, because he was present to cast the beast and the false prophet into the lake of fire, shutting up of the devil in the bottomless pit (Rev. xix. 20), and because he is now in heaven, and because, thus, this is a resurrection of the just, and the Millennial, all the great anti-Chrisian powers are to be put down. The man of sin, however, the son of perdition, is only to be destroyed by the brightness of Christ's coming (2 Thess. ii, 8). The coming of Christ, for his destruction, must therefore be pre-millennial.

5. That there will be two resurrections, a thousand years apart, viz. the "first resurrection" the "resurrection of the just." The "resurrection of life," the resurrection of the just; and the resurrection of the unjust, the resurrection of the unjust, "the resurrection of the unjust, the resurrection of the unjust." 6. That the general view that the millennium will be a thousand years of prosperity, grace, and advancement, and that the new temple of God, the nations of the world, will live under this rule, and that the world will be no longer subject to sin and death, but the kingdom without immortality, which cannot be till the resurrection of the unjust (Rev. xxi). The seventh chapter of Daniel presents, in vision, the Messianic kingdom, and the New Jerusalem, with the divisions and excursions of the fourth empire, which is to last a thousand years, when Christ comes in the clouds of heaven to receive his everlasting dominion, which is also universal. Till the judgment, the little clement of the Gentiles shall be taken from the earth, and the kingdom of God come with power and great glory. There is no peace in the prediction till the coming of Jesus Christ, that he might judge the quick and the dead, and that he might divide the land, that they may see the Son of Man coming in the clouds of heaven with power and great glory. The tares and wheat, the righteous and unrighteous, the wicked and the righteous, shall live till the end of the world, and then they are to be cast off and punished, and the other glorified in the kingdom of God (Matt. xiii. 28-30). For the unverifiable, see Gen. xxviii. 14, and Act. xxvii. 32; and believe in the conversation of the world before the second advent of the Saviour. 10. That the thousand years will be one of judgment rather than probation. For they read in the second Psalm that when the heavens were opened to Christ for his inheritance, and the uttermost parts of the earth for his possession, he is to break them or rule them (Rev. xii. 5, and 13). But by them is thought to mean the potter's vessel, which they consider to be anything else besides conversion. They also read in Psal. cxlix that all the sabbaths of the earth shall be considered to be noble with featers of iron, and execute upon them the judgments written. From Isa. ix and Zech. xiv they believe the temple and the service of the heaven then will be compulsory service. 11. That final and eternal retribution will be awarded to all nations in the Son of Man comes in his glory (Matt. xxv. and Luke xiii).

12. That the promises made to Israel of a yet future and eternal salvation do not cease with the final judgment, but are to be ultimately and perfectly accomplished, and Israel forever dwell there in peace. But that this cannot be fulfilled before the resurrection of the dead and return of Israel, of every generation, including Abraham, Isaac, and Jacob, will be raised to life, and have eternal glory before the coming of Christ. This Ezek. xxxvii declares will be the way the whole house of Israel will be restored; "I will open your graves, and bring you up, and cause you to come upon your own land." The resurrection, according to Paul, is the
bope of Israel." But if the resurrected and glorified Israel act to have the land and dwell therefrom forever, the Jews in flesh and blood, as a nation, cannot have it forever. All the promises, however, of a future return, promise an everlasting possession of the land. But mortal Jews cannot possess it forever—glorified and immortal ones can. Therefore they are the heirs of promise.

13. That the coming of the Lord is at the door for the following reasons, viz.: First, the four great empires are to be succeeded by the kingdom of God; and it is very manifest that the last—the Roman government—has passed its predicted divisions, and must soon end. Second, the waning of the Ottoman or Mohammedan power is another index pointing to the speedy coming of the kingdom of Christ. Third, the universal movements and agitation, the famines, pestilences, earthquakes, the wars and rumors of wars, together with the signs in the sun, moon, and stars, etc., are conclusive evidence of his speedy approach. Fourth, the Gospel, which was to be preached in all the world, for a witness to all nations, is now completing its work.

14. That the advent doctrine, embracing, as it does, the resurrection of the body, the personal and visible appearance and reign of Christ on earth, the restitution of the heavens and earth to their paradisaical state, as the eternal inheritance of the saints, etc., is the only view which will explain and harmonize the Word of God.

The intelligent reader will perceive, however, that most of the above arguments are merely precarious inferences from passages of Scripture whose meaning is greatly disputed. See Millenium. (J. H. W.)

Milles, Jeremiah, D.D., a celebrated English divine and antiquary, was born in 1714, and received his preparatory education at Eton. He studied at Corpus Christi College, Oxford, and took the degree of M.A. in 1735, and that of D.D. in 1747. His uncle, Dr. Thomas Milles, bishop of Waterford and Lismore, collated him to a prebend in the cathedral of Waterford, and presented him to a living near that city. In 1762 Dr. Milles was nominated to the deanship of Exeter, and in 1767 he was chosen president of the Society of Antiquaries. He died Feb. 13, 1784. In the "Archæologia" are several communications by him, particularly one entitled "Observations on the Wardrobe Account of the Year 1685," wherein are contained the deliveries made for the crown of King Richard III.; and another (Archæol. iv. 331 sq.) in which he denies the genuineness of the Apanas medal. In connection with E. Pococke (q. v.), he edited "Inscriptions Antiquae" (1792). He also published some of his sermons. Dr. Milles is, however, best known in the literary world by his edition in defence of the antiquity of the "Poems of Rowley." See Chambers, Cyclopaedia, s. v.; Allibone, Dict. of Brit. and Amer. Authors, ii. 1288.

Millet (1775, d'ochos, so called from the dark-green or smoky color of the leaf; Sept. σιμώνιον, Vulg. milium) occurs in Scripture only in Ezek. iv. 9, where the prophet

is directed to take unto him wheat, and barley, and beans, and lentiles, and millet, and fitches, and to put them into one vessel, and to make bread thereof for himself. All the grains enumerated in this verse continue to form the chief articles of diet in the East at the present day, as they appear to have done in ancient times. The Hebrew word dochos is identical with the Arabic dukhan, which is applied in the present day by the Arabs to a small grain cultivated from the middle of Europe to the most southern part of India. This is the common millet, Panicum milacaeum of botanists, which is sometimes cultivated in England on account of the seeds being used for feeding birds and poultry. But the grain is usually imported from the Mediterranean. In India it is cultivated in the cold weather, that is, in the same season with wheat and barley, and is an article of diet with the inhabitants. The culms are erect, from two to four feet high, the whole plant being very hairy; leaves large, with long sheaths, which involve most part of the culm, panicle oblong, much branched, bending down with the weight of the grain; glumes cuspitate; coroll three-valved, adventitious valve emarginate; seed oval and smooth, colored longitudinally with five streaks. The name, milacaeum, is said to have been applied to this plant from its producing such a quantity of grain, as if one stalk bore a thousand seeds. Tournefort says (Voyage, ii. 95) that in the isle of Samos the inhabitants, in preparing their bread, knead together one half wheat and the other half barley and millet mixed together. It is also an article of diet both in Persia and India. Forskål applies the name dukhan to another corn-grass, which he first found in a garden at Rosetta, cultivated on account of its seed being given as food to birds. Afterwards he found it commonly cultivated in Arabia. It grows to a great size, being about five cubs in height, with seeds of the size of rice. To it he has given the name of Holcus dochos, but the plant is as yet unknown to botanists. The Biblical "millet" is confused by many writers with the broom-corn varieties, which belong to the genus Sorghum, a species of which is the modern Egyptian durra. It is possible that the Heb. dochos includes the common species, Sor-
It is said that on leaving King's he retired to Clare Hall. He died in May, 1466, and was buried in St. Edward's Church, Cambridge. An interesting memoir of Dr. Millington, by George Williams, B.D., was communicated to the Cambridge Antiquarian Society in 1858.

Millon (מִלּוֹן, rebokb, Gen. xxiv. 60, ten thousand, as elsewhere rendered).

Millio (Heb. always with the art. ham-míllo', מיללו, the fullness; Sept. [Alex. i. 1] in Kings i. 5 only יִמֵּלָו; Vulg. Melleo), properly a mound or rampart, as being filled in with stones and earth; hence a fortress or castle; applied to two structures or fortifications:

(1) According to 2 Chron. iv. 7 (Heb. p. 789), a part of the citadel of Jerusalem, probably the rampart or inclosure.

or, as Winet thinks (Wörterb. s. v.), the tertor afterwards called Hippicus (2 Sam. v. 9; 1 Kings i., 15, 24; xix. 27; 1 Chron. xi. 8; 2 Chron. xxxiii. 5). In the last of these texts, where David is said to have restored or fortified the Mill io "offt (not "in") the city of David, the Sept. has το ὁνόμασθαι ῥυπαρίων, "the fortification of the city of David;" in the other passages it has simply ἄξονα, the mound or tower. The Targum merely Chaldaizes the Heb. term (םֵיתְרָם, מֵיתְרָם, vallum).

"Both name and thing seem to have been already in existence when the city was taken from the Jebusites by David. His first occupation, after getting possession, was to build the wall from the Millo to and the house." (A. V. 'inward,' 2 Sam. v. 9). or, as the parallel passage has it, 'he built the city round about, and from the Millo round about' (1 Chron. xi. 8). Its repair or restoration was one of the great works for which Solomon raised his 'levy' (1 Kings i., 15, 24, xix. 27); and it formed the prominent part of the fortifications by which Hezekiah prepared for the approach of the Assyrians (2 Chron. xxxiii. 5)." The same place is probably meant by the "house of Millo," where Josiah was killed (2 Kings xii. 21). Others are of the opinion that Millo was the name of a valley in Jerusalem, which separated ancient Jebus from the city of David, but which was afterwards filled up by David and Solomon (Barclay, City of the Great King, p. 113). Schwarz (Past. p. 241) holds that it was on the eastern declivity towards the spring of Siloam (reading Shiloah for Silla). The most natural impression from the notices is that it was some region or space adjacent to Mount Zion, perhaps the place of the Tyropoeon enclosed by the Cardo wall, the bridge, and the Temple. (See Lightfoot, Works, ii. 189; Hameleveld, Bibl. Geogr. ii. 46 sq.; Ewald, Isr. Gech. iii. 70; Strong, Harm. and Expos. of the Gospels, Append. ii. p. 24; Schulz, Jerusalem, p. 80.) See Jerusal.

(6) The fortress or citadel of Shechem, all the occupants or garrison of which joined in proclaiming Abimelech their king (Judg. ix. 6, 20). See Beth-millo; Silla.

Miles, Abraham, LL.D., a prominent American author, was born in Dutchess County, N. Y., in 1796. After having received a thorough academic education, he opened a classical school in New York City. He had not been long engaged in this pursuit when engaged by the noted Bostonian, Samuel Willard, as his appointed professor of mathematics and philosophy in the Boston Literary and Theological Institute, there established in New York. Three years after, when the institute was transferred to Hamilton, N. Y., Miles severed his connection, and flourished as a highly-esteemed teacher of ancient letters. He died July 8, 1867. Miles issued text-books on the topics on which he gave instruction. The honorary degree of LL.D. was conferred on him by Madison University. He deserves a place here on account of his Compendium of the History of the Ancient Hebrews (1866). See Drake, Dict. of Amer. Biog. s. v.; Appleton's Annual Cyclopedia, 1867, p. 511.

Mills, Henry, D.D., a Presbyterian divine, was born at Morristown, N. J., March 12, 1766; pursued his...
preparatory studies in his native town; graduated at Princeton College in 1802; for a considerable time taught in the academy at Morristown, and also at Elizabethtown. He was a member from Princeton College of the Unitarian Church, and studied theology with the Rev. Dr. James Richards; was licensed by the Presbytery of New Jersey, and in 1816 was ordained pastor of the Presbyterian Church in Woodbridge, N. J. In 1821 he was called to the professorship of Biblical criticism in the theological seminary at Auburn, N. Y., where he continued in the duties of his office until 1835, when he resigned, and was made professor emeritus. He died June 10, 1867. Dr. Mills was a man of marked characteristics—impressive in personal appearance, instructive in conversation, sharp in intellect. As a preacher, his style was simple, chaste, and direct. As a scholar, he was most eminent—thoroughly versed in Hebrew and master of the German language. He published in 1845 Bora Germannica, a Version of German Hymns, as Wilson, Presb. Hist. Almanac, 1866, p. 218.

Mills, Nathaniel B., an early and eminent minister of the Methodist Episcopal Church. He was born in Newcastle County, Del., Feb. 23, 1765; was converted in 1784 under the preaching of Mr. Stone and Mr. Enslow of the Conference in 1787; in 1790 was stationed at Hartford, Conn.; in 1804 at Baltimore; filled various important circuits, etc., until 1835, when he became superannuated. He died in Carroll County, Md., Feb. 20, 1845. He preached with great zeal and success for nearly sixty years. Minutes of Conferences, iii. 694; Stevens, Memorials of Methodism.

Mills, Samuel, a minister of the Methodist Episcopal Church, was born in Northampton County, N. C., in 1789; was converted in 1800; entered the itineracy in 1804; was stationed at Columbia in 1806, at Charles- ton in 1809, at Milledgeville in 1810, and at Camden in 1811, where he died, June 8, 1811. He was a plain, earnest preacher, possessed of good abilities, and a witness for his Master, which the frequent notices based on his hearers. See Minutes of Conferences, i. 406.

Mills, Samuel John (1), a Congregational minister, was born May 16, 1745, in Kent, Conn. He graduated at Yale College in 1764, and was ordained June 29, 1769, in Torrington, Conn., where he resided until his death, May 11, 1838. He published a few occasional sermons, and two sermons on the religious sentiments of Christ, in a volume of discourses entitled Collected Sermons (1797). See Sprague, Annuals of the American Pulpit, i. 672.

Mills, Samuel John (2), popularly called the "Father of Foreign Mission Work in Christian America," an efficient minister of the Congregational Church, was the son of the minister of Torrington, Conn., and was born at Norfolk, Conn., Jan. 1, 1783. He was graduated at Yale College (class of 1809). He next entered the theological seminary, having decided to preach the Gospel, and while at school in Andover his mind was deeply impressed with the importance of foreign missions, and he endeavored to awaken a similar feeling in the hearts of his fellow-students. He united with Judson, Newell, Nott, and Hall in a resolution to undertake a foreign mission. In 1812 and 1818 he and J. F. Schermerhorn made a missionary tour in the Western States. He was ordained, with other missionaries, at Newburyport, June 21, 1815. He ascended in March, 1817, that not a Bible could be found for men or to be given away in New Orleans; he thereupon distributed many Bibles in French and English, and visited the sick soldiers. Finding that seventy or eighty thousand families at the South and West were destitute of a Bible, he suggested at the close of his report the formation of a national society like the British. His efforts contributed to the establishment of the American Bible Society, May 8, 1816. The plan of the United Foreign Mission Society, which, however, accomplished but little, originated with him while residing with Dr. Griffin at Newark, N. J., as did also the African school, which existed a few years at Paripipany, near Newark. He attended the first meeting of the Colonization Society, Jan. 1, 1817, which was established by his and Dr. Finley's exertions, and with whom he was thereafter united in a great work to visit England, and explore the coast of Africa for the society. He sailed in November, 1817, and in a wonderful manner escaped shipwreck on the coast of France. He sailed from England for Africa Feb. 2, 1818, and arrived on the coast March 12. After a laborious inspection of more than two months, he embarked on his return in the brig Success, May 22, 1818. A severe cold, which he took early in June, was succeeded by a fever, and he died at sea, June 16, 1818. He was buried in the depths of the ocean. See Spring, Memoirs of John Samuel Mills (N. Y. 1820, 8vo); Sprague, Annuals Amer. Pulpit, ii. 666; Cyclop. Missionary, p. 263 sqq.; Anderson, Hist. Missions of J. E. For, M. in India (1842).

Mills, Thornton A., D.D., a Presbyterian divine, was born in Paris, Ky., September, 1810. He early enjoyed excellent educational advantages; graduated at Miami University, Oxford, Ohio, in 1830; studied theology for a short time in Lane Theological Seminary, and afterwards privately, and was licensed in 1833. He labored for some time in Franklin County, Ohio, in 1837, was installed minister of the Third Presbyterian Church, Cincinnati. In 1848 he purchased The Watchman of the Valley, and continued to edit that paper, first under the name of Central Watchman, and later of Central Christian Herald, until January, 1858, when it was bought by the Religious Tract Society of Ohio, Indiana, Cincinnati, and Wabash. During 1858 he was the secret agent for the Church Election Committee; in 1854 accepted a call to the Second Church, in Indianapolis; in 1856 was chosen as general secretary of the Permanent Committee of the General Assembly on Education for the Ministry, to which work he devoted the remainder of his life. He died June 23, 1867. Dr. Mills was a man of firm grasp of mind, clear and positive views of truth, and indomitable energy and perseverance. See Wilson, Presb. Hist. Almanac, 1866, p. 220; Meth. Qu. Rev. Jan. 1872, p. 27. (J. L. S.)

Mills, William, an early minister of the Methodist Church, was born in Monmouth County, N. J., Aug. 26, 1747; entered the United States and was ordained a deacon in 1768. He suffered various vicissitudes during the war until he was carried a prisoner to Europe, whence he returned after the war; was converted through Methodist instrumentality in 1792; entered the itineracy at Philadelphia in 1799, and died at Long Branch, N. J., Dec. 5, 1818. He was a most amiable and excellent man, and a very successful preacher. Several extensive revivals resulted from his labors. See Minutes of Conferences, i. 239.

Mills, William Robert, a minister of the Methodist Episcopal Church, was born in Alexandria, Va., July 5, 1816. He enjoyed the advantages of a liberal academical training, and was for some time a student at William and Mary College. At an early age he was converted, and shortly after became fully persuaded of a divine call to the ministry; was licensed to preach, and was admitted into the Baltimore Conference in the spring of 1840. He labored successively on Berwick Circuit; in 1841 on Huntington Circuit; 1842, Northumberland; 1845, Lycoming; 1844, Lock Haven; 1845-46, Penn's Valley; 1847, Northumberland; 1848-49, Warrior's Mark; 1850-51, Huntingdon; 1852-53, Lewiston Circuit; 1854-55, Newport; 1856, Miersburg; 1855-56, Liberty, Md., 1859-60, East Baltimore Station; 1861-62, North Baltimore Station, 1865-65, Altoona; 1866-67, Lewisburg; 1869, Carlisle; 1869, York. In 1872 he was elected to the Philippine Mission; he was a faithful pastor and an eloquent preacher. His sermons evinced deep research, were argumentative, and logically arranged, and enlivened with illustrative incidents. See Minutes of Conferences, 1870, p. 54.

Millstone (227), reel'd, usually a charriot, hence the "upper millstone" or rider, Deut. xxiv, 6; more fully
MILMAN, Henry Hart, D.D., one of the leaders of the Broad Church party in the Anglican communion of our day, an ecclesiastical distinction also, both as a historian and a poet, was the youngest son of Sir Francis Milman, physician to George III, and was born in London Feb. 10, 1791. He was educated at Eton, and afterwards at Brasenose College, Oxford, where he took the degrees of B.A. and M.A., and of which he was elected a fellow. He wrote several poems, and secured much distinction by his efforts. In 1817 he took holy orders, and was appointed vicar of St. Thomas's, Reading. In 1839 Mr. Milman published The Fall of Pagan Rome, a dramatic poem, founded on Josephus's narrative of the siege of the sacred city. This, in some respects its most beautiful poetical production, established his reputation. In 1821 he was elected professor of poetry in the University of Oxford. He now published three other dramatic poems: The Martyr of Antioch, Belshazzar, and Anne Boleyn. In 1827 he published his sermons, delivered as the Hampton Lecture, and entitled The Character and Conduct of the Apostles considered as the Evidence of Christianity (8vo), and in 1829, without his name, The History of the Jews (London, and N. Y. 4 vols., 12mo). This work was liberal a spirit that orthodox ecclesiastics could hardly fail to be offended. Its weak point was a want of adequate learning, especially in the department of Biblical criticism. A new edition, greatly improved, and more critical, yet still far from being very accurate, or built on solid foundations, preceded by an interesting introduction, was published in 1868 (London and N.Y. 8 vols., 12mo). In this new form the work has had a large circulation both among Jews and Gentiles. It is to this day the only worthy record of the "chosen people of God" in the English tongue. In 1840 he came again before the public as a historian; this time with a History of Christianity from the Birth of Christ to the Abolition of Paganism in the Roman Empire (London 3 vols. 8vo; N.Y., Harper's, 1 vol. 8vo). In this work he proffesses to view Christianity as a historian, in its moral, social, and political influences, referring to its doctrines no further than is necessary for explaining the general effects of the Christian religion. A far better work than his previous work, and marks the advance of an accomplished and liberal-minded student. His scholarly attainments received the acknowledgment of the Church by various appointments. In 1849, after having been honored successively with the rectory of St. Margaret's, Westminster, the living of Stockwell, the Priorship of Keveland, he was promoted to the deanship of St. Paul's. This position he held until his death, Sept. 24, 1868. The works already mentioned will secure for dear Milman an honorable place in the literary history of England, but they are by no means his ablest productions. His greatest work, and one of the most valuable productions in the English language, is his History of Latin Christianity, including that of the Popes to the Pontificate of Nicholas V (London. and N.Y. 1852, 4 vols. 8vo); a continuation of the author's History of Christianity, and yet in itself a complete work. To give it that completeness, dear Milman has gone over the history of Christianity in Rome during the first four centuries. It brings the history down to the close of the pontificate of Nicholas V, that is, to 1455. It is a work of great learning, liberalism, and chastened eloquence; it displays a broad grasp of human nature in its religious workings; something of the philosopher and still more of the poet, is seen in the strong and vivid spirit of sympathy with which he deals with men of the most different opinions. The work has secured for its author a position in the first rank of English historians. "No such work," says the Qu.Rev. of London, "has appeared in English ecclesiastical literature—none which combines such breadth of view with such depth of research, such high literary and artistic eminence with such patient and elaborate investigation. For in the first place, we should add the estimate of one of our own historical writers, than whom no greater or more competent critic could be heard; we refer to William H. Prescott (Philip II, ii, 500, n. 69), who says of it: "One of the most remarkable works of the present age, in which the author reviews, with curious condensation and a profound philosophical spirit, the various changes that have taken place in the Roman hierarchy; and, while he fully exposes the manifold errors and corruptions of the system, he shows throughout that enlightened charity which is the most precious of Christian graces, as, unhappily, the rarest." Dear Milman has earned the gratitude of the Christian world by an edition of Gibbon's Decline and Fall of the Roman Empire, which presented the great historian with more ample illustration than he had before received, and set at rest many exceptions taken by Gibbon against Christianity. The notes were further elucidated and verified by Dr. W. Smith, and Gibbon's works are now sought for only in this amended form. Other works of Milman are A Life of Keats, and Hebrew Prophecy, a sermon, published in 1865. He also edited an illustrated review of Horace, with a Life of the poet; translations from the Agamemnon of Aeschylus, Bacchanals of Euripides, etc. He was a frequent contributor to Quarterly and the Nouveau et ancien, particularly in the latter. An edition of his Poetical Works, including Fazio, a tragedy, which has frequently been on the stage, was published in 1840, and, besides the works above mentioned and his smaller poems, contains the Nala and Damayanti, translated from the Sanscrit. Since his death Annals of St. Paul's Cathedral (1868), and Saronic Rolls, Erasmous, and other Essays (1870), have been published. Dear Milman was also an important contributor to English hymnology. Some of his productions are familiar to every English-speaking Christian; in the Anglican Church he is a particular favorite, and as the author of "When our heads are bowed with woe," Bound upon the accursed tree," "Ride on, ride on in majesty," and the more subjective composition, "Brother, thou art gone before us" (from the Martyr of Antioch), has established a household name, and has secured popular love. As he occupied for years the pulpit of one of the largest and most influential of English churches, we append the following poem written by one of his admirers (Oct. 1868): "He was no speaker; he had not the very least of platform tricks; with a superb scorn, he disdained the arts which win fame at public meetings; and in a certain sense he was not a good preacher. He was too refined, too much habituated to limitations, too sensitive, to be this. He flouted the popular statements which must be hurried by the popular preacher. But in a certain sort of preaching he was first-rate. His eulogium on the duke of Wellington—we doubt whether it is published—struck us, as we were fortunate enough to hear it, as equal to the best of the French models of pulpit eloquence." See Vaperens, Dict. des Contemporains, s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.; English Cyclopedia, s. v.; Men of the Times, s. v.; Hagenbuch, Hist. Doctrines, ii, 423 sq.; Schaff, Christ in Song, p. 206-209; Lecky, Hist. of European Morals from Augustus to Charlemagne (Preface) (1883); Edenhall, Rev. Jan. 1887; Jan. 1889; Jan. 1890; Lond. Jan. 1869; Lond. Qu. Rev. April, 1816; July, 1818; May, 1820, and April, 1869; Blackwood's Mag. March and July, 1822; Dec. 1868; North Brit. Rev. Nov. 1854; March, 1869; Fraser's Mag. Oct. 1854; Christian Remembrancer, 1854, Oct. p. 266; Kitto, Journ. of Soc. Lit. 1854, Oct.; Westminster Rev. 1870, Oct. p. 219; Princeton Rev. 1842, p. 238; Pen Pictures of popular English Preachers (Lond. 1852), p. 175-178.

Milne, Colin, a Scottish divine, noted for his attainments in natural science, was born at Aberdeen, Scotland, about 1744. He was educated at Marischal.
College under the supervision of his uncle, Dr. Campbell, who was both principal and divinity professor at the college. After completing his studies there, Milner entered the University of Edinburgh. He joined the Church of England, and by the aid of the duke of Northumberland obtained the rectory of North Carolina, in 1759. He was a most eloquent and popular preacher, his piety was widely known, and he received the appointment of preacher to the London Hospital, and also the lecturership of Deptford, a position which he held for many years. He died in 1815. His sermon preached at the anniversary meeting of the Royal Humane Society was published in 1772, and another of his sermons in 1788.

Milner, Isaac (1), D.D., an Anglican divine of note, eminent for his piety as well as for his great attainments in divinity and the sciences, was born of humble parentage near Leeds, Yorkshire, in 1751. A boy of six he entered the grammar school of his native place, but the strained circumstances of his family obliged the removal of Isaac, and he was transferred from the schoolroom to the factory. Though apprenticed to a weaver, he continued to devote his leisure hours to study, and gradually acquired sound learning. His brother, the noted Joseph Milner (q. v.), who had enjoyed many educational advantages, was in 1767 appointed a preceptor of the grammar school at Hull. By him Isaac was relieved of his obligation at the factory, and afforded opportunity to continue his studies in the position of assistant to Joseph. In 1770 Isaac was admitted a student at Queen's College, Cambridge, and there received his degree in 1774, and was appointed tutor. He received among his pupils Mr. Fitz and Mr. Wilberforce, with whom he travelled abroad, and became the honored instrument in the conversion of the latter. See Wilberforce. In 1775 Isaac Milner was elected fellow of Queen's College. In 1783, returning to the university, he was chosen professor of natural philosophy, and master of his college in 1786, when he proceeded doctor in divinity. In 1791 he was appointed to the deanship of Carlisle. He was elected vice-chancellor of the university in 1792, and six years afterwards became Luscanian professor of mathematics. He died at the house of Wilberforce, at Kensington Gore, April 1, 1820. Dean Milner wrote several papers in the Philosophical Transactions, and the continuation of his brother's Church History, the following works: Animadversions on Dr. Hume's Impartial History of the Church of Christ (1800, 8vo); Strictures on some of the Publications of the Rev. Herbert Marsh, intended as a Reply to some of Dr. Marsh's Remarks on the Bible against the Rev. Dr. Bogaerts (1813, 8vo); Essays on Human Liberty; Sermons (3 vols. 8vo); besides works of a mathematical kind. "Dean Milner was possessed of very extensive and accurate learning, which he always had at his command. He had great talents for conversation, and a dignified simplicity of manner. His religious and political principles agreed pretty closely with his brother's." See "Mem. Qu. Rev," 1840 (July), p. 407; Jones, "Christian, Biol. s. v.; English Cyclop. s. v.; Allibone, "Dict. of Brit. and Amer. Authors," s. v.; Mary Milne, "Life of Isaac Milner" (1842).

Milner, Isaac (2), a minister of the Methodist Episcopal Church, South, was born in Yorkshire, England, July 2, 1818. His parents were of the old English Wesleyan stock, and young Milner was educated with great piety and care. In his seventeenth year he was converted, and, believing himself called of God to preach the Gospel, he hesitatingly prepared to enter the ministry. While human reasoning held him back, divine love impelled him forward. He began his elementary studies alone, at midnight, and in this way gained his education. Being of a studious habit, he soon acquired a storehouse of knowledge, and was numbered among the promising youths of the ministry. Seized with a desire to visit America, he came to New Orleans in 1848. Many and severe trials awaited him in his new home. He was taken sick of typhoid fever, and for three months he lay hovering between life and death. After his recovery he was for a time a member of the Methodist Conference. He was secretary of the Tennessee Conference, and remained a member of it till his death, which occurred near Columbia, Tenn., June 16, 1872. Isaac Milner was one of the most popular Methodist preachers. He knew no failure; if he ever did, his audience knew nothing about it. In every department he proved himself to be a man of great ability and useful goodness. His voice was full of sonorous vigor and receptive; his memory tenacious; his well-balanced mind, like a rich, productive field, yielded a wealth of thought, independent of the production of other men. His fancy was vigorous, his figures original and bold—always pleasing, often overwhelming. Milner served his church in various ways, but in every department he proved himself not only a workman that needeth not to be ashamed, but a workman of great ability, usefulness, and popularity. See Minutes of the Annual Conferences of the M. E. Church, South, 1872, p. 715 sq.

Milner, John (1), an English nonjuring divine of note, was born near Halifax in 1627 or 1628. He was educated at Christ's College, Cambridge, and after his graduation as a scholar. He was, however, obliged to leave Cambridge and retire to the Restoule, having fallen under suspicion of thecuracy of Beeston, and in 1673 was appointed vicar of Leedes. In 1681 he was chosen prebendary of Ripon, but, on refusing the oaths at the Revolution, he quitted his prebendry and went to St. John's College, Cambridge, where he died, Feb. 16, 1702. Dr. Milner was a prolific writer, and published several controversial theological tracts and critical dissertations upon various portions of the Scriptures. Of his numerous works we mention the following: Church History of Palestine from the Birth of Christ to Diocletian (1688, 4to); — Conjectures in Itaian inscriptions, 1, 2; —De Nethinum sire Net- hernia: —Defence of Archbishop Usher against Drs. Cory and Vossius: —A Cosept of Mr. Locke's Religion: —Animadversions on Le Clerc's Reflections upon our Saviour and his Apostles. See Watson, Halifax; Thoresby, Victoria Leodensis, p. 114 sqq.; Wilford, Memorials; Cooper, "Biog. Dict." p. 869; Allibone, "Dict. of Brit. and Amer. Authors," 1, 1255.

Milner, John (2), D.D., more properly named Milned, was among the foremost American theologians and historians. He was born in London, Oct. 14, 1752. He was educated at the schools of Sedgley Park and Edgbaston, and then went to study theology at Douai. Having taken orders, he was in 1779 attached to Winchester Chapel. Although a zealous Roman Catholic, he refused to join in the efforts made by his Church in England in 1788 and in 1791 to obtain from Parliament the repeal of the ancient laws against Roman Catholics. In after-times he was engaged in numerous controversies, both with Protestant theologians and with members of the Roman Catholic committee, who accused him of too great vivacity in his discussions. He declared against the right of the king to appoint the clergy, and, together with the Irish Roman Catholic clergy, obstinately refused to yield the point to the solicitations of his own party. In 1814 he even took a journey to Rome, to consult with the pope on this point. The esteem in which he was held in the midst of these difficulties is evidenced by the appointment he received in 1803 as apostolic vicar of the midland district, under the title of bishop of Castabula in portibus. Dr. Milner settled at Wolverhampton, where he died, April 19, 1826. He was quite distinguished as an archæologist, belonged to the Antiquarian Society, and contributed many learned papers to the "Archæologia. Excerpta Ecclesiastica, and Survey of the Antiquities of Winchester" (1798, 2 vols. 4to); 2d ed., corrected and enlarged, 1809, 2 vols. 4to);—The End of Religious Controversy.
addressed to Dr. Burgess, Bishop of St. Davids, in answer to his Protestant Catechism (1818; 2d ed., revised, 1819, 8vo; transl. into French under the title Exercices de la Religion Catholique, Paris, 1823, 2 vols. 8vo):—A Vindication of the End of Religious Correspondence from the Character of St. George’s Patron of England (1755, 8vo):—A Treatise on the Ecclesiastical History of England during the Middle Ages (1811, royal 8vo):—Letter to the Author of a Book called A candid and impartial Sketch of the Government of Pope Clement XIV (Lond. 1795, 8vo):—Divine Right of the Episcopacy (1781, 8vo):—The Case of Conscience soled, or the Catholic Claims proved to be compatible with the Coronation Oath (1802, 8vo)—Inquiry into certain Opinions concerning the Catholic Inhabitants and the Antiquities of Ireland (1808, 8vo). Of all the advocates of the papal Church, no one has displayed more learning and acuteness than Milner, though not unmixed with partisan gag and misrepresentation. See Lond. Qu. Rev. 1810 (May), 1811 (Oct.); Rose, New Biog. Dict. s. v.; Darlington, Cyclop. Bibilog. ii, 2771; Hoefer, Nouv. Biog. Générale, xxxv, 554; Allibone, Dict. of Brit. and Amer. Authors, s. v.; Dr. Husenbeth, Life of Dr. Milner, 2 vols. 1821, 1824 (8vo).

MILNER, Joseph, an eminent Anglican divine and ecclesiastical historian, the elder brother of Isaac, was born near Leeds, Yorkshire, Jan. 2, 1744. He was sent to the grammar school at Leeds, where, by his industry and talents, among which a memory of most astonishing accuracy was conspicuous, he gained the warm regard of his master. Milner's father had always been in very narrow circumstances; his death only made the task greater; but, by the assistance of some gentlemen in Leeds, whose children Milner had lately engaged in teaching, and by the offer of the office of chapel-clerk at Catharine Hall, Cambridge, he was enabled to enter that hall at the age of eighteen. In the year 1766 he took his degree of B.A., and gained the chancellor's second gold medal for classical knowledge. He was made assistant in the school, and afterwards the curate of the Rev. Mr. Atkinson, of Thorp Arch, near Tadcaster. While in this place he undertook the completion of a draught of his father's defence of the Roman Church which he had commenced at Cambridge. It was submitted to Dr. (afterwards bishop) Hurd, who highly complimented the author on the talent it displayed, but advised him to defer its publication. On entering into deacon's orders, Milner was elected head-master of the grammar school, and afternoon lecturer of the principal church of Hull. In this position he succeeded beyond the most ardent expectations of his dearest friends, especially in the capacity of an instructor, and the school increased under his care. About the year 1770 Joseph Milner embraced the sentiments of the evangelical party in the Church of England, and the doctor, his brother Isaac, danger of separation upon him, neglect, and in some cases open opposition from many among the upper classes who had once been his admirers and friends; but his church was soon crowded with others, chiefly from the lower orders of the people, in whose sentiments and manners his preaching produced a striking change, and at length he not only recovered the esteem of his fellow-townsmen, but lived to see his own religious sentiments become so popular in the town that many of the pulpits of the churches were filled by his friends and pupils, and he himself was chosen vicar of Hull by the mayor and corporation. He was also, in the year 1797, vicar of North Ferriby, near Hull; subsequently he had been appointed to the vicarship of the Holy Trinity, Cambridge. His election as vicar of Hull occurred only a few weeks before his death, which took place on the 15th of November, 1797. A monument, executed by Bacon, was erected to his memory in the high church of Hull by several of his friends and former pupils. The excellences of Mr. Milner's personal character were of the highest order. He was deeply pious, upright in all his conduct, prodigal in his charities, and amusing in social life. In his political principles he was strongly attached to the established order of things in Church and State. His principal works are Gibbon's Account of Christianity considered (1781, 8vo), in which he not only exposes the sophistry of that learned theologian, but gives the true character of the religion which he had attempted to undermine:—Some Passages in the Life of Wm. Howard (1785, 8vo):—Essays on the Influence of the Holy Spirit (1789, 12mo):—Practical Sermons (1801, 2 vols. 8vo; 2d ed. revised, corrected, and enlarged by Rev. Isaac Milner, D.D., dean of Carlisle, 1801—23, 8 vols. 8vo):—The Way of Salvation, or the Christian Doctrine of Justification explained (Lond. 1814, 24mo): and, lastly, A History of the Church of Christ—a work by which Dr. Joseph Milner is principally known. He lived to complete only four volumes; but the task was taken up by his brother Isaac, who completed it by the addition of another volume, in which he was largely aided by the MS. left at his command. The work extends from the rise of Christianity to the Reformation. The first edition appeared in 5 vols. 8vo, 1794 to 1812, and a second edition in 1810. The latest edition was published at London in 1846, 3 vols. 8vo, and was also translated into French (1836—8, 8 vols. 12mo and German (1840). As it omits nearly all discussion of ecclesiastical controversies, as well as of rites, ceremonies, and forms of Church government—infact, whatever did not agree with the writer's own opinions—Milner's work cannot be well termed a Church history, but its value as a contribution to ecclesiastical history is very considerable; only it should be read with much caution, and constant reference to Dr. Maitland's Strictures on Milner's Church History, and his Notes on Milner's History, etc. Dr. Milner's historical work certainly surpasses most other Church histories previously produced in the use made of the writings of the fathers, though the reverence which the author professes for those venerable men has led him to trust them too much. Most modern critics speak only in derogatory terms of this work, and an English writer of recent times thus comments upon it:—"The principles on which the History of the Church of Christ is written are, in one word, very bad, the popular is poor, the literary merit still poorer, and the critical insight poorest of all. It deserves mention only for the estimation in which it was formerly held." The author of the Natural History of Enthusiasm, in commenting upon the characteristic defects of Mosheim and Milner as historians of Christianity, observes that "Milner gives us the mere husk of history, and Milner nothing but some separated particles of pure farina." A collection of Dr. Joseph Milner's works was published by his brother Isaac (Lond. 1810, 8 vols. 8vo). See Isaac Milner, Life of Joseph Milner, prefixed to his "Sermons;" Perry, Bibliotheca Sacra, Jan. 1850, p. 65; North Brit. Rev., Nov. 1858, p. 186; Bickersteth, Christian Student, p. 520; English Cyclop. s. v.; Darlington, Cyclop. Bibilog. ii, 2771; Hook, Eccles. Biog. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

MILNER, James D.D., a distinguished divine of the Protestant Episcopal Church, was born at Philadelphia June 20, 1773. He studied for a while at the University of Pennsylvania, but about 1789 turned his attention to jurisprudence. His first settlement as a legal practitioner was at Norristown, but about 1797 he returned to Philadelphia, where he lived until he had lived, as he had been educated, a Quaker; but, as he had not been trained to any great strictness in the customs of the Friends, and as his wife belonged to an Episcopal family, it cost him little sacrifice to change
his denomination. In consequence of his marriage, he had, moreover, been in due form "read out of meeting." In 1805 Mr. Milnor was elected a member of the select council of Philadelphia for two years. In 1807 he was elected for three years to the same body; and in 1808 was re-elected for five years. His name was, in 1810, placed on the roll of the first Presbyterian church in Philadelphia. In 1810 he was elected to the Congress of the United States, as a member of the House of Representatives, from the city and county of Philadelphia: his term there closed March 4, 1813. He was for a long time a man of the world, though in the better sense of that expression: but in 1817 he began to turn his attention to religion. At first he insisted on Universalism, but finally, in 1812, became a communicant in the Episcopal Church. Soon after the expiration of his term in Congress he removed to Norristown, where, while preparing himself to enter the ministry, he acted as lay-reader in St. John's Church by permission of bishop White. He was ordained deacon in St. James's Church, Philadelphia, Aug. 14, 1814, and was admitted to the order of Presbytery in the same place Aug. 27, 1815. On October 21 following he was unanimously elected by the vestry a minister of the United Churches in Philadelphia. He finally received a call from St. George's, and in 1816 took possession of the charge, after much hesitation, and was installed by bishop Hobart Sept. 30, 1816. He was made D.D. by the University of Pennsylvania in 1819. In 1820 he was sent to the British and Foreign Bible Society as a delegate of the American Bible Society, and of various other religious and benevolent institutions. On his return he resumed his charge at St. George's, and continued there until his death, April 8, 1844. Dr. Milnor was distinguished for his dignity and wisdom, and especially for his benevolence and piety. He ardently labored for the advancement of the kingdom of Christ, and his life is full of incident and instruction, "a life attractive to the ardent youth, the man of business, the humble Christian, and the mature theologian." Dr. Milnor published an Oration on Mythology (Philadelphia, 1811): a Thanksgiving Sermon (New York, 1817).—A Sermon on the Death of his Excellency De Witt Clinton (New York, 1829).—Two Sermons in the National Preacher (1838).—A Charitable Judgment of the Opinions and Conduct of Others (New York, 1845). The Rev. John S. Stone, D.D., Memoir of the Rev. James Milnor, D.D. (New York, 1848, 12mo); Prot. Epis. Qu. Rev. and Ch. Register, April, 1865, p. 311; N.Y. Ch. Rev. ii, 51; New-Englander, vii, 122 sq.; Prince- ton Review, 285; Sturges' Journal of the American Pulpit, v, 562; Meth. Qu. Rev. July, 1849, p. 407; Drake, Dict. of Amer. Bap. Soc., p. 132.

Milo of Rheims, a noted character in the ecclesiastical history of the 8th century, flourished as archbishop of Rheims and Trèves. In his early life he was decidedly irreligious; dedicated himself to a soldier's profession, and gained much notoriety as one of Charles Martel's warriors. When the Carolingian was involved in a quarrel with St. Rigobert, the archbishop of Rheims, he ended the dispute by depositing Rigobert, and bestowed the primatial see upon Milo, who soon after succeeded in obtaining possession also of the equally important archiepiscopate of Trèves. He is described as being a clerk in tonsure, but in every other respect an irreligious youth. It is said that pope Boniface interfered and sought his removal, the holy father fearing that he should be the chief of his royal patron's enemies, was unable to oust Milo from his inappropriate dignities; and in 762, ten years after the beginning of his reforms, we find pope Zachary, in response to an appeal for advice, counselling to leave Milo to the divine vengeance (Epist. 142). Nothing more is known of Milo in personal history. See Lea, Hist. of Sacerdotal Celibacy, p. 132.

Milton (1), a French monastic, was born about the beginning of the 9th century. In his youth he submitted to the monastic rules of the abbey of Saint Amand. Some critics have reckoned him among the abbots of that house, but this is an erroneous opinion. Milton was superintendent of the schools attached to Saint Amand, when Charles the Bald confided to him the education of his two sons, Pepin and Drogo. He died June 20, 872. A great number of the poems of Héchin are ascribed to his authorship, but the unlikelihood of the attribution is suggested by his early death. A Vie de Saint Amand, in heroic verse, is preserved in the collection of Bollandus of February 9th. It is to be regretted that we cannot find in this collection a supplement in prose to the Vie de Saint Amand by the monk Baudemond. Héchinus pretends, it is true, that this supplement is not the work of Milton; but the manuscripts, the epitaph of Milton, and the identity of Mabilon as the author of the assertion of Henschenius. This supplement can be found in Surius of February 6th. Mabilon and Bollandus have, besides, published two sermons of Milton on Saint Amand, which are also found in the works of Philip, abbot of Bonne-Espérance. To the writings already mentioned we may add a Homélie sur Saint Præcius, edited by Su- rius, a little poem, Sur le Printemps et l'Été, published by Casimir Oudin, in his Supplementum de Scriptoribus ecclesiasticis a Bellarmino onustis; an epitaph on the princes Drogo and Pepin, in the collection of Bollandus, June 16th, ascribed to Milton by Mabilon; two pieces in the first volume of Surius still unedited; also a poem, Sur la Sibylle, published by Martène, Anecd. i, 44. See Trithemius, De Script. eccles. c. 288; Mabilon, Annal. i, 427; Hist. litt. de la France, v, 409; Hoefner, Nouv. Biog. Générale, s. v.

Milton (2), a French prelate, was born about the beginning of the 11th century. He joined the Benedictine order in the monastery of Saint-Aubin, at Angers. Milton was sent to Rome, as his abbot desired to appoint Urban II, and was by him presented with the cardinal's hat, and made bishop of Palestine. He was finally ordered to return to France, and preach against simony. Milton assisted in 1095 at the Council of Clermont. After the death of Urban II, Milton was appointed by Pascal II papal legate. Milton died about the year 1112. Martène wrote a eulogy upon him, which Mabilon has published in the fifth volume of his Annales. Martène has published, in his Voyage littéraire, ii, 244, some verses of a certain Milton which are believed to be written by the chief bishop of Palestine. See Hist. litt. de la France, x, 30; Hoefner, Nouv. Biog. Générale, s. v.

Milton (3), a French prelate, was born in the latter part of the 11th century. In his youth he lived in strict seclusion, but later embraced the rules of the canons of Prémontré; in 1121 was made abbot of the monastery of Dompmartin; and finally, in 1131, was elected and confirmed bishop of Térouanne. The first act of his episcopate appears to have been the consecration of Simon, archbishop of Saint-Berin. Milton was a strict disciplinarian. In 1148 he assisted in the Council of Rheims, at the trial of Gilbert de la Porre. In 1150 he was engaged in a debate with Thierry, count of Flanders. In 1157, delegated by the sovereign pontiff, he adjusted a dispute which arose between the bishop of Amiens and the abbot of Corbie. He was praised the religious character and wisdom of Milton; others have greatly exalted his humility. Claude la Saussaye has given him a place in his martyrlogy; and Luc, abbot of Saint-Coraille, has dedicated to him his Commentaires sur le Cantique des Cantiques. Thus Milton, who lived in an age fruitful in illustrious prelates, was one of the glories of his province. No one has to this day made a rigorous distinction between his authentic writings and the more numerous works which appear to have been improperly attributed to him. He died July 16, 1158. See Gallia christ. x, col. 1547; 1548; Hist. litt. de la France, xiii, 296; Hoefner, Nouv. Biog. Générale, s. v.

Milton (4), a French prelate, was born in England, of French descent, about the latter part of the 11th century. Milton, bishop of Térouanne, having died in 1158, Milton was appointed his successor, having formerly been archdeacon of that church. A letter written to pope
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Alexander III, in favor of Thomas à Becket, has been
attributed to him. A friend of John of Salisbury, bishop
of Chartres, has addressed two of his epistles to him.
He died at Térouanne, Sept. 14, 1169. *See Gallia

Milton (5), a French ecclesiastic, was born about
the middle of the 12th century. He was sent by
Innocent III to preach a crusade against the Albigens.
Subsequently he led the crusaders, marched under
the walls of Béziers, and besieged and burned that
place, after having slaughtered the inhabitants. Milton
is mentioned for the last time as being present at the
council held at Avignon, in 1309. In the collection
of the letters of Innocent III published by Baluze are
two letters from his legate. They also attribute to
this fanatic a prayer to the Virgin, which has been

Milton, Johann Nicolaus, a German theologian,
was born at Hamburg Nov. 2, 1738; was educated at
the Johanneum, and later at the gymnasium of his
native city. In 1760 he entered the University of Göt-
tingen, where he studied ancient languages and Church
history. He returned in 1764 to Hamburg, and was ap-
pointed in 1766 assistant professor of philosophy. In 1768 he
was appointed minister at Lünburg, and in 1770 at
Wandsbeck, where he died, June 10, 1779. Some of his
important works are, Diss. de scriptuurn erroribus in textu
Hebraico V. T. impresso (Kilouii, 1764, 4to)—Observa-
tiones criticas in aliquot Veteris Fidei loca (ibid, 1765,
4to)—Kritische Untersuchungen über einige Teile des Al-
ten Testaments (Kiel, 1768, 8vo)—Ecclesio 1 Mos.
elia, 10 und Matt. 31, 32 (Hamburg, 1788, 8vo).

Miltiades, an early ecclesiastical writer, noted for
his able defence of the orthodox Church against the
Montanists, is supposed to have flourished towards
the close of the 2d century. Eusebius and Jerome mention
his writings, but there is now no trace of these supposed
valuable productions. He is said to have lived under
Marcus Aurelius (161-190), and under his son and suc-
cessor Commodus (180-192). Miltiades was an able po-
elmic, and waged war successfully, not only against the
Montanists, but also combated Judaism and heathenism
in its various phases. See Eusebius, Hist. Eccles., v, 17.

Miltiades, also called Melichades or Melitades,
a bishop of Rome, was born about the middle of the 3d
turmoil, and filled an active and important part. In a very conspicuous
place by his arduous efforts to protect the rights
and interests of the Roman Church against the many wrongs
enacted by pope Maxentius, and was, besides, prominent
in the protection of Christians during the persecutions.
He succeeded Eusebius on the pontifical throne in 310, and,
in 318, was ordered by the emperor Constantius
the Great, who was opposed to the Donatists, to bring
the Donatist difficulties to a close. In council with
twenty Gallican and Italian bishops, he reinterred Cecilius as bishop of Carthage. For his zeal and exertion
in trying to bring back the Donatists into the union of the
Church he was slandered, but Augustine (Epist. 162) speaks of him as "vir optimus, filius Christianae pa-
ciae et pater Christianae plebis." The Manichaeans also,
who worked secretly at Rome, found in him a watchful
guardian against their doctrines. He was the first pope
to live in a royal palace, which was presented to him by
the emperor Constantine the Great with other rich en-
dowments. Miltiades issued two well-known edicts: the
one interdicting fasting on Sundays and Thursdays, be-
cause the heathens celebrated these days "qui sacrum
jejunnium;" and he also enacted, "Ut oblationes consec-
rate per ecclesias ex consecratu episcopi dirigerentur,
quo declaratur fermentum." The true meaning of the
latter edict has often been a matter of dispute. Mit-
tiades died in 314; it is erroneously reported of him that
he died a martyr. St. Bernard, who described the life
of this pope, makes no mention of the manner of his
death. His remains were interred in the Calixtine
Chapel; but by pope Paul I they were removed "in ca-
pite" to the Church of St. Sylvester. See Bower, Hist.
of the Popes (see Index in vol. vii); D'Artaud, Life and
Sacrifice of St. Sylvester, tr. in English, Y. 1865, vol. iv, roy. 8vo, i, 67; Herzog, Real-Encyklop. lxx, 800; Wetzer u. Welsch,
Kirchen-Lexicon, vol. vi, s. v.

Miltitz, Karl von, a Roman ecclesiastic, celebrated
as the papal chamberlain and legate to the Reformers,
was the son of a Saxon nobleman, and was born about
1490. He became a monk at a very early age, Tréves,
and Missonia. In 1515 he removed to Rome and be-
came papal notary. In 1518, when cardinal Cajetan had
so signaliy failed in bringing "little brother Martin" to
submission, Leo X became aware of the greatness of the
schism likely to occur in the German Church. The
strife against the Latin system had assumed gigantic
portions. Around Luther were now gathered the
great, and the strong, and the learned of the Teutonic
race. Frederick, the electoral prince of Saxony, was
Luther's staunch friend and protector, and Leo X, know-
ing the influence and power of this prince, felt loth to
incur his ill-will by harsh measures against Luther.
Miltitz was therefore dispatched to Saxonia, accompanied
with a valuable present—the consecrated golden rose.
This was to give the electoral prince assurance of the
good intentions of pope Leo towards Saxony, and of his
special friendship for Frederick; at the same time he
was instructed to conciliate Luther, and, if possible, to
make him desist from the whole Lutheran controversy.
In December, 1518, Miltitz arrived in Saxony, but, being
careful to find out first how matters stood, he did not take
the consecrated rose with him on his first call. This
was a mistake on Miltitz's part, for, when the rose after-
wards arrived, the prince acted very coolly, and, instead
of desisting from the projected persecution of the pers-son, commissioned three of his noblemen to receive the pope's gift, and Luther aptly remarked that "zu odor had been lost on the long journey" (see Luther's Briefe, edited by De Wette, i, 108, 109).
Miltitz's special instructions were to conciliate
Luther, and we must acknowledge that he acted with
much policy and skill. He carefully abstained from
visiting cardinal Cajetan, who, by his imperious and ar-
rogant treatment of Luther, had lost all influence with
the electoral prince. When among friends, or even
while staying in public houses, he did not hesitate to
denounce the indulgence traffic, and assured his hearers
that the shameful trade was carried on without the
knowledge of the pope. The German princes, and the
electoral prince and Luther should have put confi-
dence in Miltitz, and that his mission of conciliation
seemed in a fair way to succeed (comp, however, Fisher,
Ref. p. 97, note 2). On Jan. 8, 1519, Miltitz had a con-
fereuce with Luther at Altenburg. The papal legate
received the Reformer kindly, embraced and kissed him,
and then addressed him as follows: "Dear brother Martin,
how much I have been mistaken! I always imagined
you an old doctor, sitting behind the stove, and full of
whims and chimerical notions. But now I see that you
are in the very height of manly strength. Not with
five thousand armed men would I dare to take you to
Rome. All my investigations have shown me that,
wherever one person is for the pope, three are against
him and for you." He then in the kindest manner re-
monstrated against Luther's violence, showing him how
much harm the church had to suffer in consequence.
He failed, however, to procure any recantation, and suc-
cceeded simply in obtaining from Luther an expressio
of subservience. Silence was imposed on him, as
well as on his opponents, and it was agreed to transfer
the whole matter to the judgment of the archbishop of
Tréves. In consequence of this agreement, Luther wrote
to the pope a letter full of abuse against Miltitz, and
went even so far as to declare publicly * that separation
from a Church for which St. Paul and St. Peter, and one
hundred thousand martyrs, had shed their blood, was
not permissible, and that on no account must we resist her teachings and commands" (see Walch, xv, 812).

This attitude of the great Reformer has often been stigmatized by later writers as an act of blind and unreasoning intolerance (see Wetzer u. Helte, Kirchen-Lez. vii, 148; Pallavicini, Gesch. d. Conc. v. Trient); but Luther's design, it must be borne in mind, was not to array himself against the Church, but to vindicate her against what he believed to be an abuse of her sacred name. Luther's movements were so completely churchly that even his enemies cannot deny to him the credit of producing but one perfect poem, and that the poem is Milton's Paradise Lost. Poetry, however, was not the exclusive occupation of Milton's life. He was also a laborious and prolific writer of prose, and was long engaged in religious polemics and political controversy. His writings on the immortality of the body of poetic flowers; but his distinction in his last days was more largely due to his writings as a publicist and theological disputant. Milton is even more remarkable in the phases and circumstances of his life than in the brilliancy of his genius. His mature years coincided with that turbulent period when civil dudgeon first grew high, and passed into the turmoil and strife which constitute once the shame and the glory of English history. The evening glories of the Elizabethan age lingered along the horizon at the commencement of his career; the seer but fainter radiance of the era of Queen Anne was prognosticated before his death. In the wide interval, one name of eminent renown in literature stretches its single and unbroken line of light across the darkened heavens. That name is the name of John Milton. His birth was amid the glories that had ennobled the reign of the maiden queen; he gathered strength for the stern and shifting duties of life throughout the reign of his fellow citizen John James; and he could not, without a strain that seemed echoes from the fairy land behind, he dignified the times of civil warfare and theological contention by prose compositions which occasionally united the grand cathedral harmonies of Hooker with the yet unanticipated magnificence of Burke. In poverty and depression, and blindness and age, he sought consolation from his music on that sacred harp, whose melting and piercing melodies no hand could ever awaken but his own. In character, and in the vicissitudes of his career, he was the true representative of the struggle which fills the seventeenth century. He bridges over the vast abyss between Shakespeare and Dryden, and marks the changing phases of the revolution in Church and State. Hence the consideration of his works can scarcely be severed from the notice of his life, which divides itself into four sharply-defined and well-contrasted periods.

I. Period 1608-1629. — Infancy, and education till he attains his majority, from the fifth year of James I to the fifth year of Charles I.

II. Period 1629-1639. — Completion of education at the university, in retirement and by foreign travel. From his majority to his return from the Continent.

III. Period 1639-1660. — Participation in the turmoil of the times, and public life in England. From 1642 to the 9th of December, 1660. His father, of the same name, was a scrivener, who had been disinherited by his Roman Catholic parents for adopting the Protestant faith. His exertions in pursuit of a livelihood had secured comfort, if not wealth, and had not repressed his tastes for literature and art. Thus may be explained the conjunction of his religious principles, of eclectic fancies, of chivalrous sentiments, of literary and artistic sensibilities, so strangely, and not always congruously, exhibited in the poetry of his son.

That son received the tenderest care and the most solicitous instruction from his hopeful and appreciative sire. He was an intimate friend of his, and was, so to speak, educated at first at home. From his instructor—the eminent scholar and zealous Puritan, Thomas Young—he imbibed his taste for poetry, as he gratefully acknowledged. At the age of thirteen he was sent to St. Paul's...
Milton, London, and after two years was transferred to Christ Church, Cambridge, where he remained, with some interruptions, over eight years. He carried with him to college great proficiency in the classic tongues, and had added to them an acquaintance with Hebrew, French, and Italian, and some skill in music and fencing. These liberal pursuits he continued to prosecute at the university with unusual diligence and with admirable success. One of his chief delights of his studies was to apply himself to his Latin and English poems, by notices in his polemical writings, and by his college exercises, which Mr. Masson has reclaimed from oblivion. From these sources we learn that he was exceedingly handsome, though of slight frame and moderate stature, and was skilled in all manly exercises. He is said to have been called a handsome figure, and many of his contemporaries admired the purity of his character than for his delicate beauty.

Along with his extensive acquirements, Milton bore with him to Cambridge the germ of all his future tastes, the beginnings of all his future accomplishments. In his boyhood he had been "smitten with the love of sacred song." Aubrey states that he was a poet at ten years of age. The love of the Muse grew strong with his growth. His devotion to his native tongue was early displayed. He soon aspiried to the production of a poem which "future ages would not willingly let die." He was already consecrating himself to his high vocation, and disciplining his young genius with parental diligence. In this calm and industrious tenor of life, Milton ripened to his majority.

II. Period 1629-1639.—On the 8th of December, 1629, Milton was twenty-one years of age. On the Christmas day ensuing he produced that magnificent choral song, *The Ode on the Nativity*. Admirable and exquisitely as it is in itself, it is amazing as the composition of a young man who had just assumed the toga virilis, and was in the midst of his college career. Its remarkable merit may be best appreciated by comparing it with the nearly contemporaneous poems of George Herbert, Ben Jonson, and Vaughan; and the same aspect. The ode is equally remarkable for its startling indication at so early a period of the characteristics of his grandest works. The lyric movement of thought and expression, the intricate melody and skill of the metre, the strength and propriety of the epithets, the concentration and point of the language, the harmonies of sound, the dexterous accumulation of suggested names, the solemnity and reverential awe of the whole utterance, are anticipations of his final glories. Grand as is this choral hymn, Milton felt that his powers of song were not sufficiently matured to sustain the yet vague splendor of his conceptions. The *Ode on the Fusion*—the companion piece to the *Paradise Lost*—was never completed. "This subject the author finding to be above the years he had when he wrote it, and nothing satisfied with what was begun, left it unfinished."

These two odes are the first outlines of the *Paradise Lost* and *Paradise Regained*. The self-conscious, patience, diligence, and humility of Milton are as notable as his lordly tone and conscious power. Three years later, just before leaving Cambridge, he laments that "my late spring no bud nor blossom sheweth;" but adds, "It shall be still in strictest measure even so same lot, however moved.

To whom Time lends such grace and the will of Heaven.

Milton was designed for the Church, and had been trained in all secular and theological learning for that holy office. The depression of the Puritans under the stern domination of Laud closed the prospect to the young candidate. He waited long and patiently, in doubt and suspense, with patience and with self-denial, having taken both his degrees. He left the university with credit and honor, and retired to the grateful seclusion of his father's villa at Horton—not far from Eton and Windsor. Here he remained for five years, spending the summer-time of his life in multifarious study. He plunged into the mysteries of Hebrew lore, familiarized himself with the best lessons of history, and carefully perused the whole series of the Greek and Latin authors, from Homer to Ducls and Pharranu.

It was during the earlier half of his residence at Horton that Milton produced his *L'Allegro* and *II Penseroso*, and his two masques, the *Arcades* and *Comus*. These poems were not composed for the noisy public, but as relaxations from study, which embodied the shifting muses. The *L'Allegro* and *II Penseroso* are exquisite imitations of his Latin and English poetry, and photographs of the scenery that surrounded his retreat, lighted up by the bright glow of his changing moods. They reveal also the character and ingredients of the ambrosia on which his mind had feasted from boyhood, and betray the flowers from which the honey was distilled. The subjects, the contrasts, the metre, and the style are all exquisite. Milton showed here, as well as in the poems prefixed from the poetical "Abstract of Melancholy" prefixed by Burton to his quaint *Anatomy of Melancholy*. Other obligations are due to the exquisite "Song on Melancholy" in Beaumont and Fletcher's *Nice Valor*. The same royal seclusion, which ennobles what it appropriates, and which is deservedly the abode of genius, is here again in full possession, and signature all of Milton's compositions. It is his manner. It is his genius. He claims the spoils of learning as his own. He made the triumphs of others the stepping-stones of his fame. To the year 1634 we probably owe the *Arcades*; and it in the certainty owe the more splendid *Comus*. Both were written under circumstances which are curiously illustrative of the social, political, and theological condition of the times, and of the great controversy in respect to dramatic performances. The *Arcades* is a much slenderer performance than the *Comus*, possessing the same general characteristics: purity, grace, fancy, melody, learning, and gorgeous expression. The *Comus* is an almost perfect gem. It is as distinctly unique in its charms as Shakespeare's *Midsummer Night's Dream*. Its authorship was not avowed. It was published by Henry Lawes, in 1637, to escape the constant importunities for copies of the manuscript.

In this year that he was raged with great violence, and many notable deeds occurred. On the 8th of April Milton's mother died; on the 6th of August Ben Jonson expired; on the 10th Edward King, of Christ Church, was lost at sea on his way to Ireland.

The death of Mrs. Milton broke up the family retreat at Horton, and Milton made preparations for foreign travel. He was meditating a great poem—an epic on the Round Table, or on the story of the Trojan Brutas. "Do you ask what I am meditating?" says he, in a letter to Deodati. "By the help of Heaven, an immortality of fame! But what am I doing? I am letting my wings grow, and preparing to fly; but my Pegasus has not yet feathers enough to soar aloft in the fields of air."

One more poem—the last song of his young and fresh life—preceded his going abroad. The admirers of "Rare Ben" honored his memory by a volume of *epicurean*, or funeral eulogies, entitled *Jonson Virtus*. The scholars of Cambridge proposed a similar tribute to the ghost of Edward King. To this collection Milton contributed that finest of elegies, the *Lycidas*. It is the echo of the pastoral music of the ancient Greeks, and recalls the plaintive strains of Boion, while adopting the metrical forms of the Italian canzona.

Not long after this Milton set out on his Continental tour. Northern Europe was closed against him by the Thirty-Years' War, which was ravaging the whole of Germany. France was warring beneath the tyranny of Richelieu, who was consolidating the monarchy at home, and strangling the supremacy of the House of Austria. Milton crossed into France, and in Paris he formed the acquaintance of Groiss; proceeded to Lyons, and, descending the Rhone, reached Marseilles. Thence he followed the littorale to Nice. From Nice he went to Genoa, and to Florence, in which city, the centre of Italian culture, he was welcomed with the highest distinction, and was elected a member of the
Defence of the Remonstrance. Milton, who had assailed the original Remonstrance, and was the grateful pupil of Thomas Young, now brought out Animadversions on the Remonstrance. Before the death of Hall's son followed, to which Milton responded in 1642 by his celebrated Apology for Smectymnuus. These productions thus all hang together. Their object and interdependence are pointed out in the author's Second Defence for the People of England.

In 1643, during the brief superiority of the Cavaliers, Milton, now in his thirty-fifth year, hastily married Mary Powell, a gay, thoughtful, pretty girl of seventeen — "the daughter of Richard Powell, Esq., of Forrest Hill, near Shotover, Oxfordshire, an active royalist." The match was a singular and ill-assorted union. It was unhappy. It could scarcely have been otherwise. The fair maiden, in her young beauty, could not endure the gloomy yoke of her sedate Puritan husband. After the honeymoon was over, she visited her father, and remained all summer, heedless of the entreaties, remonstrances, and commands of her grim lord. He turned to his books, and to the examination of nice points of theological ethics. He studied the nature and obligations of marriage, and soon arrived at the foregone conclusion to divorce his recalcitrant bride. The result of his eager inquiries was The Doctrine and Discipline of Divorce, restored to the Good of both Sexes—published anonymously in 1644. Another fruit of his studies and meditations was the undigested fragment Before concluding his inquiries he proceeded to the practice of his theory by paying his addresses to another fascinating young lady. Mrs. Milton, after a year's absence, sought a reconciliation, entertained forgiveness on her knees, was pardoned, and returned to her repentant home. She did not return to her two nephews, John and Edward Phillips. He was induced to receive other boys also, and accordingly took a large house in Aldersgate Street, and opened a school. Out of his academical employments sprung his Tractate on Education, his Accidence commenced Grammar, and his posthumous work Christian Doctrine, which lay unknown till 1625. (It was edited by the present incumbent of the episcopal chair of Winchester [bishop Sumner]; a translation has also been published.) The first expanded his views on education, which resembled those of Roger Ascham and of John Lyly. The second was a practical exemplification of his method for the use of his school. The third was an expansion and systematization of the religious instructions given by him to his pupils. It has a much higher significance. It presents Milton's peculiar and utterly heterodox theology—which is thoroughly Arian, and in a great measure materialistic. It is the theological preparation for the Paradise Lost and Paradise Regained, and is their best commentary. Indeed, it is impossible to understand the esoteric meaning of those great poems, to estimate their spirit, or to appreciate many of their details, without the continuous illustration afforded by this long-lost treatise in prose. "His active imagination and impetuosity are all its treasury, and in several particulars corrupt it; but though, like Locke, he sometimes mistakes the sense of Scripture, no man had a higher opinion of its supreme authority, nor held more firmly its most vital truths. His name cannot be classed with modern Unitarians."

In 1644 Milton regained his place as a writer before the public with his first prose work, Of Reformation in England, "to prove that the Church of England still stood in need of reformation." He continued the subject in four other works, replying to bishop Hall and archbishop Usher in a short essay, Of Prelatical Episcopacy, and in a more elaborate response, entitled The Reasons of Church Government urged against Prelaty. It is in this latter work that Milton commences the remarkable series of autobiographical sketches whence so much of our information in regard to his tastes, studies, habits, sentiments, principles, and occupations is gathered. Bishop Hall and archbishop Usher had aroused another assailant. Chief among such attacks in that pamphleteering day was a pamphlet designated Smectymnuus, from the initials of its five authors—Stephen Marsh, Edmund Calamy, Thomas Young, Matthew Newcomen, and William Spurston. To this attack bishop Hall replied in a
nearly one half after 1655; and after 1652, when he
became blind, the duties were discharged, first, by Philip
Meadowes, and afterwards by Andrew Marvell. The
appointment called him away from his preparations for
his Arthurian epic, which was published towards the
close of his life as a Historie of Britannie.

His first task under his political taskmasters was Ei-
konoclastes, in answer to the Icon Basilike—the political
testament ascribed to Charles I, and bequeathed by him on
his death bed. It was bold, but persuasive, passionate, and
ugenerous. It was a suitable prelude for the Latin "Apolo-
gies for the People of England" (Defensio pro Populo
Anglicano, Prima e Secunda), composed in 1651 and
1654 as a refutation of the celebrated Eikon Basilike. In
his various "Letters of State"—extending from Aug-
tober 10, 1649, to May 15, 1659—including the "Manifiesto
del Lord Protector" in 1655, there are many lofty senti-
ments and sounding periods; but it would be scarcely
fair to transfer to the secretary the praise for sagacious
or audacious policy, which may belong exclusively to
the Republican councillors, or to the great Republican
sovereign. Cromwell was not a man to borrow his pol-
icy from a subordinate, and from a subordinate aved
into unscrupulous homage by his resolute character.

In the composition of the Defence for the People of
England Milton's sight gave way. As early as 1644 it
had been severely impaired by much study, frequent
vigils, and constant writing. He became totally blind
in 1659. He was warned by his physicians to abstain
from literary labor. He refused to spare his eyes by
the renunciation of what he conceived to be a high pa-
triotic duty. He studied and wrote for his party and
country till "the deep sense" totally darkened his vi-
sion. The assertion of his lofty resolve is imbedded in
his Second Defence for the People of England, and
a touching account of the advancing stages of his blind-
ness is given in a letter to a Greek friend, which is much
less known than his pathetic allusions to his great pri-
vation in the Paradise Lost, the Samson Agonistes, and
two of his sonnets.

Shut out from the light of day, cut off from the direct
pursuit of his official duties, denied personal communion
with his books, the companions of his solitary hours,
Milton's thoughts were turned inwards, employed on po-
ocentric visions, fed with the treasures of his memory.
During the long years of darkness and enforced leisure, he
gradually conceived and moulded and com-
menced his Paradise Lost. When Cromwell died, con-
fusion and anarchy returned, and the hope or fear of the
restoration of the Stuart line occupied the public expec-
tation. The blind seer then resumed his political labors
and labored for several years to prevent the present or-
der in the Church, and to uphold the late scheme of gov-
ernment, in several small publications. His ideas of re-
ligious and civil freedom tolerated only views consonant
in spirit with his own; and would have sought to per-
petuate English freedom and republicanism by rendering
the remnant of the Long Parliament a close, permanent,
and self-renewing oligarchy. His urgent clamors awoke
no echo. His voice was too faint, too wild, too foreign
to the necessities of the country and the time, and to
the wisdom of sober statesmanship, to meet with any
acceptance. Fairfax and Monk insured Charles II's re-
turn to his ancestral throne. Milton's political life wi-
ended. All his hopes, all his dreams, all his cherished
plans, were turned to dust and ashes. Poor, forlorn,
outlawed, helpless, but not wholly dejected, he entered
on the last period of his life in difficulty and danger
and despair.

IV. Period 1669-1674.—The closing years of Milton's life
offer little biographical detail. He was blind, in
want, helpless; shunning the world, and shunned by it.
Vane and other leaders of the lately dominant faction
perished on the scaffold; others were outlawed or ex-
cluded. Milton was threatened with the like fate in con-
sequence of his prompt and virulent denunciation of his
slaughtered monarch. He was spared, tradition says,
through the intercession of Sir William Davenant. He
was compelled to remain in hiding. His second wife,
née Woodcock, had died in 1659, within a year of her
marriage. He took a third in 1665, Elizabeth Marshall,
daughter of Sir Edward Marshal, of Cheshire. She
must have been a young bride, as she survived her hus-
band more than fifty years. Of his second and third
wives, of his daughters in their young womanhood, of his
domestic life, of his intercourse with his still re-
mainng friends, scarcely anything is heard at this pe-
riod. Andrew Marvell and a few other intimates still
consolated his loneliness and obscurity with their fervent
attachment. Dryden, in the flush of his young and
garish reputation, did reverence to him; but the deso-
te poet disappears from public gaze, and communes
with his thoughts, his memories, and his God. "For-
getting the world, and of the world forgot," he worked
out his immortal fame. Content with "audience fit,
though few," he created those wondrous poems, which
were the sublimated essence of his life and learning
and labors—his own undying glory, and the pride of the
English tongue.

When Milton retired from the plague in London, in
1665, to the house which Elwoood, the Quaker, had pre-
Setted to him, at Chalfont, in Buckinghamshire, he ex-
inibited to his friends the MS. of Paradise Lost. It
may have been unfinished. It was sold, April 27, 1667,
to Samuel Simmons, of London, for £5 down, and £6 on
each of three future contingencies. Only two payments
were made, whence it is inferred that less than 2800
copies were disposed of in the seven years preceding his
death. This poem was the crowning labor of the poet's
life. It had engaged his thoughts as early as 1654, and
had occupied his solitary meditations during the ensu-
ing years. It had been completed amid the boisterous
license, and obscene dissonance, and reckless debauchery
of the Restoration. He had poured into it all the wealth
of learning and reflection and observation, and expe-
nence gathered in a studious, thoughtful, and full life—
crystallizing into radiant gems the rich materials he
employed. Like his own Pandemonium,

"Out of the earth a fabric huge
Rose like an exhalation, with the sound
Of dulcet symphonies, and voices sweet."  

From his college days he had contemplated the produc-
tion of a great poem. In penury and wretchedness and
scorn he achieved his ideal, after the lapse of a whole
stormy generation. The currents of his life changed the
course of his fancies. He renounced the charms of old
romance to sing the songs of heaven, and "tell of things
invisible to mortal sight."

Milton selected for his subject the fall of man—a sub-
ject of universal interest—of special interest to all be-
The death invoked came soon. He sank rapidly under attacks of guilt, which became both more frequent and more violent; yet in his paroxysms "he was both with his soul a child, and in his body he remained a man." He was excommunicated by all—he can be judged only by his peers. "It may be doubted," says Walter S. Landor, "whether the Creator ever created one altogether so great an Milton—taking into one view at once his manly virtues, his superhuman genius, his zeal for truth, for true piety, true freedom, his eloquence in displaying it, his contempt of person and of consequence, his readiness to sacrifice his country's. "Milton," says Macaulay, "did not strictly belong to any of the classes which we have described. He was not a Puritan. He was not a Free-thinker. He was not a Cavalier. In his character the noblest qualities of every party were combined in harmonious union. . . . We are not much in the habit of idolizing either the living or the dead; but there are a few characters which have stood the closest scrutiny and the severest tests, which have been tried in the furnace and have proved pure, which have been declared sterling by the general consent of mankind, and which are more valuable to the state, with their image and superscription of the Most High. These great men we trust we know how to prize; and of these was Milton. . . . His thoughts are powerful not only to delight, but to elevate and purify. Nor do we envy the man who can study either the life or the writings of the greatest poet and patriot without aspiring to emulate, not only the sublime works with which his genius has enriched our literature, but the zeal with which he labored for the public good, the fortitude with which he endured every private calamity, the lofty disdain with which he looked down on temptation and dangers, the deadly hatred which he bore to bigots and tyrants, and the faith which he so sternly kept with his country and with his fame." (Essay on Milton.)

MINAARD

The reputed founder of this system is Jaimini—of unknown date—who taught in twelve books, each subdivided into six sub-books, and, sixth, and tenth books, which contain eight chapters each; the chapters, again, are divided into sections, generally comprising several Sūtras or aphorisms, but sometimes only one. The extant commentary on this obscure work is the Bhāṣya of Sābara-svāmin, which was criti- cized by Sābara-svāmin and corrected by the great Mīmāṃsā authority, Ku- mārāsvāmin. One of these works, which had, in its turn, quote several others, apparently lost, has arisen a great number of other writings, explaining and eluci- dating their predecessors. The best compendium, among these modern works, is the Jaiminirya-nighutā-mīśra- śāstrī by Bhāvanīśvara, and the Jaiminiścāca by the learned Mīmāṃsā authority, Kumārāsvāmin. These and these works, which, in their turn, quote several others, apparently lost, has arisen a great number of other writings, explaining and elucidating their predecessors. The best compendium, among these modern works, is the Taittirīya-sūtra, and the Taittirīya-sūtra by the learned Mīmāṃsā authority, Kumārāsvāmin.

MINAARD, Abel, a prominent layman of the Meth- odist Episcopal Church, noted for his great philanthropic labors, was born in Massachusetts September 25, 1814. His father died soon after his birth, and he lost his mother when he was about eight years old, so that as a mere youth he was left alone in the world. His early life was an earnest struggle for success; he was subject- ed to the labors of a laborious occupation; he was compelled to work his own way from poverty to for- tune. He learned the trade of a tanner; but his energy of character soon sought a broader field of action in business operations, which proved successful, and rapidly secured him wealth and influence. In 1846 he went to California; in 1856 removed to Lockport, N. Y.; and in 1866 settled at Morristown, N. J., where he died, Jan. 31, 1871. In early life Mr. Minard was a member of the Free-will Baptist Church, but in the prime of his days he neglected his Church privileges. In the spring of 1870 he united with the Methodist Episcopal Church at Morri- stown, in whose communion he spent his last days. In early life he professed his God that if he would bless him he would give away the tenth part of his income, and he dealt out largely to the poor and to the Church; in later years, fearing that he had not kept the vow fully, he failed not to make compensation for his neglect by numerous private and public benefactions. The churches both of Morristown and Lockport were remembered in his will. He also left a sum, the interest of which is annually applied for the education of four young men in Drew Theological Seminary at Madison, N. J. But the crowning work of his life was the establishment of the "Minard Home," in Morristown (valued at $50,000), for the education of the female orphans of missionaries and
MINARD

home ministers of the Methodist Episcopal Church. See New York Christian Advocate, June 15, 1870; Prof. Brearly, in the Littre's Repository, 1872. (G. H. W.)

Minard, Louis Guillaume, a French ecclesiastical writer, was born at Paris January 31, 1725. Educated at the College of France by the care of Riveaud, with whom he was a favorite pupil, he joined the "Brothers of the Christian Doctrine," and was appointed while still young to some of the superior offices of his congregation. He entered the secular clergy and obtained the benefice of Bercy, near Paris. His tolerance and easy profession of religion brought upon him many admonitions from his superiors; finally, Christophe de Beaumont, archbishop of Paris, suspended him from his sacred functions—having been offended by a book that Minard had written, entitled Panthéographe de Saint Charles Borromée. Minard continued to dwell among his ex-parishioners, devoting all his time to study and to charity. In 1778 he refused the generalship offered him by the lay brethren. In 1785 he became a member of the Presbytery of Paris. He died, poor and infirm, at Paris, April 22, 1798. Besides the Panthéographe de Saint Charles Borromée, condemned by the Sorbonne and his provisor the archbishop of Paris, Minard wrote Aris aux fables sur le schisme dont l'Eglise de France est menacée (Paris, 1785, 8vo). In this tract, written to establish peace with the Jansenists, he says that all parties should unite to establish harmony in the Church, and that the resistance of a part of the clergy to the laws is as injurious to the divine service as to the state. It was replied to by Bernard Lambert la Plaigne, a Dominican Jansenist, who, aided by Mautrot, wrote four Lettres aux ministres de la ci-devant église conciliée (1795-1796). Minard afterwards replied to these by a Supplement to the Aris aux Fidèles. See Nouvelles ecclésiastiques (Utrecht, 1789); Déc. historiques, a. v.

Minaret (or Minar) is the name of a tall turret used in Saracenic architecture. The minaret, as it is called by the Turks, contains a staircase, and is divided into several stories, with balconies from which the priests summon the Mohammedans to prayer—bells not being permitted in their religion [see MOHAMMEDAN] and is terminated with a spire or ornamental finial. The minarets are among the most beautiful features of Mohammedan architecture, and are an invariable accompaniment of the mosques (q. v.). In India, minars, or pillars of victory, are frequently erected in connection with mosques; some of these are lofty and splendid monuments, that of Kutub, at Old Delhi, being 48 feet 4 inches in diameter at the base, and about 250 feet high. They are often built on a plan of a star-like form, and are divided into stories by projecting balconies, like the minarets.

Mincháh (מִינְכָּח), properly a gift (as often rendered) or present (Gen. xxxii, 14; xix. 21; xiii, 11 sq.), especially to nobles and kings (Judg. iii, 15; 1 Sam. xii, 20; 2 Chron. xvii, 5, 11; Ps. xlv, 18; Isa. xxxix, 1; 1 Kings x, 20); hence tribute from a subject obtained from the king (2 Sam. vii, 2, 6; 1 Kings v, 1 [iv. 21]; 2 Kings xvii, 4; Ps. Ixxxii, 10); but specifically offering to God, i.e., sacrifice (Isa. i, 13; 1 Chron. xvi, 29), particularly a bloodless one, "meat-offering," consisting of flour, meal, cakes, with oil and frankincense, burned upon the altar by hands or in connection with a blood offering (Lev. ii, i sq.; vii. 9, etc.). See OFFERING.
(1) The presentative faculty, or the power of recognising the various aspects of the world and of the mind.  
(2) The conservatice faculty or memory, meaning the power of storing up.  
(3) The reproductive faculty, or the means of recalling sleeping impressions or concepts.  
(4) The representatice faculty, or imagination.  
(5) The elaborative faculty, or the power of comparison, by which the mind is enabled to unite, separate, analyse, and perform actions.  
(6) The regulative faculty, or the cognition of the a priori or instinctive notions of the intellect, as space, time, causation, necessary truths, etc.  
Noah Porter divides his "Human Intellect" into four parts:  
(a) He treats of natural consciousness, philosophical consciousness, the sense perception, its conditions, and process; of the growth and products of sense perception.  
(b) He treats of representation and representatice knowledge, by which he means memory, imagining power, etc.  
(c) He treats of thinking and thought knowledge; by which he means the formation and nature of the concept, judgment, reasoning, etc.  
(d) He treats of intuition and intuitive knowledge, in which he discourses on mathematical relations, causation, design, substance, attribute; the finite and conditioned; the infinite and absolute.  
Berkeley and his school teach a pure idealism, which asserts that everything we can take in contact is only mind.  
"We cannot transcend our mind; whatever we know is our own mind.  
Others, again, as Locke, resolve all into empiricism, and look on mind as simply the result of material organization.  
These two views contain the extreme angles to which speculation has run.  
The former is idealism or spirituality, the latter materialism or empiricism.  
The pre-Socratic school of philosophers was materialistic, of which Anaximenes, Pythagoras, Heraclitus, were patrons.  
Between these and Plato, Socrates was a transitional link.  
The post-Platonic philosophers were spiritualistic in the main, notwithstanding French materialism.  
See McCleod, J. S., "Intuition, the Priori, and Intuitionists."  
Dr. McCleod, in his Intuitions of the Mind, makes a triple of parts.  
In part first (which is on the "Nature of the Intuitions of the Mind") he shows that there are no innate mental images; no innate or general notions; no a priori forms imposed by the mind on objects; no intuitions immediately before consciousness as law principles.  
But there are intuitive principles operating in the mind; these are innate convictions of the mind, which are of the nature of perceptions or intuitions.  
Intuitive convictions rise up when contemplations of objects are presented to the mind.  
The intuition of the intellectual consciousness; sense perception, connected to the mind.  
The individual intuitive convictions can be generalized into maxims, and these are entitled to be represented as philosophic principles.  
In part second he shows that the mind begins its intelligent acts with knowledge; that the simple cognitive powers are sense, perception, and self-consciousness.  
It is through the bodily organism that the intelligence of man attains its knowledge of all material objects beyond.  
'The qualities of matter—extension, divisibility, size, density or rarity, figure, incompressibility, mobility, and substance—are known by intuition; and it is by cognition we know self as having being, and as not depending for existence on our observation; as being in itself an abiding existence; as exercising potency in spirit and material being—"Cognito, ergo sum." The primitive cognitions recognize being, substance, mode, quality, personality, number, motion, power. The primitive beliefs recognize space, time, and the infinite. The mind intuitively observes the relations of identity, of whole to part, of space, time, quantity, property, cause, and effect. The motive and moral convictions— as appetites, will, conscience—are involved in the exercise of conscience. In part third he shows that the sources of knowledge are sense, self-consciousness, and intuition.  
But there are limits to our knowledge, ideas, and beliefs. We cannot know any substance other than those revealed by sense, consciousness, or faith. We can never know any qualities or relations among objects except in so far as we have special faculties of knowledge. The material for ideas must be brought from the knowledge sources. These sources are limited, and our belief is limited.  
Professor Bain, in his book, shows that human knowledge falls under two departments—the ob- jective and subjective. By the former, we are marked by the presence or absence of the department, marked by the absence of extension. Subject experience has three functions—feeling, will, thought. The brain is the organ of the mind. The nervous system is only extensions or ramifications of the brain, and through these the mind transmits its influence. In this indwelling system, which is not a channel for the transmission of messages from the mind, are two sets of nerves—the in-carrying, the out-carrying. The intellectual functions are commonly expressed by memory, reason, imagination. The primary attributes of intellect are difference, agreement, retentiveness, or continuance. J. S. Mill propounds a psychological theory of the belief in a material world—postulates, expectation, association, laws, substance, matter. The external world is a permanent possibility of sensation. Then follows the distinction of primary and secondary qualities; application to the permanence of mind, etc.  
The question is both: how the mind is subject, definite, methodic and encyclopedic; and though it may not explain all ideality amply, yet it shows that the nature and functions of mind can only be seen in connection with all the other parts of the human system, just as the nature and functions of a fountain are only seen when considered in connection with the other parts of the commoner.  
We can only understand the nature and office of ducts, glands, veins, or arteries when we view them in their mutual relations, and in their relations with all the other parts of the physical system. We can only understand civil polity, social states, natural phenomena, when taken in their reciprocal relations; and so we can only understand mind when taken in its relations with the other parts of the common man.  
Now if science shows us that there are seven great corresponding qualities or forces in the body, and if Scripture (which reveals what science cannot) shows us that there are seven great corresponding powers in the soul which lie back of and control all powers of body and mind, we conclude that the objects to which science refers are interrelated and forces interlace and overlap each other, so as to constitute a human personality? We do not claim for this theory a scientific status, but is it not worthy of a speculative niche? Our observation shows us that this universe progresses by a duplex method, unfolding and infolding, or evolving and involving. Scripture shows that this unfolding comes from a sevenfold force; science shows that it comes through a sevenfold faculty. The following curious coincidences may not be out of place here, as illustrating a somewhat abstruse problem of this subject. The Revelation by John reveals πνεῦμα, or the seven spirits, as the constituent forces of Deity. The question arises, What are these seven spirits? (Isa. xi, 2; Pan. cxi, 10; Prov. i, 7; Job xxviii, 28). It is held by many influential writers that the spirits mentioned in these references are to be taken in connection with Zechariah's sevenfold lamp (Zechar. iv, 1).  
Delitzsch, in his work on Psychology, endeavours to show that the sevenfold lamp is a symbol of the convictions of the "spirit of fear," i.e. of divine veneration (πνεῦμα), "the spirit of knowledge" (γνώσις), "the spirit of power" (δυναμική), etc.; but these are highly mystical and even fanciful. Whatever, however, may be thought of such abstractions, as to what Scripture says, or is imagined to say, about the sevenfold doxa or soul life,
A sapphire-place [are] its stones, and gold-cods [are] his [that explores it].
A beaten [path thither]—bird of prey has not known it, Nor hawk, or eagle, or dragon.
Sons of rampancy (fierce beasts) have not trodden it, Roarer [lion] has not wedded over it.
On the farthest [of his] horizon:
He has overthrown from [the] foot mountains:
In the cliffs channels has he cleft,
And has interrogated [the] thing to his eye seen.
From trickling (the adjacent) rivers has he stopp'd
While [the] concealed [thing] he shall bring forth [to] light.

The following comments on this passage (which may be a later addition of the time of Solomon), as well as its metalurgy, gives a remarkable insight into the bronze of the time and it is instructive of its pertinence to the subject. See Job, Book 09.

It may be fairly inferred from the description that a distinction is made between gold obtained in the manner indicated, and that which is found in the natural state in the alluvial soil, among the debris washed down by the torrent. This appears to be implied in the expression "the gold that they refine," which expresses the process by which the pure gold is extracted from the ore, and separated from the silver or copper with which it may have been mixed. What is said of gold may be equally applied to silver, for in almost every allusion to the process of refining the two metals are associated. In the present passage there is a specification, which has been pointed out, so far as can be made out from the obscurities with which it is beset, the natural order of mining operations is observed in the description. The whole point is obviously contained in the contrast, "Surely there is a source for the silver, and a place for the gold which men refine; but where shall wisdom be found, and where is the place of understanding?" No labor is too great for extracting from the earth its treasures. The shaft is sunk, and the adventurous miner, far from the haunts of men, hangs in mid-air (v. 4): the bowels of the earth—which in the course of nature grows but corn—are overthrown as an easy way to the silver and gold which the miner pursues in his underground course is unseen by the keen eye of the falcon, nor have the boldest beasts of prey traversed it, but man wins his way through every obstacle, hews out tunnels in the rock, stops the water from flooding his mine, and brings to light the precious metals as the reward of his adventure. No description could be more complete. The poet might have had before him the copper mines of the Sinaitic peninsula. In the Wady Maghārah, "the valley of the Cave," are still traces of the Egyptian colony of miners who settled there for the purpose of extracting copper from the free-standing copper ore, whether in their hieroglyphic inscriptions upon the face of the cliff. That these inscriptions of great antiquity there can be little doubt, though Lepsius may not be justified in placing them at a date B.C. 4000 (Letters from Egypt, p. 346, Eng. tr.). In the Maghārah tablets, Mr. Drew (Scriptures Lands, p. 50, note) "saw the cartouche of Sopus, the builder of the Great Pyramids, and on the stones at Sarḥbit el-Khidîm, in the desert of Sinai, May, 1869." The writer discovered on the mountain exactly opposite the caves of Maghārah traces of an ancient fortress, intended, as he conjectures, for the protection of the miners. The hill on which it stands is about 1000 feet high, nearly insulated, and formed of a series of precipitous terraces, one above the other, like the steps of the Pyramids. The most of these was entirely surf rounded by a strong wall, within which were found remains of 140 houses, each about ten feet square. There were, besides, the remains of ancient hammers of green porphyry, and reservoirs "so disposed that when one was full the surplus ran into the others, and so in succession, so that they must have had water enough to last for years. The ancient furnaces are still to be seen,
and on the coast of the Red Sea are found the piers and wharves whence the miners shipped their metal in the harbor of Abu Zenmeh. Five miles from Sarabit el-Khadim the same traveller found the ruins of a much greater number of houses, indicating the existence of a large mining population, and, besides, five immense reservoirs formed by damming up various wadys. Other mines appear to have been discovered by Dr. Wilson in the granite mountains east of the Wady Mokattan. In the Wady Nasb the German traveller Rüppell, who was commissioned by Mohammed Ali, the viceroy of Egypt, to examine the state of the mines there, met with remains of several large smelting-furnaces, surrounded by heaps of slag. The ancient inhabitants had sunk shafts in several directions, leaving here and there columns to prevent the whole from falling in. In one of the mines he saw huge masses of stone rich in copper (Ritter, Erdkunde, xiii, 786). The copper mines of Phaenoe, in Idu- mea, according to Jerome, were between Zoar and Petra: in the persecution of Diocletian the Christians were condemned to work them.

The gold mines of Egypt in the Bahari desert, the principal station of which was Eschuramit, a few days' journey beyond Wady Allaga, have been discovered within the last few years by M. Linant and Mr. Bonomi, the latter of whom supplied Sir G. Wilkinson with a description of them, which he quotes (Anc. Egs. iii, 229, 230). Ruins of the miners' huts still remain as at Sarabit el-Khadim. “In those nearest the mines lived the workmen who were employed to break the quartz into small fragments, the size of a bean, from whose hands the pounded stone passed to the persons who ground it in hand-mills, similar to those now used for corn in the valley of the Nile, made of granitic stone; one of which is to be found in almost every house at these mines, either entire or broken. The quartz, thus reduced to powder, was washed on inclined tables, furnished with two cisterns, all built of fragments of stone collected there; and near these inclined planes are generally found little white mounds, the residuum of the operation.” According to the account given by Diodorus Siculus (iii, 12-14), the mines were worked by gangs of convicts and captives in fetters, who were kept day and night to their task by the soldiers set to guard them. The work was supervised by an engineer, who selected the stone and pointed it out to the miners. The harder rock was split by the application of fire, but the softer was broken up with picks and chisels. The miners were quite naked, their bodies being painted according to the color of the rock they were working, and in order to see in the dark passages of the mine they carried lamps upon their heads. The stone as it fell was carried off by boys; it was then pounded in stone mortars with iron pestles by those who were over thirty years of age, till it was reduced to the size of a lentil. The women and old men afterwards ground it in mills to a fine powder. The final process of separating the gold from the pounded stone was intrusted to the engineers who superintended the work. They spread this powder upon a broad slightly-inclined table, and rubbed it gently with the hand, pouring water upon it from time to time so as to carry away all the earthy matter, leaving the heavier particles upon the board. This was repeated several times; at first with the hand, and afterwards with fine sponges gently pressed upon the earthy substance, till nothing but the gold was left. It was then collected by other workmen, and placed in earthen...
cilches, with a mixture of lead and salt in certain proportions, together with a little tin and some barley bran. The crucibles were covered and carefully closed with clay, and in this condition baked in a furnace for five days and nights without intermission. Three methods have been given in connection with getting gold and silver: 1. by exposing the fused metal to a current of air; 2. by keeping the alloy in a state of fusion and throwing nitre upon it; and, 3. by mixing the alloy with lead, exposing the whole to fusion upon a vessel of bone-sash or earth, and blowing upon it with bellows or other blast; the last appears most nearly to the present. With the description of Dioscorides (p. 23), this process, known as the cupellation process [see Lead], there seems to be a reference in Psa. xii, 6; Jer. vi, 28—30; Ezek. xxii, 18—22, and from it Mr. Napier (Metals of the Bible, p. 24) deduces a striking illustration of Mal. iii, 2, 5, "He shall sit as a refiner and purifier of silver," etc.

"When the alloy is melted upon a cupel, and the air blown upon it, the surface of the melted metals has a deep orange-red color, with a kind of flickering wave constantly passing over the surface. . . . As the process proceeds, the heat is increased. . . . and in a little time the color of the fused metal becomes lighter. . . . At this stage the refiner watches the surface of the metal, and, with the utmost earnestness, until all the orange color and shading disappear, and the metal has the appearance of a highly-polished mirror, reflecting every object around it; even the refiner, as he looks upon the mass of metal, may see himself as in a looking-glass, and thus he can follow the operation. It is then that the destruction of the golden calf in the desert by Moses: "And he took the calf which they had made, and burnt it in fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink" (Exod. xxxii, 20). As the highly malleable character of gold would permit an operation which is described in the next verse, it is next to certain impossible, an explanation has been sought in the supposition that we have here an indication that Moses was a proficient in the process known in modern times as calcination. The object of calcination being to oxidize the metal subjected to the process, and gold not being affected by this treatment, the explanation cannot be admitted. M. Goguet (quoted in Wilkinson's Anc. Eg. iii, 221) confidently asserts that the problem has been solved by the discovery of an experienced chemist that "in the place of tartaric acid, which we employ, the Hebrew legislator used natron, which is common in the East." The gold so reduced and made into a draught is further said to have had a most detestable taste. Goguet's solution appears to have been adopted without examination by more modern writers, but Mr. Napier ventured to question its correctness, and endeavored to trace it to its source. The only clue which he found led to the discovery by Strabo of a method in the 17th century, "that if one part gold, three parts potash, and three parts sulphur are heaped together, a compound is formed which is partly soluble in water. If," he adds, "this be the discovery referred to, which I think very probable, it certainly has been made the most of by Biblical critics" (Met. of the Bible, p. 49). The whole difficulty appears to have arisen from a desire to find too much in the text. The main object of the destruction of the calf was to prove its worthlessness and to throw contempt upon idolatry, and all this might have been done without any refined chemical process."

"We have no means of knowing whether the gold of Ophir was obtained from mines or from the washing of gold streams. Pliny (i, 92), from Juba, describes the littus Hammaum on the Persian Gulf as a place where gold mines existed, and in the same chapter alludes to the gold mines of the Sabaeans. But in all probability the greater part of the gold which came into the hands of the Phoenicians and Hebrews was obtained from streams and sabaus. To indicate this. At a very early period Jericho was a centre of commerce with the East, and in the narrative of its capture we meet with gold in the form of ingots (Josh. vii, 21, A. V.)"
In the passage of Job already quoted. Copper smelting, however, is in some cases attended with comparatively small difficulties, which the ancients had evidently the skill to overcome. Ore composed of copper and oxygen, mixed with coal and burned to a bright red heat, leaves the copper in a state, and highest grade, which will follow if the process be applied to the carbonates and sulphurates of copper. Some means of toughening the metal, so as to render it fit for manufacture, must have been known to the Hebrews as to other ancient nations. The Egyptians evidently possessed the art of working bronze or cast perfection at a very early time, and much of the knowledge of metals which the Israelites had must have been acquired during their residence among them.

Of tin there appears to have been no trace in Palestine. That the Phoenicians obtained their supplies from the mines of Spain and Cornwall there can be no doubt, and it is suggested that even the Egyptians may have procured it from the same source, either directly or through the medium of the former. It was found among the possessions of the Midianites, to whom it might have come in the course of traffic; but in other instances in which allusion is made to it, tin occurs in conjunction with other metals in the form of an alloy. The lead mines of Gebel er-Rossas, near the coast of the Red Sea, about half-way between Berenice and Kosseay (Wilkinson, *Handbook for Egypt*, p. 408), may have supplied the Hebrews with that metal, of which there were no mines in their own country, or if they have ever been obtained in the neighborhood of Sinai. The hills of Palestine are rich in iron, and the mines are still worked there, though in a very simple, rude manner, like that of the ancient Samothracians: of the method employed by the Egyptians and Hebrews, we have no certain information. It may have been similar to that in use throughout the whole of India from very early times, which is thus described by Dr. Ure (*Dict. of Arts*, etc., Art. Steel): "The furnace or bloomer in which the ore is smelted is from four to five feet high; it is somewhat pear-shaped, being about five feet wide at bottom and one foot at top. It is built entirely of clay. . . . There is an opening in front about a foot or more in height, which is built up with clay at the commencement, and broken down at the end of each smelting operation. The bellows are usually made of a goat's skin. . . . The bamboo nozzles of the bellows are inserted into tubes of clay, which pass into the furnace. . . . The furnace is filled with charcoal and a lighted coal being introduced before the nozzles, the mass in the interior is soon kindled. As soon as this is accomplished, a small portion of the ore, previously moistened with water to prevent it from running through the charcoal, but without any flux whatever, is laid on the top of the coal, and covered with charcoal to fill up the furnace. In this manner ore and fuel are supplied, and the bellows are urged for three or four hours. When the process is stopped, and the temporary wall in front is broken down, the bloom is removed with a pair of tongs from the bottom of the furnace.

It seems necessary to give this account of a very ancient method of iron smelting, because, from the difficulties which attend it, and the intense heat which is required to separate the metal from the ore, it has been asserted that the allusions to iron and iron manufacture in the Old Testament are anachronisms. But if it were possible among the ancient Indians in a very primitive state of civilization, it might have been known to the Hebrews, who may have acquired their knowledge by working as slaves in the iron furnaces of Egypt (comp. Deut. iv. 20). The question of the early use of iron among the Egyptians is fully disposed of in the following: "In the infancy of the arts and sciences, the difficulty of working iron might long withhold the secret of its superiority over copper and bronze; but it cannot reasonably be supposed that a nation so advanced, and so eminently skilled in the art of working metals as the Egyptians and Sidonians, should have remained ignorant of its use, even if we had no evidence of its having been known to the Greeks and other people; and the constant employment of bronze arms and implements is an argument against the whole knowledge of iron, since we find the Greeks and Romans made the same things of bronze long after the period when iron was universally known. . . . To conclude, from the want of iron instruments, or arms, bearing the names of early monarchs of a Pharaonic age, that bronze alone was used, is neither sufficient nor satisfactory; since the decomposition of iron, especially when buried for ages in the nitrous soil of Egypt, is so speedy as to preclude the possibility of its preservation. Until we know in what manner the Egyptians employed bronze tools for cutting stone, the discovery of them affords no additional light, nor even argument; since the Greeks and Romans continued to make bronze instruments of various kinds long after iron was known to them; and Herodotus mentions the iron tools used by the builders of the Pyramids. Iron and copper mines are found in the Egyptian desert, which were worked in old times, and it is possible that some of the iron tombs about Memphis, dating more than 4000 years ago, represent butchers sharpening their knives on a round bar of metal attached to their apron, which from its blue color can only be steel; and the distinction between the bronze and iron weapons in the tomb of Rameses III., one painted red, the other blue, leaves no doubt of both having been introduced at this period. Iron in Ethiopia iron was much more abundant than in Egypt, and Herodotus states that copper was a rare metal there; though we may doubt his assertion of prisoners in that country having been bound with fetters of gold. The speedy decomposition of iron would be sufficient to prevent our finding implements of that metal of an early period, and the greater opportunities of obtaining copper ore, added to the facility of working it, might be a reason for preferring the latter whenever it answered the purpose instead of iron." See Metal.

Mineralogy. This science, like all others of modern date, was in a very imperfect state among the Hebrews. Hence the sacred writers speak of minerals without any scientific classification, and according to their merely external characteristics. This occasions the utmost difficulty in identifying any but the commonest mineral substances. In precious stones, particularly, this vagueness of name and description precludes the possibility of any certainty as to the actual mineral ingredients. For example, the precious stones to which in most instances no one substance is denoted, but that the name is generic, including all stones of the same general appearance, color, hardness, etc. See Gem. The following is a list of the mineral productions mentioned in the Bible, with their probable modern representatives. For details, see each word in its place.
Minerva.

Minerva, the name of a Roman goddess, identified by the later Greekizing Romans with the Greek Aθηνα, whom they greatly resembled, though, like all the old Latin divinities, there was nothing anthropomorphic in what was told concerning her. Her name is thought to spring from an old Italic word preserved in the roots of many (the mind) and (to warn or advise); and the ancient Latin scholar and critic, Varro (ap. August. De Civ. Dei, vii, 28), regarded her as the impersonation of divine thought—the plan of the material universe, of which Jupiter was the creator, and Juno the representative. Hence all that goes on among men, all that constitutes the development of human destiny (which is but the expression of the divine idea or intention), is under her care. She is the patroness of wisdom, arts, and sciences, the personification, so to speak, of the thinking, inventive faculty—and was invoked alike by poets, painters, teachers, physicians, and all kinds of craftsmen (Ovid, Fast. iii, 865, etc.; August. loc. cit. 18). She also guides heroes in war: and, in fact, every wise idea, every bold act, and every useful design, owes something to the high inspiration of this virgin goddess (Livy, xlv, 38; Virgil, Æn. ii, 615). Popular tradition accounted for her origin as follows: "She was the offspring of the brain of Jupiter, from which she issued in full armor." She was always represented as a virgin. In war she was contradistinguished from Mars (the god of brute force) as the patroness of scientific warfare, and hence, according to the ancient poets, was always superior to him. The favorite plant of Minerva was the olive, and the animals consecrated to her were the dove and the serpent. As she was a maiden goddess, her sacrifices consisted of calves which had not borne the yoke or felt the sting (Tulgentius, p. 601). She had many temples and festivals dedicated to her. Her oldest temple in Rome was that on the Capitol. Her most popular festival was held in March, and lasted five days, from the 19th to the 23rd inclusive. Minerva was popularly believed to be the inventor of musical instruments, especially wind instruments, the use of which was very important in religious worship, and which were accordingly subjected to an annual purification, which took place during the festival just alluded to (Ovid, Fast. iii, 849).

Athene, or Pallas Athene, the Greek goddess corresponding, as we have said, to the Roman Minerva, was one of the few truly grand ethical divinities of Greek mythology. Different accounts are given of her origin and parentage, probably from the jumbling together of local legends; but the best known, and, in ancient times, the most orthodox version of the myth represented her as the daughter of Zeus and Metis. Zeus, we are told, when he had attained supreme power after his victory over the Titans, chose for his first wife Metis (Wisdom); but being advised by both Uranus and Gea (Heaven and Earth), he swallowed her, when she was pregnant with Athena. When the time came that Athene should have been born, Zeus felt great pains in his head, and caused Hephæstus (Vulcan) to split it up with an axe, when the goddess sprang forth—fully armed, according to the later stories. Throwing aside the thick veil of anthropomorphism which conceals the significance of the myth, we may see in this account of Athene's parentage an effort to set forth a divine symbol of the combination of power and wisdom. Her father was the greatest, her mother the wisest of the gods. She is literally born of both, and so their qualities harmoniously blend in her. It is possible that the constant representation of her as a strictly maiden goddess, who had a real, and not merely prudish antipathy to marriage, was meant to indicate that qualities like hers could not be mated, and that, because she was perfect, she was doomed to virginity.
Athene is not represented, however, by the Greeks as a cold, unfeeling divinity; on the contrary, tradition will have it that she warmly and actively interested herself in the affairs of both gods and men. She sat at the right hand of Zeus, assisting by her counsels. She was also regarded as the patroness of poetry, agriculture also she was supposed to protect and cherish; and as a warlike divinity she was regarded as the protectress in battle of those heroes who were distinguished as well for their wisdom as their valor. Pope, in his *Te Deum*, adulates to her twofold character as the protectress of arts and arms, with these words: "There Ceres, graced with both Minervas, shine."

In the Trojan war she fought for the Greeks—who, in point of fact, were in the right. The poets feigned that Neptune and Minerva disputed for the possession of Attica, which the gods promised to him or her who should produce the most useful gift to mankind. Neptune, striking the earth with his trident, produced a warhorse, and Minerva produced the olive (the symbol of peace), by which she gained the victory. She was sometimes called Pallas, Parnethos (i.e. "virgin"), Tritonía or Triotegensia, and other names.

Her worship was universal in Greece, and representations of her in statues, busts, coins, reliefsc, and vase paintings were and are numerous. She is always dressed, generally in a Spartan tunic with a cloak over it, and wears a helmet, beautifully adorned with figures of different animals, the agis, the round argoic shield, a lance, etc. Her countenance is beautiful, earnest, and thoughtful, and the whole figure majestic. There was a celebrated statue of Minerva, called "Falladium," which was said to have fallen from the sky, and on which the safety of Troy depended (Milman, *Hist. of Christianity*, see Index). See G. Hermann, *Dissertatio de Graeco Minerva* (1857); Hartung, *Die Religion der Römer*, ii, 78 sq.; Guigniaut, *Religions de l'Antiquité*; Smith, *Dictionary of Greek and Roman Biography and Mythology*, s. v.; Volmer, *Mythol. Wörterbucb*, s. v.; *Biographie Universelle* (Partie mythologique); *Chambers, Encyclop. s. v.*

**Mingarelli, Fernando**, an eminent Italian theologian, was born at Bologna in 1724. He flourished as professor of theology at the University of Malta for several years. Impaired health finally obliged his return to Italy. He died at Faenza in 1767. He was a member of the Academy of the Arcadians. Mingarelli wrote several works; the most important are, *Vetere monumenta ad classem Ravenosan nuper evoluta* (Faenza, 1756, 4to; notes of Mauro Fattorini and of Banchi); — *Vetenum testimonia de Didymo Alexandriaco complectens, quae in antiquitate nuper detecte edem asservatur* (Bologna, 1764, 4to). *Mingarelli, Giovanni Lodovico*, an eminent Italian bibliographer, the elder brother of the preceding, was born at Bologna Feb. 27, 1722. He held successively the principal offices of the congregation of the regular canons of San Salvatore. Afterwards he was a professor of Greek literature at the College della Sapientia, at Rome. Mingarelli died in 1767. He is visiting the principal libraries of the great papal city, and published some important works which he thus discovered. He died at Rome March 6, 1780. We owe to him, as editor, the *Annotationes literae in Psalmos of father Marini* (Bologna, 1748-49); he added new explanations to the same in the edition in Bologna, 1779. He edited the *Scriptures* of the Roman liturgy, and a life of the author, the exactitude of which is praised by Tiraboschi — *Vetenum Patrum Latinorum opuscula summae antehac edita* (Bologna, 1761) — *Soppia un' opera inedita d'antico teologo lettera* (Venice, 1763, 12mo); and in the Nuova Raccolta Catalogorum, to which Mingarelli adds a great number of additions in the Roman liturgy, and a life of the author, the exactitude of which is praised by Tiraboschi.

There is an analysis of his dissertation in the *Journal de Bollandian*, Jan. 1786; — *Egypiotorum codicum reliquiae* (ibid, 1785, 2 pts. 4to). These catalogues are greatly valued by scholars. He left a number of works in MS. form; they are now kept at Bologna. See Cavalieri, *Vita di Mingarelli* (Novara, 1817, 8vo); *Tipidoro, Biographia degli Italiani*, v. 9.

**Mingrelia**

*Mingrelia* is a *mixed* multitude, such as accompanied the Israelites from Egypt (Exod, xii, 30), and joined them after their return from Babylon (Neh, xiii, 8); but specifically (with the def. article) of the promiscuous mass of foreign auxiliaries, e.g. of Solomon (1 Kings x, 15), of Egypt (Ezek. xxx, 5; Jer. xxxv, 20, 24), of Chaldea (Jer. i, 87).

The phrase "*hā-ereb*", like that of "*the mixed multitude*," which the Hebrew closely resembles, is applied in Jer. xxxv, 20, and Ezek. xxx, 5, to denote the miscellaneous foreign population of Egypt and its frontier tribes, including every one, says Jerome, who was not a native Egyptian, but was resident there. The Targum of Jonathan understands it in this passage, as well as in Jer. i, 87, of the foreign mercenaries, though in Jer. xxxv, 24, where the word again occurs, it is rendered *Aethiopis*; it is difficult to attach any distinctive meaning, or to identify with the mingled people any race of which we have knowledge. 'The kings of the mingled people that dwell in the desert,' are the same apparently as the tributary kings (A.V. 'kings of Arabia') who brought presents to Solomon (1 Kings x, 15); the expression in the two cases has been explained (as in the Targum on 1 Kings x, 15) as foreign mercenary chiefs who were in the pay of Solomon, but Theynus understands by them the sheiks of the border tribes of Bedouins, living in Arabia Deserta, who were closely connected with the Israelites. The 'mingled people' in the midst of Babylonia (Jer. i, 87) were probably the foreign hired or mercenary troops who lived among the native population, as the Targum takes it. Kimchi compares Exod. xii, 38, and explains *hā-ereb* of the foreign population of Babylon generally, 'foreigners who were in Babylon from several lands,' or it may, he says, be intended to denote the merchants, *ereb* being thus connected with the root *ereb* of *Ezek, xxvii, 27*, rendered *merchants* in the A. V., the foreign traders, or merchants of any trade, or merchants.' His first interpretation is based upon what appears to be the primary significaion of the root *ereb*, 'drab, to mingle,' while another meaning, 'to pledge, guarantee,' suggested the rendering of the Targum 'mercenaries,' which Archi adopts in his explanation of 'the kings of *hā-ereb*,' in 1 Kings x, 15, as the kings who were pledged to Solomon and dependent upon him. The second rendering as 'merchants' gives him ' *ereb*, as if to represent the French guarrante. The rendering of the A. V. is supported by the Sept. *εἰρήνητος* in Jeremiah, and *ἐρήμωτος* in Ezechiel. See MIXED MULTITUDE.

**Mingrelia**, an Asiatic province of Russia, situated between the Black and Caspian seas, in the country formerly called Colchis. It covers a territory of 2800 square miles, about 250 of which are watered by rivers. The country is mountainous, but is largely cultivated. Tobacco, rice, and mallet are raised, and a great deal of silk, honey, and wine are produced. Mingrelia became subject to Russia in 1803, but was until 1867 governed by its own prince, called Dadian, who resided in the small town of Mingrelia. The inhabitants of this province are generally inferior in appearance to the mountain-dwellers of the Caucasus. We are told by travellers that they are an ignorant, superstitious, and corrupt people. *Religious Condition.*—The Mingrelsians are ostensibly members of the Greek Church, but their religion consists in a mixture of superstition and heathen worship, directed toward purity and heart devotion. Many of their practices are open to severe censure. They observe four Lents, comprehending (1) the forty-eight days before Easter; (2) the forty days before Christmas; (3) the month pre-
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ceding St. Peter's day; and (4) a Lent devoted to the Virgin Mary, and observed for a fortnight. Their chief saint is St. George, who is also the special patron of the Georgians, the Muscovites, and the Greeks. Their worship of images is of such a description that even Romanists declare it deserving the reproach of idolatry. They offer them stages' horns, tusks of boars, pheasants' wings, and other prize articles of hunting; and the church of images is most frequented by them to their wars and hunting expeditions. It is even said that, like the Jews, they offer bloody sacrifices, immolate victims, and, like our Western savages, feast on them in general assembly; that they kill animals at the tombs of their parents, and pour wine and oil over the graves, as the pagans. They abstain from meat on Mondays, out of regard for the moon, and Friday is observed as a holiday. They are exceedingly thievish: theft is not regarded as a crime, but rather a proof of skill that disgraces no one; he who is caught in the act has nothing to fear beyond a trifling fine.

Introduction of Christianity.—Some ecclesiastical historians insist that the king, the queen, and the nobility of Colchis were converted to the Christian faith by a female slave, under the reign of Constantine (Socrates, lib. i. c. 20; Sozomen, lib. ii. c. 7). Others assert that the Mingrelians were instructed in the Christian doctrine by a missionary from the Scythians in Cyrrhus, in their own tongue call Chiasa, and who is said to have lived about A.D. 806. Perhaps religion was extinguished altogether in these regions during the time that elapsed between the fifth and the ninth centuries. The Mingrelians show, on the sea-shore, near the Corex River, a large church in ruins which, according to their statements, St. Andrew preached; but this is to be taken "cum grano salis." In former times the Mingrelians acknowledged the spiritual supremacy of the patriarch of Antioch; but this supremacy has been transferred to the patriarchal see of Constantinepolis. Nevertheless they have two principal cities of their own nation, where they call "tholoi"; one for Georgians, the other for Mingrelians. There were formerly twelve bishoprics. There are only six left at the present time, the other six having been changed into abbeys. The primates or chief bishop of Mingrelia, who resides at Constantinepolis, makes his appearance in Mingrelia only once in his life, and then only for the purpose of consecrating the holy oil, or chrism, which the Greeks call symvorn. The statesmen of some travellers respecting the treasures of the primates and the bishops of the Mingrelians, the splendor of their garments, the extraordinary sum of money they exact for their services, the donations, etc., are at variance with the statements relating to the general poverty of the nation; there is likely to be exaggeration on both sides. What is said of the ignorance and corruption of the clergy in general may be more readily believed. The bishops, who are very loose in their morals, are regarded as acceptable if they abstain from meat, strictly observe Lent, and say mass in conformity with the Greek rite. Priests are allowed to marry, not only before their ordination, but also afterwards, and even to take a second wife, with dispensation. The observances at baptism are very peculiar. As soon as a child is born, the priest anoints him, draws a cross on it with the chrism. The baptism is deferred until the child is two years of age, when he is christened by immersion in warm water; againunctions are made on almost every part of his body; holy bread is given him to eat, and wine to drink. The priests do not stick to the traditional form of baptism, and have been known to use wine for the christening of great people's offspring.

There are in Mingrelia monks of the order of St. Basil, who are called berres. They are dressed like Greek monks, and do not differ from them in their manner of living. A very condemnable abuse is that parents are allowed to engage their children in this state in their tenderest years, when they are themselves incapable of choice. There are also nuns of the same order; they wear a black veil, and observe the same fastings and abstinence as the monks; but they do not submit to clausitation, and make no vows, being thus at liberty to leave the monastic state when so inclined. The cathedral churches are adorned with painted images (no reliefs), covered, it is said, with gold and gems; and the paintings of images in this church are said to be tinged in blood. It is asserted that the Mingrelians are in possession of quite a number of precious relics, brought to them by the Greek fugitives, after the downfall of Constantinepolis; among others they claim to have a piece of the true cross, eight inches long; but the statements of the Greeks and Greeks alone, in this respect, have not yet indicated what subject to caution. The Theatins of Italy in 1627 established a mission in Mingrelia, and so have the Ca- puchins in Georgia, and the Dominicans in Circassia; but the small success which attended these endeavors caused the missions to be suffered to fall into decay, and finally to be abandoned. See Dr. J. Zampli, Relation de Mingrelie; Cerry, Etat present de l'Eglise Romaine; Chardin, Voyage de Perse; and especially Bergier, Dictionnaire de Théologie, iv, 347 sq.

Min'amin (Heb. 'Min'aymin, מִינָאָמִין, from the right hand, or perhaps corrupted from Bonjami), the name of two men. See also MIAIM.

1. (Sept. Bona'vita v. r. Bina'vita, Vulg. Benjamin.) One of the Levites (or priests) who had charge of the distribution of the sacred offerings among the families of the priests, under Hezekiah (2 Chron. xxxii. 15). B.C. 726.

2. (Sept. Min'us, Vulg. Miniam.) One of the priests who returned with Zerubbabel from Babylon ( Neh. xii. 17), and celebrated with trumpets the completion of the walls of Jerusalem (Neh. xii. 41); probably the same else where called MIAIM (Neh. xii. 5) or MIAIM (Neh x. 7).

Minias, Elias, an Eastern theologian and teacher, was born at Liguri, Cephalonia, in 1669, and was educated at Venice. He filled offices as public instructor, and became afterwards clergyman at Constan- tinepolis, Corfu, and the Peloponnesus, and was finally bishop of Calocarya. He died in 1714. His works are: HGregorov (Leipsic, 1718), a treatise on the schism between the Greek and Latin churches: a Latin and German version of it was published at Leipsic in 1843, and at Vienna in 1844: — Διαδραχ αις την άνη και μεγάλην Τεθασαρκοτην και αις αλλας ενωτης νοησιας νωριας (Venice, 1727), and often reprinted.

Minias (or Mina), a, an Armenian prince who belonged to the Roman army, and served under Decius. When that emperor was encamped outside the city of Florence, according to the Florentine legend, this saint was denounced as a Christian, and condemned to be thrown to the beasts of the amphitheatre. A panther was first set upon him, but the saint was delivered from him in answer to his prayers. He was then stabbed, put in boiling oil, and stoned, without being destroyed, for an angel descended to comfort him, and clothed him in a garment of light. Finally he was beheaded. It is said that this severe measure was executed in A.D. 254. Minias is represented dressed as a prince, with scarlet robe and a crown. His attributes are the palm, the lily, and javelin.

Miniature is a picture illustrating the text of a MS.; so called because filling up the outline sketched in vermilion (minium).

Minimus (ordo fratum minimorum S. Francisci de Paula), a religious order in the Church of Rome, founded by St. Francis de Paula, of Calabria, in the year 1453. The new order was called at first Heremitas S. Francisci (Eremita Minimorum fratum S. Francisci de Paula). Pope Sixtus IV, in 1474, confirmed the statutes of the order, thus uniting them in conventual order, and named
Francis superior-general. He enjoined on his disciples a total abstinence from fish and fish dishes; besides which they were always to go barefoot, and not permitted to quit their habit and girdle night or day. Their habit is a coarse, black woollen stuff, with a woollen girdle of the same color, tied in five knots. The order increased rapidly; it gained many disciples, especially in France, where Francis was in high favor with Louis XI. From 1469 on, anony. Psa. 118 (1470, 1471, 1473, 1475, 1476, etc.), 3; the order were established throughout the kingdom, and the friars themselves were called les bons homines (Bonni homines). In Spain they also gained influence, Ferdinand the Catholic building their first monastery for them at Malaga. A new name, "the Fathers of Victory," was bestowed on them, and they were said to be "the most learned among them," and "the least among the brethren," and Christ's words (Matt. xxxv, 40), "Quamdiu fecistis un de his fratrum multis minimis, mibi fecisti," should have a peculiar reference to them. The austerity of the rules is particularly great in the selection of food. The brethren are deprived not only of the use of meat, but also of eggs, butter, milk, and cheese. In 1498 Francis also instituted a new female order of Minims, and subjected it to the guidance of the older order.

For a long time the order had no special rules and regulations, the example of the superior-general serving as a pattern. In 1498 Francis finished his threefold rules, and they were confirmed by pope Alexander VI. Humility and repentance, poverty, fasting, praying, and silence form the principal features of these ascetic rules, and Francis called his brethren Minimus Fratres. This name was chosen by them because they should be "the least among the brethren," and Christ's words (Matt. xxv, 40), "Quamdiu fecistis un de his fratrum multis minimis, mibi fecisti," should have a peculiar reference to them. The austerity of the rules is particularly great in the selection of food. The brethren are deprived not only of the use of meat, but also of eggs, butter, milk, and cheese. In 1498 Francis also instituted a new female order of Minims, and subjected it to the guidance of the older order.

The order is at present divided into thirty-one provinces, of which twelve are in Italy, eleven in France and Flanders, seven in Spain, and one in Germany. In the beginning of the last century that order had about 450 convents. At present their number has greatly decreased. The Minims have passed even into the Indies, where there are some convents which do not compose provinces, but depend immediately on the general. Their principal house is at Rome. The superior of each male house is called corrector; that of each female house correctrix; the superior of the order is called generalis corrector. There are now but few houses for female Minims. The tertiaries of the order are secular persons; but while they are not obliged to retire from society, they are required to observe the abstinence from meat which is prescribed, and have also other obligations, and are subject to the order of the general corrector. Their distinguishing mark is a girdle with only two knots. See Bonnari, *Vest. der geistlichen Ordenstaute. ii, 58 sq.; Wetzler und Webe, *Kirkhin-Lexicon*, vii, 193; Herzen, *Real-Encyklopädie*, iv, 589. (J. H. W.)

Minister, one who acts as the less (from minus or minor) of inferior agent, in obedience or subservience to another, or who serves, officers, etc., as distinguished from the master, maquìer (from magistra), or superior. It is used in the A. V. to describe various official of religious and civil character. The words so translated in the Scriptures are the following:

1. προσερχόμενος, meškărth, which is applied, (1) to an attendant upon a person in high rank, as to Joshua in relation to Moses (Exod. xxiv, 13, Sept. παραστησιν ἀνήρ; Aquila and Symm. δ λευτοχώρων αὐτῷ; comp. Exod. xiv, 18, with the mention of the 870 members of the concourse between i, 1, Sept. ἐπιστρέφων Μωσῆ; Alex. λευτοχῶρος), and to the attendant on the prophet Elisha (2 Kings iv, 43; vi, 15, Sept. λευτοχώρος; comp. 2 Kings iii, 11; 1 Kings xix, 21); (2) to the attaches of a royal court (1 Kings x, 5 [Sept. λευτοχῶρος], where, it may be observed, they are distinguished from the officers of higher rank [πρεσβυτέρος], a more general term, Sept. παῖς], an-

swering to our ministers, by the different titles of the chambers assigned to their use, the "sitting," the "heroes," the "attendants" of the ministers the ante-room in which they were stationed; persons of high rank held this post in the Jewish kingdom (2 Chron. xxii, 8); and it may be in this sense, as the attendants of the King of Kings, that the term is applied to angels in Psa. cxxi, 21 (λευτοχώροι); John (Rev. xiv, 4; comp. Psa. cxxii, 1, 7; Rev. vii, 9, 14), and the "public functionaries" (ad loc.); (3) to the priests and Levites, who are thus described by the prophets and later historians (Jer. xxxiii, 21; Ezek. xiv, 11; Joel i, 9, 18; Ezra viii, 17; Neh. x, 36), though the verb, whence meshărthah is derived, is not uncommonly used in reference to those who perform services in their own houses (Ezek. xxxviii, 31; Deut. xviii, 5, etc.). Persons thus designated sometimes succeeded to the office of their principal, as did Joshua and Eliasha. Hence the term is used of the Jews in their capacity as a sacred nation, "Men shall call you the ministers of our God" (Isa. lix, 6).

2. πρεσβυτέρος, pelach (Chald.), Ezra vii, 24, "minister" of religion, λευτοχώρος (comp. προσερχόμενος, ver. 19), though he uses the word υπάρχων in the same sense, ch. viii, 17. In the n. T. we have three terms, each with its distinctive meaning:

3. λευτοχώρος, a term derived from λευτόν ἰησούν, "public work," and the leuvotouro was the name of certain personal services which the citizens of Athens and some other states had to perform gratuitously for the public good. From the sacerdotal use of the word in the n. T., it obtained a sacerdotal sense of a public functionary, and which is perpetuated in our word "liturgy." The verb λευτοχωρύσει is used in this sense in Acts xiii, 2. It answers most nearly to the Hebrew meshërath and is usually employed in the Sept. as its equivalent. It be
tokens a subordinate public administrator, whether civil or sacerdotal, and is applied in the former sense to the magistrates in their relation to the divine authority (Rom. xiii, 6), and in the latter sense to our Lord in relation to the Father (Heb. viii, 2), and to St. Paul in relation to Jesus Christ (Rom. xv, 16), where it occurs among other expressions of a sacerdotal character, "ministering" (λευτοχωρύστα, "offering up" (ὑποταγόντα, etc.). In all these instances the original and special meaning of the word, as used by the Athenians, namely, with respect to those who administered the public offices (λευτοχωρούαι) at their own expense (Böckh, *Staatshauk. der Athener. i, 480; ii, 62; Potter's Gr. Ati. i, 83), is preserved, though it is considerably modified, yea, sometimes even reversed; forward in the cognate terms λευτοχωρύστης and λευτοχωρυγις, applied to the sacerdotal office of the Jewish priest (Luke i, 23; Heb. ix, 21; x, 11), to the still higher priestly
hood of Christ (Heb. viii, 6), and in a secondary sense to the Christian priest who offers up to God the faith of his converts (Phil. ii, 17, λευτοχωρούς τις πιστεως), and to any act of public self-devotion on the part of a Christian disciple (Rom. xv, 27; 2 Cor. ix, 12; Phil. ii, 20).

4. The second Greek term, ἑρμηνευτής, differs from the others in that it contains the idea of actual and personal attendance upon a superior. Thus it is used of the attendant in the synagogue, the "scribe," Talmudists (Luke iv, 20), whose duty it was to open and close the building, to produce and replace the books employed in the service, and generally to wait on the officiating priest or teacher (Carzov, *Apparat. p. 314*). It is similarly applied to Mark, who, as the attendant on Barnabas and Saul (Acts xiii, 5), was probably charged with the domestic cares and the day-to-day discharge of the chief assistant duties (De Wette, ad loc.); and again to the subordinates of the high-priests (John vii, 32, 45; xviii, 3, etc.), or of a jailor (Matt. xvi, 35—πρεσβυτέρος in Luke xii, 58; Acts v, 22). Josephus calls Moses τόν ἑρμηνευτή τοῦ (Act. iii, 14). Kings are so called in Wis. vi. 4. The idea of personal attendance comes prominently forward in Luke ii, 2; Acts xxi, 16, in both of which places it
is alleged as a ground of trustworthy testimony ("ipsi
ciderunt, et, quod plus est, ministarunt," Bengel). Last-
ly, it is used interchangeably with ἰδιώκοι in 1 Cor.
iv. 18, 5; II. v. 5, 5; in this instance the term is
designed to convey the notion of subordination and hu-
mity. In all these cases the etymological sense of the
word (ἰδιώκω) comes out. It primarily signifies an
under-rower on board a galley, of the class who used
the longest oars, and consequently performed the severe-
duty, as distinguished from the ἱππάρχοι, the rower
upon the upper bench of the three, and from the ναυ-
ιοι, sailors, or the ἵμισταρι, marines (Dem. 1209, 11,
14; comp. also 1208, 20; 1214, 23; 1216, 13; Pol. i. 25,
6): hence in general a hand, agent, minister, attend-
ant, etc. The term that most adequately represents it
in our language is "attendant."

1. The Greek word ἵδιωκός, the one usually
employed in relation to the ministry of the Gospel; its
application is twofold, in a general sense to indicate
ministers of any order, whether superior or inferior, and
in a special sense to indicate an order of inferior minis-
ters. In the former sense we have the cognate term
ἱδιοκός used in Acts vi. 1, 4, both to the minis-
ters of tables and to the higher ministration of the
Word, and the term ἱδιώκος itself applied, without
defining the office, to Paul and Apollos (1 Cor. iii. 5),
to Tychicus (Eph. vi. 21; Col. iv. 7), to Epaphras (Col.
iv. 7), to Timothy (1 Thess. iii. 2), and even to Christ him-
self (Rom. xv. 8; Gal. ii. 17). In the latter sense it is
applied in the passages where the term is translated
distinctly from the bishop, as in Phil. i. 1; 1 Tim.
tii. 8-13. The word is likewise applied to false teach-
ers (2 Cor. xi. 15), and even to heathen magistrates
(Rom. xiii. 4), in the sense of a minister, assistant, or
servant in general, as in Matt. xx. 26. The term ἱδι-
ωκός denotes among the Greeks a higher class of ser-
vants than the χοῖκοι (Athén. xix. 192; see Buttm. Lex.
i. 229; comp. Matt. xxii. 13, and Sept. for ἐναρμόστης,
Esth. i. 10; ii. 2; vi. 9). It is worth of observation that
the word is thus of very rare occurrence in the Sept.,
and then only in a general sense: its special sense,
as known to us in its derivative "deacon" (q. v.),
seems to be of purely Christian growth. See MIN-
ISTERS.

MINISTER. MINISTER is a Latin word applied in that portion
of the Christian Church known as the Western to desig-
icate that officer who is styled διάκονος in Greek. The
word was applied generally to the Anglican clergy about
the time of the great rebellion, since which time it has
come into general use, and is now applied to any preacher
of the Gospel, who is not the pastor of a church or any
other person dependent on him, and living from the con-
ditions of his office, and ῥαβδί is scarcely ever heard in Eng-
lish-speaking congregations of that people. Ministers
are also called divines, and may be distinguished into
tonic, or those who possess controversial talanta; cas-
s, or those who resolve cases of conscience; experi-
mental, those who address themselves to the feelings,
cases, and circumstances of their hearers; and, lastly,
practical, those who insist upon the performance of all
those duties which the Word of God enjoins. An able
minister will have something of all these united in him,
though he may not excel in all; and it becomes every
one of us, who is a candidate for the ministry to get a clear
idea of each, that he may not be deficient in the dis-
charge of that work which is the most important that
can be sustained by mortal beings. Many volumes
have been written on this subject, but we must be con-
tent in this place to offer only a few remarks relative to

1. In the first place, then, it must be observed that min-
isters of the Gospel ought to be sound as to their princi-
plies. They must be men whose hearts are renovated by
divine grace, and whose sentiments are derived from
the sacred oracles of divine truth. A minister without
principles will never do any good; and he who professes
to believe in a system should see to it that it accords
with the Word of God. His mind should clearly per-
ceive the beauty, harmony, and utility of the doctrines,
and while he should be simply impressed with a sense of
their value and importance.

2. They should be mild and affable as to their disposi-
tions and deportment. A haughty, imperious spirit is a
disgrace to the ministerial character, and generally
brings contempt. They should learn to bear injuries
with a calm, and to do good to every one; be courteous to all without censoring to any; be affable
without levity, and humble without pusillanimity; con-
ciliating the affections without violating the truth;
connecting a suavity of manners with a dignity of char-
acter; obliging without flattery; and throwing off all
reservedness running into the opposite extreme of
volubility and trifling.

3. They should be superior as to their knowledge and
talents. Though many have been useful without what
is called learning, yet none have been so without some
portion of knowledge and wisdom. Nor has God Al-
mighty ever sanctified ignorance, or committed it to
his service; since it is the effect of the fall, and the
consequence of our departure from the fountain of in-
telligence. Ministers therefore, especially, should
endeavor to break these shackles, get their minds enlarged,
and stored with all useful knowledge. The Bible should
be well known, and the word should be written, not
merely in the original tongues, but in the original lan-
guages. The scheme of salvation by Jesus Christ should
be well understood, with all the various topics connected
with it. And in the present day a knowledge of his-
tory, natural philosophy, logic, mathematics, and rhet-
oric is peculiarly requisite. A clear judgment, also,
with a retentive memory, inventive faculty, and a facility
of communication, should be obtained.

4. They should be diligent as to their studies. Their
time, especially, should be improved, and not lost by too
much sleep, formal visits, indolence, reading useless
books, studying useless subjects. Every day should
have its work, and every subject its due. Some parts
of the Hebrew Bible, and another in the Greek Testament, to be read every
day. A well-chosen system of divinity should be accurately
studied. The best definitions should be obtained, and
a constant regard paid to all those studies which savor
of religion, and have some tendency to public work.

5. Ministers should be exact as to their benevolence
and candor. A contracted, bigoted spirit ill becomes
those who preach a Gospel which breathes the purest
benevolence to mankind. This spirit has done more
harm among all parties than many imagine, and is, in
our opinion, one of the most powerful engines the devil
has, for making his way on the surface of the world.
and it is really shocking to observe how sects and part-
ties have all, in their turns, anathematized each other.
Now, while ministers ought to contend earnestly for the
faith once delivered to the saints, they must remember
that men always think differently from each other;
that prejudice of education has great influence; that
difference of opinion as to subordinate things is not
of such importance as to be a ground of dislike.
Let the ministers of Christ, then, pity the weak, forgive
the ignorant, bear with the sincere though mistaken zealot,
and love all who love the Lord Jesus Christ.

6. Ministers should be zealous and faithful in their
public work. The sick must be visited, children must
be catechised, the ordinances administered, and the
Word of God preached. These things must be taken
up, not as a matter of duty only, but of pleasure, and
executed with faithfulness; and, as they are of the ut-
most importance, the ministers should attend to them with
all that sincerity, earnestness, and zeal which that im-
portance demands. An idle, frigid, indifferent minister
is a pest to society, a disgrace to his profession, an in-
jury to the Church, and offensive to God himself.

7. Lastly, ministers should be consistent as to their con-
duct. No brightness of talent, no superiority of intellec-
t, no extent of knowledge, will ever be a substitute

VI. 10*
MINISTER OF THE ALTAR

MINISTERIAL EDUCATION

for this. They should not only possess a luminous mind, but set a good example. This will procure dignity to themselves, give energy to what they say, and prove a blessing to those in whom they move. In fine, they should be men of prudence and prayer, light and love, zeal and knowledge, courage and humility, humanity and religion.

See Dr. Smith, Lecture on the Sacred Office; Gerard, Pastoral Care; Macgill, Address to Young Clergymen; Massillon, Charges; Baxter, Reformed Pastor; Herbert, Country Parson; Burnet, Pastoral Care; Dr. Edwards, Preacher; Mason, Student and Pastor; Brown, Address to Students; Mather, Student and Preacher; Ostervald, Lectures on the Sacred Ministry; Robinson, Claude; Doddridge, Lectures on Preaching; Miller, Letters on Clerical Education; Venn, The Connection of Pulpit Elegance and the Pastoral Care; Christ, Examiner; Plumer, Pastoral Theology; Tyng, Office and Duty of a Christian Pastor; Bridge, Christian Ministry; Kidder, The Christian Pastorate; Townsend, Tongue and Sword; Preeb. Quo. and Princ. Rev. 1854, p. 596, 709; 1859, p. 105, 366; Jan. 1878, art. vi and vii; Universalist Q. Oct. 1875, art. vii; Kitto, Journal, April, 1858, p. 192; Meth. Quart. Rev., July, 1851, p. 450. See MINISTRY.

Minister of the Altar was a title applied in the Church of Rome, since the close of the 12th century, to the provider of pure bread, wine, and water for the mass. The ministrant, as he is called by the clergy, also performs the prayers as a deacon if he is in fact a laical clergyman, a clerk, deacon, or subdeacon was delegated for this position, but now the duty is assigned to boys, except on unusually solemn and festive occasions.

Ministerial Call, a term used to denote that right or authority which a person receives to preach the Gospel. This call is considered as twofold: divine and ecclesiastical. The following things seem essential to a divine call: 1. An ardent, holy, blameless, and constant inclination and zeal to do good; 3. Abilities suited to the work: such as knowledge, aptness to teach, courage, etc.; 4. An opportunity afforded in Providence to be useful. The Methodists hold that no man should seek to enter the ministerial ranks who does not feel especially called to preach the Gospel. They are quite decided on this point. An ecclesiastical call consists in the election which is made of any person to be a pastor. But here those governed by an episcopacy differ from the Presbyterians, Baptists, Congregationalists, etc.; the former believing that the choice and call of a minister rest with the superiors clergy, or those who have the gift of discerning and vesting in them the ministerial blessing; to whom it is of the utmost importance that it should rest on the suffrage of the people to whom he is to minister. See EPISCOPACY; ORDINATION.

Ministerial Education. It is rather an inference than a demonstrable historical fact that in the civil cities of the Jewish schools were maintained for the instruction of priests and Levites in the knowledge and ceremonies of the law. See EDUCATION. It is certain, however, that under Samuel "schools of the prophets" were established for the purpose of training men for the high function of moral and spiritual teaching. Not less than five such schools are named in sacred history; one at Naioth, one at Bethel, one at Jericho, one at Gilgal, and another at Mount Ephraim. The number of the sons of the prophets was often large. Obadiah hid one hundred of them in a cave to save them from the malice of Jezebel, and at the translation of Elijah fifty of the sons of the prophets were present to witness the wonderful scene.

At a subsequent period of Jewish history a species of schools came into vogue, known as the "assemblies of the wise." The Talmud mentions some twelve of these institutions, of which those at Tiberias and Jerusalem were the most celebrated. Nevertheless they were not exclusively for the education of the priests, but also of children and teachers. When Jesus the Christ appeared among men, no inconsiderable portion of his ministry was employed in the instruction and training of his disciples in a kind of peripatetic school, of which nature, as he was the Great Teacher and explaining the things of the kingdom of God. From the Acts and the Epistles it is evident that the apostles imitated their divine Lord in giving personal attention to the instruction of younger disciples designed to succeed them in the holy vocation. As the great Head of the Church had commanded his disciples to "go teach all nations," so Paul, in handing down his apostolical responsibility to the future Church, exhorts Timothy and his successors in this language: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (1 Tim. ii. 2).

In harmony with such examples and precepts, it is recorded, in the early history of the Church, that the apostle John spent his advanced years at Ephesus in qualifying youth for the Christian ministry, that Mark founded a ministerial school at Alexandria, and Polycarp another at Smyrna. Similar schools were established at Cесarea, in Palestine; at Antioch, Laodicea, Nicomedia, Athens, Edessa, Nisibis in Mesopotamia, Seleucia, Rome, and Carthage. Less distinguished than these were many episcopal schools connected with the prominent dioceses of the ancient Church. In some of the better periods and phases of monasticism, schools were conducted, in which young ecclesiastics were qualified as missionaries and teachers for the tribes and nations to which they were sent forth. Prominent among these were the schools at Iona, at Bangor, in Wales, and Armagh, in Ireland. During the mediaval period the Waldenses, although few in number and obscure in their seclusion, required all their candidates for the ministry to be diligent students, prescribing to them a course of study, and testing them by specific examinations.

The schools of Charlemagne, and the various universities founded in sequence of the Crusades, appear to have contemplated primarily, though not exclusively, the instruction of ecclesiastics. The University of Prague and that of Strasburg are celebrated for their aid to religion and the diffusion of piety in the Church. Nor must Paris be omitted. All these institutions exerted their influence for the purifying of Christian doctrine, not only in France, but throughout Europe, and mention the names of John Huss and Jerome of Prague; and here let us not forget John Wickliffe, who labored so faithfully at Oxford, and instilled English students with those principles that gave life to the Reformation. D'Aubigné says: "The first rays of the sun on their high gilded spires, shine on the road of the light of faith at Oxford and the antique schools at Cambridge." During the Reformatory period, the Continental universities became the main agencies for the spread of the new doctrines. Wittenberg, then but recently founded, became the nursery, the citadel, of the Protestants. The lecture-rooms of the Reformers were their principal pulpits; and, as has been declared by Melancthon in his Life of Luther, the great cause owes its success to the universities. The University of Heidelberg heard with joy the lectures of the exile Reuchlin. Wittenberg was the starting-point of the great Reformer himself, and from all Europe students flocked thither to sit at the feet of the immortal Melancthon. All the letters of the new cause, in short, were university men—most of them professors, who diffused their opinions through attentive listeners. Calvin, first at Strasburg, and later, sided by Beza, at Geneva, exerted an influence chiefly through the famous schools with which he was connected. Fleury says, in his Life of Calvin: "He was indebted to the academy (at Geneva), which soon became greatly frequented, for the rapid diffusion of his doctrines in Germany, Holland, and France." In passing, we may remind our readers also of those university laborers, the ardent servants for the Christian cause, Erasmus of
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From those days to the present all complete universities had had faculties of theology of greater or less extent. Their character and influence we are mainly in so far as they have in view the instruction of ministers.

In the colonial days of this country's history the ministers were, with few exceptions, men who had been trained for the work in Europe, and in a majority of cases were skilled laborers in the vineyard before they left the old country. It has been estimated that there was in the New England colonies, twenty years after the landing of the Pilgrims, a graduate of college for every 240 inhabitants. A few of these graduates were employed in the civil administration of the colonies, but most of them were in the ministry. As the population increased, and the demand increased, the ministry from the rising generation. For this purpose, and this mainly, the university at Cambridge was founded in 1636, and as its motto was chosen "Christo et eclesia" (To Christ and the Church). Amid much sacrifice and denial this school was started, and for years, your churches were without ministers, or the early ministers passed away by death, the ministry was supplied, in great measure, from among the graduates of the college. More than half of its graduates during the first century of its existence, entered into the labors of the ministry. Cotton Mather, in his 'History of New England Churches', 1696, from which it appears that of the 129 pulpits supplied by 116 pastors, of the preachers were graduates of Harvard College. In the charters of several of the oldest colleges it is declared that virtue and religion are the principal objects for the founding of these higher institutions of learning. "The Virginians have souls to be saved" was the plea presented by the pioneers in 1639, when the college was asked for Virginia; "and though the chancellor cursed their souls, saying, 'Let them raise tobacco,' William and Mary granted both a charter and money to the college which served its name. In a few generations all the leading churches in the state grow for training-schools to supply the ministry, founded colleges, until at present full four hundred chartered Christian colleges have grown into life as the outward material expression of the Christian zeal within American bosoms. What is peculiarly strange about American colleges is that all of them have felt more or less constrained to consecrate their work to religion. "Secular and state colleges, so called, many of them, surpass those under denominational control in their vigorous appeals to the religious feelings of the people." Placing some eminent worker of the Christian Church in the presidency, they became less of God's daily college prayers. They require all the students to attend church each Sabbath. They have daily prayer-meetings among the students. These students generally attend Sabbath-schools. The Greek Testament is read in the college lessons. The evidences of Christianity are taught in the classes. Free tuition and other inducements are offered to attract candidates for the ministry to these institutions. Revival measures are introduced. All the means of grace known to the evangelical churches are used as regularly, as frequently, as earnestly in the colleges as they are in any of the congregations of the Church. Under the auspices of the "Evangelical Alliance," has appointed a day of prayer to be observed once annually—now on the last Thursday in January—and many have been the conversions and fruits for the ministry. It is asserted by those who have carefully searched the records of our colleges that nearly one third of their graduates enter the ministry. Of Amherst College, e. g., it is told that "nearly half of its 'alumni,' since the beginning of its career, have left to go outwards to see him, exclaiming, 'I am a lost sinner; what must I do to be saved? The chaplain led him gently to Jesus. The cadet was afterwards bishop Polk." Such is the religious influence upon the higher literary institutions in the United States of America.

Theological Seminaries.—Ministerial education, properly so called, was afforded to but few of the earlier preachers of this country. In the colleges no special advantages were known, except what the instructors could grant by special arrangement. Principally the custom prevailed in some churches of associating ministerial candidates as students with experienced pastors, from which to receive instruction in theology and pastoral duty, and to whom in turn they might render some assistance. In other churches, in which the pressure for ministerial aid was great, young and inexperienced men were associated in actual service with senior ministers, by whom they were expected to be taught. While such modes of instruction and training were the best practicable at an initial period of Church development, and, indeed, not without some intrinsic advantages, yet the increase of general education, and the necessity for more thorough study on the part of ministers, were thought to demand the establishment of a system of institutions specially devoted to ministerial preparation—"the cultivating of sacred learning".

The history of this class of institutions in the United States is limited to the present century, with the single exception of a Roman Catholic seminary in Baltimore, founded in 1791. The first theological seminary of the Congregationalists, that of Andover, was founded in 1867. The dates at which the higher denominations followed these examples are as follows: The Presbyterians at Princeton in 1812; the Protestant Episcopalians at New York in 1817; the Baptists at Hamilton, N. Y., in 1820; the Methodists at Newbury, Vt., in 1843— consolidated with Concord, N. H., in 1847.

The extent to which institutions for ministerial education have since been multiplied is indicated by the following summary, given in the report of the United States commissioner of education for 1886-7.

<table>
<thead>
<tr>
<th>Denomination</th>
<th>Number of Institutions</th>
<th>Number of Instructors</th>
<th>Number of Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>Roman Catholic</td>
<td>10</td>
<td>140</td>
<td>2,646</td>
</tr>
<tr>
<td>Presbyterian</td>
<td>14</td>
<td>81</td>
<td>1,291</td>
</tr>
<tr>
<td>Baptist</td>
<td>18</td>
<td>101</td>
<td>1,011</td>
</tr>
<tr>
<td>Protestant Episcopal</td>
<td>19</td>
<td>68</td>
<td>896</td>
</tr>
<tr>
<td>Methodist Episcopal</td>
<td>19</td>
<td>101</td>
<td>2,553</td>
</tr>
<tr>
<td>Congregational</td>
<td>11</td>
<td>65</td>
<td>878</td>
</tr>
<tr>
<td>Lutheran</td>
<td>9</td>
<td>86</td>
<td>1,013</td>
</tr>
<tr>
<td>Reformed</td>
<td>6</td>
<td>21</td>
<td>193</td>
</tr>
<tr>
<td>Christian</td>
<td>6</td>
<td>19</td>
<td>229</td>
</tr>
<tr>
<td>Midwestern</td>
<td>5</td>
<td>80</td>
<td>2,987</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>691</td>
<td>6,039</td>
</tr>
</tbody>
</table>

Of the influence of this class of institutions as a whole, it may be said that it is greatly conducive to the advancement of sacred learning. By the accumulation of libraries, by the classification of studies, by the devotion of able men to special departments, more thorough instruction is provided, and students are enabled to secure, within limited periods, a more thorough acquaintance with the various branches of theological science than is at all attainable by any form of isolated or individual effort. (D. P. K.)

Educational Aid Societies.—In this connection a word must be said about the many educational societies
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founded by the various religious bodies to aid young men financially during their preparations for the sacred office of the ministry. The amount of work accomplished by these agencies may be seen from the following items: The American Education Society (including the parent society at Boston and its Presbyterian branches), since its formation in the year 1815, has raised and expended in the work of ministerial education not far from $2,900,000. It has afforded aid to over 3000 young men in their course of education for the ministry. The amount raised by this society for one year was $38,914, and the number of young men assisted for the same year was 432. The American Board of Commissioners for Foreign Missions since its formation has sent out into the great foreign mission field not over 500 ordained ministers. Of these over half have been beneficiaries of the American Education Society. About one third of the Congregational ministers of New England at the present time were aided in their education by this society, while more than one third of that large body of men who have labored so efficiently in connection with the Home Missionary Society were raised up in the same way. The Board of Education of the Presbyterian Church (Old School) has since its formation furnished aid to about 2200 young men. How many of these men have been employed in foreign and home missionary service we have no accurate data to determine. The amount raised by this board from year to year for the purposes of ministerial education is not far from $50,000, and the number of young men now assisted yearly is but little less than 400. There is also an Education Society in connection with the Baptist churches, which has rendered efficient aid in the same great work. In the Methodist Episcopal Church this agency has assumed such vast importance that special provision was made for a "Board of Education" during the American Centennial of Methodism, and there is now (1874) a fund of $100,000, the interest of which is annually expended to aid candidates for the Methodist ministry. There are also educational societies for the same purpose in connection with most of the Annual Conferences. Even the non-evangelical churches support such agencies.

See Knight, Utility of Theol. Seminaries; Kentish, Importance of Min. Education; Clarke (Adam), Letter to a Preacher; Mason, Student and Pastor; Baily, Remarks on Clerical Education; New-England, i. 126; Eclectic Rev. (new series), i, 99; Princeton Rev. v, 55; xv, 567; Christian Examiner, x, 81; Amer. Bible Repository, i, 474; xi, 187; 2d series, viii, 444; x, 462; Evangel. (Luth.) Qu. Rev. 1868, July; Meth. Qu. Rev. July, 1845, art. ii; Jan. 1873, p. 94; Theol. Medium (Cincinnati), xv, 107. The history of the subject is very averse gift of the Holy Spirit (Acts x, 44-47; xix, 6, 7; 1 Cor. xii, 4). Indeed, the technical distinction between clergy and laity in this particular is almost ignored in the New Testament, and we find members of the Church, whether official or private, male or female, expressly and freely exercising their liberty in everything (Acts vi, 8; viii, 1, 4, 8; ix, 20; xviii, 24-28; xxi, 9). This is in accordance with the universal impulse of the newly-converted soul to communicate the glad tidings of his own salvation to others, without waiting for any formal license or authorization. Such evangelization is the very essence of preaching, by whatever name it may be called, or by whatever conventionalities it may be surrounded. We may add that whoever loses this spirit of his early zeal, has lost, be his success or attainments in other respects what they may, the great divine seal of his call to preach. See LAI PREACHING.

The call, as above defined, to preach the Gospel to the best of our ability and opportunity, is one that every Christian should recognise and obey. It is, however, a duty entirely distinct from, although in some cases closely related to, the general question of our vocation in life. It is precisely that part of the call of the ministry which has probably occurred, sooner or later, to every considerate young man of the Church. If earnest and devoted, he is apt to infer the farther duty of giving himself exclusively as an avocation to the work of preaching. The idea having once been vividly presented to his imagination, is likely, in proportion to his
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conscientiousness, to fasten more and more deeply upon his convictions, while at the same time his judgment of his own information, its infirmities, and his own personal (?) may be totally adverse to the course. Hence he is in a two-fold danger of error; on the one hand he may mistake for a distinctive divine call his own general promptings to do anything, however uncongenial, for the sake of his Master; or, on the other, he may yield to a self-depre-cating modesty, and the force of obstacles, and neglect a real call. Under this balance of arguments, perhaps the safest guides are two—one internal, the other external. In the first place, let him carefully examine his own heart, and see what motive secretly prompts him in this direction. If it be the love of applause, a desire for distinction, a vanity for public prominence, or a wish for glory, this is a mode of subsistence, of course the master must conclude himself to be unworthy and unfit for the holy office. If, again, he is chiefly drawn to the work under a mere sense of consecration if he refuse, we apprehend he has not reached the highest intimation of an incentive to duty in this path. He, like every other believer, of course, must quiet his conscience by being willing to do any duty, even this, if clearly made known; but it does not follow that he is called upon to do any and every disagreeable thing, simply because it would be a cross to him. A better and more decisive, as well as consistent, test, is to ask himself, “Do I seek this place, or is it sought after me, because I am the most exalted and useful one I could occupy? Is it in one in which I feel that I can most effectually glorify God and serve my generation?” If he still have doubt in answering the question, then let him turn to the other outward test. Let him try it, and experiment will soon satisfy him whether his call is genuine or not. This experience will especially determine four points: namely, 1. His natural qualification or disqualification, in point of physical, mental, and spiritual adaptation; 2. His probable measure of success, as evinced by the fruit of his efforts; 3. His greatest lack, and consequent-the point what, by study and care, he should more fully prepare himself in the future; 4. The providential indications, by way of opening, means, etc., for his father progress. The Church, meanwhile, through his friends, fellow-members, and the pastor, will thus have an opportunity of judging on these points, and then advice will not only be welcomed by him, but must in the end be conclusive.

Our result, therefore, under this head is, that while preaching the Gospel in some form, and as a specific work, is the general duty of all believers, it is the sole or exclusive duty of those only who, by undoubted internal and external marks, are divinely called to the office, a calling, by the Church, a calling to the Church, as a Church. This last is the ultimate or determinative sign.

II. Ordination.—The second great and peculiar function of the Christian ministry is the administration of the holy sacraments—namely, Baptism and the Lord’s Supper. Other clerical offices—such as officiating at marriages, funerals, chaplaincy, expounding the Scriptures, dispensing ritual duties, etc.—are entirely subordinate and immaterial to these. The sacraments likewise may, no doubt, lawfully be administered by a lay unordained person, or even by a woman, in case of emergency or private celebration; but, for the sake of propriety and system, they should be a matter of Church order, and this is the meaning of the term “ordination.” This, therefore, is a purely ecclesiastical distinction, which affects the ordained individual only as to certain churchly relations or functions appertaining to himself individually. For this reason it is performed but once, and never again, whether it be executed by the bishop, a presbyter, or neighboring pastors. It is entirely conventional. The true “apostolic succession” is maintained wherever the line is in accordance with the established Church usage in the case.

It will be observed that preaching and “orders” do not necessarily concur in the same person. Hence some churches have ordained elders who are not clergymen. Hence, likewise, there are ordained local preachers and ministers of the Gospel, who retain the use of the ecclesiastical orders, in the Episcopal churches, with the bishop; in the Presbyterian churches, with the Presbyterian Synod; in Methodist churches, with the Annual Conference; among Congregationalists, Baptists, etc., with the congregation itself.

III. Ordination.—This is the last and crowning office of the Christian ministry. It does not necessarily involve the two preceding, for in all churches there are occasionally pastors who are not ordained men. In the Methodist Church there are at least sub-pastors, namely, class-leaders, who have no other clerical functions; and many of the Roman Catholic priests do not preach at all. Or even if they did, their mode of subsistence, of course, must conclude himself to be unworthy and unfit for the holy office. If, again, he is chiefly drawn to the work under a mere sense of consecration if he refuse, we apprehend he has not reached the highest intimation of an incentive to duty in this path. He, like every other believer, of course, must quiet his conscience by being willing to do any duty, even this, if clearly made known; but it does not follow that he is called upon to do any and every disagreeable thing, simply because it would be a cross to him. A better and more decisive, as well as consistent, test, is to ask himself, “Do I seek this place, or is it sought after me, because I am the most exalted and useful one I could occupy? Is it in one in which I feel that I can most effectually glorify God and serve my generation?” If he still have doubt in answering the question, then let him turn to the other outward test. Let him try it, and experiment will soon satisfy him whether his call is genuine or not. This experience will especially determine four points: namely, 1. His natural qualification or disqualification, in point of physical, mental, and spiritual adaptation; 2. His probable measure of success, as evinced by the fruit of his efforts; 3. His greatest lack, and consequent-the point what, by study and care, he should more fully prepare himself in the future; 4. The providential indications, by way of opening, means, etc., for his father progress. The Church, meanwhile, through his friends, fellow-members, and the pastor, will thus have an opportunity of judging on these points, and then advice will not only be welcomed by him, but must in the end be conclusive.

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IV. The foregoing ministerial functions many are disposed to add a fourth, namely, administration. This, so far as it applies to the execution of discipline in any particular Church, is merely a part of the pastor; and even here it is very doubtful whether the pastor have legitimately any power beyond that of presiding in meetings, and guiding in a general way the affairs of the Church. His personal influence, of course, is very great; and if the people have confidence in his judgment, his advice will be freely sought and cheerfully followed. But in the actual discharge of an authoritative character, he should be presented and regarded as a “lording over God’s heritage” equally unwarranted by Scripture or ecclesiastical law.

The extension of the clerical administration to the general Church, in distinction from the laity, is a prelat-sculptural characteristic only, and everywhere, of High-Churchism. It is the essence of popery, and is not the less offensive if advocated or practiced by a bishop in any Protestant Church. Even the Episcopal churches, strictly so called, do not hold this theory; the Methodist Church has lately discarded it, and the Presby-terians administer the lay elders to full participation in the highest legislative assemblies.

Referring once more to our Lord’s constitutional behest (Matt. xxviii., 19, 20), we find four duties enjoined upon his disciples: 1. Preaching—that is, evangelization. 2. Disciplining—that is, enrolling as followers of Jesus. 3. Teaching—that is, instructing his followers; and 4. Instruction—that is, inculcation of Christian doctrine in detail. Not one of these is the essential or peculiar, much less exclusive prerogative of the ministry; although the minister, as such, naturally takes the lead in them, devoting himself professionally to them, especially in the more public and formal relations. Of all
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the really characteristic functions of the ministry, we
have found—to recapitulate—that the true basis of au-
thorization arises in the Church itself, as the final earthly
decision of qualification and fidelity; and that she
expresses her decision with respect to it through the
ministerial college. Their immediate brethren, who are
her credentials to the second through the ecclesiastical or-
ganism which he thereby enters; and she issues her
mandate respecting the third through the local commu-
nity which thus invites his care.

See, besides the works quoted under MINISTER, Schaff, 
History of the Church, ch. vi, p. 495 sq.; Bell, The 
courses on the Ministry; Boardman, On the Christian 
ministry; Collings, Vindication of a Gospel Ministry; 
Crotchwaite, On the Christian Ministry; Edmondson, 
On the Christian Ministry; Fancourt, Nature and Expedi-
ency of a Ministry; Taylor, Institution and Necessity of 
the Ministry (in The Churchman, vol. i, 249; rightly con-
vinced; Viner, Theory of the Evangelical Ministry; Wallace, 
Guide to the Christian Ministry; Wayland (Francis), 
Letters on the Christian Ministry; Amer. Bible Re-
pository, ix, 64; Christian Examiner, v. 101, xvi, 384; 
Christian Monthly Spectator, ii, 401; viii, 441; ix, 487; 
Christian Observer, xv, 18; xiv, 450; xx, 533, 544; 
xxvi, 239, 354; xlvii, 401; xvii, 311; xix, 207; vi, 
542; vii, 583; viii, 411; Christian Review, xv, 15; 
ii, 254, 576; ix, 236; xii, 501; xv, 400; Edenb. Rev.
review, xxxi, 360; North Amer. Rev., xliii, 206; Kitto, Journal 
See also Poole, Index to Periodical Lit. a. v.; Malcom, Theol. 
Index, a. v.

Min'ni (Heb. Min'ni), מִנְנִי, etymology unknown; 
Sept. μιννίαι, Vulg. Mensi occurs only in Jer. ii, 57 
and so in the Targ. at Psa. xiv. 9, but wrongly, as the 
name of an Armenian province, joined with Ararat: i.e., 
as Bochart well observes (Phaleg, i, 8, p. 19, 20), proba-
bly the Minas (Mavric) of Nicholas of Damascus in 
Josephus (Ant. i, 5, 6), a tract of Armenia overlying 
by the mountain Baris, on which are the traces of the ark. 
Bochart, at sup., compares the region of the Mavraciensi, in the middle 
of Armenia, so called from Manacara, the son of Haigus, 
who is said to have been the founder of Armenia (Moses 
Choreon, i, 11). Less likely is the supposition (Bochart, at 
sup.) that the Greek name Armenia itself sprung from 
מִנְנִי, "mountain of Minni," since it is rather 
derived from Aram (see St. Martin, at sup. p. 259). 
This Minni is more closely connected with the names 
of the Assyrian inscriptions, whom Rawlinson (Herod. i, 464) 
places about lake Urumiyeh, and with the Minas who 
appears in the list of Armenian kings in the inscription at 
Layaard's (Nin. and Bib., p. 401). At the time 
when Jeremiah prophesied, Armenia had been subdued 
by the Medes kings (Rawlinson, Herod. i, 108, 177)."
See Armenia.

Minnis, William, D.D., a Presbyterian divine, was 
born, of Scotch-Irish parents, in Blount County, Tenn., 
Dec. 28, 1799. He was educated at Maryville College, 
Tenn.; studied divinity in the South-western Theologi-
cal Seminary at Maryville; was licensed in 1825, and 
decided in 1828 as pastor of Westminster Church, 
Tenn. In 1834 he was received and installed to the 
charge of Salem and New Market, Tenn.; became a 
member of the United Synod at its organization in 1857, 
and died May 5, 1863. Dr. Minnis was a man of ex-
traordinary energy, thorough in the investigation of 
every subject, clear in the illustration of the deepest 
practical truth, and earnest in the expression of souls. 

Min'nith (Heb. Min'ni'th), מִנְנִית, distribution; Sept. 
in Judg. iii, 18, in Ezeck. xxvii, 27. A town in the country of the Ammon-
ites, to which Jephthah pursued them (Judg. xi, 38), 
celebrated for the excellence of its wheat, which was 
exported to the markets of Tyre (Ezek. xxvii, 17). It 
still existed in the age of Eusebius, four Roman miles 
from Heshbon, on the road to Philadelphia (Onomast., s. 
v. Menai's, Jerome Mammith'). Schwartz (Palest., p. 250) 
thinks it the same with the present Minja, five miles 
east of Heshbon. From Araer to the approach to Min-
nith (מֵנְנִית) seems to have been a district 
containing twenty cities. Minnith was in the neighbor-
hood of Alaba, 6 Roman miles from Tiberius. In this 
vicinity were possibly situated the vineyards in 
which Balaam encountered the angel on his road 
from Mesopotamia to Moab (Num. xxii, 24). An epis-
copal city of 'Palestina secundas,' named Mammith, is 
quoted by Bezan (Palest. p. 211), but with some ques-
tion as to its identification in this neighbourhood. 
The site bearing the name Moinjah is marked in Van de 
Velde's Map, perhaps on the authority of Buckingham, 
at seven Roman miles east of Heshbon, on a road to 
Amman, though not on the frequent track.

MINO, MAESTRO, a distinguished sculptor, flourished 
during the 15th century. The exact dates of his 
birth and death are unknown. He is sometimes called 
MINO DEL REGNO. The statues of San Pietro and San 
Paolo, which are in the sacristy of St. Peter's, at Rome, 
but which until 1847 stood at the foot of the steps of St. 
Peter's, are his work; also the Tomb of Pope Paul II, 
in the Basilica of St. Peter's. See Vasari, Lives of the 
Painters, trans. by Mrs. Foster (Lond. 1860, 5 vol. 8vo). ii, 86.

Minor Canon is the name frequently applied to a 
petty canon, petty prebendary, or sub-canon:
(1) A vicar in priest's orders in the old foundations; 
a representative and an officer who celebrated at the 
high altar in the absence of a canon. Generally there 
were four, occasionally as many as eight. In most 
cases they were the vicars of the four dignity buildings. 
In the Roman Church of England the word designated in 
some instances the prebendaries who were in minor 
orders, and at York a major canon was one who had kept 
the greater residence. At St. Paul's they form a 
college, instituted in 1595, over and above the thirty vic-
ars. The latter sung the matin and lady mass, but the 
minor canons chanted the mass of requiem for their 
founder, as well as the apostles' or high or chapter 
masses, being required in addition to attend all the 
hours. All were priests under a superior, called a war-
den. Their almoner looked after the choristers. The 
two cardinals, who had a double portion, were in the 
priests of the close. They furnished the librarian, sub-
dean, suptor, and divinity lecturer, and the perpetual 
gospel and epistle. In 1578 they wore surplices, dark 
aluminces of calaba, lined with minerive, with a 
black cope and hood, trimmed with silk or linen. 
(2) A subdean or other dignitary, appointed by 
the bishop or chapter in the new foundations; and by 
the original constitution the number equalled that of 
the canons, and the stipend half that of the latter. They 
had a share in the abbatial. In the time of Charles I 
their numbers were reduced. They had no estates of 
their own, and resided in a common hall, along with the 
schoolmasters, lay singers, and choristers. Minor canons 
are removable by the dean and chapter, and are now 
choral substitutes of the canons residuary, officiating in 
turn under their authority, jointly with the dean. 
See Walcott, Sacred Archaeology, a. v.; Staunton, Eccles. 
Dict. a. v. See also Canon, Ecclesiastical.

MINOR, Laurencet BYRD, a missionary of the Protestant 
Episcopal Church, born at King's Castle, Carolina County, Va., Sept. 9, 1818. 
In 1833 he entered the theological seminary of Virginia. Missiona-
eries being required for West Africa, he determined to give 
himself to the work. He was ordained in 1836, and 
sailed from Baltimore for Cape Palmas May 8, 1837. 
Immediately upon his arrival in his new field he 
assumed the charge of a school at Mount Vaughan, Cape 
Palmas. In April, 1839, he visited the Gold Coast, of 
which he gave a graphic account to the Board of Mis-

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sions. In the same year he returned to the United States on a visit, and while there he married. Shortly after he returned to Africa, to take charge of a small chapel at Mount Vaughan. In 1841 he took part in an exploring expedition, having for its object the establishment of a station in the district of Taboo, and in 1843 he removed his family to that locality; but just as he was about to join his labours there he died. He possessed neither brilliant talents nor a strong intellect, but his devotion to his work made him so earnest and zealous that everything gave way before him. The natives were attracted by the amiability of his character, and his influence over them was most potent and cordial. See H. W. Pierson, American Missionary Memorial, p. 449.

Minor, Melchior Gottlieb, a German theologian, was born at Zilenzendorf, in the Silesian county of Brieg, Dec. 28, 1695; received his preparatory education at the orphan school at Halle, where he distinguished himself by great proficiency in the ancient languages; in 1709 he entered the gymnasium at Zittau, and in 1712 the university. He studied theology and philosophy at Wittenberg; soon afterwards he went to Halle, to study modern languages, civil and ecclesiastical law, and mathematics. Upon the completion of his course in 1715, he returned to his native city, where he got a position as tutor; in 1720 he was appointed minister at Teppelwode, in the principality of Munsterberg; and in 1722 minister at Ladanstadt. Some time after he was appointed councillor of the Prussian consistory, and inspector of churches and schools of the district of Schweinitz. He died Sept. 24, 1748. Some of his most important works are: Das Leben und Leiden, eine Leichenpredigt über Pas. VII, 2, 3 (Landscheid, 1723, fol.): — Das nöthige Wissen eines Christen (Jauer, 1725, 12mo): — Kurze Niebruch von den Alten der Juden, Heiden und Christen, mit einer Beschreibung des der Guadenkirche von Landshut erbauten Alarsa (Landscheid, 1725, 4to): — Hauptnummen der christlichen Lehre (ibid. 1725, 12mo): — Gelehrte Reden und Abhandlungen (Leipsic and Breslau, 2 vols. 1728, 8vo): — Heilige Betrachtungen über die Evangelien (ibid. 1756, 8vo): — Heilige Betrachtungen über die Leidensgeschichte Jesu (ibid. 1757, large 8vo). See Göring, Gelehrte Theol. Deutschland's, s. v.

Minorca (Span. Menorca), one of the Balearic Isles, some twenty-five miles distant from Majorca, the largest of the group, and about 31 miles square, and covered in all a territory of about 300 square miles, and counting 37,280 inhabitants, subject to the Spanish government. The coast of Minorca, broken into numerous bays and inlets, is fringed with islets and shoals, and its surface, less mountainous than that of Majorca, is undulating, without any of its heights pointing to 478 feet above the sea-level. Its chief productions are marble, slate, plaster, the common cereals and legumes, oranges, lilac, lemons, oil, wine, olives, and aromatic herbs. The chief towns are Port Mahon, the capital, and Ciudadela, the former capital, with a population of about 43,000. There are many remains of Celtic civilization on the island. The people of Minorca (Menorquins) are very indolent, the women very stylish and polite. The religious history of the Minorquins is so intimately connected with that of their rulers that we must refer to the article SPAIN.

Minorensis is another name under which the followers of St. Clare are distinguished. See Clare, St.

Minorites, a name of the Franciscan order, derived from the later domination adopted by their founder, Fra' Tommaso. See Francisca. 

Minos, a Cretan hero and lawgiver, figures in Greek mythology and legend. There are many writers who speak of two characters of that name, but Homer and Herodot know of only one Minos, the king of Cnossus, and son and friend of the god Jupiter himself. We are told that he was the brother of the king of Thera, being the same father to the gods, and that when he had acquired the power he was cruel and tyrannical; and that after he had subjected the Athenians he treated them merci- lessly, and required their boys and virgins as sacrifices to the Minotaur (q. v.). Although these legends and fables are of but little interest, Minos deserves a place here as a benefactor of the race; and, if his existence be not mythical, he must be ranked among the wise men of the earth. To him is attributed the creation of Minos, which served as a model for the legislation of Lycurgus, are ascribed. He is said to have dealt out justice, and to have so pleased the gods that he became a judge of the souls which entered the infernal regions. Minos has by some writers on antiquity been identified with Meno (or Meeno), the great Hindh law- giver.

Minotaur (i. e. the Bull of Minos) is one of the most repulsive conceptions of Grecian mythology. He is represented as the son of Pasiphae and a bull, for which she had conceived a passion. It was half man, half bull—a man with a bull's head. Minos, the hus- band of Pasiphae, shut him up in the Cnossian Laby- rhinth, and there fed him with youths and maidens, whom Athens was obliged to supply as an annual trib- ute, till Theseus, with the help of Ariadne, slew the monster. See Minos. The Minotaur is, with some probability, regarded as a symbol of the Phoenician sun- god.

Minshull, Robert, a minister of the Methodist Episcopal Church, was born in Pennsylvania in 1788; entered the Baltimore Conference in 1813; and died in Mercersburg, Pa., July 15, 1828. He was a man of fine talents and great piety and zeal. He was especially useful as a promoter of Sunday-schools and tract socie- ties, and was also an excellent and faithful minister of the W. M. C. and M. S. C. Conference.

Minster signified originally, as in the writings of Cassian, St. Athanasius, and Jerome, the cell of a soli- tary; but the word was extended by Eusebius to embrace the church or the abode of a religious community. (1.) A church of regular canons. (2.) A church formerly served by monks (in Germany the term Minster is still employed, and Marmoutier in France—majus monasterium, or great minster). (3.) A cathedral. (4.) Many large churches, held by secular canons, were dignified by the title of minster. (5.) Paris churches, in 960, were called minsters, and several retain the name. These were the original outposts of the Church, isolated stations of priests living un- der rule and in community, which in time became parishes. Minster Ham is the term applied to a sanctuary- house, in which persons were afforded refuge for three days. If they were burdened with the king's purveyance, they might remain for a longer period.

Minstrel (1797, menagère), one striking the harp, 2 Kings iii, 15; nachbarg, Matt. i, 30, a flute-player, "niper," Par. xvii, s.v.; Cumi was often employed by the Hebrews for sacred purposes, and in the case of Elisha it appears to have conducted to inspiration (2 Kings iii, 15). See Music. It was a usual accom- paniment of funerals likewise (Matt. i, 33; comp. Josephus, War, iii, 9, 5), as it is still in the East (see HACKETT'S Illustr. of Scripture, p. 119). See BURIAL.

The English word minstrel represents the French word minstrelet, which itself is a diminutive of ministre, and is applied to the class of persons who administered to the amusements of their patrons by their skill in music and poetry. Chaucer uses the word minster in the sense of musician (Richard, ii, 6, and Du Cange, Gloss. 2). The class of minstrels had in medi- eval times a social position almost akin to the bard and scald whose Sagas they sung and whose inspiration they imitated at humble distance. Musical sound has been an accomplishment of religious worship in all countries. The expert player on the musical instrument has become associated with the worshipper of yet higher fac-
ulty (see Wilkinson’s Ancient Egyptians, chap. ii, and representations of harpers in the tomb of Rameses III, Thebes; Miller’s Hist. of Art, vol. i, p. 243). The beauty of voice and lovely song, and the art of “playing well on an instrument,” were associated with the functions of prophecy (Ezek. xxxiii, 31–35). Various passages of Holy Scripture show that the skilful performance of sacred music formed a large portion of the education of the sons of the prophets; 1 Sam. 1, 5, 6:

“Thou shalt meet a company (727, Sept. 390s) of prophets coming down from the high place, with a psaltery, a tabret, a pipe, and a harp; and before them [see Psalms v. 7] and sing a psalm. It is not certain whether the prophets were here distinct from the players on instruments, but most probably they were the same individuals as those of whom we read elsewhere, that they “should prophesy with harps, with psaltery, and with cymbals” (1 Chron. xxxv, 1); that they resembled “the sons of Asaph, of Heman, and of Jeduthun, who should prophesy with a harp, according to the order of the king, to give thanks and to praise the Lord” (see also ver. 6, 7). In this passage the performance of sacred song and choral music in the temple received the exalted designation of prophecy. Sacred music, “a joyful noise unto the Lord,” and “cause the Lord upon his instrument of ten strings, and upon the psaltery” (Ps. lxxvi, 1; lxxxvii, 7; xxii, 1–3; c), were charactera of close communion with God. The effect produced upon the auditors is described (1 Sam. x, 6) as being in that instance very remarkable—Saul is assured that when he hears the prophetic minstrelsy, “the Spirit of the Lord will come upon him, and he shall prophesy with them, and be turned into another man.” See ver. 11, and comp. 1 Sam. xix, 20–24, the account of the prophets being instructed by Samuel, and the effect of the holy song under the influence of the Spirit of God upon Saul’s messengers, and afterwards upon Saul himself. It will be seen here how the minstrelsy rose to the highest influences of music, and hence the advice tendered to him by his servants (1 Sam. xvi, 16), “Seek out a man who is a cunning player on a harp, and it shall come to pass that when the evil spirit from God is upon him, that he shall play with his hand and thou shalt be well.” The participial form 222 (from ‘22, in Fiel, which is used of striking the strings of a musical instrument), signifies “a harp,” and is used of “the king’s (king, iil, 15; minstrel).” The effect produced on Saul was remarkable. See Saul. The custom of applying such a remedy to mental disturbance may be traced in other writings. Thus Quinlin. (Inst. Orat. lib. ix, chap. 4) says, “Pythagoreus moris fuit, cum somnum paterent ad lyram prisens letenta, ut si quis oii oii componeret cum comp. Plutarch. De Musico, and Aristotle, Pol. lib. viii, chap. 5; Apollonius Dyscolus, De Musica, quoted by Grotius, ad loc., Tav. et ckladru- us tis dionoikei 1kast. See also King Lear, act. ii, sc. v, where music is used to bring back the wandering mind of Lear. Josephus (Ant. vi, 6, 2), in his account of the transaction, associates the singing of hymns by David with the harp-playing, and shows that though the tragedy of Saul’s life was lightened for a while by the skilful minstrelsy of David, the raging madness soon triumphed over the tranquillising influence (comp. 1 Sam. xviii, 10; xix, 10). Weems’ (Christ, Synopsis, chap. vi, § 3, par. 6, p. 149) supposes that the music appropriate to such occasions was “that which the Greeks called apolmas, which was the greatest and the saddest, and affected the sensations.”

In many references of Holy Scripture the minstrel and the prophet appear to be identical, and their functions the same, e.g. 2 Kings xi, 13, 14. The two functions are clearly distinguished. The prophet Elisha needed the influence of the “minstrel” to sooth the irritation occasioned by the aggravating alliance of Israel with Judah. Not until this effect would be propound the influence guide him to a sound vaticinating of the duty and destiny of the allied forces. The minstrelsy was produced, according to Procopius, by a Le- vite, who sung the Psalms of David in the heart and spirit of the prophet; if so, he was thus the means of producing that condition of mind by which the prophet was lifted above the perceptions of his senses, and the circumstances which surrounded him, into a higher region of thought, where he might by divine grace penetrate the secret of God. Josephus says that the spirit of anger of the Shechinah had departed from him;” Ephraem Syrus, that the object of the music was to attract a crowd to hear the prophecy; J. H. Michaelis, that the prophet’s mind, disturbed by the impetuosity of the Israelites, might be soothed and prepared for divine things, by the sweet music. According to Kell (Comm. on King 1, 859, Eng. tr.) “Elisha calls for a minstrel, in order to gather in his thoughts by the sweet tones of music from the impression of the outer world, and, by pressing the life of self and of the world, to be transferred into the state of internal vision, by which his spirit would be prepared to receive the divine revelations.” This in effect is the view taken by Josephus (Ant. ix, 3, 1), and the same is expressed by Maimonides in a passage which embodies the opinion of the Jews of the Middle Ages. “All the prophets were not able to prophesy at any time that they wished; but they prepared their minds, and sat joyful and glad of heart, and abstracted themselves from the tumults of the world, from melancholy, nor in the midst of apathy, but in the midst of joy. Therefore the sons of the prophets had before them a psaltery, and a tabret, and a pipe, and a harp, and [thus] sought after prophecy” (Deo kachakazak, vii, 5, Bernard’s Creed and Ethics of the Jews, p. 16; see also note to p. 114). Kimchi quotes a tradition to the effect that, after the ascension of his master Elijah, the spirit of prophecy had not dwelt upon Elisha because he was mourning, and the spirit of holiness does not dwell but in the midst of joy. The references given above to the power and dignity of song may sufficiently explain the occurrence. The spiritual ecstasy was often bestowed without any means, but many instances are given of subordinate physical agencies being instrumental in its production (Ezek. ii, 2; iii, 24; Isa. vi, 1; Acts x, 9, 10; Rev. i, 9, 10).

The word minstrel is used of the aileagru who, in Matt. xx, 27, are represented as mourning and making a noise on the death of Jairus’s daughter. The custom of hiring mourners at the death of friends is seen on Etruscan amphore, tombs, and bass-reliefs (see Dennis’s Etruria, i, 295; ii, 344, 354, where music was considered appropriate; and Wilkinson, Ancient Egyptians, ii, 386–393). Skill in lamentation (Amos v, 16; Jer. iii, 10) was not only performed on the flute or pipe, but probably included that accomplishment (Eccles. xi, 5; 2 Chron. xxxxy, 25). See Mourning.

Minstrels’ Gallery, in a church, forms a sort of orchestra for the accommodation of vocal and instrumental performers. It is quite common in Continental churches, but is very rarely met with in England. There is a gallery of this sort over the altar-screen at Chichester cathedral, and another, much larger, in the middle of the north side of the choir of Exeter cathedral. It is supported upon thirteen pillars, between every two of which, in a nichest recess, there is a sculptured representation of an angel playing upon a musical instrument. Among these we observe the harp, the violin, pipe, cornett, triangle, etc. The roof of Outwell Church, Norfolk, and the minstrels’ column at Beverley, also exhibit a great variety of musical instruments anciently used in our churches, independent of the organ and the regal, which was a small portable organ, having one row of pipes giving the treble notes, the second row the pedals, and a small pair of pipes mounted with the left hand.

**Mint** (aileagru, sweet-scented) occurs (Matt. xxiii, 5).
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2; Luke xi, 42) among the smaller garden herbs which the Pharsees punctiliously tithed. See Anise; Dill. It was much esteemed as a warming condiment by the ancients (Pliny, xix, 47; xxx, 59; xxi, 18; Dioscor. iii, 41; Martial, x, 48, 8 sqq.; the Romans calling it mentha, and the Greeks μυρίζων, as well as the Jews (Mishna, "Oezin., ii, 2; "Okel. viii, 1; also the Talmudic tracts "Shen ve-jebil, vii, 2; "Sheb. vii, 1.; the rabbins call it נָץ; it was even esteemed, for the sake of its odor, upon the floors of houses and synagogues, Buxtorf, "Lex. Heb. p. 1229), and as it still is in Eastern countries (Raff., Delle, Flora Agrest. In des. de Vrango-xir. "Some commentators have supposed that such herbs as mint, anise (dill), and cumin, were not titheable by law, and that the Pharsees solely from an over-strained zeal paid tithes for them; but as dill was subject to tithe (Massereth, iv, 5), it is most probable that the other herbs mentioned with it were also tithed, and this is fully corroborated by our Lord's own words: "These ought ye to have done." The Pharsees, therefore, are not censured for paying tithes of things untithable by law, but for paying more regard to a scrupulous exactness in these minor duties than to important moral obligations."

"It is difficult to determine the exact species or variety of mint employed by the ancients. There are numerous species very nearly allied to one another. They usually grow in moist situations, and are herbaceous, perennial, of powerful odor, especially when bruised, and have small reddish-colored flowers, arranged in spikes or whorls. The taste of these plants is bitter, warm, and pungent, but leaving a sensation of coolness on the tongue; in their properties they are so similar to each other, that, either in medicine or as a condiment, one species may safely be substituted for another. The species most common in Syria is Mentha sylvestris, found by Russell at Aleppo, and mentioned by him as one of the herbs cultivated in the gardens there. It also occurs in Greece, Taurus, Caucasus, the Altai Range, and as far as Cashmere. M. arvensis is also a widely-diffused species, being found in Greece, in parts of Caucasus, in the Altai Range, and in Cashmere." (See Celati: Hierob., i, 543 sqq.) Lady Calcutt ("Script. Herb., p. 280") makes the following ingenious remark: "I know not whether mint were originally one of the bitter herbs with which the Israelites eat the Paschal lamb, but our use of it with roast lamb, particularly about Easter time, inclines me to suppose it was." The same writer also observes that the modern Jews eat horseradish and chervil with lamb. The wood-cut represents the horse mint (M. sylvestris), which is common in Syria, and, according to Russell ("Nat. Hist. of Aleppo," p. 99), found in the gardens at Aleppo: M. sativa is generally supposed to be only a variety of M. arvensis, another species of mint; perhaps all these were known to the ancients. The mints belong to the large natural order Labiatae.

MINERT, Peter, a Dutch theologian, flourished for many years at Heerle, in Holland, about the beginning of the 18th century. He was noted for his erudition, teaching as a Biblical scholar and theologian. His principal work was the Lexicon Graeco-Latinum in Novum Testamentum Jesu Christi; cum Prefatione J. G. Prüllii (Francof. 1728, 4to). There was no better lexicon than this of Minteri previous to the publication of Schleusner's Novum Lexicon. It is more valuable for its numerous references to the Hebrew Scriptures and the Septuagint; and is helpful as a concordance as well as a lexicon to the student of the N.-T. Scriptures in the original version.

MINTURN, Robert Browne, an American philanthropist, who was born in New York City Nov. 16, 1805, and with a good preparatory education entered business and became a successful merchant, deserves a place here as one of the founders of the celebrated St. Luke's Hospital, one of the noblest of New York charities. Minturn also labored for the poor and the sick in many other ways, and his name deserves to be remembered by society. He was one of the first commissioners of emigration, and an originator of the association for improving the condition of the poor. He died Jan. 9, 1866.

MINUCIO, or Minucio, a learned Roman Catholic prelate, was born at Serravalle, Italy, in 1551. After having been prevost at Ottening, Germany, he became counsellor to the duke of Bavaria. He was next secretary to the Pope, to pontificate under Clement IX and Clement VIII. The latter appointed him in 1596 archbishop of Zara, in Dalmatia. He was appointed by the republic of Venice to negotiate a peace with the Ugoceques (adventurers), fugitives from Dalmatia, who availed themselves of the difficulties existing between Austria and Venice to rob and massacre the inhabitants of the borders of both countries. Minuccio died in Munich in 1604. He wrote in Italian the history of these filibusters up to 1602; it was published at Venice (1676, 4to) under the title of Storia degli Ugocechi, with a continuation as far as 1610 by Paolo Sarpi. He also wrote "Vita sacra Augustae de Serravalle," in the Bollandists (of March 27), and in the Supplément du Surtius. See Ughelli, "Italia Sacra," vol. v.; Hoefer, "Novo. Bibl. Générale," s. v.

MINUCIUS FELIX, Marcus, one of the most celebrated apologists of the early Latin Church, flourished in the 3d century. But little is known of his early history beyond the fact that he was a native of Africa, but removed to Rome, and there successfully exercised the profession of advocate until his conversion to Christianity. Lactantius (\textit{Inst. Diu.}, i, c. 9, l. v., vi) and Jerome are loud in his praise, and assure us that Minucius was much admired for his eloquence. He is ever to be remembered by the Christian Church as one of her ablest defenders in a work of his entitled \textit{Octavius}, which is a dialogue between a Christian called Octavius and a Heathen called Cecilius, concerning the merits of the two religions which were then striving for supremacy. In this dialogue, Octavius repels the absurd imputations of the heathens against the early Christians, whom they accused of all sorts of impurities and crimes in their religious meetings. Through fear of persecution these meetings took place mostly at night and in concealed places, which circumstances exposed them to the obloquy of vulgar ignorance. At the same time Octavius retorts upon his co-disputant by exposing the notorious licentious practices of the heathens. The style of this work is unexampled and highly polished; the language is animated, and the mode of treating the subject attractive, being mixed up with mythological learning and much information concerning the customs and opinions of that interesting period. "It is," says Neander, "a felicitous and dramatic representation
seized from life, repulse with good-sense, and prevailed by a lively Christian feeling. As an apology of Chrissianity, the work of Minucius Felix is a companion to those of Clemens Alexandrinus, Athenagoras, the Theophilius of Antioch, Justin, Tertullian, and other early advocates of the Christian faith in its times of trial and depression, and forms a link between them and those of Augustine and the other fathers of the 4th century. Octavius was at one time attributed to Artemius, and was inserted as the eighth book of his disputations Adversus Gentes; but Balduin published a Dissertation on Minucius (Kiel, 1865), which unquestionably places the authorship where it belongs—with Minucius Felix. Octavius is now extant only in one MS. copy, which had remained unhonored in the Vatican library until the pontificate of Leo X, who gave it to Francis I of France. It has gone through many editions, among which those by James Gronevius (Leyden, 1709), by Davis (Cambridge, 1712), and by Orelli (Turici, 1836), deserve notice. The latter is accompanied by numerous notes by Dr. Davis and others, and a dissertation, or commentary, by Baldwin. It has been translated into French by the abbé De Gourcy, into German by R. Wurtz (Turici and Lüttbek, 1836), and into English also, in Reeve's Apologies of Justin Martin, vol. ii. The best and largest edition of the original is by Carl Hahn (Vienna, 1867).

Another work, entitled De Fato, against astrologers, is mentioned by Jerome as being ascribed to Minucius, although Jerome expresses doubts concerning its authorship. This work is not known to be extant now. See Schaff, Ch. Hist. vol. i.; Hagenbach, Beiträge zur Geschichte der Geschichte, i. 63 sq.; Du Pin, Biblioth. des aut. Eccles. i. 117 sq.; Schröck, Kirchen. i. 420 sq.; Jahrb. d. deutschen Theol. 1867, Oct.; Meier, De Minucio Felix (Zurich, 1824, 8vo.). (J. H. W.)

Minution is a term applied by monastics of the Middle Ages to phobotomy, which was much in fashion in those times. In some abbeys a bleeding-house, called Phobotomaria, was sustained. For details on the practices of the monastics in minution, see Poskebro, Brit. Monacism (Lond. 1817, 4to.), p. 821.

Minzocchi, Francesco, a renowned painter of the Bolognese school, sometimes called Il vecchio di San Bernardino, was born in Florence in 1518. In his youth he studied the works of Dalmagin in his native city, and from him he acquired a weak style, as is evident in his picture of the Crucifixion at the Pardi Observanto. Afterwards he changed his manner, assuming a more correct and beautiful style; and his subsequent productions are marked by a beauty and grace rivalling nature herself. Among his most careful works may be mentioned the pictures in the cathedral of Loretto, in a chapel of S. Francesco di Paola. They represent the Sacrifice of Melchisedech and the Miracle of the Mann, in which the prophets and principal characters are given with great dignity and nobleness. Scannelli extols a specimen of his works in fresco on the ceiling of S. Maria della Grazia in Forli, representing the Deity surrounded by a number of angels: figures full of spirit, majestic, varied, and painted with a power and skill in foreshortening which entitles him to greater celebrity than he enjoys. He left, also, a number of productions in the cathedral at S. Domenico. He was so much admired that upon the demolition of the chapels he least celebrated frescos were carefully cut out and preserved. He died in 1574. See Lanzi's History of Painting, trans. by Roscoe (London, 1847, 8 vols. 8vo.), i. 56.

Miph'khad (Heb. Mikhkhad, מְפִּחָּד, review or census of the people, as in 2 Sam. xxiv, 5, etc.; or mandate, as in 2 Chron. xxxi, 13; Sept. Mas.) is, the name of a gate of Jerusalem, situated opposite the residence of the Nethinim and the bazaars, between the Temple Mount and the older part of the city. It is identical with the Prison-gate (Neh. xii, 39), under the middle of the bridge spanning the Tyropoeon (see Strong's Harm. and Expos. of the Gog. Appendix, ii. p. 15). Barclay (City of the Great King, p. 156) identifies it with the Highgate of Benjamin (Jer. xx, 2), and locates it at the west end of the bridge; but that gate was probably situated elsewhere. The name may refer to some memorable census of the people, as, for instance, Cist of David (2 Chron. xxiv, 26). The name also is almost the same as the Hebrew word used for 'number' is mykhakad), or to the superintendents of some portion of the worship (Pekidim, see 2 Chron. xxxi, 19). See Jerusalem.

Mirabaud, Jean Baptiste, a French philosopher of some celebrity, was born in Paris in 1675, and died in 1760. He was at home in the literature of Italy and of Spain. He wrote several treatises on various subjects; among others, he rendered Tasso's Jerusalem Delivered into the Orlando Furioso. He also wrote several philosophical treatises, which in 1726 secured him admission to the French Academy. His most important works are, Le Monde, son origine, son antiquité; and Sentiments des Philosophes sur la nature de l'âme. Mirabaud was for a long time regarded as the author of the Systeme de la Nature, now known to have been written by Baron D'Holbach. See D'Alembert, Histoire des Membres de l'Academie Francaise; Hoeft, Nouv. Biog. Generale, s. v.; Ueberweg, Hist. of Philosophy, vol. ii.

Miracle Plays. See Mysteries.

Miracles. In every age there are certain great movements of human thought, which more or less influence the convictions of men in the mass, and carry them on to conclusions which, but a few years before, would have seemed altogether improbable. Sometimes it is very difficult to account for these movements. There has often been no master-mind leading the way: whatever works have been written have rather been the result of the wave of thought passing over that small portion of the world which thinks that the cause of the delusion can be explained by this or that new movement, a reaction, a recall of the mind, from that which has gone before, whether in the way of dissatisfaction at the sloth and inactivity of the previous age, and at its being ignobly content to have no high aspiration, no high sense of the nobleness of man's mission, or of being constrained from a duty enjoined by the principles of the union and principles urged on to an extent which made them practically a burden and wearisomeness too great for men to endure.

The latter is perhaps the more common origin of new developments of thought, and is a power larger and more active than that which moves the men as apt to imagine. But the explanation of the movements of the mind in our own time is rather to be sought in the meanness of the last century. Upon the whole, it was not a time of high purposes, though the War of Independence on the one side of the Atlantic, and the resistance to the despotism of Napoleon on the other, show that it was not wanting in great practical results. But as the present century advanced, the old lethargy which had enveloped the minds of the English-speaking race gave way. Some men became intensely active in working for practical reforms; others set new modes of thought in motion, and everywhere there was a eager desire for thoroughness, and for probing the principles of things to the very bottom. The old argument of "continuation"—that a thing should still exist because it had existed—gave way to an intense realism, which would let nothing exist unless it could prove its right to existence. Utilitarianism became the order of the day, and that poetry which often gilds a sleepy age, and makes it dwell at peace in a dreamland of repose, vanished before the energy of men keenly alive to the necessities and imperfections of the present. It is this intense realism that has made men restless and ill at ease at being, or to be, in transition. A miracle stands out clearly different from the whole present order of things, and is out of harmony with the main
current of our thoughts. There have been ages when men lived for the future, when the present was neglected, and things unseen were the realities which engrossed their thoughts. When we read the accounts of the trials for witchcraft in New England a century or two ago, we not find the accusers only, but the accused full of ideas of the preternatural. What they saw had but slight influence upon them; what they imagined had almost no power over their thoughts. We, on the other hand, must live in the present. The turn of our minds is to verify everything. We call for proof, and whatever cannot be proved we reject. It is not merely miracles which we treat thus, but most of what the last century regarded as historical realities. The intense historical activity of the present day, which has rewritten for us the stories of Greece and Rome, of the Church and of England, of the great ages of Spain and the Netherlands, besides special studies of great value, has its origin in that same spirit for searching and proving which leads so many to reject miracles.

It is altogether unfair to lay the rejection of miracles to the charge of physical science. The leaders of science are as thoroughly realistic as our historians and men of letters, but not more so. They are themselves phenomena of an age which perpetually asks What is? They inquire into the conformation of the earth and its constituents; into the motions of the heavenly bodies, and of the planets. They inquire into the social and moral efficiency of individuals. They do not stop there. They inquire into the present, with the same eagerness to find out present facts, and the explanation of them, as animates the historian and the practical reformer. Old beliefs in our day can no more stand their ground than old laws and old customs, unless they can prove their right to stand by an appeal to present usefulness. It is of no use to appeal to anything else. In the present state of man's minds, if a thing does not fit in to the present, it seems to have no right to exist at all. But if the progress of physical science has little to do with the dislike to miracles and the supernatural, the rapid increase of material wealth, and the advance made in everything which tends to present comfort and enjoyment, have much to do with it. We are living in an age when the present is full of enjoyment. By our large ascendency over the powers of nature, the earth yields us its treasures with a bountifulness never known before. Our homes are replete with comforts and luxuries little dreamed of by those who went before; and the secret forces of nature are pressed into our service, and do our bidding. Side by side with this subjection of nature there has grown up a greatness of material enterprise unknown before. Vast projects are undertaken and persevered in, before which the greatest mercantile obstacles, which has rewritten for us the story of this, is a grandeur of conception, a nobleness of purpose, an unflinching courage in many of the commercial undertakings of the present day, which, though gain may be their final object, yet give them a dignity and a poetry that make them for the time enough to conceal the deep cravings which are man's peculiar endowment, and which mark him out as a being destined for no common purposes.

Yet this present greatness of material things dwarfs many of man's higher gifts. Its influence begins early. Even in education it makes men aim chiefly at utilitarian ends, and at too early results. Parents do not care for anything which does not lead directly and at once to profit and pay. Whatever develops man's thinking powers, and aims simply at making him better and nobler in himself, is thrust aside. It would take too much time; defer too long the quick harvest of gains; might make men even indifferent to worldly prosperity. And yet as the course of history might lend a distinguishing mark to material wealth. Or, at all events, it lies out of the circle of men's every-day thoughts. Life is an eager race, with boundless prizes for all who press onwards and upwards. In so active a contest, with every energy on the stretch, and every exertion rightly rewarded, it is no wonder if the present is enough; and in its enjoy-
Miracles

made known to us in revelation itself; knowledge of man, both as regards his present state and his future hopes; more exact knowledge, too, of right and wrong, the appeal now lying not to the varying codes of human morality, nor even to the inner conscience, which, as a faculty capable of education and development, is no rigid rule, but one which binds to every state of things, and adapts itself to every stage and degree of human progress. That natural religion is in a stage of transition is to an unchanging law of God. Morality has at last a settled basis, and man a fixed standard by which to judge his actions.

Now it seems almost supererogatory to show that natural religion does not suffice for man's wants. We know men to be essentially religious beings. Even Kant, though he appears to think that Christianity might now be dispensed with, yet distinctly holds that natural religion, without the teaching of Christianity, would not even now have been enlightened enough, or pure enough, or certain enough, to guide man's life. But the whole state of the heathen world before Christ came, and now wherever Christianity is unknown, is proof sufficient of the utter powerlessness of natural religion. The Greek world, with its marvellous taste in art and appreciation of the beautiful, was yet intensely wicked. The state of things at Rome under the empire was so foul that modern pens would blush to describe it. What natural religion is where civilization does not exist, the condition now of savage tribes proves clearly enough. We will touch therefore only upon one point, that of progress. Apart from Christianity, there are at most in the world the very faintest indications of progress; usually none at all. In no form of natural religion, in no heathen religion, was there anything to lead man onward, or to make him better. At best, as under Mohammedanism, or the religion of Confucius, there was stagnation. And when, as in the case of so many of the older civilizations of the world, decay set in, there was no recuperative force. Man sank steadily and hopelessly. In the Old Testament alone do we find the thought of progress. A nation is there formed for a high and unique purpose; and to shape it for its end it is placed in a special and immediate relation to God, and is taught by messengers sent directly by him. Under this special dispensation, its one business was to grow fit for the work prepared for it; its one motto, progress. In the New Testament, progress is the central thought everywhere present; but no longer now for one nation—it is progress for all mankind. It is a new kingdom that is proclaimed, and all who enter it are required to put away old things, and become new. It belongs to men who have left their previous condition far behind, and are not content with the realization of the new life forth unto those things which are before. And special stress is laid everywhere upon the duty of bringing all men into this new kingdom, and of Christians being the purifying salt which is to preserve the whole world. The means by which Christianity thus renovates mankind, and the motive force of all modern and real progress, is partly that it alone proposes to us principles so perfect that at the utmost our approach to their realization is a very distant one. The complete abnegation of self, the treatment of others with that justice, liberality, and love with which we would wish ourselves to be treated, and a holiness as absolute and entire as that of God himself—such principles, while practically aiding us in our upward course, yet set us a standard which, as a matter of fact, is unattainable. How often this is misunderstood! Men contrast our Christianity with what is set before us in the Gospels, and then measure it by our own, and condemn it as having no principle that our state is practically a mere heathenism. But while there is ample room for lamentation that we

Christians are content to remain so very much below the standard set us, yet, so far as there is progress towards it—so far as it can be truly said that this generation is in a higher stage than the last was, and is training the youth to attain in the next to a still nearer approximation to Christian perfection, so far Christianity is doing its work; not merely its work on individuals—these constantly, even where the general state of things is worse than it was to the last, is beginning to make the subdued effort to create a social holiness—but its work on the mass. If nationally we are making no progress, then our Christianity is not having its proper work, and, in an age which judges by results, is not proving its right still to exist. But even at the worst no Christian nation is hopeless; heathen and Christian nations have again and again risen from the lowest degradation.

But Christianity tends to progress not merely by the high ideal it sets before us, but by its power over men's sympathies. This power resides mainly in the human nature of Christ, but only when viewed in its relation to his Godhead. As the great proof of the Father's love to man, it does encourage our feelings of sympathy, our imagination, and inspire our conduct with motives such as no other supposed manifestation of the Deity to man has ever produced. Christ incarnate in the flesh is not merely the realization of the highest standard of Christianity, and the model for our imitation, but acts also as a motive power; he inspires and encourages the attempt to put into practice the principles of the religion which Christ taught.

If there be a God—and the man who denies it contradicts the intuitions of his own nature—it is religion, and revealed religion only, that gives us adequate knowledge of his nature and attributes. If there be a future—and the very instincts of our nature testify that there is—a revelation religion only that tells us what the future life is, and how we may attain to it. Yet necessary parts as both these beliefs are of our nature, men may bring themselves to deny them. For a time they can put away from them both the future and a God. But if there be a present—and this is just the one thing in which the 19th century does thoroughly believe—even then, granting only this, if this present is to have any progress, and is to move onwards to anything better; if there is to be in it anything of healthful and vigorous life, this, too, is bound up with the one and the other. It has said to us both power and proof that it is revealed; proof that it did come really from God; and proof that it is the one motive power of human progress. If the light of nature hitherto has been insufficient to secure virtue or raise men towards it, that light will not suffice now, even though it has been fed and strengthened by constant and fruitful industry. In asserting this, Kant asserted too much. Neither Christians nor Christian communities have as yet risen to anything like a high general standard of morality; to say nothing about holiness; remove the high ideal and the strong motives supplied by the religion of Christ, and there would result, first stagnation, then decay. An "enlightened self-love" never yet successfully resisted any carnal or earthly passion. Christianity has effected much; the contrast between heathen and Christian communities is immense; but it has not raised men yet to its own standard, nor even to a reasonably fair standard of moral excellence.

Now, grant but the possibility of there being a God; grant but the possibility of there being a future, as there must necessarily be a connection between man's future and his present, and as our idea of God forbids our excluding any existent thing from connection with him, then his revelation and existence must be true. God must be good, there is no antecedent improbability in his bestowing upon man what would be of use and benefit to him. You must get rid of God—must resolve him into a sort of nebulous all-pervading ether, with no attributes or personal force or knowledge (the Pantheists do this beautifully, and call God cosmic force)—you
must get rid of a future life, and account yourselves simple phenomena, like the monkey, and asocial jelly-bags, from which you are supposed to be descended, with no connection with the past, and your present existence, mere shifting-stars in the realms of space, coming from nowhere, and going nowhere, and so only, by the extirpation of these two ideas from your nature, can you make a revelation improbable. Even then your position is open to grave doubt. We can understand the nature of evolution; and if the law be proved, though as yet it be not, it will prove it, and it would involve the no religious difficulties, provided that evolution really worked towards a solid end. Acustomed everywhere else in nature to see things fitted to their place, and all things so ordered that there is a use for everything, I could understand the meanest thing in creation rising upwards in the scale through multitudinous forms and infinite periods of time, if finally there were some purpose for all this rising. The plan is vast and marvelous. It can be justified only by some useful end. And such an end would be if, after vast ages of development, the tiny atom ended in becoming a reasonable and responsible creature, with some purpose for this vast preparation, because capable of still rising upwards, and of "becoming partaker of the divine nature." But if the law of evolution stops at man without a future, then its product is not worthy of it, and so purposeless a law, ending in so mean a result—for what is there meaner than that the little things that falls down would be too grand in its design for so bare and worthless a result.

Yet even this is but part of the argument; the evidence in favor of Christianity have a collective force, and it is upon them as a whole that one fain rests secure. But we may well contend that if Christianity is necessary for our present life-being; if the advance of society; if the removal of the bad, the evil, and the sorrowful in our existing arrangements; if the maintenance and strengthening of the noble, the earnest, the generous, and the pure, is bound up with Christianity, and by the same the sure basis and motive towards progress, then, at all events, religion can show cause enough for existence to make it the duty of man to examine the evidence which it offers in its proof. Nineteenth-century men may decline to listen to arguments which concern only things so remote as God and the future. Have they not built railways, laid the Atlantic telegraph, found out the constituent elements of the sun, traced the history of races, found them and distinguished them on the stock exchange? What can men want more? Well, they want something to bind society together; even the worst want something to control in others those passions to which they give free play in themselves. No man wants society to grow worse, however much he may be prone to corrupt it. By the one salt of society, the one thing that does purify and hold it together, is religion.

Now antecedently there is no reason why God might not have made natural religion much more mighty and availing. As it is, nothing is more powerless in itself, though useful to an evil end. Religion or no religion, means revelation or no revelation. Reject revelation, and the only reason for not rejecting natural religion is that it is not worth the trouble. If religion, then, is a necessity of our present state, this means that revelation is a necessity. We are quite aware that even revealed religion does not explain all the difficulties of our present state. There is very much of doubt suggested by our philosophy to which Christianity gives only this answer, Believe and wait. It is, in fact, rigidly careful in refusing to give any and every explanation of things present except a practical one: in the most marked way it is silent as to the cause of our being what we are, and as to the nature of the world in which we come. It tells us that we do not now see the realities themselves, but only reflections of them in a mirror, and even that only in a riddling way (1 Cor. xiii, 12). Hereafter it promises that we shall see the things themselves, and understand the true nature and exposition of the enigmas of life. Meanwhile it gives us every practical help and necessary guidance for the present. Judged by such a test it is thus highly serviceable to our lower powers, it is a thing indispensable. Without it man would perish, and society has nothing to arrest its dissolution, or arouse it to a struggle after ascendency. Reformation is essentially a Christian idea. That a state should throw off its ignoble past and start on a new quest after excellence and right is possible only where there is a religion which strengthens it, and which, if at all, would offer it a high ideal. Reform movements have therefore been confined to Christian states; and for the individual, his one road to perfection has been a moving forwards toward God.

Upon this, then, we base our argument for miracles. The universal instincts of men prove the necessity of the existence of religion. Without it the promptings of our hearts, compelling us to believe in a God and to hope for a future, would be empty and meaningless; and this no human instincs are. There is no instinct whatsoever which has not in external nature which that exactly corresponds to it, and is its proper field of exercise. And, in the next place, natural religion, though in entire agreement with revealed, is, as we have shown, insufficient for the purposes for which religion is required. And, finally, there is the phenomenon that the revealed religion which we profess does act as a motive to nature, and makes us earnest, industrious, in art, in science, in literature, in the arts, and in all that adorns or beautifies society and human life—hold undoubtedly the foremost place, and are still moving forward. And in proportion as a Christian nation holds its faith purely and firmly, so surely does it advance onwards. It is not content with nothing to which it has attained, but sees before it the ideal of a higher perfection (Phil. iii, 13, 14).

Now a revealed religion can be proved only by that which involves the supernatural. What our Lord says to the Jews, that "they would not have sinned in rejecting him but for his works" (John xxxv, 24), commands itself at once to our reason. No proof can rise higher than the order of things to which it belongs. And thus all that can be proved by the elaborate examination of all created things, and the diligent inquiry into their constitution and uses and instincts, and the purposes for which each organ or faculty was given us, are all matters for the search of the natural philosopher, all the psychological problems which suggest so very much to us as to the purposes of our existence—all this can rise no higher than natural religion. They are at best but guesses and vague conjectures, and a feeling and groping after truth. Nothing of this sort could prove religion. It cannot be known that it is revealed before we can accept a religion as revealed.

We shall see the more clearly if we reflect upon the nature of the obedience which we are required to render to a revealed religion. Its authority is summary, and knows no appeal. It is God who speaks, and there is no higher tribunal than his throne. Take, for instance, the Ten Commandments. Essentially they are a republication of the laws of nature religion, excepting perhaps the fourth commandment. But how different a footing do they stand! The duty of not killing is in natural religion counteracted by the law of self-preservation, and in heathen communities has been generally very powerless, and human life but little valued.
Even in fairly-civilized communities murder was not a crime to be punished by the state, but to be avenged by the relatives of the murdered man. This even was the state of things among the Jews when the Ten Commandments were promulgated, and Moses, by special enactments against murder and adultery, made it evident which he found prevalent, and which did not distinguish between wilful murder and accidental homicide. Natural religion, therefore, gave no special sanctity to human life, but regarded only the injury done to the family of the sufferer. The divine commandment has gone home strongly to the conscience. It has made the shedding of blood a sin, and not merely an injury. Accordingly, Christian states have recognised the divine nature of the law by punishing murder as a public offence, instead of leaving it to be dealt with as a private wrong.

A revealed religion therefore claims absolute power over the conscience as being the direct will of God. No question of utility or public or private expediency may stand in its way. It must be obeyed, and disobedience is sin. But plainly we ought not to yield such absolute obedience to anything that we do not know to be the law of God. Man stands too high in the scale of existence, and is too composed of free-will, to be thus en- dowed with a conscience, and thereby made responsible for his actions, it is impossible for him to give up the control over his own actions to any being of less authority than that One to whom he is responsible. But a revelation claims to be the express will of that very Being from whom we have derived our sufficient knowledge, and who has manifested it to us out of his tribunal. Surely, before we trust ourselves to it, we may fairly claim adequate proof that it is his will. The issues are too serious for less than this to suffice.

But, besides this, when we look at Christianity, the nature of its doctrine brings the necessity of supernatural proof before us as an imperative force. It teaches that God took our nature upon him, and in our nature died in our stead; and, as we have pointed out before, the strength of Christianity, and that which makes it a religion of progress, is this union of the divine and human natures in Christ. He is not merely the "man of sorrows," the ideal of suffering humanity—and a religion that glorifies a sinless sufferer may do much to alleviate sorrow and sweeten the bitter cup of woe—but he is much more than this. It is only when that sinless sufferer is worshipped as our Lord and our God that we reach the main-spring which has given Christianity its power to convert the world.

But how could such a doctrine be believed on any less evidence than that which directly pledged the divine authority on its behalf? The unique and perfect character of the Jesus of the evangelists; the pure and spotless nature of the morality he taught; the influence for good which Christian doctrines have exercised; the position attained by Christian nations, and the contrast between the ideals of heathenism and of Christianity—all this and more is valuable as subsidiary evidence. Some of it is absolutely necessary to sustain our belief. Even miracles would not convince us of the truth of a Revealed Religion. The faith whichisa principle, and coherence to our consciences. For nothing could make us believe that the voice of God in nature could be opposed to his voice in revelation. It is a very axiom that, however it reaches us, the voice of God must be ever the same. But these subsidiary proofs are but by-works. They are not the cited, and can never form the main defence. A doctrine such as that of God becoming man must have evidence cognate to and in pari materia with the doctrine itself. Thus, by a plain and self-evident necessity, revelation offers us supernatural proof of its reality. This supernatural proof is twofold, prophecy and fulfilled prophecy. After these two, miracles may support us, but are absolutely not necessary to our belief.

Now these two not merely support one another, but are essentially connected. They are not independent, but correlative proofs. It was the office of the prophet gradually to prepare the way for the manifestation of the Immanuel upon earth. In order to do so effectually he often came armed with supernatural authority. But a vast majority of the prophets had no other business than to impress on the consciences of the people truths already divinely vouched for and implicitly accepted; and thus these prophecies needed the seal of which the office of Christianity do at the present day. But among the prophets there were here and there men of higher powers, whose office was to advance onwards towards the ultimate goal of the preparatory dispensation. Such men offered prediction and miracle as the seals which validated them mission. In general men could be prepared to receive so great a miracle as that set forth in the opening verses of John's Gospel only by a previous dispensation which had brought the supernatural very near to man. If the Old Testament had offered no miracles, and had not taught the constant presence of God in the disposal of all human things, the doctrines of the New Testament would have been an impossibility.

But we shall understand their connection better when we have a clearer idea of the true scriptural doctrine of miracles. The current idea of a miracle is that it is a violation of the laws of nature, and as the laws of nature are immutable, a miracle is therefore a violation by God of his own laws. This is not the teaching of the Bible itself, but an idea that has grown out of the Latin word which has supplanted the more thoughtful terms used in the Hebrew and in the Greek Scriptures. A "miracle," miraculum, is something wonderful; it is something that is marvelous. Now, however, what is wonderful; but when the word is applied to his doings in the Bible, it is his works in nature that are generally so described. In the Hebrew, especially in poetry, God is often described as doing "wonders," that is, miracles. But the term is not merely applicable to works such as those wrought by him for his people in Egypt and the wilderness (Exod. xxxiv. 10; Num. xi. 21, 22; Deut. ii. 11), but to a thunder-storm (Pss, lxviii, 14), and to his ordinary dealings with men in providence (Pss. ix, 1; xxvi, 7; xxv, 5), and in the government of the world. But this term wonder is not the word in the Hebrew properly applicable to what we mean by miracles, and in the New Testament our Lord's works are never called "miracles" (Sap. vii) at all. The people are often said to have "wondered" (Matt. ix, 39; xii, 31) at Christ's acts, but those acts themselves were not intended simply to produce wonder; they had a specific purpose, indicated by the term properly applicable to them, and that is "wonderful." This is the sole Hebrew term for what we mean by miracle; but there are other words applied to our Lord's doings in the New Testament which we will consider previously. And, first, there is a term which approaches very nearly to our word miracle, namely, ἄγνωστον, portenta, defined by Liddell and Scott, in their Greek Lexicon, as a "sign, wonder, marvel, used of any appearance or event in which men believed that they could see the finger of God." But, with that marvellous accuracy which distinguishes the language of the Greek Testament, our Lord's works are never called ἄγνωστον in the Gospels. The term means something far more than even a barely possible probability to our reasoning faculties. For nothing could make us believe that the voice of God in nature could be opposed to his voice in revelation. It is a very axiom that, however it reaches us, the voice of God must be ever the same. But these subsidiary proofs are but by-works. They are not the cited, and can never form the main defence. A doctrine such as that of God becoming man must have evidence cognate to and in pari materia with the doctrine itself. Thus, by a plain and self-evident necessity, revelation offers us supernatural proof of its reality. This supernatural proof is twofold, prophecy and fulfilled prophecy. After these two, miracles may support us, but are absolutely not necessary to our belief.

In the Acts of the Apostles our Lord is said to have been approved of God by portents as well as by powers and signs, the words literally being "Jesus of Nazareth, a man displayed of God unto you by powers, and portents, and signs;" but the portents refer to such things as the miracles, and the earthquake at the crucifixion. Exactly parallel to this place are the words in Heb. ii, 4, where God is said to have borne witness to the truth of the apostles' testimony "by signs, and portents, and manifold
powers, and diversified gifts of the Holy Ghost," the description being evidently intended to include every manifestation of God's presence with the first preachers of the Gospel, ordinary and extraordinary, in providence and in grace, and not merely the one fact that from time to time they wrought miracles. Now had our Lord been merely man, any and every work beyond the compass of man's powers would have been a miracle. It would have transcended the limits of his nature; but whether it would necessarily have violated the laws of that nature is a question of some difficulty. Supposing that man is an imperfect being, but capable of degrees, the limits of his powers may be indefinitely enlarged. Those who hold the theory of evolution concede this, and therefore concede that there is nothing miraculous in a remarkable individual being prematurely endowed with capacities which finally and in due time will be the heritage of the whole species. It is the decree of the Bible that the spiritual man lives a great future before him, and the prophets of old, and the apostles and early Christians, endowed with their great charismata, or gifts, may be but an anticipation of what the spiritual man may finally become. Still, among the "works" of our Lord and his apostles, there is one which seems distinctly divine, namely, the raising of the dead. Gifts of healing, of exciting dormant powers, such as speech in the dumb, of reading the thoughts of others' hearts, may be so heightened in man as he develops under the operations of the Spirit that much may cease to be astonishing which now is highly so. But the very idea of a soul passing to another sphere; nor can we imagine any human progress evolving such a power as this. We cannot imagine man possessed of any latent capacity which may in time be so developed as naturally to produce such a result. So, too, the multiplying of food seems to involve powers reserved to the Creator alone. But the Gospel of John does not regard our Lord as a man prematurely endowed with gifts which finally will become the heritage of the whole species; it is penetrated everywhere with the conviction that a higher nature was united in him to his human nature. It shows itself not merely in formal statements like the Gospel of John, but in the open expression of a spiritual mind in speech or in the book. Now in a brute animal articulate speech would be a miracle, because it does not lie within the range of its capacities, and therefore would be a violation of the law of its nature; it does lie within the range of our faculties, and so in us is no miracle. Similarly, the healing of the sick, the giving sight to the blind, the raising of the dead—things entirely beyond the range of our powers, yet lay entirely within the compass of our Lord's capacities, and were in accordance with the laws of his nature. It was no more a "miracle" in him to turn water into wine than it was for the Creator when he made it all. John does not call it so, though his word is rendered miracle in our version (John ii, 11). His language, as becomes the most thoughtful and philosophical of the Gospels, is deeply significant. He does not use the term δώρος, a gift, but has two words, one especially his own, namely, εὐσίμα, a work (yet used once by Matthew, xi, 2, who has so much in common with John); the other, the one proper term for miracle throughout the whole Bible, σημεῖον, a sign. Our Lord's miracles are called εὐσίμα, works, by John some fifteen or more times, besides places where they stand alone. In the acts of God (ix, 31; x, 26). Now this term stands in a very close relation to the preceding word, δώρος, a gift. A faculty, when exerted, produces an εὐσίμα, or work. Whatever powers or capacities we have, whenever we use them, bring forth a corresponding result. We have capacities of thought, of speech, of action, common to the species, the powers in the human soul, just as in a natural man. freed from all visible limitations, rather in one class of agents is simply natural in another class, because it is in accordance with their powers.
cally is it used in the Old Testament of some mark or signal confirming a promise or covenant. Such a sign (or token) (Dr. God) gave to Cain in proof that his life was safe (Gen. iv, 15). So (Dr. God) was the rainbow to Noah, certifying him and mankind throughout all time that the world should not be again destroyed by water (Gen. i, 13). And here learn we incidentally that God's signs need not be miraculous. The laws of refraction probably were the same before as after the flood, and the fact of the rainbow being produced by the operation of natural laws does not make it a less fit symbol of a covenant between God and man relative to a great natural conveyance. So, again, circumcision was a sign (or token) of the covenant between God and the family of Abraham (Gen. xviii, 11). It was to recall the past to the present and give an obligation to the third, and not merely that they stood in a covenant relation to God, but that that covenant implied personal purity and holiness. In the same way the Sabbath was a sign (Exod. xxxi, 13; Ezek. xx, 12) of a peculiar relation between the Jew and his God.

But there are places where it distinctively means what we call a miracle. Thus Azaz is told to ask a sign, and a choice is given him either of some meteor in the heavens, or of some appearance in the nether world: "Make it deep unto Hades, or high in the vault of heaven above" (Isa. vii, 11). And when the unbelieving king asks him that of the Immanuel, the virgin's son. So the sign unto Hezekiah of his recovery was the supernatural reversion of the shadow upon the sundial of Azaz, however significant it might also be of the hand of time having gone back as regards Hezekiah's own life (Isa. xxxviii, 7). Elsewhere the divine foreknowledge is the sign (Exod. iii, 12; Isa. xxxviii, 8), and generally signs of God's more immediate presence with his people would either be prophecy (Psa. lxxiv, 9) or miracle (Isa. cv, 27; Jer. xxxiii, 20; Dan. iv, 2).

Very much more might be learned by a fuller consideration of the manner in which the word sign is used in the Old Testament, but what is said above is enough to explain the reason why John so constantly used the term to express our Lord's miracles. The water changed into wine at Cana he calls "the beginning of signs" (ii, 11), and the healing of the centurion's son is "the second sign" (iv, 54), as being the first and second indications of God's special power, speaking to God as the Creator and Author of nature, and which therefore pledged the God of nature, as the sole possessor of these powers, to the truth of any one's teaching who came armed with them (iii, 2, where again the Greek is σημεῖον). So he tells us that the people assembled at Jerusalem believed the teaching of John because they saw the σημεῖον which he did" (ib. ii, 23). It was, in fact, the very thing they had asked (Matt. xii, 38; xv, 1; John ii, 18; vi, 30), and candid minds confessed that they were a sufficient ground for belief (ib. vi, 14; vii, 31; ix, 16; xii, 18); in fact, they were wrought for that purpose (ib. xx, 30, 31), though men might and did refuse to accept them as proof conclusive of the Saviour's mission (xi, 47; xii, 37), and vulgar minds saw in them nothing more than reason for astonishment (vi, 2, 26). To them they were simply miracles—wonders.

A sign is more and means more than a miracle, for it does not stand alone, but is a token and indication of something else. Thus John's word shows what our Lord's works had a definite purpose. They were not wrought at random, but were intended for a special object. What this was is easy to tell. The Old Testament had always represented the Jews as holding a peculiar place in the purpose of God, as having been a chosen people endowed with high privileges and blessings, but so endowed because they were also intended for a unique purpose. They were the depositaries of revelation, and in due time their Torah, their revealed law, was to go forth out of Zion (Isa. ii, 5) to lighten the whole Gentile world (ib. iii, 5). This promise of

a revelation extending to the whole world was further connected with the coming of a special descendant of Abraham (Gen. xxii, 18; Deut. xviii, 15), and prophecy had already filled up the intimation that this sketch had been given of the person, the office, the work, and the preaching of the great Son of David, to whose line the promise had subsequently been confined (Isa. xi, 1; Jer. xxiii, 5; Hos. iii, 5; Mic. v, 2, etc.).

But how were people to know when he had come? The prophets had indeed given some indications of the time, especially Daniel (ix, 24-27), and so clear were their words that all the world was expecting the arrival of some mighty being, in whom magnus ab integro sanctuariorum musculi ordo, and an entire transformation of the world should take place. But who were these many claimants, was he to be known? He might come, perhaps, as a conqueror, and by force of arms compel men to submit to his authority. But no! Prophecy had described him as the Prince of Peace; nor was his kingdom to be of this world, but a spiritual empire. Now, if we hesitate a little, we see that there is no obligation incumbent upon men to accept, or even examine, the claims of any and every one professing to be the bearer of a revelation from God. Before this duty arises, there must at least be something to call our attention to his claims. Mere self-assertion importance of his own person or of his cause would not be substantial to back it up. Life is a practical thing, with very onerous duties, and few, like the Athenians of old, have the taste or the leisure to listen to and examine everything new. The herald of a divine dispensation must have proof to offer that he does come from God, and such proof as pledges the divine attributing to the truth of his teaching. This is the reason why the Old Testament dispensation was one of σημεῖα. On special occasions justifying the divine interference, and in the persons of its great teachers, the prophets, supernatural proof was given in two ways of God's presence with his messengers in a manner superior to and beyond his ordinary and providential presence in the affairs of life. The divine omnisicience was pledged to the truth of their words by the prediction of future events; and their omnipotence by their working things beyond the ordinary range of nature. The two Old Testament proofs of a revelation were prophecy and miracle. We can think of no others, and nothing less would suffice.

As we have said, the whole of the Old Testament looked forward to the manifestation of a divine person, in whom revelation would become, in the first place, perfect; in the second, universal; and, thirdly, final. As before, the distinction of prophecy and miracle. As before, a distinctive element of the preparatory dispensation, holds in it no longer an essential place, though it is present in the New Testament in a subordinate degree. But miracle must, in the bearer of such a revelation, rise to its highest level; first because of the superiority of his office to that of the prophets. For he was him-
is the possession by the bearer of it of prophetic and miraculous powers.

For a revealed religion claims authority over us. If it be God's voice, speaking to us, we have no choice but to obey. Our reason might not approve; our hearts and wills might detest what we were told; yet if we knew that it was God's voice, we must sadly and reluctantly submit to it. But it would be wrong in the highest degree to yield us to anything requiring such complete obedience unless we had satisfactory proof that God really was its author. And no subjective proof could be satisfactory. The purity of the doctrines of Christianity, their agreement with the truths of natural religion, their ennobling effects upon our characters, and the way in which they enlighten the conscience, are such strong arguments for it; and for the impossibility in Christianity being a divine revelation: the perfectness of our Lord's character, the thoroughness with which Christ's atonement answers to the deepest needs of the soul, the way in which Christianity rises above all religions of man's devising—all this and more makes it probable that it is God's gift. But at most these considerations only prepare the mind to listen without prejudice to the direct and external proofs that Christianity is a revelation from God. The final proof must pledge God himself to its truth. But what are the divine attributes which would bear the most decisive witness? Surely those which most entirely transcend the powers of mankind in their acts of omnipotence. Now these are pledged to Christianity by prophecy and miracle.

The first had performed its office when Christ came. All men were musing in their hearts upon the expected coming of some Great One. His miracles, his works, the products of his power, were the signs that prophecy was in course of fulfillment. The two must not be separated. Our Lord expressly declares that but for his works the Jews would have been right in rejecting him (John xv, 24). His claims were too high for any less proof to have sufficed. But the nature of his works did put men under a moral obligation to inquire into his claims; and then he sent them to the Scriptures (John v, 39). The miracles were thus the final proof of Christ's mission. Had they been such, we might have expected that they would still be from time to time vouchsafed, as occasion required, even to the end of the world. The signs of Christ's mission and death were, as the scriptures tell us, what had been foretold of the Messiah is the leading proof of his mission, and, having this, we need miracles no more. Christ's works called men's attention to this proof, and made it a duty to examine it. They also exalt his person, and give him the authority of a messenger accomplishing a sacred mission; but the Old Testament prophesies for all ages the proper truth of the proof of the New. Miracles were signs for the times; prophecy is for all time, and as Christianity no longer requires anything especially to call men's attention to its claims, prophecy is proof enough that it is a message from God.

The more clearly to set this before our readers, we repeat that prediction was the distinctive sign of God's presence under the Old-Testament dispensation, and miracles subordinate. Revelation was then a growing light, and was ever advancing onward; and thus the prophets were ever preparing for the future. It was only on special occasions that miracle was needed. But when revelation became perfect and final in the person of One who, according to the terms of prophecy, transcended the bounds of human nature, it was necessary that miracle should rise in him to his highest level, both because of the dignity of his person, as one invested with all power, human and divine, and also the proper proof at the time of his being the Son, the last and greatest therefore whom the Father could send; and, finally, to call the attention of men to his claims, and compel them to examine them. For this reason they were called signs. But as soon as the dispensation thus given could force its claims on men's attention by other means, and its divine founder had withdrawn, miracles necessarily ceased, as being inconsistent with man's probation. Look over the list of Scripture names for miracles, and you will see who would be appropriate now? Of what would they now be signs? Of what person would they be the proper faculties? For whom now would they be suitable works? The whole scriptural theory of miracles is contravened by the supposition of miracles being continued after Christianity had once been established. What history teaches us, namely, that they were rapidly withdrawn, is alone consistent with what we gather from Scripture concerning them.

They were an essential part of the proof at the time, and have an essential use now. For we could not believe of God what he has not vouchsafed to believe. God is not credited by miracles. But the proper evidence for the truth of Christianity now is that of prophecy, not as existing any longer in living force, but as manifested in the agreement of the long list of books forming the Old Testament with one another; and still more in the fulfillment of the Old Testament in the New. It is a proof in everybody's hands, and open to every one to examine. The proof of miracles requires, of course, large historical evidence, and not every one possesses bishop Stillingfleet's Origenes Causer, or even Paley; but every Christian has his Bible, and in it will find the proper proof now of its truth.

Agreeably with this, dean Lyall, in his Propedia Prophetica, has well remarked that the apostles "scarcely allure to Christ's miracles at all, and never in the way of proof" (p. 4). Miracles, he shows, now hold a disproportionate place in the argument from that ascribed to them in the New Testament; and, in fact, it is very remarkable that Peter but twice refers in his speeches to Christ's miracles, and never but once to those wrought by himself. Paul, in his thirteenth epistle, only thrice appeals to his own miraculous powers, and never mentions Christ's miracles, or even directly alludes to them. The key of this we have in the names applied to them by the apostles, and especially by John. They were the natural works of one such as was Christ, but also signs that in him the long preparation of the Old-Testament dispensation had reached its final purpose, and that the new and lasting dispensation had begun.

In their proper place and degree, however, they were and still remain essential to the proof of a divine revelation. We could not accept a revelation, or give it the authority over our conscience due to the direct voice of God, unless we had indubitable proof that it was God's voice. The supernatural can only be proved by the supernatural. But then the dispensation is a preparation for the present progress of mankind as for their future perfection. The miracle was also necessary, and the believer in revelation cannot possibly discard it from its place among the evidences.

Necessarily, therefore, from first to last, the Bible is a book of miracle. Miracle is present not as an accident, separable from the main theme but is itself the very essence of the narrative. The facts of the Old Testament were the basis of the faith of the Jew. They were so as being miracles, and because, as such, they involved certain dogmatic propositions concerning the divine being and his relations to himself. So as regards ourselves. When we repeat the Apostles' Creed, we acknowledge our belief first in the existence of a God—an instinct, as we have shown, of our nature—but upon this follow certain historical facts recorded in the New Testament, which are either directly miraculous, or become dogmatic because of being based upon miracles. Without miracles Christianity is absolutely nothing. All that distinguishes it from simple Thesm is miraculous.

Miracles in the present day are at a discount. Our men of science have so well studied the laws of the material universe, and shown us so clearly the existence
there of a calm, unbroken, unvarying order, that our minds, enamored of so grand a truth, are impatient of any truth or theory rising above these material laws. Thus the controversy whether Christianity is true or not really turns upon miracle. The close and exact examination of all the facts of holy Scripture which has marked our days has served only to confirm men's be-

lief in the authenticity of the sacred writings. Our in-
creasing light upon the universally true and
uniform inscriptions corroborative of the Old-Testa-
ment history, and from similar unquestionable autho-
rities contemporaneous with the New-Testament records,
has well-nigh swept away every so-called historical dif-
culty; while subjective criticism has not merely failed in subestimating these matters against the books of the Bible, but has done very much to place them upon

a surer basis. At no time was the external evidence in favor of Christianity, or the argument drawn from prophecy, so clear and so little liable to objection as at the present day. And this is no slight matter. A host of eager and competent critics have examined with unfavorable intentions the whole line of our defences, and the result of their operations has been to show how thoroughly tenable it is in every part.

Thus the whole attack is now thrown upon miracle. Miracle is roundly asserted to be contrary to the whole course of nature, and to be a violation of that grand law of the universe. But we find the same doctrine elsewhere throughout the universe. In this way a sort of induction is drawn against miracle. Wherever we can examine into the causes of phenomena, we always find them the products of forces acting according to unchanging laws. Whole regions of phenomena, which were once sup-
posed to be under the sway of chance, have now been reduced to order, and the causes of them made manifest. Men of science have entered one field after another, and have added it to their domains, by showing what laws govern it, and how those laws work. With some show of reason therefore they affirm that law prevails every-
where, and that wherever it does not prevail, we may yet be sure of its presence, and con-

vinced that the patient investigations of science will in due time demonstrate its sway. And therefore miracle, as being a violation of these universal laws, is not mere-
ly, they say, contrary to that experience of men of which Mr. Hume spoke, and upon which he founded an argument repeatedly shown to be untenable, but because an induction drawn from a vast field of observation and scientific inquiry. In miracle, and miracle alone, sci-

ence finds something which contradicts its experience. The examination of this most important objection will completely answer our inquiry.

The proposition contained in this objection, when we consider it, seems a most true conclusion as regards the material universe. All material things apparently are governed by general laws, and it is probable that scientific men are quite right in endeavoring to show that even in chemical things were produced by law. For our own part, we cannot imagine a perfect Being like the Deity working except by law, and therefore we read all theories about evolution and selection, and the formation of the solar system by slow degrees out of a vast nebula, and the like, with no prejudice regard-

ing them, however intended, simply as attempted an-
swers to the question, In what way—by what second-
ary processes—did God create and shape the world? If, after reading the arguments, we conclude by think-
ing them often ingenious rather than true, and put the book down with the Scotch verdict, "Not proven," we do not therefore think that science is on the wrong track, and that when all present it cannot be shown to

give us juster views of God's method of working. But miracle seems to us to belong to another field of thought, and to be outside the domains of science. For we venture to ask, Is the material universe everything? Is there nothing but matter? nothing but dull, inert parti-

cles, acted upon by material forces—attraction, repulsion, affinity, and the like? What is force? What is law? If there be a God—a perfect, omnipotent, omnipresent Being—then law has to us a meaning. It is his work, working permanently and unchangeably because he is a perfect and omnipotent worker. We can understand force. It is his presence, acting upon and controlling all things, but always in the same way, because he changes not. To believe in universal order without a Creator was an absurdity, universally that all things from the laws without a universal lawgiver, is to us an absurdity. Ex nihilo nihil fit. In a world where every effect has a cause, who and what is the cause of all? Who but God? And who sustains the world now but he who first made it?

But what of the office of science to inquire into the being and attributes and nature of this First Great Cause. Science is solely occupied with the secondary processes. When it has reached the law, it has done its work. It is not the business of science to examine into the law as such, but only into the mode of its opera-

tions. Whose is the law, what power sustains it, how it came into being—all this lies outside the domain of science. Thus science never rises above material things; and by remembering this—by remembering that, after all, the field of science (of course we mean physical science) is limited—we see that an induction made in its proper field does not justify any conclusions in the physical limits.

Let us take the case of man. Science, looking at him in his physical aspect, tells us that he consists of several pounds of salts and earths, combined with a larger number of gallons of water. It tells us by what chemical affinities these commonplace materials are held together, how they operate upon one another, by what processes the waste is renewed, and by what a mass of curious mechanical contrivances man's body, considered as a machine, performs its operations. If we ask how it comes to think, science tells us much about the

brain; how like it is to a galvanic trough, and by what

an elaborate, threefold apparatus of nerves it sends its com-

mands to every part of the body. But when we ask how it is that the brain does consciously what the vol-
taie battery does unconsciously; how it is that these

earth and salts, when combined into a man, know that

they are a man, we get only the unmeaning answer that it is the result of organization. But give science all the

bottles in a chemist's shop, and it cannot organize a sentient being out of them. In fact, it owns itself that

life is a mystery. It can tell how life works, but not what

life is. Life is as much beyond the reach of sci-

ence as it is God. It knows the laws of life, but no more. Man therefore, when considered in his physical

condition, is the same as a machine can master. But life is the only mystery in man? Why does man think? Why does he speculate upon his own actions? Why must upon the purpose of all things here below? Of all beings upon this earth, man alone is self-conscious. He alone knows that he exists; he alone feels that he exists for a purpose, and can and does consciously interfere with other things in order to shape them to his own ends. He alone has not the mere rudiments, but the full gift

of a conscience, which is always interfering with him, and giving him endless annoyance, because it will pass judgment upon his actions, and condemn much that he does.

Now it is in connection with this higher world that miracle has its proper place. It distinctly has reference to man as a being in whom there is more than mere material forces at work. Prove that there is nothing more in man than salts and earths and water, and you can place him in the same position as all other inorganic forms, and give us juster views of God's method of working. But miracle seems to us to belong to another field of thought, and to be outside the domains of science. For we venture to ask, Is the material universe everything? Is there nothing but matter? nothing but dull, inert parti-

cles, acted upon by material forces—attraction, repulsion,
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We want some science therefore which can examine man while he is alive, and report upon him. For physical science is not the sole science. There are other sciences, and one of them is natural science, the science of man's own domain.

The psychologist, who examines into the workings of man's inner nature, is quite worthy of a hearing as the physicist, who examines into the materials out of which he is composed. Neutor ultra cepidam—a homely but wise motto, which a rising and progressive study, such as is physical science, in the bounds of the first triangle of knowledge, has no place. After all, a man of only one science tries to see with only one eye, and to walk with only one leg. Before we can form a true estimate of the question that so deeply concerns us—What is man's place and work and purpose in the world?—we must include a far wider induction than that offered by physical science.

If, as the instincts of our nature teach us, there be a God; if man be more than a highly-organized machine; if within him there be an immortal soul, and before him a future life, then miracle is essential to his well-being. It is the sole possible proof of conscious relation between man and God. Man cannot but see that God had spoken to him, had revealed to him any knowledge requisite for his use, had entered into covenant relation with him, without miracles. We know nothing in physical science to disprove this relation.

Suppose that we find a stage elaborately constructed and arranged, and then throw true on a further true scene, which this stage was constructed, and no examination of the mechanical laws by which it is still kept in being, will justify us in concluding that it was not intended for some further purpose. Nor, because the boards are all safely nailed in their place, does it follow that actors may not enter upon it, higher in nature than the boards, and capable of ascending without further means.

Nor, because we have never seen the builder, does it follow that he did not erect the stage on purpose that these actors might play upon it their parts. Geology, chemistry, astronomy, so far from proving that the world had no purpose, and that the actors upon it have no freedom and no responsibility, rather suggest the contrary. They teach us what a vast amount of skill, patience, wisdom, and goodness has been expended in forming the stage.

Quorum hae? What was the object of all this? What the end? Oh! but some physicists answer, We reject teleology. That is, we reject something which lies deeply imbedded in the well-taught methods of science, and which convinces us that it is necessary. And therefore we feel no difficulty in the belief that God, in creating the world such as it is, and placing man upon it such as he is, and under such circumstances as those in which we find ourselves, did from the first purpose this reasonable and beautiful universe was meant to be, by which he grants man the only sufficient proof that he is willing to enter into covenant relations with him. If the physicist reply that such action on God's part is inconceivable, we answer that he also must conceive of some such action. Students of physical science deal in long volumes, but these numbers are as nothing compared with the eternity past. Work back with the geologist, and you come at last to a first beginning of matter. Looked at by the light of mental science, the eternal existence of matter is impossible. To the metaphysician, matter is but a phenomenon of mind. Confining ourselves then, to our universe, what a tremendous change was that in God when he passed from the passive state of not willing it to the active state of willing the existence of our system! Grant that by his fiat he only called into existence an atom, out of which by evolution all things here below have sprung, what a stupendous act it was! And though it takes place in relative time, if regarded, to speak with all respect, under obligations from which he was free before! For the Creator is under the obligations of justice and love to his creatures. He made us, and not we ourselves. But he neither was nor is under any moral obligations to his
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material laws. They abide in power and might because he abideth continually. And miracle simply means that he, the Creator, has from time to time, under certain conditions, intervened in the natural order, and so produces an unusual event. In the Bible, this is a general principle of a new order of things, and it is an assertion of the same, that if we make certain assumptions about the nature of God, and follow necessarily from the perfection of the divine nature; they must therefore be eternal and immutable, and must extend to all possible events. Therefore, to admit an exception to these laws is to suppose that God's order is broken, and that the divine work is but an imperfect expression of the divine will. Moreover, it is infinitely intelligible in the mouth of a pantheist, with whom God and nature are convertible terms, and a divine supernatural act is a self-contradiction; but it is untenable in any system which admits a personal God distinct from nature, and only partially manifested in it. In such a system nature is not infinite, as Spinoza makes it, but finite. There is a distinction between the actual and the possible; between the visible world as a limited system, with limited laws, and the whole mind of God, embracing all possible systems as well as the present. From this point of view, nature, as actually existing, does express a portion, and a portion only, of the divine perfection, and it expresses another portion belonging to a different and more comprehensive system. But in addition to this consideration, even the actual world furnishes us with an answer to the objection. God's order, we have too much reason to know, actually is broken. His will is not carried out. Unless we make God the author of evil, we must admit that sin is a violation of his will, a breach made in his natural order, however impossible it may be to give an account of its origin. The pantheist evades the difficulty by denying that evil has any real existence; but to the theist, who admits its existence, it is conclusive evidence that, as a fact, however little we may understand how it can be, the world, as it exists, is not a perfect expression of God's law and will. The miracle, as thus viewed, belongs to a spiritual system appointed to remedy the disorders of the natural system; and against the self-contradictory theory which tells us that disorders in the natural system are impossible, the truth of the divinity of a melancholy experience which tells us that they are actually there. Thus viewed, the miracle is in one sense natural, in another supernatural. It is natural as forming a part of the higher or spiritual system; it is supernatural as not forming a part of the lower or material system. In the same way, the natural law which may serve to obviate another form of the same objection—a form in which it is likewise suggested by Spinoza, though developed by other writers in a form more adapted to the language of theism. We are told that it is more worthy of God to arrange a plan which shall provide by its original laws to call po- sible contingencies than one which requires a special interposition to meet a special emergency. We know so little about the process of creating and governing a world, that it is difficult for us to judge what method of doing so is most worthy of God; but this whole objection proceeds on the gratuitous assumption that the plan of the world, as it exists in the counsel of God, must be identical with the plan of the world as it is contemplated by man in relation to physical laws. Doubtless the miracle, like any other event, was fore- seen by God from the beginning, and formed part of his eternal purpose; but it does not therefore follow that it is included within that very limited portion of the purpose which is apprehended by man as a system of physical laws. To Omniscience no one event is more diffi- cult than another; to Omnipotence no one event is more wonderful than another. The distinction between miracles and ordinary events, as has already been ob-
served, is a distinction, not in relation to God, but in relation to man. Moreover, even from the human point of view, the miracle is not wrought for a physical, but for a moral purpose; it is not an interposition to adjust the machinery of the material world, but one to promote the moral level of mankind, as a class that was regarded as willfully evil, negatively, placing as its standard-bearer the celebrated Schleiermacher, who advanced a doctrine as incompatible with any belief in a real miracle as was that taught by Hume. "A miracle," says Schleiermacher, "has a positive relation, by which it extends to all that is future, and a negative relation, which in a certain sense affects all that is past." In so far as it asserts that which would have followed, according to the natural connection of the aggregate of finite causes, in so far an effect is hindered, not by the influence of other natural counteracting causes belonging to the same series, but notwithstanding the concurrence of all effective causes to the production of the effect. Everything, therefore, which from all past time contributed to this effect is in a certain measure annihilated; and instead of the interpoilation of a single supernatural agent into the course of nature, the whole conception of nature is destroyed. On the positive side, something takes place which is conceivably possible from the mere recurrence of the proper combination of finite causes. But, as much as this event itself now becomes an actual link in the chain of nature, every future event must be other than it would have been had this one miracle not taken place." On this and other grounds, Schleiermacher is led to maintain that there is no difference between the two classes of causes, the supernatural; the miracles being only miraculous relatively to us, through our imperfect knowledge of the hidden causes in nature, by means of which they were wrought. "This observation," says manuel, "proceeds on an assumption which is not merely unwarranted, but actually contradictory, and which is a common mistake of common-sense and the truths of religion, and not rather in a spirit of hospitality to philosophy itself, by representing the results of its analysis as equally probable in favor of and against two opposite directions of thought. The form of dialogue which is adopted by Hume in this discussion favors somewhat this construction; but it cannot be reconciled with the impression left upon the unbiased mind that Hume had no confidence in speculation of any kind when applied to super-sensual or spiritual beings and relations (comp. Ueberweg, Hist. Philos. ii. 571). The ablest replies to Hume's arguments were those found by Principal Campbell in his Dissertation on Miracles; Hey, Norriasion Lectures, i, 127 sq.; Elrington, Donellan Lectures (Dublin, 1796); Dr. Thomas Brown, On Cause and Effect; Paley, Evidence of Christianity (Introduction); Archbp. Whately, Logic (Appendix); and Historic Doubts respecting Napoleon Bonaparte; Dean Ryall, Prophecy and Prophetic (reprinted, 1854); Bp. Douglas, Criterion, or Miracles Examined, etc. (London, 1754); Farrar, Critical Hist. of Free Thought, p. 150 sq. See Hume. Within the last few years the controversy has been reopened by the late professor Baden Powell in the Unity of Worlds, and some remarks on the study of evidence published in the now-celebrated volume of Essays and Reviews. See Goodwin, in Am. TheoL Rev. July, 1861; Christian Remembrancer, July, 1861.

From England the controversy shifted again to the Continent, and finds its ablest representatives against the supernaturalists now not only in the camp of the atheistic and pantheistic, but also among theologians, and dean Trench therefore adopts as his next or fifth class the most remarkable class, that of Schleiermacher, negatively, placing as its standard-bearer the celebrated Schleiermacher, who advanced a doctrine as incompatible with any belief in a real miracle as was that taught by Hume. "A miracle," says Schleiermacher, "has a positive relation, by which it extends to all that is future, and a negative relation, which in a certain sense affects all that is past." In so far as it asserts that which would have followed, according to the natural connection of the aggregate of finite causes, in so far an effect is hindered, not by the influence of other natural counteracting causes belonging to the same series, but notwithstanding the concurrence of all effective causes to the production of the effect. Everything, therefore, which from all past time contributed to this effect is in a certain measure annihilated; and instead of the interpoilation of a single supernatural agent into the course of nature, the whole conception of nature is destroyed. On the positive side, something takes place which is conceivably possible from the mere recurrence of the proper combination of finite causes. But, as much as this event itself now becomes an actual link in the chain of nature, every future event must be other than it would have been had this one miracle not taken place." On this and other grounds, Schleiermacher is led to maintain that there is no difference between the two classes of causes, the supernatural; the miracles being only miraculous relatively to us, through our imperfect knowledge of the hidden causes in nature, by means of which they were wrought. "This observation," says manuel, "proceeds on an assumption which is not merely unwarranted, but actually contradictory, and which is a common mistake of common-sense and the truths of religion, and not rather in a spirit of hospitality to philosophy itself, by representing the results of its analysis as equally probable in favor of and against two opposite directions of thought. The form of dialogue which is adopted by Hume in this discussion favors somewhat this construction; but it cannot be reconciled with the impression left upon the unbiased mind that Hume had no confidence in speculation of any kind when applied to super-sensual or spiritual beings and relations (comp. Ueberweg, Hist. Philos. ii. 571). The ablest replies to Hume's arguments were those found by Principal Campbell in his Dissertation on Miracles; Hey, Norriasion Lectures, i, 127 sq.; Elrington, Donellan Lectures (Dublin, 1796); Dr. Thomas Brown, On Cause and Effect; Paley, Evidence of Christianity (Introduction); Archbp. Whately, Logic (Appendix); and Historic Doubts respecting Napoleon Bonaparte; Dean Ryall, Prophecy and Prophetic (reprinted, 1854); Bp. Douglas, Criterion, or Miracles Examined, etc. (London, 1754); Farrar, Critical Hist. of Free Thought, p. 150 sq. See Hume. Within the last few years the controversy has been reopened by the late professor Baden Powell in the Unity of Worlds, and some remarks on the study of evidence published in the now-celebrated volume of Essays and Reviews. See Goodwin, in Am. TheoL Rev. July, 1861; Christian Remembrancer, July, 1861.

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mythical hypothesis of Strauss is found guilty of the logical absurdity of deducing the premise from the conclusion: it assumes that men invented an imaginary life of Jesus because they believed him to be the Messiah, when the very supposition that the life is imaginary leaves the belief in the Messiahship unexplained and unaccounted for. On the contrary, it is a part of the evidences of his own day, to consider the question of miracles from an apologetic point of view, finds himself compelled to dwell mainly on the abstract argument concerning miracles in general, rather than on the distinctive features which characterize the Christian miracles in particular. The latter are the more pleasant and the more useful theme, when the object is the edification of the believer; the former is indispensable when it is requisite to controvert the positions of the unbeliever. There is, however, one phase of the sceptical argument which may be met by considerations of the special rather than of the general kind. It has been objected by Strauss that the testimony furnished for the distinct particular reason for miracles, if the divine purpose can be furthered by them. Under these circumstances the antecedent probability is for the miracles, not against them, and cannot be outweighed by empirical inductions drawn from totally different data, relating to the physical, not to the religious condition of the world. It must, however, be always remembered that abstract and general considerations like the above, though necessary to meet the unbelieving objections which are unhappily rife on this subject, do not constitute the grounds of our belief in the miracles of Scripture. The Scripture itself is the stronghold of scepticism, and to deal with it at all it is necessary to meet it on its own ground. On the other hand, the strength of the Christian argument rests mainly on the special contents of the Gospel narrative, particularly as regards the character of the Saviour portrayed in it, and the distinctive nature of his miracles as connected with his character, and on the subsequent history of the Christian Church. It is far easier to talk in general terms about the laws of nature, and the impossibility of their violation, than to go through the actual contents of the Gospels in detail, and object to the possibility of such a narrative could have been written, and how the events described at the birth and infancy of Christ and have influenced, as they have, the subsequent history of the world, on any other supposition than that of its being a true narrative of real events. Accordingly we find that, while the several attacks on the Gospel miracles in particular, with whatever temporary popularity they may have been conducted, and whatever ability they may have been conducted, with whatever ability they may have been obtained, seem universally destined to a speedy extinction beyond the possibility of revival, the general a priori objection still retains its hold on men's minds, and is revived from time to time, after repeated refutation, as one of the changing aspects of scientific progress appear to offer the opportunity of a plausible disguise of an old sophism in new drapery. The minute criticisms of Woolston and Paula on the details of the Gospel history are utterly dead and buried out of sight; and those of Strauss show plain indications of being doomed to the same fate, though supported on their own. The naturalistic theories of Strauss break down under the sheer weight of its own accumulation of cumbrous and awkward explanations; while the
The alternative lies between accepting that testimony, as it is given, or regarding the Gospels as a fiction, and the Christian faith as founded on imposture. In adopting this argument, we do not, as is sometimes said, reason in a circle, employing the character of Christ as a testimony in favor of the miracles, and the miracles as arguments in favor of the character. This is not the case.

For the character of Christ is contemplated in two distinct aspects: first, as regards his human perfection; and, secondly, as regards his superhuman mission and powers. The first bears witness to the miracles, the miracles bear witness to the second. When our Lord represents himself as a humble servant to be imitated by his human followers, he lays stress on those facts of his life which indicate his human goodness: 'Take my yoke upon you, and learn of me; for I am meek and lowly of heart.' When, on the other hand, he represents himself as divinely commissioned for a special purpose, he appeals to the superhuman evidence of his miracles as authenticating that mission: 'The works which the Father hath given me to finish, the same works that I do, bear witness of me that the Father hath sent me.' It is true that the evidence of the miracles, as addressed to us, has a different aspect, and rests upon a different moral ground, that is, upon the evidence of them at the time when they were first performed. But this change has not diminished their force as evidence, though it has somewhat changed its direction. If we have not the advantage of seeing and hearing and questioning those who were eye-witnesses of the miracles, the deficiency is fully supplied by the additional testimony that has accrued to us, in the history of Christianity, from their day to ours. If we have stricter conceptions of physical law, and of the uniformity of nature, we have also higher evidence of the existence of a purpose worthy of the exercise of God's sovereign power over nature. If the progress of science has made it more difficult to believe in the extraordinary event which would have seemed miraculous to the men of the 1st century, it has also shown more clearly how inimitable and unapproachable are the miracles of Christ, in the maturity of science no less than in its infancy. And when it is objected that-if miracles were, in the estimation of a former age, among the chief supports of a former Christianity, they are at present among the main difficulties and hindrances to its acceptance, we may fairly ask, What is this Christianity which might be more easily believed if it had no miracles? Is it meant that the Gospel narrative, in general, would be less believed by being deprived of either or both miracles? Has it not been shown, on the contrary, that the miracle which is not required by the former, and appears difficult to reconcile with the latter. That there may be such a thing as "the working of Satan, with all power and signs and lying wonders," and that such working will actually be manifested before the last day in support of Antichrist, is the natural interpretation of the language of Scripture. That such a manifestation has as yet taken place, is to say the least, a conclusion not established by existing evidence.

Another question has been raised as to the means of distinguishing between true and false miracles, meaning by the latter phenomena that are spurious, but in fact either natural events or human impostures or fabrications. Various rules for distinguishing between these have been given by several authors, the best known being the four rules laid down in Leslie's Short and Easy Method with the Deists, and the three given in bishop Douglas's Criterion, and to some extent extended by bishop Stillingfleet in Origins Sacro, bk. ii, chap. x, and the very acute observations in a similar kind of work, J. H. Newman's Life of Apollonius Tyanaeus, published in the Encyclopaedia Metropolitana. Yet the practical value of these rules, though considerable as compared with the inquiry previously noticed, is rendered rather uncertain by the multiplicity of phases of controversy than for general and perpetual edification. A more permanent principle in relation to

philosophy; and materialism, the danger of a too exclusive devotion to physical science. Both these, in different ways, tend to deify nature and the laws of nature, and to obscure the belief in a personal God distinct from and above nature; against both these, so long as the Christian religion lasts, the miracles of Christ are a perpetual argument of its truth, and in so far as they remain in the body of the church, a service to religion different in kind, but not less important than that which they performed at the beginning. The miracles of the O. T. may be included in the above argument, if we regard, as Scripture requires us to regard, the earlier dispensation as an anticipation of and preparation for the coming of Christ. Many of the events in the history of Israel as a people are typical of corresponding events in the life of the Saviour; and the earlier miraculous history is a supernatural system preparing the way for the later consummation of God's supernatural providence in the redemption of the world by Christ. Not only the occasional miracles of the O.-T. history, but, as bishop Atterbury remarks, some of the established institutions under the law—the gift of prophecy, the Shechinah, the Urim and Thummim, the sabbatical year—are of a supernatural character, and thus manifest themselves as parts of a supernatural system ordained for the completion of the supernatural in Christ.'
this question is suggested by Leslie in his remarks on the pretended miracles of Apollonius, where he shows that the assumed miracles, even if admitted, had no important connection with our belief or practice. "But now," he says, "to sum up all, let us suppose to the utmost that all this said was true, were this true, what would it add to any religion? Only that Apollonius, in my eyes, could preach things. What then? What if he were so virtuous a person that God should have given him the power to work several miracles? This would noways hurt the argument that is here brought against the deists, because Apollonius set up no new religion, nor did he pretend that he was justified by any revelation from heaven, or to introduce any new sort of worship of God; so that it is of no consequence to the world whether these were true or pretended miracles; whether Apollonius was an honest man or a magician; or whether there ever were such a man or not. For he left no law or gospel behind him to be received upon the credit of those miracles which he is said to have wrought." "To this," says dean Mansel, "it may be added that there is an enormous a priori improbability against miracles performed without any professed object, as compared with those which belong to a system that has exercised a good deal of influence in the world. In this improbability can only be overcome by a still more enormous mass of evidence in their favor; and until some actual case can be pointed out in which such evidence exists, the unimportance of a reported series of miracles is a valid reason for withholding belief in them. The absence of miracles in this respect, stands alone and apart from all others as regards the evidence of their reality, combined with their significance, if real."

Among the most important works on Scripture miracles, and not incidentally mentioned in the article on Christian Evidence, are: "Fleetwood, Essay upon Miracles" (1768); Locke, Disquisitions (1701-2); Pearce, The Miracles of Jesus Vindicated [in reply to Woolston] (1729); Smallbrook, Vindication of our Saviour's Miracles [in reply to Woolston] (1729, 2 vols. 8vo); Lardner, Vindication of Three of our blessed Saviour's Miracles [in reply to Woolston] (1739); Sherlock, The Trial of the Witnesses (1732); Stevenson, Conference upon the Miracles of our Saviour (1730, 8vo); Sykes, Credibility of Miracles, etc. (1749, 8vo); Douglas, The Criterion (1754), Claparede, Miracles of the Gospel [in answer to Rousseau] (Lond. 1758, 8vo); Campbell, Dissertation on Miracles (1758); Farmer, Dissertation on Miracles (1771); Bishop Douglas, Criterion of Miracles (1780), a work that contains the ideas of the various writers for both parties (8vo); Schorer, Ausf. Erkld. der Weissagungen d. N. T. (Lpz. 1805, 8vo); The Hulsean Prize Essay for 1814; Collyer, Miracles (1812); Penrose, Evidence of the Scripture Miracles (1826); Le Bas, Considerations on Miracles (1828); Newman, Life of Apollonius Tyana, in Anecd. Misc. [written before his departure to Rome]. The clue, Glaubenswürdigkeit d. evangel. Gesch. (Hamb. 1857); Müller, Disputatio de Miraculis Jesu Christi Natura et Necessitate (1830-41); Nitzsch, in Studien und Kritiken of 1843; Warlow, On Miracles (1820); New York, 1830; Bothe, in Studien und Kritiken of 1838; Trench, Miracles of our Lord (6th ed. 1832); Koezlin, De Miraculis, quae Christus et primiti ejus discipuli fecerunt, natura et ratione (1860); Evans, Christian Miracles (Lond. 1861); McCosh, The Supernatural in Relation to the Natural (1863); Moxley, Lectures on Miracles (Hampson for 1865; Lond. 1865, 8vo); Fisher, Supernat. Origins of Christianity (1865); Duke of Argyll, Regio of Laws (1866); Litton, Miracles (Lond. 1867); Ulhorn, Modern Rep. of the Life of Jesus (Bost. 1868); Fowler, Moxby and Tyrndale on Miracles (Lond. 1868); Archbishop of York, Limits of Philos. Inquir. (Edinb. 1868); Mountford, Miracles, Past and Present (Boston, 1870, 12mo); Wundram, De N. T. Wunderglauben (Leipzig, 1873); Upham, Star of our Lord (N. Y. 1873, 8vo); Belcher, Our Lord's Miracles of Healing Considered (London, 1873); Fowler, Religion and Science (1873, 8vo); Christlieb, Mod. Double (1874), ch. v; Bushnell, Nature and the Supernatural (new ed. 1874); Cudworth, Intellectual System (see Index in vol. iii); Watson, Theol. Inst. i, 78 sq., 146 sq., 284; Hodge, Systematic Theol. vol. i, ch. xi; Hagenbach, Hist. Doct. i, 314 sq., 414 sq., ii, 467 sq.; Haag, Histoire des Dogmes Chris- tiens, etc. (Paris, 1867); plate 9; North Brit. Rev. Feb. 1846, art. viii; April 1846, art. iv; North Am. Rev. July, 1860; Journal of Sac. Lit. April, Oct. 1854; Jan. 1856; South. Presb. Rev. 1856; South. Q. Rev. July, 1857; Princeton. Rev. April, 1856; Amer. Theol. Rev. July, 1861; Christian Rememberer, July, 1861; (London) Qu. Rev. Oct. 1862, p. 245; Amer. Presb. Rev. April, 1863, art. i; Jan. 1865; Brit. and For. Rev. x, 11, 55; Bulletin Théol. Sept. 1863, p. 137; Theol. Ecclesi. vol. v, No. 3; Westm. Rev. Jan. 1818, p. 106; Meth. Rev. April, 1858, p. 181; 1870, p. 299; 1872 (Jan.), p. 184; Brit. and For. Ev. Rev. 1868 (Jan.), p. 29-35; Blackwood's Magazine, June, 1867; April, 1868; Jahrb. derk. theol. 1869, p. 572; Contemp. Rev. May, 1869, p. 89 sq.; Nov. 1872, art. v; Christian Qu. Oct. 1873, art. iii; Brit. Qu. Rev. July, 1873, art. vi; Bapt. Qu. Rev. 1870; Jan. 1874, art. i; Qu. of Luth. Ch. July, 1874, art. v.

MIRACLES EСХAСΙАСТICAL. The Port Royalists taught that "there would never have been any false miracles if there had been none true." Many Protestants, taking hold of this wise adage, set down as incontrovertible the assertion that the so-called "miracles" wrought in the Church since the patristic period are not of God, because they are not prophesied as were those of the apostles, and do not fit into the definition of miracles given by the early Christians. Says bishop Douglas, "If we except the testimonies of Papias and Ireneus, who speak of raising the dead . . . we can find no instances of miracles mentioned by the fathers before the 4th century" (Criterior, p. 228-232); and if we come down to the fathers of the 4th century, we find that they freely speak of the age of miracles as past; that such interpositions, being no longer necessary, were no longer to be expected. Whatever may appear to the contrary in the more oratorical and panegyrical writings of the fathers, whenever they address themselves theologically to the question of miracles, they admit clearly and unreservedly the truth that this kind of evidence has ceased in the Christian Church. The miracles of divine power (according to St. Augustine) are now to be sought in the works of nature, in the wonders of its ever-recurring changes, and in the regular course of the divine providence. After enumerating the miracles of Christ, he says: "Our (Jesus') ista sunt non mirabilia quae sunt? Quia non moventer nisi mira essent; at si solita essentia mira non essent" (De Utilitate Credendi), which he only so far qualifies in his retraction as not absolutely to deny the possibility of a modern miracle. In another place he speaks of "miracles not being permitted to last" (De Veritate). But the question of Christian Christiinity over the world (De vera Religione, c. 35, § 47). St. Chrysostom bears the same testimony to the
cessation of miracles in his beautiful sermons on the Resurrection of Christ, in his Discourses on the Feast of Pentecost (xxiii and xxxvi), where he solves the same question—"Why are no signs and miracles intrusted to us now?"—by claiming those higher miracles of grace and inward change which enable us to use the prayer of faith, and to exclaim, "Our Father, which art in heaven!" Chrysostom says himself: "Ni aique ex eo, quod nunc sigillum sua profetiae ingressus est in easce, sed in easce lingua; et鹰enim tunc utiliter fiebat, et nunc utiliter non funt." (In Epistolam i, ad Corinthi. Homil. vi, 2; comp. Augustine, De Civitate Dei, xxii, viii, 1.) Yet these fathers also supply us with accounts of deeds wrought by Christian believers, which the Roman Catholic Church regards as miraculous, but which were not written down by these early writers of the Church mark out clearly as natural results. If indeed they pleased to call them miracles, they yet betray that even in their own view there was a vast difference between the scriptural and ecclesiastical miracles, and that they did not count them as of the same category. St. Augustine, referring to the wonderful deeds wrought by the faithful of the Church in his day, concedes also that they were not wrought with the same lustre as in the apostolic days, nor with the same significance and authority for the whole Christian world (comp. Fr. Nitzsch, jan., A Synagoge, xxvi, 81). Bishop Douglas says that these miraculous workings were confined to "the cures of diseases, particularly the cures of demonsiacs, by exorcising them; which last indeed seems to be their favorite standing miracle;" and Prof. Newman, one of the richest prizes gained by the Romanists from the Church of England in this generation, is candid enough to admit the contrast between the scriptural and what he calls ecclesiastical miracles. He says, "The miracles of Scripture are, as a whole, grave, simple, and majestic: those of ecclesiastical history often partake of what may not unfitly be called a romantic character; and of that wildness which we call the 'romantic element' in the imaginative, or 'romantic', notion of romance." It is obvious, he says elsewhere, "to apply what has been said to the case of the miracles of the Church, as compared with those in Scripture. Scripture is to us a garden of Eden, and its creations are beautiful as well as 'very good'; but when we pass from the apostolic to the following ages, it is as if we left the choicest valleys of the earth, the quietest and most harmonious scenery, and the most cultivated soil, for the luxuriant wilderness of Asia or Africa, the natural home or kingdom of 'brute nature uninfluenced by man' (Two Essays on Scripture Miracles and on Ecclesiastical, 2d ed. London, 1840, p. 366)." In the accounts of the Roman Catholic miracles, quotes these words of Prof. Newman, and says of them, "A more felicitous illustration can hardly be imagined. The contrast between the Gospels and the legends of the saints is that between the divine and the human, and even the animal; between Christ (with reverence be it spoken) and St. Anthony" (iii, 455).

The Roman Catholic Church, notwithstanding the want of any trustworthy patriotic testimony, asserts that the power of performing all manner of miraculous works remains with the Church since the days of its first founding, henceforth and forever. "Roman Catholics," says Butler, "relying with entire confidence on the promises of Christ [quoting Acts ii, 38; John xiv, 12; Mark xvi, 18, 18], believe that the power of working miracles was given by Christ to his Church, and that it never has been, and never will be withdrawn from her" (Lives of the Saints, iv, 276). Lee (Lives of the Saints, also p. 46 sqq.). Another, even greater celebrity, the learned Bellarmine, goes so far as to prove from this continuity of the miraculous power in the Church of Rome that the Protestant Church, lacking this, is manifestly not of God. He argues that miracles are necessary to evince any new and extraordinary mission; that miracles are efficacious and sufficient. By the former, he then tells us, may be deduced that the Church is not to be found among the Protestant churches; but that it is most assuredly among Catholics: "Unde scientia est gloria miraculorum; sunt autem duo fundamenta praemittenda. Unum quod miracula sint necessaria ad novum fidem vel extraordinarium missionem persuadendum. Alterum, quod sint efficacia et sufficientia; nam ex priore ducimur non esse apud adversarios verum esse scire, ducimur in magnum, in mentem nostram. Quod igitur miracula sint necessaria, probatur primo Scriptura testimonio, Exod. iv, cum Moses mitteretur a Deo ad populum, ac diceret: 'Non credent mihi, neque audient vocem meam.' Non responderit Deus, 'Debet credere, velint nolunt,' sed dedit illi potestatem faciendi mirabilia, ut in sanctissima Domini, ut in sancto, sanctissimum Dominus,' etc. Et in Novo Testamento, Matt. x., 'Evangelist, predicate, decertes: Appropinquovit regnum colorum; infirmos curatet, mortuos suscitaret, leporos munda, demones ejicere.' Joan. xvi, 'Si opera non fe-ciscem in eis quae nemo alius fecit, peccatum non habe-runt' (Opere, vol. ii; De Nota Ecclesiast. lib. iv, cap. xiv, col. 206 D [Col. 1619]). Even the liberal-minded Dr. Milner, who displayed learning in almost every department of science; who possessed experience, intelligence, and taste; who wrote well and reasoned acutely; teaches, in a letter devoted to the subject of miracles, that "if the Roman Catholic Church, as it would have it, did not possess any miracles, God would not have given any attestations in its favor. . . . Having demonstrated the distinction," by which he means the exclusive holiness of the Roman Catholic Church, he professes himself "prepared to show that God has borne testimony to that holiness by the many and incontestable (? of miracles he has wrought in her favor, from the age of the apostles down to the present time" (Lett. xxvi, p. 168 sqq., et al.).

The reasoning of Dr. Milner brings us to reconsider the statement made in the early part of this article that "no miraculous events mark the history of the Church after the apostles." The Church may depend on the authority of the patriotic writers. Frequently refer us to what St. Ignatius, who flourished in the 1st century after Christ, relates about the wild beasts which were let loose upon the martyrs being frequently restrained by a divine power from hurting them, and also to the miracle which dethroned the apostate Julian (this, however, brings us to the 4th century) from rebuilding the Temple of Jerusalem. As to the first of these miraculous workings, a single observation must suffice. The words of Ignatius are: "Ne sicut in alis, terrisa sint et non eos tegulatium," implying that the fierce animals did not behave as in ordinary cases, but were restrained at that time. Ignatius, in the face of his detractors, refused to fight. Ignatius himself considered the occurrence purely accidental and natural; otherwise he would have given the glory to God, and have besought him to repress their fury. As to the second miracle, it must of necessity have occurred, or the prophecy which related to it could not be fulfilled (Dan. ix, 27). Says Elliott: "In its exact completion I perfectly agree with Dr. Milner, and for the very reason assigned by Gibbon himself, that if it were not verified, 'the imperial sophist would have converted the success of his undertaking into a specious' (he should have said solid) 'argument against the faith of prophecy and the truth of revelation' (Decline and Fall, iv, 104). But I am not equally disposed to admit that there were other as extraordinary miracles, besides the one mentioned, since the apostolic age; or, if there were, that they were performed for the purpose alleged by his reception of Revelation, nor was it then, as Dr. Milner, bishop Kaye, Dr. Schaff, and others, hold to the gradual cessation theory. That is to say, they teach that "there is an antecedent probability that the power of working miracles was not suddenly and abruptly, but gradually withdrawn, as the necessity of such outward and extraordinary attestation of the divine origin of Christianity diminished and gave way to the natural operative..."
of truth and moral suasion.” They also hold that “it is impossible to fix the precise termination, either at the death of the apostles, or their immediate disciples, or the conversion of the Roman empire, or the extinction of the Arian heresy, or any subsequent era, and to sit sFHABLY instruct in each particular case the truth from leg-

ardly fiction.”

- Most of the statements of the apolo-
gists are “in the name of Schaff, who

refer to extraordinary cures from demoniacal pos-
session (which probably includes, in the language of
that age, cases of madness, deep melancholy, and epi-
lepsy) and other diseases, by the invocation of the name
of Jesus. Justin Martyr speaks of such cures as a fre-
quently recurring fact in mankind, and Origen

refers to a personal observation, but

speak in another place of the growing scarcity of
miracles, so as to suggest the gradual cessation theory.
Tertullian attributes many, if not most, of the con-
versions of his day to supernatural dreams and visions, as
does also Origen, although with more caution. But in
such psychological phenomena it is exceedingly difficult
to draw the line of demarcation between natural and
supernatural causes, and between providential interpo-
sitions and miracles proper. The strongest passage on
this subject is found in Irenaeus (Ad. haer. I, 51, § 2,
and II, 52, § 4), who, in contending against the heretics,
makes use of prophetic visions and prophecies of demons,
even the raising of the dead among contempor-
ary events taking place in the Catholic Church; but
he specifies no particular case or name; and it should
be mentioned also that his youth still bordered almost
on the Johannean age” (Ch. History, i, 206, 207).

In another place, referring to the testimony of Ambrose,
Augustine for belief in a continuation of miracles,
Dr. Schaff, while himself advocating the gradual cessa-
tion theory, and also the possibility of miraculous power
dwelling in the Church of to-day, teaches, nevertheless,
that even the best of patriarch testinonies may be im-
peached of being mere subterfuges to support the

wishes of the men who may call themselves be-
than one of miraculous deeds wrought in the Church in post-

apolectic days: “We should not be bribed or blinded
by the character and authority of such witnesses, since
experience sufficiently proves that even the best and
most enlightened men cannot wholly divest themselves
of superstition and of the prejudices of their age.” Re-
call, e.g., Luther and the apparitions of the devil,
the Magna Graecia of Cotton Mather, the old Puritans and
the period with witchcraft, as well as the modern superstitions
of spiritual rappings and table-turnings, by which many
eminent and intelligent persons have been carried away” (III, 207).

But, differ as we may regarding the cessation or non-

cession of miraculous power in the Church of Christ,
there is, nevertheless, one point on which Protestants
unite in opposing the pretensions of Rome; some betray-
ing an undue dogmatic bias, but all agreeing to the
remarkable that the genuine writings of the ante-Nicene
Church are more free from miraculous and superstitious
elements than the annals of the Middle Ages, and even, spor-

adically of monasticism. Indeed, it would appear that
the Nicene age is the first marked as one of miracles,
and that miracles rapidly increased in number from henceforth until they became matters of everyday oc-
currence. Dr. Isaac Taylor adds: “No such miracles as
those of the 4th century were pretended in the preceding
era, when they might seem to be more needed. If, then,
these miracles were genuine, they must be re-

garded as opening a new dispensation” (Anc. Christian-
ity, ii, 257). This new dispensation, no doubt, they her-

alded, for it is manifest that the miracles of the Nicene
age and post-Nicene age “were always intended to prop-
gate the belief of certain rites and doctrines and prac-
tices which had crept into the Church; to advance the
reputation of some particular chapel or image or relig-
ious occurring in Rome and all over the world, and

the Virgin Mary lived in her own spiritual terms, moral feelings and states, repentance and con-

version, of which no trace appears in the N. T. 2. They

serve not to confirm the Christian faith in general, but
for the most part to support the ascetic life, the magical
virtue of the sacrament, the veneration of saints and relics, and other superstitious practices, which

are not more or less offensive to

Says Dr. Taylor: “Whereas the alleged supernatural occurrences related, or appealed to by the earlier Chris-
tian writers, are nearly all of an ambiguous kind, and
such as may, with little difficulty, be understood with-
out either the assumption of miraculous interposition,
or the imputation of deliberate fraud, it is altogether
otherwise with the miracles of the Church of the 4th,
5th, 6th, 7th, 8th, and 9th centuries. Eastern Councils and onward miracles of the most astounding
case were alleged to be wrought from day to day, and
openly, and in all quarters of the Christian world.
These wonders were solemnly appealed to and seriously
narrated by the leading persons of the Church, Eastern
Western, and in many and manifold forms. It is the

great men now set up in opposition to the

leaders of the Reformation—were themselves the won-
der-workers, and have themselves transmitted the ac-

counts of them. But then these alleged miracles were,
almost in every instance, wrought expressly in support
of those very practices and opinions which stand for-
ward as the points of contast distinguishing Romanism
from Protestantism. We refer especially to the ascetic
life—the supernatural properties of the eucharistic ele-
ments—the invocation of the saints, or direct praying
to them, and the efficacy of their relics; and the rever-
ences directed to any collation of marks to certain visible and palpable religious symbols” (ii, 255).

Dr. Hodge, commenting upon these Romish miracles, says, “they admit of being classified on different prin-
ciples. As to their nature, some are grave and impor-
tant; others are trifling, childish, and even babihish;
others are indecorous; and others are irreverent, and
even blasphemous. . . . Another principle on which
they may be classified is the design for which they
were wrought or adduced. Some are brought forth as
proofs of the sanctity of particular persons or places or things; some to sustain particular doctrines, such as
purgatory, transubstantiation, the worshipping of the
churches, and the Virgin Mary; and on the other hand,
identification of relics. It is no injustice to the authorities
of the Church of Rome to say that whatever good ends
these miracles may in any case be intended to serve,
they have in the aggregate been made subservient to the
accumulation of money and to the increase of power. . . .
The truth of Christianity depends not on the verified
historical truth of the account of the miracles recorded in the N. T. The truth of Romanism depends on the truth of
the miracles to which it appeals. What would become
of Protestantism if it depended on the demonology of
Luther, or the witch-stories of our English forefathers?
The same may be said, in assuming the continuance of
the ecclesiastical miracles, has taken upon itself a bur-
den which would crush the shoulders of Atlas” (iii, 456;
And Dr. Schaff, who, as we have already seen, inclines
to the belief that miracles may have been wrought in
post-apolectic days, and may continue to be wrought
from day to day and hereafter, yet ventures to say that “the
four principal considerations rise against the miracles
of the Nicene and post-Nicene age; not warranting, in-
 deed, the rejection of all, yet making us at least very
cautious and doubtful of receiving them in particular.
They were far more frequent than those of the Bible, while in some cases they far exceed them in outward pomp, and make a stronger appeal to our faculty of belief. Many of the monkish miracles are not so much supernatural and above reason as they are unnatural and against reason, attributing even to wild beasts of the desert, panthers and eyasses, which had been miraculously brought into the battlements of the dominion, moral feelings and states, repentance and con-
version, of which no trace appears in the N. T. 2. They
serve not to confirm the Christian faith in general, but
for the most part to support the ascetic life, the magical
virtue of the sacrament, the veneration of saints and relics, and other superstitious practices, which

are not more or less offensive to
the healthy evangelical mind. 3. The further they are removed from the apostolic age, the more numerous they are, and in the 4th century alone there are more miracles than in all the three preceding centuries to- gether. St. John Chrysostom, of course, is the big exception, and that of the heathen world, was less. 4. The Church fathers, with all the worthiness of their character in other re- sights, confessedly lacked a highly-cultivated sense of truth, and allowed a certain justification of falsehood ad majorem Dei gloriæ, or frans pia, under the misnomer of publicans and sinners, or (so especially Augustine, Epistol. ad Parmachium); with the single exception of August- ine, who, in advance of his age, rightly condemned falsehood in every form. 5. Several Church fathers, like Augustine, Martin of Tours, and Gregory I, them- selves concede that in their time extensive frauds with the relics of saints were already practiced; and this is confirmed by the fact that there were not rarely nu- merous copies of the same relic, all of which claimed to be genuine. 6. The Nicene miracles met with doubt and contradiction even among contemporaries, and Sul- pitius Severus makes the important admission that the miracles of St. Martin were better known and more firmly believed in foreign countries than in his own (Dialog. i, 18). 7. Church fathers, like Chrysostom and Augustine, contradict themselves in a measure in some- times paying homage to the prevailing faith in miracles, especially in their discourses on the festivals of the mar- tyr, and in other moments, and in the calm exposi- tions of the Scriptures, the secret possibility of the miracles, at least in the Biblical sense, had long since ceased (comp. Robertson, Hist, of the Christian Church to Gregory the Great [London, 1854], p. 334). We must, moreover, re- member that the rejection of the Nicene miracles by no means justifies the inference of intentional deception in every case, nor destroys the claim of the great Church teachers to our respect. On the contrary, between the proper miracle and fraud there lie many intermediate steps of self-deception, clairvoyance, magnetic phenom- ena and cures, and unusual states of the human soul, which is full of deep mysteries, and stands nearer the invisible spirit-world than the every-day mind of the multitude suspects. Constantine's vision of the cross, for example, may be traced to a prophetic dream; and the frustration of the building of the Jewish Temple under Julian, to a special providence, or a historical judgment of God. The mytho-poetic faculty, too, when not selfishly prostituted by pride or fraud, may have been at work among credulous monks in the desert, and may magnify an ordinary event into a miracle. In judging of this obscure por- tion of the history of the Church we must, in general, guard ourselves as well against shallow naturalism and acceptances against superstitious mysticism, remembering that

"There are more things in heaven and earth
Than are dreamt of in our philosophy"

(Ch. Hist, iii, 463-465).

If we institute a direct and careful comparison be- tween the apostolic age, the primitive Church, the healthy evangelical mind, the ancient miracles, ecclesiastical miracles, modern miracles, even find, besides matter of fact, as to the certainty of the thing and the reasons of credibility, there is a great difference in the force and efficacy of the former and a confirmation of that for which it is produced, while it is not so in the case of the latter. "Those Biblical miracles," says Butler, "were generally very beneficial to human nature, doing mighty offices of kindness towards those who were the subjects of them, such as healing the sick, raising the dead, restor- ing the deaf, the lame, and the blind, etc.; all which bore an excellent proportion to the great design of re- discerning, and that, too, in a manner as to make it manifestly evident that there were any mixture of severity in the very act, such as striking some dead by a word spoken, or putting others in the immediate possession of the devil by ex- communication; yet was even this done either in kind- ness to posterity, by fixing, in the first institution of things, one or two standing pillars of salt, that might be for example and admonition to after-ages, against some practices that might otherwise in time destroy Christianity; as, in the first instance, of Ananias and Saphira, in the second, if he were the single instance, of good purposes for the persons themselves, as in the last instance of excommunication; so in the case of the in- cestuous person, it was adjudged by Paul, 'to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Je- sus' (1 Cor. v. 5). None of these miracles were useless, ludicrous actions as the Romish authors have filled their histories with; such as that of St. Berinus, who, 'being under full sail for France, and half his voy- age over, finding he had forgot something, walks out upon the sea, and returns back dryshod;' such as St. Mo- crinus, by his prayer and staff hindering the poor lambs from sinking their dams, when they were running to- wards them with full appetites; such, again, as St. Francis bespeaking the ass in the kind compellation of brother, 'to stand quiet till he had done preaching, and not disturb the solemnity;' and such as St. Fulturans keeping the calf from the cow, that they should hinder of them move towards one another; such, in a word, as St. Frimianus and St. Ruananus, sporting their miracles with each other, as if they had the power given them for no other end but mere trial of skill, or some pretty diversion of bystanders' (Notes, p. 252-258). The Bre- vitory (q. v.) teems with descriptions of all manner of mi- croscopical performances, but is as much at a loss to enumerate others here, and must refer the reader to it and to Elliott (Delineation of Romanism, p. 527-543). On the most important so-called miracles claimed by the Church of Rome in modern days, see the articles St. Francis; Holy Coat of Thess.; St. Januarus; Lourdes; Xaviers, etc. See also Superstition; Vis- ions.

It appears, moreover, from the writings of many dis- tinguished Roman Catholic authors that the post-Ni- cene miracles are not generally accepted. Thus Peter, abbot of Cluny, as far back as the 13th century, says: "You know how much those Church somnets grieve me" (lib. v, Epist. xxix). He mentions one of Benedict which he declares contained no less than twenty-four liea. Ludovicus Vives, speaking of the Legenda Aurea, observes: "How unworthy both of God and man is the story of their saints, which, I do not know why, was called by the most pious pope, and learned by the children of the Pope, and in the presence of one who had an iron mouth and a leaden heart" (lib. ii, De Corrupt. Artih, in fine). And Espinencius declares: "No stable is fuller of dung than their legends are of fables" (in 2 Tim. it, Divagens, 21). These authorities might be multiplied to a great extent. We must con- tent ourselves here with a few of the leading facts. As the reformatory ideas took root in the Church of Rome, First among these must we place the learned French chancellor Gerson, of Paris University, who, when, in the Council of Constance, the canonicity of St. Bridget (q. v.) was proposed, thus spoke out: "It cannot be said of these stories, miracles, as for the apostles, what our children, and for seeing miracles and performing them, hath deluded most persons, and constantly turned away from true religion. Hence all those supersitious among the people which destroy the Christian religion, while, like the Jews, they only seek a sign, exhibiting to images the worship due to God and attached their faith to men yet uncanonized, and to apocryphal writ- ings, more than to the Scriptures themselves."

In the 15th century the appearance of a rival to the Franciscan visionary in the person of St. Catharine of Sienna as the champion of the more powerful Dominics, following in the steps of St. Dominic, Cajetan, utterly nullifying the former declarations of the Church in her favor: "It is alleged," he writes, "that St. Bridget had a revelation that the Blessed Virgin was preserved from original sin. But the probability of this opinion is very slender, for it is opposed to
very many saints, and none of those alleged were them-
selves canonized. To St. Bridget, moreover, we may
oppose St. Catherine of Sienna, who said that the
intradenting of miracles had been revealed to the
archbishop of Florence relates in the first part of his
Summa. And St. Catherine would seem to deserve greater credit,
because she was canonized like the other saints, while
St. Bridget was canonized in the period of the schism,
during the obedience of Boniface IX, in which there
was no certain and undoubted pope." Further on he
adds the fatal words: "New revelations against so many
saints and ancient doctors must seem to the wise to bring
in an angel of Satan transformed into an angel of light,
to bring in fancies, and even figments. These, truly,
with the so-called miracles which are cited in this cause,
are not miracles. But in order for the holy synd, whence
I do not deem them worthy of mention." "There is
need of great caution," writes this great diviné, "first
on account of the miracle itself, inasmuch as Satan
transforms himself into an angel of light, and can work
many signs and wonders, such as we might deem that
none but God could work—as works of healing, power
over the elements, and the like. Hence it is said that
Antichrist will perform so many miracles in the sight
of men that, if it were possible, he would deceive the
very elect themselves. Secondly, there is need of cau-
tion on the ground of illusions, as happens in the case
of prophesying. Thirdly, it may be useful to us (according
to 1 Cor. xiv, and St. Gregory, Hom. x) are
given to the unbelieving, and not to believers; while
to the Church as faithful, and not unfaithful, are given
the prophetical and apostolical revelations. Hence
the way of signs . . . unless not merely a wonder, but
a true and indisputable miracle, is wrought before
the Roman Church in the most evident manner, ought
not to determine any doubtful doctrine; and the reason is,
because we have from God an ordinary way for the
termination of matters of faith; insomuch that if an
angel from heaven were to say anything contrary to this
ordinary way he ought not to be believed (Gal. i, 8).
Add to this that the miracles received by the
Church in the canonization of saints, which are most
authentic of all, are not, inasmuch as they rest on hu-
mankind testimony, absolutely certain (for it is written,
"Every man is a liar"); although they may be certain
after a human manner. But the certainty of the Chris-
tian faith ought not to be certain after a human man-
ner, but ought to have altogether an infallible evidence
such as no human being, but only God, can produce.
Hence the apostle Peter, after giving his own testimony
to the heavenly voice heard by him in the transfigura-
tion of our Lord, as a human evidence, subjoins: "And
we declare to you the promise made to the fathers by
prophetic writings, the Prophecy came not by the will of man.' Wherefore
certainty in the judicial determination of the things
of faith must be obtained by divine and not by human
testimony" (De Conceptione B. V. M. cap. i).

We can even go to the chair of St. Peter and learn
from some of its incumbents a like disposition to ignore,
or even to reject the miraculous manifestations in
the Church. Thus pope Gregory XI, having been persuad-
ed by the prophecies of St. Catharine of Sienna to re-
turn to Rome from Avignon, "when on his death-bed,
and having in his hands the sacred body of Christ, pro-
tested before all that they ought to beware of human
beings, whether male or female, speaking under pretence
of religion the visions of their own brain. For by these
(said he) he was led away; and, setting aside the rea-
sonable advice of his own people, had drawn himself
and the Church to the verge of an imminent schism,
unfortunately. Aristidus, tertiary of the Order of Can-
nonists, Jesus, whose dreadful result too clearly proved (Gerson.
De Exam. Doctrinarum, pt. ii, consid. iii). Nor need
pope Benedict XIV be forgotten. His utterances
are clearly laid down in his great work on the
Canonization of the Saints (lib. i, ch. xxxi, § 21-25).
If from these celebrated Roman authorities we come
down to our own day, we find bishop Milner, who is
himself an advocate of the doctrine, yet admitting "that
these were very numerous miracles, which, as if
other fables, have been forged by some and believed
by other Catholics in every age of the Church, includ-
ing that of the apostles. I agree . . . in rejecting the
Legend a Aurea of Jacobus de Voragine, the Speculum
of Vincentius Bellinciamus, the Saintes Aves of the
patrician Metaphrastes, and scores of similar legends,
stuffed as they are with relations of the miracles of every
description" (End of Controversy, Lett. xxvii, p.175, 176).
It is, however, by no means to be inferred from what
we have said that these miraculous exhibitions are con-
finned to the Church of Rome. The Protestants have
now and then prophets and visionaries who claim su-
preme authority. But when the Church, which has always discarded the authors, or at least, under the
most favorable circumstances, has refused to accord to
such exhibitions any divine origin, the Church of Rome
clearly teaches that these things are so to be. Hence,
occasionally, sects departing from the Church of Rome
have tried to establish their authors by various means,
signs and works. Thus some of the persecuted Jansen-
ists availed themselves of the utility of modern miracles
for the purpose of propagating a new doctrine or declin-
ing a controverted one, and had recourse to the same
weapons of defence against their implacable adversaries.
In the year 1696, the son of a French priest, possessed
by a delusion of the spirit of Parsifal, became in this sense the apostle of the
Jansenist doctrine, and the prophet against the famous
bulk Unigenitus. His holiness and mortification of life,
and the reaction of public opinion after the cruel perse-
cutions of the Jesuits, greatly favored the success of his
claim to work miracles, which, according to his biogra-
phers, was proved both in his life and at his tomb after
death, in a degree that few canonized saints have at-
tained to. The learned reviewer of his life, in the Acta
Erditorum of Leipsic, merely concludes from his his-
tory that the city of Paris was filled at the time with the
followers of this enthusiast, and that they were con-
pelled to appeal thus to the popular superstition in or-
der to lessen the persecutions of the Jesuits, and in a
manner to attack them with their own weapons. These
miracles chiefly involved powers of healing and restora-
tion of outward faculties, and bore (if true) a much
closer resemblance to the healing gifts which inaugu-
rated Christianity than to the senseless, senseless
wonders of medieval miracle-working. But the conte-
ption which was thus spread over the Church, and
throughout almost every age, was by no means con-
fined to the Roman Church, its orders or disorders.
Though the churches of the Reformation, in their
bolder and more liberal views of late years, have as a
rule treated the visions and miracles upon which the
inner power of Rome had been built with as little cere-
mony as they treated the forged decreals on which her
external power had been carried up in the darkness of
the Middle Ages, it was not long before the old love
of the marvellous, and the inexpungible longing after
the forbidden fruit of visions and revelations which had
been so abundantly enjoyed but a little before, extended
into the churches of the Reformation. But the occa-
sion of their appearance was different altogether from
that which had evoked it in the Roman Church, though
by a singular coincidence the scene of the Protestant
and of the Romish revelations was the same. The
province of Dauphiny, which gave a birthplace to the
peasant visionaries of La Salette, was also, in an earlier
day, the native country of Isabel Vincent, whose mira-
culous preachings in her sleep and ecstatic visions en-
livened the life of the South of France; and the Parlia-
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Saxon, in Dauphine, who ever since February last hath sung Psalms, prayed, preached, and prophesied about the present Times in her France; as also upon the wondering strange and truly extraordinary stories that were heard by thousands in the air in many Parts of France in the Year 1686. Not nourished into life in the bosom of Rome, and nourished as the visions of Lourdes and La Salette by a priesthood too deeply interested in the success of the imposture, the Protestant wonders sprang up in a curious and stately extent out of the terrible hot-bed of cruelty and persecution which the revocation of the Edict of Nantes had produced in every province of France, and which, in the more imaginative region of the south, bore strange and exotic fruits. The visions of the poor shepherdess and her companions was by our heroes, in his heart more, in his head less, and wild recollections of the Protestant services then so cruelly prohibited—prophecies of future trials or deliverances being intermingled with her sermons in the same manner as they had doubtedless been by the exiled and often martyr-dedicated preachers of that period of bitter persecution, whose judgment, "though of a long time," was read in the dreadful anarchy of the first Revolution, and seems hardly fully ended in our own day.

The crushing out of a rational faith was followed by the rise of the school of Voltaire and Diderot, and it well might shame the advocates of the Church of Rome in every age to find that the proscribed infidel was the first who, with the power of the understanding, the judges who, at the instigation of the Jesuits, so horribly tortured and murdered the poor silk-mercer of Toulouse, Calas, whose only crime, like that of the victims of Thorn in a somewhat earlier day, was his firm and consistent Protestantism. The wonderful sounds in the air—which were testified by so many thousands, and described in a public letter by M. de Besse, a pastor who had contrived to escape from his prison to Lauzanne—might perhaps be referred, without charge of scepticism, to the effects of this dreadful persecution upon the minds and the nerves of its wretched and homeless victims, of whom it might well be said, in the words of Paul, "They were slain with the sword; they wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented, they wandered in deserts, and in mountains, and in dens, and in caves of the earth."

Indeed, some even imagined, as M. de Besse tells us, that the hearth-sounds and voices heard by so many were but the singing of the poor exiles met together in woods or in caves; but the variety of places in which he himself heard these mysterious harmonies soon convinced him that so simple a solution of them was erroneous. In vain the ear-witnesses of these phenomena were taken to prison for declaring them, and from that position of authority, to public-reverence, in the day (Jurieu, Reflections, p. 36). "The trumpet always sounds as if an army were going to charge, and the harmony is like the composition of many voices, and of an infinite number of musical instruments." "I do believe," adds the good pastor, who found it more easy to interpret the sign than to account for it, "that the trumpet is a sign of a cruel war that will be made in a little time, and that the harmony comes from the mouth of angels, who, to put our enemies to the last confusion, thunder out the praises of God at a time when these wretched men forbid it to reformed Christians." The outbreak of the French Revolution, and the overthrow of the Church just a century after, would seem to verify, though at a later date, the interpretation of the poor exile, whose fellow-witness was a "Sieur Calas," probably one of the family of the martyr of a later day; while the testimony to the authenticity of his letter is given by an exiled minister, bearing the equally suggestive name of Murat.

Pursing over to Germany, we find that the contagion of new and strange prophecies had spread its influence to the eastern part of the empire at an earlier period in the 17th century. Temporarily with the mystical and hieroglyphical system of Jacob Böhme, there sprang up in Silesia and Saxony the cognate revelations of Kotter, Drabitz, and Christina Pontiatovia, all having a political rather than spiritual or religious tenor, and depicting the final triumph of Protestantism in the empire, and the regeneration of Christianity, by the overthrow of the Roman power. Kotter, fortunately for his head, escaped into Lusatia, where some noblemen of influence became his adherents. Drabitz, not so fortunate, lost his head at Breslau, by order of the emperor, to whom his visions had had a somewhat unreasonable appeal; and Christina Pontiatovia, more fortunate than either, closed her revelations by marrying the tutor of the son of the king of Bohemia, and the threefold revelations, though introduced with much pomp and circumstance, and with a vast number of curious illustrations of the dreams and visions in which they were disclosed, by the famous Amos Comenius, fell still-born on the world, and have now a place on the shelves of the curious, on the ground of their rarity and of the grotesque ingenuity of their pictorial representations. (Two editions of these revelations, both in 4to, appeared under the editorship of Comenius, the title of the latter being Luz e Vernonia.) A copy of one of these was burned with Drabitz after he was beheaded at Breslau. Both editions are very rare.) In Western Germany they were almost unknown, and it is memorable that almost all the prophets and mysteries of Central Europe belonged to that mixed Teutonic and Slavonic race which peoples the eastern frontier lands of the empire. But, though Germany contributed so little to the visionary lore of Europe at this period in a direct manner, it had produced a system of mystical divinity which laid the foundations of many future visions and ecstasies. The wild theology of theosophy, or whatever else it might be called, of Jacob Böhme, was a fruitful soil for the growth of new revelations and prophecies, and might well prepare the mind it obstructed for the most startling apparitions of the beings of another world. The writings of this celebrated enigmatic and obscure prophet and headstrong visionary, found vent in Holland and England. The mysticism of Jane Leade (q. v.), her followers, the Philadelphia (q. v.), the Quietism of Molina (q. v.), are subjects for consideration in the article MYSTICISM. But it may not be amiss, in this place, to call attention to the singular contrast between the Roman Catholic miracles, visions, and apparitions, and those of the Protestant world. While the former are always invoked in order to found some new and undiscovered system of worship or object of superstitution, the latter have a very practical end, and stand in close connection with holiness of life, which modern Roman revelations tend so little to promote. Even Jane Leade's revelations had a really Christian moral, which cannot in any sense be affirmed of the wonders of Lourdes or La Salette, and of the miracles with which, as Dr. Newman affirmed, the Roman Church is hung about on every side. "The Anglo-Saxon nature," says a writer in the British Quarterly Review (July, 1874, p. 97), "does not often indulge in visions, but when it does they seem to partake of that practical character which belongs to the race. No doubt some good may have arisen even from Mrs. Leade and her Philadelphia Society in its various branches in that age of spiritual deadness in which her lot was cast. Possibly even now we may be deriving some advantage from the example and the labors of this aged enthusiast, even as the decayed vegetation of an earlier year may have contributed to the fruitfulness of our own. The Philadelphia Society seems but a short time to have survived its foundress, though the ramifications
Miracles, Ecclesiastical. 326

Miracles are the supernatural formation of the human nature of Jesus Christ, i.e. that it was brought forth not in the ordinary method of generation, but out of the substance of the Virgin Mary, by the immediate operation of the Holy Ghost. The evidence upon which this article of the Creed is founded rests in I, 18-22. For the more particular narrative which Luke has given in the first chapter of his Gospel. If we admit this evidence of the fact, we can discern the emphatic meaning of the appellation given to our Saviour when he is called "the seed of the woman" (Gen. iii. 15); we can understand the main idea of a promise introduced into the genealogy of Jesus (Luke i. 23), "being (as was supposed) the son of Joseph," and of which, otherwise, it is not possible to give a good account; and we can discover a peculiar significance in an expression of the apostle Paul (Gal. iv. 4), "God sent forth his Son, made of a woman." The conception of Jesus is the point from which we date the union between his divine and human nature; and, this conception being miraculous, the existence of the Person in whom they are united was not physically derived from Adam. But, as Dr. Horsley says in his sermon on the Incarnation, the union with the uncreated Word is the verity and individual existence in the Son of Mary. According to this view of the matter, the miraculous conception gives a completeness and consistency to the revelation concerning Jesus Christ. Not only is he the Son of God, but, as the Son of man, he is exalted above his brethren, while he is made "the image of God and the express image of his person, . . . a figure of the things to come." He is preserved from the contamination adhering to the race whose nature he assumed; and when the only-begotten Son, who is in the bosom of the Father, was made flesh, the intercourse which, as man, he had with God, is distinguished, not in degree only, but in kind, from that which any prophet ever enjoyed; and it is infinitely more intimate, because it did not consist in communications occasionally made to him, but arose from the manner in which his human nature had its existence. See Incarnation; Jesus Christ.

Miradoro, Luigi, a noted Italian painter of the school of Cremona, was born at Genoa about the commencement of the 17th century. He is immediately distinguished from his countrymen of the same native city, from whose works, after being initiated into the rudiments of his art, he appears to have gone to Cremona, where he began to study the works of Filippo Nuvolone. Afterwards he painted in the manner of the Caracci—bold, large, correct in coloring, and productive of fine effect. While he appears to be little known in his native city, he nevertheless enjoyed a high reputation in Cremona and in parts of Lombardy. His S. Gio. Donato, in the church of S. Clemente, at Cremona, is highly commendable. The Merchants' College at Piacenza possesses likewise a beautiful Pietà from his hand, representing the Dead Christ at the Lap of the Virgin. He appears to have been remarkably successful in the treatment of all subjects, but especially so in compositions of a terrific or tragic nature. The exact time of his death is unknown: but one of his works in S. Imerio bears the date 1651; therefore his demise must have been subsequent to this date. See the Catalogue Hist. of Painting (transl. by Hosoe, Lond., 1847, 3 vols. 8vo), ii, 451; Spooner, Bibl. Hist. of the Fine Arts (N. Y. 1865, 2 vols. 8vo), ii, 568.

Miraeus, Albert (Albert le Mire), a Roman Catholic theologian of Belgium, was born at Brussels in 1573, and was educated for the Church at the high-schools of Douai and Louvain. Shortly after taking orders he was appointed canon at Antwerp; in 1606 he became also prebendary of the Church of his native city, and in this capacity conducted missions to the Moors; afterwards he became court preacher and librarian to Popery, p. 90; Brownlee, Letters in the Roman Catholic Controversy; Brand, Popular Antiq.; Hone, Anc. Mysteries.

Miraculous Conception, a term used to denote the supernatural formation of the human nature of Jesus Christ, i.e. that it was brought forth not in the ordinary method of generation, but out of the substance of the Virgin Mary, by the immediate operation of the Holy Ghost. See Incarnation.
the archduke Albert of Austria; and in 1624 dean of the cathedral at Antwerp, where he died in 1640. Most of his life was consecrated to the good of his Church and country. Mirsus was also a multifarious writer. Many of his works are on ecclesiastical history. We will mention here Bibliotheca Ecclesiastica (Antwerp, 1629-1649, 2 vols. fol.; a new edition of this work was published at Hamburg in 1718 by Joh. Alb. Fabricius, who says in the preface, "Vir et loco et tot aliis monumentis in lucem editis non minus de veteri memoria quam de postieritate omni insigniiter promeritus") —

De statu religiosity Christianae per totum orbem (Holmst. 1671):

—Notitia episopatuum orbis Christiani (Antwerp, 1613): — Chronicon Cisterciense (Cologne, 1614):

—Geographia Ecclesiastica: — Codex regularum et constitutionum clericorum: — Originals canonorum Benedictinorum, Carthusiorum, etc.; — Opera historia et diplomatica, Eligia illustrium Belgii scriptorum, Chronicon rerum Belgicorum, Chronicon rerum totius orbis gentium, etc. All his works were collected and published at Brussels in 1733, in 4 vols. fol.

**Miras**, the French name of an optical illusion common in the East, and directly referred to by Isaiah (yyyy, shorah), "arid ground," XXXV, 7; "heat," xlix, 10, and perhaps indirectly by Jeremiah (xx, 18, "winds that fail," literally, that cannot be trusted). It is still known by the name of shorah, the Arabic equivalent of the above Heb. term. This phenomenon is as simple in its origin as it is astonishing in its effects. Under it are classed the appearance of distant objects as double, or as if suspended in the air, erect or inverted, etc. The cause of mirage is a diminution of the density of the air near the surface of the earth, produced by the transmission of heat from the earth, or in some other way; the denser stratum being thus placed above, instead of, as is usually the case, below the rarer. Now rays of light striking a distant object, traverse a denser medium (i.e. a little above the earth's level), coming in a direction nearly parallel to the earth's surface, meet the rarer medium at a very obtuse angle, and, instead of passing into it, are reflected back to the denser medium, the common surface of the two media acting as a mirror. Suppose, then, a spectator to be situated on an eminence, and looking at an object situated like himself in the denser stratum of air, he will see the object by means of directly transmitted rays; but, besides this, rays from the object will be reflected from the upper surface of the rarer stratum of air beneath to his eye.

(See fig. 1.) The image produced by the reflected rays will appear inverted, and below the real object, just as an image reflected in water appears when observed from a distance. If the object is a cloud or portion of sky, it will appear by the reflected rays as lying on the surface of the earth, and bearing a strong resemblance to a sheet of water. (See fig. 2.) This form of mirage, which is most common in sandy, desert countries, is an illusive appearance of pools and lakes of water, in places where water is most needed and least likely to occur. This
phemonen offers so perfect a delusion in all its cir-cumstances that the most forewarned and experienced travellers are deceived by it, as are even the natives of the country whenever they supply to the supply upon which they are obliged to carry with them upon their camels is nearly or quite exhausted. (See fig. 3.)

"Still the same burning sun! no cloud in heaven! The hot air quivers, and the sultry mist Flows like a cloud across the desert with a show. Of distant waters mocking their distress."—Scottish.

Major Skinner, in his Journey Overland to India, describes the appearances of the ser'd in that desert, between Palestine and the Euphrates, which probably supplied the images employed by Isaiah: "About noon the most perfect deception that can be conceived exhilarated our spirits and promised an early resting-place. We had observed a slight mirage before, but this day it surpassed all I had ever fancied. Although aware that these appearances have often led people astray, I could not bring myself to believe that this was the case. The Arbour rays were so brilliant, and so real, and so constant, that I was not able to see a cloud move over it. It was in the state of a cloud, and not a cloud, so that we had no water yesterday, it was not improbable that we should find some to-day. The seeming lake was broken in several parts by little islands of sand, that gave strength to the delusion. The dromedaries of the sheiks at length reached its borders, and appeared to us to have come from the desert, as they advanced of a much greater size than the moment before, the river was surrounded by the savanna. I thought they had got into the deep water, and moved with greater caution. In passing over the sand banks their figures were reflected in the water. So convinced was Mr. Calmam of its reality that he dismounted and walked towards the deepest part of it, which was on the right hand. He followed the delusive lake for a long time, and to our sight was strolling on its bank, his shadow stretching to a great length beyond. There was not a breath of wind; it was a sultry day, and such a one as would have added dreadfully to the disappointment if we had been at any time without water."—Pardies Ground.

Miramion, Marie Bonneau, Lady, a very estimable French female philanthropist of the 17th century, was born at Paris Nov. 2, 1629. She was the daughter of Jacques Bonneau, lord of Rubelles, and of Maria d'Isay, both very wealthy. She married (March, 1645) Jean Jacques de Beaumhain, lord of Miramion, who died the same year. Many desirable parties solicited her hand, but she preferred to consecrate herself to God and to the care of the poor and sick, and took religious vows Feb. 2, 1649, when only two years of age. Every hour of her life was devoted to some charitable or pious act. In 1660 she collected twenty-eight poor monks driven from Picardy by the war, and nourished and cared for them for six months. Her zeal and liberality prompted her to found at Paris the House of Refuge and that of Sainte-Palge; she drew up the rules for these two houses, destined to serve as asylums for widows and repentant women. She contributed largely for the establishment of the Seminary of Foreign Missions. On this she had increased the misery of the people of Paris; Madame de Miramion sold her heirlooms, estimated at 34,000 pounds, and her plate, and distributed the proceeds in alms. In 1661 she established a society of twelve girls to teach country children how to dress wounds and succor the sick. This little community was named "Saincte-de-Miramion." The Abbé de Miramion subsequently united it to the daughters of "Saincte-Genevieve." She bought for them a large house on the wharf of the Tournelle, sufficiently endowed the establishment, and consented to become superior. She gave more than 70,000 pounds to her parish of Saint-Nicolas de Chardonnet, the seminary of which she endowed with a sum of 35,000 francs. The hospital for foundlings was also greatly indebted to her. She died March 24, 1696.

See Abbé de Cholosy, Vie de Madame de Miramion (Paris, 1707), 12mo, and 8vo; by Richard and Giraud, Bibliothèque Sacrée; Hoefer, Nouv. Bist, Générale, s. v. See GÉNÉVIEVE, ST., DAUGHTERS OF.

Mirandula, Giovanni Francesco della, a noted theological and philosophical writer of the 16th century, was born about 1469. He cultivated learning and the sciences, after the example of his uncle. (See below the article ARANDO, GIOVANNI BALESTRO, S. L. A.) Upon the death of his father, in 1499, he succeeded, as eldest son, to his estates, and thus became involved in great trouble, which finally cut short not only his literary labors but also his life. His brothers Lewis and Frederick combined against him, and, by the assistance of the emperor Maximilian I and Hercules I, Duke of Ferrara, succeeded in driving him from his principality in 1502, and he was forced to seek refuge abroad, until at length pope Julius II, invading and becoming master of Mirandula, re-established him in 1511. After the pope's defeat at Havenna (April 11, 1512), Giovanni Francesco became a refugee a second time, and so continued for life the sharp and frequent warfare between the Ferrara family and the triumphs of the emperor. He was restored to his possessions. He died in October, 1533, when Galicto Picos, his nephew, i. e. the son of his brother Lewis, entered his castle by night with forty armed men, and assassinated him and his eldest son Albert. He seems to have been a more voluminous writer than any of his family. His principal works were published in the Strasbourg edition of his uncle's, in 1504, and continued in those of Basle, 1573 and 1601. Among these are: (1) De studio divina et humana philosophia libri duo: in this he compares profane philosophy with a knowledge of Holy Scripture, and shows how preferable the latter is to the former. (2) De imaginatione liber. (3) De imitatio ad Petrum Beminum epistolae duae, et eius reponsum. (4) De verum promitio libri ii: in this book of the Prescience of things, it treats of the divine prescience, and of that knowledge which some pretend to have of things future, by compacts with evil spirits, by astrology, chiroiogy, geomancy, and the like means, which he confutes at large. (5) Examen vanitatis doctrinae gentium et veritatis disciplinae Christiana, etc., wherein he opposes the errors of philosophers, Aristotle particularly. (6) Epistolae libri quattuor. (7) De reformandis moribus orat. ad Leonem X. These are the most prominent of his writings. The books are enumerated in the editions above mentioned of his uncle's works; but there are other works, which have never been collected together, but have always continued separate, as they were first published: such are—Via Hieronymi Saccuroli: De veris calcamatum temporum nostrorum causis liber:—De animae immortali:—Dialogus eui nomen Striz, nico de ludificatione daemonum:—Hyemae heroici tres ad Trinitatem, Christum, et Virginem:—De Venere et Cupidine expellendae carnem heroicam:—Liber de Providentia Dei contra philosophos:—De auro tum asimiando, tum conficiendo, tum utendo libri tres, etc. That is, the "Three Books to the Trinity, Christ, and Virgin."—"so much truth, wisdom, subtlety, and elegance in the works of Francis Pico as in those of his uncle; no, nor yet so much learning; but there is more evenness and solidity." See the books referred to in the article following.

Mirandula, Giovanni Pico della, an Italian philosopher and theologian, one of the writers of the days of the Renaissance, noted for his attempt to reconcile Christianity with the ideas of paganism, was one of the most learned of the literary men of his time. He was born Feb. 24, 1468. Even as a youth, the prince of Mirandula was noted for his precociousness, and remarkable for his memory and intelligence. He challenged disputations on abstract subjects with the learned of his day, as if one of their number. In 1477 he entered the University of Bologna, to study canonical law, be-
the sweet charity of providing marriage dowries for the peasant girls of Florence.

Short as his life was, Mirandula composed a great number of works, which have often been printed separately, especially in France. They have been preserved, for the most part, at Bologna (1496), at Venice (1498), at Strasbourg (1504), and at Basle (1557, 1575, 1601)—all in folio. The principal works in the collection are, Hephaistus, id est de Dei creatoria opere sec auctum libri septem (Strasbourg, 1574, fol.; translated into French by Nicolas le Fevre de la Salle, under the title Ulises, ou les sept fagon es de sauvant de tiere est expose l'histoire des sept jours de la creauion du monde [Florence, about 1498; Paris, 1578, fol.]).

Paul of Mirandula," says Matter, "convinced that the books of Moses, interpreted with the aid of the Cabala and of Neo-Platonism, would appear as the source of all speculative science, wrote an exposition of Genesis according to the seven meanings given to it by some of the exegeses of that period. But this work, rather short for such a subject and such a purpose, is really but a weak imitation, even in regard to its title, of the works of some of the fathers. Here is a specimen of his manner of interpretation. The words 'God created the heavens and the earth,' are used by him to signify that God created the soul and the body, which can very well be considered as represented by heavens and earth. The waters under the heavens are our sensitive faculties, and their being gathered together in one place indicates the gathering of our senses in a common receptacle. The terrestrial matter, and the vital soul, or rather from Philo, is probably anterior even to the latter; and it is evident that this could not afford the means of reconciling philosophy and theology. Generally speaking, Mirandula, whose genius was so precocious, so brilliant, and so comprehensive, wrote too young and too fast, and with too much depth, for second-hand learning, while his imagination was too vivid not to prevent his giving full satisfaction to the claims of reason. All his works bear the marks of that general kind of knowledge one possesses in leaving the schools, but nowhere do they evince that depth and originality which are the fruits of meditation and of patient research. He was a prodigy of memory, of elocution, of dialectics; he was neither a writer nor a thinker."

The reader may do well to compare with this estimate of Mirandula, Pater's enthusiastic tribute to the author of the "Heptaplen:"—Conclusiones philosophiae, cabalisticae, epi sti et theologiae (Paris, 1486, fol.), which contains the fundamental tenets of Cabalist philosophy, or rather, of Cabalist the blank of such a sensation at the time, but are now looked upon only as curiosities.—Apologia J. Pici Mirandulani, Concordis comit (1489, fol., very scarce); it is Mirandula's defence against the charge of heresy; the writer corrects some singular instances of the part of his documents, and expresses in all of them, for instance, took Cabala for the name of a man, and asserted that it was a sounder word which had written against Christ:—Disputationes adre h tos astronomici di vinicicm libri ii (Bologna, 1495, fol.); Aurea ad fam iliare epitole (Paris, 1499, 4vo; Venice, 1526, 8vo; reprinted by Celsarius, 1582, 8vo); Elegia deprecatoria ad Deum in honorem beati Joannis Pici, qui pari locis in Moise, in Patrone et Aristotele explicantur—De hominie dignitate (Basle, 1580, 8vo)—Commento del signor Giovanni Pico sopra una canzone di amore, composta da Girolamo Benivieni, cittadino fiorentino, secondo la mente ed opinione dei Platonici (Florence, 1519, 8vo; Venice, 1522, 8vo), which contains a translation of Plato's Banquet, and very readable. "With an ambitious array of every sort of learning, and a profusion of imagery borrowed indifferently from the astrologers, the Cabala, Homer, Scripture, and Dionysius the Areopagite, he attempts to define the stages by which the soul is passed from the earth to the realms of the immor talities." It has been well said that the Renaissance of the 15th century was in many things great rather by what it designed than by what it achieved. The same may be appropriately applied to Mirandula's efforts.
"He sought knowledge, and passed from system to system, and hazarded much; but less for the sake of positive knowledge than because he thought he was a spirit, and not a creature of knowledge, which would come down and unite what man's ignorance had divided, and renew what time had made dim. And so while his actual work has passed away, yet his own qualities are still active, and he himself remains, as one alive in the grave, 'cæsis et vigilibus oculis,' as his biographer describes him, and with that sanguine clear skin, 'decerti rubore interspersa,' as with the light of morning upon it; and he has a true place in that group of great Italians who fill the end of the 16th century with their names" (Pater).

Seemly dread of losing her influence and position, and led her into complaints of and dangerous reflections upon Moses, in which Aaron joined (see Kitt. Daily Bible Illustr. 19:12). See also Exod. The expression, "Hath Jehovah spoken by Moses? Hath he not spoken also by us?" (Num. xii, 1, 2), implies that the prophetic gift was exercised by them; while the answer implies that it was communicated in a less direct form than to Moses.

"If there be a prophet among you, I, Jehovah will make him known unto you in a vision, and will speak unto him in a dream. My servant Moses is not so. . . . With him will I speak mouth to mouth, even apparently, and not in dark speeches" (Num. xii, 6–8).

A stern rebuke was administered in front of the sacred tent to both Aaron and Miriam. But the punishment did not fall on them alone: for the Egyptian leprosy, of which for a moment the sign had been seen on the hand of her younger brother, broke out over the whole person of the proud prophetess. How grand was her position, and how heavy the blow, is implied in the cry of anguish which goes up from both the brothers—"Alas, my lord! . . . Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb. . . . Heal her now, O God! I beseech thee." And it is not less evident in the silent grief of the nation: "The people journeyed not till Miriam was brought in again" (Num. xii, 14). The sign, for some time, was reflected, though in a strange and distorted form, in the Egyptian leprosy of the drying up and reflowing of the marvellous well of the Wandering. See Besz. This stroke, and its removal, which took place at Hazeroth, form the last public event of Miriam's life. She died towards the close of the wanderings at Kadesh, and was buried there (Num. xxx, 1). B.C.1695. Her tomb was shown near Petra in the days of Jerome (Onomast. s. v. Cades Barnea).

"He sought knowledge, and passed from system to system, and hazarded much; but less for the sake of positive knowledge than because he thought he was a spirit, and not a creature of knowledge, which would come down and unite what man's ignorance had divided, and renew what time had made dim. And so while his actual work has passed away, yet his own qualities are still active, and he himself remains, as one alive in the grave, 'cæsis et vigilibus oculis,' as his biographer describes him, and with that sanguine clear skin, 'decerti rubore interspersa,' as with the light of morning upon it; and he has a true place in that group of great Italians who fill the end of the 16th century with their names" (Pater).

Seemly dread of losing her influence and position, and led her into complaints of and dangerous reflections upon Moses, in which Aaron joined (see Kitt. Daily Bible Illustr. 19:12). See also Exod. The expression, "Hath Jehovah spoken by Moses? Hath he not spoken also by us?" (Num. xii, 1, 2), implies that the prophetic gift was exercised by them; while the answer implies that it was communicated in a less direct form than to Moses.

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According to the Jewish tradition (Josephus, Ant. iv, 4, 6), her death took place on the new moon of the month Xanthicus (i. e. about the end of February), which seems to imply that the anniversary was still observed in the time of Josephus. The burial, he adds, took place with great pomp on a mountain called Zin, i. e. the wildness of Zin); and the mourning—which lasted, as in the case of her brothers, for thirty days—was closed by the institution of the purification through the sacrifice of the heifer (Num. xix, 1–10), which in the Pentateuch immediately precedes the story of her death.

According to Josephus (Ant. iii, 3, 4; 6, 1), she was married to the famous Hur, and, through him, was grandmother of the architect Bezaleel. In the Koran (ch. iii) she is confounded with the Virgin Mary; and hence the Holy Family is called the Family of Amram, also the Beloved of Jesus or Serkool, s. v. Zakaria). In other Arabic traditions her name is given as Kotkum (see Weil's Bibl. Legenda, p. 101).

The first named of the sons of Mered (the son of Ezra, of the family of Caleb) by Bithiah, the daughter of Pharaoh (1 Chron. iv, 17). B.C. prob. cir. 1538. See Mered.

Mirkhond, Mohammed Enn· Emir Khoward Shah, a noted Eastern historian, a native of Persia, was born in 1434, and died in 1498. He is the author of a work containing legends concerning Persian kings and sages, extracts of which were first published by Davty (États, empires, royautés du monde). He also wrote a history of the Sassanians, published in 1663 by Willem (Nationen, sozialen, vormen des staates, at Göttingen, in 1809, and in French by Defremeny (Paris, 1845).

Mirmah (Heb. Mirmah, מִרְמָה, deceit, as often; Sept. Māpa), the last named of the sons of Shaharaim by Hodesh, and a chieftain of the tribe of Benjamin (1 Chron. viii, 10). B.C. post 1612.

Miron, Charles, a French prelate, was born in 1659. At eighteen, holding already the abbotship of Corneri and Airvaux, he was appointed by the king bishop of Angers. Of the different parties which then divided
France, Miron espoused the cause of Henry IV. He was also one of the preachers who pronounced a funeral eulogy upon the king when assassinated by the hand of Ravaillac. Miron, upon removing from Angers to Paris, continued to hold his relation to the Church at Angers, and thereby provoked a grave dispute between the bishop and his chapter. The chapter, insisting upon the pope's appointment, declared themselves free from Miron's episcopal jurisdiction, to which the bishop took decided exception, and the disputes called forth by this affair finally led Miron to vacate his bishopric. He transmitted his insignia to Guillaume Fouquet de la Varenne, and became, by exchange, abbot of Saint-Lomer de Blois. This transaction took place in 1615. But in 1621, Guillaume Fouquet having died, Miron reclaimed his bishopric, obtained it a second time, and entered Angers April 23, 1622. Very soon the discussions between the bishop and the chapter were resumed, and only terminated by the papal appointment of Miron to the archbishopric of Lyons, Dec. 2, 1626. This nomination was denounced by Salon as detrimental to the liberties of the Gallican Church. He died, however, before much could come of the opposition, Aug. 6, 1628.

See Gallia Christiana, iv, col. 192; xiv, col. 584, 585; Hoefer, Notice, Étude, xxxvi, 668.

MIRROR. Although this word does not occur in the Auth. Vera, except in the Apocrypha (Wisd. vii, 26), it is the proper representative of at least two Heb. and one Gr. term, for which our translators employ the less correct rendering "LOOKING-GLASS" (יוֹנֵר, marah), a vision, as often, Exod. xxxviii, 8; Sept. κατάρτιον, Vulg. specularum; אִילֶית, a spectacle, Job xxxvii, 18, Sept. ἑσπερίαν, Vulg. as; ἵππον, galgon, a tablet of wood, stone, or metal on which to inscribe anything, so called as being made bare, Isa. viii, 1; in Isa. iii, 23 the plural refers, according to the Chalde, Abarbabel, Jarchi, and others, with the Vulg. specular, and the Auth. Vera. "glasses," to mirrors or polished plates of metal, see Gesenius, Comment. ad loc., but Kinchi and others under-stand, with the Sept., διαφανὴς ἀποκάλυξα, transparent gar-ments, such as show the body, comp. Schröder, De Fest. med. Heb. p. 311, 312). In the first of the foregoing passages the mirrors in the possession of the women of the Israelites, when they quitted Egypt, are described as being of brass; for "the laver of brass, and the foot of it," were made from them. In the second, the firmament is compared to "a molten mirror." In fact, the mirrors used in ancient times were almost universally of metal (the passage in the Mishna, ḥekhot, xxx, 2, does not allude to glass mirrors); and as those of the Hebrew women in the wilderness were brought out of Egypt, they were doubtless of the same kind as those which have been found in the tombs of that country, and many of which now exist in our museums and collections of Egyptian antiquities. These are of mixed metals, chiefly copper, most carefully wrought and highly polished; and so admirably did the skill of the Egyptians succeed in the composition of metals that this substitute for our modern looking-glass was susceptible of great utility, and has been observed at the present day in some of those discovered at Thebes, though buried in the earth for so many centuries. The mirror itself was nearly round, and was inserted in a handle of wood, stone, or metal, the form of which varied according to the taste of the owner (see Wilkinson's Ancient Egyptians, iii, 384-390). In the New-Testament are mentioned (ἱατρός, James i, 29; comp. I Cor. xiii, 12; see Harenb erg, in Hase et. Iena. nov. theolog., ii, 829 sq.). They are alluded to in the Rabbinical writings (נויָנִיּי תָּחָשׁ, l.e. specularia, Targ. Jon. in Exod. xix, 17; Deut. xxxiii, 19; Mishna, Chelih, xvii, 15; Edyoth, ii, 7; see Lightfoot, Hor. Heb. p. 379). See generally, Th. Carpoz, De speculari Hebraeeorum. (Rostock, 1702); Jahn, i, 155 sq.; Hartmann, Hebr. ii, 240 sq.; iii, 245 sq. It appears from these positive statements that mirrors anciently were of metal, namely, of copper (יוֹנֵר, Xenoph. Symp. vii, 4) or tin, also of an alloy of both these metals, answering to brass, and sometimes even of silver (Phiny, xxxvi, 45; xxxv, 48; comp. Rosell. Monum. ii, i, 528 sq.; Becker, Gallus, iii, iii). Occasionally they were of great size (Senec. Nat. Quest. i, 16, 17, p. 185, Bip.; Quintil. Inst. ii, 3, 68). Finally, according to some authors (see above), these are alluded to in Plautus (Monsell, i, 4, ver. 101) and Philostratus (Icon. i, 6); and one of steel is said to have been found. They were even made of gold (Eur. Hec. 925; Senec. Nat. Quest. i, 17). According to Beckmann (Hist. of Ins. ii, 64, Bohon's trans.), a mirror which was discovered near Naples was tested, and found to be made of a mixture of copper and regulars of antimony, with a little lead. Beckmann's editor (Mr. Francis) gives in a note the result of an analysis of an Etruscan mirror, which he examined and found to consist of 67.12 copper, 24.93 tin, and 8.13 lead, or nearly eight parts of copper to three of tin and one of lead; but neither in this, nor in another similar analysis made by M. Klaproth (Novitates. Hymn. in Loc. Pell. 21). Convex mirrors of polished steel are mentioned as common in the East in a manuscript note of Chardin's upon Ecclus. xii, 11, quoted by Harmer (Observ. iv, c. 11, obs. 50). The metal of which the mirrors were composed being liable to rust and tarnish, resulted to be constantly kept in vessels to be constantly kept in water (Wis. vii, 26; Ecclus. xii, 11). This was done by means of pounded pumice-stone, rubbed on with a sponge, which was generally suspended from the mirror. The Persians used emery-powder for the same purpose, according to Chardin (quoted by Hartmann, Die Hebr. am Putsatiscbe, ii, 24). In this imperfect mirror appears to be alluded to in 1 Cor. xiii, 12. On the other hand, a polished mirror is among the Arabs the emblem of a pure reputation. "More spotless than the mirror of a foreign woman" is with
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them a proverbial expression, which Meldani explains of a woman who has married out of her country, and polishes her mirror incessantly, that no part of her face may escape her observation (De Sacy, Chrêst. Arub. iii. 399). In the Egyptian temples, says Cyril of Alexandria, it was the custom for the women to worship in linen garments, holding a mirror in their left hands and a sistrum in their right; and the Israelites, having fallen into the idolatries of the country, had brought with them the mirrors which they used in their worship. This is a practice to which one of the above Scripture passages (Exod. xxxix, 8) appears to allude (see Gesenius, Comment. on Isr. i. 215; on the contrary, B. F. Qütendorf, Die specula labri anci, Gryph. 1778).

Mirth, the expression of joy, gayety, merriment, as thus distinguished from its synonym, cheerfulness: Mirth is short, cheerful as an expression of the mind. Mirth is short and transient; cheerfulness fixed and permanent. Those are often raised into the greatest transports of mirth who are subject to the greatest depressions of melancholy; on the contrary, cheerfulness, though it does not give such an exquisite gladness, prevents us from falling into any depths of sorrow. Mirth is as it were a kind of light that breaks through a gloom of clouds, and glitters for a moment; cheerfulness keeps up a kind of daylight in the mind, and fills it with a steady and perpetual serenity. Mirth is sinful, 1. When men rejoice in that which is evil. 2. When unreasonable. 3. When tending to commotion. 4. When a hindrance to duty. 5. When it is blasphemous and profane.

Misăáíl (Μισαίλ), the Greek form (a, I Eadrix, ix., 44; comp. v. 16, Song of the Three Child, 66; comp. Dan. i, 6 sq.) of the Heb. name Michael (q. v.).

Misanthropist (from the Greek μισειν, to hate, and ἄγωρος, man), a hater of mankind; one that abandons society from a principle of discontent. The consideration of the depravity of human nature is certainly enough to raise emotions of sorrow in the breast of every man of the least sensibility; yet it is our duty to bear with the follies of mankind; to exercise a degree of candor consistent with truth; to lessen, if possible, by our exertions, the sum of moral and natural evil; and by connecting ourselves with society, to add at least something to the general interests of mankind. The misanthrope, therefore, is an ungenerous and dishonorable character. Disguised with life, he seeks a retreat from it; like a coward, he flees from the scene of action, while he increases his own misery by his natural discontent, and leaves others to do what they can for themselves.

The following is his character more at large: "He is a man, says Saurin (Sermone), "who avoids society only to free himself from the trouble of being useful to it. He is a man who considers his neighbors only on the side of their defects, not knowing the art of combining their virtues with their vices, and of rendering the imperfections of other people tolerable by reflecting on his own. He is a man more employed in finding out and inflicting punishments on the guilty than in devising means to reform them. He is a man who talks of nothing but banishing and executing; and, who, because he does not wish his countrymen to be too proficiently employed by his fellow-citizens, or, rather, because they know his foibles, and do not choose to be subject to his caprice, talks of quitting cities, towns, and societies, and of living in deserts or deserts.

Misciroll, Tommaso, a painter of the Bolognese school, was born at Faenza in 1586. He gained consid-erable reputation, and executed several works for the church of the Martyrdom of St. Cecilia, an altar-piece in the church of St. Cecilia at Faenza, which is said to have consisted of great pieces, and it is said that in one of his works Misciroll equaled the best Vi-ennese painters, but accuses him of plagiarism in many instances, notably in the picture above alluded to, in which he introduced an executioner stirring up the flames, a feature copied almost entirely from Lionello's grand picture of the martyrdom of St. Domenico in the church of San Domenico in Bologna. See Lanzi's Hist. of Painting, trans. by Rococo (Lond. 1847, 3 vol. v. iii; 1841; Spooner, Biog. Hist. of the Fine Arts (Phila. 1865, 2 vol. v. ii, 569).

Miser (Lat. unhappy), a term formerly used in refer- ence to a person in wretchedness or calumny; but it now denotes a parochioous person, or one who is cov- enous to extremity; who denies himself even the com- forts of life to accumulate wealth. "Avarice," says Saurin, "may be considered in two different points of light. It may be considered in those men, or rather those public bloodsuckers, or, as the officers of the Roman emperor Vespasian were called, those sponges of society, who, infatuated with this passion, seek after riches as the supreme good, determine to acquire it by any meth- ods, and do not stop to consider how they lead or illegal, as the only road for them to travel. Avarice, however, must be considered in a second point of light. It not only consists in committing bold crimes, but in entertaining mean ideas and practicing low methods, In- compatible with such magnanimity as our condition ought to inspire. It consists not only in omitting to serve God, but in trying to associate the service of God with that of mammon. How many forms doth avarice take to disguise itself from the man who is guilty of it, and who will be drenched in the guilt of it till the day he dies! Sometimes it is prudence, which requires him to provide not only for his present wants, but for such as he may have in future. Sometimes it is charity, which requires him not to give society examples of prodigality and parade. Sometimes it is parental love, obliging him to save something for his children. Sometimes it is cir- cumpection, which requires him not to supply people who make ill use of what he gives them get. Sometimes it is necessity, which obliges him to repel artifice by artifice. Sometimes it is conscience, which convinces him, good man, that he hath already exceeded in compassion and alms-giving, and done too much. Sometimes it is equity, for justice requires that every one should enjoy the fruit of his own labor, and those which are ascended. Such, alas! are the awful pretexts and subterfuges of the miser." (Sermone, vol. v, ser. 12.) See AVARICE; COVETOUS- NES.

Miserere (Lat. have compassion), the name of a lit- urgical prayer, set to music, and used in Roman Catholic worship. It is a sort of paraphrase on the 51st or 57th Psalm, and is used on penitential occasions, and particularly in Passion-week. It is therefore not only set to a regular Gregorian melody (see Keller, Die archt Psalmen- töw, etc., Aix-la-Chap. 1856, p. 18), but has also become a theme for compositions to the most eminent masters, such as Palestrina, Orlando di Lasso, Allegri, Scarlatti, Leonardo Leo, Thomas Bai, Zingarelli, Percogolo, Jomelli, Fioravanti, Fodius, Vogler, Stadler, etc. The most renowned among these compositions is that by Gregorio Allegri (a descendant of Correggio, born at Rome in 1590, t 1640), in which two choirs, one of four, the other of five parts, sing alternately until the finale, where all join in pianissimo, the measure also becoming gradually slower. This piece, from the time it was composed, has always been sung on Wednesday and Friday in Passion-week in the Sistine Chapel at Rome. One writer says: "Never by mortal ear was heard a strain of such powerful, such heart-moving pathos. The accentual tones of a hundred human voices, and one which seemed more than human, ascended together to heaven for mercy to
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maskind—for pardon to a guilty and sinning world. It had nothing in it of this earth—nothing that breathed the ordinary feelings of our nature. Its effects upon the minds of those who heard it were almost too powerful to be borne, and never can be forgotten. One gentleman fainted and was carried out; and many of the ladies near me were in agitation even more distressing, which they vainly struggled to suppress. It was the music of Allegri; but the composition, however fine, is nothing without the voices which perform it here.” Another writer says: “At the conclusion of this portion of the service, and when the darkness is complete by the concealment of the last light, commences the Misereere. This is the 51st Psalm. And as it is breathed by the choir—the most perfect and practiced choir in the world—as it is heard in all the stillness and solemnity of the scene, wrapped in darkness, and leaving nothing to distract the eye where all looks dim and shadowy, it has a strange and wonderful effect. It is designed to express, as far as music can express, the deep and mortal agonies of the dying Saviour; and certainly there never yet was heard, except among the shepherds of Bethlehem on the night of the nativity, such sounds, so unearthly, and unlike the music of the world. It is plaintive, intensely melancholy, and has a powerful effect under the peculiar circumstances of the scene.” It was formerly the exclusive property of the Sixtine Chapel, the partition being jealously kept there; Mozart succeeded, however, in writing it down after hearing it twice. It has since been repeatedly published. While the Misereere is sung, the pope kneels at the altar, the cardinals at their desks, and as it proceeds the lights at the altar are extinguished one by one, which is explained by Gavanti, Thes. ii. 99: “Ad unum quoque psalmum (there are other psalms sung before the Misereere) exanguit urinary, una candela, una post aliam, quia apostoli paulatim defecerunt a Christo.” In fact, the whole use of this psalm in Passion-week is intended ad designandum apostolorum timorem. The word misereere has in modern days come to be applied to any sacred composition of a penitential character. See Herzog, Real-Encyclopädie, ix, 547; Eadie, Eccles. Cyclop. s. v.; Siegel, Christliche Alterthümer (see Index in vol. iv).

Misereare. Elbowed stalls, often found in cathedral, collegiate, and monastic churches, with seats that may be turned up, so as to give an opportunity of kneeling in those parts of the service in which supplication ("misereere") occurs. They were allowed in the Roman Catholic Church as a relief to the infirm during the long services that were required to be performed by the ecclesiastics in a standing posture. They are always more or less ornamented with carvings of leaves, small figures, animals, etc., which are generally very boldly cut. Examples must be found in almost all English churches which retain any of the ancient stalls; the oldest is in Henry the Seventh's Chapel at Westminster, where there is one in the style of the 15th century.

Miserere

Miserere in Henry the Seventh's Chapel, Westminster.

Misericord is a term used to denote various offices and articles. (1) Subsidia—Spanish subsilia—the folding seat of a stall. See Misereres. (2) A compassion in mitring the patient. (3) According to Lyndwood, a custom in certain monasteries of relieving

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a number of monks, in alternate weeks, from attendance in choir and clerical duties. (4) A hall for eating flesh. (5) A very unusual custom. Some convents, at Canterbury and Westminster, had country hospitals for convalescents. (5) The word also implied stated indulgences and allowances, according to circumstances, of food, drink, wine or beer, or clothing or bedding, beyond the rule. And, finally, some writers, misled by the glossaire of Matthew Paris, have called a misericord a guzzle of wine, an imperfect definition taken from the refreshment of that liquor granted during the above period. See Walcott, Sacred Archæology, s. v.; Fosbrooke, Brittish Monachism, ch. xlviii.

Misericordia Domini is the name of the second Sunday from Easter, so called from the opening lines of the mass read on that day in the Romish churches. In the Greek Church the day is frequently called St. Thomas's Sunday.

Mis'gab (Heb. Misgab, מִסְגַּב, height, as often; Sept. 'Aμωδ ὁ αἰγούσται τ. μακάριος, and τὸ δίψωμα Μισγὰβ, Vulg. fortis), a town in Moab, situated on the descending track of the invading Babylonians (Jer. xliii, 1), probably so called from being located on an eminence. De Sauley (Narrative, i, 391) suggests a connection with the present Wady el-Mujeb, the ancient Arnon; but this is materially less than 1 mile near the associated localities of Kirjathaim and Heshbon; perhaps it is only an appellative (as it usually has the article) for the older locality Ba'moth (q. v.). Others think it may be the Mizpeh of Moab (1 Sam. xxiii, 3), or a general name for the highlands of Moab, as in Isa. xxxv, 12 (without the art. A. V. "high fort"). See Moab.

Mish'ael (Heb. Mišă̂a, מִשָּׁא, who is like God? Sept. Μισαήλ), the name of three men.

1. The eldest of the three sons of Uzziel (the son of Kohath and grandson of Levi), and consequently the cousin of Aaron (Exod. vi, 22). He, with his brother Elizaphan, at the command of Moses, carried out the bodies of Nadab and Abihu to burial (Lev. x, 4). B.C. 1637. They may thus have been two of those whose defilement by a dead body prevented their keeping the passover at Sinai on the regular day (Numb. ix, 6; see Blunt, Coincidences, ad loc.).

2. The second named of the three Hebrew youths (Dan. i, 6) trained along with Daniel at the Babylonian court (Dan. i, 11), and promoted to the rank of magi (Dan. vii, 28). Under Daniel he solved the dream of Nebuchadnezzar (Dan. ii, 17), they were advanced to civil dignities (Dan. iii, 12); but were afterwards cast into the blazing furnace for refusing to worship the royal idol; and, being miraculously delivered from it, they were still more highly honored by the king (Dan. iii, 19-30). His Chaldean name was MSNAH (Dan. i, 7). B.C. cir. 580.

3. One of those (apparently chief Israelites) who supported Ezra on the left hand while reading the law to the people after the captivity (Neh. viii, 4).

Mish'ahal (Heb. Mish'āḥal, מִשָּׁהalian, prob. entry; Sept. Μισαήλ), a city of the tribe of Asher (Josh. xix, 26, where it is Anglicized "Mishahal"), assigned to the Levites of the family of Gereshom (Josh. xxi, 30), elsewhere called Mishathal (1 Chron. vi, 74). It is doubtful whether the Masaian referred to by Eusebius (Onomast. s. v. Masaia) as situated on the Mediterranean, near Carmel, a position with which the text (Josh. xix, 26) agrees (see Keil, Comment, ad loc.). It is probably the modern ruined village Masaian, near the shore about three miles north of Athlit (Van de Velde, Memoir, p. 385).

Mish'ah (Heb. Mish'ā, מִשָּׂא, according to Genesis, their cleansing or their beholding; according to Fürst, name; Sept. Mereth, Vulg. Masaian), one of the sons of Elpaal, of the tribe of Benjamin, mentioned as
of Israel's history there were always some pure and holy men, who kept up the study of this tradition, and handed it over unbroken to their successors. Moreover, it was inferred from Deut. xvii, 9 that the supreme judges for the time being might make authoritative decisions on facts as they arose; and that these decisions must serve as precedents for the future, unless reversed by a court of three members, the majority of whose members had a greater number. The words "priests and Levites" in that verse were construed by the Pharisees merely to indicate the place at which the supreme judges must hold their sessions. The rules of

construction of the Pentateuch are stated as thirteen, among which the foremost is לְיָרָשָׁה, Kol ve-komer, a minor κατὰ μικρότατα, và jisr, Gesenius shakhar, "like decision." The latter, however, rests generally on the arbitrary comparison of the same word in two wholly disconnected passages, and is only allowed on that construction itself sanction it. Besides these rules of construction, certain ceremonies in their full form were also believed to have thus been handed down, while the letter of the law only hinted at the manner of performing them. Thus Exod. xii, 9; Deut. vi, 10: xi, 18, command the treading of those respective passages to the hand and the feet of the eyes of the beholder; but tradition supposed the manner of doing it, that is, the construction of the phylacteries. The second section of the above-quoted chapter proceeds: "They (the men of the great synod) said three things: ... make a fence to the law." That is, put around the law a wall of restrictions and injunctions, so that greater wisdom and greater number, a "greater wisdom and greater number." The words of the people were thus so phrased that they would have to be fulfilled so that he could not feel tempted to break the law itself. This was, in fact, done to a great extent by the teachers whose sayings are recorded in the Mishna. Many of their so-called לְיָרָשָׁה (decisions)—a name given to the extra-Mosaic laws—refer to a stricter observance of the Sabbath, and these are comprehended under the name of לְיָרָשָׁה, which decisions Selden renders Sabbathusim: forbidding, for instance, the handling of the Sabbath by anything that has been made on that day; the causing a Gentile (unless in case of necessity) to work on the Sabbath for the Israelite; to play musical instruments on that day, etc. Others refer to Levitical cleanness; among these are numberless rules about the washing of hands, of cups, etc., at the ordinary meals, which the Sadducees (q.v.), but also from the indifferent mass, who are known in the Mishna as לְיָרָשָׁה בָּע (people of the land), and are often spoken of with a great deal of bitterness. The writers of the Mishna never seek to make their readers believe that a rabbinical ordinance, which is intended only as a part of the fence around the law, is of divine origin; but where doubt can arise about the meaning, they expressly show what is intended for a construction of the law, and what is their own addition, often by the words נְעָרִים (free; that is, not liable to stripes if a hand be used, etc., or a sufferer for fence through ignorance or forfenseness); yet נְעָרִים (forbidden). In the very first section of the first chapter of the Mishna—where the question arises how late at night the passages Deut. vi, 10—xi, 13—21, may be read in fulfillment of the command to speak of them "when thou liest down," we find: "The learned (לְיָרָשָׁה—as opposed to any one rabbi by name) say until midnight; and rabbi Gamaliel said until the morning dawn; in fact, when his sons came home from a feast, and told him We have not read the Shemah (Hear, O Israel), he told them. As the morning has not dawned, you should read it; not this only, but wherever the wise have said
untill midnight, the command reaches to dawn, etc.; and why have they said till midnight? in order to keep man from transgression."

The style of the Mishna is, with very few exceptions, dry and crowded, with not a word to spare; and the book is written for men who already know the great principles of which they only seek the details. Historical, geographical, and etymological notices are rare, and the few dogmatic passages—for instance, the chapter about a future life—run in the same style as if they were given for the guidance of an ordinary court of justice; the chapter, Who has no share in the world to come? follows naturally upon the chapters, Who are to be stoned? Who are to be stoned?

The language of the Mishna is in the main not Aramaic, but Hebrew; stripped, however, of all that is idiomatic about Hebrew, such as the use of the conversive vav, and filled with many Aramaic forms, such as the masculine plurals in the truly Hebrew מ. That the people of Palestine generally spoke pure Aramaic as early as the days of Christ, and even long before, is well enough known from other sources; but the Mishna attests it by quoting terse sayings in that language, e. g. ע"ש ר"ג כמשנה (ees bovghi) is always put for "sickly;" הנפש (Areni) for "robbers." Latin words also occur, but not so frequently, and generally in a somewhat corrupt form, with the Greek words rendered as exactly as the Hebrew alphabet will allow. (Comm. Bondy, ע"ש empez, ב. ד. ע' ספרא דבriere, etc.)

We proceed to give an analysis of the Mishna, keeping strictly to it, and leaving out of view anything that may be taught by the Tannaim, but which is regarded as כיית ר' י_Product, i. e. "outside," although known to be sayings of these teachers, because they are not collected in the Mishna, and simply occur either in quotations in the Talmud or elsewhere.

The Mishna is divided into six parts (סוד-רinerary, arrangement), which contain 621 treatises (ג תריים), Massakoth, and 514 chapters (פרוקין). The latter, again, are divided into numbered sections, each of which is called a Mishna. The great parts and the treatises are named after their contents, the chapters after the opening words. (The figures set after each treatise show its number of chapters.)

i. The first part—ד' ר' יصلاة, Zera'im, seeds—contains eleven treatises. The first of these—_tensors, Berakah, benedictions (9)—treats of the reading of the Shemah (see above), daily prayers, and grace before and after meals, the purgations to be made as a preparation for prayer, and like subjects. The ten other treatises refer to the laws of the field and of its produce: Zerek, Peah, corner (8), treats of the field corners, gleanings, etc., to be left to the poor; דמוא, Doubtful (7), of corn or fruits coming from the indifferent, who might have failed to tithe it; קילוקין, mixtures (9), of the prohibited mingling of fruit and grain crops on the same field or vineyard, and incidentally of the forbidden mixture of wool and flax in garments (Lev. xix, 19); ל' ר' י_Ilah, seventh (10), of the Sabbath year; ל' ר' יתרש, Terumoth, tributes (11), of the tributes from the crop, which were due to the Aaronitic priests, including the tithe of due them from the Levites; ל' ר' יApril, Maaseroth, tithe (5), of the tithes due to the Levites; ל' ר' יApril, Maaser Sheni, second tithe (6), of the tithe which was eaten or otherwise spent in the joy of the yearly feasts, but which in the third year was given to the poor; ל' ר' יApril, Orenah, dough (4), refers to the tribute from the baking-crouches, which was given to the priests; ל' ר' יApril, Orlah, literally foreskin (3), of the forbidden fruit of the trees in Palestine during the first three years of their growth (Lev. xix, 23); ל' ר' יApril, Bikureim, first-fruits (4), treats in its first three chapters of the first-fruits which were to be brought to the tabernacle and given to the priests (Deut. xxvi, 5), while the fourth chapter is only added to it to bring it to the close of one of the six great parts, and is called אספומומום, omdurais, spelled in Hebrew קריך וס, the man-woman, and contains a few laws to persons of doubtful sex.

ii. The next great division, ל' ר' יApril, Moed, season, contains twelve treatises. The first, ל' ר' יApril, Sabbath (24), treats of the duties of that day; remarkable for the enumeration of thirty-nine different kinds of work, by each of which, separately, the guilt of Sabbath-breaking may be incurred. Of each kind a type is given, to which many other actions may be compared as falling within the same reason. A very great proportion of the treatise is taken up with the laws of mere "Sabbath-things" (see above). The next treatise, ל' ר' יApril, Erusim, miscellaneous chapters deals with those ceremonies by which the Sabbath boundary was extended, so that the law of the Sabbath made a whole town into one fictitious yard, so that carrying within it should not be unlawful; or how the Sabbath boundary of a town, within which one might walk on the Sabbath-day, can be extended. Then comes ל' ר' יApril, Pesahim (10), which relates to the Passover, and all things connected with its celebration: ל' ר' יApril, Shekalim, shekel-pieces (8), about various tributes, going to the Temple, and various rites in the different seasons of the year; ל' ר' יApril, Yoma, the day (8), on the service of the day of Atonement; ל' ר' יApril, Sukkah, but (5), about the hut and festival banch of the Feast of Tabernacles, and the rules about reading the Psalms of Praise (cxvi-cxviii) on that and other feasts; ל' ר' יApril, Rit- sak, egg (5), so called from its first word. An egg laid on a feast-day, the school of Shammay may be eaten; the school of Hillel they may not be eaten (i. e. on the same day)—this being one of the very few cases in which the latter school is stricter than the other. It is not pretended that "guilt" under the law is lessened by eating fresh-laid eggs on holidays. The treatise deals mostly with what may or may not be done on the great holidays in the preparation of food, actions which on the Sabbath would be clearly unlawful. Next, ל' ר' יApril, Rohk Hush-shanah, New-year (4), gives the laws of the feast which goes by that name among the later Jews, but which in the Bible (Lev. xxiii, 24) is called the first of the seventh month; it also teaches how to fix the days of new moon. The treatise ל' ר' יApril, Tuwah, fast (4), refers principally to the prayers for rain, and to the fasts, private and public, that were kept in years of drought; ל' ר' יApril, Megillah, the scroll (4), refers to the feast of Purim, the reading of (the scroll of) the Book of Esther, then of the reading of the Pentateuch and Prophet lessons, and denounces as heretical certain variations in the liturgy and certain spiritual modes of construing passages of the law; for instance, "He who takes the law of incest figuratively directed against the, that is, he who extends it to the disgraceing his father or mother. This passage is evidently directed against the early Christians, and their modes of teaching. The treatise ל' ר' יApril, Moed Katan, small holiday (8), treats mainly of the mourning rites, these being forbidden to all feasts, even on the half-holidays between the first and last of Passover and of Pentecost; while the last treatise, ל' ר' יApril, Chagigah, feasting (3), speaks of the voluntary sacrifice—other than the Pass
chall lamb—offered by the individual Jews on the great feasts.

iii. The third part of the Mishna is called מבנה נשים, women, and embraces seven treatises. The first of these, מבנה נשים, Yehebruth, Levine (16), discusses the law found in Deut. xxxv, 5-9. Its first section may give a good idea of the manner of the Mishnah: “Fifteen women free their rival wives and their rival’s rivals from the ‘shoe-pulling’ (Deut. xxxv, 9) and brother’s marriage to the world’s end: his daughter (the dead brother’s wife being the daughter, or the living brother of the dead brother’s wife) or daughter’s daughter; his wife’s daughter, wife’s son’s daughter, or wife’s daughter’s daughter; his mother-in-law, mother-in-law’s mother, father-in-law’s mother; his sister on the mother’s side, mother’s sister or wife’s sister, and the wife of his brother by the mother’s side, and the wife of his brother, who was not alive at the same time with him, and his daughter-in-law: all these free their rival wives,” etc. (that they are free themselves is taken for granted).

The treatise מבנה נשים, Kethuboth (18), discusses the prescribed marriage contracts and marital rights in general, and shows a much higher regard for the rights of wives and daughters than most, if not all, ancient codes of law: ישן נשים, Nedarim (11), treats of vows, and contains some of that harsh casuistry which meets with reprobate in the New Testament: נצר, the crowned (9), of the special vow of the Nazarite (Num. vi, 2); יסוד, the erring woman (9), of the ordeal for wives suspected of faithlessness (Num. ch. v). The last chapter of this treatise relates the gradual decay and downfall of national and religious life in Israel from the time of the Maccabees; it foretells the signs of the approaching Messiah, and winds up with setting forth the qualities that lead upward to eternal life. The next treatise, גיטין, divorce-bills (9), is set apart to the law of divorce; and Kiddushin, betrothals (4), the last of this great division, to the laws of the marriage ceremony. But a great part of it is taken up with counsels as to the trade or profession in which an Israelite should bring up his son; and many occupations are named which unmarried men should not follow, on account of the great facilities they offer for unchaste practices.

iv. The fourth grand division is styled לו, Nezkin, injuries, and most of the ten treatises contained in it deal with the principles and the practice of civil and criminal law. The first three treatises, each of ten chapters, are called by Aramaic names—רעה נשים, רעה נשים, רעה נשים. Baba Kamma, the first gate, i.e. court; רעה נשים, רעה נשים, Baba Batra, last gate—and discuss the laws between man and man in matters of property, that are deducible from the Pentateuch, or that had been suggested by experience. In the “first gate” the law of baimnt is taught, without being involved in the obscurities of the degrees of negligence which the Roman lawyers have thrown around it; the only principle recognised is, What was the intent of the bailor when he made the loan, or pledge, or deposit of his goods? against what dangers did he intend to secure them? what risks did he intend to take? The text in Exod. xxii, 6-14 shows that even a depositary without hire is liable for theft, though not for forcible robbery; for that the goods should not be stolen was the very object of the deposit. The same general doctrine prevailed in the English law, till lord Holt, chief justice during the reign of queen Anne, disturbed it by views imported from Roman jurisprudence. The measure of damages for assault and bodily injuries is also given, and the “eye for eye” of the sacred text is construed as meaning only damages in money for the last injury; while an additional allowance must be made for loss of time, cost of cure (Exod. xxii, 19), pain and disgrace—this last element of damages being derived from the “cutting off the hand” in Deut. xxxv, 21, which is taken figuratively only. The fourth treatise is named מבנה נשים, Sanhedrin (i.e. אריסות), courts of justice (11). The first two chapters set forth the constitution of the Jewish commonwealth, rather as the Pharisian party would have wished to see it, than as it ever was, with all the great powers, political and judicial, in the hands of the supreme court of seventy-one learned judges; and both the high priest and king are figure-heads of the law. It is said, “The king does not judge, and none judges him; does not testify, and none testifies concerning him.” The practice in criminal cases is minutely set forth; while cases of baillaments or trepasses, arising under the peculiar Mosaic law, were to be tried by three judges. The supreme court composed criminal cases; the judge; criminal charges must be tried before courts composed of twenty-three members. The forms were analogous to those of England and America—that is, based on the idea of accusation and defence, not of inquiry and confession. No person once acquitted could be tried for the same crimes. The accused were given a promise of safety of the person, to establish the innocence of the convicted, either on points of law or fact. The modes of capital execution are also given—stoning and burning in such a way as to cause instant death. Among the chapters which begin, “The following are stoned,” “The following are hung,” we find also one which begins thus, “The following have no share in the world to come: he who says...” The natural method of the book is divided into four parts, not from heaven, and the Epicurean (materialist).

The next treatise, יבש מרק, Makkot, stripes (8), treats of the punishment of false witnesses, and of crimes punishable by stripes; then comes גאנה, Shabbath, oaths (8), about the decisive oath in civil causes; there was no other oath, as witnesses always testified without oath under sanction of the command not to bear false witness. The admission and forms of testimony are then discussed in יבש מרק, Eduth, testimonies (8). Then comes יבש מרק, Abodah, fathers (5), contains the collected wisdom of the fathers, which name hence, but nowhere else, is bestowed upon the sages of the Mishna. The whole of it, with a good English translation, can be found in the common (orthodox) Jewish prayer-book [see LITURGY], where a sixth chapter of somewhat later origin is added. The treatises are as above stated, by bringing the tradition down from Moses to the Great Synod; it then carries it from (1) Simon the Just, one of its last survivors, to (2) Antigonus of Socho, who taught to despire reward, and is said to have given rise to the Sadducean heresy; (3) Judge of Zeredath and Joseph of Jerusalem; (4) Joshua, son of Posthum, whom later usurpers, by an anachronism, describe as the teacher of Jesus, and Nittai the Arbelite; (5) Jehudah, son of Tabbai, and Simeon ben-Sheerah, the reformer of the criminal and civil law, and defender of religion and liberty against the tyranny of king Jannaeus; (6) Shemahiah and Abtalyon, said to be of convert descent; (7) Hillel and Shammua, the founders of the Gezer; (8) John, the son of Zaccai; (9) Gamaliel, known as the teacher of Paul, and seemingly a son or grandson of Hillel; (10) Simeon, his son; (11) Gamaliel, the son of Simeon: (12) Jehudah Hakkodosh, the compiler of the Mishna. The “couples” in this chain are generally thought to consist of the president and vice-president of the Sanhedrin for the time being, called respectively נサ (prince) and נサ נサ (father of the court). The treatise contains the favorite moral and dogmatic sayings of
these and other rabbins. Many of them are merely practical rules of life; some address themselves to judges; but more of them exhort to the study of the law, and still more to good works. The future world is much referred to; and one rabbai Jacob (ch. iv, § 21) says, in the spirit of the early Christians. "This world is the abode of the coming world; prepare in the anteroom, that you may enter the banquet hall." (see p. 468.)

But the study of the law and good works (רמב"א, Mitzvoth, commandments), and not faith, is recommended as the road to future happiness. Elsewhere unbelief is denounced as forfeiting the world to come; but it seems that in the present treatise this tenet was not insisted on. A very remarkable point is the endeavor to reconcile the philosophic view of unchangeable laws of nature with the Biblical miracles.

"Ten things were created in the twilight of the eve of Sabbath (of creation week)—that is, the mouth of the earth (which swallowed Korah), the mouth of the well (in the wilderness), the mouth of Balaam's ass, the rainbow, the manna, the rod (of Moses), the diamond worm (said to have cut the stones for the Temple), the alphabet, the writing (on the tables), and the tables." the last treatise of this part is ר"מ, Horeqoth (9), concerning forms of trial.

v. The fifth grand division, ע"ד, Kodashim, with its eleven treatises, relates mostly to sacrifices, and was obsolete when the Mishna was composed. The very full treatise, however, as it gives this subject shows how strong are the hopes of a speedy restoration. We have here ד"ה, Zebachim, slaughtered offerings (Torah); Menachoth, offerings made of flour (13), whose subject is indicated by their title, though somewhat more is comprised in them. But the next treatise, ק"ב, COHAN, unsanctioned things (12), treats of the food allowed or disallowed to the Jew; especially of the mode of slaughtering beasts and fowls, and of the marks of disease, which render the eating of their flesh unlawful. We have then ד"ה, Bekeroth, (sacrifices of) first-born animals (9); ו"ב, Erakhin, estimates (9), i.e. for redeeming consecrated men or beasts in money, according to the standard laid down in Leviticus (ch. v and xxvii); ו"ב, Tarnirah, exchange (7), referring to the exchange of tithe beasts; ו"ב, Kritoth, excisions (9), which teaches what sins are threatened with the punishment, "That soul shall be cut off from its people." Thus the law is put in this connection because most of the sacrifices dealt with in this division are pawns for sin. It is followed by ד"ע, Meilah, the sacrifice for embezlement (6), see Lev. v, 15; and ד"ע, Tamid, daily sacrifice (7), whose titles express their main subjects. The latter closes with the list of the psalms that were sung by the Levites in the Temple on the seven days of the week: Sunday, Ps. xxiv; Monday, Ps. xxviii; Tuesday, Ps. lxxxi; Wednesday, Ps. xciv; Thursday, Ps. lxxi; Friday, Ps. xciii; on the Sabbath, of course, Ps. xcvii.

The next treatise, ד"ה, Kiddush, measures (6), gives an exact description of the Herodian temple, and of all its appointments. The division closes with the rather mystical treatise, מ"ש, Kinnim, flies (8), which discusses the law on birds' nests (Deut. xxii, 6).

vi. The last grand division, ה"כ, Tohoroth, cleanliness, is the largest of all, though it was also in most of its parts useless when the Mishna was written: as to right to enter the Temple, or to eat of sanctified food (respectively to be eaten as sanctified food) are the main tests of technical cleanliness. We find here twelve treatises: ב'"ד, Kelim, vessels (30); ב"ד, Okaloth, tents (18), the latter of which treats of the communication to a house and to its contents of uncleanness by the presence of a dead body in it. This remained of interest to the Aaronid priests, who must not defile themselves with a dead body other than that of their next blood relations; which law is supposed to remain in force notwithstanding the disuse of sacrifices. Then come ב"ד, Nega'im, plagues (14), about leprosy; ב"ד, Tullaim, ashes of which were used to purge the defilement by the touch of the dead (Num. xix, 2); ב"ד, Tohoroth, here in the sense of purification (10); ב"ד, Misrachoth, bathing-cisterns (10), which retain an interest beyond the Holy Land, and beyond the times of the Temple, in connection with the next treatise; ב"ד, Niddah, the separated, i.e. the menstruating woman (10). Then we have מ"ש, Makshirin, what renders fit (to receive uncleanness) (6); ב"ס, Zobim, spermatourhea (5); ב"ס, יבש, Tamid, dipping of the (same) day (4), the ablation of vessels in cisterns, which, as a shadow of Levitical cleanness, was kept up in post-templic times: ב"ס, Yadagim, hands (4), which refers to the washing of hands, an avowedly rabbinic institution. The last treatise of this collection is ב"ס, Uktatim, fruits (8), with some important laws about Levitical cleanness; among others, those that relate to fruit-stems.

This treatise, which is placed as a reflection on the blessing of peace, so that the book may close with the favorite verse (Psa. xxix, 11), "The Lord give strength to his people; the Lord bless his people with peace." The principal commentsaries on the Mishna are, of course, the Talmuds—Jerusalem and Babylonian: the former, in the whole work, while the latter omits much of the obsolete parts.

But the book is still further improved by the more appropriate phrase ה"ל, in the plural (see aside the singular form for the single section), is found published, without either Talmud, in six volumes, each of which contains one of the great divisions. It is generally accompanied by two running commentaries, both of which take most of their matter from the Talmud; the one is by R. Solomon, of Bartenora, is explanatory; the other, called the Tosephon, or Tosephoth, or the more appropriate phrase ה"ל, in the plural (see aside the singular form for the section), is found published, without either Talmud, in six volumes, each of which contains one of the great divisions. It is generally accompanied by two running commentaries, both of which take most of their matter from the Talmud; the one is by R. Solomon, of Bartenora, and is explanatory; the other, called the Tosephon, or Tosephoth, or the more appropriate phrase ה"ל, in the plural (see aside the singular form for the section), is found published, without either Talmud, in six volumes, each of which contains one of the great divisions. It is generally accompanied by two running commentaries, both of which take most of their matter from the Talmud; the one is by R. Solomon, of Bartenora, and is explanatory.
MISREPRESATATION

Mis'rep'hoth-ma'im (Heb. Mis'rep'hot-Ma'am 'im, מִשְׁרֵפֹּת מַעָּמִים, burnings of water; according to Kimchi, with allusion to warm baths; but, as Gesenius thinks, from lime-kilns or smelting-furnaces situated near the water; Sept. Μασπρηφός Μαυμ, Vulg. aquae Misrep'-phon), a place between Zidon and the valley of Mispeth, which, though not actually enumerated by the Saviour as one of the twelve cities destroyed by God, is mentioned by the prophet Jeremiah after the defeat of Jabim (Josh. xii, 8); from which passage, as well as from the only other where the place is mentioned (Josh. xiii, 6), it appears to have been a valley (containing springs or a running stream; see Unger, De hermis Sidonis, Lips., 1800), situated in the mountainous region that borders the northern base of Mount Lebanon; probably therefore in the middle portion of the valley of the Leontes—a position that may have given occasion for the name (i.e. glass-houses by the water side, see Keil, Comment. ad loc.) for furnishing facilities for the manufacture of glass (a substance said to have been first invented in this region from the sand washed down by the stream. Dr. Thomson (Land and Book, i, 469) still adheres to a location given by him and Schulz (Bibliotheca Sacra, 1855, p. 826) at a collection of springs called Ain-Meshef, with rains adjacent on the shore near Ras en-Nakura, at the foot of the mountain Akka, on the northern border of the plain of Akka (Van de Velde, Memoir, p. 333); but the locality is entirely too far south of Sidon.

Misrepresentation, the act of wilfully representing a thing otherwise than it is. We ought to be careful not to misrepresent the actions of others; and we should, with equal solicitude, avoid any misrepresentations of their words. Verbal misrepresentations may be more injurious than those of greatest injury, and are indicative of radical malevolence. Words, in themselves, and taken in their insolated state, are capable of diverse meanings; and he who reports any impressions without noticing what went before, or what followed after, may easily pervert the most harmless into the most criminal expressions; and the inferences he draws may be drawn from the most innocent discourse. What confusion and iniquitude in society, what suspensions of confidence, what interruptions of good neighborhood, what bitterness and animosity, are occasioned by verbal misrepresentations! How often has the fondest love been thus blighted, and the warmest friendship turned cold! The perverse construction, the imperfect repetition, or the mutilated statement of what others have said, is one of the common expedients which the artful and treacherous know so well how to employ to serve their own sinister ends, to promote their own interested views, and to produce the most inextinguishable jealousies, and irreconcilable animosities. As the victim of the speech, or the writer of the speech, may thus be misrepresented to serve the most mischievous purposes, it earnestly behooves us, on all occasions, when we repeat the discourse of others, to adhere as closely as possible to the words, and never wilfully to deviate from the sense. We ought to beware of stating that to have been designed as a positive declaration which was intended only as a casual supposition; we are not to represent as a literal affirmation which was meant only as an incidental illustration, or as a figurative ornament; for it is possible in this way to render an exact copy of the words, and yet a malicious perversion of the meaning; when we repeat what we ourselves have said, and particularly when the interest of the individual is in the least degree concerned in the fidelity of the representation, we are not only to repeat the expressions that were used, but the sense in which they were at the time designed to bear, and which was evident either from the context or from the manner of the speaker. See Truth.

By subtle queries, invidious remarks, and treacherous insinuations, the slanderer infuses doubt into the mind of one respecting the integrity or the conduct of another; and thus he often effects his purpose with more safety than he could by a more open and direct attack.
Thus he gradually but surely undermines the reputation of his neighbor, or acquaintances those who seem to stand in the way of his own advancement. As secret is more dangerous than open hostility, so the characters of men are often more irreparably injured by calumnial suggestions than by unresolved and unequalled calamities. Sometimes slander is covered under the garb of praise, but then the praise is never bestowed except when it is likely to provoke injuries to the persons, by the aversion which it occasions, or the jealousy which it inflames. We all have many faults, but the slanderer aggravates them by his description. Regardless of adher- ence to truth, he distorts and magnifies whatever he relates. Where the habit of falsehood, as in the case of Bressus, is joined with a disposition to procures, venial defects are magnified into criminal atrocities; and a trivial speck, almost too small to be noticed, is spoken of as an incurable ulceration. The malevo- lence of the slanderer is never willing to balance the vices to the virtues, the defects with the perfections of the human character; but he censures and condemns without moderation or indulgence. Men cannot insure the effect which they intend, the issue of their actions, or the success of their exertions. We may deserve, but we cannot command success. Good endeavors and honest efforts are in our power, but the ultimate event is in the hands of God. But when men think that when good endeavors are frustrated, and pereculoxious effects issue from good principles or meritorious attempts, which could neither have been prevented nor foreseen, then how apt are men to impute the unexpected effect to deliberate contrivance, and to slander the intention which they ought to praise! Thus, those who are ever ready to caluminate what merits praise, impute the good which follows any particular action to chance, and the evil to design. See Fellowes, Body of Theology, ii. 324-329. See Slander.

MISRI-EFFENDI, a Turkish poet and religious en- tity, is more noted as a voluble advocate under a religious garb, during the reign of Aemat III (1703- 1739). Misri was born in Egypt about 1660. Of his personal history but little is known previous to 1698. At this time he was flourishing at Bressus as mollah, an office both of an ecclesiastical and civil character, corresponding somewhat to our "justice of the peace." See MOLLAH. Dissatisfied with the manner in which the war against Austria was conducted, and believing himself inspired for leadership, he gathered about him three thousand fanatics, and with these crossed the Bosporus, landed at Adriana, and stormed the great mosque, in which the sultan, with his court, was at the time at- tended. He first attempted to crucify Misri, but was at- tempt, and he was arrested with his ringleaders and carried back to Bressus. No other punishment was inflicted, because Misri had gained popular favor by his religious enthusiasm. The occurrence of a large fire and a violent earthquake two days after Misri's re- moval disturbed the popular mind, and it was generally held that Misri had been truthful in his declarations, and he was hereafter regarded as endowed with supernatural visions. The sultan even requested Misri to re- turn; but he refused, declaring his mission finished, as he had accomplished the task of rousing the authorizes to more vigorous action towards the Austrians. Here- after Misri gave himself up to religious studies, and wrote poetry on sacred subjects. The most important of his productions celebrates the incarnation of Christ, wherein it is said, "I am always with Jesus, and united with him." These verses, because Misri's production, were the first of their kind to be written; and they strongly assert that they had official sanction at the advocates also that they be prefaced by these warning words: "Whosoever writes verses like these of Misri shall be committed to the flames; Misri alone shall be spared, for we cannot condemn one who is possessed with enthusiasm."

There is little left of the poetical composition of Misri, and that little is not printed. The patriarch Callinicus, who was in friendly relations with some eminent Protestant members of the German universities, was Misri's intimate friend. Misri died at Bressus in 1710. Missabib. See MAJOR-MISSABIB.

Missa Catechumenorum is the name that portion of the liturgies of the early Church at which catechumens were permitted to be present. It consisted of the Prefatory Prayer, the Hymn, the Little Entrance, the Trisagion, the Epistle and Gospel, and the Prayers after the Gospel. Before the Great Entrance, or procession to the Altar, all who were catechumens were obliged to leave the church, with such words of dismissal as those used in the Liturgy of St. Chrysos- tom: "As many as are catechumens depart; catechu- mens depart; as many as are catechumens depart; let none of the catechumens remain. The catechumens being still unbaptised, it was not considered fitting that they should witness the actual celebration of the holy Eucharist, though they were permitted to take part in the earlier prayers of the liturgy, and to hear the reading of holy Scripture. The Missa Fidelium, a term for the latter part of the liturgy, as distinguished from that portion as which only catechumens were allowed to be present. See Missa Catechumenorum.

Missa Presanctificatærum is the term applied to a eucharistic office, observed by the advocates of the doctrine of transubstantiation, and in which the great oblation is made and communion administered with elements consecrated at a previous celebration. The 49th canon of Laodicea (q. v.), which dates from the 4th century, states that bread ought not to be of- fered during Lent, save on the Sabbath-day and Lord's- day. In the 49th canon of the council in Trullo, or Quini- sext (A.D. 692), renewed the ancient canon, that the use of the rite of the presanctified every day in Lent except on Saturday, the Lord's-day, and the Feast of the Annunciation. The Greek Church has accepted these regulations, and closely followed them, excepting that the Liturgy of Basil is said on Maundy-Thursday and on Easter eve, instead of the presanctified mass (Neale, Hist. East. Ch. pt. i, chap. vii. p. 718). For the rite it- self we refer to Goar, Euchologium; Neale, Hist. East. Ch.; and Renaudot, Liturg. Or. Collecto (ed. 1847), i, 76. We have room here only for its essentials, and in presenting these depend chiefly upon Neale, who says that, in the "small breaking," the office of the presanctified is merely an addition to the usual vespers.

In the prothesis of the Sunday preceding, when res- ervation is to be made, the priest, having as usual cut and stabbed the first loaf, cuts also the other loaves, say- ing for each, "In remembrance," etc., as in the usual of- fice. Then he pours forth wine and water in the holy chalice. When he is about to sign the loaves, he speaks in the singular, "Make this bread," because Christ is one. He elevates all the loaves together, and breaks the first loaf of the oblations, and puts the portion in the holy cup, and pours in the warm water as usual. Then takes the holy spoon in his right hand, he dips it in the holy blood; and in the left hand he takes each loaf by turns, and holding the holy spoon that has been dipped in the holy blood, he moves it crosswise on the part where the cross has been made on the crumb, and puts it away in the arthropos. With the other hand he plucks the broken fragments of the responsibilities and responses of the three antiphons, while the tro- paria are sung, the priest goes to the holy prothesis, and taking the presanctified bread from the arthropo- rion, puts it with great reverence on the holy disk, putting also wine and water, after the accustomed man- ner, into the holy chalice, and saying, not the prayer of prothesis, but only, Through the prayers of holy Fa-
MISSA

MISSAL

MISSA SICCA, or dry service, as it is sometimes called, consists in the recital of the ordinary of the mass without the canon, there being neither consecration nor communion. The rite is described and commented upon by Durandus, Rationale, IV, i, 23; Durandus, De Ritualibus Divini, II, iv; Bona, Exempi, I, xv, 6; Martene, De Ant. Eccl., I, 165; Bings, Augel, Liturgie, I, 15; Bona, Eastern Church, I, vii, 4. "As the canons forbid priests to celebrate the liturgy more than once in the day, except in cases of urgent necessity; and as some covetous and wicked priests were desirous of celebrating more frequently, with the object of receiving oblations from the people; they availed themselves of the Missa Sica, and thus deceived the people, who intended to offer their prayers and alms at a real consecration of the sacrifice of Christ" (Palmer). The earliest mention of this abuse is its condemnation in the Capitularies of Charlemagne (Neale), that is, in A.D. 805: the leading example is the practice at St. Louis, who died in A.D. 1770. Durandus says that the book Liber Sacrutoriales, in which this rite is described, was approved by Leo X; and he finds the Missa Sica in the passage of Socrates, Hist. v, 29, where Leo Allatius finds the rite of the presanctified. The more learned Roman theologians of the 16th century condemned this abuse, and Bona states its general suppression. Neale, however, says that it was common in Belgium as late as A.D. 1780. The rite was never in use in the East, except in Egypt.

Neale has charged the Church of England with deliberately retaining the Missa Sica, but Blunt (Dict. of Hist., and Doctrinal Theol. s. v.) holds that "this charge is without foundation, as there is an essential difference between the use of the eucharistic hymns, without which the rite could hardly be called a Missa, and the use of the prayer for the Church militant only, made real, as far as can be, by the offering of alms. The English custom is not an approval of abstaining from communion, such as was only in question in the case of the Missa Sica, but a practical illustration of the words of the priest's exhortation, 'I for my part shall be ready,' and a protest against the remissness of the people." See Palmer, Origines Liturgiques, ii, 164, 165. (J. H. W.)

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MISSAL

MISSAL DOMINICI

liturgy required for the celebration of the Mass (q.v.) or Missa, viz. the fixed Ordinary (q.v.), and Canon (q.v.), with the changeable Introits, Collects, Epicles, Gospaels, etc. In the early Western Church it was called sacra
mentarium, but it then contained only parts of what is now comprehended in the Missal. Some copies, as re
quired in every parish by the bishops, contained the Gospels, the sacramentary, prayers, prefaces, benedictions, and the antiphon, or, in a word, all that was to be sung by the priest at the altar, and by the ministers in the ambon. These books were called Plenaria (q.v.), i.e. complete or full; but usually their contents were dis
tributed into separate volumes— the Gradual, Collectar, Benedicitorum, Hymnale, Prologi, in foro, etc. The ceremonies required when priests, from the 9th century, began to say low masses, and especially for country clergy; as by
laws, by the Capitularies of 789, were forbidden to sing the lessons and alleluias, and the priests were re
quired to sing the Sanctus with the people before the canon was commenced. The earliest Frank, Gothic, or Gallican missals, of the 6th century, contained only the portion of the liturgy recited by a bishop or priest—that is, the canon, prayers, and preces. At a later date, those of small churches comprised the Introit, Gradual, Alleluia, Tract, Offertory, Sanctus, and Communion, where, although there were a deacon and subdeacon, the smallest church had a sub-deacon called the celebrant and his two assistants to chant together.

The Missal was probably compiled near the close of the 6th century, was amplified by Gelasius I, and corrected by pope Gregory I. But, although the Missal was con
tained in the Gregorian rite, it appeared in such varied forms in different churches, and frequently with so many improper additions, that the wish for an emendation be
came general, and, having been expressed at the Council of Basle, and in 1586 at a synod at Cologne, it was suc
cessfully urged at the Council of Trent. During the early part of the council no agreement could be effected. In the eighteenth century the commission was reappointed, which, however, could not bring to an end the work intrusted to it; whereupon the council, in the twenty-fifth ses
sion, resolved upon recommending to the pope the re
form of the Breviary, Missal, and Rituals. As the ques
tion was not to create a new liturgy, but to purify the existing one, to restore it to its original simplicity, etc., the work was recommended to be done in Rome. It was commenced under Pius IV, and completed under Pius V.

The only members of the commission whose names are known are cardinal Bernardino Sossio and Tomaso Gol
duell, bishop of Asaph. Perhaps a great share in the execution of this work was the execution of the revised liturgy of Sir John Bap
tlet and to the learned Giulio Poggi. The new Missal appeared in 1570; it was followed by two revisions un
der Clement VIII (bull of July 7, 1694) and Urban VIII (bull of Sept. 2, 1634). It is composed of an introduc
tion, three parts, and an appendix. The introduction gives the calendar, the general rubrics, a summary of the rite, and instructions about possible deficiencies. The three parts are: 1. "Proprium missarum de tem
pora," with the formularies for the successive solemnit
ies of the year. It treats of all the Sundays, from the first Sunday of Advent to the last after Pentecost. The whole ecclesiastical year pivots around the principal feast-days: Christmas, Easter, and Pentecost—Easter being the centre. Between the Saturday before Easter and Easter Sunday the Ordo Missal is inserted. 2. "Proprium missarum de sanctis" contains the formularies for the celebration of the mass on particular feasts of saints, etc. This part of the Missal is arranged after the liturgical year in the imperfect calendar of the State and the Roman Church, and to make registers and descriptions thereof. To carry out these measures the missal held a kind of diet (placita provinicia), and at these sessions the superior clergy, the counts, and some other fathers, were obliged to appear, under penalty of the heriban. Those who persisted in their refusal were denounced to the king,

within and without the Easter period, for the days of the confessors, the virgins, and of those who did not die in the virginial state. The Appendix is very compre
hensive: it gives the annual mass, different votival masses, and the masses for the deceased, several benedictions, and, lastly, the masses for such feasts or commemorations as are celebrated in certain places with papal approba
tion, and called therefore Missae ex induito apostolico.

In the early times the missal, particularly the Missalis, used varied greatly; and even after the compilation of the Roman Missal, the English missals known as "Sarum Use," "Hereford Use," "Lincoln Use," "Bangor Use," etc., continued to be generally. Near the end of the 16th century, however, the Jesuits succeeded in enacting the Roman Missal through the entire dominions of England. The old missals, before the invention of the art of printing, were generally written in the most sumptu
ous manner, ornamented with beautiful initials, and most splendidly bound. A kind of large Gothic letters (monoschial writing), for the writing of the missals, came into use in the 15th century. After the invention of the art of printing, patterns were cut after these letters, and used for the printing of missals; hence the name of missal letters given to a certain kind of large types. The missal of the Oriental rites differs from that of the Roman Church, each having, for the most part, its own proper form. See Rosarium, Observations; Finart, Ex
sulmissalis; Scotus, Commentaries; Glareanus, Rubricarum; Huelner, Historia Missae; Lewis, Bible, Missal, and Breviary; Maskell, Dissert. ch. iv, p.

xlix sq., lxxix sq,; Zaccaria, Bibliotheca Ritualis, i, 39 sq.; Palmer, Origines Liturgiae, i, 111, 308; Walcott, Sacred Archaeology, s. v.

MISSAL DOMINICI is the name of a class of extraor
dinary commissions sent by the Carolingian dynasties to different parts of their dominions for various purposes of civil and ecclesiastical government. The importance of these officers was vastly increased by Charles the Great, who employed them as an efficacious means of restraining certain dangerous powers which, however, the importance thus given to these dignitaries having proved under Pepin to be dangerous to royal authority, Charles strove to weaken them, and destroy their power alto
gerther, by transferring their supervisory functions over the jurisdictions of the counts, the administration of the bishoprics, etc., to the missi dominici. The whole empire was accordingly divided into districts (missastic, lega
tiones), coinciding generally with the province of a met
ropolitan. The missi received special instructions re
garding the different points of their mission. So great was the importance the emperor attached to the careful execution of the duties assigned to them, that to every one always given to his travelling representatives, he fre
quently added oral explanation and discussion. Thus the missi became the organ by which the central au
thority managed the administration of the whole em
pire; and there was, in fact, no part of the affairs of gov
ernment entirely removed from their competence. Their principal duties were as follows: (1) To see that the laws, both of the State and the Church, were observed.

(2) To superintend jurisdiction. In whatever cause or suit there was no decision given by the court, the deci
sion was expected from the missal; they also received complaints against the power of the Church. To this end, they held sessions four times every year in different points. They appointed medios et vetereis, whose duty it was to denounced the crimes, transmissions, etc., that had transpired. (3) To superintend the execution of the laws regarding the army, and to exact the fine of sixty solidi (berlauniunum) from the defectors. (4) To generally the first four days of vacancies to the vacancy was pendulum of the State and the Roman Church, and to make registers and descriptions thereof.
The mission were expected to give detailed accounts of their mission at court. In difficult matters, of which they declined to take the responsibility, the decision was left to the king. Every one to whom justice had been done, and the missionaries were sent to report to the king. In order to give the mission sufficient authority, they were allowed the right of imposing the fine of the heribann; and the disobedience were threatened even with death. Compensations were allowed them for the expenses of their travels. See Franc. de Roque, De missione ejusque adaequatione, et de missionibus et reportis. (Leipzig, 1744, 8vo). (J. H. W.)

Mission is the word used by Roman Catholics, Anglicans, and American Ritualists in a sense somewhat synonymous to the word Revival (q.v.). Among Roman Catholics the Mission is a series of special services, conducted generally by representatives, who do not themselves reside over a parish; they are mostly members of a monastic order. The word "Mission" in this sense is of recent use. In the Church of England and the Protestant Episcopal Church the word designates a series of services in which prayer, praise, preaching, and personal exhortation are the main features, and is intended "to promote the union and deepening of the spiritual life in the faithful." The "mission" is conducted in a particular parish, or in a number of parishes at once, directed by the rector, or by some priest experienced in such matters, whom he obtains to aid him. Its themes are heaven, hell, the judgment, sin, and atonement for sin, and the Godhead and eternity. "The purpose is the proclamation of the old foundations of faith and repentance to souls steeped in worldliness and forgetful of their destiny, whether they be the souls of the baptized or the unbaptized." The usual period of the year for the "mission" is the season of Lent (q.v.). In England it has been the practice for years. A correspondent of the New York Church Journal (March 12, 1874), after describing the interest awakened by the mission services in the English metropolis (in 1874), says that the bishops, persuaded by the good results of the propriety of the missions, "have declined to lay down special rules, and trust to the loyalty of the clergy to conduct the mission in accordance with the rules of the Church," and then adds that "the clergy are now too busy with the real work of the mission to discuss the proper pronunciation of 'Amen,' the length ofsurplices, and the color of stoles." Fix, Mission consists of services given as yet without any direction of the Protestant Episcopal churches. A serious obstacle is the Liturgy. In the mission the largest spontaneity and freedom are allowed. Prayers are extemporaneous. The preaching is pungent and personal. The singing is participated in by the whole congregation, and familiar hymns and tunes are selected. The tendency is towards a general introduction of the "mission" into all Protestant Episcopal churches. The Church Journal and Gospel Messenger of Dec. 25, 1873, made a special plea in its behalf, and the Rev. B. P. Morgan has published a book to enlist his Church in revival work. See Retract. (J. H. W.)

Mission, Inner. See Inner Missions.

Mission-Priests is the name by which those priests are designated who have been educated for mission work at home or abroad. There are certain monastic institutions that greatly aid in this work. Indeed, several monastic orders aim particularly at missionary work, e.g. the Congregation of the Oratory, the Congregation of St. Vincent of Paul, or Lazarists (q.v.), the Missionary Fathers of the Sacred Congregation, the Congregation of Jesus and Mary [see Eusteds], etc.

Mission-Schools. These are of two kinds. (1.) The schools aiming to supply the particular want of the missionary before he enters the field, fitting him in his theological studies, and in the knowledge of languages, etc., for the work in view. This class of schools have been but recently organized among the English-speaking people. In Germany they have existed for some time. Usually, however, the course of study is inferior to the university course in theology. English and American schools for missionaries particularly in India and Africa. In the United States there are facilities for missionary training provided at Yale College, Boston University, and Syracuse University. The different theological seminaries have lectures on Missions and on Comparative Religion to aid those preparing for the ministry with a possibility of missionary service. (2.) Institutions aiming to aid the missionary in propagating Christianity, or seeking to prepare the way by educating the minds of the people, in order that they may be more capable of understanding and appreciating the facts and evidences, the doctrines and duties of Scripture. Another reason for such an education is that it procures means and opens ways of access to the people, and opportunities of preaching to them. Ignorant of God and his law, as well as of their own, and the moral character of the world; content with mental inactivity, and indifferent to moral elevation; untaught in the principles of science, and far from living lives of piety and virtue; vicious in their habits, and absorbed in sensual indulgences; accustomed to the profane rites of religious glittering yet grovelling, and degrading yet commanding and terrible—the heathen nations are unprepared to listen to the announcement of glory to God in the highest, and to appreciate the Gospel as preacher delivered from the dominion of sin and death. . . . The stupidity of the Hottentot, the sen-suality of the Hindoos, the prejudice of the Mohammedan, the ancestral pride of the 'son of heaven,' and the sottishness of the South Sea Islander, alike interpose a wall high as heaven between the Christian missionary and the child of ignorance" (Dr. Storr, Germans before the A. B. C. F. M. in 1850). In such circumstances schools become very important as a means of communication with different classes of people, with children and parents, with men and women. Mission-schools, therefore, are a wise and most effective agency in prosecuting the missionary work among the heathen. They are intended to prepare and thus undermine the errors of heathenism; they inspire and foster a love for knowledge, and thus help to overcome the deep debasement of the heathen mind and heart. They conciliate the favorable regards of the heathen, convincing them that the missionary seeks to benefit them, and thus establish an abiding base of the systematic instruction of youth and children in the principles of Christianity. These mission-schools have been of different grades, according to the circumstances and requirements of the case. Boys' schools have usually been found most practical, especially at the commencement of a mission, and most effective for accomplishing the end in view. The heathen usually readily appreciate the value of education for their boys, and both the pupils and their parents are usually found as hearers at preaching services. Girls' schools were of necessity a later supply, for these find the strongest prejudices of the heathen to contend with. Woman is of inferior condition; the heathen conclude, in the heart of a foreigner, surely is to have access to her; hence girls' schools are usually established after other schools have succeeded in winning confidence and making the natives understand the true objects of the mission. Indeed, in heathen communities, whenever an attempt was made to establish female schools at the outset of the mission, great prejudice and misapprehension have been the consequence, often seriously embarrassing the progress of all mission work. There is hardly a field occupied for missionary labor but within its territory schools are located
MISSIONS
and in successful operation. As a rule, female teachers are employed; generally the wives of the missionaries or their lady friends. Many of these workers are Christians, holding a connection with some religious body. The most successful schools are now found in India (see Butler, Land of the Veda). In China and Japan there are several in successful operation. In Constantinople, the American Roberts College may be looked upon as the English military of Christian missionary work. In Beirut also there is an American college greatly aiding the Protestant cause. In Africa, where the people to be converted are in a very abject state of mind, missions have largely availed themselves of educational aids. Many of the most successful mission-workers advocate the building up of schools as a very essential step to the salvation of souls. Besides missions in this direction, many of the leading missionary societies are founding schools in their respective fields. In the heathen world evidently the secular school supplies the same want that is afforded us in the religious school, better known as the Sunday-School. See American Bible Repository, xii., 87.; Christian Ren., v., 580.

MISSIONS. True Christianity is essentially missionary in character. The Gospel has been designed for all nations, and its field being the world, it was from the first associated with means for its own extension. In a highly important sense, the Lord Jesus may be considered as an apostle of the Holy Spirit, for he has been sent by the Eternal Father to set up his own kingdom upon the earth. The patriarchs, and all faithful priests and prophets among the Jews, were agents preparatory to the introduction of that kingdom. Having called disciples and established a Church, the risen Saviour, before his ascension, commissioned his chosen apostles, in the presence of the great body of the disciples, the then existing Church. To them, as the leaders and representatives of the actual and the prospective Church, he addressed the great missionary command, “Go ye into all the world, and preach the Gospel to every creature.” 

Christian missions have been to the Jews. He said, “I am not sent but to the lost sheep of the house of Israel.” The apostles were sent to the Jews and Gentiles. “The Acts of the Apostles” is the first official missionary report—the first volume of missionary history; unless, indeed, it rank second, as it is subsequent to the Gospel history of him “who went about doing good.” So vast has been the expansion of the missionary enterprise since the outpouring of the Holy Spirit on the day of Pentecost, and so voluminous have become its records, that this article is of necessity limited to a very brief sketch of the subject as a whole. Nevertheless, the design of the article is to give, in the briefest practicable space, a judiciously planned view of the principal missionary agencies of successive periods, and some indication of their results, together with references to the sources of more detailed information.

There are two leading modes of studying the subject of missions. The first regards primarily the agencies employed, following them to their different fields of action. The second contemplates in succession the several fields, where necessarily it gives attention to the different agencies employed upon them. Each mode has some peculiar advantages, as well as defects or difficulties, and both are essential to a full comprehension of the subject. They will consequently be followed in the order named. As a natural guide to study and help to memory, the order of time will be followed in the survey of missionary agencies.

1. Apostolic Missions.—It is safe to affirm that no just or adequate comprehension of the New Testament history can be obtained without having studied it from a missionary point of view. But when, in the light of their great commission, the apostles are regarded as Christian missionaries going forth to evangelize the nations, not only the narrative of their Acts or doings, but their epistles to the churches which they planted and trained, become instructive, both as to their modes of proceeding, their difficulties, and their successes.

Paul, as the apostle to the Gentiles, stands forth in deserved prominence as a model missionary. Although originally a relentless persecutor of the Christians, he experienced a thorough spiritual conversion, and thus became “a new man in Christ Jesus.” Having been called of God to be an apostle or missionary of Jesus Christ, he confessed not with flesh and blood, but “he concealed not his life dear unto him,” but went forth preaching the everlasting Gospel wherever he could find hearers, encountering perils of robbers, perils by his own countrymen, perils by the heathen, perils in the city, perils in the wilderness, and perils among false brethren (2 Cor. xi., 23); nevertheless winning souls to Christ, and doing miracles and signs and wonders by the power of the heathen. He was a missionary, being chosen to fill the place of training ministers, and at length finishing his course with joy, having won both the martyr’s crown and the crown of eternal life. Until the consummation of all things, the study of Paul’s missionary character, travels, and labors, will be a standard and profitable topic for all who desire to comprehend the true nature, agencies, and measures of Christian propagation. In the subsequent history of the Church it will be found that all departures from the spirit of his example have been aberrations from the line of true success; whereas efforts put forth from similar motives and in a like spirit have found themselves largely attended by the divine blessing and the salvation of men.

But although prominent as the founder of the infant Church in the principal cities of the Roman empire, and although, for some wise but not easily comprehended reason, his successive missionary journeys chiefly occupy the sacred narrative, yet Paul was only one of the noble band of apostolic missionaries. Peter was the acknowledged leader of the opening mission of the infant Church to Jerusalem, and afterwards of missionary efforts in behalf of Jews throughout the world. Not only was he the chief actor in the scenes of the Pentecost, but he laid the foundation for missions to the Gentiles by baptizing the centurion Cornelius and other Gentiles at Caesarea. According to Origen and Eusebius, he preached to the Jews scattered in Pontus, Galatia, Cappadocia, Asia, and Bithynia. Many scholars have become satisfied that his mission extended to Babylon, on the Euphrates, while the general voice of antiquity ascribes to him a mission to Persia, or even, as赴, to some extent, to Egypt. Whatever may have been true as to his actual presence at those extreme points of the East and the West, his general epistles sufficiently demonstrate his personal acquaintance, as well as ministerial authority, in vast regions intermediate.

Next to that of Peter we recognize the prominence of the apostle John, who, after protracted labors among the Jews in Palestine, took up his abode at Ephesus, from which centre he exercised supervision of the churches of Asia Minor till the period of his exile to Patmos, whence he yet speaks to the churches. As to the other apostles, neither Scripture nor history gives definite information, but early and contradicted tradition assigns them severally to important and widespread mission fields. According to the general voice of antiquity, James the Just remained at Jerusalem. Andrew preached in Scythia, Thrace, Macedonia, Theasaly, and Achaia; Philip in upper Asia, Scythia, and Phrygia, where he suffered martyrdom. Bartholomew penetrated India. Thomas visited Media and Persia, and possibly the coast of Coromandel and the island of Ceylon. Matthew went to Ethiopia, Parthia, and Abyssinia; Simon Zelotes to Egypt, Cyrene, Lybia, and Mau- ro volatility; Judas Thomas to Ionia, as well as to Asia, and to Mesopotamia. Whatever of literal truth is embodied in the traditions quoted, they at least show that the grand missionary idea was associated with the history of the several apostles from the earliest period; and, taken in connection with known results, they leave no doubt that the lives of those chosen men were spent in
seizura and self-sacrificing efforts for the spread of the
Gospel. Nor was this true only of the apostles, but also of
the Christian believers of that period generally, who,
when even scattered by persecution, "went everywhere
preaching the word" (Acts viii: 4). No other hypothesis
than that of universal missionary activity on the part
of both ministers and members of the Church of
the apostles and their immediate successors, attended
also by the divine blessing, is possible to account for
the extensive spread of early Christianity. During the
last six or seven decades the preaching was often so
necessary as to cause the town councils to go forth into
distant lands to propagate the Gospel. It was at the beginning of the 2d century that the
younger Pliny, governor of Bithynia, after official
investigation, made to the emperor Trajan his celebrated
report concerning the customs and prevalence of the
Christians. Said he, "Many persons, of all ages, of
every rank, and of both sexes, likewise are accused, and
will be accused [of Christianity]." Nor has the contumacy
of this superstition pervaded cities only, but the
villages and open country. The allegations of
this persecutor of Christians, in respect to the numbers
accused of Christianity, are corroborated by various state-
ments of historians. Thus, Justin Martyr, writing
about one hundred and six years after the ascension,
says, "There is not a nation, either of Greek or barba-
rian, or of any other name, even of those who wander
in tribes and live in tents, among whom prayers and
thanksgivings are not offered to the Father and Creator
of the world, the King of the heavens, and that these,
combined, under the guidance and blessing of the Head of
the Church, may be expected to triumphant over the most
frigid indifference and the most violent opposition.
In the penury, the obscurity, and the lack of facil-
ities of the early Church, the work of promoting the
salvation of men, and of extending the truth, was one of
individual and personal exertion, supplemented, of
course, by the influence of the Holy Spirit. At first
there were no churches for public assembly, no books
for auxiliary influence, no organizations for the support
of missionaries, home or foreign. Nevertheless, regen-
ereated men went everywhere preaching the word. They
founded churches wherever the word was received by
believers, and the members of the churches were taught
to sustain those who labored among them in the Lord,
and also to let the riches of their liberality abound, even
out of them. Thus the whole Apostolic Church was an
agency for self-extension, and for the propagation of
the truth. Though public preaching was practiced to
the greatest extent practicable, yet the inference is in-
evitable that the extension of Christian truth was ac-
complished largely by means of personal influence in con-
sequence of the power of private persuasion. In this
way all could be "helpers of the truth." In the public
and private means, united and in constant action,
Christianity was diffused, notwithstanding the appar-
etly insuperable obstacles that confronted it on every
hand. There is good reason to believe that had the true
colors of the Apostolic Church been preserved, and
its singleness of missionary aim and action been main-
tained, the development of Christianity in the world
would have been constant, if not rapid, and that long
ere this the remotest nations would have been
Evangelized. The Apostolic Missions. Under this head, allusion
will be made to the aggressive movements of the Church
between the apostolic and medieval periods. That the
2d and 3d centuries witnessed great missionary activity
on the part of Christians in the countries to which ac-
cess could be secured, is proved not only by the multi-
plication of their numbers and influence, but by the
bloody persecutions that were waged against them un-
der successive Roman emperors. Owing to various
causes there have come down to us but few details of
the extent and frequency of the persecution, and, quite
neces.

more or less antagonistic to each other did not relieve their evil effect, but rather increased their power, as multiplied diseases soon reduce the vital energies of the human frame. Had this averted the pernicious tendencies from the true spirit of the Gospel, and had the Christians of the 4th century been content to rely on spiritual agencies for the promotion of Christianity, the advantages which followed the professed conversion of Constantine might in all probability have tended to extend and consolidate a pure type of Christianity. But, unfortunately, insidious influences had already been initiated, which, in the sunshine of apparent prosperity, grew with the rankness and rapidity of noxious weeds. Of these influences, allusion can only be made summarily to doctrinal errors, monasticism, and worldly conformity. It is not our purpose to trace, in detail, the origin of heresies, Arianism, Montanism, and other heresies induced bitter and protracted controversies, thus dividing the Church with partisan strife, but they absorbed the thought and energies of thousands of professes of Christian ministers, who ought to have been exclusively engaged in preaching the Gospel. So when, in the 2nd century, the doctrine of a Christian priesthood began to be developed with an attempted imitation of the Jewish, the evil was not merely the diversion of ministerial talent from the one work of preaching and teaching in the name of Christ to a burdensome routine of ritual ceremonies, but a complete perversion of the Christian unity with certain pagan theories and practices which in later periods were put forward as elements of Christian orthodoxy.

As it has often been asserted, and indeed extensively believed, that the world owes something to monasticism in consideration of certain missionary labors conducted by members of monastic orders, it seems proper to set forth the true bearing of that subject, from which it will appear that monasticism was, in fact, one of the earliest and greatest hindrances to the missionary development of the Church, and that whatever good was subsequently done by missionaries who were monks was done by force of Christian impulse or character, in direct contravention of the spirit and intent of monasticism. It is unnecessary to dwell upon the historic fact that monasticism existed in the far East as a heathen practice antecedent to the Christian era. The first strictly ascetic sect in the Church was that of the Monastians, which arose in Phrygia about A.D. 150, from Montanus, who had been previously a priest of the heathen deity Cybele. During the 2nd and 3rd centuries a growing disposition manifested itself in the Church to exaggerate the virtue of fasting, and to attach special merit to celibacy, specially among the clergy. Vows of celibacy began to be taken by persons of both sexes, in the idea that such a life was also that of the heathen deity Cybele. In A.D. 250 the Decian persecution raged with extreme severity in Upper Egypt, causing many to flee for their lives to deserts and secluded places. Already the minds of many Christians in Egypt had been predisposed to asceticism by the writings of Clement, Origen, and Dionysius of Alexandria. Under a combination of these and similar influences, many persons who ought to have been contending earnestly for "the faith once delivered to the saints" withdrew themselves from society, and wasted their lives in idleness, and in useless struggles with the phantoms of their own excited imaginations. The true spirit of Christianity would have given them courage to face danger, and doubtless have enabled them in many cases to win even their persecutors to the faith. But the impulse of cowardice, whether moral or physical, is contagious; hence multitudes of well-meaning but weak persons abandoned scenes of Christian utility and went into the desert for the sake of the fasts and caves of the mountains. At first they lived as hermits, and sought by means of labor to provide for themselves, and to devote a surplus of their earnings to charitable objects. By degrees the austerities of some won them notoriety, and caused them to become objects of charity, and even of superstitious reverence, among the ignorant. Thus such men as Anthony of Egypt, Paul of Thebes, Hilarius of Palestine, and others, became several times the centres of great communities of monks, and to the publication of their lives, and to the edification of his country, of the Christian Church at the time, who had attained the number of 50,000. From this brief statement as an index let the mind of the reader survey the vast expansion of the monastic idea and of monastic ambition as orders of monks became multiplied and powerful, spreading themselves throughout Europe and to reach the East during the 2nd and 3rd centuries. See Benedictines; Carmelites; Carthusians; Dominicans; Jesuits; Monasticism; Monks; etc. Considering the hundreds of thousands, and even millions, of persons whose lives were by this unscriptural and unnatural system withdrawn from the sphere of Christian influence and utility, and whose lives were often degrading austerities, to say nothing of worse excesses that sometimes followed in its train, it is easy to perceive that monasticism acted as a gigantic and wide-spread antagonist to the evangelization of the world. It may be assumed that the persons embraced within its influence meant well, and as a rule lived up to the theories of which they were the victims. But how different might have been the position and influence of the Christian Church had the lives and sacrifices of all those persons been applied in accordance with the Saviour's precept, "Go teach all nations." While, therefore, monasticism was debasing the Church by the profitless seclusion of thousands of its best members, worldly conformity, on the other hand, came into the Church like a flood, with the elevation of many of the clergy to imperial favor. Thus the ancient Church, instead of remaining a unit in its zeal and efforts for the conversion of the world, became embittered by two opposite and equally injurious systems of error and practice, both alike fatal to its missionary faithfulness and progress. To this day the Greek Church remains under the incumbrance of the monastic system fastened upon it at that early period, while the Latin Church soon after became so closely identified with secular power that it required many centuries to free itself from the vices with which it was once contaminated by the Saviour's precept, "Go teach all nations." 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"by their fruits shall ye know them," it is necessary to concede that such much in ecclesiastical history has passed for Christianity is scarcely less than a caricature of the reality. So of missionary propaganda and the conversion of nations, it must be confessed that many familiar and comprehensive phrases, such as the "conversion of the Roman empire," "the conversion of the North nations," "the conversion of Germany," "of Poland," "of Norway," and such outward changes as might take place wholly apart from the influence of that true faith which "works by love and purifies the heart." While, therefore, facts may be mentioned as they are represented to us in history, a careful judgment will discriminate those which are true and those which are invented. Nor must the important consideration be overlooked that God, who can make the wrath of man praise him, and overrule the most untoward events to the accomplishment of his own glory, could, and doubtless did, overrule much that was imperfect, and even censurable, to the promotion of nominally Christian for the ultimate furtherance of the truth.

III. Period and Elements of Transition.—There is no positive line of demarcation between the ancient and the medieval churches. Indeed writers never cease to differ in regard to the limits assigned to each. In point of fact, the former and the latter are so closely blended into the latter; but, in a missionary point of view, we are forced to consider the ancient Church as coming to a close when her purity and her aggressive-ness began simultaneously to decline. During the first three centuries Christianity maintained a complete antagonism to false religions and pagan worship in all its forms. Conversions to Christianity were individual, not national; the new faith made its way upward from the humble strata of society to the higher, from the Catacombs to the palace, till at length the number of converts became so great and so influential to be ignored either by emperors or by senators. In the 4th century we find the emperors of Rome for all intents and purposes as Christian as their subjects, yet unchristianized, taking an active part in preaching and in the councils of the Church; and subsequently the leading missionary efforts were specially addressed to kings and princes, to whom determination their subjects were expected to conform.

One of the saddest aspects of the closing period of the ancient Church appeared in the growing tendency on the part of the clergy to accept nominal instead of real conversions, outward conformity instead of actual faith. Many bishops encouraged this tendency, wishing to make what they called conversion as easy as possible. Hence, those who had been labeled catechumens, and who plainly indicated their purpose to continue in it. Perhaps they imagined that such persons, when once introduced to the Church, would be more easily and certainly reformed, although, for the most part, they merely told them what they would have to believe in order to be Christians, with regard to the obligations of holy life, lest the candidates should decline baptism. "These corrupt modes of procedure originated partly in the erroneous notions of worth attached to a barely outward baptism and outward Church fellowship, and partly in the false notions of what constituted faith, and of the relation of the doctrines of faith and of morals in Christianity to each other" (Neander, Church Hist. ii. 100).

Against such views and measures there were not wanting remonstrances on the part of such men as Chrysostom and Augustine. The former, reproaching bishops animated by a false zeal for increasing the numbers of nominal faith, says: "Our Lord utters it as a precept, 'Give therefore to heathen either ear-vest ye your pearls before swine.' But, through foolish vanity and ambition, we have subverted this command too by admitting those corrupt, unbelieving men, who are full of evil, before they have given us any satisfactory evidence of a change of mind, to partake of the sacraments. It is on this account many of those who were thus baptized have fallen away and occasioned much scandal. Augustine complains: "How can we seek Jesus only that he may benefit the earth? No! man has a lawsuit, so he seeks the intercession of the clergy; another is oppressed by his superior, so he takes refuge in the Church; and still another that he may secure the wife of his choice. The Church is full of such persons. Seldom is Jesus sought for Jesus' sake. Seldom were there noble and eminent exceptions which led to spurious and hypocritical conversions. Many were awakened by outward impressions: some supposed they had seen miraculous effects produced by the sign of the cross; others were affected by dreams, and did little more than exchange one superstition for another. Against these insidious and contemptible practices Augustine uttered faithful exhortations and warnings in his tract De Catechetica Radibus and other writings, but the current of things, and the swelling tide of barbarian invasion, greatly antagonized his influence. Some were doubtless led from poor beginnings to better results, becoming in the end true Christians, although they entered the Church from unworthy motives; but far earlier, and more extensively than is generally supposed, the true spiritual character of the ancient Church, as a whole, had lamentably declined, and with it all genuine zeal for the spiritual conversion of men, for the Church's glory. IV. Journal of the Periods.—It is also certain that the medieval period was one of revolution, and therefore unfavorable to the propagation of true religion; but it is by no means conceded, as is argued by some Protestant writers, including Milman, Guizot, and others of high reputation, that a defective development of Christianity was therefore inevitable, or that the semi-monastic and secular measures employed to civilize and Christianize the barbarians of Europe were "adapted as a transitional stage for the childhood of those races." On the other hand, it is claimed, in the light of Scripture and experience, both among ancient and modern heathen, that the grand desideratum for those times, as for all others, was the undiluted Gospel of Christ and his apostles, which not only would have availed tenfold more than did all worldly and semi-sectarian expedients, but would have remained as a pure, instead of a corrupting, leaven to work in after ages. It is pleasing to observe that in some of the earlier missions, of which brief sketches will now be submitted, there was no inconsiderable mixture of just and appropriate evangelical agencies, such as the translation and circulation of the Scriptures, and self-denying examples of missionary life. Instead of attempting, as has often been done, to sum up by centuries what was done, or said to be done, so much better to present from historic sources a few sample missionary events and characters from successive periods of medieval Church history, illustrating the actual introduction of the Church into different countries and among various races.

1. The Mission of Ulphilas to the Gothic.—"When we proceed to inquire in what way a knowledge of Christianity was diffused among the nations which thus established themselves on the ruins of the Roman empire, we find, at least at the outset, that ecclesiastical history can give us but scanty information. 'We know as little in detail, remarks Schlegel, 'of the circumstances under which Christianity became so universally spread in a short space of time among all the Gothic nations as of the establishment, step by step, of their great kingdom on the Black Sea.' The rapid and universal diffusion, indeed, of the new faith is a proof of their capacity for civilization, and of the national connection of the whole race; but the question whether that was the way of conversion? We have not a record, not even a legend, of the way in which the Visigoths in France, the Ostrogoths in Pannonia, the Suevians in Spain, the Gepide, the Vandals, the followers of Odovacer, and the fiery Lombards, were converted to the Christian faith. We may trace this, in part, to the terrible desolation which
at this period reigned everywhere, while nation warred against nation, and tribe against tribe; we may trace it, still more, for the fact that every one of the tribes above mentioned was converted to the Arian form of Christianity, a sufficient reason in the eyes of Catholic historians for ignoring altogether the efforts of heretics to spread the knowledge of the faith. And till the close of the 6th, and the opening of the 7th century, we must be ignorant of the Arian theology; and when the chief bishop presented himself, and requested aid in the dire necessity of his people, the emperor is reported to have persecuted him with discussions on the hypostatic union, and to have pressed upon him the necessity of repudiating the Confession of Nice, and adopting that of Rimini. Ulfilas was in a great strait; but, being a simple-minded man, and considering the question one of words, and involving only metaphysical subtleties, not worthy of consideration in comparison with the sufferings of his people, he assented to the emperor's proposal, and promised that the Gothic nation should adopt the Arian Confession. From this time forth, the chief aim in the propagation of the faith in the Gothic lands was Mosia, but annexed to this concession two harsh and rigorous conditions: that before they crossed the Danube the Goths should give up their arms, and suffer their children to be taken from them as hostages for their own fidelity, with the prospect of being educated in the different provinces of the empire. But the chief business of the time was the conversion of the countries around. Among the involuntary slaves carried off in the reign of Gallienus were the parents or ancestors of Ulfilas, who has won for himself the title of 'Apostle of the Goths.' Born, probably, in the year 318, he was, at a comparatively early age, sent on a mission to Constantinople, and there Constantine caused him to be consecrated bishop by his own chaplain, Eusebius of Nicomedia. From this time he devoted himself heart and soul to the conversion of his countrymen, and the Goths were the first of the barbarians among whom we see Christianity advancing general civilization, as well as teaching a purer faith.

But his lot was cast in troublous times: the threatened invasion of a barbarous horde, and the animosity of the heathen Goths, induced him to cross the Danube, where the emperor Constantine assigned to his flock a district of country, and here he continued to labor with success. The influence he had already gained, and the name of Christ, were for the benefit of the Goths stowed upon the tribes by procuring for them a more peaceful settlement, rendered his efforts comparatively easy. Rejoicing in the woodlands and pastures of their new home, where they could to advantage tend their numerous flocks and herds, and purchase corn and wine of the richer provinces around, they listened obediently to the voice of their bishop, whom they likened to a second Moses. And the conduct of Ulfilas justified their confidence. With singular wisdom he did not confine his efforts to the oral instruction of his people: he sought to restore to them the art of writing; probably he had been lost during their migration from the east to the north of Germany. Composing an alphabet of twenty-five letters, some of which he was fain to invent, in order to give expression to sounds unknown to Greek and Latin pronunciation, he translated the Scriptures into the native language of his flock, omitting only the four books of Kings, a precaution he adopted from a fear that his own converts might tend to the martial ardor and fierce spirit of a people who, in this matter, to use the quaint language of the historian, 'required the bit rather than the spur.'

After a while he was constrained to act the part of mediator between the Visigothic nation and the Roman emperor Valens. In the year A.D. 374 the barbarous hordes of the Huns burst upon the kingdom of the Ostrogoths, and, having subdued it, turned their eyes to the lands of the Visigoths, where many of them had migrated. Unable to defend the line of the Danube, the latter fell back upon the Pruth, hoping for safety amid the inaccessible defiles of the Carpathian mountains. But, sensible that even here they were not secure, a considerable party began to look for an asylum within the Roman dominions, and the emperor, through the fervid eloquence of Ulfilas among their number, should repair to the court of Valens, and endeavor to obtain a new settlement.

"Valens was an Arian and a controversialist. At this very time he was enforcing at Antioch, 'by other weapons than those of reason and eloquence,' a belief in the Arian theology; and when the chief bishop presented himself, and requested aid in the dire necessity of his people, the emperor is reported to have persecuted him with discussions on the hypostatic union, and to have pressed upon him the necessity of repudiating the Confession of Nice, and adopting that of Rimini. Ulfilas was in a great strait, but, being a simple-minded man, and considering the question one of words, and involving only metaphysical subtleties, not worthy of consideration in comparison with the sufferings of his people, he assented to the emperor's proposal, and promised that the Gothic nation should adopt the Arian Confession. From this time forth, the chief aim in the propagation of the faith in the Gothic lands was Mosia, but annexed to this concession two harsh and rigorous conditions: that before they crossed the Danube the Goths should give up their arms, and suffer their children to be taken from them as hostages for their own fidelity, with the prospect of being educated in the different provinces of the empire. But the chief business of the time was the conversion of the countries around. Among the involuntary slaves carried off in the reign of Gallienus were the parents or ancestors of Ulfilas, who has won for himself the title of 'Apostle of the Goths.' Born, probably, in the year 318, he was, at a comparatively early age, sent on a mission to Constantinople, and there Constantine caused him to be consecrated bishop by his own chaplain, Eusebius of Nicomedia. From this time he devoted himself heart and soul to the conversion of his countrymen, and the Goths were the first of the barbarians among whom we see Christianity advancing general civilization, as well as teaching a purer faith.

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"Valens was an Arian and a controversialist. At this very time he was enforcing at Antioch, "by other weapons than those of reason and eloquence," a belief in the Arian theology; and when the chief bishop presented himself, and requested aid in the dire necessity of his people, the emperor is reported to have persecuted him with discussions on the hypostatic union, and to have pressed upon him the necessity of repudiating the Confession of Nice, and adopting that of Rimini. Ulfilas was in a great strait, but, being a simple-minded man, and considering the question one of words, and involving only metaphysical subtleties, not worthy of consideration in comparison with the sufferings of his people, he assented to the emperor's proposal, and promised that the Gothic nation should adopt the Arian Confession. From this time forth, the chief aim in the propagation of the faith in the Gothic lands was Mosia, but annexed to this concession two harsh and rigorous conditions: that before they crossed the Danube the Goths should give up their arms, and suffer their children to be taken from them as hostages for their own fidelity, with the prospect of being educated in the different provinces of the empire. But the chief business of the time was the conversion of the countries around. Among the involuntary slaves carried off in the reign of Gallienus were the parents or ancestors of Ulfilas, who has won for himself the title of 'Apostle of the Goths.' Born, probably, in the year 318, he was, at a comparatively early age, sent on a mission to Constantinople, and there Constantine caused him to be consecrated bishop by his own chaplain, Eusebius of Nicomedia. From this time he devoted himself heart and soul to the conversion of his countrymen, and the Goths were the first of the barbarians among whom we see Christianity advancing general civilization, as well as teaching a purer faith.

But his lot was cast in troublous times: the threatened invasion of a barbarous horde, and the animosity of the heathen Goths, induced him to cross the Danube, where the emperor Constantine assigned to his flock a district of country, and here he continued to labor with success. The influence he had already gained, and the name of Christ, were for the benefit of the Goths stowed upon the tribes by procuring for them a more peaceful settlement, rendered his efforts comparatively easy. Rejoicing in the woodlands and pastures of their new home, where they could to advantage tend their numerous flocks and herds, and purchase corn and wine of the richer provinces around, they listened obediently to the voice of their bishop, whom they likened to a second Moses. And the conduct of Ulfilas justified their confidence. With singular wisdom he did not confine his efforts to the oral instruction of his people: he sought to restore to them the art of writing; probably he had been lost during their migration from the east to the north of Germany. Composing an alphabet of twenty-five letters, some of which he was fain to invent, in order to give expression to sounds unknown to Greek and Latin pronunciation, he translated the Scriptures into the native language of his flock, omitting only the four books of Kings, a precaution he adopted from a fear that his own converts might tend to the martial ardor and fierce spirit of a people who, in this matter, to use the quaint language of the historian, 'required the bit rather than the spur.'

After a while he was constrained to act the part of mediator between the Visigothic nation and the Roman emperor Valens. In the year A.D. 374 the barbarous hordes of the Huns burst upon the kingdom of the Ostrogoths, and, having subdued it, turned their eyes to the lands of the Visigoths, where many of them had migrated. Unable to defend the line of the Danube, the latter fell back upon the Pruth, hoping for safety amid the inaccessible defiles of the Carpathian mountains. But, sensible that even here they were not secure, a considerable party began to look for an asylum within the Roman dominions, and the emperor, through the fervid eloquence of Ulfilas among their number, should repair to the court of Valens, and endeavor to obtain a new settlement.
years of his banishment to the remote and wretched little town of Cacacus, among the hills of Mount Taurus, amid the want of provisions, frequent sickness without the possibility of obtaining medicines, and the ravages of the plague. But in the end, at the approach of winter, and with all his possessions, found relief not only in corresponding with churches in all quarters, but in directing missionary operations in Phoenicia, Persia, and among the Goths. In several extant epistles we find him advising the despatch of missionaries, one to this point, another to that, concluding some with a prayer, denouncing all by the example of the great apostle Paul, and the hope of an eternal reward. And in answer to his appeals, his friends at a distance supplied him with funds so ample that he was enabled to support missions and redeem captives, and even had to beg of them that their abundant liberality might be directed into other channels. How far his exertions prevailed to win over any portion of the Gothic nation to the Catholic communion we have no means of judging. Certainly it is that from the Western Goths the Arian form of Christianity extended to the Eastern Goths, to the Gepide, the Alans, the Vandals, and the Suevi; and it has been justly remarked that we ought not to forget 'that when Augustine, in his great work on the "city of God," celebrates the charity and clemency of Alaric during the sack of Rome, these Christian graces were entirely due to the teaching of Oriental missionaries" (Maclean's 'Missions in the Middle Ages,' p. 2).

2. The Conversion of Clovis and the Franks.—In the year 481 Clovis succeeded to the chieftaincy of the Salian Franks. In 493 he married Clotilda, the daughter of the king of Burgundy, who professed Christianity, and sought to persuade her husband to embrace it also; but his efforts at persuasion were without success. At length, on the battle-field of Tolbiac, his incredible victory came to an end. The fierce and dreadful Alemanni, fresh from their native forests, had burst upon the kingdom of his Ripuarian allies; Clovis, with his Franks, had rushed to the rescue, and the two strongest nations of Germany were to decide between them the supremacy of Gaul. The battle was long and bloody; the Franks, after an obstinate struggle, wavered, and seemed on the point of flying, and in vain Clovis implored the aid of his own deities. At length he betook himself to the vaunted omnipotence of Clotilda's God, and he vowed that if victorious he would abjure his pagan creed, and that his heir should be baptized, and the tide of battle turned; the last king of the Allemanli fell, and his troops fled in disorder, purchasing safety by submission to the Frankish chief. On his return Clovis recounted to his queen the story of the fight, the success of his prayer, and the vow he had made. Overwhelmed with joy, she on the spot, in the presence of the venerable bishop of Rheims, and on his arrival the victorious chief listened attentively to his arguments. Still he hesitated, and said he would consult his warriors. These rough soldiers evinced no unwillingness; with perhaps, the same indifferance that he himself had permitted the baptisms of his children, they declared themselves nothing but to accept the creed of their chief. Clovis therefore yielded, and the baptism was fixed to take place at the approaching festival of Christmas. The greatest pains were taken to lend as much solemnity as possible to the scene. The church was hung with embroidered tapestry and white curtains, and blazed with a thousand lights, while odors of incense, 'like airs of paradise,' in the words of the excited chronicler, 'filled the place.' The new Constantine, as he entered, was struck with awe. 'Is this the heaven thou didst promise me?' said he to the bishop. 'Not heavens,' he replied, 'but the beginning of them.' He then repeated the bishop. The service proceeded. As he knelt before the font to wash away the leprosy of his heathenism, 'Sicambrian,' said Remigius, 'gently bow thy neck, burn that thou didst adore, adore that which thou didst burn.' Thus, together with three thousand of his followers, Clovis espoused Clotilda's creed, and became the single sovereign of the West who adhered to the Confession of Nicaea. Everywhere else Arianism was triumphant. The Ostrogoth Theodoric in Italy, Theodoric the Great in the Visigothic kingdom, the bishops of Burgundy, the Suevian princes in Spain, the Vandal in Africa—all were Arians.

'The conversion of Clovis, like that of Constantine, is open to much discussion. It certainly had no effect upon his moral character. The same 'untutored savagery' he wore in his day, as before he became a Christian. In the sense in which he rendered to Catholicism were great, and they were appreciated. 'God daily prostrated his enemies before him, because he walked before him with an upright heart, and did what was pleasing in his eyes.' In these words Gregory of Tours expresses the feelings of the Gallic clergy, who rallied round Clovis to a man, and excused all faults in one who could wield the sword so strenuously in behalf of the orthodox faith. His subsequent career was a succession of triumphs: Gundebald, the Burgundian king, felt the vengeance of Clotilda's lord on the bloody field of Dijon on the Ouche, and the cities on the Saone and the Rhone were added to the Frankish kingdom. A few more years and the Visigothic kingdom in the south felt the same iron hand. The orthodox prelates did not disapprove the fact that this was a religious war, and that the supremacy of the Arian or the Catholic Creed in Western Europe was now to be decided. Clovis himself entered into a thousand of the spirit of the crusade: on approaching Tours, he made death the penalty of injuring the territory of the holy St. Martin; in the church of the saint he publicly performed his devotions, and listened to the voices of the priests as they chanted the 18th Psalm: 'Thou hast guided me, O Lord, with strength; thou didst with God the battle; thou hast subdued unto me those who rose up against me. Thou hast also given me the necks of mine enemies, that I might destroy them that hate me.' Whether he understood the words or not, they seemed prophetic of the subsequent career of the new champion of Catholicism. The orthodox historians exaggerate the treasury of legends to adorn his progress. A 'bird of wonderful magnitude' guided him through the swollen waters of the River Vienne—a pillar of fire blazed forth from the cathedral as he drew nigh Poitiers, to assure him of success. At last the bloody plains of Vouillé witnessed the utter defeat of the Arian Goths, and Alaric, their king, was ministered to of the sword of captive Vandalism. Both Clovis and his wife, Ermentaria of Rovegne, Toulouse, Angouleme, successively fell into the hands of the Frankish king, and then before the shrine of St. Martin the 'oldest son of the Church' was invested with the titles of Roman Patriarch and Consul, conferred by the Greek emperor Anastasiaus.

'We may trace the rise of the Frankish monarchy because it has an important connection with the history of Christian missions. Orthodoxy advanced side by side with the Frankish domination. The rude warriors of Clovis, once beyond the local boundaries of their ancestral faith, found themselves in the presence of a Church which was the only stable institution in the country, and bowed before a creed which, while it offered infinitely more to the soul and intellect than their own superstitions, presented everything that could excite the fancy or captivate the sense. Willingly, therefore, did they follow the example of their king; and for one that embraced the faith from motives of gain, it was adopted from lower motives. And while they had their reward, the Frankish bishops had theirs too, in constant gifts of land for the foundation of churches and monasteries, and in a speedy admission to wealth and power.
The Gospel was planted in Ireland by a single missionary, self-moved—or, rather, divinely moved—and self-supported. His historic name was Patrick, and the Roman Catholics (claiming him, without reason, as their own) call him St. Patrick. He was born about the year 410, and most probably in some part of Scotland. His parents were Christians, and instructed him in the Gospel. Patrick’s first visit to the field of his future mission was in his youth, as a captive of pirates, who carried him away, with many others, as a prisoner. Patrick was sold to a chieftain, who placed him in charge of his cattle. His own statement is that his heart was turned to the Lord during the hardships of his captivity. ‘I prayed many times a day,’ he says, ‘the fear of God and love to him were increasingly kindled in me. Faith grew in me, so that in one day I offered a hundred prayers, and at night almost as many; and when I passed the night in the woods or on the mountains, I rose at daybreak, and kneeled and prayed an hour and a daybreak. Yet I felt no pain. There was no sluggishness in me, such as I now find in myself, for then the spirit glowed within me.’ This is extracted from what is called the ‘Confession’ of Patrick, written in his old age.

Some years later he was again taken by the pirates, but he managed to escape, and returned to his captor, who urged him to remain with them, but he felt an irresistible call to carry the Gospel to those among whom he had passed his youth as a bondman. Many opposed my going,’ he says in his ‘Confession,’ and said behind my back, ‘Why does this man rush into danger among the heathen, who do not know the Lord?’ It was not badly intended on their part, but they could not comprehend the matter on account of my unchangeable position. Many gifts were offered me with tears if I would remain. But, according to God’s guidance, I did not yield to them; not by my own power—it was God who conquered in me, and I withstood them all; so that I went to the people of Ireland to publish the Gospel to them, and suffered many insults from unbelievers, and many persecutions, even unto bonds, resigning my liberty for the good of others. And if I am found worthy, I am ready to give up my life with joy for his sake.”

In the spring of 433, fourteen years after he returned from his mission, about the year 440; not far from the time when Britain was finally evacuated by the Romans.

Patrick being acquainted with the language and customs of the Irish people, as a consequence of his early captivity, gathered them about him in large assemblies at the beat of a kettle-drum, and told the story of Christ so as to move their hearts. Having taught them to read, he encouraged the importation of useful books from England and France. He established cloisters after the fashion of the times, which were really missionary schools for educating the people in the know ledge of the Gospel, and for training a native ministry and missionaries; and he claims to have baptized many thousands of people.

“The people may not have adopted the outward profession of Christianity, which was all that, perhaps, the first instance they adopted, from any clear or intellectual appreciation of its superiority to their former religion; but to obtain from the people even an outward profession of Christianity was an important step to ultimate success. It secured toleration, at least, for Christi ans. It must enable him to plant in every tribe his churches, schools, and monasteries. He was permitted, without opposition, to establish among the half pagan inhabitants of the country societies of holy men, whose devotion, usefulness, and piety soon produced an effect upon the most barbarous and savage hearts. This was the secret of the rapid success attributed to Patrick’s preaching in Ireland. The chief tens were at first the real converts. The baptism of the chieftain was immediately followed by the admission of the clan. The clansmen pressed eagerly around the missionary who had baptized the chief, anxious to receive that mysterious initiation into the new faith to which their chieftain and father had been admitted. The requirements preparatory to baptism do not seem to have been very rigorous; and it is, therefore, not improbable that in Tirlawly, and other remote districts, where the spirit of manliness was strong, Patrick, as he himself tells us he did, may have baptized some thousands of men.”

“When this zealous missionary died, about the year 498, his disciples, who seem all to have been natives of Ireland—a native ministry—continued his work in the same spirit. The monasteries became as long so numerous and famous that Ireland was called Insula Serenus, the ‘Island of Saints.’ It gives a wrong idea of these institutions to call them monasteries, or to call their inmates monks. ‘They were schools of learning and abodes of piety, uniting the instruction of the college, the labors of the workshop, the charities of the hospital, and the worship of the Church. They originated partly for the welfare of the community, and partly out of the necessity of the case, which drove Christians to live together for mutual protection. The missionary spirit, and consequent religious activity, prevailing in the Irish monasteries, preserved them for a long time from the asceticism and mysticism incidental to these monasteries, and made them a source of blessing to the world.’ The celibacy of the clergy was not enjoined in those times. Married men were connected with the cloisters, living, however, in single houses. The Scriptures were read, and ancient books were collected and studied. The missions which went forth from these institutions, as also those from England and Wales, are frequently called ‘Culdee’ missions. See Culdees and Iona.

“The names of Columba and Columbanus are familiar to the readers of ecclesiastical history. Both were Irish missionaries, and both were from the institution at Bangor, in Ireland. Columba’s mission was to the Picts of Scotland, and was entered upon at the age of forty-two, in the year 568. This was thirteen hundred years ago, and about seventy years after the time of Patrick. He was accompanied by twelve associates, and was the founder of the celebrated monastery on Iona, an island lying next to the Hebrides, and a situation somewhat remote from the Hebrides. This school, which had an enduring fame, became one of the chief lights of that age. Continuing thirty-five years after Columba’s management, it attained a high reputation for Biblical studies and other sciences; and missionaries went from it to the northern and southern Picts of Scotland, and into Eng-
land, along the eastern coast to the Thames, and to the European continent.olumbus entered on his mission to the partially Christianized, but more especially to the pagan portions of Europe, in the year 589. That he was an evangelical missionary may be confidently inferred from the tenor of his life, and from the records of his Christian experience. He thus writes: "O Lord, give me the light to my lamp, thy Son, my God, that love which can never cease, that will kindle my lamp but not extinguish it, that it may burn in me and enlighten others. Do thou, O Christ, our dearest Saviour, thyself kindle our lamps, that they may evermore shine in thy temple; that they may receive unceasing light from thee that will enlighten our path; and that, through the merits of Jesus, I pray thee, give thy light to my lamp, that in its light the most holy place may be revealed to me in which thou dwellst as the eternal Priest, that I may always behold thee, desire thee, look upon thee in love, and long after thee." Columbus went first to France, taking with him twelve young men, as Columbus had done, to be his co-laborers—men who had been trained under his special guidance. Here, as a consequence of continual wars, political disturbances, and the remorselessness of worldly-minded ecclesiastics, the greatest confusion and irregularity prevailed, and there was great degeneracy in the moral and religious orders. Columbus preferred casting his lot among the pagans of Burgundy, and chose for his settlement the ruins of an ancient castle in the midst of an immense wilderness, at the foot of the Voges Mountains. There they often suffered hunger, until the wilderness had been in some measure subdued and the earth brought under cultivation. The mission then became self-supporting, but we are not informed by what means the previous expenses were defrayed. Preaching was a part of their duty, though there is less said of this than of their efforts to impart the benefits of a Christian education to the children of the country. The missionaries were at all times subject to persecution and to the reproofs of the world. All the pupils joined in tilling the fields, and such was their success in education that the Frankish nobles were forward to place their sons under their care. It was the most famous school in Burgundy, and there was not room in the abbey for all who pressed to gain admission; so that it became necessary to erect other buildings, and to bring a large number of teachers over from Ireland to meet the demand. Here the eminent missionary pursued his labors for a score of years. As he represents himself to have buried as many as seventeen of his associates during twelve years, the number of his co-laborers must have been large. The discipline under which they labored was severe, but perhaps scarcely more so than was required by the rude spirit of the age; and he took pains to avoid the error, so prevalent in the Roman Church, of making the essence of piety consist in externals. The drift of his teaching was that everything depended on the state of the heart. Both by precept and example he sought to combine the contemplative with the useful. At the same time he adhered, with a free and independent spirit, to the peculiar religious usages of his native land. As these differed in some important respects from what were then prevalent among the degenerate Frankish clergy, he had many enemies among them, who sought to drive him from the country. This they at length effected, with the aid of the wicked mother of the reigning prince. Columbus was ordered to return to Ireland, and to take his countrymen with him. This he did not do, but repaired first to Germany, and then to Switzerland, and finally to the eastern extremity of the Lake Constance, laboring among the Suevi, a heathen people in that neighborhood. This territory coming at length under the dominion of his enemies, he crossed the Alps, in the year 615, into Lombardy, and founded a monastery near Pavia; and there this apostle to Franks, Swabians, Bavarians, and other nations of Germany, passed the remainder of his days, and breathed out his life Nov. 21, 615, aged seventy-two years. Gallus, a favorite pupil and follower of Columbus, remained behind in consequence of illness, and became the apostle of Switzerland. He also was an Irishman, and was characterized, as was his master, by love for the sacred volume. In what was then a wilderness he founded a monastery, which led to the clearance of the forest and the conversion of the land into cultivable soil, and it afterwards became celebrated under his name, St. Gall." Here he labored for the Swiss and Swabian population till his death, in the year 640. This monastery was pre-eminent for the number and beauty of the manuscripts prepared by its monks; many of which, and, among others, the great copies of the Scriptures into the Alleman language, about the year 700, are said to be preserved in the libraries of Germany.

"Neander is of the opinion that the number of missionaries who passed over from Ireland to the continent of Europe must have been great, though of very few is there any exact information. Wherever they went, cloisters were founded, and the wilderness soon gave place to cultivated fields. According to Ebrard, there were more than forty cloisters in the vicinity of the Loire and Rhone, which were governed according to the rules of Columbus, and to which emigrants came from Ireland for the sake of an education. He also affirms that Germany was almost wholly heathen when that missionary entered it. But before the year 720 the Gospel had been proclaimed by himself and his countrymen from the mountains of Switzerland down to the islands in the delta of the Rhine, and eastward from that river to the River Inn, and the Bohemian forest, and the borders of Saxony, and still farther on the sea-coast; and all the really German tribes within those borders were in subjection to the Christian faith as it had been taught by the Irish missionaries. Ebrard's earnest testimony to the evangelical nature of the Irish missions may be overthrown by the fact that they read the Scriptures in the original text, translated them wherever they went, expounded them to the congregations, recommended the regular and diligent perusal of them, and held them to be the living Word of Christ. The Scriptures were their only rule of faith. They preached the inherited depravity of man, the atoning death of Christ, justification without the merit of works, regeneration as the life in him who died for us, and the sacraments as signs and seals of grace in Christ. They held to no transubstantiation, no purgatory, no prayers to saints, and their worship was in the native language. But, though they used neither pictures nor ceremonies, they have been observed to make the use of the simple cross; and Gallus, the distinguished champion of Columbus, is said, when marking out a place on which to erect a monastery, to have done it by means of a cross, from which he had suspended a capsule of relics. Complete exemption from superstition was perhaps among the impossibilities of that age" (Anderson's Foreign Missions, p. 69-82).

4. Similar in interest, though varied in detail, are the stories of Augustine's mission to England, A.D. 596; that of Boniface to Germany, A.D. 715; and that of Anskar to Scandinavia, A.D. 829; together with that of many of their associates and successors. Nor were the missions among the Scalian races during the 9th and 10th centuries without many incidents of great interest. See Maclear's Missions in the Middle Ages; Milman's Latin Christianity; Merivale's Conversion of the Northern Nations; Galt's History of Civilization; etc.; S. T. Coleridge, Mohun's Missionary Journal.

5. A period has now been reached when it is necessary to take note of another important element in the history and character of missions, viz., papal influence. Gregory the Great, A.D. 588-604, was the first of the bishops of Rome who exerted any decided official influence on the propagation of Christianity by means of missions. "His project of sending missionaries to Eng-
land, formed before his attaining the pontifical dignity, was among the first to be carried into execution. In the year 596 he despatched Augustine, with forty assistant monks, to effect the conversion of the Anglo-Saxons. Conversion, in the dialect of Rome, signified nothing more than proselytism; and it was sanguinely hoped that by influencing the chief to renounce idolatry their subjects flocking in would be converted in a short time. The success of Augustine and his brethren was even beyond their expectation. Landing on the isle of Thanet, they applied to Ethelbert, the king of Kent, for permission to preach in his kingdom. Ethelbert had married a Christian princess, and was therefore not unfavorably inclined to the discussions and arguments of his guests. Yet so ignorant was he of the nature of their errand that he insisted that their first interview with him should take place in the open air, lest he should fall a victim to their magical arts. Augustine's eloquence, however, soon inspired the king with confidence, and Ethelbert then granted to the missionaries an old, ruinous church at Canterbury, dedicated to St. Martin, and which had existed from the time of the Romans, as their first station for preaching the Gospel. Ere long the king yielded to the arguments of Augustine or the persuasions of his wife, and his baptism was followed by that of many of his subjects, no fewer than ten thousand being thus nominally received into the Church on a single day. Thus Gregory was overjoyed at the success of his mission, and needed no solicitations to send a re-enforcement of preachers, all of whom were monks. He next divided the whole island into two archbishoprics, appointing Augustine to be archbishop of London, and constituting York the metropolitan city of the north when Christianity should have penetrated so far. As London had not yet, however, embraced the new religion, and was not within the domains of Ethelbert, Augustine made Canterbury his abode and see. In the true spirit of Roman arrogance, Augustine assumed to himself the right to look upon this church in Britain, whether it had been planted by the recent laborers or existing from earlier times. But the ancient British churches were indignant at such an encroachment on their independence and liberties. 'We are all prepared,' said Deynouch, abbot of Bangor, on one occasion, 'to hearken to the Church of God, to the pope of Rome, and to every pious Christian, so as to manifest to all, according to their several stations, perfect charity, and to uphold and aid them both by word and deed. What other duty we owe to him whom you call pope, or father of fathers, we do not know; but this we are ready to exercise towards him and every other Christian that you please to name in your presence.' Augustine was now in the full possession of his see, and he was heard to say to his Anglo-Saxon followers, 'Well, then, since they will not own the Anglo-Saxons as brethren, or allow us to make known to them the way of life, they must regard them as enemies, and look for revenge.' The horrible spirit which dictated such a speech is too apparent to need comment, and shows how little of real Christianity the Roman missionaries mingled with their zeal for the papal see. In the contests which the new Church thus waged with the old, the influence of Augustine and his followers with the Saxon kings generally enabled them to triumph; and although the British churches long persevered in maintaining their freedom, they gradually became absorbed in the Anglican hierarchy; and, long before the Norman invasion, those who ventured to dissent from the Roman forms of worship were only to be found in the extreme parts of the island.

"During the pontificate of Gregory, the Spanish Church also became subject to the primacy of Rome. Before this period the Goths, who had established their power in Spain, were of the Arian party; but on their king, Reckared, professing his belief in the doctrine of the Trinity, the bishops in a body requested the pope to undertake the supervision of their affairs—a request with which Gregory was only too happy to comply. He attempted, moreover, to obtain the submission of the French clergy, but in this he could only partly succeed. Nevertheless, he formed alliances with the French princes, nobles, and bishops; and, considering their Church as subject to his inspection, did not hesitate to interfere on many occasions both with advice and with admonition. "At the request of the pope and the zeal of Gregory for multiplying nominal converts to Christianity that led him to introduce alterations in the forms of worship, which were so exaggerated by succeeding pontiffs as to change the solemn service of God into a ridiculous show. Observing the influence which the harmonies of music and the beauty of paintings and illuminated manuscripts exerted upon the minds of the Lombards and other half-civilized tribes, he resolved to employ the arts as handmaidens to religion" (Lives of the Popes, p. 78-81).

For more than one hundred years following, although the papacy was constantly making advances towards temporal sovereignty, no one of the popes possessed the character of Gregory. In 715 Gregory II came to the papal chair. It was he that sent Corbinian as missionarv to France and Boniface to Germany. Gregory III, about 741, sent the first ambassador of Rome to France. From the middle of the 8th century the popes laid claim to a temporal sovereignty, and from A.D. 800, when the bishops of Rome were recognized as supreme in the West, that monarch assumed the protectorate of Christendom, and stood ready to the extent of his power to promote the interests of the Roman see, which he chiefly did by means of conquest. From that time, more than before, missions were made an agency for the propagation not merely of a ceremonial Christianity, but of the power of the popes. Monasticism, already widely extended, became an auxiliary of great power, that could be wielded for any special object contemplated by the Roman see. The popes wielded the prerogative of establishing and controlling the various orders of monks, and it was from them exclusively, whether in the local supervision of bishops, were able always to hold them in the most direct subservience to their own ambitions. From the middle of the 9th century onward there was a vast increase of monasteries in various parts of Europe. The Benedictine order was in the ascendency, but, notwithstanding repeated reformation of its rule in Germany, many of the monks were dissolute, and, as the clergy of various countries were chiefly taken from the monasteries, anarchy, simony, and concubinage largely prevailed. This was the sacram opludocum, the darkest of the dark ages; and, in the general stagnation which prevailed, there was no organized effort against its tendencies. Europe was considered Christian, and there were no elements at work to improve the type of Christianity it had received, while, on the contrary, many germs of evil that had been sown as tares were springing up to choke whatever of wheat was left to grow.

6. The Crusades.—About this period rumors of violence and insult to Christian pilgrims in the East began to excite attention, and the certainty that Christians were greatly oppressed by the Moslems at Jerusalem and throughout Palestine became the pretext for the crusades. The idea of rescuing by force the Holy Sepulcher, satisfaction of the indignant feelings that have been excited as a duty of the Church under pope Sylvester II, A.D. 999-1008. It took form and action in eight successive crusades or wars of the cross, extending through two centuries and a half. These so-called holy wars scarcely differed in principle from the wars of Clovis, Charlemagne, and others, by which the Church had been used among the nations and tribes of Northern Europe; and also of Cortez and Pizarro, made after the discovery of the New World, to Christianize (?) the nations of Mexico and Central and South America. The peculiarity of the crusades consisted in the remoteness of the land they aimed to conquer, the resistance offered by the Moslem races, and the defeat and disasters that befell the crusaders in one form or another of eight successive
sue crusades, until, by the loss of millions of men and treasure, all Europe was exhausted.

The only proper view to take of these wars is to regard them as great ones, in which the Christian missionary expeditions. As such they were sanctioned by the popes, preached by the monks, sustained by the people, and entered by the warriors, who went forth prepared to sacrifice treasure and life, but confident of winning heaven as a result. Mark the history and language of pope Innocent III, A.D. 1215: "The event of the crusades might have crushed a less lofty and religious mind than that of Innocent to despair. Armies after armies had left their bones to crumble on the plains of Asia Minor or of Galilee; great sovereigns had perished or returned disconsolate from the Holy Land. The great cities of the East, in which the Moslem spirit in days of splendor and brilliance was dissension, jealousy, hostility. The king of Antioch was at war with the Christian king of Armenia. The two great orders, the only powerful defenders of the land, the Hospitallers and the Templars, were in implacable feud. The Crusaders of Palestine were in morals, in character, in habit the most licentious, most treacherous, most ferocious of mankind. But the darker the aspect of affairs the more firmly seemed Innocent to be persuaded that the crusade was the cause of God. In every new disaster, in every discomfiture and loss, the popes had still found unailing refuge in ascribing them to the sins of the Christians, and their sins were darker than the crusades of the Crusaders, and as hard to bear. It needed but more perfect faith, more holiness, and one believer would put to flight twelve millions; the miracles of God against Pharaoh and against the Philistines would be renewed in their behalf. For the first two or three years of Innocent's pontificate, address after address, rising one above another in impassioned eloquence, enforced the duty of contributing to the holy war. This was to be the principal, if not the exclusive theme of the preaching of the clergy. In letters to the bishop of Syracuse, to all the bishops of Apulia, Calabria, and Tuscany, he urges them to visit every city, town, and castle; he exerts not only the nobles, but the citizens, to take up arms for Jesus Christ. Those who cannot assist in person are to assist in other ways, by furnishing ships, provisions, and money. Somewhat later came a more energetic epistle to all archbishops, bishops, abbots, priors, and princes and barons of France, England, Hungary, and Sicily. The vicar of Christ himself would claim no exemption from the universal call; he would, as became him, set the example, and in person and in estate devote himself to the sacred cause. He had therefore himself invested with the cross two cardinals of the Church, who were to precede the army of Christ's soldiers in their undertakings, give them support, but at the expense of the holy see. After the pope's example, before the next March, every archbishop, bishop, and priors, and was to furnish a certain number of soldiers, according to his means, or a certain rate in money for the support of the crusading army. Whoever refused was to be treated as a violator of God's commandments, threatened withcondign punishment, even with suspension. To all who embarked in the war Innocent promised, on their sincere repentance, the remission of all their sins, and eternal life in the great day of retribution. Those who were unable to proceed in person might obtain the same remission in proportion to the bounty of their offerings and the devotion of their hearts. The estates of all who took up the cross were placed under the protection of St. Peter" (Milman, Lat. Christianity, v, 75 sq.).

Had such language been used, such influence exerted, and such sacrifices made in modern times, the Savonarola plan of evangelizing the world, who can tell what happy results might not have been attained as the issue? But bad efforts in a good cause, no less than well-mean efforts in a bad cause, can only be expected to result disastrously. Hence true Christianity, instead of being promoted, was perverted and antagonized, till the hope of its very existence had well-nigh fled the earth. Nevertheless, some fragments of the true leave still remained, sometimes in the Church, and sometimes in small and obscure sects, in the Waldenses. A specimen of the better and higher aspirations cherished by individuals is illustrated in the history of Raymond Lull (see LULLY), but the difficulties in their way were insuperable. It need not be denied that the terrible evils of the crusades were in a subsequent period in many respects overruled for the good of humanity. But as Christ does not enter into the scope of providential action to avenge the crimes of men or the errors of Christians, the world and the Church are destined to suffer perpetual loss as a result of the milito-missionary fanaticisms of the medieval Church. What was needed to bring about the triumph of the Spirit in the Church was the discipline of centuries under consideration was the simple, earnest Gospel, accompanied by the pure Word of God, and illustrated by the lives of its teachers. But a long period was destined to elapse before that most desirable summation was to be realized. Indeed, it was only by slow degrees, and through long and painful struggles, that the Church again recovered the apostolic idea of missions.

7. Roman Catholic missions assumed a new and, in some respects, an improved phase during the 13th and 14th centuries, chiefly through the mendicant and preaching orders of Dominic and Francis d'Assisi. By them all the sense of the importance of faith in the salvation of mankind was restored, as well as the inarticulate, later the articulate, faith in all the countries of Europe, and even to extend it by peaceful foreign missions among pagans and Mohammedans in various parts of Asia and Africa. "In one important respect the founders of these new orders absolutely agreed—in their entire identification with the lowest of mankind. At first amicable, afterwards enmious, eventually hostile, they, or rather their orders, rivalled each other in sinking below poverty into beggary. They were to live upon alms; the coarsest imaginable dress, the hardest fare, the narrowest cell, was to keep them down to the level of the humblest. Both the new orders differed in the same manner, and greatly to the advantage of the hierarchical faith, from the old monastic institutions. Their primary object was not the salvation of the individual monk, but the salvation of others through him. Though, therefore, their rules within their monasteries were strictly and severely monastic; bound by the common vows of poverty, chastity, and obedience, seclusion was no part of their discipline. Their business was abroad rather than at home; their dwelling was not like that of the old Benedictines, or others, in uncultivated swamps and forests of the North, on the dreary Apenines, or the exhausted soil of Italy, or the gloomy grandeur of their barren and astonishingly GPS imaginary, beautiful, or savory, or high, or any other place, merely, at times of necessity, as a secondary consequence, to compel the desert into fertile land. Their work was among their fellow-men, in the village, in the town, in the city, in the market, even in the camp. Monastic Christianity would no longer live the world; it would subjugate it, or win it by gentle violence" (Milman, Lat. Christianity, v, 238).

But, being monastic, this form of Christianity lacked the vital elements of evangelical power, and soon ran into fearful excesses. Dominic himself personally took part in the bloody crusade against the Albigenses, whose era long was followed by the establishment of the Spanish Inquisition, with 

Dominican friars as its generals and chief inquisitors. See Inquisition. The pretext in both cases was the conversion of heretics, for which confiscation, torture, and murder were as relentlessly applied to praying and Bible-reading Christians as to Jews and Moors. Thus the world had still to wait long centuries before the apostolic idea of Christian missions returned to the Church.

V. Modern Missions. — I. Roman Catholic.— Prior to the close of the 15th century, the zeal of the Church of Rome had been roused to a fervid state of excitement by the reported successes of the missionaries of the men-
diocesan orders who had followed in the train of Portu-
guese discoveries along the coast of Africa and beyond
to the Cape of Good Hope to India. At that period New
York, the capital, and the Hudson River, the source of the
fields that as a consequence were opened to conquest
and adventure a flamew the zeal of Protestantism.
The idea of planting the cross upon the islands and con-
tinents of America was deemed sufficient to justify if
not to hallow any violence necessary to subjugate the
native inhabitants. Missionaries sailed in every fleet, and
every new discovery was claimed by the Church in
the name of some Christian sovereign. About the same
period the order of the Jesuits was founded, which by
its rapid increase and decisive influence soon rivalled
all preceding orders, sending forth its missionaries to
India and China. There were new fields to conquer,
and exciting impulse was given to agencies which suc-
cceeded in planting Latin Christianity throughout re-

gions of vastly greater extent than it had ever before
occupied.

No unprejudiced mind can become reconciled with
the vast extent of the missionary operations undertaken
and maintained by the missionaries of the Church of
Rome during the 16th, 17th, 18th, and 19th centuries
without according to the actors in them the meed of
high admiration for their devotion and self-sacrifice,
however he may lament the defects and errors of the
system, and the means by which they achieved, and the
low grade of Christian life they promoted.

"In the East, missions were founded in Hindustan,
the East India Islands, Japan, China, Tonquin, Abyss-
sinia; in America, the half-civilized natives of Peru and
Mexico were converted, and their descendants now form
the mass of the people, and the Church of Rome has
enrolled two of Indian blood among her canonized saints.
The nomadic tribes from Labrador to Cape Horn were
visited; many were completely gained, in other parts
reductions were formed, and such as could be persuaded
were entered into instruction alike in the truths of Chrishi-
ity and the necessities of a civilized life. Close on these
discoveries came the religious feuds of the 16th century,
and the defection of nearly every prince in Northern
Europe from the Roman see. State churches were
formed in many of the German states, the Scandinavian
kings, Holland, England, and Scotland, based on
the doctrines of Luther and Calvin. This led to a new
species of mission: colleges were established in Catholic
countries for the education of their fellow-believers in
the northern countries, and the training of such as
wished to enter the priesthood; and from these semina-
rIES missionaries proceeded to their native country to
minister to their brethren, and to gain back such as
sought admission to the Latin Church to the same change,
and to the penalty of death; but this, as usually happens,
only raised up others to fill their places. From this
period the Catholic missions were either home missions for
instructing the ignorant and neglected in Catholic coun-
tries, or those in which the exercise of religion is per-
mitted (comp. Nitzsch, Praktische Theologie, vol. iii,
pt.1); missions in Protestant countries to supply clergy
for the Catholic portion; missions among schismatics to
reunite them to Rome; missions to pagan nations.

These missions became at last so important a part of the
Church government that Gregory XV (1621-23) insti-
tuted the Congregation de Propaganda Fide (see Propa-
ganda), which gave a new impulse to the zeal and
fervor of missionaries, and all interested in the mission-
ary cause. This congregation or department consisted
of thirteen cardinals, two priests, a religious, and a
secretary; and to it exclusively was committed the direc-
tion of missions in all the parts of the Christian coun-
tries. Considerable sums were bestowed by public and
private munificence on this department, and under Ur-
ban VIII a college, usually styled the Urban College, or
the Propaganda, was erected and richly endowed. Here
candidates for the priesthood and the missions are re-
flected from all quarters of the globe, and a printing-
press issues devotional works in a great number of lan-
guages. Besides this college, there soon rose the Arme-
nian college in Venice, the German, English, Irish, and
Scottish colleges at Rome, the Belgian colleges of Rheims and Douay, the Irish and Scotch at Paris, the
Irish colleges at Louvain and Valladolid, and some oth-
ers, all intended to train the missionaries for their own
countries; and at a later date the Chinese college at
Naples was founded in the same view, and of late years
it has assisted in the education of the Jesuits, priests,
and religious houses of various orders were also
founded on the Continent for natives of the British Isles,
and from these also missionaries annually set out for
the missions in the English dominions. Most of these lat-
ter have, however, since disappeared, swept away by
the French Revolution; and a new and more useful plan
was proposed in the United States" (Newcomb, Cyclopedia of Missions, p. 299 sqq.). See English Review, xvi. 421 sq. We also extract from Newcomb a detailed account of the results of these missionary operations; for still later particulars we refer the reader to the articles on the several coun-
tries in this Cyclopedia.

"1. Missionary Societies. — There are, properly speaking,
no missionary societies in the Catholic Church similar
to those among Protestants. Three societies, of quite recent
origin, are engaged in the propagation of the Gospel:
the Propagation of the Faith at Lyons; the Leopoldine
Society, at Vienna; and the Society of the Holy Child-
hood, in France — raise funds by a direct appeal to the
people, which, however, are only to be applied to mis-

tory to various missions, as they think proper, but over
the missionaries and stations they exercise no control.
The work of these societies is conducted entirely upon
the plan of this aid, relying, in default of it, on other
resources. The last-named society is made up of children
and has a special object — the education of the money
raised by its means to free children exposed to death by
their unnatural parents in China and Ammon. Besides the aid thus given, some
missions have funds established before the present cen-
tury, and formerly French, Spanish, and Portuguese mis-

ionary societies were supported from government funds.
The great mass of the missions at present are individual
efforts, supported by the zeal and sacrifices of the bishops
and clergy of the various countries.

"11. Receipts. — The amount raised in 1529 by the Society
for the Propagation of the Faith was $656,000; by the
Society of the Holy Childhood, $117,000, total, $1,763,000.

"III. Missionary Stations. — A. Europe. — 1. Among the
Protestant states of Europe, the only countries where
the Catholic Church is still a mere mission are Denmark,
Norway, and Sweden. Here the number of Catholics is very
small; and no details are published, as there are no civil
penalties that are enforced against members, and espe-
cially converts of the Roman Church. The whole number
does not exceed 250,000. According to recent estimates,
the United Armenians have an archbishop at Constantinople; the Latins, several bishops and vicars apostolic, and about 50,000 Catholics are scattered among the
subdivisions of the Roman Catholic Church in Moldavia, Hungary, and Roumania, and Lazariats of
Constantinople and Salonica — the latter aided in their
labors by the Greek bishops of Chalced, Sarpi. The number of Latins living in Russia is estimated at 615,000, and is constantly on
the increase.

"2. Asia. — In this kingdom there are constant acces-
sions to the Latin and United Greek churches, especially
in Athens, Piraeus, Patras, Nauplia, Navarino, and Holo-
clia. There are in this kingdom and the Indian republic
flourishing missions of the Capuchins and Jesuits.

"2. Africa. — 1. In the Near East the Franciscans have
had missions to the Holy Land since the crusades, which,
more or less active at times, are now pushed with energy.
The Jesuits there, their original home, and the Eastern
Christians, won many back to Rome, established
school-house, and raised the standard of clerical instruc-
tion there, and so disposed the Maronites, the Syrian,
and Syrian patriarchs, and elsewhere an Armenian
and a Chaldean patriarch, all in communion with Rome; and
the number of Catholics who acknowledge the supremacy
of Pius IX is about a million.

"2. In the Indian Ocean there is a mission directed by
the Lazarists and protected by France, as well as a
United American Church well established and tolerated.

"There are in India missions in many of the countries
dated back to the days of St. Thomas, as in the
mission of Goa by the Portuguese in 1501, and was at first
conducted by the Franciscans, Dominicans, and secular

directors, of whom there were more than 2,500 about
the arrival of Francis Xavier in 1542. By his labors, and
those of other fathers of the Society of Jesus, numbers were
converted, and the preaching of the Franciscans, the

domestic settlements of the Order of St. Paul, and
and Ceylon, and Travancore, while the former mis-

sions in the latter parts of the country were engaged in
missionary enterprise to Rome all the Chaldaic Christians who had fallen into

Nestorianism. The Jesuit mission is, however, the most
celebrated, and, after Xavier, owed its chief progress to

Robert de Nobili, a Jesuit, of Portuguese and Indian birth, arrived in China in 1542. He was the first European to make a serious attempt to bring Christianity to China. He is known as the 'Apostle of the Chinese' because of his tireless efforts to spread the Gospel and his dedication to the faith. He is also known as the Father of the Chinese Church. He is remembered for his efforts to adapt the teachings of Christianity to the cultural and religious traditions of China, and for his role in establishing the first Christian mission in China. He is also known for his efforts to establish educational institutions and to promote the study of Chinese language and culture.

In China, the Jesuits played a significant role in the spread of Christianity. They worked to establish schools and universities, and to establish a network of churches and missions. They also played a role in the development of Chinese literature and culture, and in the promotion of education and social development.

The Jesuits were also involved in the politics of the Chinese Empire. They worked to establish contacts with Chinese officials and to promote the interests of the Catholic Church. They also played a role in the development of Chinese Christianity, and in the establishment of a Chinese Catholic hierarchy.

The Jesuits were expelled from China in 1644, and remained absent from the country for over two centuries. During this time, the Catholic missions in China continued to develop, and to adapt their teachings to the cultural and religious traditions of the Chinese people. The missions were also involved in the development of Chinese literature and culture, and in the promotion of education and social development.

In the late 19th and early 20th centuries, the Catholic missions in China were re-established, and the Catholic Church continued to grow in China. The Chinese Catholic Church is now one of the largest in the world, with over 12 million members.

In recent decades, the Catholic Church in China has faced significant challenges, including government interference and persecution. However, despite these challenges, the Church continues to grow, and to play a significant role in the cultural and religious life of China.
"Congregation of the Sacred Hearts of Jesus and Mary," at the Sandwich Islands. They began it in 1856, and continued it till their expulsion by the government in 1862. It was the last of the religious vicariates, and missions began at Gambier, Tahiti, and, for a second time, at the Sandwich Islands. They were divided by the vicar, and the vicarates were directed by priests of the Society of the Propagation of the Faith and the Missions.

Other stations began in New Zealand, at Fittuna, in the Missions of the South Pacific, and in the Sandwich Islands. Missions extended so rapidly that several new vicariates were formed; and, in spite of martyrdom, disease, and shipwreck, they still advanced. On the coast now number 8 bishops, 10 vicariates, and 350 missionaries.

2. South America.—1. Spanish Missions.—Missions were established in Mexico, Central America, and South America; they were converted, especially in Mexico and Peru, where their descendants reside. In Peru, Florida, while a Spanish province, the Indians were converted by Franciscans, and formed villages on the Apalachee peninsula. In the city of St. Augustine, the English drove these Indians from their villages, and their descendants, now called Seminoles, or wanderers, have lost all the marks of their identity. In Florida, the missions were conducted by Franciscans, and till a recent period were in a very flourishing state, but are now destroyed. The missions were established by Don Juan de Jesús, in Nova Scotia and Maine, about 1612. The Recollects followed, succeeded again by the Jesuits. This mission converted the Abenakis of Maine, now forming two villages in the state of Maine and two in Canada; the Hurons of Upper Canada, of whom the famous Lorette, near Quebec, is a part; the Iroquois, or Five Nations, who form the three Catholic villages at Caughnawaga, on the Mohawk river; the five Catholic bands of the Lake Superior, the Algonquins, who form a mission village with the last-named band of Iroquois; the Micmacs of Nova Scotia, now attended by the secular clergy; the Montagnais, at Chicoutimi and Red River, under a bishop and missionaries; the Ottawa of Lake Superior, who, with the Ojibwas and Menomonees, are now under the care of the Catholic clergy; the Illinois and Miami, whose descendants are now on Indian Territory and in Louisiana; the Chippewas and their descendents, until the year 1867, at Kuperas, are also there. The Catholics of Maryland began missions among the neighboring tribes, but tribe and mission have been incorporated into the United States. Since the establishment of a Church hierarchy in the United States, attention has been gradually turned to the Indian missions. Many of these states are yet to be visited. The missions of Upper Michigan consist of 1 bishop, 6 priests, 5 schools, and a large number of Catholic Ottawas and Ojibwas; the Ohio missions, a bishopric, a bishopric in Kentucky, 6 schools, 5000 Catholics of the Pottawatomies, Osages, Miami, Illinois, Kansas, and Kappas. Besides these, there are in the diocese of Milwaukee a Menomonee and an Ottawa mission; in that of St. Paul's, Minnesota, a Sioux, a Winnebago, and a stock of Jesuits; and in Oregon, there are missions among the Wascos, Cayuses, Pollock Indians, and Flatheads—the Indian Catholics of the territory of Idaho.

3. Protestant Missions. (1.) Beginnings and Gradual Development. The 16th century covered the period of the great Reformation, in which, by severance from the Church of Rome, an effort was made to escape from the accumulated errors and abuses of more than ten centuries, and to establish Christianity on a Scriptural basis. See Reformation. On the part of the Reformers, it was a struggle for a larger religious freedom and everywhere present necessity was the establishment of churches as the nuclei of future action. Unhappily a lack of unity, combined with the inherited spirit of intolerance, for a time led to strife among themselves, which greatly retarded the development of the Protestant churches, and postponed the day of their active efforts for the conversion of the world. Nevertheless the Church of Geneva, as early as 1556, inaugurated foreign missions by sending a company of fourteen missionaries to Rio de Janeiro, in hope of being able to introduce the Reformed religion into Brazil; but the mission was de
terminated by the capture of the chalcery with religious and political opposition (see Kidder, Sketches of Brazil, i. ch. 1). In 1559 a missionary was sent into Lapland by the celebrated Gustavus Vasa, king of Sweden. Early in the 17th century the Dutch, having obtained possession of Ceylon, attempted to convert the natives to the Christian faith. About this time, many of the Nonconformists, who had settled in New England, began to attempt the conversion of the aborigines. Mayhew in 1648, and the laborious Eliot in 1646, devoted themselves to this apostolic service. In 1649, during the protectorate of Cromwell, there was incorporated by act of parliament the "Society for the Propagation of the Gospel in New England." In 1660 the Society was solved; but, on urgent application, it was soon restored, and the celebrated Robert Boyle was appointed its first
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go-vernor. The zeal of this distinguished individual for the diffusion of the Gospel in India and America, and among the native Welsh and Irish; his munificent donations for the translations of the sacred Scriptures into Malay and Arabic, Welsh and Irish, and of Eliot's Bible into the Massachusetts Indian language, as well as his numerous translations of the Four Odes of the Psalms for the Massachusetts Indians, in the form of the Indian tongue, and of the Catechism, of which the title is, "Religions;" and, lastly, his legacy of £5400 for the propagation of Christianity among the heathens, entitle him to distinct attention. Besides these incipient efforts to diffuse the Gospel, glowing sentiments on the subject are to be found scattered through the sermons and epistles of such of the early missionaries as are mentioned in the present work. A Christian heart was laboring and swelling with the desire of greater things than these. Still the century closed with witnessing little more than individual and unendured enterprises. The "Society for Promoting Christian Knowledge," which will be noticed hereafter, whose objects, to a certain extent, embrace the labors of missionaries, was organized in England in 1698; but it was not till the early part of the 18th century that what has been denominated the age of missionary association fairly began to dawn. It opened very faintly and slowly, but nevertheless it has since been growing brighter and brighter, until it has come to the present generation. (2.) Present Extent.—To convey some faint idea of what has subsequently been accomplished, and put in the way of accomplishment, it is deemed proper now to submit a brief sketch of the principal missionary organizations and agencies of the Protestant world. In this extensive grouping is included every missionary body, primarily the countries in which the several societies originated and have been sustained; secondly, the date of their origin, and a summary view of their character and early history; and, thirdly, the fields of their operation, the amount of their income, and the present condition of their enterprises. For further particulars, consult the articles on each country and society in this Cyclopaedia.

The principal Protestant missionary societies may be classified as—1. Continental; II. British; III. American.

1. Continental Missionary Societies. — Danish College and Mission.—As early as the year 1714 the Danish College of Missions was opened in Copenhagen by Frederick IV, king of Denmark, for the training of missionaries. Danish missions to the heathen had been commenced even before this period, agents having been obtained from the University of Halle, in Saxony. On July 8, 1706, two missionaries landed upon the coasts of the Cape, in India, and settled at Tranquebar. They immediately commenced the study of Tamil, the language spoken in the southern part of Coom and Malabar, although this was but a part of the Danish empire, and were patronized by royalty, the missionaries encountered great opposition from the Jesuits, the Huguenots, and the German, government, who on several occasions arrested and imprisoned them for months together. Privation, as well as persecution, was the lot of the mission staff at an early period of their labors. The first remittance sent from Europe, which at that time was very needed, was lost at sea, but friends were raised up in a manner unexpected, and loans of money were offered them till they could establish themselves from the society at home. When their borrowed stock was nearly exhausted, remittances reached them, along with more missionary agents, but the latter were received with different cordialities, for shortly afterwards the London Society for Pro- moting Christian Knowledge became the patron of their mission, giving them not only an edition of the Por- tuguese New Testament for circulation among the people, but also a larger part of the new English, paper, and a Swedish printer. When opposition to the mission subsided, and the cause expanded somewhat, a type-founders and paper mill were established, and the work of translation and printing was prosecuted with vigor. In 1716 the Tamil New Testament was completed, and eleven years later the first edition was published. Several of the elder missionaries were called away by death; but zealous young men were sent out from Europe from time to time, and the mission has been very successful in the conversion of the heathen world. Within ten years from their first departure the missionaries landed at the coast of Kandy, in Ceylon, and St. Croix, in the West Indies; to the Indians in North and South America; to Lapland, Tartary, Algiers, West- ern Asia, and Syria; to the Polynesians in New Zealand, and to the Sandwich Islands. The British missionary body in the year 1831 an association was formed in London, which raised about £20000 annually in aid of Moravian missions, and sent a large body of men and women to help to the work, and consequently the United Brethren sent out agents to other Western Islands, including Jamaica, Bolivia, Antigua, Barbade, Barbados, Trinitas, Surinam, Brazil, Goer- rador, Greenland, Egypt, Persia, and India. The first mis- sion of the Moravian Brethren was undertaken, after the British society had suffered numerous difficulties, privations, and sufferings, through which they had been well tried and for a long time on the verge of total extermination. The success of the enterprise has been more than gratifying, and the ultimate result has been very gratifying. 2. Statistics of Moravian Missions.—A recent publication shows that the number of members of the Missionary Society in 1835 was 856, comprising 8664 communicants, 268 missionary stations; 286 missionary agents; 1683 native assistants and overseers; 14,701 communicants, 18,950 non-com-
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missions under regular instruction. £21,908 are raised from contributions in the United States annually from all sources. A "Leader Home" at Jerusalem is under their care. In the year 1877 five Christian women were sent to the South Sea Islands to present the Gospel to the people of that terrible disease. Alaska is the scene of their latest missionary enterprise. It was commenced in 1888 and is directly under the North American Board. In the year 1890 the chief number of members in the entire field has increased from 6,967 to 18,561.

"Netherlands Missionary Society."—This institution was formed at Rotterdam in 1794, mainly through the influence of the Rev. John Vermij of Zutphen, who had been barked for his distant sphere of labor in South Asia, to which he had been appointed by the London Missionary Society. The Rev. Mr. Vermij, after having taken up his post in the Dutch East Indies, and while there he found leisure to publish a Dutch version of an earnest address which had emanated from the London Missionary Society, which was placed in the hands of the Netherlands Missionary Society. For some time the financial aid offered to the enterprise was very slender. In 1800 the Rev. Mr. Vermij retired from the field, for reasons of health, and went to Paris, to take into consideration the best means of propagating the Gospel in heathen lands. There were present four missionaries from the Board, the Rev. Mr. Bulmer, the Rev. Mr. Longmore, and the Rev. Mr. Guerriere, as well as many of the ministers of these churches, and others of different persuasions then in the French capital. A committee was appointed to consider the field on which, in its commencement, contemplated two objects: the one to employ the press as a means to enlighten the public mind on the nature and character of the friendly missions, and the other to educate young men, who had been duly recommended, in a knowledge of the languages of the East. The Rev. James King was then in Paris, and received an invitation to go to the Holy Land with the Rev. Mr. Fisk, the new society changing itself with his support for a certain period. Subsequently the society devoted all its efforts to South Africa, where its agents and missionaries had been sent to the Cape of Good Hope and the interior of the country among the scattered tribes of natives. In 1859 three missionaries were sent by the society to the Cape of Good Hope, where two of them remained one of the Rev. Mr. Gwinn, and the Rev. Mr. Verbruggen. They were enabled the missionaries to extend their labors to various parts of the interior and build two or three places of worship for the Natives. The mission was under the care of the Rev. Dr. Luen, A.D.D. The church was built at Bethulia, Morija, Beernaards, Thaba, Basotho, Mokatang, Friederich, Bethesda, Beres, and Carmel. At several places the society had a good organization and brought to a saving knowledge of the truth, and united in Church fellowship, although the notorious chief M. Couette is believed to have had a hand in its organization by his superior intelligence. The French mission in South Africa has repeatedly suffered from devastating wars among the natives and settlers, but the greatest blow to its prosperity was the war which raged in France in 1870-71, through which the supplies of the missionaries were in a great measure cut off. Providence, however, raised up friends in the time of need, and the work still goes on.

"Ethiopian Missionary Society."—The society now known as the Rhenish Missionary Society was organized in 1826 by the amalgamation of three other associations, the Rhenish Missionary Society of the Rev. Dr. Middendorp, Elberfeld, Barmen, and Cologne. The society was afterwards further strengthened by the incorporation of several other associations, the English, Danish, and Westphalia. In 1859 three missionaries were sent out to South Africa. These were followed in after-years by several others, and among these were the Rev. Mr. Holstein, at Stellenbosch, Worcester, Tulbagh, Saron, Scheltoft, Ebenhaezer, and other places of residence. The missionaries of the Cape Colony; and at Bethany, Berseba, Rehoboth, Rood-Volk, Wesley Vale, and Barnem in Namaqualand, and Damaraeland. Some of these stations were originally commenced by Wesleyan missionaries who had for many years labored on the south-western coast of Africa. In 1850 an annual statement was made by which they were given over to the Rhenish Society, as was also the station at Niebelt Dath a few years afterwards, the Wesleyans having then it under their care. The number of natives in other localities. In 1854 the Berlin Missionary Society were in South Africa, where several baptisms were held. The Berlin Missionary Society were immediately consequently, when nearly 5000 baptisms were reported, when comparatively few of the number could be regarded as communicants, or Church members. The number of native members can therefore be accounted for by the Lutheran type of theology which the agents generally seem to have espoused.

"Dutch Missionary Society."—This society was formally organized in 1824, but it arose out of efforts which had been in operation since 1800. In 1828, being, as the year 1890 an institution was formed in the Prussian capital by members of the Lutheran Church to educate mission missionaries, and after the following twenty-five years forty students were so educated. In 1854 the Berlin Missionary Society sent out four missionaries to South Africa; these were followed by others.
missions during successive years, and arrangements were made for carrying on the work on an extensive scale. One of the first stations occupied by this society was at Beaufort, nearly opposite to the city of Paramaribo, in Berbice, and at Paramaribo and Kassif. Subsequently the work was extended to Zongor, Bethel, Emmans, Bethany, Priet, New Germany, and several other places, some of which have been abandoned. In the boundaries of the Cape Colony, others in the Orange Free State, the Trans-vaal Republic, Kaffria, and the Transvaal. At present the society has about 88 stations in the Southern Province, which give forty-seven stations in South Africa, with sixty-four laborers and 971 communicants. China was entered in 1851, and is in three districts, with 12 laborers, and 466 communicants. The number of scholars for both missions was 5824; native contributions were £21,664.

Scotch Missionary Society. - The Swedes made vigorous efforts, in the present century, to carry on missions in heathen lands as early as the year 1586. The sphere of their operations was Lapland, and their work was conducted by the Swedish Lutherans. Gustavus Adolphus, the ablest of the missionary movement of his country for the enlightenment of the Laplanders, and succeeding monarchs threw the weight of their influence into the Christian enterprise. In 1775 the New Testament, translated into Laplandic, was published. The mission was far from prosperous, however, and, after a promising beginning, it was abandoned. Nor is this to be wondered at, if one half of what has been recorded in reference to the drinking and other immoral habits of both priests and people is true. After an interval of nearly three centuries, Lapland again entered the field of missions. In 1845 the Scotch Missionary Society was formed, and sent forth a young man named Carl Ludovic Tellstroem, the fruit of the mission's labors. In Stockholm he was received into the church in Lapland. He had many difficulties to encounter from the migratory and diseased habits of the people; but by following the advice of his fathers and reading the Bible, to instruct them in the truths of the Gospel, there is reason to hope that his labors were productive of some good results. He labored forwards in behalf of the church, in training the rising generation, and the children were taught to read, and clothed at the expense of the society, and at the end of two years were sent home with tracts and books to instruct and their parents, families, and friends, and to supply the school in Lapland. The results did not long warrant the continuation of this work.

North German Missionary Society. - This institution was established in 1850, with its head-quarters at Dresden. The work has been opened in the Gothenburg, Sweden, and Finland, and the church was organized in 1858. In the years from 1850 to 1864, efforts have been chiefly turned to Southern India, to the occupation of those fields of labor which had been previously cultivated by the Danish missionaries. From a report published some time ago, it appears that they had in their employ 94 missionaries, with 15 native candidates, in 11 different stations, counting 1,814 church members and 2,953 scholars under their pastoral care. They have also provided a society in New Jork, which, however, did not long warrant the continuance of this work.

Norske Missionærer. - This society was formed in 1842, and soon afterwards sent out missionaries to labor among the wildlike Zulus in South-eastern Africa. The aim of the institution is to supply agents who are able and willing to instruct the people in the arts of civilized life, and to dispel the ignorant enmity which has been generated towards them. This object an estate was purchased in Natal, and an industrious and industrious work begun, which has already been productive of much good, reporting 20,000 readers in various languages.

Scotch (Lund) Mission. - In 1846 this society was established in connection with the Swedish Missionary Society, and the missionaries were sent to China, where they labored for five years, and then were transferred to Japan. The object of the society is to supply agents who are able to spread the Gospel in the Chinese, with a hopeless prospect of success.

Berlin Missionary Union for China. - This society was established about the year 1854, with its first station at Hamburg and afterwards at Bremen. The scene of its earliest labors was in India, one station being in the Telegoo country, the other in the city of Mysore. The object of the society is to diminish the financial receipts led to the transference of the mission for some years to the United States Lycceum in the southern states. However, the responsibilities connected with carrying on the work were increased, and the field of effort has recently called forth a large amount of sympathy in Germany. In the year 1896-1900, 19 missionarees, 400 communicants, and 2,000 scholars were under the pastoral care of the society.

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towed their countrymen in all their wanderings, ministering to their spiritual necessities, and bringing home to their recollections the tender associations of the 'old country' which they had been taught to listen to with pleasure to the sound of the 'church-going bell.' Nor have the dark, besiegled heathen population within the territory of the Church Missionary Society been neglected. Their temporal distress has been remedied by this time-honored institution. Many poor wandering Indians in the north-western valleys of Africa, and in the wilds of the African Interior, and warlike Kaffirs in Southern Africa, to say nothing of the aborigines of other lands, have been favored with the means of grace, and have been instructed through its agents instrumentally, especially of late years, since attention was more particularly directed to this department of the work."

"The Society for the Promotion of Christian Knowledge. —The most extensive of its kind, and one of the most important, this was at a very early period an auxiliary to Christian missions, and is at this day a most powerful help to the Church in its work of evangelization, and to the converts as missionaries. It was founded in 1698, mainly by a private clergyman, Dr. Thomas Bray, who, subsequently acting as commissioner in Maryland, and seeing the great necessity for some further effort at home for the advancement of religion in the colonies, happily succeeded in rousing public attention to the matter. Having afterwards been the chief instrument in the formation of the Gospel Propagation Society, Dr. Bray may be fairly considered the founder of both the societies, and in a sense of many of the other noble societies which followed them, by initiation or imitation, he may be said to have 'died for the work.' The Society for the Promotion of Christian Knowledge established a connection with the Danish mission to the Hindoos in 1774. The Rev. Mr. Trunck, one of the last of the missionaries sent to India, had the support of the work. The Tansure mission originated in 1829, and the one at Trichinopoly in 1849, which, with its numerous stations, is considered as the original seed from which was taken up five years afterwards by the Christian Knowledge Society, and prosecuted with vigor and success. When other religious societies were in the Church of England, and were organized for the express purpose of propagating the Gospel in foreign lands, the Christian Knowledge Society was the first to engage in this work. There are many societies of this kind in various parts of the country, and persons are constituted members by subscribing annually, and the society is conducted by the general assembly, and at public meetings: and hitherto the institution has been supported in a very liberal manner."

"The principal spheres of labor entered upon and efficiently worked by the agents of the Church Missionary Society have been in Western Africa, Continental India, and in the United States of America. In all these countries, but especially in the one first named, the missionaries, catechists, and teachers of this institution have been established, and have been permitted to remain in the field, and have been favorably received by the inhabitants, and have been permitted to see the fruit of their labor on a large scale. The missionaries to the United States have been employed by the society; in 1792 there were only 138 communicants; in 1797 only 1,105. Only 58 missionaries were employed in 1836, and 253 in 1850. In 1870 there were 1,250 communicants. It was in these years that the society was first established. The Missionary Year-Book, for 1900, gives the statistics of the society as follows: 594 stations, 289 ordained, 40 lay, and 40 licensed missionaries; 618 ordained, 906 female native workers; 185,535 adherents, 47,451 communicants, 95,222 schools, 17,451 scholars. The total income of the society in the year 1899 was $1,380,194. The society has given more than $1,000,000 for the support of nearly 300 missionaries and 1,250 native communicants."

"The Church Missionary Society was included in the list of the Christian mission societies united, at the meeting of the British and Foreign Evangelical Alliance held at London in 1838, as being 'the only auxiliary mission society,' and in the list of missions acknowledged by the British and Foreign Bible Society, the great, but often broken, bond of union between the churches of the British and Foreign Bible Society, the great, but often broken, bond of union between the churches of the British and Foreign Bible Society, the great, but often broken, bond of union between the churches of the British and Foreign Bible Society, the great, but often broken, bond of union between the churches of the British and Foreign Bible Society, the great, but often broken, bond of union between the churches of the British and Foreign Bible Society, the great, but often broken, bond of union between the churches of the British and Foreign Bible Society.
the next Assembly, in 1866, the committee reported in favor of Missionary South America. This mission was the establishment of a great central seminary, with auxiliary district schools for the instruction of Hindoo children and young men. These schools were established in 1867. Thomas Duff sailed for Calcutta as the head of the educational institution. The ship was wrecked on the Cape of Good Hope, and the missionaries had to travel overland through many dangers. Mr. and Mrs. Duff arrived at Calcutta on May 25, 1868, having lost a valuable library, and being most unkindly treated by the civil authorities. They remained in Calcutta for the month of August, and met with remarkable success. With the help of the British and India Mission in London, they held a public meeting, and got an audience. Both the elementary and collegiate sections of the institution prospered. The English language was charged as being only fit for the vernacular and native dialects, but as soon as qualified teachers and suitable school-books could be obtained, due attention was paid to the vernacular. The work was thus carried on in two languages, as John Wilson, and Robert Nieboer were transferred from their own desire from the Scottish Missionary Society to the General Assembly's mission; and in 1870 further changes were made by the dismission of the General Assembly, which issued in the formation of the Free Church of Scotland, to which all the missionaries in India adhered, with the buildings, furniture, and property of the respective stations. After laboring in connection with the Indian Mission for nearly thirty-five years, Dr. Duff finally returned to his native land in 1885, having meanwhile made but a brief visit to England and the United States in 1850 and 1855.

"The Free Church of Scotland's Foreign Mission."—This Church, independent in its organization and government, is making big movements for carrying on the missionary work both at home and abroad. The educational establishment at Calcutta, under the supervision of the Missions, is one of the most famous in India, and the stations at Bombay, Puna, Nagpore, Madras, and other places in India, as well as those in Southern Africa, the colonies, Canada, New Zealand, the West Indies, Madeira, the Mediterranean, Australia, and New Zealand are carried on with vigor and success under the new administration.

The Free Church of Scotland also assumed the responsibility of supporting and carrying on missions for and to the Jews which had been organized a short time before the dismission. The history of this branch of the work, so far as the United States are concerned, is of much more than ordinary interest. Pesth was the scene of a remarkable awakening among the scattered seed of Abraham. Here the work began, and slowly and surely the movement became simultaneously interested inquirers into the truth of Christ who, as the result of the revolution in Hungary caused the suspension of the mission for a time, and the despotism of Austria well-nigh extinguished it. Of late years there have been considerable changes in the scene of its operations, and Frankfort, Amsterdam, Brussels, Pesth, Galatz, and other places are mentioned in the society's report as places where its agents are now laboring for the conversion of the Jews to the faith of the Gospel.

United Presbyterian Synod's Foreign Mission.—In the United Presbyterian Synod's Foreign Mission in the West Indies is by the agency of the Revs. William Paterson and James Niven. In the course of a few years several stations were opened in and about St. John's and the Grand Caymanas. The progress of the mission to the present time is very favorably reported, and the dates when the work was commenced at each place respectively: Jamaica—Stirling, 1838; New Broughton, 1838; Spanish Town, 1839; Montego Bay, 1848; Kingston, 1848. Trinidad—Port of Spain, 1838; Aratus, 1842. The Great Caymanas—Georgetown, 1844. In 1844 a mission was commenced at Old Calabar, in Western Africa, intended to be worked chiefly by converted negroes from Jamaica. The synod also sent several missionary agents to Canada, who have since succeeded in forming self-sustaining congregations, and even in organizing large and influential presbyteries. The Rev. Dr. Hawes, who was sent on this mission in May, 1847, was to accept of the transference of the stations and congregations in the islands to the British Mission. The Synod of the Glaswegian Missionary Society in Kaffraria, which it has since conducted with vigor and success, is aided also by a Jewish mission to Algeria, Aleppo, and other places.

English Presbyterian Synod's Foreign Mission.—This Church, independent in its organization and government, was formed in 1844. The principal scene of its labors is in China, and although the work has not as yet been conducted on a large scale, the Mission has already given much encouragement. The funds of the society were considerably augmented a few years ago by a loan of £1,000 from the Rev. Mr. Sundeman, to whose benevolence and general Christian character a grateful tribute is paid in the annual report for 1853. The Synod has also raised a fund of £9,660 for Amoy and Swallow, where a few converted natives have been united in Church fellowship, and an additional mission has been opened by the Synod at Kowloon, which strengthens the bonds of the brethren who have been some time in the field.

Irish Presbyterian Church Mission.—Foreign missions.

VI.—12.
ship was purchased, and freighted with a suitable cargo; and twenty-five agents who had volunteered their services embarked for their distant sphere of labor. These were the Revs. Samuel, Henry, and Zephaniah Lord, and twelve others, who were made the first church in Congensia, forming thereby an independent church at Polygoen. After some detention at Portsmouth, the ship went to sea on Sept. 23, followed by the earnest prayers of the people of this country, and on Oct. 8 the vessel reached its destination in safety, notwithstanding a severe storm which she encountered off the Cape of Good Hope.

The missionary ship arrived at Tahiti on March 6 and was at once prepared for its mission work. Among the first fruits was the establishment of a district of about three quarters of a mile from the shore. In the afternoon the captain and a member of the mission land-ed the first bag, brought by four of the natives of the district, who welcomed them to the country, and offered them a large native house for their accommodation. It was arranged that to the four ordained ministers and fourteen of the unmarried brethren should be conscripted to the establishment and prosecution of the mission at Tahiti; that ten should endeavor to effect a settlement in Tonga, one of the Friendly Islands; and that two should proceed to the Marquesas. The agents were distributed among these districts, and commenced their labors, no doubt, with the best intentions. It would be an engine of destruction to the heathen, and to those who, proved altogether deficient in mental power, moral courage, and other necessary qualifications for the work. Consequently, their labors were not very successful. One of the entries of the first letter was as follows: "The work totally failed, several of the agents being murdered, and the rest having to leave their lives. In after-years, the London Missionary Society learned to select its missionaries with greater care, and remonstrated for their proper training. They were recruited. As the Colony which was to be the nursery for the world was the best possible, a good translation of the Scriptures into the difficult language of the Chinese empire. In this he succeeded; and when the last of the first company of friends of the enterprise. He proved admirably adapted for the peculiar and untried sphere upon which he entered. After the opening of the new mission at Amoy, Can-non was joined by other missionaries, and the work of preaching and teaching was commenced in good earnest. The progress was rapid. The first converts were baptized not till the year 1814 that the first convert was baptized. After that, however, a considerable number of Chinese became believers; and the knowledge of the true God gathered into the fold of Christ, through the united labors of the missionaries.

But the most interesting mission of the London Society was the one which was undertaken to the island of Madagascar, under the direction of Mr. Jones and Mr. Bevan. For the families, whom they had left at the Maur-ritius until they should learn the state of the country, these excellent brethren proceeded to Tananarive in the course of the following year, and commenced their work. Within seven weeks of their arrival five of this little band sickened and died, and Mr. Jones was left alone. He nobly persevered in his laborious work as best he could, and having returned from the Mauritius, whither he was obliged to retire for a season for the recovery of his health, he was joined by other missionaries from England, and their united labors proved very successful. During the first fifteen years of this mission the entire Bible was translated, and the Manuscripts of the London Missionary Society were printed at the press in the capital, and the missionaries frequently preached to a congregation of 1000 persons at a time with unmingled success. The work had continued for a quarter of a century, when, in the order of divine providence, by the death of the king, the way was opened once more for the preaching of the Gospel in Madagascar. The mission was now re-commenced, and it was found that the native Christians who had once flourished had been left to their fate with nothing having been made to their number. Several memorial churches were built to commemorate the death of the martyr, and the work was continued in the hope that the island, with the prospect of still greater good in time to come, might be the means of disseminating the Gospel through the whole sphere of the world.

The report of the London Missionary Society for 1858 stated: 'In China there are connected with the society 39 missionaries, and a number of engaged in the service of Africa; 25; in the West Indies, and in the South Sea dis-trict, 141. The total income of the society amounted to $124,000. These three magazines are published by the society—the Chronicle, the Juvenile Monthly, and Quarterly Journals of Woman's Work. These magazines are published quarterly and are sent free of charge to all who apply for them.'

British Society for the Propagation of the Gospel among the Jews.—This institution was established in London in the year 1792, and has for its object the establishment of Disen-couraged communities in England. Its object is to identify the religious and moral principles of Christianity among the Jews; but, being organized on a more catholic and general basis, it affords an appropriate sphere for the acquisition of a knowledge of the Jewish work for Nonconformists of every name. This society
with establishments for the cultivation and manufacture of indigo. At the same time they studied the language of the natives, held religious meetings with the people, and opened primary schools under the supervision of a special missionary, the Rev. Mr. F. M. Trowbridge, at Paramaribo, and the extent to which he succeeded was perfectly mar-
velous. As the prospects of success improved, additional men were sent out, and quarters of the mission were occupied by them. The quarter of the mission were occupied by them. The twenty-four missionaries employed by this institution are all converted Jews, with the exception of two or three, mostly only for a short time, and the great majority of whom are graduates of Hebrew College. Nor are the religious interests of the rising genera-
tion neglected. The Society has established a Hebrew day school for boys, where Hebrew boys and girls are fed, clothed, and instructed, and when they grow up they are put to useful and
occupations, that they may earn their own livelihood.

Congregational Home Missions.—The report presented to the last anniversary of this association stated that the society consists of Lyceum treasurer, who occupied
central positions composed of four, five, or six villages, with, where, with the help of 121 voluntary lay preachers, the Congregational Church had
lay and colporteur evangelists, 100 of whom are now at work, who had visited 80,000 families during the year, dis-
tributing 20,000 copies of the Bible, and 120,000 periodicals. One thousand members had been added to the churches by means of this agency during the year.

Baptist Missionary Society.—Like most other great and good things, the Baptist Missionary Society had a small and a select beginning, but is now closely connected with the work of that wonderful agency of God. It now supports 788 missionaries, it is supported by a number of laymen, and the attendance in the past ten years had exceeded 105,000 persons. There is not a group of religious workers who are more devoted to the great scheme of diffusing the knowledge of the Gospel among the heathen nations; and, to make himself better acquainted with the wants of the world, and to prepare himself for further action, he constructed maps of various countries, read numerous books, and studied two or three Oriental languages. At length, in 1874, the Not-
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solved upon holding monthly concerts for prayer. Mr. Ca-
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to the able advocacy of the Rev. J. G. Pike. Regarding the field as wide enough for all the agents that could be sent into it, this society also first turned its attention to India. In 1839, Missionaries were sent to the Rev. Messrs. Bampton and Pegge, called for Cuttach, the principal town in Orissa, the seat of the notorious idol Jupiter, and there they persevered at first with but very little success. The Rev. J. G. Pike had long since finished his course; but other agents followed at intervals, and opened new stations in adjoining districts. They were not content with these. For the best of all reasons, to make frequent changes in their locations and plans of action. Their chief work consisted in combating the prejudice of the people and the influence of the idols. The stations were generally found in the neighborhood of the head-quarters of the wretched-looking idol Jupiter. The agents were at first made the object of revilement and abuse, and an asylum for orphan or destitute children. Many a precious life was spared, and many a soul was rescued who would otherwise have been consigned to the stake, or for the greater part, to the water of the blood-stained altar.

As elsewhere, the great enemy to Christianity in Orissa was caste, change of creed being looked upon as a degradation. On this account, the Missionary Society originated with the late Rev. George Morley. It was not till 1817 that the connectional society was formed.

"The burden of superintending and collecting for the support of the early Methodist missions devolved almost entirely on the Rev. J. G. Pike. He was, therefore, the first general mission committee occasionally sat in London to transact business in his absence. But when the Conferences saw how the connectional society was working, they deemed necessary to make new arrangements for carrying on the work, to which he could no longer attend as formerly. It therefore became the idea of the Methodist Missionary Society originated with the late Rev. George Morley. It was not till 1817 that the connectional society was formed.

"The Wesleyan foreign missions had been successfully carried on for forty years, and the causes for disunion of the foreign Missions were useful employed in foreign fields of labor. Thus it will be seen that Methodist missions do not owe their origin to the Missionary Society, but that, on the other hand, the Missionary Society owes its origin to the mission.

"When the Wesleyan Missionary Society had been fully organized, and auxiliaries and branches established in various parts of the United Kingdom, the early foreign missions of the connection were maintained in the new world, and their wants dictated in good working order, but they were extended in the same way as the home work. The proceedings of the Conferences presented themselves, and men and means were found available for the work. In 1811 a mission was commenced in the Desert, in the colony of the Eastern Sudan in the Eastern Sudan, in the colony of the Eastern Sudan, and in the colony of the Eastern Sudan, in the colony of the Eastern Sudan, and 1815, to Spain in 1815, to Spain 1815, to Spain. In 1815, to Spain 1815, to Spain. In 1815, to Spain 1815, to Spain. In 1815, to Spain 1815, to Spain. In 1815, to Spain 1815, to Spain. In 1815, to Spain 1815, to Spain. In 1815, to Spain. In 1815, to Spain. In 1815, to Spain. In 1815, to Spain. In 1815, to Spain. In 1815, to Spain. In 1815, to Spain. In 1815, to Spain. In 1815, to Spain. In 1815, to Spain. In 1815, to Spain 1815, to Spain 1815, to Spain 1815, to Spain. In 1815, to Spain 1815, to Spain 1815, to Spain 1815, to Spain. In 1815, to Spain 1815, to Spain 1815, to Spain 1815, to Spain. In 1815, to Spain 1815, to Spain 1815, to Spain 1815, to Spain 1815, to Spain. In 1815, to Spain 1815, to Spain 1815, to Spain 1815, to Spain 1815, to Spain. In 1815, to Spain 1815, to Spain 1815, to Spain 1815, to Spain 1815, to Spain. In 1815, to Spain 1815, to Spain 1815, to Spain 1815, to Spain 1815, to Spain. In 1815, to Spain 1815, to Spain 1815, to Spain 1815, to Spain 1815, to Spain. In 1815, to Spain 1815, to Spain 1815, to Spain 1815, to Spain 1815, to Spain. In 1815, to Spain 1815, to Spain 1815, to Spain 1815, to Spain 1815, to Spain. In 1815, to Spain 1815, to Spain 1815, to Spain 1815, to Spain 1815, to Spain. In 1815, to Spain 1815, to Spain 1815, to Spain 1815, to Spain 1815, to Spain. In 1815, to Spain 1815, to Spain 1815, to Spain 1815, to Spain 1815, to Spain. In 1815, to Spain 1815, to Spain 1815, to Spain 1815, to Spain 1815, to Spain. In 1815, to Spain 1815, to Spain 1815, to Spain 1815, to Spain 1815, to Spain. In 1815, to Spain 1815, to Spain 1815, to Spain 1815, to Spain 1815, to Spain.
missions in the retirement of a lonely glen, and was devoted to the high purpose of training missionary instructors.

"Primate Missionary Society."—Its mission was the education of the Godowns, India, all of which are prosecuted with vigor. Besides supplying many neglected districts in England, Wiles, Scotland, and Ireland, so far as the supplies are available, and the requirements of the district, it has sent forth foreign missionaries to British North America, Australia, Western and Southern Africa, and some other distant colonies. The society was started in 1847 and the efforts of the society is very encouraging, and its funds have tripled in the last three years. The society is keenly interested in the health of home and abroad. The number of missions employed by the society is 92; in Wales, 5; in Ireland, 14; in the United States, 7; in New South Wales, 10; in Queensland, 4; in Tasmania, 4; in New Zealand, 4; and in Canada, 61; in Western Africa, 2; in the Sandwich Islands, 2; in the Cape Colony, 31. The total number of stations is 143, and of members, 13,986.

"Minor British Missionary Societies."—In addition to the leading societies, the United Kingdom which carry on the work of propagating the Gospel in heathen countries on a large scale in various parts of the globe, there are several minor institutions which have been made very useful, notwithstanding the comparatively limited sphere of their influence. These associations have generally been organized for special objects or single missions, and have been conducted with varied results, according to circumstances. Of these the following may be mentioned:

"Welsh Calvinistic Methodist Foreign Missionary Society."—The object of the society is to convert the inhabitants of the Welsh province of the native tribes of the world, and about ten years subsequently, in 1850, another station was commenced at Sibeyh. The missionaries do not consider the work closed, but when they have turned their attention to those literary studies which are so needful for the change of the heathen into citizens of the British Empire. The society was commenced in 1849, and has been in existence continuously since that time. It is a missionary society, and has a mission in the Cape Colony, Madagascar, and in the Sandwich Islands. The society is doubtless much superior to the former in its efficiency.

"Evangelical Continental Society."—The object of this institution is to disseminate the saving truths of the Gospel among the heathen nations of the European continent. Its principal fields of labor are France, Belgium, Spain, Italy, and Bohemia. About £6000 per annum is raised and expended in carrying on this work, and the results have so far been encouraging.

"The Foreign Aid Society."—This society was founded in 1856 with a view to the conversion of the heathen of the world, and has been in existence continuously since that time. It is a missionary society, and has a mission in the Cape Colony, Madagascar, and in the Sandwich Islands. The society is doubtless much superior to the former in its efficiency.

"Missions Aided by the American Board of Foreign Missions."—The society is aided by the American Board of Foreign Missions. This society has been in existence continuously since 1856, and is one of the most efficient in the world. It has been in existence continuously since 1856, and is one of the most efficient in the world.

"III. American Missionary Societies—American Board of Foreign Missions."—This society was established in 1856 as a memorial of the mutiny, and has for its object the providing of Christian vernacular education for India. It has at present, with 5127 scholars, who are instructed in 118 different languages. The society is entirely self-supporting, and is devoted to the education of missionaries. At the same time, the society has no share in the British influence descended upon several of the students, turning them into the Christian faith. One of these, Samuel Mills, called to mind with feelings of deep emotion the words of his beloved mother with reference to the "service of God as a missionary." This young man shortly afterwards engaged with Gordon Hall and James England in conversation and prayer upon the subject of
ported by the Calvinitic Baptists of the Northern States. They were a mixed people, a community of those who had come with the early history of this institution which deserves a passing notice. The Rev. A. Judson and L. Rice, of the American Board, were sent to Banda Island, to open a field of labor and to enlighten the darkness of ignorance. After a change of views with regard to the subjects and mode of baptism when on their voyage to India, and having resolved to join the Baptist denomination, they arrived at the Rev. Mr. Ward at Serampore, soon after their arrival late in the year 1818. The Rev. Mr. Kilburn came also to join them about the end of the year, and thus formed the nucleus of the Baptist ministry in India; and about ten years afterwards Dr. Boone was consecrated missionary bishop, and went out with a large staff of laborers, who were scattered over the whole province, until one by one they were taken home neglected by this institution. Mission stations were opened, and laborers were sent forth to the scattered tribes of Indians: and, notwithstanding numerous difficulties which had to be encountered, arising from the wandering habits of the people, and the hostility of the natives, the work was soon reported as being under Christian instruction. In 1851 bishop Kemper consecrated a new church at Dutch Mission, on the Cobs Creek, which was the third of the kind as pastor over it, whose ministry was a blessing to many of his fellow-countrymen.

**For Introducing the Condition of the Jews.**—The primary object of this society, which was organized in 1830, was the temporal relief of persecuted con-
nexion. It was not expected that anything would be done for the relief of the Jew, but the effort was put forth for the benefit of the lost sheep of the house of Israel. It was found in 1831 that there was a Jewish population stated residing within the United States amounting to 120,000, in addition to which there were hundreds and thousands continually moving from place to place. In this wide field of labor the society at an early period employed ten missionaries and seven col-

ors, who visited forty towns, in which they endeavor-
to sow the good seed of the kingdom, with some vis-
able proofs of spiritual success.

**Foreign Missionary Society.**—The founders of this institution conceived the idea, after the publication of the missionary plans of Dr. Carey, that the work of sending for-mer missionaries to the heathen without any guarantee to succeed, was expediting great avarice to what they called the hiring of soldiers to the system of Christian missions; or, as the Greeks say, Saway of power; but at length the Rev. Amos Sutton, of the En-

lish Baptist Mission in Orissa, succeeded in awakening a few of the members out of their apparent stupor, and this by a letter, and secondly by a personal address while on a visit to the States for the benefit of his health in 1833. (The reader will find a full account of this mission in Mr. Phillips left for Orissa in September, 1835, accompanied by Mr. Sutton, with whom they passed the first six months of their labor. The success of this mission was such that they continued in this one mission; and, although their agents have suffered much from religious persecution, they have been most successful in out success, especially in dispensing medicine and establishing Christian schools. Some time ago there were 17 mission stations, with 15 native preachers, 11 churches, and 684 members.

**Board of Foreign Missions of the Presbyterian Church in the United States of America.**—The Presbyterians of the United States were engaged in missionary work at a very early period. The Scottish Society for Promoting Chris-
tian Knowledge secured a field of labor in 1814, and appointed a minister to the Indians on Long Island. This was followed by the Rev. John Smith, and was continued 

forever, he had been cut down by malignant fever, and the people were left as sheep having no shepherd. Other zealots of the same laborers, and a good work has ever since been carried on in the small republic of Lib-

in this part of the mission field, several converted converts, a number of new churches, schools established, a small newspaper published in English and Grebo, called the Casuia Messenger. In 1834 the Rev. Mr. Ward was sent to Banda Island, to open a field of labor, and he was adopted by the mission council, and the Rev. Mr. Ward at Serampore, soon after their arrival late in the year 1818. The Rev. Mr. Kilburn came also to join them about the end of the year, and thus formed the nucleus of the Baptist ministry in India; and about ten years afterwards Dr. Boone was consecrated missionary bishop, and went out with a large staff of laborers, who were scattered over the whole province, until one by one they were taken home neglected by this institution. Mission stations were opened, and laborers were sent forth to the scattered tribes of Indians: and, notwithstanding numerous difficulties which had to be encountered, arising from the wandering habits of the people, and the hostility of the natives, the work was soon reported as being under Christian instruction. In 1851 bishop Kemper consecrated a new church at Dutch Mission, on the Cobs Creek, which was the third of the kind as pastor over it, whose ministry was a blessing to many of his fellow-countrymen.

**Protestant Episcopal Board of Missions.**—The Missio-
nary Society of the Protestant Episcopal Church of the United States was organized at the Convention of 1800, with the seat of operations in Phila-
delphia. In 1888 an entire change was made in the con-
necting agencies of the church, and the society was adopted by general consent. The first scene of labor en-
tered upon by the missionaries of this institution was Georgia, where the first members of the church were Blinblum, a printer, being sent out towards the close of 1828, and shortly afterwards the Rev. Mr. Ward, who had moved to Athens, where they were very successful in their educational labors. Their principal object was not to pros-
elytize, but to teach the people, and form them for the work of God in the world. Stations were also formed in Syria and Crete, but afterwards abandoned. In 1832 a station was established on the African coast by the commencement of a station at Cape Palmas, among the Jen tribe, known to the Spanish as the Casuia Messenger. In 1834 the Rev. Mr. Ward was sent to Banda Island, to open a field of labor, and he was adopted by the mission council, and the Rev. Mr. Ward at Serampore, soon after their arrival late in the year 1818. The Rev. Mr. Kilburn came also to join them about the end of the year, and thus formed the nucleus of the Baptist ministry in India; and about ten years afterwards Dr. Boone was consecrated missionary bishop, and went out with a large staff of laborers, who were scattered over the whole province, until one by one they were taken home neglected by this institution. Mission stations were opened, and laborers were sent forth to the scattered tribes of Indians: and, notwithstanding numerous difficulties which had to be encountered, arising from the wandering habits of the people, and the hostility of the natives, the work was soon reported as being under Christian instruction. In 1851 bishop Kemper consecrated a new church at Dutch Mission, on the Cobs Creek, which was the third of the kind as pastor over it, whose ministry was a blessing to many of his fellow-countrymen.

**Evangelical Lutheran Church Mission.**—The Evangel-

ical Lutheran Church of Nova Scotia is a religious com-
unity which numbers only four or five thousand mem-
bers, a large part of which live in the island of Corfu and other places on the coast, where it has been carried on with a varied measure of success amid many difficulties incident to the climate and a deeply-debated heathen population. In 1833 the Rev. Mead, Reed and Lowrie were sent out to India, and succeeded in establishing a mission in the city of Calcutta. This mission station was located on the site of the old convent of the Ursin-
nes, one of the tributaries of the Indies—a place far distant from any other scene of missionary labor. The first band of opened several stations, some of them proving and death, but were soon aided or followed by a re-
forcement of laborers, who succeeded in forming a na-

tive Church. Missionaries who worked among the Jeevans came eminently useful as preachers of the Gospel to their fellow-countrymen. As a result of this, the Mission began a mission at Singapore; and after the Chil-

nese war three stations were formed at Canton, Amoy, and Nanking. The work was extended further in the

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MISSIONS

MISSELS

bers, chiefly of German extraction, and yet it has shown itself most praiseworthy zeal in the cause of missions. This Church entered upon its foreign missionary labors in 1857, and has since maintained an active and efficient mission among the unordained native preachers as engaged in the good work in India, with 86 Church members and 500 scholars under their care.

Seventh-day Baptist Missionary Society.—This institution was organized in 1843, and has been engaged ever since in active and efficient missionary transactions. To date, at least twenty of its four agents have been usefully employed. The Chinese mission was begun in 1847 in Shanghai by the Rev. Messrs. Curran, Winterton, and Kadow, with the understanding that the walls, fitted up a portion of it as a chapel, and commenced their labors, and after some time one of the new convicts have been gathered into the fold of Christ as the result of their evangelistic labors.

Associate Reformed Presbyterian Church.—This society was founded also in 1843, and is connected with the Baptist churches in the south-west, having its executive in London. The most noted work of this society, about thirty, have labored among different tribes of American Indians with a considerable measure of success, notwithstanding the difficulties of the country. They report upwards of 1000 converted natives as united in Church fellowship on their respective stations.

Free Reformed Mission Society. This small but useful institution was organized in 1845 at Utica, in the State of New York, on the broad Christian ground of having no connection with slavery. For several years it has had a successful mission in Hayti, with 1 missionary, 3 female assistants, 1 doctor, and 34 native missionaries. It has also a mission in the Pacific; but we have been unable to gather any very definite information with reference to the history or the results of the new missionaries.

Southern Baptist Convention's Missions.—The Foreign Missionary Society of this Convention was first established in 1845, missionaries having been sent out to Chul on the year before. Important stations were formed at Macassar, Hong-Kong, and Shanghai, which were very prosperous. In 1848 a schooner was cast over the mission by the loss of Dr. and Mrs. James, who were drowned by the British fleet. The vessels beat west on their way to Shanghai, but the places of the dear departed were soon supplied by other laborers, and the good work continued to advance. Then the mission was divided by the Convention into the West African and the Western Missionary Society, with 10 missionaries, 3 native assistants, 125 Church members, and 433 scholars in the mission schools.

American Missionary Association.—This society was formed at Albany, N. Y., in the year 1846, by those friends of missions who declared themselves aggrieved by the connexions given by some other philanthropic institutions to slavery, polygamy, and kindred forms of evil. Their avowed object was to secure a broad, catholic basis for missions, and the adoption of the doctrine of the union of all races, but the organization of the society on its principles, and from their own general all persons living in or conniving at the flagrant forms of guilt referred to. The formation of the society was not without its difficulties. It was joined by other smaller institutions, as the 'West India Missionary Society,' the 'American Evangelical Society,' and the 'Union Missionary Society,' who transferred their influence and their agencies to it, and thus gave to the American Missonary societies a large and powerful, among the North American Indians, and in Western Africa. The labor of the societies were subsequently extended to Siam, the Sandwich Islands, California, and Egypt. In 1867 it supported over 200 missionaries at home and abroad. Since that time the pressing needs of the freedmen of the Southern States have absorbed almost all the attention at the disposal of the board, which they withdrew from other work, and the labor of which it is now chiefly occupied. The society have their schools and churches scattered through the former slave and border states. The whole number of their female and male scholars amounted during the last ten years amount to 4470; and schools have been established in 434 localities, the pupils under instruction number 83,304, who, as a rule, make rapid progress in learning. The interest and zeal of the colored people in urging their children's education increases every year. The number of children who are able to read and write also becomes larger and larger. The society has assisted in the work. In a short time both schools and seminaries have been opened to one another's assistance.

'American and Foreign Christian Missions.' This institution was organized in New York in 1848. It was, in fact, the unlivered portion of the earlier small 'Evangelical Society,' the 'American Protestant Society,' and the 'Phil-Hellenic Society'—which was afterwards called the 'American and Foreign Christian Society.' The principal work of the missions carried on by these associations, both before and after their union, were the papal countries of France, Belgium, Swede, Germany, Russia, and Spain. Among the American missions of the new year of the organization, it numbered 160 missions- 

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riers of all grades, one half of whom were ordained, and belonged to seven different nations, and a proportionate number of converted natives united in Church fellowship, and of whom five were enjoyed in England by the following seats. A million in the province of Quebec. It is conducted by a committee in Montreal, and employs a threefold agency—\(^{1}\) a college for native clerks, \(^{2}\) a mission of the seamen, and \(^{3}\) the scholars are supported in whole or in part by the mission; eight small French Protestant churches have been organized, and a portion of the Scriptures are annually circulated, in addition to other religious works which have been translated for the purpose.

Board of Foreign Missions of the Presbyterian Church of Nova Scotia.—The board was organized in 1844 in connection with the foreign mission of the Church. The main object of the society is the extension of the foreign missionary works by the bi-year of Prince Edward's Island. The principal pro-moter of the enterprise, the Rev. John Geddie, was the first missionary who proceeded to Polyneisa, accompanied by Mr. Isaac Archibald as catechist. On reaching their destination, they were kindly received by the agents of the London Missionary Society, and proceeded to establish a station at Anseume, one of the New Hebrides group, where they arrived in July, 1848. The entire pop- 

ulation of the islands for the purpose.
The sympathies of the Christian Church at large are extensively, though as yet far from fully, enlisted in the grand enterprise of Christianizing the human race. In this enterprise unity of idea is to a large extent neutralizing diversity of action, and making even the rivalries of different Christian organizations conducive to a common advantage.

The present period could, especially of Protestant missions within the current century, not only justify all the efforts of the past, but give most hopeful signs of promise for the future. These results comprise not only the conversion and salvation of individuals of every race and condition of humanity, but the actual Christianization of whole nations, and the initial steps by which whole continents are expected to receive it as a distant period to receive the Gospel. Of necessity, a large share of the work of modern evangelical missions has thus far been preparatory; such as the acquisition of languages, the translation and printing of the Scriptures, and the education of native ministers in heathen lands. If, therefore, what has been done shall by the blessing of the Head of the Church be made to act as a lever, according to our Saviour's promise, we may in due time expect the whole mass of human populations to be saved with the influence of Christian truth.

The social and moral advantages which the missions have brought about have been as wonderful as they have been far before the world. What vast tracts has it rescued from barbarism, and with what creations of benevolence has it clothed them! How many thousands whom ignorance and selfishness had branded as the leavings and refuse of the species, if not actually akin to the beasts that perish, are at this moment rising under its fostering care, ascribing their enfranchisement, under God, to its benign interposition; taking encouragement from its smiles to assume the port and bearing of men; and by their acts and aspirations retracing the character and the dignity of the slandered human form? When did literature ever bring for the Church in particular a larger influence than this? When did any written language? or education pierce and light up so vast and large a mass as the human ignorance? When did human dignity save so many lives, or cause so many sanguinary wars to cease? How many a sorrow has it soothed; how many an injury arrested; how many an abyss has it reared amid scenes of wretchedness and oppression for the orphan, the outcast, and the sufferer! When did liberty ever rejoice in a greater triumph than that which missionary instrumentality has been the means of achieving? or civilization find so many sons of the wilderness learning her arts, and agriculture, and commerce, and law and order, so many voluntary helpers from those who but yesternight were strangers to the name? By erecting a standard of morality, how vast the amount of crime which it has been the means of preventing! By asserting the claims of degraded woman, how powerful an instrument of social regeneration is it preparing for the future! And by doing all this by the help and intercessions of all the prayers, and the order of all moral order and excellence—the Gospel of Christ—how large a portion of the world's chaos has it restored to light, and harmony, and peace! But great as are the benefits enumerated, most of whom we have but a slight and shadowy idea, and handled, we venture to affirm that those which are at present comparatively impalpable and undeveloped are greater still. The unseen is far greater than that which appears. The missionary has been planting the earth with principles, and these are of as much greater value than the visible benefits which they have already produced as the trees in the forest are more valuable than the first year's fruit. The trader may take stock and calculate his pecuniary affairs to a fraction; the astronomer may count the stars, and the chemist weigh the invisible element of air; but he who in the strength of God conveys a great truth to a distant region, or puts into motion a divine principle, has performed a work of which futurity alone can disclose the results. At no one for

### TABLE VIEW OF FOREIGN MISSIONARY ORGANIZATIONS IN 1889. (Continued.)

<table>
<thead>
<tr>
<th>Society Organized</th>
<th>Names</th>
<th>Ordained Missionaries</th>
<th>Church Members</th>
<th>Scholarships</th>
<th>Approximate Annual Income</th>
<th>Field</th>
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<td>II. BRITISH</td>
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<td>1899. London Society for Promoting Christianity among the Jews.</td>
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<td>1899. (Jews)</td>
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<td>1900. Free Church of Scotland.</td>
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<td>610</td>
<td>1,004</td>
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<td>1901. Ministry to the Jews.</td>
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<td>1902. Church of Scotland's Ladies' Association.</td>
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<td>III. AMERICAN</td>
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<td>1810. American Board of Commissioners for Foreign Missions.</td>
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<td>109</td>
<td>20,786</td>
<td>11,756</td>
<td>1,508,446</td>
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<td>1812. American Board of Commissioners for Foreign Missions.</td>
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<td>169</td>
<td>18,646</td>
<td>18,446</td>
<td>1,508,446</td>
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<tr>
<td>1832. Free Will Baptist Missionary Association.</td>
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<td>8</td>
<td>645</td>
<td>3,058</td>
<td>20,830</td>
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<tr>
<td>1833. Consolidated American Baptists.</td>
<td></td>
<td>4</td>
<td>50</td>
<td>5,000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1877. Seventh Day Baptist Missionary Society.</td>
<td></td>
<td>7</td>
<td>72</td>
<td>12,600</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1851. German Baptists (Dunkers).</td>
<td></td>
<td>110</td>
<td>110</td>
<td></td>
<td>5,890</td>
<td></td>
</tr>
<tr>
<td>1853. Southern Baptists.</td>
<td></td>
<td>23</td>
<td>2,600</td>
<td></td>
<td>43,685</td>
<td></td>
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<tr>
<td>1869. Methodist Episcopal.</td>
<td></td>
<td>260</td>
<td>18,446</td>
<td>18,446</td>
<td>3,508,000</td>
<td></td>
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<tr>
<td>1878. Mission Board of the Evangelical Church.</td>
<td></td>
<td>14</td>
<td>605</td>
<td>1,917</td>
<td>215,000</td>
<td></td>
</tr>
<tr>
<td>1881. Wesleyan Methodist Connection.</td>
<td></td>
<td>9</td>
<td>350</td>
<td>2,600</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1884. Home and Foreign Missionary Society of the M.E. Church.</td>
<td></td>
<td>14</td>
<td>550</td>
<td>2,600</td>
<td></td>
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<tr>
<td>1845. Methodist Episcopal Church, South.</td>
<td></td>
<td>14</td>
<td>51</td>
<td>2,600</td>
<td></td>
<td></td>
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<tr>
<td>1847. Foreign Missionary Society.</td>
<td></td>
<td>7</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1870. Presbyterian Church.</td>
<td></td>
<td>10</td>
<td>1,004</td>
<td>1,000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1883. United Brethren.</td>
<td></td>
<td>1</td>
<td>1,004</td>
<td>1,000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1885. Board of Foreign Missions of the Presbyterian Church.</td>
<td></td>
<td>14</td>
<td>13,004</td>
<td>13,004</td>
<td>201,156</td>
<td></td>
</tr>
<tr>
<td>1886. Presbyterian Church.</td>
<td></td>
<td>11</td>
<td>1,027</td>
<td>1,027</td>
<td>10,000</td>
<td></td>
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<tr>
<td>1887. Reformed Presbyterian Church.</td>
<td></td>
<td>8</td>
<td>114</td>
<td>1,919</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1888. Reformed Presbyterian Church (General Synod).</td>
<td></td>
<td>1</td>
<td>95</td>
<td>1,874</td>
<td></td>
<td></td>
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<tr>
<td>1889. Chapel Missionary Church.</td>
<td></td>
<td>12</td>
<td>950</td>
<td>950</td>
<td>100,800</td>
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<tr>
<td>1890. Board of Missionaries of the Reformed Church (Dutch).</td>
<td></td>
<td>12</td>
<td>950</td>
<td>950</td>
<td>100,800</td>
<td></td>
</tr>
<tr>
<td>1891. Board of Missionaries of the Presbyterian Church.</td>
<td></td>
<td>12</td>
<td>950</td>
<td>950</td>
<td>100,800</td>
<td></td>
</tr>
<tr>
<td>1892. General Council Evangelical Lutheran.</td>
<td></td>
<td>1</td>
<td>950</td>
<td></td>
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<tr>
<td>1893. Foreign Missionary Reform Society (German Church in the U.S.).</td>
<td></td>
<td>1</td>
<td>950</td>
<td></td>
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<tr>
<td>1894. Foreign Christian Missionary Society.</td>
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<td>12</td>
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<tr>
<td>1895. The American Convention.</td>
<td></td>
<td>12</td>
<td>950</td>
<td></td>
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</tr>
</tbody>
</table>

### HOME MISSIONARY ORGANIZATIONS IN 1889.

<table>
<thead>
<tr>
<th>Society Organized</th>
<th>Names</th>
<th>Missionaries</th>
<th>Members</th>
<th>Scholars</th>
<th>Approximate Annual Income</th>
</tr>
</thead>
<tbody>
<tr>
<td>Canada.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1881. Missionary Society of the Methodist Churches.</td>
<td></td>
<td>10</td>
<td>1,120</td>
<td>120</td>
<td>10,000</td>
</tr>
<tr>
<td>1872. Presbyterian Committee.</td>
<td></td>
<td>12</td>
<td>1,320</td>
<td>132</td>
<td>12,000</td>
</tr>
<tr>
<td>1861. Baptist Convention.</td>
<td></td>
<td>9</td>
<td>1,100</td>
<td>110</td>
<td>11,000</td>
</tr>
<tr>
<td>1883. Church of England in Canada.</td>
<td></td>
<td>12</td>
<td>1,120</td>
<td>120</td>
<td>10,000</td>
</tr>
<tr>
<td>Women's.</td>
<td></td>
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<tr>
<td>1874. Women's Foreign Miss. Soc., Presbyterian, Canada (East).</td>
<td></td>
<td>136</td>
<td>1,436</td>
<td>143</td>
<td>14,365</td>
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<tr>
<td>1875. Women's Foreign Missionary Society.</td>
<td></td>
<td>12</td>
<td>1,320</td>
<td>132</td>
<td>12,000</td>
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<tr>
<td>1876. Baptists, Ontario, etc.</td>
<td></td>
<td>9</td>
<td>1,100</td>
<td>110</td>
<td>11,000</td>
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<tr>
<td>1887. Baptist, Maritime Provinces.</td>
<td></td>
<td>13</td>
<td>1,320</td>
<td>132</td>
<td>12,000</td>
</tr>
<tr>
<td>1888. Methodist, Canadian.</td>
<td></td>
<td>13</td>
<td>1,320</td>
<td>132</td>
<td>12,000</td>
</tr>
</tbody>
</table>

| L. ENGLAND       |       |              |         |          |                          |
| 1832. Wesleyan Home Missionary. |       | 97           | 97       | 97        | 320,700                  |
| 1835. Baptist Home Missionary. |       | 12           | 1,200    | 120       | 12,000                   |
| 1837. Baptist Missionary Society. |       | 8            | 800      | 80        | 800                      |
| 1842. Congregational Church Aid and Home Missionary Society. |       | 12           | 1,200    | 120       | 12,000                   |
| 1843. London City Missionary. |       | 12           | 1,200    | 120       | 12,000                   |
| 1846. Open Air Mission. |       | 12           | 1,200    | 120       | 12,000                   |
| 1857. Country-Towns Mission. |       | 12           | 1,200    | 120       | 12,000                   |
| 1867. Army Scripture-Readers' Society. |       | 9            | 900      | 90        | 900                      |
| 1875. Christian Instruction Society. |       | 9            | 900      | 90        | 900                      |
| 1877. British and Foreign Soldiers' Society. |       | 12           | 1,200    | 120       | 12,000                   |
| 1881. Children's Special Service Mission. |       | 12           | 1,200    | 120       | 12,000                   |
| 1889. Midnight Meeting Movement. |       | 12           | 1,200    | 120       | 12,000                   |

| H. AMERICA       |       |              |         |          |                          |
| 1832. American Baptist Home Missionary Society. |       | 97           | 97       | 97        | 320,700                  |
| 1835. American Home Missionary Society. |       | 12           | 1,200    | 120       | 12,000                   |
| 1837. Lutheran Home Missionary Society. |       | 8            | 800      | 80        | 800                      |
| 1842. Presbyterian Home Missionary Society. |       | 12           | 1,200    | 120       | 12,000                   |
| 1847. Methodist Home Missionary Society (Western). |       | 12           | 1,200    | 120       | 12,000                   |
| 1851. Woman's Baptist Home Missionary Society (Western). |       | 12           | 1,200    | 120       | 12,000                   |
| 1857. Woman's Home Missionary Society, Methodist Episcopal. |       | 12           | 1,200    | 120       | 12,000                   |
1. The Continent of Europe presents at this time the interesting spectacle of active missionary labor prosecuted not only by British but also by American Protestants in most of those old countries where a ceremonious or a nominal Christianity has long held sway. In Norway, Sweden, Denmark, and Norway, the missionaries are in many cases natives of those countries, who as emigrants to the United States of America became experimental Christians, and who have returned to preach the doctrines of vital godliness to their fatherlands. Protestant missions were also established in France, Switzerland, Austria, Portugal, Spain, and Italy. In all these countries the Scriptures and Christian tracts are circulated more freely and more numerously than ever before.

With some correspondence to the activity of Protestants in the Roman Catholic countries of Europe, the Church of Rome has become very zealous for the reconversion of England to medieval Christianity. The Jesuits expelled from Germany and the monks disfranchised in Italy are sent there in great numbers. These measures have a tendency to stimulate greater activity among British Christians in home missions, and thus, so long as peaceful measures are employed on both sides, it is to be hoped that mutually good results will follow. Thought will be stimulated, liberality increased, watchfulness will be awakened, and Christ will be preached, even though of contention. As the movements now referred to are for the greater part quite recent, the latest returns respecting these missions are not yet in the current reports and correspondence of the societies engaged in them, inclusive of the Bible and Tract societies. In this field comparatively little has been required in the matter of Bible translations, but much attention has been given to the revision of versions to make them as perfect as possible for popular circulation. See Rule, Mission to Gibraltar; Spain, Spain, Italy to Trans- mission; Scott, Teletröm and Lapland; Reports of Missionary Societies; Toase, Wesleyan Mission in France; Mrs. Peddle, Daem of the Second Reformation in Spain; Ellis, Denmark and her Missions; Henderson’s Life and Labors. See also the articles Baptists; Methodists; Presbyterian; Protestant Episcopalians; Wesleyans.

2. Greece, Turkey, Asia Minor, and Western Asia.—The modern populations of the northern shores of the Mediterranean are greatly mingled. The Moslem races predominate, but nominal Christians are found in every country and under all the governments. They constitute a large proportion of the populations of Constantinople, and are found in every province of the Turkish empire, while in Persia they are supposed to number twelve millions. Hence a wise plan for the conversion of the Mohammedans of those lands involved the primary necessity of evangelical missions to the nominal Christians of the East. To this task, as a republication of the Gospel in Bible lands, the American Board of Foreign Missions has addressed itself energetically and perseveringly. It has in so doing established missions in Greece, in Palestine, in Syria, among the Jews, Mohammedans, and Bulgarians of Turkey, the Armenians, and others. The most interesting history of these missions and their adjuncts has recently been published by Dr. Anderson, from which it appears that, notwithstanding many difficulties, great and encouraging results have been attained, not only in the direct experience of the Christian life, but in the awakening of a general spirit of inquiry, the improvement of education, increased toleration, and the diffusion of the Word of God throughout the various regions that have been occupied and permeated by the influence of the missions. The printing of the board has been on a very extensive scale, including the issue of the Scriptures in other popular languages viz., Italian, modern Greek, Greek-Turkish, ancient Armenian, modern Armenian, Armeno-Turkish, Osmanli-Turkish, Bulgarian, Hebrew, Hebrew-Spanish, modern Syriac, and Arabic. The printing of the whole Bible in Arabic, at the expense of the American Bible Society, was completed in 1865. The great work of its translation and conduct through the press was accomplished by the zeal and energy of sixteen years’ labor on the part of two learned missionaries of the American Board, Dr. Druse, and Dr. Yenus. This translation offers the Word of God to the Arabic reading world, comprising a population (though largely uneducated) of 120,000,000 of people. See Anderson, Oriental Missions; Smith and Dwight, Missionary Researches in Armenia; Hartley, Researches in Greece and the Laced; Perkins, Eight Years in Persia. This edition, among other translations, was brought to our attention in its various forms, such as the Targum, the Syriac, the Laced, the Chaldean, the Punic, and the Judian. The Syriac was translated from the Hebrew, and is highly esteemed by the Chaldean, and even by the Judian, for its sincerity and faithfulness by the endurance of bitter persecution from their kindred; and many who have not identified themselves with the Christian Church are believed to have accepted the vital truths of Christianity, and to have received to their hearts Jesus as the true Messiah. It is said that for the first time in history the Israelite nation has been given the national Bible in its original language, and has been brought into direct contact with the sacred text. (Proprietor’s Report.)
MISSIONS

To Jews has been persecuted in the following countries: Great Britain, Holland, Poland, Germany, France, Italy, Norway, Sweden, Switzerland, Moldavia, Turkey, Egypt, Palestine, Persia, Abyssinia, and the United States of America. While it must be admitted that the results of these efforts have not been as great as might have been hoped, yet they must not be undervalued in their past influence nor in their promise for the future. Great changes are continually taking place among the Jews, especially those inhabiting the more enlightened countries, and although certain forms of rationalism seem to be most popular with many who have relinquished the faith of their ancestors, yet when the insufficiency of these shall have been proved they may be found to have served as stepping-stones to eventual restoration. This being the case, the beginnings of missionary effort in behalf of Israel in so many lands may ere long prove to be of inestimable value in hastening the grand consummation of the world’s conversion.

See Steger, Die Evangelische Judenmission, in ihrer Wichtigkeit u. ihren geeigneten Fortgange (1847); Hausmeister, Die Judenmission (Heidel 1852); an address read at the Paris meeting of the Evangelical Alliance; ibid., Die evangel. Mission unter Israel (1861); Haren, Uber Judenmission (Altona, 1862; Kalkar, Israel u. die Kirche (Hamburg, 1869); Halsted, Our Missions (Lond. 1866); Anderson, Oriental Missions; Reports of societies.

4. Egypt.—A form of Christianity has long existed among the Copts of Egypt. But they, together with the followers of Mohammed, are sunk in a state of deplorable ignorance and moral depravity. The United Brethren were the first to form a mission in Egypt, but, meeting with little or no success, it was relinquished in 1788. The missionary societies now operating are the American Association, United Presbyterian Church, Kaiserswerth Deaconesses’ Institute, and Jerusalem Union, at Berlin. The Bible versions in use are the Coptic and Ethiopic. The mission of the United Presbyterian Church of America has been particularly successful. They have stations both in Cairo and Alexandria, together with a number of minor stations. A Church has been organized with a large and increasing membership. The customs that doom women to a life of seclusion and degradation have been gradually invaded. The Sabbath is more and more sacredly revered, and the vicious and idle laws are to a certain extent among the people are somewhat abandoned. See Booz, Egypt; Lansing, Egypt’s Princes; Thompson, Egypt, Past and Present; Miss Whately, The Huts of Egypt.

5. Northern Africa, with the exception of Egypt, seems abandoned to Moslem predominance. Owing to its vast extent in fact, its sources of communication are limited—indeed only traversed occasionally by tribes of wandering and savage Arabs. The French occupation of portions of Algeria, including the locality of the churches of Tetulituan, Cypriote, and Aigirienne, has done little toward restoring the Christianity taught by those fathers, and for the present the prospects of a re-evangelization of Northern Africa is in no sense promising. See Davies, Voice from North Africa; Cartlage and her Remains.

6. Western Africa.—This title includes Senegambia, the British colony of Sierra Leone, the American settlement of Liberia, and the country of Guinea. In the latter are included the kingdoms of Ashantee and Dahomey. A large proportion of the people are pagans; among the remainder a very corrupt form of Mohammedanism exists. The earliest efforts made by the Protestant Church to Christianize them were made by the English in 1736. The missionary societies now in the field are the Church, Wesleyan, Baptist, North German, Society of Bremen, Evangelical Mission at Basle, Free United Methodist, United Presbyterian Church. American Southern Baptist, American Episcopal Board, American Methodist Episcopal, and American Presbyterian. Some of the Bible versions in use are the Berber, Mandingo, Grebo, Yariba, Haussa, Ibo, and Duallia. In all, twenty-five dialects have been mastered. There are now thousands of hopeful converts to Christianity; above 2,500 self-supporting scholars under instruction. A very important result has been achieved in the success of native agency. See Wilson, Western Africa; East, Western Africa; Mrs. Scott, Day-dawn in Africa; Schön and Crowther, Expeditione de Nijs; Beecham, Ashantee and the Gold Coast; Raleigh, The People of Africa; Tucker, Abes-

kuta; Walkcr, Sierra Leone; Bowen, Central Africa; Cruikshank, Eighteen Years on the Gold Coast; Fox, Western Coast of Africa; Liberia and its Resources; Life of Daniel West; Memoirs of M. B. Cox; Waddell, Twenty-nine Years in the West Indies and Central Africa; Freeman, From the Volga to the Niger.

7. Southern Africa.—The section of Africa now under consideration comprises the six provinces of Cape Colony, British Kaffraria, Kaffraria Proper, the sovereignty beyond the Orange River, Natal, and Amazulu. The ideas of the people about God were very confused and indefinite, and there is no need of particular form of worship among them. The first mission to the tribes of Southern Africa was established by the Moravian Church in 1787. The missionary societies now in the field are the American Board of Commissioners, Propagation, London, Wesleyan, Free Church of Scotland, United Presbyterian, and the English Evangelical Mission Board, with six Continental societies. The Bible versions in use are the Benga, Namaqua, Bechuana, Sesuto, Zulu, Pedi, and Kafr. There are nearly a quarter of a million of communicants. Numerous schools have been opened, with a large average attendance of scholars. As a Hottentot has expressed it, the missionaries have given them a religion where formerly they had none: taught them morality, whereas before they had no idea of morality; they were given up to prodigality and drunkenness, now industry and sobriety prevail among them. See Moffat, Missionary Labors in South Africa; Livingstone, Missionary Travels; Philips, Researches; Campbell, Travels in South Africa; Holden, Kafr Race; Shaw, Memorials of South Africa; Broadben, Martyrs of Namagon in; Taylor, Adventures in South Africa.

8. Abyssinia was formerly divided into three independent states; now, however, there is but one. The Christianity of the Abyssinians is so little developed as to little better than heathenism. Thus far it has proved a discouraging field for missionary effort. The Bible versions in use are the Amharic and Ethiopic. See Salt, History of Abyssinia; Hotten, Abyssinia and its People (Lond. 1868); Gobat, Three Years Residence in Abyssinia (N. Y. 1850); Hitzig, Hebrew Literature; Missionary Journals; Stern, The Captive Missionary; Kraft, Eighteen Years in Eastern Africa. See Any-
sianian Church.

9. Madagascar is one of the largest islands in the world, with a population of five millions. The native religion is idolatrous, but no public worship is offered to the idols. The London Missionary Society introduced the Gospel into Madagascar in the year 1818. The work of that society has been very successful, having largely secured the Christianization of the island. The other missionary societies are the Church and Propagation. The Bible version in use is the Malagasy. The native Church passed through a terrible persecution in 1849. Two thousand persons suffered death rather than renounce Christ. So plentiful has been the ingathering since that Madagascar is now in an important sense counted a Christian country. See Ellis, History of Madagas- car; Report of the Church of Madagascar; Freeman, Persecutions in Madagascar; Reports of the London Missionary Society.

10. Mauritius.—This island has a population of 300,000, three quarters of whom represent the races of India. The missionary societies in this field are the London, Propagation, and Church. An extensive and
promising work is carried on among the Tamils and Bengali-Hindustani-speaking coolies, and also by the London Society among the refugees and other emigrants from Madagascar. See Bond, Brief Memorials of the Bible, in Maryland; Backhouse, Visit to Mauritius; Le Brun, Letters.

11. Ceylon is an island situated off the south-west coast of Hindustan. The inhabitants are divided into four classes: the Singhalese, who are Buddhists; the Tamils, who profess Hinduism; the Moorsmen, and the Western form of Christianity was introduced by his missionary, Ceylon by the Jesuits as early as 1605. Protestant missions were commenced by the Dutch in 1656, by the London Missionary Society in 1804, by the Baptists in 1812, and by the American Board in the same year. The Wesleyans of England commenced their important mission in the same island in 1813. Glorious triumphs have been wrought in this field during the last half-century, and a steady advance now characterizes the work. The Wesleyan mission has been very successful. It reports 1855 members. The missionary societies are the Baptist, Church, Propagation, and American Board. The Bible versions in use are the Pali, Singhalese, and English. In Portuguese-speaking Ceylon the Bible is issued by the London Times; also by lord Napier, Sir William Muir, colonel Sir Herbert Edwards, and others in the civil and military service in India. The general opinion, not only of the missionaries, but of thoughtful and intelligent laymen, is that India is much in the condition of Rome just previous to the baptism of the emperor Constantine. Idolatry now in India, as then in Rome, is falling into disgrace—men are becoming wiser. Truth in its clearness and power is gradually entering their minds and changing their habits and lives. An intelligent Hindū said to a missionary on one occasion: "The story which you tell of him who lived, and pitied, and came, and taught, and suffered, and died—our religion and our country—that story, sir, will overthrow our temples, destroy our ritual, abolish our shastras, and extinguish our gods." The preaching of Christ crucified, and the proclaiming of him who is the way, the truth, and the life, is already accomplishing in some measure what this Hindū said it would do. Much the hope is to see in the near future a great turning of the people unto the Lord, and the utter destruction of all idols. See Thornton, India, its State and Prospects; Duff, India and Indian Missions; Kay, History of Christianity in India; Butler, Land of the Vedas; Hough, Christianity in India; Hoole, Madras and More; Clarkson, India and the Gospel; Massie, Continental India; Tilning, Early Roman Catholic Missions in India; Weitbrecht, Missions in Bengal; Wylie, Bengal; Storow, India and Christian Missions; Stirling, Orissa; Arthur, Mission to Myanmar; Long, Bengal Missions; Mullens, Missions in South India; Memoirs of Carey, Marshman, Ward, and Schweitz; rev. E. J. Robinson, The Daughters of India; Mary E. Leslie, The Zenana Mission; J. F. Carey, India.

12. India has been divided by the British into the following provinces: Bengal, Bombay, and Madras; these are again subdivided into districts. Its entire extent is about 1,357,000 square miles, with a population of 250,000,000. The religious may be divided into four classes: Hindū, Buddhist, Mohammedan, and that taught by Zoroaster. Under their individual and united influence thousands upon thousands of the people was destroyed. Children were thrown into the River Ganges as offerings to imaginary deities; widows were burned with the dead bodies of their husbands, and numbers destroyed themselves by throwing their bodies under the wheels of the cars of their bloodthirsty idols. The pioneers of Protestant missions in this country were two Danes, who arrived in 1706. There are now twenty-seven missionary societies laboring in the field. The following are a few: Church, Propagation, London, Baptist, Wesleyan, Church of Scotland, American Presbyterian, American Baptist, and American Methodist Episcopal. A German, Maclay, has been a missionary in Ceylon for thirty-three years. The native Church has a very large membership. The number of native Christians at the close of 1871 was 224,161. Within the preceding ten years an increase of 85,480 took place. The system of caste, which has proved a great barrier to the triumph of the Gospel, is becoming less and showing signs of its decline. Hinduism is the leading religion. The missionary societies are the American Baptist, American Presbyterian, American Missionary Association, and Gossen's Evangelical. The Bible versions in use are the Burmese, Ighara-Karen, Sgau-Karen, Pwo-Karen, and Siamese. The Baptists have shown the greatest success in these regions. The chief customs are loosened, prejudices are dissolved. The king of Burma sends his son to the mission school. The late king of Siam sought his most congenial associations among European Christians. Evangelization is going on with great vigor among the Karens of Burmah. Though poor, they support their own works. Wylie, in his Mission; Mrs. Judson, American Baptist Mission to the Burman Empire; Life of Judon; Malcom, Travels; Guttaloff, Notices of Siam, Corea, and Laos; Choo; Gammell, Baptist Missions.

14. The Indian Archipelago.—This vast eastward territory is divided into four parts: the British territories, Burmah, Siam, and Cochin China; and the French dependencies, including the island of Ceylon, which is the leading state. The British territories are the largest and the most prosperous. The British possession of Ceylon is the oldest. The number of the native population, however, is very small. The climate is very pleasant, and the soil is of high quality. The people are principally of the Sinhalese and Tamil races. The native Church has a very large membership. The number of native Christians at the close of 1871 was 224,161. Within the preceding ten years an increase of 85,480 took place. The system of caste, which has proved a great barrier to the triumph of the Gospel, is becoming less and showing signs of its decline. Hinduism is the leading religion. The missionary societies are the American Baptist, American Presbyterian, American Missionary Association, and Gossen's Evangelical. The Bible versions in use are the Burmese, Ighara-Karen, Sgau-Karen, Pwo-Karen, and Siamese. The Baptists have shown the greatest success in these regions. The chief customs are loosened, prejudices are dissolved. The king of Burma sends his son to the mission school. The late king of Siam sought his most congenial associations among European Christians. Evangelization is going on with great vigor among the Karens of Burmah. Though poor, they support their own works. Wylie, in his Mission; Mrs. Judson, American Baptist Mission to the Burman Empire; Life of Judon; Malcom, Travels; Guttaloff, Notices of Siam, Corea, and Laos; Choo; Gammell, Baptist Missions.
proportion of the populations. The missionary societies are the Netherland Society of Rotterdam (1879), Java Society of Amsterdam, Separatist Reformed Church, Utrecht, Netherland Society of Rotterdam (1859), Netherland Reformed, Church of England, and Rhenish. The Bible versions in use are the Malay, Javanese, Dajak, and Sundanese. Considerable good has been accomplished among the Sarillos tribes and the Land Dyaks of Borneo. China is a mission field of the civilizing power of Christianity. See Wigger, Hist. of Missions; Memoirs of Munson and Lyman; Hist. of the Missions of the American Board.

15. China.—This is an extensive country of Eastern Asia. Its superficial area is equal to about one third of Europe, and its population is estimated at 434,000,000. This vast area is divided into five provinces. The religions of China are chiefly Buddhism and Confucianism. The first Protestant mission in China was that of the London Missionary Society, founded by Dr. Morrison in the year 1807. The missionary societies now in the field are twenty-two in all, a few of which are the following: London, American Board of Commissioners, American Baptist, American Methodist Episcopal, American Episcopal, American Presbyterian, Baptist, Wesleyan, and Presbyterian. The Bible versions in use are the Chinese, Mandarin, Ningpo, Canton, Hakka, and other local dialects of China. For several years there was little or no visible fruit of the missionary's labor, but at length the tide of success set in, and a large gathering of converts took place. All the open ports are occupied by mission stations, and some places that are not open by treaty stipulations are occupied on sufferance. There are now one hundred ordained missionaries, and one hundred and eighty native catechists and teachers. The result of their united labors is encouraging as to the past and full of promise for the future. A review of the results which have been accomplished in India (see above), and of the spiritual revolution which is in progress there, is in a high degree encouraging to those who are laboring for the conversion of the still more populous empire of China. Missions in China have been established only about half the period that they have in India, and there have been about half as many laborers. When they shall have been continued for as long a time, and with as many missionaries, the prospect is that there will be an equal or greater number of converts, and that proselytes for the utter overthrow of the religious systems of China will be equally bright. The obstacles to the conversion of the Chinese people are many and great, but they are not more numerous or formidable than those which are now successfully encountered in India. If the Chinese are converted, it will be as a result of the work of missionaries, and their leading men more sceptically inclined, there is, on the other hand, an absence of the immense obstacle of caste; nor is there any set of men in China that are looked up to with such awe and reverence, and wield such immense power, as the Brahmins of India. Moreover, there is not the same diversity of races in the Chinese empire, and the number of languages is but about half the number of those in India. There is, too, this advantage in China, that, whatever the mother-tongue may be, all who have received a good education can read books understandably, which are in the general written (unspoken) language. The Chinese also are becoming a ubiquitous people, and of the multitudes who come to our own and other Christian lands, we have good reason to believe that not a few will return to China prepared in head and mind to aid in spreading the Gospel of Christ. The number of Chinese converts at the present time is alone the number there were in India thirty years ago, and the stage of progress of the missions in other respects is about the same as it was in the latter country at that period; but the outlook in China now is much more encouraging than it was in India then, and all those who are seeking the spiritual conquest of the most ancient and most populous nation of the world have abundant encouragement to press forward in their efforts. See Mission; China; Huc, Christianity in China; Turcotte and Tiedel; Morrison's Life; Abel, Residence in China; Kidl, China; Williams, Middle Kingdom; Doolittle, China; William, Journeys in North China, Manchuria, and Mongolia; Lockhart, Medical Missionary in China; Milne, Life in China; Matheson, Presbyterian Mission in China; Harkness, China Mission; Wiley, Fuk-Chau and its Missions.

16. Japan.—This empire consists of three large islands and several smaller ones, which have a superficial area of 90,000 square miles, and a population of 40,000,000. The Japanese are divided into two religious sects, called Sinto and Budhoe, or Buddhists. The missionary societies are the American Episcopal, American Presbyterian, American Reformed (Dutch) Church, and American Methodist Episcopal Church. The Bible version in use is the Japanese. This peculiar country, which, following the expulsion of the Jesuits in the 17th century, could not be brought under missionary influence from being closed to foreign nations, has now been freely opened, and brought into such favorable relations with Christian nations, as to encourage the hope that as a nation it will be entirely Christianized at no distant period. See Smith, First to Japan; Caddell, Missions in Japan; recent Reports of missionaries; Mori, Education in Japan.

17. Australia is the largest island in the world, being nearly the size of the whole of Europe. The aborigines, a race more degraded than either the Hottentot or Bushmen of South Africa, are fast diminishing in numbers. The missionary societies are the Colonial Presbyterian, Gossen's Evangelical, Evangelical Moravian Brotherhood, and Wesleyan Propagation. The migratory habits of the native tribes have stood in the way of any great success of missionary labors. Some, however, have been reached by localizing them on mission reserves. The colonization and occupation of Australia by Great Britain has introduced Christian civilization and English institutions throughout its vast extent, and made it the subject of evangelical labor in modes peculiar to all Protestant Christian countries. See Young, Southern World; Johnson, Australia; Strachan, Life of Samuel Leigh; Memoirs of Rev. B. Carveross, D. J. Dupper, and Nathaniel Tuner; Angus, Savage Life in Australia.

18. New Zealand comprises a group of islands in the Pacific Ocean, the principal of which, three in number, are distinguished as the Northern, Middle, and Southern Islands. The natives were savage cannibals, without any fixed idea of worship, but believers in a great spirit called Atua and an evil spirit called Wairua. The first mission station was opened in 1814 by the Church and Wesleyan missionary societies. The missionary societies now in the field are the Propagation, Church, North German, and Wesleyan. The Bible versions in use are the Maori and New Caledonian. The natives are now chiefly professed Christians. The Christian Sabbath and Christian ordinances are observed all over the islands, and this triumph of Christianity, in rescuing such a nation from the depths of heathenism, and even from the practice of the bloodiest cannibalism, is indeed glorious. See Yate, New Zealand; Thompson, Story of New Zealand; Miss Tucker, The Southern Cross and Southern Crown; Brown, New Zealand and its Aborigines; Memoirs of J. H. Bumbly.

19. Tonga and Fiji.—Although embraced in the generic title of Polynesia, and even in the minor term South Sea Islands, yet the insular groups known as Tonga and Fiji deserve special notice as having exhibited the most remarkable example of successful opposition of wonderful triumphs of Christian labor. The population of the Tonga, frequently called the Friendly Islands, is estimated at 50,000; that of Fiji, 127,000, scattered over not less than eighty different islands. Cannibalism is a characteristic practice of the heathen of Polynesia. In Fiji it was an institution of the people
intertwined in the elements of society, forming one of their pursuits, and regarded by the mass as a refinement. But even this revolting crime has yielded before the mild influence of Christianity, and is for the most part abolished. It is still accredited in practice, if not in theory, by a few in some of the islands. The triumphs of the Gospel in these remote parts of the earth have been in every sense wonderful. Cruel practices and degrading superstitions have given way before Christian teaching. "Thousands have been converted, have borne trial, and maintained their faith and Christian character." This is the result of patient, persevering labor, attended, in many instances, by suffering and deprivation. The missionary societies are the London, Wesleyan, and a few smaller organizations. The Bible versions are the Fijian and Rotuman. See Williams and Calvert, Fiji and the Fijians; Miss Farmer, Tonga and the Friendly Isles; West, Ten Years in South Central Polynesia; Martin, Tonga Islands; Lawey, Visits to the Friendly Islands; Seemann, Mission Life in the Fiji Islands; Turner, Nineteen Years in Polynesia; Waterhouse, King and People of Fiji; Memoirs of Mrs. Cargill.

20. The South Sea Islands.—The above terms is popularly applied to the islands of the Pacific south of the equator, including the Marqueesas, the Austral, the Societies, the Line, the Tuamotus, the Gambiers, the Tuvalu, and the Solomon Islands, as well as the groups above noticed. A mission was begun in that distant and degraded region as early as 1797, but the difficulties were so great that it came near being abandoned. But in 1812 the night of heathenism seemed to be suddenly illuminated by the Sun of Righteousness. It has since been classed followed by a glorious awakening. Up to that time a native Christian in Polynesia was unknown. Two generations later it was difficult to find a professed idolator in all Eastern or Central Polynesia where Christian missions had been established. "The hideous rites of their forefathers have ceased to be practiced. Their heathen legends and war-songs are forgotten. Their cruel and desolating tribal wars appear to be at an end. The people are gathered together in peaceful village communities, and live under recognized codes of law. On the Sabbath a large proportion of them attend the worship of God. In some instances more than half the adults are members of Christian churches. They educate their children, they sustain their native ministers, and send their noblest sons as missionaries to heathen lands farther west." In fact, those islands are no longer to be regarded as heathen. See Ellis, Polynesian Researches; Williams, Missionary Epistles; History of the South Sea Islands; Martyn of Erromanga; Life of John Williams; Gill, Gene from the Coral Islands; Lundie, Mission in Samoa; Pritchard, Missionary's Reward; Murray, Missions in Western Polynesia; History of the London Missionary Society.

21. The Sandwich or Hawaiian Islands constitute the most important Polynesian group north of the equator. They have been the locality of one of the most important missions of the American Board. That mission was commenced in 1820. Its history for forty years following is one of struggle, trial, perseverance, and encouraging success. The report of the mission in 1857 said, "When we contrast the present with the not very remote past, we are filled with admiration and gratitude in view of the wonders God has wrought for this people. Everywhere and in all things we see the marks of progress. Instead of troops of armed men now surrounding the mission station, we see now surrounded by well-clad, quiet, intelligent multitudes, who feel the dignity of men. Instead of squalid poverty, we see competence, abundance, and sometimes luxury. Instead of brutal howlings and dark orgies, we hear the songs of Zion and the supplications of saints." The year 1860 was distinguished for revivals of religion over a large part of the islands. As a result, nearly 1600 were received into the churches during that year, and 900 the year following. So great had been the success of this revival that it was described by Leakey as early as 1848, incepted measures for creating an independent and self-supporting Church in the islands. Carefully and slowly following the leadings of Providence, the native churches were by degrees educated up to this idea, which was happily consummated in 1863, and has been practiced with excellent results. Thus, following about fifty years of missionary labor, not counting the good intermediate accomplished, the world witnesses the grand result of a nation converted from barbarism, and a native Christian community supporting its own pastors and maintaining foreign missions in islands and regions beyond. See Stewart, Missions to the Sandwich Islands; Dibble, Sandwich Islands Mission; Bingham, Twenty-One Years in the Sandwich Islands; Jarves, History of the Hawaiian Islands; Anderson, History of the Mission of the American Board to the Sandwich Islands.

22. North America.—The aboriginal races of the North American continent have, to a greater or less extent, been the subjects of missionary labor almost from the period of the first settlements by Europeans. Elliot's mission to the Indians of Massachusetts was begun in 1646. The French Catholic mission to the natives of Canada dates back to 1613. The same mission was established in Florida in 1668, in New Mexico in 1679, and in California in 1697. The vast extent of the continent, the lack of national affiliation among the numerous native tribes, the imperfection and multiplicity of languages, together with the extreme unsuitability of American Indians to the influences and habits of civilized life, have rendered the results of missions peculiarly difficult. Nevertheless they have been prosecuted by Christians of various denominations with a zeal and perseverance that have been not without encouraging results, both as to individuals and communities. A full history of these missions has never been written, yet many volumes have been filled with sketches embodying material for such a history. In no part of the world have there been greater personal sacrifices or more diligent toil to Christianize savages with results less proportioned to the efforts made. Without enumerating or discussing causes, the fact must be recognized that the mission work in North America is accomplished at an outlay to an extent that leaves little present prospect of any considerable remnant being perpetuated in the form of permanent Christian communities. Still missions are maintained in the Indian territories and reservations, and the government of the United States effectively recognizes their right to accomplish all that may be done for the Christian civilization of the Indian and Indian tribes that remain. The Canadian government also maintains a similar attitude towards the Indian missions within its boundaries. See Tracy, Elliot, and Mayhew, Gospel among the Indians; History of the Independence and Expansion of the British Missionary Society; History of New England; Gookin, Christian Indians of New England; Shea, Catholic Missions; Kip, Early Jesuit Missionaries; Winslow, Progress of the Gospel in New England; Hallet, Indians of North America; Hebewick, Missions among the Delawares and Mohicans; Latrobe, Moravian Missions in North America; Lenox, Moravian Missions in North America; Hawkins, Episcopal Missions in North American Colonies; McCoy, Baptists among the Indians; Finley, Wyanadot Mission; Hines, Indian Missions in Oregon; Fitzek, Mission Life in Lake Superior; Jones, Ojibway Indians; West, Mission to the Indians; Stewart, Mission to the Indians; and some missionary works by Santee, Cree, and Sisseton Indians. See also some missionary works by Negro, Nova Scotia; Churchill, Missionary Life in Nova Scotia; Ryerson, Hudson's Bay Mission; Tucker, Rainbows in the North; De Schweinitz, Life of Zeisberger.

23. The United States and Canada.—In no part of the world is there more enlightened and persevering activ
ity in missionary effort than in these great Christian countries. To them the tide of emigration has been flowing from Europe for a hundred years, and of late it has set in from Asia. Hence, in addition to the provident arrangements of the Roman Catholic Church, there has been a greater attempt to evangelize the Indians of their forests, there has been even a louder call upon them to teach the Gospel to the foreign populations in their midst, including the Afri
can slaves and their descendants. In recognition of this call, missions have been prosecuted with great ef
cfort among the Guarani, the Sacsas, the Cahuas and the Huancas, and the fruits of which are already seen in the American missions to Europe. Missions have also been prosecuted to some extent among the French in America and their descendants, but with less success. But, as the ten
dency is strong towards the mingling of all nationalities in a homogeneous American population, the greatest re
sults have been secured in the normal spreading of the various churches on the ever-enlarging frontier, and in the accumulating masses of our ever-growing cities. In this work of home evangelization, Sunday-schools [see Sunday-schools] have served as a most efficient aux
iliary. In addition to the various general and local home missionary societies, there have been missions to seamen in the ocean ports and along the inland waters of the nation, and also especially, since the extinction of slavery, to the freedmen of the South. Recently effi
cient missions have been established among the Chinese in California.

24. Mexico and Central America.—These countries were favorite fields of the Spanish Roman Catholic mis
sionaries, and by them were pronounced Christianized at a comparatively early period in the settlement of America. The intermediate history of those countries, however, illustrates in a striking manner the defective
ness of that form of Christianization which consists in itself with ceremonious conversion, and the exclusion of the Word of God from the people. Within a recent pe
riod, and more particularly since the extinction of the empire of Maximilian, there has been a reaction in favor of religious liberty, in consequence of which Protes
tant missions have been established in the city of Mexico, and in several of the more important provinces. The Scriptures in the Spanish language are now freely circulated throughout Mexico, and to some extent in the republics of Central America. The greatest obsta
cles to their influence on the public mind are found in the anti-religious superstition of the people. It may be hoped, however, that these will gradually pass away. See Robertson, History of America; Pres
cott, Conquest of Mexico; History of the British and Foreign and American Bible Societies; Bishop Haven, Letters from Mexico; recent Reports of the American Missionary Association; Board of Foreign Missions; and the Missionary Society of the Methodist Episcopal Church; Crowe, Gospel in Central America, Hondurass, and Guatemala; Griffin, Mexico of Today.

25. South America.—With the exception of Brazil, which was settled by the Portuguese, the several coun
tries of South America were colonized by the Spanish. The entire continent was long ago Christianized after the Roman Catholic type. It was in Par
aguay, the centre of the continent, that the Jesuits planted and developed the most remarkable mission known to their history, and yet by Roman Catholic power they were summarily expelled both from Par
aguay and Brazil. The aboriginal races of South Amer
ica have to some extent become mingled with the Eu
ropean and African races that have come to be occupants of their territory, but to a large extent they have de
clined in numbers, giving omen of ultimate extinction. The Catholic missions have not been pronounced. The Christian missions resemble in superstition and their low grade of intelli
gence the native races of Mexico, and their religious aspirations are equally hopeless. Most of the South American governments maintain a limited toleration, under which Protestant missions have been established in Guiana, Guatemala, Brazil, Montevideo, Buenos Ayres, Peru, and Chili. Most of these missions have met with encouraging success, which, although as yet on a limited scale, may prove the beginning of great results among the aborigines. The special effort to keep up by English Christians. See Robertson, History of America; Prescott, Conquest of Peru; Southey, His
tory of Brazil; Kohl, Travels in Peru; Muratori, Mis
sions in Paraguay; Bernan, Missionary Labor in Brit
ish Guiana; Brett, Indian Missions in Guiana; Kidder, Sketches of Brazil; Reports of the Presbyterian Board and of the Methodist Episcopal Missionary Society; Marsh, Memoir of Captain Gardner; Hamilton, Life of R. Williams.

26. West Indies.—The West India Islands are divided into three principal groups: 1, the Bahamas; 2, the Greater Antilles; 3, the Lesser Antilles. The population is estimated at about 3,400,000. Of these, about two thirds are negroes, one fifth white men, and the remain
der mixed races. Through cruel oppression on the part of the early European emigrants to these islands, the native races, with a few exceptions, have long been exterminated, and their places as slaves were imported. The religion of the negroes was a mixture of idolatry, superstitious and fanatical. Obse
ism and myalism, species of witchcraft, were commonly practiced. The first missionary efforts among the ne
groes were made by the Moravian Brethren in 1732. Since then the following missionary societies have en
tered the field: the Wesleyan, American Free Baptist, Propagation, Baptist, American Missionary, London, Church, and United Presbyterian. Since the abolition of slavery in 1838 the negroes have given increasing heed to the precepts and practices of Christianity, and thus secured a higher degree of moral improvement and social elevation. The most prosperous society, the Wes
leyan, numbers 44,446 Church members. See Coke, History of the West Indies; Duncan, Wesleyan Mission to Jamaica; Philipello, Jamaica, Past and Present; Samuel, Missions in Jamaica and Honduras; Horsford, Voice from the West Indies; Candle, Hoyt; Knibb, Me
morial of the Missions of Liberia; Jenkins, Bradbuck; and Mrs. Wilson, Trolley, West Indies.

27. Greenland and Labrador.—The arrival of Hans Egede on the shores of Greenland in 1721 marked an epoch in the history of modern missions, and the whole subsequent history of Moravian missionary effort among the inhabitants of Greenland. The Greenland mission is full of intense though sometimes of melancholy inter
est. In several instances both the missionaries and the people for whom they labored were decimated alike by disease and famine. But, notwithstanding all discourages
ments, the missionaries toiled on. By them it was effectually demonstrated that the same agency adapted to elevating degraded savages was the preaching of Christ and him crucified. By this appointed agency, first one and subsequently many of the Greenlanders were awakened and converted, after which civilization and education followed. From the original nucleus of Christian effort at Disco, Christianity has been effec
tively disseminated by missionary settlements in other parts of the island. Five such settlements are now oc
cupied, and nearly two thousand souls are under the direct care of the missionaries. About one fifth of the population of West Greenland receive Christian in
struction; they have been generally converted, and sanc
crarily any unbaptized Greenlanders on the whole west coast up to the seventy-second degree of north latitude. On the east coast the inhabitants are still heathen; but they are very few in number, and practi
cally inaccessible to foreigners. The peninsula of Lab
rador is sparsely inhabited by Equimaux, a race of natives similar in language and customs to the Greenlanders. To that land, therefore, the Moravians extended their efforts successfully in 1774, since which time they have been extending Christian influence by means of mission stations, of which there are now four—Nain, Okaik, Hopedale, and Hebron. At these stations thirty-five missionary agents are employed, and about twelve hundred natives are under Christian instruction. The Gospel has triumphed in frozen Labrador as well as in Greenland. See Grants, History of Greenland; Egede, Greenland Mission; Holmes, United Brethren; Histories of Moravian missions in Greenland and Iceland.

VIII. Missionary Geography.—From the above survey it may be seen that an important sense the world is already occupied as the field of active missionary enterprise. A few brief statements of results accomplished by it during the current century may serve as a just indication of still greater results that may now be safely anticipated in time to come from its increasing and maturing agencies.

The mission to Tahiti in 1793-4 was the first attempt in modern times to carry the Gospel to an isolated and uncivilized people. It was commenced at a period when the greater heathen nations of the world were wholly inaccessible. In the islands of the southern seas, as upon a trial-ground, all the great problems of humanity have since been wrought out. The densest ignorance has been enlightened, the fiercest cannibalism has been confronted, the lowest conditions of humanity have been elevated, and the most abominable idolatries overthrown and substituted by a pure worship. The various languages and dialects of the islands of the Pacific have been committed to writing. Dictionaries, grammars, translations of the Scriptures, and many other books, have been printed and introduced to the daily use of the populations, a large proportion of whom have been taught by schools to read and write in their own languages. The civil condition of the various communities has also been improved by modifications of their laws and customs adapted to the new and improved state of public feeling and knowledge.

It is hardly possible for the processes of elevating nations from pagan barbarism to Christian civilization to be better stated than in the language of John Williams, the renowned missionary martyr of Eromanga. "I am convinced," wrote he, forty years ago, "that the first step towards the production of a nation's temporal and social elevation is to plant among them the tree of life, when civilization and commerce will en-

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twine their tendrils around its trunk, and derive support from its strength. Until the people are brought under the influence of religion they have no desire for the arts and usages of civilized life, but that invariably creates it.” “While the natives are under the influence of their superstitions, they evince an inanity and torpor from which no stimulus has proved powerful enough to arouse them but the new ideas and the new principles imparted by Christianity. And if it be not already proved, the experience of a few more years will demonstrate the fact that the missionary enterprise is incomparably the most effective machinery that has ever been brought to operate upon the social, the civil, and the commercial, as well as the moral and spiritual interests of mankind.” At the present time the mission field of the South Sea Islands presents every variety of communities, from those of the coral islets, just emerging from barbarism and learning their first lessons of Christianity, to those that have been longest taught and most thoroughly tried by intercourse with the outer world, which has sometimes been as destructive as their original paganism. It has been thought by some that the first experiments of modern missions to the heathen were providentially directed to the small islands of Polynesia, among an impressionable people, rather than to the great and ancient nations of India and China; that comparatively the easiest work was given to the churches at first, in the process of which they might solve the great problems of missionary measures and economies preparatory to the greater work awaiting them in larger and in some respects more difficult fields.

The marvellous rise and progress of civilization in Australia during the last half-century is largely due to missionary effort. Three generations ago there was not a civilized man on the Australian continent, nor in the adjacent islands of Tasmania and New Zealand. Now there are two millions of English-speaking Protestants, in the enjoyment of a good government, a free press, and all the immunities of liberty, education, art, and commerce. The influence which the Australian colonies will eventually exert upon Polynesia and the Asiatic nations, from Japan to India, as well as upon the Indian Archipelago and New Guinea, cannot fail to be great. There is, moreover, every reason to hope that it may be both good and Christian. In no communities does there exist a greater desire for the spread of education and the circulation of sound literature. In Sydney, Melbourne, and Adelaide there are excellent public libraries. Whatever disadvantages were fastened upon those regions by the original plan and effort of England to populate them with trans-
ported criminals, have now been largely if not wholly counteracted. Indeed, it is asserted by English writers that there is on the whole a larger proportion of well-informed, educated people in the Australian colonies than among the same number of people in Great Britain, while the religious feeling is fully equal. The proportion of the aboriginal population is now not only small, but, notwithstanding all influences, growing relatively less, so that the missionary activity of Australian Christians may be expected to seek fields in the surrounding countries in the midst of which they are placed.

As the voyage of Columbus, by which America was discovered, and many of the expeditions by which the New World was opened up to settlement, were in a certain sense missionary in their character, so from that day down to the present, missionary effort has been making geographical explorations, and increasing both the extent and thoroughness of geographical knowledge. Of this the expeditions and journeys of Livingstone in Africa are a striking proof and illustration. Moreover, the influence which missions have exerted, and are now more than ever promising to exert over vast portions of the earth, renders the subject of missionary occupation in various countries one of peculiar interest. For a full illustration of this subject nothing less than a missionary map of the world is requisite; nevertheless, very suggestive indications are practicable on a condensed scale, like those here with presented to the reader. Without any attempt to show the island world of the southern hemisphere, to which reference has been made above, a miniature outline of India is first introduced, followed by similar outlines of other important fields, to which, for lack of space, we cannot further allude.

It would be difficult, even with the largest map, to impress the mind adequately with the extent and importance of India. That ancient country embraces a territory twenty-three times as large as England, and, leaving out Russia and Scandinavia, equal in extent to all Europe. It contains twenty-one races and thirty-five nations, while its inhabitants speak fifty-one different languages and dialects. Its population, according to the census of 1872, is 257,562,558, of which number 192,800,000 are directly governed by British rulers, and 46,200,000 by native governments dependent upon the British.

Notwithstanding some praiseworthy efforts to introduce the Gospel into India during the 18th century, all such efforts were opposed, and to a great extent neutralized, by the East India Company, which then practically ruled the country in the name of Great Britain. It was not till 1815 that toleration was obtained for missions in India from the British Parliament. Since that period diligent efforts have been made, both by English and American Christians, to antagonize idolatry, and introduce Christian truth and worship by all appropriate means. Yet the government connection with idolatrous worship was not fully withdrawn till 1849.

A most interesting exhibit of the work and influence of missions in India may be found in a Parliamentary Blue-book ordered to be printed by the House of Commons, April 2, 1872. From it the following facts are abridged and copied:

"The Protestant missions of India, Ceylon, and Canada are maintained by 85 missionary societies, in addition to local agencies. They employ the services of 666 foreign missionaries. They occupy 522 principal stations and 2500 subordinate stations. A great impulsion was given to these societies by the changes in public policy inaugurated by the charter of 1833, and since that period the number of missionaries and the outlay on their missions have continued steadily to increase."
Co-operation of Missionary Societies.—"This large body of European and American missionaries bring their various moral influences to bear upon the country with the greater force because they act together with a compactness which is but little understood. From the nature of their work, their isolated position, and their long experience, they have been led to think rather of the numerous questions on which they agree than of those on which they differ, and they co-operate heartily together. Localities are divided among them by friendly arrangements; and, with few exceptions, it is a fixed rule among them that they will not interfere with each other's converts and
each other’s phases of duty. The large body of missionary

inhabitants, most of whom are professors and students of

institutions, hold periodic meetings, and act together on pub-

lic questions, and have frequently addressed the Indian
government on important social and educational questions

the welfare of the native community, and have suggested val-

able measures. In these respects, the missionaries have

Various Forms of Labor.—The labors of the foreign

missionaries in India assume many forms. Apart

from their educational and religious functions as public

institutions, many of the mission churches constitute a

valuable body of educated people. They contribute

greatly to the cultivation of the native languages and lit-
	erature, and all who are really interested in the welfare of

languages. The missionaries, as a body, know the

natives of India well. They have been

sustained both for schools and for general circulation, in

the fifteen most prominent languages of India, and in several

other languages they have compiled vocabularies, gram-

marians and grammars; they have written important works

on the native classics and the system of philosophy; and

they have largely stimulated the great interest in the

native literature prepared in recent years by native gentle-

men.

Mission Presses and Publications.—The mission press

in India are 35 in number. During the ten years be-

 tween 1850 and 1873 they issued 3410 new works in thirty

languages. They circulated 1,518,508 copies of books of

Scripture, 2,375,040 school-books, and 8,750,129 Christian

books and tracts.

Schools and Training Colleges.—The missionary schools

in India are chiefly of two kinds, purely vernacular and

Anglo-Indian. In addition to the work of these schools, several missions maintain training colleges for

their native ministers and clergy, and training institu-

tions for boys, where many of both sexes are brought to

matured in English and the houses of Hindu gentlemen.

The great progress made in the missionary schools and the

area they occupy will be seen from the following fact:

They have been established in all the provinces within

twenty years. In 1872 the scholars numbered 142,502.

Christian Communities.—A very large number of the

Christian communities scattered over India are small,

and they contain severally fewer than a hundred com-

munity, and they convert them into missionary

Within the same time some of these small congregations consist

educated men, have considerable resources, and are able

are able to maintain a large number of the native clergy and ministers in dif-

ferent churches, who are now taking a prominent place in the

in the instruction and management of the Indian Church.

Christian Church. Taking them together, the rural and

aboriginal populations of India which have received a large

share of the attention of the missionary societies now con-

tain among them a quarter of a million native Chris-

theatricals in India,

General Influence of Missions.—The missionaries in

India hold the opinion that the winning of these converts,

share in the hold of the Indian people or in the internal

portion of the beneficial results which have sprung from

their labors. No statistics can give a fair view of all that

they have accomplished. They consider that the Chinese

teaching, now applied to the country for many years, has

powerfully affected the entire population. The moral

touches the Indian mind, and influences the lives of

by multitudes who do not follow them as converts.

In

moral and intellectual conduct is becoming familiar to the people; the Indian systems are no longer

defended as they once were, many doubts are felt about

the rules of caste, and the great festivals are not attended

by the great crowds of former years. This view of the

general influence of their teaching, and of the greatness

reputation which it acquires, is not derived from

missionaries only. It has been accepted by many

distinguished residents in India and experienced

officers of the Indian Government, and has been

endorsed by the high authority of Sir Bartle Frere. With-

out pronouncing an opinion upon the matter, the govern-

ment has accepted the evidence of this new migra-

tion under which it is laid by the benevolent exertions

made by the missionary societies in India. We believe

example and self-denying labors are infusing new vigor

into the stereotyped life of the great populations placed

under the British sway, and are the cause of per-

ever better. The mission has been able to the

most barbarous scenes. Native churches have al-

ready been formed, and converted Indians are becom-

ing apostles to their countrymen, while a system of ed-

ucation, indirectly under Christian influence, promises
to elevate the general intelligence and character of the

nation at an early day. The effect of Christianity, if not formally, is practically set aside, and a favorable sentiment towards Christianity has be-

come very general in various grades of society.

In South Africa a mission was commenced by the

Moravians as early as 1737; but it was withdrawn in

1744, and not effectively resumed till 1759. The work

of the London Missionary Society entered the field, in 1812

the Wesleyan, and since various others. Although Hot-

entots and Kaffirs are not promising subjects for mis-

sionary influence, yet the Gospel, through missionary

agency, has not been wanting in glorious triumphs

among them, as well as other native tribes of South

Africa, while it has made substantial progress among

sal, which, for extent and rapidity of effect, are far more

common and to be expected than converting you or your fathers

have witnessed in modern Europe.

To the above may be fitly added the following similar

autorial testimonies:

"I believe, notwithstanding all that the English people

have done to benefit India, the missionaries have done

more for it and at less expense than all our public institu-

tions."—Lord Lawrence, viceroy and governor-general.

"In manyplaces an impression prevails that the mis-

sionaries do not make any results adequate to the efforts

which have been made; but I trust enough has been said

by the missionaries to prove that this is not the case. We

are proud of them, and those who hold such opinions know but little of the

truth."—Sir Donald McLeod.

"Lieutenant-governor of the Punjab."}

In the light of such competent and unequivocal testi-

mony it would seem impossible for any reasonable

mind to doubt the grandeur or the beneficence of the

results accomplished by Christian missions during the

current century, or to question their still greater prom-

ise in time to come. The above notices of missionary

work in India may serve as a sample of similar testi-

mony which might be adduced from various other coun-

tries. In nearly all cases the most that has been done is to be regarded as in a large measure preparatory to
greater efforts and successes hereafter.

The great empire of China affords another remarkable example. In twenty years all Christian efforts

in behalf of China had for ages maintained a rigid system of non-inter-

course with the people of foreign nations, whom it in-

discriminantly stigmatized as outside barbarians. Until

within a little more than thirty years all Christian ef-

forts in behalf of China had to be made outside of the

empire, or stealthily if within its borders. On the open-

ing of the "Five Ports" to commerce in 1842 missions

also entered, and, notwithstanding multiplied obstacles,

have since made wonderful progress. Already there are

84,000 native Christians in China. The principal

great cities of the empire have become recognized cen-

ters of missionary effort. ; From Canton on the south
to the old Tartar capital, Peking, on the north, what it

is perhaps most interesting of all is the demonstrated fact

that, notwithstanding the peculiarities of the Chinese

character, the power of the Gospel has proved itself ade-
quate to its complete transformation and renewal after

the New Testament model. Many ministers of the Gos-
pel have already been raised up. The native churches are also developing both the capacity and the dispo-

sition for self-support. Thus all the elements of a successful

and progressive establishment of Christianity through-

out the empire of China seem now to be happily at work.

In Japan, on the other hand, we have very good objective

data upon which to draw the conclusion that Christianity is

enjoying very great favor with the sovereign. In 1868 the

Christian community had long been excluded by the

most barbarous decrees. Native churches have al-

ready been formed, and converted Indians are becoming

apostles to their countrymen, while a system of edu-

cation, indirectly under Christian influence, promises
to elevate the general intelligence and character of the

nation at an early day. The effect of Christianity, if not formally, is practically set aside, and a favorable sentiment towards Christianity has be-

come very general in various grades of society.

In South Africa a mission was commenced by the

Moravians as early as 1737; but it was withdrawn in

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entots and Kaffirs are not promising subjects for mis-

sionary influence, yet the Gospel, through missionary

agency, has not been wanting in glorious triumphs

among them, as well as other native tribes of South

Africa, while it has made substantial progress among
the Dutch and English colonists who now permanently occupy that portion of the African coast.

In 1815 the Church of England Missionary Society first turned its attention to the countries on the eastern border of the Levant. In 1819 the American Board commenced its work in the same regions. The missions in Greece, Turkey, and Persia have been mainly addressed to the new converts of those lands. As a result, though they have been commenced the number of evangelical congregations have been established both in European and Asiatic Turkey. Most interesting and promising also have been the results of the educational efforts made in connection with the Protestant missions in the Orient.

5. Missionary Literature.—Notwithstanding the numerous references in this article to books relating to the several fields of missionary effort throughout the world, the subject of missions as a whole would be but imperfectly delineated without allusion to its general literature, which embraces several classes of valuable works not heretofore named, and which can now be but briefly indicated.


2. Cyclopaedia, Gazettes, etc.—Newcombe, Aikman, Rand, (Prophetically Missionary), Edie, Stowardis (Gazetteer), Hoole (Year-book), Grundemann (Missions Atlas, Gotha, 1827-71); Bliss, Miss. Year-book, 1890.

3. Histories of Missionary Societies.—Annales de la Propagation de la Foi; Lettres Éléments; Anderson, Hist. of the Colonial Church; Allen, Wesleyan Missions; Moister, Wedgman Missionary; Best, Merventz; Cox, Baptist Missionary Society; Gammell, Baptist Missionary Society; Jubbies of the Church Missionary Society; Ellis, London Missionary Society; Kennedy, Accounts of the Society for the Propagation of the Gospel; Jubbies of the Religious Tract Society; Jubbies of the British and Foreign Bible Society; American Missionary Register; American Tract, Hist. of the American Board; Strickland, American Methodist Missions; Green, Presbyterian Missions; Lowrie, Presbyterian Missions; Reid, Missions of the M. E. Church.

4. Missionary Biographies.—Morison, Lives of the Fathers; Veron, American Missionary Memorial; Tarbox, Missionary Patriots; Yonge, Pioneers and Founders; Eddy, Daughters of the Cross; Lives of Schwartz, Carey, Marsham, Coke, Morrison, Phillips, Shaw, Judson, Hall, and many others.

5. Discourses of Missionary Principles. — Harris, Great Commission; Duff, Missions the Chief End of the Church; Gmelin, End and Aim of Missions; Campbell, Philosophy of Missions; Kingsmill, Missions and Missionaries; Müller, On Missions, a lecture delivered at Westminster Abbey, Dec. 3, 1873, with an introductory sermon by dean Stanley; Beecham, Christianity the Means of Civilization; Maitland, Prize Essay; Stowell, Missionary Church; Stowe, Missionary Enterprises; Wayland, Moral Duty of Missions; Liverpool Conferences on Missions; Richard Watson, Sermons; Macfarlane, The World's Jubilee; Seelye, Chr. Missions; the addresses on Missions delivered at the New York meeting of the Evangelical Alliance; and many others. The following periodicals contain valuable articles on the subject of missions: English Rev. v. 42 sq.; xviii, 354 sq.; Western Rev. Jan. 1855; July, 1866; Christian Rev. ii, 320 sq.; ii, 449 sq.; vi, 385 sq.; xiv, 866 sq. Amer. Bibl. Repository, 5d series, iv, 436; vi, 161 sq.; Jan. 1867, p. 38; Bibl. Repos. and Prose. Rev. Oct. 1870, p. 613; New-Englander, viii, 489; ix, 197; Prize Discourse, iv, 449; v, 535; xv, 349; 1858, p. 496; xvii, 61; xxxvi, 324; July, 1876; Christian Examiner, i, 182; ii, 183; iii, 265; 449 sq.; xix, 51; xiv, 416; Bibl. Sacra, Oct. 1867; Bril. and For. Evangel. Rev. Apr. 1871; Evangel. Qu. Rev. Oct. 1870, p. 373; Meth. Qu. Rev. vii, 629; viii, 165 sq. (Longford); Oct. 1870, p. 205 sq.; Oct. 1870, vi; Theol. Mediwm, July, 1873, art. ii; Oct. art. ii; Contribut. to Theol. World, 1870, p. 114. See also Malcom, Theol. Index, s. v.

6. Missionary Periodicals.—Their number is legion. Every country interested in missionary enterprises is publishing one or more. Germany, England, and America have them by the score. Among the most valuable are the Missionary Chronicle (Lon.), the Missionary Magazine (Lon.), and the Missionary Herald (Boston); Missionary Review of the World (N. Y.); also Mission Life (Lon.). A magazine based on mission reading on foreign lands with reference to the scene and circumstances of mission life; the Basle Evang. Missions-Magazin (established in 1816); Burkhardt, Missionsbibliothek. A General Missionary Periodic, a monthly, is just starting at Gutersloh, Germany. Its editors are Schmoller, Grundeman, and Warnack. It is to be published in English, and its contributors are to be of the world at large.

The above outline will serve at least as an indication of the great extent and value of a species of Christian literature which is obviously destined to increase in volume and in interest from year to year and from age to age. Whoever, by means of the authentic information now accessible, will acquire a full and just comprehension of the grand enterprise of missions, as it stands embodied in the active movements and growing successes of Christian missionaries and churches, can hardly fail to recognise with wonder and gratitude the rapid and substantial progress that is now made towards the full accomplishment of the Saviour's great command, "Go teach all nations." (D. P. K.)

Misson, François Maximilien, an eminent French lawyer, distinguished himself by his pleadings before the Parliament of Paris in behalf of the Protestants during the persecution of the Huguenots in the 17th century. He retired to England on the revocation of the Edict of Nantes, and after a fruitful period as a tutor to an English nobleman, he published A Voyage to Italy (8 vols.).—A Tour in England:—and Le Théâtre sacré des Cévennes, in which the author betrayed his credulity and fanaticism by espousing the cause of the French prophets. He died in London in 1701.

Missy, César Th., a writer of French parentage, was born June 2, 1705, at Berlin, and studied theology at Frankfort-on-the-Oder; but for his persistent refusal to sign the official formula of creed he was excluded from the ministry in Prussia. He went to Holland, where he allied with his duties of a minister the pursuits of a literary critic and poet. In 1781 he was appointed minister of the Dutch Church of London. In 1769 he was appointed to the chapel of St. James's Chapel. He died at London, Aug. 10, 1775. His judgment was very good, his taste refined, and his love of study passionate. He numbered among his friends several distinguished men of learning, as Beaussdre, Forney, Jordan. His rich library, together with his manuscripts, went to the library of the duke of Sussex. He left a work in verse, Paraboles ou fables et autres narraisons d'un citoyen de la république Chrétienne du dix-huitième siècle (Londres, 1769, 1770, 1776, 1805) :—Sermons sur divers textes (ibid. 1780, 3 vols. 8vo). Missy was also one of the editors of the Bibliothèque Britannique, of the Journal Britannique, and of the Magazin Français de Londres. Other poetical productions and critical articles of his were published in the Mercure de France and in English periodicals.

Mist (mist, ed. Gen. ii. 6) signifies a rising vapor, a fog, or cloud, which again distils upon the ground (Job xxxvi. 27). The Chaldean paraphrase renders it מַשָּׁל, the cloud.

Mistletoe (Anglo-Sax. misteltan, Ger. mistel; the tan of the Anglo-Saxon name means a tree or prong, a shoot of a tree; mistel is of uncertain etymology, but probably the same, in meaning at least, as the Latin rhus, a bunch (Venus) of small parasitical shrubs of the natural order Loranthaceae. This order is excep-
MITAKSHARA

nous, and contains more than four hundred known species, mostly tropical and parasites. The leaves are entire, almost nerveless, thick and fleshy, and with the flowers of many species are showy. The calyx arises from a tube or rim, which sometimes assumes the appearance of a corolla of the flowers, and is so regarded by many botanists; what others deem the colored calyx being viewed by them as a corolla of four or eight petals or segments. Within this are the stamens, as numerous as its divisions, and opposite to them. The ovary is one-celled, with a solitary ovule; the fruit one-seeded, generally succulent. The stems are dichotomous (i.e., divide by forking); the leaves are opposite, of a yellowish-green color, oblong-spatulate. The flowers are inconspicuous, and grow in small heads at the ends and in the divisions of the branches, the male and the female flowers on separate plants. The berries are about the size of currents, white, translucent, and full of a very viscous juice, which serves to attach the seeds to the branches. When they germinate, the radicle always turns toward the branch, whether on its upper or under side. The mistletoe derives its nourishment from the living tissue of the tree on which it grows, and from which it seems to spring as if it were one of its branches.

Superstitious Use.—The mistletoe was intimately connected with many of the superstitions of the different branches of the Aryan race. In the Northern mythology, Baldur is said to have been slain with a mistletoe. Among the Celts the mistletoe which grew on the oak was in peculiar esteem for magical virtues. Traces of the ancient regard for the mistletoe is said to remain in some old English and German customs, as kissing under the mistletoe at Christmas. The British Druids are said to have had an extraordinary veneration for it, and that mainly because its berries as well as its leaves grow in clusters of three united to one stock, and, as is well known, they had a special veneration for the number three (comp. Vallancey, Grammar of the Irish Language). Stukeley (Medallie History of Cariactus, ii, 163 sq.), speaking of the Druids' festival, the Jul (q.v.), and the use of the mistletoe, relates as follows: "This was the most respectable festival of our Druids, called Yule-tide, when mistletoe, which was called buch (because used to cure disease), was carried in their hands, and laid on their altars, as an emblem of the salutiferous advent of Messiah. . . . The custom is still preserved in the north, and was lately at York. On the eve of Christmas-day they carry mistletoe to the high altar of the cathedral, and proclaim a public and universal liberty, pardon, and freedom to all sorts of inferior and even wicked people at the gates of the city, towards the four quarters of heaven." See Brand, Popul. Antiquities of Great Britain, i, 521-4.

MITAKSHARA is the name of several Sanscrit commentatorial works of the Hindus. One of these is a commentary on the text-book of Suta, the"Compendium of Astronomy: another, a commentary on the Mūnās work of Kumāria; a third, a commentary on the Brihadāranyaka, etc. See VEDA. The most renowned work, however, bearing this title is a detailed commentary by Vijnāneshwara (also called Vijnānānātha) on the law-book of Yājnavalkya (q.v.); and its authority and influence are so great that "it is received in all the schools of Hindu law from Benares to the southern extremity of the peninsula of India as the chief groundwork of the doctrines which they follow, and as an authority from which they rarely dissent" (comp. Two Treatises on the Hindu Law of Inheritance, translated by H. T. Colebrooke, Calcutta, 1810). Most of the other renowned law-books of recent date, such as the Śrīmit-Chandārika, which prevails in the south of India, the Chīvala, mani, Vīramitra-dvādaśa, and Mayūraka, which are authoritative severally in Mithilā, Benares, and with the Mahārattas, generally defer to the decisions of the Mitakshara; the Dāyabhāga of Jīmvātāvāna alone, which is adopted by the Bengal school, differs on almost every disputed point from the Mitakshara, and does not acknowledge its authority.

The Mitakshara, following the arrangement of its text-work, the code of Yājnavalkya, treats in its first part of duties in general; in its second, of private and administrative law; in its third, of purification, penance, death, and the like; but, since it frequently quotes other legislatures, expounding their texts, and contrasting them with those of Yājnavalkya, it is not merely a commentary, but supplies the place of a regular digest. The text of the Mitakshara has been edited several times in India. An excellent translation of its chapter On Inheritance was published by Colebrooke in the work New Commercial Grammar and Explanations of the Sanskrit Language (Calcutta, 1810) and of its entire text in a modern commentary by Nāvavalkya is also followed by the same celebrated scholar in his Digest of Hindu Law (Calcutta and London, 1801, 3 vols.).

Mitchell, Alfred, a Congregational minister, was born May 22, 1790, at Wethersfield, Conn. He graduated at Yale College in 1809; was ordained pastor in Norwich Oct. 18, 1817, and died Dec. 19, 1831. He published five occasional sermons.—Sprague, Amais, ii, 601.

Mitchell, Donald, a Scotch missionary to India, flourished in the first half of our century. Of his early history nothing is known to us. He was the first missionary sent out by the Scottish Missionary Society. He settled at Bombay, where he labored with zeal, and saw his efforts crowned with much success. His plan was to convert the people by influencing the young, and, to secure their confidence, he established schools for their mental training. He succeeded in starting, in connection with his mission, eight schools, which were attended by some three thousand pupils. More fully to fit himself for the important work in which he was engaged, Mr. Mitchell mastered the official languages, and was enabled to address the people, not only in the immediate neighborhood of the station which he occupied, but also for many miles along the coast and in the interior, with very encouraging results for several years, till called to rest from his labors. See The Missionary World (N. Y. 1873, 12mo), p. 498.

Mitchell, Ellaha, D.D., an American scientist in early years, and later a popular preacher, was born at Washington, Conn., Aug. 19, 1798, and was educated at Yale College (class of 1813). From 1810-18 he taught in his alma mater. In 1817 he was elected professor of mathematics in the North Carolina University, whither he removed at once. In 1825 he was transferred to the chair of chemistry, and in this position he greatly distinguished himself. In 1831 he turned towards the ministry, was ordained by the Presbytery of Orange, and became noted as an able preacher and a good Biblical scholar. He died at Black Mountain, N.C., June 27, 1863. Dr. Mitchell contributed frequently to the Journal of Science.

Mitchell, John, a Congregational minister, editor, and author, was born at Chester, Conn., Dec. 27, 1794; was educated at Yale College (class of 1821) and at Andover Theological Seminary; edited the Christian Spectator from 1824 to 1829; was then licensed to preach;
Mitchell, John Thomas, a minister of the Methodist Episcopal Church, was born near the village of Salem, Bonneau County, Va., Aug. 29, 1810, and enjoyed the advantages of a good common-school education. In 1817 the family moved to Illinois, and settled near Belleville, St. Clair County. At a conference camping meeting he was converted, and shortly after united with the Church, but afterwards became careless and indifferent. In 1830 he commenced teaching in a Sabbath-school. About the same time he was appointed assistant superintendent of the Sabbath-school, and becoming deeply impressed with a clear sense of duty, he entered the ministry, April 13, 1831, at Hillsborough. In 1832 he set out for Indianapolis, Indiana; in 1837 preached at Jackson Court House, Ind., and in 1838-39 at New Madrid. In 1840 he was transferred to Rock River Conference, and by the General Conference of 1844 was elected assistant book-agent of the Western Book Concern. He died May 30, 1851. Mr. Mitchell possessed great and growing powers, combining in a very marked manner social, intellectual, and moral qualities. He was well read in theology, and had an excellent knowledge of philology, mathematics, and the classic languages. See Annual Minutes of the M. E. Church, 1863, p. 144.

Mitchell, Jonathan, a Presbyterian divine of note, was born in England in 1624. He came to this country in 1635. Jonathan was afforded all the advantages of education within reach. After due preparation, he was entered at Harvard College, and graduated in 1647. He was ordained at Cambridge, Aug. 21, 1650, and settled as minister in that place. Soon after this president Dunstar embraced the principles of the Baptist. This was a peculiar trial to Mitchell; but, though he felt it to be his duty to combat the principles of his former tutor, he did it with such meekness of wisdom as not to lead to separation. Mitchell's controversy resulted in the removal of president Dunstar from the college. In 1662 he was a member of the synod which met in Boston to discuss and settle a question concerning Church-membership and Church discipline, and the report was chiefly written by him. The determination of the question relating to the baptism of the children of those who did not approach the Lord's table, and the support thus given to what is called the half-way covenant, was more owing to him than to any other man. See Half-way Covenant. Time has shown that the views which this good man labored so hard to establish on this point cannot be his boast about this present purity of the churches. Jonathan Mitchell was eminent for piety, wisdom, humility, and love. He possessed a retentive memory, and was a fervent and energetic preacher. He died July 9, 1668. He published several letters and sermons, for which consult Justin Winsor's Catalogue of the Ministers of New England (Boston, 1870, new series, See Litt., by C. Mather; Magnalia, iii, 158-185; Hist. Soc. viii, 27, 47-52. (J. H. W.)

Mitchell, Orin, a minister of the Methodist Episcopal Church, was born in Granville, Licking Co., Ohio, Jan. 18, 1809; was converted in 1829; licensed to preach in 1832; received on trial in the Ohio Annual Conference in 1834, and appointed to Danville Circuit. He traveled on Plymouth, Grand River, and Lapier circuits, in Michigan. In Ohio he received appointments to the station of Maumee and Perrysburg; to the circuits of Indiana, Missouri, and Arkansas; to those of Clarkfield, Amity, Jeromeville, and Fairfield. In 1854 he took a superannuated relation, and died in August, 1869. Orin Mitchell excelled as a pastor, and his labors resulted in much good for the Christian cause.

Mitchell, Samuel C., a Presbyterian minister, was born in Overton Co., East Tennessee, April 20, 1806. He received a classical and Christian training, early united with the Cumberland Presbyterian Church, and was soon after elected ruling elder. He subsequently left Tennessee and settled in Indiana, and, becoming deeply impressed with a call to the ministry, in 1841 he placed himself under the care of the Wabash Presbytery, and immediately commenced preparation for the ministry. He was licensed to preach in 1843, and ordained at Limestone, Indiana, in 1846. He died Aug. 6, 1862. Mr. Mitchell was a plain, earnest, and impressive preacher. See Wilson, Presb. Hist. Almanac, 1863, p. 415.

Mitchell, Thomas W., a minister of the Methodist Episcopal Church, South, who labored as a missionary among the North American Indians, was born in Indiana, the other remaining child of the pioneer white system of Tennessee when Thomas was but two years old. Here he was educated. He professed religion in his eleventh year; joined the Methodist Episcopal Church; removed to Missouri, with his parents, in 1835; was licensed to preach in 1857; admitted into the Missouri Conference the same year; filled the following charges: New Madrid Circuit in 1857, and Webberville Circuit in 1838. In 1840 he was located; removed to the Cherokee Nation in 1845, and taught a public school until 1846, when he was readmitted into the Indian Mission Conference. From that time to 1851 he filled different appointments and was then transferred to the Creek District. In 1856 he was appointed superintendent of Fort Coffee and New Hope seminaries, and continued until 1858. Then he was transferred to the St. Louis Conference, where he labored until 1862. During the war-storm he retreated to Texas, and, after the opening of brighter days, in 1866 he entered the Trinity Conference, where he labored until 1869, when he took a superannuated relation. In 1871 he obtained a transfer and removed to the Indian Mission Conference, and was appointed presiding elder of the Creek District. He died in the midst of his work, March 17, 1872, in Ozark, Creek Nation. See Minutes of Conferences, 1872, P. 742.

Mitchell, William B., a minister of the Methodist Episcopal Church, was born in 1815. He was converted in 1843, and, though engaged in a lucrative business, turned aside to the ministry, to which he felt called of God. In 1845 he was licensed to preach; in 1846 was stationed at the Delaware Mission, Delaware County, N. Y., under his presiding elder; in 1847 joined the New York Conference, and was successively appointed to Windham, Lexington, Jefferson, Prattsville, and Kortright circuits, and subsequently to Coxsackie and Hyde Park stations. He died Oct. 27, 1858. "His life was useful and consistent; his zeal for the interests of the Gospel; his earnestness; his anxiety for the salvation of souls earnest and abiding." See Smith, Sacred Monuments (N. Y. 1870), p. 99 sq.

Mitchell, William H., D.D., an American divine and educator of the Presbyterian communion, was born Sept. 7, 1812, at Monoghan, Ireland. His early training he received in his native town, and even then distinguished himself by superior abilities and unwearied application. In his early manhood he was a practitioner of law. In his twenty-seventh year, a little more than a year after his marriage, he came to this country, and settled at Montgomery, Alabama. For a number of years after this he was engaged as teacher. In 1845 he was licensed to preach by the presbytery of East Alabama, and
shortly after he was installed pastor of the Presbyterian Church at Wetumpka, Alabama. Possessing abilities of a high order, and being in all respects exemplary and pious, faithful, untiring in his devotion to his ministerial and pastoral duties, he enjoyed the confidence and esteem of all who knew him. In August, 1850, Mitchell removed to Florence, Alabama, and became the pastor of the church in that place. He remained in this pulpit till June, 1871, when the onerous and accumulating duties and cares of the Synodical Female College of that place, of which he had become president, in connection with his pastoral responsibilities, rendered it necessary that he should devote himself more entirely to the care and interests of the college. He died Oct. 3, 1872, after having held the presidency of the synodical college for over thirty years. In his death the city lost a fine, looking man, rather low of stature, pleasing in his address, and courteous and dignified in his deportment; sometimes grave and serious, and at other times humorous and entertaining. When among his most intimate acquaintances and friends, he was free and unrestrained, and abounded in anecdote and wit. In ecclesiastical bodies he was usually a calm and quiet listener, speaking but seldom, and modest and diffident in advancing his opinions, but always wise, prudent, and conservative, yet decided and firm in his convictions. His sermons were written with care, and preached almost always from his manuscript; but his delivery was fluent and easy. He was a man of fine literary attainments, and could write and speak well. He was a man of great liberality, and his sermons were doctrinally sound and Scriptural, and in all the religious and moral duties of life, showed a great zeal and love for the church. His sermons were doctrinally sound and Scriptural, and in all the religious and moral duties of life, showed a great zeal and love for the church.

Mitchell, William Luther, a Presbyterian minister, was born in Maury County, Tenn., July 11, 1828; was converted at the age of twelve; graduated in 1854, with honor, at Jefferson College, Pa., and in 1857 at Princeton Theological Seminary; was licensed in 1857 by the presbytery of Lafayette, Mo.; in 1857 and 1859, supplied the First Presbyterian Church, Burlington, Iowa; and in 1859 was ordained and installed pastor of the church at Hillsborough, Ill., where he died, Feb. 23, 1864. Mr. Mitchell was a minister of more than ordinary ability and attainments. As a Christian, his life was religious exemplified; as a pastor, he was earnest and instructive, and often eloquent and impressive. His sermons were doctrinal, and at the same time intensely practical. See Wilson, Presb. Hist. Almanac, 1864, p. 102.

Mitchell, William W., a minister of the Methodist Episcopal Church, was born in Virginia Feb. 16, 1815. He was educated with a view to the legal profession, but was prevented from pursuing that course by his family circumstances. While a student at Yale he was converted, and he became convinced that his place was in the pulpit. After much opposition at home, he joined the Illinois Conference in 1854, and was appointed to Lebanon Circuit, where he continued about six months, and was then removed to Vandalia Station. He afterwards filled many important appointments on circuits, stations, and districts, all in Illinois, except one year in Kentucky. William W. Mitchell was a good rather than a great preacher. His last appointment was to Edgewater Station. During his second year in this station he became severely afflicted, so as to disable him for pulpit labors. He consequently resigned his charge and removed to Richview, Illinois, where, after severe suffering for almost a year, he died, March 7, 1869. See Minutes of Conference, 1869, p. 204.

Mite is the rendering in theAuth. Vers. (Luke xi, 59; xx1, 2; Mark xii, 42) of the Greek term λεπτός (thm, like a scale), a minute coin (Aelchir, i, 2; Pollux, On. ix, 92), of bronze or copper (see Smith's Dict. of Class. Ant., s. v. Λεπτός), two of which made a quadrans (Mark xii, 42), and which, therefore, was the eighth part of the Roman ass, i.e., equal originally to a little over one mill, but in the time of Christ about half a mill. At Athens it was reckoned as one seventh of the χαλκός (Suidas, v. Λεπτός). From Mark's explanation, "two mites, which make a farthing" (λεπτή δύος, δή ἵπτη κελεμάντης, ver. 42), it may perhaps be inferred that the κελεμάντης or "farthing" was not so large as one supposed to be there spoken of as a money of account, though this might be the case in another passage (Matt. vi, 26). See Farthing.

Cavedoni (Bibl. Num., i, 76) has supposed that Mark meant to say "one lepton was of the value of one quadrans," for had he intended to express that two of the small pieces of money were equal to a quadrans, then he must have written ἵπτη τίνι instead of ἵπτη κελεμάντης; and the Vulg. has also translated quas est, but not quam est. This argument, however, is too minute to be of much force. Another argument adduced is that the word "farthing," used by the English in the parallel passages of Matthew (v, 26) and Luke (xii, 62), proves that the quadrans is the same as the lepton. In the former passage the words are ἰσαχαρον κελεμάντης, and in the latter ἰσαχαρον λεπτόν. This argument, again, hardly merits an observation, for we might as well assume that because we say such a thing is not worth a penny, or not worth a farthing, therefore the penny and the farthing are the same coin. A third argument, deemed by Cavedoni to be conclusive, assumes that the quadrans only weighed 90 grains, and that if the quadrans equalled two lepta, there would be coins existing at the time of our Saviour of the weight of 18.44 grains. This argument is sufficiently answered by the fact that there are coins of the ethnarch Archelaus and of the emperor Augustus struck by the procurators weighing so low as 18 to 15 grains,

and by comparing them with others of the same period a result can be obtained proving the existence in Judea of three denominations of coinage—the semis, the quadrans, and the lepton. There is no doubt that the lepton was rarely struck at the time of the evangelists, yet it must have been a common coin from the time of Alexander II the accession of Antigonus (B.C. 69—B.C. 40), and its circulation must have continued long in use. The extreme vicissitudes of the period may only have allowed these small copper coins to be struck. They were formerly attributed to Alexander Jannaeus, but are now given to Alexander II. They average in weight from 20 to 15 grains. See Money.

It may be as well to notice that Schleuniger (Les. N. T. s. v. κελεμάντης), after Fischer, considers the quadrans of the N. T., of which the lepton was the half, not to have equalled the Roman quadrans, but to have been the fourth of the Jewish ass. The Jewish ass is made to correspond with the half of the half-ounce Roman as, and as, according to Jewish writers, the Παλαιαν ασσία τεταρτήν with the eighth part of the asser, or Jewish ass (Buxtorf, Les. Palm. s. v. Παλαιαν), and as the evangelists have understood this word Παλαιαν as to be the lepton, it follows that the quadrans was equalled to the ass. This theory, however, is quite out of the question, and a comparison of the coins of Judea with those struck at Rome clearly proves that the quadrans in Judea was the same as the quadrans in Rome. Moreover, as the Romans ordered that only Roman coins, weights, and measures should be used in all the provinces of the Roman empire (Dion. Cass. iii, 20), it is evident that there can have been no Jewish as or Jewish quadrans, and that all the coins issued by the Jewish princes, and under the procurators, were struck upon a Roman standard (E. W. Malden, Hist. of Jewish Coinage and of Money in O. and N. T. p. 296—302).

Copper Coin (λεπτόν or "mite") of Archelaus.

(Obverse—H [ΦΩΣΤΟΥ] within beaded circle. Reverse—XX [ΘΡΟΝΟΝ] above. See above.)*
Mitelli, Giuseppi Maria, a noted Italian painter, was born at Bologna in 1634. He received instruction from his father, and as an eminent fresco painter of Bologna, and afterwards entered the school of Flamino Torre. He painted a number of works for the churches of Bologna, among which may be mentioned St. Reniero healing the sick, in S. Maria della Vita, a Pietà, in the Nunziato, and Christ taken in the Garden, at the Cappuccinia. He was more famous for the number of plates of the most celebrated masters, as well as many of his own designs—among the latter the set of twenty-six plates illustrating the Twenty-four Hours of Human Fecility. Bartsch has credited him with one hundred and sixty-two prints, but Nagler increases the list. He died in 1718. See Launay’s History of Painters, trans. by Hosoe (Lond., 1847, 3 vols. 8vo), ii, 138; Spooner, Biog. History of the Fine Arts (N. Y. 1865, 2 vols. 8vo), ii, 569.

Mith'cah (Heb. Mīḥkāh, מִּחְכָּה, sweetness, prob. of the water found there; Sept. Maššēši), the twentieth station of the Israelites in the desert, between Tar rah and Hashmonah (Numb. xxxiii, 28, 29); perhaps at the intersection of Wady el-Ghamr with Wady el-Jer reif. See EXOD.

Mith'nite (Heb. Mīḥnî, מִחְנִי, patrocinous or gentile apparently from מִחְנֶה, Me’nane, firmness; Sept. Maššēši v. v. Baššiši, Vulg. Mathematicos, as if from מַטָדָא, Mattan), an epithet of Josaphat, one of David’s body-guard (1 Chron. xi, 40); either from his ancestor or name, or more of which, however, is not there any other mention, or further means of determination.

Mithra or Mithras (Greek Mīśpoc; Sanscrit. Mitra or Mitra), the highest of the twenty-eight second-class divinities of the ancient Persian Pantheon, is generally regarded as the chief of the Izdes (Zend. Yas zuta), the ruler of the universe. He is spoken of as the god of the sun; but he is more properly the god of day, and, in a higher and more extended sense, the god of light, presiding over the movements and influence of the principal heavenly bodies, including the five planets of the sun and moon. The primary signification of the word Mitra is a friend, and Mithra would therefore convey the representation of light as the friend of mankind, and as the mediator (muṣṭirāq) between heaven and earth. Protector and supporter of man in this life, he watches over his soul in the next, defending it against the impure spirits, and transferring it to the realms of eternal bliss. He is all-seeing and all-hearing, and, armed with a club—his weapon against Ahriman and the evil Deu—he unceasingly “runs his course” between heaven and earth. In this character of mediator, as well as in some other respects, he would seem to approach the character of Zoroaster. From Persia the cultus of Mithra and the mysteries were imported into Asia Minor, Syria, Palestine, etc., and it is not unlikely that in some parts human sacrifices were connected with this worship. In the days of the emperors the worship of Mithra found its way into Rome, and thence into the different parts of the Roman empire, and the mysteries of Mithra (Hierocoraciac, Curatio Socrum), which fell in the spring equinox, became famous even among the many Roman festivals. The ceremonies observed in the initiation to these mysteries—symbolical of the struggle between Ahriman and Ormuzd (the Good and the Evil)—were of the most extraordinary and, to a certain degree, even dangerous character. Baptism and the partaking of a mystical liquid, consisting of flour and water, to be drunk with the utterance of sacred formulas, were among the inaugurate acts. The seven degrees—according to the number of the planets—were, 1, Soldier; 2, Lions (in the case of men) or Hymanas (in that of women); 3, Ravens; 4, Degrees of Perseus; 5, Of Oromios; 6, Of Hesios; 7, Of Fathers—the highest—who were also called Eagles and Hawks. At first of a merry character—thus the king of Persia was allowed to get drunk only on the Feast of the Mysteries—the solemnities gradually assumed a severe and rigorous aspect. Through Rome, where this worship, after many vain endeavors, was finally suppressed in A.D. 378, it may be presumed that it found its way into the west and north of Europe; and many tokens of its former existence in Germany are still to be found, for instance, such as the Mithra monuments at Heidenheim, near Frankfort-on-the-Main, and at other places.

Among the Persians Mithra is pictured as a young man, clothed with a tunic and a Persian cloak, and having on his head a Persian bonnet or tiara. He kneels upon a prostrate bull, and while holding it with the left hand by the nostril, with the right he plunges into the shoulder a short sword or dagger. The bull is at the same time vigorously attacked by a dog, a serpent, and a scorpion. The ancient monuments represent him as a beautiful youth, dressed in Phrygian garb, kneeling upon an ox, into whose neck he plunges a knife; several minor, varying, allegorical emblems of the sun and his course surrounding the group. At times he is also represented as a lion, or the head of a lion. The most important of his many festivals was his birthday, celebrated on the 25th of December, the day subsequently fixed—against all evidence—as the birthday of Christ. In the early days of the Church it was not an uncommon occurrence to find an apostle of the inspired teacher laying undue stress on some points of resemblance between Mithraism and Christianity, and thus the triumphant march of the latter was much re-
MITHREDATH

In modern times Christian writers have been again induced to look favorably upon the assertion that some of our ecclesiastical usages (e.g. the institution of the Christmas festival) originated in the cultus of Mithraism. Some writers, who refuse to accept the Christian religion of supernatural origin, have gone so far as to institute a close comparison with the founder of Christianity; and Dupuis and others, going even beyond this, have not hesitated to pronounce the Gospel simply a branch of Mithraism. The ablest reply to these theories we have from Creuzer and Hardwick.

Among the chief authorities on this subject are Sainte-Croix, Recherches historiques et critiques sur les mystères du paganisme, edited by Sylvester de Sacy (Par., 1817); Burnouf, Sur le Yagna, p. 831 sq.; Lajard, Recherches sur le culte public et les mystères de Mithra (Paris, 1847-8); O. Müller, Denkmäler d. alten Kunst; Creuzer, Mythologie u. Symbolik (2d ed.), i. 298, 301, 341, 714 sq.; id. Das Mithräum (Heidelberg, 1888); Schwenk, Mythologie der Perser (Frankl, 1850); See, Die Mithrausgeheimnisse (Aarau, 1823); Hammer, Mithridatica (Vienna, 1834); Dupuis, Origines de tout les cultes, i, 37; Hardwick, Christ and other Masters, ii, 431-458. See Farsen; Zenda vistat.

Mithredath (Heb. Mithraeth, מיתרְדַת, from the Pers. given by Mithra, see Gesenius, Thesaurus, Heb. p. 892, and comp. the Gr. form of the name Μιθραδάτης, Lat. Mithridates; Sept. Μιθραδάτης and Μιθραδάτης, the name of two Persian officers after the exile.

1. The "treasurer" (בֶּן-יִים) of King Cyrus, commissioned by him to restore the sacred vessels of the Temple to Sheshbazzar, the Jewish chief (Ezra i, 8). B.C. 538.

2. One of the governors of Samaria, who wrote to king Artaxerxes, or Smerdias, charging the Jews with rebellious designs in rebuilding Jerusalem (Ezra iv, 7). B.C. 522.

Mithridates (Μιθραδάτης or Μιθραδάτης), the Greekized form (a. 1 Esdr. ii, 11; b. 1 Esdr. ii, 16) of the Heb. name Mithredath (q. v.).

Mitre is the rendering in the Auth. Vers. of the Hebrew word פִּיָּלִים (Pisnalm, something rolled around the head), spoken especially of the turban or head-dress of the high-priest (Exod. xxviii, 4, 37, 39; xxix, 6; xxxix, 28, 31; Lev. viii, 9; xvi, 4; for its form, see Josephus, Anti. iii, 7, 3; Braun, De Vestiti sacerd. Heb. p. 624 sq.; Töpffer, De turcia summâ et minorum sacerdotum, Vienn, 1722; Funcke, De turcia pontif. Ebr. Ges. 1728), once of a royal crown ("diadem," Ezek. xxvi, 20; also פִּיָּלִים, from the same root), spoken of a turban or head-band, or, according to the Alexandrine tradition, of a diadem, among the Hebrews, bug, of the women (Isa. iii, 23, "hood"), of the high-priest (Zech. iii, 5), and once of the king (Isa. lxii, 8, "diadem," where the text has פִּיָּלִים or פִּיָּלִים See Bonnet; Crown; Priest.

Mitre is the name given also to the head-dress worn in solemn Church services by the pope, the bishops, abbots, and certain of the prelates of the Church of Rome. The name, as probably the ornament itself, is borrowed from the Oriental, although, in its present use, it is not in use in the Greek Church, or in any other of the churches of the various Eastern rites. The Western mitre is a tall, tongue-shaped cap, terminating in a gold point, which is often gilt to symbolize the "clove tongues," in the form of which the Holy Ghost was imparted to the apostles, and is furnished with two flaps, which fall behind over the shoulders.

Roman Catholic Mitre.

Opinion is much divided as to the date at which the mitre first came into use. Eusebius, Gregory of Nazianzus, Epiphanius, and others speak of an ornamented head-dress worn in the church; but there is no very early monument or pictorial representation which exhibits it in any way. It is first seen in the time of Constantine the Great. A statue of St. Peter, said to have been erected in the seventh century, bears this mark of distinction in the shape of a round, high, and pyramidal mitre, such as those which the popes have since worn, and offers, perhaps, one of the earliest instances of its usage in churches. The most ancient mitres were very low and simple, being not more than from three to six inches in elevation, and they thus continued till the end of the thirteenth century. Since the 9th century the mitre is found to have been in use quite extensively. From the time of Leo IX until Innocent IV the mitre was worn by cardinals, and instances are recorded in which the popes granted permission to certain bishops to wear the mitre; as, for example, Leo IV to Abgar, bishop of Hamburg, in the ninth century. In the fourteenth century, when the mitre had come into general use, they gradually increased in height to a foot or more, and became more splendidly decorated; their outlines also presented a degree of convexity by which they were distinguished from the older mitres.

The mitre, as an ornament, seems to have descended in the earliest times from bishop to bishop. Among the Cotentin MSS. is an order, dated July 1, 4 Henry VI, for the provision of the archbishop of Canterbury, which had been worn by his predecessors. It is evident that in some cases a very costly ornament. Archbishop Pecheham's new mitre, in 1288, cost £173 4s. 1d. The material used in the manufacture of the mitre is very various, often consisting of the most costly stuffs, studded with gold and precious stones. The color and material differ according to the festival or the service in which the mitre is used, and there is a special prayer in the consecration service of bishops, used in investing the new bishop with his mitre. The mitre of the pope is of peculiar form, and is generally called by the name of mitra (q. v.). There are four different mitres which are now used by the pope. These are more or less richly adorned, according to the nature of the festivals on which they are to be worn. The two horns of the mitre are generally taken to be allusion to the seven tongues of fire which rested on each of the apostles on the day of Pentecost.

At the time the mitre was by special favor conferred on certain bishops; gradually it became the common right of every bishop to wear the mitre, and later its use was also permitted by special privilege to certain abbots, to provosts of some distinguished cathedral chapters, and to a few other dignitaries. (Compare Walcott, Archeyology, p. 383 sq.; Binterin, Zenswürdigkeiten der Kirche, i, pt. ii, p. 348).

In some of the Lutheran churches (as in Sweden) the mitre is worn; but in the Church of England, since the Reformation, the mitre is no longer a part of the episcopal costume; it is simply placed over the shield of an archbishop or bishop instead of all of a mitre. The mitre of a bishop has its lower rim surrounded with a fillet of gold; but the archbishops of Canterbury and York are in the practice of encircling theirs with a ducal coronet, a usage of late date and doubtful propriety. The bishop of Durham surrounds his mitre with an earl's coronet, in consequence of his ancient palatine of Durham and earl of Sedburgh. Before the custom was introduced of bishops impaling the insignia of their sees with their family arms, they sometimes differentiated their paternal coat by the addition of a mitre.

MITARELLI, NICOLAS-JACQUES (also known as JEAN-BENOIT), an Italian theologian and bibliographer, and a learned historian, was born at Venice Sept. 2, 1707. At an early age he entered the order of the Camaldulles, and prosecuted his theological studies at Florence and
MITYLENE

(at Rome, where he secured the friendship of the cardina-

l Rezzonico, subsequently Clement XIV. Appointed

to the professorship of philosophy, and afterwards to

that of theology, in the convent of Saint-Michel, at

Murano, near Venice, Mattarelli banished from his teach-

ing the scholastic method, and all the idle questions to

which it gives rise. Nine years later, he was sent to

Treviso as confessor to the monastery of Saint-Parisio;

here he was occupied in arranging the archives of that
	house, acquired a taste for ecclesiastical antiquities, and

gave himself to researches in this direction. His nomi-

nation in 1747 to the office of chancellor of his order

gave him the opportunity of visiting the libraries and

archives of a great number of convents. He then con-

ceived the idea of writing a history of his congregation.

The renown which this well-executed enterprise gained

for him caused his election in 1760 as abbott of the

convent of Saint-Michel at Murano, and in 1765 as general

of his order. In 1770 he resigned the government of

the monastery of Saint-Michel, which he kept until his

death. He died Aug. 14, 1777. Endowed with a pro-

digious memory and a nice critical sense, Mattarelli ac-

quired a thorough knowledge of Italian ecclesiastical

history. To all the virtues he united an exemplary

modesty, which many times caused him to refuse the

honors offered him. From his pen date: Memorie

della vita di S. Parision, monaco Camaldolese e di

monastero di S.S. Cristina e Parision di Trevise (1748,

8vo) — Memorie del monastero della S. Trinità di Fa-

enza (Faenza, 1749, 8vo) — Annali Camaldolesi, quin-

bus plura inserentur, cum ceptis Italicco-monasticis

res, tum historiam ecclesiasticam remque diplomaticam

illustrantia (Venice, 1755-1778, 9 vols., fol.) — This

important work, drawn up after the model of the Annali

ordinis S. Benedetti di Mabillon, extends to the year

1764 — Ad Scriptores rerum Italicarum Cl. Muratori

accexitiones historia Fonteniana (Venice, 1771, fol.) —

De Literaturae Fontenariae (Venice, 1771, fol.) —

Bibliotheca codicum manuscriptorum monasterii S.

Michaellae de Muriano Venetiarum, cum appendice libro-

rum impressionum saculi XV (Venice, 1769, fol.). See

Fabroni, Vita Italorum; Titoaldo, Biografia degli

Italiani illustri, s. 140; Jagomann, Magazin der itali-

nischen Literatur, vol. IV; Hirsching, Histor.-liter.

Handbuch.

Mitylene). Mirtalpe, Acts xx. 14; written also

Mitlepe, Mitoula, which is the older and more ac-

curate form [see Tachau, ad Mel. II, ii. 484]; one of

uncertain etymology), the capital of the isle of Lesbos

(Plut., iv, 2, 29). In the Egean Sea, about seven and a

half miles S. by E. of the point of the island called

Minor. It was a well-built town, with two harbors, but

unhospitably situated (Vitr., De Architect. i, 6).

It was the native place of Pictius, Theophases, Theoph-

rahtrus, Sappho, Alceus, and Diophanes, and was lib-

erally supplied with literary advantages (Strabo, xii. 617;

Ael. His. xii. 5, 37; Scaliger, Vell. Paten. ii, 18). The
town was celebrated for its buildings ("Mitylene pulchra,", Horace, Epist. I, xi, 17; see Cicero, Rutil. ii, 16).

It had the privileges of a free city (Pliny, N. H. vi, 39).
The apostle Paul touched at Mitylene overnight between Assos and Chios, during his third apostolical journey, on the way from Corinth to

Judaea (Acts xx. 14). It may be gathered from the cir-

cumstances of this voyage that the wind was blowing from the N.W.; and it is worth while to notice that in the harbor or in the roadstead of Mitylene the ship

would be sheltered from that wind. Moreover, it ap-

pears that Paul was there at the time of dark moon, and

this was a sufficient reason for passing the night there

before going through the intricate passages to the south-

ward (see Conybeare and Howson's Life of St. Paul, ii.

210). It does not appear that any Christian Church

was established at this place, and it is said to have been

a place of no importance (Tournon, Prat. ii, 115; Oli-

vier, Voyage, ii, 38; Sommiv, Itinera in Graecia, p. 368).

The town contains about 700 Greek houses, and 40

Turkish; its streets are narrow and filthy (Turner, Tour

in the Levant, iii, 299). See, generally, Paul's Reisen-

cyklop., v, 372 sq.; Anthon's Class. Dict. s. v.; Smith's

Dict. of Class. Geography, s. v.; M'Callough's Gazetteer,

s. v.

Mixed marriages, i.e. marriages between Jews

and Gentiles, were strictly prohibited by the Mosaic law.

The New Testament, if it be to be regarded as ev-


tive prohibition of the intermarriage of Christians and

heathens, yet, to say the least, strongly represents such

a proceeding as inconsistent with a Christian profession

(1 Cor. vii, 39; 2 Cor. vi. 14). The early fathers de-

nounced the practice as dangerous and even criminal

Tertullian, Ad Uxorum lib. ii, c. 2-9; De Coram. Mat. c. 19;

Cyprian, Ad Quirin. lib. iii, c. 62; Ambrosius, De Abru-

hano, lib. i, c. 9; Ep. lib. ix, ep. 70; De Fide et Oper. c.

19; Jerome, In Jobin, lib. i, c. 10); and it was after-

wards positively prohibited by the decrees of councils

and the laws of the empire (Conc. Chalced. c. 14; Arrelat.

i. c. 11; Illecri. c. 13, 15, 17; Aureliam, ii, c. 18; Cod. Ju-

tud. lib. i, tit. 9, 1, 6; Cod. Theodos. lib. iii, tit. 7, 1, 2; lib.

ix, tit. 7, 1, 5; lib. xvi, tit. 8, 1, 6). These prohibitions

extended to the marriage of Christians with Jews, Pa-

gans, Mohammedans, and certain heretics, namely, those

whose baptism was not admitted as valid by the Church.

The first interdiction of marriage with heretics on rec-

ord one which was made about the middle of the

fourth century (Conc. Laodic. c. 10, 31; see also Conc.

Agurh. c. 67; Chalced. c. 14). It does not appear that

such marriages, although prohibited, were declared null

and void whenever they had actually taken place; and

various examples of the breach of the rule, as in the case of

Moses, the mother of Augustine (Augustine, Confes. lib. ix, c. 9), and Clotildis, the queen of Clovis (Gregorius Turon. Hist. Franc. lib. ii, c. 28), who became instrumental in the conversion of their respective husbands to Christianity. See Riddle, Christ.

Antiquitas, p. 745-749. See Divorce, MARRIAGE.

Mixed multitude (גָּםָּה, e'eb; Sept. ἡμείς, Vulg. promiscuum), the designation of a certain class who went with the Israelites as they journeyed from

Rameses to Succoth, the first stage of the exodus from

Egypt (Exod. xii, 88). In the Targum the phrase is

vaguely rendered "many foreigners," and Jarchi ex-

plains it as "a medley of outlandish people." Aben-

 Ezra goes further, and says it signifies "the Egyptians

who were mixed with them, and they called them the mixed multitude" (גָּםָּה, Numh. xi, 4) who were gathered to

them." Jarchi, on the latter passage, also identifies the

"mixed multitude" of Numbers and Exodus. Dur-

ing their residence in Egypt, marriages were naturally

contracted between the Israelites and the natives, and

the son of such a marriage between an Israelitish woman

and an Egyptian is especially mentioned as being stoned

for blasphemy (Exod. xx, 14). The native children were

good for the resident or naturalized foreigner as for

the native Israelite (Josh. viii, 35). This hybrid race is ev-
MIZAR

idently alluded to by Jacobi and Aben-Ezra, and is most probably the term to which reference is made in Exodus. Knobel understands by the "mixed multitude" the remains of the Hyksos who left Egypt with the Hebrews. Dr. Kalisch (Comm. on Exod. xxi, 38) interprets it of the native Egyptians who were involved in the same oppression with the Hebrews by the new dynasty, which invaded and subdued Lower Egypt (from old Kurtz, Hist. of Old Egypt ii, 512, Eng. tr.), while he supposes the mixed multitude to have been Egyptians of the lower classes, attributes their emigration to their having endured the same oppression as the Israelites from the proud spirit of caste which prevailed in Egypt, in consequence of which they attached themselves to the Hebrews, "as herdsmen and herdsmen of wood and drawers of water." That the "mixed multitude" is a general term including all those who were not of pure Israelitish blood is evident; more than this cannot be positively asserted. In Exodus and Numbers it probably denotes the miscellaneous hangers-on of the Hebrew camp, whether they were the issue of spurious marriages with Egyptians, or were themselves Egyptians or belonging to other nations. The same happened on the return from Babylon, and in Neh. xiii, 8 a slight clue is given by which the meaning of the mixed multitude may be more definitely ascertained. Upon reading the story of the Ammonites and the Moabites, it should not come into the congregation of God forever," it is said they separated from Israel all the mixed multitude." The remainder of the chapter relates the expulsion of Tobiah the Ammonite from the temple, of the merchants and men of Tyre from the city, and of the foreign wives of Ashdod, of Ammon, and of Moab, with whom the Jews had intermarried. All of these were included in the mixed multitude, and Nehemiah adds, "Thus cleanse I them from all for- eigners." The Targ. Jon. on Num. xvi, 4 explains the mixed multitude as proselytes, and this view is apparently adopted by Ewald, but there does not seem to be any foundation for it. See MINGLED PEOPLE.

MIZAR (Heb. מִזָּאר, מִזַּאר, smallness, i.e. a little of anything, as in Gen. xix, 20, etc.; Sept. μικρός, Vulg. modicus, Aug. Vers. margin little apparently the name of a summit on the eastern ridge of Lebanon or some contiguous chain, not far from which David lay after escaping from the rebellion of Absalom (1 Sam. xxi, 4). The name appears in the editions of the targums under its root M-F-A, and it merely as an appellation, the small mountain; but this is a more harsh construction, and mention is made in the context of the trans-Jordanic region of Hermon, not very far from which was Mahanaim, whither David retired (see Tholuck's Comment. ad loc., who nevertheless in the sense of mountain the place is intended, it must doubtless be sought in some eminence of the southern part of this general range, perhaps in the present Jebel Ajiam, which may have properly been so styled (i.e. the little) in contrast with the greater elevation of Lebanon, Hermon, and Gilead.

MIZPAH (Heb. מִזְפָּה, מִזְפָּה, Gen. xxxvi, 49; Josh. xi, 3; Judg. x, 17; xi, 11, 34; xx, 1, 5, 8; 1 Sam. vii, 6, 11, 12; x, 17; 1 Kings xxv, 22; 2 Kings xxv, 29, 25; 2 Chron. xxvi, 6; Neh. ii, 13, 15; Jer. xi, 6, 15; xii, 1, 3, 6, 10, 14, 16; Hos. v, 1; always [except in Hos. vi, 1] with the art. מִזְפָּה; Sept. Μασσαφα, Vulg. Mar- pha; but in Gen. xxxvi, 49; Sept. Μασσαφα, Vulg. omit; 1 Sam. vii, 5, 13; 1 Kings xv, 22; 2 Sam. xvi, 2, 6; 2 Chron. xvii, 6; Neh. iii, 19, 20; Μασφα, v. s. v. n. of Massaph; Hos. v, 1, συναγωγή, speculatio); or MIZ- PAAH (Heb. מִזְפָּה, Mitzpa, Josh. vi, 8; Judg. vi, 29; 1 Sam. vi, 5, 6, 7; xxii, 3; with the art. Josh. xvii, 36; 18, 26; 2 Chron. xxiv, 49; Sept. Massaph, but συναγωγή in Judg. xii, 22; Massaph in 1 Sam. xxii, 5; Vulg. Maspach, Massaph; in 1 Kings xxv, 23, 29; Jer. xi, 6 sq.; xili, 1); the name of several places in the Am. Vers. Miz-
Moab

Moab (Heb. Moab, מֶּבּוֹא, number, as often; Sept. Μαβά, one of the leading Israelites who accompanied Zerubbabel on the return from Babylon (Ezra ii, 2), in the parallel passage (Neh. vii, 7) called by the equivalent name MISPERETH. B.C. 586.

Miz'peh. See Mizpah; RAMATH-MIZPEH.

Miz'raim, meaning "two mounds or fortresses" [see MAZOR]; but the word is, perhaps, of foreign [Egyptian or even Aramaic] origin, and in all probability the most conspicuous object in the modern versions, the "Egypt" or "Egyptians"), the name by which the Hebrews generally designated Egypt, apparently from its having been peopled by Mizraim, the second son of Ham (Gen, x, 6, 13). B.C. post 2158. See also ABU-MIZRAIM. The name is in the dual form, double EGYPT, and seems to have originally among the Hebrews at least, denoted LOWER AND UPPER EGYPT by gazza, as we now say the two Sicilies, for Sicily and Naples (Gen. xlv. 29, xlvi. 34, xlvi. 6, 10). This ori- ginal appellation has been perpetuated in the Aramaic name, MOYIL ("the prophet Samuel") as the probable site of Mizpah, especially as in 1 Mac. iii, 46 it is described as "over against Jerusalem," implying that it was visible from that city. This place is now a poor village, seat- ed upon the summit of a ridge, about 900 feet above the plain of Gibeon, being almost cumbrous and in all the vicinity. It contains a mosque, now in a state of decay, which, on the ground of the apparently erro- neous identification with Ramah, is regarded by Jews, Christians, and Moslems as the tomb of Samuel (see SWARZ, Palest. p. 127). The mosque was once a Latin church, built in the form of a cross, upon older founda- tions, and probably of the time of the Crusaders. There are many traces of former dwellings. The modern hamlet clusters at the eastern side of the mosque. The houses, about twelve in number, are either ancient or composed of ancient materials. Their walls are in places formed of the living rock hewn into shape, and one of the little courts are excised to the depth of sev- eral feet. There is thus an air of departed greatness and high antiquity about the place, which, added to its commanding situation, gives it an inexpressible charm (Porter, Hand-book, p. 216; comp. Tobioler, Zwee Ruiher Topographische von Jerusalem u. seinen Umgebungen [Berl. 1853, 1854], ii, 874 sq.). Mr. Williams (in Smith's Dict. of Greek and Roman Geog. s. v.) doubts this location, urging that Jer. xii, 5, 6 appears to require a position more directly on the great route from Jerusalem to Sa- maria; but Neby Samwil is exactly on the route by which Jotham overtook the murderer of Gedaliah (Jer. xii, 12; comp. 2 Kings xi, 20). He was well known to the Christians at Cæsarea, and may have been a friend of Barnabas (Acts iv, 36), but appears not to have been before this acquaintance with Paul. Some think that he was converted by Paul and Barnabas while at Cyprus (Acts xiii, 9); but the designation "an old disciple" (αγάπης τοῦ μάστιγος) has more generally induced the conclusion, that he was converted by Jesus himself, and was perhaps one of the seventy (see KuinöL, Comment. ad loc.).

Mob (Heb. Moab, מֶּבּוֹא, water [i. e. seed] of her father, with allusion to his incestuous origin [see below]; Sept. Monih, the son of Lot and his eldest daughter, and founder of the Moabitish people (Gen. xix, 30-38). B.C. 2063. Moab is also used for the country or territory of the Moabites (Jer. xivii, 4), and also for the plain of Moab (Num. xxii, 3, 14; Judg. iii, 30; 2 Sam. vii, 2; 2 Kings i, 1; Jer. xlvii, 11, 19). The "Plains of Moab," near Jericho, was the last station of the Hebrews in their journey to Canaan (Num. xxxi, 33; xxxii, 11, xxxiii, 48). The proper territory of the Moabites, more fully called the field of MOAB (Ruth i, 1, 6, 6; ii, 4, 9), lay on the east of the Dead Sea and the Jordan, strictly on the south of the torrent Arnon (Num. xxi, 13, 26; Judg. xi, 18); but in a wider sense it included also the region anciently occupied by the Amorites over against Jericho, usually called the plain (deserts) of MOAB (Num. xxii, 1; xxiv, 3, 3, xxxi, 12; xxxii, 46, 50; xxxv, 1; Deut. xxxiv, 1); or elsewhere simply the plain of Moab (Num. iii, 16; iv, 23; xxii, 49; xxxivv, 5); which latter region was afterwards as- signed to the Reubenites, but during the captivity was again occupied by the Moabites (see Isa, xvi, 11; Jer. xlviii). It is now called the district of Kerak, from the name of that town, anciently Kir-Moab. See MOABIT; PALTHER-MOAB.

As to the etymology of the name, various explana- tions have been proposed. (1) The Sept. inserts the words λυσίωνας τοῦ πατρὸς μου, saying 'from my father,' as if Μώμη. This is followed by the old inter- preters; as Josephus (Ant. i. 11, 5), Jerome. Quaest. Hebr. in Genesis, the gloss of the Pseudo-Jon. Targum; and in modern times by Driver (p. 370), and J. D. Michaelis (B. f. Ueberlekt.). (2) By Hiller (Onom, p. 414) and Simon (Onom, p. 473) it is
MOABITE derived from בָּמֹבֶית, ingressa, i.e. coitus, patris. (3.) Rosenmüller (see Schumann, Genesis, p. 802) proposes to treat דַּמֵּס als equivalent for דָּבָר, water, in accordance with the figure employed by Balaam in Numb. xxiv, 7 (as above adopted). This is countenanced by Jerome—sensum, i.e., in consenso, adhibuit auctoritate gensium in sua favor (Thes. p. 775 f ; also of Forst (Hambch. p.707) and Bunsen (Bibelwerk). (4.) A derivation, probably more correct etymologically than either of the above, is that suggested by Maurer from the root בָּמַע, 'to desire'—'the desirable land'—with reference to the extreme fertility of the region occupied by Moab (see also First, Itch. p.707 f.). Nisibin is now a hot and smoky, in the desert, and the city, which had perhaps no attraction for the Amoritic mountain-ears, appears to have remained in the power of Moab. When Israel reached the boundary of the country, this contest had only very recently occurred. Sihon, the Amoritic king under whose command Hebron had been taken, was still reigning there—'the battle commemorating the event were still fresh in the popular mouth (Numb. xxii, 27-30).

Of these events, which extended over a period, according to the received Bible chronology, of not less than 600 years, from the destruction of Sodom to the arrival of Israel on the borders of the Promised Land, we obtain the above outline only from the fragments of ancient documents, which are found embedded in the records of Numbers and Deuteronomy (Numb. xxii, 28-30; Deut. ii, 10, 11).

The position into which the Moabites were driven by the invasion of the Amorites was a bad one, and exposed one, in extent, to so much as half that which they had lost. But on the other hand its position was much more secure, and it was well suited for the occupation of a people whose disposition was not so warlike as that of their neighbors. It occupied the southern half of the high table-land which rises above the eastern side of the Dead Sea. On every side it was strongly fortified by nature. On the north was the tremendous chasm of the Arnon. On the west it was limited by the precipices, or more accurately the cliffs, which descend almost perpendicularly to the shore of the lake, and are intersected only by one or two steep and narrow passes. Last, but by no means least, was the south-eastern circle of hills, which open only to allow the passage of a branch of the Arnon and another of the torrents which descend to the Dead Sea.

It will be seen from the foregoing description that the territory occupied by Moab at the period of its greatest extent, before the invasion of the Amorites, divided itself naturally into three distinct and independent portions. Each of these portions appears to have had its name, by which it is almost invariably designated:

(1) The enclosed 'corner' or canton south of the Arnon was the 'field of Moab' (Ruth i, 5, 6, etc.).
(2) The more open plains of the Zeruiah and Arnon, opposite Jericho, and up to the hills of Gilad, was the 'land of Moab' (Deut. i, 5; xxxii, 49, etc.).
(3) The sunk district in the tropical depths of the Jordan valley, taking its name from that of the great valley itself—the Arabah—was the Arboth-Moab, the dry regions—in the A. V. very incorrectly rendered the 'plain of Moab' (Numb. xxxii, 1, etc.).

The main object of this chapter is to trace the connection of the Moabites with the neighboring peoples

1. Locality and Early History. Zoar was the cradle of the race of Lot. Although the exact position of this town has not been determined, there is no doubt that it was situated on the south-eastern border of the Dead Sea. From this centre the brother tribes spread themselves. Ammon (q.v.), whose disposition seems throughout to have been more roving and unsettled, went to the north and east and took possession of the pastures and waste tracts which lay outside the district of the mountains; that which in earlier times seems to have been known as Haran, was occupied by the tribe of Zobah, whose principal habitat is described in Gen. xiv, 5; Deut. ii, 20). The Moabites, whose habits were more settled and peaceful, remained nearer their original seat. The rich highlands which crown the eastern side of the chasm of the Dead Sea, and extend northwards as far as the foot of the mountains of Gilad, appear at that early date to have borne a name, which in its Hebrew form is presented to us as Shaveh-Kiriathaim, and to have been inhabited by a branch of the great race of the Rephaim. Like the Horim before the descendants of Esau, the Avim before the Philistines, or the indigenous races of the New World before the settlers from the West, this ancient people, the Emim, gradually became extinct before the Moabites, who thus obtained possession of the whole of the rich elevated tract referred to—a district forty or fifty miles in length by ten or twelve in width, the celebrated Belka and Kerak of the modern Arabs, the most fertile on that side of the Dead Sea and the most suitable for the maritime plains of Philistia and Sharon, on the west of Palestine, are for agriculture. With the highlands they occupied also the lowlands at their feet, the plain which intervenes between the slopes of the mountains and the one perennial stream of Palestine, and through which they were enabled to gain access at pleasure to the fords of the river, and thus to the coun-

try beyond it. Of the valuable district of the highlands they were not allowed to retain entire possession.

The whole country was either forced from their original seats on the west, or perhaps lured over by the increasing prosperity of the young nation—crossed the Jordan and overran the richer portion of the territory on the north, driving Moab back to his original position behind the natural bulwark of the Arnon. The plain of the Jordan was planted with the hot and sandy tracts of desert, which had perhaps no attraction for the Amoritic mountain-ears, appears to have remained in the power of Moab. When Israel reached the boundary of the country, this contest had only very recently occurred. Sihon, the Amoritic king under whose command Hebron had been taken, was still reigning there—'the battle commemorating the event were still fresh in the popular mouth (Numb. xxii, 27-30).

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II. Connection with the Israelites. Outside of the hills, which enclosed the "field of Moab," or Moab proper, on the south-east, and which are at present called the Jebel Uru-Karayeb and Jebel el-Tarfueyeh, lay the vast pasture-grounds of the waste, uncultivated country, or "Midbar," which is described as "facing Moab" on the east (Numb. xxii, 11). Through this latter district Israel appears to have approached the Promised Land. Some communication had evidently taken place, though of what nature it is impossible clearly to ascertain. For at this early date it appears the matter was brought home to the notice of the Moabites by the notice of the invasion of the Amorites, mentioned as friendly, this seems to be contradicted by the statement of xxxii, 4; while in Judg. xi, 17, again, Israel is said to have sent from Kadesh asking permission to pass through Moab—a permission which, like Edom, Moab refused. At any rate, the attitude perpetuated by the provisions of Deut. xxiii, 3—a provision maintained in full force by the latest of the Old-Tes-
tament reformers (Neh. xxiii, 1, 2-23)—is one of hostility. See Nöldeke, Die Amalekiten, etc. (Gött. 1864), p. 8.

1. But whatever the communication may have been, the result was that Israel did not traverse Moab, but, turner from the north, while passing through the mountains, through the “wilderness,” by the east side of the territory above described (Deut. ii, 8; Judg. xi, 18), and finally took up a position in the country north of the Arnon, from which Moab had so lately been ejected. Here the head-quarters of the nation remained for a considerable time while the conquering race was making effect. It was during this period that the visit of Balaam took place. The whole of the country east of the Jordan, with the exception of the one little corner occupied by Moab, was in possession of the invaders, and although at the period in question the main body had descended from the upper level to the plains of Shittim, the Arboth-Moab, in the Jordan valley, yet a great number must have remained on the upper level, and the towns up to the very edge of the ravine of the Arnon were still occupied by their settlers (Numb. xxii, 24; Judg. xi, 26). It was a situation full of alarm for a nation which had already suffered so severely. In his extremity the Moabite king, Balak—whose father Zippor was doublets the chiefman who had lost his life in the encounter with Sihon (Numb. xxii, 26)—appealed to the Midianites for aid (Numb. xxii, 2-4). With a metaphor highly appropriate both to his mouth and to the matter in hand, he stated that “the Midianites were like locusts, and the Midianites were like locusts, and the Midianites were like locusts” (Numb. xxii, 6). He claims that “this people will lick up all round about us as the ox licketh up the grass of the field.” What relation existed between Moab and Midian we do not know, but there are various indications that it was a closer one than would arise merely from their common descent from Terah. The tradition of the Jews (Targum Pseudo-Jonathan on Numb. xxii, 4) is that up to this time the two had been one nation, with kings taken alternately from each, and that Balak was a Midianite. This, however, is in contradiction to the statements of Genesis as to the origin of each people. The whole story of Balaam’s visit and of the subsequent events, both in the original narrative of Numbers and in the remarkable statement of Jephthah’s—whose words as addressed to Ammonites must be accepted as literally accurate—bear out the inference already drawn from the earlier history as to the pacific character of Moab.

The account of the whole of these transactions in the book of Judges is in the first person, and in the form of a narrative. The phrases, perhaps hardly conveys an adequate idea of the extreme in which Balak found himself in his unexpected encounter with the new nation and their mighty Divinity. We may realize it better (and certainly with gratitude for the opportunity) if we consider what that last dreadful threat, which was a successor of the former one (Num. xxv, 6, 7)—a sacrifice from which he was restrained only by the wise, the almost Christian (Matt. ix, 18; xii, 7) counsels of Balaam. This catastrophe will be noticed in its proper place.

The connection of Moab with Midian, and the comparatively inoffensive character of the former, are shown in the narrative of the events which followed the departure of Balaam. The women of Moab are indeed said (Numb. xxv, 1) to have commenced the idolatrous fornication which proved so destructive to Israel, but it is plain that their share in it was insignificant compared with Midian. The women had been Midianitish (Judg. iv, 16, 20), and it was upon Midian that the vengeance was taken. Except in the passage already mentioned, Moab is not once named in the whole transaction. The latest date at which the two names appear in conjunction is found in the notice of the defeat of Midian “in the field of Moab” by the Edomithish king Hadad ben-Bedar, which occurred before the conquest of the monarchy of Israel (Gen. xxxvi, 55; 1 Chron. i, 46). By the Jewish interpreters—e.g. Solomon Jarchi in his commentary on the passage—this is treated as implying, not alliance, but war between Moab and Midian (comp. 1 Chron. iv, 22).

It is probable that Moses should have taken his view of the Promised Land from a Moabish sanctuary, and been buried in the land of Moab. It is singular, too, that his resting-place is marked in the Hebrew records only by its proximity to the sanctuary of that deity to whom in his lifetime he had been such an enemy. He lies in a ravine in the land of Moab, facing Beth-Peor, i.e. the abode of Baal-Peor (Deut. xxxiv, 6).

2. After the conquest of Canaan the relations of Moab with Israel were of a mixed character. With the tribe of Benjamin, whose possessions at their eastern end were separated from those of Moab only by the Jordan, they had at least one severe struggle, in union with their kindred the Ammonites, and also, for this time only, the wild Amalekites from the south (Judg. iii, 12-30).

The Moabish king, Eglon, actually ruled and received tribute in Jericho for eighteen years, but at the end of that time he was killed by the Benjaminite hero Ehud, and the tribute paid to Moab was discontinued. But Jericho, with other fords, a large number were slaughtered, and a stop put to such incursions on their part for the future. A trace of this invasion is visible in the name of Chephar-ha-Ammonai, the “hamlet of the Ammonites, one of the Benjaminitish towns; and another is possibly preserved even to the present day in the name of Mukawara, the modern representative of Midian in this district, which has been the residence of some scholars believed to have received its name from Chemosh, the Moabite deity. The feud continued with true Oriental pertinacity to the time of Saul. Of his slaughter of the Ammonites we have full details in 1 Sam. ii, 13, and among his other conquests Moab is especially mentioned (1 Sam. iv, 47). There is not, however, as we should expect, any record of it during Ishbosheth’s residence at Mahanaim, on the east of Jordan.

But while such were their relations to the tribe of Benjamin, the story of Ruth, on the other hand, testifies to the existence of a friendly intercourse between Moab and Bethlehem. The custom of the tribe of Judah (Targum Jonathan on Ruth i, 4) records the death of Mahlon and Chilion to punishment for having broken the commandment of Deut. xxiii, 3, but no trace of any feeling of the kind is visible in the book of Ruth itself—which not only seems to imply a considerable intercourse between the two nations, but also affords a tolerable ignorance or disregard of the precept in question, which was broken in the most flagrant manner when Ruth became the wife of Boaz. By his descent from Ruth, David may be said to have had Moabish blood in his veins. The relationship was sufficient, especially when combined with blood-door ties between Moab and Benjamin, already alluded to, to warrant his visiting the land of his ancestor, and committing his parents to the protection of the king of Moab, when hard pressed by Saul (1 Sam. xxiii, 3, 4). But here all friendly relations stop forever. The next time the name is mentioned is in the account of David’s war with the Philistines (2 Sam. xviii, 2; 1 Chron. xxviii, 2). The abrupt manner in which this war is introduced into the history is no less remarkable than the brief and passing terms in which its horrors are recorded. The account occupies but a few words in either Samuel or Chronicles, and yet it must have been for the time little less than the termination of the monarchy. Two thirds of the people were put to death, while the remainder became bondmen, and were subjected to a regular tribute. An incident of this war is probably recorded in 2 Sam. xxiii, 20, and 1 Chron. xi, 22. The
spells taken from the Moabish cities and sanctuaries went to swell the treasure acquired from the enemies of Edom, which David was amassing for the future use in the Temple (2 Sam. viii, 11, 12; 1 Chron. xviii, 11). It was the first time that the prophecy of Balaam had been fulfilled—"Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of Ar," that is of Moab. So signal a vengeance can only be avenged through some equivalent and serious result, like that which brought down a similar treatment on the Ammonites (2 Sam. x). But as to any such act the narrative is absolutely silent. It has been conjectured that the king of Moab betrayed the trust which David repose in him, and either himself killed Jesse and his wife, or surrendered them to Saul. But this, though possible, is in no way proved, and is not even urged as a point in support of the view that the Moabites, as a people, were constantly engaged in hostilities towards the east (comp. Numb. xxxi, 11—"towards the sun-rising"). Here they remained all night on the watch. With the approach of morning the sun rose suddenly above the horizon of the rolling plain, and as his level beams burst through the night-mists they revealed no masses of the hostile army, but only a blood-red glare on a multitude of pools in the bed of the wady at their feet. They did not know that these pools had been sunk during the night by the order of a mighty prophet who was with the host of Israel, and that they had been filled by the sudden flow of the waters of the distant mountains which had been intercepted by them the conclusion was inevitable: the army had, like their own on the late occasion, fallen out in the night; these red pools were the blood of the slain; those who were not killed had fled, and nothing stood between them and the pillage of the camp. The cry of "Moab to the spoil!" was raised. Down the slopes they rushed in headlong disorder. But not, as they expected, to empty tents; they found an enemy ready prepared to reap the result of his ingenious stratagem. Then occurred one of those scenes of carnage which can happen but once or twice in the existence of a nation. The Moabites were taken in a mob, scattered back in confusion, followed and cut down at every step by their enemies. Far inwards did the pursuit reach, among the cities and farms and orchards of that rich district; nor when the slaughter was over was the horrid work of destruction done. The towns, both fortified and unfortified, were demolished, and the stones strewn over the carefully-tiled fields. The fountains of water, the life of a race, were choked, and all timber of any size or goodness felled. Nowhere else do we hear of such sweeping desolation; the very b是最 of destruction passed over the land. At last the struggle collected itself at Kir-hareseth, apparently a newly-constructed fortress, which, if the modern Kerak is correct, the site of which Jeremiah speaks, is in the eastern part of the territory, and identical—may well have resisted all the efforts of the allied kings in its native impregnable. Here Moab took refuge with his family and with the remants of his army. The heights around, by which the town is entirely commanded, were covered with slingers, who—armed with the ancient weapon of Edom and of the Benjamites, partly with the newly-invented machines shortly to be famous in Jerusalem (2 Chron. xxvi, 15)—discharged their volleys of stones on the town. At length the annoyance could be borne no longer. Then Moab, collecting round him a forlorn hope of 700 of his best warriors, made a desperate sally, with the intention of cutting his way through to his special foe, the king of Edom. But the enemy were too strong for him, and he was driven back. And then came a fitting crown to a tragedy already so terrible. An awful spectacle amazed and horrified the besiegers. The body of the eldest son of the king of Moab was mounted on the wall, and, in the sight of the thousands who covered the sides of that vast amphitheatre, the father killed and burned his child as a propitiatory sacrifice to the cruel gods of his country. It was the same dreadful act to which, as we have seen, Balak had been so nearly tempted in his extremity. But the danger,
though perhaps not really greater than his, was more
imminent; and Meshia had no one like Baalam at hand
to counsel patience and submission to a mightier Power
than Chemosh or Baal-Peor. See Mesha.

Hitherto, though able and ready to fight when neces-
sary, the Moabites do not appear to have been a fighting
people; perhaps, as suggested elsewhere, the Ammon-
itians were the warriors of the nation of Lot. But this
difference, however, is probably due to the fact that these
peoples were subject to the Moab at a different rate for a time.

.Shortly after these events we hear of "bands," that is, pillaging, marauding parties—of the Moabites making their incursions into Israel in the spring, as if to spoil the early corn before it was fit to cut (2 Kings xiii, 20). With Edom there must have been many a contest. One of these Edomite savage
vendettas is recorded in some degree the tragedy of
Kir-hareseth—is alluded to by Amos (ii, 1), where a king of Edom seems to have been killed and burned by Moab.

This may have been one of the incidents of the battle of Kir-hareseth itself, occurring perhaps after the Edomites had parted from Israel, and were overtaken on their road home by the kurban king of Moab (Jere-
nius, Jesaia, ix, 504); or, according to the Jewish tradi-
tion (Jerome, on Amos ii, 1), it was a vengeance still more savage because more protracted, and lasting even beyond the death of the king, whose remains were torn from his tomb, and thus consumed.

The latter is pronounced by Isaiah (ch. xv, 66) we possess a document full of interesting details
as to the condition of the nation at the time of the
death of Ahaz, king of Judah, B.C. 726. More than a
century and a half had elapsed since the great calamity
to which we have just referred. In that interval Moab
had regained all, and more than all, of his former pros-
perity, and has besides extended himself over the dis-
trict which he originally occupied in the youth of the
nation, and which was left vacant when the removal of
Reuben to Assyrue, which had been begun by Puli in B.C.
770, was completed by Tiglath-pileser about the year
743 (1 Chron. v, 21, 26). This passage of Israel, the Moab-
ites, may be considered apart from that of Jeremiah, ch. xviii.

The latter was pronounced more than a century later,
about the year B.C. 600, ten or twelve years before the
invasion of Nebuchadnezzar, by which Jerusalem was
destroyed. In many respects it is identical with that of
Isaiah, and both are believed by the best modern
scholars, on account of the archaisms and other peculiar-
ities of language which they contain, to be adopted from
a common source—the work of some much more ancient
prophet. Isaiah ends his denunciation by a prediction—in his own words—that within three years
Moab should be greatly reduced. This was probably
what happened, as we find the tributary nation of Moab,
and no doubt overran the other side of the Jordan in
B.C. 725, and again in 723 (2 Kings xvii, 8; xviii, 9).
The only event of which we have a record to which it
would seem possible that the passage, as originally ut-
terred by the older prophet, applied, is the above inva-
sion of Puli, who, in commencing the deportation of
Reuben, very probably at the same time molested Moab.

The difficulty of so many of the towns of Reuben being
mentioned as at that early day already in the posses-
sion of Moab may perhaps be explained by remember-
ing that the idolatry of the neighboring nations—and
therefore of Moab—had been adopted by the trans-Jor-
danian tribes for some time previously to the final depor-
tation by Tiglath-pileser (see 1 Chron. v, 26), and that
many of the sanctuaries were probably, even at the date of
the original delivery of the denunciation, in the hands
of the priests of Chemosh and Milcom. If, as Erdweg (Ge-
ographic of Moab) understands it, Jehovah referred to the
Moabites, no less than the Ammonites, were under the protec-
tion of the powerful Uzziah (2 Chron. xxvii, 8), then the
obscene expressions of the ancient seer as given in
Isa. ix, 1, 5—referring to a tribe of lambs (comp. 2
Kings iii, 4) sent from the wild pasture-grounds south
of Moab to Zion, and to protection and relief from op-
pression afforded by the throne of David to the fugitives
and outcasts of Moab, acquire an intelligible sense. On
the other hand, the calamities which Jeremiah describes
may have been inflicted in any one of the numerous
visitations from the Assyrian army, under which these
unhappy countries suffered at the period of his prophecy
in rapid succession.

But the uncertainty of the exact dates referred to in
these reveals the fact that these allusions do not in the least affect
the interest or the value of the allusions they contain to the
condition of Moab. They bear the evident stamp of portraiture by artists who knew their subject thor-
oughly. The nation appears in them as high-spirited,
wealthy, populous, and even to a certain extent civil-
ized, enjoying a wide reputation and popularity. With
a metaphysical and well developed idea of the world's
wealth of the country and its commanding, almost re-
gal position, but which cannot be conveyed in a trans-
lation, Moab is depicted as the strong sceptre (Isa. xvi,
6; Jer. xlviii, 29), the beautiful staff, whose fracture
will be bewailed by all about him, and by all who know
him. In his cities we discern a population of people living in "glory," and in the enjoyment of great
"treasure," crowding the public squares, the houses,
and the ascents and descents of the numerous high
places and sanctuaries where the "priests and princes"
of Chemosh or Baal-Peor minister to the anxious devo-
tees. Our modern pulpits in this town lie the people on the
wane, the prominent entre dit is no longer the mer-
uriant as the renowned Carmel—the vineyards, and
gardens of "summer fruits"—the harvest is in course of
reaping, and the "hay is stored in its abundance," the
vineyards and the presses are crowded with peasants,
gathering and treading the grapes, the land resounds
with the clamber of the vintagers. These characteristics
contrast very favorably with any traits recorded of
Ammon, Edom, Midian, Amalek, the Philistines, or the
Canaanish tribes.

And since the descriptions we are considering are adopted by certainly two, and probably
three prophets—Jeremiah, Isaiah, and the older seer—
which extend over a period of nearly 300 years, we may
safely conclude that they are not merely temporary
circumstances, but were the enduring characteristics of
the people. In this case there can be no doubt that
among the pastoral peoples of Syria, Moab stood next to
Israel in all matters of material wealth and civilization.

It is very interesting to remark the feeling which act-
uates the prophets in these denunciation of the
people who, though the enemies of Jehovah, were the blood-
relations of Israel. Half the allusions of Isaiah and Jer-
emiah in the passages referred to must forever remain
obscure. We shall never know who the "lords of the
heathen" were who, in that terrible night, laid waste
the desolate fields and hills, and brought to the earth and
killed the beasts and Kir-
Moab; nor the occasion of that flight over the Arnon,
when the Moabithite women were huddled together at
the ford, like a flock of young birds, pressing to cross to
the safe side of the stream—when the dwellers in Aroer
stood by the side of the high-road which passed their
town, and eagerly questioning the fugitives as they
hurried up. "What is done?"—received but one answer
from all alike—"All is lost! Moab is confounded and
broken down!" Many expressions also, such as the
"weeping of Jazer," the "heifer of three years old," the
"shadow of Heshbon," the "lions," must remain ob-
scure. But nothing can obscure or render obsolete the
tone of tenderness and affection which makes itself felt
in a hundred expressions throughout these precious doc-
uments. Ardent as the prophet longs for the destruc-
tion of the enemy of his country and of Jehovah, and
carries as we curse the man "that doeth the work of
Jehovah unrighteously," yet he is constrained to bemoan
and lament, such dreadful calamities to a people so near him both in blood and locality. His heart mourns—it sounds like pipes—for the men of Kir-heres; his heart cries out, it sounds like a harp for Moab. Isaiah recur to the sub-
ject in another passage of extraordinary force, and of
fower character than before, viz. xxx, 10-12. Here the extermination, the utter annihilation of Moab is contem- plated by the prophet with triumph, as one of the first results of the judgment in the destroyed city of Sareh, the chief city of Moab. The neighboring nations, including Moab, when the danger actually arrived, probably adopted the advice of Jeremiah (xxvii, 11), and thus escaped, though not without much damage, yet without being carried away as the Jews were. That these nations did not suffer to the same extent as the Judah is evident from the fact that many of the Jews took refuge there when their own land was laid waste (Jer. xi, 11). Jeremiah expressly testifies that those who submitted themselves to the king of Babylon, though they would have bear a severe yoke—so severe that their very wild animals would be enslaved to it—that by such submission should purchase the privilege of being left in their own country. The removal from home, so dreadful to the Semitic mind, was to be the fate only of those who resisted (Jer. xxvii, 10; xxxvii, 14). This is also supported by the allusion of Ezekiel, a few years later, to the cities of Moab, cities formerly belonging to the Israelites, which, at the time when the prophet is speaking, were still flourishing, "the glory of the country," destined to become at a future day a prey to the Bene-kedem, "the men of the East"—the Bedouins of the great desert of the Ephrathas (Ezek. xxx, 8-11).

II. Later History.—After the return from the captiv- ity, there was in Moab Sanballat of Horonaim, who took the chief part in annoying and endeavoring to hinder the operations of the rebuilders of Jerusalem (Neh. ii, 19; iv, 1; vi, 1; etc.). He confined himself, however, to the same weapons of ridicule and scurrility which we have already noticed Zephaniah resented. From Sanballat's words (Neh. ii, 19) we should infer that he and his country were subject to "the king," that is, the king of Babylon. During the interval since the return of the first caravan from Babylon the illegal practice of marriages between the Jews and the other people around, Moab among the rest, had become frequent. So far had this gone that the son of the high-priest was married to an Ammonitish woman. Even among the families of Israel who returned from the captivity was one bearing the name of Pahath-Moab ( Ezra ii, 6; viii, 4; Neh. iii, 11; etc.), a name which must certainly denote a Moabitish connection, though to the nature of the connection nothing is given as a clue. Neither Ezra nor Nehemiah the practice of foreign marriages was strongly repressed, and we never hear of it again becoming prevalent.

In the book of Judith, the date of which is laid shortly after the return from the captivity (iv, 8), Moabites and Ammonites are represented as dwellers in a large number of towns within the country, and as obeying t'a call of the Assyrian general. Their "princes" (διοικηται) and "governors" (ὑγιακυ-ηροι) are mentioned (v, 2; vii, 8). The Maccabees, much as they ravaged the country of the Ammonites, do not appear to have molested Moab proper, nor is the name either of Moab or of any of the towns south of the Arnon mentioned throughout those books. Josephus not only speaks of the district in which Heshbon was situated as "Moabitin" (Ant. xiii, 15, 4; also War, iv, 8, 2), but expressly says that even at the time he wrote they were a "very great nation" (Ant. i, 11, 5). (See 5 Macc. xxix, 18). Nöldeke, in his recent work, Über die Amalkeiter und einige andere nachbarvolker der Is- raeliten (Göttingen, 1864), p. 9, insists that the final extinction of Ammonites and Moabites dates from the appearance of the Yemen tribes Salib and Gassan in the eastern districts of the Jordan. This would bring them down to the year 1290. In the time of Eusebius (Onomast. Magiöf), i.e. c. A.D. 380, the name appears to have been attached to the district, as well as to the town of Rabbath—both of which were called Moab. It also lingered for some time in the name of the ancient Kir-Moab, which, as Chalkombo, is mentioned by Polomen (Reland, Palest. p,
MOABITE 396 MOABITE

463), and as late as the Council of Jerusalem, A.D. 556, formed the see of a bishop under the same title (ibid. p. 558). Since that time the modern name Kerak has superseded the older one, and no trace of Moab has been found either in records or in the country itself.

IV. Geography and Characteristics.—Like the other countries east of Jordan, Moab has until recently been very little visited by Europeans, and beyond its general characteristics nothing much is known. The character of the face of the country travellers only give slight reports, and among these there is considerable variation even when the same district is referred to. Thus between Kerak and Rabba, Irby (p. 141 a) found "a fine country," of great natural fertility, with "reap- ed" fields and orchards. The same locality is described by Burchardt as "very fertile, and large tracts cultivated" (Syri, July 15); while De Saulcy, on the other hand, pronounces that "from Shihan (six miles north of Rabba) to the Wady Kerak the country is perfectly bare, not a tree or a bush to be seen" (Voyage, i, 355); which, again, is contradicted by Seetzen, who not only found the soil very good, but encumbered with wormwood and other shrubs (Seetzen, i, 410). These discrepancies are no doubt partly due to difference in the time of year and other temporary causes, but they are not essentially contradictory; for while the whole region has been denuded of trees and vegetation in general, it is still a rich pasture-ground for the Bedouins who roam in every direction over it, and who likewise till its extensive fields of wheat and barley. In one thing all writers agree—the extraordinary number of ruins which are scattered over the country, and which, whatever the present condition of the soil, are a sure token of its wealth in former ages (Seetzen, i, 412). Some of the most remarkable of these have recently been described by Tristram. The whole country is undulating, and, after the general level of the plateau is reached, without any serious inequalities; and in this and the absence of conspicuous vegetation there is a certain resemblance to the downs of the southern counties of England.

Of the language of the Moabites we know nothing or next to nothing. In the few communications recorded as taking place between them and the Israelites no interpreter is mentioned (see Ruth; 1 Sam. xxi, 3, 4; etc.). From the origin of the nation and other considerations we may perhaps conjecture that their language was more a dialect of Hebrew than a different tongue. This, indeed, would follow from the connection of Lot, their founder, with Abraham. It is likewise confirmed by the remarkable inscription recently discovered. See Massir. The name Moab has in all periods been an Aramaic name, and certainly never appears as a Moabite chronicle, though in its present condition doubtless much altered from what it originally was before it came into the hands of the author of the book of Numbers. No attempt seems yet to have been made to execute the difficult but interesting task of examining the record with the view of restoring it to its pristine form. The following are the names of Moabites as persons preserved in the Bible—probably Hebraized in their adoption into the Bible records; of such a transition we seem to have a trace in Shomer and Shirimith (see below): Zippor, Balak, Eglon, Ruth, Orpah (נְתֵנָה), Mesha (משה), Ithmah (1 Chron. xii, 46), Shomer (2 Kings xii, 21), or Shirimith (2 Chron. xxiv, 26), Sandalat. Add to these—Emim, the name by which they called the Rephaim who originally inhabited their country, and to whom Ammon and Moab were related by Zuzim; Chemosh, or Chemlah (Jer. xlvi, 7), the deity of the nation. Of names of places the following may be mentioned: Moab, with its compounds, Sedo-Moab, the fields of Moab (A.V. "the country of Moab"); Arboth-Moab, the deserts (A.V. "the plains") of Moab, that is, the region between the Arnon and the Arboth, by the ancient name of Mishor, the high undulating country of Moab proper (A.V. "the plain"); Ar, or Ar-Moab (泔), this Gene- nius conjectures to be a Moabish form of the word which in Hebrew appears as Ir (יִרְּ), a city; Arnon, the river (ירון); Bamoth Baal, Beer Elm, Beth-dibla- thaim, Dibon or Dimon, Eglaim, or perhaps Eglath- Sheshibhaya (Isa. xvi, 5), Horonaim, Kiriathaim, Kirjath- huzoth (Num. xxxii, 39; comp. Isa. xxiv, 11), Kir- karaas, Kerem Baal (see Map of Moab), Nimrim, or Nimrah, Nobah, or Nopah (Num. xxxii, 30), hap-Pisgah, hap-Peor, Shaveh-Karaimthaim (?), Zophm, Zoar. It should be noticed how large a proportion of these names end in ʾān.

For the religion of the Moabites, see CHEMOSH; MO- LACH; JASBAH.

Of their habits and customs we have hardly a trace. The gesture employed by Balak when he found that Balaam's interference was fruitless—"he smote his hands together"—is not mentioned again in the Bible, but it may not on that account have been peculiar to the Moabites. Their mode of mourning, viz., cutting off the hair at the back of the head and cropping the beard (Jer. xlvii, 3), is one which they followed in common with the other non-Israelitish nations, and which was forbidden to the Israelites (Lev. xvi, 5), who seem to have been accustomed rather to leave their hair and beard disordered and untrimmed when in grief (see Lev. xvi, 19; Deut. xxiv, 11).

V. Literature.—As above remarked, through fear of the predatory and mischievous Arabs that people it, few of the numerous travellers in Palestine have ventured to explore it (see Busingh's Asia, p. 507, 508). Seete- zen, who, in February and March, 1856, not without danger of losing his life, undertook a tour from Damascu- cus down to the south of the Jordan and the Dead Sea, and thence to Jerusalem, was the first to shed a new and altogether unexpected light upon the topography of this region. He found a multitude of places, or at least of ruins of places, still bearing the old names, and thus has set it in the perfect array upon the charts of them on the old charts (see U. i. Seetzen's Reisen, etc., von Prof. Kruse, etc., i, 405-26; ii, 520-77; also the editor's notes thereon in vol. iv). From June to Sep- tember, 1812, Burchardt made the same tour from Damascus beyond the Jordan down to Kerak; whence he advanced over Wady Mousa, or the ancient Petra (which he was the first European traveller to visit), to the bay of Aila, and thence went to Cairo (Travels in the Holy Land and Syria, Lond. 1822; see also the notes of Gen- senius to the German translation [Weimar, 1824], ii, 1061-64). A party of English gentlemen—captains Irving and Baring, and Mr. Bankes—visited the town through the land of Moab in returning from Petra in 1818 (Travels in Egypt, etc., [1822, 8vo, 1847, 12mo], ch. viii; see also Legg's Supplement to Dr. Macmichael's Journey from Moscow to Constantinople [1817]). The northern parts of the country were visited by Mr. Buckingham, and more lately by Mr. George Robinson and by Lord Lindsay (see also the plates to Laborde's new work, Voyage en Orient). Kerak, the capital of the country, was penetrated by the party in command of Lieut. Lynch (Expeditio ad the Dead Sea [1849]); and the region was partially examined by M. De Saulcy, in January, 1846 (Voyage autour de la Mer Morte, Paris, 1853; also translated into English, Lond. and N. York, 1858). Tristram, however, was the first who really explored it accurately (Land of Moab, Lond. and N. York, 1873), and the American engineers of the Palestine Ex- ploration Society have triangulated the northern portion of it. Several parties of tourists have also travelled it in various parts, and in general see generally General Comment, on Isa. xxi, xxvi, introd., translated by W. S. Tyler, with Notes by Moses Stuart, in Biblical Repos., for 1886, vili, 167-124; Keith, Evidence from Prophecy, p. 158-165; and Land of Israel, p. 279-293; Kittte, Pie- gre de l'Antiquite Biblique, Notes and Mem. de la Bibl. Phil., xxxiii; H. Schenkel, Die Parerga philol. theol. (Lubeck, 1793 sq.), pt. iii and iv; G. Kohler, Gesch. d. Philist. u. Moab.
MOABITITES (Heb. Moabiyâh, מואביה, fem. of Moabite; Sept. Menôsîrîm), a Moabish woman (Ruth i, 22; ii, 21; iv, 5, 19; 2 Chron. xxiv, 26). See Moabites.

Moáidh'ah (Neh. xiii, 17). See MAADIAH.

Mobley, William H., a minister of the Methodist Episcopal Church, South, was born in Kentucky in 1859; removed to Missouri in 1852; was licensed to preach in 1854, and shortly after joined the St. Louis Conference; continued to travel and preach regularly till 1861, when the troubles of war compelled his removal to Arkansas, where he remained till 1865. He then returned to Kentucky, his native state, and died in Hickman County, July 27, 1865. Mr. Mobley was a good man and an efficient preacher. See Minutes of the M. E. Church, South, 1866, s. v.

Mocetto, GIBBALO, a painter and engraver of the Venetian school, and sometimes called Hieronymus Mocaeto, was a native of Verona, according to Lanzi, or of Brescia, according to Vasari, and was probably an early disciple of Bellini. Lanzi mentions an altar-piece in the church of S. Nazario-o-Celeo bearing his name, and dated 1498. Mocetto was chiefly known, however, as an engraver, and his works in this line are extremely scarce and valuable. Among others may be mentioned engravings of the Resurrection; the Sacrifice, with many figures; the Virgin and Child, with St. John the Baptist and another saint, which is now in the British Museum; the Virgin and Child seated on a Throne, and a wood-cutt of the Entrance of Christ into Jerusalem. He died about 1500. See Spooner, Biog. Hist. of the Fine Arts (N. Y. 1865, 3 vols. 8vo), ii, 590; Lanzi, Hist. of Painting, transl. by Rooose (Lond. 1847, 3 vols 8vo), ii, 107; Revue des Beaux Arts, Juni 15, 1859.

Mocha of Tiberias, of Palestine, a noted rabbi, who flourished shortly after the middle of the 8th century, is said to have been one of the world's greatest sages. Unfortunately but little is known of his personal history. He established, or at least simplified, the intercalary system of the computation of the Tiberian, or Palestinian, which has for centuries been generally adopted both by Jews and Gentile in pointed editions of the O.-T. Scriptures, to the exclusion of the superlative system, called the Babylonian, or Assyrian, which was invented or extended by Acha of Ira (in the first half of the 4th century). Like his predecessor R. Acha, the author of the opposite system, R. Mocha also compiled a large and small Masorah, in which are discussed the writing of words with or without the vowel letters (יִהָנָם נָבָא), the affixing of certain accents (יִהָנָם נָבָא), accentuated syllables, Dagesh and Raphe, rare forms, arithmic words, homonyms, etc., as is evident from an ancie text, written by Firkentzen in 1752 following Masoretic gloss frequently occurs: "Rabbi Mocha writes this with and that without the vowel letters." These Masoretic glosses were written in Aramaic, and in the Tiberian dialect—the language of the Palestinian Jews—in order to make his labors both accessible and intelligible to all his people. Not uniformly, however, those Masoretic glosses are intermixed with notes written in Hebrew. See Finsser, Liber Kadosmojtot (Vienna, 1860), p. 62, Appendix; Grätz, Gesch. d. Juden, v. 552; Fürst, Gesch. des Kurdistan, 1, 15 sq., 134 sq.

Moch'me'Tur, the Brook (of χείμαρρος Μοχμωτην), Alex. omits Mox; Vulg. omits, a torrent, t. e. a wady—the word "brook" conveys an entirely false impres-
The learned Sicilian, Paola Ricci, labored there successfully in 1540, and the Roman bishop of the diocese, cardinal Morone, at one time gave the country up as Lutheran. The duchess herself, Renata, is often mentioned as a sister of Francis I of France, greatly distinguished herself as a promoter of the new doctrines. But the Inquisition came, and from its introduction dates the wane of Protestantism in Modena. See Inquisition; Italy.

Modena, Barnaba da, an esteemed Italian painter of the school of Modena, who flourished in the 15th century, was among the first artists who obtained any reputation in Piedmont. Two pictures exist in the Conventuals of Pisa by this master, one in the church and the other in the convent; both portray the Virgin. In the second the coronation is represented, and the Virgin is seen surrounded by St. Francis and other saints of his order. Della Valle speaks in high terms of a third picture of the Virgin, remaining in the possession of the Conventuals of Alba, which he says is in a grander style than any contemporary works; and he states that it bears the date 1507. Morrone extols the beauty of his heads and the delicacy of his coloring, and prefers him to Giotto. Hardly anything is known of his own life. See Lanzi, Hist. of Painting, trans. by Rosee (Lond. 1847, 3 vols. 8vo), ii, 945; iii, 292; Spooner, Biog. Hist. of the Fine Arts (N. Y. 1865, 2 vols. 8vo), ii, 370.

Modena, Leon da. See Leon.

Modena, Niccolotto da, an old Italian painter and engraver, flourished at Modena about the beginning of the 16th century. He is principally known as one of the first engravers of Italy. His plates are well designed, but are rudely executed. The principal productions are, The Adoration of the Shepherds; St. Sebastian, with Niccolotto on a table; St. Jerome; St. George; a full-length figure of Christ; St. Sebastian, with his arms tied over his head, and his body pierced with arrows; a picture of the Virgin, than the preceding, and pierced with three arrows. Jesus with the head of Goliath; St. Anthony; The vessel Lucca carrying water in a sieve to prove her virginity; St. Catharine, and a Saint bearing a large bag on his back. The date of his death is unknown. See Jameson and Eastlake, Hist. of our Lord (Lond. 1864, 2 vols. 8vo), ii, 571; Lanzi, Hist. of Painting, trans. by Rosee (Lond. 1847, 3 vols. 8vo), i, 107; ii, 346; Spooner, Biog. Hist. of the Fine Arts (N. Y. 1865, 2 vols. 8vo), ii, 571.

Modena, Pellegrino da, an Italian painter, the most eminent of the Modena school, was born about the middle of the 15th century, and is often called Pellegrino Munari, and sometimes Arcetri, but is commonly known by the title prefixed to this notice. According to Lanzi, he first studied with his father, who was also an artist of considerable reputation, and in 1509 painted an altar-piece for the church of St. Giovanni at Modena, which gained him no little reputation. At this time the fame of Raphael reached Modena, and Pellegrino at once journeyed to Rome, and placed himself under the instruction of that sublime master, who, perceiving the remarkable talent of his pupil, employed him as assistant in the famous works in the Vatican. At first Pellegrino painted in the open galleries, but afterwards executed from the designs of Raphael the History of Jacob and the History of Solomon in the Vatican, which Lanzi says were painted entirely after the manner of his master, and in a style almost incomparable. After the death of Raphael he continued to paint at Rome from his own designs, and executed some admirable works for the churches of the city, and afterwards in the church of St. Giacomo, entitled the History of St. James. After its completion he returned to Modena. Here he painted his most celebrated picture of the Nativity of our Lord, in the church of St. Paolo, which is characterized by Lanzi as "breathing in every part the grace of him of Urbino." Pellegrino met with a tragic death at the hands of some Modenesi, who turned their fury against him because his son had slain an antagonist in a duel. See in Leon, Hist. of Painting (Lond. trans. by Rosee (Lond. 1847, 3 vols. 8vo), i, 397; ii, 350; Spooner, Biog. Hist. of the Fine Arts (N. Y. 1865, 2 vols. 8vo), ii, 570.

Moderate. To moderate a call, in the Church of Scotland, is, under the presidency of one of the clergy, to publicly announce and give in an invitation to a minister or licentiate to take the charge of a parish; which announcement or invitation, thus given in the hearing of the assembled parishioners, is regarded as the first legal step towards a settlement.

Moderates is a name applied to those theologians of the Church of Scotland who favor patronage (prohibited by the Parliament of 1692, and in the Books of Discipline) and a moderate orthodoxy, i. e. a mitigation of the strictness of the old confessions. The first Moderates flourished in the middle of the last century, under the Robertsonian administration (1752-92). As early as 1720, however, the Moderate party had its influence in the Church, as is apparent from the five propositions which were condemned in a council held at that time to suppress Antinomianism (see Marrow Controversy); and in 1697 we find the assembly of the Nonconformists, invokely by the ascendency of the Nonconformists, afterwards leaders in the party of the Moderates. In many respects the Moderates are the "Latinumarians" of the Church of Scotland. Many of them adopted the ethical principles of Francis Hutcheson (q. v.). The leading pulpit orator among the Moderates—Dr. Hugh Blair—was deficient in evangelical thought and feeling, actually defended Hume against the Assembly; and well might, for had not his party declared (in 1720) that holiness is unnecessary for salvation? There were, however, many Moderates of an evangelical spirit, and these prepared the way for the First Church Movement. See Scotland, Church of (J. H.W.)

Moderation imports a proper government of passion and pleasure, preventing extremes of any kind. The presence of moderation is manifest in the exhibition of a calm and temperate frame of mind. "Moderation," says Blair, "ought to take place in our wishes, pursuits, expectations, pleasures, and passions."

(1) We may be moderate in our wishes. The active mind of man is seldom or never satisfied with its present condition, how prosperous soever. Originally formed for a wider range of objects, for a higher sphere of enjoyments, it finds itself, in every situation of fortune, straitened and confined. Sensible of deficiency in its own state, it is ever pining for more; and this aspiring wish after something beyond what is enjoyed at present. Assuredly there is nothing unlawful in our wishing to be freed from whatever is disagreeable, and to obtain a fuller enjoyment of the comforts of life. But when these wishes are not tempered by reason they are in danger of precipitating us into extravagance and folly. If we suffer our fancy to create to itself worlds of ideal happiness; if we feed our imagination with plans of opulence and splendor far beyond our rank; if we fix to our wishes certain stages of high advance ment, or certain degrees of uncommon reputation or distinction, as the sole stations of felicity, the assured consequence will be that we shall become unhappy in our present state, unfit for acting the part and discharging the duties that belong to it; we shall discompose the peace and order of our minds, and foment many hurtful passions. Here, then, let moderation begin its reign, by bringing within reasonable bounds the wishes that we form. As soon as we become extraordinary, let them be checked by proper reflections on the fallacious nature of those objects which the world hangs out to allure desire.

(2) We should be moderate in our pursuits. When the active pursuits in which we engage rise beyond moderation, they fill the world with great disorders,
MODERATION

often with flagrant crimes. Yet all ambition is not to be condemned, nor ought high purposes on every occasion of men to be rejected. Some men are fitted by nature for rising into conspicuous stations of life. In few cases the impulse of their minds, and properly exerting the talents with which God has blessed them, there is room for ambition to act in a laudable sphere, and to become the instrument of much public good. But this may safely be pronounced, that the bulk of men are ready to reverence their own abilities, and to imagine themselves equal to higher things than they were ever designed for by nature. We should therefore be sober in fixing our aims and planning our destined pursuits. We should beware of being led aside from the plain path of sound and moderate conduct by those false lights which always quickens readiness for evil. By aiming at a mark too high we may fall short of what it was in our power to have reached. Instead of attaining to eminence, we may not only expose ourselves to derision, but bring upon our heads manifold disasters.

(3.) We should be moderate in our expectations. When our state is flourishing, and the course of events proceeds according to our wish, we ought not to suffer our minds to be vainly lifted up. We ought not to flatter ourselves with high prospects of the increasing favors of the world and the continuing applause of men. By want of moderation in our hopes we not only incur the greater disappointment when disaster overtakes us, but we accelerate disappointment; we bring forward with greater speed disagreeable changes in our state. For the natural consequence of presumptuous expectation is rashness in conduct. He who indulges in confident security of course neglects due precautions against the dangers that threaten him; and his fall will be foreseen and predicted. He not only exposes himself unhinged to danger, but he multiplies them against himself. By presumption and vanity he either provokes enmity or incurs contempt. A temperate spirit and moderate expectations are the best safeguard of the mind in this uncertain and changing state. They enable us to pass through the world with most comfort. When we rise in the world they contribute to our elevation, and if we fall they render our fall the lighter.

(4.) We should be moderate in our pleasures. It is an inviolable law of our present condition that every pleasure which is pursued to excess converts itself into poison. What was intended for the cordial and refreshing of human life, through want of moderation, we turn to its bane. No sooner do we pass the line which temperance has drawn than pernicious effects succeed. Could the monuments of death be laid open to our view, they would read a lecture in favor of moderation much more forcible than anything that the most eloquent philosopher or preacher can give. We should behold the graves peopled with the victims of intemperance; we should behold those chambers of darkness hung round on every side with the trophies of luxury, drunkenness, and sensation. So numerous should we find those martyrs of iniquity that it may safely be asserted where war or pestilence has slain its thousands intemperate pleasure has slain its ten thousands.

(5.) We should be moderate in all our passions. This exercise of moderation is the more requisite because every passion in human nature has of itself a tendency to run into excess. All passion implies a violent emotion of mind. Of course it is apt to deform the regular course of our ideas, and to produce confusion within. Of some passions, such as anger and resentment, the excess is so obviously dangerous as loudly to call for moderation. He who gives himself up to the impetuosity of his passions when disappointment comes, but we declare it. Of the insidious growth of passion, therefore, we have great reason to beware. Let us be persuaded that moments of passion are always moments of delusion; that nothing truly is what it then seems to be; that all the opinions which we then form are erroneous; and that all the judgments which we then pass are erroneous.

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travagant. Let moderation accustom us to wait till the fumes of passion are spent; till the mist which it has raised begins to dissipate. On no occasion let us imagine that strength consists in pfanting violence. It is the strength of one who is in the delirium of a fever, or under the disease of madness. True strength of mind is shown in governing and resisting passion, and acting on the most trying occasions according to the dictates of conscience and right reason. See also 2 Pet. 1. 10. ii. ser. 1. 51. 63. 97. 98. 100. 101.

Moderator is the name of an ecclesiastical officer in the Presbyterian churches. His duty is to preside over a meeting or an assembly of ministers, to regulate their proceedings in session, and to declare the vote (see Presbyt. Confession, p. 366 sq.). To moderate in a call is to preside over the election of a minister. When the attempt was made to introduce episcopacy into Scotland, one plan was to have perpetual moderators for presbyteries—a bishop or his vicar to be chosen to the office.

Moderator of Gaders (Moderatus Godihianus), a distinguished exponent of the neo-Pythagorean school of philosophy, surnamed after his native place, flourished during the reign of the emperor Nero (A.D. 64-68). He collected all the MSS. extant on the philosophical views of Pythagoras, and embodied them in his works: Lib. i. de Pythagorio; Lib. ii. de Pythagoricae, and in the tract Pythagorarcum, which are unfortunately no longer extant. (Simply a fragment of his is preserved by Strobus, Elog. p. 8.) According to Porphyry (Vita Pythagor. § 32 et 58), Moderatus sought to justify the incorporation into Pythagoreanism of Platonic and neo-philosophical doctrines, through the hypothesis that the ancient Pythagoreans themselves intentionally expressed the highest truths in signs, and for that purpose made use of numbers. The number one was the symbol of unity and equality, and of the cause of the harmony and duration of all things, while two was the symbol of differentiation, equality, and division, etc. See Neo-Pythagoreanism. Moderatus is reputed to have been a man of considerable eloquence, and not only to have been popular in his day, but to have found an imitator, to some extent, in Lamblinclus (q. v.). See Schoell, Historie de la litterature Greque, vi. 54; Ueberweg, Hist. Philos., i. 232 sq. (J. H. W.)

Modern Question, The, is a term used by some to designate a controversy on the doctrine of salvation. The question raised is, "Whether it be the duty of all to whom the Gospel is preached to repent and believe in Christ?" It is called the Modern question because it is supposed never to have been agitated before the early part of the last century. The following are the circumstances as a statement of the most eloquent preachers, and2 by which he considers as having originated in Northamptonshire, England, in the Baptist churches in which Mr. Davis, of Rothwell, preached; though it does not appear that the latter took an active part in it. Mr. Maurice, his successor, even strenuously opposed the negative side of the question, which had been maintained by some of Mr. Davis's admirers, particularly by Mr. Lewis Weyman, of Kimbolton, to whom Mr. Maurice wrote a reply, which, Mr. Maurice dying before it was completed, was published by the celebrated Mr. Bradbury. This was between 1787 and 1789. Mr. Gutteridge, of Dunsden, also took the affirmative side; and in 1748 Mr. Brine the negative; as did also the learned Dr. Gill, though he did not write expressly on the subject. The question thus started agitated the Baptists down to the time of Andrew Fuller, who very ably supported the positive side, viz., that "faith is the duty of all men, all men are born in sin, and have no ability to do that which is opposed to it, and therefore it will not believe till regenerated by the Holy Spirit." On the other side it was contended that "faith was not a duty, but a grace," the exercise of which was not required till it was bestowed. Mr. Fuller, holding that it is both, published The Gospel worthy of all Acceptation, or the Duty of All Men to believe in Jesus
Christ. "The leading design of this performance (says
Mr. Morris) is to prove that men are under indispensa-
ble obligations to believe whatever God says, and to do
whatever he commands; and a Saviour being revealed
in the Gospel, the law in effect requires the Eu-
rophean to believe it, and judging it insol-
ance upon obedience to the whole will of God; that the
inab-
ility of man to comply with the divine requirements is
wholly of a moral nature, and consists in the preva-
ence of an evil disposition, which, being voluntary, is
in the highest degree criminal." On this subject Mr.
Fuller was attacked by Mr. Button, a supralapserian
on the one hand, and by Mr. Daniel Taylor, an Arminian,
on the other; to whom he replied by A Defense of his
former tract, and this ended the controversy. The late
Mr. Robinson shrewdly remarks that those ministers who
will not use applications, lest they should rob the Holy
Spirit of the honor of applying the Word, should, for the
same reason, not use explications, lest they should der-
ive him of the honor of illustrating it. See Ryland,
Life of Fuller, p. 6-11; Morris, Life of Fuller, ch. ii;
Wilson, Dissenting Churches, ii, 572; Ivimey, English
Baptists, iii, 262. See Salvation.

Modestus (1), S.J., an apostle of the Church in Car-
inthia, flourished in the 8th century. He was one of
six Irishmen, who were invited by Vigilus of Salzburg, sent to Carinthia
to preach the glad tidings. Modestus lived but a short
time after his arrival in Carinthia, but the success of his mis-
ion is manifest in the conversion of the princes of the coun-
try, who are said to have espoused the cause of Christi-
anity at this time. See Carinthia. Modestus is
Commemorated in the Latin Calendar as a saint. (2.)
Another Modestus flourished in the 7th century (616-626)
as patriarch of the Church of Jerusalem. He is reputed
to have been the holy church at Jerusalem, which was
destroyed by the Persians under Chosroes II in 614.

Modesty (Lat. modestia, from modus, a measure) is
sometimes used to denote humility, and sometimes to
express chaste modesty. The Greek word is modestia or
ease, or well arranged. It suggests the idea of simple
elegance. Modesty, therefore, consists in purity of
sentiment and manners, inclining us to abate the least ap-
pearance of vice and indecency, and to fear doing any-
thing which will justly incur censure. An excess of
modesty is called bashfulness or diffidence, and the want
of it impudence or impiety. There is also a false
or vicious modesty, which influences a man to do any-
thing that is ill or indigee; such as, through fear of
offending his companions, he runs into their follies or
excesses; or it is a false modesty which restrains a
man from doing what is good or laudable, such as
being ashamed of the external parts of religion, and to be seen in the ex-
ercises of piety and devotion.

Modi or Mode (i.e. courageous, from a root
cognate with the Danish mod, and the German macht,
"courage") is in northern mythology the name of a son
of Thor, who, the legend goes, is to survive the destruc-
tion of the world at Ragnarök, and in the renovated
world will be a friend and protector of the human
race. His works at Urvino, where he is known under the name of
Francisco da Forlì, are a picture of Christ taken down
from the Cross, in oil, at St. Croce, and some Anges,
in fresco, at St. Lucia. His finest works, however, are in
the churches at Forlì and Rimini, among which are
Augustine and the Virgin of the Assumption, and the Divinities of
Babel. He died suddenly, leaving his work imperfect,
but it was afterwards continued by Arrigoni, who painted
the Death of Abel in the same place. See Lanni,
Hist. of Painting, transl. by Roscoe (Lond. 1847, 3 vols.
v.5o), iii, 57.

Mo'din (Mo'diin v. r. Mo'di'ej, Mo'di'ij, Mo'da-
ij, and in ch. ii Mo'di'ej; Josephus, Mo'di'ij, and
once Mo'di'ej; Vulg. Modin: the Jewish form is, in
the Mishna, פְּדִינֶהּ, פְּדִינָּא, in Joseph ben-Gorion, ch. xx,
פְּדִינָּא; the Syriac version of Maccabees agrees
with the Mishna, except in the absence of the article, and in
the usual substitution of e for i, and hence the name of
Maccabees is mentioned either in the Old or New Testament, though
rendered immortal by its connection with the history
of the Jews in the interval between the two. It
was the native city of the Maccabean family (1 Macc. xiii,
25), and as a necessary consequence contained their an-
cestral sepulchre (רָפָאֵק) (ii, 70; ix, 19). It is stated
that Mattathias removed from Jerusalem hereunto, and to that time
he seems to have been residing, at the commencement of the
Antiochian persecution (ii, 1). It was here that he
struck the first blow of resistance, by slaying on the
heaven altar which had been erected in the place both
the commissioner of Antiochus and a recreant Jew
whom he had induced to sacrifice, and then demolishing the
altar. Mattathias himself, and subsequently his sons
Judas and Jonathan, were buried in the family tomb,
and over them Simon erected a structure which is mi-
nutely described in the book of Maccabees (xxii, 25-30),
and, with less detail, by Josephus (Ant. xiii, 6, 6), but
the restoration of which has hitherto been so difficult
a puzzle as to affect the authenticity of the mausoleum of Artemis.

At Modin the Maccabean armies encamped on the
eyes of two of their most memorable victories—that of
Judas over Antiochus Eupator (2 Macc. xiii, 14),
and that of Simon over Cendebeus (1 Macc. xvi, 4)—the
last battle of the venerable chief before his assassina-
tion. The only indication of the position of the place
to be gathered from the above notices is contained in the
last, from which we may infer that it was near "the
plain" (ῥόδος τοῦ πεδίου), i.e. the great maritime lowland
of Philistia (ver. 5). By Eusebius and Jerome (Onomast.
Μώδινι, Modini) it is specified as near Diospolis, i.e.
Lydda; while the notice in the Mishna (Phasichon, ix,
2), and the comments of Bartenora and Maimonides,
state that it was fifteen (Roman) miles from Jerusalem.
At the same time the description of the monument
seems to imply (though for this see below) that the
spot was so lofty as to be visible from the sea, and
so near that one might see the cliffs of the sea where dis-
permible therefrom. All these conditions, except the
last, are tolerably fulfilled in either of the two sites
called Latrun and Kubb. The former of these is, by
the shortest road—that through Wady Ali—precisely
fifteen Roman miles from Jerusalem; it is about eight
English miles from Lydda, fifteen from a point near
Lydda, and nine or ten from the River Rubin, on which
it is probable that Codorn—the position of Cendebeus
in Simon's battle—stood. Kubb is a couple of miles
farther from Jerusalem, and therefore nearer to Lydtt
and to the sea, on the most westerly spur of the hills of
Benjamin. Both are lofty, and both apparently—Lat-
run certainly—command a view of the Mediterranean.
In favor of Latrun are the extensive ancient remains
with which the top of the hill is said to be covered
(Robinson, Bib. Res. iii, 151; Tobler, Dritte Wand.
p. 186), though of their date and particulars we have at
present no accurate information. The foundation
of the fortress appear to be of the Roman age, or perhaps
earlier, though the upper parts exhibit pointed arches
and light architecture of a much later date. The view
from the summit is commanding, and embraces the
whole plain to Joppa and the Mediterranean beyond.
The name Latron appears to have arisen in the 16th
century, which makes this the birthplace of the penitent
thief—"Castra boni Latronis" (Quaresmius, ii, 12; Porter,
Kubb appears to possess no ruins, but, on the other hand, its
name may retain a trace of the monument. Ewald (Gesch. iv, 350, note) suggests that the name Modin may be still surviving in Deir Ma'in. But this is ques-
tionable, for Philo, in the place of Deir Ma'in, speaks of the two named in the text. The medieval and mod-
ern tradition (see Robinson, it, 7) places Modin at Sobha, an eminence south of Kurit el Enab; but this being not more than seven miles from Jerusalem, while it is as
much as twenty-five from Lydda; and the position of Deir Ma'in is less in accordance with the facts than that
of the two named in the text. The modern city of Modin is lower in the land, and the sea, and also far removed from the plain of Philistia, is
at variance with every one of the conditions implied in the
records. It has found advocates in our own day in M. de Sauley (L'Art Judaïque, etc., p. 577 sq.) and M.
Salzmann (Jerusalem, Étude, etc., p. 37, 88; where the
lively and picturesque, which satisfied me, was less
enlarged with mistakes), the latter of whom
explored chambers there which may have been tombs,
taken it for granted that there was nothing to prove it.
A suggestive fact, which Dr. Robinson first pointed out,
is the want of unanimity in the accounts of the medi-
eval travellers, some of whom, as William of Tyre (vii, 1), place Modin in a position near Nob, and Lydda. M. Mislin also—usually so vehement in favor of the traditional sites—has recommended fur-
ther investigation. It is, if it should turn out that the ex-
pression of the book of Maccabees as to the monument
being visible from the sea has been misinterpreted,
to which the designation of Sobha would give
предел, it is difficult to account for the origin of the tradition
in the teeth of those which remain.

The descriptions of the tomb by the author
of the book of Maccabees and Josephus, who had both appar-
ently seen it, will be most conveniently by
being printed together:

1 Macc. xxiv, 27-30.

"And Simon made a bul-

ley, and his sons, and raised

laid it aloof to view with

Separated from his father

be, and raised it up to a

isms, he built seven pyramids to

pillars he made suits of

and set up pillars of a single

beheld: and near to these

behold all, terrible to

behold both for size and

behold, and near to these

its monuments are said by Eusebius (iv. 8) to have been

there still. It is best left to

the sea. The sepulchre was

behold, and near to these

its monuments are said by Eusebius (iv. 8) to have been

there still. It is best left to

be able to have anything more than conjecture.

something has been already attempted under the

Maccabees (q. v.). But in its absence one or two

questions present themselves.

(1.) The "ships" (Nabim, nare). The sea and its

pursuits were so alien to the ancient Jews, and the life

of the Maccabean heroes who preceded Simon was—

it except their usual relations with Joppa and Jamnia

and the battle-field of the maritime plain—so uncon-

nected therewith, that it is difficult not to suppose that

the word is borrowed from the sea, and that it is

used in the sense of a ship. This was the

view of J. D. Michaelis, but he does not pro-

pose any satisfactory word in substitution for πλοῖον

(see his suggestion in Grimm, ad loc.). True, Simon

appears to have been to a certain extent alive to the

importance of commerce to his country, and he is es-

pecially commemorated for having

it is that it will be helpful in the account of

Joppa, and thus opened an inlet for the

seas (1 Macc. xiv, 5). But it is difficult to see the

connection between this and the placing of ships on a

monument to his father and brothers, whose memorable deeds

had been of a different description. It is perhaps more

feasible to suppose that the sculptures were intended to

be symbolic of the departed heroes. In this case it

seems not improbable that during Simon's intercourse

with the Romans he had seen and been struck with

their war-galleys, no inapt symbols of the fierce and

rapid career of Judas. How far such symbolic repre-

sentation was likely to occur to a Jew of that period is

another question.

(2.) The distance at which the "ships" were to be

seen. It is true, when the road was from

Lydda to the Mediterranean as from

Modin from the sea—Latrun, fifteen miles; Kabbah, thir-

teen; Lydda itself, ten—and the limited size of the

sculptures are considered, the doubt inevi-

tably arises whether the Greek text of the book of Maccabees accu-

rately represents the original. De Sauley (L'Art Ju-

daïque, p. 577) ingeniously suggests that the true

meaning is that the sculptures could be discerned from the

vessels in the Mediterranean, but that they were

worthy to be inspected by those who were sailors by

profession. Hitzig (Gesch. der Völker Israels, p. 449)

insists upon it (1869) that Modin is recognised in the

modern little village el-Durj (comp. Robinson, iii, 272),

but the exact point is by was drive away of Aqui-

taine, Charles the Bald divided that kingdom into three
governments, the designated capitals of which were, re-

spectively, Limoges, Clermont, and Angoulême. The

ecclesiastical district of Clermont was then assigned to

bishop Modoin. Later, after the deposition of Abo-

bard, bishop of Limoges, Modoin, as archbishop, was in

the administration of the archiepiscopal see. Flores

reproaches him with undue firmness in his treatment of

the Lyonnais clergy. The reverend Rouvier mentions

Modoin as being numbered among the abbis of Mou-

tier-Saint-Jean, in the diocese of Langres. In the 9th

century it was not uncommon to meet bishops engaged in

the same pursuits with abbis. When Theudulf,

bishop of Orleans, was in prison at Angers, he sent a po-

etical composition to Modoin, begging him to interve-

in his favor. Modoin, in reply, invited a short poem,

his only literary work extant. He died about 842.

See Gallia Christ., vol. iv, col. 859; Hist. Littér. de la

France, 15, 487.

Modious, in ecclesiastical law, signifies an exemption

from the payment of tithes, and is of two kinds: first,

a partial exemption, when it is called a modus decimen-

di; secondly, a total exemption, when it is called a mo-

dus de non decimando. There is a third species of ex-

emption, called a real composition, where an agreement

is made between the owner of lands and the parson or

vicar, with the consent of the patron and ordinary, that

the lands specified shall be exempt from tithes on such

considerations as are contained in the stipulation, such

as land or other real recompense given in lieu and satis-

faction of the tithes to be relinquished. The modus


MODUS. See BIBLIA.
Moebius is that which is generally meant when the term *modeus* is used. It may be defined as a mode of tithe in a particular manner, different from that which the general law prescribes; and the custom must have existed from time immemorial. The modes of tithe established by these customs are exceedingly various: sometimes it is a compensation in work and labor, as that the incumbent shall have only the twelfth part of the land; and nor the tenth, in consideration of the landowner making it for him; sometimes it is a less amount of tithe in a more perfect state, because of a freight in a more perfect state, because of a lighter freight in the tithe; whereas, sometimes, and more frequently, it consists in pecuniary compensation, as two or three pounds an acre for the tithe of land.

The *modo de non decima* is an absolute exemption from tithes. It exists in four cases: 1. The ruler may prescribe that he and his prelates have not paid tithes for ancient crown lands, and this prescription will be good. 2. One Church officer does not pay tithes to another officer his superior, nor the superior to the inferior, according to the rule that *eclensis ecclesiae decimae solvere non debet*. 3. An ecclesiastical person, as a bishop, may prescribe that he will not pay tithes on the ground that the lands belong to the bishopric, and that neither he nor his predecessors have ever paid them. 4. The abbeys and monasteries at the time of their dissolution were possessed of large estates of land, a great part of which was held tithe-free, either by prescription or custom, or because the lands were not within the tenure of the Church. Thus it was, for example, the statute of 31 Henry VIII, c. 18, which dissolved the larger abbeys, enacted that all persons who should come to the possession of the lands of an abbey then dissolved should hold them tithe-free, in the same manner as the abbeys themselves had formerly held them. The lands which belonged to the Order of the Knights of St. John of Jerusalem and to the Order of the Cistercians are within the protection of this statute; and those of them, consequently, which were tithe-free before they came into the hands of the king still continue tithe-free, in whatsoever hands they may now be. Some lands have been made tithe-free by special legislative acts. See Blackstone, *Commentaries*, i. 28; Selmen, *History of Tithes*, ch. xii.; Burton, *Compendium of the Laws of Real Property*, p. 287 sqq.

Moebius (or Möbius), Georg, a Lutheran divine, was born at Lauch, Thuringia, Dec. 16, 1626; studied at Jena and Leipzig; became rector of the gymnasium at Merseburg in 1647; professor of theology at Leipzig in 1658; and died Nov. 28, 1697. He edited and enlarged Crusius's *Grammatica Graeca*, and was the author of numerous essays in Latin on Biblical and theological topics, which were afterwards published in a collective edition (Leips., 1699, 4to). See Jöcher, *Geburten Lexicon*, &c.

Moed. See Talmud.

Moedaginur, in Norse mythology, is the name of the highest class of pigs who dwell in stones.

Moehler. See Möhler.

Moelter, Jacob, a Dutch painter, was born at Dort in the year 1649. He was a pupil of Nicholas Maas, and gained an enviable reputation as a historical painter, though he is better known by his portraits. Soon after two religious works by this artist—*The Church and its Most Venerable Fathers in the Red Sea*, and *Moses striking the Rock*—he died in 1737.

Moeller. See Mölller.

Maso Gothic Version. See Gothic Version.
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MOHAMMED

first symbolic book of the Eastern Church." This work, which remains to this day the text-book of the Russo-Greek Church in dogmatic theology, went through numerous editions in Russian, was translated into Greek (Anastasios, 1628), Latin (Leipsig, 1690), and German (Hameln, 1777, and Breslau, 1791), and has furnished the basis for several catechisms in different Greek churches. See Confessions of Faith. Mogila published also a Catechism (Kiev, 1645), and some pamphlets. A work containing biographical sketches of the saints, in the Slavonic language, he undertook, but did not bring to completion. But Mogila is famed more for his literary work as a poet, and made dramas, which were acted by the pupils of his academy; one of them, on the Nativity of Christ, was for a long time very popular. See Hist. de la Hiérarchie Russe, iii, 735; Dictionnaire des Autres Éclésiastiques Russes, s. v.; Otto, Hist. of Russian Literature (Oct., 1859), p. 321 sq.; Traub, Russische Studien zur Theologie u. Gesch. (Münster, 1857-58); Gebrzef; Essai sur l'Histoire de la Civilisation en Russie; Haag, Hist. des Dogmes Chrétien, i, 408; Kimmel, Libri symbolici ecclesiae Orientalis (Jena, 1845, 8vo), p. 56. See Greek Church; Russia. (J.H.W.)

MOGTASILAH (i. e. those who wash themselves) is a name given to the Aramaic bishops in the 6th century. The first Great Mogul was Baber, the great-grandson of Timur, who founded the Mongol empire in Hindustan in 1526. In 1603 the Great Mogul was deprived of his throne; in 1627, of even the appearance of authority, becoming a mere pensioner of the British; and in 1658, Mohammed Babur. This dynasty, though dynastically undistinguished, was characterized by a great degree of political unity, which enabled it to remain the paramount power in India till the 18th century. See Moguls.

MOHAMMED or Mahomet (written also Mu-
hamed or Mahomet, and Muhammad or Muhammet, an Arabic word meaning the predicted Messiah; applied to him in allusion to Hagg. ii, 7; but formerly called, according to a tradition quoted by Halah, Abū al-'Abbās, a great Arab, who in the 7th century completely changed the face of the world in his own age, but still continues to exercise a powerful influence in the civilization of the Eastern world, being best known as the founder of a religious system which has spread extensively among men, and is denominated Islam, or, more properly, after its founder, Mohammedanism (q. v.).

Sources for his Life.—Arabian literature is very rich in sources for a biography of Mohammed. Besides the Koran, which records the most important events of his life, there exist numerous collections of traditions in which the expressed views of the Arabian prophet on various incidents and relations of life are introduced; then there are biographies proper, some of which extend as far back as the first century of the Mohammedan era. They are, it is true, written with a religious prejudice, and more or less spiced with legends, but in most cases the historical part worthy of credit is easily discerned. It must not be believed that these biographies were allowed too free a rein to fancy, or were permitted to distort facts or pass them over in perfect silence; for they had to fear being convicted of mendacity and negligence by no less an authority than the Koran itself, already collected by the contemporaries of the prophet. See Muhammad by the Persians. The historian in determining truth, namely, that the Mohammedans rarely try to conceal the frailties of their founder, for their judgment is guided by a standard different from that of non-Mohammedans—they praise some of his deeds and words as virtuous which we brand as infamous. They even proceed generally on the principle that Mohammed, as a privileged individual, was exempt from the common laws. Hence, notwithstanding the abundance of historical accounts of his life, we do not know the proper name for the religion established by Mohammed, while its professed are called Muslimes, and the continued lively intercourse between Mohammedans and Christians in Syria and Palestine, as well as in Egypt and Spain, the most perverted opinions on Mohammedanism and its author came to prevail among the non-Mohammedans, even in the Occident. He was represented either as a sorcerer or as an idol; some believed him the Antichrist, others a renegade cardinal. And in proportion as the later Mohammedans—especially the Persians, greedy of mysteries and marvels—rendered the historical Mohammed of the ancient Arabsians scarcely recognizable by overmuch adoration and proximity to the supernatural, and the more Mohammedanism spread in the Occident and threatened to become dangerous to Christianity, hatred and fear exerted themselves to disfigure Mohammed and his creed by ridiculous and absurd calumnies. Even in modern times, after several translations of Arab biographies of Mohammed and his followers had been published, his true character was little understood. As late as 1829 a work appeared in London demonstrating, or rather aiming to demonstrate, that Mohammed was shadowed by the little horn which issued from the fourth beast described by the prophet Daniel. In a still later publication the author, endeavoring at a great expense of learning, to prove that Mohammed was an instrument of the devil's device and handling. But, as observed in Weil's work, Mohammed der Prophet, the advance of knowledge in these days requires the historical characters handed down to us from remote periods to be re-examined by the light of new and of better-classified authorities, and to be recast upon a surer and more truthful basis. See Meth. Review, Jan., 1889.

Among characters of world-wide celebrity, there is none other that calls more loudly for a reinvestigation of the "original sources" than that of Mohammed. Born in an obscure age, among a people whose antecedents are dimly shadowed out to us, in a country of all fathomless regions the least explored, his own career was a series of marvels and contradictions. While searching earnestly for truth, he taught millions of men to believe a gigantic fable; and, while tormented with doubts agonizing to his own breast, contrived to establish a creed in the middle of infallibility. With too little energy or too little ambition to support himself, except by the despised employment of a shepherd, he withstood for years the ridicule, the malice, and the furious opposition of the leaders of his own family and of the nation, and finally vanquished all their efforts. Over this extraordinary and seemingly unfathomable character the disciples and the opponents of his doctrines have alike combined to draw an additional veil of uncertainty. The first Mohammedans piously encompassed their prophet with a cloud of miracles—"the mythology," as Dr. Sprenger calls it, of Islam. Homilis prelates foolishly distorted history to camouflage their system of philosophy, and calumniators, to add lustre to their followings. The ill-will of the Mohammedans was equally unjust, endowed him with crimes of their own invention, such as they thought congenial to the character of an imposter. Thus, while Khadijah beheld him shaded by angels on his journey to Syria, Pvideaux accuses him of robbing orphans of their patrimony, and Voltaire depicts him as having been suspected or even convicted of murder. In truth, Mohammedanism, and the rarity and inaccessibility of the MSS. of early Mohammedan writers, were sufficient of themselves, if not to deter Europeans from undertaking the biography of the apostle.
of Islam, at least to cover the attempt, until a comparatively recent date, with the disgrace of failure. The earliest and most authentic chronicles of the rise of Mohammedanism were not known, even by name, to those who aspired to the Mohammedan opinions and the established government. Gibbon, for example, appeals to Gagnier's translation of Abulfeda, a prince who wrote in the fourteenth century, as his "best and most authentic guide." But to consider so late a historian as Abulfeda an authority at all would convict an Orientalist of the most culpable ignorance in Arabic literature. Yet before we can turn from the Mohammedan as pictured was envious and pusillanimous Musselmans, or the monks of the Middle Ages and their successors among modern writers, to the true historical Mohammed, as he comes before us after a profound and unprofessed study of the original documents, it is necessary that we take a hasty glance at the condition of Arabia, the country that claims him as her own, at the time and previous to the birth of Mohammed.

State of Arabia previous to the Introduction of Islam.

—from time immemorial the aboriginal inhabitants of the peninsula had been divided into a great number of free and wandering clans, limited communities, and petty states, whose peculiarities of character, mode of life, and political institutions, as they were mostly dependent upon local circumstances, were for centuries stamped with the same unalterable features, and had been preserved almost unchanged even from the time of the patriarchs of the book of Genesis. The mountainous tableland, the arid desert, the sandy waste, the barren and fertile valleys, but at the same time intersected and skirted with dreary wastes and sandy plains, was occupied by those roving tribes who, in opposition to the settled inhabitants, are proud of the name of Bedouin, or people of the plains. Most of them were addicted to a wandering life, but from being strongly disposed to war and chivalrous adventures, their peaceable occupations were interrupted, either by conducting a caravan of merchants, or still often by assailing and robbing their fellow-tribes. Every tribe was governed by the most aged or worthy sheik of that family which had been exalted above its brethren by fortune and heroical deeds, or even by eloquence and poetry. For as the heroic bards were at once the historians and moralists by whom the vices and virtues of their countrymen were impartially censured or praised, a noble enthusiasm for poetry animated those Arabs, and at an annual fair at Ochkhad thirty days were consecrated to poetical emulations. However, the true poet was not always as wise as he was learned, as appears from letters of gold and suspended in the temple of Mecca. These meetings, however, formed but a very feeble bond of union among the independent and hostile tribes, who, only occasionally, and in times of danger and warfare, submitted to a supreme chief, or emir of emirs, and had never yet been united into one body. And the tie was still less binding on those inhabitants who, being collected in flourishing towns and cities on the coasts of the peninsula, and mostly employed in trade and agriculture, were regarded with supreme contempt by the free Bedouin as a weak and degenerate race of slaves. Only the converts of these mother-conditions, who, before the promulgation of Mohammed's doctrines, we have but scanty information. The Mohammedans themselves disdained inquiry into the idolatrous worship of their ancestors. For what do we know about it we are indebted to accidental notices of some of their deities mentioned in the Koran, occasionally, and to sundry not always trustworthy accounts diffused through the more ancient works, and not to any connected treatise upon the pagan religions of Arabia. The scanty notices of the Greeks and Romans concerning this topic are very uncertain. We must not, however, fail to mention the genealogical tables, which, according to Arabia, and attribute great importance, as auxiliary sources for the religious faith of the ancient Arabians. From these genealogical tablets we learn the names of some of their idols and the distribution of their worship; for many personal names relate to the worshipped deities or the places where they were worshipped. Thus we are not altogether without some clue respecting Arabic polytheism, and secure the information that no one religious system prevailed throughout all Arabia, or at any given time.

Their religious worship, it would appear, consisted chiefly in the adoration of the heavenly luminaries, which were considered as so many tutelar deities of the different tribes; and among these, after the sun and moon, the planet Venus had acquired such peculiar preeminance that even to the Idolaters of ancient Arabia, who had no fixed calendar, after remained the sacred day of the week. These deities, with many other images of the personified powers of nature, rudely represented by idols of every variety of shape, were principally gathered round the ancient Kaaba—the Pantheon of Arabian idolatry; and their worship was accompanied, not only with the most horrid rites and shocking ceremonies of a degraded paganism, but even with human sacrifices and cruelties of every description. Even children were immolated by some of the ruder clans to the idols, while others, as the Kondites, buried their daughters alive (Sur. vi, 137; xvii, 58; lxvi, 8); and we need scarcely remark that, except a vague belief of the soul becoming transformed into an owl, and hovering round the grave, there is no indication that the Arabian idolaters believed in a future life and final retribution. (Comp. Pococke, Specimen Historiae Arabum, ed. White, 1806.)

Arabian pilgrimage. On the southwestern coast of Arabia, Mecca, whither annual pilgrimages were made by all Arabs. See MECCA. Its temple, which tradition claimed to have been founded by Abraham and Ishmael, was, so to speak, the hotel (khan), where the most diverse idols of the various Arabian tribes were lodged. It was the object of high veneration for the whole Arabic peninsula. Every tribe had its particular deity represented here, as well as its own chief. See KAABA. But there were also many Arabs who acknowledged a supreme being, and regarded all idols as subordinate to this principal being. Some were even convertas to Judaism or to Christianity, especially those who had much intercourse with Jews and Christians. However, religious life occupied but little the minds of the Bedouin, so much engrossed with their material wants and affairs, and to this day religious fanaticism is rarely found among the children of the desert. The particular wishes of the votaries were brought before the idols and their priests. In case of war even the dead were supposed to have been disappointed, the idols were broken to pieces and their priests insulted and maltreated. Besides the idolaters, in a literal sense of the word, there lived in Arabia single tribes, who worshipped the sun, moon, and other celestial bodies, or inclined to the religion of the Magi; vestiges of hero-worship, and worship of trees and stones are also traceable.

Among the foreign settlers in Arabia, we pass over in silence the few adherents of Zoroaster, scattered along the Persian Gulf, and the Sabaeans, on the southern coast of the peninsula, who, even from the time of Davi, stories which have been before the promulgation of Mohammed's doctrines, we have but scanty information. The Mohammedans themselves disdained inquiry into the idolatrous worship of their ancestors. For what do we know about it we are indebted to accidental notices of some of their deities mentioned in the Koran, occasionally, and to sundry not always trustworthy accounts diffused through the more ancient works, and not to any connected treatise upon the pagan religions of Arabia. The scanty notices of the Greeks and Romans concerning this topic are very uncertain. We must not, however, fail to mention the genealogical tables, which, according to Arabia, and attribute great importance, as auxiliary sources for the religious faith of the ancient Arabians. From these genealogical tablets we learn the names of some of their idols and the distribution of their worship; for many
of the Koran. The Jews were at this time in Arabia in great numbers. After the destruction of Jerusalem many of them had retired hither, where, owing to the loose state of society and the excitement of their Jewish tribes, they had gained considerable power. Some of them, adopting the fierce manners of the desert, chose a wandering life, connected with all its dangers and adventurous strife, and a poem composed by a Jewish Bedouin has been preserved in the Hamasa, which breathes the true spirit of Arabian chivalry (Hansard, p. 49, ed. Freytag). But in general the Jews were peacefully settled in towns and fortified castles, principally along the coast, or dispersed among the inhabitants of large cities. (Comp. Krehl, Vorislamische Religiones [Leips. 1868]; Zeitschrift d. deutsch. Morgenl. Gesellschaft, vii. 226, xx. 169, xxii. 168 sqq.) See Arabia.

Early Life.—Since Mohammed was born anything but a prince, nothing certain is known about its time, and even the oldest sources do not agree as to the date. According to the most probable reckoning, he was born in April, A.D. 571, at Mecca. This city was at that time a considerable commercial centre, where caravans from Southern Arabia, Abyssinia, Persia, and India crossed those from Egypt, Syria, and Mesopotamia, and exchanged their agricultural and industrial products. This happened particularly at the time of the pilgrimage. By descent Mohammed belonged to the Banu Hashim of Meccan, but the branch of which he was an off-spring was very much impoverished. His mother, Aminah, possessed, it is said, a peculiarly nervous temperament, and used to fancy, while between sleeping and waking, that she was visited by spirits. It is probable that Mohammed inherited from her his constitutional tendency to epilepsy, as well as his most remarkable mental peculiarities. Mohammedan authors have labored to endow the birth of their prophet with miraculous events, and in consequence many marvelous stories are told. It is related, among other things, that his mother experienced none of the pangs of travail. As soon as her child was born, he raised his eyes to heaven, exclaiming, "There is no god but God, and I am his prophet!" That same night, it is related, also with the same inclination to extravagance, that the fire of Zoroaster, which, guarded by the Magi, had burned uninterruptedly for more than a thousand years, was suddenly extinguished, and all the idols in the world fell down. When only two months old, Mohammed's father died (according to some accounts, he died two months before the birth of Mohammed). Aminah for a short time nursed the infant herself; but sorrow soon dried the fountain of her breast, and the young child, after having wandered with all the idols in the world, was committed to the care of a nurse, with whom he remained about five years. It is related by Mohammedans that when the nurse, who was a shepherd's wife, showed the child to a celebrated soothsayer, who was an idolater, the latter exclaimed, "Kill this child!" Mohammed snatched away her precious charge and fled. Afterwards the soothsayer explained to the excited multitude: "I swear by all the gods that this child will kill those who belong to your faith; he will destroy your gods, and he will be victorious over you." When Mohammed was six years old he lost his mother, and the poor orphaned child fell to the care of relatives. He was taken charge of by his grandfather, Abdul Mutalib, who was then the chief priest of the Kaaba. Upon his decease the care of the child fell to his uncle, Abu-Taib; but he was so indigent that he could not long afford to keep his nephew, and Mohammed was obliged to earn his livelihood as a shepherd—an occupation to which only the poorer classes resorted, while the more opulent engaged in trade. Later (in his twenty-fifth year) he entered the service of a rich widow (Kadijah), attended to her affairs in Southern Arabia, according to some accounts also in Syria, where he is said to have become competent with monks, who gave him information regarding Christianit y. Mohammed soon gained Kadijah's confidence to such a degree that she offered him her hand in matrimony, which, however, she withdrew, manifesting how much she was much his senior—she was forty years old.

Preparation for his Mission.—Placed in affluent circumstances by marriage, Mohammed gradually abandoned commercial enterprises and gave himself up to religious contemplation, to which he may have been inclined, which, indeed, he establised his conversion to a brother of his, a monk, who, like many Arabians, lived a life of austerities, which he had relinquished idolatry, and had been converted first to Judaism, then to Christianity, but had failed to find satisfaction in either. Mohammed was no scholar—it is even doubtful whether he acquired reading and writing in later years—his education had entirely passed away. He began to establish himself in his early circumstances. Chirography had only been introduced into Arabia a short time previously, though poetry was highly cultivated—for this, however, in spite of his oratorical talent, he had little aptitude. On the whole, his visionary character and piety formed a great contrast to the sober and debased tribesmen who indulged in wine, gambling, and sensuality as the main objects of life; while he, though not insensible to terrestrial enjoyments, was more disposed to religious reflection. Retired in solitude, he made God, the future life, and revelation the themes of his thoughts, and reviewed the various systems of religion known to him by oral traditions, which he freely formed in conformity with his own sentiments, and finally adapted to Arabia. There were at this time Ebonish Christians in the country—the Bakari and the Hanifs. To the first belonged, according to Sprenger's conjecture (Leder u. Lehre des Mohammed, i. 43 sq.), Koss, who preached at Mecca the unity of God and the resurrection of the dead, and for this purpose also visited the fair at Oktah, where Mohammed had heard him. The Hanifs were (as Sprenger will have it) Essenes, who had lost nearly all knowledge of the Bible, and had submitted to various foreign influences, but possessed a rigid monotheism. Their religious book was called the "Roll of Abraham." In the time of Mohammed several members of this sect were living at Mecca and Medina, and Mohammed himself, who originally had worshipped the gods of his people, became a Hanif. The doctrine of the Hanifs was "Isam"—i.e. submission to the one God; they were themselves "Moslem"—i.e. men characterized by such submission. Besides his knowledge from such connections, Mohammed enjoyed the instruction of Jewish scholars, among whom are particularly mentioned a celebrated rabbi, Abdullah Ibn-Saalam, and Waraka, the nephew of his wife. (Comp. Abr. Geiger, Was hat Mohammed aus dem Judenhume aufgenommen, ii. 166 ff.) To them he listened attentively, and they were ready for a new faith, and he desired the establishment of a religious system which should embody the essentials of all that his countrymen were acquainted with. Idolatry was already on the wane. The idols were considered as the poets and other intelligent Arabs as powerless beings; at most as mediators between the supreme God (Allah) and mankind; and there were some who even accepted the belief in a future life, as entertained among the Jews and Christians of Arabia. The greatest opposition he had reason to fear was from religious indifference, scepticism, and selfishness. According to the Koran, from which alone we can correctly gather Mohammed's religious views, he laid down the following fundamental doctrines: The existence of a monothestic divinity, a being superior to all; a revelation, but only by special inspiration (by which alone the prophets were distinguished, while in all other respects on an equal footing with mankind); and, finally, a life hereafter, in which the virtuous would be happy, and the vicious punished. In his opinion, this was the religion of Abraham, who, as the Koran says, was neither Jew nor Christian, but a pious, God-fearing man. Moses and Christ were prophets; but their revelations had been distorted by Jews and Christians. He there-
Mohammed having arrived at these results by reflection and tradition, notwithstanding the prejudices of his time, from which he was by no means himself free, and endowed with a nervous constitution and a lively imagination, he determined to be the reformer of the universe, and to compeze with the gospel of his God, and to do all he could to form a new faith. He and his companions and followers, in order to succeed, had to change the ideas and to substitute the new system for the old one. The new doctrine he taught was far more acceptable to the people than the old one, and it soon spread throughout the entire world. The new faith became the religion of the people, and the old one was gradually forsaken. The gospel was translated into the language of the people, and the old gospels were destroyed. The new faith was established, and the old one was abolished. The Mohammedan faith was adopted by all the people, and the old gospels were forgotten. The Mohammedan faith became the religion of the people, and the old one was abolished.
tion of the fugitives, they never suspected that they could be concealed in the cave of Thor, which lay in an opposite direction. While they were in the cave, the legend goes, Abraham pleaded with the strength of his enemies, said, trembling, "We are but two." "No," replied Mohammed, "there is a third: it is God Himself." On the fourth night the prophet and his companion left their hiding-place, and, riding on camels which the servant of Abu-Dekr had brought, arrived safely at Medina sixteen days after their flight from Mecca.

Mohammed's reason for turning his face towards Medina may be found in the sympathy which the Medinans had frequently manifested towards the prophet. They had been moved to this by various causes. Mohammed's youth, his simplicity, his poverty, his innocence, which her clansmen considered themselves under obligation to take sides with. There was another motive still: the Medinans, jealous of the authority of Mecca as a place of pilgrimage, might have hoped to attain the ascendency over Mecca by the aid of Mohammed and his followers. There were, moreover, many adherents to the new cause among the inhabitants of Medina, who had paid homage to the prophet while he was yet at Mecca. There were some who looked to him as the Messiah expected by the Jews. Accordingly a considerable part of Medina was enthusiastic in the new cause, and when Mohammed's approach was made known, a portion of its citizens hastened in procession to meet the coming prophet, welcoming him with loud acclamations; and he who a few days before had left his native city as a fugitive, with a price upon his head, now entered Medina more like a king returning victorious from battle than an exile seeking a place of refuge. This separation or flight of Mohammed from the city of his nativity, called in Arabic Hijrah, or anglicized Hegira (q.v.), formed not only an auspicious turning-point in the prophet's own life, but became the point of departure in the Mohammedan movement.

His earliest attention after his arrival at Medina was given towards the consolidation of the new worship and the minor arrangements in the congregation of his flock. At this time Mohammed endeavoured, by various concessions, to gain the Jews over to his faith. He selected Jerusalem as the point of direction in prayer, appointed the tenth day of the first month as a day of fasting, and allowed the new converts to celebrate the Sabbath. But even then the Jews, notwithstanding these advances, would not acknowledge him as prophet, ridiculed his pretension to be the Messiah, and enraged him by their constant taunts, he soon arrogated his concessions, became their bitterest enemy, sought closer alliance with the heathen Arabs, and substituted public worship for private communion. In September the prophet was now directed to turn towards Mecca, the month Ramadan was henceforth fixed upon as a fasting-time, and Friday as the day of rest.

Gradually Mohammed now appears in a new character. His internal arrangements perfected, his followers increased, and his allies concluding to yield him his armed assistance, he was no longer content to convert his adversaries by words; he was no longer come to give peace, but to make war; where the warnings of the prophet had failed to convince, the strong arm of the conqueror must compel, and the persecuted apostle appears suddenly transformed into the triumphant soldier. He who had formerly insisted upon liberty of conscience for himself, and had opposed religious violence, now maintained that Islam should, if necessary, be defended and propagated by the sword. "The sword," said he, "is the key of heaven and of hell: a drop of blood shed in the cause of God, or a night spent in Mursa, is of more avail than two months of fasting and prayer; whoever falls in battle, his sins are forgiven him, and at the day of judgment the loss of his limbs shall be supplied by the wings of cherubim." This was a sort of manifesto, directed mainly against the Meccans, and he was not long in carrying his new principles into practice. Not powerful enough to warrant an open fight with his enemies, he determined to weaken their strength by attacks and plunder, and to divert them from the Meccans by which on their commercial expeditions to Syria passed in the neighborhood of Medina, and ere long plunder and robbery were sanctioned, even during the sacred months —yes, many an assassination, consequent upon these attacks, was instigated by Mohammed himself.

Herewith Mohammed advances to a conspicuous leader in the eyes of the impartial biographer: he cannot possibly have, at this time, fancied himself inspired of God, and as acting according to divine pleasure; for, aside from the circumstance that some pretended revelations concerned only his own advantage, or even sometimes solely the gratification of his lust, he frequently withheld them, abstained from them for the temptation of his followers to manifest it before they dared to proclaim them. Thus, to mention one instance of his irresolution and trickery, he commanded one of his vassaries to waylay a caravan which he was cognizant could be reached only in a sacred month; and when the order had been complied with, and great dissatisfaction prevailed on account of this desecration of the holy month, he maintained not to have arranged the same, for he had given the order in so ambiguous a manner that he could clear himself of the responsibility of an act executed by all Arabia.

Mohammed as an Impostor.—While at Mecca the prophet had kept unfinishingly in his path, through mockery and persecution. No threats, no injuries, had hindered him from preaching to his people the unity and the rightousness of God, and exhorting to a far purer and better morality than had ever been set before them. He had claimed this temporal power, no spiritual dominion; he had asked but for simple toleration, for free permission to win men by persuasion into the way of truth. He claimed to be sent neither to compel conviction by miracles, nor to constrain outward profession by the sword. He was but a preacher, sent to warn men that there is one God, and that there is no other; that all that He requires is that men should do justice and love mercy, and walk humbly with their God, and as the sanction of all, that there will be a resurrection of the dead, as well of the just as of the unjust. Such had been his teachings at Mecca, and in his own person the great thing, the object of all, was to make him a thoroughly good and righteous man according to his light, with nothing to be alleged against his life, even if judged by a higher morality than that of the Koran. His virtues may have been hypercrites, his mission may have been imposture, but as a resident of Mecca all his actions outwardly had created a presumption in his favor. When his arrival at Medina, however, the scene shifts, and with the days of power and victory of the propagandist opens a dark and bloody page in the history of the East. From the moment when the formerly despised "mailman and impostor" was raised to the position of highest judge, lawgiver, and ruler of Medina, and of the two most powerful Arabic tribes —thus opening a vast theatre to the enthusiasm and ambition of Mohammed —his revelations assumed a much higher claim. He now inculcated as a matter of religion and of faith the waging of war against the infidels: and the sword once drawn at the command of heaven, from that time remained unsheathed until all the tribes of all Arabia and the adjacent countries had joined in the profession that there is no God but Allah, and that Mohammed is his apostle.

Acts of such character, Mohammed, even if not endowed with a very delicate ethic sense, must have been known to be wrong, and could have approved solely for a selfish end. Even before his emigration to Medina he had, in several instances, deviated from the truth, where it seemed to answer his purpose best. Thus he had related the whole history of the Old and New Testament prophets, spiced by Jewish and Christian tradi-
MOHAMMED and had claimed them as communicated to him by the angel Gabriel—an assertion which was of course discredited by the Meccans, who guessed rightly that he owed this knowledge to his conversations with foreign scriptural scholars. Revelations also concerning his own person, and which he can certainly not have believed himself, abound in the Koran. Thus he had restricted the number of legitimate wives to four, but exempted himself from that restraint, and after the death of his first wife married twelve others. Another time he fell in love with a female slave, and when his consorts expressed their displeasure he swore that he would forsake her. A few months subsequently he had himself released from his oath by some verses of the Koran, and threatened his women with divorces if they should continue faithful to him. The second of his marriages was in relation to Zeinab or Zaid, the spouse of his former slave and later adopted son, throws a still worse light on his revelations. Zaid, observing that Mohammed paid undue attention to his wife, caused himself to be divorced from her. Mohammed took her in marriage. But when this marriage was found very reprehensible, because he had shown so little regard to Zaid's feelings, and because an adopted son with the Arabs was deemed equal to a son german, wherefore marriage contracted with his wife, even after divorce, was considered illegal, Mohammed, in the name of God, branded as absurd, first, the usage hitherto in vending as an adopted child of God, his future descendants. Such proceedings are even sinful, by actual proof drawn from the Koran, and announced that, far from having advised Zaid to separate himself from his wife, he had rather tried to dissuade Zaid from such a course; and, in the second place, that he (Mohammed), even after the separation, was afraid of men's judgment, had hesitated to marry her, until God commanded him, in order to demonstrate that he who acted according to the Lord's will need not care for the talk of men, and that he might add, by the force of his own example, more vigor to the law respecting adopted sons.

But to return to the external history of Mohammed and his vassals. First of all our attention is claimed by the first battle proper, fought near Badr, situated between Mecca and Medina, which, though insignificant as to the numbers of the combatants, was of material consequence. The original object was the pillage of a Meccan caravaneer. On the march, the men of Mecca, advised of this intention, despatched succour to their people, and, as was supposed, were thus prepared to meet the Hashemites and Medinans. Yet the Meccans, although superior in number, were nevertheless defeated by Mohammed's adherents. Some Moslem writers will have it that the victory was of no great moment, on which the black steeds, guided and assisted the faithful. The prop of Mohammed during the fight, was engaged in prayer. In most of the later wars, also, Mohammed generally kept at a distance from the melee. He obtained many a victory, to be sure, by skilful disposition of his forces, but he distinguished himself by no means as a brave warrior. This is especially manifest in the expeditions immediately following, and undertaken by the Meccans to take revenge for the defeat, by which they had suffered not only severe loss of lives and property, but had added booty, glory, and increase to the new religionists. Mohammed, namely, when the Meccans, a few thousand strong, advanced against Medina, wanted to retire to the city and to confine himself to its defence, and only when his disciples declared this plan dishonorable, he unwillingly turned out against the enemy, and was vanquished near Mount Ohod. Many of the faithful covered the battlefield with their corpses. Mohammed himself was wounded slightly; he held a double coat of mail and a closed helmet, so that the Meccans did not recognise him, and his companions promptly secured his safety. When the Meccans advanced a second time with a superior force, Mohammed's advice to his own to fortify themselves in the city was promptly complied with, and the Meccans, inexperienced in siege operations, and by Mohammed's intrigues having fallen cut with their confederates, were obliged after a few weeks to retire without accomplishing anything.

We pass over the wars waged by Mohammed against the Jews in Medina and in other parts of Arabia, all of which were marked by great cruelty on his side, also the conflicts which he waged against several Arabian tribes allied with the Meccans, and remark only that, in many a failure, in the sixth year of the Hegira (A.D. 628) he felt sufficiently confident to venture at the head of his vassals on a pilgrimage to Mecca. Yet, though he exhorted to this pilgrimage in the name of God, it was not participated in to the degree expected, and nothing remained to him but the hope that the Meccans would be afraid of his arrival. In the next month, though he himself had violated it long ago by robbery and murder. When he arrived at the boundary of the Meccan territory, he was bidden to stop, and threatened with force in case he should attempt to penetrate into the city. After protracted negotiations, however, many Meccans being desirous of peace on account of their commercial interests, concluded it, and, among other terms, it was fixed that Mohammed should be allowed to partake of the pilgrimage celebration the ensuing year. This treaty of peace, by which Mohammed was recognized as an equal power, increased his authority, and permitted him to despatch his emissaries to all parts of the Arabian peninsula and possesses. Soon he felt strong enough to avail himself of an opportunity to break the peace, and on a sudden surprise Mecca, without any formal declaration of war, at the head of 10,000 men. The chief magistrates of the city were obliged (A.D. 630) to make their submission, and acknowledged him not only as secular ruler, but as a plenipotentiary of the Deity. See Korshat. With this the victory of the new religion was secured in all Arabia. While, however, employed in destroying all traces of idolatry in the heathen city, and fixing the minor laws and ceremonies of the true faith, Mohammed heard of new armies which several warlike Arabic tribes had sent against him, and which were concentrated near Taif (630). He went forth to encounter the enemy, was again victorious, and his dominion and creed extended further and further every day. From all parts flocked the deputations to do homage to their chief. One of them, the Bani Qurayza, to whom he had given the title of messenger of God, or at least as the Prince of Arabia, and the year 8 of the Hegira was therefore called the year of the Deputations.

Even before the capture of Mecca, Mohammed had been bold enough to summon the princes of the countries contiguous to Arabia—Cossroes, the Persian king; the King of Geisime, the king of Abyssinia, and several Byzantine and Persian provincial governors—to be converted to his faith. His letter to the king of Abyssinia has been discovered on a leaf of parchment, which served as a cover to a manuscript, in a Coptic monastery in Upper Egypt, and was found together with what we know from Arabian biographers. It reads as follows: "In the name of God, the all-gracious and all-merciful, from Mohammed, the servant and ambassador of God, to Allucaucus, the prefect of the Copts. Hail to him who follows the divine guidance! I summon thee to confess the Islam. If thou compliest with this summons, thy salvation is secured, and God will give thee a double reward for thy devotion. But if thou refusest, the guilt of the Copts rests on thee. Oh, ye men of the Scriptures! approach and become our equals by professing that we adore only Allah, unassociated with terrestrial beings, and own as Lord none beside him. If you will not agree to this, testify that we are God-resigned and faithful." The governor of Egypt was no more converted than Heraclius and Cossroes. He, however, received the delegates of Mohammed hospitably, and sent him, besides other valuable presents, two Abyssinian female slaves, one of whom (Mariana or
Mohammed charged the prophet to such a degree that he neglected his other wives on her account.

The execution of one of Mohammed's emissaries by Abu-Bekr, chief of the Muslims in Arabia, at the Syrian frontier, occasioned the first war between Mohammed and the Byzantines, terminating unfavorably to the former. Nor had a second campaign the desired success, for he did not secure the wished-for participation of the pagan allies, and he had to be satisfied with the homage of a few minor princes on his way to the frontier, which he returned without having carried out his intention.

Towards the end of the 10th year of the Hegira he undertook, at the head of at least 40,000 Moslems, his last solemn pilgrimage to Mecca, and there (on the Mount Arafat) instructed them in all the important laws and ordinances of the religion; and the ceremonies observed by him on that occasion were recorded in the Koran and fixed for all time. He again solemnly exhorted his believers to righteousness and piety, and chiefly recommended them to protect the weak, the poor, and the women, and to abstain from usury. Among the most important of his ordinances at this time was to be noticed the abolishment of the leap-year, which the Arabs, in common with the Jews, had been accustomed to observe, and in its place introduced the pure lunar year, by which alone the sacred months as well as the pilgrimage and the month of fasting were fixed. Another very important commandment which he gave at this time was that thenceforth the sacred city of Mecca was to be entered only by Mohammedans, and that even outside of it idolaters were to be entirely exterminated. Jews and Christians were to be tolerated, if they would humbly submit and pay a capitation tax. In the caliph—Omar added to the commandment, in order to humble those of another faith, several oppressive restrictions for the nations conquered by him, and the succeeding caliphs, according to the degree of tolerance or fanaticism actuating them, mitigated or aggravated the same. Non-Mohammedans, in order to be easily recognized and distinguished by the color of their turbans, the Jews being enjoined to wear black, the Christians blue ones. They were forbidden to carry arms, were ordered to ride on asses (not on horses), on the streets to yield the way to the Mohammedans, and in public assemblies to rise before them. Their houses were ordered to be whitewashed, and the doors of the buildings to be whitened; so that they permitted to hold public processions nor ringing bells, nor make processions, nor keep any Moslem slaves, nor acquire any captives or other military persons, nor possess any seal with Arabic letters, nor have any intimacy with Moslem females. Jews and Christians should not be allowed to serve in the army. This was executed by Omar, but rarely observed because of the ignorance of the primitive Arabs as also later Turks, who, for want of knowledge of state affairs, found the services of Jews and Christians in various administrative branches indispensable.

After his return from Mecca, Mohammed busily applied himself to the fitting-out of a new expedition against the Byzantines. In the very midst of his warlike preparations he was suddenly taken dangerously ill with fever. One night, while severely suffering, we are told by Mohammedan chroniclers, Mohammed went to that cemetery of Medina, and prayed and wept upon the tombs, praising the dead, and wishing that he himself might soon be delivered from the storms of this world. For a few more days he went about; at last, too weak further to visit his wives, he chose the house of Ayesha, situated near a mosque, as his abode during his sickness. His friends, of course, took part in the public prayers as long as he could; until at last, feeling that his hour had come, he once more preached to the people, recommending Abu-Bekr and Usama, the son of Zaid, as the generals whom he had chosen for the army. He then asked, like Samuel, whether he had wronged any one, and read to them passages from the Koran, preparing the minds of his hearers for his death, and exhorting them to peace among themselves, and to strict obedience to the faith. And so he died on the 23rd of July, 632 A.D., a few days after he was asked for writing materials, probably in order to fix a successor to his office as chief of the faithful; but Omar, fearing he might choose Ali, while he himself inclined to Abu-Bekr, would not allow him to be furnished with them. In his last wanderings he only spoke of angels and spirits, and died in the lap of Ayesha, about noon of Monday, the 12th (11th) of the third month, in the year 11 of the Hegira (June 8, 632). Mohammedan biographers maintain that their prophet died of the consequences of eating roast mutton poisoned by a Jewess, who is said to have sought the revenge of a brother whom the Islamites killed in the campaign of Chaldea. But, as this cannot be an origin of the legend, previous to Mohammed's death, it might have been a difficult task to the contemporary Arabian physicians to prove it, even if the attempt at poisoning were verified. It is much more probable (what also occurred in the case of Abu-Bekr, the later caliph) that such a story was concocted to have him die a martyr's death; for the Arabs regard as martyrs those who perish in a holy war, i.e. in a war carried on against infidels.

Many fictions were resorted to in the first century of the Mohammedan era to glorify their deceased prophet. Fanatic Moslems represent him to have enjoyed special favors from the gods and the devils, and received the confucius or the exclamation he is said to have uttered as he made his appearance in the world; as a man, we are told the desert was covered with shade-trees as he wandered through the same, and even rocks saluted him as the apostle of the Lord. A man created before all created beings, as true as his birth (or those birth were supernatural manifestations). But such a story would be to the contrary of the appearance which in which he did not himself believe. He probably feared the destruction of his whole work—a work which, after naive credulity and religious enthusiasm had been succeeded by sober sense, he cannot possibly have considered salutary for his people, certainly not if his new doctrines were forced on the population. So that they permitted to hold public processions nor ringing bells, nor make processions, nor keep any Moslem slaves, nor acquire any captives or other military persons, nor possess any seal with Arabic letters, nor have any intimacy with Moslem females. Jews and Christians should not be allowed to serve in the army. This was executed by Omar, but rarely observed because of the ignorance of the primitive Arabs as also later Turks, who, for want of knowledge of state affairs, found the services of Jews and Christians in various administrative branches indispensable.

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in sympathy with sufferers; he was generous and forbearing, if policy did not dictate a contrary course. His benevolence and liberality were especially marked; and in enriching this and other ways, he left no son or daugther of his be poor, rich, or beggar, though the war-booty which he shared, and the presents which flowed to him from all sides, must have placed a large means at his command. Upon the whole, it cannot be denied that Mohammed improved and elevated the political and religious condition of Arabia. He united the dispersed, mutually imitable, hostile Arabian tribes into a great nation, allied by a faith in God and a belief in a future life. In place of bloody vengeance for murder and of rude force, he instituted an inviolable code, which, in spite of deficiencies, still forms the fundamental law of the Islamic kingdoms.

One of his first acts, in spite of the restrictions, many rights which they had not enjoyed before him. He mitigated the lot of the slaves, as far as the spirit of his age permitted, and declared emancipation to be a work agreeable to the Deity. He cared like a father for the poor, the widows, and orphans; condemned the vices which degrade humanity and have a disturbing influence on social life, and exerted to the virtues recommended in the Old and New Testaments.

This, in briefest outline, is the history of Mohammed's career. We have not been able to dwell, as we could wish, at any length, either on the peculiar circumstances of his inner life, which preceded and accompanied his mission; on the rise and career of the Mohammedan Church; on the greatness of the nations—Judaism, Christianity, and his own reflection respectively, bore in the formation of his religion; nor have we been able to trace the process by which his "mission" grew upon him, as it were, and he, from a simple admonisher of his family, became the founder of a faith to which 150,000,000 are said to adhere.

Personal characteristics. — In appearance, Mohammed was of middling size, had broad shoulders, a wide chest, and large bones; and he was fleshy, but not stout. The immediate size of his head was partly disguised by the long locks of hair, which in slight curls came nearly down to the lobe of his ears. His oval face, though tawny, was rather fair for an Arab, but neither pale nor high-colored. The forehead was broad, and his fine and long but narrow eyebrows were separated by a vein, which you could see throbbing if he was angry. Under long eyelashes sparkled blood-shot white eyes through wide arched eyelids. His nose was large, but straight and slender; and the tip of it seemed to be turned up, but was not so in reality. The mouth was wide; he had a good set of teeth, and the fore-teeth were asunder. His beard rose from the cheek-bones, and came down to the collarbone; he clipped his mustaches, but did not shave them. He stooped, and was slightly humped; but his neck was long and straight. His hair was wavy, not curly, nor was it fast but heavy, as if he were ascending a hill; and if he looked back, he turned round his whole body. The mildness of his countenance gained him the confidence of every one; but he could not look straight into a man's face: he turned his eyes usually outward. On his back he had a skin of a turtle; over this, a rich purple robe; its furrowed surface was covered with hair, and its base was surrounded by black mohair. This was considered as the seal of his prophetic mission, at least during the latter part of his career, by his followers, who were so devout that they found an excuse for their slights in drinking the waters in which he had bathed; and it must have been very refreshing, for he perspired profusely, and his skin exhaled a strong smell. He bestowed considerable care on his person, and more particularly on his teeth, which he rubbed so frequently with a piece of wood that a Shi'ah author was induced to consider it as one of the signs of his prophetic mission. He bathed frequently, washed several times a day, and oiled his head profusely after washing it. At times he dyed his hair and beard red with henna, in imitation of his grandfather, who imported this habit from Yemen. Though he did not comb regularly, he did it now and then. At first he wore his hair like the Jews and Christians; for he said, "In all instances in which God has not given me an order to the contrary, I like to follow their example, and have increased in proportion as he became more like my countrymen. Every evening he applied antimony to his eyes; and though he had not many gray hairs even when he died, he concealed them by dyeing or oiling them, in order to please his wives, many of whom were young and inclined to be giddy, and whose hair had been increased in proportion as he became more decrepit. The prophet was usually dressed in a white cotton shirt, or blouse, with pockets, and sleeves which reached to his wrists. He had a skull-cap and a turban on his head, the extremities hanging down the back; and sandals, with two leather straps over the instep, on his feet, because he desired to show that he had not tied round his temples, leaving the crown of the head uncovered. Sometimes he wore, instead of the shirt, a "suit of clothes," which consisted of an apron—that is to say, a piece of cloth tied round the waist and hanging in folds down to the legs, like a woman's petticoat—and a sheet, or square shawl, which was thrown over the left shoulder and wrapped round the body under the right arm. Sometimes he wrapped himself in a blanket. In temperament, Mohammed was melancholic, and in the highest degree nervous. He was generally low-spirited, thinking, and restless; and he spoke little, and never without necessity. His eyes were mostly cast to the ground, and he generally remained silent. The excitement under which he composed the more poetical Surahs of the Koran was so great that he said that they had caused him gray hair; his lips were quivering and his hands shaking while he received the inspiration. Any offensive smell made him so uncomfortable that he forbade any persons who had eaten garlic or onions to come into his place of worship. In a man of semi-barbarous habits this is remarkable. He had a woollen garment, and was obliged to throw it away when it began to smell from perspiration, "on account of his delicate constitution." When he was taken ill, he sobbed like a woman in hysteria; or, as Ayahs and Idris says, he roared like a camel; and his friends reproached him for his unmanly bearing. During the battle of Badr his nervous excitement seems to have bordered on frenzy. The faculties of his mind were extremely unequally developed; he was unfit for the common duties of life. He was not a great talker, and yet, when questions on practical matters came before him, his answers were even practical questions by his friends. But he had a vivid imagination, the greatest elevation of mind, refined sentiments, and a taste for the sublime.

The articles Koran and Mohammdanistan contain some further details on his doctrine and its history.

Mohammed Abd-el-Wahab, the father of the poet, was a native of Nijadh, born in the morning of the 16th of September, 1756, and died in 1806, after a long and useful life. He was born in Nejd or Nijadh, Central Arabia, about the close of the 17th century, in the tribe of Temim, and claimed descent from Mohammed the prophet. Like his prototype, the great Mohammed, he spent the early part of his life in trading expeditions to Bassora, Bagdad, and Damascus. Travelling, he claims for himself the honor of having made several journeys, reaching to India on the east and to Constantinople on the west. He was a prudent and sagacious young man, and greatly devoted to his studies in the law and the Koran, and, like a faithful Moslem, he made a pilgrimage to Mecca and Medina. There he came into contact with the ascetic ascetics that were showers with his return he was compelled to quit his native village for Derajeh, in the central highlands of Arabia, soon to become the capital of the new theocracy. He was a prudent and sagacious young man, and greatly devoted to his studies in the law and the Koran, and, like a faithful Moslem, he made a pilgrimage to Mecca and Medina. There he became fired with such an ascetic fanaticism that on his return he was compelled to quit his native village for Derajeh, in the central highlands of Arabia, soon to become the capital of the new theocracy. Like the prophet of the crescent, when he looked abroad over the degenerate state of his countrymen, Abd-el-Wahab saw that his co-religionists had fallen away from the purity of life and belief which made Islam master of all the civilized world save a corner of Europe, and he resolved to bring them back to the truth. He scouted the traditions which had buried the pure Koran under their mazes, he condemned the idolatry which regarded Mohammed...
as more than a mere man inspired by the one God, and he enforced with a fanatical earnestness fasting, almsgiving, prayer, and the pilgrimage to Mecca, while he forbade idleness, luxury, whatever drinking, gambling, smoking, debauchery, usury, false witnesses, fine dresses, or grand tombs. Being a man of talent and eloquence, he soon gained followers. At first his progress was slow, but gradually his doctrines became popular, and he ultimately succeeded in spreading them widely, and in establishing his power likewise. He died near the close of the 18th century; but the Wahabites have continued to grow in strength and numbers all over Asia, particularly India, until there is now scarcely a city of any size in Northern India in which followers of his are not to be found. For the last ten years, they have been engaged in a most important religious and political movement, which has been attended by a steady and serious searching on the part of the British government, and it would now appear that they have joined to their religious a political creed which is dangerous to the welfare of Western society in the East. See Mohammedan Sects; Wahabis. (J. H. W.)

Mohammed Aben-Kerram, founder of a Mohammedan sect, was born at Serejeh about A.D. 890. After teaching for a time in his native city, he went to Khurasan, where he met a celebrated hermit, Ahmed ben-Harb, who induced him to visit the Kaaba. On his return to Khurasan, after a five years' sojourn in Mecca, he taught his new doctrines in Najafurid. He was imprisoned by Mohammed ben-Thaher, but finally escaped and found asylum in Jerusalem. He is the founder of the Anthropomorphites, or Mohkhabites. He died in Jerusalem in 868.

Mohammed al-Darazi, one of the founders of the sect of the Druses, was born near Bokhara about A.D. 960. In 1010 he came to Egypt, where he was converted to the doctrines of Hakim al-Mokanna. This doctrine admitted incarnation consecutively with divinity in different persons. He was the first to distinguish between al-Mokanna, then ruling in Egypt, as the last of these incarnates. He published a book in which he set forth the successions of incarnation since Adam. The caliph Hakim was so influenced by him as to intrust to him virtually the management of all government affairs. Darazi, having published his work, read it in a mosque at Cairo, whereby the people, greatly displeased with his innovations, attempted to slay him. Hakim appeared to disapprove of the conduct of Darazi, but secretly furnished him with money to quietly advance his cause, and advised him to preach his doctrines in the mountainous part of Syria, where he successfully taught his dogmas, permitting his followers the use of wine, fornication, and incest. Mohammed afterwards returned to Egypt, where he set himself up as the true imam, brought about a revolt against authority, and in the conflict lost his life in 1019. See works referred to in the article Druses; Ismailites.

Mohammed Hakim Isphahani (Ha'ji), a Persian doctor, was born at Isphahan about 1790. He was the molliah of a religious sect known as the Rasomians, or old orthodox Parsees. His writings reveal interesting facts concerning what is left at Bombay of the Parsees, or fire-worshippers. For the good of his sect, Mohammed wrote, in Persian and in English, Khatib fi idlad Ashot al-Kosheh, or Selections of Mohammed from History, forming a perfect Illustration of the present Theological Discussions of the Parsees" (Bombay, fol. 1827), in which he aims to prove that the old Persian intercalary era is of the remotest antiquity, and, in fact, originated in the days of Zoroaster. The believers of other Parsee sects, however, such as the Chabinehchamians, Kodmians, and Churjigarians, would have it date only from Yezdegerd III, the last of the Sassanide kings. In answer to certain books written by his opponents on religious matters, Mohammed wrote Dayfah al-Hali, being a refutation of molliah Firuz's work, entitled Rasomia Mousulmam bostalakhe, etc. (Bombay, 1832, 4to). Mohammedan Hakim Isphahani died at Bombay about 1846. See Zendker, Bibl. Oriental. u. v.; Spiegel, Christomachia Persica.—Hoccle, Nouv. Bibl. Generale, v. 10, 2.

Mohammedanism, called by its professors Islam, meaning "resignation" or "entire submission" (i. e. to the will of God), in accordance with the Koran, which, as we have already seen in the article under that heading, is the Bible of the Mohammedan, and in the days of the Prophet was the only sacred book in use, the sole exponent of duty and privilege to the Moslem, as the Mohammedan calls himself. The Koran, however, being a miscellaneous collection of hymns, prayers, dogmas, sermons, occasional speeches, narratives, legends, laws, orders for the time in which they were given, without any accurate and logical arrangement, besides the imperfections and contradictions, owing to the manner of its collection, which took place subsequent to Mohammed's death, soon proved too disconnected to be continued, even by the most ardent disciple of Islam, as the sole guide of authority. Neither dogmas nor laws are here reduced to a system; they have been preserved by piecemeal just as they had been written down, or even afterwards discovered in the reminiscences of Mohammed's companions. But, aside from these imperfections of contradictions, repetitions, and the want of system, it was manifest also that the Koran was lacking in instruction on many of the most theoretical questions, in which light the Mohammedan accentuated national, dogmatic, and juridical matters. The Moslem therefore resorted, in the first place, to oral tradition, and by the aid of reported expressions of the Prophet, and examples in his public and private life (Hadith and Sunnah), supplemented the deficiencies and elucidated the obscure passages of the Koran (q. v.). When this resource failed to meet all wants, the decrees of the imams, i. e. of the caliphs as spiritual heads, were raised to the authority of divine laws and doctrines. Thus a religious structure, extended by analogy and induction, supported by the Koran, by tradition, and by decrees of the imams, comprising juridical, ritualistic, and dogmatic doctrines, was gradually completed into a systematic whole, sufficient for all purposes as a guide to the Moslem. But we need hardly add that into such a peculiar construct contradictions in theory and practice have found their way, according to the different traditions and decisions of the imams or expounders of the laws, besides the various interpretations put upon the Koran itself within the pale of the different Mohammedan sects that have arisen since the days of the Prophet. See Mohammedan Sects. For the historical and ethical circumstances that conduced to the origin and progress of Mohammedanism, see the article Mohammed. Moslemism consists of a dogmatical or theoretical part, called "Iman" (i. e. Faith), and a practical part, called "Din" (i. e. religion). (See Vambéry, Der Islam im neunzehnten Jahrhundert [Leips. 1872]).

1. Dogmas.—The doctrines of Islam, as originally instituted upon its foundation, may be reduced to three leading propositions, viz.: (1) the doctrine of one Deity, (2) of the revelation or prophetic vision of Mohammed, and (3) the immortality of the soul, the latter being closely interlinked with the doctrine of the resurrection of the dead, of paradise, and of hell, the day of judgment, and the rewards of the good and faithful, as well as the punishment of the wicked and of infidels. Though these doctrines are plain and simple, they became, nevertheless, even in the first century of the Mohammedan era, subjects of the most violent polemics. A man like Mohammed, in whom not the least trace of scholarly education or study was found, was the exponent of a systematic structure of doctrines. True, we find in sundry passages of the Koran that God is the creator and preserver of the world; that he is One, omniscient, omnipotent, eternal, just, and gracious. But the Arabs, after becoming acquainted with Persian religious ideas and ideas, and with Grecian philosophy, would not be satisfied with
such simplicity. Their desire for knowledge led them to further inquiries, for which they found no solution in the Koran, and which therefore gave occasion to discussions, the more irreparable as they were in part connected with differences of opinion. The earliest epoch reflective minds among the faithful took offense and exception to many dogmas, particularly on the essence of the Deity and its relation to mankind, as well as to the irrational doctrines concerning the Koran itself. Thus the orthodox taught that the divine sovereignty was not to be spoken of in terms of the Decalogue, while the Monotrites, i.e. the Separatists, considered the Deity itself as the essence of wisdom, beneficence, power, and other qualities. The doctrine of the justice of God led the latter (i.e. the dissenters) further to accept the dogma of human free will, while the orthodox inclined more or less to the Augustinian doctrine of predestination and grace. This same doctrine induced the liberal Mohammedans to assume a gradation of sin and punishment; while, according to the opinion of the strictly orthodox, every Moslem who commits only one sin, and departs this life without repentance, is consigned to eternal punishment. (See below.) Thus a thorough discussion by the Deity induced the Separatists to maintain that the Koran was created, since otherwise two (things) beings must have existed from eternity; the orthodox, on the contrary, regard the Koran as something uncreated, lest, God being immortal, it be viewed as not belonging to his being, and thereby the highest idea of the Deity be compromised. The latter dogma was strenuously contested under the caliph Manuun, who instituted a formal inquisition, and persecuted to the utmost the adherents of the doctrine of the eternity of the Koran.

Much controversy arose also concerning the dogmas of divine foreordination, and both contending parties found no difficulty in bringing proof from the Koran, which is especially rich in contradictions on this point. In one passage it reads: "To him who wants this world we give directly according to our pleasure; but he will be rejected and derided in the future state, and burned in hell." In another passage it is said: "Follow the most beautiful sent to you from your Lord, before punishment befalls you, and you find no more assistance; before the soul exclames, Woe to me! I have sinned and was of the mockers; or, if God would have guided me, I would have feared him; or, Could I return to the earth, I would practice good and virtuous actions. (My sign, the Koran) have come to thee, thou hast declared them lies, thou wast haughty and unbelieving." While these and similar passages, as well as the continual threats and promises, speak clearly in favor of a dogma of human free will, there are others which make the acts of man dependent on the divine will, and require the human to virtue and vice, a blind instrument of divine arbitrariness. Thus we read: "For those who are unbelievers, it is the same whether thou (God is speaking to Mohammed) admonishest them or not; they believe not. God has sealed their hearts, and over their ears and eyes there is a cover." And further: "The infidels say, Why does God not send any miracles to him (Mohammed)? Say, The Lord leaves in error whom he chooses, and guides those who turn to him who believe, and whose hearts find rest at the thought of Divinity." Very frequently we meet in the Koran with the phrase: "God guides whom he pleases, and leaves in error whom he pleases." These and similar verses, however, if we survey the whole without any bias, can be interpreted as meaning that God in his wisdom appoints at what time and which people he will bless by his revelation, and that he strengthens by faith the men who desire the good and trust in him. He inspirits, while he abandons those in whom the propensity for evil predominates, to their more and more increasing corruption, and thus measurably hardens their hearts. Again: if the doctrine of predestination is stiffly adopted, not to come in conflict with divine justice, the doctrine of original sin—i.e. of an internal corruption of mankind in consequence of the sin of Adam—must also be assumed. But such a dogma is not mooted in the Koran; on the contrary, in several places the idea of accountability for the sins of others is contained. In the narrative of Cain and Abel, in which it is shown how it had nothing to fear and never will know sorrow, but the infidels who declare our signs lies will be eternal inmates of hell." Thus it is evidently taught that the curse which rested on the human race by Adam's sin is averted; divine grace manifests itself by revelation, and every prophet from Adam to Mohammed, who designated himself as the last one for the seal of prophecy, is a Saviour for every one who believes in revelation, and acts according to its precepts. Of a further grace to purify mankind from original sin, and enable them to regain the beatitude of paradise, no mention is made, consequently the idea of being predestinated to damnation would not be compatible with divine justice.

The history of the prophets also occupies a very large space in the Koran. Besides the Old Testament, several other prophets are named, who are said to have been sent to the extinct tribes of Arabia. The history of all these so-called divine messengers is embellished with acts which will not serve to bring revelation into ridicule, and in the Midrash, but by Mohammed fashioned to suit his purpose, in order to inspire his antagonists with fear and his worshippers with consolation. He likes to identify himself with the Biblical prophets, puts into their mouth such words as he addressed to the Maccans, represents also those messengers of God as disregarded by their contemporaries, and that hence God's wrath is inflamed, and infidels are caused to perish with ignominy, until finally, however, truth comes to prevail, and the persecuted prophet triumphs, surrounded by the few who believed in him previous to the divine punishment. In pursuance of this system, Mohammed, to be consistent, cannot accept the crucifixion of Christ; for no man ought to atone for the sins of others, nor ought a prophet to be forsaken by God. Therefore the Koran teaches it was not Christ who was crucified, but an infidel Jew whom God invested with the form of Christ, whom the Jews crucified; "peace be upon the servants of God, those of Mary, is the apostle of God, and his word, which he conveyed unto Mary, and a spirit proceeding from him, honorable in this world and in the world to come; and one of those who approach near to the presence of God. Yet Jesus was a mere mortal, and not the son of God; his enemies conspired against his life, but a phantom was substituted for him on the cross, while he was translated to heaven" (Sur.i, 54; iv, 156, 159). There is also other mention and estimate expressed in the Koran concerning Christ. He is called the living Word and Spirit of God. The miraculous birth of Christ has nothing offensive to Mohammed, for Adam had also been created by God. Mohammed does not believe in the necessity of receiving all miracles related in the Gospels, since similar ones had been performed by Abraham and Moses. Even the ascension is to him neither new nor incredible, as the same is reported of Elijah and Enoch. Besides the crucifixion, he abhors in the Christian dogmas the supposition that angels and other men are placed next to the Deity, and declares the Trinitarian view to be an impious fiction of the priests. The Mohammadian doctrine of God's nature and attributes coincides with the Christian, inasmuch as he is by both taught to be the creator of all things in heaven and earth, who rules and preserves all things in his power, omnipotent, omniscient, omnipresent, and full of mercy. Yet, according to the Mohammadian belief, he has no offspring: "He begetteth not, nor is he begotten." Nor is Jesus called anything but a prophet and an apostle.
although Mohammed goes so far as to say that the birth of Christ was due to a miraculous divine operation. But after all it is taught that, as the Koran superceded the Gospel, so Mohammed superseded Christ, and he is called the Mouthpiece of the Invisible (Sur. xiii., 40). Of particular importance for Mohammed is the annunciation of a Paraclete, which he applied to himself, either pretending or even actually believing it to be himself. Of equal significance for him, and therefore treated by him with great predilection, is Abraham, first, because of his simple doctrines, to which Moham-
med himself adhered in the early period of his prophetic mission; and, secondly, on account of the sacred places and relics in Mecca of which he (Abraham) is called the founder; and, thirdly and finally, because he was the father of Ismael, from whom Mohammed and his race claim descent. The Sunnites look in quite a different light upon the prophets. They regard them, as a class, as the simple carriers of revelation, but in all other re-
spects declare them to be common men, liable to human infirmities; while the Shiites pronounce them perfectly pure and sinless, like the angels, instruments of God, who only execute and always have executed his orders, except Israfil, who on account of his disobedience was rejected, and, as Satan, tries to seduce men. An impor-
tant dogma with the Shiites is that of the Imamat, or hereditary succession of descendants of the Prophet by his daughter Fatima, consort of Ali—a doctrine which the Sunnites do not acknowledge. Many of them see in the Imams merely a political institution, which ought to have the welfare of the nations for its foundation and supreme end.

A prominent dogma in Islam is the belief in angels, whom they thus picture: Created of fire, and endowed with a kind of incorporeal body; they stand between God and man, adoring or walking upon the former, interceding for and guarding the latter. The four chief angels are &quot;The Holy Spirit,&quot; or &quot;Angels of Revelations&quot;—Gabriel; the special protector and guardian of the Jews—Michael; the &quot;Angel of Death&quot;—Azrael (Ra-
phael, in the apocryphal gospel of Barnabas), and Isra-
fil—Uriel, whose office it will be to sound the trumpet at the resurrection. It will hardly be necessary, after what we have said under Mohammed, to point out, in every individual instance, how most of his &quot;religious&quot; notions were taken almost bodily from the Jewish le-
gends; this angelology, however, the Jews had them-
selves borrowed from the Persians, only altering the names and changing the form of the natures, as if they had been the first inventors of the idea. Besides angels, there are good and evil genii, the chief of the latter being Iblis (Despair), once called Azazil, who, refusing to pay homage to Adam, was rejected by God. These Jin are of a grosser fabric than angels, and subject to death. They, too, have different names and offices (Port, Fairies; Div; Giants; Takvis, Fates, etc.), and are, in almost every respect, like the Shedim in the Talmud and Midrash. A further point of belief is that of certain God-given Scriptures, reveal-
ed successively to the different prophets. Four only of the original one hundred and four sacred books, viz. the Psalms, Proverbs, the book of Job, and the Gospel of John, are said to have survived; the three former, however, in a mutilated and false-condition. Besides these, a certain apocryphal gospel, attributed to St. Barnabas, and the writings of Daniel, together with those of a few other prophets, are taken notice of by the Moslems, but not as canonical books. The number of prophets, sent at various times, is stated variously; at between two and three hundred thousand, among whom 313 were apostles, and six were specially commissioned to proclaim new laws and dispensations, which abrogated the preceding ones. These were Adam, Noah, Abraham, Moses, Je-
sus, and Mohammed, in that order. The greater of them all, and the propagator of the final dispensation.

The belief in the resurrection and the final judgment is another important article of faith. The dead are re-
eceived in their graves by an angel announcing the com-
ing of the two examiners, Monker and Naktri, who put questions to the corpse respecting his belief in God and Mohammed, and who, in accordance with the answers, either torture or comfort him. This, again, is the Jew-
ish &quot;Chariot of Wrath&quot; of the Book of the Grave, a hyperbolical description of the sufferings during the inter-
termediary state after death. The soul, awaiting the general resurrection, enters according to its rank, either immediately into paradise (prophets), or partakes, in the shape of a green bird, of the delights of the abode of the bliss (martrye), or—in the form of a common-believers—is supposed either to stay near the grave, or to be with Adam in the lowest heaven, or to remain either in the well of Zewn-Zem, or in the trumpet of the resurrection. According to others, it rests in the shape of a white bird under the throne of God. The souls of the infulled dead will be well in a certain well in the province of Hadramaut (Heb. Courts of Death), or, being first offered to heav-
en, then offered to earth, and rejected by either, become subject to unseparable tortures until the day of res-
urrection.

Mohammedan theologians are very much divided in the regard to the doctrine of the resurrection. Mohammed himself seems to have held both that souls live and that they will be raised, and the &quot;Bone Luza&quot; of the Jewish Haggadah was by him transformed into the bone Al-Aji, the rumpbone, which will remain uncorrupted until the last day, and from which the whole body will spring anew, after a forty-days' rain. Among the signs by which the ap-
apocalyptic prophet will be recognized, is the renewal from the legendary part of the Talmud and Midrash, where the signs of the coming of the Messiah are enu-
merated—are the decay of faith among men, the ad-
vancing of the meanest persons to highest dignities, wars, seditions, and tumults, and consequent dire dis-
aster, so that man passing among the grave shall say: &quot;Would to God I were in his place!&quot; Certain prov-
inces shall revolt, and the buildings of Medina shall reach to Yahâb. Again: the sun will rise in the west; the Beast will appear; Constantiople will be taken by the descendants of Isaac; the Antichrist will come, and be killed by Jesus at Lad. There will further take place a war with the Jews, Gog and Magog's (Jajmu and Ma-
jâjuy) eruption, a great smoke, an eclipse, the Mohammedans will return to idolatry, a great treasure will be found in the Euphrates, the Kaaba will be destroyed by the Ethiopians, beasts and inanimate things will speak, and, finally, a wind will sweep away the souls of those who have lived just as much as if equal to the bestowal of the mustard seed, so that the world shall be left in ignorance.

The time of the resurrection even Mohammed could not learn from Gabriel: it is a mystery. Three blasts will announce it: that of consternation, of such terrible powers that mothers shall neglect the babes on their breasts, and that heaven and earth will melt; that of ex-
amination, which will annihilate all things and be-
ings, even the angel of death, save paradise and hell, and their inhabitants; and, forty years later, that of resurrection, when all men, Mohammed first, shall have their souls breathed into their restored bodies, and will sleep in the graves until the resurrection will pass upon them. The day of judgment, lasting from one to fifty thousand years, will call up angels, genii, men, and animals. The trial over, the righteous will enter paradise, to the right hand, and the wicked will pass to the left, into hell; both, however, have first to go over the bridge Al-Shait, let loose from their chains, being finer than a hair, and sharper than the edge of a sword, and beset with thorns on either side. The right-
eous will proceed on their path with ease and swiftness, but the wicked will fall down headlong to hell below. Paradise is divided from hell by a partition (Orf), in which a great number of holy persons of the most noble birth. The blessed, destined for the abodes of eternal delight (Jannat-Aden; Heb. Gan-Eden)—of which it is, how-
ever, not quite certain whether it is already created—
will first drink of the Pond of the Prophet, which is
supplied from the rivers of paradise, whiter than milk, and more odoriferous than musk. Arrived at one of the eight gates, they will be met by beautiful youths and angels; and their degree of righteousness (prophets, religious teachers, martyrs, believers) will procure for them admittance into the paradise, under a shade. But, in the last state, as already hinted, it may, however, not be superfluous to add that, according to the Mohammedan doctrine, it is not a person's good works or merits which gain him admittance, but solely God's mercy; also that the poor will enter paradise five hundred years before the rich; and that the majority of the inhabitants of the paradise will be women.

As to the various felicities which await the pious (and of which there are about a hundred degrees), they are a wild conglomeration of Jewish, Christian, Magian, and other fancies on the subject, to which the Prophet's own exceedingly sensuous imagination has added very considerably. Feasting in the most gorgeous and delicious variety, the most costly and brilliant garments, odors and music of the most ravishing nature, and, above all, the enjoyment of the Hūr Al-Ūyhn, the black-eyed daughters of paradise, created of pure musk, and free from all the bodily weaknesses of the female sex, are held out as a reward to the commonest inhabitants of paradise. Other rewards remain in store for some (a) their youth and manhood. For those deserving a higher degree of recompense, rewards will be prepared of a purely spiritual kind,—i.e., the "behavior of God's face" (Shechinah) by night and by day. A separate abode of happiness will also be reserved for women; but there is no characteristic in the manner of enjoyment. That they are not of a prominently spiritual nature is clear from the story of the Prophet and the old woman. The latter solicited Mohammed to intercede with God that she might be admitted into paradise, whereupon he replied that old women were not allowed in paradise, and that she was causing her to repent—he further explained by saying that they would first be made young again.

Regarding the punishment of the wicked, the Moslem has received detailed information from the Prophet. According to him, hell is divided into seven stories or apartments, one below another, designed for the reception of as many distinct classes of the damned. The first, which is called Jōkenam, is the receptacle of those who acknowledged one God, that is, the wicked Mohammedans, who, after having been punished according to their demerits, will at length be released; the second, named the "Lake of the Jew," will be given to the Jews; the third, named al-Hotana, to the Christians; the fourth, named al-Bair, to the Sabians; the fifth, named Sakar, to the Magians; the sixth, named al-Jahin, to the idolaters; and the seventh, which is the lowest and worst of all, and is called al-Hāeget, to the hypocrites, or those who outwardly professed some religion, but in their hearts were of none. Over each of these apartments they believe there will be set a guard of angels, nineteen in number, to whom the damned will confess the just judgment of God, and beg them to intercede with him for some alleviation of their pain, or that they may be delivered by being annihilated. Mohammed has, in his Koran, expressly declared that every day and night various torments of hell, which, according to him, the wicked will suffer both from intense heat and excessive cold. We shall, however, enter into no detail of them here; but only observe that the degrees of these pains will also vary in proportion to the crimes of the sufferer, and the aggravation to which he is condemned to: and that he who is punished the most lightly of all will be shod with shoes of fire, the fervor of which will cause his skull to boil like a caldron. The condition of these unhappy wretches, it is taught, cannot be properly called either life or death; and their misery will be greatly increased by their despair of being ever delivered from that place; since, according to that frequent expression in the Koran, "they must remain therein forever." It must be remarked, however, that the infidels alone will be liable to eternity of damnation; for the Moslems, or those who have embraced the true religion, and have been guilty of heinous sins, will be delivered thence after they shall have expiated their crimes by their sufferings. The time which these believers shall be detained there, according to the Moslem divines, will not be less than nine hundred years, nor more than seven thousand. As to the manner of their deliverance, they say that they shall be distinguished by the marks of prostration on those parts of their bodies with which they used to touch the ground in prayer, and over which they will therefore have no power; and that, being known by this characteristic, they will be released by the mercy of God, at the intercession of Mohammed and the blessed; whereupon those who shall have been dead will be restored to life, as has been said; and those whose bodies shall have contracted any sootiness or flux from the flames and smoke of hell will be immersed in one of the rivers of paradise, called the River of Life, which will wash them whiter than pearls.

II. Practical Duties.—Our consideration is next required for an examination of that part of Islam called the "Din," or practical part, which Mohammedian jurisprudence (Sharia) and dogma deal with. This comprises (a) the religious or ceremonial law (parts of which, however, according to our Western notions, belong to the category of state rights); and (b) the civil law, including police and special laws.

(a) The ceremonial law, or Ritual of Islam, contains (1) rules concerning purification, which is to precede, especially, prayer and other religious obligations, or the approach to or touch of sacred things. Here is taught what is to be considered as impure, and requires a purification after touching; what kind of water is to be used for ablution, or how, and in what order of things the washing of the body of the body is to be performed; what conditions of body require a second ablution; how women, after parturition or during menstruation, have to conduct themselves. Religious purifications are of two kinds: the Ḥusul, or total immersion of the body, required as a religious ceremony on some special occasions, and the Wadj, a partial ablution, to be performed immediately before the prayer. This is of primary importance, and consists of the washing of hands, face, ears, and feet up to the ankles—"a proceeding generally accompanied at each stage by corresponding pious sentences, and concluded by the recital of the 78th chapter of the Koran. The Koran itself prescribes only the purifying foundation, it is not sufficient that the believer himself should be purified, but even the ground or the carpet upon which he prays must be clean; hence the use of a special prayer-carpet" (Seghdis).

(2) The precepts which have for their object the performance of prayer,—the key of paradise. They refer to the time at which the five daily devotions are to be held; to the prayers on Fridays and festival days; at eclipses of the sun and moon; or in seasons of drought; and to the position of the body in prayer. They treat further of the prayer of women, of things which invalidate the prayer, or render it unable to be performed, as being on the road or in peril of life, of the direction while praying, and the places where prayers must not be said. In this section the Shafites adduce the prohibition for men to wear silk clothing, or gold and silver ornaments, as well as the various ceremonies to be observed at funerals: how the corpse is to be washed, dressed, and placed in the grave; how the dead is to be prayed for; how the tomb is to be constructed; how the deceased is to be lamented for, the family of the departed to be comforted, etc.

The prayers (Salah) performed by every Mohammedan five times daily consist partly of extracts from the Revealed Book, the Koran (Fati), partly of pieces ordained by the Prophet, without allegation of a divine order (Sunnah). The first time of prayer commences
at the Maghrib, or about sunset; the second at the Eshb, or nightfall; the third at Subh, or daybreak; the fourth at the Duhr, or about noon; the fifth at the Asr, or afternoon. The believers are not to commence their prayer before sunset. The third, fourth, and fifth prayers are called in the morning, afternoon, and evening respectively. The time for the five prayers is determined by the sound of the muezzin (q.v.) from the minarets or madnæas of the mosques. Their chant, sung to a very simple but sol- emn melody, sounds harmoniously and sonorously down the steep streets of the town, or through the narrow, dark, and byzantium-in-barren streets of the city; but its impression is one of the most strikingly poetical in the stillness of night; so much so that even many Europeans cannot help congratulating the Prophet on his preferring the human voice to either the Jewish trumpet-call of the time of the Temple, or the Christian church-bells. The day-call (the Adan) consists chiefly of the confession of faith (God is most great; Mohammed is God's apostle; come to prayer; come to security), repeated several times; the night-call (Ula, the first; Ebed, the second), destined for persons who desire to perform supererogatory acts of devo- tion, are much longer. The believer often changes his pace or direction during the prayer; and a certain number of such inclinations of head and knees, prostrations, etc., is called a Rakah. It is also necessary that the face of the worshipper should be turned towards the Keblah (q.v.), that direction being marked in the exterior wall of the mosque by a niche (Mohrab). All sumptuous and ceremonial acts of worship are attended in a proper manner, and the approach to the sacred place; and the extreme solemnity and decorum, the unaffected humility, the real and al- absorbing devotion which pervades it, have been unani- mously held up as an example to other creeds. The Moslem, it may be remarked here, do not pray to Mo- hammed, but simply invoke his intercession, as they do that of the numerous saints, the relatives of the Proph- et, and the first propagators of Islam. For the particu- lars of the service in the mosque, the reader is referred to that heading. It may be remarked in passing that Mohammedanism has no clergy in our sense of the word, the civil and religious law being bound up in one. See also MOLLAH; MUFTI.

(8) Instructions about the tazeel of property to be paid to the state, and the manner of their application. Taxable articles are fruits of the field, domestic animals, silver, gold, and merchandise, lying with the owner a year or more. The owners of cattle, sheep, and goats are to sell their sura, and apply the money to the payment of the debt of the indigent, for the aid of travel- ers in distress, and in general for purposes pleasing to God; as, for instance, the erection of mosques, schools, hospitals, or charitable institutions.

(4) The precepts about fasting, particularly in the month of Ramadan. Here is specified what is com- manded and forbidden to the one who fasts, how fasting is interrupted, who is entitled to be dispensed from fast- ing, and what must be done in expiation for not fasting. In this section are mentioned also the various regulations for women, and the limitations of the Sabaic and other sects to retire from the world and pass his time in devotion in the mosque, and thus to lead a kind of monastic life. It was Mohammed's special and express desire that no one should fast who is not quite equal to it, lest it might prove injurious to health. But there are very few Mos- lems who do not keep the Ramadan—the Mohammedan Lent—even if they neglect their other religious duti- es; at all events, they all pretend to keep it most stricely, fasting being considered "one fourth part of the faith," nay, "the gate of religion."

(5) The precepts concerning the pilgrimage, an obli- gation which a Moslem has to meet at least once in his life. He who neglects to perform this duty "might as well die a Jew or a Christian." Various preparations are necessary for pilgrimage. Certain holy places are to be visited, mostly such as were sacred even before Mo- hammed, and are connected with legends about Abra- ham and Hagar; certain prayers and ceremonies are to be performed, and sacrifices to be slaughtered, the meat of which is in part to be distributed among the poor. It is forbidden to eat pork or animal flesh; but the practice of the pilgrim is considered interrupted, or as not performed, and how the transgression of any prohibition is to be atoned for.

(6) There are various regulations referring to food. Wine and intoxicating beverages are not allowed; also the drinking of the blood even of clean animals is inter- ddicted. Quadrupeds and birds must be killed according to certain fixed rules, God being invoked before the slaughter; but game shot by a hunter may be eaten. The eating of carnivorous animals of prey, quadrupeds as well as birds, is prohibited; and particularly the flesh of swine, dogs, cats, mice, etc. Of fish, such as have no scales, and those resembling serpents, are for- bidden. As the same laws are in force also among the Jews, a Moslem may partake of a Jew's meal; with Christians he can dine only if he knows that he con- forms to the laws of Islam; but with pagans he must not eat at all, even when the food has been prepared in a Jewish or Christian manner. During the month of Ramadan, begins on the 1st day of the month of Shavul, and lasts three days. The second (Eed Al-Kurban, or sacrifice) begins on the 10th of Dau' Hegghe, when the pilgrims perform their sacrifice, and lasts three or four days. Yet, al- though intended to be the most important of the two, the people have in most places changed the order, and, by way of compensation for the previous fast, they make the lesser festival which follows the Ramadan the most joyful and the longest of the two. The day set aside for the weekly day of rest is Friday—not, as is generally supposed, because both the Jewish Sabbath and the Christian Sunday were onFriday, but because, from times long before Mohammed, the people used to hold public assemblies for civil as well as religi- ous purposes on that day. The celebration of the Mos- lem days of religious solemnity is far less strict than is the custom with the other Semitic religions. Service being done, the people are allowed to return to their worldly affairs, if they cannot afford to give themselves up entirely to pleasure or devotion for the rest of the sacred period.

(7) Among the "positive" ordinances of Islam may also be reckoned the "Sahih," or minor, and the "Kebrı," or great festivals. The first (Al-Fitr, or breaking the fast), following the preceding, begins on the 1st day of the month of Shavul, and lasts three days. The second (Eed Al-Kurban, or sacrifice) begins on the 10th of Dau' Hegghe, when the pilgrims perform their sacrifice, and lasts three or four days. Yet, al-

(8) One of not the least important duties laid upon the Moslem by the Koran is that of giving alms. These are two—legal (Zekab) and voluntary (Sudahak); Hebr. Zekabak, Fr. Richesse. The Sadaakah (Sur, ii, 3), once collected by the sovereign and applied to pious uses, has now been practically abrogated. The Sadaakah, is, according to the law, to be given once every year, of cattle, money, corn, fruits, and wares sold, at about the rate of two and a half up to twenty per cent. Besides these, it is usual to tax a measure of provi- sions upon the poor at the end of the sacred month of Ramadan.

(9) Before we quit this department of Mohammedan law, it may not be inappropriate to mention the procedure against apostates. To prevent the faithful from ever falling away into idolatry, the state attaches to images and pictures have been made very stringent. Whoever makes an imitation of any living being in stone, wood, or any other material, shall on the day of judgment be asked to endow his creation with life and
soul, and on his protesting his inability to do so, shall undergo the punishment of hell for a certain period.

(b) The civil law of the Mohammedans comprises the
following main sections:

1. The corn laws, including rules to govern relations of commerce, of various contracts, of pawn and mortgage, of power of attorney, of debt obligations, and other property rights; excepting, however, hereditary and matrimonial claims. We cannot, of course, enter into details here, but we may remark that the law of trade contains many restrictions very burdensome for modern conditions of society. Thus, for instance, it is not permitted to make a difference whether the price is paid immediately or only in installments. The re-sale of articles not yet in possession of the purchaser is invalid; nor can objects of value which are not the undivided property of single persons be subjects of trade. Further, trade in things whose use is forbidden to the Moslem, e.g., liquors and uncivilized animals, is prohibited. A bargain concluded on a Friday, at the time of the noon prayer, is void. The buying up of merchandise, especially of victuals, in order to produce a rise of prices, is unlawful. In lending money, it is forbidden to receive interest. In case of insolvency, or refusal to pay a debt, the creditor can require the arrest of the debtor's person.

A pledge is not, as according to European law, a means of security for the payment of debt, but only a proof that such a debt exists. Only when a pledge has been given in a condition of declared insolvent the does the creditor have the right to redeem the pledge.

(2) The law of inheritance and the testament. We pass over the details of the first, and only observe that the law of primogeniture does not exist in the Mohammedan code, and that, as a rule, brothers or sons, and male heirs generally, enjoy many advantages over females. A testament, in order to be valid, must not contain allusions to any articles prohibited by law, such as swine, blood, wine, and the like. A legacy in favor of strangers, if persons able to succeed legal inheritance exist, must not go beyond the amount of one third; among the relatives themselves the division is at pleasure. A testament, whether written or oral, must be exec- uted before two witnesses of the male sex. A testament in favor of minors, bondmen, and infidels is not valid in law.

(3) The marriage law. A man is allowed to see but the hands and the face of the maiden or widow whom he intends to wed; then follows the courting in person or through a proxy; a marriage contract, which the nuptial gift is fixed, i.e., what is allotted to the wife in case the husband dies or has himself divorced; and the ecclesiastic consecrates the marriage. A free man can marry four free women; a female slave is only allowed to marry if he has not the means to contract marriage with a free person. Polygamy is allowed among Mohammedans, we see, then, surrounded by a number of restrictions. Hear the Koran on this point: "Take in marriage of the women who please you, two, three, or four; but if ye fear that ye cannot act equitably, one, or those whom your right hand has acquired, and your heart is at ease concerning; and if ye be forced by their father or grandfather to enter into matrimony as long as they are single; if widows, they have their own choice. Marriage of near relatives, among which nieces, nurse, and milk-sister are enumerated, is prohibited. A Moslem may, if urged by excessive love, or if unable to obtain a wife of his own creed, marry a Christian woman or a Jewess, but a Mohammedan woman is not, under any circumstances, to marry an unbeliever. In all cases, however, the child born of a Moslem, whatever the mother's faith, is a Moslem; nor does tile wife, who is an unbeliever, inherit at her husband's death. See also MARRIAGE. Matrimony is annulled by insanity, apostasy from Islam, impotence of the male, or corporeal disability for sexual intercourse of the female. See Divorce. The husband is to treat his wives equally; only newly-married women are privileged for a few days. The Shiites sanction also temporary marriage. The free man can give a divorce to his wife twice and retake her, even without her consent, if three menstruations or three months have not elapsed, and then he means tile same thing also, of course, as if another marriage which has been dissolved by death or divorce. On this point the Mohammedan law differs from the Mosaic law, by which a divorced woman who has contracted another marriage is forever forbidden to the first husband. According to the Mosaic law, the marriage between uncle and niece is permitted, but not between aunt and nephew. Pregnant women are allowed to remarry only after their confinement; if not pregnant, after four months and ten days. If a man accuses his wife of adultery, he must either bring witnesses to confirm his statement, or he must himself swear four times in the mosque before a number of men that he speaks the truth, adding, "The curse of God may strike me if I speak false." The woman is then considered an adulteress, the marriage is dissolved, and can never be renewed. But if the woman afterwards swears four times against the accusation, declaring at the same time that God's wrath may strike her if her husband has spoken true, the marriage is annulled if the woman is not considered an adulteress. Children of divorced wives must be cared for by the mother to the seventh year; later, the child can choose whether it will live with the father or the mother. The woman has a right to ask for divorce if the husband cannot support her. (4) Adultery and murder. Adultery and murder is punished by death; the relatives of the murder, however, possessing the right to avenge his blood, may take a ransom instead. (Modern practices in Turkey deviating from these laws are in harmony with those of Christian countries.) Manslaughter not intentional is punished by a ransom, estimated according to the intent of the slayer to injure the slain. For the murder of a woman only half price is paid; for that of a Jew or a Christian, a third; for that of a pagan, a fifth part. In case of mutilation, revenge or ransom may satisfy. Adultery is punished by death, if the marriage between adulterer and adulteress be forbidden on account of consanguinity; or if the adulterer marry the adulteress without having previously atoned for his crime according to precepts; or if a non-Moslem is the criminal. Other cases of adultery are punished by one hundred lashes and one year of banishment. He who changes another with an adulterer, without being able to prove that the transaction was not against his will. Drinking wine is punished by forty lashes. Pederasty and sodomy are punishable with death, like adultery. He who steals for the first time is to have his right hand cut off; for the second time, his left; for the third time, his right foot; for the fourth time, the left foot. (The Turkish government has substituted the ordinary punishments of imprisonment, hard labor, and the bastinado.) Highway robbers, if they have committed a murder, are to be crucified; if they only threatened to murder, they are to receive corporeal punishment and to be imprisoned. A Moslem apostatizing from his faith, his apostasy from Islam, the apostate, who abandons the obligations of Islam, is to be punished with death.

Of the Mohammedan procedure, we mention only the peculiarity as regards witnesses. In civil suits the testimony of two men, or of one man and two women, or of one man in conjunction with the plaintiff, is required. In suits of tuitio, wherein the warrant for the execution of the mandate, and the like, the testimony of two men only is ac- cepted. In affairs which concern only women, as, for instance, birth, female infirmities, nurses, the testimony of four women is necessary. In crimes of sodomy and pederasty and adultery, four male witnesses are re- quired, in other crimes, as theft, murder, adultery, forbidden food and drink, apostasy from the faith, the testimony of two men is sufficient. Non-Moslems, or Moslems known as hardened sinners, are not admitted as wit- nesses.
(5) War on Infidels.—The Koran abounds in contradictions respecting the right and duty of the faithful to make war on infidels; for Mohammed, while he was the weakest party, had the necessity of going to war against himself and commanding to convert only by the power of the word; but later, when he became more potent, he issued severer ordinances against those who would not submit to his faith. His successors, therefore, have established the following doctrines, and declared null and void the passages of the Koran inconsistent to them. Every major Moslem fit for military service is in duty bound to participate in holy wars against infidels who will not submit to the dominion of Moslems, and against the faithful who refuse obedience to the legitimate prince, or adhere to dogmas contrary to the faith. In a war against Moslemite rebels or heretics, is not allowed to prisoner- ers to attack the wounded or pillage property. As for infidel prisoners of war, who do not adopt the Islam before their capture, women and children are made slaves; men can, according to the pleasure of the prince or political exigency, either be killed, ransomed, or exchanged for Moslem prisoners; or, even, as circumstances may dictate, be released or be made slaves. Children of infidels will be educated as Moslems, if their father or mother have been converted to Islam, if they have been captured without parents, or if they are found on Islamic territory. We omit the direction for the distribution of booty and conquered lands, as we have already indicated how it must be divided among Moslem and Christian. We only remark that, in accordance with the letter of the Koran, as well as the principles of the early imams, war against non-Mohammedans is declared perpetual; if it is carried on against pagans, to extinction; against Christians, to subjection; and that, therefore, in earlier times, when the Islamic powers decided to discontinue hostilities, they simply concluded a truce. In the precepts of this kind, the Moslems come to realize that their sacred scripture contains laws and ordinances not applicable and practicable for all times and circumstances, not to all countries and people; for the most orthodox ulama cannot think of urging the sultan to declare war against Russia or Austria, or to forbid Europeans living in Constantinople to ride on horseback or dwell in palaces surpassing in height the houses of the Moslems. Again, in spite of Koran and Sunnah, the idolaters and fire-worshippers were no more exterminated than the Christians were and may be taxed like pagans. Many fire-worshippers in Persia retained not only their lives, but preserved in several places also their pyres. It even occurred that the Mohammedan government corrected ecclesiastics because they wished to transform temples of the Guebers into mosques. The strict execution of the religious injunctions would occasion many complications and misfortunes, and all, since their character is very tenacious—a proceeding which would prove of great injury to the Islamic state, and apparently be regarded as too cruel even for execution by bloodthirsty Arabs. The government was not unmerciful against those who remained true to their faith, but it drew no bounds against those converted to the Islam who, abhorring it in their heart, conspired secretly against the Islam and the State, and tried to undermine the first by old Parsee doctrines and philosophic speculation, and the latter by the revival of Persian nationality.

(6) Slaves.—According to the fundamental doctrines of Islam, only captives of war made in an infidel country are slaves; in all Moslem countries, however, negroes and Abyssinian slaves also are kept in bondage by rule or force. If slaves of an infidel become converts to Islam, the master is obliged to sell them to a Moslem for a price customary in the country. The Koran enunciates distinctly their equality with the freemen before God; and a tradition worthy of credit says: "He who manumits a faithful slave is delivered from the torments of hell." Female slaves, by whom their master has gotten children, at his death obtain their liberty; provided one of the children is alive; the children are born free, and even over the mother the master has a restricted control; he is not permitted to sell or marry her. A woman who has undergone the least chastity in the body, is most distinctly the mind of its author. It is, to be sure, as disconnected and unsystematically arranged as other matters, but the most beautiful moral principles and precepts permeate like a thread of gold this whole texture of religion, enthusiasm, superstition, and delusion. Death, disease, falsehood, pride, revenge, calumny, mockery, avow, and productivity, do not molest fear and suspicion are inveighed against as ungodly and wicked; while benevolence, liberality, modesty, forbearance, patience and endurance, frugality, sincerity, straightforwardness, decency, love of peace and truth, and, above all, trusting in God, and submitting to his will, are considered as the pillars of true piety, and the principal signs of a true believer. Thus, e.g., the Koran contains passages like the following, which is in a sort of dialogue form: "Speak (thus God addressed Mohammed): Approach! I will read to thee what God has forbidden thee. Thou shalt not associate with him any other god besides Him: thou shalt not be unfaithful to thy wife and children. We only remark that, in accordance with the letter of the Koran, as well as the principles of the early imams, war against non-Mohammedans is declared perpetual; if it is carried on against pagans, to extinction; against Christians, to subjection; and that, therefore, in earlier times, when the Islamic powers decided to discontinue hostilities, they simply concluded a truce. In the precepts of this kind, the Moslems come to realize that their sacred scripture contains laws and ordinances not applicable and practicable for all times and circumstances, not to all countries and people; for the most orthodox ulama cannot think of urging the sultan to declare war against Russia or Austria, or to forbid Europeans living in Constantinople to ride on horseback or dwell in palaces surpassing in height the houses of the Moslems. Again, in spite of Koran and Sunnah, the idolaters and fire-worshippers were no more exterminated than the Christians were and may be taxed like pagans. Many fire-worshippers in Persia retained not only their lives, but preserved in several places also their pyres. It even occurred that the Mohammedan government corrected ecclesiastics because they wished to transform temples of the Guebers into mosques. The strict execution of the religious injunctions would occasion many complications and misfortunes, and all, since their character is very tenacious—a proceeding which would prove of great injury to the Islamic state, and apparently be regarded as too cruel even for execution by bloodthirsty Arabs. The government was not unmerciful against those who remained true to their faith, but it drew no bounds against those converted to the Islam who, abhorring it in their heart, conspired secretly against the Islam and the State, and tried to undermine the first by old Parsee doctrines and philosophic speculation, and the latter by the revival of Persian nationality.

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ious principle; for he himself, as already mentioned, belonged not to the ruling party in Mecca, and his first adherents were for the most part of the lower class, so that the Meccans retorted on him: "If God had pleased to send a prophet, he would have selected him from a more prominent family." Mohammed was frequently censured for being surrounded by slaves, freedmen, and a promiscuous crowd. It is indeed natural that a man who had come to conflict with all his might prejudices of birth and rank of every description. If, on the other hand, Mohammed is reported to have said: "He who was of the nobility in paganism remains so in Islam, if he bow before true wisdom;" this sentence is probably to be placed in that time when he was inclined to all sorts of concessions and amnesties for the sake of the larger acquisition of classes. At any rate, he revoked it when the Meccan nobility persisted in their opposition against his doctrine; as he retracted, for a similar reason, his opinion which represented the idols as mediators between God and man, and in a measure representatives of spirits or angels, and branded it even as a sentiment of Satan. But however decidedly Mohammed pronounced in favor of equality of all men, i.e. all the faithful, he failed in the attempt to abolish slavery altogether, though he mitigated its lot in many respects. Nor was he more successful in emancipating woman, albeit he protected her against the arbitrary conduct of men, and in many rights which she had not enjoyed in Arabia before his time. While he prescribed to the faithful to take not more than four women, and allowed intercourse with female slaves only to the unmarried, he proclaimed revolutions by which God relieved him of restrictions binding upon others. He had the right to request every faithful to divorce his wife, if he desired marrying herself. He claimed to contract for himself and others any matrimonial connection, without the consent of the girl or her protector. He was permitted to marry as many women as he pleased, and he indeed increased their number till it reached a vast number, of which they then did not differ in the least. The excessive jealousy of the legislator had the most grievous consequences for the women. It extended so far that his women not only remained excluded from all intercourse with other men during his life, but were also prohibited remarrying after his death. Later, all other faithful women were also ordered to wear a close veil, leaving only the eyes free, when going out, and even in the house not to show themselves unveiled except to their nearest relatives. Thus women who, with pagan Arabs, were the spice of public and social life, were by Mohammed's jealousy confined entirely to the home and the family circle. The fair sex, with the Barbarians, remained as the Meccan and Persian Medallions, Occident objects of veneration and worship, was changed by the Islam into a subject of pity and mistrust. The place of their abode was, it is true, called Harem—i.e. sanctuary—but it was understood to be a sanctuary requiring veil and curtain, and finally lock and bolt and enchantment to protect it against violation. This system of close confinement had, of course, the saddest consequences for the male sex. The husband found only sensual, but no cordial and mental enjoyment in his harem, and fell more and more into rudeness and unnatural vices. Mohammed, by his own life and by his ordinances concerning women, has impressed the character of transitoriness and human weakness on himself and his revelations. Here is manifest in the "reformer" himself the want of a strictly moral sentiment, and in his precepts sanctioning polygamy and seclusion of woman he has left a legacy which prevents the professing his faith and who consequently tend to treat it as civilization, and raising themselves by a sound family life to a prosperous life of state. The Jews, on the other hand, to whom the Mosaic law allows a plurality of wives, have found a rabbi from whom they have accepted magistrates as a law, even in countries where polygamy is not forbidden. The Moslem may soon also, like the Jew of our times, learn to make a distinction between eternal truths and laws and ordinances enacted for transient external circumstances. The Moslem in general is not so firmly attached to his faith as the Jew. We observe this in those Arabs and Turks who have lived a few years in Christian countries, and have participated in European civilization. Should the political independence of the Moslems, which owes its existence solely to the mutual strength or weakness of the various powers, cease, their religion, as it is founded on illusion, spread by the sword, and leaning on secular force, will not long survive it. The professors of Islam will then suffer great change. There will be some who will re- lapse into former indifferency to religion, while others will adopt the faith of their conquerors, and probably even the last, the so-called Albigensians, the last remnant of a Mohammedan empire ruled by a head of a supremacy at once spiritual and secular, the necessary elements are lacking—utility of faith and nationality. Shiites and Sunnites are still as hostile towards each other as they were a thousand years ago; and to the old incomparability of the Arabian and Persian elements a third one is added, semi-Mongolian—the Osmanc—considerably increasing the rupture. A new universal blaze of fanaticism, even if it could prevail against rifled cannon and iron-plated frigates, is no more to be apprehended. IV. Mohammedanism and Christianity.—The friends and advocates of Mohammedanism have repeatedly, especially in our day of comparative religious research, urged upon the Christian world a consideration of the claims Islam has in the advance of humanitarian principles and the propagation of civilizing influences. Islam, it is declared, started, as the outpost of all creature-worship; with emphasis proclaimed the superiority and sublimity of God; and, like the Jew and the Christian, the Moslem based his faith upon the revealed book known as the Bible. It is further urged in defence of the Arabian religion that its successes and spread were due only to a vast number of converts then converted. For there is no other reason. fruit. As a matter of history, we have to record that scarcely a century had elapsed after Mohammed's death when Islam reigned supreme over Arabia, Syria, Persia, Egypt, the whole of the northern coast of Africa, even as far as Spain; and, notwithstanding the subsequent struggles and divisions in the interior of this gigantic realm, it grew, and grew outwardly, until the Crescent was made to gleam from the spires of St. Sophia at Constantinople, and the cry "Allah 11 Allah" resounded before the gates of Vienna, and that but for the successful opposition of Charles Martel, that Mohammed's religion would have taken the place of the Romish hierarchy, but even exulted Christianity itself. See SABRECH. If, however, we inquire into the causes of these successes of the Crescent, we find that Mohammed's law was artfully and marvellously adapted to the corrupt nature of man; and, in a particular manner, to the manners and opinions of the Eastern nations, and the vices to which they were naturally addicted: for the articles of the faith which it proposed were few in number, and extremely simple; and the duties it required were neither many nor difficult, nor such as were incompatible with the empire of appetite and passion. It is to be observed, further, that the gross ignorance under which the Arabians, Syrians, Persians, and the greatest part of the Eastern nations labored at this time rendered many an easy prey to the artifice and eloquence of this bold adventurer. To these causes of the progress of Mohammedanism we may add that these nations were not only intellectually, but even physically, in a state of acknowledgment, not by the spread of the Koran, but by armies in hostile array, invading peaceful countries for spoil and devastation. It was an error even to place the first conquests and the rapid spread of Islam to the credit of Arabian religious fanaticism. We must reflect that military glory and poetry to the Bedouins, who formed the flower of the first Arabian armies, were not less en-
tying than the pleasure-gardens with everblooming virgins [see H O U R S] vouch-safed to the faithful. Nor must it be forgotten that the state of the countries and nations conquered by the Arabs was decayed and rotten, full of hostilities and faction, and in such cases as well as in Egypt, in Barbary, in Sicily, and in Spain, the Arabs were victorious because the population was dissatisfied with their governments, and often in secret understanding with the enemy. Persia was weakened by long wars with Byzantium, and divided by the no-bility into two parts, a nest with, besides the greatest inhabitants, of Arabian origin, especially in the Western provinces, sympathized with the kindred troops. A similar condition of things prevailed in Syria, where also the Shemitic population predominated, looking upon the Byzantines as their oppressors. In Egypt, to the antipathy between Copts and Greeks was added an ecclesiastical pressure against the Monophysites by the Byzantine court, which held to the doctrine of the double nature of Christ. For the subjugation of Sicily the Saracens were mostly indebted to the traitor Euphemius, and count Julian made way for the Arabs in the conquest of Spain, the more rapidly accomplished since a part of the maltreated people were indifferent spectators of the struggle, while another part even aided the enemy. Thus it is explained how the Islam, within a short century, victorious raised its standard from the Guadalquivir to the Indus. But thus rapidly it also waned, divided in two parts by the tenacious will of the men who had conquered it, and were controlled by foreign mercenaries: when rude force obstructed every scientific elevation; and internal feuds, in consequence of no appointed succession by Mohammed, consumed its best energies. If undisputed legitimate foundation was formerly wanting to strengthen monarchy, because the adherents of Ali believed only his descendants worthy of succession, this difficulty is still greater under the Osmanlis, who are not looked upon as legitimate dynasts even by the Sumnites, and hence it has happened twice in our day that Christian bayonets have had to defend the sultan against an Arabian army commanded by an ambitious Turk (Ali and Ibrahim Pasha). How long European diplomacy will succeed in nursing the sick empire cannot be predicted; but it is certain that if no other reforms than those hitherto introduced, and these mostly on paper, impart a fresh, vigorous spirit to the Mohammedan states and the Islam faith, both will verge on ruin. It is now a question of renown rather than real credit to Islam as a civilizing influence, because it has failed to prove itself after such a trial of centuries. In the East, as we have already conceded, it has done some good. But let it not be forgotten that it scarcely accomplished as much as Judaism could have secured. Hael Moham-medanism was a religion as little limited as the mission of Mohammed would appear exactly analogous to that of Moses. If the religion of Mohammed was imperfect, so was that of Moses; if the civil precepts of Mohammed were adapted only to a single nation, so were those of Moses also. Indeed, in some respects, Mohammedanism is a clear advance upon Judaism. It more distinctly represents God as the God of the whole world, and not of one nation only; it teaches with more clearness the doctrines of God's general providence, of a resurrection, and of a final judgment. . . . In short, had Mohammedanism only preceded Christianity, it might have changed the history of the world. If the mosque might have been an appropriate and friendly halting-place between the synagogue and the church. As it is, Mohammedanism, coming after Christianity, has proved its deadliest enemy. Its claim to be to Christianity what Christianity was to Judaism is belied by the fact that this supposed reformed and developed Christianity is in fact a regression, denying nearly all those points in which Christianity is a reformed and developed Judaism. . . . Mohammed saw that many of the alleged rejections of the Christians were really the too hastily confounded the worship of Christ with the worship of his mother and his servants. Christianity was distracted and confounded by unintelligible disputes as to the divine nature and attributes of Christ; Mohammed hastily cast them all aside as alike violators of the divine unity. Too many Christians had made themselves many mediators; Mohammed too hastily rejected the one true Mediator, and represented Jesus as a mere preacher like himself" (Freeman, Saracens, p. 60 sq.).

The effects of the Mohammedan conquests on the religion of the conquered have been very various. In Christian countries where the Moslem power has not been lasting, as in Spain, Sicily, and those parts of Eastern Europe conquered by the Turks, no trace of them is left except buildings, and some popular customs and superstitions. But where their dominion has endured, as in Western Asia and Northern Africa, Christianity, once supreme, has now almost perished. This has been caused partially by individual conversions—for no Christian population, except perhaps that of Crete, has ever in a body apostatized—but mainly by the substitution of a Moslem for a Christian population. Baptism and other Christian symbols were turned into idolatries. Moslem women were forced into the harem of Mohammedans; Christian children were forcibly brought up as Moslems; indignities, burdensome taxes, and personal duties were imposed on Christians; from time to time violent persecutions took place. Moreover, in many countries here and there largely proscribed, it was unable to furnish any firm ground of faith. Heretics frequently invited or combined with Mohammedans for the sake of overthrowing their orthodox rivals (comp. on Egypt, Lane, ii, 276; Gibbon, vi, 352, 428; Syria and North Africa, Finlay, Byzantine Empire, i, 159; Asia Minor, ib, i, 186).

One remarkable effect of the Mohammedan spirit of conquest must be noticed. Since it attacked Christianity as a religion, at first defence, and subsequently repri-sals, on the part of the Church became a religious duty. The unwarlike spirit of the early Church entirely passed away, and in its stead appeared that military Christianity of the Crusades (see Milman, Latin Christianity, ii, 224; Goss, Hi. of European Morals, ii, 262–268). In heathen countries the inhabitants usually embraced, after a longer or shorter time, the Moslem faith. Persia, since its first conquest, has undergone many vicissitudes between heathenism (under the Mongols), Sun-nism, and Shiasm, the last of which is now the national faith, and has become in many points assimilated to the ancient Magianism. In India, during the Moslem dominion, Islam was confined to the ruling classes at the various courts, and found little acceptance with the na-tives. But in the Near East Akbar discovered Mohammedan peculiarities, and was a simple desult. In many points Islam has approximated to Brahminism. Persecution has done its work here also, even in modern times, especially by Tippu Saib of Mysore (Dollinger, p. 15, 16).

The sword and persecution have ever been the means of propagating Islam; no missionary organization has at any time existed, and individual efforts for voluntary conversion have been rare and accidental. Yet instances are frequent—the Turks (11th century), the Mongols (13th century)—of whole heathen nations, brought in contact with Mohammedans, having voluntarily ac-ceded to Islam. Astonishing instances were thus made in Central Africa; while in China and the Asiatic islands also it made many converts (Dollinger, Muhammad's Religion, etc., p. 16–20; Möhler, Uber das Verhältniss, etc., 1, 866).

The reasons of the success and rapid extension of Is-
Islam may be thus summarized: (1) The great power over nomadic and Eastern races—as were the Saracens and Turks—of Mohammed's personal character and religion. Even in his faults he nearly corresponds with the ideal of the holy and perfect soul; and was a man of thought. (2) Extension by the sword, as a religious principle, together with the intense and burning religious zeal of the Mohammedans, famed by hopes of immediate bliss—sensual or spiritual, to suit different temperament—to those who died fighting for the faith. (3) While the sword was tolerantly used among the Christians to whom Islam was opposed. In early times this was in great measure the result of widespread heresy, which weakened faith, caused indifference through weariness of controversy, and created numerous divisions and discord; in later times, of discord between the Christian and Eastern churches and Protestants. Christendom was divided; Mohammedanism was, at the time of its successes, absolute unity, spiritual and temporal. (4) The outward character presented by Mohammedanism. The permission in this life, and promises in the next, of sensuality influenced low and coarse minds; asceticism in the long and strict fast, regular prayers and ablutions, almsgiving, abstinence from intoxicating liquors, and other burdensome precepts, and a generally austere and scrupulous spirit, suited higher characters (see Hallam, *Middle Ages* [vol. 1872], ii, 117). (5) The inward truth in the religion, namely, the intense devotion to the rule of God's sole supreme, hatred of idolatry, and of everything that trenched upon his prerogatives. (6) The military skill and wise policy of both Saracens and Turks in dealing with Christians, and the consequent strength of their government as opposed to the weakness and discord among Christian powers.

The cause of Mohammedan decline is mainly that Islam is especially designed for nomad and half-nomad races; hence when they settle they lose the strength which arises from their nomadic life, and their religion loses its purity and power. They degenerate, become luxurious and inactive; internal dissensions and divisions arise; the same doctrine (s. g. fatalism) that strengthened them in their success weakens them in their depression. Moreover, the opposition to progress innate in Islam tends to keep Mohammedan nations stationary, while Christian powers advance in strength and wealth. Says Mr. Palgrave, who has given the latest and most valuable ideas of the Mohammedans in the southern parts of Asia: "Islam is in its essence stationary, and was framed thus to remain. Sterile like God, lifeless like its first Principle and Supreme Original, in all that constitutes true life—for life is love, participation, and progress, and of these the Koranic Dharma concern only intellectual and spiritual results, and all advance, all development. To borrow the forcible words of Lord Houghton, the 'written book' is the 'dead man's hand,' stiff and motionless, and whatever savors of vitality is by that alone convicted of heresy and death. But Christianity, with its living and loving God, begetter and upholder of both spirit and movement; may, more—a Creator made creature, the Maker and maieutic in one; a Divinity communicating itself by uninterrupted graduation and degree from the intimate union far off to the finest irradiation, through all it has made for love and governs in love; One who calls his creatures, not slaves, not servants, but friends, nay, sons, nay, gods; to sum up, a religion in whose real existence 'God in man is one with man in God' must also be necessary a religion of vitality, of progress, of advancement. The contrast between it and Islam is that of movement with fixedness, of participation with stele on syllogism. It is a movement with warmth and perfection. The first vital principle and the animating spirit of its birth must, indeed, abide ever the same; but the outer form must change with the changing days, and new offspring of fresh sap and greenness be continually thrown out as witnesses to the vitality within; else were the vine withered and the branches dead. I have no intention here—it would be extremely out of place—of entering on the maze of controversy, or discussing whether any dogmatic attempts to reproduce the religious part of Islam as a framework to killing it, the doors and windows of a house. I only say that life supposes movement and growth, and both imply change; that to censure a living thing for growing and changing is absurd; and that to attempt to hinder it from so doing, by pinning it down on a written label, or nailing it to a Procrustean framework, is ridiculous. To kill it, to destroy its existence in the name of Christianity, is living, must grow, must advance, must change, and was meant to do so; onwards and forwards is a condition of its very existence; and I cannot but think that those who do not recognise this show themselves so far ignorant of its true nature and essence. On the other hand, Islam is lifeless; and, because lifeless, cannot grow, cannot advance, cannot change, and was never intended so to do."

The effects of Mohammedanism, as shown in life and character, must be briefly noticed. The minuteness of the ritual and social rules, together with the hardness and coldness of the morality taught, produces a great amount of formalism. The name of God and pious ejaculations are constantly on the lips, even in the midst of the most indecent conversation. Mohammedans often say the "Bismillah" before committing a crime (Spen- gler, ii, 206). Hence the most scrupulous observance of the law is not always coupled with the grossest habitual immorality and crime (Dollinger, p. 26-29): religion and morality seem completely sundered. Another great evil results from the minuteness of the laws concerning marriage and divorce. Many volumes have been written to explain them, entering into the closest and most minute details, forming a mass of corruption, poisoning the mind and morals of every Mohammedan student" (Muir, iii, 302), and utterly defiling the very language. Hence arises the prevalence not only of the most indecent language and conduct, but also of extreme profligacy among both sexes. Unnatural vice is fearfully common. The pictures of the joys of paradise contribute in some degree to this profanity; these come to be the object of their thoughts, and are anticipated, as far as possible, on earth. The doctrine of predestination, or, rather, fatalism, produces extreme apathy and want of energy in action; while the notion that all Mohammedans are God's chosen in a special sense, removes from them a common ideal of life, of work and advancement, of progress in themselves, which is fostered by the precepts and almsgiving, leads them to a bitter contempt and hatred of all other religions.

It remains to sum up the good and evil sides of Mohammedanism. On the one hand, it is a rigid foe to idolatry, as it teaches the unity, perfection, providence, and government of God, and hence submission and resignation to his will, together with the great doctrine of a judgment and eternal retribution. It inculcates, moreover, brotherly love and union with fellow-believers, and many social virtues: with almsgiving, temperance, and charity, as the only means of obtaining an eternal reward. On the other hand, it perpetrates the great evils of the East—polygamy, slavery, and absolute despotism; it opposes all political and social progress, while the semi-civilized, arbitrary character of its law and justice renders property insecure. Its doctrine of propagation by the sword leads to constant wars and rebellions, with an utter contempt for human life. It is in fact a semi-barbarous religion. On its religious side it fails to satisfy the natural longing for some mediator between God and man, while yet it bows before God as an irresistible power; its morality, in itself defective, is dry, cold, hard, lifeless, without any amiable traits; and, finally, as substituting Mohammedanism for what is right, it is essentially anti-Christian. While it may be an advance on heathenism, it is an advance which almost excludes the further advance of Christianity, missionary efforts being well-nigh without result.
Christian and Mohammedan Polemics. — The contest of Christianity with Islam, so far as it has been a struggle of argument and not of the sword [see SARA-CENS], offers few remarkable points. In the first sweep of Mohammedan conquests, when the Christians succumbed not only in the East but even in the West, there was no field for a question of truth. But among nations which were removed from the peril, and yet sufficiently in contact to entertain the question of the claims of theMohammedan religion, a consideration of its nature, regarded as a system of doctrine, naturally enough arose. Accordingly in Constantinople, and in Spain and the other parts of Western Europe which came into connection with the Moors, works of this character appeared. The history may be conveniently arranged in three periods, each of which is marked by works of defence, some called forth by danger, a real demand, but subsiding into or connected with inquiries prompted only by literary tastes. The first is from the 12th to the middle of the 16th century; the second during the 17th and 18th; the third during the present century.

1. A notice of the Mohammedan religion exists in a work of John of Damascus (q. v.), who flourished in the 8th century; and Euthymius Zagabenus (q. v.), a Byzantine writer of the 12th: but the first important treatise written directly against it was prepared in 1210 — Richards Conostatio, edited in 1463 by Blidander from a Greek copy. The refutation of Averroes by Aquinas (1278) can hardly be placed as an instance of a work against the Mohammedan religion, being rather against its philosophy. The ablest Christian polemic who waged war against Islam in the 13th century was, however, the well-known Raymond Lully (q. v.), whose zeal could not fail to stir up many laborers for the mission; but especially that braced him at the conversion of Mohammedans. Thus we read of a monk who penetrated the great mosque at Cairo in 1345 to require the sultan himself to become a follower of Christ crucified; and so powerful was his appeal that a renegade who had lapsed into Islam returned into the bosom of the Church. Then we find Etheri, the father confessor of the infants of Aragonia, preaching Christ to the Moors in 1370; and his example followed in 1450 by the papal legate Albert of Lanzana and two assistants, etc.

But if we return to works aimed to defend Christianity against Mohammedanism, we meet with a treatise by John of Damascus written about 674, but which is to be explained probably by the circumstance that the danger from Mohammedan powers in the East directed the attention of a literary man to the religion and institutions which they professed. Thus far the works were called forth by a real demand. A series of treaties, however, commences about the time of the expulsion of the Moors from Spain, the cause of the existence of which is not so easy of explanation. Such are those in Spain by Alphonso de Spinis, 1487, and by Turrencenata (see Eichhorn, Gesch der Lit. vol. vi); by Nicholas de Cuza, published in 1548; in Italy about 1530 — Ludovicus Vivio, and Venetian writers; and by Philip Melancthon in reference to the reading of the Koran; and a collection of treaties, including those of Richardus, Cantacuzene, Vives, and Melancthon, published by Blidander in 1548. Probably the first two of this list may have been a relic of the crusade of Christians against the Moorish religion; the next two possibly were called forth by the interest excited in reference to Mohammedans by reason of their conquests, or less probably, by the influence of their philosophy at Padua. The last two are hardly to be explained, except by supposing them to be an offshoot of the Renaissance, and called forth by the largeness of literary taste and general interest.

2. When we pass into the 17th century we find a series of treaties on the same subject, which must be explained by the cause just named — the newly acquired interest in Arabic and other Eastern tongues. We meet, however, with others, called forth by the missionary exertions which had brought the Christians into contact with Mohammedans in the East.

The treatise by Bleda (De Confess. Christianis, 1610) stands alone, unconnected with any cause. It was partly a defence of the conduct of Christians towards the Mohammedans. A real interest, however, belongs to the work of Guadagnoli, in 1601. A Catholic missionary, Hieronymo Xavier, had composed in 1588 a treatise in Persian against Mohammedanism, in which the general principles of Islam were laid down as opposed to the Mohammedan doctrine of absorption; next, the peculiar doctrines of Christianity was stated; and, lastly, a contrast was drawn between the two religions. (See Lee's Treatise on Christianity and Mohammedanism, Pref. p. 5 sq.) This work was answered in 1621 by a Persian nobleman named Ahmed ibn-Zain Elbekidin. The line adopted by him was — (1) to show that the coming of Mohammed was predicted in the O. T. (Hab. iii, 8); (2) to argue that Mohammed’s teaching was not more opposed to Christ’s than his was to that of Moses, and that therefore both ought to be admitted, or both rejected, particularly the latter, since the former was written in the Gospel; (3) to attack the doctrines of the Trinity and Christ’s deity (Lee, Pref. p. 41 sq.). It was written in golden characters, and sent to pope Urban VIII, with a challenge to refute its contents. A person competent to deal with it was carefully selected, and the work was answered (1623) by a much more elaborate treatise by Guadagnoli, dedicated to pope Urban VIII. It is divided into four parts: (1) respecting the objections about the Trinity; (2) the Incarnation; (3) the authority of Scripture; (4) the claims of the Koran and of Mohammed (Lee, Pref. p. 108 sq.; who also gives references [p. 118] to a few other writers, chiefly in the 17th century.

The further works of defence produced in this century arose, as it were, accidentally. The lengthy summary of the Mohammedan controversy in Hoornbeek’s Summa Controversiarum (1658, p. 75 sq.) was either introduced merely to give completeness to the work as a treatise on polemics, or was called forth by considerations connected with missions, as is made probable by his work De Conversione Gentilium et Infidelium, Le Moyne’s publication on the subject in the Varia Sacra (1686, vol. i) arose from the accidental discovery of an old treatise, Bartholomae Eles. Confutatio Hugeneti. A third writer, Kehm, is associated with the Koran (1586), arose from the circumstance that the pope would not allow the publication of an edition of the Koran without an accompanying refutation of each part of it. This effort remained to our day the chef d’œuvre in Christian polemics against the Koran. The work of Peletier (Hirrt. Orient, bk. i), Feiffer’s Tract. Judaeica et Mahom., and Kortholt’s De Relig. Mahom. (1668), form the transition into an independent literary investigation; which is seen in the literary inquiries concerning the life of Mohammed, as well as his doctrine, in Pococke, Prideaux (1657), Reland (1707), Bouliaris, and the few others of the great Sale (1734). A slightly controversial tone pervades some of them. The materials collected by them were occasionally used by deist and infidel writers (e.g. by Chubb) for instituting an unfavorable comparison between Christ and Mohammed. The great literary historians of that period give a detailed account of the writers connected with the investigation. (See J. A. Fabricius, Bibliotheca Graeca, ed. 1715, vii, 156; Walch, Biblioth. Theol. Sel. vol. i, chap. v, § 9.) A summary of the arguments used in the controversy is given in J. Fabricius, Deletorius Argumentorum, p. 41 sq.; and Stauffer’s Inst. Theol. Orient. ii, 368 sqq.

3. In the present century the literature in reference to Mohammedanism is, as in the former instances, two-fold in kind. Part of it has been called forth by missionary contests in the East; part by literary or historic
tastes, and the modern love of carrying the comparative method of study into every part of history.

The first class is illustrated by the discussions at Shira, in 1611, between the saintly Henry Martyn (q.v.) and the Zoroastrians. The controversy was led by a tract, sophistical but acute, written by Mirza Ibrahim (Lee, p. 1-39), the object of which was to show the superiority of the standing miracle seen in the excellence of the Koran over the ancient miracles of Christianity. Martyn replied to this in a series of tracts (Lee, p. 46-48), and was seconded by Mohammed Raza of Haidar and in a much more elaborate work, in which, among other arguments, the writer attempts to show predictions of Mohammed in the Old Testament and in the New, applying to him the promise of the Paraclete (Lee, p. 161-400). These tracts were translated, with an elaborate preface containing an account of the preceding controversy of Gudagnoli, by Professor S. Lee, of Cambrige (Controversial Tracts on Christianity and Mohammedanism, which is the work so frequently cited above). To complete the history, it is necessary to add that a discussion was held a few years ago between an accomplished Mohammedan and Mr. French, a learned missionary at Agra. Since then a very able defence of Christianity and an attack on Mohammedanism was published by Dr. Pfander, 'a highly respected missionary of the English Church Missionary Society' (1894), which, though forbidden, found its way to Constantinople and to Mohammedan families, and was replied to by several Moslems. In 1865 a Moslem doctor of India, Syed Ahmed Khan, and P. Scudder Amin, actually brought out a biblical commentary on the Holy Bible in English and Urdu, placing the Bible and the Koran upon the same footing, and equally binding on the Moslem conscience. T. G. W. (who was a reviewer of this work, sent from Bareilly, India, September 26, 1866, and published in the Methodist, says: "A résumé of the relative bearings of this book might be interesting; but, as nothing is more baffling than the study of contemporaneous history, I dislike to venture my speculations about what is indicated in such a publication, or the probable influence it will exert. 1. Its bearings on the Mohammedan controversy with Christianity are important. The Mohammedan mind is thoroughly impressed with the belief that the Jewish and Christian Scriptures have been corrupted, and hence are unworthy of credit. Accordingly, when we have urged that the Koran is itself a corruption of the Hebrew and has its basis in the Jewish and Christian Scriptures, Mohammedans were under obligation to regard these, and reconcile with them the Koran, they have always assented to the proposition abstractly, but have charged that interpolations of the Jewish and Christian Scriptures were the cause of the discrepancies. 2. This has always led to this conclusion: Mohammedanism has, however, it is claimed, always had a philosophical school, which ignored many popular beliefs. Syed Ahmed is of this class, and, after examining the Colenso controversy, asserts essential integrity for the record. His book is among the first attempts to popularize this belief; however evidently it may have been held by a school; and as the book has had considerable circulation among the most influential persons in the various communities, it can scarcely fail in time to materially modify the popular notion of the lack of authenticity of the Scriptures. 2. In comparison with the Hindustani, the Mohammedan mind of India has been roused but little from its wonted apathy by its contact with Western civilization. A heavy prize offered in Calcutta recently for the best essay on a subject familiar to the Mohammedan mind called forth less than half a dozen monographs, none of which merited the prize. A like offer of a thousand rupees (about £150) was made to the same effect. But this book is, I hope, a harbinger of a better state of affairs, and may do much to induce it, notwithstanding the fact, which the author assures me in personal correspondence, that the limited sale of this second volume does not justify his completing the series, though he has the matter prepared. It is to be hoped that in this he may prove, to be in error. 3. This volume clearly supports the opinion expressed in advance by me, the course of criticism of Colenso, and the reaction of Colenso and the Rev. Mr. Nelson is about all that the Mohammedan mind disappointed in this, simply because none such expected it to be otherwise than it is. It contains, true to the Mohammedan mind, an amount of mere puerilities, amid a mass of matter that shows a keen appreciation of nice points in a controversy. It adds nothing to European, though it does add much to Asiatic Biblical criticism."

The literary aspect of the subject—nor, however, wholly free from controversy—was opened by White in the Hampton Lectures for 1784, and abundant sources have lately been furnished. Among them are a new translation of the Koran by the Rev. J. M. Rodwell, where the Suras are arranged chronologically. The following ought also to be added: Dr. Macbride's Mohammedan Religion Explained (1857); Arnold, Koran and Bible (1st ed. 1859; 2d ed. 1866); Tholuck, Vermischte Schriften, i, 1-27; Die Wunder Mohammed's (1856); and De Groot, Les Lectures on the History of the Eastern Church (lect. viii., and the references there given); Maurice, Religions of the World; Renan, Etudes d'Histoire Religieuse, ess. iv. The modern study has been directed more especially to attain a greater knowledge of Mohammed life, character, and work. The study is a natural condition of Arabia, and the characteristics of Mohammedanism when put into comparison with other creeds, when viewed psychologically in relation to the human mind. The materials also for a study of the Mohammedan form of philosophy, both in itself and in its relation to the religion, have been furnished by Aug. Schmoller's, Essais sur les Ecoles Philosophiques chez les Arabes (1842). See also Ritter's Christliche Philosophie, iii, 665 sq.; i, 1-181.

V. Statistics.—It remains for us to consider the number of Islam's adherents in our day, and the countries that contain them. There are believed to be over 160,000,000 in the world. There are a number of countries, outside of Turkey and Egypt, in which Mohammedanism is the predominant religion, or at least a great power. Europe contains only 6,500,000 of the Crescent's adherents, but Asia is the home of nearly 80,000,000 Mohammedans, and Africa is almost Asiatic, and so many more are to be found in the various dominions of Islam. The predominant religion of the entire north of Africa, and its rule extends far down eastward, and into the centre of the continent; and it is believed that fully one half, or about 100,000,000 souls, may be set down as Mohammedans. It is a remarkable circumstance, however, that by far the most powerful Mohammedan ruler of the globe—the sultan of Turkey—resides in Europe, for the sultan of Turkey has only a population of about 4,500,000 in the Turkish and 2,000,000 in the Russian dominions. Even the sultan himself has in the European division of his empire more Christian subjects than Mohammedans. In Asia, Mohammedanism strongly predominates in Asiatic Turkey, which has a Mohammedan population of at least 13,000,000. Persia, with its 5,000,000, is an almost exclusively Mohammedan country. The same is the case with Afghanistan, Beloochistan, and the khansates of Independent Tartary. In China the Mohammedans are increasing at a very fast rate, and appear to be extending their dominion north-west and in the south-western provinces. In both places they have endeavored to establish their independence. In the north-west they have so far succeeded that the new Mohammedan empire of Yakoob Kushbegh has for several years successfully maintained
Mohammedanism

its independence, and is still extending its boundaries. On the other hand, the Mohammedan rebels in the south-west, the so-called Panthay, have during the present year espoused victory for the throne.

The death of their sultan and the destruction of their capital, Talifu, and their other principal places, seem for the present to have put an end, not only to their rule in those regions, but even to their political influence. In the vast British empire of India the Mohammedan population is estimated at about 40,000,000, and predominates in the north-western part of the country, which are British dependencies. The Mohammedans also constitute a majority of the population of the large and important island of Java, where they are rapidly increasing; and on the island of Sumatra they control, among others, the kingdom of Achtin, which has recently attracted attention by its conflict with the Netherlands. Russia has in its Asiatic possessions a Mohammedan population of about 4,500,000. In Africa, Mohammedanism has, since the beginning of the present century, made great progress in the negro states, and has in particular become the controlling power of Central Africa, and advanced westward as far as Liberia. Morocco, Algeria, Tunisia, Tripoli, Egypt, Zanzibar, are all Mohammedan states; in the south and south-west they do not anywhere predominate, although they are found everywhere in increasing numbers. But although Mohammedanism, since the beginning of the present century, has made great and rapid advances in Africa, the number of real and thorough believers is infinitely small; and since it has left off conquering, it has lost also that energy and elasticity which promises great things. Its future fate will depend chiefly, we should say, on the progress of European conquest in the East, and the amount of empire and civilization which this will, for good or evil, import into those parts.

Mohammedanism may be said, even in its most successful field—Africa—to be everywhere in a condition of steadily progressing decay. The most intelligent travellers of modern times show a remarkable agreement with regard to this point. H. von Maltzahn, who visited, in the disguise of a Mohammedan pilgrim, all the countries from Timbucto to Mecca, and the Hungarian, Vambery, who in the same disguise travelled from Teheran to Samarcand; Henry Barth, who penetrated into Central Africa as far as Timbucto; and Palgrave, who in 1862 visited Central and Eastern Arabia, and in 1870 the Mahat, who was sent by the Egyptian government to this decay of the Islam. The baron of Maltzahn, in his book of the Pilgrimage to Mecca, which he joined in 1860, under the name of Sidi Abd'ar Rahman ben Mohammed es-Shikli, says: “The Islam has long been undermined, but now it appears to us on the eve of a general collapse. Not that it is entirely without some prospect of recovery—science, scholarship, art, industry—has long left it; its political power has become a laughing-stock, its commerce has been reduced to zero; one thing only seems to stay for a time the impending collapse—religious fanaticism. A remarkable instance of this decline of Mohammedanism is the slow and steady decrease of the population of the large cities. Thus Bagdad, which at the time of the caliphat had 2,000,000 inhabitants, has now only 100,000; the population of Basrah has been reduced from 200,000 to 80,000; that of Aleppo from 200,000 to 90,000; that of Samarcand from 180,000 to 20,000; that of Katsena, which in the 17th century was the first city of Central Soudan, from 100,000 to 8000. Even the population of the holy city of Mecca, the most licentious city of the Mohammedan world which, during the last twenty years, has made real and important progress is Egypt; but its progress has been of a Western civilization, and made earnest efforts to elevate Egypt to a level with it. All the sons of the present khedive have received a European education: one has been instructed in Paris, a second one in England, and a third one is to enter the Prussian army. Industrial departments have been created, as in the constitution of monarchies in Europe, a council of state has been created to advise the khedive in all the important affairs of the state. The most influential among the Egyptian ministers, and for many years the chief adviser of the khedive, is an Armenian Christian, Nubar Pasha. Even an assembly of deputies never elected, which is officially expressed, is to control the administration and to fix the budget. Sweeping reforms have, in particular, been effected in the department of public education. Since 1868 public schools have been established by the government in all the important places of the country. They numbered in 1870 about 4000 pupils, who received from the government not only gratuitous instruction, but their entire support, inclusive of clothing. These schools embrace both the primary and the secondary instruction. The former embraced Arabic reading and writing, arithmetic, drawing, French, or, according to the location of the place, some other foreign language. From the elementary school the pupils pass to the preparatory department of the secondary school. The course lasts three years, and embraces the study of the Arabic, Turkish, French, and English languages; mathematics, drawing, history, and geography. After completing this preparatory course, the pupil enters one of the special schools which are to finish the education of the young men for the service of the state. These special schools are: 1. The Polytechnic School, the course of which lasts four years. As in France, its pupils are permitted to choose between the civil and the military career. In the former case the pupil enters for two years the School of Administration, and afterwards the service of the state; in the latter case he enters the Military Academy of the Abbassieh at Cairo. The Polytechnic School had in 1871 seventy-one pupils. 2. The Law School. The students study the law of the Islam, especially that of Egypt, which is now in the course of a radical transformation, and also the Roman law and the present laws of the European countries. 3. The Philological School. 4. The School of Arts and Industry, founded at Bulak by Mehemet Ali, and greatly perfected by Ismail Pasha. 5. The Medical School, which with is connected a School of Midwifery, the only one which exists in the East. 6. The School of Agriculture. The Egyptian government has called the celebrated German Orientalist, H. Brugsch, of Göttingen, to Cairo, in order to organize there an academy for archeology, and, in particular, Egyptological studies. All these reformation are making wide breaches into the walls by which Mohammedanism has long shut out the glory of the religion of the world. Still more is this the case with the constitution of the canal of Suez, which opens to the civilization of the Christian countries a new and wide road to the intellectuals and minds of the Egyptian Mohammedans, which, it is believed, no obstruction will ever be able to block. The rest of the contact between Egypt and Christian Europe and America are already apparent. The fanciful customs which the Mohammedans, like those of other countries, used to indulge in with regard to Christians begin to disappear one by one. The growth of some of the Egyptian cities is marvelous. Alexandria, which at the beginning of the 18th century had only 6000, in 1820 only 15,000 inhabitants, has now over 200,000. The rule of the khedive has been extended far southward into Central Africa and on the coasts of the Red Sea, and it appears to be highly probable that his ambitious scheme of building up a vast civilizing African empire has good prospects of being realized. In particular branches of Mohammedans are given under the articles of the respecting the countries. In an article under SARACENS we will consider the political history of the Moslems since the days of their great
Prophet to the present, especially their conquests in the Western world and the sacred places of the East.

VI. Literature.—(1) Among the Mohammedan biographies, those of Wackich, Hisham, and Tabeel are in most demand. But it is Wustenfeld who has edited and brought out in a European dress The Life of Muhammad, based on Muhammad Ibn Ishaak, by Abd el-Malik Ibn Ishaq (Lond. 1869, 8vo, pp. 1026), and the Rev. James L. Merrick has brought out in English The Life and Religion of Mohammed as contained in the Five Commentaries of the Khalif Hyal-ul-Kulooost (Bost. 1860, 8vo). Abulfeda's work, formerly considered an authority, is now ignored (see art. MOHAMMED, p. 397). Among European and American biographies of the Prophet of Islam are those of Maracci (Padua, 1688); Gagner (Gibbon's chief dependence, Amsterdam, 1792); Rampoldi (Rome, 1825); Bush (N. Y. 1829); Vergoren (Paris, 1888); Hammer-purgstall (Leips.1873); Green (N. Y. 1840); Well (Stutt-gard, 1845); Caussin de Perceval (1847); Washington Irving (N. Y. 1852). But the three lives which probably present the greatest research are those by Sir William Muir (Lond. 1850), by Dr. Sprenger (Berlin 1846 et seq., 5 vols. 8vo), and by Noldeke (Lond. 1866). The last of these is popular in character, but rests substantially on original investigation, though the labors of Weiz, Caussin, Muir, and Sprenger have been used. These works suggested a series of essays to M. Berthelot, who published Le reviviscence du prophétisme (Lond. 1863), which are considered valuable. But none of these, though liberal in their judgments, are satisfactory to the Syud Ahmed, who has published some essays in English (Lond. 1870) on Mohammed and subjects subserviend to, who explains in his preface the reason why he compiles some controversial accounts that Europeans have less value and he explains with the express purpose of counteracting the effect of Muir upon young Mohammedan students of English. The fifteenth chapter of Gibbon's Decline and Fall (reprinted separately is probably the strongest vindication that Mohammed has received from a European. Carlyle, in his Heroes and Hero-worship, has also taken the palliative side, and he is followed by Kingsley in his Alexandria and her Schools, who assents to Carlyle's "true and just description of a much-calumniated man."

(2) Of the different works treating on Mohammedanism and its founder, or only the former, one of the oldest is the Moslem Book, an essay by Moore (Ruskin's friend, 1840), treating of this faith in the usual derogatory way. Price's work (Lond. 1811-21, 4 vols. 4to), compiled from original Persian authorities, and tracing the history from the death of Mohammed to 1556, is generally commendable. So also is the Rev. T. W. H. Night's History of Mollody's work (Lond. 1815) and likewise Sale's English version of the Koran, prefixed by a dissertation, regarded as "one of the best of the descriptive and historical surveys." De Tassy's works—Doctrines et Devoirs de la Religion Musulmane, tirés du Coran, and his Memoires sur les Particulirés de la Religion Musulmane dans l'Arabie—are valuable. Necle's Islamismes, son Rise and Progress, is an abridgment compilation simply, and Taylor, Hist. of Mohammedanism, treats mainly of the sects; but indispensable to every student of Mohammedanism is Von Hammer-Purgstall's Gesch. des Osmanischen Reiches (Pesth, 1837-55, 10 vols. 8vo). One of the best treatises is by Dillingen—Muhammad's Religion nach ihrer inneren Entwicklung u. ihrem Einfluss auf das Leben der Völker (Ratisbon, 1838). Useful are Renan's Mah. et les origines de l'Islamisme (Par. 1857, 7th rev. ed. 1864), and Arnold's Koran and Bible (Lond. 1866; rewritten and published in 1874, entitled Islam, its History, Character, and Relation to Christianity, by Smith (Lond. 1874, 8vo), and Brown, Mohammedanism, its present Condition and Influence in India (Lond. 1873, 12mo). See also Hardwick, Christ and other Masters; Clarke, Ten Great Religions, ch. xi.; Milman, Hist. of Latin Christianity, ii. 109 sq.; Stanley, Hist. of the Eastern Church, i. 57; Wulff, Lehrbuch der Christenheit in Arabia, p. 150 sq.; Neander, Church History, iii. 84 sq.; Cox, Latin and Teutonic Christendom; D'Herbelot, Bibliothèque Orientale; Malcom, Hist. of Persia (2 vols. 4to); Cazenove, Mohammedanism (Lond. 1855; reprinted from the Christian Remembrancer, Jan. 1860); Deutsch, Litterary Remains (Lond. and N.Y., 1874); containing articles reprinted from the Quarterly Review, Lond. 1869, 1870). In many travels, especially those in Arabia, the condition and history of Mohammedanism are dwelt upon, as in Burchardt; and Warburton gives a chapter to it in his Crescent and the Cross. See also Wellesley, Travels to the City of the Cullips (Lond. 1840, 2 vols. 8vo); Lane, The Moeul Egyptians (5th edition, Lond. 1871); Zinke, Egypt of the Pharaohs and the Khedive; General Daumas, La vie Arabe et la Société Musulmane. See also Harper's Monthly, xlv. 1 sq.; Christian Examiner, 1840, iv. 800 sq.; North American Rev. 1831, p. 357; North American Journal 1831, 294; Christian Remembrancer, Jan. 1855, art. iii.; Five-years' Baptizd Qu. Jan. 1855, art. i.; Edinburgh Rev. Oct. 1857; July, 1866; Nat. Qu. Rev. March, 1861, art. vi.; Sept. v.; Jahrh. deutsch. Theologie, x. 166; 1862, 885; Revue des dix Monde, Sept. 1865; Prospect. Rev. ii. 150; Journ. of Commerce (Lond.) Quarterly Rev. cxvii, 288 sq.; Oct. 1869, p. 169; Bibliothèque Sacre, April, 1870; Meth. Qu. Rev. 1864, p. 141; 1865, p. 288; 1866, p. 602; 1871, p. 62; Westm. Rev. 1868, p. 245; Jan. 1873, p. 124; July, 1875; Brit. Qu. Rev. Jan. 1872, 190 sq. On Mohammedan law are works by MurTaba, D'Oison, Knijfer, Von Tornow, and Perron. See Osborn, Islam (Lond. 1878, 2 vols.).

Mohammedan Sects. "My community," the Prophet of Islam is reported to have said, "will separate itself into seventy-three sects; one only will be saved—all the others shall perish." This prophecy, if it were ever made, has in a large measure been fulfilled. The Mohammedans are divided into two main divisions—Koran and Meccah, each of which is subdivided into eighteen liberal sects. Probably the prophecy was made after the division had taken place. (A very important and instructive treatise on this subject was presented by Silvestre de Sacy to the Institute of France. It is based on the writings of the Mohammedan writer Sherif Bey, on which it is founded.) In many parts of the Koran, the words may, differences of opinion arose among the Prophet's followers even during his own lifetime, and multiplied rapidly after his death. A perusal of the articles KORAN and MOHAMMEDANISM will reveal clearly that the fundamentals of Islam were by no means unequivocal, and that the great variety of interpretation of the Koran has resulted. To add to the poetical uncertainty of the Koranic principles, a vast number of oral traditions accumulated in Islam, and were circulated as an extensive corollary of the Koran. Political causes soon came to assist the conflict and contest, and religion was made the pretext for faction and struggle. In reality, it stood somewhat apart from the others. What makes these sects interesting is the fact that many of them have continued to hold the rich and complex traditions of the Koran. Their history and development form an important part of the history of the Arab world.
chief heads or fundamental bases. The first of these
relates to the divine attributes and unity. Which of
these attributes are essential or eternal? Is the omi-
nipotence of God absolute? If not, what are its limits?
Further, as to the doctrine of God's predestination
and man's liberty—a question of no small purport, and one
which has been controverted in nearly all religions—
How far is God's decree influenced by man's own will?
How is this to be reconciled with the necessity and exis-
tence of a similar kind belonging to this province. The third is,
perhaps, the most comprehensive "basis," and the one
that bears most directly upon practical doctrines—viz.,
the promises and threats, and the names of God, to-
gether with various other questions chiefly relating to faith
and miracles. It is the head and end, or, as some
think, the one that concerns itself with the influence of reason
and history upon the transcendental realm of faith.
To this chapter belong the mission of prophets, the office of
Imam, or Head of the Church, and such intricate
subtleties as to what constitutes goodness and badness;
how far actions are to be condemned on the ground of
reason or the "law," etc.

I. One broad line, however, came to be drawn, in
the course of time, among these innumerable religious divi-
sions—a line that separated them all into orthodox sects
and heterodox sects; orthodox being those only who
adhered to the traditions of the Sunna (q. v.). The
Sunnites, i.e., traditionalists, or believers in the Sunna,
there are four divisions, which, though at issue on most
points, are yet acknowledged by each other as faithful,
and capable of salutrition. They are severally designated
by the names of the men who in leadership attained to
greatest authority. Each of these guides also to this
day continues the exponent of the sect by a manual
which each left to his adherents as a compend of theol-
ogy and jurisprudence.

1. The first of these sects are the Hanafites, founded
by Abu Hanifa, who died 150 years after the Hegira.
They are emphatically called "the followers of reason,"
and are distinguished from the other sects as being
guided exclusively by tradition. They allow reason to have a principal share on
decisions in their legal and other points. To this sect belong chiefly the Turks and Tartars.

2. The second sect are the Malakites, founded by
Malek Ibn Ans, who died about 180 of the Hegira at
Madinah. As one of the chief proofs of his piety and
humility, it is recorded that when asked for his decision
on forty-eight questions, he would only decide on six-
teen, freely confessing his ignorance on the others. In
Barbary and other portions of Africa the greatest part
of his adherents are found.

3. The third sect, or School of the Hanbal, was
born in Palestine in 150 of the Hegira, but educated in Mecca;
its founder is the third sect, Shafiites. He was a great enemy to
the scholastic divines, and seems altogether to have
been of an original cast of mind. He never swore by
God, and always took time to consider whether he should
at all answer any given questions or hold his peace. The
most characteristic saying recorded of him is, "Whoever
pretends to love both the work and the Creator at
the same time is a liar." He is accounted of such im-
nportance that, according to his contemporaries, "he was
as the sun to the world, and as health to the body;" and
all the relations of the traditions of Mohammed
were said to have been asleep until he came and woke
them. He appears to have been the first who reduced
Moslem jurisprudence to a method, and thus made it,
from a number of vague sayings, a science. His follow-
ers are now chiefly found in Arabia and Persia.

4. Ahmed Ibn Hanbal founded the fourth sect, the
Shafiites. His teacher he himself placed in 164 of the Hegira,
and he was a most intimate friend of Shafi. His knowledge of the
traditions (of which he could repeat no less than a
million) was no less famed than was his piety. He
taught that the Koran was not created, but everlastingly
substantiated in the essence of God—a doctrine for which he
was severely punished by caliph Al-Mutassaem. On the
day of his death, the Mohammedans would have us be-
lieve, no less than 20,000 unbelievers (Jews, Christians,
and Magians) embraced the Mohammedan faith. Once
very numerous, the Hanbalites are now but very rarely
met with outside of Arabia.

5. In recent times a new orthodox Mohammedan
sect has sprung up, called Wahabis or Wahabbies,
their founder, Muhommed Ab-el-Wahab (q. v.)
They have been represented as the most rigor-
ous Mohammedanism which they claim does not now
exist under the Turks and Persians, whom they call
idolatrous. The Wahabbies are of a sort of Puritanic
iconoclasts, and their power is fast spreading. But their re-
cent history is so mystified that we defer them for con-
sideration. The Wahabbies, we think, will have
more effect.

II. Much more numerous than the orthodox divisions
are the heterodox ones. Immediately after Mohammed's
death, and during the early conquests, the contest was
chiefly confined to the question of the Imamat. But no
sooner were the first days of warfare over than thinking
minds began to direct themselves to a closer examination
of the faith itself, for which and through which the
world was to be conquered, and to the book which
preached it, the Koran. The earliest germs of a relig-
ious dissection are found in the revolt of the Khare-
gites against All, in the thirty-seventh year of the Hegira
(see Oakley, Hist. of the Saracens, ii. 50); and several
several years afterwards; but in the short
opinions on predestination and the good and evil to
be ascribed to God. These new doctrines were boldly,
and in a very advanced form, openly preached by Waa'li
Ibn Ata', who, for uttering a moderate opinion in the
matter of the "sinner," had been expelled from the rig-
orous school of Bahr. He then formed a school of his
own—that of the Separateists or Mutazilites, who, to-
gether with a number of other "heretical" groups, are
variously counted as one, four, or seven sects.

1. The first of these heretical groups, the Mutazilites
—also called Mohabites, i.e., those who divest God
of all attributes; and Kuduriq, i.e., those who hold that
man has a free will, and deny the strict doctrine of
predestination—is traced back even to Mabod, who, in
the time of Mohammed himself, already began to question
predestination, by pointing out how kings carry on un-
just wars, kill men, and steal their goods, and all the
while pretend to be merely executing God's decrees.
The real founder of the sect, as such, however, is, as we
have already indicated, Waa'li Ibn Ata'. He denied
God's "qualities"—such as knowledge, power, will, life
—as leading to, if not directly implying, polytheism.
As to predestination itself, this he only allowed to exist
as the outward cause of evil; and it was not a free act of God
on the part of man, such as illness or recovery, death or life, but man's
actions he held to be entirely in his own hands. God,
he said, had given commandments to mankind, and it
was not to be supposed that he had, at the same time,
preordained that some should disobey these command-
ments, and that, further, they should be punished for it.
Man alone was the agent in his good or evil actions, in
his belief or unbelief, obedience or disobedience, and he
is rewarded according to his deeds. (a) These doctrines
were further developed by his disciple, Abul-Hudail,
who did not deny so absolutely God's "qualities," but
modified their meaning in the manner of the Greek
philosophers, viz., that every quality was also God's es-
ence. The attributes are thus not without, but within
him, and, so far from being a multiplicity, they merely
designate the various ways of the manifestations of the
Godhead. God's will he declared to be a peculiar kind
of knowledge, through which God did what he foresaw
it to be good, and was necessary to the end. What was
only possible in this world. In the next all will be ac-
cording to necessary laws immutably preordained.
The righteous will enjoy everlasting bliss; and for the wick-
ed everlasting punishment will be decreed. Another
very dangerous doctrine of his system was the asump-
tion that before the Koran had been revealed man had

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already come to the conclusion of right and wrong. By his inner intellect, heart, and mind, and does know—without the aid of the divinely given commandments—whether the thing he is doing be right or wrong, just or unjust, true or false. He is further supposed to have held that, unless a man be killed by violent means, his life would neither be prolonged nor shortened by "supernatural" agencies. His belief in the law of nature, by no means an attenuation of the law of God. There was no special security, he said, in a long, unbroken chain of witnesses, considering that one falible man among them could corrupt the whole truth. (b) Many were the branches of these Motazilites. There were, apart from the disciples of Abu-Hudail, the Jobkosians, who adopted Abu-Husain al-Amuli's interpretation of the belief in God that one act be the evidence of a claim to every subsequent act; and this for their own reasons (necessity, i.e., that God preordains everything). The opinions on this point of man's free will are, however, much divided, as indeed to combine a predetermination which ordains every act with man's free choice is not easy; and the old authors hold that it is well to inquire too minutely into these things and all precepts, both positive and negative, be argued away. The middle path, adopted by the greater number of the doctors, is expressed in this formula: There is neither compulsion nor free liberty, but the way lies between the two; the power and being will be both created by God, though the inner spirit of good, the free will to do evil, sin, will be held by this sect that if a believer die guilty of it without repentance, he will not, for all that, always remain a denizen of hell. God will either pardon him, or the Prophet will intercede on his behalf, as he says in the Koran: "My intercession shall be employed for those among my people who shall have been guilty of grievous crimes;" and further, that he in whose heart there is faith but of the weight of an ant shall be delivered from hell-fire. (b) From this more philosophical opinion, however, departed a number of other Sefian sects, who, taking the Koranic words more literally, transformed God's attributes into grossly corporeal things, like the Manifestos, or assimilators, who conceived God to be a figure composed of limbs like those of created beings, either of a bodily or spiritual nature, capable of local motion, ascent or descent, etc. The notions of some actually went so far as to declare God to be "hollow from the crown of the head to the breast, and solid from the breast downward;" he also had black curled hair." (c) Another subdivision of this sect were the Jabarians, who deny to man all free agency, and make all his deeds dependant on God. Their name indicates their religious tendency sufficiently, meaning "Necessitarians." III. The third principal division of "heretical sects" is formed of the "rebels" or "rebel" from the lawful prince—i.e., Ali—the first of whom were the 12,000 men who fell away from him after having fought under him at the battle of Seffain, taking offence at his submitting the decision of his right to the caliphate (against Moawiyiah) to arbitration. Their "heresy" consisted, first, in their holding that any man might be called to the Imamat though he did not belong to the Koreish, nor was even a freeman, provided he was a just and pious man, and fit in every other respect. It also followed that an unrighteous imam might be deposed, or even put to death; and further, that there was no absolute necessity for any imam in the world. IV. The fourth principal sect are the Shiites, or sectaries, so called by the Sunnites, or orthodox Moslems, because of their heretical tendencies. The Shiites, as they are now generally called, were originated by Ali ibn Abi Taleb, and prefer to call themselves Alid, sect, at first, for the distinction is not to be found in the Koran, or for the Motazilites, or for the believers in the strict literal sense, assumed a likeness between God and created things; others gave it a more allegorical interpretation, without, however, entering into any particulars beyond the reiterated doctrine that God had no companion or similitude. (a) The different sects into which they split were, first, the Askarians, so called from Abu Hassan al-Ashari, who, at first a Motazilite, dissa...
earthly kingdom, the mere price of craft or of valor. It was the inalienable heritage of the sacred descendents of the Prophet himself. They therefore consider the caliphate of the Victorious Oman and the Exalted (Ommayad) the incumbents of the caliphate after Mohammed, unrighteous pretenders and usurpers of the sovereign power, which properly ought to have gone to Ali direct from the Prophet. For the same reason the Shites abominate the memory of the Ommayad caliph who executed Huzir, a son of Ali, and still mourn his death at its anniversary. (This most pathetic story is perhaps generally remembered from the pages of Gibbon; it should be read in its full detail in those of Ockley and Price.) The Shites likewise reject the Abbaside caliphs, notwithstanding their descent from Mohammed, because they do not claim him to be their apocryphal prophet, like Mohammed. The latter sent a messenger to him, as soon as he heard of this, to request him to reiterate publicly his profession of Islam. Mosyilim's answer was a request that Mohammed should share his power with him. "From Mosyilim, the apostle of God," he wrote, according to Abulafia, "to Mohammed, the apostle of God. Now let the earth be half mine, and half thine." Mosyilim speedily replied: "From Mohammed, the apostle of God, to Mosyilim, the liar. The earth is God's: he giveth the same for inheritance unto each of such servants as he pleaseth, and the happy issue shall attend those who fear him." Yet notwithstanding this open and avowed compromise by the Moslem powers, the former being upheld by the Persian dynasty, the latter by the Ottomans. This division between Turk and Persian on doctrine dates chiefly from the caliphate of Mothi Lilla, the Abbaside, in A.D. 365 of the Hegira, when political dissensions, which ended in the destruction of Bagdad and the loss of the caliphate of the Moslems, assumed the character of a religious war. But it may be stated here also that the Shites are by no means confined to Persia. They have indeed, in greater or lesser numbers, been dispersed throughout all the countries of the empire of the Mussulmans. They have possessed several kingdoms both in Asia and Africa. They are now dominant, outside of Persia, in half the territory ruled over by the princes of the Uzechs, and situated beyond the river Gabin; and there are some Mohammedan kings of the Indies who make profession of the Shiite faith. Mohammed's life, as presented by Shiite tradition, has been furnished in an English dress by the Rev. James L. Merrick (Bost. 1850).

V. It remains now only to mention a few of the more prominent of the many pseudo-prophets who have arisen in the bosom of Islam, drawing a certain number of adherents in the cities and among the poorer classes, threatening by this decentralization the very life of Mohammedanism, but by the Moslems themselves alleged as a sign of the purity of their creed. Christianity, they say, an improvement on Judaism, can boast of more sects than Judaism; Islam, an improvement on Christianity, can boast of more sects than Christianity.

The pseudo-prophets who have arisen have invariably either declared themselves the great Prophet's legal successors, or, utterly renouncing his doctrines, have sought to build up on the ruins of Islam. The first and most prominent among these was Mosyilim (i.e. little Moslem), who was a rival of the Prophet in his lifetime. Mosyilim belonged to the clan Ddil, a division of the tribe of the Bani Hanifah, of Yamama in Nejd. The traditions about his life and age appear to be extremely legendary. It is, however, tolerably clear that he had risen to a certain eminence in his tribe as a religious teacher before Mohammed assumed the prophetic office. The name he was known by among his friends was Rahim, the Benignant or Merciful; a term which Mohammed adopted as a designation of God himself. This word, which is Aramaic, was a common divine epithet among the Jews, from whom Mohammed took it, together with a vast bulk of dogmas and ceremonies and legends. If, however, as is supposed by some, Mosyilim assumed that name in the meaning of Messiah, "Savior," it is without foundation. Even though founded at all, his claim was denied by Mohammed in the apostleship, which is commonly denied. It was in the ninth year of the Hegira that, at the head of an embassy sent by his tribe, he appeared before Mohammed, in order to settle certain points of dispute. The traditions are very contradictory on the circumstances whether or not Mosyilim was then ready to recognize Mohammed as his spiritual leader, and as his prophet, like Mohammed. The latter sent a messenger to him, as soon as he heard of this, to request him to reiterate publicly his profession of Islam. Mosyilim's answer was a request that Mohammed should share his power with him. "From Mosyilim, the apostle of God," he wrote, according to Abulafia, "to Mohammed, the apostle of God. Now let the earth be half mine, and half thine." Mosyilim speedily replied: "From Mohammed, the apostle of God, to Mosyilim, the liar. The earth is God's: he giveth the same for inheritance unto each of such servants as he pleaseth, and the happy issue shall attend those who fear him." Yet notwithstanding this open and avowed compromise by the Moslem powers, the former being upheld by the Persian dynasty, the latter by the Ottomans. This division between Turk and Persian on doctrine dates chiefly from the caliphate of Mothi Lilla, the Abbaside, in A.D. 365 of the Hegira, when political dissensions, which ended in the destruction of Bagdad and the loss of the caliphate of the Moslems, assumed the character of a religious war. But it may be stated here also that the Shites are by no means confined to Persia. They have indeed, in greater or lesser numbers, been dispersed throughout all the countries of the empire of the Mussulmans. They have possessed several kingdoms both in Asia and Africa. They are now dominant, outside of Persia, in half the territory ruled over by the princes of the Uzechs, and situated beyond the river Gabin; and there are some Mohammedan kings of the Indies who make profession of the Shiite faith. Mohammed's life, as presented by Shiite tradition, has been furnished in an English dress by the Rev. James L. Merrick (Bost. 1850).

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The pseudo-prophets who have arisen have invariably either declared themselves the great Prophet's legal successors, or, utterly renouncing his doctrines, have sought to build up on the ruins of Islam. The first and most prominent among these was Mosyilim (i.e. little Moslem), who was a rival of the Prophet in his lifetime. Mosyilim belonged to the clan Ddil, a division of the tribe of the Bani Hanifah, of Yamama in Nejd. The traditions about his life and age appear to be extremely legendary. It is, however, tolerably clear that he had risen to a certain eminence in his tribe as a religious teacher before Mohammed assumed the prophetic office. The name he was known by among his friends was Rahim, the Benignant or Merciful; a term which Mohammed adopted as a designation of God himself. This word, which is Aramaic, was a common divine epithet among the Jews, from whom Mohammed took it, together with a vast bulk of dogmas and ceremonies and legends. If, however, as is supposed by some, Mosyilim assumed that name in the meaning of Messiah, "Savior," it is without foundation. Even though founded at all, his claim was denied by Mohammed in the apostleship, which is commonly denied. It was in the ninth year of the Hegira that, at the head of an embassy sent by his tribe, he appeared before Mohammed, in order to settle certain points of dispute. The traditions are very contradictory on the circumstances whether or not Mosyilim was then ready to recognize Mohammed as his spiritual leader, and as his prophet, like Mohammed. The latter sent a messenger to him, as soon as he heard of this, to request him to reiterate publicly his profession of Islam. Mosyilim's answer was a request that Mohammed should share his power with him. "From Mosyilim, the apostle of God," he wrote, according to Abulafia, "to Mohammed, the apostle of God. Now let the earth be half mine, and half thine." Mosyilim speedily replied: "From Mohammed, the apostle of God, to Mosyilim, the liar. The earth is God's: he giveth the same for inheritance unto each of such servants as he pleaseth, and the happy issue shall attend those who fear him." Yet notwithstanding this open and avowed compromise by the Moslem powers, the former being upheld by the Persian dynasty, the latter by the Ottomans. This division between Turk and Persian on doctrine dates chiefly from the caliphate of Mothi Lilla, the Abbaside, in A.D. 365 of the Hegira, when political dissensions, which ended in the destruction of Bagdad and the loss of the caliphate of the Moslems, assumed the character of a religious war. But it may be stated here also that the Shites are by no means confined to Persia. They have indeed, in greater or lesser numbers, been dispersed throughout all the countries of the empire of the Mussulmans. They have possessed several kingdoms both in Asia and Africa. They are now dominant, outside of Persia, in half the territory ruled over by the princes of the Uzechs, and situated beyond the river Gabin; and there are some Mohammedan kings of the Indies who make profession of the Shiite faith. Mohammed's life, as presented by Shiite tradition, has been furnished in an English dress by the Rev. James L. Merrick (Bost. 1850).

V. It remains now only to mention a few of the more prominent of the many pseudo-prophets who have arisen in the bosom of Islam, drawing a certain number of adherents in the cities and among the poorer classes, threatening by this decentralization the very life of Mohammedanism, but by the Moslems themselves alleged as a sign of the purity of their creed. Christianity, they say, an improvement on Judaism, can boast of more sects than Judaism; Islam, an improvement on Christianity, can boast of more sects than Christianity.
may have laid the foundation of the later Karmathian creed. See KARMATHIANS. It is extremely difficult to come to any clear notion of Mosaylima's real doctrines, as all the accounts that have survived of them come from opponents—adherents who have not hesitated to invent the most scandalous stories about him. Thus a love-adventure between Mosaylima and the prophetess Sahajah, the wife of a soothsayer of Yamīma, who is supposed to have stayed three days in his tent, is told with great minuteness, even to the ob-scene conversations that are supposed to have taken place between them during that time; the fact being that this story, which is still told with much relish by the natives, is without the slightest foundation. From the same source we learn that Mosaylima tried to deceive his followers by conjuring tricks. It seems, on the con-trary, that he was of much higher moral standing than Mohammed himself. For it is said that Mosaylina enjoined the highest chastity even among married people: unless there were hope of begetting children, there should be restriction of conjugal duty. Even the nickname "Little Molemen" given to him seems to indicate that he never preached the unity of God, or Islam, as the fundamental doctrine of faith. How far his reli-gion had a socialistic tendency, and offered less show of dignity and outward morality to its followers, or whether it rejected formalism, contained an idea of incarnation, and invested its preachers and teachers with a semi-medita-torial character, as the latest explorer of the Nejed, Mr. Patric, has shown, is without further doubt; but we must receive these conclusions, probably drawn from the information of the natives, with all the greater cau-tion, as that story of the prophetess Sahajah, whom he re-porta, after his informants, not only to have been prop-erly married to Mosaylima, but to have become, after his death, a devout partisan of Islam, and to have entered an "orthodox alliance," does not, as we have said be-fore, according to the best European authorities on Mo-saylimanism, deserve the slightest credence.

Next to Mosaylima figures prominently Al-Aamoud, originally called Alhaih, of the tribe of Aus, of which, as well as of that of a number of other tribes, he was gov-ernor. He pretended to receive certain revelations from two angels, Sabaik and Shoraik. Certain feats of leader-dom and a natural eloquence procured him a number of followers, by whose aid he made himself master of several provinces. A counter-revolution, however, broke out in 224 H, when the chief of the well-known Al-Aamoud's head was cut off: whereby an end was put to a rebellion of exactly four months' duration, but already assuming large proportions.

In the same year (11 of the Hegira), but after Mo-hammed's death, a man named Taziyah set up as a prophet. He, like his predecessor, had a very small tribe, and followers were met in open battle by Khalid; at the head of the troops of the Faithful, and, being beaten, had all finally to submit to Islam. A few words ought also to be said regarding the "Yelled Prophet," Al-Mokanna, or Borkai, whose real name is Ibrahim. He was a friend of Ibn Haaib, and Mohdi the third Abbaside caliph. He used to hide the deformi-ty of his face (he had also but one eye) by a gilded mask, a circumstance which his followers explained bythe splendor of his countenance being too brilliant (like that of Moses) to be borne by ordinary mortals. Being a proficient in jujub prestigious, which went for the power of working miracles, he soon drew many disciples and followers around him. At last he arrogated the office of the Deity itself, which, by continual transmigra-tions from Adam downwards, had at last resided in the body of Abu Moaem, the governor of Khorasan, whose secu-ence was also the last prophet. By this means, finding him growing more and more formidable every day, sent a force against him, which finally drove him back into one of his strongest fortresses, where he first poi-sozed and then burned all his family; after which he threw himself into the flames, which consumed him completely, except his hair. He had left a message, however, to the effect that he would reappear in the shape of a gray man riding on a gray beast, and many of his followers for many years after expected his re-appearance. His apperances were at first distinguished by nothing but white garments. He died about the middle of the 2d century of the Hegira. See MOKAAN.

Of the Karmathians and the Ismaelians we have spoken under their respective headings. We can scarcely enumerate among the prophets Abu Teyeb Ahmed and the Prophet of Shemtabbi, one of the most famous Arabic poets, who mistook, or pretended to mistake, his poetical in-spiration for the divine afflatus, and caused several tribes to style him prophet, as his surname indicates, and to acknowledge his mission. The governor of his province, Lafi, took prompt steps to stifle any such pretensions in the best by impressing him, and mak-ing him formally renounce all absurd pretensions to a prophetical office. The poet did so with all speed. He was richly rewarded by the court and many princes for his minstrelsy, to which thenceforth he clung exclu-sively; but the riches he thus accumulated became the cause of his death. Robbers attacked him while he was returning to his home in Kufa, there to be upon the treasure bestowed upon him by Addo10ddawia, sultan of Persia.

The last of the new prophets to be mentioned is Babi, who appeared in Amasia, in Natolia, in 1221 of the Hegira, and who had immense success, chiefly among the common people. With his own hands, he said, he would murder those who should kill him; and he found himself at the head of nearly a million men, horse and foot. Their war-cry was, God is God, and Babi—not Mohammed—in his prophet. It was not until both Christians and Mohammedans combined for the purpose of self-defence that this new and most for-midable power was annihilated. It is said that an "orthodox alliance" was entered into, and put to the sword, while the two chiefs were decapitated by the executioner. See BAABA. See WEIL, Geschichtc der Khailjien; and his Geschichte des Mo-hammademmin; Taylor, History of Mohammedanism; and the works referred to in the article MOHAMMED-

ANism.

Moharram, anything sacred or forbidden by the Musulman law. It is likewise the name of the first month of the Arabic year, before the time of Moham-medanism, and was so called because the ancient Arabs were forbidden to make war against one another during this month. The first ten days of the month Mohar-ram are called by the Mohammedans Al'mam al-niladhat, that is, the days of excommunication, because the last ten days during these ten days the Koran was sent down from heaven to be communicated to man. The last of these ten days is called Ashur. See Broughton, Biblio-th. Histor. Sura, ii, 116.

Mohdi (i.e. the Director) is the title among the Mohammedans for that descendant of Mohammed whose coming is to be one of the signs of the general resurrec-tion. Concerning this person, Mohammed prophesied that the world should not have an end till one of his own family should govern the Arabians, whose name should be like his own name, and whose father's name should also be like that of his own father. The Mohdi is to fill the earth with righteousness. The law, the Moahdi, to be now alive, and concealed in some secret place till the proper time of his manifestation; and they suppose him to be none other than the last of the twelve imams, named Mohammed Abulkasem, and the son of Hassan al-Ashkeri, the eleventh of that succession. See Broughton, Biblio-th. Histor. Sura, ii, 116. See MOHD.

Mohdi, Julius von, an eminent German Oriental scholar, was born at Stuttgart in 1800. After hav-ing studied at the gymnasiurn in that city, he entered the Protestant seminary in the University of Tubingen in 1818, received his diploma as doctor of philosophy in 1820, and won the prize in theology in 1822. His taste
for Oriental languages, which he had pursued diligently amid all the duties of his college life, induced him to remove to Tübingen, where he studied under Sylvestre de Sacy and Remusat. In 1826 he was appointed professor of Oriental literature at Tübingen, but he never occupied that chair, preferring to continue his studies, which he pursued in 1826-7 and 1830-1 at London and Oxford. In 1840 he became assistant secretary of the Academy of Inscriptions at Tübingen, and in 1843 became a member of the Academy of Inscriptions; the same year was installed professor of the Persian language and literature at the College of France; and in 1852 succeeded Burnouf, jun., as inspector of Oriental typography at the imperial printing-house. He died in 1874. More completely sought after the interests of Oriental philology. His philosophical views on the subject, together with his warm enthusiasm, have contributed not a little to facilitate and extend recent investigations in that science. His principal works are: Fragments relatifs à la religion de Zoroaster (Paris, 1829, 8vo), published anonymously. — Confœcti Chi-King, ex Latino P. Lacharme interpret. (Stuttgart, 1830, 8vo). — Y-King, antiquissimum Sinarum liber, ex Latinis interpret. P. Ropia (ibid. 1834-9, 2 vols. 8vo). — Livre des Rois, par Abdoul Kasim Firdousi (Paris, 1836-55, 4 fol.). — Firdousi's Shahnameh (ibid. 1838-66, 6 vols. 8vo); and many contributions of great value to different Oriental societies held in Paris, London, and Oxford, of which he had the honor to be a member. See Hefoer, Nouv. Biog. Générale, xxxv., s. v.; Brockhaus, Conversations-Lexikon, s. v.; Vareper, Dict. des Contemporains, s. v. (J. H. W.)

Möller, Johann Adam, one of Germany's most distinguished Roman Catholic theologians—the Schleiermacher, as he has aptly been called, of his branch of the Christian Church—was born of humble parentage, May 6, 1796, at Igersheim, near Mergentheim, in Württemberg. He received his preparatory training at the gymnasium in Mergentheim, and in his seventeenth year removed to Ellwangen and there studied at the lyceum until, in 1815, the faculty was transferred to Tübingen, and he repaired to that well-known high-school to continue his theological studies. He completed his course at the episcopal seminary in Rottenburg, and in 1819 was made priest, and became vicar of Ridlingen. He continued, however, but a short time in the pastorate. In 1820 he returned to Tübingen University, and there lectured and studied. Professed a permanent position in the university, he decided, in fact to fit himself the more thoroughly for it, to spend some time in making himself acquainted with the routine of theological courses in the universities of Göttingen, Berlin, Prague, Vienna, etc., and in consequence of this thorough preparation, so successfully that his engagement that in 1826, though still very young, he was made extraordinary professor, and only two years later, shortly after receiving his doctorate in divinity, was honored with the full or ordinary professorship in Church history and patrology. This position afforded him a controlling influence over the Roman Catholic young men studying with a view to the priesthood, and he aimed to awaken among them, by the description of great ecclesiastical characters of the early Catholic Church, such as Athanasius and Anselm, a spirit of speculative inquiry in the sphere of faith and in connection with ecclesiastical fellowship; and he also renewed the old confessional controversy on the principles of the Protestant and Roman Catholic creeds by the publication of a work on Symbolism, in which the Reformation, though much of the Protestants' labor is stamped with the stamp of error by unjustly stamped, in contrast with an ideal Roman Catholicity, as a mistake. This book came not only to be regarded as a remarkable work, but actually fixed the attention of the whole theological world upon him; and it has been well said that "his reputation, both posthumous and among his own contemporaries, rests mainly on his Symbolik" (in English entitled Symbolism; or the Doctrinal Differences between Catholics and Protestants, as represented by their Public Confession of Faith, translated by J. R. Robertson, 2 vols. London, 1843; New York, 1844; and since republished). D'Aubigné pronounced it "one of the most important writings produced by Rome since the time of Bossuet" (History of the Ref., iv, 325). It was first published in 1822, passed through five editions in the year it appeared, and was circulated into all the leading European languages, and drew forth numerous criticisms and rejoinders from the Protestant world, of which the most important are: Bauer, Gegenstand des Katholizismus u. Protestantismus, nach den Prinzipien u. Hauptsagen der beiden Lehrgründe (Tub., 1834, 8vo); and Protsantismus und Catholicismus der Móläber (in Studien u. Kritiken, 1834-55, and later separately reprinted); Marheineke, Rezension der Möllerschen Symbolik (in Jahrb. für wissenschaftl. Kir. Berlin, 1889). To these—particularly, however, the attack by Bauer—Möller replied in his Neue Unter- suchungen der Lehrgesetzsäte (München, 1834; 2d edit. 1835). The polemical bitterness evoked by these controversies made it desirable that Möller should leave Tübingen, where Bauer then also lectured; and after refusing various positions proffered him by different celebrated German universities, he accepted in 1856 a professorship at Munich, where he lived in the reign of King Louis. Möller's first appointment was nominally the chair of Biblical exegesis, but he really devoted himself to the department of Church history, in which his opening course was eminently successful. His uninterrupted and severe labors, however, had taxed him to the utmost, and, after refusing to accept a renewed and very tempting offer from Rome, he reluctantly consented to change his place at the university for the deanship of Würzburg, which the king had urged upon him. Shortly after appointment to this new position he was completely prostrated, and died of consumption April 12, 1858. Möller is not only generally acknowledged to have been a good and honest man, but is universally recognised as the greatest theologian the Roman Catholic Church has produced since Bellarmine and Bossuet. He was certainly the most acute and the most philosophical of the modern controversialists of his Church. He helped Romanism again to self-consciousness, and breathed into it a new polemical zeal against Protestantism; although he betrayed the influence which the study of Protestant theology, especially that of Schleiermacher, and of modern culture generally, had exercised on his own idealistic apprehension and defence of the Roman dogmas and institutions, instead of attempting to discuss the scholastic or original traditions of the peculiar doctrines of Roman Catholicism, but rather devoted himself to the exposition of the points and the grounds of the doctrinal differences of modern sects; yet all his writings have more or less to do with the historical sphere, particularly with the history of doctrines, and are remarkable for their freshness of spirit and a vigorous and animated style. Says Hagenbach (Ch. Hist. of the 18th and 19th Cent., ii, 440), "Whatever vital vigour is possessed by the most recent Catholic theological science is due to the labors of this man, who was cut off early in the midst of his labors." He sent rays of his spirit," says Kurz (Ch. Hist. from the Reformation, p. 891), "deep into the hearts and minds of hundreds of his enthusiastic pupils by his writings, addresses, and by his intercourse with them; and what the Roman Catholic Church of the present possesses of living scientific impulse and feeling was implanted, or at least animated, by his hand. In the "Symbolik" combats Protestant doctrines with the weapons of Protestant science, and silently ennobles and sublime the doctrinal differences of the Roman Catholic Church. Did the Protestants up to this time generally despise or ignore the contributions of Roman Catholic theologians, here a scientific power of the highest significance approached
them, to despoil which would have been a sign of weakness, for in the long run the opposition had existed between both churches, no work from the camp of the Roman Catholics produced as much agitation and excitement in the camp of the Protestants as this. Yet no work produced by a Romanist has been of greater service than this polemical. Written after a thorough study of the subject, it has gathered a mass of material invaluable to the Protestant student, and in this Cyclopedia we have not unfortunately referred to Moll’s "Symbolic" with great pleasure. The other principal works from Moller’s pen are: Die Einheit in der Kirche oder das Prinzip des Katholizismus (Tubing, 1855, 8vo; translated into French by Ph. Bernard):—Akhamasius d. Grose v. d. Kirche seiner Zeit im Kampfe mit dem Ariannismus (Mayence, 1827: 2d ed. 1844, 8vo; translated into French, Paris, 1841, 3 vols. 8vo) :—Patrologie oder christliche Literaturgeschichte (Ratisb, 1839, 2 vols. 8vo; translated into French by Cohen, Paris, 1842, 2 vols. 8vo). His Nachgelassene Schriften were published by Döllinger (Ratisb, 1839-40), and his Patrologie oder Christl. Literaturgesch. by Reithmayer (Regensburg, 1869). See Beda Weber, Charakterbilder (Frankf, 1853): D. F. Strauss, Kleine Schriften etc. (Leipsic, 1862); Hare, Vindication of Luther, p. 167-189; Schaaff, Hist. of the Apostol. Ch. p. 60; Fouilhoux, Divisions in Christendom, vol. 1, § 58, &c.; Gough, Polemic; Gesch. of Katholizismus; and particularly the biographical sketch preceding the 5th edition of the "Symbolic." See also Hoefer, Nouv. Biog. Générale, xxxv, 734; Herzog, Realenzyklop., lx, 662; Bibli. Socr., Jan., 1850, p. 61; English Rev., ii, 7; Christian Examiner, xxxvii, 119; Brit. and Am. Rev., July, 1865, p. 591.

Mohini, Gottlieb Christian Friedrich, a German clergyman, of note, was born in Grünem, in Pomerania, in 1781; studied theology at Greifswalde and Jena; in 1811 became rector of the city school at Greifswalde: in 1813 entered the pastorate, and gained a name universally honored and revered. He was made councillor of the Consistory after having removed to Stralsund about 1830, and died July 6, 1841. Besides several secular publications, we have from his pen Ulric Hufthen’s Jugendleben (Greisf, 1816) :—Hymnologische Forschungen (ibid, 1831-32, 2 vols.).

Moine, Étienne le, a very learned French Protestant minister, was born at Caen, in October, 1624, and became well skilled in the Oriental and classical languages, besides attaining great distinction as a theologian even while yet a student at the celebrated Bibli-

nary Semi and the University of Leyden. After his graduation he was appointed pastor at Rouen, and rapidly rose in favor with his brethren. For political reasons he was imprisoned for a short time, and upon his release negotiated for an appointment at his Dutch alma mater, where he was finally appointed a professor, and successfully taught for some time. He was honored with the rectorate, and in various other ways, and his learning was acknowledged even in England. Oxford University conferred the doctorate of divinity on him in 1677. He died at Leyden April 4, 1689. Several dissertations of his are printed together, and entitled Oeuvres complètes (Leyden, 1685, 1686, 1691). He also wrote other works, but none of them are now of any value. See Hoefer, Nouv. Biog. Gén. s. v.

Moira (Μοίρα, a share), the classical personification of that mysterious yet irresistible power whose invincible sceptre controls and directs human events, and assigns to each individual his fate or share. Homer, with a single exception (I. xxiv, 29), speaks of but one Moira, the personification of fate, whose function it was to spin the thread of each man’s life, and though counselling with the other gods, yet as having supreme authority in directing and controlling the fate of each individual, and yielding obedience only to Zeus. Hesiod, liv- ing a little later, distinguishes three Moires, and names them as Clotho, or the spinning fate; Lachesis, or the spinning fate; 

MOIRA •

out who assigns man his fate; and Atropos, or the fate that can be told, or who assigns man his fate. But the whole system of Zeus and Thetis, a genealogy from which later writers differ. Other mythographers picture Clotho as holding the distaff, and ever furnishing the present; Lachesis, twirling the spindle, lays out the future; and Atropos severs the past by cutting the thread with her fatal scissors. The representations of the character and nature and manner of the Moires, as well as their power, appear curious, may, for our purpose, be classed in two divisions: 1st, those in which the Moire are but allegorical representations of the duration of human life; 2d, those in which the Moire are considered strictly as divinities of fate. As used in the first sense, it is supposed that the Moire, by their peculiarly connected and sublimated character, put on further consideration of her nature and attributes adopted the idea of two, representing life’s two boundaries of birth and death. Ultimately the number became three, and personified past, present, and future. Considering the Moire as strictly divinities of fate, they are viewed as independent, meting out individual destinies in accordance with eternal laws which show no variations or exceptions. The gods as well as mortals are subject to their authority, and even Zeus is sometimes represented as powerless to annul their decrees. Often, however, Zeus is pictured as in the background, looking out power to them, and interfering with their decrees; and it is said that his fate is confined to those with whom he is angry. This twofold view of the Moire, considering them sometimes as possessed of supreme power, and issuing irrevocable decrees, and at other times as interfered with and overruled by Zeus, is easily accounted for in the vain attempts of uninspired man to harmonize the seemingly inconsistent meting out of fate. By this means the ancients were enabled to interpret, satisfactorily to themselves, the varying freaks of fickle fortune, and account for apparent favoritism and injustice. It proved a magic key to open the mysteries of the dealings of Providence, and shifted the burden of human complaints from the shoulders of their beloved Zeus to those of the hated Moire, while all the praise for sudden prosperity or escape from danger and death was given to Zeus for his kindly interference with the will of the fates. Without the aid of this double view of the relationship existing between Zeus and the Moire, the Greeks could see in the strange events of national and personal history naught but the workings of an imperfect divinity; but with this explanatory means they were enabled to clothe Zeus with a robe interwoven with threads both of justice and mercy. For the sake of conceiving a blameless divinity, they were willing even to admit the occasional absence of supreme authority. Like the Etherei who with whom they are often confounded, the Moire differ singularly from all the other gods in that they have no sympathy whatever for man, their iron scepters never being wielded by the hands of mercy. Yet they were worshipped in many parts of Greece, and had sanctuaries at Corinth, Sparta, Olympia, and Thebes. The ancient artists and poets give us many fanciful pictures of the Moire. The earliest of the former represent them as goddesses holding staffs or sceptres in their hands as emblematic of their dominion. In later works of art they form a tripod of grave thought beautiful maidens: Clotho holding a spindle or a roll (the book of fate); Lachesis pointing with her staff (to the globe; while Atropos holds a pair of scales, a sun-dial, or some cutting instrument. By the poets they are sometimes pictured as aged and decrepit women, typical of the slow and often sorrowful march of fared events, and the various epithets applied to them are not so much the outbursts of human hate as poetical pencillings of the severity, inflexibility, and sternness of fate. See Vollmer, Mythol. Wörterbuch, s. v.; Smith, Dict. Greek and Roman Biog., and Mythol. s. v.; Wright, Classical Mythol. s. v.; Grote, Hist. of Greece, iv, 187 sq. (H. W. T.)
MOISE, FRANÇOIS XAVIER, a French theologian, was born at Arès, in Franche-Comté, in 1742. He was professor of theology at Dôle before the revolution broke out, and took the oath of loyalty to the civil constitution, in 1791 was elected bishop for the Jura district. During the reign of terror he had to conceal himself in the mountains. But being a learned canonist, and conversant with theology and the Levantine languages, his country needed his services, and he was called out to take a prominent part in the disputes which marked the national councils held in Paris during the years 1797 and 1801. At the expiration of the latter year he resigned his sacerdotal functions, together with abbe Grégoire, with whom he was intimately acquainted, left Paris soon thereafter, and retired to his first Séminaire at Besançon. Bishop Lecoz de Metz having prepared upon him the title of honorary canon of Besançon. Moise died at Morteau in 1813. He wrote: Réponses critiques à plusieurs questions proposées par les incrédules modernes sur divers endroits des Écritures Saints (Paris, 1788, 1801).—De l'Opinion de M. Grégoire dans le procès de Dôle (1797), together with some articles in the Annales de la Religion, La Chronique Religieuse, etc.

Mokanna (i.e. the Concealed) is the name of a Mohammedan prophet who flourished about A.D. 778. He was so called because, as the Mohammedans say, "he shrouded from his followers the excessive glory of his human face divine with a golden mask." He was the first who introduced into Islam the doctrine of the transmigration of souls. Mokanna taught that God had assumed a human form, had commanded the angels to adore the first man, and from that time the divine nature had descended from prophet to prophet to Abu Molem, the founder of the Abasesides, and finally to himself. He afterward declared the Incarnation of the Logos to be the incarnation of the human and divine nature, as well as the metempsychosis adopted by the Ghullats. See Maden, Hist. of the Turkish Empire, ii, 163. See Mohammedan Sects.

Moket, Richard, an English theologian, was born in Dorsetshire in 1578, and was educated at Oxford University, of which he finally became fellow and doctor, distinctions that opened to him several prominent positions, of which he finally accepted that of provost of All-Souls' College, Oxford. He was also appointed one of the royal commissioners to supervise ecclesiastical affairs. He translated into Latin the Liturgy, sundry catechisms, the constitution, and several other instruments of the church, and a document relating to the Church of England. In order to distribute them as models worthy of imitation by foreign Church establishments. The collection was printed at London (1616, folio). But it had hardly been given to the public when theologians and schoolmen raised such a hue and cry against the work as finally consigned it to the fire. According to Heylin (Life of Laud, p. 70), this proscription was due solely to the unintentional omission on the part of the hapless translator of one of the prerogatives of the English Church. The whole edition of his work was utterly destroyed. One of the treaties which it contained—De Potestate Montis Aeterni Lucem loco subcomitum London, 1683, 8vo. Moket died at Oxford in 1616. See Wood, Athenae Oxoni.; Hoefer, Nouv. Biog. Générale, s. v.; Allibone, Dict. of British and American Authors, s. v.

Möl, Peter van, a Flemish painter, was born in Antwerp in 1590. He was a pupil of Rubens, and painted, in the style of his master, many noted works for the churches of Flanders and Brabant. In the cathedral of Antwerp is his Adoration of the Magi, which is a superior work. Another remarkable work by him was in the gallery of the Louvre, representing Christ after the Crucifixion, with the Marys, Joseph of Arimathea, and John. The time of his death is unknown. See Spooner, Biographical Hist. of the Fine Arts, ii, 594.

Mola, a term derived from the monumental immolation of Christ, alludes to the middle of an altar, signed with the dedication cross, and covering the sepulchre of relics.

Mola, Giovanni Battista, a French painter of the Bolognese school, was born about 1629, and was a scholar of Albano. He copied a vast work of Paul Veronese for cardinal Bichi. Lanzi gives but one example of his works from the collection of the marchese Rinuccini, at Florence, the Reposo in Egypt. Mrs. Jameson mentions by him the Louvre, in which the Virgin watches with upturned eyes while Joseph and the Child sleep. Mola died in 1651. See Lanzi, Hist. of Painting, transl. by Roscoe, iii, 92; Mrs. Jameson, Legends of the Madonnas, p. 241.

Mola, Pietro Francesco, an eminent Italian painter and architect, was born in the diocese of Como in 1612. He studied successively under Giuseppe Albano and Guercino. In his earlier life the works of the latter master were greatly admired by him, but subsequently he went to Venice, where he devoted himself to Titian and Veronese. From the result of this course of study he formed a style peculiar to himself, combining parts of all those from whom he had studied, and his fame spread all Italy. He was brought to Rome in the pontificate of Innocent X, by whom he was immediately employed in executing numerous works, among which are St. Peter delivered from Prison by the Angel and the Conversion of St. Paul, in the chapel of the church of Del Gesù. He was also patronized by pope Alexander VII, for whom he painted a pontifical throne of Monte Cavallo, his most celebrated work, Joseph making himself known to his Brethren. At Milan are two of his most admired productions, in the church of St. Maria della Vite, St. John in the Wilderness and St. Paul the Hermit. Mrs. Jameson mentions several works by this artist, among which are Jacob wrestling with the angel, the Marriage of King David and Rachel, and the Baptism of Christ, in which an angel is disrobing the Saviour. Mola died suddenly at Rome in 1668, while preparing to set out for Paris, whither he had been invited by the king of France, who had appointed him court-painter, with a liberal pension. See Lanzi, Hist. of Painting, transl. by Roscoe, i, 402; ii, 553; iii, 92; Spooner, Biographical Hist. of the Fine Arts, ii, 574; Jameson and Eastlake, History of our Lord, i, 151, 153, 297.

Mola'dah (Heb. Molodah', מולם), מֹלְדָּא (in Nehemiah 7:55, birth; Sept. Molada; v. r. Mola'ad, etc.), a city in the southern part of the tribe of Judah towards the Edomitic border (Josh. xv, 26), which fell within the portion set off to Simeon (Josh. xix, 2; 1 Chron. iv, 26). It was also occupied after the exile (Neh. xi, 26). Rehob (Palest. p. 901) thinks it was the Molod (Mølod in 2 Chron. ii, 6) as a castle of Iudæa, to which Agrippa retired in chagrin after his return from Rome. Eusebius and Jerome (Onomast. s. v. Αργόνη) allude to it (Μαλονή) as a place four Roman miles distant from Arad, which latter they describe as an ancient city of the Amorites situated in the wilderness of Kadesh, and twenty miles from Hebron, on the road to Aila (see Reelast, Palest. p. 985). At a later period Malatha became a Roman colony (Reeland, p. 231). Dr. Robinson (Researches, ii, 621) finds the locality in the present el-Milk, first observed by Schubert, POT. und SYR., i, 194; consisting of three or four huts with a well, situated at the required distance from the site of Arad (comp. Schwartz, Palest. p. 100). The present name, signifying "salt," has little affinity with the Heb. appellation, but may be a corruption of it (Wilson, Lands of the Bible, i, 346; Van de Velde, Memoir, p. 358; Ewald, Gesch. der Volker, ii, 55). Tristram, History of Israel, p. 869 sqq.; Stewart, Tent and Khan, p. 217.

Molana, Philebert de, founder of the Order of St. George, was born at Molana, France, and flourished
in the 14th century. He belonged to one of the oldest families in the country. The duke of Burgundy, Philip the Good, who had made him his private secretary in his service as equerry, later followed his master to the Holy Land, and was very useful to him. In return for his efficiency, the duke appointed him general inspector of the ducal arsenals. Molanus afterwards went again to Palestine, and is said to have brought back the remains of one St. George, par excellence of St. George, relics to the church of St. George, which instituted special services in honor of them. In 1390 Molanus established an order under the inspiration of the alleged martyr. In order to become a member of this association one had to be a native of the duchy or county of Burgundy, and show not less than sixteen quarters on his shield. Each cheerfully undertook that George had to take a vow to devote his life and fortune to the vindication of the Roman Catholic religion, and the protection of the oppressed, the virgins, and the orphans. The distinctive badge of the order was a gold image, suspended from a blue ribbon, and representing St. George slaying a dragon to the ground. Although this society had a purely moral aim, the Besançon Parliament persistently declined to legalize it. The Order of St. George continued in France until the Revolution. Historians are not agreed as to the place and date of Molanus's death. The latter part of his life was shrouded in mystery and legend. Great Latin, Greek, and Russian have each, in turn, created an Order of St. George. See Thomas Varin, Ente de l'illustre Confé- dération de Saint-Georges en 1663; Pointier de Gouelans, Statuta de l'Ordre de Saint-Georges, with the list of the Chevaliers de 1850 (Besançon, 1768, 8vo); John Miller, Historical and Critical Inquiry into the Existence and Character of St. George; Heylin, History of St. George.

Molanus, Gerhard Welcher, a German Lutheran theologian, was born at Hameln, on the Weser, Nov. 1, 1633. He studied at the University of Helm- stadt under Calixtus (q. v.). In 1659 he became pro- fessor of theology in the University of Rinteln, but in 1664 was made extraordinary, and soon after ordinary professor of theology in the same university, which position he retained until 1677. In the mean time he published various works, partly mathematical, partly theological. Among the latter we notice De communicione ac distributione sacramentorum, qua intus alia ostentatur humanam Christi naturam extrinsecus omnipotentem appellari possit (Rinteln, 1665), quite in the manner and method of Calixtus. In 1674 duke John Frederick of Hanover appointed him director of the consistory for that province, and in 1677 he became abbot of the convent of St. George, where he held the office until his death in 1698. The conclave union conferences with the Reformed and Roman Catholic theologians, and, although without success, he acquired the well-earned reputation of a peace-maker. This was especially shown in his efforts in behalf of the French Reformed, whom the revocation of the Edict of Nantes had driven to seek refuge in Germany. But John Frederick, who had himself returned to Romanism, wished to induce Molanus to follow his example, but the latter withstood all his offers. Having, in his efforts for a union with the Romish Church, come in contact with Bossuet, Molanus conceded that the Eu- charist and other sacraments properly did sacrifice: also that "de conciliis ecumenicis legitime celebratis dico: Christus nuncuparetur permitted us ecclesias universalis in concilio aliquid fidei contrarium pronuntiat," etc. Yet he would not recognize as "legitimum celebratum" the Council of Trent, which had condemned the Protestants without a hearing, and which was not universally recognized in the churches. Molanus was accused of having gone over to Romanism, and therefore published in his defence Mijn eenele z. & refstal. coloni- man. (etc.) (1698). He died Sept. 7, 1722. See J. v. Esen- nem, Leben G. W. Molami (Magdeburg, 1724, 8vo); Kapp, Sammlung einzige Briefe über d. Vereinigung d. luth. u. vorg. Theol. (Leips, 1746, 8vo); Schlegel, Kirchengech.
d. 19th Jahrh. i, 559 sq.; ii, 218 sq; Schröck, Kirchen- geschicht. viii, 63, 108 sq. (J. N. F.)

Molanus (Vermeulen), John, a Belgian theologi- cian of some note, was born at Lille in 1538. He was educated at Louvain, and there obtained the doc- torate in 1570, and then taught theology for several years. By different publications he called attention to his learning, and gradually gained favor at the court and at Rome. He was made a canon of the church of St. Peter, and director of a seminary then founded at Louvain. He died Sept. 16, 1585. Baronius pays him great honors in the preface to his Monarchica Romana. Molanus published: De Pictoria et Imaginibus sacris (Louvain, 1570, 1574, 1595, 8vo): — De Historia sacrarum Imaginum et Picturarum, lib. iv; Thesaurum de peintres, sculpteurs, et dessinateurs (Paris, 1765, 12mo): — Annales urbis Louvainae ac obitiorum illius historia (Louvain, 1572, 4to): — Calendarium Ecclesiasticum (Anvers, 1574, 1570): — De foed ereticar servandis, lib. iii: quarum item de fide rebellivus servandis, et quin- tua de fide ac Juramento qua e tyrannis exiguatur (Colo- gnum, 1584): — De pissa Testamentis (Cologne, 1584, 1661, 8vo): — Thesaurum praecipue Compendium (Cologne, 1585, 1590). Molanus also published: II. de aegri Dei, de decernis damalis et de decernis recipiendo (Cologne, 1587, 8vo): — De Cononicis, lib. iii (Cologne, 1587, 8vo): — Militia sa- crae Dacum ac Princium Brobantia cum annotat. Petri Loureii (Anvers, 1592, 8vo): — Medievalium ecclesiastici- cum Diarium (Louvain, 1595, 8vo): — Bibliothece materiariae Thesaurorum quae quibus angustiorium, quam antiquius, tam antiquioriorum, et pertinaciorum (Cologne, 1618, 4to).

Molay, Jacques de, the last grand-master of the Knights Templars, was born about the year 1244 in Burgundy, of the family of Longvic and Raon. He was admitted to his order at Baune, in the diocese of Au- tum. Of his subsequent history but little is known unti- l he was promoted to the grand-mastership about the middle of the 14th century. In the year 1307, during the invasion of France by the English, it was said that he did not obtain his election by his own merits, but through the intrigues of the nobility of France. If this were true it might account for the suspicions and fears which animated Philip IV, against the establishment of the Order of the Temple in France just at this time, when monarchy was endeavoring to reassert itself on the political abasement of the Church and the feudal lordships. But there is nothing to prove this assertion, for it is difficult to conceive how the nobility of France could influence an election contested at such a dis- tance. The affairs of Christianity in the East were at this time in a grievous condition. Most of the great towns had fallen into the hands of the Mohamme- danos. Many of the last defenders of the Cross had perished. One of the most illustrious grand-masters of the order had recently died. Syria was lost to the Chris- tian arm, and the Templars and Hospitallers had taken refuge in Cyprus and Tortosa, whence they invoked the aid of the Holy See, the princes and people of Europe. All Europe being engaged in great internal contests — monarchy and feudalism and the Church arrayed against each other — help was looked for in vain by the poor Christians of the East. Besides, the Cross had not fallen in Palestine without embit- tering numbers against the cause, leading many to say: that men should not persist in a contest which God himself had abandoned. Jacques de Molay, however, had no sooner been put at the helm than he went for- ward with his task. He did not wait for succor from Europe, but endeavored to derive some benefit from the project. He sent the last of the Templars to seek the aid of the king of Italy, France, and Syria; so that in the spring of 199, when the grand khan assembled a powerful force, Jacques de Molay commanded one of the wings of the Tartar army. With the troops confided to him he invaded Syria, and subsequently, under the conduct of the Tartar general, recovered Jerusalem from the infidels. This unexpected
ed event was received with delight by the Christian world. The Mogul Tartars, counselled doubtless by some of the Christian chieftains, sent ambassadors to Europe, in the person of the kings of France and England, urging them to engage in a new crusade, which should strike a final blow at the Mohammedan power in the East. But the Tartar messengers had scarcely returned before reverses and treason had destroyed the army of the grand khan. Jerusalem was lost in 1099, and the Templars under Jacques de Molay were engaged to re- tire to the island of Tortosa, near Tripoli, whence they could simply watch and harass the movements of the enemy. But in 1302 they were finally surprised and defeated, and the grand-master, with those that re- mained of the order, took refuge in Cyprus, now and then in Egypt, by sufferance of the Mohammedans. The brother and successor of the grand khan still looked for aid from Europe, and even approached the pope, but the replies were evasive. Philip IV, in his attempt to check the feudal power and all ecclesiastical control, feared that the papacy might recover, in an institution like that of the Temple, the military force it needed to defend its theocracy. He dared leaving to the nobility an order so entirely filled with its members and benefits, and an organized constit- ution as a means of rallying and defence; for the Temp- lars had become in almost every kingdom of the West a formidable republic, governed by their own laws, ani- mated by the passion of the spirit, by the sacred spirit of javelin internal discipline, and an all-pervading organization; independent alike of the civil power and of the spiritual hierarchy; possessing fifteen thousand of the bravest and best-trained soldiers in the world, armed and ac- counted in the most splendid fashion of the time, ready at the summons of the grand-master to embark on any service, their one aim being the aggravishment of the order. Philip, fearing the strength and the wealth of the order, claiming allegiance only to the pope, as the supreme head of the Church, and greatly desirous of possessing their lands, munitions, arms, ships, and treas- ures, determined upon its destruction; but, lest his in- fluence might be overpowered in an open contest, he re- solved to make the pope his instrument. A new crus- ade, he saw clearly, would only revive religious pas- sions favorable to the Holy See, and render necessary, inviolable, more important, and more powerful still, the recognition as a definite order, not only in the pope, and the opening of a new crusade. June 6, 1306, Clement V summoned the grand-masters of the Tem- plars and Hospitallers to Europe, under pretext of con- sulting them in regard to the proposed crusade, and some previously advanced plans for uniting the two or- ders of Templars and Hospitallers. Promptly Molay re- fused to come; the grand-master was, in his opinion, was not of a nature to stifle the ambitious designs of his enemies. With sixty of the most distinguished knights of the order and a vast amount of treasure, he made an ostentatious entry into Paris, August, 1306, where he was received by the king with great courtesy. In the Molay had been of a less generous and unsus- picious character, he would have understood that every motive that influenced Philip was concentrated in great intensity against his order. The grand-master, lured into security by the apparent kindness of the French king, proceeded to Poitiers to pay his allegiance to the pope, and to present two memorials drawn up by him- self, relative to the state of affairs in the East, and the projected union of the different existent military orders, which he opposed on the ground that by such act their power would only be augmented, and thus consequently provoke greater envy, of which even now there was more than enough; and, so far from suppressing pre- vailing jealousies among the knights, it would only emblitter the strife among the brethren, and cause more frequent collisions. He begged the pope to examine into the sinister rumors which had spread abroad concern- ing the faith, morals, and secret mysteries of the order; for they had been accused of treachery, murders, (dola- tory, Islamism, and many other) villainies; and demanded an inquiry. In order to accomplish this, they might receive public absolution; if culpable, suffer condemnation. Under these pretenses, Philip strongly urged the pope to proceed against the Temple, and the latter, finally yielding to the king's importunity and threats, inaugurated the investigation, and sent to Philip for all possible information. Philip affected to take the request for information as a permission to proceed against the order himself. Accordingly, on Oct. 13, 1307, every Templar in the realm was made a prisoner. Jacques de Molay was seized in the house of the Temple, and summoned before the Inquisition of France, Oct. 24, 1307. According to the report of his interrogatory, he was accused of having been guilty of other crimes. Confession was bribed out of some by offers of indulgence; wrung from others by the dread of torture, or by actual torture. The pope, enraged by the king's liberty, suspended the powers of the inquisitor, and forbade the bishops to con- tinue their proceedings against the Temple. Philip IV simulated ready and complete submission; but at the same time he urged all the princes of Europe to follow his example, endeavored to embitter the French against the Templars, and finally invented a circular letter from the grand-master to all the brethren and subjects in prison, advising them to change the order. Aug. 20, 1308, Jacques de Molay himself was subjected to a second examina- tion by a special commission of cardinals and agents of the king; but as the commission proved very treacher- ous in their conduct towards him, he finally tired of the proceedings, and demanded that he be brought before the Roman pontiff; "for," said he, "to the pope alone belongs the power of judging the grand-master of the order, and to his judgment I refer." March 2, 1310, he was again summoned by the papal commission, but per- sisted in his determination to be judged by the pope only. While the papal commission was still in session, Philip IV, tiring of their slow progress, and fearing that the power of the Temple was not yet crushed, sum- moned fifty-four more of the Templars before a council at Paris, and caused them to be burned the same day, May 11, 1310. The pope now became anxious for his own authority, appointed a new commission to hasten the proceedings, and by a decree of Innocent IV, June 23, 1243, the order was by it condemned to death. Just as the final sentence was about to be pronounced, De Molay arose, and in a calm, clear voice thus addressed his judges: "Before heaven and earth, on the verge of death, where the least falsehood bears like an intolerable weight upon the soul, I protest that we have richly deserved death, re- cognizing that our crimes have not been without the benevolence of any heresy or sin of which we ourselves or our order have been guilty, but because we have yielded, to save our lives, to the seductive words of the pope and of the king; and so by our confessions brought shame and ruin on our blameless, holy, and ortho- dox brotherhood. The cardinals stood confounded, the people could not repress a profound sympathy, and the assembly was hastily broken up to meet another day. But the king, who had been informed of all, or- dered the grand-master to be burned immediately. He was led forth to the flames, a feeble old man, loaded with fetters, bent and whitened by age and captivi- ty. He sustained his sufferings with perseverance and resolution, protesting to the end in favor of the innocence of his order, and persisting bravely — the last champion of Christianity against the Orient, the last liberator of Jerusalem, the last grand-master of the Temple. See Porter, History of the Knights of Malta, i, 180, 190; Sutherland, Achievements of the Knights of Malta, vol. i, ch. ix; Milman, History of Latian Christianity, vol. vi, bk. xii, ch. i and ii; Hase, Church History, p. 319; and especially the excellent article in Hoefer, Nouv. Biog. Générale, xxxv, 79 sq. (J. P. L.)
MOLCHO

MOLCHO, SOLOMON, or DENG P'IN-shæ, as he was called when a Marano. He was *Christening" born about A.D. 1501 in Portugal. He not only received a liberal education, which enabled him to hold a state office as "escrivão aos ouvidores na casa da suplicação," but was probably also made acquainted in his childhood with Hebrew and Talmudic lore, as he is the author of a Hebrew work and a synagogue poem written in the Amharic tongue. Molcho, or Dunggoz, Poetar (p. 534). About this time a man named David Ruben appeared in the court of the king of Portugal. He announced that he had come from India, and was sent by his brother, the king of the Jews, to propose an alliance in order to recover the Holy Land from the Mohammedans. He was received with great kindness and believed in him. He passed through Spain, where he was made many prosetyes; into France to Avignon, and into Italy. He inscribed banners with the holy name of God. In many cities—Bologna, Ferrara, Mantua—numbers believed that he was commissioned to be the leader of the army of Israel. He even had an interview with pope Clement VII. Coming to Portugal, Molcho sought his acquaintance in order to find out whether his visionary revelations, which had all Messianic background, were in harmony with Ruben's commission. The latter treated Molcho very coolly, and told him that his military commission had nothing to do with his message. He was a prophet of a new branch of science. Molcho, however, misunderstood Ruben, believing as he did that this prince and would-be Messiah would have nothing to do with him since he had not the seal of the covenant, and he thus apostatized to Judaism, performing the rite of circumcision himself, which operation became to him the cause of a severe sickness. When Ruben was acquainted with this fact he was very angry, and feared that he might be suspected as the author of Molcho's apostasy. The Jews relate that Molcho was utterly ignorant while he was a Christian; but immediately on his circumcision "the Lord gave him wisdom, and he became wiser than all men in a very short time, and many wondered at him." His preaching was of such an inspiring eloquence that the Jews believed it to be dictated by angels. He preached Judaism before kings; even pope Clement VII admitted him to an audience, and gave him the privilege to dwell wherever he would. Solomon Molcho seems to have been penetrated by his apocalyptic rhapsodies (pages of them may be read in the Chronicles of R. Joseph ben-Joashua ben-Meir, the Sephardi, ii, 152-189) without restraint. Bishops and princes—the bishop of Ancona and the duke of Urbino, Francesco Maria della Rovere I—from credulity, curi-osity, and fear, came to see him and hear him. Two of his prophecies, inundations of the Tiber in Rome and earthquakes in Lisbon, could hardly fail of accomplishment (the former took place October 8, 1580; the latter, January 26, 1581). But he came to a woful end. He attempted to convert the emperor Charles V. at Ratisbon; but Charles was hard-hearted, and ordered him to be put in prison with his friend Ruben, whom he met after he was obliged to leave Rome. When peace was restored with Solymann the Turk, the emperor bestowed himself to Italy, and both prisoners were con-veyed to Mantua. Molcho, who was an object rather for a lunatic asylum than the stake, was condemned to be burned as an apostate Christian. "With a bridle on his jaw-bones to prevent his speaking to the people," as the Jewish chronicle relates, "they brought him out, and all the city was moved about him, and the fire burned before him. And one of the nobles of the em-peror said, 'The bridle which you have put about my neck, I have a message unto him from the king;' and they did so. And he said unto him, 'The emperor hath sent unto thee, saying, 'If thou turn from thy ways, shalt thou not be accepted and live?' And he will maintain thee, and thou shalt be accepted; and if not, evil is determined against thee.' But he answered like a saint, like an angel of God, and said, 'Because I walked in that which is my heart is bitter and grieved; and now what is good in your sight do, and thy soul shall return unto the Father's house as in its youth, for then it will be better with it than now.' He was cast into the fire, and the Lord smelled the sweet savour, and took to him his spotless soul, and is with him as one brought up with him, rejoicing always before him. The Church of the Sephardi, p. 178. And the Jews believed that the fire had no power over him, and that he departed—God only knows whither. Comp. Barrage, Histoire des Juifs (Eng. translation), p. 722; Lindo, History of the Jews in Spain and Portugal, p. 361 sq.; Milman, History of the Jews, iii, 367 sq.; The Chronicle of the Sephardi (transl. from the Hebrew into English by C. H. F. Biallobotzky, London, 1886), ii, 150-192; Jost, Geschichte d. Judenums u. s. Sektien, iii, 125; Kayserling, Geschichte der Juden in Portugal, p. 176 sqq., 192 sqq.; Cassel, Leitfaden für jüdische Geschichte und Literatur (Berlin, 1872), p. 92 sq.; Fürst, Biblioth. Judæorum ii, 387; Grätz, Geschichte der Juden, ix, 264-285; the name in Frankel's Monatschrift (1856), p. 205, 241, 260 sq. (B.P.)

MOLDAVIA and WALACHIA, two states forming the so-called Danubian Principalities, but since December 23, 1861, united under one prince and administration, are now officially bearing the name Roumania. We here treat them separately in this article, as this is the custom generally among geographers.

1. MOLDAVIA (Ger. Moldau, Tur. Bogdan or Kera-Eladak) is bounded on the N. and E. by Russia, on the S. by Wallachia and the Danube, and on the W. by the Austrian empire. Greatest length from north-west to south-east, 290 miles; greatest breadth, 182 miles; area, 20,118 square miles; population about 1,500,000. The country forms, geographically, part of the great undulating pastoral plains or steppes of South Russia, except towards the west, where spurs from the Carpathians give it a somewhat mountainous character. It is watered by the Pruth, the Serech, and the Danube, and is almost everywhere fertile. The forests of Moldavia are also of great extent and importance. But the riches of the country consist mainly in its cattle and horses, of which immense numbers are reared on its splendid and far-stretching pastures. Swine and sheep are also numerous; and the rearing of bees, owing to the multitude of lime-trees, is extensively carried on. The great plagues of the land are locusts and earthquakes. Minerals and precious metals are said to be abundant, but they have not as yet been worked. The capital is Jassy, but the great centre of trade is Galatz. The principal exports are wool, lambkins, hides, furs, wax, timber, sulfur, and salt (in blocks); the imports are chiefly the manufactured products of Western Europe.

2. WALACHIA, the larger of the united Danubian Principalities, is bounded on the N. by the Austrian empire and Moldavia, on the E. and S. by Russia, and on the W. by the Austrian empire and the Danube. Length from the western frontier to Cape Kaliakra on the Black Sea, 365 miles; greatest breadth, 130 miles; area, 27,380 square miles; population about 4,000,000. The greater part of Wallachia is quite flat; but in the north, where it borders on Hungary and Transylvania, it gradually rises up into a great mountain, tall, impassable in all but five places. It is destitute of wood throughout almost its whole extent, and (especially along the banks of the Danube) is covered with marshy swamps miles upon miles in breadth. The principal river flowing through the country is the Aluta, which joins the Danube at Bucharest. For the climate, the Danube is for the most part very cold, and the effects of the floods are intense, while in winter the land lies under deep snow for four months. The soil is rich, and would leave nothing to be desired, were it not for the ravages of locusts and the calamitous summer droughts. The principal products are corn, maize, millet, wine, flax, tobacco, and olive-oil. The vast treeless heaps afford
sustenance to great herds of cattle, sheep, and horses. As in Moldavia, agriculture is an important branch of industry. In minerals—especially gold, silver, copper, and rock-salt—the soil is rich, but only the last of these is extensively worked. The imports and exports are the same as in Moldavia. In both countries they might be more than doubled, as scarcely one half of the soil, which is said to be everywhere good, is under cultivation.

3. History.—In ancient times what now constitutes Roumania formed an important part of Dacia. At the period of the migration of nations, and in the following centuries, it was the scene of the struggles between the Gothic, Hunnic, Bulgarian, and Slavic races, who left their traces among the Romanized Dacian inhabitants, and helped to form that composite people, the modern Wallachs, who in the 11th century were converted to the Christianity of the Eastern or Greek Church. Their incursions, however, frightfully devastated the country. In the 11th century the Kuman, a Turkish race, established in Moldavia a kingdom of their own. Two centuries later the great storm of the Mongols broke over the land. It now fell into the hands of the Nogar Tartars, who left it utterly wasted, so that only in the forests and mountains was an armistice left of the native Wallachian population. In the latter half of the 13th century a petty Wallach chief of Transylvania, Radu Negru of Fogarasch, entered Wallachia, took possession of a portion of the country, divided it among his nobles, founded a senate of twelve members and an elective monarchy, and founded the wallachian state. Rather less than a century later (1564) a similar attempt, also successful, was made by a Wallach chief of the Hungarian Marmarosh, of the name of Bogdan, to repeople Moldavia. In the beginning of the 16th century both principalities placed themselves under the protection of the Turks, and gradually the nobles or boyars lost the right of exercising authority. In 1567 the Turks attached Wallachia to Constantinople. After 1711 the Turks governed the country by Fanariot princes, who in reality only farmed the revenues, enriched themselves, and impoverished the land. In 1822 the Russians wrested Turkey the right of surveillance over the principalities. A great number of the nobles, through family marriages with the Fanariots, were now of Greek descent, the court tongue was Greek, and the religious and political sympathies of the country were the same; hence the effort of the principalities in 1821 to emancipate themselves from Turkish authority, which was only the prelude to the war which was so disastrous to Wallachia. In 1822 Russia forced Turkey to choose the princes or hospodars of Wallachia and Moldavia from natives, and not from the corrupt Greeks of Constantinople, and after 1829 to allow them to hold their dignity for life. The principalities were united, as has been already mentioned, under one ruler in 1858, and under one administration in 1861. In 1866 the Wallachians refused to endorse the reign of Cusa, and, with the consent of Turkey and the great Powers, prince Charles of Hohenzollern was called to govern the united principalities. He was the first to call the country Roumania. To this day (1875) he remains king.

4. Social Condition.—The Roumanians, claiming to be the descendants of the ancient Dacians, betray that origin largely in their language, which is a Latin dialect, three fourths of the words being Latin (the Dacian has disappeared), the other fourth being made up of words indicating a Greek, Gothic, Slavonic, or Turkish origin. A Grammatica Dacica-Rumana was published by Johann. Alexi (Vienna, 1886), and a Historia Lingo Dacico-Rumana by Laurianus (Vienna, 1849). A large Latin-Romanic-Hungarian Dictionary was carefully executed by the bishop of Fogarasch, Joh. Bob (Klausenburg, 1865, 8 vols.). The nobility of the land generally prides itself in being Roumanians, and French customs are in favor with the Roumanians, particularly the young. There is no middle class. The common people, though very poor, are on the whole good-humored, frugal, sober, and cleanly; murder and larceny are almost unknown. Their dwellings, however, are, as may be supposed, of the most wretched description; composed chiefly of interlaced willow-withes, covered with mud, cane, and straw; and, often, even in the large towns, a shelter for cattle; a close of vegetables, and the whole house-furniture is comprised in a few kitchen utensils. The education of the country is not in a very forward condition, but promises under the present administration to take advanced ground. The trade of the country is largely in the hands of foreigners, especially Jews, who are badly governed. Gypsy communities are an important element in the population; upwards of 150,000 of this mysterious race are serfs belonging to the rich boyars and the monasteries. In 1844 about 30,000 were emancipated, and settled in colonies in different parts of the land; they are ruled by a Batteff, or king, of their own choice, of which every gypsy village has one: they call themselves Romuchinzel or Romani. 

5. Religion.—(1) Ecclesiastical Status.—The established religion of "Roumania" is that of the Greek Church, but all forms of Christianity are tolerated, and their professors enjoy equal political rights. Under the old Greek clergy stands a metropolitan archbishop chosen by the general assembly of the different estates, confirmed in his office by the prince, and serving 4,275,000 members. Every bishop is assisted by a council of clergy, and has a seminary for priests; the superintendence of which is fixed on the king of Roumania. A Church at Constantinople.

In Moldavia there are 1795 churches, 9268 priests, and 491 deacons; also 7622 married secular clergy and 60 monasteries, of which the richest is that of Niamitz, with 1300 monks. In Wallachia there are 4171 churches (of which 2587 are wooden), 36,838 persons belonging to the families married to the clergy, priests, monks, nuns, and 202 monasteries and nunneries. The property belonging to the priesthood of the principalities is immense, and at present (1875) efforts are being made by the government to have it secularized. The Roumanians are very superstitious, and care little for human life. The catechism of their morals contains scarcely anything more than fasting and hospitality. They hate all foreigners except the Latin races, and are especially severe against the Jews, who are there in large numbers, and are invaluable for the commercial interests of the country. They number over 400,000. Public persecutions against Jews have at various times continued; and at present, the pressure of the great powers has threatened armed intervention. The United States has pursued a humane policy in selecting a Jewish representative. (2) Evangelism.—Christianity must have early made its way to these parts, and been strengthened during Gothic invasion. St. Nicetas, who flourished about 400, is regarded as the apostle of Roumania. The barbarians in part removed Christian influences, and in 861 Cyril attempted anew the Christianizing of the people, especially the Bulgarians. In consequence the Slavonic language secured a foothold, and in the conflict between Constantinople and Rome the country sided with the latter. At the head of the Church, Rome made repeated efforts to regain her hold, but ineffectually. For political reasons princes now and then favored Rome, but in the 15th century, when it became a dependency of the Turks, the Greek Church gained absolute adherence. In the days of the Reformations Wallachia and Moldavia were of the Greek Church, and in Moldavia John Herculases (Jacob Basilius), an adventurer who had gained the throne, favored Protestantism (1561-68). Twenty years later the prince was again Protestant—Janked Sass, "the Lutheran" (+ 1584). From that time little but heard was said for Protestantism, and even when the reformers were favored by a prince, there were only 1 Protestant for 6 Armenians, 50 Hebrews, 4500 Moldavians, 1450 Greek Catholics, and 280 Jews. Protestant societies exist at Bucharest (one Lutheran and one Reformed), at Craiova, in Wallachia, and at Jassy and

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the walls of houses, probably the rat, a creature common in every habitable part of the world.

Many scholars consider the derivation of the Greeks to be the creature intended by at least the first of the above Hebrew words. Whether this was what modern zoologists would call a mole is, however, rather doubtful. Aristotle, in his history of the apalax, evidently derived from personal and careful examination, describes it as absolutely blind. Now the eyes of our common mole (Talpa europaea), though they are very minute, and so imbedded in the fur as to be readily overlooked by a cursory examiner, are distinctly open, and could not escape the detection of so accurate a physiologist as Aristotle. Hence it has been supposed that the apalax could not have been a Talpa; and another animal has been found to inhabit the east of Europe and west of Asia, which, while possessing much of the form, and even the peculiar structure of the moles, together with their burrowing powers, is absolutely and totally void of sight, the eyes, which are rudimentary specks, being completely covered by the skin of the face, which is quite imperforate. For a while it seemed certain that this was the creature intended; and accordingly the genus was technically named Apalax by Olivier, the species receiving the appellation of typhlus. But still more recently a species of true mole, now called Talpa coco, has been discovered inhabiting Greece, in which the eyes are as minute, and as useless, because as completely covered by the skin, as in the apalax. As the apalax is larger and more conspicuous than the blind talpa, which, moreover, appears to be rare, on the assumption that the former is the tineskethem we here devote a few words to its appearance and habits. It belongs to the family MURIDAE among the Rodents, and is in fact a rat under the guise of a mole. Hence it has been called the mole-rat. The animal is from eight inches to a foot in length, with a great round head, no external ears or eyes, the nostrils opening beneath, the limbs very short, with strong nails formed for digging; the body clothed with a short, thick, soft fur of an ashly hue, and the naked skin of the muzzle white. It is particularly abundant in the south of Russia, excavating the surface of the vast steppes or level plains, and forming long burrows beneath the turf, with many lateral ramifications. The object of its pursuit is not earthworms or subterranea larvae, which form the prey of the true mole; for the mole-rat is exclusively a vegetable feeder, and it drives its runs solely for bulbs and roots, especially for the fleshly root of an umbelliferous plant, the chorophyllum. At frequent intervals the burrow comes to the surface of the soil, and here hillocks are cast up a couple of yards in circumference, and of proportionate height. Altogether its work closely imitates that of the mole, but on a somewhat larger scale. It is said to work energetically and rapidly, and on the approach of an enemy, of which it is warned probably by an acute sense of smell, it instantly turns downward and penetrates the earth perpendicularly. It is said to devour corn,
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and to gather large quantities, which it lays up in its deeper galleries for winter supply, in this respect agreeing with many other of the Muridae. Like the mole, it can proceed forward or backward in its burrow with equal celerity; and the same may be said of the weasel, which may be often seen near the entrance of a hole, basking in the sun, but instantly disappearing on alarm. The least noise excites it; though it cannot see, it lifts its head to listen, in a menacing attitude, and if its retreat is cut off, it becomes animated with rage and ferocity, morose and gnashing its teeth, and biting severely, yet not biting to wound, but to drive away his enemy. It is often seen skulking about near the houses of the people, and may be in the texts referred to, as “the king,” in Isa. xxx, 88, to that deity: “For Tophet is ordained of old; yea, for the king it is prepared.” Again, of the Israelitic nation, personified as an adulteress, it is said, “Thou wentest to the king with oil” (Isa. xlvii, 9); Amaziah, the priest of Bethel, forbade Amos to prophesy there, “for it is the king’s chambers” (Amos vii, 13); and in both these instances Dr. Geiger would find a disguised reference to the worship of Molech (Urechrib, etc., p. 299-308).

Traces of the root from which Molech is derived are to be found in the Miščas, Malîca, and Molóðær of the Phoenicians; with the last mentioned may be compared Aдрómónelch, the fire-god of Sepharvaim. The fire-god Molech, as the tutelary deity of the children of Ammon, was essentially identical with the Moabitic Chemosh. The Hebrew form, as an undoubted proper name, likewise occurs with some variety, as seen above, Solomon had in his harem many women of the Ammonite race, who “turned away his heart after other gods,” and left a legacy of these abominations, to high places to Molech, “the abomination of the children of Ammon,” were built on the “mount that is facing Jerusalem”—one of the summits of Olivet (1 Kings xi, 7). Two verses before the same deity is called Milkom, and from the circumstance of the two names being disinguished in 2 Kings xxiii, 10, 18, it has been inferred by Movers, Ewald, and others, that the two deities were essentially distinct. Phénicien, i, 528 is probably correct in regard to the latter as merely an Aramaic pronunciation. It is true that in the later history of the Israelites the worship of Molech is connected with the valley of Hinnom, while the high place of Milcom was on the Mount of Olives, and that no mention made of human sacrifices to the latter deity it is impossible to resist the conclusion that in 1 Kings xi, 5, “Milcom the abomination of the Ammonites,” in ver. 5, is the same as “Molech the abomination of the children of Ammon,” in ver. 7. To avoid this Movers contends, not very convincingly, that the latter verse is by a different hand. De be it as it may, in the reformation carried out by Josiah, the high place of Milcom, on the right hand of the mount of corruption, and Tophet in the valley of the children of Hinnom were defiled, that “no man might make his son or his daughter to pass through the fire to Molech” (2 Kings xxiii, 10, 18). In the narrative of Chronicles these are included under the general term “abominations,” and the apostasy of Solomon is not once alluded to. Tophet soon appears to have been restored to its original uses, for we find it again alluded to, in the reign of Zedekiah, as the scene of child-sacrifice and sacrifice to Molech (Jer. xxxix, 35). Kimm, following the Targum, takes the word Milcom as not an appellative, and not a proper name, while with regard to sikkuth (סיקוק, A.V. “tabernacle”) he holds the opposite opinion. His note is as follows: “Sikkuth is the name of an idol; and (as for) molachem he speaks of a star which was made an idol by its name, and he calls it ‘king,’ because they thought it a king over them, or because it was a great star in the host of heaven, which was a king over his host; and so to burn incense to the god of heaven, or to jśmie, as explained in the book of Jeremiah.” Genesius compares with the “tabernacle” of Molech the sacred tent of the Carthaginians mentioned by Diodorus (xx, 65). Rosenberg, following the Targum, understands by the image was carried in processions, a custom which is alluded to in Isa. xlv, 1; Epist. of Jer. 4 (Selden, De Desyr. symt. i, c. 6).

There remains to be noticed one passage (2 Sam, xii,
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31) in which the Hebrew written text has יִֽפּּוֹקָ֣ה, mal-קֶּנֶּ֣ה, while the marginal reading is יִֽפּוֹקָ֣ה, mal-קֶּנֶּ֣ה, which is adopted by our translators in their rendering "brickkiln." Kimchi explains mal-קֶּנֶּ֣ה as "the place of Mo-lec," where sacrifices were offered to him, and the children of Ammon made their sons to pass through the fire. Molech and Mal-קֶּנֶּ֣ה, being an "idol," are translated "burning-tree" (Jer. xxxi, 27; Amos i, 11). On the other hand, Mal-קֶּנֶּ֣ה, the name of the place, reads יִֽפּּוֹקָ֣ה, "our king," which he explains as the title by which he was known to the Ammonites.

2. Biblical Account of this Deity.—There is some difficulty in ascertaining at what period the Israelites became acquainted with this idolatry; yet four reasons render it probable that it was before the time of Solomon. The first is the custom observed that they should burn their children as sacrifices. First, Molech appears—if not under that name, yet under the notion that we attach to it—to have been a principal god of the Phenicians and Canaanites, whose other idolatries the Israelites confessedly adopted very early. Secondly, there are some arguments which tend to connect Molech with Baal, and, if they be tenable, the worship of Molech might be essentially as old as that of the latter. Thirdly, if we assume, as there is much apparent ground for doing, that wherever human sacrifices are mentioned in the Old Testament, we are to understand them as being offered to Molech—the apparent exception of the gods of Sepharvaim being only a later distortion of their original character—then a remarkable passage in Ezek. xx, 26 (comp. ver. 81) clearly shows that the Israelites sacrificed their first-born by fire when they were in the wilderness. Fourthly, the rebuke contained in Amos v, 28, as quoted in Acts vii, 45, appears to imply that some idol similar to this was secretly worshipped as early as the exodus. See CHI-NeUR. Moreover, those who ascribe the Penta-teuch to Moses will recognise both the early existence of the worship of this god and the apprehension of its contagion in that express prohibition of his bloody rites which is found in the Mosaic law. The offender who devoted his offspring to Molech was to be put to death by stoning; and in case the people of the land refused to inflict upon him this judgment, Jehovah would himself execute it, and cut him off from among his people (Lev. xviii, 21; xx, 2–5).

Nevertheless, it is for the first time directly stated that Solomon erected a high place for Molech on the Mount of Olives (1 Kings xi, 7); and from that period his worship continued uninterruptedly there, or in Topheh, in the valley of Hinnon, until Josiah deposed both places (2 Kings xxii, 10, 13). Jeboahaz, however, the son and successor of Josiah, again "did what was evil in the sight of Jehovah," and probably the same sacrifice was also offered in Samaria (2 Kings xxiii, 32). The same broad condemnation is made against the succeeding kings, Jeho-akim, Jehoiachin, and Zedekiah; and Ezekiel, writing during the captivity, says, "Do ye, by offering your gifts, and by making your sons pass through the fire, pollute yourselves with all your gods until the day, and shall I be inquired of by you?" (xx, 31). After the restoration, all traces of this idolatry disappear.

Molech, "the king," was the lord and master of the Ammonites; their country was his possession (Jer. xlix, 1), as Moab was the heritage of Chemosh; the princes of the land were the princes of Malcham (Jer. xlix, 3; Amos i, 15). His priests were men of rank (Jer. xlix, 3), taking precedence of the princes. So the priest of Hercules at Tyre was second to the king (Justin, xviii, 4, § 5), and like Molech, the god himself, Baal Cham-aman, is Mal-kar, "the king of the city." The priests of Molech, like those of other idols, were called Chemarim (2 Kings xxi, 6; Hos. x, 5; Zechar. i, 4). Most of the Jewish interpreters, Jarchi (on Lev. xviii, 21), Kimchi, and Maimonides (Mor. Neb. iii, 38) among the number, say that in the worship of Molech the children were not burned, but made to pass between two burning pyres, as a purificatory rite. But the al-
foes which the Phoenicians and their colonies offered to their principal god, in whom the classical writers have almost always recognised their own Κριδός and Saturn. Thus we are again brought to the difficulty [see BAAL] of whether to write Κριδός or Κρόνος, for the Sun-god Baal, the Sun-god and Jupiter. In reality, however, this difficulty is in part created by our association of classical with Semeitic mythology. When regarded apart from such foreign affinities, Molech and Baal may appear as the personifications of the two powers that give and destroy life, which nearly resemble them as not incompatible phases of the same God of nature.

3. Information from other Sources.—Fire-gods appear to have been common to all the Canaanites, Syrian, and other tribes, who worshipped the destructive element under an outward symbol, with the most inhuman rites. Among these were human sacrifices, purifications, and ordeals by fire, devoting of the first-born, mutilation, and vows of perpetual celibacy and virginity. To this class of divinities belonged the old Canaanite Molech, as well as Chemosh, the fire-god of Moab, Urolat, Daures, Sair, and Thyantrides, of the Edomites and neighboring Arab tribes, and the Greek Dionysus, who were worshipped under the symbol of a rising flame of fire, which was imitated in the stone pillars erected in their honor (Movers, Φόν, i, c. 9). Tradition refers the origin of the fire-worship to Chaldea. Abraham and his ancestors are said to have been fire-worshippers, and the Assyrian and Chaldean armies took with them the same superstition and the pollution of their magi.

As the accounts of this idol and his worship found in the Old Testament are very scanty, the more detailed notices which Greek and Latin writers give of the bloody rites of the Phoenician colonies acquire peculiar value. Münster has collected these testimonies with great completeness in his Religion der Krschtker. Many of these notices, however, only describe late developments of the primitive rites. Thus the description of the image of Molech as a brazen statue, which was heated red hot, and in the outstretched arms of which the child was laid, so that it fell down into the flaming furnace beneath—an account which is first found in Didascalus, as referring to the Cretan Molech Kriōs, but which was subsequently adopted by Jarchi and others—is not admitted by Movers to apply to the Molech of the Old Testament.

According to Jewish tradition, from what source we know not, the image of Molech was of brass, hollow within, with an upper seat in the form of the temple (on 2 Kings xxiii, 10) describes it as "set within seven chapels, and whose offered fine flour, they open to him one of them; (whoso offered) turtle-doves or young pigeons, they open to him two; a lamb, they open to him three; a ram, they open to him four; a calf, they open to him five; an ox, they open to him six; and to whosoever offered his son, they open to him seven. And his face was (that of) a calf, and his hands stretched forth like a man who opens his hands to receive (something) of his neighbor. And they kindled it with fire, and the priests took the babe and put it into the hands of Molech, and set it up head downward toward the seat, and it was called Tophem and Hinnom; because they used to make a noise with drums (tophim), that the father might not hear the cry of his child and have pity upon him, and return to him. Hinnom, because the babe went up (γενήθη, menahem), and the noise of his wailing went up." Another opinion (is that it was called) Hinnom, because the priests used to say—"May it profit (γενήθη) thee! may it be sweet to thee! may it be of sweet savor to thee!" All this detail is probably as fictitious as the etymologies are unsound, but we have nothing to supply its place. Selden conjectures that the idea of the seven chapels may have been borrowed from the worship of Mithra, who had seven gates corresponding to the seven planets, and to whom men and women were sacrificed (De Día Syr. syn. i, c. 6). Ben-}

jamin of Tudela describes the remains of an ancient Ammonite temple which he saw at Gebal, containing a stone image richly gilt seated on a throne. On either side sat two female figures, and before it was an altar on which were offerings of incense, and the sun-god Baal, the Sun-god and Jupiter. In reality, however, this difficulty is in part created by our association of classical with Semeitic mythology. When regarded apart from such foreign affinities, Molech and Baal may appear as the personifications of the two powers that give and destroy life, which nearly resemble them as not incompatible phases of the same God of nature.

A legend is told in Jerome's Questions Hébraïques (1 Chron. xx, 2) that, as it was unlawful for a Hebrew to touch anything of gold or silver belonging to an idol, Itai the Gittite, who was a Philistine, snatched the crown from the head of Milcom, and gave it to David, who thus securely held thepollution.

Many instances of human sacrifices are found in ancient writers, which may be compared with the descriptions in the Old Testament of the manner in which Molech was worshipped. The Carthaginians, according to Augustine (De Civ. Dei, vii, 19), offered children living and dead to Saturn, and by the Gauls even grown-up persons were sacrificed, under the idea that of all seeds the best is the human kind. Eusebius (Prep. Ev. iv, 16) collected from Porphry numerous examples to the same effect, from which the following are selected. Among the Rhodians, a man was offered to Kronos on the 6th of July; afterwards a criminal condemned to death was substituted. The same custom prevailed in Salamis, but was abrogated by Diophilius, king of Cyprus, who substituted an ox. According to Manetho, Amosis abolished the same practice in Egypt at Heliopolis sacred to Juno. Sanchoniatho relates that the Phoenicians, on the occasion of any great calamity, sacrificed to Saturn one of their number, but the custom of sacrificing to the Bull, but the custom was abolished, according to Pallais, in the reign of Hadrian. At Laodicea a virgin was sacrificed yearly to Athene, and the Dumatii, a people of Arabia, buried a boy alive beneath the altar each year. Didodiacus Siculus (xx, 14) relates that the Carthaginians, when besieged by Agathocles, tyrant of Sicily, offered in public sacrifice to Saturn 200 of their noblest children, while others voluntarily devoted themselves to the number of 300. His description of the statue of the god differs but slightly from that of Molech, which has been quoted. The image of brass, with its bronze stretching towards the ground in such a manner that the child, when placed upon them, fell into a pit full of fire.

4. Literature.—E. F. Rivinus, De resoviojui Judeo- rum (Lips. 1735); M. F. Cramer, De Molocho (Viteb. 1720); N. W. Schroeder, De tabernae. Molochi et stella dei Romplici (Lips. 1745); F. Vire, De Molecho. Persona, &c. (Lips. 1751); O. F. van Sems, De Molech (in his Vrai et faux religion, 1692, p. 599); H. Witsius, De cultu Molochi (in his Miscel. sacr., i, 485); J. Braun, Selecta Sacra, p. 449 sq.; Dietrich, Oberw. sacri, i, 444 sq.; Dietzsch and Ziegler, in Ulpieni Theaur. vol. xxii; Movers, Phōnic. p. 65 et seq.; Curschmann, Syr. Lexicon, pp. 21, 139; Dehm, Ant. v. V. T. i, 690; Hug, in the Frbh. Zeitschr. vii, 82 sq.; Gesenius, Thes. Heb. p. 794; J. G. Kotch, Molochokstria Judeorum (Lips. 1889); C. T. Zieger, De immolatione liberalorum (Viteb. 1864);
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Molesworth, Sir William, an English statesman and celebrated writer on philosophy and political economy, was born in Surrey in 1810. He was at an early age ready for college and sent to Cambridge University. In 1835 he became prominent in the political affairs of his native country, and soon rose to distinction in English parliamentary society. He also largely identified himself with literary labors, and in 1834 founded the London Review, shortly after merged into the Westminster Review, of which he was for many years an editor and the associate of John Stuart Mill (q.v.). Sir William was also the intimate friend of James Mill and of Bentham, and was generally regarded as the parliamentary representative of the "philosophical Radicals." He is, however, of particular interest to us as the student of Hobbes, whom Sir William greatly admired. He accumulated material for the "Philosophy of Malmesbury," which remain in MS. unfinished. He was more successful in the publication of an edition of Hobbes's works—which he commenced in 1839, and carried to completion at a cost of many thousand pounds—consisting of a reprint of the entire miscellaneous and voluminous writings of Hobbes (London 1843-45, 11 vols, 8vo), and constituting a valuable contribution to the republic of letters. By Sir William's munificence the works of Hobbes were placed in most of the university and provincial public libraries. The publication, however, did him great disservice in public life, his opponents endeavoring to identify him with the deistic and atheistic opinions of Hobbes on religion, as well as with the great philosopher's conclusions in favor of despotic government; yet he continued a parliamentary career of the greatest energy and usefulness. Indeed, even for his political connections he deserves our notice. He was the first to call attention to the evils connected with the transportation of criminals, and as chairman of a parliamentary committee brought to light all the horrors of the convict system, and by uniting labors remedied this abuse, as well as the disorders generally in colonial administration. In 1855 he became secretary of state for the colonies, and no doubt would have greatly distinguished himself in his work of ten years, but he died suddenly on June 22, 1855. The London Times called him the "liberator and regenerator of the colonial empire of Great Britain." See English Cyclop. s.v.; Fraser's Magazine, xvii, 388; Lond. Gentleman's Magazine, 1845, pt. ii, p. 645; Blackwood's Magazine, xxxvii, 568; xliii, 519; xliiv, 626. See also Homers (J. H. W.)

Mo'lid (Moo'lid, Vulg. Moladi), given (1 Esdr. viii, 47) instead of Ma'hili (q.v.), the son of Levi (Ezra viii, 18).

Mo'lid (Heb. Molid, מְלוּד, begetter; Sept. Mōlīd v. r. Molādē, Molāil, and Mu'li), the last named of the two sons of Abishur, of the tribe of Judah, by Abihail (1 Chron. ii, 29). B.C. 1261 long after 1212.

Molières, Joseph Pruvat de, a French philosophical writer of some note, was born at Tarascou in 1577. He was a member of the French Academy of the Oratory; but, having embraced the philosophical doctrines of Malebranche, he quitted the society after the death of Malebranche to devote himself wholly to physics and mathematics. He was made professor of philosophy at the royal college, and became a zealous advocate of the Cartesian philosophy. He was prominent in the schism which divided the range within the departments of mathematics, physical science, and philosophy. In the last-named field he published Philosophical Lectures (Paris, 1782, 4 vols. 8vo). See Saveriens, Hist. des Philosophes Modernes, vi, 217 sq.; Revue Chrétienne, 1869, p. 725.

Molin, Laurent, a Spanish theologian, who flourished towards the close of the 17th century as a professor at Upsala, was born in 1657, and died Sept. 19, 1724. He published De Claudius Veterum (Upsala, 1684, 4to); and this last work was the foundation of his criticism of the translation of the Bible in the Swedish language (Stockholm, 1729, 12mo).

Molina, Antonio de, a Spanish theologian, was born at Villa-Nueva-de-los-Infantes, Castile, about the middle of the 16th century. He became a member of the Order of the Augustines, among whom he taught theology, and was promoted to the position of superior. The death of his colleague still more forced his shoulder to forsake his official connection, and take refuge in a small convent at Miraflores, where he died, Sept. 21, 1612. He wrote many works which have a considerable reputation; among others, Instrucción de acreditar (Barcelona and Madrid). This book had already passed through seven editions when it was translated into Latin by Fr. Nicolás Jansenboy (Anvers, 1618, 8vo). There existed also a French (1639), an English (1652), and an Italian version—Exercitios spirituales de las excelencias proce- rreco (Burgo, 1615, 4to; Madrid, 1658); also translated into Italian.

Molina, Luís, a distinguished Spanish theologian, was born at Cuenca, in New Castile, in 1555. In 1578 he entered the Order of the Augustines; was professured at Coimbra, and afterwards served for twenty years as professor of theology in the University of Evora, in Portugal. He died at Madrid, Oct. 12, 1601. In his writings, which treat especially of grace and free-will, he propounded a system of doctrine which has since been called Molinism, after him. While it was a continuation of Thomas Aquinas (7th ed. of Cui- ca, 1598, 2 vols. fol.) that he was led to attempt the old Pelagian Controversy by a conciliation of free-will in man with the divine foreknowledge, and with predestination, and he finally advocated his system in his De liberi arbitrii concordia cum gratia donis, Divina Prae- scripta, Predestinationis, et Reprobationis (Lisbon, 1598, 4to). This book, dedicated to the grand Inquisition of Portugal, at once gave rise to a violent controversy. Molina rejects the sufficiency of grace, asserting that grace is sometimes sufficient, sometimes insufficient, according as the will is co-operating with or resisting it. According to his theory, the efficacy of grace is the result of the consent of the human will; not that this consent gives it any strength, but because this consent is requisite in order that grace should be efficient. He therefore says that man requires grace in order to do good, but that God never fails to grant this grace to those who ask it with fervor; he also asserts that man has in his power to answer or not to the calling of grace. These opinions, which had found many followers, were first attacked by the Spanish Dominicans as being of a Pelagianizing tendency, while they themselves were firmly attached to the doctrine of Thom. Aquinas, and hence he became named Thomistae (q.v.). The innovation was afterwards at- tacked also by the Calvinists as opposing the theology of Augustine, and also by the Jansenists. Indeed, so much opposition had been encountered by the Molini- stae, as the propagators of this peculiar doctrine were called, that it was thought wise in 1594 to bring the matter to the consideration of pope Clement VIII, who enjoined silence on both parties, and promised to commit the decision of the dispute to a congregation of theologi- ans. Upon this the Dominicans used their influence with Philip II to induce the pope to reopen the question at once; and, the king's persuasion prevailing, the pope summoned the Council of Trent in the fall of 1549. This congregation called De Auril, consisting of a presi- dent, cardinal Malincz, the bishop of Trent, of three other bishops, and seven theologians of different frazer-
MOLINA

nities. It was made their task to inquire into the nature of the assistance derived from grace, and its mode of operation. On Jan. 16, 1598, the opinions of Molina were thus summarized: (1) A reason or ground of God’s predestination is to be found in man’s right reason with the free will; none other. (2) It is plain that the grace of God bestows to enable man to persevere in religion may become the gift of perseverance, it is necessary that they may be foreseen as consenting and co-operating with the divine assistance offered them, which is a thing within their power. (3) There is a mediate presence, which is neither to free nor natural knowledge of God, and by which he knows future contingent events before he forms his decree. (4) Predestination may be considered as either general (relating to whole classes of persons), or particular (relating to individual persons). In general predestination there is no reason or ground for it beyond the good pleasure of God, or none on the part of persons predestinated; but in particular predestination (or that of individuals) there is a cause or ground in the foreseen good use of free-will. In 1601, finally, the decision of the congregation was rendered. It pronounced in favor of the Thomistic opinions. But notwithstanding this decision, the Jesuits, who were almost en masse with the Molinists, succeeded in prevailing on Clement VIII to reopen the case; and a new congregation was appointed, consisting of fifteen cardinals, five bishops, and nine doctors, over whom the pope himself presided on seventy-eight different occasions, from March 29, 1603, to December 10, 1605, but when about to pronounce sentence he died, and the congregation’s sittings had to be continued under his successor, Paul V, from September, 1605, until March, 1606. Yet even after the expiration of such a long period of deliberation, covering over two hundred sittings, a settlement of the question seemed less likely ever; and perhaps Paul, not wishing to condemn or to approve either party, public policy requiring that the pope should not make an enemy of France by deciding against the Jesuits, nor of Spain by deciding against the Dominicans, quietly concluded to discontinue the sittings, simply announcing that he reserved to himself the right of giving his verdict when he should see fit. Only, in dismissing the contending parties, in 1607, he forbade their publishing anything more on the subject. This command, however, was but little regarded, and the Scienza media of Molina came to be substantially adopted by Jesuit theologians, while all his adversaries, the upholders of the æronymous grace, considered this system as semi-Pelagianism. Jansenius, for instance, accuses Molina of disregarding St. Augustine, and of misrepresenting his opinions, etc. Bossuet says, in answer to this reproach of semi-Pelagianism (see his answer to Jutius, Apostematum ex Protestantiis, etc.) As for M. Jutius’s objection of our Molinists being semi-Pelagians, if he had only opened their books he would have seen that they recognised in all the elect a gratuitous preference on the part of divine grace—a grace ever predisposing, ever necessary for all pious deeds. This we never find among the semi-Pelagians. Going from one extreme to the other, we are not led, by regarding grace as purely human acts with which it is then connected, I do not hesitate to assert that no Roman Catholic will contradict me when I say that this would be a fearful mistake, which would take away the very foundation of humility, and that the Church would never tolerate it, after having so often decided, and lately in the Council of Trent, that everything good, even to the first disposition of the sinner to be converted, comes from an impelling and predisposing grace, which is preceded by no merit. Molina wrote also De Justitia et Jure (Cuenca, 1592, 6 vols. fol.; Mayence, 1659). See Antonio, Nova Bibliotheca Hispana; Alegambra, De Script. Soc. Jes. p. 814 sqq.; Abridg of the Hist. of the Congregation of the Augustinians, vol. vii.; Planck, Gesch. des Gena des Monde; Fleuray, Eccl. Hist. clxxiii., 4; Le Clerc, Bibl. Univ., et Hist. vol. xiv.; Aug. le Blanc, Hist. de Comun. de Ausilí, Gratia Deiun. (Domn.) Meyer, Hist. Controv. de Deiun. Gratia Ausilí. (Jesuit); Kuhn, Kathol. Dogmatik, i. 291 sq.; Ranke, Hist. of the Popacy, vol. ii. p. 587 sq.; ii. 90 sq.; Nicollin, Hist. of the Jesuits, p. 281, 282; Walch, Religions Streitigkeiten auss der Luther. Kirche, i. 269 sq.; Schröck, Kirchengeschichte s. d. Ref. iv. 295 sqq.; Hagenbach, Hist. Doctrines, ii. 202, 278, 280, 288; Bickersteth, Christian Student, sec. iv. p. 233; Wetzer u. Welte (Roman Catholic), Kirchen-Lexicon, vii. 199 sqq.

Molinism. See MOLLIN, DR.

Molinari, Antonio, a Venetian painter, who flourished in the early part of the 18th century, was a pupil of Antonio Zanchi, whose maxims he afterwards renounced, creating a style of his own. Molinari painted some excellent works for several of the Venetian churches, but his pictures were very unequal in merit. In 1757 he settled in Venice, where he died. See Lanzi, Hist. of Painting, trans. by Roscoe, ii. 225; Spenser, Zig, Hist. of the Fine Arts, ii. 575.

Molinari, Giovanni, an eminent painter of the school of Piedmont, was born at Savigliano in 1721. He was a pupil of Cavaliere Beaumont, and executed a number of works of art for the various churches at Turin and adjacent cities. A picture in the church of St. Bernardino, in Vercelli, representing a number of saints, is, according to Lanzi, "well disposed, with good action, and conducted with great care." In Turin there is an Addolorata by him at the Regio Albergo della Virtù; in other places in the state are numerous religious works, among which a St. John the Baptist, in the Abbey of St. Benigno, is worthy of mention. His character was naturally timid, reserved, and modest; and Lanzi says he did not paint history as much as he should. Lanzi does not give the date of his death, but Spenser places his death in 1798. See Lanzi, Hist. of Painting, trans. by Roscoe, iii. 815; Spenser, Hist. of the Fine Arts, iii. 575.

Moulinet, CLAUDE DU, a French ecclesiastical antiquary, was born at Chalon-sur-Marne in 1620, and during the greater part of his life occupied the position of canon regular and procurator general of the Congregation of St. Genevieve, Paris. He was the author of several works, based mainly upon his researches in ecclesiastical antiquities, the most prominent of which are an edition of The Epistles of Stephen, Bishop of Tournay, with notes, and The History of the principal Popes, as taken from Medals. The latter work extends from Martin V to Innocent XI, and includes a description of medals from 1417 to 1678. In addition to his labors in numismatics, he collected a great many rare curiosities and relics, and some very remarkable Greek and Oriental MSS. The library of St. Genevieve owes much to him for its present renown on account of its great collection and careful preservation of antiquities, which have not only proved of public interest, but of great historical character. He died Sept. 16, 1687. (H. W. T.)

Molinier, Étienne, a French Roman Catholic, born at Toulouse about the latter part of the 16th century, began life with the study of law, and became councillor to the parliament of his native city; but subsequently took orders, and became doctor of theology and of civil and canon law. He preached with great
success in the principal churches of Provence and Paris, and even preached before Louis XIII, when that monarch was crowned in 1610. He died in 1650.

Molinier wrote *Sermons pour les dimanches de l'Annee* (Toulouse, 1651, 2 vols, 8vo); *Sermonts & dieu de l'Annee* (1655, 8vo); *Sermonts de l'Octave de Sainte Suzanne* (Toulouse, 1640, 4vo); *Sermonts de la Croix* (Rouen, 1650, 8vo). These sermons evoke much depth of thought as well as vast erudition. See *Histoire Toulousaine; Dictionnaire portatif des Préclo- cuteur.*

Molinier, Jean-Baptiste, a French divine, was born at Arles in 1625, began his studies in his own country, and was afterwards sent to Rome, where the fathers of the Oratory had then entered the army, and finally quitted the sword to take holy orders. He taught theology at Arles, and entered the Congregation of the Oratory in 1700. He was subsequently sent to the seminary of Saint-Magloire of Paris, and to Macon and Grenoble. He excelled remarkable talent for preaching, and was very successful at Toulouse, Lyons, Orleans, and at Paris. Massillon, hearing him, was impressed by his eloquence, but at the same time surprised at the inequality of his talent, which sometimes rose to the sublime, and again sank heavily to the obscure and complicated. Some biographers say that Molinier devoted much labor to his discourses, he equaled the most celebrated French orators; but he relied too much upon his talent, and did not sufficiently moderate the impetuosity of his imagination. His discourses are the production of a happy genius, which expresses itself with much fire, energy, force, dignity, and ease. He only lacked taste; his style is incorrect, unequal, and marred by common phrases, which form a strange contrast to many parts full of life and grandeur. Molinier left the Oratory in 1720, and retired to the diocese of Sens, whence he returned to Paris to resume his preaching, but was prohibited from doing so by the Vindictives. No longer permitted to preach, Molinier wrote. He left the following works: *Traduction nouvelle of the Imitation of Jesus-Christ* (Paris, 1725, 12mo); *Sermons Choisis* (1722-34, 3 vols, 12mo); the sermon *Du Ciel* is considered his principal production: *Pamphlets* (1722-34, 3 vols, 12mo); *Discours sur la religion de la Croix* (1722-34, 2 vols, 12mo); *Instructions et Prières pour soutenir les âmes dans la voie de la pénitence, etc.* (12mo); a sequel to the *Directeur des âmes penitentes de Vaugue.*——Exercice du pénitent, with an Office of the pénitence (18mo): Les Pauvres, translated into French, with some notes *écrits de la vie des pauvres par la pénitente* (18mo).——Sur l'Amour de Dieu (1718, 4to); very rare. He retired from public life but a short time before his death, which occurred in Paris, March 17, 1735. See Bouguerel, Histoire des Hommes Illustres de Provence; Chaudont and Delandine, Dict. hist. s. v.

Molinism, the name given to the system of grace and election taught by Louis Moliné (q. v.). The kind of prescience demanded by the Rods in the schools of the *Scien- tia media* is that foreknowledge of future contingencies which arises from an acquaintance with the nature and faculties of rational beings, of the circumstances in which they shall be placed, of the objects that shall be presented to them, and of the influence which their circum- stances must have in determining their actions. This system has been commonly taught in the Jesuit schools; but a modification of it was introduced by the celebrated Spanish divine, Suarez (q. v.), in order to save the doctrine of special election. Suarez held that although God gives to all men grace absolutely sufficient for their salvation, (2 vols, 8vo), it is given to the elect a grace which is not alone in itself sufficient, but which is so atten- pered to their disposition, their opportunities, and other circumstances, that they infallibly, although yet quite freely, yield to its influence. This modification of Molin- ois's system is called Congrégation. Molinism must not be confounded either with Pelagianism or semi-Pela- gianism, inasmuch as Molinism distinctly supposes the inability of man to do any supernatural act without grace (q. v.). See Thomist; Will, Free.

Mollina, Don Antonio de, a Spanish Franciscan, founder of the Quietists, was born of noble parentage near Saragossa, December 21, 1627. He studied at Pamplona, and, after finishing his studies at the University of Coimbra, took holy orders, and in 1669 went to Rome, where his pious conduct and the purity of his life caused many to believe for the first time in the existence of a spiritual director. He acquired great reputation, but steadily refused all ecclesiastical preferment. In 1675 he published his *Way or Guide to what the Mystics call a spiritual or contemplative life* This book, written in Spanish, was supported by the recommendations of some of the greatest and most respectable men. In 1681 it was published in Rome in Italian, though it had appeared in that language some time before in other places. Afterwards it was translated into the Dutch, French, and Latin languages; and was very often printed in Holland, France, and Italy. The Latin translation, under the title of *Manuscripto Spiritualitatis,* was published by A. H. Franke (Halle, 1687, 2mo). In Italy it bore the title of *Guida Spirituale.* But though the work added greatly to Molinio's celebrity, it also became the subject of bitter opposition. It was soon attacked. There were not wanting many who in the specious but visionary principles of this author, perceived the seeds of a very seductive error. Among these the celebrated preacher Segneri was the first who ventured publicly to call its orthodoxy into question; but his stricures were by Molinio's friends ascribed to jealousy of the influence which Molinio had acquired with the people. By degrees, however, reports spread of the practical results of this teaching, and even to the personal conduct and character of its author, or of his followers, began to find circulation; and eventually the Jesuits took decided ground against him, and he was accused of heresy. The substance of his system, which his friends interpret in one way and his opponents in another, amounted to this: Christian perfection consists in the peace of the soul, in renunciation of all external and temporal things, in the pure love of God, free from all considerations of interest or hope of reward. Thus a soul which desires the supreme good must renounce not only all sensual pleasures, but also all material and sensual things; silence, and renunciation of the world are the means by which the mind and will of man can become con- trast and absorb itself in God. Molinio's enemies ac- cused him and some of his disciples of reviving the abuses of the Gnostics, and of teaching, both by their precepts and their example, the most objectionable principles of Quietism. According to the propositions which were declared to be heretical, the Ignorantia, by means of an extreme the contemplative repose which is the com- mon characteristic of Quietism as to teach the utter indifference of the soul, in a state of perfect contempla- tion, to all external things, and its entire independence of the outer world, even of the actions of the very body in which it animates; inasmuch as this internal perfec- tion is compatible with the worst external excesses, since these are of no importance so long as the soul remains in communion with God. See Quietism. It is very probable that the opposition to him, especially that of the Jesuits and others who watched over the interests of the Roman cause, was provoked because they perceived that Molinio's system tacitly accused the Roman Church of a departure from true religion, Molinio, though he had a vast number of friends, and though the pontiff himself, Innocent XI, was partial to him, was in 1686 cited before the Inquisition, and sub- mit his manuscript, which accused him of heresy. In addition to the opinions contained in his book, a prodigious mass of papers and letters, to the number, it is said, of 20,000, found in his house, were produced against him, and he was himself rigorously examined as to his opinions. The trial lasted two years; and in 1687 sixty-
eight propositions contained in his book were solemnly condemned. By a decree of Aug. 28, 1687, he was declared to have taught false and dangerous dogmas, contrary to the doctrine of the Church and to Christian piety. On Sep. 6, 1696, or the 20th of the month, in a yellow capua or the red cross before and behind, made to kneel on a scaffold in front of the church of the Dominicans, and there compelled to recant all he had taught in his books; after which he was compelled to pass the remainder of his life in prison. A bull of Innocent Xi., of Nov. 19, 1696, annulled the Inquisition's condemnations, in globo, the sixty-eight propositions. A refutation of Molino's doctrine is to be found in Fénelon's works (Versailles, 1820), and in Bouquet, États d'Oraison. See Moreci, Diction. histor.; Pluquet, Diction. des hérésies; Recueil de diverses pièces concernant le Quérisme et les Quéristes; or Molino, ses amis et ses disciples (Amsterdam, 1688, 4v0); Lettres écrites de Rome touchant le Quérisme; or Molino, ses sentiments, etc. (Amsterdam, 1688); Herzog, Real-Encyklopädie, ix, 698; Mosheim, Ecclesia Hist. iii, 389 sq.; Berger, Dict. de Théologie, iv, 420; Wetzer u. Welte, Kirchen-Lexicon, vii, 218 sq.; Schütting, in Niedner's Zeit- schrift, 1864, p. 382 sq.; 1865, p. 382 sq.; Baump- garten-Crusius, Compend. d. Dogm. Gesch. i, 407 sq.; Hodgson, Reformers and Martyrs; Heinrich, Gesch. u. Kirch d. Mystiker, pt. iii, ch. iii; Walch, Religions Streitigkeiten ausser der luther. Kirche, i, 283 sq.; ii, 982 sq.; Schröck, Kirchengeschichte a. d. Ref. vii, 453 sq. See Herzog, Real-Encyklopädie, ix, 698.

Molenbergh, Marcullin, a German Roman Catholic theologian, was born at Munster, Sept. 1, 1741, and was educated in the convets of the Rhenish country. In 1758 he entered the Order of St. Francis at Hanau, but was ordained to holy orders Oct. 27, 1764, and for nine years taught philosophy and mathematics, and for two years divinity and moral theology at Pader- born. He was then retired to the convet of St. Francis at Munster; but in 1811, when it was abolished, he lived for a while privately. In 1815 he re-entered monastic life in the convet of St. Francis at Paderborn, and died there in 1831. Some of his most important works are: Das Zeitalter der Vernauf herausgegeben von Thomas Paare, wiederg. (Paderborn, 1787, 2d edition; Munster, 1809). — Neue Auslegung des alten Testament von Becklin, Prof. zu Munster, wiederg. (Dorsten, 1806). — Neue der Gottheit Jesus nachtheilige Auslegung des I. Capital des Evangel. Joh. van Muth, Prof. in Erfurt, wiederg. (ibid. 1807). — Wo ist die allzügige und vernarbte bischöfliche hineingezogenen in unseren Christen eine Wirtschaft geworden oder bei den Lateinern? (Paderborn, 1810). — Urber die Ansichten des b. Apostel Petrus nach Rom und Antio- chia, and einige vorgeschriebene alter Streitigkeiten mehrvor Bischöfe wider die Päpste (ibid. 1816). — Anmerkungen über die neuen deutschen Übersetzungen des N. T. durch Carl und Leander vom Eau, auch besonders über den be- straften Cephas (ibid. 1817). — Historia religionis Chris- tiana in compendio et ordine chronico exhibita, tom. i, ab anno i-326 (ibid. 1818). See Waizteneger, Gelehr- ten-und Schriften-lexicon der deutschen katholischen Geistlichkeit, ii, 18 sq.

Mollah (Arab. mula, Turk. mulu, i, e. ruler) is the name of a Turkish superior judge, who is an expounder of civil and criminal law, and of the religion of the state; he is therefore necessary both a lawyer and an ecclesiastic. Under him is the cadi or judge, who administers the law, and superior to him are the kadihashki and the mufti (q. v.). They all are, however, subject to the Sheik el-Islam, or supreme mufti. In Persia, the title of mulla is similar to that of mollah in Turkey; but his superior there is the "sadir," or chief of the mollahs. In the states of Turkestan, the mollahs have the whole government in their hands. See Mullah.

Möller, Heinrich, popularly known as Henry von Zülpich, one of the early Protestant martyrs, was born in 1488, in the county of Zülpich, in the Netherlands. In 1504 he joined the Augustinians, and in 1515 went to the newly-established University of Witt- tenberg. Here he became intimate with Luther. In 1516, or the 20th of the month, he was ordained to the priesthood, and in his youth, made prior of the Augustinian convent of Dort, but was finally obliged to leave it in 1520 on account of his reformatory opinions, went to Antwerp, and there became sub-prior of the Augustinian convent. This place also he was obliged to leave in December, 1520, his favorite retainers of the Reformers having made him many enemies in the body, and in March, 1521, we find him back at Wittenberg, occupied in studies. But when, in consequence of the Edict of Worms, the evangelical party began to be persecuted in the Netherlands, he returned, in 1522, to Dort and to Antwerp, and there by his example encouraged the Augustinians to spread the principles of the Reformation. Inquisition quickly recognised him in a leading spirit, and he was marked as one whose head should fall. On Sept. 29 he was arrested, but the people rallied and re-leased him. Satisfied that safety could be found only in flight, he then bade adieu to his Christian friends, and went successively to Amsterdam and Zülpich, with the expectation of making his way back to Wittenberg. But he was stopped in Bremen, and entreated by the people to stay there and preach the new doctrines. Consenting, after much urgent solicitation, he was made pastor, and by his preaching soon gained the greater portion of the consistory of the place in account of his martyrdom. In November, 1524, when his friends felt satisfied that the cause had been so efficiently served as to make a falling away to Romanism well-nigh impossible, he left for Meldorf, in Denmark, where he was desired to introduce the Reformation. He encountered great opposition, and, though the authorities of the place were in his favor, he was seized on the 10th of December by the Roman Catholic clergy and their dupes, and burned the next day as a heretic. The news as it reached the different German Reformers caused great sorrow. The loss sustained seemed irreparable. Melancthon wrote a hymn of praise over him, Luther a letter of sympathy to the Christians of Bremen, and an account of his martyrdom. In the cemetery of Meldorf, where Möller's remains had been deposited after a severe struggle with the drunken rowdies who, fired by religious fanaticism, had caused his death, a monument was erected to his memory, June 25, 1830. See Luther, Von Reformation, etc., Wech, etc. (3d and 4th, or 2d and 3d, and the smallest and up-to-date, or the smaller, or imperial, or 4to, or the most modern and up-to-date, or the newer, or the latest, or the latest edition; Heckel, Die Märtyrer in der evang. Kirche, edited by Wichern (Hamb. 1845 and 1849); Rudelbach, Christliche Biographie (Leips. 1849); Fliedner, Buch. d. Märtyrer, vol. ii; Schügel, Kirchen u. Reformationsgesch., v. Nordrhein, vol. ii; Ranke, Deutsche Gesch. im Zeitalter d. Reformation, vol. i and ii; Bredenkamp, H. Gesch. der Reformationszeit, vol. ii; Hist. of the Reformation (Austin's transal. Phila., 1844, 8vo), bk. i; Motley, John of Barnevelt (N. Y. 1874), i, 283 sq.; Zeitschr. f. hist. theol. 1868, p. 485; Fieber, Univers- len-Lexikon, xi, 367; Herzog, Real-Encyklopädie, ix, 704. (J. H. W.)

Moller, Henry, a Lutheran minister, noted for his valuable labors in the Lutheran interests in the United States, was born in Hamburg, Germany, in 1749. When only a youth of fourteen he migrated to this country, and went to Philadelphia. There he was one day, shortly after his arrival, met in the street by the celebrated Dr. Muhlenberg, who knew him, and who recognised in the young man so striking a family resemblance as to induce him to stop and inquire his name. Identified by the doctor, Henry, was at once giv- en a place in his own house, and everything was done to promote his welfare. The doctor also gave him an ap- pointment in school work in a secondary school where he was then teaching, while Möller's leisure hours were devoted to the study of theology, under the direction of his patron. Möller was licensed to preach the Gospel by the Synod of Pennsylvania, and was willing to share
the privations and sufferings incident to those early days, when the members of churches were scattered through the wilderness, like sheep without a shepherd. He engaged in preaching the Gospel to the poor, in collecting contributions for the church treasury, and in advertising the principles of the Lutheran faith, and promoting the interests of the Redeemer's kingdom. During the Revolutionary War he was chaplain of a German regiment in the army commanded by general Washington. Möller's first regular pastoral charge was Reading, Pa. There he remained for two years, and later became pastor of Albany, N.Y., where he built the first Lutheran church, and promoted the interests of his sect. In 1788 he received and accepted a call to New Holland, Pa., and labored there until, in 1795, he was induced to take the Lutheran flock at Harrisburg, and he served them most acceptably for seven years. In 1802 Möller returned to Albany, and for six years more served the people to whom he had in his first connection so greatly endeared himself. He next accepted a call to the united churches of Sharon and New Rhinebeck, N.Y., where he labored until physical infirmities rendered him unable to attend to the active duties of his profession. Cheered by domestic affection and Christian hope, the last six years he lived were spent in retirement, "although," says a contemporary, "his whole life was devoted to the interests of his divine Master. Until the end he sought opportunity to do good, and to make himself useful around him. He lived, full of faith, calm and confident in the great truths of that blessed religion which he had faithfully preached, Sept. 16, 1829. As a preacher, Möller's talents were not brilliant, yet he accomplished greater things than the more highly gifted. As a man, his whole life was marked by integrity, truthfulness, and a contempt of everything mean or dishonorable. See [Lutheran Evangel., Qu. Rev. (memoirs of deceased ministers), 1865, p. 273 sq.; Sprague, Annals of the Amer. Pulpit, vol. ix (Lutherans).] (J. H. W.)

Mollusus or Mollusc, Giovanni, a distinguished Italian martyr in the Protestant cause, was a native of Montalto, in the territory of Siens, and the descendant of a very respectable family. He was born near the opening of the 16th century. When only twelve years of age he was placed in the monastery of Gray Friars, where he made rapid progress in arts, sciences, and languages. He entered the order of Minorites while yet a youth, and was of that order when only nineteen years of age. Every minute was improved in study of polite letters and theology, and he came soon to be noted for his learning and industry. After having pursued his studies six years longer at Ferrara, he was made theological lecturer in the university of that city. He subsequently lectured for the universities of Brescya and Parma, and was appointed professor of theology in the University of Bologna about 1583. There, on reading several treatises of the Reformers, he became at heart a zealous Protestant, and began to expound in its purity the Epistle to the Romans. Immense crowds soon attended his sermons, and at one point so numerous were they that he was seized by order of the pope, and, being denied a public trial, gave an account of his opinions in writing, confirming him by scriptural authority. Mollusus defended himself with such ability and address that the judges appointed by Paul III. to try the case were forced to acquit him, in the way of declaring that the sentiments which he had maintained were true, although they were such as could not be publicly taught at that time without prejudice to the apostolic see. He was therefore sent back to Bologna, with an admonition to abstain for the future from explaining the same doctrine (i.e. justification by faith). But continuing to expound the epistles of the apostle Paul, as formally, and with greater applause from his hearers—even the monks of different convents, many of the nobility, and individuals of ecclesiastical orders, attending them—cardinal Campeggio procured an order from the pope to remove him from the university (Pontefallium, Rerum in Ecl. Gest. lib. ix, fol. 263). Mollusus did not remain idle when relieved of his duties at the university, but continued his studies, and grew in strength among his fellow-sufferers. He finally became lecturer to the monastery of St. Lorenzo, Rimini, and it is said even here he was persecuted; and in 1542 the opposition grew so decided that he was frequently in great danger. He was several times imprisoned, but always escaped until the time of the ascension of pope Julius III., when he was hunted down at Ravenna, and transported to Rome. On Sept. 9, 1553, a public assembly of the Inquisition was held with great pomp, and Mollusus was brought before that body, attended by six cardinals and their episcopal assessors. All the prisoners brought forward in this session recanted and performed penance except Mollusus and another, a native of Pergium named Tisserano, who refused to do violence to their conscience. When the articles of accusation against Mollusus were ready, permission was given him to speak. He defended the doctrines which he had taught respecting justification, the merit of good works, auricular confession, and the sacraments; pronounced the power claimed by the pope and his clergy to be usurped and antichristian; and addressed his judges in a strain of bold and fervid invective, which silenced and chained them to their seats, at the same time that it cut them to the quick; and when he had finished his address, he threw the flaming torch which he held in his hand on the ground in contempt of the court; but it is, through educating the accusers that he would rather extinguish life than suffer them to force a lie from him. Of course mercy to such a criminal was not within the gift of Rome, and he was consequently condemned, together with his companion, to instant death. They were at once conveyed to the place of execution, first hung, and then burned to ashes. See Huet des Martyrs, p. 264, 265; Gerdesium, Ital. Reform., p. 103; M'Crie, Ref. in Italy, p. 95, 124, 261; Young, Life of Patericus, ii, 113 sq. Fox, Book of Martyrs, p. 184, gives Mollusus's history inaccurately. (J. H. W.)

Molloy, Francis, an Irish divine of some celebrity, flourished in the College of St. Isidor at Rome, Italy, in the second half of the 17th century, as professor of theology. He wrote Sacra Theologia (Rome, 1656, 8vo)—Lucerna Fidelium (1676, 8vo), a Roman Catholic Cathe- chism in Irish—Grammatica Latino-Hibernica com- pendiata (1677, 12mo). Shingle, who gives an abstract of the last work in his Archaeologic Britannica, says that it is "the most complete Irish grammar then extant, although imperfect, as to syntax, etc. See Wars, Writers of Ireland, vol. ii.

Mo'loch (Heb. Melekh, מְלֶ֑כָה, king, as often; Sept. and N. T. Mol'och), the name of an Ammonian idol (Amos iv, 26; Acts vii, 43); usually called Moloch (q. v.).

Molokans. See MALAKANS.

Molten Image. See IDOL.

Molten Sea. See Ska, MOLTEN.

Molten Islands, or Royal of these islands of the Malay Archipelago in the Indian Ocean. The term comprehends, in its most extensive sense, all the islands between Celebes and New Guinea, situated to the east of the Molucca passage, in long. 120°, particularly those of Globo; but, in a more restricted sense, only the greater islands:—

1. Ternate, the most important, lies in 0° 48' N. lat. and 127° 2' E. long., and is 25 miles in circumference. It has a population of 9000, of whom only about 400 are Europeans. Its natives are mainly Mohammedans. It was formerly the residence of sultans, who ruled over large territoriy and controlled about 10,000 fighting-men. The island is fertile and well watered. Rice, cotton, tobacco, etc., are cultivated, and a trade is supported with the adjacent islands. (2) Tidore, south of Ternate, in 0° 40' N. lat. and 127° 25' E. long., is 18 miles in circumference, and rises towards the interior.
Of its population of 8000, the natives are less gentle but more industrious than those of Ternate, and diligently cultivate the soil, weave, and fish. They are also Mohammedi. The town of Ceru is situated to the south-west of Neira, south-east from Amboyna, in 4° 38' S. lat. and 130° E. long., separated by narrow straits from Goenong-API on the west, and Great Banda on the east. The coast is steep, and surmounted by several forts and batteries, which command the straits and roadstead. The town of Neira, on the south side of the island, is the capital of the Dutch residency of Banda. It has a Protestant church, school, and hospital. The Banda Islands have a rich soil, and are planted with nutmeg-trees, producing upwards of a million pounds of nuts and over a quarter of a million pounds of mace. Pine-apples, the vine, coffee, and tobacco, and bananas and other tropical fruits, are abundant. Ay is the prettiest and most productive of the group. Goenong-API is a lofty volcano. The climate is not particularly healthy. The east monsoon begins in May, and the west in December, and both are accompanied with rain and storms. The Ulissiers, which, with Amboyna, produce clove-nuts, are Sarapoura, Oma or Haroukou, and Nousa-Laut. They lie to the east of Amboyna, in 3° 40' S. lat. and 128° 33' E. long., and have an area of 1074 square miles. Sarapoura is the largest, and is formed of two mountainous peninsulas, joined in the middle by a narrow strip of land. The population amounts to 11,655, of which 7,750 are Christians. They have several schools, with a very large attendance of scholars. Oma, separated from Sarapoura by a strait in a league in width, has eleven villages, of which Harouka and Oma are the chief. It is mountainous in the south, and has several rivers and sulphurous springs. The beautiful village of Harouka, on the west coast, is the residence of the Dutch postholder, who is president of the council of chiefs. Here is the head office of the clove produce. There are two forts on Oma, several churches, and six schools, with 700 pupils. Population 7188; one half Christians, the other Mohammedans. Nousa-Laut lies to the south-east of Sarapoura. It is planted with clove-trees, which in 1858 produced 120,283 pounds. There are upwards of 30,000 cocoa-nut-trees. The inhabitants, who were formerly pirates and cannibals, amount to 8479 souls, are all Christians, and have schools in every village—in 1859 they were attended by 670 pupils.

The Moluccas or Spice Islands, in the broad use of the term, lie to the east of Celebes, scattered over nearly eleven degrees of latitude and longitude, between 3° S.—8° N. lat. and 126°—155° E. long., including all the territories or islands, large or small, mutually rularably by the Dutch government, and Tidore. They are now tributary to Holland, and are virtually under the jurisdiction of the governors appointed by the Dutch, and are divided into the residences of Amboyna, Banda, and Ternate; a fourth residency, under the governor of the Moluccas, being Melada. Over the northern groups of the Spice Islands the Netherlands exercise an indirect government, the sultans of Ternate and Tidore requiring to have all their appointments of native officials ratified by the resident. The southern groups are directly under European rule. The residency of Amboyna contains that island—sometimes called Ley-Timoa, or Hitu, from the two peninsulas of which it is formed—Buru, the Ulissiers group, and the west part of Ceram. That of Banda includes the Banda, Keeling, Key, Arru, and other islands; also the eastern part of Ceram. Under the residency of Ternate are placed the Moluccas proper, Gibolo, the neighboring islands, and the north-west of Papua. The possession of Banda is ceded by the governor of the Moluccas to the Dutch, and is 767,000, Amboyna, the Banda and Ulissiers islands, chiefly supply the cloves, nutmegs, and mace which form the staple exports. The Banda Islands are Neira, or Banda-Neira, Great Banda, Ay or Way, Rhan, Ronggai, and Goenong-API, containing an area of 888 square miles. Of the population, which is about 6000, 400 are Europeans; in the whole residency, the inhabitants number about 110,000, including the eastern part of Ceram. These are divided into two classes, the Neiras, south-east from Amboyna, in 4° 38' S. lat. and 130° E. long., separated by narrow straits from Goenong-API on the west, and Great Banda on the east. The coast is steep, and surmounted by several forts and batteries, which command the straits and roadstead. The town of Neira, on the south side of the island, is the capital of the Dutch residency of Banda. It has a Protestant church, school, and hospital. The Banda Islands have a rich soil, and are planted with nutmeg-trees, producing upwards of a million pounds of nuts and over a quarter of a million pounds of mace. Pine-apples, the vine, coffee, and tobacco, and bananas and other tropical fruits, are abundant. Ay is the prettiest and most productive of the group. Goenong-API is a lofty volcano. The climate is not particularly healthy. The east monsoon begins in May, and the west in December, and both are accompanied with rain and storms. The Ulissiers, which, with Amboyna, produce cloves, are Sarapoura, Oma or Haroukou, and Nousa-Laut. They lie to the east of Amboyna, in 3° 40' S. lat. and 128° 33' E. long., and have an area of 1074 square miles. Sarapoura is the largest, and is formed of two mountainous peninsulas, joined in the middle by a narrow strip of land. The population amounts to 11,655, of which 7,750 are Christians. They have several schools, with a very large attendance of scholars. Oma, separated from Sarapoura by a strait in a league in width, has eleven villages, of which Harouka and Oma are the chief. It is mountainous in the south, and has several rivers and sulphurous springs. The beautiful village of Harouka, on the west coast, is the residence of the Dutch postholder, who is president of the council of chiefs. Here is the head office of the clove produce. There are two forts on Oma, several churches, and six schools, with 700 pupils. Population 7188; one half Christians, the other Mohammedans. Nousa-Laut lies to the south-east of Sarapoura. It is planted with clove-trees, which in 1858 produced 120,283 pounds. There are upwards of 30,000 cocoa-nut-trees. The inhabitants, who were formerly pirates and cannibals, amount to 8479 souls, are all Christians, and have schools in every village—in 1859 they were attended by 670 pupils.

The Spice Islands generally are husbanded by Europeans and Asiatics; and, though the plains are sometimes very hot, mountains are always near, where it is pleasantly cool in the mornings and evenings. Besides the spice-trees, the bread-fruit, sago, cocoa-nut, bananas, orange, guava, papaw, also ebony, iron-wood, and other are also cultivated. The natives of some of the islands are Aflers; of others, Malaga on the coasts, and Aflers in the interior. In Ceram are also Papuan negroes, brought originally from Bali and Papua as slaves. These are harshly treated and poorly fed. The governor of the Moluccas has a salary of 4000 guilders, and, with the secretary and other officials, resides in a city of Amboyna, the streets of which are broad, planted with rows of beautiful trees, and cut each other at right angles. There are two Protestant churches, a town-house, orphanage, hospital, and theatre, besides a useful institution for training native teachers, with which is connected a printing-press.

History, etc.—The Moluccas were first discovered by Europeans in 1511, when the Portuguese, under Antonio de Abreu and Francisco Serrao, landed there. They found, however, that the Arabians had already been there, and had made converts of the natives along the coast—the Malayas. In the mountains they found the Papuans (q.v.), but these Oriental negroes were savages, and in a large measure remain so to this day. The king of Portugal claimed the island, and held undisputed sway until 1598, when the Netherlanders took Tidore. In 1823 they drove out the English from these
islands, of which they had taken possession, and in 1658 the Netherlanders alone remained to lord it over the country. Though for a time the British got a hold in the island, the Dutch finally became its possessors.

The islanders have frequently attempted to throw off the Dutch yoke, but have failed thus far. The wars with the Aloers of Ceram, in 1859 and 1860, have brought them more fully under Dutch rule. Recently new suits of Twelve Houses have been instituted, with less power than their predecessors. The natives along the coast speak a dialect of the Malay tongue, mixed with many foreign words; but the ancient Molucca or Ternata language appeared to the eminent Asiatic linguist, Dr. Lysden, to have been an original tongue. They have adopted many of the tenets, or ritual of the Church of England, and have been converted to Christianity. Many of them, named Sheriffs, boast of their descent from Mohammed, and are held in great respect, especially if they have performed the pilgrimage to Mecca.

The Papians have been rapidly decreasing, and have wholly disappeared in most of the smaller islands. But they still exist in many of the more eastern islands, and hold undisturbed possession of New Guinea. The houses on these islands are generally raised on pillars eight or ten feet high, on account of the moisture, and are entered by means of a ladder, which is afterwards drawn up. The color of the natives is a deep mahogany brown, and yellow, and they are naked and unclothed.

They subsist chiefly on sago. The men wear little covering, except a hat of leaves, and a piece of cloth round the middle: and the women are dressed in a large white garment like a sack, with a remarkably broad hat on their heads. Their arms are a kind of light tough wood, arrows of reeds, pointed with hard wood, and bucklers of black hard wood, ornamented with designs in relievo, made with beautiful white shells.

The Moluccans have themselves but little intercourse with natives of civilized countries; indeed they know considerately less of them than others in the archipelago.

They seldom see a European vessel.

Misionary Labor.—The native tribes of the mountains remain very largely in heathen ignorance. Many of the Moluccans were made converts to Mohammedanism even before the appearance of Christians on the soil. Islam is gaining new adherents daily. Christianity, on the other hand, has thus far secured but few in number, as the first impression made by the Portuguese did not result very favorably. The Inquisition at Goa extended its power to these parts, and tried hard to carry the Moluccans into the Christian fold, but failed utterly.

The exchange of ownership imported the Protestant doctrine into the islands; but they have failed to see much difference between Romanism and the Reformed faith, and Islam is still all. Efforts until 1815 made by Protestants are hardly worth mentioning. In that year J. C. Kasse, in the employ of the Rotterdam Missionary Society (Zendinggenootschap), inaugurated successful efforts for the conversion of the Moluccans, and for fourteen years apostolic labors were performed there. In 1819 missionary Jungmichel inaugurated successful labors at Ternate and in the Sangur Islands. At the same time valuable enterprises were inaugurated also at Timor and Ambon. To the formerly Lebrun went. He settled at Capung, the seat of the Dutch governor, on the south coast of Timor. For twenty years there had been no Christian minister among the natives there, who profess Christianity. With so much greater eagerness did they now crowd to the missionary's preaching; and in the very year first ninety pagans were admitted to the Church, which already consisted of one hundred and fifty Christians. Since that day, however, the rajah of Rotti submitted himself to Christ crucified; and in 1823 Lebrun baptized in Little Timor, Kissor, Lett, and Moa, 496 persons. The Friendly Society which he established was subscribed to even by some of the pagan princes. He everywhere formed schools, and to the remote churches he addressed pastoral letters, after the manner of the apostles, of the good effect of which there are pleasing testimonies.

A few years before his death, the centre, however, of missionary labors in the archipelago is, and always has been, Amboyna. Its inhabitants have since 1850 been regarded as Christians. The Rotterdam Society has a number of stations there, and a seminary for the education of native teachers. These stations are now under the Bishop of Brabante, and it is anticipated that the Dutch government will recognize the missionaries as stationed pastors, and contribute for their support. See Sonnerat, Voyage to the Spice Islands; Forrest, Voyage to New Guinea; Crawford, Hist. of the Indian Archipelago, i, 18 sq.; Earl, Native Races of the Indian Archipelago, vol. vi, 257 sq. Handbuch der Geographie, i, 326 sq.; Grundemann, Missions-Atlas, pt. ii, No. 6; Newcomb, Cyclopedia of Missions, p. 486 sq.

Molyneux, William, an Irish mathematician and philosopher, who was born at Dublin April 17, 1656, was educated at the university of his native place, and afterwards studied as a mathematician at the University of Dublin. He was a founder of the "Dublin Philosophical Society," of which he was the first secretary (1688), and then president, and the author of twenty-seven papers on miscellaneous subjects inserted in the "Philosophical Transactions" between 1694 and 1716, and of a Translation of the six Metaphysical Dissertations of Descartes, together with the Objections against them by Thomas Hobbes (London, 1671). Molyneux was a devoted Protestant, and during the political disturbances was obliged to seek refuge in England in 1688. After the battle of the Boyne he returned again to Ireland. Among the many persons of literary eminence with whom Molyneux maintained a correspondence, Locke was held by him in particular esteem, and in the last year of his life he went to England for the purpose of visiting that philosopher. Molyneux died in Dublin Oct. 11, 1698. (J. H. W.)

Mom'dis (Μομ'dis v. r. Μύμ'dis), given (1 Esdr. ii, 4) in place of Μαδαδ (q. v.) of the Heb. (Ezra x, 24).

Moment (πτολ.), re'ya, the wink of an eye, i.e. an instant; στρατ., a point of time, Luke iv, 5).

Momiers or Mummer's (from the French word mommes) is a hypnotic drug taken by a hypnotist to induce a hypnotic trance given to a sect of Calvinistic Methodists in French Switzerland. In the first part of the present century we find in Switzerland, as in Germany, a conflict between the old confessional faith and Rationalism. The Genevan school had broken loose from rigid Calvinism, and the heresies of Arminianism and Socinianism were taught and believed. But after the great political events of the years 1813-15 we see the old evangelical faith beginning once more to assert itself, young theologians in Geneva and the canton Vaud declaring in favor of orthodox preaching, and avowing the ten almost Calvinistic doctrines. What had once been total human depravity. Their preaching caused great bitterness of feeling. Empyazatat, generally recognized as the first preacher of the Momiers at that time, was in 1816 obliged to quit Geneva, and in 1817 the "Venerable Company of Pastors" (i.e. the Presbytery of Geneva) issued an formal prohibition against preaching on the old Calvinistic grounds which had so long held the fundamental doctrines of the Reformed Church. This arbitrary action led to an open rupture between the evangelical and rationalistic parties. A number of preachers—among them, Malan (q. v.), Empyazat, Gausen, Boet, Galland, and Drummond (a British Method-
MONARCHIA

MONA

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MONACO, LORENZO, a Genoese painter, sometimes called the "Monk of the Isle d'Oro," flourished in the 14th century. He was a favorite of the king and queen of Aragon, to whom he presented several illuminated missals. A beautiful Angel, with arms crossed over his bosom, and floating in the air, is credited to him in the Florence gallery of pictures in Egypt, in the Arena at Padua, in which picture Mary and Joseph are attended by Salome and three youths. But very little is known of this artist. He died, according to Lanzi, in 1408. See Lanzi's History of Painting, trans. by Roscoe (London, 1847, 8 vols. 8vo), iii, 283; Mrs. Jameson, Legends of the Madonna (ibid. 1857, 8vo), p. 201; Sacred and Legendary Art (ibid. 1857, 2 vols. 8vo), i, 129; ii, 796.

Monodology (from Gr. μονοδησία, unity, and λόγος, discourse) is the term applied to the doctrine or science of Monads, which was fully developed by the German philosopher Leibnitz. "He conceived the whole universe, bodies as well as minds, to be made up of monads, that is, simple substance; each one of which comprehends in its own, in the form of a soul, in the form of an act, in the form of a subject, in the form of a subjectivity, in the form of an existence, endowed with certain active and perceptive powers. A monad, therefore, is an active substance, simple, without parts or figure, which has within itself the power to produce all the changes it undergoes from the beginning of its existence to eternity. The changes which the monad undergoes, of what kind soever, though they may seem to us the effect of causes operating from without, are only the gradual and successive evolutions of its own internal powers, which would have produced all the same changes and motions although there had been no other being in the universe" (Reid, Intell. Powers, essay ii, ch. 15). "Monodology," says Cousin, "rests upon this axiom: every substance is at the same time a cause, and, every substance being a cause, has therefore in itself the principle of its own development; such is the monad—it is a simple force. Each monad has relation to all others; it corresponds with the plan of the universe; it is the universe abridged; it is, as Leibnitz says, a living mirror which reflects the entire universe under its own point of view. But every monad being simple, there is no immediate action of one monad upon another; there is, however, a natural relation of their respective development, which makes their apparent communication; this natural relation, this harmony, which has its source in the wisdom of the super-sensible pre-established harmony" (Hist. de Mod. Philos. ii, 86). See Ueberweg, Hist. Philos. ii, 92 sq., 107 sq.; also p. 27, 54, 130, 145, 312, 816, 336, 507. See also LEIBNITZ; NEO-PATRISTIC.

Monarchia was the title occasionally bestowed in the Christian churches, especially in those of the East, instead of the more familiar metropolis (q. v.). In the 6th canon of the Council of Sardice, which was held in 344, we find metropolitans distinguished by the title princeps provinciae (Ἀρχιερέας τῆς ἐπαρχίας); but elsewhere, in references of those days, they are entitled monarches. See Riddle, Christian Antiquities, p. 224.

Monarchia is the term by which is designated the leading or opening statement of the dogmas and the entire system of the doctrine of the Trinity (q. v.), i. e. the doctrine that there is one and only one Αρχή, principle or fountain of Divinity, God the Father, the first person in the Trinity, who only is Άρχος άρχων, "God of and from himself" (Pearson [Expos. of the Creed (1741, fol.)], p. 59) is very particular on the form of the designation makes exception to Bull, who uses the word "from"—"of and from himself," which Pearson considers a contradiction). The doctrine of the Trinity assumes that the Son and the Holy Ghost derive their divinity from the Father.
as the one Ἁρχή. The scriptural and only true idea of God involves in its development the idea of the triune; and the doctrine of the Monarchia may be apropos to the idea of God, or from the side of the trinity of persons. Coming to it on the side of the unity, there is presented to the mind, first, the existence of God, then the unity of God, then the underived nature—that is, his self-existence. Coming to the doctrine on the side of the trinity of persons, Scripture is well the standard, who has it interred by an apostolic generation; and God the Holy Ghost, who is Θείς ἐς Θεόν by an eternal procession. This refers us to the first person of the Trinity, as him from whom the second and third persons derive their divinity. The doctrine of the Monarchia, flowing as it does directly from the unity of God, in its expression guards that unity in which at the same time it renders it possible that the Son is God, and the Holy Ghost God, by a derivation of Godhead; the full doctrine of the Godhead of the second and third persons being maintained by the further doctrine of the perichoresis. It is to be remarked that as Ἀρχή has the meaning of "beginning" with reference to time, as well as the meaning of "principle" with reference to origin, so with regard to the former meaning the Son and the Holy Spirit are Ἀρχή as well as the Father. Ἀρχή, cause, is also used in the enunciation of this doctrine: the Father himself, ἀρχή, is Ἀρχή; the Son and the Holy Spirit are ἀρχήν and Ἀρχήν. And the Churchadeshis appearancetotrihemism by tracing back (if we may so say) the infinite perfection of the Son and Spirit to him whose Son and Spirit they are. They are, so to express it, but the new manifestation and repetition of the Father; there being no room for numeration or comparison between them. The same is true of the contemplative mind, till they are referred to him in whom they centre. On the other hand, in naming the Father, we imply the Son and Spirit, whether they be named or not. This is the key to much of the language of holy Scripture which is otherwise difficult to understand, as, e.g. 1 John v. 20; 1 Cor. xiii. 4-6; John xiv. 16-18 (Newman's A. R., p. 192). Viewing this doctrine on the side of the second and third persons of the Trinity, it becomes the doctrine of their subordination to the Father. In nature, in perfection of substance, equal to the Father; in authority, in origin, the Son and Holy Spirit are subordinate. Bull expresses it thus: "Pater igitur Dominus praecordiorum, quia a Deo; a Deo vero est Patri Filus καθά φώς. Deus ac Dominus est Filius sicut a Pater; et in hoc solo discrepant a Patre Filius, quod Deus et Dominus sit a Patre Deus ac Domino: hoc est, Deus licet de Deo sit, de vero tamen Deo Deus versus ets, ut definitivum synodus ipsi Nicena." (Bull's Works, Book xii. c. 4.) 1615. It is the same thought as that of the Holy Spirit. This subordination, and the ministrations of the Son and of the Holy Spirit in executing the counsels of the individual society of the Godhead, is styled the economy of the Holy Trinity. See PROCESSION.

Monarchia is a name given to those Christians of the early Church who denied the distinction of persons in the divine nature. They insisted on the divine unity, which they thought was infringed by the common and orthodox doctrine of the Trinity. "Monarchia tenens" was their frequent assertion when comparing themselves with the orthodox fathers, whom they accordingly charged with Tritheism. Yet it is apparent that the Monarchians did not properly use the term μοναρχία—at least not in the catholic sense, as maintaining that there is only one Ἀρχή, source or fountain of Deity, the Father, which sense implies the existence of two, or three, or distinct Persons; nor in the sense of unity, for unity can only be asserted when there is plurality (in which lies the misuse of the term by the Unitarians); nor, again, in the sense of God's sole government, which affirms nothing concerning the existence or non-existence of a distinction of Persons in the Godhead; but they used it in the sense of simple oneness, from which oneness they argued that the Godhead is so simple a being as to be governmentless. Nevertheless, this was the meaning in which they used the term μοναρχία is apparent on the very face of the controversy. Thus Tertullian goes on to assert that monarchia means nothing else than "singular et unicum imperium." The Monarchians are generally credited as the adherents of this doctrine, but this is not so. They were sometimes called Patriformians because their ideas led to the conclusion that, if the union between God the Father and his Son Jesus was so intimate as they affirmed, then the former must be supposed to have suffered with the latter all the afflictions of his life and death. Praxeas held that the Word of God (Jesus Christ) was not the same as the God in the world,—the emissions of his voice, to which that distinct agency had been metaphorically ascribed. These heresies considered that the doctrine of the Church with respect to the personality of the Son was a disparaging representation of Christ, whom they held to be the supreme God himself, and who, in a way he had never done before, had revealed himself in human nature, and had appeared in a human body. They taught that God was to be considered in two different relations: 1, the hidden Being, as he was before the Creation—the Father; and, 2, in so far as he revealed himself, the Son of the Logos; and so the Son, just as the Logos and the Father were one, and the Son and Father were one. But the Logos was Christ, as the most perfect revelation of God the Father, was called the Son of God. They maintained that this doctrine was most eminently calculated to dignify Christ. (See, however, below.) The Monarchians received both the Old and New Testaments, and held doctrines somewhat resembling the Unitarianism. This general class, however, comprised many who differed more from each other than they did from those reputed orthodox, and who, indeed, had nothing in common but a great zeal for Monotheism, and a fear lest the unity of God should be endangered by the hypostases of the Alexandrian fathers. Thus Theodotus, Artemon, and Paul of Samosata were placed by the side of Praxeas, Noetus, Beryllus of Bostra, and Sabellius, between whom and themselves, on every essential point of Christian doctrine, there was an unmistakable opposition.

Monarchianism is generally supposed to have originated about the end of the 2d century. It seems to us, however, that this heresy may be traced to the very earliest times of Christianity. Justin Martyr expressly denounces it, and his notice guides us to its source, for he finds the heresy to exist both among Jews and Christians. He condemns the Jews for thinking that, when God delivered the life to Adam, God died of the life, as if the Son of God was the God the Father who appeared. Such, he says, are justly convicted of knowing neither the Father nor the Son; for they who say that the Son is the Father are convicted of not understanding the Father nor of knowing that the Father of the universe has a Son, who, being the first-born Logos of God, is likewise God (First Apol. ch. lxiiii.). In the Dialogue with Trypho he handles the same topic, and extends the charge to Christians. "I am aware that there are some who wish to meet this by saying that the power which appeared from the Father of the universe to Moses, or Abraham, or Jacob, is called an Angel in his coming to men, since by this the will of the Father is made known to men; he is also called Glory, since he is sometimes seen in an unnoticeable appearance; sometimes he is called a Man, since he appears under such forms as the Father pleasure; and they call him the Word, since he is also the bearer of messages from the Father to mankind; they say that this power is unseparated and undivided from the Father, in the same manner that the light of the sun when on earth is unseparated and undivided from the sun in heaven, and when the sun sets the light is removed with it, so the Father, they say, when he
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wishes, makes his power go forth, and when he wishes he brings it back again to himself" (Dial. c. Tryph. cc. 127, 128). It appears, then, there were persons in Justin's time who called themselves Christians, but who believed that the Son was merely an unsubstantial en- criptio of the Father nourished from the paternal urine in the synagogues of Greece (see Mill. Pasch. Prin., pt. ii., p. 22 sq.). The cause of this declension in doctrine was, that opposition to the Incomparate Word, when he really appeared, seemed to have predisposed them to accept a heathen philosophy, and to represent the Logos as Philo did— as the manifest God not personally distinct from the concealed Deity. This error found its way into Christianity through the Gnostics, who were largely indebted to the Platonic school of Alexandria. It appears as the foundation of the system of Simon Magus, who taught that the originating principle of all (which he asserted to be Fire, for "God is a consuming fire") is of a twofold nature, having a penultimate term, a name, and a substance. Thus he accorded to Hippolytus remarks, to the potentiality and energy of Aristotel. If this be nothing else than Philo's representation of the Logos, there is some sure ground for the notion that Simon held the heresy afterwards called Sabellian. Burton rejects the notion, inasmuch as the doctrine of the Sabellian writers to be confounded in the theory of Sabellius; but Hippolytus (whom Burton did not possess) shows that the Logos, in Simon's theory, employed certain portions of the divine fulness, which portions he called Eons; and that the Logos, although Simon uses the word Begotten, is really the manifest God not personally distinct from the concealed Deity (see Burton, Hampton Lect. note 46). Although, therefore, the doctrine of emanations is not to be confounded with the doctrine of Sabellius, it had in its original form, as constructed by Simon, a foundation of Sabellianism. Traces of Sabellianism are found even in the later schools of Gnostics, and the later Sabellianism approached to an emanation theory. A resemblance has been noticed between the tenets of Valentinus and those of Sabellius (Peturius, Dogm. Theol. ii. 6; Wurmian, Hist. Sab. ii. 3), and Neander is inclined to think that Marcion may have adopted some of the Patriscylian doctrines (Churck, Gesch. d. Relig., p. 119; Hampton Lect. note 103). The leading tenets of the Monarchians thus appears to have been introduced into Christianity principally through the Alexandrian Jews and the Gnostics. It may also have been derived immediately from heathen philosophers, as in the case of Noetus it is ascribed by Hippolytus immediately to Heraclitus (see Noetians). But whatever its origin in its development, Monarchianism must be carefully distinguished among two opposite classes claiming to be Monarchians: the rationalistic or dynamic Monarchians, who denied the divinity of the Logos, and declared him a mere power (Δύναμις); and the patristic Monarchians, who declared the Son to be the Son with the Father, and admitted at most only a modal trinity, a threefold mode of revelation. "The first form of this heresy," says Schaff, "is identified in the abstract Jewish monothelism, deistically sundened the divine and human, and rose little above Ebonism. The second proceeded at least in part, from pantheistic preconceptions, and approached the ground of Gnostic docetism. The one prejudiced the divinity of the Son, the other the divinity of the Father; yet the latter was by far the more profound and Christian, and according to the Romans was the greater distance. 1. The Monarchians of the first class saw in Christ a mere man, filled with divine power; but conceived this divine power as operative in him, not from the baptism only, according to the Ebionitian view, but from the beginning; and admitted his supernatural generation by the Holy Ghost. To this class belong: (1) The Alogians, a heretical sect in Asia Minor about A.D. 170, of which very little is known. See Alogians. (2) The Theodoreotes, so called from their founder, Theodore, who flourished in the last quarter of the 2nd century. He denied Christ in a persecution, with the apology that he only denied a man; but still held him to be the supernaturally begotten Messiah. He taught that Jesus was born of the Virgin according to the will of the Father, and that at his baptism the higher Christ descended upon him. But this higher Christ Theodoreus conceived as the Son of him who was at once the Supreme God and the Creator of the world, and not (with Cerinthus and other Gnostics) as the son of a deity superior to the God of the Jews. See Theodoreotes. (3) The Armonites, or adherents of Artemon, who came out somewhat later at Rome with a similar opinion, declaring the doctrine of the divinity of Christ an innovation, and a relapse to heathen polytheism. They asserted that until the time of Victor, bishop of Rome, their doctrine was the reigning one in the Roman Church. It was first proscribed by Victor (2nd cent.) in the center, Zephyrinus (after A.D. 200). This was an unreasonable charge, but may have been made possible by the indefiniteness of the earliest formulas of the Christian Church. The Armonites were charged with placing Euclid and Aristotle above Christ, and esteeming mathematics and dialectics above the Gospel. See Armonites. (4) Paul of Samosata, bishop of Antioch in the second half of the 3d century, who denied the personality of the Logos and of the Holy Ghost, and considered them merely powers of God, like reason and mind in man; but granted that the Logos dwelt in Christ in greater measure than in any other person of the number of messengers of God; and taught, like the Socinians in later times, a gradual elevation of Christ, determined by his own moral development, to divine dignity (διονύσιος και προσωπικ). His overthrow by the emperor Aurelius in 272 decided the fall of the Monarchians, though they still appear at the end of the 4th century as condemned heretics, under the name of Samosataeans (q. v.), Pualianistes (q. v.), and Sabellians (q. v.). 2. The second class of Monarchians, called by Tertullian Patrispassians (as afterwards a branch of the Monophysites called Theopaschites), together with others, and their leaders, and their followers, were called Holders of the Monarchians, to hold fast the divinity of Christ; but they sacrificed to it his independent personality, which they merged in the essence of the Father. (1) The first prominent advocate of this class of Monarchians, rather than the founder of Monarchianism, was Praxeas, of whom we have already spoken above. Noetus of Smyrna, who differed but little from Praxeas, is frequently recognised as the leader of a branch of this class; and Callistus (pope Callistus I), who adopted and advocated the doctrines of Noetus, as the leader of a third branch. Those who strictly followed him were called Callistitans, and distinguished from the followers of Noetus, who were called Noetians (q. v.). Noetus taught (according to Hippolytus, Philos. ix. 7 sq.) that the one God who created the world, though in himself invisible, had yet from most ancient times appeared from time to time, according to his good pleasure, to righteous men; and that the same God had himself constructed the Son, when he pleased him to submit to being born; he was consequently his own son, and in this identity of the Father and the Son consisted the "monarchia" of God. An associate and disciple of Noetus was Epiphon, who brought the doctrine he professed to Rome; and his pupil, again, to Alexandria, where the doctrine of Noetus in the time of bishop Zephyrinus, the successor of Victor. With this Cleomenes, according to Hippolytus, Callistus, the successor of Zephyrinus, was on terms of friendship, and was of
like opinions. Callistus declared the Son to be merely the manifestation of the Father in human form; the Father animating the Son, as the spirit animates the body (John xiv, 11), and suffering with him on the cross. The Father, however, made it God, uniting it with himself, and made it one. Father and Son were therefore the name of the one God, and this one person (πρωτόσων) cannot be two; thus the Father suffered with the Son. After the "death of this pope, Patristicism virtually disappeared from the Roman Church.

(2) The stepping-stone from simple Patristicism to what we shall presently deal with as Sabellian modalism constitutes the doctrine advanced by Eusebius of Bostra, in Arabia. From him we have only a somewhat obscure and very variously interpreted passage in Eusebius (H. E. vi, 38). He denied the personal preexistence (Ιεως υαριας περιγραφας, i.e. a circumscribed, limited, separate existence), and in general the independent divinity (Ιεως Φωρηας) of Christ, but at the same time asserted the indwelling of the divinity of the Father (H πατρικη Φωρηας) in him during his earthly life.

(3) The Sabellian modalism had its starting-point in the views evolved by Sabellius (q. v.), who flourished in the beginning of the 2d century. He differed from the orthodox standard mainly in denying the trinity of essence and the permanence of the trinity of manifestation, maintaining that the Father, Son, and Holy Ghost only temporary phenomena, which fulfil their mission and return into the abstract man. He differed from the other Monarchians by embracing the Holy Ghost in his speculation, and thereby received a trinity; not a simultaneous trinity of essence, however, but only a successive trinity of revelation. He starts from a distinction of the monad and the triad in the divine nature. His fundamental thought is that the unity of God, without distinction in itself, unfolds or extends itself (H μονας πλανωδηγες γενων τρας) in the course of the world's development in three different forms and periods of revelation (Ουαμαρα, πρωταωμα—not in the orthodox sense of the term, however, but in the primary sense of mask, or part [in a play]), and, after the completion of redemption, returns into unity. The Father reveals himself in the giving of the law or the Old-Testament economy (not in the creation also; this, in his view, precedes the trinitarian revelation); the Son, in the giving of the law and the Spirit; the Holy Ghost, in the work of the Spirit. Thus he illustrates the trinitarian relation by comparing the Father to the disk of the sun, the Son to its enlightening power, the Spirit to its warming influence. His view of the Logos, too, is peculiar. The Logos is not identical with the Son, but is the monad itself in its transition to trinity. He is not conceived as rational谟, but is created and becoming, a state of being. This and creating principle—the speaking God (Διως αλοω), in distinction from the silent God (Διως σωω). Each πρωτωτων is another διαληες, and the three πρωτως together are only successive evolutions of the Logos or the worldward aspect of the divine nature. As the Logos proceeded from God, so he returns at last into him, and the process of trinitarian development (Διως τας) closes (comp. Baur, Gesch. d. Dreinteiligkeitslehre, on this point). Athanasius traced the doctrine of Sabellius to the Stoic philosophy; and it must be confessed that in the Pythagorean system also, in the Gospel of the Egyptians, and even in the pseudo-Clemensine homilies, there are kindred ideas. But, notwithstanding these, it is now generally conceded that Sabellius was in all respects original in the propounding of his theory of the Trinitarian doctrine. Says Schaff (Ch. Hist. i, 293): "Sabellius is by far the most original, ingenious, and profound of all the Monarchians. His system is developed to us only from a few fragments, and some of these not altogether consistent, in Athanasius and other fathers. It was very fully developed, and has been revived in modern times by Schleiermacher (Euler den Gegenstaat der Sabellianischen u. Athanasianischen Vorstellung v. d. Trinitati in a peculiarly modified form)." Since the writing of the above by Dr. Schaff, the general Monarchian view of the incarnation has been presented by the Rev. Henry Ward Beecher, who in his Life of Christ (N. Y. 1847, 1850), vol. i, denies the union of the human and divine nature in Christ, and asserts that he was God dwelling in and subject to the infirmities and limitation of the human flesh—a view which he supports largely from ch. ii of Hebrews. See Arianism; Incarnation; Monophysites; Patrismicism; Arius; Eusebius; Athanasius.

From this curious glance at the history of Monarchianism, there is apparent an endeavor to escape from the revolting tenet of Patristicism, and to retain or supply that which the nature of man almost instinctively requires—a superhuman mediation and atonement. The working of these two motives, as the Monarchians adopted either the Arian or the Patristic alternative, is very remarkable; inasmuch as the return to Catholicity appears to be much easier in the school which adopted the former alternative. Where Patristicism was at once and decisively rejected, it was open to the Monarchian to satisfy the need for a mediator by magnifying the divine element in our Lord, which at first was considered to be only the highest degree of prophetic grace, and passing through stages of Arianism and semi-Arianism to approach nearer and nearer to the truth. Whereas, when Patristicism had been adopted, and the need was felt for freeing the mind from a tenet at which one shudders, the danger of diminishing the face of God in Christ, through the stages of supposing it to be a portion of the divine fulness, then an emanation from the Godhead. The result was a deliberate Pælthropism. Regarding the heresy itself of pseudo-Monarchianism, the main points for consideration are the following: First, an eternal-mindedness needs to be seen in it from eternity an ιννυα or ληφος, a notion or conception of itself, which the schools term verbum mentis: nor can it be conceived without it. "This Word in God cannot be, as it is in us, a transient, vanishing accident, for then the divine nature would indeed be compounded of substance and accident, which would be repugnant to its simplicity: but it must be a substantial, substantiating Word" (Bull, Cath. Doct. concerning the blessed Trinity). The Monarchians denied this (Εισαιατον και ζωντα και σαντο καινομουν τον πρωτον τος λογος ιννυα) Denying this, they denied also that substantial incarnation came after the Word was sent to be in the world. Thus it has been called Παινημα. Secondly, thus is denied that aταιρεος which we attribute to God, i. e. his self-sufficiency and most perfect bliss and happiness in himself alone, before and without all created beings. For this we cannot well conceive without acknowledging a distinction between the Godhead and the Godhead as used in the Trinity. This is also clear, denied this individual society of the Trinity (comp. Blunt, Dict. of Sects, Heresies, etc., p. 382). See Möhler, Athanasius der Große (Mainz, 1827), bk. i (Der Glaube der Kirche der drei ersten Jahrh. in Betreff der Trinitats., etc., p. 1—116; Baur, Die christl. Lehre von der Dreiteiligkeit Gottes in der Orth. und der ird. Entwickelung (Tub. 1841—43, 3 vols., i, 129—341; Mein, Die Lehre von der Trinitat in ihrer hist. Entwickelung (Hamberg, 1844, 2 vols., i, 45—84; Dorner, Entwickelungsgeschichte der Lehre von der Person Christi (1849; 2d ed. Stuttgart, u. Berlin. 1845—56, 2 vols., i, 1, 122—74; Lange, Gesch. d. Lehrbegriffe im Unterricht der irdischen Synode (Leips. 1851); Schleiermacher, Werke, i, 2, p. 458—574; Vogt, Lehrb. des Athanasius von Alexandria (Bremen, 1861); Hagenbach, Hist. of Doctrines, i, 62 sq., 116 sq., 131 sq.; Mosheim, Comment. Eccles. Hist. (see Index); Milman, Hist. of Christianity, and of the Jews, of the Church and in the 3d History of Christianity, Heresy, and Christian Doctrine (N. Y. 1875, 12mo), ch. v; Neander, Hist. Dogmas (see Index in vol. iii), and Ch. Hist. vol. i; Ueberweg, Hist. Philos. ii, 806—11; Ebrard, Dogmengesch. vol. i; Hase, Ch. Hist. p. 98 sq.; 196, 704; Schaff, Ch. Hist. vol. i, 81. 68 and.


Monarchy, ISRAELITISH (see KALE, De potestate regia ingesta Hebr. Havn. 1749). According to the sense of the Mosaic constitution, the Hebrews were erected into a kind of republic under the immediate dominion of Jehovah, for the purpose of illustrating the law of the kingdom (Deut. xvi, 14-20) being partly expanded by the Pentateuch itself, which alludes to it as a future institution, and partly organized on a permanent basis by Solomon, largely independent of the Mosaic law (see Stuttlein in Bethold's Theol. Journ. iii, 272; ii, 79; iii, 277). The institution was inaugurated by Samuel in compliance with a general request of the people, which had grown out of the bitter experience of many years, rendering it an inevitable necessity sooner or later (Ewald, Israel. Gesch. ii, 140 sq.), as the order of judges was but a temporary and precarious safeguard against total anarchy. The king, however, was only empowered to administer the theocratic government as a viceroy of Jehovah, the heavenly sovereign (I Sam. ii, 2), and was bound to this law as the highest authority, so as to exclude the idea of an independent and absolute monarch. In particular cases the Urim and Thummim, or a prophet, or some other medium of divine communication (1 Sam. xxvii, 6; xxx, 7 sq.; 2 Sam. ii, i; 1 Kings xxii, 7 sq.; comp. John x, 51), might be referred to in order to direct and confirm the theocratic regent as to the will of Jehovah, so that in this way the monarchical administration still retained the character of a divine government, and the kings were only the viceroys of God's design and their dependency as a domain of Israel, God's pious regency, in his Verhandling van het Hooglede Genootschap, etc., ii, 3 sq.). But in practice the Israelitish kings assumed the right of declaring war and concluding peace (1 Sam. i, 5 sq.), as well as of exercising judicial functions in the highest cases (2 Sam. xv, 2; 1 Kings iii, 16 sq.; comp. Jer. xlii, 12), and of pronouncing amnesty (2 Sam. xiv). The king was also the patron of the religious cultus (1 Kings viii, 2; 2 Kings xii, 4 sq.; xxvii, 4 sq.; xxii, 1 sq.), and in war he was likewise the usual leader of his troops (1 Sam. viii, 20). Despotism was held in check sometimes by a sort of coronation-oath—a Magna Charta, as it were (1 Sam. x, 23; 2 Sam. iv, 3; 1 Kings i, 4 sq.; 2 Kings xi, 17; comp. Josephus, War, ii, i, 2)—and sometimes by a mass meeting of the tribes (1 Chron. iv, 41 sq.; the heads of families formed a kind of popular representatives, 1 Chron. xxiv, 1 sq.; comp. xxii, 2); and there existed also a sort of popular institution (at least amid the common people (1 Sam. xiv, 45 sq.); but especially the prophets, who from the time of Samuel were set to guard the theocracy, and constituted a species of continually self-renewing order, often made the most unsparing opposition to the prince, either by introducing themselves officially, as the prophet Samuel, or as the royal censors (Neh. iii, 5 sq.; by demanding a special audience (1 Kings xx, 22 sq., 35; 2 Kings i, 15, etc.), and even went so far as open resistance, by their severe invectives at least, to unlawful measures of government (compare 1 Sam. xxiii, 17 sq.). See PROPHECIES.

The regular succession was confined to the house of David. Usually the first-born son was as a rule, as Genealogies, 2 Kings xi, 21—there is found no provision for a guardian or regent (Yet see the Sept. at 1 Kings xii, 24); the queen-dowager, however, seems to have a position as counsellor in such cases ( Jer. xii, 18; comp. 2 Kings xxiv, 12) appears to have as a matter of course assumed the reins of government, but occasionally the father is stated to have designated a particular son to the throne (1 Kings i, 17, 20; 2 Chron. xi, 22); sometimes the people themselves interfered (2 Kings xxiii, 24; xxiii, 30), and even foreign powers at length imposed rulers as their vassals upon the nation (2 Kings xxiii, 19; xxiv, 17.) In the kingdom of Israel the first king was inducted into office by a prophet (1 Kings xi, 31 sq.), and the succession was thenceforth hereditary (descending to the son, or, when the direct line failed, to the brother, 2 Kings ili, i); but the brief dynasties followed each other with many interruptions through extinction, conspiracy, or deposition (1 Kings xvi, 9, 16, 21), and several interregnas occurred. An association in the throne, or rather viceroyship, of the successor in consequence of the disability of the reigning monarch is mentioned in 2 Chron. xxvii, 21; and numerous other instances are rendered probable by the discrepancies in the regnal years. See CHRONOLOGY. In the election of a king, ancient nations had great regard to personal size (1 Sam. x, 23) and beauty (1 Sam. xvi, 12; Ezek. xxviii, 12; comp. Psa. xi, 3; Homer, II. iii, 186 sq.; Herod. iii, 20; Strabo, xvi, 699; xvii, 822; Athen. xii, 566; Barhebr. Chron. p. 884; see also Douceul Antiqu. i, 131); and Hebrew kings were required to be native citizens (Deut. xvii, 15). Those who instituted a new dynasty sought to strengthen their power by the ex- tension of the reigning family (1 Kings xi, 11; 2 Kings xi, 11, 17; xi, 1; comp. Josephus, Ant. xvi, 7, 10), as is customary still in the East (Tavernier, Voyage, i, 258). The first kings, Saul (1 Sam. ix, 16; x, 1; xv, 1, 17) and David (1 Sam. xii, 1 sq.; 2 Sam. ii, 4; v, 3; xii, 7), also Solomon (1 Kings i, 38, 39; v, 1—so likewise Absalom unlawfully, 2 Sam. xix, 11), were regularly anointed by a prophet or the high-priest; but in later times the king was only indirectly anointed by the Sons of Jehosafat, whom the priesthood restored to the throne in place of the usurping Athaliah (2 Kings xi, 12), and Je- hoahaz his son, whom the people raised to the throne (2 Kings xxiii, 30), besides Jehu of the house of Is- rael, who established a new dynasty (2 Kings ix, 29 sq.); the prince, however, was expected to be a native citizen, and to comply with the lack of the hereditary right. The Anointed of Je- hoah (גְּדוֹלֵי יְהוָה יְהוָה), or simply the Anointed, accord- ingly appears (in the sacred style) as the official title of the regular sovereign (1 Sam. ii, 10, 35; xvi, 6; xxiv, 6; xxvi, 16, 23; 2 Sam. xix, 22; xxii, 51; Psa. ii, 2; Lam. iv, 20, etc.). No other ceremony of investiture seems to have been enjoined; although we occasionally find a popular assembly (1 Sam. x, 24; 1 Kings i, 25, 22; 2 Kings ix, 13; xi, 13; 2 Chron. xxii, 11; comp. Josephus, War, i, 38, 9), a coronation (2 Kings xi, 12), music (1 Kings i, 40), and thank-offerings (1 Kings i, 24). The royal beat of burden is also mentioned (1 Kings i, 98). See Fort. Scacchi Dissert. de inaugurat. regum Israel. in Ugolini Theaurur. vol. xxxii. Regal costumes, consisting of costly and elaborate garments, were already in use, as was also the sword. The crosier (Neh. iii, 5 sq.) by the pontiff, or the sceptre (2 Kings ii, 19; 1 Mac. x, 62; xi, 5; xiv, 48), in accomplishment with the simple diadem (72, 2 Sam. i, 10; 2 Kings xi, 12), jeweled crown (7722, 2 Sam. ii, 80; Cant. iii, 11; comp. Ezek. xxxii, 26; 1 Mac. x, 29), the sphere (2522), and the throne (2828). See each word. Later occurs the purple mantle (1 Macci, vi, 15; x, 50, 62; xiv, 48; comp. Acts xii, 21).

The income of the Israelitish kings, with which they defrayed the expenses of their court and administration, was derived from voluntary but (as still in the East; see Kämper, Ammon, p. 235) valuable presents from their subjects in kind and the dependencies (1 Sam. x, 27; xv, 20; 2 Sam. vi, 2, 11; 1 Kings x, 55; comp. Herod. iii, 87, 97; Êlian, V. H. ii, 31; Heeren, Ideen, i, i, 225 sq., 483), from public domains and royal possessions, consisting of lands, vineyards, and olive-yards (1 Sam. viii, 14; 1 Chron. xxvii, 26 sq.; 2 Chron. xxvi, 10; comp. Josephus, Ant. vi, 10, 6), which sometimes fell to the crown by confiscation of private property (1 Kings xxix, 16 sq.; comp. Ezek. xliii, 18; see Kämper, ut sup. p. 96), from monopolies (1 Kings x, 11 sq., 26 sq.; Amos vii, 1), from public services (1 Kings v, 19; ix, 21; 1 Sam. vii, 18), and from their temporary visits (comp. 1 Sam. xiv, 10, which were performed by head collectors (Isa. xvi, 1; Eo- cleas, ii, 8). At times there is mention of an extraor- dinary levy upon personal property (2 Kings xxiii, 35); and the king also claimed a share of the booty ob-
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tained in war (2 Sam. viii, 11 sq.). See ASSESSMENT. Hence came the at times so considerable royal treasures (1 Kings x, 21; xiv, 26; 2 Kings xiv, 4), the rich war-booty, the palaces, and the perfumes (1 Kings vii, 9; xii, 2; 2 Kings xx, 18; xxv, 4; Jer. xxxiii, 4; lli, 7; Cant. viii, 11), the sumptuously served table (1 Kings iv, 22 sq.; comp. Dan. vi, 1 sq.; Esth. i, 3 sq.), to which it was esteemed a great distinction to be invited as a regular guest (2 Sam. ix, 7; see Morier, Second Journey, 148; Rosenmuller, Morgenl. iii, 163; comp. 2 Kings xx, 29; Dan. i, 5; Herod. iii, 182; Heeren, Ideen, i, 1, 217). An especial mark of royal luxury was a well-stocked harem (2 Sam. vi, 13; 1 Kings xi, 1 sq.; xx, 3; comp. Quint. Curt. iii, 24, 24; Athen. xii, 514; Flutur, Artiz. c, 43), which was guarded by slaves. A special portion descended to the succeeding king (2 Sam. xii, 8; comp. Herod. iii, 68; the marriage in Deut. xvii, 17 was interpreted as a limit of eighteen wives, Schickard, Jus. reg. p. 75). See HAREM. To aspire to a connection with this was equivalent to being a pretender to the throne (2 Sam. xvi, 22; 1 Kings ii, 21 sq.; comp. Movers, Phön. i, 461). See ABSALOM. Among the holidays, the day of the king's birth or accession was prominent (Hos. vii, 6; Matt. xiv, 6; comp. Gen. xl, 20; Herod. i, 183; ix, 109; Josephus, Ant. vii, 3, 1). Music at court and table is early mentioned (2 Sam. xiv, 35; Eccles. ii, 8). Kings expressed their favor by rich presents, especially of arms and apparel (see Giff. 275). On royal feasts the days of the week were parceled or their punishment was postponed (1 Sam. xi, 13; 2 Sam. xiv, 22 sq.; comp. Gen. xl, 20; see Philo,<i> Macc. i</i>, 519). It was, however, a still more distinguished honor when the king invited any one to sit at his right hand (2 Kings ii, 19; comp. Sueton. Nero, 13; Wattenstei, N. T. i, 436). The reverence paid the monarch was very great (Prov. xxiv, 21): persons fell prostrate in his presence, so as to touch the forehead to the earth (1 Sam. xxiv, 9; xxv, 23; 2 Sam. i, 6; xii, 18; even females of royal rank did the same, 1 Kings i, 16), dismounted in the street on meeting him (1 Sam. xxv, 23), and greeted him with salves in the streets and at audiences (Dan. ii, 4; iii, 9; comp. Josephus, War, ii, 1, 1; see Rosenmuller, Morgenl. iii, 350). A high notion was entertained of his sagacity (2 Sam. xiv, 17, 13, 27; comp. Rosenmuller, Morgenl. iii, 142 sq.). His entrance into a city was signalized by pomp (2 Kings ix, 13; xoi, 6; comp. Josephus, Ant. xvi, 2, 1).<ref>
Of the rank of the early Hebrew kings nothing can be particularly said; but in later times those created by the Romans held the honor of the senatorial order (comp. Josephus, Ant. xiv, 10, 6). Whether in their edicts the Israelitish monarchs, like the Persian (Ezra iv, 18, 27, 24), Syrian (1 Macc. x, 19; xi, 31; xvi, 19), or Attic (4 Macc. i, 3, 4) emperors, adhered to their edicts in the plural number (see Frommann, Opusc. ii, 209 sq.), is uncertain (comp. Theodoret, Quast. in Genes. 19). Any infringement of the regal majesty was followed by the death penalty (1 Kings xxii, 10), or by perpetration by a member of the royal family, it incurred an igno-
munious expulsion from court (2 Sam. xiv, 24, 25). In general Hebrew kings were quite as popular as other Oriental monarchs (Esth. i, 14; iv, 11; Herod. i, 99; ii, 140; Diod. Sic. ii, 21; iii, 47; Agatharch. ed. Hud. i, 63; Strabo, xvii, 821; Harmer, ii, 55; Lüdecke, Beitr. d. türk. Reichs, p. 276), often exhibited themselves in the midst of their subjects (2 Sam. v, 8; 1 Kings xx, 9, 22; xxxii, 10; 2 Kings vi, 26; vii, 17; Jer. xxxii, 7, 26), and were affable with them (1 Kings iii, 15; 2 Kings vi, 26 sq.; viii, 3 sq., etc.), even to the extent of personal intercourse (1 Kings xxi, 2 sq.; for later indica-

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tions, see the Mishna, Sukkoth. ii, 2 sq.). After their death the kings were laid in royal sepulchres (those of Judah in Jerusalem) (1 Kings ii, 10; xi, 43; xiv, 31, etc.), but the wicked ones were sometimes de-

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Med. 1, 22). The consorts of deceased kings remained in high honor, and even held the title of queen-mother (mistress, 1 Kings xv, 18; 2 Kings x, 13; Jer. xxiii, 18; xxxii, 2). The title "king" was applied to the successor of a deceased monarch; hence well (Jer. xxvi, 9; 2 Chron. xxxii, 4). Monarchs expressed their regard for each other by rich presents (1 Kings x, 2) and dip-

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lomatic embassies, the latter to convey especially their well-wishes and complaints (2 Sam. xx, 2; 2 Kings xx, 12 sq.; comp. Herod. vi, 89). See SALUTATION.

The following official courtesies are mentioned: (1) Chief major-domo or head palace-marshal (גֵּרֵשׁ מָרָשָׁל, 1 Kings iv, 6; xviii, 3; 2 Kings xxiii, 18; xix, 21; 2 Sam. xxiii, 15), who directed the court state (Kämpfer, p. 78), but was also occupied with civil duties. Among his subordinates were the palace doorkeepers (던ִּים), 2 Kings vii, 11). (2) Chief butler (לבָּן, 2 Sam. xxv, 24; 1 Kings iv, 6; xii, 18; comp. xi, 28). (3) Chief warden of the wardrobe (תֶּרֶםוֹן, 2 Kings xx, 23, or פֹּסֵף הַשִּׁמְעָה, 2 Kings xxiii, 14; 2 Chron. xxxiv, 24). (4) Superintend-

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ent of the exchequer and lands (מִזְרָךְ, 1 Chron. xxvii, 25 sq.), who had the oversight of the royal herds and domains (perhaps the ἱπποτάμων of Luke vii, 3). Similar were the financial officers of Sol-

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omon in the twelve districts (יוֹבָּא, 1 Kings iv, 7 sq.). The chamberlains proper were usually eunuchs (2 Kings ii, 6; Jer. lii, 22): among whom probably was the cup-bearer (חֵן), 1 Kings x, 5; comp. Josephus, Ant. xv, 17, 4, xiv, 11, 4; xvi, 8, 1; see Kämpfer, p. 81 sq.). A kind of chamberlain or valet is apparently designated in Jer. lii, 25; 2 Kings xxv, 19 (דָּוִד בַּעַל), unless the expression indicates generally the highest officers of the court and state. What official is denoted in Jer. ii, 60 (תַּנּוֹ קָדוֹשׁ) is doubtful; Hitzig has perhaps conjectured rightly, the field-marshall. Fi-

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nally, here belong the royal life-guard, who had to keep watch of the castle or palace (2 Kings x, 5), but also saw the royal mandates executed in cases of capital punishment (2 Sam. x, 11). See CHETHETHE.


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To one or other of the four leading orders a monastery was usually referred: (1) The Order of Bazi, including all the Greek monks and Carmelites; (2) the Order of Aaugustine, in its three classes—canons regular, monks, and nuns; (3) the Order of Benedict, with its various branches, male and female; (4) the Order of Francis, with its numerous ramifications.

The common appellation of monasteries are the following: (1) Monasterio, monastery, as being the residence of monks. (2) Monasterium, monastery, of religious nuns. (3) Claustrum or claustro, cloister: literally, a place of confinement. This was the prevailing name in the West, and the choice of the name indicates the strict seclusion which prevailed. (3) Conventium, a common dwelling-place. (4) Laura, lauris or lauris, which is the old name for the residence of the anchorites. It appears to denote a narrow, confined, and inconvenient abode. According to Epiphanius (Hores, p. 69), it was the name of a narrow, dirty street in Alexandria, whence it was applied to the wretched habitations of anchorites in the Thebaid, Palestine, and Syria. By Latin writers laura is usually employed in connection with cenoic. (3) Syrène, which is the name applied by Philo to the abodes or places of rest of the Therapeutae, and hence it was sometimes given to monasteries. The Latins retained the word suumnum (simium, or simicum). (6) Δακτυλία, i.e. δακτυλιά σκαρφαλωτή, a place of religious exercise. (8) Vajer, called in some societies a cultivator of silence and virtue. (9) Conventus, a convenant, in reference to the common life of the inmates. (10) Hystyvel, denoting properly the residence of the president (Synyusos or synyusos), was used for the whole building. (11) Mabota, a word which means a pen, or sheepfold, and refers to the residence of the anchorites in remote districts, or to their congregating together in flocks. Hence the president was sometimes called archimandrite.

(12) Lastly, the Syrians and Arabsians, almost without exception, styled their monasteries and churches, and uniformly denote a monastery. The word is derived from another, which is especially applied to the tents and other habitations of the nomadic tribes (see Du Cange, in the Glossarium medii et infima Latinisatis, under the respective words).

This word monastery, in most strict acceptance, is confined in its modern and Western application to the residences of monks, or of nuns of the cognate orders (as the Benedictine), and, as such, it comprises two great classes, the Abbey and the Priory. The former name was given only to establishments of the highest rank, governed by an abbot, who was commonly assisted by a prior, sub-prior, and other minor functionaries. An abbey always included a church, and the English word Minister, although it has now lost its specific application, has its origin in the Saxon and German Minister (Lat. monasterium). A Priory supposed a less extensive and less numerous community. It was governed by a prior, and was generally, although not always, one of the monastery uniform, at least in later times, subject to the jurisdiction of an abbey. Many priories possessed extensive territorial domains, and of these not a few became entirely independent. The distinction of abbey and priory is found equally among the Benedictine nuns. In the latter denomination the name of Commandery and Preceptory corresponded with those of abbey and priory in the monastic orders. The establishments of the Mendicant, and, in general, of the modern orders, are sometimes, though less properly, called monasteries. Their

more characteristic appellation is Friary or Convent, and they are commonly distinguished into Professed Houses (called also Residences, Novitiates, and Colleges, or Scholastic Houses. The names of the superiors of such houses are varying, and depend upon the denomination of the order and the name Rector, but in some orders the superior is called Guardian (as in the Franciscaん), or Master, Major, Father Superior, etc. The houses of females—except in the Benedectine or Cistercian orders—are called differently Convent and Nunnery, the head of which is styled Mother Superior or Abbess. The name Cloister properly means the enclosure; but it is popularly used to designate, sometimes the arched ambulatory which runs around the inner court of the building, sometimes in the more general sense of the entire building, when it may be considered as synonymous with Convent.

2. During the persecutions in the early ages of Christianity many believers sought shelter in the mountains and deserts, where they gradually acquired a taste for solitude and devotion. In process of time disorders arose among the various monastic orders, and it was found expedient to collect the monks into large societies, living under a common government, and to erect the walls of separate buildings, appropriated to the purpose. In the year 340 Pachomius built a large cenobium, or monastery, on an island of the Nile, and the example was soon extensively followed. In these establishments, which in some places were very large, the members lived in strict connection with one another.

The monastery was divided into several parts, and directors were appointed over each. Ten monks were subject to one who was called decanos, or dean, from his presiding over ten; every hundred had another superior, called centenarius, from his presiding over one hundred. Above these were the regents or fathers of the monasteries, called also abbates, abbots, from the Hebrew Greek word abot, a father; and hegymen, presidents, and archimandrites, from mandra, a sheepfold, they being, as it were, the keepers or rulers of these sacred folds in the Church. The business of the deans was to exact every man's daily task, and bring it to the economists, or steward of the house, who himself gave a monthly account to the father of them all (Bingham, Origines Ecclesiastica, bk. vii, ch. iii, § 11).

The rules and regulations of these houses varied according to the difference of the founders, and other circumstances. Some gave more weight to the spirit of a monastic house, we recite the rule of St. Benedict as in operation: "The abbot represented Christ; called all his monks to council in important affairs, and adopted the advice he thought best: he required obedience without delay, silence, humility, patience, manifestation of secret faults, concert with the bishops and their proceedings, and employment. Abbot selected by the whole society; his life and prudence to be the qualifications, and to be addressed dominus or pater. Prior appointed by the abbot; deposable for disobedience. A dean set over every ten monks in larger houses. The monks to observe general silence; no scrimmery, idle words, or exciting to anger; to rise at daybreak, and, after having washed, to rise to church two hours after midnight; to leave the church together at a sign from the superior. No property; distribution according to every one's necessities. To serve weekly, and by turns, at the kitchen and table. On leaving their weeks, both he that left it and he that began it to serve the feet of the others; and on Saturday to clean all the plates and the linen which wiped the others' feet. To render the dishes clean and whole to the cellarer, who was to give them to the new hebdomary. These officers to have drink and food above the common allowance, that they might serve cheerfully. Daily routes—Work from seven to near ten o'clock, from Easter to October; from ten till near twelve, reading. After refraction at twelve, the meridian or sleep, unless any one preferred reading. After none, labor again till the evening. From October to
Lent, reading till eight A.M., then retire, and after wards labor till none; after refection, reading or psalmody. In Lent, reading till tierce; doing what was ordered by the Abbot, and no other recreations made. Senior to go around the house, and see that the monks were not idle. On Sunday, all reading except the offi cers. Workmen in the house to labor for the common profit. If possible—to prevent evaporation—water, a mill, garden, oven, and all other mechanical shops, to be within or attached to the house. Refectory to be clean, and reading Scripture during meals: what was wanted to be asked for by a sign. Reader to be appointed for the week. Two different dishes at dinner, with fruit. One pound of bread a day for both dinner and supper. No meat but to the sick. Three quarters of a pint of wine to be given in the meal, and three glasses at none; in Lent, till Easter, at six o'clock; from Easter to Pentecost at six; and all summer, except on Wednesday and Fridays, then at none. Collation or spiritual lecture every night before compline (after supper); and compline finished, silence. [See BRevity; Compline.] Particular abstinence in Lent from meat, drink, and sleep, and especial gravity. Rule mitigated to children and the aged, who have liberty to anticipate the hour of eating. Dormitory, light to be burning in. To sleep clothed, with their girdles on, the young and old inter mixed. Monks travelling to say the canonical hours wherever they are. Whence rule not to be out of the abbot's house a day, not to eat abroad without the abbot's leave. Before setting out on a journey to have the previous prayers of the hour, and upon return to pray for pardon of excesses on the way. No letters or presents to be received without the abbot's permission. Precedence according to the time of profession. Elders to call the juniors brothers; the seniors to call the elders monastic. When two monks met, the junior was to ask benediction from the senior; and when he passed by the junior was to rise and give him his seat, and not to sit down till he bade him. Impossible things ordered by the superior to be humbly represented to him; but if he persisted, the assistance of God to be relied upon for the excution of them. Not to defend or excuse one another's faults. No blows or excommunication without the abbot's permission. Mutual obedience, but no preference of a private person's commands to those of the superiors. Prostration at the feet of the superiors as long as they were angry. Strangers to be received with prayer, the kiss of peace, prostration, and washing their feet, as of Christ, whom they represented; then to be led to pray; the Scripture read to them; after which the prior might break his fast (except on a high fast). Abbé's kitchen and the visitors' separate, that guests coming in not to be disturbed. Priests not to be allowed to Porter to be a wise old man, able to give and receive an answer; who was to have a cell near the gate, and a junior for his companion. Church to be used only for prayer. Admission—Novices to be tried by denials and hard usage before admission. A year of probation. Rule to be read to them in the interim every fourth month. Admitted by a petition laid upon the altar, and prostration at the feet of all the monks. Parents to offer their children by wrapping their hands in the pall of the altar; promising to leave nothing to them (that they might have no temptation to quit the house); and if they gave anything with them, to reserve the use of it during their lives. Priests requesting admiss ion to be tried by delays; to sit near the abbot; not to exercise sacerdotal functions without leave, and conform to the rule. Discipline—Upon successess admission and public reprehension, excommunication; and, in failure of this, corporal punishment. For light faults, the smaller excommunication, that is, eating alone after the others had done. For great faults, separation from the table, prayers, and society, and neither himself nor his food to receive the benediction: those who joined him or spoke to him to be themselves excommunicated. The abbot to send seniors to persuade him to humility and making satisfaction. The whole congregation to pray for the incorrigible, and if unsuccessful, to proceed to excommunication. No person expelled to be received after the third expulsion. Children to be confounded with discretion, by fasting or whipping" ("Sanctorum Patrum Regula Monasticorum," in Fosbrooke's Britzish Monachism, p. 199). By the strict law of the Church, calling the law of cloister or enclosure, it is forbidden to all except members of the order to enter a monastery; and in al most all the orders admission of females to the monasteries of men is denied. Yet must they have been at times admitted, if we may believe the accusations brought against the chastity of monastics, especially since the Middle Ages. In the Greek Church the law of enclosure is far more rigidly enforced than in the West. Thus the monasteries of Mount Athos are closed to all women, but all masculine females in the monasteries of the East are rigorously excluded.

3. In the East monasteries are supposed to have existed about the time of Christ's stay on earth. See MONASTICISM. In the West the first monasteries were founded by St. Martin of Tours, about 350, at Piaci, near Poitiers, and at Marmoutier. The chief of these monasteries was in orders, and women who entered the monasteries were permitted to relinquish the monastic state and marry down to the 6th century. See CELTIC. The regular life of the community was introduced by St. Benedict of Nursia. His rule is considered to mention a large number of monasteries, both in the East and West, some founded by St. Basil about 358, others by St. Augustine in Africa about 390, and some by St. Ambrose at Milan in 377. On British soil St. Patrick is supposed to have started the first monasteries about the opening of the 6th century, when he flourished as bishop of Ireland. During thirty-three years he worked at the conversion of the people to the Christian faith, and filled the island with schools and monasteries, the sites of which are still to be distinguished by the round towers that served as bellfries for the conventual churches. The prefix "khill" is the Latin cella, and marks the "religion loci" of innumerable localities in Ireland; and well has Macanlay said that "without these Christianizing institutions the population would have been made up of beasts of burden and beasts of prey." A missionary spirit has always distinguished the Irish Church. Its monks, as hardly navigators, established themselves in the Hebrides, with Iona for their capital, and passed over to the western districts of Britain; whence they settled upon the coasts of Brittany, together with the British population expelled by Saxon invasion in the 4th and 5th centuries. It was a province of Gaul that had remained comparatively free from Roman influence to the time of Vercingetorix. The Gallic Church of Gaul was Romanized. The missionary spirit of his race impelled Columban to settle in Gaul, and to found the monastery of Luxeuil, in Burgundy, the mother of numerous conventual establishments, and the capital of Monastic Gaul (Mulian, Latins Christianity, iv, 5). He has been termed the Irish Benedict, and various legends are connected with his name, which are only reproductions of Benedictine fable. Though he treated the Roman see with respect, he never sacrificed his own independence of opinion to its authority; and he gave to the see of Jerusalem precedence in point of honor (Ep. v, sec. 18). He made his monks a rule: but its absence prevented its extended use; and it was superseded by the Benedictine rule, which finally became the universal law of monasticism. The County Down monastery, on the north-west coast of Ireland, and Clonfert were towns of monks rather than monasteries. The former contained more than three thousand under religious vows; in the latter at least six hundred. The foundations of the latter having been accompanied by learned monks from Gaul and Lin, these monasteries soon became renowned for their sound learning, as well as for their pure faith. In England all the most ancient sees have been established upon pre-existing monastic foundations.
the close of the 5th century Dubricius, bishop of Cae- 
ileon, founded Llandaff monastery. St. David built his sub-
montastery, his tomb, on the site of St. David's, a 
site indicated to him by St. Patrick, the wild promon-
tory on which the cathedral now stands. He also re-
built the convent at Glastonbury; and it was in honor 
of St. David that the privilege of asylum was indulged 
to sites in any way connected with his name—a privi-
lege not so much against oppression and wrong, but which became in-
tolerable from abuse in later years. St. Asaph, in its or-
igin, was a convent of nine hundred and sixty-five 
monts, founded at the end of the 7th century by Ken-
tigern, himself a monk and missionary bishop among 
the northern Scotts of Britain. The De Dietr. Vita 
Leg was founded by Ittud, a fellow-disciple of St. David at 
St. Germain of Auxerre. It contained within its “
wide precincts” a whole army of monks. Yet it was 
only a little more than half the size of the Irish estab-
lishment of the same name. The diocese of Bangor 
owes its origin to the foundation of Daniel, a disciple 
of Dubricius, at the commencement of the 6th century. 
Winchester, first established as a monastery by Cen-
vwalch, king of Wessex, under a promise to his dying 
father, was made an episcopal see by the same king 
about the middle of the 7th century. Ripon was a 
monastery at the first of Ethelred, king of Northumber-
land, having Wilfrid for its first abbot. He repaired and 
beautified the cathedral at York, of which see he be-
came bishop, and built the priory of Hexham in the 
most elaborate style; the church was said to have been 
the most beautiful on this side of the Alps. Wilfrid 
was the first of a series of clerical and monastic archi-
tects who for several centuries made Anglican ecclesi-
asical buildings the glory of Europe. It is curious to 
find that the churchwarden’s sovereign cure for all de-
fects was also introduced by him: “Parictes lavans... 
alba caele miracile dealbavit.” (Montalembert, iv. 235.) 
Ethelred, king of Northumber-land, founded the 
monastery of the foundation of Ethelreda, queen of Northumber-
land: “virgo bis nupta.” Columba, like Pelagius, is 
the classical equivalent for a Celtic name. He is not to 
be confounded with Columban, the Celtic founder of 
Luxeuil. Columba (born A.D. 521, died A.D. 597), after 
founding thirty-seven monasteries in Ireland, passed 
over to the Hebrides, selected Iona, the most desolate of 
those desolate islands, flat-lying and sandy, as the 
site of a monastery, and made it the “glory of the 
West,” and the cradle of the civilization of North Brit-
in. See Iona. From Iona, Aidan went forth as the 
angel of the Northumbrian and Northmen, having 
found a site as desolate and unattractive as Iona. Iona 
Lindisfarne (since called Holy Island), founded a monas-
tery, which became the mother-church of all the prov-
cences north of the Humber. The character of sanctity 
implanted upon it by St. Aidan long distinguished it; 
and its abbot, like himself, mostly became bishops of 
the northern provinces. His great and benevolent char-
acter has been nobly drawn by Bede (H. E. iii. 5, 17.). 
Hilda, foundress (A.D. 658) and abbess of Whitby, re-
ceived the veil from him. The feminine love of what-
ever is beautiful in nature led to the selection of a most 
noble site for her abode; and contrasts strongly with the 
mascule austerity and contempt for aesthetics that led 
the Celtic monks to choose Iona and Lindisfarne. The 
influence of Hilda was everywhere felt: kings and 
princes sought her counsel; she was a “mother” by en-
deavour to the very poorest who received alms at the 
abbess’s gate. Bede (H. E. iv. 29) speaks in enthusiastic 
terms of her tenderness and admiration of St. Aidan. 
She was noted for her ability to arrange a convenant for monks as well as nuns was under her rule, 
and Bede notes that six prelates, eminent for their piety 
and learning, received their training at Whithby under 
her eye. To Hilda also we are indebted for having 
drawn the greatest Saxon poet, Ceidmon, from his ob-
scurity. He was a common herdman, but at her per-
suasion became a monk. He anticipated Milton in 
taking as a theme for poetic song the fall of Satan and 
the sin of our race. According to Wren, the foundation 
of Westminster Abbey by Benedict Biscop, a monk of Lindis-
farne (A.D. 665), was remarkable for the introduction of 
painted glass. Workmen were brought from the 
Continent, who instructed the Saxon monks in the mys-	ery of their craft. (Milman, Latin Christianity, iv. 4.) 
The sister-foundation, Jarrow, endowed with a domain 
granted them by the public benefactors of the venerable 
Bede had his cell. In South Britain the most ancient monastery was that founded by Augustine 
at Canterbury, and placed under Benedictine rule. The 
deed of gift whereby king Ethelbert conveyed the site 
(A.D. 668) is, according to Pagiare, the earliest exist-
ing deed of the public conveyance of land. A Biscop 
followed up the mission with a colony of monks, who 
also imported all that could be required for the ob-
servation of the Romish ritual. Thus the subjugation 
of England to the see of Rome was the work of the 
Benedictine monks. One of their number, Mellitus, 
first bishop of London, founded Westminster Abbey. 
The first metropolitan recognised by all England was 
Theodore, an Oriental monk, a native of Tarassus, and 
placed in the see of Canterbury by pope Vitalianus, 
A.D. 668. The council held at Whitby on the subject of 
Easter (A.D. 664) showed that strong traces still re-
mained of the Oriental tendency, that the English 
monks and an African monk, Adrian, was sent with the bishop 
elect as a safeguard and trustworthy envoy: “ne quid ille 
contrarium veritati et fidei, Graecorum more, in ecclesie 
cui processset, introduceret” (Bede, H. E. iv. 1). 
To him is due the creation of the parochial system, by 
persuading the territorial proprietors to build and endow 
churches, retaining the advowson in their own 
hand. The Church-rate is of co-ordinate date. The-
odore was a laborious student, and, with the assistance 
of Adrian, he gradually made the monasteries of 
England schools of sound learning. The principal sees 
were founder by monks; other monasteries were naturally 
seeks. After the Conquest disputes arose between 
the secular and the regular, i.e. between the 
parochial and monastic clergy; and an attempt was 
made by Walkelin, bishop of Winchester, to supersede 
the monastic chapter by a body of forty secular clergy. 
Lawrance, however, vigorously opposed the changes, 
and obtained from pope Alexander a constitution in 
confirmation of the capital rights of the monasteries affected 
(Mercy, H. E. ixi, 53; comp. also Soames, Latin Ch. 
during the Anglo-Saxon Times [Lond. 1848, 12mo]; and 
Soames, The Anglo-Saxon Ch. [Lond. 1850, 12mo, 4th 
ed.].

4. In 550 the rule of St. Basil, followed by all Greek 
monasteries, was introduced at Rome; but St. Benedict 
gratually absorbed all other monks into his great rule. In 
585 St. Columban’s rule of prayer, reading, and man-
ual labor was founded in Gaul. In 649 the Monothelite 
persecution in the East transferred many monks to the 
Western Church, and in the 8th century the Iconoclasts 
were the cause of a still larger assimilation. In the 
13th century St. Dominic prevailed on women to observe 
a stricter rule. The first written rule—that of St. 
Basil, bishop of Cesarea in the 4th century, who em-
braced the traditional usages, was derived from that of 
Pachomius, and aimed at the combination of prayer and 
manual toil; it was modified by St. Benedict, the pa-
triarch of Western monks, but in the 11th century was 
still vigorous in Naples. Polydore Vergil says that in 
378 St. Basil first enacted the triple vows of chastity, 
poverit, and obedience. In 410 Liberius recognized 
The new rule rapidly in Italy before 
his death in 548. Maurus and Placidus extended it in 
France and Sicily; others introduced it into Spain, 
where monasteries are said to have existed in 380; 
and in less than two centuries all the monastic orders 
in the West were affiliated to it. St. Columban built 
the first abbey in England in 563, as he had done in 
Ireland; in the latter instance it was preceded only by
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the St. Bridget's cell at Kildare, which was famous in 521, being established probably by a pupil of St. Patrick. In 802 the Council of Aix-la-Chapelle decreed that the Benedictine rule should be universally adopted. From the 10th century it put forth branches: Clugny in 910, under its abbots, embraced the rule; so did the Camaldolese in 1038, from St. Romuald; the Cistercians in 1098 under St. Bernard; the Carthusians in 1105, under St. Bruno; the Valombrosans in 1060, from John Gualberte; the Celestines in 1224, from Peter di Merona; and the Olivetans in 1319. At Bangor in 683 there was a monastery with seven portions, each consisting of three hundred monks, with their provosts or rectors. Benedict Biscop founded the monastery at Wearmouth and Yarrow of stone; and in 1085 Lanfranc united all the English abbeys into one congregation. St. Maur in 1261 was the last instance of its reform. The lands possessed by monasteries were held under the same tenure as all other land; and, till a comparatively late period, the abbots themselves led their quota of troops into the field. In the time of Charlemagne fourteen monasteries of the empire furnished their proportion of soldiers. In 982 the bishop of Augsburg and the abbot of Fulda were killed in the same battle. Charles Martel was opposed by troops collected and headed by the same ecclesiastics. Monasteries were called inopinus if exempt from their foundation, or libera if the grant or privilege had been made subsequently. Those who were not exempt were compelled to render to the bishop obedience; annual fees called jus synodale, or circulada, procurations, or the provision of canons or religious men; some processions, and the right of celebrating masses in their manses. All abbots, however, despite their repugnance, certainly after the 9th century, were compelled to make the profession of canonical obedience to the diocesan when receiving his benediction, and this implied his right to give holy orders, consecrate churches, altars, and cemeteries, and to establish religious foundations; and in the whole, and the right of celebrating masses in their manses. All abbots, however, despite their repugnance, certainly after the 9th century, were compelled to make the profession of canonical obedience to the diocesan when receiving his benediction, and this implied his right to give holy orders, consecrate churches, altars, and cemeteries, and to establish religious foundations; and in the whole, and the right of celebrating masses in their manses.

6. In their first institution, and in their subsequent uses, there can be no doubt that monasteries were among the most remarkable instances of Christian munificence, and they certainly were, in the so-called Dark Ages, among the beneficial adaptations of the talents of Christians to pious and charitable ends. The foundation of the monastery was the dictate of religious motives in the youth of the Church, but the reward of piety was temporal also; the estates of the founder were improved, the vassals educated, order introduced, the sick and aged tended, and the monks and nuns performed services, " says Blunt, "that monasticism has rendered to civilization in the transition of society from ancient times to the Middle Ages have been most important. Monks were the skilled agriculturists of the period; and many terms in rural life, and in the fauna and botany of all Northern Europe, may be traced back through them to Greek and Latin terms; e. g. 'hawky,' olea, harvest-home; and 'ranny,' ostonea, a shrew-mouse; 'cherell,' chermofleu. The belladonna, which is now found indigenous, was introduced first among the pharmaceutical herbs of the convent-gardens, for the monks were the physicians of the period. As men of war, also and energetic missionaries they kept the lamp of knowledge and civilization from expiring in the very darkest periods; and whatever was done in the way of educating the young was carried on within the walls of the monastery. Monasteries, indeed, were the sole preservers of learning in the Dark Ages. The Benedictines, bound by the rules of their order as much as by bodily labor, performed a work that has been of priceless value. That anything at all has come down to us from classical antiquity is owing in great part to their diligence as transcribers. Gerbert, an abbot, and afterward pope Sylvester II (996), speaks of his care in collecting books and of the most rare books that were found in every town: "Tu sai que quantas premuem insculturdua de partiis: te saii quanta scriptura est in civitatibus et in villis Italiae in aliquo loco s'incontrav" (Muratori, Lit. It. III., i. 29). Desiderius, abbot of Monte Casino, and subsequently pope Victor III, employed many copyists, "antiquarii," as they were called (Muratori, Stor. IV., ch. xxviii; Mabillon, Act. Bened.). Three offsets from the Benedictine stock have also rendered the English society. First, the monks, dating from the early part of the 10th century; the Carthusians (1084); and the Cistercians (1090). They created a craving for the luxury of books, beautifully written and sumptuously illuminated; and libraries, gradually increasing in size, soon grew up from the confraternities; "I was in their books," says Blunt, "their business to transcribe books" (Hallam, Literature of the Middle Ages, i. 82); and their collections were the "gern whence a second and more glorious civilization should in due time spring (Macaulay, Hist. of England, ch. i.) But the evils which grew out of these societies more than counterbalanced the good. Being often exempted from all civil or foreign ecclesiastical authority, they became hotbeds of insubordination to the state and of corruption to the Church. The temptations arising out of a state of celibacy, too often enforced in the first instance by improper means, and always bound to find means of effecting an escape; the secretiveness of the nunnery, the occasional breach of it, and the outward show of faith, were the occasion of great scandals. Moreover, the enormous wealth with which some of them were endowed brought with it a greater degree of pride and ostentation and luxury than was becoming in Christians; and still more in those who had vowed a life of poverty. This was the means by which the intrigues of the friars, the accumulation of wealth, and the decay of discipline worked the fall of the monasteries. See MONASTICISM; MONK. The monasteries of England were the first to feel the displeasure of the outside world. Corruption had become so apparent in the 8th century as to call for the founding of the Cluniac order in 910. The order spread like wildfire in England, in turn coming in the 10th century with a strict rule, sank into luxury in the 12th; the Cistercians then started to shame them, but soon lost all moral vigor; next the Franciscan mendicants appeared, but they degenerated more completely in the first quarter of a century after their introduction into England than had ever been there in the three or four centuries (comp. Matt. Paris, A.D. 1248; see Brake- lond, Chron. Abb. S. Edmundi, Tho. Elvmham. Hist. Mon. St. Aug. Cantuar. ; Hugh de Pottiers, Monastère de Ve- selai). No wonder, then, that an opposition found ready utterance and prompt organization, and, led successively by the English Benedictine and the Cistercian, the Cluniacs were driven from the land. "The abbots of Wykeham, Fisher, Alcock, Chichely, Beckettington, the countess of Salisbury, and cardinal Wolsey, claimed the monastic endowments for university foundations. "What, my lord," said Oldham to Fox in 1518, "shall we build houses and provide livelihood for a company of bousing monks, whose end and fall we may have to see?" See REFORMATION, ENGLISH. Thus it was not reserved for the period of the Reformation to inaugurate opposition to monasteries. Their dissolution was commenced in England as early as 1312, when the Order of Templars was suppressed, and a portion of their possessions given to the Knights of St. John of Jerusalem. During the 15th century many other houses were dissolved, and their revenues transferred to the universities of Oxford and Cambridge. Henry VIII obtained an act of Parliament for the dissolution of the monasteries, and the transfer of their revenues to the crown. Rome itself had furnished a precedent for Henry's attack on the monastic institutions. About the year 1517 cardinal Wolsey was desirous of building and endowing two splendid colleges—one at Ipswich, the place of his birth; the other at Oxford, the place of his academic education. For this purpose Clement VII granted him a bull, which empowered him to visit and suppress certain monasteries. A number of St. John's were obviously stated at from nineteen to forty, were consequently
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Monasteries dissolved, and their revenues applied by Wolsey to the purpose contemplated.

The following calculation has been made as to the number and wealth of the religious houses in England dismantled and scattered at the period of the Reformation: "The number of monastic and religious houses suppressed from this list, lost in England, so far as my calculations appear to have been made, seems to be as follows:

- Of lesser monasteries, of which we have the valuation:
  - In the counties of
    - XII.
    - Belonging to the Hospitalarians: 48
    - Colleges: 90
    - Hospitals: 21
    - Chapels and free chapels: 2074
  - Total: £189

These are in addition to the friars' houses, and those suppressed by Wolsey, and many small houses of which we have no particular account. The sum total of the clear yearly revenue of the several houses at the time of their dissolution, of which we have any account, seems to be as follows:

- Of the greater monasteries:
  - £104,919 18 3
- Of all those of the lesser monasteries of which we have any reliable data:
  - 29,709 1 10
- Knights Hospitallers, head house in London:
  - 8,888 19 8
- We have the valuation of only twenty-eight of their houses in the country:
  - 3,690 9 5
- Priories, which we have the valuation:
  - 751 2 0
- Total: £149,784 19 3

If proper allowances are made for the lesser monasteries and houses not included in this estimate, and for the plate, etc., which came into the hands of the ecclesiastics at the time of the Reformation, and for the valuation of money at that time, which was at least six times as much as at present, and also consider that the estimate of the lands was generally supposed to be much under the real worth, we must conclude their whole revenues to have been immense. It does not appear that any exact computation has been made of the number of persons contained in the religious houses.

Those of the lesser monasteries dissolved by Henry VIII were reckoned at about 10,000 if we suppose the colleges and hospitals to have contained a proportionable number, these will make about 5,000.

If we reckon the number in the greater monasteries according to the proportion of their revenues, they will be about 30,000; but as, probably, they have been greatly reduced in importance in number than those of the lesser monasteries, if we abate upon their houses, they will then be 20,000.

Of such each chantry and free chapel: 2,874

But there was probably more than one person to officiate in several of the free chapels, and there were other houses which were not included within this calculation, perhaps they may be computed in one general estimate at about 30,000. As there were pensions paid to almost all those of the greater monasteries, the king did not immediately come into the full enjoyment of their whole revenues; however, by means of what he did receive, he founded six new bishoprics—viz. those of Westminster (which was changed by queen Elizabeth into a deanery), and of London, Rochester, Winchester, Durham, and Newcastle upon Tyne. These bishoprics, with Chapels, were erected in the counties of Oxford and Trinity in Cambridge, and finished King's College there. He likewise founded professorships of divinity, law, physic, and of the Hebrew and Greek tongues, in both the said universities. He gave the house of Gray Friars and St. Bartholomew's Hospital to the city of London, and a perpetual pension to the poor knights of Windsor, and laid out great sums in building and fortifying many ports in the channel" (Baxter, Hist. of the Church of England). Compare Hook, Lives of the Archbishops of Canterbury, vol. i (Lond. 1868, 8vo); Fuller, Church Hist., i, 115 sq.; Burnet, Hist. of the Reformation; Soames, Ref. C. of England, vol. i, especially the Intro.; Forster, Brit. Monachism, ch. 1-7, and lxxi; Hill, English Monachism, its Rise and Influence (Lond. 1867, 8vo), p. 515.

It is hardly necessary to state that all the Reformed churches in the 16th century discarded the practice of monachism, and suppressed monasteries as useless. In some of the German states, however, the temporalities of the suppressed monasteries were retained, and were granted to princes by the sovereigns, together with the titular dignity. In Roman Catholic countries also, as, e.g., France, Spain, Austria, and Italy, the suppression of monasteries has been more or less general in more recent times. See MONASTICISM. But, as count Montalembert has well put it in his celebrated work on the Monks of the West (Edinb. 1861-7, 5 vols. 8vo), "this work of spoliation, which may be said to have fairly set in with the Reformation, is now proceeding with methodical gravity." In the five years from 1830 to 1883 no less than 8,000 monasteries have disappeared from the soil of Europe. In Portugal some 2,000 were destroyed, 200 in Spain, and the number annihilated in Hungary and in the Austrian provinces of Switzerland, Germany, and Italy has never been estimated, was certainly not much smaller than in Poland. The destruction, however, has proved greater in the recent reforms in France, and especially in Italy. The great monastery of Clairvaux, which once held St. Bernard and his five hundred monks, has never been visited for five hundred years, not by a monk, much less by the abbot. The celebrated abbey at Cluny, which figures so largely in the history of the Middle Ages, has been turned into stud-estables, and in 1844 the place of the high-altar was "the starting-post of the stallions." The abbey of Le Bec, in Normandy, from which Lanfranc and Anselm came, northensively to fill the see of Canterbury, has been utilized in the same fashion, and horses fatten where monks once fasted and prayed. A China manufactory is carried on in the Chartreux of Seville, and swine have taken possession of the cells in the Cistercian abbey of Cadouin. Everywhere, as the count informs us, the work of ruin proceeds. Sometimes, says he, "the spinning-wheel is installed under the roof of the ancient sanctuary. Instead of echoing night and day the praises of God, these disdained arches too often repeat only the blasphemies and obscene cries, mingling with the shrill voice of the machine, the harsh rasping of the iron, and the shrill clack of the piston." Nor is this all. John Knox has been sometimes stigmatized as a barbarian for the encouragement which he is said to have given the populace in demolishing Christian edifices where the relics of idolatry were enshrined; yet even where the excited rabble did their worst, the ivied ruin still remains to tell of a grandeur which has passed away, and to mark, for the present and other generations, the spot where their fathers prayed. But in France, it appears, the work of demolition is done much more scientifically and thoroughly. They are not content there with confiscation, plunder, proscription; they overthrow, raze from the foundations, and not a single fragment to another. "The empire of the East," says the count, "has not been ravaged by the Turks as France has been and still is by the band of insatiable destroyers who, after having purchased these vast constructions and immense dominions at the lowest rate, work them like quarries for sacrilegious profit. I have seen with my own eyes the capitals and columns of an abbey-church which I could name employed as so much material for the neighboring road." And again: "What remains of so many palaces raised in silence and solitude for the products of art, for the progress and pleasure of the mind, for disinterested labor? Monks, monks! mountains of monkish rats and owls and rats, shapeless remains, heaps of stones, and pools of water. Everywhere desolation, filth, and disorder" (Introduction, ch. viii). The young and free
kingdom of Italy has not been slow to perceive that a sacerdotal class, with interests alien, if not antagonistic, to society and to the family, is necessarily and logically a foe to civil and political liberty. By a law enacted June 28, 1866, all monasteries and similar religious foundations in the kingdom were suppressed, their members pensioned, and their property sold and funded for the maintenance of public schools. Monte Casino and San Marco, of Florence, were alone exempted. The former is left as a venerable monument of the past; the latter is spared in honor of Savonarola and two beautiful frescoes on the Angiolini and the Fiesole. This law has been executed with great rigor: and in spite of allocations, excommunications, and all the bruten fulmen of the Vatican, the work of secularization is already finished. Some of the monks have gladly seized the opportunity of bettering their condition by marriage; others have returned to their homes or accepted the refuge offered by charity; but the great majority of these unfortunate, whose only crime consists in having been misplaced in chronology by being born several centuries too late, and whose habits are too fixed and inerterate to be easily changed, hire houses and become agents of the various trades and industries of the kingdom. While in Italy and France, the two most Catholic nations, the monastic system is thus rapidly disappearing, the tendency to introduce similar institutions in Protestant countries, especially the effort of the Ritualists of the Anglican communion, under the pretense (more or less house) of promoting Christian charities, can only be viewed as a false retrogression and dangerous degeneracy.

In 1870 revelations of corruption, bestiality, and cruelty in a Polish convent contributed more than all else to quicken the Protestant, and we may well say general dislike for monastic institutions. The story of Barbara Ubrzyk, the Polish nun, however exceptional, could not but raise a sense of horror throughout Europe, and it is not to be denied that the prejudice such an instance excites is in a great degree just. It is one thing to hear of an exceptional instance of individual cruelty; it is another thing to know that such cruelty can be practiced in the name of religion, and in institutions which, under its shelter, claim peculiar immunities. There is great force in the plea that one such case substantiated justifies the public control of all similar establishments. In England, the famous trial of "Sister v. Stair" revealed what spiritual tyranny and moral degradation lie concealed in certain monastic institutions under the most harmless exterior. The convent which Miss Saurin entered was one of those for which the plea is advanced that they do practical service in the cause of education and charity. It is not difficult to imagine that a hotheaded Protestant might have been there for the time confused if he had been taken to see Miss Saurin and her fellow-sisters patiently devoting themselves to the instruction of their scholars. Yet, whatever the technical result of the trial, it left all impartial readers with a most painful impression of the degrading and demoralizing atmosphere of the convent. And it is in this light that the recent report of the Select Committee, March 29, 1870, a select committee to make inquiries concerning conventual or monastic institutions in Great Britain. The result of such investigation was unfavorable in that country, and has turned popular opinion against their existence. In Poland also the Russian government has in very recent times found itself faced with a mere explosion of treason and corruption generated and fostered in monasteries, and the days of monasticism may be said to be numbered even there. As what is said of English Christianity is so well applicable to all other Protestant countries, we quote Mr. Macaulay's half-exaggerated version of the subject: "The day of monasticism has forever set. ... There is no longer any need for its existence, even if it could be set up again in its best condition. More than Benedictine learning sheds a ray of glory on our colleges. Our Poor-laws render unnecessary the alms for the monasteryl wicket; and such doles would become a positive evil now as an encouragement to idleness and sloth. Our clergy are welcome visitors at the cottage fireside, where the monk of later days was not, with his contrived distance, the father of the household. The same fidelity with which it dispensed its earlier mission; the self-sacrifice with which it taught men to rise superior to the trials and calamities of life; the unfeigned piety with which the monk resigned every earthly advantage that he might win a heavenly reward. But it would all its reputation and there is no hope of recovering to life the carcass around which the eagles have gathered than of renovated mondkon. The ribaldry of Boccaccio and Rabelais, the spurious, the 12mo., and the more measured terms of Flers Ploughman and Chaucer, were mainly instrumental in bringing about the downfall of monasticism; but this was after it had already been aorn of its splendid, and when scarcely a ray remained to it of its former glory" (comp. Murphy, Terra Incognita, or the Convents of the United Kingdom [Lon., 1853, 8vo]; Pauli, Pictures of Old England [Lon., 1861, 12mo], chap. iii.).

6. Architecture of convents, monastic establishments, whether abbeys, priories, or other convents, followed nearly the same plan. The great enclosure (varying, of course, in extent with the wealth and importance of the monastery), generally with a stream running beside it, was surrounded by a wall, the principal entrance being through a gateway to the west or the east. The central building was a considerable structure, and often contained a chapel, with its altar, besides the necessary accommodation for the porter. The almery, or place where alms were distributed, stood not far within the great gate, and generally a little to the right hand: there, too, was often a chapel with its altar. Proceeding onwards, the west entrance of the church appeared. The church itself was always, where it received its due development, in the form of a Latin cross; i.e., a cross of which the transepts are short in proportion to the nave. Moreover, in Norman churches, the eastern limb never approached the nave or western limb in length. Whether or not the reason of this preference of the Latin cross is found in the domestic arrangements of the monastic buildings, it was certainly best adapted to it; for the nave of the church, with one of the transepts, formed the whole of one side and part of another side of a quadrangle; and any other than a long nave would have a small and an unbecoming transept. A long transept would leave too little of another side, or none at all, for other buildings. How the internal arrangements were affected by this adaptation of the nave to external requirements we have seen under the head CATHEDRAL, to which also we refer for the general description of the conventual church. Southward of the nave of the church, and parallel with the south transept, was carried the western range of the monastic offices; but it will be more convenient to examine their arrangement within the court. We enter, then, by a door near the west end of the church, and passing though a vaulted and arch-shaped passage in the cloisters. In the nave of the church forms the northern side, the transept part of the eastern side, and other buildings, in the order to be presently described, complete the quadrangle. The cloisters themselves extended around the whole of the quadrangle, serving, among other purposes, as a cover before the weather from the effect of the weather on the convent to every other part. They were furnished, perhaps always, with lavatories, on the decoration and construction of which much cost was expended; and sometimes also with desks and closets of wainscot, which served the purpose of a scriptorium. Commodities on the whole beside the chapels of the north corner, and turning southward, we have first the donitory or dorter, the use of which is sufficiently indicated by its name. This occupied the whole of the western side of the quadrangle, and sometimes had a
Says one, "The older the religion, the older its ascetic practices; for they were among the first forms assumed by the religious impulse, and not among the later and better ones. They belong to the religion of the passions and emotions, and not to the religion of reason." And it seems a problem for the religious to believe in it as old as religion itself; for it does not gain favor with the progress of new ideas, but is gradually falling in the estimation of all." We are far from believing that monasticism is a primitive institution, and is forsaken by modern civilization. Quite the contrary, we hold that ascetic practices prevail largely among semi-civilized or un-civilized nations, or among those whose old conception of a great and laudable care was always taken. The stream also turned the abbey mill, at a small distance from the monastery. Other offices, such as stables, brewhouses, bakehouses, and the like, in the larger establishments usually occupied another court, and in the smaller were combined with the chief building in the only quadrangle. It is needless to say that, in so general an account, we cannot enumerate exceptional cases. It may, however, be necessary to say that the greatest difference of all, that of placing the quadrangle at the north, instead of the south side of the church, is not unknown; it is as at Canterbury and Westminster, for instance (Church Dict. p. 414, 415). This branch of the subject may be followed out in the several plans of monasteries scattered among topographical works, and especially in Parker, Glossary of Architecture, p. 146 sq.

Monasticism (fr. μοναχή, to dwell apart in solitude; whence μοναχός, a monk), a state of religious retirement, more or less complete, accompanied by contemplation and by various devotional, ascetic, and penitential practices, is in truth Asceticism (qv.), with the elements of religious solitude superadded. Monasticism, until the beginning of the study of comparative religion, was regarded as a strictly Christian institution, but recent researches reveal it as having entered into various religious systems, both ancient and modern. Indeed, it is now clearly apparent that the Western theory of the ascetical life travelled from the East to the West, but the question of the time when it originated in the East is still clouded in mystery. "The origin of monasticism," writes Mr. Johnson in his little work on the Monks before Christ, "will always be enveloped in mystery. "Its history is shrouded in the same obscurity as the source of the mighty streams, of which the banks of which the first ascetics commenced the practice of their austere practices" (p. 51, 52). The probability is that monachism is a strictly Asiatic institution, and originated among heathen nations. We certainly do not think that monasticism can prove a characteristic which has been confined to any nation or any sect, only, but earthly. Yet do we not desire to have our development theorists infer that we agree with them that it is one of the early religious forms of man.
Sonnerat, and others.) The manner of the construction of these caves of India and Arabia leads to the supposition that they were originally intended for monkish abodes, and if the early periods of the ascetic life of monasticism can no longer be doubted. These temples and caves are the oldest monuments of the countries in which they are found.

2. Earliest written History of Monachism.—If from these monuments we descend to an examination of the written books of the ancients, and search in "The Nabatman Agriculture," which is believed to have been written about the time of Nebuchadnezzar (or B.C. 600), we find in this history of Chaldea, reaching back several thousands of years before the beginning of the Christian era, that in the very earliest history of which the chronicle of the nations is preserved, there is the name of of an apostle of Saturn, who founded the religion of renunciation or asceticism, and that his partisans and followers were the subjects of persecution by the higher and cultivated classes; but that to the mass of the people, on the contrary, they were the objects of the highest esteem and veneration.” Another ascetic whom it mentions flourished about B.C. 2000. He is said to have inveighed against the godliness of those who believed it possible to preserve the human body from decay, after death, by the employment of certain natural agents. “Not by natural means,” warmly replies Dhagrit, “can man preserve his body from corruption and dissolution after death; he must exhume it and worship, and offer sacrifices by invoking the gods by their great and beautiful names—by prayers during the night, and fasts during the day.” Then Dhagrit goes on, in his monkish zeal, to give the names of various saints of Babylonian antiquity whose bodies had long been preserved, and, after death, from corruption and change, and says: “These men had distinguished themselves by piety, by abstemiousness, and by their manner of life, which resembled that of angels; and the gods, therefore, by their grace, had preserved the bodies of these men from corruption; whereby those of later times, in view of the same, were encouraged in piety, and in the imitation of their holy modes of life.” See Chwolson, Uber die Uberreste der aldbabilonischen Literatur (St. Petersburg, 1859); M. le Baron de St. Croix, Recherches Historiques et Critiques sur les Mysteres du Paganisme (Paris, 1817).

Turning from these written sources, still the subjects of much discussion as to their authenticity, to the well-established records of India, Persia, and China, the oldest written records in existence aside from the sacred Scriptures (viz. the Veda [q.v.], and the Laws of Manu [q.v.]), the sacred books of the Brahmins; the Zend-Avesta [q.v.]; or of the Christian Church and the Non-Christian Church and the Shu-King (see CONFUCIUS) the sacred book of China), we find the hoary parent of monastic rule dwelling in the far East, and gathering obedient millions under her ample folds, long before the introduction of Christianity, even if we should trace Christian monasticism back to St. Bartholomew and St. Thomas.

Among the Hindus (q.v.), we learn from the Brah- minical writings—especially the Rig-Veda, portions of which are assigned to a period as far back as B.C. 2400, the Laws of Manu, which were certainly completed before the rise of Buddhism (that is, six or seven centuries before our era), and the numerous other sacred books of the Indian religion—that there was enjoined by example and precept entire abstraction of thought, secession from the world, and a variety of penitential and meritorious acts of self-mortification, by which the devotee assumes a proud superiority over the vulgar herd of mortals, and is absolved at last into the divine fountain of all being. Says Spence Hardy, “The practice of asceticism is so interwoven with Brahminism, under all the phases it has assumed, that we cannot realize its existence apart from the principles of the ascetic.” (Compare Wilson, Asiatic Researches, xvi, 38; Pavie, in Rerue des deux Mondes, 1854; Hardwick, Christ and other Masters, i, 351.)

3. Probable Origin of Eastern Monachism.—“At an early period of the ancient era of Brahminic manifestation,” the legend goes in the Rig-Veda, “Dhrurya, the son of Uttanapada, the son of Manu Swayambhuvah, who was ‘born of and one with Brahma,’ began to perform penance, as enjoined by the sages, on the banks of the Yamuna. While his mind was wholly absorbed in meditation, the mighty Hari, identical with all nature, took possession of his heart. Vishnu being thus present in his mind, the earth, the supporter of elemental life, could not sustain the weight of the ascetic. The celestial called Yamas, being excessively alarmed, then took counsel with Indra how they should interrupt the ascetic, and they devised a complex plan termed Kushmandas, in common with their king, commenced anxious efforts to distract his meditations. One, assuming the semblance of his mother, Suniti, stood weeping before him, and calling in tender accents, ‘My son, my son, desist from destroying thy strength by this fearful penance! What hast thou, a child but five years old, to do with rigorous penance? Desist from such fearful practices, that yield no beneficial fruit. First comes the season of youthful pastime, and when that is over it is the time for study; then succeeds the period of worldly enjoyments; and, lastly, that of austere devotion. This is thy season of pastime, my child. Hast thou desired to sin, or to perplex thyself with in- cense? Thy chief duty is love for me; duties are ac- cording to time of life. Lose not thyself in bewildering despair—desist from such unrighteous actions. If not, if thou wilt not desist from these austerities, I will terminate my life before thee.” But Dhrurya, being wholly intent on seeing Vishnu, beheld not his mother weeping in his presence, and calling upon him; and the illusion, crying out, ‘Fly, fly, my child; the hollow-spirits of ill are crowding into this terrible forest with uplifted weapons,’ quickly disappeared. Then advanced frightful rakshasas, wielding terrible arms, and with countenances emitting fiery flame; and nocturnal thunders thronged around the prince, uttering fearful noises, and whirling and tossing their threatening weapons. Hundreds of jackals, from whose mouths gushed flame as they de- voured their prey, were howling around to appell the boy, wholly engrossed by meditation. The goblins called him, ‘Eat me! Mon! Kill him!—eat him! eat him! Eat him! eat him! and monsters, with the faces of camels and crocodiles and lions, roared and yelled with horrible cries to terrify the prince. But all these un- couched speeches, appalling cries, and threatening weap- ons made no impression upon his senses, whose mind was so completely engrossed on the object of his devotion. He was considered as the son of the monarch of the earth, engrossed by one idea, beheld un- interruptedly Vishnu seated in his soul, and saw no other object.” How like the legends of Christian mon- achism are these pagan descriptions! The desert has always been the abode of asceticism, whose devotees, in their struggle against the flesh, peopled its sands with horrible monsters of every kind—devils, holgeb- lijas, and giants, who (in the minds of the people) have held possession ever since. The Vedas also command that the tonsure be performed, but, so far as known, they prescribed no rules with regard to the monastic life. Their teachings seem to be confined solely to asceticism. On the other hand, in the Laws of Manu there are given for the conduct of monastics; and, as these rules were in the possession of the people of India long before they were committed to writing, it is no wonder that monas- ticism is believed to have been practiced for thousands of years before the time of Christ. Hardwick, by no means a superficial student, is led to believe that such are the conditions, to say that “India was the real birth- place of monasticism” (Christ and other Masters, i, 351).

A large portion of the Laws of Manu are taken up by regulations to be observed by those who wish to attain to the ultimate good by the practice of monastic ob-
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ervances. The rule of St. Benedict itself does not afford a more decided proof of the existence of the ascetic life. The work is divided into twelve books. The sixth book is entitled "Duties of the Anchorite and of the Ascetic Devotee." The subject of the eleventh book is "Penitences and Expiations." The Dwijas, for whom these rules are principally laid down, are described as a sort of monks, who practiced tonsure, wore girdle, carried staff, asked alms, fasted, lacertated the body, and devoted themselves to the desert of the country. We have space but for a few illustrations, which will suffice, however, to show the character of this work. From the sixth book, "Duties of the Anchorite and of the Ascetic Devotee," we quote as follows:

"4. The Dwijas, who dwell alone, should deliver himself from vain discourses, and from such discourses as raise conceits, increase their severity, that he may withdraw up his mortal substance.

"5. Let him receive from the Brahminical ancestors, who live in houses, such alms as may be necessary to support his existence. (The case was similar in early Christian times: Simon the Syllite, and a host of others, were thus fed.)

"6. Meditating with delight on the supreme soul, seated, wanting nothing, inaccessible to all sensual desire, without other society than his own soul, let him live here below in the constant expectation of the eternal be

"7. In subduing his organs, in accomplishing the pious duties prescribed by the Vedas, and in submitting ourselves to the most severe and most virtuous practices, let us attain here below to the supreme end, which is to become identified with Brahma. ("Their whole doctrine of after-life, of Heaven and Hell, of the reward of good and the punishment of evil, are founded on this."")

"8. The novice, the married man, the anchorite, and the ascetic devotee form distinct orders, which derive their names from the color of the robe by which they are distinguished.

"9. The Dwijas, who belong to these four orders, ought always to practice with the greatest care the ten virtues, which compose their duty.

"10. Resignation, the act of rendering good for evil, temperance, probity, purity, the subjugation of the senses, the subjugation of the mind, the subjugation of the body, and abstinence from choler—such are the ten virtues in which their duty consists.

From the eleventh book, "Penitences and Expiations," we take the following extracts:

"11. The Dwijas, who undergo the ordnary penitence called Prajapatiya, ought to eat during three days only in the morning; during the next three days, only at night. Let these days be followed by three days only of such food as persons may give him voluntarily, without his begging for it; and, finally, let him fast three days more strictly.

"12. A Brabhin, accomplishing the severe penitence (Talimarika), ought to swallow nothing but warm water, warm milk, cold changed better, and warm vapor, employing each of them three days in succession.

"13. The ordnary penitence of his senses, and perfectly attentive, supports a fast of twelve days, the ordnary penitence called Perakas, which expiates all of his faults.

"14. A Brabhin, accomplishing the severe penitence (Talimarika), ought to swallow nothing but warm water, warm milk, cold changed better, and warm vapor, employing each of them three days in succession.

"15. The ordnary penitence of his senses for the day of the full moon, diminishes his nourishment by one mouthful each day during the fifteen days of observation which follow, in such a manner that on the fourteenth day he shall eat but one mouthful, and then let him fast on the fifteenth, which is the day of the new moon; let him augment, on the contrary, his nourishment by one mouthful each day during the next fifteen days, commencing the first day with one mouthful.

"16. Great criminals, and all other men guilty of divers crimes, are released from the obseruations of their sins by austerities practiced with exactitude.

"17. By reciting the Vritiya or the Nataraj in the ascetic manner for a month, or by repeating inaudibly the hymn Purusha, who has defiled the bed of his spiritual master is absolved from all fault.

The ascetic system," says Schaaf, "is essential alike to Brahminism, to Buddhism (see HINDUISM) and Buddhism (q. v.), the two opposite and yet antagonistic, the incommensurable, the Indian religion, which in many respects are similarly related to each other as Judaism is to Christianity, or as Romanism to Protestantism. Buddhism is a later reformation of Brahminism. . . . But the two religions start from opposite principles. Brahminic asceticism proceeds from a pantheistical view of the world—the Buddhist asceticism from an atheistic and nihilistic, yet very earnest view; the one is controlled by the idea of the absolute but abstract unity, and a feeding of contempt of the world in the name of the idea of the absolute but unreal variety, and a feeling of disgust of the world in the name of the absolute but abstract nothingness of all existence; the one is predominantly objective, positive, and idealistic—the other more subjective, negative, and realistic; the one aims at absorption into the universal spirit of Brahma—the other conception of an absorption into non-being. "Brahmanism," says Watzik, "looks back to the beginning of Buddhism to the end; the former loves cosmogony, the latter eschatology. Both reject the existing world; the Brahmin despises it because he contrasts it with the higher being of Brahman; the Buddhist bewails it because of its unrealness; the former sees God in all, the other emptiness (Dharma, Buddhism, Japanese, and Indier, 1855, p. 593, constituting pt. ii of his History of Heathenism)." "Yet," adds Schaaf, "as all extremes meet, the abstract all-entity of Brahminism and the equally abstract non-entity or vacuity of Buddhism come to the same thing in the end, and may lead to the same ascetic practices. The asceticism of Brahminism takes more the direction of anchoritism, while that of Buddhism exists generally in the social form of regular convent life. The Hindu monks, the Yanaprastra, or Gymnosophists (q. v.), as the Greeks called them, are Brahminical ancestors (q. v.), who live in woods or caves, in deep solitude, meditate, keep fast, perform their devotions, contemplate: sleeping on straw or the bare ground, crawling on the belly, macerating the body, standing all day on tip-toe, exposed to the pouring rain or scorching sun with four fires kindled around them, presenting a savage and frightful appearance, yet greatly revered by the multitudes, expecting, as a procurer of at least one child is strictly enjoined by Brahminism, some take their wives along, but never have intercourse with them except at such times as they are most likely to conceive. They are reputed to perform miracles, and not infrequently complete their austerities by suicide on the stake or in the waves of the Ganges. Thus they are described by the ancients and by modern travellers (see Dubois, Description of the Character, Manners, and Customs of the People of India [Philadelphia, 1818]).

The Buddhist monks are less fanatical and extrava
garian. They start from the Hindu Yoga (q. v.) and FKktus (q. v.), and from mystical speculations, and from intense contemplation, and the use of the whip, to keep their rebellious flesh in subjection. See BUDDHISM; GOTAMA. They have a fully developed system of monasticism in connection with their priesthood, and a mass number of convents; also numeraries for female devotees. The order of Gotama is of Indian birth, and is purely moral, and they do not profess to be the transcript of a higher than a human mind. Yet they aimed at reducing the entire company of the faithful to strictly monastic rule, to the mortification of all human passion, to the separation and isolation of the sexes, to mendicancy, and to the renunciation of all personal and individual rights. Hence India, though she expelled Buddhististic rules, and princes and professors from her soil, yet shows at a hundred points the deep furrow which Buddhist monasticism has drawn across the more hoary superstitions and more agonizing ascetism of Hindu philosophy; her representatives and literature bear witness to the brave, self-sacrificing devotion of these sons and daughters of Buddha, and to the fact that they went into all Eastern lands to preach the faith of their sires, to build monasteries, to organize worship, to multiply their sacred books, to perform pilgrimages to holy shrines of their faith, and spread the relics of saints and martyrs, and work miracles by their aid, and to adapt themselves to such varying populations as the cultivated philosophers of Nepal, the ingenious and susceptible Japanese, the Cingaleses, and Burmese, to say nothing of the pontifical empire of Thibet (q. v.).
where, to the present day, the monks still grasp a mighty sovereignty, where whole cities are filled with monastic populations, and where the temples, ritual, incense, tonsure, and vestments resemble the mediæval worship of the Romish Church so strongly as to deceive the unway. At the present day the canonization of departed clergy and literati are regarded as a matter of importance and the Benevolents of the neighborhood of his: and thus arose the second form of life corresponding to the Christian Conventicles (q.v.). Sometimes the community was assembled under one roof; at other times, as in the Theatines (see the knights and ladies of the olden time) were assembled in the shrines of the great saints of the church, and the order of life was by no means settled or uniform. Now was the time for a lawgiver; and the people of India found theirs in the person of Buddha (the Enlightened), who was born B.C. 544. He early manifested a love for contemplation, and was determined to the ascetic mode of "in the wilderness and fasted forty days, and was tempted by the wild beasts and serpents."

Buddha commenced this mighty strife six centuries before Christ. Indeed, Buddhist monasticism bears such a remarkable resemblance to that of the Roman Catholic Church that Romish missionaries believe it necessary to brand the older as a diabolical imitation. But, as has been well said, "The original always precedes the caricature." (See the older accounts of Roman missionary efforts in India.) 1

Travels, vol. vii, and also the recent work of Huc, a French missionary priest of the Congregation of St. Lazarus—Souvenirs d'un Voyage dans la Tartarie, le Thibet, et la Chine, pendant les années 1844-1846, translated into English, and published by the Harpers [N. Y. 1856, 2 vol.], is a comp. account of the whole subject of the two works of R. S. Hardy—Eastern Monachism, and A Manual of Buddhist in its modern Development, translated from Cingalese MSS. [Lond. 1850]. The striking affinity between Buddhism and Romanism extends, by the way, beyond monasticism and the hagiæ that follow. The ritual of the great Rites of the Pope and to the worship, with its ceremonies, feasts, processions, pilgrimages, confessional, a kind of mass, prayers for the dead, extreme unction, etc. The view is certainly at least plausible, to which the great geographer Carl Ritter [Erkundung, ii, 288-299, 2d ed.] has given the weight of his name, that the Lamasites in Thibet borrowed their religious forms and ceremonies in part from the Nestorian missionaries. But this view is a mere hypothesis, and is rendered improbable by the fact that Buddhism in Cochin China, Tonquin, and Japan, where no Nestorian missionaries ever were, shows the same striking resemblance to Romanism as the Lamaistic in Thibet. The North Chinese and Japanese are perfecting the singular tradition of Prester John, or the Christian priest-king in Eastern Asia, which arose about the 11th century, and respecting the Nestorian missions, see Ritter, l. c. See also Johnson, Monks before Christ, p. 100-108).

4. Organization and Development of non-Christian Monachism.—(1) Indian. — What St. Benedict became to the monks of Christendom, Gotama Buddha was to those of India. At least a thousand years before the former enunciated his law from the top of Mount Cassino—that Sinai of Western monasticism—Buddha, the Benedict of Eastern monasticism, flourished at Kapilavastu. Up to this time Eastern asceticism appears to have been without a settled rule or organization. The Laws of Manu, it is true, specified the manner of conducting many austere observances, and contain rules for nearly all the monastic observances, such as the tonsure, fasting, celibacy, mendicancy, novitiate, tons for men but monasteries was accustomed to arrange its own inner life, and stood quite independent of any other. The growth of monasticism must have been somewhat after this manner: First came austere practices without separation from society; then the devotee sought the mountain hill; then the man of fashion, already a monk, one who was particularly celebrated for the holiness of his life, or more inventive than others in methods of bodily torment, soon began to gather admirers and imitators about him. They came and dug their caves or built their huts in the neighborhood of his: and thus arose the second form of life corresponding to the Christian Conventicles (q.v.). Sometimes the community was assembled under one roof; at other times, as in the Thespians, there was a sort of settlement.
intentions, the young prince said, 'Let us turn back: I must think how to accomplish deliverance.' A last meeting put an end to his hesitation. He was driving through the northern gate, on the way to his pleasure-gardens, when he saw a mendicant, who appeared outwardly calm, subdued, looking downwards, wearing a saffron garment and carrying a staff. The prince called him an alms-bowl. 'Who is this man?' asked the prince. 'Sir,' replied the coachman, 'this man is one of those who are called bhikṣus, or mendicants. He has renounced all pleasures, all desires, and leads a life of austerity. He tries to conquer himself. He has become a devotee, has put away the passions, without ever a second word about asking for alms.' 'This is good and well said,' replied the prince. 'The life of a devotee has always been praised by the wise. It will be my refuge, and the refuge of other creatures: it will lead us to a real life, to happiness and immortality.' With these words, the young prince turned his chariot, and re-entered the city' (translated in Müller's Essays on the Science of Religion).

Buddha then declared to his father and wife his determination to become a recluse, and soon after escaped from his palace in the night while the guards had fallen asleep. The religion which he established was now, after a lapse of many years, brought to the inhabitants of the entire globe. One king is said to have founded 84,000 monasteries for his order, that being the number of discourses which Buddha pronounced during his lifetime. The 'Law' which he gave to his order is contained in the first of the three Pitakas, and was orally handed down until about AD 100, when it was committed to writing in the Sanscrit and of Ceylon. It is called the Winaya Pitaka, and contains rules for every conceivable monastic observance. It is composed of 42,200 stanzas. To alms-giving Buddha attached an extraordinary importance. He declares that there is no reward either in this world or the next for him who does not alms-giving.' Ten centuries later, Chrysostom wrote, 'Hast thou a penny? purchase heaven. Heaven is on sale, and in the market, and yet ye mind it not! Give a crust, and take back paradise; give the least, and receive the greatest; give the perishable, and receive the imperishable; give the corruptible, and receive the incorruptible. Alms are the redemption of the soul. . . Alms-giving, which is able to break the chain of thy sins. . . Alms-giving, the queen of virtues, and the readiest of all ways of getting into heaven, and the best advocated there' (comp. Taylor, A. C. Christianity). According to the Pintaka, 'the wise priest never asks for anything; he desidainst to beg: it is a proper object for which he carries the alms-bowl; and this is the only mode of solicitation.' Celibacy, poverty, the tonsure, a particular garb, confession of sins, etc., are made compulsory. The vows, however, are not taken for life; and a monk may retire from the order if he finds it impossible to remain continent. A novitate is provided for; and there are 'nuns' or 'sisters' who live in houses by themselves. The novice usually begins her connection with the order in the school, where she is sent while yet young. Foundlings were often given by the early Christian missionaries, whom they were reared for the ascetic life. No Buddhist is allowed to touch the body—Nagama. —Miśinda. No. —Miśinda. Then why do they take so much pains to preserve it? Do they not by this means say, 'This is me, or mine?' —Nagama. Were you ever wounded by an arrow in battle? —Miśinda. Yes.—Nagama. Was not the wound anointed? Was it not rubbed with oil? And was it not covered with a soft bandage? —Miśinda. Yes.—Nagama. Was this done because you respected the wound, or took delight in thinking of your health? No; it is Nagama. In like manner, the priests do not preserve the body because they respect it, but that they may have the power required for the keeping of the precepts.

(2) Persia Monasticism.—The Zend-Avesta, written, it is generally agreed, about B.C. 500, contains no allusion to ascetic rites; but this fact would go no further to disprove the existence of monastic life among the Persians than the absence of such allusion from the N.T. would disprove the existence of Jewish monks. The Avesta is not of a historical character; and what was said about the Veddus is particularly true of it—prayers and hymns make up almost its entire contents. Zoroaster originally dwelt with the Brahminical or Sanscrit branch of the Aryan family; and we know that monasticism was rife among them before the separation took place. It is not likely that they ever shook off this institution, which is very old in Persia as in many other countries. We are told that there was a class of "soldiers" among the Zoroastrians, according to the Desair, the Dobistan, and the old Iranian histories, "there was a great king of that branch of the Aryan people known as Khi-Khuero, who was a prophet and an ascetic. He had no children; and, after a 'glorious reign of sixty years,' he abdicated in favor of his son. But, in a short time, this son killed the young prince, and entered upon the throne of his own right, resigned his throne to his son Guhastap. It was during the reign of Guhastap that Zoroaster appeared. Guhastap was succeeded by Bohman, his grandson." These were not kings of Persia, but they reigned at Balkh, and lived many centuries before Persia became an independent kingdom. As a very ancient form of asceticism anterior to Zoroaster, who lived, the Greeks said, 5000 years before the Trojan war, or 6000 before Plato—an antiquity greater than that assigned to it by the "Nalasitine Agriculture." 

(3) Chinese Monachism.—An examination of the Chin-Tsong, the sacred book of the sage of China, is without fruit for our purpose. It is a significant fact, however, that the word "priest" is written in Chinese "Cha-men," or "Sang-men," which mean, respectively, one who exerts himself, or one who restrains himself. The Chin-King was transcribed by Confucius, and the Confucian and Taoist Confucius, by the same Legge, D.D. (Phil. 1867) about B.C. 480, and to him we owe its preservation. It is only one out of a large number of books upon religious topics which must have existed in his time. Lao-Kitun, who lived several generations before Confucius, was a great ascetic, advocated perfect freedom from passion, and passed much of his time in the mountains. Of Confucius, it is known that he taught no new doctrines, but insisted upon a more faithful observance of the ancient law. He flourished in the 5th century B.C. (651-479). At nineteen years of age he divorced himself from his wife, after she had given birth to a son, to devote himself to study and meditation; and his last days were passed in a quiet valley, where he retired with a few of his followers. He fasted quite frequently, and advocated many other monkish observances: such as retirement, contemplation, and agricultural employment. (See Schott, Werke des chinesischen Weisen Kung-Fu-Dsi [Halle, 1830]. Comp., also Mencus, ed. Stanislaus Julien, lib. i, c. 6, par. 29; c. 6, p. 29; and article Confucius.) Mencius, an apostle of Confucius, who flourished in the 3d century B.C., says, "Though a man may be wicked, yet, if he adjust his thoughts, fast, and bathe, he may sacri-

* There is a remarkable similarity between the derivation of the Chinese ascetic (from aascetic, to exercis, or practice gymnastics).
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fe to God." (Compare Johnson, Monks before Christ, their Spirit and their History [Bost. 1870, 18mo], ch. i.)

(4) Greek Monachism.—The Hellenic heathenism was less serious and contemplative, indeed, than the Oriental. The first monastic society of which we have any knowledge are the Pythagoreans (q. v.), who, no doubt, are to be classed from Egyptian sources, enjoyed contemplation, long-protracted silence, etc. Moreover, it is probable that Pythagorians found here many of those ascetic observations which he afterwards introduced into his own order" (Johnson, Monks before Christ, p. 87). Bunsen says that the rules for the conduct of Egyptian priests, as described by Chremes and preserved by Porphyry, remind one of the Laws of Manu and the Vedas; so that if the conjectures of this Egyptologist be accepted, we are forced to conclude that Hellenic monasticism came from the Hindus through the Egyptians, unless the theory be accepted that the Greeks borrowed it directly from the Indians during their intercourse in the 5th and 6th centuries B.C. But whatever our opinion on this point, it is certain that it is more than 2000 years before Ignatius Loyola assembled the nucleus of his great "society" in a subterranean chapel in the city of Paris there was founded at Crotona, in Greece, by a man of whose principles of constitution, aims, method, and final end nothing is to be called "the Pagan Jesus" (see Zeller, Pythagoras u. die Pythagor-Saga, in his Vorträge u. Abhandlungen [Leips. 1865]; Johnson, Monks before Christ, p. 87, 88).

The extinction of the Pythagoreanism (soon after B.C. 400) by no means was not asceticism in Greece. The philosophy of the Pythagoreans, as who the Pagan Jesus founded upon a new school, among whom Epimenides and Plato are usually reckoned; and the Platonic view of matter and of body not only lies at the bottom of the Gnostic and Manichean asceticism, but had much to do with the ethics of Origen and the Alexandrian school.

(5) Jewish Monachism.—The origin and extent of Jewish monasticism is shrouded in much uncertainty and doubt. Yet it is clearly manifest from the records that have come down to us that Judaism was not altogether alien to asceticism. As far back as the days of Moses, while the Israelites were yet in the wilderness, a special law was given which the people should observe: "And the Nazarites (q. v.), though they did not separate themselves from the other people, yet did set themselves apart for special divine worship (Numb. vi. 1–21; Judg. xiii. 5; 1 Sam. i. 11; Luke i. 15). Later, in Palestine, the Jews had their Essenenses (q. v.), and in Egypt their Therapeutae (q. v.), though it must be confessed that these betray the intrusion of foreign elements into the Mosaic religion, and so receive no mention in the New Test., unless the allusion in Matt. xix. 22 refers to these ascetics, which is believed, however, by only a few Biblical scholars. (See, besides the works quoted in the article Essenenses, Zeller, Grieche Philos. vol. iii., pt. ii., p. 589; and Theol. Johann. 1856, iii. 538; Keim, Der Geschichtliche Christus [Zurich, 1865], p. 16; Langen, Das Judentum in Palästina zur Zeit Christi [Freib. 1866], p. 183.)

(6) Mohammedi Monachism.—"The two most successful religious impostures, says Cunningham, which the world has yet seen are Buddhism and Mohammedanism. Each creed owed its origin to the enthusiasm of a single individual, and each was rapidly propagated by numbers of zealous followers. But here the parallel ends; for the Koran of Mohammed was addressed with the same kind of moral and religious enthusiasm and gratification of human desires both in this world and in the next; while the Dharma of Sâkya Muni was addressed wholly to the 'intellect,' and sought to weaken mankind from the pleasures and vanities of this life by pointing to the transitoriness of all human enjoyment. . . . The former propagated his religion by the merciless edge of the sword; the latter by the persuasive voice of the missionary. The sanguinary career of the Islamite was lighted by the lurid flames of burning cities; to the monks of the Buddhist order was contributed by the cheerful faces of the sick in monastic hospitals [for the crippled, the deformed, the destitute], and by the happy smiles of travellers reposing in Dharmasalas by the road-side. The one was the personification of bodily activity and material enjoyment; the other was the genius of corporeal asceticism and intellectual contemplation" (Bhásas Topes, pp. 53, 54). These words of Cunningham may apply to the early history of the two religions, but they are hardly in place in their history of more modern times. It is true, indeed, that Mohammedanism was the religion of the sword, but, its conquests over, it has studied the religions of the world, and to-day Islam embodies much from every creed in the universe. Its founder had been especially careful to rigidly exclude monasticism, and himself declared "no monachism in Islam," yet to-day the survivals of the East are to be met almost wherever Muslim inhabitants present. Certainly it is not likely to get a great hold in Mohammedan nations, but ascetic practices, hermitage, and mendicancy prevail to a large extent among them. Mr. Ruffner, in his Fathers of the Desert (N. Y. 1850, 2 vols., a work popular in form, and full of valuable and curious information), has furnished an extended description of Mohammedan monasticism, and goes so far as to assert that the Christians derived it largely from them, who, in turn, borrowed from the Buddhists (see vol. i, ch. ii—ix); but such a view can hardly be reconciled with the great place of the phenomenon in history, and would, moreover, stamp as heretics many of the Christian fathers who as ascetics have left the world, and gone to make both East and West. (See below.) The probability is that monachism, so far as it exists in the Mohammedan world, was introduced either direct from the heathen world around it, or came from the Christians of the Post-Nicene age, especially the churches of Africa, and Egypt in particular.

II. Christian Monachism.—1. Origin of Monachism in the Church.—The advocates of Christian monasticism claim for it an evangelical origin. They think they find at once its justification and primitive form in the Gospel exhortation to voluntary poverty (the instance in the parable which Jesus urged) and all the primitive asceticism that he had, that, as a follower of his, he should receive a hundred-fold more, "with persecution," Matt. xix. 21. "But this monastic interpretation of primitive Christianity," as Dr. Schaff has well said, "mistakes a few incidental points of outward resemblance for essential identity, measures the spirit of Christianity by some isolated sect customs, instead of explaining the latter from the former, and is upon the whole a miserable emaciation and caricature. The Gospel makes upon all men virtually the same moral demand, and knows no distinction of a religion for the masses and another for the few." Monasticism, as it has existed at all, is at best and best representative of Christianity, inasmuch as it impels men, instead of remaining as a salt to the corrupt world in which they live, outwardly to withdraw from it, and to bury the talent which otherwise they might use for the benefit of the many. "Jesus, the model for all believers, was neither a charism nor an anchorite, but he was a man of God, the perfect pattern man for universal imitation. There is not a trace of monkish austerity and ascetic rigor in his life or precepts, but in all his acts and words a wonderful harmony of freedom and purity, of the most comprehensive charity and spotless holiness. He retired to the mountains and to the solitude, but only temporarily, and for the purpose of renewing his strength for his public work. Amidst the society of his disciples, of both sexes, with kindred and friends, in Cana and Bethany, at the
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as little as we find in the life of Christ nor in the apocryphal life of the apostles any authority for the monastic life. In such cases it will be found in the monastic life of Christians generally. It is true in the true Church, for a time, all things were in common, but even in this community of life, certainly the oldest, or, rather, earliest phase of Christianity, monasticism finds no authority; for if it has not authority, it is of no use. But has it been perpetuated? It failed because it was a social impossibility. "It gives a beautiful picture of what Christianity might be, when all are of one mind and one spirit;" but it was incompatible with the general course of human affairs, and it ceased to be. While, therefore, not even in the Christian primitive community can there have been the germ from which monachism in the Church started, the theory of the monastic institution may possibly have been thereby suggested. Not even the asceticism of the infant Church can be made to account for this institution. Severe asceticism, it is true, was the religion of thousands throughout the Christian world, but the asceticism of the Church as a whole was not that from the world nor from its social and political duties. They were simply a standing memorial of the solemn nature of the Christian baptismal vow in the heart of the families of the people. The most rigid monastic rule could have added neither severity to their self-discipline nor higher temper to their chastened spirit (see Neander, Ch. Hist., ii. 232 sq.).

But though monasticism was not a form of life that sprang originally and purely out of Christianity, yet there can be no doubt that by Christianity a new spirit was infused into this foreign mode of life, whereby with many of the most abstruse and contrived elements of monasticism, it was of such a nature to be effectual to some extent, and to have been effected by any such mode of living. Unless this view is taken, it would, as Dr. Schaff has well said, "involve the entire ancient Church, with its greatest and best representatives both East and West—its Athanasius, its Chrysostom, its Jerome, its Augustine—in apostasy from the faith." And, as he aptly adds, "no one will now hold that these men, who all admired and commended the monastic life, were antichristian, and that the few and almost exclusively negative opponents of this asceticism, as Jovinian, Helvidius, and Vaglantius, were the sole representatives of pure Christianity in the Nicene and next following ages" (comp. Kingsley, Hermitas, p. 14, 15). We shall come to consider the good and evil influences in another part of this article. Here we have to deal simply with its origin and relation to primitive Christianity. In the article ASCETICISM it has been shown that a distinction must be made between it and the monastic life, which was not known until the 4th century. That class of ascetics known as Hermita flourished probably as early as the age succeeding Christ's stay on earth; indeed, it is barely possible that its origin may have been traced to John the Baptist and to the Hasmonean Judaism. The reasons are not doubtable, many in the early Church who, with a view to more complete freedom from the cares, temptations, and business of the world, withdrew from the ordinary intercourse of life, and took up their abode in natural caverns or rudely formed huts in deserts, forests, mountains, and other solitary places. The pagan depravation of manners must have in no small degree contributed to it. Then there must naturally have been multitudes of outwardly professing Christians, especially in large cities, who, without being so fully emancipated from the world as to be hermits, moved in societies whose spirit and disposition led to a nearness with Christ. Hence we find that hermits are generally spoken of as emanating from large cities, which were seats of corruption, whereby indicating clearly that in the primitive Church the ascetic desire was prompted by man's noblest impulses, and that the abstinent and holy life of the Church fathers we can trace these germ of Christian monachism back to the middle of the 2d century. Thus writes Riciat, when speaking of Mount Athos (Present State of the Greek and Armenian Churches, A.D. 1678), p. 218: "Though St. Basil was the first author and founder of the order of Greek monkos, so that before his time there could be none who professed the strict way of living in convents and religious societies—[I mean in Greece—yet certainly, before his time, the convenience of the place, and the situation thereof, might have invited Hermits, and persons delighting in solitary devotions, to live in the desert, and to the extent of which a 'wild ass may be about'" (comp. Origen, Ep. ad Rom. c. iii; Möhler, Gesch. d. Mönchhums in d. ersten Entstehung, etc., in Vermischte Schriften, ii, 165 sq.). Yet it is as late as the middle of the 4th century, in which falls the Decian persecution (A.D. 249-251), that there are first brought to light numerous instances of a retirement of devout Christians to the desert (comp. Sozomen, Hist. Eccles., lib. vi, cap. 48). But even these hermits were not monastics in the modern sense of the word. They were accustomed to live singly, each according to his own inclination, without any specific form of union, and that within the precincts of the Church to which they severally belonged. Practically, they were but the most secluded of the more distant parts. It was reserved for the 4th century—the very age which gave state aid and perpetuity to Christianity—to develop that branch of asceticism which has ever since continued to flourish in a part of the Church, and to this day figures in the history of Christian civilization, sometimes to advantage, and oftentimes to great disadvantage.

2. Development of Monachism. In what has preceded it is clearly foreseen that the historical development of the monastic institution was neither sudden nor rapid, but that it passed through several stages before it could possess the stability it has now attained. Four stages are known to us. Dr. Schaff distinguishes four stages—the first three complete in the 4th century; the remaining one reaches maturity in the Latin Church of the Middle Ages. (a) The first stage covers the ascetic life, neither organized nor separated from the Church. It comes down from the ante-Nicene age, and is noticed in the article ASCETICISM (q. v.). In the 4th century it took the form, for the most part, of either hermit or comonobe life, and continued in the Church itself, especially among the clergy, who might be called half-monks. (b) The second stage, which is hermit-life or anchoritism [see ANACRONOMAS], arose in the beginning of the 4th century, gave asceticism a fixed and permanent shape, and pushed it even to external separation from the world. It took the prophets Elijah and John the Baptist for its models, and went beyond them (comp. Lact. Qu. Resp. April, 1655, p. 164). Not content with partial and temporary retirement from common life, which may be united with social intercourse and useful labors, the consistent anchorite secluded himself from all society, even from kindred ascetics, and came only exceptionally into contact with human affairs, either to receive the visits of admirers of every class, especially of the higher orders, or to pass the time of the decorations (in the case of the more celebrated monks), or to appear in the cities on some extraordinary occasion, as a spirit from
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another world. His clothing was a hair shirt and a wild-beast's skin; his food bread and salt; his dwelling a cave; his employment prayer, affliction of the body, and conflict with satanic powers and wild images of fancy. They were, as Montalembert says, "naifs comme des enfants, et forts comme des géants"; though Villeneuve, forming a more unpassionate estimate of monasticism and its results, says, "De cette rude école du desert il sortait des grands hommes et des foucs;" heroes and madmen (Melanges Eloq. Chrét. p. 356). The anchorites maintained from choice, after the cessation of the persecutions, the seclusion to which they had originally recourse as an experiment of monasticism, and a later development of the same principle is found in the still more remarkable psychological phenomenon of the celebrated Pillar Saints (q. v.).

The founder of the anchorite mode of life is supposed to have been one certain Paul of Thebes, but St. Anthony is generally looked upon as "the father of monasticism" (Neander, ii, 229); and though this is perhaps going a little too far, he must certainly be regarded as the principal influence in the anchorite movement. Says Neander (Ch. Hist. ii, 228, 229), "In the 4th century men were not agreed on the question as to who was the founder of the anchoritic life of one Paul or Anthony. If by this was to be understood the individual from whom the spread of this mode of life proceeded, the name was unquestionably due to the latter; for if Paul was the first Christian hermit, yet he must have remained unknown to the rest of the Chris
tian world. The influence of the anchoritic movement has found no followers. (Before Anthony, there may have been many who, by inclination or by peculiar outward circumstances, were led to adopt this mode of life; but they remained, at least, unknown.) The first whom tradition—which in this case, it must be confessed, is entitled to little confidence, and much distrust—has connected with any fa
culty, was the anchorite is the novel and the novel of Paul. He is said to have been moved by the Decian persecution, which no doubt raged with peculiar violence in his native land, the Thebaid, in Upper Egypt, to withdraw himself, when a young man, to a grotto in a remote mountain. By degrees he became attached to the mode of life he had adopted at first out of necessity. Nour
ishment and clothing were supplied him by a palm-tree that had sprung up near the grotto. Whether everything in this legend, or, if not everything, what part of it, is historically true, it is impossible to determine. According to the tradition, Anthony (q. v.) . . . having having been cast by the devils into the desert, lived for a time in a grotto, and was greatly admired and visited by others. But as Athanasius, in his life of Anthony, is wholly silent as to this matter, which he certainly would have deemed an important circumstance—though he states that Anthony visited all ascetics who were experienced in the spiritual life—the story must be dismissed as unworthy of credit."

It was really Anthony who gave to his age a pattern, which was seized with love and enthusiasm by many hearts that longed after Christian perfection, and which excited many to emulate it. Like Paul, Anthony was a native of Egypt, and being himself of a noble family, his influence was considerable, and he persuaded many members of the Old Egyptian families to join him, and spread his ascetic views and practices throughout all Egypt; even the deserts of this country, to the borders of Lybia, were sprinkled with numerous anachoretic so

"The land where Orien
tal and Grecian literature, philosophy, and religion, Christian orthodoxy and Gnostic heresy, met both in friendship and in hostility," was in every way adapted to be "the native land of the monastic life. We may add also that "monasticism was favored and promoted here by climate and geographic features, by the oasis-like seclusion of the country, by the bold contrast of barren deserts with the fertile valley of the Nile, by the supererogation, the contemplative turn, and the passive endurance of the national character, by the example of the Therapeutae, and by the moral principles of the Alexandrian fathers; especially by Origen's theory of a higher and lower morality, and of the merit of voluntary poverty and celibacy." Even back in the days of Azlan we are told by him that the Egyptians bear the mark of their forefathers. They loved a fast, a toil, and a death to the greatest degree; and would rather be tormented to death than compromise truth. Such natures, once seized with
religious enthusiasm, were certainly very eminently qualified for saints of the desert. No wonder, then, that the monastic life soon gained general favor. Pachomius (292-348), a disciple of Anthony, is recognized as the founder of this peculiar ascetical life. Palaadius, himself a convert in these early days to this institution, furnishes an account of its progress in connection with several crises in the Christian Church; and thus presents: "Pachomius, at the beginning of the 4th century, when a young man, after having obtained his release from the military service, into which he had been forced, attached himself to an aged hermit, with whom he passed twelve years of his life. Here he lived a life of poverty, labor, and prayer. He was driven from him that he ought not to live merely so as to promote his own growth to perfection, but to seek also the salvation of his brethren. He supposed—unless this is a decoration of the legend—that in a vision he heard the voice of an angel giving utterance to the call in his own breast—it was the divine will that he should be an instrument for the good of his brethren, by reconciling them to God (Vita Pachom. § 15). On Tabennese, an island of the Nile, in Upper Egypt, dwelt the Nomes of Tethyba and Thebes, he founded a society of monks, which during the lifetime of Pachomius himself numbered three thousand, and after his death attained to ten thousand. Their numbers were on increasing until, in the first half of the 5th century, it could reckon within its rules fifty thousand monks (Lauriace, vi, 1, c. 909; also c. 36, fol. 937; Hieronymi Prefat. in regulam Pachomii, § 7)." We are told that when Athanasius visited Pachomius three thousand monks passed before him in procession, chanting hymns, and exhibiting practical proofs of direct piety under the monastic rule. Nor was the new movement confined to the Tabennese region. The development in the Nitrian and the Thebaid deserts was equally rapid; so that Rufinus (V. Pari. ii, 7) affirms that the monastic rule was not only in evidence in the towns. In the single district of Nitria, we are told, there were no fewer than fifty monasteries (Sozomen, Eccles. Hist. vi, 81), and the civil authorities even found it expedient to place restrictions on their excessive multiplication. Neither was the movement confined to Egypt. Arabia, Syria, Palestine, and more especially the region of Mount Sinai, soon swarmed with reclusees, and were thickly studded with monasteries. "We daily receive monks," says Jerome (346-420), writing at Bethlehem, "from India, and Persia, and Ethiopia." The entire Eastern Church gave this practice conformance. It was in great part due to the labors of the Eastern monks. Gregory Nazianzen (329-389), Basil the Great (329-385), and the golden-tongued Chrysostom (342-407)—became its enthusiastic admirers and promoters. Nor did the desert remain the home of the new life. Monastic institutions were soon transplanted to the towns, and in agitated times these places became safe houses of refuge from the troubles of the world. Indeed, it must be conceded by all honest students of early ecclesiastical history that the example of the monasticism of the early Eastern Church had a powerful influence in forwarding the progress of Christianity; although it is also certain that the ambition which it excited occasionally led to its natural consequence among the members, by eliciting a spirit of pride and ostentation, and by provoking, sometimes to fanatical excesses of austerity, sometimes to hypocritical simulations of rigor. The abuses which arose, even in the early stages of monachism, are deplored by the very fathers who were in favor of Egypt in their praises of the institution itself. These abuses prevailed chiefly in a class of monks called Sarabatites (q. v.), who lived in small communities of three or four, and sometimes led a wandering and irregular life. Yet though many took exception to any abuses growing out of the institution, but few were found, like Jovinian, to assail the principle. And even emperors, as e. g., Valens and his successors, sought in vain to arrest the too rapid increase of monachism. A picture is drawn by Theodoret, in his Religious Histories, of the rigor and mortification practiced in some of the greater monasteries, which goes far to explain the ascertion of Protestant writers that the monks were commonly zealous in religion; and that much of the bitterness of the religious controversies was due to the monastic, and that the opinions which led to these controversias originated for the most part among the theologians of the cloisters. (Most famous among these was an order called Acaceta [Gr. sleepless], from their maintaining the public services of the Church day and night. See H. W. Mapleson, Monophysites; Monothelites; Nestorians.) Under the growing influence of the Byzantine emperors, the Eastern Church, and with it Eastern monachism, lost all vitality and became petrified. No attempts were made to revive its declining vigor by creating new organizations, and though there have indeed been occasional examples of splendid devotion in Oriental monachism, these are after all isolated instances. "As a general rule," says Stanley, "there has arisen in the East no society like the Bene-dictines (see below), held in honor wherever literature or civilization has spread; no charitable orders, like the Sienites, who comforted the cancers, or, in the darkest haunts of suffering humanity" (Eastern Church, p. 114). Traditionally all the Eastern monks have followed up to the present day the so-called rule of Pachomius, or, as they prefer, of St. Anthony. They remain numerous in all the Eastern churches, and some of their establishments, as the convents of Mount Athos, are still celebrated for their literary treasures or political influence [see Monks, Eastern]; but they have ceased to be powerful agencies of religious influence. This is of course easily to be accounted for on general principles. The Eastern Church is by us of Egypt. It is thus a question whether our own motto is progress and flexibility. Hence active life is, on the strict Eastern theory, an abuse of the system. And while the monastic life, as we shall presently examine it in detail, in the Western world is characterized by literary and agricultural activity, the Eastern monks, whether in holy cities or in monasteries, always passed a passive life, turning aside, and that only occasionally, simply to secure the necessities for their subsistence. Some monks, it is true, devoted a portion of their time to mechanical trades, among which we find ship-building, and to agriculture; but all their endeavors were secondary, and the mystics have become the desires of the body, and to make it a willing servant and instrument of the soul in its excessive religious aspirations. Annihilation of individualism was aimed at, in order to be wholly possessed and owned by God. The wildest individual excesses of a Bruno or a Dunsan seem poor beside the authorized national, which we may almost say, in the case of the religious ascetics of the East. Thus also, e. g., amid all the controversies of the 5th century, on one religious subject the conflicting East maintained its unity—in the reverence of the hermit on the pillar. The West certainly has never had a Simeon Skylite (q. v.). It is clearly apparent, then, to the careful student of ecclesiastical history that monachism proper, in its first stage, was developed in the Eastern Church. But we shall see presently that monachism was early transplanted to the West also. We will see it, however, in a modified form, really constituting the fourth stage of asceticism of which the preceding three are stages of monochism proper. Before we pass to its consideration, it may not be amiss to regard here the third stage in its relation to the other two that preceded it. Pachomius himself, as we have seen, was originally a hermit. It will be found upon examination that all other ascetics who are marked as the most celebrated order-founders of later days were also originally her.
MONASTICISM

Monasticism, indeed, is a regular organization of the ascetic life on a social basis, recognizing as it does, at least in a measure, the social element of human nature, and representing it in a narrower sphere secluded from the larger world. Hence hermit life led to cloister life, and the cloister life became not only a refuge for the spirit weary of the world, but also in many ways the school of monastic life of the Church.

We must certainly confess that it formed the transition from isolated to social Christianity; for it consists in an association of a number of anchorites of the same sex for mutual advancement in ascetic holiness.

The cemobites, living somewhat according to the laws of civilization, under one roof, and under a supernumerary administration, devoted their time to their devotions and manual labor, and devote their surplus provisions to charity; except the mendicant monks, who themselves live by alms.

In this modified form monasticism became available to the female sex, to which the solitary desert life was utterly impracticable; and with the cloisters of monks there appear at once cloisters also of nuns. Anthony and Pachomius, we are told by their biographers, were tended by their sisters; Ammonius by his wife; and crowds of heroic women confided their honor to the wilderness rather than to the caprices of fortune in their metropolis. Tiberius, one of the most renowned of these, developed their growth even as rapidly as the monasteries, and, though the cause no longer exists, cloisters for female ascetics abound to this day in the East and in the West.

(2) Fourth Stage of Monasticism.—The ascetic impulse, finally, which produced monastic congregations, led afterwards to monastic orders, unions of a number of monks under one rule and a common government. In this, the fourth and last stage, monasticism presents itself in the West, and played no little part, we gladly confess, for the diffusion of Christianity, the spirit of learning, becoming in one sense even the cradle of the German Reformation (comp. Schaff, Ch. Hist, ii, 158, 170).

We have seen above that Athanasius, one of the Western Church fathers, was in the East, and enjoyed a personal association with Anthony and Pachomius. When Athanasius returned to Rome (about A.D. 341), he determined to introduce the practice of the monastic life into the Western Church. He brought home with him some Egyptian monks for the purpose of initiating the Romans, and in order to exhibit to them living evidence of the sanctifying principles of the new “religion.” Their uncoch and savage appearance, however, did not deter them from their time of the effort failed. But Athanasius, in nowise discouraged, published a biographical account of St. Anthony, which, being early translated into Latin, had great influence on the people. Besides, respectable bishops of the West, who had been banished to the East during the Arian controversies, brought back with them on their return, an enthusiasm for the monastic life.

In Rome especially the feeling of ridicule gave way to enthusiastic admiration, and men and women of rank were impelled by the ascetic spirit which was spread by Jerome (346-420) during his residence in that city to retire from the great world, in which they had shone, and devote themselves to the monastic life. Patriots, rich merchants, and men of letters adopted the distinctive dress of theanchorite, and with it the three self-denying vows of the ascetic life. Senators and matrons transformed their palaces and country-seats.

Vir, the bishop of Gaza, the pine of Grecian Islam, and Marcellus, were converted by the representatives of these great names into monasteries (the ruins of the Anican palace, of vast extent, were still to be seen in the middle of the 8th century at the gate of Nursia (comp. Montalembert, II, 8); and the family from whence it had its name is renowned in the annals of monasticism as the stock of which Benedict and Gregory the Great were descendants). From Rome the movement spread through the provinces and established itself in the isles of the Mediterranean; chiefly through the energetic action of Eusebius of Vercelli, who, like Athanasius, had obtained a temporary resting-place in the Thebaid when driven from his see. Men possessing such great influence as Ambrose of Milan, Jerome (q.v.), also contributed subsequently, in the course of the 4th century, still further to awaken and diffuse this tendency of the Christian spirit in Italy and in Gaul.

When the institution now spread rapidly, in the manner before described, in which the monasteries were built up in the East, Pachomians had still more obtained these and given them monastic shape, but it was reserved for Basil the Great (329-374) to give perfect organization to the vast army of monks, and to bind them by a formal vow of chastity, poverty (involving the duty of self-support by manual labor), and obedience to authority. But even Basil’s work was vague and desultory, and St. Augustine was not a little tried in his endeavors to diffuse monasticism in North Africa and Italy. He condemned the idleness of the monks, ever fearing the danger which would spring from affording too great freedom to men who had been accustomed to a more corporeal labor and to rigid restraint. Many there were who would be right well disposed to exchange a needy, sorrowful, and laborious life for one free from all care, exempt from labor, and at the same time enjoy the pleasure of being looked up to with universal respect. Those who discared the obligation to manual labor ventured, in defending their principles, to pervert many passages of the New Testament. When that precept of the apostle Paul in 2 Thess. iii, 12 was o’jected to them, they appealed, on the other hand, to those misconceived passages in the Sermon on the Mount in which all care for the wants of the morrow are forbidden. In the same way for the fear of the morrow, were forbidden. Christian perfection was made to consist in this—that men should expect, without laboring for their support, to be provided for by the hand of God, like the fowls of the air. This precept of Christ, they contended, Paul could not mean to contradict; the laboring, accordingly, as well as the eating, in those words of Paul, must be understood not in the literal, but in a spiritual sense—as referring to the obligation of communicating the nourishment of the divine Word, which men had themselves received, to others also—an example of the perversion of Scripture worthy to be noticed. But not only Augustine—this monastic spirit was slowly diffused, as time passed, over the obstacles likely to face Christian activity, and a Church Council, that of Chalcedon (A.D. 451), found it necessary to pass canons for the regulation of monks. Yet these changes could affect only the East, the West having no part in its deliberations, and having as its representatives only four papal legates. Hence, while in the East some provisions were made for the safety of Christian asceticism, in the garb of monasticism, the Western Church was constantly and considerably modifying the Eastern practices, until the relaxations of Western monasteries threatened apostacy and heresy unlimited. The inmates of different cells under the same head varied in their observance, each reclus retaining his accustomed usage when admitted into the community. And, in truth, no rule could well be universal. In Gaul the monks declined against the severe rule of fasting imported from the East. A discipline confirmable in the mind, though unattainable in the practice, required modification to suit the colder latitude of Gaul. Discontent and laxity were taking hold everywhere, and monachism would perhaps have been unable to withstand the destructive influences which, in this and the following times, were spreading far and wide; and the irregularities prevailing in the spiritual order would have become more widely diffused in
Western monachism, which had a still laxer constitution, had not a remarkable man introduced into the monastic life a more settled order and a more rigid discipline, and given it the shaping and direction of a hierarchical religious order, by which it became so individual and so ecclesiastical to Christianity, particularly for the conversion and the culture of rude nations (Neander, ii, 299). This remarkable man was Benedict, an Italian monk of the early part of the 6th century. His religious rules were at first intended and framed merely for the government of the convent Monte Cassino (q.v.) over which he presided, but they were successively adopted by or forced upon a very great number of monasteries. His rule was founded on that of Pachomius, though in many respects it deviated from it. His great object seems to have been to render the discipline of the monks milder, their establishment more solid, and their manners more regular than those of the other monastic establishments. "Benedict," says Neander, "aimed to counteract the licentious life of the irregular monks—who roamed about the country, and spread a corrupting influence both on manners and on religion—by the introduction of a severer discipline and spirit of order. The dominant principles of Benedict's rule are obedience and labor; being administrative rather than creative in its origin, and presupposing the existing rules of chastity and poverty. The founder speaks of his rule as merely a beginning, a tentative ordinance—"Hanc minimum inchoationem regendi regularis ordinis principium legimus; sed omne regularis institutum et institutum quod velut sanctificationis, vel laboris vocatur, vel contemplationis, vel meditationis laborem imposuerunt."

Benedict, however, was not considered as a portion of the monastic establishment, but as merely attached and subordinate to it; but in course of time both the order and the Church acknowledged them to be, in the strictest sense of the word, professed religious. All other religious orders, both men and women, following the example of the Benedictines, have admitted lay brothers and sisters. In 1322 the Council of Vienna ordered all monks to enter into the order of priesthood. The monks of Valprespas, in Touraine, are the first among whom lay brothers are found under that appellation. See Lay Brother; Priesthood. One of the most important modifications of monachism in the West, it will be noticed by the careful reader, regarded the nature of the occupation in which the monks were engaged. The principle of labor being enjoined to take counsel, either of the whole house in capitationary, or of the decanal body chosen from the different decades of the community. A candidate for the novitiate was long kept within the walls to try his constancy. When admitted within, he was placed for three months under the tuition and surveillancy of the experienced monk, and was daily with the whole house in capitationary, or of the decanal body chosen from the different decades of the community. The sixty-three heads under which the rule is arranged refers to the relative duties of the principal and subordinate members—divine worship, discipline, household economy, and various ordinances relating to the government of the convent, the monks, the prescribed dress was in all probability that which had always been adopted by recluses, for it is almost the same coarse garb as that which Columella (De Rur. Rust., xi, 1) recommends for the farm-servant in all kinds of weather. The whole time of the monks of his order he directed to be divided between prayer, reading, the education of youth, and other labors, and learned laborers. All who entered his order were obliged to promise when they were received as novitiates, and to repeat their promises when they were admitted as full members of the society, that they would in no respect and on no occasion, make use of any privileges which he had instituted. Doubtless aware that the ascetic severity of many of the monastic orders in the East was unsuited to the rude men of the West, and also to the more unfriendly climate, Benedict did not require of his monks many of the mortifications which were sometimes imposed upon those of the East, and allowed them several indulgences which were there sometimes forbidden. His rule was consequently embraced by nearly all the monks of the West. In some of the more isolated churches, as, for instance, that of Britain, it would seem that the reformations of St. Benedict were not introduced until a later period; and in the churches of the British isle, as in Ireland, they were a subject of considerable controversy. Benedict admitted both the learned and unlearned into his order; it was the duty of the first to assist at the choir, of the latter to attend to the household economy and temporal concerns of the monastery. At this period, it may be observed, the recitation of the divine office at the choir (as it is called by the Roman Catholics) was confined to the monks; afterwards it was established as the duty of all mutual help, deacons, and sub-deacons. The Benedictines at first admitted none into their order who were not well instructed how to perform it; but it was not necessary that they should be priests, or even in holy orders. Afterwards many were admitted who were ignorant of the duty of the choir; they were employed in manual duties: hence the introduction of Lay Brothers into the Benedictine order. 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8. Degeneracy of Monachism, and its Extension.—The irritation of the Lombards into Italy and of the Saracen invasions, the Great Schism, and the political changes which followed the death of Charlemagne, as well as the many favors received from the Church, which had come to regard recluses as a higher class of Christians, having facilitated the growth of moral corruption among the monastics, and having introduced great disorder among the Benedictines, a general plan of reform was made, and for many centuries the history of monachism now comes to present a continual struggle of reformers with the laxity, indifference, or immorality obtaining in a larger or lesser number of the convents of those times. The first and most noted of the reformers of the Benedictines, according to Anmurs (p. 621), whose commentary on the rule of Benedict of Clonard, proved a guide for the establishment of those orders which afterwards became known as the Black and Yellow Orders (q. v.). The first and most noted of the reformers of the Benedictines, according to Anmurs (p. 621), whose commentary on the rule of Benedict of Clonard, proved a guide for the establishment of those orders which afterwards became known as the Black and Yellow Orders (q. v.). The first and most noted of the reformers of the Benedictines, according to Anmurs (p. 621), whose commentary on the rule of Benedict of Clonard, proved a guide for the establishment of those orders which afterwards became known as the Black and Yellow Orders (q. v.).
St. Odo. Several monasteries adopted Odo's reforms; but it was Cluny alone that enjoyed the greatest privileges, and it was generally looked upon as the main pillar of the reformatory party. It controlled most of the English convents of men and women. In the 11th century the Benedictine order again fell from its original purity and strictness. This gave rise to many attempts to restore it to its pristine form and object; hence arose the Curbisianas, the Canaillulek, the Celestines, the Cistercians, the monks of Grammont, the Cloisters of St. Maur, and the celebrated monks of La Trappe.

In the 8th century a kind of middle order between the monks and the clergy had been formed, called the canons regular of St. Augustine. Their dwellings and table were in common, and they assembled at fixed hours for the divine service. In these respects they resembled the monks; but they differed from them in taking no vows, and they often officiated in churches committed to their care. Having degenerated in the 12th century, pope Nicholas II introduced a considerable reformation among them. At this period they seem to have divided into several branches of the original order; some forming themselves into communities, in which there was a common dwelling and table, but each monk, after contributing to the general stock, employed the fruits of his benefices as he deemed proper. At the head of another union was the bishop of Chartres. They adopted a more rigid way of life; they divided their nights into prayer and reading, held frequent assemblies, all private property, and lived exactly as the strictest order of monks did. This gave rise to the distinction between the secular and regular canons. The former observed the decrees of pope Nicholas II; the latter followed the bishop of Chartres, and were called the regular canons of St. Augustine, because they were formed on the rules laid down by St. Augustine in his Epistles. They kept public schools for the instruction of youth, and exercised a variety of other employments useful to the Church. A reform was effected in the Augustines by St. Norbert; and, as he presided over a convent at Prémontré, in Picardy, those monks who adopted his rule were called Premonstratensians. They spread throughout Europe with great rapidity.

Other orders also arose, mainly devoted to special benevolent or religious purposes. Thus, e.g., the Order of the Templars and the Hospitalers. They adopted themselves to the nursing of the sick, the Order of Fontevraud (994) to the correction of woolen women, the Fratres Minorum (1199) to the redemption of Christian prisoners. Even the warlike tendencies of those times sought a union with the monastic spirit by the establishment of several monastic orders of knights, such as the Knights of St. John, the Templars, the Teutonic Knights, the orders of St. Jago, Calatrava, Alcantara, Avis, and St. Maurice. See KNIGHTHOOD. During this period convents of nuns were also established, the institutes and regulations of which were similar to those adopted by the Benedictines and Augustines, or to those formed branches springing from those two great orders.

We see in all this that in the remarkable religious movement which characterized the Church of the 12th century the principle of monachism underwent considerable modification; and yet, however active and consistent these different orders might be, they were still too imperfectly adapted to the wants of the fast approaching 13th century. There was yet too much indulgence in the hardships of the cloister, and too little for the general want in the semi-monastic orders of the knights. The latter were too much confined to special wants in life only; the former, as men who had renounced the business of this world to make themselves another in the cloisters where they lived and died, kept too far aloof from secular concerns; and even where they had been most assiduous in the duties of their convent, theirattachment to it often indisposed them to stand forward and do battle with the numerous sects that threatened to subvert Christianity itself. Something ruder and more practical, less wedded to monastic order and the conventional life, was needed. The monastic property, if the Church was to retain its rigid and monastic form (comp. Hardwick, Ch. Hist. M. A. p. 230). The want was made peculiarly apparent when the Albigenses began to lay unwonted stress on their own poverty and to decry the self-seeking life of monks, and the Church itself, fearing for its safety, declined against the further extension of the monastic power in the Lateran Council of 1215.

At this juncture arose the mendicant orders, (1) the Minor or Franciscans (q. v.), and (2) the Preachers or Dominicans (q. v.), both destined for two centuries to play a leading part in the fortunes of the Church. See MENDICANTS. They aimed at being the best soldiers of the Church militant, and they had therefore a marked influence on subsequent Church history. They renounced every kind of worldly goods, and founded what was termed an "order of penitence" (the third estate of friars), composed of the laity (especially the women and classes), who, while pledged to do the bidding of the pope and to observe the general regulations of the institute, were not restricted by the vow of celibacy, nor compelled to take their leave entirely of the world. We thus see that the spiritual episcopate, so to speak, of the early monachism, which in some respects was the end of the ancient ecclesiasticity of the Sanctoral, of the peculiar sanctification of the individual, gave place to the more comprehensive range of spiritual duty, and made the spiritual and even the temporal necessities of one's neighbor, equally with if not more than one's own, the object of the work of the cloister. But more than that. Many mendicants thus created for themselves a numerous and influential party among the laity by these territories, and the Church, prizing this hold on the community, stood ready to give place to such aids. They wandered over all Europe, instructing the people, both old and young, and exhibiting such an aspect of sanctity and self-denial that they speedily became objects of universal admiration. Their churches were crowd- ed, while those of the regular parish priests were almost wholly deserted; all classes sought to receive the sacraments at their hands; their advice was eagerly courted in secular business, and even in the most intri cate as well as in the most trivial matters. Lowering dignities of the mendicant orders generally, but more especially the Dominicans and Franciscans, were intrusted with the management of all matters both in Church and State. They also secured many of the chairs of the theological schools in spite of the secular clergy, and the most illustrious representatives of the 13th and 14th centuries (Thomas Aquinas, Bonaventure, Albertus Magnus, Alexander of Hales, etc.) were either Dominicans or Franciscans. Several of their number filled the highest ecclesiastical positions, even the papal chair. They certainly raised monachism to the zenith of its power, influence, and prosperity. Besides the Franciscans and the Dominicans, there were the Carmelites and the Hermits of St. Augustine, but both of these were much inferior in number, reputation, and influence to the Franciscans and Dominicans. Having thus become both important and powerful, the mendicants rapidly multiplied, and the most seri ous results were like to arise. As the mendicants were generally independent of episcopal jurisdiction, and were rivals to bishops and priests. The high estimation, moreover, into which monachism had risen, more particularly through the wide-spread influence of the begging friars, awakened a spirit of bitter hostility, not simply in all orders of the clergy, but, as we have seen, in the universities. In England the University of Oxford, and in France the University of Paris, ardently labored to overthrow its now spreading power. Pope Gregory X, with a view to check the overgrown evil, went so far as
to issue a decree prohibiting all the orders which had originated since the time of Innocent III (A.D. 1290), and reduced the mendicants to four orders—the Dominicans, Franciscans, Carmelites, and Augustinians. The Church of Rome, says Butler, "has acknowledged only these four orders to be mendicant," and the reason given is that "it was considered as essential to the very existence of the Church that the proper import of that word, when it has no fixed income, and derives its whole subsistence from the manual, mendicant, and uncertain bounty, obtained by personal mendicity. To that St. Francis did not wish his brethren to have recourse till they had endeavored to earn a competence by the labor of their hands, and had found their earning was inferior to the demands of their lives. St. Francis, the ejection, equity, incessant and laborious, of his disciples for the spiritual welfare of the faithful appeared, in the universal opinion of the Church, to be both incompatible with manual labor and much more than a compensation to the public for all they could possibly obtain from it by mendicity. This opinion was unequivocally expressed by St. Thomas Aquinas, and sanctioned by a bull of pope Nicholas III; since that time the friars have not used manual labor as a means of subsistence, but resorted in the first instance to mendicity. Mendicity seems to have made no part of the fraternity of the Dominicans, the Carmelites, or Hermits of Augustine; and, in consequence of the evils attendant on it, the Council of Trent confined mendicity to the Observantines and Capuchins, allowing the other Franciscan establishments, and almost all the establishments of the three other orders, to acquire permanent property.

In the 14th century, though partly checked by the mendicant orders, a general degeneracy of monachism commenced, and the corruption, from which hardly a single order kept itself entirely free, became so overwhelming that towards the close of the Middle Ages the name monk was often used by writers as synonymous with vice and lewdness. The ecclesiastical councils, solemnly enjoined the faithful to raise up from them a pious clergy, so that they soon became fruitful nurseries for monks. This activity, and the respect in which the brethren were held by the people, excited powerfully the envy of the mendicants, but they gradually slackened their opposition when they found their own numbers increasing through the labors of these Fratres communis cives. The most remarkable of the new orders established in this period was that of the Minimi. Their founder, Francis of Paula, a small town in Calabria, after having lived for a short time in an unreformed Franciscan convent, established the first fraternity of the Minimi in the neighborhood of his native city, and from 1457 gathered around him a society of those who shared his views. The fame of his miraculous power soon extended his society, which was confirmed by Sixtus IV (1474), under the name of the Eremite s. Francisci, first in Italy, and afterwards in France, where the superstitious Lousi XI had summoned the founder of the order to his aid in the last extremity (1482); and at a later period in Spain. The order, distinguished always from the rest of the Franciscans by the observance of the vita quadragesimales, received afterwards a rule from its founder, and, to distinguish them from the Fratres Minoræ, and to go one step beyond them, assumed the name of "Ordo miminorum fratrum eremi- tarum Fratres Francisci de Paula." See MINIMI.

The Reform movement of the 16th century may well be called the Revolutionary period in the history of monachism. The deep decline which this institution had suffered for many centuries is thus remedied by the immediate forerunners of the Reformation were as infamous for vice as their predecessors had been renowned for piety. Reformation was frequently attempted, and many new orders arose, professing at first great zeal for purity, and adopting the strictest modes of discipline, verging sometimes to the extremity of human endurance. But these also soon shared the general fate, and sank to the same low level of shamless sensuality" (comp. Concil. Labbe et Cossart, ed. Mansi, tom. xviii, 270; Gieseler, Eccles. Hist., i. 120). The councils of Constance (A.D. 1415) and Basle (A.D. 1431), in their endeavors to brace up monastic discipline afresh, devised reformatory measures; but they produced only transitory changes, and those only in few places. As a whole, it was daily more apparent that monachism was growing into something irrecoverable, and was ripening daily for the scythe. One of the strongest evidences of such a tendency was the formation of four spiritual associations to take the place of the monastic orders. Thus Bnifished, in spite of the indiscriminate denunciation of pope and priest and persecution by the Inquisition. The Bemardines or Bervinines, who must be regarded as an offshoot of mo- nasticism, though they exhibited a freer and less hierarchical spirit. They flourished mainly in Germany and the Netherlands; but other groups, in which the Bemardine influence was apparent, began to spread rapidly throughout the West. They were religious brotherhoods and sisterhoods, distinguished for their zeal in visiting the sick, or, as in the case of those to whom the name of Lollards (q. v.) was popularly given, for singing at funerals, and for otherwise assisting in the burial of the dead. This associational principle was further developed by the Inquisition into a confraternity which owed their origin to Gerhard Groot (middle of the 14th century), and who for some time seemed to be preparing the way for an entirely new phase of monachism. In their reformatory labors they frequently came into collision with the highest Church authorities, especially the Inquisition, though this did not prevent their spread. Their numerous so- cieties were equally distinguished for their mysticism and their usefulness. Some of the brethren were engaged in instruction, others employed themselves in various kinds of handicraft for their livelihood. One of their chief objects was always to advance the religious and moral improvement of society. The community paid the expenses of the confraternity by the private charity raised up from them a pious clergy, so that they soon became fruitful nurseries for monks. This activity, and the respect in which the brethren were held by the people, excited powerfully the envy of the mendicants, but they gradually slackened their opposition when they found their own numbers increasing through the labors of these Fratres communis cives. The most remarkable of the new orders established in this period was that of the Minimi. Their founder, Francis of Paula, a small town in Calabria, after having lived for a short time in an unreformed Franciscan convent, established the first fraternity of the Minimi in the neighborhood of his native city, and from 1457 gathered around him a society of those who shared his views. The fame of his miraculous power soon extended his society, which was confirmed by Sixtus IV (1474), under the name of the Eremite s. Francisci, first in Italy, and afterwards in France, where the superstitious Lousi XI had summoned the founder of the order to his aid in the last extremity (1482); and at a later period in Spain. The order, distinguished always from the rest of the Franciscans by the observance of the vita quadragesimales, received afterwards a rule from its founder, and, to distinguish them from the Fratres Minoræ, and to go one step beyond them, assumed the name of "Ordo miminorum fratrum eremi- tarum Fratres Francisci de Paula." See MINIMI.

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gradually most of them also became disorderly and worldly; and a leading feature in the corruption of the Church was perceived to be in those very orders founded to promote apostolic simplicity in the Christian Church. The third was most injurious to the Church cordially joined in the demand for a thorough reformation; they willingly and frankly admitted that the crisis had been in part occasioned by the corruption of the clergy, secular as well as monastic, and they urged, in particular, the imperious necessity of a reformation of the religious orders (cap. 16, 17, 18). The protest of the Reformers met with a cordial response in the breasts of multitudes whose attachment to the Church of Rome was warm and almost inextinguishable. In Italy attempts were made to renovate their youth; but on the Continent, especially in Germany and the Netherlands, the people would be satisfied with nothing short of the dissolution of monasteries (Rankne, Papacy, i. 129, 384): they were determined that no monasteries or convents should longer subsist. This opposition had been engendered partly by a gradual alienation of all monastics from the people, but even more by the attacks that had been made upon it by many of the leading Reformers, who sought reformation within the Church. Foremost among them was that declared foe of all superstition, the immortal Erasmus (q. v.). In his early days he had tasted, by constraint, something of monkish life, and his natural abhorrence of it was made more intense by reflection, and the thought of it cost him, after he had become famous, to release himself from the thraldom to which his former associates were inclined to call him back. He was very competent, therefore, to bear testimony for or against the monkish life, and when he became its opponent his opinions commanded universal attention, and all the thoughtful and learned. And not only became he now an opponent, but a lifelong warfarer against the monks and their ideas and practices. His tongue and his pen also were used freely. His Praise of Folly, and, in particular, the Colloquies, in which the idleness, illiteracy, self-indulgence, and artificial and useless austerities of "the religious" were handled in the most diverting style, were read with infinite amusement by all who sympathized with the new studies, and by thousands who did not calculate the effect of this telling satire in abating popular reverence even for the Church establishment as a whole. It is not to be wondered, then, that popes, bishops, and monks, and the people who were attached to these religious orders, on the religious orders to speed the day of transformation. Indeed, the internal history of nearly every order records, at this point of time, strong resolutions in favor of an enforcement of the rigorous primitive rules. "As early as 1520," says Rankne, "and since, in proportion to the advances made by Protestantism in Germany, there arose in countries which had not yet been reached by it, a feeling of the necessity of a new amelioration of the hierarchical order. This feeling made its way even in the religious orders themselves; sometimes in one, sometimes in another of them." Even the Order of the Carthusians, as they were already themselves implicated in the general corruption, and instituted reforms, by founding in 1522 a new congregation, that of Monte Corona (comp. Holyot, Hist. des ordres monastiques, v. 271). Its leader, Giustinianni, held, in order to the attainment of Christian perfection, three things to be essential, viz., solitude, vows, and the separation of the monks into separate cells. Those small cells and oratories, such as are yet to be found here and there, on the highest hills, in charming wilds, such as seem to conduct the soul at once to sublime flights and to more profound tranquillity, are spoken of by him in some of his letters with special satisfaction. The reforms of the hermits of Monte Corona extended to all parts of the world. But not only in the smaller orders did this spirit of reform bear fruit. In the most numerous and powerful order, that of the Franciscans, who had perhaps become the most profoundly corrupt of any, yet another new effort at reformation was attempted, in addition to the many that had been made before. The more rigorous party of such men as John of Monticelli, in short, the whole severe rule of life laid down in the original institution. One cannot but smile at the importance which they attached to things of no consequence; but, setting that aside, it must be acknowledged that they again behaved with great courage, as, for example, during the visitation of 1526.

Besides the reformation of the old orders, the Church showed itself most prolific in producing new ones, and the character of the times is clearly apparent in many of these new organizations. The monastic institutions of former days had been, as religious communities, essentially contemplative; the new ones were predominantly operative, the mendicant orders forming, so to speak, a connecting link between the two. Preaching, teaching, visiting the sick and poor, and similar objects, formed the chief occupations of the new orders, to which the greatest energy was directed. Thus arose the Theatines (q. v.) in 1524, started by Ca- talan monks in Spain. For a time they were known to be a well-upswept, quiet, and soft temper, of few words, and prone to indulge in the ecstatics of a spiritual enthusiasm; of whom it was said that he wanted to reform the world, but without its being known that he was in the world" (Papacy, ii. 101). The Theatines did not call themselves monks, but regulars, as they were priests bound by monkish vows, but expressly declared that neither in life nor worship should any more customs oblige the conscience. Their desire, no doubt, was to prevent the spread of reformatory opinions leading to alienation from the Church of Rome; and, themselves Italian, they sought, in the resumption of clerical duties under the monastic vow, to raise up a new supply for the priesthood free from the objections of the times. They became pretty numerous, not only in Italy, but also in Spain, South Germany, and in France. Another of these orders was that of the Barnabites (q. v.), also founded in Italy in 1516, suggested at Milan by enterprise of the religious of the people, which the order was intended to mitigate by active beneficence, as well as to remove the disorderly habits which it had brought in its train, by instruction, preaching, and good example. Somewhat later, St. Philip Neri, an active and remarkable devo- tee of the papacy at Florence, founded the order Fathers of the Oratory, which was confirmed by pope Gregory XIII in 1577, and spread not only in Italy, but to this day continues to flourish, especially in France.

But whatever might be accomplished by all these congregations in their own circles, either the limited extent of their object, as in the instance we have last mentioned, or that circumscription of their means, which was involved in the nature of the case, as on the part of the Theatines, hindered their exercising a general and thoroughly efficient influence. They are remarkable as signaling an extremely powerful tendency of their origin, a powerful tendency, which contributed immensely to the restoration of Roman Catholicism; but other forces were requisite in order that the bold advance of Protestantism might be effectually withstood. These forces developed themselves in a similar, but in a very different and especially pleasing manner, and as heretofore, so even now, monasticism proved Rome's strongest ally, and the papacy once more leaned on the new-born babe of the monastic spirit. Leo X had died, leaving the fierce flame of insubordination
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untrammeled, and Paul III had vainly tried to subdue the indomitable will of that fierce monastic, the Reformation, when suddenly there arose in the Iberian peninsula at a later period a religious organization so wild and eccentric as to be a sort of counterpart of the heresy growing out of the Capuchin order, laid the foundation for the strongest religious society the world has ever known. The Society of Jesus, or Jesuits, as it is generally called, took a middle rank between monks and the secular clergy, approaching nearer to the regular canons than to any other order. They lived separate from the multitude, and were bound by religious vows; but they were exempt from stated hours of worship, and other strict observances, by which the monks were bound. In short, instead of spending their time in devotion and penance and fasting, they gave themselves to learning. The Jesuits' Church did not exist for its own sake, but was a branch of the University. Their duty was to direct the education of youth and the consciences of the faithful, and to uphold the cause of the Church by their missions, and their pius and learned labors. They were divided into three classes, the first of which were the professed members. These, besides the ordinary vows of poverty, chastity and obedience, bound themselves to go, without murmur, inquiry, deliberation, or delay, wherever the pope should think fit to send them: they were monastics without property. The second class comprehended the scholars: these were possessed of large revenues; their duty was to teach in the colleges of the order. The third class consisted of lay men: the laymen of the order had their own schools, and were devoted to the service of the poor, and the propagation of the faith. (See, however, the article Jesuits.) The constitution of the Jesuits was controlled, more than that of any other order before or after, by the principle of an absolute submission to the Church and the pope. The order was to be an instrument in the hands of the Church; the individual, therefore, was advised to become, with regard to the commands of his superior, as a machine, as a cæcum in the hands of an old man.” No order ever carried out its fundamental principle more faithfully, and in subsequent battles of the Roman Catholic Church the Jesuits stood in the front rank. Other orders also were founded which proved more or less valuable supports of the papacy. There arose even several female orders, among them the Elisabethines (q. v.), the Ursulines (q. v.), and the Sisters of Charity. See Charity, Sisters of. One of the strongest orders which arose in the 17th century was the Opus Dei.

The presence of literature, against which in the Middle Ages some founders of monastic orders had expressly warned their members, showed itself, after the 16th century, so great a necessity that it was practically observed by all orders, though but few gave it special attention. Among those who did give it special attention were the French Oratorians and the Benedictines of St. Maur hold by universal consent not only the most prominent position, but they are even assigned a distinguished place among the great literary societies of the world. Indeed, the cause of education, especially the cause of primary instruction, became gradually a subject of more or less interest to all the religious orders. Many congregations, both male and female, were instituted for the special purpose of controlling primary instruction, especially in France, and a large number of schools have ever since been under the direction of monastics.

If the Roman Church sought to strengthen itself by the new measures adopted by monasticism in providing such education for the coming generations as the Church could endure, another measure was still needed to give the Church strength abroad. Great loss of territory and numbers had been suffered in consequence of the Reformation. This want also the monastics soon provided for. They became very extensively missionary organizations. Instead of confining their labors, as was their wont to do, to the home work, they now directed their attention to the foreign missionary cause. Most of the larger orders, especially the mendicants and the Jesuits, engaged in it with great zeal and emulation. The latter even took, besides the usual three vows, a fourth obligation, viz., to go without their profession to one of the countries where it might please the pope to send them. In consequence, the extent of their missionary operations in Europe, Asia, Africa, and America excelled anything the Roman Catholic Church had done in this field before. See Missions. Indeed, the great majority of the Roman Catholic missions in all pagan countries have ever since been conducted by the members of religious orders (see Harper’s Monthly for February, 1875).

4. Present Condition of Roman Catholic Monachism.

In the 17th century the attention of many monastics was more specially directed towards the necessity of bringing back their institutions, as far as possible, to the rules and laws of their order, and the Roman Catholic churches now became divided into the Reformed and the Unreformed, and some real effort to restore the monasteries and nunneries to their original state was attempted. But whatever necessity existed for these institutions in an age of barbarism and violence, it had now ceased. The printing-press was proving a more powerful preservative of the Bible and religious literature than the cells of the monks, and long experience had demonstrated that to shut one’s self out from the world was but a sorry way to keep unspotted from it. Such a time was not likely to give existence to such an institution as the monastic, and the productivity of the Church as regards monachism very greatly decreased. In the 18th century only one larger order, the Redemptorists, or the Congregation of the Most Holy Redeemer, founded by St. Alfonso di Liguori, sprung up. Most of the orders, indeed, in the second half of the century, relapsed either into torpor or corruption, and made but a very feeble resistance when the rationalistic views which became so prevalent among the educated classes in every European country, Catholic as well as Protestant, declared against them a war of destruction. Hence in many countries the state authorities interfered anew to destroy conventional life. In Austria, Joseph II suppressed as useless all convents of monks not occupied in education, pastoral duties, or the nursing of the sick; and many Roman Catholic writers demanded the extirpation of monasticism altogether, after stamping it as both an outgrowth and a danger to fanaticism. Even the papacy was influenced, and the incumbent of St. Peter’s at Rome had no other alternative left him than to yield to the general pressure. The consequence was the abolishment of the most powerful of the orders, the Jesuits. The French Revolution threatened the very life of monachism, and that movement proved successful the monastic institutions would have passed out of existence probably in all Europe.

The downfall of the Napoleonic rule gave brighter prospects to the friends of monasticism, and as an evidence of its revival may be cited the re-establishment of the Jesuits by Pius VII in 1814. These now rapidly rose again to considerable strength and influence wherever they were not forcibly suppressed. See Jesuits. In the countries of the Latin races, both in Europe and America, the fate of monachism was closely allied with the political strife of the conservative and the liberal or progressive parties, the former patronizing it, together with all other ecclesiastical institutions; the latter subjecting it to prohibitive rules, or suppressing it altogether. In consequence of the successes of the liberals, monachism was greatly reduced in South America, and in Italy (in 1848, and again in 1860, 1866, 1868, and 1870, until it is now on the eve of complete suppression by law of the state, 1875). See Monastery. It was also wellnigh extinguished in Spain (1835), and especially in Portugal (1834). In France alone the vicissitudes of political rule have thus far failed to affect monasticism—indeed, the rapid growth of monastic institutions in that country
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have not been in point of zeal, activity, and general prosperity behind what they had been during the golden age of the monasteries, and under Louis Philippe, the liberal party occasion- ally demanded coercive measures against them; but since the establishment of the republic in 1848 even the liberals, having given a wider interpretation to religious liberty than Americans have ever dared to give, have accustomed themselves no longer to the free right of association to the members of religious orders. Nearly every one of the old orders estab- lished itself in France, and a number of new congregations were formed, and there is at present a greater variety of monastic institutions in that country than any state has possessed at any previous period. In 1846 a law was passed in a special act of the senate of France, that there were then in the country 4932 authorized and 2870 unauthorized establishments, and since then their number has somewhat increased. Next to France, they are most numerous, wealthy, and influential in Belgium, where, as in France, public in- struction is very largely under their control.

Among the Teutonic nations the monastic establish- ments have, throughout the British possessions, Hol- land, and North America (see below; see also Sisters of Charity), partaken more or less of the blessings of liberal institutions, and can hardly be accused of de- parting from their rules except in isolated instances. Public opinion, however, has provided for one measure in their constitution not known elsewhere, viz., that any member wishing to leave their establishments shall have liberty to do so. Austria protected mo- nasticism, but kept the inhabitants of convents under a bureaucratic guardianship until 1868, when it was changed into a zealous support and encouragement. Since 1866, however, the monasteries have been under a shadow, and it is more than likely that ere long monastic institutions will be done away with in that Ro- man Catholic country. In many of the other German countries, the revolution of 1848 has procured for mo- nasticism a favorable position; and in lands where for- merly it was either proscribed or but barely tolerated, it has since flourished. Even those states whose codes re- tain laws against their admission in general, as Sax- ony and the neighboring countries of Sweden and Denmark, have admitted the Sisters of Charity. See DEACONESSES and SISTERSHOODS. In Russia the mo- nastics suffered severe losses, but in Turkey they have as missionaries done much to build up the Chris- tian faith.

The number of monastic associations founded in our century is so considerably in advance of any former period, that it is impossible to give any comprehen- sive idea of their extent or their number. They would indicate a growth of the monastic spirit. This is, however, due solely to the concentration of Romanism in this direction, the papacy finding these its best and perhaps only never-failing support. A peculiar feature which characterizes them as the offspring of the present age, and distinguishes them from the preced- ing orders, is easily discovered in all of them; the marks which externally distinguish them from the non-monastic world are less visible, and the social wants of ecclesiastical and civil society stand pre-emi- nently forth as the primary cause of their origin and the chief object of their labors. A large number of them are devoted to the instruction of youth. Such are several congregations of school-brothers and school- sisters, Brothers and Sisters of St. Joseph, Brothers and Daughters of the Holy Cross, etc. Many others bind themselves to the service of the sick and the poor, as the Daughters of Charity do in France; and many are numerous and popular among them. Not a few cultivate the mission field; either the foreign missions, as the Pecus Society, the Oblates, the Brothers and Daughters of Zion (both for the conversion of the Jews, the latter consisting exclusively of converts), and the mission houses, as the Paulists.

In the United States, monachism, because modified to suit the nature and exigencies of the times, is a flourishing and important institution, and serves as a great feeder of the Roman Catholic Church. Most of the Roman Catholic schools are more or less directly connected with these institutions, and under the care of "fathers" or "sisters." The rigor which charac- terizes the monasteries and nunneries when they are not devoted wholly or chiefly to education seems rather relaxed here, and they are simply working institu- tions. "In the schools connected with these mo- nastic establishments, especially in those for girls," says a contemporary, "several branches are taught, but commingled with the Roman theology; and the pupils are brought under influences, both strong and various, which, in the aggregate, form the special teaching of the Roman communion; while the effect of the educa- tion (we speak of the result both of personal observ- ation and of inquiry among pupils in these schools) is to divert the mind from the more solid to the more superficial branches—from mathematics and the sciences, to painting, dramatic, and musical art; and to base such studies as are taught rather upon author- ity than upon any habits of personal and individual investigation. It is impossible to obtain the statistics of these conventual schools, for they are carefully concealed; we have, however, instituted some inquiries and the result of the researches is the following: there are in the United States to-day, at the very least, 300 nun- neries and 128 monasteries, besides 112 schools for the education of girls, and 400 for the education of boys. Of the nunneries and monasteries (as such) we have found it impossible to obtain any trustworthy informa- tion, either as to discipline or number of inmates; but the 112 girls' schools acknowledge the charge of 22,176 young women, and this we have excellent reasons for believing to be far below the real number, for the dis- position to conceal the actual work done is so marked that even their own official organs admit the impossi- bility of obtaining statistics. Thus, there are known to be 400 Roman Catholic schools for boys; but there are only returns from 178 procurable. The archdio- cese of Baltimore alone contains 21 convents—one of colored sisters—in all of which is carried on. Besides these, there are in Baltimore at least a dozen colleges and young girls' seminaries under Ro- man Catholic spiritual direction; also 50 pay and free schools taught by the "brothers and sisters of Chris- tian schools," "Sisters of Notre Dame," "Sisters of Mercy," etc., who also have charge of 13 orphan asy- lums, and various other charitable and pious socied- ties. And the archdiocese of Baltimore only represents what is being done all over the country. These figures —and they are far from complete—certainly under- rate rather than overrate the work." The Rev. Sam- uel W. Barnum, a learned and careful writer, and the latest Protestant author on Romanism in this country (Romanism as it is, p. 352), has brought together the scattered and incomplete statistics of monasticism in the United States of America, and comes to the conclusion that there are "about 30 religious orders and congregations for men, and about 50 for women, the whole numbering more than 2500 males (including Jesusites) and more than 8000 females, and having un- der their care considerably more than 200,000 children and youth in the process of education. More than one half of the male religious are priests, and more than 300 Jesusites."

In a literary point of view monasticism do not at present share the reputation of their predecessors in former ages, and are not found in the leading works of Rambaut, Gratry, and Hysainthe in France, Rosmini and Secchi in Italy, and Haneberg in Germany, occupy a high place in the annals of contemporaneous literature. In respect to their present moral condition, Roman Catholics admit the existence in some places, particularly in Central and South America, of considerable
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Corruption and ignorance in many convents of the older orders. In some of them, also, the ancient constitutions have fallen more or less into disuse. The regular con

connection of the general superiors with their subordin

ates has become uncertain, and the holding of general assemblies has ceased. The present pontiff at the commencement of his reign proclaimed it as one of his chief tasks to carry out a thorough re

form of monastic orders; and in some orders, as the Dominicans, an extensive reformation has since taken place.

Among the monastic institutions in the Roman Catholic Church throughout the world was established by the Catholic Almoeac for 1870 to be 8000 establishments for males, with an aggregate of 117,500 members, and 10,000 for females, with an aggregate membership of 189,000, making a grand total of 389,500 members. It is beyond the scope of this work to give in this place a list of all the monastic organ

izations; they are severally treated under their respective names. It may not be of place, however, to call the reader’s attention to the fact that the most important monastic institutes of the West are almost all offshoots or modifications of the Benedictines (q. v.), of whom the most remarkable are the Carthusians, Cistercians, Grammariens, Cluniaces, Premonstratensians, and above all the Maurists, or Benedictines of St. Maur (q. v.). Among the eremitical orders are the Hermits of St. Augustine, who trace their origin to the early father of that name, but are subdivided into several various branches in the 13th centuries; also the Camaldolese, founded by St. Romuald in 1112; the Celestines, a branch of the Franciscans, established by Peter Martyr, afterwards pope Celestine V; the Hieronymites (q. v.), established first in Castile in the 14th century, and thence introduced into other parts, and thence to Italy by Lope d’Olmeda in 1424; and the Paulites, so called from St. Paul, the first hermit, but an institute of the 13th century, which had its origin in Hungary, and attained to a wider extension and a greater popularity than perhaps any other among the eremitical orders.

5. Monasticism in the Protestant Church. The Reformation of the 16th century rejected monachism, as supported by the papacy and the patriarchate, as being based on the false principle of the meritoriousness of good works. One small denomination, the Dunkers, have retained nearly the whole of the monastic organization. Several of the monasteries of the Protestant theological colleges, 16th, 17th, and 18th centuries, of our own more advanced age, have expressed a regret that, with the monachism of the old churches, the principle of forming religious communities of men and women for the more efficient fulfilment of the duties of charity had been altogether discarded. Since the beginning of the century both the “Evangelical” and “High Lutheran” schools of Germany have approved the establishment of houses of drcanos (q. v.) and deaconesses (q. v.), also called brother-houses and sister-houses, the inmates of which associate for the purpose of teaching, of attending the sick, of taking charge of public children, and of providing for the welfare of charitable institutions of this kind are rapidly spreading in Germany and the adjacent countries. In the Church of England and the Protestant Episcopal Church of the United States, sisterhoods (q. v.) have been formed at various times, and have recently greatly multiplied. They have also started in England, under the auspices of what is commonly called the High-Church party, several male monastic organizations, but they have not found favor generally, and are not likely to continue long in existence. The principal leader in this Protestant monastic establishment in Britain is Mr. Lyne, better known as Father Ignatius, who assumes the monkish dress, and, with shaved crown and sandalled feet, reminds one of the monastics of the Middle Ages (see St. James’s Magazine, March, 1870).

6. Nature and Effect of Monasticism. We have all ready indicated in some measure the character of monachism, as we have traced its origin and progress. It remains to consider briefly the spirit as well as the results of monasticism. In surveying monasticism as an institution down to the holiness of spirit which will, even after the Reformation, we freely admit that, in the circumstances in which the world found itself placed during that period of time, it was far from being an unmitigated evil. In its origin, at least, it was a great human effort to remedy the moral disorder by which society was afflicted, and an attempt to raise the holiness of general assemblies has ceased. The present pontiff at the commencement of his reign proclaimed it as one of his chief tasks to carry out a thorough re-form of monastic orders; and in some orders, as the Dominicans, an extensive reformation has since taken place.

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ideal of the divine life which was set before the young and crude converts was impressive, and upon the whole beneficial, even though it lacked the freedom and natur

nal inspiration. But once the monastic tradition was

grace of God. Dean Milman tells us that the calm

easy example of the domestic virtues in a more polished, but often; as regards sexual intercourse, more corrupt

state of morals, is of inestimable value, as spreading

around the personage an atmosphere of peace and hap

piness, and offering a living lesson to the citizens of

conquered Christianity. But such Christianity would have

made no impression on a people who still retained

something of their Teutonic severity of manners, and

required, therefore, something more imposing—a stern

er and more manifest self-denial—to keep up their re

ligious veneration. The detachment of the clergy from

earthly ties left them at once more unremittingly devoted

to their unselfish life as missionaries. It is probable

that the isolation and the self-torture of the monks did

produce a deep impression on those who had neither moral energy nor mental concentration

equal to such a task. It is possible that the claims of a

hierarchy were more readily introduced by these means,

so that it became more easy to create new insti

tutions, to organize Christian worship, to build vast ec

clesiastical edifices, to promote literature, to divide the

labor of Christian workmen, as soon as the available

strength of young Christendom was all brought under

seemingly inexhaustible discipline, to dispense with

graces, and invested with preternatural powers. In old feudal
times, when the strong were so ready to dominate over

the weak, and society had so little thought of provid

ing for the unfortunate, in the monastery, spirits

bruised and bleeding found advice, the sick found

medicine, the hungry poor found bread, and the

sickened and sun-burnt traveller entertainment and

rest. It would be uncondist not to admit, with very

little exception indeed, the statement of count Monta

lumbert that the monasteries "were for ten centuries

and more the schools, the archives, the libraries, the

hostelries, the studios, the penitentiaries, and the hos

pitals of Christian society."

But while acknowledging the great services which the

monks have rendered to the world in the mediaval

time, there is another view of the case to which we

cannot close our eyes. Monasticism, instead of being

"one of the greatest institutions of Christianity," has

not unfrequently been the great misfortune of the church and its objects. If the means

it is aimed at the end, we indignantly repudiate the posi

tion that, in order to teach men to become Christians,

to recommend the law of Christ, convert the unru

ted savage, stem the fierce passions of a pagan

world, recreate the springs of national and social life,

are not, in the true sense, adapted to the purpose, as monasticism employed in

its missionarry work. The Western monks accepted,

as the Eastern monks had done before them, an anti

social theory which strikes at the very heart of the

provinciation of God, and which sprang first of all, and

springs still, from a dualistic system of the love of

the false and the good, a jaundiced estimate of the

world, from a grievous mistake as to the seat of evil

and the nature of sin. They enabled the theory;

they consecrated it to higher issues than any of which

paganism ever dreamed; they hallowed as it they hal

lowed other things, hiding its evil root with the glori

ance of their virtues but they did not seek to change the char

er of the root. It always had led to spiritual pride,

and fostered the very propensities it professed to hold in

abeyance. True, it provided for ages an asylum for

broken hearts; it stood in its corporate capacity and

strength between forces of the state; it furnished op

portunities for great intellects to the gla

tions of the over-meritorious works of man. It measured

virtue by the quantity of outward exercises instead of

the quality of the inward disposition, and disseminated

self-righteousness and an anxious, legal, and mechan

tical religion. Monasticism, indeed, lowered the stand

ard of general morality in proportion as it set itself

above it, and claimed a corresponding higher merit;

and yet, during the course of ages, it was a benefactor of

the people, who came to consider themselves the pro

fessi genius mundi, and to live accordingly" (comp .

Neander, ii, 255-257). Grant that the cloister has often

sheltered the helpless and unfortunate; it has often

sheltered, too, the ignorant, the superstitious, the crim

ninal, the polluter, the driftwood, the harlot. Bragging

has been known to use abbeys as the storehouse of

their plunder, and kings have used their rich revenues

for pensioning their mistresses, supporting their bas

tards, and rewarding the most unscrupulous of their

tools. The education received in the cloisters was es

sentially of a narrow kind, dwarving the intellect, and

robbed it of that expansiveness and freedom essential

to high culture and to real progress. If they opened its

doors to the feeble and innocent in days of oppres

sion and danger, it cannot be pretended that there is

the same need for them now, when law and order are

established, when society provides ample means for

alleviating every want and woe that it is possible to

relieve, when the printing-press has given a perpetuity

to literature which neither Goth nor Vandal can de

stroy, and when the claims of the poor and the defence

less meet with favorable consideration from every gov

ernment in Christendom. For the words of St. John damon

monasticism, as such, which has proved a blessing to the Church and the world ; for

the monasticism of India, which for three thousand years has

pushed the practice of mortification to all the ex

cesses of delirium, never saved a single soul, nor pro

duced a single benefit to the race. It was Christianity

in monasticism; which has not done all the good, and used

the abnormal mode of life as a means for carrying for

ward its mission of love and peace. In proportion as

monasticism was animated and controlled by the spirit

of Christianity, it proved a blessing; while separated

from it, it degenerated and became a fruitful source of

evil. Monasticism, moreover, seems even to have lost

its power of propagating Christianity in any type;

there is no instance since the Reformation of any pa

gan nation being Christianized by monks. Indeed

we cannot concede that it should be the aim of the Christian missionary to create a well-organized society

under the dictation of one great ecclesiastical rule,

which, if it existed, if it existed at all, would be the

object and end. We indignantly repudiate the posi

tion that, in order to teach men to become Christians,

to recommend the law of Christ, convert the unru

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MONASTICISM

It perished finally, not from sacrilegious hands nor from its own inherent vices. M. de Montalembert, the latest and perhaps ablest defender of monachism, breaks ground with a vindication of contemplative life, and the那里 he was the author of volumes of broken hearts; for weak, exhausted, and disappointed energies; for men and women tired of the world, and unfit for the strife and battle of life; maintaining that they were peoples rather by the young and the brave, and by those who, as far as this world is concerned, had everything to lose by assuming monastic vows; by those who had a large surplusage of dauntless energy for the conquest of nature, for industrious grappling with the barreness of the desert, or the riotous prodigality of the primeval forest. He also asserts that these mysterious precursors of civilization and order, these men of prayer and faith, solved the mystery of life, and showed to a barbaric and selfish world the secret of real happiness; and urges that, so far from wishing to escape from their vows, or from the fellowship of the cloister, they conceived a passionate attachment for each other and to their self-imposed restraints; that their mutual affection was stronger than death; and that, instead of morose and hopeless abnegation of humanity—benignitas, simplicitas, hilaritas—gayety and songs of joy transformed their exile from the world into the paradise of God. But "monasticism," Dr. Schaff has well said, "is not the normal form of Christian piety. It is an abnormal phenomenon, a curious and refined heresy. It had its own Colossi. ii. 16-23), and not rarely a sad eradication and repulsive distortion of the Christianity of the Bible.

It is to be estimated, therefore, not by the extent of its self-denial, nor by its outward acts of self-discipline (which may all be found in heathenism, Judaism, and Mahomedanism, as well as by the Christian spirit of humility and love which animated it. For humility is the groundwork, and love the all-ruling principle of the Christian life, and the distinctive characteristic of the Christian religion. Without love to God and charity to man, the severest self-punishment and the utmost abandonment of the world are worthless before God (comp. 1 Cor. xii, 1-8). Even in the most favorable case monasticism fails short of harmonious moral development, and of that symmetry of virtue which we see in perfection in Christ, and next to him in the apostles. It lacks the finer and gentler traits of character, which are ordinarily brought out only by life in the world, and which tend to diminish the worship of God.

Monasticism is a failure, not of the principle of asceticism, but of the practice of it. The Church of the Roman Empire was almost as much a failure as that of the Reformation. The Church of the Middle Ages was almost as much a failure as that of the Reformation. The Christian spirit generated by the contact of Christianity with modern thought was too strong to be retained in the crisp and worn-out skins of monastic orders; and when these burst, neither the spirit nor the fragrance was lost. New life demanded new institutions, and it is too late in the day for the return of the old. The civilization is only a feeble parody on that which we readily allow took its origin in the cloister. Grand and even worthy attempts, to be sure, have been made at various times to recover the ancient prestige of monasticism, and there is a kind of work that none perhaps can do so well as the Society of Jesus; but the fuel which even now promotes the flame of monastic piety is that morbid view of the nature of the human will which is fostered by materialistic science, that mischievous estimate of human life which proceeds from the scepticism of the Fatherhood of God, and that neo-Platonic or Gnostic repudiation of the true brotherhood of all men. Monasticism was a failure, not of the principle of holy life, but of the spirit of Jesus Christ. We do not wonder that in the light of these truths a celebrated English savant writes that the continued violation of the most distinctive attributes of human nature is the recorded secret of the failure of monachism.

Its principle of poverty has ever enshrined man's original conception of property; as a celibate, it is directly opposed to the social nature of man; and its law of solitary striving for religious perfection is antagonistic to the first principle of Christian communion and spiritual intercourse. The profession of poverty frequently ended in the most insatiable avarice, and the most rapid accumulation of goods. The collection ofprobable statements is history. The highest forms of self-surrender are those of which the world knows nothing, and whose beauty is derived not from the halo of sacrosant sentiment, but from the quiet discharge of unromantic and, it may be, irksome duties.

Montalembert also makes light of the charges brought against monasticism, even in its decline, and repudiates the right of any layman to cast a stone at the accumulations of wealth and luxury under which at length it succumbed. In an introductory chapter on the decline of monastic institutions, he admits that the funds of the monks were derived by the monks themselves, that the shield which religion had thrown over them was pierced and shattered from within, and that the most effective instrument in their downfall was what he terms the infamous "commende" by which the title of abbots was conferred on those who were ignorant of monastic institutions; albeit this step, so loathsome in his judgment, was the work of infallible popes and Catholic kings. Catholic institutions are often the work of great dignitaries of their own Church to blame for the most conspicuous illustrations and examples of spoliation and robbery. The enormous wealth accumulated by these monasteries was too tempting a prize to be resisted, first by rapacious abbots, then by bishops hungering for temporal power as well as ecclesiastical influence, then by needy kings, and at last by treacherous and popes. They turned from one to the other for protection, and found the spoiler rather than the friend. The utter and ignominious fall of more than three thousand monasteries in Europe, and the ruthless destruction even of their ruins in countries which had never repudiated the authority of the Roman See, is a startling fact, which, although our author recounts, he fails to explain on his own theory of the supreme and God-given claims of the Church; while the Jeremidian that he walls over the base uses to which these gorgeous buildings have returned is out of harmony with his vivid appreciation of modern ideas of progress. One might suppose that on the fall of the monastery the spirit of humanity, all care for the sick and dying, all science, art, and literature, all brave adventure, all satiugation and replenishing of the earth, and missionary enterprise had utterly vanished; while, on the other hand, the decay of the Church cannot be accounted for by a failure of the spirit generated by the contact of Christianity with modern thought was too strong to be retained in the crisp and worn-out skins of monastic orders; and when these burst, neither the spirit nor the fragrance was lost. New life demanded new institutions, and it is too late in the day for the return of the old. The civilization is only a feeble parody on that which we readily allow took its origin in the cloister. Grand and even worthy attempts, to be sure, have been made at various times to recover the ancient prestige of monasticism, and there is a kind of work that none perhaps can do so well as the Society of Jesus; but the fuel which even now promotes the flame of monastic piety is that morbid view of the nature of the human will which is fostered by materialistic science, that mischievous estimate of human life which proceeds from the scepticism of the Fatherhood of God, and that neo-Platonic or Gnostic repudiation of the true brotherhood of all men. Monasticism was a failure, not of the principle of holy life, but of the spirit of Jesus Christ. We do not wonder that in the light of these truths a celebrated English savant writes that the continued violation of the most distinctive attributes of human nature is the recorded secret of the failure of monachism.

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with which they have by their own consent submitted to be encaged" ([Brit. and For. Rev. 1868, p. 460).}

**Monboddo**

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C.), Les Moines d'Ocident depuis St. Benoît jusqu'à St. Bernard (Paris, 1869 sq.); translated into English, The Monks of the West, etc., Edinb. and Lond. 1861 sq.); another extensive work has been in preparation for some time by the Benedictine Dom Gueranger, of France; Zöckler, Kritische Geschichte der Askese (Frankfurt-am-Main, 1863); comp. also Hefele, Conciliengeschichte (the several volumes); Wessenberg, Kirchenverwaltungen, i, 119 sq. [See index in vol. iv]; Osann, Etudes Germaniques; Guizot, Hist. Civisation, ii, 279 sq. and the relevant sections of Tillemont, Fleury, Schröck (vols. v and viii), Neander, Schaff, and Gieseler. Regarding Christia n monasticism, see Hosianus, De origine et progressu monachatu, lib. vi (Tig. 1588; enlarged, Geneva, 1669, folio); Möhler (R. C.), Geschichte des Mönchtums in der Zeit seiner Entstehung u. ersten Ausbildung (1836); collected works, Regensburg, vol. ii, p. 165 sq.; Taylor (Independent), Monasticism (Lond. 1844), i, 226 sq. Von dem Mönchtum (Berlin, 1858), in the Deutsche Zeitchrift f. christl. Wissenschaft, etc.; Schaff, "Ueber den Ursprung und Charakter des Mönchtums," in Donner's, etc., Jahrbücher fur die theologische Geschichte (1861), p. 555 sq.; Croopy, Origins et Conus monasticus (Gott. 1860); Lea, Hist. Sacrotdoly Colobia (Chap. iii, 396 sq.), and in the Consecration of the Hierarchical; id., Hist. European Morals (see Index); Gould, Ori- giun of Religious Belief (N. Y., 1871, 2 vols. 8vo), i, 389 sq.; Edinburgh Review, Jan., 1849; Eclectic Magazine, April, 1849; English Review, ii, 77, 424; [Lond.] Quar. Rev. cxxvii, July, 1861; Eclectic Review, July, 1869; Brit. and For. Rev., Rev. July, 1868; British Quart. Rev. art. viii, July, 1868; Edinburgh Rev. April, 1868; St. James's Magazine, March, 1870.

**Monboddo, James Burnet, Lord, a Scotch writer, noted for his eccentric speculations of primitive history, was born at the family seat of Monboddo, in Kincardine, Scotland, in 1714. Paris, 1714; was educated at the University of Aberdeen, and at Groningen, Holland. On his return to Scotland in 1737, he was admitted to the bar, and succeeded in gaining considerable practice. In 1767 he was promoted to the judicial bench, and became titled as Lord Monboddo. But he by no means confined himself to the legal profession. He employed his pen in various departments of speculative philosophy, in which he displayed a profound rather than a useful learning. He was thoroughly versed in Greek literature, of which he became such an enthusiastic admirer as almost to scorn modern learning. His great work, Origins and Progress of Languages, first appeared in 1778. In this he affirms, and endeavors to demonstrate, the superiority of his favorite ancients over their present degenerate posterity, and discourses at large on the hogar the Greek language. This work met with no very marked success, being read more for account of its eccentricities than for its practical value, and it was in a measure too fantastic to be entertained by the public. But Monboddo's Strictures on the History of the Human Race, by an author who calls himself, The Sceptic, was a book remarkable, however, the forerunner of the now so well-known English naturalist, Charles Darwin. Like the latter, Monboddo expressed his belief in the theory that men were originally monkeys, and he went even so far as to insist that a nation still exists possessed of tails. His peculiar view of atavism was published in 1785, and was the work of a Dr. Johnson, who represents lord Monboddo as asking Sir Joseph Banks, who had made a visit to Botany Bay, whether he had met this strange race in his travels. On receiving a negative answer, he was much disappointed. Lord Monboddo's pen furnished the public also with a work on Ancient Metaphysics, in 6 vols, and the first part of which appeared in 1778. In this he endeavors to dissect the philosophy of Sir Isaac Newton; and, as in the former work, he shows an extravagant fondness for Grecian learning and philosophy. He seems to lack the ability of placing these ideas within the easy grasp of modern thought, though he proves himself an thorough knowledge, of Aristotle particularly. In this work he further explains and supports his Darwinniean ideas. Sir James Edward Smith draws a pen-picture of this eccentric genius, and represents him as "a plain, elderly man, wearing an ordinary gray coat, leather breeches, and coarse worsted stockings, conversing with great affability about various matters—lamenting the decline of classical learning, and claiming credit for having adopted the Norfolk husbandry." Lord Monboddo resided in Edinburgh until his death, May 25, 1739. See Edinburgh Review, ivi, 45; Cooper, Elop. Dia. 
MONCADA, LOUIS-AUGUSTE DE BELLUGA DE, a Spanish prelate, was born at Motril, in the kingdom of Granada, Nov. 30, 1662. He entered the ecclesiastical state, distinguished birth placed many ecclesiastical honors within his power, but, with pious modesty, he refused them all. Philip V appointed him bishop of Cartagena and Murcia in 1705. Soon after the archduke, who disputed the crown with Philip, invaded Spain. Moncada remained faithful to his sovereign, and, in his devotion that Philip rewarded him with the titles of viceroy of Valencia and captain-general of Murcia in 1706. But, notwithstanding these royal favors, his zeal did not degenerate into servility, and he resisted the court when he thought the interests of the Church were compromised. Thus he obstinately opposed a duty placed on the property of the clergy. At the height of his quarrel with the king's party, he was included in a promotion of cardinals; but, believing in faithful submission to the administration of his country, though a prelate, he declared that he would not accept the purple. He renounced his kingdom's consent to his elevation, which had only been delayed to test the bishop's constancy, and, according to Saint-Simon, "the affair ended with an unqualified glory for Belluga." Subsequently, adds Saint-Simon, "Belluga, who had more zeal than discretion, wished to institute some reforms, which the bishops of Spain could not permit. The reception of his plans, with great success, and Belluga, not being able to procure for his country the advantages he proposed, became greatly disgusted, and entreated the king to release him from the bishopric of Murcia, and permit him to retire to Rome. He was there, in Murcia, a very faithful subject to his king, and still presented at anxious moments in his affairs, as it were, to lift him above all politics, acquired for him a veneration and consideration during the whole course of his long life. He died at Rome, Feb. 22, 1743. See Moret, Grand Dict. Hist. a. v.; Saint-Simon, Mémoires, xi, 157-199 (edit. Chérétel).

MONCEHUT (Monceau, François de, a French writer noted for his studies in comparative lexicography, was a native of Arras, and flourished in the second half of the 16th century. He took quite an active part in the political affairs of France and Italy, but nevertheless found time to write: De porta cicistae Judae et fori judiciarium in eis exercendarum prisci ritus (Paris, 1587, 4to); Bucolica Sacra, sive Contici Consolatio, in which he endeavored to prove the true text of the hexameters and in which he defends and vindicates de Bèza, lib. ii (ibid, 1587, 1798, 8vo); Apparitius dictaminium quae de Robo et quae in Aegypto recutriori in diversis Moysi facta Historia (Arras, 1593, 12mo; 1597, 4to); InPlanetis sive Paraphrasis poëtica (Douai, 1608); Amor purgatus, et virgilio aureo, lib. ii (Arras, 1608, 8vo); Lepeic, 1689, in Americae Scriptorum, and in the dictionary of Pearson's Critica Sacra. The Church of Rome expurgated it in 1609) Responsio pro vitulo aureo non aureo (Paris, 1608, 8vo), a reply to Vischer's Destruction du "Vieux d'or pur" (ibid, 1608, 8vo). See André, Bibliotheque Belgique, and in the指数 of Pearson's Critica Sacra. The Church of Rome expurgated it in 1609.

MONCLAR, JEAN-PIERRE-FRANCOIS DE RIFERT, Marquis de, a French writer, noted as a defender of the Huguenots, was born Oct. 1, 1711, at Apt, Provence. He was descended from the family of the dauphiness, and was the son of a magistrate whom the chancellor Daguesseau had surnamed L'Anvouer du bien. Dec. 19, 1732, he succeeded his father as procurator-general of the Parliament of Provence; he was then twenty-one years of age. He was a brilliant lawyer, and profoundly versed in public law. From 1749 he energetically declared himself in favor of the Protestants, and endeavored to obtain for them civil rehabilitation and liberty of conscience. In his article on the clandestine marriages of the Reformed, he raised his voice, in the name of justice and humanity, against the inhuman laws which condemned to ignominy and illegitimacy the fruits of their union; and at the same time he had the courage to say that it was greatly to the interest of the state to facilitate the progress of population. In 1752 the republic of Geneva, a prey to civil dissensions, rendered homage to the integrity of the magistrate by choosing him as arbiter for the two parties in conflict. At this time, says M. Villemain, an event occurred which developed the talents of several men in the party of the Romantics and the others; this was the trial and expulsion of the celebrated societé of the Jesuits. Monclar took a lively and active interest in this affair, and his exposure of their doctrines was a masterpiece of method and clearness, without exaggeration, and without false eloquence. In the remonstrances that he was charged to draw up in the name of those opposed to the Jesuits, Monclar knew how to unite a dignified firmness with the respect due to the sovereign, and to avoid that rather republican severity with which Voltaire reproaches Malesherbes. He was instrumental in restoring Venaisin to France (1769), and received for his services from Louis XV a pension and the title of marquis (October, 1769). Monclar, after forty years of active life, withdrew to his estate of Saint-Saunin, where he died, Feb. 12, 1773. Romansians claim that Monclar in his dying hour made known to his confessor a regret for what he had said against the Holy See and the Jesuits. But, according to Vigny, he was to be no ground for the declaration, as the whole life of the marquis speaks against any such change. He wrote Mémorial théologique et politique au sujet des mariages clandestins des Protestants en France (1758, 8vo); at the time of its appearance it aroused a warm discussion: more than twenty pamphlets were published for or against: Voir le rendu des Constitutions des Jérusalem (1762, 2 vols. 12mo); reprinted since with the Regulaire du 4 Janvier, 1768, and the Conclusions du 5 Mars, 1776, on the bull Apostolicum pacendi (Paris, 1769, 2 vols. 4to and 8vo). The complete works of Monclar, comprising 8 vols. 8vo, were published in 1856. See Borely, Éloge de Monclar, prononcé November, 1849; Achard, Dict. de Provence, s. v.; Villemin, Tableau du dix-huitième siècle, 5e leçon; Hoefer, Nouv. Biog. Générale, s. v.

MONCON, JEAN DE, a Spanish theologian, who advanced heretical opinions on the doctrine of the immaculate conception, was born at Montescos, Aragon, about 1580. He joined the brotherhood of St. Dominic, taught theology at Valenlta, and in 1683 went to Paris, where he received the degree of doctor four years later. Having in his theses advanced some propositions contrary to the belief of the immaculate conception of the Virgin, he saw them condemned by the faculty, and Pierre d'Oegmont, then bishop, forbade their maintenance under pain of excommunication. This quarrel led to great trouble in the university; those partisans of the Spanish monk who refused to retract were thrown into prison, and he himself was excluded from all the Dominican courts. Moncon thereupon appealed to Clement VII, schismatic pope, residing at Avignon; but, perceiving that the sentence was given him was not favorable to him, he took flight (January, 1589), and was found in Aragon, where he was excommunicated. In order to revenge himself for the persecution, he entered the service of pope Urban IV, and wrote against Clement VII. Peace was not concluded until 1596, and only by the intervention of many princes and of the pope of Avignon, Benedict XIII. In 1412 he was instructed by the duke Alfonso to sustain his right to the crown of Aragon. His works have never been printed. See Echard and Quelet, Script. ord. Prædictorum.

MONCONYS, BALTHASAR, Dr., a French traveller, noted for his Oriental studies, was born at Lyons near
the opening of the 17th century. After receiving a lib-
eral education at the University of Salamanca, he vis-
it the East, for the purpose of tracing the remains of
the philosophy of Trismegistus and Zoroaster; but re-
turning without accomplishing the object of his mis-
tion, and died in 1665. His travels were published by
his learned friend, Jean Berthet, of the Society of Jesus
(Paris, 1665-6, 3 vols. 4to; reprinted in Holland, 1696,
952.

Moncrieff, Sir Henry, Bart., D.D., a Scottish div-
ing, son of the Rev. Sir William Moncrieff, was born
in Blackford, Perthsire, Feb. 6, 1750. After receiving
an elementary education in his native place, he repaired
to the University of Glasgow for the purpose of fitting
himself for the pulpit. In the midst of his collegiate
course he had the misfortune to lose his father. The
patrons of the charge thus left vacant, moved by ever
strong affection for Sir William, and a confidence in the
more than ordinary talent displayed by his son, reserved
the pastorate for "Sir Harry," as he was familiarly
called. He repaired to Edinburgh, and there entered
upon a theological course, which he completed in Au-
gust, 1771; and then ordained a minister of the Church
of Scotland, and installed as successor to his father.
His talents were too remarkable to allow of his remain-
ing long in this humble position, and the attention he
attracted soon caused him to be called to Edinburgh,
where, in 1775, he became the officiating minister of St.
Clement, the second largest and most opulent church in
the Scotch capital.

Though the numerical strength of his parish prevented him from coming into frequent personal con-
tact with all, still he seems to have been dearly beloved
as a pastor and friend. He had a commanding appear-
ance, was gifted with a powerfully argumentative or-
atory, and was zealous and active as a preacher. In the pulpit,
his style was characterized by force more than by elo-
geance. Avoiding flights of fancy and displays of rhe-
torical talent, he used his cultured intellectual strength
to make truth strike the heart rather than please the
brain. In his time the moderate party held the major-
ity in the Scotch Church, but his hatred of intolerance
and love of freedom led him to take a stand with the
liberal and evangelical party, while his natural in-
dependence of character made his position one of bold-
ness and prominence. The deliberations of the General
Assembly, which met yearly at Edinburgh, were of a
mixed political and religious nature. In these meet-
ings, Sir Harry took an active part in every discussion as a
debater soon ranked him among the ablest of Scotland's
platform orators. In 1785 he was unanimously chosen
as moderator of the Assembly, an honor which was con-
ferred on him several times thereafter. In these religi-
ous discussions he showed great abhorrence of every-
thing savouring of bigotry or intolerance, and was ever
ready to listen to and engage in any argument which
aimed at the discovery of truth. Yet his religious be-
liefs were tenaciously adhered to and boldly advocated.
Politically also he was active, and, to use his own ex-
pression, as "the Whig of 1788." He earnestly opposed
everything tending to increase the oppression of the
people, and heartily supported "the constitution as founded upon the rock of lawful resistance by the patriots of the first James
and Charles's time, and as finally purified by those of
the Revolution." Indeed, it has been truly said that
"in him Scotland found a warm-hearted lover of man-
kind, a strong advocate of political and religious free-
dom, and a zealous party leader." He continued to la-
bor in this wide field of usefulness as pastor of St. Cuth-
bert's and leader of the liberal party until the time of
his death, June 14, 1827. In the latter part of his life he
adopted the additional surname of Wellwood; but he is
better known as "Sir Harry," being in his days "the
only man of noble rank who ministered in the Church
of Scotland. He published several treatises concerning
the ecclesiastical discussions of his time, also Discourses
on the Evidences of the Jewish and Christian Revelations
(1815), and an Account of the Life and Writings of Dr.
John Erskine (1818). His Sermons, with a memoir by
his son, have also been published in three volumes
(1829-31). "Those who read these sermons," says a critic,
"will not only be gratified by the beauty of the words,
turbid with the author's admiration of himself or his
misconception of the subject; nor will their impiance
be excited by anything puerile, declamatory, verbose,
or inaccurate. They will find everywhere indications
of a vigorous and independent understanding; and,
tho' they may not always be graceful, have yet all the
graces of fancy or gravity of composition, by which they
can scarcely fail to be attracted by the unexpressed effect
of goodness and sincerity which runs through the whole publica-
tion." See Edinburgh Review, xxvii, 422; Encyclopedia
Britannica, s. v.; Chambers, Biog. Dict. of Eminent Sectmen, iv,
465; Blackwood's Magazine, xxiii, 389; Smith's Dict.
of Brit. and Amer. Authors, s. v. (H. W. T.)

Mondoville, Jeanne Julliard, Dame, Téules de, a French Roman Catholic woman, called as
the foundress of a pious order, was born at Toulouse in 1626.
The daughter of a president of the Parliament of Tou-
loose, Jeanne Julliard was distinguished for her mind
and her beauty. In 1646 she married Mardus, lord of
Mondoville, who left her a widow while still young,
but endowed with a considerable fortune. Refusing
marriage to a noble and she desired marriage to a noble
she desired marriage to a noble
ne, she determined to devote herself to the instruction of the poor and the rel-
ief of the sick. In order to more completely effect
her object, she founded in 1652, with the approbation of
Marca, archbishop of Toulouse, the congregation called
Les Filles de l'Espérance. This institution was au-
thorized in 1663 by pope Alexander VII, and approved by
letters patent of eighteen bishops and many doctors
in theology. The congregation was progressing finely,
and already counted many chapels, when it was sud-
denly and violently attacked by the Jesuits, on the
ground that the constitution of the new congregation
was dangerous to religious orders and morals.

They obtained the nomination of commissioners to ex-
ine the crinated points, and exerted themselves so
effectively that the congregation of the Filles de l'Es-
fance was suppressed by a decree of council in 1668.
Madame de Mondoville was imprisoned at the Hospi-
taliers of Coutances, where she died in 1703, after
twenty years of the most rigorous confinement.
The Jesuits did not wait for that event before they con-
fronted the property of the dissolved congregation,
and established in its stead seminaries and houses of their
own order. An old Jesuit and lawyer, Rebool, in his
Histoire des Filles de la Congregation de l'Espérance (Avignon,
1794), accuses Madame de Mondoville of having given an
asylum to men of treasonable views towards the state, that she had furnished some of them
with means of leaving the kingdom, and that she had
printed in her house many libels on the conduct of the
king and his counsellors; and the Jesuits in an order fought
these unfortunate women as if they had been redbud-
table enemies, and very soon despoiled them of all
their goods. But when, subsequently, circumstances
changed, and the credit of the Jesuits declined rap-

dily, the Parliament of Toulouse, at the request of
the archbishop, in a proposition of Madame de Mondon-
ville, condemned Rebool's work to the flames as calamitous and false. See Notice de Basile de la
Vie et les

Monegondé, Sainte, a French Roman Catholic woman, noted as the foundress of a religious order, was
born at Chartres in the early part of the 6th century.
She was the descendant of a noble family, and was mar-
rried, contrary to her own wishes, in obedience to her
parents' wishes and had two children. Only one of the
children died at an early age. The period of mourning having passed, she withdrew to a narrow cell, with no other opening than a
shutter, where she received a little barley-flour, which
she kneaded into bread. This was her sole nourish-
ment, and even in this she indulged only when pressed by extreme hunger. After a considerable period, Sainte Monégone left the city of Chartres in order to continue the same kind of life at Tours, near the tomb of St. Martin. The sensation produced by the miracles attributed to her aroused her husband and many of her friends, who took her back to Chartres; but, convinced by her urgent solicitations, they permitted her to return to Tours, where she formed a small religious order of women, called Les Filles sainte-Monégone, with whom she continued her austerities until her death. St. Gregory of Tours refers to her so-called miracles, and aided her in building a monastery, called Saint-Pierre-le-Puellier. This edifice became a collegiate church for secular canons. It was burned in 1652 by the Calvinists, and Sainte Monégone's body was burned in the flames. She died at Tours, July 2, 570, and this day is still observed in her honor. See St. Grégoire, De Gloria Confessarum; Martyrolog. Rom. (July 2); Bailleul, Vie des Saints, vol. ii (July 2); Richard and Giraud, Bibliothéque Sacrée.

Monergism (from μονος, sole, and έργον, work) is a term used to designate the doctrine that in regeneration there is but one efficient agent, viz. the Holy Spirit. It is generally held that "the grace of God that bringeth salvation hath made us free from the law, not unto works, but unto righteous acts, which are of faith." The doctrine of Monergism, which teaches that there are two efficient agents in regeneration—the human soul and the divine Spirit—co-operating together, a theory which accordingly holds that the soul has not lost all inclination towards holiness, nor all power to seek for it under the influence of ordinary motives. See Syncretism.

Monestier, BLAISÉ, a French philosopher, who did great service in combating the evil influences of the infidel schools which abounded in France towards the close of the 18th century, was born April 18, 1717, at Antezaet, diocese of Clermont. After belonging to the Jesuits for some time, he abandoned that order to allow himself more liberty for the cultivation of his taste for study. He taught mathematics at Clermont-Ferrand and philosophy at Toulouse, where he died in 1776. He is the author of Dissertation sur la Nature et la Formation de la Grêle (Bordeaux, 1769, 12mo), which won a prize at the Academy of Bordeaux—Dissertations sur l'Étologie du Sole et la Lumière, et sur le Temps, which also drew a prize at the Academy of Nancy, and was pronounced the best scientific work of the year. He also wrote: Précis pour l'Éducation des Princes de la Piété Chrétienne (Toulouse, 1766, 2 vols. 12mo)—La vérité Philosophique, par l'Abbé M (Bruxelles and Paris, 1774, 8vo), a work directed against the philosophy of the Encyclopedists, and particularly against Le Système de la Nature, and published by Neetham. "In order to gain an idea of La viole Philosophie," says a reviewer, "we should not permit ourselves to be repelled by the violent declamations and bad taste presented by each page, above all in the preface, nor by the incoherence of the plan and the disorder in the succession of ideas which result from it. The doctrine which it contains is an experimental and ecclesiastical spiritualism, equally distant from the theory of innate ideas and from the system of transformed sensation, but where Cartesianism occupies the greatest place." After having placed sensations and sentiments in the heart, Monestier analyzes reason, which he divides into pre-judgment (ethical, moral, affirmation, negation), with the axioms of geometry and morals), the faculty of generalizing and abstracting, the idea of the infinite, and the faculties of induction and reasoning. The idea of the infinite, imprinted as it is on all nature's work, attests to us the existence of God and the immortality of the soul, at the same time that it instructs us in regard to our own destiny. The author closes by a discussion of free will. See Dict. des Sciences philos., iv, 289-291, a. v.

Moneta, an Italian theologian and member of the order of the Dominicans at Cremona, flourished in the 18th century. He was, before entering the order, professor of philosophy at the University of Bologna. He was noted for his sense and his zeal against the false teachers of his time. He died about 1740. Moneta left a Summa contra Catharos et Waldenses (Rome, 1649). He is also supposed to be the author of Compendium logicorum in qua de rerum rationis et praerum eruditos. See Arisius, Cremona litterata; Richard, Bibliotheca Practicorum (Paris, 1719-21, 2 vols. fol.), i, 122.

Money (Heb. מזון, keosph, silver, as often rendered, Chald. מזון, bezosph, Gr. δραχμα, silver, or a piece of silver, as often rendered; also κορος, coin, q. v. νησίμια, lit. a standard of valuation; χρυσός, brass, so sometimes rendered; and χρυσα, lit. whatever is used in exchange). In the present article we shall confine our attention to the consideration of the subject in general, leaving the discussion of particular coins for the special head of Numismatics. The value of the coins is a relative thing, depending, with respect to the several pieces and kinds of metal, in part upon the ascertained weight (i.e. intrinsic value, for which see METALLOGRAPHY), and in part upon the value of the coinage in the eyes of the people, varying with different ages and countries prevalent in Palestine (i.e. current value; see Coin); but, in point of fact, still more upon the depreciation of the precious metals as a standard of value in comparison with purchasable articles, arising from the fluctuating balance of supply and demand (i.e. mercantile value). In the following discussion we give a general view of this extensive subject, referring to other articles for subsidiary points.

I. Non-metallic Currency.—Different commodities have been used as money in the primitive state of society in all countries. Those nations which subsist by the chase, such as the ancient Russians and the greater part of the North American Indians, use the skins of the animals killed in hunting as money (Storch, Traité d'Economie Politique, tome i). In a pastoral state of society cattle are chiefly used as money. Thus, according to Homer, the armor of Diomedé cost nine bullocks, and the places once occupied by the Trojan horse were bought with oxen. The etymology of the Latin word pecus, signifying money, and of all its derivatives, affords sufficient evidence that cattle (pecus) were the first money of the Romans. They were also used as money by the Germans, whose laws fix the amount of penalties for particular offences in cattle. Heifers and oxen were used by the Brahmans, and in the early ages of the Roman empire. Agricultural corn was used in remote ages as money, and even at the present day it is not unusual to stipulate for corn rents and wages. Various commodities have been and are still used in different countries. Smith mentions salt as the common money of Abyssinia (Wealth of Nations, i, 4). A species of cypress, called the coqj, gathered on the shores of the Maldives Islands, and of which 6400 constitute a rupee, is used in making small payments throughout India, and is the only money of certain districts in Africa. Dried fish forms the money of Ireland and Newfoundland; sugar of some of the West India Islands; and among the first settlers in America corn and tobacco were used as money (Holmes' American Anecdote). Smith mentions that at the time of the publication of the Wealth of Nations there was a village in Scotland where it was customary for a workman to carry nails as money (ibid). The same thing is known to have been the case in New South Wales.

II. Bullion as a Circulating Medium.—1. A long period of time must have intervened between the first introduction of the precious metals into commerce and their becoming generally used as money. The peculiar qualities which so eminently fit them for this purpose would only be gradually discovered. They would prob-
ably be first introduced in their gross and unpurified state. A sheep, an ox, a certain quantity of corn, or any other article, would afterwards be bartered or exchanged for pieces of gold or silver, in the same way as they would formerly have been exchanged for iron, copper, cloth, or anything else. The merchants would soon begin to estimate their proper value, and, in effecting exchanges, would first agree upon the quality of the metal to be given, and then the quantity which its possessor had become bound to pay would be ascertained by weight. This, according to Aristotle and Pliny, was the manner in which the precious metals were originally exchanged in Greece and Italy. The same practice is still observed in different countries. In many parts of China and Aylousia the value of goods is assessed in weight (Ogget, De L'Origine des Lœis, etc.). Iron was the first money of the Lacedemonians, and copper of the Romans. See Metal.

In the many excavations which have been made in Egypt, Assyria, and Babylonia, no specimen of coined money has yet been discovered. Egyptian money was composed of rings of gold and silver; and in Assyria and Babylonia only clay tablets commemorating grants of money specified by weight have been found in considerable numbers; while in Phoenicia no pieces of an antiquity earlier than the Persian rule have yet come to light (Rawlinson, Herod. App. i., 694). Gold money was found in the time of Homer, but traffic was pursued either by simple barter (Iliad, vii, 472; xxii, 702; Odys., i, 430); or by means of masses of unwrought metal, like lumps of iron (Iliad, xxii, 826; Odys., i, 184); or by quantities of gold and silver, especially of gold (Iliad, ix, 125, 279; xix, 247; xxii, 209, Odys., ix, 129; viii, 253; ix, 202, etc.), which latter metal, called by Homer τάλαντον χρυσόν, seems to be the only one measured by weight. Before the introduction of coined money into Greece by Pheidon, king of Argos, there was a currency of ὀξύντα, "spits" or "skewers," six of which were considered a handful (Σκεύας). Colonel Leake thinks that they were small pyramidal pieces of silver (Num. Chron., xxii, 203; Num. Hellen., p. 1, appendix), but it seems more probable that they were nails of iron or copper, capable of being used as spits in the Homerice fashion. This is likely, from the fact that six of them made a handful, and that they were therefore a considerable size (Rawlinson, Herod. App. i., 688).

See Weights.

It is well known that ancient nations which were without a coinage weighed the precious metals, a practice represented on the Egyptian monuments, on which gold and silver are shown to have been kept in the form of bars. We have seen that the gold rings found in the Celtic countries have been held to have had the same use. It has indeed been argued that this could not have been the case with the latter, since they show no monetary system; yet it is evident from their weights that they all contain complete multiples or parts of a unit, so that we may fairly suppose that the Celts, before they used coins, had, like the ancient Egyptians, the practice of keeping money in rings, which they weighed when it was necessary to pay a fixed amount. We have no certain record of the use of ring-money or other coined money in antiquity excepting among the Egyptians. With them the practice mounts up to a remote age, and was probably as constant, and perhaps as regulated with respect to the weight of the rings, as a coinage. It can scarcely be doubted that the highly civilized nations of the Egyptians—the Assyrians and Babylonians—adopted, if they did not originate, the practice. We have already found specifying grants of money by weight (Rawlinson, Herod., i, 684); and there is therefore every probability that it obtained also in Palestine, although seemingly unknown in Greece in the time before coinage was there introduced. There is no trace in Egypt, however, of any different size in the rings represented, so that there is no reason for supposing that this further step was taken towards the invention of coinage.

2. The first notice in the Bible of the flood, of uncoined money in the form of ingots, of property and medium of exchange, is when Abraham came up out of Egypt "very rich in cattle, in silver, and in gold" (Gen. xxii, 2; xxiv, 85). In the further history of Abraham we read that Abraham gave the patriarch "a thousand [pieces] of silver," apparently to purchase veils for Sarah and her attendants: but the passage is extremely difficult (Gen. xx, 16). The Sept. understood shekelas to be intended (χιλια διδραχμια, L. c. also ver. 14), and there can be no doubt that they were right, though the rendering is accidentally an unfortunate one, their equivalent being the name of a coin. We next find "money" used, as the Arab. جمع, in the plural, in the names of things. "The spoil of the temple of the Lord is mine," saith the prophet (Ezra, vi, 12, 3). It is also said, "And Abraham weighed (מָכָּת) to Ephron the silver which he had named in the audience of the sons of Heth, four hundred shekels of silver current with the merchant ("אָסָמָאָס נְבָאָס; №.םְנָבָא נְבָאָס), see Gen. xxiii, 16). Here a currency is clearly indicated like that which the monuments of Egypt show to have been there used in a very remote age; for the weighing proves that this currency, like the Egyptian, did not bear the stamp of authority, and was therefore merely a private money. A record of the purchase is recorded of Jacob, who bought a parcel of a field at Shalem for a hundred kesithas (xiiii, 19, 19). The occurrence of a name different from shekel, and, unlike it, not distinctly applied in any other passage to a weight, favors the idea of coined money. But what is the kesithas קיסית? The old interpreters supposed it to mean a lamb, and it has been imagined to have been a coin bearing the figure of a lamb. There is no known etymological ground for this meaning, the lost root, if we compare the Arabic kaanut, "he or it divided equally," being perhaps connected with the idea of division. Yet the sanction of the Sept. and the use of weights having the forms of lions, bulls, and geese, by the Egyptians, Assyrians, and probably Persians, must make us hesitate before we abandon a rendering so singularly confirmed by the relation of the Latin pecunia and pecus. Throughout the history of Joseph we find evidence of the constant use of money in preference to barter. This is clearly shown in the case of the famine, when it is related that all the money of Egypt and Canaan was paid for corn, and that then the Egyptians had recourse to barter (xiiii, 13–26). It would thence appear that money was not very plentiful. In the narrative of the visits of Joseph's brethren to Egypt, we find that they purchased corn with money which was, as the word then meant, coin or money. The Pharaoh gave them by them as having been restored to their sacks in "its [full] weight" (xiiii, 21). At the time of the exodus money seems to have been still weighed, for the ransom ordered in the law is stated to be half a shekel for each man—half a shekel after the shekel of the sanctuary, [of] twenty gerahs the shekel" (Exod. xxxx, 13). Here the shekel is evidently a weight, and of a special system of which the standard examples were probably kept by the priests. Throughout the law money is spoken of as in ordinary use; but only silver money, gold being mentioned as valuable, but not clearly as used in the same manner. This distinction appears at the time of the conquest of Canaan. When Jericho was taken, Achan embezzled from the spoils 200 shekels of silver, and a wedge ( Heb. tonge) of gold (γυάςαν μιν χρυσο&thgr;) of 50 shekels' weight (Josh. vii, 21). Throughout the period before the return from Babylon this distinction is maintained: this is the common and principal acter of money is mentioned the usual metal is silver, and gold generally occurs as the material of ornaments and costly works. Thus silver, as a medium of commerce, may be met with among the nations of the Philistines (Gen. xx. 16; Judg. xvii, 5, 18; xviii, 2 sq.), the Midianites (Gen. xxxvii, 29), and the Syrians (2 Kings
MONEY

v, 5, 23). By the laws of Moses, the value of laborers and cattle (Lev. xxvii, 5 sq.; Num. iii, 45 sq.), houses and fields (Lev. xxvii, 14 sq.), provisions (Deut. ii, 6, 28; xiv, 26), and all fines for offenses (Exod. xxii, 22), were determined on a medium of exchange. The payment of the first-born (Num. iii, 45 sq.; xviii, 15 sq.), the payment to the seer (1 Sam. ix, 7 sq.)—in all these cases the payment is always represented as silver. It seems probable that it was a medium of exchange. The case of Rehabeam, to whom the servant of Abraham gave 'a golden ear-ring of half a shekel weight, and two bracelets for her hands of ten shekels' weight of gold' (Gen. xxiv, 22), proves that the ancients made their jewels of a specific weight, so as to know the value of the ornaments in employing them as money. That the Egyptians kept their bullion in jewels seems evident from the plate given by Sir Gardner Wilkinson, copied from the catacombs, where they are represented as weighing rings of silver and gold; and is further corroborated by the fact of the Israelites having, at their exodus from Egypt, borrowed "a golden ring of value and a cord of gold and jewels of Egyptians" (Exod. xii, 33, 36). According to the ancient drawings, the Egyptian ring-money was composed of perfect rings. So, too, it would appear that the money used by the children of Jacob, when they went to purchase corn in Egypt, was also an annular currency (Gen. xxvii, 9). Money was "the measure of money" (Sept. Exod. xiii, 19), and when returned to them, was found to be of "full weight" (Gen. xxxii, 21). The account of the sale of Joseph by his brethren affords another instance of the employment of jewell ornaments as a medium of exchange (Gen. xxxvii, 28); and that the Midianites carried the whole of their bullion wealth in jewels seems improbable from the account in Numbers of the spoiling of the Midianites—"We have therefore brought an oblination for the Lord what every man hath gotten (Heb. found), of jewels of gold, chains, and bracelets, rings, ear-rings, and tablets, to make an atonement for our souls before the Lord. And Moses and Eleazar the priest took the gold of those who gave it, even all wrought jewels" (Num. xxxi, 50, 51). The friends of Job, when visiting him at the end of the time of his trial, each gave him a piece of money (גזרה) and an ear-ring of gold (גזרה) and the ring-money, thus suggesting the employment of a ring-money. (For this question, see W. B. Dickinson in the Num. Chron. vol. vii to xvi, passim.) A passage in Isaiah has indeed been supposed to show the use of gold coins in that prophet's time: speaking of the makers of idols, he says, "They lavish gold out of the bag, and weigh silver in the balance" (xlv, 6). The mention of a bag is, however, a very insufficiency for the supposition that the gold was coined money. Rings of gold may have been used for money in Palestine as early as this time, since they had long been familiar to the Egyptians. The name Marmar, probably refers to the people of Babylon, who may have had uncoined money in both metals like the Egyptians. Supposing that the above-quoted passages relative to a gold medium of exchange be not admitted, there is a passage recording a purchase made in gold in the time of David. The threshing-floor of Ornan was purchased by David for 600 shekels of gold by weight (1 Chron. xxii, 25). Yet even this is rendered doubtful by the parallel passage mentioning the price paid as 50 shekels of silver (2 Sam. xxiv, 24). It seems then apparent, from the several authorities given above, that from the earliest time silver was used by the Hebrews as a medium of commerce, and that a fixed weight was assigned to single pieces, so as to make them suitable for the various articles presented in trade. Unless we suppose this to be the case, many of the above-quoted passages (especially Gen. xxiii, 16; comp. 2 Kings xii, 4 sq.) would be difficult to understand rightly. In this latter passage it is said that the priest Gehazi "took a chest and bore a hole in the lid of it, and set it beside the alms-box" and "the priests that kept the door put in all the money that was brought into the house of the Lord." These passages not only presuppose pieces of metal of a definite weight, but also that they had been recognized as such, either in an unwrought form or from certain characters inscribed upon them. The system of weighing (though the Bible makes mention of a balance and weight of money in many places—Gen. xxxii, 16; Exod. xxii, 17; 2 Sam. xvii, 12; 1 Kings xx, 39; Jer. xxxxi, 9, 10) is not likely to have been applied to every individual piece. In the large total of 665,500 half-shekels (Exod. xxxviii, 26), accumulated by the contribution of each Israelite, each individual half-shekel could hardly have been weighed out, nor is it probable that the scales were continually employed for all the small silver pieces which men carried about with them. For instance, that there were divisions of the standard of calculation is evident from the passage in Job, iv, 16, where the very use of the "peculiar word is to be paid as the atonement money," and "the rich shall not give more, and the poor shall not give less" (ver. 15). The fourth part of the shekel must also have been an actual piece, for it was all the silver that the servant of Saul had at hand to pay the seer (1 Sam. ix, 8, 9). If a quantity of pieces of various weights were carried about by a merchant or a private person (2 Kings v, 23; xii, 10; Gen. xlii, 35), without having their weight marked in some manner upon them, what endless trouble there must have been in buying or selling, in paying or receiving. From these facts we may safely assume that the Israelites had already, before the exilic time of the priests, a definite weight and, and used them in trade. By this is not meant coins, for these are pieces of metal struck under an authority. A curious passage is that in Ezekiel (xvi, 36), which has been supposed to speak of brass money. The Hebrew text has נכורות נכס באזע, which has been rendered by the Vulg. "quia effusum est aezum," and by the A.V. "because thy filthiness was poured out." As brass was the latest metal introduced for money into Greece, it seems very likely that the use of a definite weight was current at this period in Palestine: it has, however, been supposed that there was an independent copper coinage in farther Asia before the introduction of silver money by the Seleucids and the Greek kings of Bactria. The terms נכס נכס (Psal. lxviii, 80) and נכס נכס (1 Sam. ii, 86) are merely expressive of any small denomination of money. See Silver.

III. Coined Money.—I. The Antiquity of Coinage. There are two generally received opinions as to who were the inventors of the coining of money. One is that Phidon, king of Argos, coined both gold and silver money at Ægina at the same time that he introduced a system of weights and measures (Ephor. ap. Strabo, viii, 876; Pollux, ix, 83; Ëlian, Var. Hist. xii, 10; Plutarch, Mor. 321, c. 7). The Parian marble, B.C. 895, but Grote places him between 770 and 780, while Clinton, Böckh, and Müller place him between 785 and 744 (Grote, Hist. of Greece, iv, 419, note). The other statement is that the Lydians were the first nation to introduce the use of gold and silver coins (Herod. vii, 106), and that the practice of the Lydian coins was also made, according to Pollux (ix, 6, 88), by Xeraphanes of Colophon, and is repeated by Eustathius (ap. Dionys. Perieg. vi, 840). The early coins of Ægina and Lydia have a device on one side only, the reverse being an incuse square (quadratum incusum). On the obverse of the Æginetan coin is a torc, a symbol of the Lydian the head of a lion. The reverse, however, of the Æginetan coin soon shows the incuse square divided into four parts by raised lines, the fourth quarter being again divided by a diagonal bar, thus forming...
four compartments. Apart, however, from the history relative to these respective coinages, which decidedly is in favor of a Lydian origin (Rawlinson, Herod. i. 688; Grote, Hist., iv. 283) against the opinion of the late colonet Wace (Num. Hel. App.), the Lydian coins seem to be ruder than those of Eginia, and it is probable that while the idea of impress may be assigned to Lydia, the perfecting of the silver and adding a reverse type, thereby completing the art of coinage, may be given to Eginia (W. B. Dickinson, Num. Chron. iii. 128). It may be remarked that Herodotus does not speak of the coins of Lydia when a kingdom, which coins have for their type the heads of a lion and bull facing, and which in all probability belong to Cressus, but of the electrum states of Asia Minor. If we conclude that coinage commenced in Asia Minor and Asiatic Greece about the same time, the next question is whether we can approximately determine the date. This is extremely difficult, since there are no coins of a known period before the time of the expedition of Xerxes. The pieces of that age are of so archaic a style that it is hard, at first sight, to believe that there was any length of time between them and the rudest, and therefore earliest, of the coins of Eginia or the Asiatic coast. It must, however, be recollected that in some conditions the growth or change of art is extremely slow, and that this was the case in the early period of Greek art seems evident from the results of the excavations on what we may believe to be the oldest coinage in Greece. The lower limit obtained from the evidence of the coins of known date may perhaps be conjectured to be two, or at most three, centuries before their time; the higher limit is as vaguely determined by the negative evidence of the Homeric writings, of which we cannot guess the age, excepting as being before the first Olympiad. On the whole, it seems reasonable to carry up Greek coinage to the 8th century B.C. Purely Asiatic coinage cannot be taken up so early a date. The more archaic Persian coins seem to be of the time of Darius Hystaspis, or possibly of Cyrus, and certainly not much older, and there is no Asiatic money, unless of Greek cities, that can be reasonably assigned to an earlier period. Cressus and Cyrus probably originated this branch of the coinage, or else Darius Hystaspis followed the example of the Lydian king. Coined money may therefore have been known in Palestine as early as the fall of Samaria, but only through commerce with the Greeks, and we cannot suppose that it was then current there. The earliest coined money current in Palestine is supposed to be the Daric (see below).

2. The principal Monetary Systems of Antiquity.—This subject has already been ably treated by Mr. K. S. Poole (Incognitopsia Britannica, n. v. Numismatica), and in the present article it will be sufficient for our purpose to mention briefly the different talents (q. v.).

i. The Attic talent was that employed in most Greek cities before the time of Alexander, who adopted it, and from that time it became almost universal in Greek coinage. Its drachm weighed about 67.5 grains Troy, and its tetradrachm 270 grains. In practice it rarely reached this standard in coins after the Punic War; at Alexander's time its tetradrachm weighed about 294 grains.

ii. The Eginetan talent, which was used at an early period as the Attic, was employed in Greece and in the islands. Its drachm had an average maximum weight of about 96 grains, and its didrachm about 192 grains. When abolished under Alexander, this weight had fallen to about 180 grains for the drachm.

iii. The Alexandrian or Ptolemaic talent, which may also be called the Earlier Ptolemaic, and also Macedonian, as it was used in the earlier coinage of the cities of Macedon, and by the Macedonian kings before Alexander the Great, was restored during the sway of the Ptolemies into the talent of Egypt. In the former case its drachm weighed about 112 grains, and its so-called tetradrachm about 224, but they gradually fell to much lower weights. In the latter case the drachm weighs about 50 grains, and the tetradrachm about 220.

Tetradrachm of Archelaus, king of Macedon.

iv. The later Phocian or Carthaginian talent was in use among the Persians and Phocicians. It was also employed in Africa by the Carthaginians. Its drachm (or hemidrachm) weighed, according to Mr. Burgon (Thomas, Sela Cut. p. 57), about 59 grains, and its tetradrachm (or didrachm) about 236.

v. The Euboic talent in Greek money had a didrachm of 129 grains; but its system of division, though coming very near the Attic, was evidently different. The weight of its didrachm was identical with that of the Drachm, showing the Persian origin of the system. The order of origin may be thus tabulated:

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<tr>
<td>Macedonian</td>
<td>294 didrachms.</td>
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<tr>
<td>Eginetan</td>
<td>196</td>
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<tr>
<td>Attic-Solonian</td>
<td>138</td>
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<tr>
<td>Euboic</td>
<td>159</td>
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<tr>
<td>Later Phocian</td>
<td>236</td>
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Respecting the Roman coinage, we may here state that the origin of the weights of its gold and silver money was undoubtedly Greek, and that the denarius, the chief coin of the latter metal, was under the early emperors equivalent to the Attic drachm, then greatly depreciated. The first Roman coinage took place, according to Pliny (Hist. Nat. xxxiii, 3), in the reign of Servius Tullius, about 500 years before Christ; but it was not until Alexander of Macedon had subdued the Persian monarchy, and Julius Caesar had consolidated the Roman empire, that the image of a living ruler was permitted to be stamped upon the coins. Previous to that period heroes and deities alone gave currency to the money of imperial Rome. In the British Museum there is a specimen of the original Roman as, the surface of which is nearly the size of a brick, with the figure of a bull impressed upon it.

3. Cœined Money mentioned in the Bible.—The earliest mention of coined money in the Bible refers to the Persian coinage. In Ezra (ii, 60) and Nehemiah (vii, 70) the word érique occurs, and in Ezra (viii, 27) and 1 Chron. (xxxii, 7) the word érique, both rendered in the Sept. by χρυσός, and in the Vulg. by solidus and drachma. Many opinions have been put forward concerning the derivation of the words adarkon and darkemon; but a new suggestion has recently been made, which, though ingenious, will not, we think, meet with much support. Dr. Levy (Jiid. Mincken, p. 19, note) thinks that the root-word is ἄθρα, "to stretch," "tread," "step forward," from the forward pacing of
MONEY

one foot, which a man does in bending the bow, and that from this word was formed a noun, מַעֲלֶה, "archer," which is the type upon these coins, especially as the ancients called the old Persian coins רָצוֹרָה. That the more extended form רָתוֹרָה could have been formed from the simple מַעֲלֶה is very possible, as the Mem could easily have been inserted. All, however, agree that by these terms the Persian coin Daric is meant. This coin was a

Daric. (Obverse: King of Persia to the right, kneeling, bearing bow and javelin. Reverse: Irregular lacing square. British Museum.)
gold piece current in Palestine under Cyrus and Artaxerxes Longimanus. The ordinary Daric is not of uncommon occurrence; but Levy (l. c.) has given a representation of a double piece, thereby making the ordinary Daric and the double Daric at the price of one piece, he says, only three are known. In this he is mistaken, as Mr. Burrell, the coin-dealer, has a record of not less than eight specimens (F. W. Madden, Hist. of Jewish Coinage, etc., p. 272, note 4). Besides these gold pieces, a silver coin also circulated in the Persian kingdom, named the siglos. See Daric. Mention is probably made of this coin in the Bible, though no passages which treat of the Persian times (Neb. v, 15; comp. x, 32). Of these pieces twenty went to one gold Daric (Mommsen, Geschichte des Röm. Münzwesens, p. 13 and 855), which would give a ratio of gold to silver of one to thirteen (Herod. iii, 95). These coins also have an archer on the obverse. After the Jews lived under Persian domination, they made use of Persian coins. and had no struck coins of their own. In these coins also were probably paid the tributes (Herod. iii, 89).

On the overthrow of the Persian monarchy in B.C. 334, by Alexander the Great, Palestine came under the dominion of the Greeks. During the lifetime of Alexander the country was governed by a vice-regent, and the high-priest was permitted to remain in power. Jaddua was at this time high-priest, and in high favor with Alexander (Josephus, Ant. xi, 8, 5). At this period only Greek coins were struck in many cities of Palestine. The coinage consisted of gold, silver, and copper. The usual gold coins were stater, called by Pollux Αληθινοὶ. The silver coins mostly in circulation were tetradrachms and drachms. There are two specimens of the tetradrachms struck at Scythopolis (the ancient Bethshan), preserved in the Gotha and Paris collections. There are also tetradrachms with the initials IΩI struck at Joppa, which, being a town of considerable importance, no doubt supplied Jerusalem with money. Some of the coins bear the monograms of two cities sometimes at a great distance from each other, showing evidently some commercial intercourse between them. For instance, Syccamira (Hier. and Scythopolis (Bethshan), Ascalon and Philadelphia (Rabbath-Ammon) (Müller, Numismatique d'Alexandre le Grand, 1464, pl. xx).

Shortly after the death of Alexander the Great, in B.C. 324, Palestine fell into the hands of Ptolemy I Soter, the son of Lagus, from whom Antigonus wrested it for a short time, until, in B.C. 301, after the battle of Ipaus, it came again into his hands, and afterwards was under the government of the Ptolemies for nearly one hundred years.

The same system of coinage was continued under the Seleucids and Lagiids, and we find the same and other mints in Palestine. The history, from that time to B.C. 193, will be found under Antiochus, Maccabees, and other names, and would be out of place in an article which more especially treats only of money.

The next distinct allusion to coined money is in the Apocrypha, where it is narrated in the first book of Maccabees that Antiochus VII granted to Simon the Maccabee permission to coin money with his own stamp, as well as other privileges (Kepi iπαρθενος σου ματαιοθετημεν ιπι μενο ευερατεια τη μορφη σου, v. 6). This was in the fourth year of Simon's pontificate, B.C. 140. It must be noted that Demetrius II had in the first year of Simon, B.C. 143, made a more important decree granting freedom to the Jewish people, which gave occasion to the dating of their contracts and covenants—"In the first year of Simon, the great high-priest, the leader, and chief of the Jews" (xiii, 34-42), a form which Josephus gives differently—"In the first year of Simon, benedict of the Jews, and ethnarch" (Ant. xiii, 6). This passage has raised many opinions concerning the Jewish coinage, and among the most prominent is that of M. de Sauley, whose classification of Jewish coins has been generally received and adopted. It has been fully treated upon by Mr. J. Evans in the Numismatic Chronicle (xx, 8 sq.). See Numismatics. The Jews, being the worshippers of the one only true God, idolatry was strictly forbidden in their law; and therefore their shekel never bore a head, but was impressed simply with the almond rod and the pot of manna. Later shekels of copper bore likewise other devices. See Shekel.

Early Jewish Shekel.

with the almond rod and the pot of manna. Later shekels of copper bore likewise other devices. See Shekel.

Hebrew-Samaritan Copper Coin, in the Cufco-Borgian Museum.

4. Money in the New Testament.—The coins mentioned by the evangelists, and first those of silver, are the following: the stater is spoken of in the account of the miracle of the tribute money. The receivers of the drachmae demanded the tribute, but Peter found in the fish a stater, which he paid for our Lord and himself (Matt. xvii, 24-27). This stater was therefore a tetradrachm, and it is very noteworthy that at this period almost the only Greek imperial silver coin in the East was a tetradrachm, the didrachm being probably unknown, or very little coined. The drachma is mentioned as a money of account in the passage above cited, as the equivalent of the Hebrew shekel.

The denarius, or Roman penny, as well as the Greek drachma, then of about the same weight, is spoken of as a current coin. There can be little doubt that the latter is merely employed as another name for the former. In

Roman Denarius (from the British Museum).
the famous passages respecting the tribute to Cæsar, the Roman denarius of the time is correctly described (Matt. xxii, 15–21; Luke xx, 19–20). It bears the head of Tiberius, who has the title Cæsar in the accompanying inscription, most later emperors having, after their ac-
cession, the title Augustus: here again therefore we have an evidence of the date of the Gospels. See Den-
arius; DRACHM.

Of copper coins the farthing and half the mite, are spoken of, and these probably formed the chief na-
tive currency. See FAITHING; MITRE.

From the time of Julius Cæsar, who first struck a liv-
ing portrait on his coins, the Roman coins run in a con-
tinued succession of so-called Cæsars, their queens and

Crown-princes, from about B.C. 48 down to Romulus Augustus, grand-nephew of the Emperor Constantine, whom he deposed about A.D. 475 (Quarterly Review, lxxii, 538). See COIN.

MONEY-CHANGER (κολλυβιστής, Matt. xxii, 12; Mark xi, 15; John ii, 15). According to Exod. xxxi, 13–15, every Israelite, whether rich or poor, who had reached or passed the age of twenty, must pay into the sacred treasury, whenever the nation was numbered, a half-shekel as an offering to Jehovah. Maimonides (Shahih, cap. 1) says that this was to be paid annually, and that even paupers were not exempted. The Talmud exempts priests and women. The tribute must in ev-
ery case be paid in coin of the exact Hebrew half-
shekel, about 150₉. sterling of English money. The

MONEY-CHANGER (κολλυβιστής, Matt. xxii, 12; Mark xi, 15; John ii, 15). According to Exod. xxxi, 13–15, every Israelite, whether rich or poor, who had reached or passed the age of twenty, must pay into the sacred treasury, whenever the nation was numbered, a half-shekel as an offering to Jehovah. Maimonides (Shahih, cap. 1) says that this was to be paid annually, and that even paupers were not exempted. The Talmud exempts priests and women. The tribute must in ev-
ery case be paid in coin of the exact Hebrew half-
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money for obtaining by exchange of other money the
half-shekel of Hebrew coin, according to the Talmud, was a κολλυβία (collus), and hence the money-broker who made the exchange was called κολλυβιστής. The

collus, according to the same authority, was equal in
value to a silver obolus, which has a weight of 12 grains, and its money value is about 1₉. sterling. The money-

money changers (κολλυβιστίς) whom Christ, for their impie-
ty, avarice, and fraudulent dealing, expelled from the Temple, were the dealers who supplied half-shekels, for such a premium as they might be able to exact, to the Jews from all parts of the world, who assembled at Je-
rusalem during the great festivals, and were required to pay their tribute or ransom money in the Hebrew coin; and also for other purposes of exchange, such as would be necessary in so great a resort of foreign residents to the ecclesiastical metropolis. The word πρατείνησις (trapeitises), which we find in Matt. xxv, 29, is a gen-

eral term for banker or broker, so called from the table (πρατείνης) at which they were seated (like the modern "bank," i.e. bench). See EXCHANGE. Of this branch of business we find traces very early both in the Orien-
tal and classical literature (comp. Matt. xvii, 24–27; see Lightfoot, Hor. Heb. on Matt. xxi, 12; Buxtorf, Lex. Rabbin. col. 2020).—Smith. It is mentioned by Volney that in Syria, Egypt, and Turkey, when any considera-
ble payments are to be made, an agent of exchange is

sent for, who counts parsa by thousands, rejects pieces of false money, and weighs all the sequins either sepa-
rate or together. It has hence been suggested that the "current money with the merchant" mentioned in Scripturc (Gen. xxiii, 15), might have been such as was approved of by competent judges, whose business it

was to detect fraudulent money if offered in payment. The Hebrew word לְכַלָּא, rocketh, signifies one who goes about from place to place, and is supposed to answer to the native exchange-agent or money-broker of the East, now called shroff. See MERCHANT. It appears that there were bankers or money-changers in Judea, who made a trade of receiving money in deposit and paying interest for it (Matt. xxv, 27). In the Life of Avutus, by Plutarch, there is mention of a banker of Sicyon, a city of Peloponnesus, who lived 240 years before Christ, and who whose whole business consisted in exchanging one species of money for another. See MONE

MONEY, LOVE OF (φιλαργυρία, 1 Tim. vi, 10, or-
caries or cupidity). See COVETOUSNESS.

MONEY, PIECE OF (ῥήπαντζ, kistlach', Gen. xxxiii, 19; Job xlii, 11: "piece of silver," Josh. xxxii, 32; πα-

τρίπατς, Matt. xvii, 27). See KISTLACH; STATER.

MONEY, ECCLESIASTICAL. See Nu

IMITATIONS; USURY.

Money-stone is, in ecclesiastical lan-
guage, the upper slab of a tomb, on which payments were made by or to ecclesiastics. There is one at Carlisle, at York, and at Dundry, in England.

Monfort, David, D.D., a Presbyterian divinity, was born in Adama Coun-
ty, Pa., March 7, 1790. His ances-

Monfort, David, D.D., a Presbyterian divinity, was born in Adama Coun-
ty, Pa., March 7, 1790. His ances-
tors were the Huguenot De Monforts of France, who were driven to Holland, and afterwards emigrated to this coun-
try about 1640. David Monfort was ed-
located at Transylvania University, in Lexington, Ky., and graduated in the theological seminary at Princeton, N. J., in 1817; was licensed by Miami Pres-
bytery in 1818, and continued all his life a missionary preacher, acting at different times as the stated supply of Bethel Church, in Oxford Presbytery; Terre Haute Church, Ind.; Ebenzer Church, at Wilmington, Ohio; and a church in Franklin, Ind., where he labored for twenty years. In 1854 he became stated pastor of the church at Knightstown, Ind.; and in 1857 he removed to Macomb, Ill., where he remained until his death, Oct. 18, 1860. Dr. Monfort was a thoroughly trained minister, an able expositor, an excellent linguist, and an eloquent preacher. He published a volume called Original Sermons by Presbyterian Divines in the Mississippi Valley. See Wilson, Pref. Hist. Al-

manac, 1862, p. 104.

Monfort, Peter, a Presbyterian minister, was born in Adams County, Pa., March 14, 1784. He was, like the above, descended from the Huguenot De Mon-
forts. He attained his education through great effort, pursuing his course with much difficulty for want of teachers and books. After several years of private tu-
ition in the classics and theology, he was licensed in the spring of 1818, and ordained in 1814 by Miami Pres-
bytery; was pastor four years at Yellow Springs, Ohio, and eleven years in Unity and Fisgah, near his early home; subsequently he undertook the establishment of an ecclesiastical missionary at Findlay, Ohio, where he labored for three years. In 1836 he transferred his relations from the Presbyterian to the Associate Reformed Church, and in that connection preached at Syracuse, in Hamil-
ton County, Ohio; Jacksonburg, Quincy, and Middle-
burg, Ohio; and at College Corner. He died Nov. 15, 1865.

Mr. Monfort showed much ability as an expos-
itor of the Scriptures, and as an advocate of sound doc-
trinal theology. He was a man of deep religious expe-

Mongin, Edmond, a French Roman Catholic

preacher, noted for his pulpit oratory, was born in 1668 at Baroville, diocese of Langres. At the age of nine-

Copper Coin of Vespasian commemorating the Capture of Jerusalem.
MONGITORE

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MONGOLIA

teen he gave proofs of his talent for the pupil, and in
after-years the Fracah Academy successively awarded
him three different prizes for his ins-
tructions on the education of Louis-Henri de Bourbon
and of Charles de Charolais, princes of the house of
Condé. Elected a member of the Academy in the place
of the abbe Gallois, he was received March 1, 1708, and
it was in this capacity he pronounced in the chapel of
the Louvre the funeral oration of Louis XIV. He was
appointed in 1711 abbe of Saint-Martin d’Autun, and,
became bishop of Bazas Sept. 24, 1724, devoting him-
self entirely to the administration of his diocese. In
the midst of the unfortunate quarrels which troubled
the Church of France he was as remarkable for his
moderation as for his wisdom. “Believe me,” said he
to his priests, “you are not wise enough to write little.”
Mongin died at Bazas, May 5, 1746. He has left some
sermons, some panegyrics, some funeral orations
(among others, that of Henri de Bourbon, prince de
Condé), and several different academical pieces, collected into one volume (Paris, 1745, 4to).

D’Allemont says that “his works evince more taste
than warmth, more thought than emotion, more wis-
dom than imagination; but there is found through-
out all a noble and simple tone, a sweet sensibility,
an elegant and pure diction, and that sound instruc-
tion which should be the basis of Christian elo-
quency.” (Hist. des Membres de l’Académie Francaise,
vol. 24.)

Mongitore, Antinonio, an Italian ecclesiastic, noted
mainly, however, for his literary labors, was born at
Palermo, May 1, 1655, entered the priesthood, and was
made dean of the cathedral of his native place, and
finally became one of the papal censors. He died
June 6, 1743. Besides his Bibliotheca Sicula (Palermo,
1708–14, 2 vols. fol.), which contains a history of Sicily
and its writers, secular and ecclesiastical, we should
note Breve Compendio della Vita di S. Francisco di
Sales (1695, 12mo) — Vite de due Santi Milisimili,
arcivescovi di Palermo (1701, 4to); and the biogra-
phies of other celebrated ecclesiastics, and also a his-
tory of the Teutonic order of knighthood. See Du
Pin, Biblioth. des Auturs ecclésiast. du xii–xviième
siècle.

Mongolia, an Asiatic country, now a part of China,
situated between lat. 35° and 92° N. and long. 83°
and 12° E., is bounded by the Russian government of
Irktusk in Siberia, N.E. by Manchuria, S. by the Chinese
provinces of Chili and Shan-si and the Yellow River,
S.W. by Kansu, and W. by the Cobi-do and Ili, and has
an area of 1,400,000 square miles, with a population
of 26,000,000.

Geographical Features. — It is chiefly a high plain,
3000 feet above the sea, almost destitute of wood and
water. In the central part is the great sandy desert of
Gobi, which stretches from N.E. to S.W., with an area
estimated at 690,000 square miles. The chief moun-
tain ranges of Mongolia are the Altai and its various
subordinate chains, which extend eastward, under
the names of Tangn, Khangai, and Kenteh, as far as
the Amur; and the Alashan and Ighan ranges, which
commence in lat. 42° N. and long. 107° E., and run N.E.
and N. to the Amur, in lat. 56° N. The rivers of Mon-
golia are chiefly in the north. The Selenga, Orknon,
and Tula unite their streams and flow into Lake Bai-
kal. The Kerlon and Onon rise near each other, on
opposite sides of the Kenteh range, and flow in a N.E.
direction to the Amur. In the south, the Siremuren
and its branches unite in the Lian River. Lakes are
numerous, and some of them are large. South of the
desert of Gobi are the Oling and Dzoring, and the Ko-
konor or Blue Sea, which, according to the Chinese ac-
counts, is 190 miles in length and 60 in breadth. In
the N.W. part of the country the lakes abound, the largest
of which are the Ups-nor, Aliai-nor, Alak-nor, and the
Iki-ural. Mongolia is divided into four principal re-
gions: 1. Inner Mongolia, lying between the great wall
and the desert of Gobi; 2. Outer Mongolia, between
the desert of Gobi, the Altai mountains, and reaching from
the Inner Hingan to the Tien Shan; 3. Koko-nor; 4. Uliasutai and its dependencies. Inner

Mongolia is divided into 6 corps and 24 tribes, which
are again divided into 49 standards, each comprising
about 2000 families and commanded by hereditary
princes. The Korchin and the Ortsu are the prin-
cipal tribes. Another large tribe, the Tashkurs, occupies
the region immediately north of the great wall. Outer
Mongolia is divided into 4 circles, each of which is gov-
erned by a khan, or prince, who claims descent from
Genghis Khan. The Khalkas is the principal tribe,
and their 4 khantas are divided into 86 standards, each
of which is divided into 24 sub-standards, over which
no distinct authority is exercised, by the khanta, by
which it is not allowed to wander. The country about
Lake Koko-nor is occupied by Turguths, Hoehoits, Khalk-
as, and other tribes, arranged under 29 standards.
Uliasutai is a town of 2000 houses, in the western part of
Mongolia, and lies in a well-cultivated valley upon the
River Iro. Its dependencies are inhabited by a tribe of
Khalkas, divided into 81 standards (Amer. Cyclop.).

But little is accurately known of the natural history
of Mongolia, except that its immense plains and gloomy
forests are inhabited by multitudes of wild animals.
The camel, double-humped or Bactrian, exists in both
the west and the north. In the latter condition it is the cow
and horse of that region. It gives

milk excellent in quality, and from it butter and cheese
are prepared, and at the same time it is the camel
which serves the Mongolian frequently as a beast of
burden, etc. Very little of Mongolian soil is fit for cul-

ivation, rain or snow rarely falling in sufficient

quantities, except in the vicinity of the mountain ranges.
It is noticed, however, that wherever agriculture has
been attempted the climate has been more or less

influenced, and changes have been wrought; as e. g. in
Southern Mongolia, where the Chinese, far advanced
beyond the Mongol proper in culture, introduced agri-
culture, with the cultivation of cereals, which formerly
did not grow. As a rule, the winter lasts nine months,
and is suddenly succeeded by three months of intense

heat.

Inhabitants. — The natives of Mongolia are a part
of the Mongolian race, a division of mankind numerous
and widely spread — according to Prof. Dietrich’s esti-

mate, in 1859, counting as many as 529,000,000 souls,
or about half the human race; the second in the classifica-
tion of Blumenbach, and corresponding in almost every
respect with the branch designated as Turanian by
more recent ethnologists. See Origin of Man. Under
the old and present names, the Mongols are divided into
two great divisions, the Mongol proper, but the Chinese
and Indo-Chinese, Thibetans, Tartars of all kinds, Burmes, Siamese, Japanese, Esquimaux, Samoedas, Finns, Lapps, Turks, and even

Mongolians. Collectively, they are the great nomadic
people of the earth, as distinguished from the Aryans,
Shemites, and Hamites. The physical characteristics
of the Mongolians in their primitive state are thus
described by Dr. Latham in his Descriptive Ethnology:
"The face of the Mongolian is broad and flat. This

is because the nasal bones are depressed and the cheek-
bones stand out laterally; they are not merely project-
ing, for this they might be without giving much breadth
to the face, inasmuch as they might stand forward. .

The distance between the eyes is great, the eyes them-
selves being oblique, and their canucule being concealed.
The eyebrows form a low and imperfect arch, black and
scanty. The iris is dark, the cornea yellow. The

complexion is very fair, and the skin, standing out from the head; the lips thick and fleshy rather than thin, the teeth somewhat oblique in their

insertion, the forehead low and flat, and the hair lank
and thin." Of course, such a description as this cannot
be understood as applying to the more civilized nations
of Mongol origin, such as the Turks and Magyars, ex-
The Mongol tent, for about three feet from the ground, is cylindrical in form; it then becomes conical, like a pointed hat. Its wood-work is composed below of a trestle-work of oak, on which is fastened the dried skins, which are laid out in a circular form, andaste at pleasure. Above these a circle of poles, fixed in the trelis-work, meets at the top, like the sticks of an umbrella. Over the wood-work is stretched a thick covering of coarse felt. The door is low and narrow, and is crossed at the bottom by a beam which serves as a threshold. At the top of the tent are curtains, not of linen, but of sheepskin on which can be at any time closed by a piece of felt hanging above, to which is attached a long string for the purpose. The interior is divided into two compartments—that on the left being for the men, while that on the right is occupied by the women, and is also used as a kitchen, the utensils of which consist of large earthen vessels for holding water, wooden pails for milk, and a large bell-shaped iron kettle. A small sofa or couch, a small square press or chest of drawers (the top of which serves as an altar for an idol), and a number of goats' horns fixed in the wood-work of the tent, on which hang various utensils, arms, and other articles, complete the furniture in this primitive habitation. The odor pervading the interior of the Mongol tent is, to those not accustomed to it, disgusting and almost insupportable. "This smell," says M. Huc, "so potent sometimes that it seems to make one's heart rise to one's throat, is occasioned by the mutton-grease and butter with which everything on and about a Tartar is impregnated. It is on account of this habitual filth that they are called Tsao-Ta-Dze ("stinking Tartars") by the Chinese, themselves not altogether inodorous, or by any means particular about cleanliness." Household and family cares among the Mongols are assigned entirely to the women, who milk the cows, make the butter and cheese, draw water, gather fuel, tan skins, and make cloth and clothes. The occupation of the men consists chiefly in conducting the flocks and herds to pasture, which, as they are accustomed from infancy to horseback, is an amusement rather than a labor. They sometimes hunt wild animals for food or for their skins, but never for pleasure. When not on horseback, the men pass their time in absolute idleness, sleeping all night and squatting all day in their tents, drinking tea or smoking. Their education is very limited. The only persons who learn to read are the lamas or priests, who are also the painters, sculptors, architects, doctors, and judges. The training of the men who are not intended for priests is confined to the use of the bow and the matchlock, and a thorough mastery of horsemanship. M. Huc says: "When a mere infant, the Mongol is weaned, and as soon as he is strong enough he is stuck upon a horse's back behind a man, the animal is put to a gallop, and the juvenile rider, in order not to fall off, has to cling with both hands to his teacher's jacket. The Tartars thus become accustomed from a very early age to the movement of the horse, and by degrees and the force of habit they identify themselves, as it were, with the animal. There is perhaps no spectacle more exciting than that of Mongol riders in chase of a wild horse. They are armed with a long, heavy pole, at the end of which is a running-knot. They gallop—they fly after the horse they are pursuing, down rugged ravines and up precipitous hills, in and out, twisting and turning in the air, and being tried to the utmost of their powers, and finally absorbed by the Persians and Uzbeks; but an offshoot of Timur's family founded in the 16th century the great Mogul empire of Delhi. After the decline of Timur's empire, the Turkish branch maintained the glory of the race, and spread terror to the very heart of Western Europe. In the 9th century the Magyars, a
tribe of Ugrians, also of Mongol extraction, under their leader Arpad, established themselves in Hungary, where in process of time they became converted to Christian- ity, and founded a kingdom famous in European history. See Georgia; Hungary; Turkey.

Religion.—(a) Heutanism.—The primitive religion of the Mongolians was no doubt largely influenced by the Animism of the Tungus, Finno-Ugric, and other products of the same race, among whom they lived for some time. The earliest traces reveal them as mostly adherents to Shamanism (q. v.). There, however, are among them, according to the different countries in which they reside, and to the several names of the religion which has been referred, various other religions, such as ancient Buddhism, Tengrism, Tseten, and the post- Mongolian religions of different kinds, Mahomedanism, and Christianity. In Mongolia proper, that species of Buddhism known as Lamain (q. v.) was introduced in the 13th century of the Christian era, and, like the Buddhists of Thibet, they recognise as their spiritual head the grand lama at Lassa. The people are very devout, and generous to a fault in their support of religious in- stitutions, and hence the country abounds in well-en- dowed lamasaries, constructed of brick and stone with elegance and solidly, and ornamented with paintings, sculptures, and carvings. "The most famous of these monasteries is that of the great Kun-khur, on the banks of the river Kalka, near the town of the same name in Kalka. Thirty thousand lamases dwell in the lamassary, and the plain adjoining it is covered with the tents of the pilgrims who resort thither from all parts of Tartary. In these lamassaries a strict monastic discipline is main- tained, but each lama is at liberty to acquire property by practising as physician, by casting horoscopes, or by working as sculptor or painter, or in any occupation not inconsistent with his priestly character. Almost all younger sons of the free Mongols are devoted from infancy to the priestly task, and this tendency to monasticism is encouraged by the Chinese government, in order to keep down the vast population of the free Mongols. Almost every lama of the first class possesses a living Buddha, who, like the grand lama of Thibet, is worshipped as an incarnation of the deity. The influence of these personages is very great; and the Chinese emperors, who are constantly in dread of the Mongols, watch the living Buddhas with constant care, and spare no pains to conciliate them and win over to their interest those who manage these deities."

(b) Christianity.—The Nestorians (q. v.), who dwelt in large numbers among the Mongolians, seem to have exerted but little if any influence on this heathen peo- ple. The conversion of the Chinese by Christian missions as an indication of their leaning towards the religion and culture of the Christian dispensation, proves to have been only a temporary accommodation. The Western or Roman Church has made repeated attempts to convert the Mongols. In the 18th century, when their in- vasion threatened to overthrow European society and civilization, the Western pontiff, Innocent IV (1245), sent two embassies, to charge these sanguinary warriors to desist from their desolating inroads, the other to win them over to Christianity. The first of these, consisting of Dominicans, headed by one named Ascelin (Neander, Kirchenhistorie, ii. 284), approached the command-in-chief of the Mongol forces in Per- sia, but was unsuccessful. The other, consisting of Franciscans, headed by an Italian, Johannes de Polo Carpini, a disciple and devoted friend of Francis d'Asis, pushed quite to the Tartar court, and approached the khan in person (1240); but though they secured a hearing, they finally met with no success. The Mongol chief replied to accomplish more than the Mongol chief, like Vla- mir of Russia, gave a patient hearing to Romanist, Nes- torian, Buddhist, and Mohammedan, who each in their turn sought his conversion and influence. In 1238 Louis IX, hearing of the Mongolians' tendency towards Christianity, dispatched an other Franciscan, William de Rubriquis (Neander, vii. 69); but he reported that the

Mongolian chief listened patiently to Christian emissa- ries, "filled with the idea that the Mongol conquests would come to an end unless the gods of foreign coun- tries were propitiated." Only one Christian Church had been founded. Rubriquis, however, succeeded in bap- tizing about sixty persons; yet, after all, Rubriquis's success was not flattering, and he finally returned to Europe. The missionaries to the Mongols of the 13th century were of the capital of the Mongol empire to China (q. v.), fur- ther obstructed the progress of Christianity in Mongol- lia. There developed, however, among its simple pas- toral tribes an article of belief which promised much for the final establishment of Christianity, viz, the belief in the existence of an almost Almighty power. In their heathen views, of course, they could not consider this God, acknowledging an earthly ruler unless a supernatural orig- in could be assigned to him, and they made the khan the son of this almighty power, an earthly ruler whom all men were bound to obey. While thus there was room for the most comprehensive toleration, there was room also for every kind of superstition; and the desire to bring the one supreme, living apart in awful isolation, into nearer communion with his feeble wor- shipper—to bridge over the awful chasm between them —pre-disposed the people to a composite religion of Buddhism and Lamaism (see Hardwick, Christ and other things, pp. 204, 205, 206; Mathers, Transactions, 1897, p. 293). Still, "the son of Heaven" entertained a respect for all religions, and not least for Christianity. Marco Polo, who had been sent there by Gregory X in 1274, reports Kubi-khan as saying: "There are four great proph- etesses who are revered by the different classes of man- kind. The Christians regard Jesus Christ as their God, the Saracens, Mohammed; the Jews, Moses; the idol- ators, Sakamuni Buddha, the most eminent among their idols. I honor and respect all the four" (Tract. p. 167, ed. Bohn, 1854). One of the most successful of the early Christian laborers from the West was John de Monte-Cristo, who went there as missionary for the Mongolians in 1293 and during eleven years kept alive the flickering spark of Christian- ity in the Tartar realm. He translated the Scriptures for their people, educated their youth, and trained a na- tive ministry. Yet even his labors bore fruit only while he was on earth; for soon after the close of his life, in 1330, "every vestige of his work was effaced" (Gies- elser, Eccles. Hist. iv. 259, 260; Hardwick, Ch. Hist. M. A. p. 235, 237). This was caused no doubt in a large measure by the termination of the Mongol rule in China, and the accession of the Ming dynasty in 1670, which, fearing everything foreign, banished Christian- ity and all who believed in it. The Jesuits were ordered by the emperor T'ai-t'ao in 1720 never to attempt to plant Christianity anew. The missionary work performed in Persia, and in the border lands of the Caspian Sea and in Middle Asia, was so insignificant that it is not even worth mentioning. See Maclear, Hist. of Christian Missions in the M. A. (Lond. 1868, 12mo), p. 370-77; Assemani, Bibl. orient. iii. 8 sq.; Hue, Journey through the Chinese Empire; Recollections of a Journey through Tartary and Thibet; Schmidt, Forschungen im Gute der älteren religions-, politischen, u. literarischen Bildungsgeschichte der Mongolen u. Täbut (St. Petersb. 1824); Tumerei, Kazan, the ancient Capital of the Tar- tary (1854) vols. i. and ii., Neumann, Uber die Völker des südlichen Russlands (Leipzig, 1847): Aboul- Ghâze Bihdâkour Khan, Tâbârîscha (St. Petersb. 1784), vol. ii. Daniels, Ethnol. de Geogr. i, 946 sq.; Am. Cyclop. a. v. See TARTARY.

Mongul, Peter. See MonoPhytes.

Monheim, Johannes, a follower of the great Des- siderius Erasmus, and a noted teacher of the 16th cen- tury, was born of humble parentage at Claussen, near Elberfeld, in 1509. His father was a linen-traper, and Monheim entered his business when quite young. But his superior mental endowments soon led him into a different course, and, though not privy in what advantages of a careful training, he yet managed to ac-
quire a good classical education. It is said that he studied with Erasmus, but Hamelmann's assertion that Monheim studied at Münster and Cologne deserves more credit. When but twenty-three years old, he was elected rector of the school at Essen, and four years later he received a call to Cologne as rector of the schola metropolitana ecclesiae Colonensis. Here he enjoyed important connections with the leaders of the Erasmians, and in a short time became so popular as a teacher that he attracted students from every direction. In 1454 he received and accepted a very flattering call from duke Wilhelm of Cleve to take the rectory of the newly founded institute at Düsseldorf, and only five years after he was made bishop of this new diocese. Monheim wrote to a friend that his scholars outnumbered most German universities, more than two thousand young men being just then matriculated (see Fr. Reifenberg e Soc. Jean Presbyteri Hist. Societatis Jesu, i, 89). Monheim, in opposition to other humanists, insisted on a religious instruction, and published numerous catechisms, the best known of which is his Catechismus in quo Christiana religiosis elementa sincere simpliciterque explicator (Düsseldorf, 1560), with an introduction; and, edited and revised, it was recently published by Dr. Sack, Bonn, (1847). Though, outwardly at least, Monheim belonged to the Church of Rome, his catechism proves beyond doubt that he was a firm believer in the dogmas as set forth in the teachings of Calvin. The book was severely attacked. The theological faculty of the University of Cologne issued a Censura et doctrina explicatio errorum Catechismi Johannis Monheini (Cologne, 1580); and a number of other essays, partly in defence, partly in opposition to Monheim, were published. Monheim, however, himself remained quiet; but Martin Chemnitz, enraged at the open and secret attacks of the Cologne Jesuits on the learned man, edited his Theologia Jesuistaeurum praecepta capta, ex quod censura, qua Colonie anno 1580 edita est (Lips. 1583), which, together with his Examen Concilii Tridentini, so eminently expresses a Paul IV that he requested duke William to depose and banish “that arch-heretic” Johannes Monheim. Monheim was cited before the duke, and obliged to sign an agreement in which he promised to abstain from teaching Protestant doctrines, either openly or secretly (see Zeitschrift d. berichten Geschichtsvereins, ii, 226). The pope, however, was not satisfied even with this. He insisted upon an open judgment on Monheim, especially as the pontifex of a heretic was not within the duke's jurisdiction—"nee præcanis hereticis publico quicquam ignoscere potuit." Further steps of the papal court were most embarrassing by Monheim's sudden death, Sept. 9, 1564. Monheim wrote few great books, but his most valued work is the above-mentioned catechism, which Thee, Strack calls Catechismum orthodoxum, in quo Reformatorum doctrina, qua hodie Lutheri-Catholic was nomine olimo traductur, accurate confirmatur. Monheim lacked strength of character to take a decided position in the great struggle of the Reformation. He preferred, although thoroughly Protestant in all his views, to remain in the Church of Rome. "He belonged," said one, "to that class of actors on the stage of life who have always appeared as the harbingers of such great social gifts, gifted with the power to discern and the hardihood to proclaim truths of which they want the courage to encounter the infallible result." See Möhler, Symbolik: Seck, Protestant. Beweisung der Symbolik Möhler’s.

Moniales. See NUNS.

Monica, Sr., the mother of St. Augustine, "counted," says Schaff, "among the most noble and pious women who adorn the temple of Church history," was born, according to tradition, of Christian parents, in Africa, near Carthage, in the year 322. From the age of womanhood she was married to Patrice of Tagaste, a heathen of Numidia, by whom she had two sons and one daughter. She was instrumental in the conversion of her husband a year before his death, after having spent with him years in hardship and sore trial. He was of violent temperament, and unfaithful to her in conjugal duties, yet she met all his shortcomings by a Christian spirit of forgiveness and love, and thus at last conquered in the name of her Saviour, whom she adored in a spirit of fervent devotion. Her life was a model of the virtues she taught. So Schaff, "was to win him over to the faith—not so much by words as by a truly humble and godly conversation, and the most conscientious discharge of her household duties" (Life of St. Augustine, p. 10). The same earnestness which she displayed for the conversion of her husband she manifested also for the spiritual safety of her children. She was especially anxious for her son Augustine, who in his youth was given to dissipation, having inherited from his father strong sensual passions, and who had embraced the Manichean heresy, which she feared would ultimately ruin his spiritual life. For thirty years she therefore uninterruptedly prayed for his conversion. "A son of so many prayers and tears," says Schaff, "could not be lost, and the faithful mother, who travelled with him in spirit with greater pain than her body had in bringing him into the world (Augustine, Confess. i., c. 8), was permitted, for the encouragement of future moments, to receive, at the time of his death, her son's answers to her prayers and expectances, and was able to leave this world with joy without revisiting her earthly home." Augustine had embraced Christianity at Milan, whether he had gone in 384. Hitherto his mother followed him, and together they worshipped under the ministration of St. Ambrose. In the spring of 387, shortly after his baptism, they had quitted Rome to return to Africa, and it was on this homeward journey that Monica died, in Ostia, at the mouth of the Tiber, in 387, in the arms of her son, after enjoying with him a glorious conversation that soared above the confines of space and time, and was a foretaste of that immortal communion in the bosom of our God. She was not regretted not to die, sappy, not even in a foreign land, because she was not far from God, who would raise her up at the last day. "Bury my body anywhere," was her last request, "and trouble not yourselves for it: only this one thing I ask, that you remember me at the altar of my God, wherever you may be." After this, in his Confessions, has erected to Monica the noblest monument, and it can never perish. The Roman Catholic Church keeps May 4 in commemoration of her. Pope Martin V gives an account of the translation of her remains to Rome in 1450. See St. Augustine, Confessions; Godwin, History of the Church, ii, 314; A. F. Pirot, Traditio (1846); Petet, Histoire de Socie-Cotiere (1848); Schaff, Life and Labors of St. Augustine (N. Y. 1854), ch. i., iv., viii.; Mrs. Jamieson, Legende (see Index); Schaff, Ch. Hist. iii, 991, 992; Neander, Ch. Hist., ii, 227. See Augustine. (J. H. W.)

Moniglia, Tommaso-Vincenzo, an Italian theologian, was born August 18, 1686, in Florence. Having received his education at the University of Pisa, he returned to Florence, and entered the Orde of St. Dominic. Very soon after he contracted a close friendship with the English ambassador, Henry Newton. Seduced by his promises, he fled from the convent and returned to London. His pecuniary resources being thus exhausted, he was forced to support himself by teaching. After an absence of three years he succeeded, by the favor of the grand duke, in returning to his own country, where he was kindly received and his errors pardoned. From that time he devoted himself to preaching and teaching in Fiesole and Tuscany, and taught at Florence and Pisa. Moniglia had an extensive knowledge of nearly all the sciences, and was well versed in sacred and profane literature. He was one of the first among the Italians to refute the opinions of Locke, of Hobbes, of Helvettius and of Bayle, but not always to advantage. He died at Pisa, Feb. 15, 1767. He is the author of De Origine sacrarum præ cis romanæ B. M.
MONITIS

MONITIS, SEE MONADIS.

Monita Secreta Societatis Jesu, or secret instructions for the Jesuitic order, is a work which has been the cause of much dispute, both as to its authenticity and as to the veracity of its contents. In Europe the book has attracted some attention, and, in consequence, some controversy; but in America it has been the subject of a very animated discussion, and we are therefore warranted in giving a detailed account of the book, and the position of the acknowledged authorities in such difficulties.

1. History of its Origin, Editions, etc.—The Monita was first printed in Latin, from the Spanish, at Cracow, the capital of Poland, with this title: "Monita Secreta Societatis Jesu, Notobrigae, Anno 1612, by an unknown editor, with various "Testimonies of several Italian and Spanish Jesuits" confirming the truth of the Monita. The "Constitutions of the Society," though printed as early as 1556, had never been published. Everything connected with the rules of the order had been carefully concealed from the public eye. The Monita, therefore, was rapidly bought and everywhere circulated, not only in Poland, but in Germany, Italy, and France. It gratified an intense curiosity, and was generally recognised at once as a faithful portrait of Jesuitism. "Viva! Viva!" was the cry of the most profound politician of his time; and "the beau ideal of Jesuitism," was the general of the order, exercising over it a complete control. The Monita was regarded then, as it has since been by Van Maastricht and many other judicious scholars, as the product of his pen. The book certainly does not misrepresent him. The tactics are his, and may well have derived their inspiration from his wily brain. It does not appear that he ever denied them. He took no steps to prove the publication a forgery. Down to the day of his death (January 31, 1615), nearly three years, the book passed unchallenged, though the Jesuits were all-powerful in Poland. In 1615, King John Casimir appointed the commission, July 11, 1615, by Peter Tylick, bishop of Cracow. His confessor was a Jesuit, as was the king's. Tylick admitted that "nothing is certainly known of its author; but," he affirmed, "it is reported, and the presumption is, that it was edited by the venerable Jerome Zaborowski, pastor of Godzicze." The commission were instructed October 7th to inquire whether "at any time or place Zaborowski had been heard to speak approvingly of such a famous libel, or to affirm that the contents were true, or to say anything of the kind from which it can be gathered that he is the author, or, at least, an accomplice in the writing of this libel." The papal nuncio, Diostallienus, a few weeks after (November 14), added his sanction to the investigation. Yet the author was not found, and there remained no other step for the Papists than the condemnation of the book to prevent its circulation. In 1615 the Jesuits published an Index: "May 10, 1615," by professor of Ingolstadt, the learned Greter, commissioners to prepare a refutation of the Monita's disclosures. This refutation, entitled Libri Tres Apologeticis contra Fasannum Libellum, was published August 1, 1617, and a second decree was issued by the "Index" in 1621 to make sure of supressing the circulation of the Monita.

Notwithstanding these efforts on the part of the Jesuits to disguise the authenticity of the work, their opponents continued to assert its genuineness. In 1633 Caspar Schopppe (Scioppius), a German scholar, himself a Roman Catholic, but a genuine hater of the Jesuits, published his Anatomia Societatis Jesu, in which, among other things, he presents a critique on a book that had come into his hands, which he calls "Instructio Jesu pro Superiore Societatis Jesu." His analysis of the book is trustworthy, and it is a book of the same line, with slight differences, as the Monita Privata. But his copy could not have been of the 1612 edition, for he attributes the discovery of the work to the plundering of the Jesuit college at Paderborn, in Westphalia, by a Christian, duke of Brunswic. That was in February, 1622, and this copy could not have been made so gross a mistake. This, then, was another source, independent of the first, from which the book was derived. It was credibly reported that another copy had been found at the capture of Prague in 1631, only two years before. The Jesuit Lawrence Forer thereupon pointed out the apparent anachronism in his Anatomia Anatomiae, but he failed to convince Schopppe, nor could he shake the popular belief. This position now seems reasonable, indeed, for there is in the British Museum Library a volume printed at Venice in 1596, and containing, at the end of the book, the accessories of the title-page of the Monita. The name of the Monita Secreta is inscribed, the writing being evidently of ancient date. The remote date would rather lead to the conclusion that this work came from some convent, probably Jesuitical, in which the Monita had been introduced for service. The book had now attracted the attention of people everywhere; not only all over the Continent, but even in England the Monita was sought after, and so great was the demand that an edition appeared in England in Oliver's time (1658). On the Continent several editions were sent forth. A French version, entitled Secreta Monita, ou Advea Secreta de Jesu Christo, was published in 1651 at Paderborn, under the care of the Jesuit college. A second edition of Schopppe's Anatomia appeared in 1668. To aggravate the difficulty, the next year Henry Compton, canon of Christ Church, Oxford, and afterwards bishop successively of Oxford and London, published, in 9 sheets 4to, The Jesuits' Instructive with the Private Instructions of that Society to their Emisaries. The latter had been "lately found in MS. in a Jesuit's closet after his death, and sent, in a letter, from a gentleman at Paris to his friend in London." This, too, was the Monita Secreta, entirely independent of the others.

At Strasburg, in 1710, Henri de St. Ignace, under the pseudonym of Tiberius Libero, published a fourth edition of the Carmelite order, published his Tuba Magna, addressed to the pope and all potentates, on the necessity of reforming the Society of Jesus. In the appendix the Monita Secreta is reproduced in full. In proof of its authenticity, he gives these three reasons: 1. Common fame. 2. The character of the document—wholly Jesuitical. 3. Its exact conformity with their practices. Besides, its having been found in the Jesuit colleges. The Jesuit, Alphonsio Huylenbroek, published his "Vindications" of the society in the following year. De Ignacce could not be shaken from his belief in the authenticity of the book, and issued a second edition in 1714, in which he says that "nothing, or next to nothing, is contained therein that the Jesuits have not reduced to practice." A third edition of the Tuba Magna was published in 1717, and a fourth in 1760. In 1717 the Monita was published by John Schipper, at Amsterdam, in 4to, with an index. May 10, 1717, professor of Ingolstadt, the learned Greter, commissioners to prepare a refutation of the Monita's disclosures. This refutation, entitled Libri Tres Apologistici contra Fasannum Libellum, was published August 1, 1617, and a second decree was issued by the "Index" in 1621 to make sure of suppressing the circulation of the Monita.

Notwithstanding these efforts on the part of the Jesu-
After the suppression of the order in 1773, several MSS. of the work were found in Jesuitic hands, particularly in their colleges. A MS. was even found in Rome which was printed in 1782 under the title Monita Secreta Patrum Societatis Jesu, "nunc primum typis expers." Evidently its editor had never heard of a published copy of the Monita. It contains numerous excerpts, some not anterior to the 16th century, from the correspondence of the New York Union Theological Seminary possesses a copy of this printed edition: The early restoration of the order to power, in 1814, prevented the unearthing of copies direct from Jesuitic hands.

II. Defenders of its Authenticity; recent Editors, etc.—As we have seen, the first intimation of the Monita had been a matter of dispute for more than a hundred years, in which we find that the Lutheran theologian Dr. Johann Gerhard, whose familiarity with poli- eminence was perfectly marvellous, make mention of Schopp's *Anatomia* in his great work *Confessio Catholica* (Frankfort and Leipsic, 1679), and refer to the Monita Secreta as a work of undoubtedly authenticity. This opinion has been generally quoted and endorsed by ecclesiastical historians, especially of the Protestant Church, with only one exception (Gieseler, *Kirchengesch*. vol. III, pt. ii, p. 1556 sq). In 1861, after a "careful investigation," an edition, which was published at Princeton, N. J., by Dr. and Rev. Dr. W. C. Proctor, appeared in the *Amer. Antiq.* of the "American Protestant Society," containing the original, an English translation based upon that of Walhouth (1728), and a "Historical Sketch." Dr. Hodge, in reviewing the case in the *Biblical Repository* (iv, 188), takes occasion to say that the authenticity of the work has never been disproved. "Attempts he says, "have been made to cry down this work as a forgery. . . . We cannot imagine that these doubts can be seriously entertained by those who peruse the historical essay which is prefixed to it. Facts and authorities are there adduced which we cannot help thinking ought to settle beyond the shadow of a doubt the authenticity of the work, but also of the entire justice of the representations which it gives of the society whose official instructions it professes to exhibit." In 1843, shortly after an edition of the Monita had been issued by Seeley, Mr. Edward Dalton, the secretary of the "Protestant Association of Great Britain," took occasion thus to comment on it in his *The Jesuits: their Principles and Acts*: "If we weigh well the evidence which has been handed down to us by historians; if we peruse the writings of the Jesuita themselves, and maturely consider the doctrines therein promulgated, and their practical tendency, we shall be convinced that the Secreta are the genuine productions of the Monita Secreta. In 1844 an edition was again published in the United States, this time under the auspices of the "American and Foreign Christian Union." It then became the subject of considerable agitation, several Protestant writers of note taking the ground that the work had not a real basis in Jesuitism, and had been manufactured. In consequence, the learned professor Henry M. Baird, of the New York University, contributed the following additional testimony: "In proof of the authenticity of the 'Secret Instructions,' we have the testimony of a gentleman who as a historical investigator has scarcely a peer—certainly no superior. I refer to M. Louis Prosper Gachard, the 'archiviste général' of the kingdom of Belgium, to whose rare sagacity, profound erudition, and indefatigable industry our own distinguished historians, Prescott and Motley, pay such frequent and deserved compliments; the latter, in the preface to his *Dutch Republiek,* remarking: 'It is a source not only to add to the history of the nation, but also to the history of the Church.' In the preface to the *Archives et Correspondance* of the *Orange Namsu family,* edited by the learned and distinguished Groen van Prinsterer—have been my constant guides through the tortuous labyrinth of Swiss and Netherlands politics. In M. Gachard's *Anecdotes Belges,* a volume from which Mr. Prescott draws much of the material of the first chapter of his *Philip the Second,* I find a short article devoted to 'The Secret Instructions of the Jesuits' (p. 68). 'When the Monita Secreta Societatis Jesu were published, a few years since,' says M. Gachard, 'many persons disputed the authenticity of this book; others boldly maintained that it had been forged, and still others professed itself to create no doubts.' Some of the most modern and profound writers on the principles which it did not possess. Here are facts that will dissipate all uncertainty in this respect: At the suppression of the order in the Low Countries in 1773, there were discovered in one of its houses, in the College of Kuremonde (everywhere else they had been carefully destroyed) the first intimation of the handwriting of Clement XIV, the most important and most secret papers, such as the correspondence of the general with the provincial fathers, and the directions of which the latter alone could have had cognizance. Among these papers were the Monita Secreta. A translation of them was made, by order of the government, by the "substitutus procurator-general" of Brabant, De Berg. It still exists in the archives of the kingdom, and I am bold enough to say that it is found from which has been rendered public.'"

In 1869 the Rev. Dr. Edwin F. Hatfield ably reviewed the Monita Secreta *in the New York Observer*, and since that time but little has been vanced either pro or con. Prof. Schem, well known for his ecclesiastical learning, and himself educated at the Jesuitical college in Rome, now a Protestant in theology, in the article *Jesuita* in this *Cyclopaedia* took ground against the authenticity of the Monita, and, as he is entitled to a hearing, we did not desire to dissent from his article. Our own judgment, however, is to accept the *Encyclop. Britan.*, Dr. Isaac Taylor, its author, states that the Monita is "believed to be a spurious production." The inferences mean that a man who himself believed it spurious; on the contrary, it is more than likely that he held it to be genuine.

**Monition**, a term in ecclesiastical law, used now only in the Church of Rome and the Church of England and its dependencies, and the Protestant Episcopal Church. It designates a formal notice to one of the subordinate clergy requiring the amendment of some ecclesiastical offence. The general admonition was anciently made publicly and solemnly, so that it could come to the knowledge of the person in fault, and when it expressed his name it was called "nominal,* or "by name." The modern custom is to require three or more proclamations, or one for a proper interval of time allowed. The name of the person should be distinctly mentioned, where law or custom demands it; this is called monition "in specie," a general monition being known as "in genero." A public monition in synod by the bishop is equivalent to three monitions otherwise given. If the offender did not comply after the third monition, he was formally subjected to excommunication; because the term, distinctively named, gave to the monition the character of an introductory sentence, and after its expiration no offer of explanation was admitted. No monition is required when the superior gives sentence of excommunication; or when an inferior does not submit to his superior in the discharge of his special right, as in the office of visitation; or, after he has been visited, when he refuses to pay procurations which are due, as these are cases of positive and manifest contumacy. But if the superior gives sentence of excommunication, and the offender does not comply after the third monition, it is necessary before the fulmination of the ecclesiastical censure. Although three monitions were held to be fair, yet one would suffice, provided a suitable delay elapsed between it and the sentence. Any incumbent or cure that allowing unauthorized persons to officiate in his church is liable to be called before the bishop in person, and to be publicly or privately moni-
When a living has been for one year sequestered, the person who holds it, if he neglect the bishop's monition to reside, is deprived; and so also for drunkenness or gross immorality, after monition. Sentence of monition ought not to be given without a previous admonition; rather, it is the function of the bishop: as to require immediate suspension; and if in ordinary cases suspension should be given without monition, there may be cause of appeal. See Lea, Studies in Church History, p. 417, 443.

MONITORE or MONITORY, the technical term for ecclesiastical censure, explained under MONITON, s. v.

MONK (derived from the Latin monachus, and that from the Greek monaχos, i. e. solitary, which in its turn is derived from the word μονή, Lat. solus, designating a person who lives sequestered from the company and conversation of the rest of the world) is a term applied to those who dedicate themselves wholly to the service of religion, in some building set apart for such asetics, and known as a monastery (q. v.) or religious house, and who are under the direction of some particular statute or rule. Those of the female sex who live in monastic life are known as nuns.

Riddle (Christian Antiquities, p. 777 sq.) furnishes the following as the chief names by which monks have been designated: (1) ἀσέρης, i. e. ascetic. This name, borrowed from the Greek profane writers, was originally given to athletes, or prize-fighters in the public games. In early Christianity it was applied equally to heretics, continent, and Tertullian renders both words alike by continent (in a technical sense). Sometimes they use ἀσέρης in the sense of ἄγιος, celeb., unmarried. (2) Μοναχος, or (more rarely) μοναχή, i. e. solitary, is a term which denotes generally all who addict themselves to a retired or solitary life; it is usually applied, not merely to such as retired to absolute solitude in caves and deserts, but also to such as lived apart from the rest of the world in separate societies. Since the 3d and 4th centuries this name has been almost universally employed as the common designation of religious solitaries, or members of religious societies, and has passed into various languages of Europe. The Syrians translate it by Ἰχοδίῳ (solitarius). (3) The term ἀγωγῶντας, anachoreta or anachorite, Engl. anchorite, is used in the rule of Benedict as synonymous with ἱππότας, eremite, hermit. Other writers observe a distinction in conformity with the etymology of the two words, restricting the application of the term anachoreta to those persons who led a solitary life, without retirement to a desert, and of eremitei to those who actually retired to some remote or inhospitable region. The Syrians contrived the word anachoreta into ancierite; they translated eremite into madorepite. (4) The term coenobites, coenobites, is evidently derived from the Greek κοινωνία (vita communis), and refers at once to the monastic custom of living together in one place, hence called κοινωνία, coenobium, and to that of possessing a community of property, and observing common discipline (Cod. Theodos. lib. xi, tit. 31, I. 57), has the same signification, being derived from κοινωνία; so that it may be rendered commonitulans. The Syrians express the same by the words dariope and ummajo. (5) In the rule of Benedict we find mention of γροσαγος, certain wandering monks, who were charged with having occasioned great disorders (Cod. Theod. lib. i, tit. 31, I. 57), and that to possess a community of property, and observing common discipline (Cod. Theodos. lib. xi, tit. 31, I. 57), has the same signification, being derived from κοινωνία; so that it may be rendered commonitulans. The Syrians express the same by the words dariope and ummajo. (6) In the rule of Benedict we find mention of γροσαγος, certain wandering monks, who were charged with having occasioned great disorders (Cod. Theodos. lib. i, tit. 31, I. 57), and that to possess a community of property, and observing common discipline (Cod. Theodos. lib. xi, tit. 31, I. 57), has the same signification, being derived from κοινωνία; so that it may be rendered commonitulans. The Syrians express the same by the words dariope and ummajo. (6) Dehrent, styliarae, pillarists, a kind of monk so called from their practice of living on a pillar. Seeon Styleites and a few others made themselves remarkable by this mode of severe life, but it was not generally adopted (Evagri. Hist. Eccle. lib. i, c. 13; lib. vi, c. 29; Theodor. Lect. lib. ii). (7) We find also large numbers of hermits, monks, and ascetics, which are worthy of remark only as furnishing a proof of the high esteem in which a monastic life was held in the early Church. Such are: L. Stov-
man felicity ought to come in competition with their fidelity to Christ, and diffident of their own ability to persevere in resisting the temptations with which they were incessantly harassed by their persecutors, took the resolution to abandon their professions and worldly prospects, and, while the storm lasted, to retire to unfrequented and far from the haunts of men (the married with or without their wives, as agreed between them), that they might enjoy in quietness their faith and hope, and, exempt from the temptations to apostasy, employ themselves principally in the worship and service of their Maker. The cause was reasonable and the manner noble; but the reasonableness arose solely from the circumstances. When the latter were changed the former vanished, and the motive could no longer be the same. When there was not the same danger in society, there was not the same occasion to seek security in solitude. Accordingly, when persecution ceased, and the profession of Christianity was rendered perfectly safe, many returned without blame from their retirement and resumed their stations in society. Some, indeed, familiarized by time to a solitary life, at length preferred, through habit, what they had originally adopted through necessity, and made it a life. Others, however, waste their time in idleness: they supported themselves by their labor, and gave the surplus in charity. But they never thought of flattering themselves by vows or engagements, because by so doing they must have exposed their souls to new temptations and perhaps greater dangers. It is a very different thing from that system of monkery which afterwards became so prevalent, though in all probability it constituted the first step towards it.

Egypt, the fruitful parent of superstition, afforded the first example, strictly speaking, of the monastic life. The first and most noted of the solitude was Pachomius, born in A.D. 293, son of Athanasius, distributed his patrimony, deserted his family and house, and took up his residence among the tombs and in a ruined tower. After a long and painful novitiate, he at length advanced three days' journey into the desert, to the eastward of the Nile, where, discovering a lonely spot which possessed the advantages of shade and water, he fixed his last abode. His example and his lessons infected others, whose curiosity pursued him to the desert; and before he quitied life, which was prolonged to the term of one hundred and five years, he beheld a numerous progeny imitate his example. The novices multiplied with rapid increase on the sands of Lybia, upon the rocks of Thesis, and the cities of the Nile. But there were no bodies or communities of men embracing this life, nor any monasteries built, until Pachomius, who flourished in the peaceable reign of Constantine, caused some to be erected. The anchorites, who were called hermits, originally retired to the desert for the sake of solitude, but afterwards they were driven thither by persecution, and from thence a numerous colony was dispersed among the barbarians of Ireland, where St. Patrick is regarded as the founder of monasticism; and so readily did the monasteries multiply there that it was called the Island of Saints.' Thus, one, also of the eastern isles of Scotland, which was planted by the Irish monks, diffused over all northern regions a ray of science and superstition.

The ancient monks were not, like the modern, distinguished into orders, and denominated from the founders of them; but they had their names from the places which they inhabited, as the monks of Scetis, Tabennius, Mina, Canopus. In the East, Asia, Egypt, etc., or else were distinguished by their different ways of living. Of these, the most remarkable were: 1. The anchorites, so called from their retiring from society and living in private cells in the wilderness. 2. The cenobites, so denominated from their living together in common. All monks were originally monks of the solitary life, whether they lived in solitude or in communities; but whether they could they well be otherwise, being confined by their own rules to solitary retreats, where there could be no room for the exercise of the clerical functions. Accordingly, St. Jerome tells us the office of monk is not to teach, but to mourne; and St. Anthony himself is reported to have said this: 'the wilderness is natural to a monk as water to a fish, and therefore a monk in a city is quite out of his element, like a fish upon dry land.' Theodosius actually enacted that all who made profession of the monastic life should be obliged by the civil magistrate to betake themselves to the wilderness, as their proper habitation. Justinian also made laws to the same purpose, forbidding the Eastern monks to appear in cities except to defend Christianity from heretics (as was done e.g. by Anthony, to confute Ariianism), and to despatch their secular affairs, if they had any, through their aposcript or responsibility—that is, their procurator or synods, which every monastic church was allowed for that purpose. The Council of Chalcedon (A.D. 451) distinctly distinguishes the monks from the clergy, and reckons them with the laymen. Gratian (A.D. 1150) himself, the noted Benedictine writer, who is most interested for the moderns, owns it to be plain from the history that the monks of Sirion (A.D. 324-388) and Zosimus (died 418) the monks were only simple monks, and not of the clergy. In some cases, how-
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ever, the clerical and monastic life were capable of being conjoined—as, first, when a monastery happened to be at so great a distance from its proper church that the monks could not ordinarily resort thither for divine service, which was the case with the monasteries in Egypt and other parts of the East; in this case, some one or more of the monks were ordained for the performance of divine offices among them. Then it also happened that some of the clergy, and even bishops themselves, embraced the monastic life by a voluntary renunciation of property, and enjoyed all things in common. This was, however, as late as the middle of the 4th century; until that time it was generally understood that not only should monks never enter the priesthood, but also that priests should never turn monastics. This appears clearly from the letters of St. Gregory [see below]. Eusebius of Vercellensis (A.D. 315–380) was the first who brought this way of living among the clergy of Hippo, and thus constituted what may be denominated the monastico-clerical condition.

The Church however, in her early days, recognised only one style of monasteries, i.e. the cenobites, and for them alone were certain laws and rules of government specially provided. They were in substance that every one should not be allowed to turn monk at pleasure, because there were certain classes so conditioned that they could not enter that state without damaging the interests of others. Thus, e.g., the civil law forbade any of those officers called curiales to enter the order of monks, less they perturb their estates to others, who might serve their country in their stead. For the same reason servants were not admitted into any monastery without their masters' leave. Justinian, however, afterwards abrogated this law by an edict of his own, which first set servants at liberty from their masters under pretence of betaking themselves to a monastic life. The same precautions were observed in regard to married persons and children; the former were not to embrace the monastic life unless with the mutual consent of both parties. This precaution was afterwards set aside by Justinian, but the Church never approved of this innovation. As to children, the Council of Gangra (about the second half of the 4th century) decreed that if any such, under pretence of religion, forsook their parents, they should be anathematized; but Justinian enervated the force of this law likewise, forbidding parents to hinder their children from embracing the monastic or clerical life. This was not the case with the consent of their parents, so neither could parents oblige their children to embrace a monastic life against their own consent—at least not until the fourth Council of Toledo (A.D. 633), which set aside this precaution, and decreed that whether the devotion of their parents, or their profession, made them monks both should be equally binding, and there should be no permission to return to secular life again.

The manner of admission to the monastic life was usually by some change of habit or dress, not to signify any religious mystery, but only to express gravity and consecration. Long hair was always thought an indecency in men, and savoring of secular vanity; and, therefore, they polled every monk at his admission, to distinguish him from seculars; but they never shaved any, for fear they should look too like the priests of Isis. This, therefore, was the ancient tonsure, in opposition to being the extreme. As to their habits, the bishop's clothing, the rule was the same: they were to be decent and grave, as became their profession. The monks of Tabenneseus, in Thlebas, seem to have been the only monks, in those early days, who were confined to any particular habit. St. Jerome, who often speaks of the habit of the monks, intimates that this was a matter of choice, not of necessity. They were not always the same: cheaper, coarser, and meaner raiment, expressing their humility and contempt of the world, without any singularity or affectation. That father is very severe against the practice of some who appeared in chains or sackcloth; and Cassian blames others who carried wooden crosses continually about their necks, which was only proper to excite the laughter of the spectators. In the West, the monastic habit, the philosophal pallium, as many other Christians did. Salvan seems to give an exact description of the habit and tonsure of the monks when, reflecting on the Africans for their treatment of them, he says, "they could scarce ever see a man with short hair, a pale face, and destitute in a pallium, without reviling and bestowing some rude reproach upon him." We read of no solemn vow or profession required at their admission; but they underwent a three years' probation, during which time they were inured to the exercises of the monastic life. If, after that time was expired, they chose to continue the same exercises, they were then admitted without any further ceremony into the community. This was the method prescribed by Pachomius. No direct promise of celibacy was at first made; nay, there appear to have been married monks. Nor yet was there any vow of poverty, though, when men renounced the world, they generally sold their estates for charitable uses, or keeping them in their own hands, made a distribution regularly of all the proceeds. The Western monks did not always adhere to this rule, as appears from some imperial laws made to restrain their avarice. But the monks of Egypt were generally just to their pretensions in this respect, and would accept of no donations but for the use of the poor.

As the monasteries had no standing revenues, all the monks were obliged to exercise themselves in bodily labor to maintain themselves without being burdensome to others. Monks therefore labored with their own hands at a great variety of occupations, and their industry is often commended. "A laboring monk," said they, "was tempted by one devil, but an idle monk by a legion." The Church would tolerate no idle mendicants. Sozomen tells us that Serapion presided over a monastery of 10,000 monks, near Arnin, in Egypt, who all labored with their own hands, by which means they not only maintained themselves, but had enough to relieve the poor. To their bodily exercises they joined others that were spiritual, viz., penitence, fasting, and prayer—all supposed to be more extraordinary in intensity and frequency than could be practiced in the world. The most important of these ascetical exercises was the standing without intermission of Jerome that the life of a monk is the life of a mourner. In allusion to this, the isle of Canopus, near Alexandria, formerly a place of great lewdness, was, upon the translation and settlement there of the monks of Tabenneseus, called Insula Miseriae, the Isle of Repentance. Next in importance they ranked fasting. The Egyptian monks kept every day a fast till three in the afternoon, excepting Saturdays, Sundays, and the fifty days of Pentecost. Some exercised themselves with very great austerities, fasting two, three, four, or five days together; but this practice more usually applied to such excessive abstinence of any use, but rather a disservice to religion. Pachomius's rule, which was said to be given him by an angel, permitted every man to eat, drink, and labor according to his bodily strength. Thus fasting was a discretionary thing, and matters of choice, not of necessity. To some of them were accompanied with extraordinary and frequent returns of devotion. The monks of Palestine, Mesopotamia, and other parts of the East, had six or seven canonical hours of prayer; besides which they had their constant vigils, or nocturnal meetings. The monks of Egypt met only twice a day for public devotion; but this did not arise in the origin of it, for that they were always repeating psalms, and other parts of Scripture, and intermixing prayers with their bodily labor. St. Jerome's description of their devotion is
very lively: "When they are assembled together," says that father, "psalms are sung and Scriptures read; then, prayers being ended, they all sit down, and the father begins a discourse to them, which they hear with the greatest application and delight. Was it not a high word which the Lord said, 'Let those things which are said make a deep impression on them; their eyes overflow with tears, and the speaker's commendation is the weeping of his hearers. Yet no one's grief expresses itself in an indescribable strain. But when he comes to speak of the kingdom of heaven, of future happiness, and the glory of God, then one may observe each of them, with a gentle sigh, and eyes lifted up to heaven, say within himself, 'O that I had the wings of a dove, for then would I fly away and be at rest!'" In some places they had the Scriptures read during their meals at table. This custom was first introduced in the monasteries of Cappadocia, to prevent idle discourses and contentions. But in Egypt they had no occasion for this remedy, for they were taught to eat their food in silence. Palladius mentions one instance more of their devotion, which was only occasional; namely, their psalmody at the reception of any brethren, or conducting them with singing of psalms to their habitation.

The laws forbade monks to participate in public affairs, either ecclesiastical or civil; and those who were called to any employment in the Church were obliged to quit their monasteries thereupon. Nor were they permitted to encroach upon the duties or rights of clergy. Thus the two principal elements of clerical and monastic life were united, as when the bishops took monasticism for the service of the Church, which did not happen until the monasteries had become schools of learning. Such monastics when removed were by the Greeks styled ἰστρομυκοὺς, i.e. clergy-monks.

As the monastics and the clergy were the mainstay of the ancient Church, while under no solemn vow or profession, they were at liberty to betake themselves to a secular life again. Julian himself was once in the monastic habit. The same is observed of Constantes, the son of Constantine, who usurped the empire in Britain. The rule of Pachomius, by which the Egyptian monks were governed, has nothing of any vow at their entrance, nor any punishment for such as deserted their station afterwards. In process of time it was thought proper to inflict some punishment on such as returned to a secular life. The civil law excluded deserters from the privilege of ordination. Justinian added another punishment; he set forth, that, if he who had been professed of any substance, it should be all forfeited to the monastery which they had deserted. The censures of the Church were likewise inflicted on deserting monks in the 5th century. Thus when a monk deserted and married, he was declared incapable ever after of holy orders. After the establishment of monasteries under the rule of St. Basil, the actions of a monk, his words, and even his thoughts, were determined by an inflexible rule and a capricious superior; the slightest offences were corrected by disgrace or confinement, extraordinary fasts or bloody flagellations; and disobedience in any matter not included in the catalogue of the most heinous sins. Whenever monastics were permitted to step beyond the precincts of the monastery, two jealous companions were the mutual guards and spies of each other's actions; and after their return they were condemned to forget, or at least to suppress, whatever they had seen or heard in the world. Strangers who professed the orthodox faith were hospitably entertained in a separate apartment; but their dangerous conversation was restricted to some chosen elders of approved discretion and fidelity. Except in their presence, the monastic slave might not receive the visits of his friends or kinsfolk; and it was declared highly meritorious if he afflicted a tender sister or an aged parent by the obstinate refusal of a word or look. By their special addiction to an ascetic life, indicating superior sanctity and virtue, the monastics secured great favor with the multitude, and speedily acquired for themselves such popularity and influence that the clergy could not but find in them either powerful allies or formidable rivals. When they began to form large religious foundations and regular institutions, the members of their body should be ordained, in order to secure the regular performance of divine worship; and at length, not only was it usual for many members of a monastery to be in holy orders, but it came to be regarded as an advantage for the clergy to possess the character of monasticism. From the 8th century, in the West, at the request of the people or their abbot, the monks very frequently took orders; and in the East at the instance of the bishops, the archimandrites being sometimes elevated to the episcopate, or acting as bishops' deputies at councils, and their monks ranking after priests and deacons, they frequently went to study in the cloister. It was not until the 6th century that the cononibites left the desert for the suburbs of cities and towns, but as early as the close of that century they were known as monastics, having come to be distinguished from the populace, and endowed with much opulence and many honorable privileges, found themselves in a condition to claim an eminent station among the pillars and supporters of the Christian community. The fame of their piety and sanctity was so great that bishops and presbyters were often chosen out of their order; and the passion for erecting edifices and convents, in which the monks and nuns served God, was so great that, in some places, the manner was at that time carried beyond all bounds. So much was the world infatuated by the sanctimonious appearance of the recluses that men thought they could not more effectually purchase heaven to themselves than by beggaring their offspring, and giving all they had to erect or endow monasteries; that is, to supply all the luxuries of life those who were bound to live in abstinence, and to enrich those who had solemnly sworn that they would be forever poor, and who professed to consider riches as the greatest impediment in the road to heaven. Large monasteries, both commodious and magnificent, more resembling the palaces of princes than the rude cells which the primitive monks chose for their abode, were erected and endowed. Legacies and bequests from time to time flowed in upon them. Mistaken piety often contributed to the evil, but oftener superstitious profligacy. Oppression herself commonly judged that to devote her wealth at last, the king himself no longer dared to contract a marriage was full atonement for all the injustice and extortion by which it had been amassed. But what set in a stronger light the pitiable brutishness to which the people were reduced by the reigning superstition, was that men of rank and eminence, who had shown no partiality to anything monastical during their lives, gave private orders, when in the immediate view of death, that their friends should dress them out in monkish vestments, that in these they might die and be buried, thinking that the sanctity of their garb would prove a protection against a condemnatory sentence of the omniscient judge. This is the most common error. Nevertheless, although many monastics greatly distinguished themselves, and established such a popular interest in monasticism as to cause eminent ecclesiastics to adopt the monastic life, yet it was not the custom to place monks, as such, on an equal footing with the clergy. They indeed were called clerics regulares, or seculars, but were distinguished by the name of religiosi or regulares (canonici), and they were first regarded as part of the clerical body in the 10th century; but even then a distinction was carefully made between clericis secularibus, i.e. parish priests and all those who were chiefly charged with the cure, who were not seculars, i.e. those belonging to monastic orders; and the former vehemently protested against the right of the latter to interfere with their own peculiar duties. In fact, no complete amalgamation of the two bodies
ever took place; and all monasteries continued to include a certain number of lay brethren, or conversi, who, without discharging strictly spiritual functions, formed, as in the ancient Church, a middle order between the clergy and the laity. In the 9th century these monasteries numbered during the 15th and 16th centuries. The members of these fraternities formed a class between the laity and clergy. However, their licentiousness, even in the 6th century, became a proverb; and they are said to have excised the most dreadful tumults and sedition in various places.

The monastic orders, as we have already indicated, were at first under the immediate jurisdiction of the bishops, but they were exempted from them by the Roman pontiffs about the end of the 7th century (Boni face IV); and the monks, in turn, devoted themselves wholly to advancing the interests and to maintaining the authority and dignity of the pope for monastic orders,” says Cramp, “is easily accounted for. They constitute a peculiar and distinct body, so estranged from society that they can give undivided attention to the care of their person that is presented to their notice. That object has uniformly been the aggrandizement of the church; that is, the Holy Roman Church. Incorporated by pontifical authority, exempted to a degree from episcopal jurisdiction, and endowed with many privileges and favors from which the rest of the faithful are excluded, they are bound in gratitude to make the pope’s interest their own. History records that they have ever been ready to come forward in support of the most glorious enigmas of the popal system, and to sanctify under the influence of force or fear, or before the age appointed by law, they should not be heard, except within five years after their profession—if they laid aside the habit of their own accord, they should not be permitted to make the complaint, but be compelled to return to the monastery, and be punished as apostates, being in the mean time deprived of all the privileges of their order. Finally, with regard to the general reformation of the corruptions and abuses which existed in convents, the council lamented the great difficulty of applying any effectual remedy, but hoped that the supreme pontiff might understand the necessity of the discipline and severity of the case as far as the times would bear” (Text-book of Popley, p. 559). However, the Reformation had a manifest influence in restraining these excesses, and in rendering monasteries more circumspect and cautious in their external conduct. See MONASTERY and MONASTICISM; also Monks, Eastern.

Monk, George, Duke of Albermarle, a noted British general of the days of the Commonwealth, celebrated for the services he rendered, first to the Protectorate and afterwards to the crown, causing the restoration of King Charles, was born in the parish of Merton, Surrey, Dec. 6, 1608. He devoted himself to military life, and had a considerable experience in the wars on the Continent when the war broke out (1638) between Charles and the Scotch. Monk enrolled in the English service, and was made lieutenant-colonel. In 1641 he served against the Irish rebels; and in the following year, upon the outbreak of the war between Charles and Parliament, he obtained a full colonelcy. He was very popular with his soldiers, and the last remained their idol. For a while his loyalty to the king was questioned; but he soon regained the confidence of the throne, and was suffered to take the field. He rapidly acquired reputation as an able officer. He now acquired a large fortune by Nantwich in January, 1644, by the Roundheads, and confined in the Tower of London more than a year. While himself immured, matters outside turned very
much against the king, who was finally taken prisoner, thus terminating the civil war. Efforts were now made by Parliament to secure his restoration. His known ability and favor with the soldiers made him a desirable acquisition. Clarendon insists upon it that Monk was bought by Parliament (vii, 389) ; but there is no proof for such an assertion, though his final acts in the scene of Restoration would point that way. In the king's flight to the Dutch ship, a few days after, he was thus persuaded to serve Parliament. The silence which he ever after preserved would confirm such a belief. This seems reasonable also when it is considered that originally Monk must have been in sympathy with the people's cause, for he was suspected by the Royalists. Moreover, for too long a time he had been by his influence a friend of affairs. He liked to be with the winning side, and, though he had come to be an admirer of the splendor and attraction of court, he would yet fail resign all these rather than serve the minority. He finally in 1647 consented to take a commission in the Parliamentary army. He first commanded for his new masters in Ireland, where he distinguished himself greatly. He afterwards acted as lieutenant-general under Cromwell in Scotland, where he aided much in gaining the victory of Dunbar. Cromwell finally left him with 6,000 men to complete the subjugation of Scotland, a work which Monk effectually performed. He continued in the supreme command of the Commonwealth's fleet, and shared in the perils and the glories of the desperate struggle with the Dutch navy, which Blake so successfully conducted. After being rewarded with many honors at the hand of Cromwell and the Parliament, Monk was sent back to his command in Scotland, where fresh troubles had broken out. He was at this time in a very embarrassing position, and yet he discharged himself of his task with satisfaction to all. His own soldiers were the most restless and fanatical of the army. Besides, he had to contend with lord Middleton, with whom the Royalists had risen in the Highlands, and the people generally, who were discontented and ready for rebellion. His vigilance, activity, and good sense in this position were remarkable. "The country," writes Gis- zot, "submitted; the army did not quit it till it had, by means of a certain number of garrisons, secured the payment of taxes, which the Highlanders had hitherto thought they could not feel the importance of. An order was established in those sanctuaries of plunder with such effect that the owner of a strayed horse, it is said, recovered it in the country by means of ariter" (p. 80). He was also instrumental in bringing about the union which was established under the Protectorate in Scotland; and that union strengthened the Cromwellian efforts. Indeed, it is generally conceded that Monk was always attached to Cromwell from the moment he openly espoused the popular cause, and was never suspected of disloyalty while the Protector lived. This is manifest also from Monk's prompt action when importuned by Charles for his cause. The king sent Monk a letter express- sive of confidence, and, instead of reply, Monk turned the letter over to Cromwell. In 1656 Monk was made one of the commissioners for the government of Scot- land, and he largely, if not wholly, controlled the action of the council of state. That in this position also he pleased Cromwell is evident from the way in which he was remembered in the Protector's last hour. Crom- well on his death-bed is said to have recommended him to his son and successor, who as soon as installed likewise received Monk's support. But Richard's fail- ure turned Monk away. Monk soon discovered the weakness of the new regime, and determined to follow that policy by which he would both connect himself with the strongest party, and also lay that under the greatest possible obligation to him. He temporized for some months; listening to the advances of all sides, and saying little in return. He had, no doubt, made up his mind that the Royalist cause was the strongest, and that Richard was not fitted to give sta- bility to Parliament; and though circumstances compelled him to act he declared for the Parlia- ment against the army and decided upon marching to London, there were many, even at the time when he thus declared himself, who altogether discredited his sincerity, and believed him to be at heart a Royalist, in the keeping of the king's interest, and thus was thus pernicious to serve Parliament. The silence
ately acknowledged and proclaimed. On the 29th of May, Monk received him on the beach at Dover, was embraced by him, and addressed with great affection. Monk obtained many offices and titles, of which the principal was the duke of Albemarle. As such he was addressed by all the ecclesiastical as well as in turn worshipped as Independent and Presbyterian, and by this change forever set at rest all hopes for the disestablishment of the Episcopal Church. The failure of the Independent and Presbyterian cause may thus be truly laid to Monk, and he therefore figures in no inconsiderable degree in the ecclesiastical as well as political history of England, and even of Great Britain. From this time forth but little influence remained to him except as he wielded it through the king. He went to sea again in 1666, against his old enemies the Dutch, and maintained his reputation for courage and conduct. He died in 1670. "Monk," says one of his biographers, "had strong nerves, strong common-sense, a cold heart, an accommodating conscience, a careful tongue, an unchanging countenance, and an imperceptible temper. He showed considerable skill in civil government as well as in military affairs. He had shrewdness enough to see what was best for the nation and its interests, and the public knew that he had ability and vigor enough to bring it to pass. He was never unsettled by enthusiasm in determining his ends, and he was never checked by principle in choosing his means." M. Guizot would hardly concede all this. He acknowledges that Monk "was a man capable of great things, but possessed of a profound contempt for what is called greatness of soul." Certainly it was not to England's interest to restore Charles, but he only brought him back because he was disappointed in Richard Cromwell, and dared not himself assume the reins of the government. See Clarendon, Hist. Rebellion and Civil Wars of England, vii. 392; Skene, Life of Monk; Guizot, Memoirs of Monk, ably edited by the late lord Wharncliffe; Massere's Tracts; Pepys and Evelyn, Memoirs; Stoughton, Eccles. Hist. Church of England (Restoration), i. 44 sq.; Hallam, Const. Hist. p. 393-406; Macaulay, Hist. of England, i. 145-146, 296; Stephen, Hist. of the Church of Scotland, ii. 550, 570, 576, 880; State Papers of Charles II ( Lond. 1886); Retrospective Review, vol. xiii. (1826). (J. H. W.)

Monk, James Henry, D.D., an English prelate, was born at Huntingford, Herts, in the early part of 1788. His preparatory education was received at the Charterhouse, and he then entered Trinity College, Cambridge, where he was knighted. A few years later he occupied the position of assistant tutor, and in 1808 succeeded Porson as regius professor of Greek in this chair. He applied himself faithfully to critical analyses of various Greek texts. He published, in conjunction with C. J. Bloomfield, D.D., The Parallel Passages of the New Testament, and during his professorship an exciting dispute arose concerning the occupancy of the chair of botany, and Sir James Edward Smith, president of the Linnean Society, London, being disappointed in not securing the position, made bitter use of his pen concerning it. In reply, Monk published a Vindication of the Offices of the University of Göttingen (1818), which, from the prominence of both parties, caused considerable stir in literary circles (Lond. Quart. xix. 434-446). In 1822 he resigned his professorship to accept the deanship of Peterborough, and eight years later was made bishop of Gloucester. During this year (1829) he published a Life of Shakespeare, D. D. This work is highly praised by literary critics and biographical interest, but also comprises a large portion of the literary annals of the last half of the last century, besides valuable historical facts concerning the University of Cambridge. "The style is generally plain and masculine, and if sometimes negligent, and at others elliptical, is always that of strong sense and of elegant and scholarlike accomplishment" (Lond. Quart. xvi. 120). Many minor inaccuracies having been justly and severely criticised (Edinb. Rev. ii. 821), but its general merit caused it to receive a hearty welcome by the literati. In 1836 Bristol was added to Gloucester, and he became the bishop of the united dioceses. This office he held until his death at Stapleton, near Bristol, July 6, 1856. Remarks by Bishops Backhouse, Sorci, and het Brit. and Amer. Authors, s. v.; Hallam, Hist. Lit. ii. 275, and the Reviews quoted. (H. W. T.)

Monk-god is a divinity of the Hindoos, very common in the temples of the Deccan. He is said to have been a favorite general of the god Rama, and was named Hanuman, but, being an aboriginal, the Puranas transformed him into a monkey. See Trevor, India, its Natives and Missions, p. 92.

Monks, Eastern. The Oriental Church differs in many respects from the Latin or Western, but in no particular more than in its paucity of monastic orders. In the early ages of the Church, these flourished especially in the East; indeed, that part of the world, as may be seen in the article MONASTICISM, was the home of Christian monks. But the downfall of the Roman empire despoiled the Church more or less of its monastic instinct, and the institution became a part of the Western Church, while in the East it gradually degenerated and declined.

I. Oriental Monks.—The conflict with the Saracens contributed to the weakening of the monastic orders; and though there are remains of ancient monastic institutions in all the provinces of European Turkey and Greece, especially in Bulgaria, Thrace, Macedonia, Thessaly, the Morea, the islands of the Aegean, and the sea-borders of Asia Minor, those used as such in our day are comparatively few.

Among the monasteries still existing, the most remarkable is that of St. Catherine, founded by a king of Servia in the 12th century, and are occupied by Bulgarian monks, using the Slavonic tongue in religious worship. Most of the monasteries, however, were founded and richly endowed by the Greek emperors. There are about one hundred and twenty monasteries in the Peloponnesus. The number of monastic shrines, in a space not exceeding ten leagues in diameter, is estimated at nine hundred and thirty. The monasteries of Princes Islands were formerly the most flourishing in Turkey, but they are now nearly abandoned by monks, and have become places of pleasure and recreation in the summer months. "The empty cloisters of one or two," says a recent visitor, "are trodden by a few pale and wretchedly poor monks, some deposed patriarchs and disgraced priors, or other subordinate of theirs, fitting through the sombre porches and gliding along the deserted church- 

The rule of the Oriental monks has continued to be
that of Pachomius or of Basil. They are divided into two classes—conobites, or ordinary communities, and anchorites (idiortimes), who live separately, unless on certain festivals (in recent times) when they eat in common. Each monastery is governed by a prior (hegumenos), whose office is for life, or in his absence (or the non-existence of one) by a prior or steward (epipotes), who is appointed by the brethren. The brethren are divided into ordinary monks (monachoi) and consecrated monks (hieromonachoi); the latter are the learned portion of the community—but these are few indeed. In 1545, when Belon visited Mount Athos (less than a century after the coquest), he found six thousand monks, out of twenty-six in the greatest monasteries, and of that number, he states, "it would be difficult to find more than two or three in each monastery who can read or write." Recent travellers find no change. Madden says: "This was the state of things in all the monasteries I have visited in the Greek islands, in European Turkey, in Syria, and in Egypt. But among the few—the very small minority of monks who could read and write in the monasteries I visited—there was generally one monk, sometimes two of the brotherhood, who were addicted to study, were acquainted with the ancient Greek, had a knowledge of ecclesiastical history and of the writings of the Greek fathers, and, in some cases, the accounts of principal works or rare MSS. of their several libraries" (Turkish Empire, ii, 83). The time of Oriental monasticism is divided between religious duties and manual labor, providing food and other necessities, tending cattle, and domestic affairs.

Down to the period of the Greek revolution and its termination in the Hellenic kingdom, but especially till 1821, the monasteries were unmolested by the Turks, and consequently the literary treasures remained uninjured, except by the ignorant members of their communities. But the successes of the Greeks in the Morea gave a stimulus to the monastic libraries of several parts of Greece, and particularly of the monasteries of Mount Athos, at the hands of the infuriated Turks, and vast numbers of rare books and still more valuable and irreplaceable MSS. were destroyed. It is to be hoped that ere long the treasures still remaining will be in the hands of European scholars, and their contents become the possession of the world of letters.

II. Russian Monks.—Russian monasticism is so unlike that of the other Christian countries in which the institution has gained a footing, that we devote a special chapter to it. In this chapter we must dismiss from our minds all the Western ideas of beneficence, learning, preaching, etc., such as we attribute to the Benedictines or Franciscans; of statecraft, subtlety, and policy, such as we ascribe to the Jesuits. In the dark forests of Muscovy is carried out the same rigid system, at least in outward form, that was born and nurtured in the burning desert of the Thebaid. There is no variety of monastic orders in Russia. The one name of the Black Clergy is applied to all alike; the one rule of St. Basil (q. v.) governs them all. For convenience' sake they might be divided into two classes: with the Hermits and the Monks.

1. The Hermits.—Even at the present day the influence of a hermit in Russia is beyond what it is in any other part of the world, and in earlier times their sanctity had acquired the strongest hold over all who came within their reach. Anthony and Theodosius, in the caves of Athos, were known far and wide for their pieté and ascetical life, and their devoted followers, pilgrims from the utmost bounds of Kamchatka. The pillar-hermits never reached the West, but were to be found in the heart of Russia. Fletcher, in his Russian Commonwealth (p. 117), describes them thus: "There are countless monks who use to go stark naked, save a cloak about their middle, with their hair hanging long, and wildly about their shoulders, and many of them with an iron collar or chain about their necks or middles, even in the very extremity of winter. These they take as prophets and men of great holiness, giving them a liberty to speak what they list without any controlment, though it be of the very highest himself. So that if he reprove any openly, in what sort soever, they answer nothing but that it is 'Po Grecum' (for their way of speaking is very peculiar) because they are as pasquis [pasquins] to note their great men's faults, that no man else dare speak of. . . . Of this kind there are not many, because it is a very hard and cold profession to go naked in Russia, especially in winter." Of the numerous hermits, we mention Basil of Morea, "thrice consecrated" to the service of God, who reproved the old emperor, the terrible Ivan, for all his cruelty and oppression done towards the people. His body they have translated into a sumptuous church near the emperor's house in Moscow, and have canonized him for a saint." That sumptuous church remains a monument of the mad hermit. It is the cathedral immediately outside the Kremlin walls, well termed "the dream of a diseased imagination." Hundreds of artists were kidnapped from Lubeck to erect it, and of all the buildings in Moscow it makes the deepest impression.

2. The Monasteries.—The Russian monasteries spring mostly out of the neighborhood of hermitages, like their Egyptian prototypes. Russian monachism was a modification of the Eastern system. In Russia, as in the East, the monks lived a solitary life, but in their own cells, which they themselves had built within the immediate surroundings of the monastery. With their own hands they worked for the maintenance of subsistence, devoting the rest of their time to solitary spiritual exercises, and assembling only twice a day for common prayers. This solitary way of living was the original system of Russian monachism, while living together in convents was introduced in the 14th century. In the 16th century, the two modes of life were tolerated, both modes of living are practiced to this day. The Russian monasteries are controlled either by an archimandrite (q. v. i.e. abbot), a hegumen (i.e. prior), or aistroit (i.e. superior). Convents with aistros, or superiors, are usually under the care of a larger monastery. At first the monks elected their own superiors, but afterwards the bishop or regent nominated them. All monasteries were originally under the control of the bishop in whose diocese they were. This strict superstition, however, soon became onerous; and already in early times, but especially in the 16th century, when we first hear of the monasteries, we find that they were exempted from episcopal jurisdiction, and under the immediate care of the patriarch of Constantinople or of the Russian metropolitan. Those monasteries which are exempt from episcopal jurisdiction, and which are nowadays under the superintendence of the Synod of St. Petersburg, are called lavra or laura; while those under episcopal jurisdiction are named cenobia, monasteria, or eremika.

Monachism in Russia has three degrees. The first degree comprises the novitiate. The novice does not take any vow upon himself, but has to live according to the monastic regulations, his dress is a tunic or a cloth, or, at a Cape. After a preparation of three years the novice enters the second degree, and becomes a monk. He takes the solemn vows before the archimandrite, changes his name, and receives the tonsure. Men are not allowed to take these vows until they are thirty years old, and women are not admitted until they have reached their fifteenth year. The third degree comprises the perfect ones. They are dressed in a long black coat, with a wide hood which conceals the face entirely. The peculiarities of this class consist in very strict spiritual exercises, restraining of all bodily appetite for the purpose of mortifying the sensual nature, and all that is liable to be absorbed in the contemplation of divine things only.
They are not allowed to leave the convent, and must renounce all and every connection with the world. They are very highly esteemed, exempt from episcopal jurisdiction, and stand under the immediate care of the Synod of St. Petersburg. Monks of this third degree are very rare. Different from Western monks both in road and customs, they are very strict in the discipline of the Russian monks. Many very enter the monasteries, not for inclination or piety’s sake, but simply to gain clerical influence and position. For the monks, although their learning is small, are looked up to as of superior education, and the monastery is therefore the only place in Russia to a saintly character and religious life.

The income of the monasteries, which often was enormous, was at first under the care of the archimandrite. His administration, however, was subject to the inspection of the bishop. Ivan IV Vasilyevich was the first regent who seized the property of the monasteries at Novgorod in 1500. Peter the Great obliged the monasteries to take care of the invalids and poor. The empress Catharine I deprived the archimandrites of their ancient rights, and put the administration of monastic goods into the hands of a special committee (1725). This committee was subsequently abolished (1742), and the empress Elizabeth transferred the administration of monastic goods to the state.

In 1702 Peter III tried to secularize all convents and monasteries; but the plan was not executed until 1764, when Catharine II secularized all monasteries with their pecuniary income and vessels, and thereby secured to the crown more than 900,000 peasants and enormous sums. The Russian monasteries at present are most of them very poor, and the monks live in apostolical poverty and simplicity. But though this be the rule, there are some remarkable exceptions. The St. Petersburg Gazette, late in 1871, furnished some interesting statistics as to the revenues of the most important monasteries in Russia, from which it is clearly apparent that some of them are still exceptionally well provided for in a temporal sense. The Gazette says that the receipts of the priors of the monasteries of the first class (lauras) vary from 40,000 to 60,000 rubles (£5000 to £7500), and of the other priors from 1000 to 10,000 rubles. The income of the monastery of Troitzi-Sergiev, near Moscow, which formerly contained about 100,000 persons, now amounts to 500,000 rubles (£52,500). That of the Kief monastery is even greater, as it derives a considerable profit from the sale of wax-lights. The Alexander-Neviski monastery at St. Petersburg has a special source of revenue, besides its income from the sales of the wax-lights, in the rents paid by a share of all the corn imported into the capital. How large this revenue is may be inferred from the fact that a short time ago the city wished to compound for it by a yearly payment of a million rubles, and that the monastery declined the offer. Next to the monasteries of the first class in the wealth of the Russian synod are the monasteries of the second order, which have the right to receive a rent of 740,800 rubles.

The monasteries have really been a great help and advantage to the Russian nation, as all its bishops, artists, and scholars were educated in them. No schools or educational institutions were to be found outside of them until very recently. Their mission in Russian history was peculiar. Not only were they the custodians of Christendom, transmitting to all time the laws and traditions of the Koran, but they were also the custodians of the religious institutions, the mission of Christ, and the custodians of the religious institutions of the East.

3. Russian numerals existed in a very early period of

that Church. The nuns are either virgins or widows. They adopt the rules of St. Basil. They mostly live together in a convent under the control of a hegumen, or prior, elected by them. Their habit is a long black woollen dress, made after the Oriental fashion, a long black tunic or mantle, and a black veil. Formerly both monks and nuns sometimes lived together in the same monastery; but as this gave rise to great immorality and disorder, it was strictly prohibited by the council in 1503.

4. Monastery of Troitsa.—There is no more celebrated monastery in Russia than this monastery of Troitsa (i. e. the Holy Trinity). It was founded A.D. 1338, when during the Turkish domination the Tartar clergy showed themselves the deliverers of their country. About sixty miles from Moscow, in the midst of a wild forest, rises the immense pile of the ancient convent. Like the Kremlin, it combines the various institutions of monastery, university, palace, cathedral, and churches, planted within a circuit of walls. Hither from all parts of the empire stream innumerable pilgrims. No emperor comes to Moscow without paying his devotions there. The office of archimandrite, or abbot, of it is so high that for many years it has never been given to any one but a metropolitan of Moscow; and the archimandrite is by law the hegumen, or chief of the hegumen, is of the highest dignitaries of Russia.

The founder of it was St. Sergius (A.D. 1315-1392), whose career is circumscribed with a halo of legend. When the heart of the grand-duke Demetrius failed in his advance against the Tartars, it was the remonstrance, the bleeding foes, and the prayers of this hegumen that supported him to the field of battle on the Don (1880). No historical picture or sculpture in Russia is more frequent than that which represents the youthful warrior receiving the benediction of the aged hermit.


Monlesun, Jean-Justin, a Swiss ecclesiastical and historian, was born at Sar动员, near Auch, in 1806. He studied at the College of Auch, continued his first labors to the instruction of youth destined for the service of the altar, and was subsequently appointed to the parish of Castelnaud'Aubrie, near Lictoure, and in 1838 to that of Barran (canon of Auch). The archbishop of Auch appointed him in 1847 titular canon of his metropolitan see. He died in 1853. Besides some articles published in different journals and historical collections, Monlesun wrote, Histoire de la Gascoigne, depuis les temps les plus recules jusqu'a nos jours (Auch, 1840-50, 7 vols. 8vo); this begins with the 8th century before the Christian era, and closes at the end of the last century:—L'Eglise angloise, ou Histoire de l'Eglise de Notre-Dame du Puy, et des établissements religieux qui l'entourent (Clermont, 1854, 18mo):—No- tice historique sur la ville de Mirande (1856, 8vo):—Vie des saints Evêques de la diocèse d'Auch (1857, 8vo).

Monmorel, Charles le Bourg de, a French preacher, was born at Pont-Audemer about the middle of the 17th century. In 1662 he became the companion of Father Bouillet, the director of Bonnet, and was provided with the abbey of Lannoy, in Flanders, by the influence of Madame de Maintenon. He died in 1719, and left a highly esteemed collection of Homilies on the évangiles des dimanches, sur la passion, sur les mystères, et sur tous les jours du carême (Paris, 1698, 12mo, 2 vols.).

The method of writing is very similar to that of the monks of the Church, who familiarly explain the Holy Scrip-
MONMOUTH, JAMES, Duke of, reputed natural son of King Charles II of England, deserves a place here for the part he had in the agitation provoked by the Romish Titus Oates plot, and for his relation to the Scotch Covenant. See Dicht, portraity des Frérecautres, s. v.; Hoefer, Nouv. Bioa. Générale, s. v.

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men. His father, Jean Monod, who was a native of Switzerland, born about 1790, was at the time pastor of a French Protestant church; but in 1808, having received a call from a church at Paris, he removed thither with his family, and there enjoyed much distinction. He was president of the Reformed Consistory until 1834, and died in 1836. Adolphe was educated at the College Bonaparte at Paris, and after the completion of his studies there he pursued a course in theology in the University of Geneva, where he remained until 1824. In 1825 he made a journey to Italy, during which he felt drawn nearer to God, and decided to preach the Gospel to the little Protestant congregation of Naples. There he resided until 1827. On his return he was appointed pastor of Lyons; here, however, his earnest Christian exhortations proved distasteful to a worldly congregation, and his removal was asked for and granted. Strengthened and encouraged by the spirit of the Lord, he now continued to preach and to teach. The Church of the state was locked for him. His congregation met in a private room, which was, however, soon exchanged for a spacious chapel, where numerous people were fed with the bread of eternal life. Thirty years have passed since, and at present the Evangelical Church of Lyons is a great association, with four pastors, many deacons, and five chapels. In his second sermon chapel—either touched by the religious activity of Monod, or wishing to make good the wrong it had done to him—appointed him professor of theology at Montauban, where he remained eleven years. During this time he held prayer-meetings every Sunday, and in the vacatiomime he founded the Society for the propagation of the truth among the untouchable. Wherever he appeared, multitudes of people followed him, attracted by the spiritual power of his orations. In 1847 the Consistory of Paris appointed him minister of the Reformed Church there, the government confirming the selection and he accepting. He labored there with remarkable success for seven years. The first year after his consecration, 3000 persons, including 200 of the Oraist oratoire, were filled every Sunday by pious people. In the smaller room of the Oraist he gave Bible-lessons every Sunday; and a great many of his hearers, surprised by his beautiful, practical remarks on the Word of God, by his great knowledge of the Scriptures, and by his spiritual experience, preferred the Bible-lessons to his greater sermons. In 1850 he was suddenly stricken down by disease; but, with his Christian resignation, he acknowledged in sickness also the voice of God to his servant—"Lo, I come quickly." The physicians pronounced his disease incurable; Monod quietly heard the sentence, and the next evening withdrew himself, according to his Master. His faith grew stronger daily; not only a full resignation to the will of God, but a great joy filled his soul even in his greatest pain. Every Sunday, in the afternoon, his friends gathered around his bed. One of them read the Scriptures, preached, and prayed; after this he himself began to speak to them, teaching them, and bearing testimony to the Word of God. Never were his words so impressive as just before his death, occurring April 6, 1856, which was Sunday, while in all the churches of Paris prayers were ascending to the throne of God for his recovery, the Protestant Church of France fairly trembling under the great loss that was befiling it.

Adolphe Monod was possessed of more than ordinary intelligence, a kind, sympathizing heart, and a lofty imagination. He had allied to these a great taste for the beautiful, and a mind aspiring after Christian perfection in wisdom. His knowledge of the German, English, and other languages, and vast acquaintance with the treasures of the literature of those nations, which he esteemed very much. Concerning his theological knowledge, his earlier studies might have been imperfect; but this imperfection was afterwards fully repaired, especially in the eleven years of his professorship. The Bible, which he daily read in the original languages, was the fountain from which he drew most of his theological know-

edge. His Christian character was the foundation of his activity and his oratorical power. Of many a celebrated man it is said, "He was a perfect man;" all those who knew Monod say, "He was a perfect Christian." Since the moment when his heart was touched by Jesus, his whole life belonged to him. He saw and felt what he believed, and so he preached to others. Gifted with so many talents for the Christian ministry, he was a perfect model as a preacher of the Gospel. One principle characterizes all his speeches—that is, to save immortal souls from destruction. His noble appearance, kind looks, classic style, combined with the purest pronunciation—his high seriousness, which impressed everybody—his own honest and deep touched by the feelings which he wished to awaken in them—his humility in confessing his own doubts and struggles, for the purpose of seeking together with his hearers the way of salvation and true happiness—all these qualities were combined for the one purpose, to gain souls for His Lord Jesus Christ.

The literary works of Adolphe Monod are few, being mainly sermons. In 1830 he published three of them, which bear evidence of his great talents. In the first of these sermons he speaks with a divine power about the relation of error and sin and that of virtue and truth, and, in his third sermon, which is deep touched by the feelings of the Orator, he expressed the deepness of sin and the great mercy of God. In 1844 he published a volume of sermons, the first of which (La crédulité de l'incrédule), covering 68 pages, is considered the most excellent apologetic of modern days. Before, as after his death, many other sermons of his were published, the chief among the duties of Christian women (La femme), and five about the apostle Paul, especially celebrated. In these Monod answers the question, often heard, "Why has the preaching of the Gospel so little success in our century in comparison with the time of the apostles?" thus: "The Word of God is as living and powerful now as then, but our sinful and broken life does not allow us to appreciate our preaching. The life of the ancient Christians was the world-conquering power of their witness. Restore that life in the Church of Christ, and she will be able to perform wonders as of old." The apostle Paul was to him witness of this truth, which he unfolded in five sermons, entitled The Work of God, His Church, The tears, His Conversion, His Weakness, and His Example for us. In the days of his sickness Monod gathered all his writings. Three volumes of sermons were published after his death, namely, two volumes containing those preached at Lyons and at Montauban, and a third containing the sermon preached at the great lecture on Charity Qu. Oct. 1879, p. 565; New-English, July, 1879, p. 594; Herzog, Real-Encyklopädie, s. v.; Hase, Ch. Hist., p. 609; Vaperere, Dict. des Contemporains, s. v. (J. H. W.)

Monod, Frédéric, D.D., brother of the above, and, like him, celebrated for his great attainments as a divine, was born at Monnaz, Canton de Vaud, Switzerland, May 17, 1794. He entered the ministry in 1820, and was a pastor of the Reformed Church in Paris until 1849. In 1824 he began the publication of the Archives du Christianisme, a leading organ of the evangelical portion of French Protestantism, and remained its editor while he lived. At the time of the French Revolution, in 1848, Frederic Monod was the leader of a movement which resulted in the establishment of the union of free evangelical churches. The original intention of the movement was to restore the synodical constitution of the Reformed State Church, and to re-adopt a plan of union which he believed was the ideal of the ancient church fathers. When this attempt failed, Monod, count de Gasparin, and some of their friends, left the State Church (1849) and organized independent congregations, which soon after formed the "Union of Evangelical Free Churches." See FRANCE. Monod was constantly re-elected president of the different synods, and always retained one of the leading spirits of this new denominational organization.
tion, which, although small in comparison with the two
Protestant state churches (the Lutheran and the Re-
formed), contains some of the best and most influential
men of French Protestantism—as count de Gasparin, E., de Privas, and, above all, the late Abbé Lecuq, who attended the last
general session of the Evangelical Alliance held in New
York City in 1873. The hope of bringing over the ma-
jority of the French Protestants to the evangelical free
churches was not realized; but the existence, spiritual-
ity, and prosperity of the Free Church greatly strength-
ened the evangelical movement within the Church, which
has since steadily gained in influence, and appears to
be at present in undisputed ascendency. (Comp. Zeit-
chrift für historische Theologie [1851], No. III.) Mon-
od, like all the members of the free evangelical church-
es, was an ardent admirer of American institutions. He,
with his friends, pointed to the separation of Church and
State as it exists here, and to the great amount of
civil liberty which Americans are enjoying, as model
institutions which the people of Europe, and especially
of France, would do well to follow as much as lies in
their power. The favorable opinion which he had al-
ways held of the United States was greatly strength-
ened by a journey he made through this country about
1855. After the outbreak of the American rebellion, he
showed himself one of the warmest European friends of
the Northern cause. He took a prominent part in all
the demonstrations which the Protestant clergy made
in favor of the Union, and in which they manifested a
greater sympathy for the northern than for the southern
States. Monod was himself one of the originators of the
addresses—signed by the great majority of Protestant French
ministers—and objected to by not a single one—in which
Protestant France, through her clergy, recorded her opinion that “the tri-
umph of the rebellion would throw back for a century
the progress of Christian civilization and of humanity,
would cause angels in heaven to weep, and would re-
voice demons in hell; would throughout the world
probably raise the hopes of the favorites of slavery and
the slave-trade, quite ready to come forth at the first
signal, in Asia, in Africa, and even in our refined cities
of Europe; would give a sad blow to the work of evan-
gelical missions; and what a terrible responsibility
would it impose upon the Church which should remain
mute while witnessing the accomplishment of this tri-
umph.” The address is noted for the change of opinion it
affected. A few months after the death of the Reforma-
tion, Frederic Monod died Dec. 30, 1863, mourned not only
by his own country, but by the Protestant world, which
recognised in him a zealous champion of the evangelical
cause the world over. He was so busy with his pen for
all humanity that he found but little time for extensive
conferences or writings. Few of his sermons or
Archives which he edited. He published, besides, a
few pamphlets and several of his sermons. See Archives
du Christiamite, Jan. 1861; and Dr. Mc Clintock in the
N. Y. Methodist, Jan. 30, 1864. (J. H. W.)

Monod, Jean. See MONOD, ADOLPHE.

Monod, Pierre, a learned Savoyard Jesuit, was
born at Bonneville in 1586. He entered the Order of
Jesuits in 1603, taught belles-lettres and philosophy in
different colleges of his order, and finally became prin-
cipal of that of Turin. Appointed confessor to the
duchess Christine, sister of Louis XIII of France, he
exercised much influence over that princess, and shared
largely in the direction of political affairs. In 1586 he
was sent to Paris to reclaim the honors of royalty for
the house of Savoy, but he was unable to obtain an in-
terview with Richelieu. Irritated by having his de-
motion rejected, he allied himself with the enemies of
the ministry, especially with Causing, the companion of
Louis XIII, with the object of overthrowing the cardinal.
Richelieu, partly divining these intrigues, sent Monod
back to Turin, when the latter endeavored to withdraw
Christine from the French alliance. Then the cardinal
attempted to remove him from the service of the duch-
eas; but Monod knew how to preserve his authority
over her. In 1640 he was arrested by the order of
Richelieu, imprisoned first at Fignerol, and subsequently
at Couray, but found means to escape, and was finally
retaken and transferred to Miolans, where, in spite of
the intercession of the pope, he remained until his
death, March 81, 1644. He is the author of Recherches
historiques sur les alliances de France et de Savoie (Ly-
ons, 1621, 4to);—A medes pacificus, seu de Eugenius IV
et Antonio Niolu, in saevo Sedentia Vaticanv vuncupati, controversia (Turin, 1624, 4to; Paris, 1626,
8vo);—reproduced in the seventeenth volume of the An
nales of Barouius:—Apologia pour la Maison de Savoie
contre les soudaines injustice de la Premiere et Se-
conde Servagienne (Chambery, 1631, 4to); followed by
a Second Apologia, which, translated into Italian by the
author, appeared at Turin (1632, 4to)—Trattato del titolo
regio donato alla casa di Savoia, with a ristretto
version of the revolution of the Reame of Cipry and raeions of the casa
di Savoia sopra di esso (Turin, 1633, fol.); this work,
published at the same time in Latin, was the cause of
a quarrel between Savoy and Venice; it was at-
tacked with violence by Grasswinkel:—Il Capricor-
no ossia l'Occasione d'Augusto Cesare (Turin, 1633,
8vo); fictitious,—Estirpation de l'Ilsieue, ou Décla-
rations des motifs que le Roi de France a d'abandon-
ner la protection de Geneve; the second part remains
unpublished, as the first part of the work was reserved in MS.
in the university library of Turin:—Amores nova,
ti ci et ciclis Sabaudia; Vita B. Margarita Sabau-
dian, murckianissis Monis ferruiti; etc. See Rosetti,
Scrittori Pedemonti, p. 470; Richelieu, Memoirs,
vol. x; Le Vassor, Hist. de Louis XIII; Botta, Storia
d'Italia.

Monogamy. See Marriage.

Monogamia (Greek μοιας, single, and γαμής, let-
ter), a character composed of two or more letters of
the alphabet, often interlaced with other lines, and used
as a cipher or abbreviation of a name, is found to be of fre-
quency occurrence in the annals of early ecclesiastical
history, and seems to have been introduced into the
early Church from the heathen nations.

I. The use of monogamias began at a very early date.
They are found on Greek coins, medals, and seals, and
are particularly numerous on the coins of Macedon
ian, Boeotia, Thessaly, and Sicily, and on a medallion of
Augustus, to represent the names of states and cities by
monograms, of which above 500 are known, but some have
not been deciphered. Monograms occur on the family
coins of Rome, but not on the coins of the earlier Roman
emperors. Constantine placed on his coins one of the
letters of his name in monogram form, and the one in
the recesses of the catacombs, composed of the first
and second letters of ΧΡΙΣΤΟΣ (Christus), a monogram
which also appeared on the Labarum, and was contin-
ued on the coins of the succeeding emperors of the East
down to Alexander Comnenus and Theodore Lascaris.
We often find it combined with the first and last letters
of the Greek alphabet (Rev. 8.). Another well-known
monogram is that of the name of Jesus, IHS, from the
first three letters of 'ΙΗΣΟΥΣ. (See below, Monogram
of Christ.) Popes, emperors, and kings, during the
Middle Ages, were in the practice of using a monogram,
frequency replacing by it their signature. Painters and
printers used it; and, unintentionally or not, many
of its authors, the monogram has frequently served
in modern times to determine the age of a MS., and even
of early printed works. See Horne, Introduction to Bib-
liography, vol. ii; Bruliot, Dict. des Monogrammes (Mu-
nich, 1822-34). See also Iconography; Illumina-
tion; Apocalypse.

II. Monogram of Christ.—The sign used to represent
the name of Christ. This name is usually given to the
combination of the first two letters forming his name in
Greek; but there is also a monogram of the name of
the
Jesus, which is of great antiquity, and of both names together. We will examine them successively.

(1) For the name of Christ. The monogram used in the primitive Church is communicated to us by the ancient writers, and also by numerous Christian monuments of that period which are still extant. We find it generally formed by one of the two combinations of the letters XP, the P being set inside of the X, which latter is either an erect X or reversed, giving the forms Χ and Π. The first is the form described by Eusebius (Vita Constanti, 81) and Paulinus of Nola (Poem. xix, de Fécit. Nat. xi, c. Orig. Opp. ed. Muret, p. 461); the latter is described by Lactantius (De mort. persoeul. c. 44), for we can hardly make out his expression concerning the transversa X, the point of which is bent, to signify anything else than the Π, the upright part of which is made into a P. These two forms give rise to two others, by merely turning the P the other way, thus, Χ and Π. There are also instances of other less usual combinations. For a description of all the various forms, see, besides the special works on the monograms of Christ, Mamachi, Orig. et antq. Christ. iii, 62 sq.; Münzer, Simbolder, pt. v, p. 84-87; Didron, Iconogr. Chrét. p. 401 sq.; Letronne, Évans. archél. de deux quest, sur la croix enseigne Egypt. (Mém. de l’Acad. des Inscrip. vol. xvi, pt. ii, p. 284); Twinning, Symbols and Emblems, pt. i, iii, iv. If we now inquire into the further significance of these two forms of the monogram, it appears that on a classic, and to some extent, a further meaning of importance, we must first consider whether it is indeed always a distinctive mark of Christian monuments. Here we find that the form Χ is exclusively used by Christians, and is the sign of the name of Christ. Yet it must be observed that it closely resembles the Egyptian hooped cross, the symbol of life, which is often represented in the hand of the Egyptian deities, and then, in consequence of little irregularities on both sides, the two monograms happen sometimes to be exactly alike; even the Egyptian Christians sometimes used the Egyptian sign for that of the cross (see Letronne, Évans. archél. in Mémoires de l’Acad. des Inscrip. xvi, 285 sq.). The other form, a combination of XP, is essentially of heathen origin. We find it on Greek money greatly anterior to Christ, namely, on the Attic tetradrachmas (Eckhel, Doct. numm. ii, 210), as also on the coins of Potinneas, a specimen of which is found in the hands of Jesus Anagyros on the side, and on the other an eagle holding the monogram ΧΕ in his claws, is to be seen in the collection of coins at Berlin (No. 428). It is also found in an inscription on a monument erected to Isis, in Egypt, in the year B.C. 137-8 (see Böckh, Corp. Inscr. Gr. n. 4718, b). At the same time such heathen monuments are very scarce; and where the sign is found on tombs, it may generally be taken for granted that it is there as the Christian emblem. In after-times the significance of this sign was altered, especially among the Greek writers, where we seldom find Χ used to designate Christ. It most generally stands for Χριστός, and in the construction Παλαθοντος; it is also used as an abbreviation for γραβην (see Montfaucon, Palæogr. Gr. p. 344).

On the other hand, in the Greek calendar, since the 11th century, ΧΡΑΣΙΜΑ is used for Χριστιανόν πάταγα, in opposition to ναμαθαμα πάταγα (see Piper, Karl. des Grossen Kalendarium u. Osterfæl, p. 130 sq.). It has long been a much controverted point to know whether this monogram was introduced only by the emperor Constantine, or whether it was in use anterior to his reign. It seems, however, pretty much established that the monograms which have been referred to in order to prove its greater antiquity are either spurious or doubtful (see Mamachi, Orig. et antq. Christ. c i, p. 54, n. 8); and the oldest monument of ascertained date which bears it is a grave-stone at Rome of the year 381, where the monogram ΧΡΑΣΙΜΑ stands between branches of palm, and preceded by the words ΙΝ ΣΙΓΝΟΙ, which recall the apparition of Constantine (Piper, Über den Christlichen Bildekkeris, p. 4, 65, with a plate, fig. 1). Yet another inscription, lately discovered in the catacombs of Melos, and containing the monogram, is considered as of the 2d century (see ΧΡΑΣΙΜΑ in subscript. Gr. insc. laci. iii, n. 246, b., p. 8). It is further probable that, since in the early part of the 2d century the first two letters of the name of Jesus were already used in that manner, as we shall see hereafter, the same was already done also with the name of Christ; it may be supposed that the monogram, when adopt a general sign, he would more likely have adopted one previously in use than invented a new one. After Constantine it became very numerous in private monuments, and especially on the graves, and that in most Christian countries.

In Germany we find many such inscriptions, with either the ΧΡΑΣΙΜΑ or the ΧΕ at Trèves (Hersch, Centralmuseum, pt. iii, Nos. 56, 61; Le Blant, Inscr. du St. Ét. de Trèves, vol. i, No. 260, 244), and at Cologne (Hersch, p. i, No. 55, 96; Le Blant, vol. i, No. 355, 359). They are also found on things deposited in the graves, as, for instance, on lamps and glass vessels, and, finally, on things used in daily life, as on stones, rings, etc. (D’Agincourt, Scult. pl. ix, fig. 1, 24). Under Constantine the Great the monogram came to be used for coins and medals. He caused it to be inscribed on the Labarum (q. v.), doubtless in the form (Eusebius, Vit. Constanti, i, 28, speaks only of the cross; but the cross seen by Constantine was this very monogram), as also on his helmet, and on the shields of his soldiers. His vision is recalled in the Labarum by the monogram in the hand of the emperor, who is crowned by victory, and by the legend hic signo victor eris on the coins of his son Constans, and of the contemporary (Venetian) Gellone (Santini, 351-354). In Egypt, which was the seat of the labarum, there is a celebrated coin with the monogram of the Labarum, placed on and piercing a snake, with the legend APES PUBLICA (Eckhel, Doctr. numm. viii, p. 88). Coins show it also on the helmet of Constantine, and on the shield of the emperor Majorianus (457-461). In the coins of the emperor Honorius, the monogram is repeated, and it is generally agreed that its two principal forms is quite common until the time of Justinian I, with an interruption during the reign of the emperor Julian. Under Justinian (565) the sign of the cross took the place of the monogram. Soon after Constantine, in the second half of the 4th century, we find the first public oldest monument which indicates that kind of which the date is an inscription of the year 877 at Sitten, in Switzerland, probably by the praetor of that place, and relating his restoration by the praetor Pontius (Monemasc. Inscr. Heret. Ltat. pl. 8, No. 10; Le Blant, Inscr. Chr. p. 496, pl. 58, No. 281; Gelpeke, Kirchengesch. d. Schles. pt. i, p. 86 sq.). It was especially used in church architecture. The oldest, from the time of Constantine, is to be found in the mausole of S. Constantia at Rome, where it is on a roll in the hand of Christ. In the Middle Ages it was especially placed on the top of the pulpit, as in the churches of St. Francesca Romana and of St. Maria Maggiore at Rome, both built in the 13th century. In the Lateran it is placed in the gable end, according to the orders given by Clement XII in 1735. This monogram, in funereal inscriptions, where it occurs at the beginning, in the middle, and at the end, may be considered in general as confessing Christ. It is sometimes used in connection with the words quia seminum in ΧΕ (Marini, Hist. Allian. p. 57). In the images on the graves it is especially used to designate the person of Christ, particularly where there are any representations of him. Thus a lamb standing on a mountain, as rep-
presented in Rev. xiv, 1, pictured on a coffin in the Vat-
ican grottoes, bears on its head the Π (Bottari, Seul.
and sacre, vol. i, tav. xxi). It is also used with the
bodily representations of Christ, either simply over his
head, or in the nimbus around him, or on one side of
his head, as in a lately discovered painting in the
crematory of Praestabulus (Perr. Les Catacombes de
Rose, ib. L.). There is a gem of heathen origin
representing the heads of Jupiter, Apollo, and Diana,
with the inscription Vieux in des ref., in which the
head of Jupiter is surmounted by the sign Π. This
was probably added to it in after-times by a Christian
owner, either to give it a sort of Christian consecration,
or, more probably, to transform the head of Jupiter into
a likeness of Christ (Piper, Mythol. u. Symb. d. christl.
Kuns., i, p. 115-117). Sometimes the monogram also
appears alone in carvings, and is then intended to
represent the person of Christ; for instance, on glass
vessels, where it is placed between two persons, to sig-
nify that Christ is with them. An especially interest-
ing instance of that kind recurs on several coffins, where
a cross is represented, with those who watched at the
grave at the foot of it, and on the cross the monogram
Σ, in a wreath, borne by a soaring eagle. While the
lower part is indicative of the crucifixion and burial,
the crowned monogram held aloft is the emblem of the
crucifixion and ascension. A drawing and explanation
of it are to be found in the Evang. Kalendar for 1857, p.
37, 46 sq. Finally, we find also the monogram used
with a light and obvious meaning. On a grave-stone of the
year 355 the ΠΣ is placed by the side of the figure of a
person who, with the outstretched right hand, holds
hold of the name (Aribnli, Roma subterr. lib. iii, 28,
t. ii, p. 570).

(2) For the name of Jesus Christ we have, first,
in Greek, the monogram IXC. This is the usual abbrevi-
ation of the two names found in the oldest MSS. of
the N. T., as in the Codex Alexandrinus of the 5th and
the Claramontanus of the 6th century, and which is
contained in the Minusss MSS. It appears also on mon-
uments, namely, in the inscription ICXC,
found in the catacombs of Naples, in a niche, at the place of an old
well (Pelliccia, De eccles. christ. polit. ii, 414, ed. Bonn;
Bellermann, Uber d. ältesten christlichen Begräbnis-
stätten, p. 81), and is still used in the Greek Church,
namely, on the broken edge of the vase of the oriental
community (Goar, Encyclopaedia, p. 29). In sculptures and carv-
ings, we find this monogram accompanying the figure of
Christ; as in the Byzantine coin, first under J. Zim-
issaco (963-978), whence it remained in use until the
fall of the Byzantine empire. There is yet extant a
fine gold medal of the last emperor, Constantin XIV
Palaeologus, on the reverse of which is the figure of
Christ standing, with the inscription IC XC (a speci-
men of it is to be seen in the imperial collection of coins
at Vienna) (see Eickel, Doctri. numm. viii, 275). It is
also found on ancient Greek monuments, and on the an-
cient doors of the church of St. Paul at Rome of the
year 1070. Byzantine paintings in which it is repre-
sented are found in the royal gallery of Berlin (Nos. 1044, 1048). The introduction of this monogram into the Latin Church is especially remarkable. The ancient church of St. Peter at Rome contains mosaics of the time of Innocent III, which represented Christ enthroned between the apostles Peter and Paul, with the inscription IC XC (see the Evang. Kalendar for 1851, p. 50). The same is found to this day in the same church. Philip Dusul of 1800, in the church of S. Maria Mag-
giore at Rome (Valentini, Basil. Liber, pl. clii). There are
also numerous easel pictures of Italian origin of the
14th and 15th centuries, which contain the likenesses of
Christ, together with this monogram, as, for instance,
the crucifixion of Taddeo Gaddi, of 1354, in the royal
gallery at Berlin, No. 1080, and an apparition of Christ to
Magdalena after his resurrection, by Donatus Bizama-
nus, in the Christian Museum at the Vatican (D'Agin-
court, Peint. pl. xxiii). Secondly, we have in Latin the
monogram IHS XPS. The Latin Church has also a
special abbreviation of both names, which we find in
the oldest Latin MS. copies of the Bible; for instance,
in the Greek and Latin Codex Claromontanus. It is occa-
sionally preserved in the Minusss MSS., as in the
Sacramentarium of Gellone at Paris, in the 8th century,
where the Gospel of Matthew begins with the words
"Liber generationis iihu xpi" (face-similar in Silvestre,
Palearg. t. iii). This mode of writing gave rise to nu-
umerous researches in the French Church in the 9th century.
Amalarius, from Metz, author of the book De
Officia Ecclesiasticis, asks, in a letter to Jeremiah, abchos-
bishop of Sens, in the year 827, to know why the name
of Jesus is written with an asperate, an H, and expresses
the opinion that, according to the Greek, it should be
written with Χ, and C or S (D'Achery, Specul. c. lxi, 350);
and the other answer is that it is not an aspi-
rate, but a Greek Χ. He asked also bishop Jonas
whether it were more correct to write IHS or IHS,
and was answered that the latter form was preferable,
the first two letters being taken from the Greek and
not from Χ. Sometimes it had been given also in the
Greek Christ, XPS. The formula IHS XPS (and IHS XIS) REG
REGMA TIVM occurs on Byzantine coins, according
to the example of Justian II, from Basillus Macedo
(De Saulcy, Essai de classification, des suite monét.
Byzantine, pl. xix, 1), down to Iumanus IV Diogenes (1068-
1071); and it is only there that the other monogram,
IC XC, remained in use. In the West, we find the
monogram IHS XPS in use at a very early period, both
in inscriptions, carvings, and paintings, as, for instance,
miniatures in the Carolingian MSS., and in pictures of
the Middle Ages.

(3) For the name of Jesus alone, we find in Greek the
monogram IH. It is the first form of which we have
any knowledge, and occurs as early as in the Epistle
of Barnabas (q. v.) c. p., where the number 318 of the
men circumcised by Abrahom (resulting from a com-
parison between Gen. xxvii, 23 and xiv, 14) is found to
be a sign of the name of Jesus and of the cross, for 318
is written with Greek letters, ap'. This meaning was
generally received, as also by the Latin Church (Cote-
tier). This abbreviation, however, occurs but seldom on
the monuments. In the West, the monogram
IHS XPS (q. v.) obtained great popularity in the Mid-
dle Ages through the preaching of Bernard of Sienna,
who in divers cities, and especially at Viterbo, in 1427,
was in the habit of exhibiting a tablet on which that
monogram was painted in golden letters, surrounded by
a halo of golden rays, and to which he directed their de-
votions. He was accused of innovation indeed, but suc-
ceded in satisfying pope Martin V (Wadding, Annal.
minor. T. V. a. 1427, p. 183 sq.). This monogram, to which the cross is sometimes added, remained in use in small Latin
texts, and sometimes in Gothic. Thus, in the picture of
the adoration of the three kings, by Raphael, in the royal
gallery at Berlin, it is found in the upper angle, and on the upper edge of a golden sun, written in golden letters,
which, however, must not be understood, as
some have made it out, to signify in hoc signo. The Jesus
appropriated that monogram to their use. On the
election of the first general of the order, in 1451, which
resulted in the elevation of Ignatius, the latter had
heard him speak with the name IHS, and the sign IHS
was engraved on his seal, the same with which the elec-
tion of the generals since Jacob Laynez has always been
sealed (Acta Sact. d. xxxi, mns. Jul. t vii, 582 s). See,
besides the authorities already referred to, Herzog,
Real-Encyclopädie, t. ix, 788 sq.; Müller, Sinibildcr u.
and that particular and rarely recognised monomaniacs are invariably associated with the same structural alteration. The unhealthy elevation of the sentiment of cautiousness, for example, especially where it amounts to fear and hypochondriasis, or hypochondria, is a symptom of disease of the heart and large blood-vessels, while the monomania of ambition (or optimism, as it has been styled) is the concomitant of the general paralysis of the insane. It will be obvious, from the definitions previously introduced, that the species or varieties of monomaniac disturbances, as to the faculties or phases of the human mind, and to their combinations. Several great divisions, however, have been signalized, both on account of their frequency and of their influence upon the individual and upon society.

1. Monomania of suspicion, comprehending doubts in the fidelity and honesty of friends and those around, belief in plots and conspiracies, the dread of poison; and where, as is often the case, it is conjoined with cunning, the propensity to conceal, mystify, and deceive. This malady has frequently been observed in intimate connection with cancer and malignant growths. 2. Monomania of superstition and unseen agencies, where credulity, mingled with religious awe, peoples the external world with spectres, omens, mysteries, magnetism, and the imagination with horrors or eccentric reveries. Insensibility to pain, or indifference to external injuries, has been observed as a characteristic of individuals affected with this disease. 3. Monomania of delirium or euphoria, where sleep and delirium are indulged, with a sort of reference to the sensation and means of the patient. 4. Monomania of fear. 5. Monomania of pride and ambition. 6. Kleptomania (q.v.). 7. Dipsomania, or Oinomania (q.v.). If it can be proved that such morbid tendencies as have been here mentioned, and others still less prominent, are merely salient points of a great breadth and depth of mental disease, the plea of insanity may justifiably be employed more frequently in the consideration of criminal acts.—Chambers, s. v. Dr. Forbes Winlow, in The Pall Mall Gazette, holds that what is called partial insanity, or monomania, is not sufficient to prove of itself a testamentary incapacity. "I have often," he says, "witnessed among the insane the possession of delicate, just, and honorable ideas respecting their own social position, and the pecuniary claims of those most near and dear to them." He approves the action of ecclesiastical judges in former times, who, when a will was brought before them and a testator proved, first, if the testator, second, inspected, if possible, the visible evidence in the wording, arrangement, etc., of the will that its author was insane; and, next, whether the testator's lunacy were visible in the distribution of his property. If neither of these points was established, the will generally stood against unquestionable evidence of mental unsoundness or competency in all other respects. He quotes a case where the testator left a large fortune to his housekeeper, and directed in the same will that his executors should make fiddle-strings of part of his bowels and smelling-salts of others, and that the rest of his body be vitriolated into lenses for optical purposes. He did not feel safe in entrusting his most precious fiddle to a general pump. It appeared that he had conducted his affairs with great shrewdness and ability. See Esquirol, La Monomanie; Bayle, Maladies du Cerveau; Stephens, Criminal Law of England, p. 92.

Monophysics (Greek, Monophoyxias, from μονός, single, and φυσις, nature) is the name of a Christian sect which took form under that name in the year 451, when the Eutychian heresy was condemned by the orthodox Eastern Church in the Council of Chalcedon. But though the name of the Monophysites first occurs in the acts of the Council of Chalcedon, Monophysitism, as such, had not come into existence even to that date, and is to be traced to Eutychianism (q. v.), from which it sprang, though by no means identical with it. Eutyches not only attributed but one nature to Christ after his incarnation, but held that Christ's body, being the body of God, was not identical with the human

Various forms of the Constantinian Monogram. (Figs. 1. 4, 5, with a and α, as symbols of eternity; 5, with olive-branch, as an emblem of peace.)

Kunstvorsstellung d. alten Christen (Altona, 1825); Piper, Mythologie u. Symbolik d. christl. Kunst, vol. i (1847) and ii (1851); Withrow, Catacomb of Rome (N.Y. 1874), p. 264 sq. See Christ, MONOGRAPH of.
body. The Monophysites, in distinction, held that the two natures were so united that, although the "one Christ" was partly human and partly divine, his two natures became one and the same (Hélas, 380). This modification of the Eutychian doctrine was taught by Dioscorus, the successor of St. Cyril as patriarch of Alexandria. He presided at the Council of Ephesus (A.D. 449), which considered the opinion of Eutyches, and from the murderous violence shown by his Egyptian partisans was called "Latrocinum," or "Robber Synod." Under the influence of Dioscorus, who wished to gain a victory over the patriarchs of Antioch and Constantinople, the chief opponents of Eutyches, the assembled bishops were persuaded to give their decision in favor of Eutyches, the error of which is now generally called "the Passy" exclamation of Dioscorus: "Will you endure that two natures should be spoken of after the incarnation?" (Mansi, Consil. vi, 583). "Partly thus terrified, partly ignorant, partly, perhaps, persuaded," says Neale, "the assembled fathers set their hands to the acquittal of Eutyches, and thus the Monophysite heresy was born in the Church." (Patriarchate of Alexandria, i, 295). The decision so given was not, however, accepted by the patriarchs of Antioch and Constantinople, nor by the bishop of Rome, and another council was called by the new emperor Marcian in the following year, which assembled first at Nice, then very gradually at Chalcedon, where the controversy ended. This council condemned the doctrine of the Eutychians and Monophysites, and it was stated "that Christ was really divine and really human; in his divinity co-eternal, and in all points similar to the Father; in his humanity, son of the Virgin Mary, born like all others, and like unto us in all things except sin; that after his incarnation his person contained two natures unmixed (ἀνειμμένοις) and unaltered (ἀληθεύονται), yet at the same time completely (κατακομματικώς) and intimately (κοινωνικά) united." The adherents of the Alexandrian school saw themselves overpowered and withdrew from the council, and thus "stared those violent and complicated Monophysite controversies which confused the Oriental Church, from patriarchs and emperors down to monks and peasants, for more than a hundred years, and which have left their mark even to our day." Dioscorus himself was deposed from the patriarchate, and a certain Proterius placed in his stead. The people, however, sympathized with the persecuted, and the Monophysites increased very rapidly. They spread especially in Palestine, mainly through the agency of the monk Theodosius, who was instrumental in the expulsion of the patriarch Juvenal for a short time. He was, however, reinstated and given the patriarchate of Antioch. The conflict between the two parties was only quelled by force of arms. Egypt, and in particular Alexandria, proved, however, the greatest stronghold of Monophysite views, and constant troubles were there the result. The patriarch Proterius was frequently banished by his opponents, and public quarrels were a common occurrence. Finally, in the spring of passion, a few Monophysite partisans attacked the house of Proterius, and, driving him from it, followed him to the church, and there stabbed him to death, and disposed of his body in a most cruel manner. In Proterius's place was put a Monophysite, the presbyter Timotheos "Elurus, and henceforth there reigned in Alexandria an unbroken succession of Monophysite patriarchs. Under Elurus's rule all who accepted the decisions of the Council of Chalcedon were excommunicated, especially pope Leo. But complaint being made agains Elurus to the emperor, he was banished to Gaeta in Italy. He opposed the rule of Elurus was a profitable one to the Church, and had fanatics only stood aside the best results would have been assured. He was conciliatory in his nature, as may be seen from his acts. He evidently intended to draw his flock back into the orthodox fold. Thus Dioscorus had followed Eutyches in denying Christ's human nature to be of the same kind as that of ordinary men; but when Timothy was on a visit to Constantinople, and Eutyches was condemned (449), Timothy took the opportunity of disclaiming this part of their belief, and declared the conviction of himself and his followers to be that the Saviour became consubstantial with men according to his human nature, as he had ever been consubstantial with the Father according to his divine nature. In this particular the Monophysites and the followers of Timothy, who were hence called "Timotheans," as the opposite party were called "Dioscorians," returned to the creed of St. Cyril, which his deacon and successor Dioscorus had forsaken.

Another patriarchate which the Monophysites appropriated was that of Antioch. John Philoponus (387-450), an adherent of Eutyches, who had been driven out of both convents of Constantinople, having gone to Antioch with Zeno, a relation of the emperor, connectcd himself there with the remaining Apollinarians, and opposed the orthodox bishop Martyrius; the latter fled to ask help of the emperor, and in the meantime Fuller was appointed patriarch. He condemned the Council of Chalcedon, excommunicated all who held that God was not crucified, and introduced into the liturgy the formula Σταυρωθηκήν του θεοῦ, which became subsequently the shibboleth of the Monophysites. He was finally excommunicated and deposed by the emperor.

The usurper Basiliscus, who succeeded Zeno on the throne in 476, protected Monophysitism, declaring it the religion of the state, and condemning the Council of Chalcedon and the epistle of Leo in an εγκλήματος. But Acacius, bishop of Constantinople, having in the mean time organized a dyophysite counter-revolution, and gradually gaining strength, the orthodox succession was revived after the death of Elurus (477), when Zeno, who had recovered the throne, appointed Timothy Salophakios as patriarch of Alexandria. At the death of the latter, who had ruled for twelve years, the Catholic party nominated John Talaias, and the Monophysites Peter Mongus, as his successor; the latter succeeded through the influence of the emperor. In 482 Zeno issued his Henotikon for the purpose of uniting the two parties: it aimed at satisfying both parties, but it did not please either. The stricter Monophysites of Egypt, who insisted on an unvarnished rejection of the Council of Chalcedon, were excluded from the others to form a Monophysite society of their own, which received the name of Αποστολικά. See ACERIAL. The dyophysites also split into two parties, one of which accepted the Henotikon, while the other rejected it. At the head of the latter party stood Felix II of Rome, the second of the Henotics. A short time after this attempt at conciliation resulted only in making four parties instead of two, and in creating a schism between the Latin and the Greek churches which lasted thirty-five years (484-519). Zeno's successor, Anastasius, adhered strictly to the Henotikon, and even inclined somewhat to Monophysitism. In 513 Severus, one of the principal men among the Apollinarians, was appointed patriarch of Antioch. His attempt to introduce the formula Σταυρωθηκήν του θεοῦ in the churches of Constantinople created fresh troubles; the patriarch Macedonius, who opposed the innovation, was deposed, and the disorders which followed were hard to redress. But in consequence of the revolt of the general Vitalianus (514), the orthodox party were finally restored to the possession of their rights, and in 510 the unity with Rome was fully established. The partisans of the Henotikon were taken off the church lists, and all the Monophysite bishops deposed. Most of these withdrew to Egypt. Here they were soon divided among themselves. Julian, formerly bishop of Halicarnassus, affirmed that the body of our Lord was rendered incorruptible in consequence of the divine nature being blended with it. See ARCHITHEODOTUS. Others maintained that it was corruptible. See AGNOSTES and
The leader of the last named was Severus, the deposed patriarch of Antioch, who maintained the corruptibility of Christ's human nature, or its identity with that of ordinary pain-suffering, weak, and mortal manhood. This theology eventually became that of the Monophysites at large, hence he deserves special attention in this connection. With him Monophysitism receded another step from Eutychianism, for it was now the doctrine of the Church, after his incarnation, was of one nature only, the doctrine came to be held in such a way as not to be extremely divergent from the Church. For "in the theology of Severus, the qualities of human nature were all retained in Christ after the incarnation, although there was no union of the two in him save as the divine Being that it could not be said to possess any being or identity of its own. Thus the Monophysite conception of Christ's person settled thus into that of a Theandric, or composite nature, analogous to that composite action of his person which later divines have called a Theandric operation (ζωτική ἑνσωματωση). Yet belief in such a composite nature is inconsistent with the Nicene Creed, which asserts that Jesus Christ is 'of one substance with the Father,' and since the Father is not of such a composite nature, to declare the Son to be so is to declare him to be of a different substance from him. Thus the intellectual form with which the monophysites came to escape from the charge of heresy any more than that earlier form of opinion which was condemned at Chalcedon. The instability of opinion, when disassociated from the safeguard of the Nicene Creed, was also strikingly illustrated in the case of this later monophysite school as it had been in the earlier. Severus himself held views respecting the soul of the united natures of Christ which were not logically consistent with the theology respecting their oneness, and thus it was only one step forward for Theodotus, his deacon, to invent the tenet of the Agnoite, that the human soul of Christ was like ours in every way, even in the want of omniscience or ignorance." When, again, Severus maintained that the divine and the human wills in the united natures were also so united that there could be no volition of the one nature one way and of the other nature in the other direction, he was preparing the way for that development of his opinion which was mainly the basis of the Eutychianism v. v., which maintained that "there was only one will in Christ, as well as only one nature." After the death of Severus, his followers divided—the men of wealth and the clergy choosing as successor to Timothy a certain Theodosius, and the monks and lower classes choosing Galanus, the leader of the simple monks. Galanus adopted the tenet of the Galoites [see Galantik] ; the latter, viewing the body of Christ as created (ɛστεροιο), were also called Kirisoteles (comp. Dorner, ii, 159 sqq.; and Ebrard, Kirchen- u. Dogmengesch., i, 266 sqq.). This division, and the energy of the emperor Justinian in supporting the orthodox cause, finally led to a revivification of the orthodox patriarchate in the person of Paul (A.D. 538), and for a hundred years there were two lines in the patriarchate—one monophysite, the other orthodox. Many other sects arose also, such as the Tritheists, the Philonists, the Conistas, the Damasitans. Indeed, the 6th century was an age of as great turbulence in the Church on account of monophysitism as any that preceded. Justinian was even moved to call a council, which, convening at Constantinople in A.D. 558, constituted the fifth ecumenical council, the result of whose deliberations was a partial victory for the Alexandrian monophysites, as it appeared to reconcile with the definitions of Chalcedon. But, notwithstanding the concessions of the fifth ecumenical council, the Monophysites remained separated from the orthodox Church, refusing to acknowledge in any manner the dyophysite Council of Chalcedon. Another effort of Justinian to gain them, by sanctioning the Aphthar- todocetic doctrine of the incorruptibility of Christ's body (566), threatened to involve the Church in fresh troubles; but his death soon afterwards, in 565, put an end to these fruitless and despotical plans of union. His successor, Justin II, in 565 issued an edict of toleration, which exhaled all Christians to glorify the Lord, without contending about persons and syllables. Since that time the history of the Monophysites has been one of the bitterest of the Church, the Christians in Armenia and Georgia, among whom also monophysitism had early gained acceptance, openly declared themselves in favor of this doctrine; and thus the Armenian and Georgian churches continue at this time, separated from the other monophysite churches merely by peculiar customs. In Syria and Mesopotamia the Monophysite and Nestorian, in consequence of persecution and the want of ministers, when Jacob Baradaeus, an obscure monk, was the instrument of reviving them: after him the Syrian Monophysites are called Jacobites (q. v.). An attempt to reconcile the Monophysites with the orthodox party was made by the emperor Justin II, who wished to conciliate the Nestorians, and a new sect, the Monothelites, who attempted to compromise between the two factions by the hypothesis that after the union of the divine and human natures in Christ, though there continued to be two distinct natures, yet there was but one will. The only effect of this was to increase the controversy. See MONOETHELITES. Monophysitism still continued to be held in some parts of the East, and even by the Maronites (q. v.) until their final reconciliation with the Church of Rome in 1182, when it was renounced by them. The doctrine that Jesus Christ possesses only one simple nature, being not truly man, but the divine Spirit in a human body, has recently been revived by Henry Ward Beecher in his Life of Christ, and is also maintained by the Swedishborgians. See New Jerusalem Church. The union of the divine and human natures in Christ is maintained by Dr. Hovey (God With Us). See the Acta, in Mansi, vol. vii.; Mai, Scriptores, chs. vii.; ed. Paris. See also contra Michael Cypriano, edita (vol. vii.); Gieseler, Comment. qua Monophysitarum et eundem etae Christianae populus opinae insinun ex isipso effecta recenti edita, illustrans (1835-1888); Assemani, De Monophy. (in Bibl. Or. vol. i.); Le Quien, Oriens Christianus in IV patriarchatu digestus (Par., 1740); Wright, Eccl. Hist. Patriarchat. Orientis (Par., 1748); Makrifi, Hist. Coptorum Christ. Arab. et Lat. ed. Wetzer (Solisbac, 1829); Walch, Ketzerhistorie, vol. vi. vili.; Baer, Traditio laeb. ii. 87-96; Dorner, Lehre u. d. Person Christi (2d ed.), vol. ii., pt. 1; Hefele, Concilii geschieht. ii, 546 sqq.; Gfotzer, Alg. Kirchgesch. vol. ii., pt. ii.; Schr6ch, Kirchengesch. xvi, 438-466; Neander, Chr. Hist. ii, 524 sqq.; and his Dogma, i, 387; Ebrard, Handbuch der Kirchen- u. Dogmengesch. i, 266 sqq.; Schaff, Chr. Hist. iii, 143-145; Neale, Hist. East. Church (patriarchate of Alexandria), i, 78 sq.; ii, 3 sqq.; Stanley, Lect. East. Christ. p. 92 sqq.; Hagenbach, Hist. Dogmata, i, 277 sqq.; Milman, Hist. Latin Christianity, p. 312 sqq.; Princeton Review, xxviii, 567 sqq.; Princeton Repository, (January, 1867); art. III. Compare also Cureton's edition of the Eccles. Hist. of John, Bishop of Ephesus (Oxf., 1853), pt. iii. See CHURCH-TEOLOGY; INCARNATION. MONOCHASM (from μόνος, one, and σχήμα, form, God) is the belief and worship of one God, in opposition to polytheism, which acknowledges a plurality of gods. All the different mythologies have, among the host of gods with which they people heaven and earth, some superior or supreme deity, more or less defined, but in every case distinguished above the others; and in the
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The history of all the different nations where polytheism has obtained we may trace a period when the idea of one God was more or less prevalent. The most ancient tradition among the Hebrews, and of the early Christian Church, is in representing this as the primary and uncorrupted religion of mankind. M. Rénan, in his Histoire Générale et Système comparé des Langues Semitiques (Par. 1868, 2d ed.), and Nouvelles Considerations sur le caractère général des Peuples Semitiques et en particulier sur leur tendance au Monothéisme (Par. 1869), takes the ground that the Semitic nations of the world are the propagators of the doctrine of the unity of God,—indeed, that "of all the races of mankind, the Semitic race alone was endowed with the instinct of monothelmism—a religious instinct analogous to the instinct which led to the creation of the "image of God."" (p. 73.) Max Müller, however, takes exception to this position, and insists upon it that the primitive intu- tion of God was in itself neither monothelistic nor polytheistic, but consisted solely in that simplest article of faith—that God is God. "This must have been the faith of the ancestors of mankind previously to any division of race or confusion of tongues. It is too often forgotten by those who believe that a polytheistic worship was the most natural unfolding of religious life, that polytheism must everywhere have been preceded by a more or less conscious theism. In no language does the plural exist before the singular. No language ever has a word for the idea of god except without having previously conceived the idea of a god. . . .

There are, however, in reality two kinds of one-ness which, when we enter into metaphysical discussions, must be carefully distinguished, and which for practical purposes are well kept separate by the definite and indefinite articles. . . . If an expression had been given to that primitive intuition of the Deity, which is the mainspring of all later religion, it would have been, 'There is a God,' but not 'There is but one God.'" The latter form of faith, the belief in one God, is properly called monothelmism, whereas the term monothelism would best express the faith in a single God" (Chips, i, 348-50).

This kind of monothelism, according to Müller, "forms the birthright of every human being. . . . In some form or other, the feeling of dependence on a higher power breaks through in all the religions of the world, and explains to some extent the belief in a God. Paul, therefore, in many times past he suffered all nations to walk in their own ways, nevertheless left not himself without witness, in that he did good, and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness. This primitive intuition of God, and this in-escapable feeling of dependence on God, could only have been the result of a pre-existing, primitive, and natural, truest sense of that word" (p. 346-8; see also p. 388, 374; comp. Gould, Origin of Religious Belief, i, 267-277).

In this respect Judaism, Christianity, and Mohammedanism agree.

"Two facts," says Gould, "arrest our attention . . . the prevalence of monothelism, and the tendency of civil- ization towards it. Monothelism is at present the creed of a large section of the human race. The Chris- tian, the Jew, and the Mohammedan hold the unity of the great cause with varying distinctness, accord- ing to their powers of abstraction" (Origin of Religious Belief, i, 298).

But in regard to the Trinity they se- riously differ, the Mohammedan and the Jew reject- ing with vehemence the least approach to a trinitarian conception of the Deity. "The monothelism of the Mohammedan," says J. F. Clarke, "is that which makes of God pure will; that is, which exaggerates personality (since personality is in will), making the divine One an infinite Free Will or an infinite I. But will divorced from reason and love is wilfulness, or a purely arbitrary will. The monothelism of the Jews differed from this in that it combined with the idea of will the idea of justice. God not only does what he chooses, but he chooses to do only what is right. Righteousness is an attribute of God, with which the Jewish books are saturated. Both of these systems in spite of God cut adrift the moral sense of the Creator and Ruler, above all as its Judge; but not through all and in all. The idea of an infinite love must be added and made supreme, in order to give us a Being who is not only above all, but also through all and in all. This is the Christian monotheism. . . . Mohammed teaches a God above us; Moses teaches a God above us, and yet with us; Jesus teaches God above us, God with us, and God in us" (Ten Great Religions, p. 481-83).

See Jahrb. deutsch. Theol. (1860), iv, 669; Evrl. Quart. Rev. (April, 1873), art. ii; Lond. Quart. Rev. vol. xxxviii. See also Unity of God.

God and the Development of Monothelism. Recognising a Jewish, Mohammedan, and Chris- tian monotheism, he traces first the development of the Jewish, which, under Moses, received "its final and complete form as a system, and embraced four leading doctrines: (1) the absolute being of God; (2) the absolute unity of his being; (3) the difference in kind of matter from God; (4) the subjection of mat- ter to God" (i, 262; comp. Moses). The Moham- medan's monotheism he recognises as "the offsprings of Jewish monotheism. Yet has the pure deism proved inferior to the Jewish, for "as a working sys- tem it annihilates morality. Before the almighty God, man is a creature. The whole system of gods and goddesses is on a level; and if the notion be humbling to him, he may recover a little self-respect when he remem- bers that the archangels are in no better plight. Be- tween man and God is a profound and wide abyss, and no bridge spans it. Too far above man to sympathise in any way with him, God can yet touch him with his jealousy. If man attempt to attribute to himself anything that is of God, and appear to encroach on his all- engrossing majesty by ever so little, the wrath of God is kindled and man is levelled with the dust" (i, 265).

"It is," says Palgrave, "his singular satisfaction to let created being feel that they are nothing else than his slaves, tools, and contemptible tools also, that thus they may the better acknowledge his supe- riorty, and know his power to be above their power, his cunning above their cunning, his will above their will, his pride above their pride; or, rather, that there is no will, no power, no pride at all, but that he himself, in his inaccessible height, neither loving aught save his own and self-measured decree, without son, companion, or counsellor, is no less barren for himself than for his creatures, and his own barrenness and lone egoism in himself is the cause and rule of his indifferent and unregarding despotism around" (Ara- bia, p. 241; comp. all the Political departments).

Christian monotheism Gould excludes from com- parison with the Jewish and Mohammedan, because "its doctrines of the Trinity and the incarnation re- move it from the class to which Mosaic and Islamism . . . belong" (i, 277). See, however, God; Tri- nity. See besides Gould; Clarke, Max Müller, and Rénan; Hengstach, Hist. of Doctrine, i, 330; Christ- lieb, Modern Doubt and Christian Belief (N. Y. 1875, 8vo), lect. iii and iv; Lewes, Hist. Philos. vol. ii (see Index); Liddon, Divinity of Christ, p. 67, 76, 95, 270, 307; and the literature appended to the article The- ology.

Monothelism (from μονός, single, and θηλής, will), the doctrine of a Christian sect, maintains that Christ, though possessed of two natures, was yet subject only to one will; the human will being merged in the divine, or absorbed by it. The doctrine was given shape in an attempt on the part of the emperor Heraclius to unite the different factions of the Catho- lic Church, and to bring back to the fold the Etchis- tians and the Monophysites. There was near the begin- ning of the 7th century much controversy in the Eastern Church respecting the two wills in Christ,
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kindred to that concerning his nature. The Monophysites were at that time a most powerful sect, and the movement, especially in Egypt, threatened to assume a political character. In this difficulty the emperor Heraclius, hoping to reconcile the two parties, adopted the doctrine that there was in Jesus the Christ, after the union of the two natures, only one divine-human energy and one will (μόνον Δύναμις) and which was the will of the Father and the Son. Heraclius passed through Armenia and Syria, he came to an understanding with the Monophysite leaders of the Severians and Jacobites, and induced Sergius (q.v.), the orthodox patriarch of Constantinople, to give his assent to the doctrine of ινέν Θειματικόν και μίαν ινενίαν, or of an ινενία ξενάγητη (Monophysitism, it will be perceived, was not accepted by the emperor or the Jacobites, nor did he do anything to encourage it). It consisted in maintaining that, although Christ has two natures, yet these natures possessed or are actuated on by only a single will, the divine will superseding or supplying the place of a human will. It will be observed also that in this way the controversy was removed from the province of pure metaphysics into the moral and practical sphere; and although the assertion of an independent nature without independent action was a contradicatio in adjecto, it was yet hoped that the doctrine might be adopted by the Monophysites. The author of this doctrine was Sergius, who had probably been induced by the arguments of the Eutychians, or the emperor's personal preference of the doctrine. The progress of the doctrine was materially forwarded by the relation which, by the instance of Sergius, and under his representations, pope Honorius (q.v.) was induced to maintain regarding the question. The Monophysite Cyrus, whom the emperor had promoted from the episcopate of Phasis to the patriarchate of Alexandria, promptly called a synod (A.D. 638), by which the seventh canon of its decrees solemnly approved of the monothelite doctrine (in the words τῶν αὐτῶν ἔναν Χριστόν καὶ τὸν ἑνεχριστόν ἑνώσαντα, Μασί, Concili. xi, 563), thereby bringing to effect permanently a union between the different parties (Mansi, Concili. xi, 564 sq.; Letters of Cyrus, ibid. 561). As Cyrus was the principal mover in this attempt, he has been generally esteemed the founder of the Monothelites. The work of the council certainly proved salutary, at least for a time. By bringing the doctrine of the Council of Chalcedon nearer to the Eutychian system, numbers of the Eutychians, who were dispersed throughout Egypt, Armenia, and other remote provinces, returned to the bosom of the Church. The only dissenting leader proved a certain Sophronius, a monk of Palestine, who from the first opposed the doctrine of Monothelitism. He was excommunicated, and when elevated to the vacant patriarchate of Jerusalem (636) was thus afforded ecclesiastical position and power, and now came forward to contest the question, notwithstanding that the patriarch of Constantinople adhered to the Alexandrian decision, and the pope at Rome offered no remonstrance. Sophronius (q.v.) endeavored to show that this doctrine was inadmissible, since the doctrine of two natures set forth by the Synod of Chalcedon (q.v.) necessarily implied that of two wills (see Sophronius Epistola Synodica, which is given in Mansi, xi, 481). He finally summoned a council, and condemned monothelism as a branch of the Eutychian heresy. In order to terminate, if possible, the commotions to which this division was giving rise, the emperor Heraclius in 638 issued an edict, Ἐξάδες (so named because it contained an exposition of the faith), in which he confirmed the apostles' tradition, and proclaimed the preservation of ecclesiastical union, and in which all controversies upon the question whether in Christ there was a double operation were prohibited, though the doctrine of a unity of will was implicated. A considerable number of the Eastern bishops declared their assent to the Edict, and above all Pyrrhus, who succeeded Sergius in the see of Constantinople. A similar acceptance was obtained from the metropolitans of the Eastern Church: but at Rome the Exarch was not differently received. John IV assembled a council, in which that exposition was condemned. See Euchesis. Neither was the monothelite system maintained in the Eastern Church any longer than during the life of Heraclius. In 648 the emperor Constans II issued the edict, and on the exchange of the legates, the province was suppressed, and the contending parties were prohibited from resuming their discussions on the doctrine in question (see Mansi, x, 992, 1029 sq.; Neander, Church Hist. [Torrey] iii, 186-192). Pope Honorius, as we have seen, appeared in favor of the union, and was probably himself inclined to monophysitism; but his successor, St. John V, was more resolute, and held the position differently. The latter condemned the doctrine of the Monothelites, and Theodore excommunicated Paul, patriarch of Constantinople, till the doctrine of two wills and two energies was at last adopted at the first synod of the Lateran, held under Martin I, bishop of Rome, in the year 649. "Si quis secundum scolemos hereticos cum una voluntate et una operatione, quae habet ecclesiis impious confinitor, et duas voluntates, pariterque et operationes, hoc est, divinam et humanam, quae in ipso Christo Deo in uniate salvantur, et a sanctis patribus orthodoxis in Ecclesia sancta praebetur, proscriptus sit" (see Giseler, c, i, 129, note 11; Münch v. Colla, i, 78 sq.). The emperor was so indignant at this daring of Martin that he had him secured, carried to Constantinople, there treated for a time as a criminal, and then banished him to the Crimea, where he died in 655, to be numbered among the martyrs of the Western and the confessors of the Eastern Church. His great intellectual supporter at the council had been a Greek abbot named Maximus, and he, too, underwent a long persecution, being scourged, having his tongue cut out, and at last dying a death little short of martyrdom just as he had reached his place of exile, A.D. 662. The final and authoritative condemnation of the monothelite dogmas took place at the sixth general council held at Constantinople in the year 680, where it was decided that there are in Christ "two natural wills and two natural operations, without division, without confusion or change, with nothing like antagonism, and nothing like concurrence; but at the same time the human will of Christ could not come into collision with his divine will, but is in all things subject to it." An anathema was also pronounced on Theodore, Sergius, Honorius, and all who had maintained the heresy, this anathema being confirmed by Leo II, and on the death of the emperor Theodore, by Arbo, his successor in the see of Rome: "Anathematizamus . . . necnon et Honorium qui hanc apostolicam ecclesiam non apostolices traditionis doctrina lustravit, sed profana proditione immaculatum subvertere consatus est" (Mansi, Concili. xi, 651-657, 761). This anathema of pope Honorius was repeated by his successors for three centuries. See Honorius; Infallibility. The council (also called the First Trullan) was summoned by Constantius Pogonatus. The decision of the synod was based upon the epistle of Agatho, the Roman bishop, which was itself founded upon the canons of the above-mentioned Lateran synod (Agathenis Epist. ad Imperatorum, in Mansi, xi, 253 sq.). Baur says of this controversy (Dogmengesch. p. 211): "Its elements on the side of the Monothelites were the unity of the person or subject, from whose one will (the divine will of the incarnate Logos) all must proceed, since two wills are in contradicito in adjecto, of which there is no guarantee, and on the other hand, an argument of bishop Theodore of Cara, in Mansi, xi, 567); on the side of the Dyothelites, the point was the fact of two natures, since two natures cannot be conceived without two natural wills, and two natural modes of operation. How far now two wills can exist without two persons willing was the point from which
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Monroe, Andrew, a minister of the Methodist Episcopal Church, South, of Missouri, was born in Hampshire County, Va., Oct. 29, 1792; was converted and joined the Church when but a youth. In March, 1815, he was licensed to preach, and sent to labor on the Fairfield Circuit. In the following year he was admitted on trial to the Ohio Conference. In 1829, he was transferred to Missouri, and stationed at St. Louis; he returned the next year, and was then placed over the St. Louis District, which embraced the entire state. He was a member of eleven General Conferences, and took an active part in the establishment of the Church, South. He died in Mexico, Mo., Nov. 18, 1911. His several appointments were: 1815, Jefferson Circuit; 1817, Franklin Circuit; 1818, Fountain Head Circuit; 1819, Bowling Green. In the Kentucky Conference: 1820, Hopkinsville; 1821 and 1822, Mayesville; 1823, presiding elder of Augusta District. In the Missouri Conference: 1824 and 1825, St. Louis Station; 1835 and 1836, presiding elder of Missouri District; 1828 and 1829, St. Louis Station; 1830, St. Louis District; 1831, left, by request, without an appointment; 1832 to 1835, presiding elder of St. Louis District; 1836 and 1837, Missouri District; 1838, Columbia District; 1839 and 1840, agent of St. Charles College; 1841 and 1842, St. Charles Station, and agent of the college; 1843, presiding elder of St. Charles District; 1844 and 1845, presiding elder of St. Charles District, and agent of the college; 1846 to 1849, presiding elder of Columbia District; 1850 and 1851, Fayette Circuit; 1852 and 1853, presiding elder of Hannibal District; 1854, transferred to the St. Louis Conference, and appointed superintendent of Kansas Mission District; 1855, transferred back to the Missouri Conference, and appointed presiding elder of Fayette District; 1856 to 1859, presiding elder of St. Charles District; 1860, agent of Central College; 1861 and 1862, Fayette Circuit; 1863 and 1864, Brunswick District; 1865, Fayette District; 1866 and 1867, Conference missionary; 1869 to 1870, St. Charles District; 1871, Conference missionary. It is not within the scope of this sketch to enter into any exhaustive analysis of a life so protracted, aims so single and sublime, purposes so pertinaciously adhered to through a long, eventful course. His name is history, his life a book. Methodism appeared within half a century past that does not contain it. See McFerrin, *Hist. of Meth. in Tenn., ii, 473; Minutes of Conference of Meth. Episc. Ch., South (1872); Elliott, *Hist. of the Meth. Episc. Ch. in the South-west*, p. 74 and sq.

Monroe, Jonathan, an American Methodist minister, was born in Annapolis, Md., June 11, 1801; joined the Baltimore Conference, and was appointed to Allegheny Circuit in 1825; in 1826, to Concord; in 1827 he was ordained deacon by bishop Soule, and appointed to Shamokin; in 1828, to Lewistown; in 1829 he was ordained elder by bishop M'Kendree, and appointed to Conoco; in 1830, to Gettysburg; in 1831, to Shrewsbury; in 1832, to Philadelphia; in 1833, to Calvert; in 1837, to Lewistown; in 1839, to Warrior's Mark; in 1841, to Huntington; in 1843, to Bedford; in 1845, to Westminster; in 1847, to Liberty; in 1849, to Montgomery; in 1850, to Gettysburg; in 1852, to Mechanicsburg; in 1854, to Mercersburg; in 1856, to East Hartford; in 1858, to Great Falls; in 1859, to Herndon; in 1861, to Westminster; in 1863, to Emmitsburg; and in 1864 he became supernumerary, and retired to Westminster, Carroll County, Md., where he died, Dec. 4, 1869. His Christian virtues, uniform piety, and devotion to his calling demonstrated the power of divine grace in his life, and endeared him to all who knew him. See *Minutes of Baltimore Conference for 1870.*

Monroe, Samuel Yorke, D.D., an eminent minister of the Methodist Episcopal Church, was born at Mount Holly, New Jersey, July 1, 1816. He enjoyed the advantages of a thorough English training, and after his conversion, which occurred in 1838, decided to devote himself to the work of the Christian ministry. He labored for several years as a local preacher; was admitted on trial into the New Jersey Conference in 1843, and quickly rose to distinction among his brethren. His first appointment does not appear in the minutes. In 1844 he traveled the Swampedoch and Scotia, Pennsylvania, Conference held in Mount Holly in 1845 he was admitted into full connection, and stationed at Salem, N.J. He was returned to the same appointment in 1846. In 1847-48 he preached in Paterson; in 1849-50, in Newark; in 1851, at Princeton. He was next successively stationed at New Brunswick, Cambridge, West Amsterdam, and Trinity Church, Newark (located in Newark Conference, to which he had been transferred). He served as presiding elder several years, first in the Bridgeton District, after he had preached at Camden; and in the Camden District after he had labored in Trenton. He was a member of the General Conference in 1856, 1860, and 1864, at which last time he was prominently named for the episcopacy. He was by this body then elected a member of the General Missionary Committee, and shortly afterwards was appointed by the bishops of the Church as recording secretary of the newly organized "Church extension." The work he entered with his usual vigor and zeal, and was meeting with success beyond the highest expectation of the friends of the enterprise. On Sunday, the 27th of January, 1867, he had preached in St. Paul's Methodist Episcopal Church in New York City, for the cause of "Church extension;" and was on his way from Camden, New Jersey, to New York, with the intention of occupying one of the city pulpits for some object, when he was lost overboard a train, no one has ever found how, and was killed in the fall, February 9, 1867, as was declared by the verdict of a coroner's jury. Few men have labored more zealously for the Church than Samuel Yorke Monroe. After his appointment to the secretarship, beside attending to an extensive correspondence, he visited and addressed some fifty Conferences upon the subject of "Church extension;" preached once or twice nearly every Sabbath; organized his work almost over the whole Church; was raised, and conducted about $60,000 during the first year of the society's existence. During this period his labors were undoubtedly extensive; and, in the opinion of those who had the best opportunity for knowing, were beginning sensibly to impair his health and vigor. "Dr. Monroe," says the *Vere- ronian* (April 15, 1867), "was a most remarkable man. As a Christian, he was conscientious, without being morbidly sensitive; fervent in spirit, without being boisterous or fanatical; faithful, without being severe or censorious; and spiritual and pure in heart, without a profession of extraordinary religious attainments. His success in winning souls to Christ proved that wherever he labored God was with him. As a preacher he was able, evangelical, and edifying; and as a pastor diligent, sympathetic, and faithful. But that which distinguished him more than anything else was his remarkably clear perception of the relations of things, his rapid mental comparisons and judicious and consistent thinking, which have made his words an eminently wise and safe counsellor in everything pertaining to the kingdom of God." The *New York Me- dian* (February 16, 1867), commenting on his death, says: "Dr. Monroe was one of the leading representatives of the American Methodist Church. . . As secretary of the Church Extension Society, he displayed his characteristic good sense, rare executive ability, labo-
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rousness, and eminent pulpit power. In all these ele-
ments of character he excelled." See also Ladies' Re-
portory, March, 1860; 1 N. C. Christian Advocate, February 8, 1872 (M. G. Sermons of the late Dr. Monroe). (J. H. W.)

Monroe, William, a minister of the Methodist
Episcopal Church, was born in Alleghany County, Ind.,
Sept. 8, 1858. He was converted when but a youth;
was licensed to preach in 1889, and entered the Balti-
more Conference in 1810. He was ordained deacon by
bishop M'Kendree, and elder by bishop Asbury. His
active ministerial life extended over a period of thirty-
three years, during which time he labored on some of
the most difficult circuits in the Baltimore Conference.
Mr. Monroe was a man of Christian virtues and great
piety, and his true devotion to the Methodist Church has
endured to him to the whole Church. His appointments
were—Lyttonton Circuit, Huntington Circuit, Greensville Cir-
cuit, Randolph Circuit, Georgetown, D.C., Redstone Cir-
cuit, East Wheeling, Monongabia, Rockingham Cir-
cuit, Va.; Alleghany, Va.; Ebenezer, Washington, D.C.;
Chambersburg; Winchester, Va.; Stafford, Va.; Rock-
ingham, Va.; Staunton, Va.; Bealeton; Va.; Jefferson:
Berkeley, Va.; South Branch; and Hillsborough. After
this for two years (1879 and 1888) he was superin-
tendent; in 1889—40 he was stationed at Boonsborough,
and in 1841 at Codorus Mission. In 1844 he was again
superintendent; in 1844—44, Mercersburg; and in 1845,
Greencastle. This year closed his active service, and
in 1846 he asked for and obtained a superannuated
relation, which he sustained until removed to the Church
triumphant. He died in Washington County, Md.,
May 29, 1871. See General Minutes of the M. E. Church,
1872, p. 17.

Monseigneur (my lord), a French title, once ap-
p lied to saints, and subsequently to princes, nobles, cer-
tain high dignitaries of the Church, and other titled
personages, is now only given to prelates. The Italian
monsignore has a similar signification.

Monsignore. See Monsigneur.

Monster. See Sea-Monster.

Monstrance. See Monstrantia.

Monstrantia (Monstrum, Ostenborium) is a
vessel used for the preserving of relics, and particularly
for the consecrated host (eucaristarium, venerable; eucha-
risticus), and in which they are presented to the adoration
of the people. When, in the 13th century, the doctrine of
transubstantiation was established by the Church, the
calvoration of the host followed, as also its special exhi-
bition, for instance, in the procession of Corpus-Christi Day (c. 1264). This was placed on a stone, or mounted on a
curved surface (tunula), and introduced in a transap-
parent vessel (monstrantia, in qua sub vico crystallo
crior inclusa (Du Fresne, Glossary, a. h. v.)). This case
(phylacterium, arcula) is enlarged by the addition of rays,
forming an image of the sun, or the like, and pro-
vided with a stand. It is placed on the altar. Thus
the monstrantia becomes a movable shrine for the sac-
rament (tabernaculum pectoratum), generally made
of costly material, and richly decora-
ted. "At first," says Walcott
(Sacred Archeology, p. 590),
"it took the shape of an ordina-
tory reliquary, but after length was
made like a tower of crystal, of
cylindrical form, and mounted on
a foot like that of a chalice, and
covered by a spike-like can-
opy. In the 11th century, on the
side the cylinder was a crescent
held by an angel, in which the
host was set; in some cases the
cylinder was replaced by a quar-
terfoil, or was surrounded by a
foliage like a jesse-tree, and at a
later date by the sun, a lumina-
disk, with rays alternately straight and wavy, set
upon a stand. Upon the vessel itself the Doom was
often represented, and relics were placed in it. The
monstrance did not become common till the 15th, and
is probably not earlier than the 14th century. It bore
different forms: (1) a little tower, jewelled, and hav-
ing aperture of glass or crystal; (2) the figure of a saint,
or the Holy Lamb, with St. John the Baptist pointing to
it; (3) a figure of the Lamb, on a pedestal of precious metal,
and covered with a canopy in the 15th century; (4) a sun,
with rays, containing in the centre a kind of pyx (this is found as early as the 16th century)." The ecclesiastical laws now regulate
its construction. The statutes of the archbishopric of
Prague confirm the 18th, xviii, command, for instance, " Mon-
strantia ad exponentem vel in processionibus deberrant
hostiam magnum, si non ex uro, aut argentum, saltem ex
aurichalcio bene aurato refugiat, et velo vel peplo con-
gruo ornata sit." The monstrantia is a sacred vessel,
and not to be touched by an unconsecrated person; hence
any one who stole it was to be burned to death. The
high altar is always provided with a monstrantia, and
often the side altars also. All evangelical churches
have rejected the prayer De venerabile of the Romish
Church, and Luther declared, "It is insulting and dis-
honoring to the holy sacrament to carry it about, and
to make it an instrument of idle idolatry." See also Her-
zog, Ritus, § 106; Scaliger, Cod. 9, 169.

Montagioi, Cassiodoro, a learned Italian ec-
lesiastic, was born at Modena Feb. 5, 1598; entered the
Benedictine Order in 1717. and successively filled se-
veral prominent offices in the order. He gave himself
largely to the study of philosophy. His principal works
are, Exercitii de legis et retinere, tractati dal libro de Satismi
(Rupre, 1717); Trattato pratico della cura cristiana
in quae amor verso Dio (Bologna, 1751, and Venice,
1761);—Exordio eccevico (Mod. 1755):— Munera
facile di mediare con frutto le massime Cristiane
(Bologna, 1769, 2 vols.):— Detti pratici e ricordi di S.
Andrea Acelino (Venice, 1771) ;—Paradiso del liguil
di Dio (Flaviane, 1772)—Il divino sermo nel monte
(Rome, 1778).

Montaguoli, Giovanni Domenico, an Italian
theologian, was born at Batignano (territory of Sienna)
in the first half of the 17th century. As a Dominican
monk, he was distinguished for his austere piety,
as well as for his attachment to the doctrine of St.
Thomas. He was the author of Defensiones philosophicie
un-pelce (Venice, 1602, fol.). He was later enlarged and revised,
appeared again under the same title at Naples in 1610). See Échard et Quétif, Script. Ord.
Predicat. ii, 337.

Montagu, Walter, a Roman Catholic divine
of note, was born at London in 1604. He was the son
of Sir Henry Montagu, who afterwards became earl of
Manchester. After being educated at Sidney College,
Cambridge, he traveled abroad, and became a convert
in Romanism, though opposed by his nearest friends.
On returning to his native land, he attracted the at-
tention and secured the favor of his queen, who appointed
him her confessor. She also honored him by sending
him on a confidential mission to Rome, where he met
with a gracious reception by pope Urban VIII. The
breaking out of the Civil War clouded his prosperity,
and in 1643 he was imprisoned in the Tower, where
he remained confined for several years. As soon as he
was released he retired into France, where he became
abbot of the Benedictine monastery at Nanteuil. He
later returned to England. In the civil war he was placed
on a practice in a book of his, The Shepherd's Paradise, a pas-
torial comedy possessing some merit, though ridiculed
severely by Sir John Suckling in his "Sessions of the
Poets"— _Miscellanea Spiritualia_, published in two parts (1648-54), a series of religious essays or tracts.— A _Letter from Paris to his father_, in which he justifies the Church of Rome, and states his personal reasons for changing his belief. This letter was printed with lord Falkland's _Discourse on Infidelity_ (1661). He also made an English translation of Bossuet's _Exposition of the Dogmas of the Catholic Church_ (1672). (H.W. T.)

Montague, Richard, D.D. See Mountagu.

Montaigne, Michel, Seigneur de, a distinguished French moralist, remarkable for his deep insight into the principles of our common nature, was born Feb. 28, 1533, and was a youngest son of a nobleman, whose estate, poorness which the family name once was, was situated in the province of Perigord, near the river Dordogne. His father, an eccentric, blunt, feudal baron, placed him under the care of a German tutor who did not speak French, and the intercourse between tutor and pupil was carried on entirely in Latin; and even his parents made it a rule to address him in that language, of which they knew a sufficient number of words for common purposes. The attendants were enjoined to follow the same practice. "They all became Latinized," says Montaigne himself; "and even the villagers in the neighborhood learned words in that language, none of which we mark in their faces and have the least concern about the people." Thus, without the aid of scholastic teaching, Montaigne spoke Latin long before he could speak French, which he was afterwards obliged to learn like a foreign language. He studied Greek in the same manner, by way of pastime more than as a task. He was sent to the college of Guinette, at Bordeaux; and at the age of thirteen he completed his college education. He then studied law, and in 1554 he was made "councillor," or judge, in the Parliament of Bordeaux. He repaired several times to court, and enjoyed the favor of Henri II, by whom, or, as some say, by Charles IX, he was made a gentleman-in-waiting of the king, and a knight of the Order of St. Michael. When he was thirty-three years of age Montaigne married, to please his friends rather, as he says, than himself, for he was not inclined to a married life. He, however, always lived on good terms with his wife, by whom he had a daughter. He managed his own estate, on which he generally resided, and from which he derived an income of about 6000 livres. In 1569 Montaigne translated into French a Latin work of Raymond de Sebonde or Sebon, a Spanish divine, on _Natural Theology_, at the request of his then recently deceased father, who had feared for his son's soul in the Protestants; but, according to Motier, _Histoire de la Langue et des Peuples_, p. 1, note 2. France was at that time desolated by civil and religious war, and Montaigne, disapproving of the conduct of the court towards the Protestants, and yet being by education a Roman Catholic, and by principle and disposition loyal to the king, was glad to live in neutral France, and take no part in public affairs except by exhorting both parties to moderation and mutual charity. By this conduct he became, as might be expected, obnoxious to both sides. The massacre of St. Bartholomew plunged him into a deep melancholy, for he detested cruelty and the shedding of blood. It was about this time (1572) that he began to write his Essays, which were published in March, 1580, and met with great success. (See below.)

With a view to restoring his health, which was not good, Montaigne undertook a journey to Germany, Switzerland, and lastly to Italy. At Rome he was well received by several cardinals and other persons of distinction, among whom were his old friends. He also received the freedom of the city of Rome by a bull of the pope, an honor of which he appears to have been very proud. Montaigne was delighted with Rome; he found himself at home among those scenes and monuments which were connected with his earliest studies and the first impressions of his boyish years.

He wrote a journal of his tour, evidently not intended for publication; but the manuscript, when discovered after nearly two centuries in an old chest in the house of his son, was published (in 1774) under the title of _Journal du Voyage de Michel de Montaigne en Italie, par la Suisse et l'Allemagne_, in 1580-81. It is one of the earliest descriptions of Italy written in a modern language. While he was abroad he was elected mayor, or city judge, of the city of the citizen, in which he would have declined had not the king, Henri III, insisted upon his accepting the office. At the expiration of two years Montaigne was re-elected for an equal period. On his retiring from office he returned to his patrimonial estate. The war of the League was then raging in the country, and Montaigne had some difficulty in saving his family and property from the violence of the contending factions. At this time the plague also broke out in his neighborhood (1588), and obliged him to leave his residence and wander about various parts of the country. He was at Paris in 1588, busy with a new edition of his Essays. It appears from De Thou's account that about this time Montaigne was employed in negotiations with a view to conclude a peace between Henri of Navarre, afterwards Henri IV, and the duke of Guise. At Paris he became acquainted with Mademoiselle de Gournay, a young lady who had conceived a kind of sentimental affection for him. She came as a companion to his mother she visited him, and introduced herself to him, and from that time he called her his "fille d'alliance," or adopted daughter, a title which she retained for the rest of her life, as she never married. Montaigne was then fifty-five years of age. This attachment, which, though warm and reciprocal, has every appearance of having been of a purely Platonic nature, is one of the remarkable incidents of Montaigne's life. At the time of his death, Mademoiselle Gournay and her mother crossed one half of France, notwithstanding the civil troubles and the insecurity of the roads, to be present at his funeral. The Ordinaries of the church of St. Michael were reduced to tears with those of his widow and daughter. On his return from Paris in the latter part of 1588, Montaigne stopped at Blois with De Thou, Pasquier, and other friends. The States-General were then assembled in that city, in which the duke de Guise and his brother the cardinal were treacherously murdered, on the 22d and 24th of December of that year. Montaigne had long foreseen that the civil dissensions could only terminate with the death of one of the great party leaders. He had also said to De Thou that Henri of Navarre was inclined to adopt the Roman Catholic faith, if his position allowed of the proposal being made, but that, on the other side, Guise himself would not have been averse to embracing the Protestant religion, if he could thereby have promoted his ambitious views. After the catastrophe Montaigne returned to his chateau. In the following year he became acquainted with a notable French lawyer of considerable reputation, and formed an intimate friendship with him. Charron, in his book _De la Sagesse_, borrowed many ideas from Montaigne's _Essais_. Montaigne by his will empowered Charron to assume the coat of arms of his family, as he himself had no male issue. Montaigne's health was in a declining state for a considerable time before his death; he was afflicted with the gravel and the colic, and he obstinately refused to consult medical men, of whom he had generally an indifferent opinion. In September, 1592, he fell ill of a malignant quinsey, which kept him speechless for three days, during which he was reduced to course by his household. He invited several gentlemen of the neighborhood, in order that he might take leave of them, and when they were all assembled in his room, a priest said mass, and at the elevation of the host, Montaigne, while half raised up in his bed, with his hands joined together as in prayer, expired, Sept. 18, 1592. His body was buried
at Bordeaux in the church of the Feuillants. The character of Montaigne is amply delineated in his *Essais.* They contain much that an advanced Christianity can hardly approve, yet, notwithstanding these inconsistencies, it is impossible to avoid admiring the continued benign and genial influence which they have on the temper. The amiableness of his private life is attest- ed by the fact that, under the five monarchs who dur- ing his time successively swayed the sceptre of a king- dom torn with fanatical divisions, his person and property were always respected by both parties; and few men of advanced age can say, like him, that they are yet untainted with a quarrel or a lawsuit.

Montaigne's *Essais* have been the subject of much conflicting criticism. If we reflect upon the age and the intellectual condition of the country in which the author lived, we must consider them a very extraordinary production, not so much on account of the learning contained in the work, although that is very con- siderable, as for the clear good-sense, philosophical spir- it, and frank, liberal tone which pervades their pages, as well as for the attractive simplicity of the language. Literature was then at a very low ebb in France, the language was hardly formed, the press was扰乱ed by feudal turbulence, ignorant fanaticism, deal- ing intolerance, and civil factions, and yet in the midst of all this a country gentleman, living in a remote province, himself belonging to the then rude, fierce, feudal aristocracy, composed a work full of moral max- ima and precepts, conceived in the spirit of Aristotle, his teacher, while the schools of Greece and Rome founded on a system of natural ethics, on the beauty of virtue and of justice, and on the lessons of history; and this book was read with avidity amid the turmoil of factions, the din of civil war, and the cries of persecution and mur- der.

*The Essais of Montaigne,* says Hallam, "make in several respects a very important book, and hold the ac- count of their real importance than of their influence on the taste and opinions of Europe. . . ." No prose writer of the 16th century has been so generally read, nor, probably, given so much delight. Whatever may be our estimate of Montaigne as a philosopher—a name which he was far from arrogating—there will be but one opinion of the felicity and brightness of his genius" (*Introduction to the Literature of Europe*, ii, 29).

"The author of these *Essais,*" says Leo Joubert, "is certainly the most independent spirit that ever ex- isted—indeed, independent without revolt, and detached from the advanced spirit of his country, who has made the subject, not his own. . . . We recognise in his *Essais* a nature well endowed, not heroic, perhaps, but generous, exquis- itely sensible, not aspiring to the sublime, capable of de- votion, and incapable of a base act—in fine, a model of what we may call average virtue* (its *vera mosse*) (*Nombrille Biographiques Générales* s. v.). Sprightly hu- mor, independence, *sévreté,* and originality are the characteristics of his mind; and his style is admired for its graceful simplicity. His works are highly season- ed with his own individuality, and afford much insight into his character. The *Essais,*" says Emerson, "are the soliloquy of a man in good health, on a topic that came into the author's head—treat- ing every- thing without ceremony, yet with masculine sense. There have been men with deeper insight, but, one would say, never a man with such abundance of thoughts: he is never dull, never insincere, and has the genius to make the reader care for all that he cares for. . . . This book of Montaigne the world has endorsed by translating it into all tongues and printing seventy-five editions of it in Europe—and that, too, a circulation somewhat chosen, namely, among courtiers, sol- diers, princes, men of the world, and men of wit and knowledge. Yet Montaigne, in the years of his life, the eminent English writer and most recent biographer of Jean Jacques Rousseau (Lond. 1873, 2 vols. 8vo), fre- quently turns aside to pay a tribute to Montaigne, and acknowledges that the author of *Essais* had read Mon- taigne's *Essais* "with that profit and increase which attends the dropping of the good ideas of other men into fertile minds" (ii, 198; comp. i, 144).

The morality of the *Essais* has been called—and not unreasonably, though not correctly in the expres- sion—"it is not for doctrine or instruction, it is not for册temper. The amiableness of his private life is attest- ed by the fact that, under the five monarchs who dur- ing his time successively swayed the sceptre of a king- dom torn with fanatical divisions, his person and property were always respected by both parties; and few men of advanced age can say, like him, that they are yet untainted with a quarrel or a lawsuit.

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light sur le stat de marners et society en France en son time. Le Esaisa has gone through very many editions, and been translated into most European lan-
guages: the edition of Paris (1725, 3 vols. 4to) was perhaps the most complete until the appearance of the recent edition by Hazlitt is pronounced a superior work. Very recently an edition of the Complete Works of Montaigne, etc., was brought out at London (1873).

Vernier published in 1810 Notices et Observation pour faciliter la Lecture des Essais de Montaigne (Paris, 2 vols. 8vo). It is a useful commentary.

Menier de Querlon published his journal under the title Journal du Voyage de Michel de Montaigne (Rome, 1774, 4to).

Extracts from the Essais have at various times been published, as Pensees de Montaigne, progres a former l'esprit et les mœurs, par Artaud (Paris, 1700, 12mo); L'Esprit de Montaigne, ou les maximes, penses, jugements et réflexions de ce great maître, par G. de Matteis, par Pessler (Berlin (Paris), 1758, 2 vols. 12mo); Christianisme de Montaigne, ou penses de ce grand homme sur la religion, par M. l'Abeille L. (Labou-
derie) (Paris, 1819, 8vo). See De Thou, Historia seu temporis; E. Pasquier, Lettres; La Croix du Maine, Bibliographie Françoise; J. Bouhier, Memoires sur la vie et les lettres de Montaigne; A. d'Epinette et de Montaigne (by B. Pascal); Talbot, Eloge de Mich. de Montaigne (Paris, 1775, 12mo); Dom Devienne, Eloge historique de Mich. de Montaigne (Paris, 1775, 12mo); La Dizierro, Eloge analytique et histo-
rique de Montaigne (Paris, 1781, 8vo); Mme. de Bour-
die-Victo, Eloge de Montaigne (Paris, 1800, 8vo); Joy, Eloge de Montaigne (1812, 8vo); Droz, Eloge de Mi-
chel Montaigne (1812, 8vo); Villemain, Eloge de Mon-
taigne (Journal des Savans, July and October, 1855); Payen, Notice bibliographique sur Montaigne (new ed. Paris, 1856, 8vo); Documents inédits ou peu connus de Michel Montaigne (1847, 8vo); Nouveaux documents (1850, 8vo); Documents inédits (1855, 8vo); Recherches sur Montaigne (1856, 8vo); Grüner, La vie publique de Michel Montaigne (Paris, 1855, 8vo); Vinet, Essais de Philo-
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tion, at London, March 10, 1810. He was the descend-
ant of one of the oldest noble families of France. One of his ancestors played an important part in the reign of Francis I. His own father served in the army of Condorcet, and in 1793 he married a Scottish lady, entered the English service, and fought in Egypt and Spain against Napoleon, returning only to his native country after therestora-
tion of the Bourbons in 1814. Charles was left in Britain in charge of his grandfather on his mother’s side, an old gentleman who was said to have loved the child when yet only a one-year-old babe by dedi-
cating to him a great work (Oriental Memoirs, 42 vol-
s. 4to), by which the name of Forbes was to live for ages to come. Mr. James Forbes watched over his young charge with the fondest affection, training and edu-
cating the boy himself, until, at the age of eight, it was thought best to place him at school in Falmouth. Charles remained there, however, only one year, for, his grandfather dying in 1819, he was sent for by his parents, who were then residing in Paris, and leading a most fashionable and gay life. This was hardly a proper sphere for a boy who had been accustomed to spend his childhood reading in the well-filled library of his grandpa’s retreat at Hammore, near Harrow, or in intellectual conversations with his accomplished ancestor, for whom, if we may believe Mrs. Oliphant, Montalembert’s biographer, this boy, with his early and precocious intelligence, had become a frequent companion. His father’s death at the age of twenty-one, however, removed him from the circle of his friends, and he was not sufficiently strong to bear the loss of this time. Then, during the year (1829) with great regret, for he knew that before he lay much more of frivolous gayety than delight-
ful interchange of heart and mind. Far, then, from looking forward with fervent expectations of enjoy-
ment to his approaching introduction to society, he was in it, for he foresaw in his youth the rude un-friendly world in which he found himself. The question of his education was thrown into the crowd: "I can imagine Pitt or Fox coming out of the House of Commons, where they had struck their adversaries dumb by their eloquence, and enjoying a dinner-party. I can imagine Grattan amusing him-
self, after fifty years of glory, playing hide-and-seek with children. But for an obscure and unknown ind-
ividual, lost in the crowd of other men, or at the best numbered only among the élégants who feel themselves obliged to wander every evening into three or four houses where they are half stifled under pretense of enjoying themselves, I see neither pleasure nor honor in it. I see only a culpable loss of time, and mortal weariness." In the meantime his studies went on, and his fa-	her, then French ambassador at Stockholm, via Bel-
gium and Holland, lingering on the way to every thing worth seeing, and duly recording his impressions as they arose. Received at once into the gay circles of the Swedish capital, he was with difficulty induced to lay aside his dress coat, his fine horse and other accou-
trums, but at last a sufficient number of his friends and ac-
trums gave offence to the light-hearted and haply frivolous companions who were forced upon him; he was voted a prig; and it was not till some time that his really gentle and unassuming nature began to be recognised. But if Charles was formal on the surface at this time, in his letters and memoirs, he was really a young man of remarkable promise, a child of the gran-
deur of his youthful aims, he was yet sharply observ-
ent, as he always was, and his journal contains "an extremely lively sketch" of the Swedish court and its surroundings. He studied also carefully the institu-
tions of Sweden, as may be seen from the article he published on the subject shortly after. He besides devoted himself to the study of philosophy, and by advice of Cousin spent much time in the reading of Kant, whom he found "terrifying difficult," as he him-
self tells us, and not by any means a congenial study. On August 4, 1828, he records in his private note-
book, "God and liberty—these are the two principal motive-
powers of my existence. To reconcile these two per-
fec tions shall be the aim of my life." "We call es-
special attention to this phenomenon," says the re-
viewer of Mrs. Oliphant’s work, "for it is the best
answer to the imputations so frequently levelled at his consistency. His probable liability to them even then
awakened upon him: "What shall I do? What will
become of me? How shall I reconcile my ardent pa-
triotism with religion?" He would neither have found
nor feared any difficulty of the kind, if he had been
innocent religion in the broad sense of the term. He was clearly sus-
cpicuous on the delicacy of reconciling love
of country with ardent, uncompromising devotion to the
Catholic Church. In August, 1828, he records a fixed
resolution to write a great work on the politics and
philosophy of Christianity, and, with a view to its com-
pletion, to waste no more time on the politics or history
of his own time. Three notes of admiration in red
ink are set against this entry in the original journal.
He attended the debates in the Chamber of Peers, and
found them d’une médiocrité effrayante. In fact, his
thoughts, his plans, his subjects of interest were those of
a matured intellect, of a formed man, who felt "cab-
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"to address him, a few years after his return to Paris,
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Justly calls the most fatal of all maladies. Do not despair of the cause which you have adopted, or give up sound principles, because a generation without faith and without soul seem to dishonor them by pretended attacks. On the contrary, it is by being a Christian that he was finally convinced for Roman Catholic Ireland, and resolved to make a journey to that country in order to fit himself properly as historian of the Green Isle; this, however, was prevented by the sudden illness of a sister, who died at Beacons, Oct. 29, 1829, in his arms but a few hours after he had resolved to set out. His passion for the missioneer was unresisted, and this sudden removal threw him into a deep melancholic state. He was now more than ever interested in religious subjects, and was even inclined to take holy orders. But he finally forsook this plan, thought of studying law, and, under a passing impulse, even of joining the army of Algiers, a folly to which in after-life he thus pleasantly alluded: "Je suis le premier de mon sang qui n'ai guéroyé qu'avec la plume." He had no real military ardor, and the pen in his hand proved a far more trenchant weapon than the sword.

In this restless state, utterly unable to make a choice for life, he wrote an article on Sweden, and presented it to the learned Protestant Guirot for publication in the Revue Française, of which Guirot was editor. Though exception was taken to parts, and much erased that the young would-be littérateur thought best, the article was printed, and at once established his fame as a writer. His editors, found his new literary friends rapidly multiplied, and he counted among his most intimate associates Lamartine, Saint-Beuve, and Victor Hugo, "then the poet of all sweet and virtuous things," continuing the hope of "a universal religious restoration and rebirth of the world." He now also became correspondent to the Correspondance des amis de l'Église, a well-known Roman Catholic periodical, for which he continued to write all his life. But, restless as he was, he could not give up the plan of writing on Ireland, and at length, in the end of July, on the very eve of the Revolution, he set out for that country. The news of the re-overthrow of the Bourbons met him at London, and he went back to Paris; not to stay, however, for his father insisted upon his quitting the scene, and he resumed his journey. We cannot touch upon his Irish visit in detail, but we must at least allude to his call at Maynooth, for the scene he there beheld had no doubt a wonderful influence on his life afterward. His horror for the oppression suffered by the clergy, the women, and the children, and that he would pass the night in it unless he was dragged out by force. "Leave me," he said to us, sitting himself on a mattress he had brought there: "I remain here alone with the law and my right." He did not give way till the police laid hands upon him; after which the seals were affixed, and a prosecution was forthwith commenced against the schoolmaster.

Montalembert's father having died soon after the commencement of these proceedings, he was entitled, by successionship in the peerage, to trial before the Chamber of Peers; and before them he appeared on Sept. 19, 1831, and there made the event memorable by one of the most brilliant and eloquent arguments in its favor, and a clear foreshadowing, not alone of the eloquence, but of the bold and uncompromising earnestness in the cause of his Church and of the common interests of religious liberty which constantly characterized his later career. After a touching allusion to his great heroine, Madame de Stael, and his expostulation on several reasons which induced him to claim the judgment of his peers, he said: "It is sufficiently well known that the career on which I have entered is not of a nature to satisfy an ambition which seeks political honors and places. The powers of the present age, both in government and in opposition, are, by the grace of God, enemies to Catholics. There is another ambition, not less devouring, perhaps not less culpable, which aspire to reputation, and which is content to buy that at any price; that, too, I disavow like the other. No one can be more
confident that the Church of Rome owed no more to absolute power than the primitive Church of Christ, or would rise the higher if cut free from its temporalities, they were not dissuaded from anything so small as an organ like L'Avenir. But they would have been unaccountably wanting in the sagacity for which Maucaluy gives them credit "had they not penetrat-
ed to the fallacy of such arguments at a glance, and
drawn a widely different moral from the history. They
could not shut their eyes to the fact that several
prophetic utterances of the Old Testament, and
has everywhere declined in proportion to the
spread of knowledge." The three apostles of the new
era, which they hoped to inaugurate with the direct
approval of an infallible guide, knocked at the gate
of the Vatican, were admitted into the presence of
"his holiness," but completely failed in their mission.
See LACORDAIRE; LAMENNAIS. The very Church they
wished to serve—to whose cause they had consecrated,
with such touching earnestness, all their gifts—repu-
dated their aid. The court of Rome understood its
own mission better than they did. It admitted "their
good intentions, but at the same time silenced them
as inspired by a zeal without discretion in the treat-
ment of "supremely delicate questions!" Indeed, this
was but the only consistent course for Rome to take.
It could not suffer severely orthodox followers to
pro-fess to hold upon essential points the doctrines of ad-
vanced modernism, and still with no declaration of
fratricideism with the teaching and practice of the
Church in all ages; hence the encyclical of pope Greg-
ory XVI, declaring the conviction of the writers of
L'Avenir "abominable," and fulminating anathemas
against the most sacred liberties, declaring that "free-
dom of conscience is a mortal pest." This was every-
thing but a flattering and brilliant solution, yet the
triumvirate meekly submitted. Outwardly three
were equally actuated by that sense of duty which Ro-
man Catholics are wont to place as highest—of bowing
reverentially and unqualifiedly before the wisdom of
the papal incumbent, as "the voice of God in the
flesh," but in the inner camp there was a terrible
struggle. -To Montalembert the whole case was a mat-
ter of but little moment after all—certainly of much
less moment than to the other two. True, his faith
was not less sincere or ardent than theirs, but he was
as yet merely a young writer; the other two were
labourers in the vineyard, priests of the cross who had
already reached through the whole Catholic world, and
had brought him back many distinctions. In vain did
Lacordaire offer to submit quietly, and argue that they
should act consistently, as there was only one alterna-
tive from the first—"Either we should not have come,
or we should submit and hold our peace." Montalem-
bert and Lacordaire forever after acted on this plan,
and held their peace; but Lamennais's submission
was hollow and formal, and it wanted only (as
was afterwards apparent) an opportunity to be dis-
dainfully ignored. See LAMENNAIS. We as Protes-
tants, unaccustomed to such Catholic submission,
did not appreciate the true worth of the process of
reasoning these men contrived to reconcile absolute submission to the Romish Church with the
defence of that which she has again and again emphati-
dally denounced and condemned. "The conduct of
Lamennais," as the Brit. and For. Rev. Res. (October,
1863, p. 726) has well said, "is always as serious and con-
sistent than that of his two disciples. They, proclaiming
themselves the faithful and obedient followers of an
infallible Church—which says to its disciples, 'I am
the truth; it is in me, in me alone; to seek it else-
where is heresy and rebellion'—accepted a part of her
doctrine and rejected a part. They had but this at-
tempt to reconcile the Church with the tendencies of
the age, to unite Republicanism and Romanism, was
condemned by Rome herself, and that he must choose
between the two, broke with Rome, and proclaimed
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himself ready to combat and to suffer for what he deemed, however erroneously, the cause of justice and humanity. He broke with a Church which had lost to him the meaning of regeneration, and of the means of regenerating mankind, while they professed implicit submission. But his schism was at least logical and consistent; their submission partial and absurd. He and the Church were thenchored in direct antagonism; while they, its submissive sons, for the rest of their days, set on each other the plan which Lamennais had traced in the columns of L'Avenir, which Rome had emphatically condemned, and which its author had abandoned as impracticable. He gave up Rome because he found her claims inconsistent with those of humanity; they attempted to save her in spite of herself—to reconcile her with the wants and aspirations of the age—to put new cloth into old garments, new wine into old bottles. Yet we cannot but believe that both master and disciples were sincere and disinterested in their conduct: the former in his schism, the latter in their submission. No one certainly can be believed to have known anything of either Lacordaire or Montalembert who would suppose for a moment that these men were influenced by any mere personal considerations. No men probably ever acted under a higher sense of duty, only they never thought of duty in the case apart from the pope. When they saw what the result was likely to be, they were not surprised that the pope should lose his knee. "The position," says a writer in Blackwood (Nov. 1872, p. 603), "is intelligible, but hardly great or magnificent. Submission may be heroic in a grave practical crisis which admits of no argument, but it is hardly so in questions of truth and right, which have roused the conscience as well as the judgment to vigorous action. We confess to following Lamennais in his disdainful retirement with far more interest than we contemplate the Catholic submission of his colleagues. Duty loses its higher heroism when it loses individuality, and passes into blind self-surrender." Lamennais's publication of Paroles d'un Croyant caused Lacordaire to step forward in defence of the papacy, and this left Montalembert, who had stood by Lamennais through good and evil report, no alternative but to concur with Lacordaire in separating from him. Hereafter the three men stand apart, Lamennais the propagator of a socialist theory, Lacordaire the convert of Christ, and Montalembert the student of mediæval institutions.

His journalistic career being cut short by papal disapproval, and himself unable to enter political life for lack of age (the peerage begins at twenty-five), Montalembert now went abroad to travel, mainly in Germany, to study the preservation of Roman Catholicism as well as monuments of its history in that country. It was during one of his frequent tours of inspection of mediæval buildings and monuments that he was inspired with the conception of his first sustained and eminently successful effort in literature, the history of St. Elizabeth (Histoire de Ste. Elisabeth de Hongrie [1861]; translated and adapted by Mrs. St. Hildreth, 1865). The opening sentences of the introduction to this work are so characteristic that we quote them here: "On the 19th of November, 1833, a traveller arrived at Marbourg, a town in the electorate of Hesse, situated upon the beautiful banks of the Lahn. He passed to examine the church, which was celebrated at once for its pure and perfect beauty, and because it was the first in Germany where the pointed arch prevailed over the round in the great renovation of art in the 13th century. This church bears the name of St. Elizabeth, and it was on St. Elizabeth's day that he found himself within its walls. In the church itself (which, like the country, is devoted to the Lutheran worship) there was no trace of any special solemnity, except that in honor of the day, and, contrary to Protestant custom, it was open, and children were at play in it among the tombs. The stranger roamed through its vast, desolate, and devastated aisles, which are still young in their elegance and airy lightness. He saw a peaceful and a pretty young woman in the dress of a widow, with a gentle and resigned countenance, holding in one hand the model of a church, and with the other giving alms to a lame man. . . . The lady is there depicted, fatter than in all the other representations, stretched on her bed of death to weep over priests and nuns; and, lastly, bishop exults, according to the Pharaoh of ancient Egypt, who perceived in the death of his own. The traveller was told that these were events in the life of St. Elizabeth, queen of that country, who died on that day six hundred years ago in that very town of Marbourg, and lay buried in that very church."

After his first visit to the church, Montalembert with great difficulty sought out a copy of "Life of St. Elizabeth," of which he possessed himself as a prize; and though he found it "the cold, lifeless composition of a Protestant," the sympathetic chord was struck, and he set about the study of her career with hourly increasing eagerness, consulting traditions, visiting every place that she had bellowed by her presence, and ransacking all the books, chronicles, and manuscripts in which mention was made of her, or which threw light on her contemporaries or her age. He spent his days and his nights in the preparation of the work, and it need not surprise us, therefore, that the book came at the most opportune time—just when the most valuable and most characteristic in the book is that which elucidates her age, especially the Introduction (135 pages royal 8vo), in which he seeks to prove that the 13th century, in which she flourished, has been shamefully calumniated; that it was not merely the age in which the papacy attained its culminating point of power and glory, but the age in which Christian literature and art—that is to say, what he deems the best and purest literature and art—approached nearer to perfection than they have ever approached since or are likely to approach again. This clearly manifests that though his historic insight was fine, minute, and picturesque, he yet lacked depth of historic judgment, and strength and range of sympathy. Here as everywhere fact, with its complex variety of association and breadth of human interest, was not so attractive to him as sentiment, and the curious personation with which it can invest the most obvious realities.

With great success in the acceptance of outline and charm of portraiture, Montalembert's life of St. Elizabeth does not gainay this judgment.

On his return from Germany, Montalembert married, in the celebrated Flemish family De Merode, a sister of the now greatly renowned Monsignore de Merode, and subjected his wedding-trip to a tour of Switzerland and Italy. He then settled at Paris, and having succeeded to the peerage in 1885, he now fully entered upon his distinguished political career. Though not entitled to the right of voting until thirty, Montalembert was yet entitled to a seat, and in consequence to a participation in the debates, and in these he took a lively and flourishing part. He was a power in the opposition of no common rank, as well as a man of principle. He broke ground as a debater in September, 1885, in behalf of the liberty of the press, followed by other speeches, all of a liberal tendency. But his great aim at this time was the successful issue of the work which he had intended to bring before the people of France—viz., the liberty of the Church; struggling mainly in behalf of an educational system free from the state and in alliance with the Church. In its behalf he dared to say anything which he felt to be the truth. "He could," says Sainte-Beuve, "utter with all freedom the most passionate pleadings for the truths of his own creed and only the excess of his youth. He could develop without interruption those absolute theories which from another mouth would have made the Chamber shiver, but which pleased them from his. He could even give
free course to his mordant and incisive wit, and make personal attacks with impunity upon potentates and ministers. . . . His bitterness—and he was sometimes bitter—from him seemed almost amity, the harsh-ness of his language being disguised by the refinement of his manner and his perfect good grace. "It was a sight full of interest," says another, "to see this ardent, enthusiastic, impetuous young man rise in the midst of the Chamber of Peers, composed almost entirely of the relics of past conditions of society—men grown gray in public business, conversant with politics, and anxious with experience to destroy enthusiasm—and disturb with the accents of an impassioned voice the decent calm, the elegant reserve, and the polite conventionalities of their habitual discussions, as he vindicated the rights and interests of that religion which was said to have no partisans but old men, and no life but in the past." Montalembert did not, indeed, shine by lofty sustained imagery, like Burke and Grattan, the objects of his early admiration; nor by polished rhetoric, flights of fancy, or strokes of humor, like Canning. His strength lay in earnestness, ready command of energetic language, elevation of thought and tones, rapidity, boldness, conviction, passion, heart. His vehemence, his vie vivace, was power: when he warmed to his subject, he carried all before him with a rush. He had all, or almost all, that is comprised in the action of Demoiselles.

But as an author also Montalembert was now greatly enriched by the publication of a large share of his Mediall Art (Du Vandalisme et du Catholique dans les arts [1840]) and a "Life of St. Anselm" (Saint Anselme, fragment de l'Introduction à l'Histoire de St. Bernard [1844]). In 1845 he began to develop an un-usually great activity in the debates of the Chamber of Peers, and he delivered some masterly speeches on such general questions as the liberty of the Church, Instruction and education, the theory and constitution of the monastic orders, and the affairs of Poland, in which he always took a deep interest. Towards the close of the same year, while staying at Madeira for the sake of his health, he published Du Devois des Catholiques dans la Question de la Liberte d'Enseignement. This was followed by his celebrated Letter to the Cambridge Camden Society, designed to dispose the attempts made by that society to identify the Reformed Church of England with that of the continental Church of the Roman Catholicism of continental Europe. In 1847 he delivered his celebrated speech on the affairs of Switzerland, in which he distinctly foretold the revolution which broke out among the continental nations in the year following; and his brilliant Discours sur les affaires de Rome, delivered in 1848 after the popular peak, was received with a triple salvo of applause by an audience which sympathized but coldly with his views. After the revolution of February, 1848, the department of Doubs, in which he held property, elected him its representative to the National Assembly, from which he proceeded to the Legislative Assembly, where he uniformly acted true to his professions as well as the views and interests of the Roman Catholic Church. He worked hard as a member of the commission which, under many difficulties and compromises, prepared the new law of education known as the "Loi Falloux" (and which he might have excused from thinking ought to have been the "Loy Montalembert"); but his influence was even at this time due in the main to his powers as an orator. Like many other men of the oratorical temperament, he was not fitted for parliamentary diplomacy and intrigue, or the many acts behind the scenes by which political power is often acquired and maintained. It is thus that the estrangement of the extreme section of the clerical party from him after the passage of the educational law is to be accounted for. He called this settlement of the question the "Concordat d'Enseignement," and believed himself a valuable servant of Rome. But the Ultramontanes designated it as a base compromise of the best interests of the Church. The very paper which he had been mainly instrumental in raising up—L'Univers—denounced it as the most dishonorable law in the most virulent language. Thus it is evermore in the Church of Rome. Her most devoted members, if happily they do the bidding of the Ultramontanes, are applauded, and they who, while seeking earnestly to serve the Church, should yet fail to accomplish all that is demanded, are condemned and ignored. See M.A.V.R.C. 211.

Although Montalembert lost the support of those upon whom he had reason to lean, he now found, as every honest man is sure to find, support from all classes, and he enjoyed further successes. Yet none of these elated or even satisfied him. He had dedicated himself to the interests of the Church, and failing to gain that support from the source to which he believed himself entitled, he finally in 1852 determined to close his political life. He was notsuperseeded in the Legislature until 1857, yet his political activity may be said to have closed in 1852. And now that he was free to consider past and the part he had played, the bitter truth broke upon him that he had been acting for Romanism against liberty, and for the remainder of his life he determined to struggle manfully to repair or atone for his mistake. That he failed utterly it will not be necessary to state here. He lived in his defeat. He labored the rest of his life in the striving for truth and right, as we shall see presently. At the outset of his political career under the republic he had avowed democratic sentiments, and voted against Napoleon's admission to the Assembly; but when the Bonapartists turned defenders of Rome, Montalembert reformed his position, was wavered, and he for some time favored the Imperialists. After the confiscation of the Orleans property he ignored the Bonapartists, and it was therefore no small mark of distinction which he received at this time from the Academy by election to its membership. In 1854 he was engaged in the publication of L'Avenir politique de l'Angleterre (transl. in 1856), which aims to show that the future prospects of England would be improved by a resumption of intercourse with Rome; and this leading idea he pursues through an infinity of digressions and speculations, interspersed with various particulars which exhibit the riches and power of his mind, and his political institutions. He was bitterly assailed on both sides of the Channel, especially for what he said about the churches; and in a letter dated La Roche-en-Breny, Jan. 8, 1856, he wrote, "This act has been, and deserves to be, looked upon as an act of folly. There is nothing to be done but to contend against Bonapartist Europe in the New World with the whole weight of religious prejudice against Protestant England, and of political prejudice against English freedom or English ambition." What turned out an act of still greater foolhardiness was an article in the Correspondant of October, 1856 (published separately in England), entitled Un Despotisme l'Inde ou le Despotisme l'Amérique, which he pronounced the very essence of such exaggerating allusions to the Imperial régime which it provoked a prosecution. In brilliant and enthusiastically admiring pictures he drew the social and political institutions of Britain, for the purpose mainly of covertly contrasting them with the condition of his own native land. He was defended by Bouveret, and gave his own evidence as to the exact meaning of the inculcated passages, which no English judge or jury could have held libellous, but he was found guilty, and the sentence on him was six months' imprisonment with a fine of 3000 francs: one month's imprisonment and a fine of 1000 francs was imposed. The sentence, after being confirmed on appeal, was gladly remitted by the emperor; so that the prosecution proved a signal triumph to Montalembert in all respects, and had the singular advantage of presenting him for the
last time before the world in the attitude which above all he would have probably most desired—of an advocate for the freedom of the press.

The first volumes of his work are replete with his man’s life was entirely devoted to literary labors. He had for twenty years earnestly inquired into the medieval institutions and characters, and in 1869 brought out the first two volumes of Les Moines d’Occident depuis Saint Benoît jusqu’à Saint Bernard (transl. into English by Mrs. Olliphan, Edinb. 1861 and sq.). The whole Western world, Protestant and Catholic,Romanianism in his oration before the Roman Catholic Council held at Mechin, and afterwards published in a separate form under the title of L’Eglise Libre dans l’Etat Libre (Paris, 1868, 8vo). As in the Chamber of Peers and in the Assembly, so also at this time count Montalembert’s orations proved highly interesting, both on account of their eloquence and the force of their sentiments, as well as because they contain so strong an advocacy of the principles of religious toleration. Yet it was inappropriately said by a Protestant journal in 1864 that in these discourses he appeared not as the exponent of the doctrines of the Church of Rome, but rather as an opponent and impugner of her teaching and authority. No doubt this was not his intention; quite the contrary. Yet in these speeches we Protestants can only see that he praises what she condemns. He affirms what she denies. He claims as a right for every man what she refuses to accord to any. He, a devout Roman Catholic, defends doctrines which the head of the Church denounces as ‘fatal,’ and as ‘works of Satan;’ and, so far at least as these doctrines are concerned, distinctly and unequivocally despises and denies the authority of the Church. In short, in these speeches count Montalembert has shown himself a real ‘Protestant’ (Brit. and For. Rev. April, 1864, p. 337).

The foolhardy move of 1869 to establish the infallibility dogma was the first occasion on which Montalembert rose in direct antagonism to the papacy. He clearly saw that the Jesuits were scheming the plot, and he boldly descended into the lists, and dealt vigorous swats and volleys all around. Perhaps in his whole long and illustrious career Montalembert never committed a more courageous act, nor ever clothed lofty and noble thoughts in nobler and loftier language, than he did in his letter of Feb. 28, 1870, addressed to a friend in England, and published in the London Times, March 7, 1870, in which he declared himself against the absolute tendency in the Church; yes, he even boldly and uncompromisingly declared that he ‘gloried’ in counting as his colleagues in the Académie Française two such great and good champions of truth as the bishop of Orleans and father Gratry. Count Montalembert denounced the dogma of infallibility as ‘idolatrous,’ quoting in support of the word ‘idol,’ as applied to the pope, a most remarkable letter written to him seventeen years ago by the (then) archbishop of Paris, Mgr. Silbou. “Nothing,” said a correspondent of the N. Y. Nation, under date from Paris, March 7, 1870, “is stronger or more decisive in this as in other serious questions of the day, than what has yet appeared on this terrible Roman question as this letter of count Montalembert. It will be read wherever the French tongue is spoken, and it will support and console all right-thinking, high-minded Catholics—but the obloquy that will be cast upon M. de Montalembert will be an open and public one. He perceived the bare truth when he says that the ‘Tyrant of Abuse’ will be lavished upon him. It will be so unlimitedly, and it will require all the genuineness of his faith and all the chivalry of his nature to bear what will be his inevitable fate.” Of course such an act was enough to eclipse all the services of a lifetime. He had dared to go to the ground with a look of distraction on the last worldly appearance of a dearly beloved daughter or sister.” Yet it never once occurred to this warm-hearted, noble-minded man that a system which inflicts such agony on so many innocent sufferers, which condemns to the chill gloom of a cloister what the world calls life—that which runs counter to the whole course of nature—may be wrong.
to have given in his unconditional adhesion to what confessedly he did not understand. "And God does not ask me to understand. He asks me to submit my will and intelligence, and I will do so."

This concession even failed to satisfy Rome. The atonement was not sufficient for the crime he had committed; and the highest tribute of ecclesiastical respect which the Church accords to a faithful son was denied to his memory, and his name was blotted out of the Church's whole life to her cause, who had dared impossibilities for her sake, who had given up to her what she was meant to be for mankind, and thereby abdictated that place among practical statesmen and legislators which, apart from her blighting influence, his birth, his personal gifts, his high and rare quality of intellect, and eloquence, his elevation of purpose, his nobility of mind and character, must have won for him (comp. Italian correspondence of the N. Y. Tribune, under date of March 25, 1870).

No wonder that we are told by the Tribune correspondent that "the feelings awakened in society were very strong both among the clergy and laity, one of the former, a bishop, saying, 'I would have gone to Paris to attend a service,' and another, speaking of prohibition, observed, 'Ce n'est pas un crime, mais c'est une faute.' And well might the Tribune editorial add that "count de Montalembert filled too large a space in the esteeem and admiration of his co-religionists, and of the world, of the political and literary; not to be accorded a special chapter of remembrance."

Montalembert was a man whom title, gifts, accomplishments, fortune, united to make illustrious. The opposite in many respects of his great contemporary, Sainte-Beuve, who preceded him a little while before the tomb, he laid down his life, with all its brilliancy and all its latter suffering, upon the altar of his faith.

"We are dying of the same disease," Sainte-Beuve is said to have remarked: "only I trace it to nature, while Montalembert will ascribe it to Providence." The man was not shallow who saw in life religion and in death Providence; and it will not be difficult to say which of the two great men has left the most earnest example. Well has it been seen that "a brave or more chivalrous spirit never passed from earth. He was a veritable "miles Christi"—Chevalier de l'Eglise—as he liked to describe his monastic heroism. He was much besides a picturesque historian, a eloquent orator, a keen and in many respects enlightened politician; but his religious chivalry was the essence of his nature. No monk of old ever consecrated himself with a more cordial devotion to the service of God and the Church. No knight ever fought more gallantly for the cause of his heart and conscience. Shall we say, in his view especially of his last words on the doctrine of infallibility—which he struggled against to the last, and yet was prepared to accept when once proclaimed—no hero of the cloister ever offered as the sacrifice and service of his faith higher powers or a more entire sacrifice?

Montalembert knew how to be modest. He was not too much the picture of a saint. He was a man of the world, irrespective of religious difference of opinion, can unite in praise of Montalembert. "He was the very personification of candor. He had not a shadow of bigotry; he hated intolerance; he shuddered at persecution; he had none of the arrogance or unbecoming harshness of the dogmatist; he was singularly indulgent to what he deemed error; the utmost he would accept from the temporal power, from the state, was a fair field and no favor; the Church, he uniformly maintained, far from having any natural affinity with despotic power, was to be thrown into an atmosphere of freedom; while liberty, rational liberty, was never safer than under the protecting shadow of his branches."

- Naszam Libertas gratior ezstat
Quam sub rege plus

If he waved the consecrated banner of St. Peter with the one hand, he carried La Charte, the emblem and guarantee of constitutional government, in the other; and St. Peter's key and the key of the Church. Speaking of his death in thezbilding if no higher or more useful moral could be drawn from them than that it is possible to reconcile a dogmatic, damnable, exclusive system of belief with generosity, liberality, Christian charity, patriotism, and philanthropy" (Lond. Qu. Rev. April, 1878, p. 219, 229).

Among publications of his not yet mentioned deserves to be alluded to his Des Intérêts catholiques au dis-neuvième siècle (Paris, 1852, 8vo), which gives a rapid and brilliant, though one-sided, review of Catholicism throughout the whole of Europe in that day as compared with what it has been in the fifty years, maintaining that upon the whole the progress made is deep, sound, and likely to be lasting; in the same work he expresses himself strongly on the political changes that had taken place in France, and on the language of the French press in their regard, and thus this publication largely resembles the Political Future of England spoken of above. It was translated and published in English in 1855. He also republished two articles from the Correspondant—Pie IX et Lord Palmerston and La Paix et la Pâtrie, and a review of the memoir of the duke of St. Simon. He was a frequent contributor to the Revue des deux Mondes and the Encyclopédie Catholique.

See Sainte-Beuve, Cauvier du bundle, vol. 1; Nettetment, Histoire de la Littérature Française; De Loménié, M. de Montalembert, par un Homme de Rien (Paris, 1841); Mme. Oliphant, Memoir of Count Montalembert, etc. (Edinb. and Lond. 1874, 2 vols. 8vo); Duke d'Aumale's Éloge sur Montalembert, read in the Academy on April 4, 1873, and the periodicals quoted and referred to; Lond. Qu. Rev. April, 1856, July, 1861; Edinb. Rev. Oct. 1861; North Brit. Rev. Aug. 1861; Blackwood's Magazine, April, 1870; also Le Temps (Paris, March 15, 1870; Le Journal des Débats, March 15, 1870. The catalogue in the Bibliothèque Nationale, and his other writings, including his pamphlets and contributions to reviews, in the Revue Bibliographique Universelle, fills five closely printed pages of small type.

Montalto, Elias, a Jewish savant, was born in Portugal in the second half of the 16th century, and professing Christianity, went under the name of Felipe or Filofeo. About 1598 he went to Italy, where his medical skill and fame attracted the attention of Constanza de Castilho. He was appointed as principal physician to Mary de Medici, queen of Henry IV of France, and this obtained for him the free exercise of his religion. He was subsequently physician and counsellor to Louis XIII, and died at Paris in 1616. The queen caused his body to be embalmed, and it was conveyed into Holland by some of his Jewish relations who had about him. Montalto not only wrote some esteemed medical works, but also a theologico-apologetical book in the Portuguese language, wherein he defends Judaism against Christianity—a Lire Foyato, ii, 388 sq. He also wrote a tract on Isa. Ili, and on Daniel, which is still in MS. See Fürst, Bibl. Jued., ii, 388 sq., and über Judaica, 1867, p. 233; Collin, Dictionnaire des Juifs, Gesch. u. Literatur (Berlin, 1872), p. 100; Basnage, Histoire des Juifs (Engl. transl.), p. 676; Lindo, Hist. of the Jews in Spain, etc., p. 382 sq.; Grütz, Gesch. d. Juden, ix, 251, 524; x, 10; Kayserling, Gesch. d. Juden in Portugal (Leipzig, 1867), p. 274 sq., 268, 399; Stopf, D. Jüden in Portugal, 1867, p. 527, 201; his essay, "Drei Controversen," in Frankel's Monatschrift, 1858, p. 923 sq.; Zunz, Die Montatage des Kalendariums (Berlin, 1872), p. 9; Geiger, Jüd. Zeitung für Wissenschaft u. Leben, 1867, p. 184 sq.; 1868, p. 158 sq. (B. P.)

Montani, Giovanni-Giuseppe, an Italian theologian, was born at Pesaro about 1655. He was descended from a noble family; joined the Society of Jesus at Rome, and taught in the schools of that order moral the-
ology with so much success that persons came from distant parts to consult him. He revised and corrected a work of P. Felici, and read many additions to it, that he drew mostly from the decrees of the sacred congregation and from the bulls of Benedict XIV, and published it under the title **Vetuste de Montalban** (Rome, 1755, 4to; 2d ed. Venice, 1761). He died in 1760. See Richard et Giraud, **Bibliothéque Sacrée**.

**Montanists.** See Montanists.

Montanists, a Christian sect, is now generally believed to have arisen in Asia Minor about the middle of the 2d century A.D. But little if anything is known of their earliest history. It is apparent, however, that as a sect they embodied all the ascetic and rigoristic elements of the Church of the 2d century. As Christianity had gradually become settled in humanity, "its supernatural principle being naturalized on earth," prophecy and miraculous manifestations were believed to be past. The Montanists, however, came forward to declare a continuance of the miraculous gifts of the apostolic Church, and proclaimed that the age of the Holy Ghost and the millennial reign had been established in the village of Perga, in Western Phrygia (Ephesus), and that the New Jerusalem was to be built in New Jerusalem. Those who followed the Holy Ghost, speaking through these new prophets, were held to be the only genuine Christians, and were to form the Church. They were the **pneumatici**, the spiritually-minded; and all the opponents of these new revelations were the **psycchi**, the materialistically-minded. As a sect they condemned the second marriage, considering wedlock a spiritual union, sanctified by Christ, and intended to be renewed beyond the grave. They expelled from the Church all that were guilty of notorious crimes, imposed rigid fasts, advocated celibacy, encouraged martyrdom, allowed of divorce, and held it unlawful to fly in time of persecution. Such a principle of third-rank revelation, while they did not directly separate from the rest of the Church, they esteemed others very imperfect Christians, and deemed themselves a spiritual Church within the carnal Church. The Christian life was by them not merely referred to a miraculous beginning, the intervention in history of a reparative and saving power, inaugurating a new and final historical development. No, there must be nothing less than a perpetual miracle; everything would be lost if the concurrence of natural activity, of patient labor, were for a moment admitted, if the conditions of a slowly progressive development were not recognized. The Montanists thus conceived religion as a process of development, which they illustrated by the analogy of organic growth in nature, distinguishing in this process four stages: (1) natural religion, or the innate idea of God; (2) the legal religion of the Old Testament; (3) the Gospel during the earthly life of Christ; and (4) the revelation of the Paraclete; that is, the spiritual religion of the Montanists, and accordingly they called themselves the **vivifiacorii**, or the spiritual Church, in distinction from the psychical Catholic Church. This is the first instance of a theory of development which assumes an idea which is later declared to be primary. The Montanists, however, conceived religion as a process of development, which they illustrated by the analogy of organic growth in nature, distinguishing in this process four stages: (1) natural religion, or the innate idea of God; (2) the legal religion of the Old Testament; (3) the Gospel during the earthly life of Christ; and (4) the revelation of the Paraclete; that is, the spiritual religion of the Montanists, and accordingly they called themselves the **vivifiacorii**, or the spiritual Church, in distinction from the psychical Catholic Church. This is the first instance of a theory of development which assumes an idea which is later declared to be primary.

"The unconscious organ through which a peculiar mental tendency, which had developed itself in various parts of the Church, expressed itself with clearer intelligence and greater strength" (Antigone). Indeed, there was much in the system which their pretended revelations were employed to establish, not only well adapted to take root and flourish among such a people as the Phrygians, but also sure to find in every country persons prepared to receive it by previous habits of mind. "It was attractive to the more rigid feelings, by holding out the idea of a life stricter than that of the Christians; to weakness, by offering the guidance of precise rules where the Gospel had only laid down general principles; to enthusiasm and the love of excitement, by its pretensions to prophetic gifts; to pride, by professing to realize the pure and spotless mystical Church in an exactly defined visible communion; and by making the mothers of nations" (Quidor, p. 105). Such was the fundamental error of Montanism; it did not recognize the supernatural as taking possession of the natural order, penetrating and transforming it; it marked out the two domains as in direct and constant opposition. The Montanists, then, believed in the constancy of supranatural phenomena within the Church. The miraculous element, particularly the prophetic ecstasy, was not removed; on the contrary, the new revelation was greater, and they considered those only to be true or perfect Christians who possessed the inward prophetic illumination of the Holy Spirit—they, indeed, were the true Church; and the more highly gifted were to be looked upon as the genuine successors of the apostles. They thus asserted a claim to universality, which the Church which they considered for her own interest to reject; since she left the effort after extraordinary holiness to the comparatively small circle of ascetics and priests, and sought rather to lighten Christianity, than add to its weight, for the great mass of its professors.

According to Apollinaris of Hierapolis (quoted by Eusebius in his *Ecclesiastical History*, ch. xvi), the earliest Montanists were exclusively Phrygians; but this is not correct, though it is easy to see, from what we have said in the article Montanus, why his views should have laid strong hold on that race of exiles from Galatia (Phrygia, Asia Minor). A correspondent of the Church who was conversant, for her own interest, to reject; since she left the effort after extraordinary holiness to the comparatively small circle of ascetics and priests, and sought rather to lighten Christianity, than add to its weight, for the great mass of its professors.

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curred about A.D. 200, and the treatises which he wrote after that important period in his life give us the clearest picture of the spiritual character of Montanism; for he carried the opinions of the sect to their utmost length of rigid and uncompromising severity, though at the same time on the great fundamental points in which the Montanists did not differ from the Church he continued, as he had before been, one of the ablest champions of scriptural truth, and one of the mightiest opponents of every form of heresy.

Montanism, it is apparent, then, must be treated as a doctrinal development of the 3d rather than of the 2d century; for though the history of the sect may be dated back to the middle of the 2d century, it remained for Tertullian to give definite shape to Montanism, and it is he who has left us the words through which the Montanists (or Tertullianists, as they were also called in Africa) in the 3d century, continuing to flourish as a sect until the close of the 6th century, and all this time being the subject of legal enactments under all the successors of Constantine down to Justinian (A.D. 580).

As a doctrinal system, Montanism in its original inception agreed in all essential points with the most catholic teachings, and held very firmly to the traditional rule of faith. This was acknowledged even by those who were opposed to Montanism (compare Epiphanius, *Her. xxviii, 1*). Nor is this to be wondered at. "For Montanism," he says, "does not essentially differ from the Christian faith; it is not a departure from the faith, but a morbid overstraining of the practical morality of the early Church. It is the first example of an earnest and well-meaning, but gloomy and fanatical hyperchristianity, which, like all hyperspiritualism, ends again in the flesh... Its views were rooted neither (like Ebionism) in Judaism nor (like Gnosticism) in heathenism, but in Christianity, and its errors consist in a morbid exaggeration of Christian ideas and demands." It is true also that the Montanists combated the Gnostic heresy with all decision, and, through Tertullian, contributed to the development of the orthodox doctrine of the Trinity, in asserting against the pantheism the personal distinctions in God, and the import of the Holy Ghost. Yet this orthodoxy in the substance of its doctrine did not give Montanism the right to claim its place in evangelical Catholicism, for it was itself a principle of implacable and irreconcilable exclusion. Though first seen and felt only in the field of practical life and discipline, this Montanist movement, coming then into conflict with the reigning Catholicism, finally and consistently carried out, broke to some extent into the province of doctrine, and thus proved true the theory that "every schismatic tendency becomes in its progress more or less heretical" (Schaaff).

The Montanists were especially distinguished from the Church catholic as its assertion of the contumacy of prophecy, and hence it went generally under the name of *nora prophetia*. Now there was nothing heretical in the simple doctrine that charismata had not ceased in the Church; but there was heresy in the doctrine, which the Montanists espoused, that these charismata introduced a new dispensation superior to that of Christ and his apostles. That Christ, who came to fulfill the law and the prophets, and promised his Holy Spirit to his apostles to guide them into all truth, bequeathed to his Church only an insufficient morality, and a dispensation which needed to be supplemented by the Paraclete of Montanus, is utterly inconsistent with a true reception of the doctrines of the Church catholic and of the Holy Ghost, who spake by the prophets. This distinction in Montanism between the Paraclete and the Holy Ghost is not a distinction (or difference, rather) of person or nature, but of the dispensation it was calculated to uphold. The Paraclete was a new dispensation following a partial bestowal for an imperfect and temporary revelation. It may be compared, and is virtually compared by Tertullian in the passages cited above from the treatises *De Monog.* and *De Virg*, *Vel.*, to the distinction drawn by St. John when he says, "The Holy Ghost was not yet given." It was the same Spirit in the Mosaic and the Christian dispensations, yet might a new dispensation be called characteristic of the larger grace of the Christian dispensation. So the Paraclete is in person and being identified with the Holy Ghost, but the larger measure of the Spirit given for the completion of Christianity introduces a distinction by which the Holy Ghost bestowed on the apostles is inferior to the Paraclete. The Paraclete is undoubtedly identified with the promised Spirit of Truth—i.e. the promised Christ, which the Church believes to have been fulfilled on the first Pentecostal day, was not fulfilled until the Spirit came on Montanus. Mosheim (cent. ii, pt. ii, ch. v, sect. 23, note), we must take the liberty of saying, entirely mistakes the nature of the distinction if his statement, "we can see no words can be found other than the third person of the Christian Trinity. This heryesy gave a character to the new disciplinary rules. It introduced also schism in its most aggravated form, asserting that the party of Montanus alone was the true Church, the pneumatici, all other nominal Chris- tians being psychics.

Montanism manifestly claimed for itself a position above the organization and regular powers of the Church, asserting as its own monopoly the continuity of revelation. Anterior revelations, to be sure, are not set aside; they are, however, regarded simply as in- complete. The Old Testament is still retained, but not with the claims, but the New Testament suffers depression, insignificance as it is no longer the final utterance of the divine teaching. It has not brought revelation to perfection; it has made, especially in the teaching of the apostles, more than one concession to human weakness, and, like Moses, it has allowed certain practices because of the hardness of men's hearts. "The Lord," says Tertullian, "has sent the Paraclete, because human weakness was not capable of receiving the truth at all once; it was necessary that the discipline should be regulated and progressively ordered, until it was carried to perfection by the Holy Spirit" (*De Virg., Velosiam*, pt. 1.). Paul gave certain instructions rather by permission than in the name of God; he tolerated marriage because of the weakness of the flesh, in the same manner as Moses permitted divorce. "If Christ has abolished that which Moses had commanded, why should not the Paraclete forbid that which Paul allows?" (*De Monog.*, i, 4). "In fine, the Holy Spirit is rather a restorer than an innovator (ibid.). Was not the new development of the revelations given foreseen and declared by Jesus Christ? The final and glorious economy of the Paraclete may, indeed, have commenced at Pentecost, but it only reached its culminating point with the appearance of Montanus; the Montanist was the heir of the apostles, and where its developments may end. Such were the principles of Montanism. Surely it were impossible to make a more serious assault than this upon apostolic Christianity. It clearly enough regarded revelation not as a fact, but rather as a doctrine or a law, and in consequence religion lost the definitive character which belongs to that which is absolute. "Inspiration," says Presseux, "which thus had power to change everything, was exempted from the restraint of all the rules of reason, as well as from the authority of the Holy Scriptures. It was admitted to be a sort of ecstasy, and its great merit, according to the sect, consisted in its bringing man into a state of complete passion. Ecstasy seized the inspired man; this is the power of the Holy Spirit which produces prophecy" (*Tertullian*, *De Anima*, pt. ii). It is a sort of God-sent madness, which constitutes the spiritual faculty called us prophecy. The sect was no longer self-possessed when it prophesies; it is in a state of ecstasy; its power is one of the Harpies. Dreams and visions occupy the principal place in the inspiration of the Montanists. Inspiration is only the harp which vibrates as it is touched by the player's finger (*Epiphanius*, *Her. xxviii, 4*). 'Man sleeps; I alone am walking,' says the Paraclete (ibid.). In such a con-
pection of inspiration, flexible natures, susceptible of keen and rapid impressions, were the chosen organs of revelation... Ambiguous and lying oracles could thus be submitted to, and must be viewed and examined by the sacred books. It is obvious that the whole of Christianity was imperilled by this doctrine of the Paraclete (q.v.). This was the fundamental heresy of Montanism, and infinitely more serious than the particular errors into which it might be led" (Heresy and Doctrine, p. 119).

The view which the Montanists took of divine inspiration led them to ignore the demands of the ecclesiastical order, and to assert the universal prophetic and priestly office of Christians—even of females. They found the true qualification and appointment for the office of teacher in direct endowment by the Spirit of God, in distinction from outward ordination and episcopal succession. They everywhere proposed the supernatural element, and the free motion of the spirit, against the mechanism of a fixed ecclesiastical order. Now they were undoubtedly right in their resistance to the encroachments of the hierarchy, and to the relaxation of discipline; but they went too far on this point, as on every other—insisting upon a Church of saints and perfect men, a standard applicable only to the invisible Church. "The Church," said Tertullian, "is not constituted by the number of bishops; it is the Holy Spirit in the spiritual man" (De Pudicitia, p. 21)—a false and dangerous doctrine, directly against the Church, where the secrets of the heart can never be judged of—where, as Presernas has aptly said, "the tares grow with the good wheat, and their separation is impossible. For the evil is not excluded by making a profession of the faith the personal condition of membership; there is no guarantee that this profession will be in all cases sincere, and, even were it so, there is no religious community in which it is not incomplete. It follows that no one such community can claim to be itself, to the exclusion of all others, the temple of the Holy Ghost; else it becomes an exclusive sect like the Montanists, who called themselves the perfect, the spiritual men, speaking scornfully of all other Christians as carnal. Their conception of inspiration, as never final and complete, moreover rendered any fixed order impossible, and destroyed ecclesiastical authority. All the elements of the faith were daily liable to change. It was impossible to divine what strange answers to spiritual questions might fall from the lips of the Paraclete (q.v.).")

The Montanists reached the point where they necessarily assumed a schismatic character, and arrayed against themselves the episcopal hierarchy. They only brought another kind of aristocracy into the place of the condemned distinction of clergy and laity. They claimed for their prophets what they denied for the bishops. The conflict of opinion between the true spiritual Christians and the merely psychical, and thus induced spiritual pride and false piety. Their affinity with the Protestant idea of the universal priesthood is clearly more apparent than real; they go on altogether different principles. (Compare Schaff, i. 267.)

As to its matter, the Montanistic prophecy related—
(1) to the approaching heavy judgments of God, a sort of visionary millenarianism; (2) the persecutions; (3) fasting and other ascetic practices, which were to be enforced as laws; and (4) as to the distinction to be made between the true and false of all sorts.

One of the most essential and prominent traits of Montanism was its visionary millenarianism, founded, indeed, on the Apocalypse and on the apostolic expectation of the speedy return of Christ, but giving them extravagant weight and a materialistic coloring. The Montanists lived up to this vivid impression in a great calamity, and looked therefore with contempt upon the present world, and directed all their desires to the second advent of Christ, which they believed to be near at hand. "After me," exclaimed one of its prophets, "there is no more prophecy, but only the end of the world" (Epiphanius, Hær. xivii, 2). The failure of these predictions weakened, of course, all the other pretensions of the system; though, on the other hand, it must be considered to the credit of the sect, a feature of their near approach of the Lord was certainly accompanied with an increase of worldliness in the Catholic Church.

But besides the prominent traits of Montanism already indicated, there remain those themes of discipline and morals which were the subject of special notice: we refer to the order and the essence of the moral character. The distinction between the two covenants was lost sight of. "The Church," says Tertullian, "blends the law and the prophets with the Gospel and the writings of the apostles" (De Præscript. § 6). The Gospel was a code, no less than the Mosaic, especially with the amplifications given to it by the Paraclete. "The law of liberty," says Presernas, "is replaced by precepts of the minutest detail. All that was not permissible was laid under a stern interdict (Tertullian, De Corona Mīsīl. p. 2), and thus vanished that noble Christian liberty which enlarges the domain of the moral principle instead of narrowing it, and takes possession of the entire life, to bring it all under its direction, and to animate it with the inspiration of love as with the breath of life" (Heresy, p. 117).

Montanism, indeed, tended to a system of growing severity; and Tertullian, moreover, gloried in that the restoration of this rigorous discipline was made the chief office of the new prophecy (De Mamm. c. 4). Nor is it to be wondered at that the Montanists raised a zealous protest against the growing looseness of the Catholic penitential discipline, which in Rome particularly, under Zephyrinus and Callistus, to the great grief of earnest minds, established a scheme of indulgence for the grossest sins, and began, long before Constantine, to absolve between the Church and the world; but, on the other hand, it must be remembered also that Montanism certainly went to the opposite extreme, and fell from evangelical freedom into Jewish legalism. It turned with horror from all the enjoyments of life, and held even art to be incompatible with Christian sobriety and humility. Above all, it laid stress upon three points: first, it exalted martyrdom with solemn fervor. It courted blood-baptism, and condemned concealment or flight in persecution as a denial of Christ: "For if persecution proceeds from God, it is in no way their duty to flee from what has God for its author; it ought not to be avoided, and it cannot be evaded." (De Mamm. c. 4.) Tertullian was perhaps not quite so clear and perfectly expresses these ideas, and they were the ideas of the Montanists. The Church had given to martyrdom no niggardly honor, but in the spirit of its founder's teachings (Matt. xix, 28) flight was considered proper. Montanism, however, severely condemned, not only the proscription of persons (comp. Eusebius, Hist. Eccles. v, 16; Tertullian, De Fugis, § 4, iv. p. 691-697).

The same extreme severity characterizes their practice of fasting. Kaye (in his Tertullian, p. 416) sums up the differences between the orthodox and Montanists on the subject of fasting thus: "With respect to the jejunium, or total abstinence from food, the orthodox thought that the interval between our Saviour's death and resurrection was only the period during which the apostles observed a total fast, and consequently the only period during which fasting was of positive obligation upon all Christians. At other times, it is reserved with themselves to determine whether they would fast or not. The Montanists, on the contrary, contended that there were other seasons during which fasting was obligatory, and that the appointment of these seasons constituted a part of the revelations of the Paraclete. With regard to the fasts, the Montanists gave a great name to the first fast after Christmas, which they only pronounced the fast obligatory on all Christians, but prolonged it until evening, instead of terminating it, as was the custom, at the ninth hour. In the observance of xerophagia (q.v.), the Montanists abstained not only from flesh and wine, like the orthodox, but also from..."
richer fruits, and omitted their customary ablutions." (Apollonius (in Eusebius, H. E. v. 18), in this particular, simply disbelieved. This is what was lacking in the law of fasting, pointing out in these words that Montanus's offence was not the changing of one law for another, but the imposition of a law where there had been liberty. Tertullian has written an entire treatise in defence of fasting, and the objections brought against Montanism on this point show clearly the exaggerated legalism by which it was estranged from the true Christian tradition. The law and the prophets, it was said to the Montanists, were until John; fasting therefore should be a voluntary, not an enjoined act. The apostles themselves observed it, without laying it as a yoke upon any: we must not return to legal prescriptions. The command in the great text of the law is merely outward observance. Tertullian (De jejunio, c. 2 and 3) replies that nothing is more adapted to give large license to the flesh than the reducing of the law to the great commandment of love. He maintains the necessity of fasting—first, on the ground that self-indulgence led to the fall. "It is necessary," he says, "that man should give satisfaction to God with the same element by which he offended, and that he should deny himself food, which caused his fall." That fasting is agreeable to God is proved by the words full of tender- ness addressed to Elijah when he was fasting in the desert of Horeb: "behold, I have appointed a young boy, who has broken out in the mouth of the Lord," accordingly calculated for the satisfaction of the flesh. Fasting facilitates holy visions, as is proved by sacred history from Daniel to Peter, and it prepares for martyrdom; while the neglect of such ablutions leads to apostasy, by fostering the love for material pleasures. To the objections drawn from Holy Scripture, Tertullian replies by the revelations of the Paraclete, which legitimately give expansion to its obligation, and refuses to recognise any distinction between the O. and N. T., as might be naturally expected from his strictly legal stand-point (comp. De jejunio, c. 3 and 6). In his strongest protests, however, Montanism, like all ascetic doctrines, entered against the union of the sexes. It not only prohibited second marriage as adultery, for laity as well as clergy, but even went so far as to distinguish impugn all marriage, urging its faithful ones to absolute continence. Tertullian does not hesitate to compare the conjugal union to adultery, forgetting his own beautiful words about the perpetuity of marriage after death (Ad. Marc. i, c. 29, p. 639, and brands the union of sexes as caused by an impulse of lust. "Thus, then," he says, as an objection urged, "you set a brand even on first marriages." "And rightly," he replies, "for to him some is given the gift of celibacy. Thus it is good for a man not to touch a woman; virginity is the highest holiness, since it is furthest removed from adultery" (De Virg. Veland. p. 16). In his treatise on monogamy, however, Tertullian contents himself with prohibiting second marriages, taking his stand on Scripture, when he can make it sustain his view, appealing to the higher power of the Paraclete when he has to deal with the exact texts of St. Paul. The apostle, according to him, gave sanction to second marriages, but with a marked tone of antipathy, and simply in consequence of his knowledge and prophecy having been only in part. The Paraclete, however, in his new revelation, always acts in conformity with Jesus Christ and his promises. "We acknowledge," said Tertullian, "only one marriage, as we acknowledge only one God. Jesus Christ has had only one bride, which is the Church. By his example, and by the explicit command given by the Paraclete, he has restored the true nature; for monogamy dates from Eden. The priests were to have only one wife. Now, under the new economy, every Christian is a priest of Christ. No difference should be made in a moral point of view between the clergy and the laity, for the former are taken from among Christian people. Besides, how can marriage, which makes of the man and woman one flesh, be renewed? Is such an assimilation capable of repetition? Besides, the bonds between them are made and wife continue in death; they have only become married, but are becoming more spiritual." Yet Tertullian's views, though extreme, do not in this instance clearly set forth the views of all Montanists. Indeed some of them insisted that their founder taught ἀπειλωμένως—dissolution of marriage—and that Priscus and Maximilla, as soon as they recognised the spirit, abandoned their husbands. It is true Wernsdorf (see Bouth's note, Rel. Sac., i, 478) observes that Montanus's teaching was on this point not by precept, but by the example of his two prophetesses, and yet the extreme asceticism must have had a far-reaching influence even for Tertullian to advocate celibacy of the clergy. At the same time, if he has in mind Chastity he comes to recognise a morality of perfection which rises above the ordinary standard. "Permanent virginity is its highest point; abstinence from the sexual relations in marriage is akin to it in virtue." In an extreme ascetic tendency Montanism forbade women all ornamental clothing, and the wearing of shoes. Religion, it held, was even more than a vocation. Thus Tertullian urges that it be done so as not to kindle the flame of passion. "I entreat thee, O woman, be thou mother, daughter, or virgin, veil thy head: as mother, veil it for the sake of thy son; as sister, for thy brother; as daughter, for thy father. For thou dost not leave it even to the seven years of age. Compare the custom of modesty; encircle thee with a rampart of chastity. Set a guard over thine own eyes, and over those of others. Art thou not married to Christ?" (De Virg. Veland. p. 16).

The perversion of the doctrine of redemption, which is the source of all such legalism, casuistry, and extreme asceticism, as the Montanists taught, is more especially notable in the arbitrary disposition made by Montanism of various kinds of sins. In the same manner as it recognises two orders of perfection, and thus does violence to the true idea of good, so does it tamper with the idea of evil. In accordance with the words of John—"a sin not unto death"—it made a difference between sins venial and mortal, and denied that the Church had power to pardon the latter, because, as it taught, there is no possibility of a second repentance for mortal sins, and therefore no power in the Church to restore the lapsed into fellowship. Tertullian's treatise on Modesty, cast by the decree of the bishop of Rome, who had assumed the right to pardon the gravest sins, expresses the Montanist theory with perfect clearness. He does not dwell for an instant on the real difficulty of obtaining proof of true repentance, but speaks only of the comparative gravity of some sins. "Some," he says, "are beyond remission; some merit punishment, others damnation. From this difference in the offences comes the difference in the punishment, which varies according as it is exercised on account of a pardonable or unpardonable sin." He held all mortal sins (of which he numbers seven) committed after baptism to be unpardonable (De Pudicit. c. 2 and 19), at least in this world; and a Church which showed such lenity towards gross offenders, as the Roman Church at that time did, according to the corroborating testimony of Hippolytus, he called worse than a "den of thieves," even a "spelunca moechorum et fornicatorum." At the head of the black catalogue of unpardonable or mortal sins the Montanists placed adultery and apostasy. They did not deny that God could pardon them directly, or through the medium of an exceptional revelation; but on this side the grave no restoration was possible for those who had been guilty of these things. At the same time they gave the strongest pledges of their repentance. Here we have a clear departure from the grand Christian doctrine of the fulness of God's mercy, irrespective of the proportion of sin, and that the Church must suffer all to enter its fellowship who manifest "a desire to flee from the wrath to come." If Montanism taught
truly, it follows that the work of redemption is insufficient and that, in addition to repentance, a certain satisfaction is demanded of the sinner. We have hence unquestionably reached the root of the error of Montanism, from which grows its legalization and its asceticism.

The religious earnestness which animated Montanism, and the fanatical extremes into which it ran, have frequently reappeared in the Church after the destruction of its heretics. Thus, as in Novatianism, Donatism, Anabaptism, the Camisard enthusiasm, Puritanism, Pietism, Irvingism, and so on, by way of protest and wholesome reaction against various evils in the Church. And what may appear perhaps more strange, several of those very doctrines of the Montanists which in their earliest rise were pronounced heretical gradually made their way into the Church of Rome, and, with slight modifications, remain to this day a part of her creed. Thus it is to Montanism that it owes the idea of the infallibility of its council, which attempt in the same way to add to revelation. From the same source, too, it has derived its "counsels of perfection," and the distinction between venial and mortal sins. Says Dr. Newman, in his Essay on Development, a work which he would hardly care to own now, "the prophets of the Montanists prefigure the Church's doctors, and their inspiration her infallibility; their revelation, her development. and though this was written a new significance has been given it by the proceedings of the last Vatican Council (1869), which has lodged in the individual head of the Church the infallibility formerly attributed to the Church as a whole. See, however, Infallibility; Popacy."

A return to the original history of Montanism. We have stated that it probably originated in Phrygia about the middle of the 2d century, and that it spread rapidly during the bloody persecutions under Marcus Aurelius. In Asia Minor, however, it met with opposition, and the bishops and synods almost universally declared against the new prophecy as the work of demons. The same thing occurred in Syria and Egypt, and because the Montanists were prominent in the Ammonian revision of the Scriptures, as mentioned Claudius Apollinaris of Hierapolis, Miltiades, Apollonius, Serapion of Antioch, and Clement of Alexandria. The Roman Church likewise, during the episcopate of Eleutherus (177-190) or of Victor (190-202), after some vacillation, set itself against it at the instigation of the presbyter Caius and the confessor Praxeas. Yet the opposition of Hippolytus to Zephyrinus and Callistus, and the later Novatian schism, shows that the disciplinary rigorism of Montanism found energetic advocates in Rome till after the middle of the 3d century. Indeed it was some time before the Montanists formed themselves into an independent church. This was done, we are informed, by the 3d Montanist, who announced new revelations, Tertullian, and who for the publication of his, "Praelectiones," was excommunicated by the Church (comp. Gieseler, Eccles. Hist. i, 125, note 6). The Gallic Christians, Trenaeus at their head, took, it is now generally believed, a conciliatory posture, and sympathized at least with the moral earnestness, the enthusiasm for martyrdom, and the chiliasm hopes of the Montanists. The bishop of Trenaeus, Trenaeus to bishop Eleutherus at Rome to intercede in their behalf, and this mission may have induced him or his successor to issue letters of peace, which were, however, soon afterwards recalled. In North Africa they met with exten- sive sympathy, as the Punic national character leant naturally towards gloomy and rigorous asceticism. Here it secured Tertullian, who helped the gropers in the dark towards a twilight of philosophy. He is its proper and only theologian. Through him, too, its principles acted in many respects on the Catholic Church; and that not only in North Africa, but also in Spain, as we may see in the parallel development of the Church of Elvira in 306. It is singular that Cyprian, who, with his successors, upheld High-Church tendencies and abhorrence of schism, was a daily reader of Tertullian, makes no allusion to Montanism. Augustine (De haeresibus, § 6) relates that Tertullian left the Montanists and founded a new sect, which was called after him, but was through his (Augustine's) agency reconciled to the Catholic congrégation at Carthage. As a sect, the Montanists run down into the 6th century; but, as has been remarked with much truth, though the actual number of the Montanists was at one period very considerable, the importance of the sect is really to be estimated by the extent to which their character became infused into the Church. Neander attributes much of this to the great influence which Tertullian exerted through the relation in which he stood to Cyprian, who called him his teacher. As the same time it is to be noticed that there was some tendency in the opposite direction in the introduction of a prophetic order superior in rank and importance to the order of bishops. The first order among the Montanists was that of patriarcs, the second that of cenobites, and the third that of deaconesses. The patriarch resided at Pepuza, in Phrygia, the anticipated seat of the millenial kingdom, and at that time almost exclusively inhabited by Montanists.


Montano, Leandro, a Spanish theologian, a native of Murcia, flourished in the 17th century. He was also known under the name Leandro de Murcia. He was a Capuchin monk, ecclesiastical inspector of Castile, qualificator of the Inquisition, and preacher to the king. Among his works may be mentioned Constitutiones regulares et regla de los menores, (Madrid, 1645, 4to):—Commentaria in Esther (ibid. 1647, fol.):—Ex- pliication de los bulas de Inocencio X (ibid. 1650, 4to):—Disposiciones morales in primam S. Thomam (ibid. 1665-70, 3 vols. fol.). See Antonio, Bibl. Nova Historia; Saint-Antoine, Bibl. unive. Franciscana, ii, 279.

Montanus, a celebrated heresarch of the early Christian Church, the supposed founder of a sect named after him Montanism (q. v.), was a Phrygian by birth, and, according to Eusebius (Hist. Eccles. v, 16), made his first public appearance about A.D. 170, in the village of Ardatar, on the confines of Phrygia and Lydia, of which place he is believed to have been a native (comp. however, the bishop of Lincoln's [Kay's] Tertul- lian, p. 13 sq.). He was brought up in heathenism, but appears to have embraced Christianity (about 170) with all the fanatical enthusiasm for which his countrymen were noted. Neander endeavors to explain his char- acter and tendencies on the supposition of his possessing an extraordinary physical endowment; but little we know concerning him renders this highly probable. The frenzy, the paroxysms, the fierce belief in the supernatual, that marked the old Phrygian priests of Cy- bele and Bacchus, are repeated under less savage, but not less abnormal conditions, in the ecstatics, somnam- bulism, and passion for self-immolation of the Monta-
According to some of the ancient writers, Montanus was believed by his followers to be the Para-
clete, or Holy Spirit. But this is an exaggeration,
for the following tendency seemed to have invaded the Parac
clitic church the practice of appealing to visions in favor of
opinions and actions, of which practice Cyprian and
others availed themselves to a great extent (comp.
Middlele, Free Inquiry, p. 98, etc.). His principal asso-
ciates were two prophets, named Prisca, or Priscilla,
and Maximilla. The denominations which were as-
to them all as a leader of a sect, disseminated are now
clearly seen to have been in general agreement with
those of the Church catholic of the 2nd century, and
the fact that Tertullian at one time became the most bril-
lant exponent of the Montanists would go far to con-
firm such a position. But the austerity of manner, the
strictness of discipline, and the doctrine of a permanent
extraordinary influence of the Paracletic, manifesting
itself by prophetic ecstasies and visions, opened wide
doors to all manner of fantastical extravagances, and
brought reproach upon the name of founder and sect
alike. Ecclesiastical writers of succeeding centuries
have in consequence been obliged to reproach
upon the name of Montanus by accusations of immoral-
ity and crime, and he is even said to have ended his
days violently. But there is no authority for such
statements, if we may believe Schlegel, Der Mon-
tanismus u. die christliche Kirche des zweiten Jahrh.
(Th. 1941, 8vo). He insists upon it that "there is
nothing of historical value in the life of this man at
our command" (p. 242), and believes that "the person
Montanus is of no significance in the examination and elu-
cidation of what is known as Montanism," and would
goes even so far as to "doubt the historical existence of this
apocalyptic character" (p. 243). There is certainly
ground for such a position in the fact that in their ear-
liest days the Montanists were never spoken of under
that name, but were generally called, especially by Ter-
tullian and Eusebius, after the name of the country in
which they originated, Catochrypiana, or after the name
of their first bishop, who was assigned to them, Ep-
puzianus (comp. Epiphani. Her. xlviii, 14). Bishop Kaye,
in his Tertullian (p. 28 sq.), takes it for granted that
Montanus was a historical character, and awards to
him the dignity of founder of the Montanists. The learned
bishop even believes, depending upon Tertullian's work,
"that, at the time of the composition of his book, he
had been committed to writing," and that "Tertul-
lian, believing that Montanus was commissioned to
complete the Christian revelation, could not deem him
inferior to the apostles, by whom it was only obscurely
and imperfectly developed." See references to the
article Montanus.

Montanus, Benedict Arias. See Arias.

Montanus of Toledo, a noted Spanish prelate of the early Christian Church, flourished in the 6th cen-
tury, and is said to have been personally known by his
successor. He succeeded Celsus in the see of Toledo A.D. 531; he was
presided at the council held in Toledo, and died in the year 540.
There are two letters of his extant, one to the brethren of Palantia, and the other to Theodorius, bishop of Palantia.
See Clarke, Sacred Hist. ii, 306.

Montane, Thomas B., a Baptist minister, was
born in New York in 1759. He began preaching
when quite young, and was in 1788 ordained pastor of
the Baptist society in Warwick, N. Y., where he remained
until 1801, when he accepted a call from the Church in
Southampton, Bucks County, Pa., which situation he
held until his death, Sept. 27, 1829. He was a truly
popular preacher, and on account of his talents and piety
his services came to be much sought after for ordina-
tions, councils, and especially religious anniversaries, yet
none of his works have been published. See Sprague,
Annals, vi, 283.

Montargon, Robert François de (Hypothèse de l'Assomption, a French preacher and theologian, was
born at Paris, 7th May, 1707. He assumed the habit of the Augustines of the street Notre Dame of the Victoires
at Paris (les Petits Pères), and very soon became
remarkable for his oratorical talent. He was made court
preacher by Louis XV, and received the title of almoner
to Stanislaus I (ex-king of Poland), duke of Lorraine
and Tuscany, and was confirmed in his office by
attack by paralysis, he resorted in 1770 to the waters of
Plombières for relief. An inundation of the Aronne
destroyed that city, and Montargon found only death
where he had expected recovery.—July 25, 1770. He
is the author of Dictionnaire apostolique à l'usage de mes-
sieurs les curés de la ville et de la campagne qui se de-
stinent à la claire (Paris, 1752-58, 18 vols. 8vo); this
work has remained the vade mecum of the ecclesiastics.
It has often been reprinted, and translated into different
languages. The first six volumes treat of morals, the
seventh and eighth of the mysteries of Jesus Christ, the
ninth of the Virgin, the tenth of the sainted, the eleventh
of the pains of Hell, the twelfth of different subjects,
and the thirteenth a general table of the subjects
in the other twelve volumes. See Recueil d'Éloquence sainte ; Histoire de l'Institution de la fête du
Saint-Sacrement (1758, 12mo); Dictionnaire portatif des
prédateurs, s. v.

Montazet, Antoine de Malvin de, a French
prelate, was born Aug. 17, 1718, in the castle of Quissac,
near Agen. He belonged to a good family of the Age-
nais, and, embracing the ecclesiastical profession,
became, among other benefices, the abbots of Saint-Vic-
tor of Paris and of Monstier in Aronne. At the close
of 1742 he became almoner to the king, and in 1748
was appointed bishop of Autun. March 31, 1759, he
was raised to the archbishopric of Lyons in the place of
Cardinal de Tencin. "Zealously opposed to the philoso-
phys," says Feller, "an ardent defender of the preroga-
tives of his see, which he claimed privileged even to
the reformation of metropolitan judgments, a successful
adversary to the customs and privileges of his chapter,
which he succeeded in suppressing by civil authority,
this prelate holds a distinguished place in the history
of the Gallican Church of this century." He had nu-
merous debates with M. de Beaumont, archbishop of
Paris, relative to the religious quarrals of the time.
He felt much inclined to side with the Jansenists, and
died at Lyons, April 3, 1780. Yet, however more than
one of the number of the Appellants, and avoided any formal
proceedings of opposition against the bull Unigenita.
He died May 2, 1788, at Paris. Montazet had a happy
memory, a brilliant imagination, an active mind; his
eloquence was lofty, energetic, and copious. In 1757
he was admitted to the French Academy. His prin-
cipal writings are, Lettre à l'archevêque de Paris (Lyons,
1769, 4to); he there takes the title of Primate of France:
—Mandement contre "L'Histoire du Peuple de Dieu" de
Berruyer (Lyons, 1762, 12mo);—Instruction pastorale
sur les sources de l'incurabilité et les fondements de la ré-
ligion (Paris, 1775, 4to); this work was given up to the
year 1782, when it was reprinted under the title of
Hypothèse de l'Marchevêque, and with the passages
drawn from the Principes de la foi chrétienne de Daguet;
but there is reason for believing that the composition
of the Instruction pastorale is by P. Lambert.—Catechisme
(Lyons, 1698);—Rituel de diocèse de Lyon (Lyons,
1768, 3 vols. 12mo);—Catechisme de l'Instruction Theologi-
ces (Lyons, 1782, 1784, 6 vols. 12mo); and the Institutiones Philosophicae (Lyons, 1784,
5 vols. 12mo); this system of theology, proscribed in
France, was introduced into Italy and Spain, where it
was held in esteem for a short time. See L'Ami de l'
MONTEBAS


Montbas, Jean Barton de, a French Prelate, a native of Guéret, flourished in the 15th century. He was abbot of the Dorat in 1446, and on April 1, 1457, was made bishop of Limoges, and counsellor to the Parliament. In 1465 he resigned his functions in favor of his nephew, Jean Barton de Montbas II, who put into prison the Breton Brevarium Lemorogiacum (Paris, 1800, 8vo) and the Brevarium dei causa Lemorosianum (1654), Maguercit de 1638, in the library of Limoges. He died in the castle of Isle, March 4, 1497, with the honorary title of archbishop of Nazareth. We owe to him the construction of the magnificent nave in the cathedral of Limoges, and the adoption of the Musulm to usum Lemorosian Ecclesiae: Paris, 1486, 4to. See Gallia Christiana nova, vol. ii, col. 356, 551; Bonaventura, 111, 166, 718, 729, 731.

Montboissier. See Peter the Venereable.

Montbray, Geoffroi de, a French Prelate, was born at Montbray, near Saint Lô, in the early part of the 13th century. Descended from Normandy, he was early devoted to the Church, and on April 10, 1049, was consecrated bishop of Coutances. He was present at the assembly held in 1066 by William, duke of Normandy, at Lillebonne, in which it was resolved to invade England. One of the principal promoters of the war, he financed the enterprise of his friend, the conquest, and acquitted himself very courageously at the battle of Hastings. He accompanied William to London, and in the ceremony of the coronation at Westminster acted as chamberlain for the states of Normandy. When the Conqueror was recalled to his duchy, he left Geoffroi de Montbray at the head of his soldiery. In 1067, when he had defeated the two Anglo-Saxon princes, Edmund and Godwin, Geoffroi entered Domes and Somerset, and there destroyed all who rose in arms, or who were suspected of having taken up arms. Some years after the ears of Northumberland, Norfolk, and Hereford, having rebelled against the Conqueror, Geoffroi powerfully aided in the victory of Fosgen, obtained over them in 1074, and forced them to take refuge in Norwich, where he besieged and took them by capitulation. As a reward for these noble and numerous deeds, William gave to him in feoff 280 manorial lands. After the death of that prince (1087) he was elected bishop of Coutances, a last cast in which he died, Feb. 2, 1084. See Ordericus Vitalis, Historia Ecclesiatamia; Gallia Christiana, vol. vii; Thierry, Hist. de la Conquête de l’Angleterre par les Normandus; Le- canu, Hist. des Évêques de Coutances; Fisquet, France post-Montbray.

Montbrun, Charles de, a Huguenot warrior, and a zealous Protestant, was born in the diocese of Gap in 1530. He took an active part in the civil wars of his time, and rendered the Huguenot great service, performing several very daring deeds, and showing his bravery in an especial manner at Jarnac and Montbrun. He was last cast in 1572, where he died, January 25, 1575. See Allard, Vie du brave Montbrun (Grenoble, 1675, 12mo); Martain, Hist. de Charles Dupuy (2d ed. Paris, 1816, 8vo); Hoefer, Noue. Biogr. Générale, xxxvi, 141-43; Smiles, Huguenots.

Montbrun, Guillaume. See Brignonnet.

Montchal, Charles de, a French Prelate, was born in 1593 at Ammonay (Vivarais). His mother was Anne de Guiraud. At first abbot of Saint-Ouen-le-Boisaise, in the diocese of Angoulême, and of Saint-Sauveur-le-Vicomte, in the diocese of Coutances, he became archbishop of Toulouse in 1627 by the resignation of Louis de Nogaret, cardinal of La Villette. The cardinal of La Villette had not received holy orders, and was not even a simple cleric. As for Montchal, he had not only been ordained, but he was that rare thing among ecclesiastics of quality, a theologian, and even an erudite theologian. He was consecrated in Paris Jan. 9, 1598, and in the same year he was made archbishop of Toulouse then had a prelate who, clothed in his sacerdotal robes, officiated and preached, which was a great novelty. Charles de Montchal returned to Paris in 1635, and assisted at the assembly of the clergy, where he was one of the principal orators. In 1641 he was present at the assembly of Mantes, the history of which he wrote. In 1645 he again took his seat in the assembly of Paris, where he energetically pleaded the cause of ecclesiastical franchise. Sept. 4, 1648, he consecrated the church of Sorèze. Under his administration the Church of Toulouse prospered greatly, and became enriched by a considerable number of monasteries and convents. He died at Carcassonne Aug. 22, 1651. The zeal of Montchal for religion was that of an enlightened mind. He thought that the Church should be powerful, and was sensible enough to seek for the elements of that power in the example of good morals, the progress of ecclesiastical studies, and the noble triumphs of eloquence. He was the patron of a multitude of learned men, who dedicated their works to him; among them may be mentioned Etienne Molinier, François Combès, Innocent Cironius, Casanova, Ravel, etc. He is the author of Mémoires (Rotterdam, 1716, 8 vols. 12mo); in these Mémoires is the Journal de l’Assemblée de Mantes. See Gallia Christ. vol. xiii, col. 61; Du Mége, Hist. des Institut. de la ville de Toulouse, iii, 126, 127.

Mont de Piété. See Monts d’Eptat.

Monte, Cardinal del. See Julius II.

Monte, Andrea de (Μοντέ) a celebrated Jewish convert to Christianity, so named after he had embraced the new faith (before his conversion he was called R. Joseph Tsrpathi Has-Alphahi, Ἰωάννης Μοντεῖος Περί Χριστού), was born in the early part of the 10th century at Fez, in Africa (hence his second surname, Φεζίς), of Jewish parents, who were natives of France, which is indicated by his first surname (Περί, Gallus). He emigrated to Rome, where, after exercising the office of chief rabbi for many years, and distinguishing himself as an expounder of the Mosaic law, he embraced Christianity about the year 1552, during the pontificate of Julius III. He is distinguished for the vast knowledge of Hebrew and rabbinical literature to the elucidation of the prophecies, with a view to bringing his brethren into the fold of the Romish Church, and wrote—(1) A voluminous work, entitled Ἀποκάλυψις τοῦ Ιησοῦ Χριστοῦ, The Perplexity of the Jews, demonstrating both from the Scriptures and the ancient rabbinical writings all the doctrines of the Christian religion. Bartholoci, who found the MS. in loose sheets in the Neophyte College at Rome, carefully collated it and had it bound. He did not know that it ever was printed, but Furius (Bibliotheca Judica, iii, 544, s. v. Zarfati) states that it was published in Rome, 16—, 4to. However, Fabiano Fiocchi, in his work called Dialogo de l’espediente della morte di Monte, executed upon the occasion of his death, has the Biblical student may derive all the advantages from it for Christological purposes. (2) An epistle to the various synagogues, written both in Hebrew and Italian, and entitled Lettera de Pace, dated Jan. 12, 1581. It treats of the coming of the true Messiah, and shows from the prophecies of the O.T., as well as from the works of the ancient rabbins, that he was to come from the person of Jesus Christ (Rome, 16—, 4to). This learned work and the former one are very important contributions to the exposition of the Messianic prophecies, and to the understanding of the ancient Jewish views about the Messiah. Gregory XIII appointed Monte in 1576 preacher to the Hebrews of Rome in the oratory of the Holy Trinity; he
was afterwards made Oriental interpreter to the pope, in which capacity he translated several ecclesiastical works from the Syriac and Arabic. He died in the beginning of the 9th century. See gravity, Magno Lociet, Bibliotheca Hebraica, iii, 848 sq.; Wolf, Bibliotheca Hebraica, iii, 856 sq.; Ginsburg, in Ktisto, Cepheus, Bibl. Litt. a. v.; Kalkar, Israel u. die Kirche, p. 71; Förster, Bibl. Jud., i, 45 (a. v. Andreas).

Monte Cassino, the first Benedictine convent ever established, of remarkable sanctity, in Italy, the "temple of monasticism," and for a thousand years the spot especially dear to the great Benedictine order, was so named after the place in which it was located.

Benedict of Nursia (q. v.) having been induced by the representations of the priest Florentius to settle in the Campania, near Naples, found on a mountain near Cassino, called Cassinum, a temple of the shrine of Venus, which were still resorted to by the hermit.

He converted them, destroyed the temple and shrine, and in their place erected a chapel dedicated to St. Martin, and soon after commenced building a convent for himself and his followers, which subsequently received the name of Monte Cassino. The undertaking succeeded in spite of difficulties of all kinds (it is said the devil made the stones so heavy that it was impossible to lift them, etc.), and it was terminated in 529.

The convent was, of course, subject to the rule of Benedict, who remained its abbot until his death, March 21, 547. He died the year after the successes obtained by the barbarians, continued to prosper, owing chiefly to the miracles performed by the relics of its founder. In 580 Monte Cassino was stormed by the Lombards. The abbot and monks, taking with them their most valuable ornaments, and the original copy of their rule, fled to Rome, where they were well received by pope Felix II. They soon built a new convent by the side of the Quirinal Palace, and remained in possession of it during 140 years. Gregory the Great proved particularly well-disposed towards the order, inflicting on them their attention towards missions, and particularly to England, from whence they spread to Scotland, Ireland, and Germany. St. Willibrord introduced the order in Friesland, and under St. Boniface it acquired supremacy throughout Germany. In 720 pope Gregory II appointed the Benedictines to build a abbey on the ruins of Monte Cassino, which was then only inhabited by hermits, and the church was consecrated by pope Zacharias himself in 748. Petronax was appointed abbot, and the pope confirmed all the donations made to the convent, exempting it at the same time from episcopal jurisdiction, and restoring to it the lands of Benevento. He died in the mean time the convent had met with an irreparable loss: a French monk, Aiguil de Fleury, had in 638 taken from the ruins the remains of the saint, and carried them to his own convent, which henceforth had the name of St. Benoît sur Loire. Abbot Petronax died May 6, 740. Under his successors Monte Cassino became a centre of learning. Prof. Leo, in his Gesch. v. Italien, says: "Benevento and the convent of Monte Cassino must be considered as having been for a time, in the beginning of the Middle Ages, the most important abode of scientific activity. Africa, Greece, and the Western German countries met there; and from the meeting of the distinguished men of these different countries resulted naturally a higher intellectual life than could be found anywhere else; for there neither trade nor the coarse enjoyments of immediate eating or drinking, which engross all in the sea-towns and on the northern shores, were the adversaries of science" (ii, 21). Among such distinguished men we may mention Paulus, the son of Warnefried, the historian of the Lombards, whom, after in sorrow at the fate of his country he had retired to Monte Cassino, Charlemagne repeatedly invited to his court, and who wrote the Historiaarianum, and taught Greek to the cler-
Montenegro.

**General Description.**—The country is very mountainous, and agriculture is therefore prosecuted to a moderate extent only, and in a very rude and primitive manner. The products are like those of other European lands of the same latitudes. "The general aspect of Montenegro," says Wilkinson, the celebrated English traveller, "is that of a succession of elevated ridges, diversified here and there by a lofty mountain-peak, and in some parts looking like a sea of immense waves turned into stone. Trees and bushes grow amid the crags, and in the rugged district of Cezo the fissures in the rock are used for additional shelter, which the inhabitants pass over without breaking its legs. The mountains are all limestone, as in Dalmatia; but in no part of that country do they appear to be tossed about as in Montenegro, where a circuitous track, barely indicated by some large loose stones, calling itself a road, enables a man on foot with difficulty to pass from the crest of one ascent to another. Some idea of the rugged character of the country may be formed from the impression of the people themselves, who say that 'when God was in the act of distributing stones over the earth, the bag that held them burst, and let them all fall upon Montenegro.' The chief productions cultivated there are Indian corn and tobacco, who, in quantity, are also grown in great quantities, and vegetables are among the principal exports of Montenegro. Potatoes, indeed, have been a most profitable acquisition to the poor mountaineers, as well for home consumption as for exportation, since their introduction in 1766" (Dulmutha and Montenegro [London, 1842, 2 vols. 8vo.], 411-418). Besides agriculture, the chief occupation of the Montenegrins is fishing. There are few who exercise any trade, though some perform the offices of blacksmiths, farriers, or whatever else their immediate wants may require. They are knit together in clans and families, and have many feuds among themselves, which are perpetuated by the hereditary obligation of avenging blood. In their disposition towards strangers they are, like most mountaineers, hospitable and courteous, and bear a friendly feeling for those who sympathize with their high notions of independence and devotion to national honor. They are cheerful in manner, and though very rude, yet by no means uncouth. Education among them is at a very low ebb; in fact, it is held in contempt, and many, even among the priests, are unable to read or write. In 1841 several schools were established, and the art of printing introduced; but the unsettled state of the country has hitherto prevented its universal diffusion. They have a very pure Servian dialect, called by Krajiniski "the nearest of all the Slavonic dialects to the original Slavonic tongue; that is, that into which the Scriptures were translated by St. Cyril and Methodius in the 9th century," and which still continues to be the sacred tongue of all the Slavonian nations who follow the Eastern Church.

There are no towns in Montenegro, and the largest village contains only 1200 inhabitants. Cettigne or Tzet tinie, the seat of government, contains between twenty and thirty well-built houses, besides a convent and the palace of the prince of Montenegro. The villages are unwalled; the houses, or rather huts, which compose them are very rarely provided with chimneys, and in the elevated districts are more wretched in appearance than even the mud-hovels of Ireland. "The houses," says Wilkinson, "are of stone, generally with thatched roofs, but many are covered partly or entirely with wooden shingles, a mode of roofing very common in Slavonic countries. Some of the better kinds are roofed with tiles, on which large stones, the primitive nails of Montenegro, are ranged in squares, to keep them from being torn off by the wind. Each house generally contains one or two rooms on the ground-floor, with a loft above, occupying the space between the gables, where they keep their Indian corn and other stores. The ascent to it is in a ladder, which projects from a window of the ground floor, calling itself a door; and this floor, which performs the part of ceiling to the lower room, is frequently of wicker-work, laid on rafters running from wall to wall. The lower room is at once the parlor, the sleeping-room, and the kitchen; but in the small villages there is no such subdivision, the whole being one large room, which passes over without breaking its legs. The mountains are all limestone, as in Dalmatia; but in no part of that country do they appear to be tossed about as in Montenegro, where a circuitous track, barely indicated by some large loose stones, calling itself a road, enables a man on foot with difficulty to pass from the crest of one ascent to another. Some idea of the rugged character of the country may be formed from the impression of the people themselves, who say that 'when God was in the act of distributing stones over the earth, the bag that held them burst, and let them all fall upon Montenegro.' The chief productions cultivated there are Indian corn and tobacco, who, in quantity, are also grown in great quantities, and vegetables are among the principal exports of Montenegro. Potatoes, indeed, have been a most profitable acquisition to the poor mountaineers, as well for home consumption as for exportation, since their introduction in 1766" (Dulmutha and Montenegro [London, 1842, 2 vols. 8vo.], 411-418). Besides agriculture, the chief occupation of the Montenegrins is fishing. There are few who exercise any trade, though some perform the offices of blacksmiths, farriers, or whatever else their immediate wants may require. They are knit together in clans and families, and have many feuds among themselves, which are perpetuated by the hereditary obligation of avenging blood. In their disposition towards strangers they are, like most mountaineers, hospitable and courteous, and bear a friendly feeling for those who sympathize with their high notions of independence and devotion to national honor. They are cheerful in manner, and though very rude, yet by no means uncouth. Education among them is at a very low ebb; in fact, it is held in contempt, and many, even among the priests, are unable to read or write. In 1841 several schools were established, and the art of printing introduced; but the unsettled state of the country has hitherto prevented its universal diffusion. They have a very pure Servian dialect, called by Krajiniski "the nearest of all the Slavonic dialects to the original Slavonic tongue; that is, that into which the Scriptures were translated by St. Cyril and Methodius in the 9th century," and which still continues to be the sacred tongue of all the Slavonian nations who follow the Eastern Church.

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dom inclined to carry anything, or take any trouble that they can transfer to the women, who are the beasts of burden in Montenegro; and one sees women pulling up the steepest hills under loads which men seldom carry in other countries. They are therefore very muscular and strong, and the beauty they frequently possess is soon lost by the hard and coarse complexion they acquire, their youth being generally exhausted by laborious and incessant occupations. Dishes of Indian corn, the bundles of wood, and everything required for the house or the granary are carried by women; and the men are supposed to be too much interested about the noble pursuits of war or pillage to have time to attend to menial labors. As soon as the villaggio of the land is performed, they think they have done all the duties incumbent upon men; and the inferior drudgery is the province of the women, and the Montenegrin toils only when his inclination demands the effort. The men therefore (as often is the case in that state of society), whenever active and exciting pursuits are wanting; instead of returning to participate in or lighten the toils necessity had imposed on the women, are contented to smoke the pipe of idleness or indulge in desultory talk, imagining that they maintain the dignity of their sex by reducing women to the condition of slaves. The men wear a white or yellow cloth frock, reaching nearly to the knees, secured by a sash around the waist; under it is a red cloth vest, and over it a red or green jacket without sleeves, both richly embroidered, and the whole covered by a jacket bordered with fur. They wear a red Fez cap, and white or red turban, below which protrudes at the back of the neck a long lock of hair. The women wear a frock or pelisse of white cloth and open in front, but much longer than that of the men, and trimmed with various devices, and with gold ornaments in front as well as around the neck. The red cap of the girls is covered with Turkish coins arranged like scales. The red cap of the married women has, instead of coins, a black silk border, and on gala days a bandanna of gold or ornaments. Women may wear opanche (sandals), the soles of which are made of untanned ox-hide, with the hair taken off, and that side outward, and these enable them to run over the steepest and most slippery rocks with facility. The marriage ceremonies are celebrated with great signs of rejoicing. Eating and drinking form a principal part of the festivity, with the noisly discharge of guns and pistols, and the duration of the entertainment depends on the condition of the parties. When a young man resolves on marrying, he expresses the wish to the oldest and nearest relation of his family, who repairs to the house of the girl, and asks her parents to consent to the match. This is seldom refused; but if the girl objects to the suitor, he induces some of his friends to join him and carry her off; which done, he obtains the blessing of a priest, and the matter is then arranged with the parents. The bride only receives her clothes, and some cattle, for her dowry.

Political Divisions and Government.—Montenegro is divided into the districts of Montenegro Proper and Breda or Zjeta, each of these being subdivided into four “nahies” or departments, and these are further subdivided, each subdivision having its own hereditary chief. Some islands in the Lake of Scutari also belong to Montenegro. Until 1852 the head of the government was the Vladika (“metropolitan,” or “spiritual chief”), who, beside his proper office of archbishop and ecclesiastical superior, was at the same time chief ruler, lawgiver, judge, and military leader. This theocratic administration became (1857) hereditary in the Petrovic family, but, in the meantime the vladikas cannot marry, the dignity is inherited through brothers and nephews. (See below.) Since 1862 the two offices have been disjoined, and the vladika is restricted to his ecclesiastical office, while the cares of government devolve upon the “Gospodar” (“hospodar”) or lord, though the common people still apply to him the title “sveti gospodar,” which properly belongs to the vladika alone. The vladika Petro II (1890–91) established a senate of sixteen members, elected from the chief families of the country, and in this body the executive power is vested. The public officers, local judges, and public representatives are appointed by popular election. From time to time an Assembly of all the adult males of the country takes place in a grassy hollow near Cettigne, the capital; but the powers of this assembly are very undefined. For defraying the expenses of government, taxes are levied on each household. The prince also receives from Russia a subsidy of 8000 ducats (£3783), and from France one of 50,000 francs (£1980). As the Montenegrin, even when engaged in agricultural operations, is always armed with rifle, yataghan, and pistols, an army of 26,000 men can be summoned on the shortest notice, and in desperate cases 14,000 more troops can be raised. Their intense love of independence and heroism in defence of their country are worthy of the highest respect; but out of their own country they are savage barbarians, who destroy with fire and sword everything they cannot carry off.

Historical.—Montenegro belonged in the Middle Ages to the great Servian kingdom, but after the dismemberment of the latter, and its conquest by the Turks at the battle of Kossovo (1389), the Montenegrins, under their prince, who was of the royal blood of Servia, maintained their independence, though compelled to relinquish the level tracts about Scutari, with their chief fortress of Zabljak, and confine themselves to the mountains (1485). In 1516 their last secular prince resigned his office, and transferred the government to the vladika. The Porte continued to assert its claim to Montenegro, and included it in the pachalic of Scutarri; but the country was not conquered till 1719, and on the withdrawal of the Turks soon afterwards, it resumed its independence. In 1710 Montenegro sought and obtained the protection of Russia, the czar agreeing to grant an annual subsidy on condition of harassing the Turks by irruptions, and this compact has, down to the present time, been faith-
fully observed by both parties. Another part of the agreement was that the vladioka be consecrated by the czar, and this continues to be done even now, though this officer is at present only an ecclesiastical ruler. In 1790 the prince-bishop, Pietro I, defeated the pasha of Scutari, who had invaded Montenegro, with the loss of 30,000 men; and for the next quarter of a century we hear no more of Turkish invasions. The Montenegrins rendered important aid to Russia in 1808 against the French in Dalmatia, and took a prominent part in the attack on Ragusa, the capture of Curzola, and other achievements. Pietro II, who ruled from 1830 to 1851, made great efforts to civilize his people and improve their condition. He established the senate, introduced schools, and endeavored, though unsuccessfully, to put an end to internal feuds and predatory expeditions into the neighboring provinces. Some Turkish districts having joined Montenegro, the Turks attacked the latter in 1832, but were repulsed. A dispute with Austria regarding the boundary resulted in a war, which was terminated by treaty in 1840. In 1851 the last prince-bishop died, and his successor, Danilo I, separated the religious from the secular jurisdiction, retaining the latter under the title of gospodar. This step caused the czar Nicholas to withdraw his subsidy (which was renewed, and the arrears paid, by the czar Alexander II), and the imposition of taxes thus rendered necessary caused great confusion. This was taken advantage of by the Turks, who, under Omer Pasha, invaded the country and in the first instance compelled the Turks to sign and in vain endeavored to obtain the recognition of Montenegro as an independent power, though he repaired to the Paris Conference in 1857 for this purpose. He, moreover, greatly improved the laws and condition of the country. In 1860 the Montenegrins expelled an insurrection against the Turkish rule in the Herzegovina, which was soon suppressed, and in return they themselves were so hard pressed by the Turks that they were glad to agree to a treaty (Sept. 13, 1862) by which the sovereignty of the Sublime Porte over Montenegro was recognized, though the word itself constituting such authority is not stated in the compact. The present ruler of the country is Nikita, a man of good education, secured in Paris and Berlin, and an excellent politician, who has been actively engaged in seeking support from Austria, Russia, and Germany to establish the complete independence of his realm. Since the commencement of the Pan-Slavic movement he has enjoyed many favors from Russia, and received from its emperor in 1869, while on a visit to St. Petersburg, a historical award, with the Servian inscription "God save the king." In 1874 new complications arose with Turkey on account of murders committed on the Albanian borders, and Montenegro declared war in January, 1875; but a compromise was effected towards the end of the month. Since 1871 a political weekly has been published at Cetinje, and there are now telegraphic connections in the Montenegrin possessions. There is also a post-office and telegraph, the latter under the control of the Austrian government in 1872. The most recent improvements are of a character indicating a very rapid progress in culture.

**Religion.**—The Montenegrins are members of the Non-united Greek Church, excluding only a few Roman Catholics and Jews. The czar of Russia is recognized as the highest authority, for to him belongs the ordination of the Vladioka, the spiritual head of the Montenegrin Church. As we have seen above, the vladioka was formerly both temporal and spiritual ruler. He is now prisc-bishop, and next to him in authority stands the archimandrite of the convent of Ostrok. Priests, of whom there are about 200, are ordained by the vladioka, and are charged thirty dollars for admission to holy orders, the money going to the state. They join in war and in the other occupations of the people. The priests must also be married before they can come up for consecration, but the vladioka is not allowed to marry; and as the office must be kept within the family to which it has descended since 1516, the succession always falls to a nephew, or some other male relative. The vladioka has an annual revenue of $10,000. The Montenegrin Greek Christians, who number, according to the Statistic Year-book of the Russian Empire (vol. ii, 1871), 125,000, hate the pope equally as the Turks. They reject images, crucifixes, and pictures, and will not admit a Romanist without repudiating him. Monasticism exists to a small extent. Their principal convents are those of Tastinie, Ostrok, and St. Stefano. See Wilkins, Dalmatia and Montenegro, vol. i, ch. vi; Krausinski, Montenegro and the Slavonians in Turkey (Lond. 1855); and the same author in the Brit. and For. Rev. July, 1849; Valacil, La Souverainete du Montenegro (Leipsic, 1858); Ubicini, Les Serbes du Turquie (Paris, 1865); Nos, Montenegro (Leipsic, 1870); Nightingale, Religious Ceremonies, p. 89-112; Daniels, Geographie, ii, 61 sq.

Montenses seems to have been a local name of the Donatists. Aug. Augusti, says distinctly that in his time those heretics were called "Montenses" at Rome (Aug. 4. lxxxi). Epiphanius and Theodoret both associate the name, on the other hand, with the Montenses (Epiph. Hier. lix; Theod. Hier.-sac. ii, 5). In the early list of heresies which goes under the name of St. Jerome it is said that the Montenses were found chiefly at Rome, and that they were so named because they had concealed themselves in the hill-country during a time of persecution. This author speaks of them as distinct from the Donatists and Novatians, but as adopting the heresy of the one as to the rejection of penitents, and of the other as to baptism (Pseudo-Hieron, Indicul. de Hieros, xxxiv). In one of the canons of the African code, which directs the mode of receiving a person into the Church when coming "de Donatistas vel de Montenses," the two names seem to be used as synonymous.

Monteurn, Bernardus, a learned Jesuit, was born in Paris in 1569, and died there in 1646. But little is known of his personal history. He is, however, distinguished for his works, of which A History of the early State of the Church and A Life of Jesus Christ are highly esteemed.

Montesa. See Moncon.

Monteux, Anthony, a noted Spanish Dominici, flourished in the 16th century. He entered the order at Salamanca, and died as a martyr in the West Indies in 1645. His only work is, Informatio juridica in Judeorum defensionem. See Echard, Biblioth. Praedicatorium (Par. 1719-21, 2 vols. fol.), ii, 123.

Montespan, Francois Athennais, Marquise de, one of the mistresses of Louis XIV: noted for her prof-
ligency and vices, deserves a place here because of the influence she exerted on the fate of the religion of France. She was born in 1641, married to the marquis de Montespan in 1665, but, supplanting the duchess de la Vallière in the favor of the king, she drove the marquis into banishment from court. The Marchioness, freed from the authority of her husband, became the mistress of a ruler who claimed to be a faithful servant of the Church of Rome. In 1667 she accompanied him to Flanders, and unblushingly revealed her real position at court. The king made her his lady-in-waiting, but the queen was the real monarch of the whole kingdom. But, what is stranger still, she endeavored to reconcile imperious vice with humble piety, and formed a set of morals for herself which Christians would hardly care to endorse. She did not disdain to work for the poor, and, like many others, brought herself to believe that frequent alms and exterior practices of devotion would purchase a pardon for everything. She even presented herself at the communion-table, favored by absolutions, which she either purchased from mercenary or procured from ignorant priests. One day she endeavored to obtain absolution from the curate of a village who had been recommended to her on account of his flexibility. "What!" said this man of God, "are you that Marchioness de Montespan whose crime is an offence to the whole kingdom? Go, madam, renounce your wicked habits, and then come to this awful tribunal." She went, not indeed to renounce her wicked habits, but to complain to the king of the insult she had received from the priest. The king, however, was not in a hurry to pass sentence upon Madame de Montespan. The king, naturally religious, was not sure that his authority extended so far as to judge of what passed in the holy sacraments, and therefore consulted Bossuet, preceptor to the dauphin and bishop of Condome, and the duke of Montausier, his governor. The minister and the bishop both supported the curate, and tried upon this occasion to detach the king from Madame de Montespan. The strife was doubtful for some time, but the mistress at length prevailed. In 1675 she met her hold on the king, who had fallen in love with Madame de Maintenon (q.v.), and she never regained her former position in the reign of her master and former lover. She retired to Paris for the winter, and in the summer visited watering-places. In 1707, while away at one of these places (Bourbon), she died, neither regretted by the king, her children, nor the nation. One half of her life was spent in grandeur, and the other half in contentment and obscurity. She is not rather celebrated for her patience than for her piety, and she was a model of the most virtuous virtues. In a word, her reign was so intolerable and so fatal that it was looked upon in France as a judgment from heaven. See General Biographical Dictionary, a. v.; Saint-Simon, Mémoires; Voltaire, Œuvre de Louis XIV; Huyssaux, Mém de la Vallière et Mme. de Montespan (q.v.); see also Louis XIV (q.v.); H.W.C.)

Montespiétatis (Fr. Mont de Piétat, Ital. Monte di Pieta) is the name of charitable institutions, though Christian in origin and purpose, the object of which is to lend money to the very poor at a moderate rate of interest. They date from the close of the middle ages when the high taxes and the large plate tax were such as to reduce the King's revenue to the hands of usurers, to whom the necessities of the poor were but an inducement to the most oppressive extortion. The principle was to advance small sums, not ordinarily exceeding 100, on the security of pledges, but at a rate of interest barely sufficient to cover the working expenses of the institution, any surplus to be expended for charitable purposes. The earliest of these charitable banks is believed to have been that founded by the Minorite Barnabas at Perugia in 1464, and was confirmed by pope Paul III. Another was founded at Padua in 1491, and a third (the first in Germany) was established at Erfurt in 1494. The institution was known as the "Academy," though he had even levied his attacks against it. It is supposed that the Sciamois of Dufresny, or the Espion Turc, suggested the plan of this work, but, be this as it may, its execution is entirely original. "The delineation of Oriental manners," says D'Alemb.
bert, "real or supposed, of the pride and the dullness of Asiatic love, is but the smallest of the author's objects; it serves only, so to speak, as a pretext for his delicate satire of our customs, and for other important matters which he, in some way or other, and partly through moral indigestion of his Ptolemaic and Christian Letters bestowed upon the conduct of Louis XIV caused the work to be regarded with an evil eye at court; and one or two sarcasms levelled at the pope awakened the zeal of such as were rigidly devout Romans, or found it convenient to seem so, and Montesquieu, like his contemporaries, was no less hostile to the interest of religion and the peace of society. Those calumnies reached the ear of cardinal de Fleury; and when Montesquieu, sustained by the public opinion of his talents, applied for the place which M. Sacy's death had left vacant in the French Academy, that learned body was made to understand that his majesty would never give his consent to the writer of the Lettres Persanes; because, though his majesty had not read the work, persons in whom he placed confidence had pointed out its poisonous tendency. Without feeling too much anxiety for literary distinction, Montesquieu perceived the fatal effect that such an accusation might produce in the circumstances. In spite of everything, going to D'Alembert, Montesquieu waited upon Fleury, therefore, and signed that, although for particular reasons he had not acknowledged the Lettres Persanes, he was very far from wishing to disown that work, which he believed to contain nothing disgraceful to him, and which was, he declared, ready before his death. Struck by these remonstrances, the cardinal persuaded the work, the objections were removed, and France avoided the disgrace of forcing this great man to depart, as he had threatened, and seek among foreigners, who invited him, the security and respect which his own country seemed little inclined to give. This story of D'Alembert is by some discredit, and, instead of it, Voltaire's version is accepted. According to him, "Montesquieu adopted a skillful artifice to regain the minister's favor: in two or three days he prepared a new edition of his book, in which he retracted or softened whatever might be condemned by a cardinal and a minister. M. de Montesquieu himself carried the work to Fleury—no great reader—who examined a part of it. This air of confidence, supported by the zeal of some persons in authority, quieted the cardinal, and Montesquieu gained admission to the Academy" (Écrivains du Siècle de Louis XV, vol. IV). The authenticity of this statement, however, appears to rest solely on Voltaire's evidence, not altogether exceptionable in the present case. D'Alembert's account is generally preferred. Shortly after his admission to the Academy, Jan. 24, 1728, Montesquieu set out for a journey to qualify himself for the arduous task of investigating and appreciating the different political or civil constitutions of ancient or modern times, and in order to study, as far as possible, the manners and character, the physical and moral condition, of the European nations by actual inspection. He first visited Vienna, along with lord Waldegrave, the English ambassador. From this city, after conversing with the celebrated prince Eugene, and surveying all that seemed worthy of notice, he passed into Hungary, and afterwards to Italy, where he met with lord Chesterfield, and travelled in his company to Venice. While examining the singular institutions of this republic, and canvassing the subject with eager frankness in places of public resort, he learned that he had incurred the displeasure of the authorities, and was in danger of persecution. He instantly embarked for Florence, next visited Rome, and, having surveyed Switzerland and the United Provinces, he repaired in 1730 to Great Britain. Newton and Locke were dead, but the philosophical school of the age in England qualified to estimate his talents. He was respected and patronized by queen Caroline, and enjoyed the intimacy of Pope, Bolingbroke, and many other eminent characters of that period. He spent there two years, and collected much material for his future literary labors. He was made aware of the great esteem in which the English held him by being chosen a fellow of the Royal Society. After his return to Brède, Montesquieu published his first book, Considérations sur les Causes des Décadences des Romaines (Paris, 1734), a masterly view of Roman history, expressed in a sententious, oracular, and vigorous style. "In attempting to derive the grandeur and downfall of Rome from the admitted principles of human nature, he gave a new turn to such investigations. Some of the elements of a problem so old and obscure have been omitted, and others rated too high or too low, the work must be allowed to exhibit views of political society, at all times specious, often equally just and profound: the vivid pictures, the acute and original thoughts, with which it everywhere abounds, are to be traced in many succeeding speculations. It deserves praise also for the many and liberal tone of feeling that pervades it." But by far his greatest work, on which he had been engaged for twenty years, the Esprit des Lois, he published in 1748 (Geneva, 2 vols.). In it Montesquieu attempts to exhibit the relation between the laws of different countries and their local and social conditions. It was immediately attacked, and more than twenty-two editions were published in eighteen months, and it was translated into various European languages. "The Esprit des Lois," says a contemporary, "is a wonderfully good book, considering the age in which it appeared. Without adopting Voltaire's hyperbolical theory that 'wherever there are charters, Montesquieu rediscovered and restored them,' it may be said that it was the first work in which the questions of civil liberty were ever treated in an enlightened and systematic manner, and to Montesquieu, more than to any other man, is owing that the science of politics has become a favorite subject of study with the educated public." "The Esprit des Lois," says another, "is one of the most laborious books ever written. It had an immense influence on the literature of the age, and founded that method of philosophizing and finding out facts to justify opinions which characterized his followers of the French school, and entered in a great measure into the spirit of the Scottish school of philosophy. Like most original-minded men, he brought to his work a degree of genius and knowledge which his imitators could not cope with, and which concealed, in his hands, the defects of the system." "Notwithstanding his errors," says Voltaire, "some of his ideas are inexact, according to our ideas, from their very materialism, the character of his writing is generally metaphysical. Succeeding the light and brilliant epicureanism and scepticism of the 18th century, the Esprit des Lois began the spiritualist reaction which Rousseau carried on" (Cours de Littérature, vol. I, ch. iv). The work rendered great service to humanitarianism by the respect it paid to human life. Pascal, indeed, in his letter on homicide, had preceded him in this, but we know how indifferent on this subject were the courtly and elegant Frenchmen of that day; how little they troubled themselves about the rights and duties of man, how weary and tired of being hanged." Montesquieu did not wish absolutely to restrain the utmost penal power of the law; but he recommended clemency and equity, and in his own country Tuscany abolished capital punishment. As Dr. Vinet has well said, we may further commend the author of the Spirit of Laws for his zeal for human nature, and his love for justice; his true philosophy; his reverence for all the virtues which ennoble man and his destiny; and, in short, for his attachment to the principles which form the basis of human society. But, though the work found many friends, there were yet some who, to their own disadvantage, overpraised it. Thus the editor of the Gazette Ecclesiastique, long deeply engaged in the Jansenist quarrels which then agitated France, assailed the author of the Esprit des Lois in two pamphlets with the charge of
Montfaucon, Bernard de, one of the learned Benedictines of Saint-Maur, noted for his valuable antiquarian labors, was born Jan. 17, 1655, of a high family of Souillac, in Languedoc. He early evinced great facility for acquiring languages, and a remarkable love of study. He was a student at the Collège de Laval, but when he became a priest, he abandoned his studies, and entered the army, and served in several campaigns under Turenne. After the death of his parents, he joined the Benedictines at Toulouse in 1675. His time was largely employed in correcting the Latin translations of the Greek Church historians. Dom Claude Martin, in his Life of Montfaucon, pointed out to him, on account of his manifold talent, and particularly fitted to take a part in the publication of the Greek fathers contemplated by the Congregation of St. Maur. He was consequently called to Paris in 1687. The following year he published his Abscetica sive varia opuscula Graeco (Paris, 1684, 4to), which contains also some lives of saints. In 1690 he published La vérité de l'histoire de Judith (2d ed. Paris, 1692, 12mo), in which, with a great deal of historical talent, and genius, he attempts to establish the authenticity of the facts related in that narrative against the opinion of those who consider it a fable or a part of the apocryphal literature of the Old Testament. In another part he took in the publication of the works of the fathers. He first gave Athanasius (Paris, 1698, 3 vols. folio), revised by means of the MSS. of Paris and of the Vatican, with a new Latin translation; the third volume contains the doubtful and spurious works. This is connected with the Collectio nova patrum et scriptorum Graecorum (Par., 1707, 2 vols. folio). In this work Montfaucon gives, beside an excellent biography of Athanasius, some newly discovered works of that father, those of Eusebius of Cesarea, and the Topographia Christiana of the Egyptian monk Cosmas Indicopleustes. The original work is extended, and the thorough linguistic knowledge which Montfaucon evinced in these works, led his superiors to intrust him also with the publication of the works of Chrysostom. As the MSS. at Paris were insufficient, he was sent to Rome to consult the codices of that city. Innocent XII showed him the greatest regard, while one of the librarians of the Vatican, out of jealousy, defamed and persecuted him. He refused high offices which were opened to him at Rome, and devoted himself exclusively to his studies. The pope and cardinals were lavish in their attentions, and Montfaucon, during the intervals of his extensive labors, was elected frequently, general, or conciliar, proofs of the learning which he possessed and was anxious to augment. It is related that Zaccagni, then librarian of the Vatican, feeling his vanity wounded by the praise bestowed on this accomplished foreigner, laid several schemes to lower him in the public estimation. One day while Montfaucon, among a crowd of distinguished persons, happened to be sauntering in the library, Zaccagni, with affected politeness, requested the antiquary to favor him with the date of a Greek manuscript which he spread out before him. Montfaucon replied that apparently it was written about 700 years ago. His antagonists, with a triumphal air, desired him to observe the name of Basil, the Macedonian, written at the top. The Frenchman asked if it was not Basil Porphyrogenitus, later by 150 years; and as this, upon examination, proved to be the case, Zaccagni retired with his manuscript, and then, resolved not to appear at the another day. After his return to Paris Montfaucon published the Hexapla of Origen (1713, 2 vols. folio.), with variations, notes, and introductory remarks not only on the work itself, but on the general history of the Greek versions of the Bible. His next publication was an edition of the works of Chrysostom (Par., 1718 sq., 8vo.), which appeared in 1718, 14 vols. (4to). Montfaucon had consulted the French, Roman, English, and German codices; the text was accompanied by a new Latin translation, a biography of Chrysostom, numerous notes, and an introduction to each separate work. The edition was formally pronounced one of the chief-d'œuvres of the Maurines, and the best edition of this Church father. Some time previous to this Montfaucon had published another valuable work, Le Dicre du Phalon de la Vie Contemplative (Par., 1709, 12mo), with notes, and an attempt to prove from the documents of Lascaris of Nicomedia, that the Christians; and in 1710 an Epistola on the fact mentioned by Rufinus that St. Athanasius baptized children when himself a child. In 1719 he gave to the world a great work on the history of art, entitled, L'Antiquité expliquée et représentée en figures; and in 1729 Les Monuments de l'Histoire de France et de ses/Image 0x5 to 406x692/
Montfort, Simon, a bold, merciful, and superstitious, but devoted follower of the papacy, was descended from the counts of Montfort, near Paris. He was born about the middle of the 13th century. His career dates from 1218, when he appears as a leader in the Crusade of Cergy, where he was associated with Rainald de Montmirail, Garnier, bishop of Troyes, Walther of Brienne, and the marshal of Champagne, Geoffroy of Villehardouin, and others. The crusade set forth Oct. 8, 1202. A bargain had been previously made with the Venetians, by which the latter agreed to furnish "ships and other conveniences to pass the sea." When the time for embarkation arrived, the Crusaders were lacking 34,000 marks of the stipulated price. The "wise old doge" saw his advantage, and proposed that Venice would fulfill her part of the treaty if, in discharge of the 34,000 marks of silver, the Crusaders would lend their fleet to the Zara. Simon, however, refused. Zara was captured, the plan was acceded to by all but De Montfort.

"We are Christians; we war not against our brother Christians," said he. "His object in assuming this position," says Villehardouin, "was to break up the misguided army." After the capture of Zara, the Crusaders advanced without a guide for the purpose of placing young Alexius on the throne. The pope denounced the design. He excommunicated the Venetians; but of this no one took the slightest heed, except De Montfort. He, with his brother and a few French knights, separated themselves from the camp of the Crusaders, passed over to Hungary, and, amid many difficulties, made for the Holy Land to fulfill his vows to the Church. He finally, however, returned home, and after a short rest took up arms again at the summons of pope Innocent III, and in the summer of 1209 he was made leader of the crusade against the Albigenses. Under his guidance and that of the pope's legate, Amnary, abbot of Citeaux, the crusading army marched into Languedoc and besieged the town of Beziers, which was stormed July 22, 1209. A horrible massacre ensued. One of the superior officers inquired of the abbot of Citeaux how they were to distinguish the heretics from the true believers. "Let us do our best," answered the savage Countsman, "for the Lord knoweth those that are his." Not a living soul was spared. It is said that fifteen thousand people were thus mercilessly slaughtered in this one place. Carcassone was scarcely better treated; and at Lavaur the ferocious deeds of Montfort gave his name a by-name of tyranny and cruelty. In 1210 De Montfort was invested by Peter of Aragon with the vicariate of Beziers and Carcassonne. Peter designed, no doubt, in this way to conciliate De Montfort, and protect his (Peter's) kinsmen from the rapacity of the army of De Montfort. He was, however, disappointed, and in 1215 Peter crossed the Pyrenees with a force superior to that of Simon to protect his own. Yet Simon, impressed with a fanatic zeal for Christ and the God of God, would give him the victory, confessed his sins, made him his priest, placed his sword upon the altar, and declared that he took it back from God to fight his battles, and at the battle of Muret deposed the new Peter and the larger part of his army. After the battle of Muret, the progress and success of the Crusaders were uninterrupted. Toulouse was taken in 1215. De Montfort was chosen prince of the whole subdued territory; a strict inquisition after heretics was ordered, and the Church of Rome, pleased with the faithfulness of her servant Simon, at a Council of the Lateran, November, 1218 (styled the twelfth General Council), confirmed him in all his conquests. On his return to Northern France, he was received with the greatest honor as the champion of the faith, and hailed with acclamations: "Blessed is he that cometh in the name of the Lord!" The remaining years of the life of De Montfort were consumed in a bloody struggle to maintain his ascendant over the territory he had subdued. During the year 1216, under the leadership of the younger count Raymond, broke out in general insurrection. But success still followed De Montfort. He with his army sacked Toulouse, and plundered the inhabitants to the very last piece of cloth or measure of meal. "Oh, noble city of Toulouse!" exclaimed the troubadour, "thy very bones are broken!" The ensuing year the war with the young count Raymond continued to the advantage of De Montfort, till suddenly the old count Raymond appeared before Toulouse. The city received him with the utmost joy. New walls were built about the fortifications, and in the siege of this place that De Montfort lost his life, June 25, 1218; when heeding an attack, a stone from an engine struck on the head the champion of Jesus Christ (as he was called by his admirers), and he died on the spot. His fanatical followers reproached God with his death. A young historian adds that he received five wounds from arrows; and in this respect likens him to the Redeemer, "in whose cause he died, and with whom we trust he is in bliss and glory." A daring and skilful leader; chivalric, affable, and popular; enthusiastically devout and fanatically attached to Romanism; ambitious, unscrupulous, and remorseless, he naturally rose to the position of guiding spirit in the turbulent times in which he lived and the cruel war in which he engaged.

See Milman, Hist. of Latin Christianity; Chronique de Simon, Comte de Montfort (printed in Guiza's Mémoires relatifs à l'Histoire de France); Hoeffer, Nouv. BIOG. GÉNÉRALE, t. xiv, pp. 246-250; and the histories of the Albigenses (q. v.).

Montfort Manuscript (Codex Montfortianus, known as MS. 61 of the Gospels, 34 of the Acts, 40 of the Pauline Epistles, and 92 of Revelation), so named from a Cambridge divine of the 17th century, who gave it to archbishop Usher, by whom it was presented to Trinity College, Dublin, in the library of which it still remains (there designated as G. 97); an octavo cursive Greek MS. of the entire N. T., written in the 15th or 16th century, on 455 paper leaves, and famous as containing the text of the "three heavenly witnesses" (1 John v, 7), that leaf being preserved to it from in-
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jury). An earlier owner was William Clap, once a fol-
low of Cambridge, who derived it from Thomas Clem-
ent, and originally it belonged to one Froy, a Franciscan
friar. It is apparently the work of three or four suc-
cessive scribes, perhaps in part at first independent of
each other; and the Apocalypse bears marks of having
been copied from the Codex Leicestrensis. It is dubi-
ously attributed to Montfaucon and Arnauldinus as his
sole authority for inserting the above disputed text in
his edition of 1522, in accordance with a promise he
had made to his detractors that if a single Greek MS.
could be found containing it he would add it. See Wit-
nesses, the Three Heavenly. It has the Ammonian
sectional division of the manuscript. A number of verses
had been inserted at the end of the MS., with the Latin
division of chapters. There are many corrections by a more recent hand, erasures of the pen, etc. An imperfect
collation of it, while in Usher's hands, was printed in Walton's Polyglott. Dr. Banet collated the
remainder for his edition of the Dublin pal-
limpsest Z, and more recently Dr. Dobbin has pub-
lished a complete collation (The Codex Montfauconius,
etc., Lond. 1854). See Tregelles, in Horne's Intro. iv,
218 sq.; Scrivener, Intro. to N. T. p. 149. See Man-
uscripts, Biblical.

Montgaillard, Bernard de, also known as Petit
Feuillant, a Roman Catholic ecclesiastic noted for his
great talent in pulpit oratory, but especially for the part
he bore in the Roman Catholic intrigues against the
Huguenots. He was born at Montpellier, in 1563. He
commenced as a Feuillant, or mendicant friar, in 1579, and began to preach im-
mediately, though he had not studied divinity. He
preached at Rieux, Rhodes, and Toulouse with so much
success that they applied to him this passage in Holy
Writ, "Happy is the womb which bare thee." He
went to France at the time when Henry III drew the
Feuillants thither, and so charmed the French court
with his sermons that the king and queen-mother ap-
pointed him to preach upon several particular occasions. Here he acquired the reputation of the most eminent
preacher that had been known in the memory of man
—so great were his talents for the pulpit, especially
in moving the passions and subduing the heart. He
condemned himself to so austere a way of life among
the Feuillants that the pope commanded him to quit
that order, lest he should shorten his days by it. He
behaved himself so curtly in supporting the interests of
the League, and bore a considerable part in the horrible
crimes of that villainous combination, "The preachers,"
says Maimbourg (Hist. de la Ligue, liv, iii, 295), "of
whom most were noted father Bernard de Montgail-
lard, known as the Petit Feuillant, and the famous Cor-
delier Frémiard, who preached in the parishes of Paris
during the Christmas holidays, changed their sermons
into invectives against the sacred person of the king,
"etc. Montgaillard was charged with having been instru-
mental in inflaming the rebellious elements of his day,
and with having suborned an assassin to murder Henry IV.
Montgaillard died in 1628. He was at that time
abbé of Orval. Such a saint as Montgaillard, and one
who had done such singular services to the holy Church
must needs have possessed qualities above the usual
standard, and therefore the writers of his life have not
hesitated to assert that God performed great miracles
both before and by his means. See Bayle, Dict. Hist.
s. v.; Gen. Biog., Dict. s. v.

Montgaillard, Jean Jacques de, a French
monastic, noted as a writer on religious topics, was born
in 1633 at Toulouse, and early entered the Dominican
order in his native place. He died there March 21,
1711. He is the author of a curious work entitled, Mon-
umenta Conventu Tolosani ordinis F. P. Pracdicatorum
(Toul, 1695, fol.), which contains much valuable mate-
rial for the inquisition of the Dominican order in
France. Himself a devoted Romanist, and believing
the harshest measures of the Inquisition justifiable in
behalf of religion, he does not withhold anything,
however barbarous or outrageous, and his work con-
tains many a page presenting a most ghastly spec-
tacle of inhumanity perpetrated by misguided sa-
natics.

Montgaillard, Pierre Jean François de, a
French prelate, brother of the preceding, was born at
Toulouse, March 29, 1633, and was educated at Paris,
where he became a canon, by which rank he was created
doctor. He entered holy orders, and soon rose to positions of ecclesiastical distinction. In
1664 he was made bishop of Saint-Pons, and dis-
tinguished himself by great liberality of sentiment as well
as religious devotion. He was one of the nineteen bish-
ops who were punished by the pope Clement XI, for the
pardon of the bishops of Alet, Plassas, Beauvais, and
Angers, who had opposed the doctrines espoused in the
papal bull issued by Alexander VII to defend the Jesu-
ts and their tenets and practices. He also afterwards
defended persecuted ecclesiastics against the Jesuits,
whose immorality he unhesitatingly denounced. He
was so severe that he was branded as a Jansenist, but
there is proof extant that he freed himself from the im-
putation of disloyalty to the Church of Rome. He
died March 18, 1715. He was well versed in archaeo-
logical studies, and noted for his valuable attainments
in ancient ecclesiastical history. His works are of a
contrary nature, and his value to those interested in the
Jansenist controversy. A list of them is given by Hoofer,

Montgomery, Alexander, a Presbyterian mi-
ster, was born in Westfield, N. Y., in 1808. He
graduated at Amherst College, Mass., in 1827; studied theol-
gy first in Union Seminary, New York City, and
afterwards in Auburn Seminary, N. Y.; licensed by the
New York Presbytery in 1834. He was ordained in
1839 as pastor of Maryville Church, N. Y.,
where he remained until he removed West, and joined the
Presbytery of Chicago, and was agent for some time.
He finally settled at Beaver Dam, Wisconsin, where
he labored until his death, Feb. 18, 1859. Mr. Montgom-
ery was an earnest Christian, a good theologian, and a
fervent preacher. See Wilson, Preb. Hist. Almanac,
1868, p. 121.

Montgomery, Henry Eglinton, D.D., a noted
clergyman of the Protestant Episcopal Church, was
born in Philadelphia Dec. 9, 1820; was educated at the
University of Pennsylvania, class of 1843; studied law
for two years; travelled in Europe, and then continued his studies at Union College, in Schenectady.
Remaining there two years, he entered the general theo-
logical seminary at New York. He was ordained for
the holy ministry by bishop Alonzo Potter, and in 1846
assumed charge of All-Saints' Church of Philadelphia,
then a small organization. His labors were very suc-
cessful; the Church-membership rapidly increased, and the pastor became highly respected and beloved.
In 1855 he received and accepted a call to the Church of
the Incarnation of New York, which was an offshoot of
and dependent upon Grace Church, and which worship-
ped in the edifice at the corner of Madison Avenue and
Twenty-eighth Street. During the earlier years of his
ministry in New York he was able to separate his church
from Grace Church; and so efficient and satisfac-
tory was his work that in 1864 a new church build-
ing was erected at Madison Avenue and Thirty-fifth
Street. His labors were identified with it until his sud-
den death, Oct. 15, 1874. Dr. Montgomery was a man of
acknowledged ability, and of more than ordinary en-
durance. He was always a hard worker; he had no
assistant in his ministry, and, besides the constant de-
mands upon his strength made by a growing Church,
he had for years been a prominent member of nearly all
the modern congregations where home membership is
an important element of the content of the Gospel. The Missionary Society, which was in
session when his death occurred, paid him a very warm

Montgomery, James (1), D.D., a clergyman of the Protestant Episcopal Church, was born in Philadelphia Nov. 25, 1787, and was educated at Princeton College, where he graduated in 1815. After practicing law for a short time, he prepared for holy orders; was ordained in 1816, and elected rector of St. Michael's, N. J. In 1827 he was appointed rector of Trinity Church, New York, and subsequently removed to St. Stephen's, Philadelphia, where he held several important offices, and devoted himself to his ministry with much earnestness till his death, March 17, 1834. His works are five Sermons, issued at different times. See Sprague, Annals of the American Church, iv, 266.

Montgomery, James (2), one of the greatest of English hymnologists, was born in Irvine, in Ayrshire, Scotland, Nov. 4, 1771. His parents were Irish—his father a Moravian preacher. James was designed for the same office, and in his sixth year was placed in the Moravian establishment at Fulneck, near Leeds, England. While here his parents went as missionaries to the Indians, where they soon died. To their fate he thus beautifully alludes: "My father—mother—parents, are no more! Beneath the lion-star they sleep, In the West, in the deep; And when the sun's noon glory creases the waves, He shines without a shadow on their graves."

Left to himself, he refused to study for the ministry, and the Brethren placed him as an apprentice to a grocer in Mirfield. He disliked the trade of draper, wrote verses, and at length ran away, with three shillings and sixpence in his pocket. He was soon compelled by necessity to engage as a shopboy in the village of Wath, in Yorkshire. He remained there but a year, and then, intent upon publishing a volume of verses, went up to London, and himself took the books from the printer in Paternoster Row, and gained employment as clerk and general assistant; but he could get no one to undertake publishing his poetry. In eight months we find him back again at Wath. In his twenty-first year he went to Sheffield as clerk to the editor of the Sheffield Register; and when, two years afterwards, a political prosecution was instituted against the editor, Montgomery succeeded him in the management of the paper, changing its name to that of The Iris. The tone of his paper was very temperate, but firm. At that time the quailing cause of arbitrary power and divine right was making its last struggles against freedom and common sense. Five years after the modern post-editor, it was not long before the hands of the officers of the law were upon him. The publication of a song written by a clergyman to commemorate the destruction of the Bastile, which had been printed in half the newspapers in the kingdom, was made the pretence of fines Montgomery £20 and imprisoning him three months in the Castle of York. On his deliverance from his incarceration he resumed his editorial labors, and avoided every extreme in politics; but in giving a narrative of the circumstances attending the death of two men killed in a riot in the streets of Sheffield by the military, a volume of verses, which was also the magistrate's feeling his honor wounded by the statement, presented him for libel. The result was another fine of £30, and imprisonment for six months. During his confinement, in 1796, he wrote his poems entitled Prison Amusements. He now became a regular contributor to magazines and newspapers. He was at this time a critic of the magazine The Revive (Jan. 1807, p. 347—355; comp. however, July, 1835, p. 473), established his right to rank as a poet. (See the defence by Southey in [Lond.] Qu. Rev. vi, 405 sq., and by Wilson in Blackwood's Magazine, Sept. 1831, p. 476.) In 1805 he issued The Ocean; in 1806, The Blackwood's Magazine, and other Poems; and the next year The West Indies—this last meeting in its various editions with a most extraordinary patronage. In 1818 appeared The World before the Flood; in 1824, Greenland; and in 1827 The Pelican Island, the most original and powerful of Montgomery's works. He now also collected two volumes of his sketches from periodicals, entitled Pros and a Poet. A Poet's Portfolio appeared in 1835. In 1860-61 he delivered a course of lectures on the laws and general literature, which were afterwards published in one volume. His collected works appeared in 1861 (1 vol. 8vo).

But it is with the poet as a writer of hymns and sacred songs that we have most to do, as it is by these that he has most endeared himself to his age, and will be longest and most favorably remembered. In 1822 he enlarged Psalms, beginning with "Father, let not this cup," and including the Psalms. This work consisted of sixty-seven pieces, being versions of fifty-nine Psalms, closely as well as beautifully rendered. In 1828 he published his Christian Psalms, containing 103 original hymns; in 1858, Original Hymns for Public, Private, and Social Devotion. Judged by the use made of these hymns by the Christian world, Montgomery takes his place next to Watts and Wesley, in company with Doddridge. This place we think he has well earned. What Advent song surpasses for comprehensiveness, appropriateness of expression, force, and elevation of sentiment, this one begins the reign of angels from the realms of glory? What a glorifying of God and his work from eternity to eternity is found in this hymn, "Songs of praise the angels sang!" Will the time ever come on earth when the Church will not respond to "Stand up and bless the Lord, ye people of his choice?" or cease to look forward with anticipations of victory in the "Hallelujah song of jubilees?" or forbear to encourage one another with "Daughter of Zion, from the dust?" or fail to use "O, where shall rest be found?" What a spirit of Christian love, mingled with hope drawn from the deepest truths of our faith, flows through the invitation, "Come, all ye that love the holy mountain," and a reaching out of the right hand of fellowship in this, "Come in, thou blessed of the Lord!"

In a letter written in 1807 Montgomery gives us the history of his hymnological efforts. "When I was a boy," he says, "I wrote a great many hymns; indeed, the first-fruit of my mind were all composed to hymns to Him who never despises the day of small things, even in the poorest of his creatures. But as I grew up, and my heart regenerated, I directed my talents, such as they were, to other services; and seldom indeed, since my fourteenth year, have they been employed in the delightful duties of the sanctuary. Many criticisms and adverse remarks that have occurred, afflicted, and discouraged me, have also compelled me to forbear from composing hymns of prayer and praise, because I found that I could not enter into the spirit of such divine themes with that humble boldness, that earnest expectation and ardent feeling of love to God and truth which were so long to influence me when I was an uncorrupted boy, full of tenderness and zeal and simplicity."

We have indicated here the main ground of the excellence and usefulness of his hymns. They are the offspring not only of a heart naturally sensitive to religious themes, but of a deep, rich, and varied Christian experience. They were lived before they were sung. From the experiences of the Christian life came their expression in Christian song; hence they are applicable to every believer's feelings, and touch unexpectedly the most secret springs of joy and sorrow, faith, fear, hope, love, despondency, and triumph. This was the reason for their great success given by Montgomery himself. When advanced in life and seriously ill, he placed in the hands of his friend, Dr. Holland, transcripts of his original hymns to be read to him. But as the poet was much affected, the doctor was about to desist, when Montgomery said, 'Read on; I am glad to hear you. The words recall the feelings which first suggested them, and it is good for me to feel affected and humbled by...
The terms in which I have endeavored to provide for the expression of similar religious experience in others. As all my hymns embody some portion of the joys or sorrows, the hopes and fears of this poor heart, so I cannot doubt but that they will be found an acceptable vehicle of grace in heaven, to the comfort of those who resemble in character and experience the persons of the Collect and the Communion." Montgomer y's hymns "are the result of a long experience of the pain and suffering of the Christian life."

"From the fact that he was a layman in active and laborious business, he was less likely than some of his clerical brothers in song to make the hymn simply a doctrine in rhyme. While evangelical in faith, his hymns are always far more than doctrinal statements in verse. The rules which he laid down in the "Introductory Essay" to his "Christian Psalms," which should be adhered to in writing hymns, he has seldom failed to regard. "There should be," he says, "unity, gradation, and mutual independence in the thought, a conscious progress, and at the end a sense of completeness," and he insists that hymns ought to be easy to understand. It may be said of his hymns without exception that there is nothing in them to offend the taste, and much to gratify it. The most precious truths of Scripture and the Church's doctrines the Christian find in them simple but poetic expression; and they are suitable and available for the use of congregations by a poet who was quite familiar with the requirements of an assembly of worshippers. As expressive of how important Mr. Montgomery's hymns were to the religious life of his time, we may quote part of the closing paragraph of an address by James Ogilvie, "Having on three former occasions expatiated freely on hymnology and sacred poetry, I close this eulogistic preface to the most serious work of my literary life (now passing four-score years) with a brief quotation from what may be esteemed a sealed authority on such a subject. Bishop Milner somewhere says, beautifully, humbly, and poetically: 'And should the well-seaworn song I leave behind With Jesus' lovers some acceptance find, 'Then may the Nearer Home of Heaven show That in my verse salute almighty God's praise below.'"

His last years were passed in ease and comfort, he enjoying, besides the frugal earnings of an industrious life, from 1850 a pension from the government of £150 per annum. He died at his own residence near Sheffield, April 23, 1854. The London Athenæum says: "He lived the like of his death, thus spoke of him:--Montgomery held a place in the eyes of the English public—universal as well as sectarian—not far behind Campbell, by the side of Sisle Bowles and Milman, and before such lesser lights as Carrington and Crowe. This generation knows less than the immediate successors of James Montgomery, of Sheffield. Some have adopted Puseyism as their spiritual guide; others have taken Keble as their bosom friend. But the author of 'The West Indies,' 'The World before the Flood,' and 'Greenland,' is still not forgotten, in spite of these shifts of the shrine at which religious fashion chooses to burn its incense; and his vogue may one day return—the sooner because it was merited by the genuine gifts of the poet as well as by the eloquence of the class-preacher."

Memories of the Life and Writings of James Montgomery, with extracts from his correspondence, etc., were published in 1855–6 (7 vols. 8vo) by two of his friends, John Holland and James Everett. An abridgment of these Memoirs was published by Mrs. Helen C. Knight at Boston in 1857 (12mo, 416 pages). See British and For. Ev. Rev. vol. xxi.; xliii., 248; [London] Qu. Rev. vol. xii., ari., ix.; North Amer. Rev. (Oct. 1857) p. 563; Living Age, 1857, Feb. 292; Howitt, Homes and Haunts of British Poets; Wilson, English Gaelic Imagery (1856) ii., 238; and especially the excellent article in Allibone's Dict. of Brit. and Amer. Auth. ii., 1345–9.

Montgomery, Robert, an Anglican clergyman, very noted especially as a writer of sacred poetry, was born at Bath, England, in 1607, and was educated at Lincoln College, Oxford, where he secured his A.B. in 1833, and A.M. in 1888. He took holy orders in 1883; became curate of Whittington, subsequently (1886) re- moved to London as minister of Percy Street Episcopal Chapel; afterwards went to Glasgow, where he preached for four years, and then returned to London. His residence at Percy Street Chapel in 1843, and there preached until his death, December 8, 1855. Montgomery's works comprise a large number of volumes in prose and verse, on themes more or less sacred. He is best known by his poem, The Omnipresence of the Deity (1828), which has passed through twenty-eight editions, and The Christian Life: A Manual of Sacred Verse (1848, 12mo; 6th edition, 1858, 24mo). The former of these provoked unusual severity of criticism— even Lord Macaulay unmercifully poured his invectives against it:— "His works have received more enthusiastic praise, and have deserved more unmixed contempt, than any which, as far as our knowledge extends, have appeared within the last three or four years. . . . The circulation of this writer's poetry has been greater than that of Southey's Roderick, and beyond all comparison greater than that of Cary's Dante, or of the best works of Coleridge" (Macaulay, Essay, 268, 267, 276). Nevertheless, as has been well said, the book must have pleased, or people would not have bought it in the face of such unfavorable comments. It must be stated also that the work on its appearance met with the high commendations of those illustrious writers, Southey, Wilson, Allston, and Sharon Turner. Montgomery's Christian Life was generally condemned; and of his other works were most enthusiastic in its praise. The Church of England Quarterly (April 9, 1849, No. 50, p. 286) pronounced it "far superior to anything else from the author; and, of all the uninspired collections of religious poetry which any poet has ever produced in any Church or age or country, there is none which, in our opinion, can venture a comparison — intellectual or poetical — with Montgomery's Christian Life." A writer in the Scottish Magazine goes even further: "To eulogize this divine now as a successful Christian poet would be to offer an indignity to all who have the slightest knowledge of what is passing in the literary world. His Omnipresence long ago stamped him as one of our greatest poets. . . . We must, however, express our honest conviction that the present volume manifests higher and more intrinsic beauties and excellences than any one of his previous poetic works. And what will be very much esteemed by all the opinion of the Church is the fact that it is a thoroughly Church volume—breathing and inculcating her scriptural and catholic virtues, exhibiting her in the thrilling and beautiful expression of a fond and sacred mother, who lovingly cares and unceasingly provides for the spiritual wants and comforts of her children. While all these poems are fraught with deep truth and lofty sentiments, portraying in poetical form the Church's creed and character, the duties and dangers the hopes and fears, the faults, privileges, and final destinies of a believer in the religion of Christ. . . . we must declare that we have not read and do not read a more beautiful and beautiful and eloquent and pathetically the poems on Baptism, 'Visitation of the Sick,' 'Burial of the Dead,' 'Communion,' and the 'Eucharist.' Nothing like this volume has appeared since the 'Christian Year,' whether we consider its style and tone, its sentiments, the variety of its metres, or the heaping of its eulogiums. It is 'the Voice of the Church,' a kind of second 'Christian Year.'" A list of all his works is given by Allibone (Dict. of Brit. and Amer. Auth. ii., 1348–9). We have room only for mention of his other religious works. Of those in verse: A Universal Prayer, Death, Heaven, Hell (1839, 488), The Lamb of Christ (1839); for Intromissions:—The Messiah (1838);— Luther; or the Ideal of the Reformation (1842);—The Sacred Gift: a Series of Meditations upon Scripture Subjects (1842);—The Sanctuary: a Companion in Verse for the English Pray-
er-book (1855). Of those in prose: The Gospel in Advance of the Age: a Homily for the Times, with an Introduction on the Spirit of the Bible and the Spirit of the Church (1845); Three Parts (1846) — The Scottish Church, the English Church, the Catholic Church (with additional matter, ed. 1848, and often since) — The Ideal of the English Church (1845) — Christ’s All in All (1845) — Eight Sermons: being Reflective Discourses on some Important Texts (1845, 8vo) — The Great Salvation, and our Sinn in Neglecting it: a Religious Essay, in Three Parts (1846) — The Scottish Church, the English Church, the English Church, Schismatics (1846; 3d ed. with documentary evidence, 1847, 12mo). A collected edition of his poetical works (in 6 vols, 8vo) was published in 1839-40, and his Christian Poetry, ed. By F. P. in 1854 (12mo). Selections from them were also made under the title, Religion and Poetry, and Three Essays on the New Church (1847, 8vo), and Lyra Christiana (1851, 32mo). See Fraser’s Magazine, i, 55, 721; iv, 672; Westmin. Rev. xii, 355; Lond. Monthly Rev. xxvii, 30; cxxi, 313; Blackwood’s Magazine, xxiii, 701-71; xxvii, 241 sq.; Lond. Gentleman’s Magazine, 1856, pt. I, 813; [Lond.] Athenaeum, 1852, 1:340; South. Qu. Rev. ii, 290; N. Y. Lit. and Theol. Review, i, 688; Brenn., Mod. Eng. Lit.: its Blemishes and Defects (1857), p. 296; Koenen, Von der Entwicklung der englischen Dichter der Montgomery (Amst. 1835, 8vo), and the excellent and very full article in Allibone’s Dict. of Brit. and Amer. Authors. a. v. (J. H. W.)

Montgomery, William B., a missionary to the Osage Indians, who flourished in the early half of this century, and was one of the first to publish in the Osage language of various portions of Scripture.

Month (usually בְּשָׁנָה, cho’deth, i. e. new moon; later also בְּשָׁנָה, pa’rach; Chald. בְּשָׁנָה; gerach; Gr. παρα, etc.). The terms for “month” and “moon” have the same close connection in the Hebrew language as in our own and in the Indo-European languages generally; we need only instance the familiar cases of the Greek πα, and μισθί, and the Latin mensa; the German mond and monat; and the Sanscrit maha, which answers to both month and moon. The Hebrew chodesh is perhaps more distinctive than the corresponding terms in other languages; for it expresses not simply the idea of a lunation, but the recurrence of a period commencing definitely with the new moon; it is derived from the word chadash, “new,” which was transferred in the first instance to the “new moon,” and in the second instance to the “month,” or, as it is sometimes more fully expressed, בְּשָׁנָה, “a month of days” (Gen. xxix, 14; Numb. xi, 20, 21; comp. Dent. xxxi, 13; 2 Kings xv, 13). The term gerach is derived from gerach, “a heavy stone,” and occurs only in occasion of the passover (Exod. ii, 2; 1 Kings vi, 37, 38; viii, 2; 2 Kings xv, 13), but more frequently in the poetical portions of the Bible.

1. The most important point in connection with the month of the Hebrews is its length, and the mode by which it was calculated. The difficulties attending this inquiry are considerable, in consequence of the scantiness of the data. Though it may fairly be presumed from the terms used that the month originally corresponded to a lunation, no reliance can be placed on the mere verbal argument to prove the exact length of the month in historical times. The word appears even in the earliest times to have passed into its secondary sense, as describing a period approaching to a lunation; for in Gen. vii, 11; viii, 4, where we first meet with it, equal periods of 30 days are described, the interval between the 17th days of the second and the seventh month (1st ed. 1847; 3d ed. revised and enlarged 1851; 3, 5). We have therefore in this instance an approximate basis for the solar month, and as, in addition to this, an indication of a double calculation by a solar and a lunar year has been detected in a subsequent date (for from vii, 14, compared with vii, 11, we find that the total duration of the flood exceeded the year by eleven days; in other words, by the precise difference between the lunar year of 364 days and the solar one of 365 days), the passage has attracted considerable attention on the part of certain critics, who have endeavored to deduce from it arguments prejudicial to the originality of the Bible narrative. It has been urged that the Hebrews themselves knew nothing of a solar month, that they must have derived their knowledge of it from more easterly nations (Ewald, Jahrb. 1854, p. 9), and consequently that the materials for the narrative and the date of its composition must be referred to the period when close intercourse existed between the Hebrews and the Babylonians (von Bohlen’s Intro’d. to Gen. ii, 155 sq.). It is unnecessary for us to discuss in detail the arguments on which these conclusions are founded; we submit in answer that the data before us render it impossible to decide opinion on all the matter, and that a more obvious explanation of the matter is to be found in the Egyptian system of months. To prove the first of these points, it will be only necessary to state the various calculations founded on this passage: it has been deduced from it (1) that there were 29.5 months of 30 days each [see Chronology]; (2) that there were 12 months of 30 days, with 5 intercalated days at the end to make up the solar year (Ewald, l. c.); (3) that there were 7 months of 30 days, and 5 of 31 days (von Bohlen); (4) that there were 5 months of 30 days, and 7 of 29 days (Koehler, Gen. Lect., ii, 1-5); or, in other words, that it was possible to lay down the foundation of any calculation whatever by assuming that a period might have elapsed between the termination of the 150 days and the 17th day of the 7th month (Ideler, Chronol. i, 70). “The year being lunar, the interval is, in fact, but 148 days; the discrepancy, however, is of no account” (Burton, Ondo Secularum, p. 282); but both extremes are included, as is usual in Hebrew computations. See Deluge. But, assuming that the narrative implies equal months of 30 days, and that the date given in viii, 14 does involve the fact of a double calculation by a solar and a lunar year, it is unnecessary to refer to the Babylonians for a solution of the difficulty. The month of 30 days was in use among the Egyptians at a period long anterior to the period of the exodus, and formed the basis of their computation either by an unintercalated year of 360 days or an intercalated one of 365 (Rawlinson’s Her. ii, 283-286). Indeed, the Bible itself furnishes us with an indication of a double year, solar and lunar, in that it assigns the regulation of its length indifferently to both sun and moon (Gen. i, 14). See Year. From the time of the institution of the Mosaic law downward the month appears to have been a lunar one. The cycle of religious feasts, commencing with the Passover, over the whole of the ancient Hebrew nation migrated over the lunar month (Josephus, Ant. iii, 10, 5); the 14th of Abb was coincident with the full moon (Philo, Vit. Mos. iii, p. 686); and the new moons themselves were the occasions of regular festivals (Numb. x, 10; xxvii, 11-14). The statements of the Talmudists (Mishna, Rosh HaZ. i-iii) are decisive as to the practice in their time, and the lunar month is observed by the modern Jews. The commencement of the month was generally decided by observation of the new moon, which may be detected about forty hours after the period of its conjunction with the sun; in the later times of Jewish history this was effective according to a strict rule the appearance of the new moon being reported by competent witnesses to the local authorities, who then officially announced the commencement of the new month by the twice-repeated word “Mekedudah,” i.e. consecrated (see Cudworth’s Intellectual System, ii, Append. p. 528). According to the rabbinical rule, however, there must be at all times a little uncertainty before the evidence is given to the exact day on which the month would begin; for it depended not only on the appearance, but on the announcement: if the important word Mekedudah were not pronounced until after dark, the following day was the first of the month; if before dark, then that day (Rosh


MONTH

Hah. iii), 1). But we can hardly suppose that such a strict rule of observation prevailed in early times, nor was it in any way necessary; the recurrence of the new moon can be predicted with considerable accuracy by a calculation of the interval that would elapse either from the last new moon or the first full moon (it is only detected by a practiced eye), or from the disappearance of the waning moon. Hence David announces definitely "To-morrow is the new moon," that being the first of the month (1 Sam. xxv, 5, 24, 27), though the new moon could not as yet have been observed, and still less announced. James (Avic. iii, 3 § 359) regards the discrepancy of the dates in 2 Kings xxv, 27, and Jer. iii, 31, as originating in the different modes of computing by astronomical calculation and by observation. It is more probable that it arises from a mistake of a copist, substituting 14 for 11, as a similar discrepancy exists in 2 Kings xxv, 19 and Jer. iii, 25, without admitting a similar explanation. The length of the month by observation would be alternately 29 and 30 days; nor was it allowed by the Talmudists that a month should fall short of the former or exceed the latter number, whatever might be the state of the weather. The months containing only 29 days were termed in Talmudical language 127, or "deficient," and those with 30 malé (127), or "full."

The usual number of months in a year was twelve, as implied in 1 Kings iv, 7; 1 Chron. xxiv, 1-15; but inasmuch as the Hebrew months coincided, as we shall presently show, with the seasons, it follows as a matter of course that an additional month must have been inserted about every third year, which would bring the number up to thirteen. No notice, however, is taken of this month in the Bible. We have no reason to think that the intercalary month was inserted according to any exact rule; it was sufficient for practical purposes to add it whenever it was discovered that the barley harvest did not coincide with the ordinary return of the month of Abib. In the modern Jewish calendar the intercalary month is introduced seven times in every 19 years, according to the Metonic cycle, which was adopted by the Jews about A.D. 860 (Prideaux's Connection, i. 209, note). At the same time the length of the synochal month was fixed by R. Hillel at 29 days, 12 hours, 44 minutes, and 33 seconds, which accords very nearly with the truth.

2. The usual method of designating the months was by their numbers, e. g., "the second month" (Iren. vii, 11), "the fourth month" (2 Kings xxv, 8); and this was generally retained even when the names were given, e. g., "in the month Zif, which is the second month" (1 Kings vi, 1); "in the third month, that is, the month Sivan" (Esth. vii, 9). An exception occurs, however, in regard to Abib in the early portion of the Bible (Exod. xiii, 4; xxiii, 15; Deut. xvii, 1), which is always mentioned by name alone, inasmuch as it was necessarily coincident with a certain season, while the numerical order might have changed from year to year. We doubt indeed whether Abib was really a proper name; it is mentioned only once in the Scripture, -- the article, "the Abib," as an appellation (= the season of the new ears of grain); in the second place, it appears almost impossible that it could have been superseded by Nissan if it had been regarded as a proper name, considering the important associations connected with it. The second moon of the Babylonian new year is called in the Talmudic period in this respect varied: Ezra, Esther, and Zechariah specify both the names and the numbered order; Nehemiah only the former; Daniel and Haggai only the latter. The names of the months belong to two distinct periods: in the first place we have those peculiar to the Babylonian system, which were abandoned by the Persians; in the second, those four only, even including Abib, which we hardly regard as a proper name, are mentioned, viz.: Abib, in which the Passover fell (Exod. xii, 4; xxiii, 15; xxxiv, 18; Deut. xvi, 1), and which was established as the first month in commemoration of the Exodus (Exod. xii, 2); Zif, the second month (1 Kings vi, 1, 87); Bul, the eighth (1 Kings vi, 88); and Ethanim, the seventh (1 Kings viii, 2) -- the three latter being noticed only in connection with the building and dedication of the Temple, probably, in order to confer a consecration on the moon (as the Passover was). The names thus restricted to the official documents of the day, and that they never attained the popular use which the later names had. Hence it is not difficult to account for their having been superseded. In the second place we have the names which prevailed subsequently to the Babylonian captivity; and of these there were six in the Talmud: Nisan, the first, in which the Passover was held (Neh. ii, 1; Esth. iii, 7); Sivan, the third (Esth. viii, 9; Bar. i, 8); Ethel, the sixth (Neh. vi, 15; 1 Macc. xiv, 27); Chislev, the ninth (Neh. i, 1; Zech. vii, 1; 1 Macc. i, 54); Tebeth, the tenth (Esth. ii, 16); Shebat, the eleventh (Zech. i, 7; 1 Macc. xvi, 14); and Adar, the twelfth (Esth. iii, 7; viii, 12; 2 Macc. xv, 36). The names of the remaining five occur in the Talmud and other works: they were Eterin (Targum, 2 Chron. xxx, 2), Tamuz, the fourth (Mishna, Taun. iv, 5); Ab, the fifth, and Tisri, the seventh (Rosh Hash. i, 3); and Marchesvan, the eighth (Taun. i, 8; Josephus, Ant., i, 3, 3). The name of the intercalary month was Yeavar, i.e. the additional Adar, because placed in the calendar after Adar and before Nisan. The opinion of Balaam (Num. xxiii, 15; Deut. ii, 30) that the first three months regarded as the intercalary month, because the feast of Purim was held in Yeavar in the intercalary year, has little foundation.

The first of these series of names is of Hebrew origin, and has reference to the characteristics of the seasons -- circumstance which clearly shows that the months returned at the same period of the year: in other words, that the Jewish year was a solar one. Thus Abib (אֵיבִּי) was the month of "ears of corn," Zif the month of "blossom" (אֶזֶר) or, more fully, as in the Targum, נְצֵרָה, "the bloom of flowers," another explanation is given in Rawlinson's Herodotus, i, 622; viz. that Ziv is the same as the Assyrian Giš, "bull," and answers to the zodiacal sign of Taurus); and Bul the month of "rain" (בּעָל; the name occurs in a recently discovered Phenician inscription (Ewald, Jahrb. 1856, p. 185). A cognate term, בּעַלְוָה, is used for the "dew" (Gen. vi, 17, etc.; but there is no ground for the inference of an original order, and it is certain that there is an allusion to the month Bul). With regard to Ethanim there may be some doubt, as the usual explanation, "the month of violent or, rather, incessant rain," is decidedly inapposite to the seventh month. Thenius, on 1 Kings vii, 2, suggests that the true name was אֶתְנָמֶר, as in the Sept. Αἰθέναι, and that its meaning was the "month of gifts," i. e. of fruit, from מַמְלֵךְ, to give." There is the same peculiarity in this as in Abib, viz. the addition of the definite article (אֶתְנָמֶה). In the second series, both the origin and the meaning of the terms are connected, the opinion of the Talmudists that the names were introduced by the Jews who returned from the Babylonian captivity (Jerusalem Talmud, Rosh Hash. i, 1), and they are certainly used exclusively by writers of the post-Babylonian period (see Beney and Stern, Montane names; and J. E.der.) in that there may be perhaps natural to seek for their origin in the Persian language, and this was done some years since by Beney (Monthamen) in a manner more ingenious than satisfactory. The view, though accepted to a certain extent by Gesenius in his Theozaurus, has since been practically abandoned by all philologists; it is true that it meets with no confirmation from the monumental documents of ancient Persia. The names of the months, as read on the Behistun inscriptions, Garmapeda, Bogayadash, Aratapeta, etc., bear no resemblance to the He-
brew names (Rawlinson's Herodotus, ii, 598-6). The names are probably borrowed from the Syrians, in whose regular calendar we find names answering to Tisri, Sebtab, Adar, Nisan, Iyar, Tammuz, Ab, and Elul (Ileder, Chronol, i, 480). The names of the Syrian months appear to have been in use in local sects for the calendar. For instance, the calendar of Heliopolis contains the names of Ag and Gelon (Ileder, i, 440), which do not appear in the regular Syrian calendar, while that of Palmyra, again, contains names unknown to either. Chisleu and Tebeth appear on the Palmyrene inscriptions (Geismayr, Theauran, p. 709, 549). The resemblance of sound between the Biblical Egyptian Tobi, as well as its correspondence in the order of the months, was noticed by Jerome (ad Execk. xxxix, 1). Sirvan may be borrowed from the Assyrians, who appear to have had a month so named, sacred to Sin or the moon (Rawlinson, i, 615). Marchesvin, coinciding as it did with the rainy season in Palestine, was probably a purely Hebrew term. Von Bohlen connects it with the root ráducation, "to boil over" (Introtd. to Gen, ii, 157). The modern Jews consider it a compound word, mar, "drop," and Cheshvan, the former betokening that it was wet, and the latter being the proper name of the month (De Solis Mishna, p. 168, note). With regard to the meaning of the Syrian names we can only conjecture from the case of Tammuz, which undoubtedly refers to the festival of the deity of that name mentioned in the Bible (ii, 14). Still, we cannot suppose that some of them have been derived from the names of deities. We draw attention to the correspondence between Elil and the Arabic name of Venus Urania. Allah (Herod, iii, 8); and again between Adar, the Egyptian Athor, and the Syrian Atargatis. Hebrew roots are suggested by Geismayr for some of them, but without much confidence. The Hebrew forms of the names are  dedicating,  dedicating,  dedicating,  dedicating,  dedicating,  dedicating,  dedicating,  dedicating. 

Subsequently to the establishment of the Syro-Macedonian empire, the use of the Macedonian calendar was gradually adopted for the purpose of literature or intercommunication with other countries. Josephus, for instance, constantly uses the Macedonian months, even where he gives the Hebrew names (e.g. in Ant. i, 3, 8, he identifies Marchesvin with Dius, and Nisan with Xanthicus, etc., in Lev, 7, 6, Chisleu with Appelleius). The only instance in which the Macedonian names appear is in the Septuagint, xix, 23, etc. (an 455). We have no information on Xanthicus in combination with another named Dioscorinthius (ver. 21), which does not appear in the Macedonian calendar. Various explanations have been offered with respect to the latter. Any attempt to connect it with the Macedonian Dios fails on account of the interval being too long to suit the narrative. Dioscorinus was probably simply the first and Xanthicus the sixth month. The opinion of Scaliger (Emend. Temp, ii, 94) that it was the Macedonian intercalary month rests on no foundation whatever, and Ideeler's assertion that that intercalary month preceded Xanthicus must be rejected along with it (Chronol. i, 392). It is most probable that the author of 2 Mac. or a copyist was familiar with the Cretan calendar, which contained a month named Dioscurus, holding the same place in the calendar as the Macedonian Dystrus (Ileder, i, 426), i.e. immediately before Xanthicus, and that he substituted one for the other. This view derives some confirmation from the Vulgate rendering, . We have further to notice the reference to the Egyptian calendar in 3 Mac. vi, 88, Pachon and Epiph in that passage answering to Pachons and Epeh, the ninth and eleventh months (Wilkinson, Anc. Epp. i, 14, 2d ser.). It is clear that the date of Moses with our own cannot be expected with precision on account of the variations that must inevitably exist between the lunar and the solar month, each of the former ranging over portions of two of the latter. It must therefore be understood that the following remarks apply to the general identity on an average of years. As the Jews still retain the names Nisan, etc., it may appear at first sight needless to do more than refer the reader to a modern translation, and this would have been the case if it were not for the fact that the modern baths do not correspond to the ancient one. We are indebted to J. D. Michaelis for discovering the true state of this case, after the rabbinical writers had so universally established an erroneous opinion that it has not yet died out of our popular books. His dissertation, "De Mensibus Hebræorum" (in his Commentaries, p. 121), ammós 1768-66 oblates [Bremen, 1769], p. 16; translated by W. Bowyer, Lond. 1773: also in the Crítica Biblica [London, 1827], iii, 324-340), proceeds on the following chief arguments: First, that if the first month began with the new moon of March, as was commonly asserted, the climate of Palestine would not in that month permit the oblation of the sheaf of barley, which is ordered on the second day of the Paschal Feast (Lev. xxiii, 10); nor could the harvest be finished before the Feast of Weeks, which would then fall in May; nor could the Feast of Tabernacles, which was after the gathering of all fruits, according to Josephus, be kept in September, as is common in our Western. Thus the dates of the feasts depend on certain stages in the agricultural year, which, as he shows from the observations of travellers, solely coincides with the states of vegetation which are found, in that climate, in the months of April, June, and October. This has been confirmed by later accounts of the harvest. The barley harvest does not take place in the warm district about Jericho till the middle of April, and in the upland districts not before the end of that month (Robinson's Researches, i, 551; iii, 102, 145). Secondly, that the Syrian calendar, which has essentially the same names for the months, makes its April absolutely parallel with our April. Lastly, that Josephus (Ant. ii, 14, 6) synchronizes Nisan with the Egyptian Phraum, which commenced on the 27th of March (Wilkinson, l, c.), and with the Macedonian Xanthicus, which answers generally to the early part of April, though considerable variation occurs in the local calendars as to its place (comp. Ideeler, i, 435, 442). He further informs us (iii, 5, 5) that the Passover took place when the sun was in Aries, which it does not enter until near the end of March. Michaelis concludes that the latter Jews fell into this departure from their ancient order either through some mistake in the intercalation, or because they wished to imitate the Romans, whose year has its first month of March. We are thus led to suppose that in the time of Moses the month of ears cannot have commenced before the first days of our April, which was then the period of the vernal equinox" (Handbuch der Chronologie, i, 490). As Nisan, then, began with the new moon of April, we have a scale for fixing the commencement of all the other months with reference to our calendar; and we must accordingly date their commencement one whole month later than is commonly done: allowing, of course, for the circumstance that, as the new moon varies in its place in our solar months, the Jewish months will almost invariably consist of portions of two of ours. For the details of each month, see Calendar, Jewish. See, in addition to the treatises above noticed, Langenberg, De mensae veterum Hebraorun lunarii (Jen. 1718). Compare Chronology.

Monthly Meeting. See Meeting.

Montholon, JEm DE, a French ecclesiastic, was born at Autun near the middle of the 15th century. At an early age he received the degree of doctor of laws, and was registered among the regular canons of St. Victor, at Paris. His theological learning and his superior attainments were rapidly advanced among his fellows, and he was finally promoted to the cardinalship by pope Clement VII. Montholon died in Paris in 1528. His works are: Promptuarium.
MONTH'S MIND

MONTLUC

sex Breviarium Juria diei et utrque hominum (Pa-
ris, 1526, 2 vols. fol.) — De sacramento altaris (ibid, 1517, 8vo).

Monton MIND is the name by which is design-
atized an office performed for the period of one month, in the Romish Church, for her dead. “Mind” in that case is used in its old sense of memory, as in the phrases “to call to mind,” “time out of mind.”

Monthyon (or Montyon), Antoine Jean Baptiste Robert Auger, a French Baron, celebrated for his great philanthropic labors and munificent endow-
ments of the Catholic Church, was born at Paris Dec. 23 or 26, 1738. He was successively intendant of the provinces of Provence, Auvergne, and Anjou; and, as a member of the royal council, opposed the unlawful proceedings resorted to in the case of Lachalotais, and protested against the dissolution of ancient parliaments decreed by chancellor Mauppe. In consequence of the latter act he was deprived of his office. Soon after the accession of Louis XVI he was appointed councillor of state; became, in 1780, chancellor of the court d'Artois (afterwards Charles X); emigrated to England on the breaking out of the French Revolution, and did not re-
turn to France until the second restoration. He pos-
sessed a large fortune, and devoted the large pro-
portion not only of his income, but also of his capital, to
philanthropic purposes. He generously assisted his ex-
iled countrymen, and bequeathed to French hospitals
over 3,000,000 francs. As early as 1782 he had founded a prize for virtue, and several other prizes, to be award-
ed by the French Academy and the Academy of Sci-
ences. These having been suppressed by order of the Convention, were renewed by the donor on his return to France in 1816, and afterwards increased. Every year the French Academy distributes two Monthyon prizes of 10,000 francs each: one to the poor person who has performed the most meritorious deed of virtue, the other to the author of the work which has been judged the most useful for the improvement of public morals. Two others, of equal amount, are awarded by the Academy of Sciences: one to him who shall have found during the year some means of improvement of the medical and surgical art, the other to him who shall have discovered the means of rendering some mechanical art less unhealthy. Monthyon died in 1820.

Monti, Filippo Maria, an Italian prelate, was born March 23, 1675, at Bologna, of an illustrious and noble family; studied at the high school of his native city, and by the advice of the Bollandists became a Jesuit. After a superior talent and acquisitions he quickly rose to eminent favor with papa Clement XI and XII. In 1743 Benedict XIV created Monti a cardinal. He died Jan. 17, 1754, at Rome. His library of over 12,000 volumes was given, by his request, to the library of his native place; also other valuable treasures, among them a fine collection of paintings. He wrote: Romae latrice delle belle arti, scultura ed architettura; —Prose degli Avanzi; — Elogia cardinaleum pietate, doctrina, legitimorum ac rebus pro Ecclesia gestis illustrant a postulatio a Alexandri III ad Benedictum XIII (Rome, 1731, 8vo).

Monti, Vinzenzo, a noted Italian ecclesiastic, who wrote poetry of a superior order, and only used his position in the Church as a general passport into society, flourished in the second half of the 18th century. He was a native of Ferrara (born in 1758), and studied in the university of that place. He was made abbe in 1776, and became secretary to the pope's nephew. He soon attracted the notice of the literary world, and was generally noticed by prelates and cardinals as a fit subject for promotion in the Church. He was especially popular when, in 1792, he wrote a poem commemorating the efforts of Pius II against the Austrian court, which then, in the person of Joseph II, was fast breaking away from the papacy. The poem which Monti wrote on this occasion of Pius's visit to Vienna is entitled Il Pellegrino Apostolico. He died at Milan, October, 1792.

Montignot, Henri, a French ecclesiastic, was born about 1715, at Nancy. He was a doctor of theology, canon of the cathedral, and member of the academy in his native place, where he died about the close of the 18th century. He wrote: Remarques théologiques et cri-
tiques sur l'Histoire du Peuple de Dieu du P. Berruyer (1756, 12mo); — Dictionnaire diplomatique, ou Épigraphie des termes de la basse Latinité pour servir à l'Intelligence des archives, des chartes, etc. (Nancy, 1787, 8vo); — Ré-
flexions sur les inimmunités ecclésiastiques (Paris, 1788, 8vo); —Etat des Etoiles fixe au second siecle par Cl. Ptolémée, comparé à la position des mêmes étoiles en 1786, avec le texte Grec à la traduction Française (Nancy, 1786; Saver (1787, 4to).

Montigny, Jean de, a French prelate of some note, was born in Bretagne in 1637, of parents highly esteemed in the best social circles of France; and thus, surrounded with superior advantages, was especially fitted for the highest literary culture. He entered the ecclesiastical life, and soon attained to eminence. In 1670 he was made a canon of Léon, and in the same year was admitted to membership in the French Academy. He died Sept. 28, 1671, at Vitré. He wrote: Lettre à Erneste pour repousser à son libelle contre La Pucelle de Chapelain (Paris, 1656, 4to); —Oraison funèbre d'Anne d'Autriche (Rennes, 1695, 4to); —Lettre contenant le voyage de la cour en Angleterre; dans le Recueil de plusieurs pieces nouvelles et galantes.

Montjoy is the name given to mounds serving to direct the travellers on a highway, probably often originally tumuli, or funeral-mounds of an elder people— heaps of stones, overgrown with grass, which have been piled over a dead chieflain. They often were crowned with a cross, as at Monjoie St. David in Lemo-


cr; Montjoie St. Andrew, that of Burgundy; Montjoie Notre Dame, of the dukes of Bourbon; and Montjoie St. George, of England.

Montlaur, Jean de, a French prelate, was born near Montpellier about 1120; entered the ecclesiastical life while yet quite a youth, and rapidly advanced to positions of prominence and responsibility. He was made bishop, and everywhere gained friends by his generous and open-hearted life. He was particularly devoted to his diocesan work, and built up the people in holy and consistent living. He died Feb. 24, 1190, in his native place, with whose history his whole life was interwoven. His works remain in MS. See Histoire littéraire de la France, vol. xiv, a.v.; Gallia Christiana, vol. vi.

Montluc, Blaise de, a French marshal, noted for his cruelty towards Protestants; one of the “two personages who obtained by their enormities a notoriety so hideous that the history of cruelty would be imperfect if they were passed over in silence” (Smedley, i, 211). He was a brother to the succeeding, and was born in Gasco-


gny in 1501. When only a youth of twenty, he entered military life, and soon distinguished himself by his braver-


ey as well as his brutality. He was universally severe with his enemies, and would give no quarter. In the contest with the Huguenots, he advised their absolute extermination, and actually wrote a memoir (in 1562) showing how easily it might be done (see Mémoires de Condé, iii, 184 sq.). Placed in charge of his native province, he used his unlimited power to destroy every one who appeared to be tainted with the heresy, and instituted a strict inquisition “into the strange names of heresiarchs, heresies, consciencies, synods, and confraternities,” “food of which kind,” he adds, “never yet had furnished me with a breakfast” (Comment. lib. v, tom. ii, p. 3). The number of persons who fell victims to his rage is legion, and he appears to us in the role of a modern Nero. We have not room to enter here into detail, but refer to Smedley (Hist. of the Ref. Religion in
Crime d'apostasie: lettre d'un religieux à un de ses amis (1790, 8vo).—Vie édifiante de Benoît-Joseph Labre, mort à Rome, en odeur de Sainteté, le 16 Avril, 1748. (1754, 8vo).—Exposition des prédications et des promesses faites par M. M. (Maronv), lecteur du collège Romain, confesseur du serviteur de Dieu; traduit de l'italien (Paris, 1784, 12mo).—Préservation contre le fanatisme, ou les nouveaux millénaires rappelés aux principes fondamentaux de la foi Catholique (Paris, 1806, 8vo).—De la Règle de vérité et des Causes du fanatisme (1808, 8vo).

Montmorency is the name of one of the oldest noble families of France, which figures both in secular and ecclesiastical history, though oftentimes its celebrity was purchased at the expense of all humanitarian principles. The name of the family was derived from the village in which its several members lived, and dates from the 10th century. Oftentimes the house of Montmorency has been styled "the first barons of France," and in recognition of their services to Romanism, "the first Christian barons." They furnished officers of state and generals for the French army, distinguished ecclesiastics for the Church of Rome, some of whom rose even to the cardinalate, besides a number of grandees and knights of the order of the Holy Spirit and of other military orders. One of the branches established in the Netherlands furnished count of Horn (Philip II de Montmorency-Neville), who, together with Egmont, was executed in Brussels during the bloody reign of the Spanish general Alva. But we have room here only for those chiefly concerned in the Huguenot movement.

1. Anne, first duke of Montmorency, marshal and grand-constable of France, noted for his alliance with the Guises [see HUGUENOTS], was born in March, 1493. His Christian name, Anne, it is said, he received from his godmother, Anne of Brittany. He distinguished himself by his gallantry and military skill in the wars between Francis I and the emperor Charles V, and was taken prisoner along with his sovereign in the battle of Pavia, which was fought against his advice. He afterwards became the leader of the French government, showing great ability in matters of finance and diplomacy, and was made constable in 1540. In rough manners made him an object of dislike to many; and the suspicions of the king having been aroused against him, he was suddenly banished from court in 1541, and passed ten years on his estates, till the accession of Henry II, when he came again to the head of affairs. In 1547 he was irreparably censured. He was but less successful in 1557 in his contest with the celebrated general of Philip II, duke Philibert Emmanuel of Savoy, which resulted in the, to France, disadvantageous peace of Chateau-Cambresis; and, hence, with the accession of the youthful king, Francis II, there came a decline of the power of the house of Montmorency, and the ascendancy of the house of the Guises, which had Francis entirely under their control. Fortunately for Montmorency, the widow of the late king, Catharine de Medici, ambitious to rule the kingdom, cast her influence with constable Montmorency, who had retired from court, though apparently she coveted the friendship of the Guises (Mont, viii, 362). An alliance was now formed among disaffected courtiers, bourgeoisie, and Protestants against the Guises, and him who, ruling over the nation, had submitted to their guidance; and though it is not believed that Montmorency had any share in this alliance, he was elected a brother of the house of Chatillon (Obet, cardinal of Chatillon, admiral Coligny, and Dandelo, colonel of the Cisalpine infantry), sons of Louis of Montmorency, the sister of the constable—were more or less intimately associated with all Protestant movements in France, and that possibly two of these three had actually a part

France, i, 211 sq.; ii, 25). Montluc fought also against the imperialists, commanded by Charles V, and assisted at the siege of La Rochelle and Calais. For his services and valour, his name was inscribed in the "Grand Mar- shal" by Henry III. Montluc died in 1577, leaving the Mémorais of his military life (1592), which are not an honor to any man's memory nor to any man's country. See Brantôme, Vies des HOMMES illustres Fransais; Mémoires, Abridgé de l'histoire de France; Sainte-Beuve, in the Moniteur (Paris, Oct. 1854; Browning, "Huguenots," i, 118, 136, 280; ii, 4. (J. H. W.)

Montluc, Jean de, brother of the preceding, a distinguished French prelate, noted both for his attain- ments in ecclesiastical and political life, was born about 1508. He entered in boyhood days the Dominican Or- der of Gray Friars, and soon made himself the favorite of his associates. The outer world also took a liking to him, and even at court he had many friends. Fran- cis I reposed much confidence in him, and he was in- trusted with diplomatic missions. He was successful especially in efforts for a peaceful solution of the differ- ences between his native country and the Ottoman power, concluding for Francis an advantageous peace with Soliman. In 1550 he was made bishop of Valence and in 1553 archbishop of Paris, and in that capacity entered the service of Henry II, as a diplomat and counselor. He was not unfrequently invited to preach at court during the rule of Catharine de Medicis. How- ever, after the Conference of Poissy (1561), Montluc seems to have fallen into disrepute at court, for he was believed to have been one of the bishops whom Beza's sentiments of the papal system had almost persuaded to espouse Protestantism. (Browning, Huguenots, i, 108); and two years later he was one of the Prelates excommunicated by pope Pius IV (Browning, i, 180). Montluc was finally restored to his former influence and position by the French Parlia- ment; but he never thereafter exerted himself much in ecclesiastical labors, and because of his shrewdness, wis- dom, and learning, he was selected by the government of his country for several diplomatic missions, the most important of which was to Poland (in 1572), where he zealously exerted himself to secure the crown for the duke of Anjou. It is generally conceded that Montluc's conduct in this affair was anything but honorable and manly. He persuaded the Poles to believe that the duke had had no part in the massacre of St. Bartholomew. On his return to France he lived at Tou- house, on which he died April 18, 1579. His theological writings are: Deux instructions et deux éprêtres au dergé et peuple de Valence (Avignon, 1557, 8vo).—Cursus Vertetti et Diemar Reformat Paris, et formulées dans des lieux de l'Ecriture servant à découvrir les fautes contre les dix commandements de la loi (ibid. 1559, 8vo).—Sermone (ibid. 1559, 8vo).—Familier Explication des articles de la foi (ibid. 1661, 8vo).—Sermone sur les articles de la foi et de l'Orison dominicale (ibid. 1561, 8vo).—Deo De Thou, Hist. aux tempora; Siemondi, Hist. des Fransais, chap. xvii, xviii, xix; Smedley, Hist. of the Ref. Religion in France, i, 122 sq., 189; ii, 82; De Felice, History of the Protestant, of France, p. 142 sq. (J. H. W.)

Montmignon, Jean Baptiste, a French theologian, was born at Lucy in 1737, prepared in his studies for holy orders, and finally became successively secre- tary of the college of Soissons, canon of Saint-Germain, grand-vicar, and archdeacon. In 1786 he accepted the editor- ship of the Journal Ecclesiastique; but as early as January, 1798, abandoned this work, and took part in the publications which were preparing at the outbreak of the Revolution under the bishop of Soissons. Obliged to quit the latter in 1799, he went to the metropolis, and remained there until the government of the Directory made his return possible. He was then nominated grand-vicar of Poitiers; in 1811 was made canon of the metropolis, and then grand-vicar of this diocese. He was also made censor of all ecclesiastical publications at Paris. He died at Paris Feb. 21, 1824. He wrote:
in, or at least a knowledge of, the conspiracy of Amboise (see Huguenots; and comp. Banke, Franci neck, i, 147; Mrs. Marsh, The Prot est. Ref. in France, i, 142; Brantôme, Vie des Hommes illustres, iii, 20). The sudden termination of the reign of Francis II (1560) brought forward the minor, Charles IX, and with him the regency of Catharine. Her object was to effect a fusion of parties, or, rather, to hold the balance evenly between the queen regent and her under- sect, to preserve the paramount authority in her hands. By the advice of the sagacious counsellor Hôpital (q.v.), the king of Navarre was made lieutenant-gen eral, and Montmorency was again given the direction of military affairs, while the Guises kept their places in the council, and duke Francis retired to the monas- ten of his order (Mare de Dieu). The Guises, perceiving the intent of the queen, now denominated "spatoula" (see above), labored earnestly for an alliance with Montmorency, in order to foil the queen in her designs. The controllable finally separated from his nephews, who had reappeared at court, and were enjoying many favors, and allied himself with the duke of Guise and the marshal St. Andre, composing the famous triumvirate which resisted Catharine de Medicis, and proceeded in most stringent measures against the Huguenots (q.v.). The colloquy at Poissy had softened the heart of Catharine, and the Protestants were given many privileges. The triumvirate next obtained the cause of the Protestants, and denounced guilty of high treason, and marshal Schomberg being sent against him, defeated him at Castelnaudary, and took him prisoner. Although almost mortally wounded, Montmorency was carried to Toulouse, sentenced to death by the Parliament, and notwithstanding his expressions of penitence, and the most powerful intercession made for him—for example, by king Charles I of England, the pope, the Venetian republic, and the duke of Savoy—was beheaded, Oct. 30, 1632. He was dis tinguished for amiability and courtesy of manners, as well as for his valor. His life was written by one of his officers (1659, 4to). See also the works cited above.

Montolivettes, a name given to the monks of Mount Olivet, because living in a residence so called. The Montolivettes dress in white serge, and profess the rule of St. Benedict. They sprang up in the 14th century, were approved by pope John XXI, and confirmed by Gregory XI in 1371. They trace their origin to St. Bernard of Fossanova, and their first monastery was founded by St. Benedict; but the order now spreads through Italy and Sicily. See Monks, Eastern.

Montorsoli, Fra Giovanni' Angelo, a celebrated Italian sculptor, largely engaged on sacred and ecclesiastical subjects, was born about the beginning of the 16th century at Montorsoli, near Florence. His first instruction in art he received from Andrea de Firenze, with whom he lived three years. He then found employment at Rome, at Perugia, and at Volterra. He was next employed by Michael Angelo on the church of San Lorenzo at Florence, and gained the admiration and lasting friendship of the great Florentine. In 1527 Montorsoli had a strong disposition to turn, as it appeared to him, to the only life in which peace was to be obtained; but after trying in vain several convents, he fixed in 1539 upon the brotherhood of the Nunziata at Florence, and became a friar of the Order Dei Servi della Nunziata. Shortly after he had taken up his abode in this convent, having been recommended to the pope by Michael Angelo, he was called to Rome by Clement VII to restore several ancient monuments, much to the dis satisfaction of his brothers of the Nunziata. When the tasks assigned him by the pope were finished, he returned to Florence with Michael Angelo to complete the statues and other sculptures of the sacristy and library of San Lorenzo. After the death of Clement, Montorsoli again joined Michael Angelo at Rome, and assisted him in the works of the monument of Julius II; but
while engaged on this work he was invited by cardinal Turenne, and advised by Michael Angelo to go to the cardinal to Paris. Owing, however, to difficulties with the treasury and servants of the French court, Montorsoli left Paris and returned to Florence. After completing several works, he went by Rome to Naples, and there constructed the tomb of Jacopo Sanazzaro. He next went to Genoa, and ornamented the church of San Giorgio alla Loggia. On his return to Florence, his tomb was completed. In 1571, his masterpiece, the Medici Chapels, were begun, and upon their completion returned to Michael Angelo at Rome; but departed again soon afterwards, in 1547, for Messina, where he was employed to make a grand fountain for the place in front of the cathedral, and designed the church of San Lorenzo, etc. In 1567, by a decree of pope Paul IV, all religious persons, of whatever rank, taken holy orders and were living at large in the world without respect to their religious character, were ordered to return to their convents and assume their religious habits; and Montorsoli was accordingly obliged to leave many works unfinished, which he intrusted to his pupil Marini, and he returned to his convent at Florence. He was, however, shortly afterwards called to Bologna to construct the high altar of the church of his own order, Dei Servi, which he completed with great magnificence in twenty-eight months. He returned to Florence in 1581, and being rich he built a common sepulchre for his own and the chapter-house of the convent of the Nunziata, with the requisite endowment for regular masses at appointed times, and gave the whole sepulchre, chapter, and chapel to the then almost decayed society of St. Luke, or company of painters, etc., which, upon the completion of the sepulchre, was at a solemn feast celebrated by forty-eight of the principal artists of Florence, re-established by the consent and authority of the duke Cosmo I upon a firmer and permanent basis, and the society still subsists as the Academy of Florence, though since that time it has been considerably enriched and endowed by successive dukes of Tuscany. Montorsoli died, says Vasari, on the last day of August, 1585, 'and being carried to the church of Valery, Voyages historiques et littéraires en Italie ; Spooner, Biographical Hist of the Fine Arts, s. v.; English Cyclop., s. v.

Montpellier (Lat. Monpessulanum or paullorum; a city of France, in the department of Hérault, in 34° 36' lat. and 4° 50' E. long., with a population (1881) of 52,678, is noted as the seat of several church councils held there in the 12th and 13th centuries. At the first of these, held in 1162, by pope Alexander III, assisted by ten bishops, the antipope Victor (Octavianus) was excommunicated (Labbé, Conc. x., 1410). At the second, held in 1194, indulgences were granted to those who marched into Spain to fight against the infidels (Moore), and interdicts were intrusted to the bishops in whose dioceses the Albigensians were gaining ground (Labbé, Conc. x., 1796). At the third council, held in 1215, by the papal legate, Peter of Beneventum, the question of the union of the city of Toulouse, and the other cities conquered by the Crusaders, count Simon of Montfort claiming them. Montfort (q. v.) was granted his demand. There were also forty-six canons passed relating to the dress of monastics and the clergy (Labbé, Conc. xi., 188, and Append, p. 2380). At the fourth council, held in August 1224, and composed of all the bishops of the province, under the archbishop of Narbone, the propositions of peace made by Raymond, count of Toulouse, and the Albigensians were considered. Raymond promised to keep the Catholic faith, and to cause it to be held throughout his dominions, to purge himself from the errors of the Albigensians, to restore the Church to her rights, to preserve her liberties, and to pay within three years 15,000 marks as an indemnification for what she had suffered, upon condition that the count of Montfort should relinquish his pretensions to the lands of the county of Toulouse; but Alphonse, who pretended to the county of Toulouse, in virtue of a decree of Innocent III in the Council of Lateran, wrote to the bishops, and represented to them that, as he hoped to be able to bring the Albigensians to subjection, it would be a scandal to the whole Church should they enter into any agreement with Raymond. The council appear to have acquiesced in his view of the matter, and the offer of Raymond was rejected (Conc. xi., 289, and Append, p. 2384). The fifth council was held September 6, 1236, by James, archbishop of Narbonne. Eighteen beatitudes were proclaimed, and the council communi- cates ipso facto all who usurp the property of the Church and insult the persons of the clergy; 2, forbids bishops to give the tonsure or holy orders to persons not of their own diocese; 3, declares that clerks not living as clergymen ought to do, or carrying on any business, and to those who lend them their property: 5, that clerks are not to receive holy orders; 6, forbids bishops to give letters to mendicant friars to authorize their begging before the friars have obtained leave of the metropolitan (Labbé, xi., 778). See Hefele, Conciliengeschichte, vol. v and vi (see Index); Landon, Manual of Councils, v. v.

Montpelhériens, a fanatical sect which, under the religious garb, committed all manner of excesses, and became guilty of most immoral conduct; but this, fortunately, was only short-lived, the people soon becoming disgusted with the licentiousness of its members. It arose at Montpellier, France, about the year 1728. Its founder, master, and high-priest took the name of Jacob Prophetus, and designated his meeting as the New Church, etc. He afterwards used to preach in a语言 which the grossest licentiousness was indulged in under cover of religion. Their place of assembly contained numerous apartments, carpeted with white, and furnished with beds and mattresses. In the farthest apartment, considered as the sanctum sanctorum, stood an altar, a pulpit, and a candlestick with several branches, and a gæspaladiion. There were also some priests dressed in the garb of the Hebrew priests. They circumcised and baptized their children, but in the latter ceremony brandy was used instead of water. Louis XV commissioned the marquis de Bouque lure to put an end to their abomina- tion, and the sect was speedily suppressed. See P. I. von Huth, Versuch einer Kirchengesch. d. 18ten Jahrh., i, 543 sq.

Montredon (also called Montroind), Raïmond de, a French prelate of some note, was born at Nîmes near the beginning of the 12th century. He was in 1190 archdeacon of Beziers, when he was promoted to the bishopric of Thézan, which he made archbishop of this city in 1145. He died about 1155. He figured prominently in the civil affairs of France, but gave little time to theological studies, and left no works of value in that field of knowledge. See Gallia Christiana, i, col. 560; Hist. litt. de la France, xiii, 256.

Montreuil, Hugues de, a French cardinal, was born at Montreuil, near Aincenis, about 1515. He early entered the service of the Church, and was made cardinal, and later archdeacon, of St. Peter's at Nantes. In 1534 he was elected bishop of Nantes, but the year after he was transferred by pope Innocent VI to the see of Trèguier, and in 1558 to that of Sainte-Brienne. Devoted to Charles the Bald, Hugues accompanied that prince on his escape from Paris in 1482. He was also present at the diplomatic conferences. He also performed other diplomatic ser- vices. The troubles which agitated Brittany in 1317 caused Hugues's retirement to Avignon, where pope Gregory XI created him cardinal (Dec. 20, 1375). He died there, Feb. 28, 1384. See Gallia Christiana, vol. iv, col. 206. Montreuil, Bernard de, a French theologian, was born in Paris in 1556. He joined the Jesuits in 1624, and taught philosophy and moral theology. He died in Paris in 1646. His works are: Vie de Jésus-Christ, tirée des quatre Évangélistes (1637, 4to)—La Vie gloreuses de Jésus-Christ et l'établissement de son Église par le ministère des Apôtres, ou les Actes des Apôtres et l'histoire de l'Église (Paris, 1640).
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and 1799, 2 vols. 12mo):—Les derniers Combats de l'Eglise, dans l'explication de l'Apocalypse (Paris, 1845, 4th edition). MONTROCHER (Guil de Monte-Recher), Gui de, a Spanish theologian of some note, who flourished in the first half of the 14th century at Valencia, is noted as the author of Manipulus Curatorum, a work regarded of so much value that it was among the very first books issued after the invention of the art of printing, and passed through over fifty editions in the first thirty years of the 16th century. The title reads Manipulus Curatorum, liber utilissimus, per Christophorum Bugamum et Johannem Glum (Savigniano, 1471). See Du Pin, Biblioth. des Auteurs Ecles., du quatorzieme siecle; Fabricius, Biblioth. Graeco, x, 786; Biblioth. Hispana vetus, ii, 155, 156.

MONTROSE, James Graham, Marquis of, a Scotch soldier, noted for the part he took in the contests between the Covenanters and king Charles I., was a member of a celebrated noble family, and born at the family estate of Auld Montrose in 1612, and on the death of his father in 1638 became earl of Montrose. He was educated at the University of St. Andrews; and after having married a lady who lived only four years before death separated them, leaving him a child, he went abroad and resided chiefly in France, and was latterly devoting much of his time to study in general literature and army tactics. Introduced on his return to England to King Charles, he was so coldly received that he at once left for his native country, and there allied himself with the Covenanters, who were just then arrayed against the king. It was the year 1637 when the tumult broke out in Edinburgh on the pretense to introduce the Prayer-Book. Montrose, to all appearances, became heart and soul enlisted in the movement to resist the introduction of episcopacy in the Scotch Church, and was one of the four noblemen selected to compose the so-called "table" of the nobility, which, along with the other two, Craigmillar and Atholl, and the Earl of Argyll, ministers, drew up the famous National Covenant [see Covenant and Covenanters] sworn by all ranks at Edinburgh in the spring of 1638. He was likewise sent on a mission to Aberdeen, to secure the support of its citizens also; was instrumental in bringing many of them to join the national cause, and in 1639 went there with an army to overawe those who had refused to join his side. Encountering finally the army of king Charles, he gave it battle at Mearag Hill, near Stonehaven (June 15), and obtained a complete victory. When the temporary peace of Berwick was made, Charles invited several of the Covenanting nobles to meet him at Berwick, where he was then holding his court, and to consult with him about Scottish affairs. Among those who went was Montrose, and his party dated what they regarded as his apostasy from that interview. Be that as it may, his political position was certainly much modified after this. In the general Assembly which met August 13, 1639, under the presidency of the earl of Traquair as royal commissioner, he showed symptoms of toleration towards the Royalists, and was the object of much popular obloquy. One night he is said to have found affixed upon his chamber-door a paper bearing these words, Iniquitus armis, curvar virgilius. The dissolution of the Parliament, in June, 1640, led to an open rupture between the king and the Covenanters, and both parties prepared to decide their quarrel by force of arms. The former assembled at York an army of 21,000 horse and foot; the latter another of 26,000, which was called the London and Leicestershire Army. August 21, 1640. Montrose was the first man who forced the stream. The successes of the Scots, as is well known, soon forced Charles to summon a new Parliament for the settlement of the national grievances. But though Montrose had fought, he had, along with several other influential nobles, entered into a secret engagement at Cumbernauld for the purpose of fraternizing what they regarded as the factious designs of extreme Covenanting leaders. His conduct in England, too, had many of his friends anxious. It was said he was about to leave the country, and it was rumored that he had been communicating with the king; and when the Parliament assembled (November, 1640), he was cited to appear before a committee. The affair of the Cumbernauld Bond, discovered by the ingenuity of Argyre, was brought up; but Montrose defended his conduct of himself and his colleagues, and, in order to hide the fact of it, though some fiery spirits among the clergy, says Guthrie, "pressed that their lives might go for it." In the following June, Montrose and some others were accused of plotting against Argyre, and were confined in Edinburgh Castle, where they remained till the beginning of 1642, when they were set at liberty in return for the concessions which Charles had made his Scottish subjects. Although they had frequently been examined, nothing definite had been proved against them. The accusation that Montrose had proposed to the king to assassinate Argyre is not historically substantiated, and is intrinsically improbable. During the next year or two Montrose kept aloof, at least outwardly, from public affairs, and became alienated from the Covenanters. He went to York to wait on the king some time in 1645, but failed to meet him. He finally joined the queen, but did not secure any open alliance with the king; the Covenanters were trying to form a party in the north of England, and he thought it necessary to stay on the south side again. The civil war which had broken out in England determined Charles and his advisers to crush the Presbyterian leaders in Scotland, who were abetting the efforts of the English Parliamentarians. In the spring of 1644 Montrose finally entered into the king's service, and was raised to the rank of marquis. He left Oxford, where he had been residing with his sovereign, and proceeded to Scotland to raise the Royalists in the North. The battle of Marston Moor for a moment paralyzed him, but his resolution speedily returned. He threw himself into the Highlands, and, after skulking about the hills for some time in disguise, met at Blair of Atholl on the 25th, a table of the church, of which he was a member, and there, as he had forced their way thither from the Western Isles in hopes of joining him, and with these enforcements he marched south, fell suddenly (September 1) on the Covenanting army commanded by lord Elcho at Tippermuir, near Perth, and gained a complete victory. Not a single Royalist was slain. After a three-days' stay at Perth, he set out for the North, defeated a force of Covenanters under lord Burleigh at Aberdeen (September 18), and took possession of the city, which was abandoned for four days to all the horrors of war. The approach of Argyre, at the head of 4000 men, compelled Montrose to put his forces on the field of battle. He was a man of great personal courage and discipline, to retreat into the wilds of Badenoch, whence he recrossed the Grampians, and suddenly appeared in Angus, where he wasted the estates of more than one Covenanting nobleman. With fresh supplies, he then once more returned to Aberdeen, with the view of raising the Gordonians; narrowly escaped defeat at Fyvie in the end of October, and again withdrew into the fastnesses of the mountains. Argyre, baffled in all his attempts to capture or crush Montrose, returned to Edinburgh and threw up his commission. His opponent, receiving large accessions from the Highland clans, planned a winter campaign, marched south-westward into the country of the Campbells, devastated it frightfully, drove Argyre himself from his castle at Inverary, and then wheeled north, intending to attack Inverness, where the Covenanters were posted in strong force under the earl of Seaforth. The "Estates" at Edinburgh were greatly alarmed, and, raising a force, marched towards Edinburgh. Two Natural Bailie, a natural son of Sir William Bailie of Lamington. After consulting with Argyre, it was arranged that he should proceed by way of Perth, and take Montrose in front, while Argyre should rally his vast array of vassals and attack him in the rear. The Royalist leader was in the great glen of Albyn—the basin of the Caledonian Canal—on his way
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to Inverness, when he heard that Argyle was following him. He instantly turned on his pursuer, fell upon him unexpectedly at Inverlochy, February 2, 1645, and utterly routed his force. From then hence until the Cow- bellas were slain, and only four of Montrose's men. He then resumed his march northwards, but did not venture to assault Inverness—his wild mountaineers being admirably fitted for rapid irregular warfare, but not for the slow work of beleaguerment. Directing his course to the north, he burned the fire and smote north-west through Elgin and Banff into Aberdeen-shire, which suffered a similar fate. On the 9th of May he attacked and routed Hurry at Auldearn, near Nairn; and after enjoying a short respite with his fierce veterans in Badenoch, again issued from his wilds, and inflicted a still more disastrous defeat on Baillie himself at Alford, in Aberdeen-shire (July 17). There was now nothing left but his march south, and about the end of the month he set out with a force of from 5000 to 6000 men. He was followed by Baillie, who picked up reinforcements on his way, and on the 15th of August again risked a battle at Kilsyth, but was defeated with frightful loss—5000 of the Covenanters being slain. The cause of Charles was for the moment triumphant, and Montrose, who was virtually master of the country, was made lieutenant-governor of Scotland, and commander-in-chief of the royal forces. All the principal cities in the west hastened to proclaim their fidelity, and laid the blame of the recent troubles on the Presbyterian element, and military affairs took a turn. Great numbers of the Highlanders, having become restless, returned home, and Montrose was obliged to seek safety near the borders. On the 4th of September he broke up his camp at Bothwell, and marched for the eastern counties, where Charles had informed him that the earls of Argyll, Home, and Roxburgh were ready to join him. In this he was disappointed, and on the 15th of the same month he was surprised at Philiphough, near Selkirk, by David Leslie, who fell upon the rebel's army and his raw levies with 6000 cavalry, and completely annihilated them. Escaping from the field of battle, he made his way to Athol, and again endeavored, but in vain, to arouse the Highlanders; and at last Charles, now beginning to get the worst of it in the civil war, was induced to order him to withdraw from the kingdom. On the 2d of September, 1646, Montrose sailed for Norway, whence he proceeded to Paris, where he endeavored, but in vain, to see the queen, Henrietta Maria, in aid of her husband; and at last Montrose, in despair, took himself to Germany, in hope of service under the emperor. He soon after returned to Holland, and entered into communication with the prince of Wales, afterwards Charles II. It was here that news of Charles I's death reached him. Montrose failed in his receipt of the dreadful intelligence, and gave way to the most passionate regrets. Charles II reinvested him with the dignity of lieutenant-governor of Scotland, and Montrose undertook a fresh invasion on behalf of the exiled monarch. In March, 1650, he arrived at the Orkneys with a small force, and after the lapse of three weeks proceeded to Caithness; but neither the gentlemen nor the commons would rise at his call. He forced his way as far south as the borders of Ross-shire, where his dispirited troops, not over 1500 strong, were attacked and cut to pieces at a place called Corbiesdale, near the pass of Inverconram, by a powerful body of cavalry under colonel Strachan. Montrose fled into the wilds of Assynt, where he was nearly starved to death, when he fell into the hands of M'Loud of Assynt, who delivered him up to general Leslie, by whom he was brought to Edinburgh. Condemned to death as a traitor to the Covenant, he was executed May 21, 1650. His demeanor in his last moments was dignified, but that of the Covenanters open to condemnation, for they were cruel, and heaped indignities upon him even on the gallows. His head was placed on the Tolbooth, and his limbs were sent to different parts of Scotland. After the Restoration his remains were collected and given a public funeral. See Napier, Montrose and the Covenanters (London, 1808, 2 vols. 8vo); Grant, Life of Graham, Mar. Duke of Montrose (1853); Wishart, Memoirs of Graham, etc.; Sir Edward Cant, Lives of the Warriors of the Civil Wars (1867); Clarendon, Hist. of the Rebellion, vol. ii; Hetherington, Hist. Ch. of Scotland, p. 175, 178, 191; Russell, Hist. Ch. of Scotland, vol. ii, chap. xii, xiii; Stephen, Hist. Ch. of Scotland (Aulicnian view), i, 576, 641 ii, 6, 17, 34, 44, 58, 61, 68, 91, 111, 144, 156, 167, 316, 317; and the works referred to under Covenanters.

Monseirrat, one of the smallest of the West India Islands, belonging to Great Britain, situated 43 miles N.W. of Guadeloupe, and at a similar distance from Antigua and St. Kitts, about 11 miles in length and 7 in breadth, contains an area of 47 English square miles, with a population of a little over 6000, the females exceeding the males by 735. About two thirds of the surface is mountainous and barren; the rest is well cultivated. The chief products are sugar, rum, and molasses; but cotton, arrow-root, and tamarinds are also exported. The island forms a portion of the government of the Lee- ward Islands, and is directly ruled by a president, aided by a council of persons annually appointed. The principal city is Plymouth, on the south coast. The revenue of Monseirrat in 1869 amounted to £2393, and the expenditure to £2343. In the same year 203 vessels of 7725 tons entered, and 194 vessels of 7450 tons cleared its port; and the total values of imports and exports were respectively £20,900 and £17,415. The government of the country is Christian, Protestants predominating now; though many Roman Catholics have sprung from those Irish settlers who entered the island in 1622, and the French, who owned it from 1712 till 1746.

Montyons. See MONTYON.

Monument is the incorrect rendering in Isa. lxxv, 4 of יnic ינת, a guarded place ("hidden thing," as in Isa. xlviii, 6; elsewhere "besieged," etc.), such as aver (as the Sept. στρατιον), or the adytos or shrines of heathen temples (so the Vulg. delubra), as places of idolatrous or illicit devotion. It was anciently a prac- tice in most nations for persons to resort to sepul- chres for the purpose of magic or necromancy, and this still holds its ground in India and other Oriental countries. See SUPERSTITION.

In the Apocrypha, "monument" is the correct render- ing in Wisd. x, 7, for νυμαθον, but incorrectly in 1 Macc. xiii, 27 for φαγοαμα, and in 2 Macc. xxv, 6 for εραιαν- ιον. See SARCOPHAGUS.

For the monuments of Egypt and Assyria, see those countries respectively.

Monumental Theology, a term of late em- ployed to designate the scientific presentation of the notions and doctrines of theology as they are found in and taught by monuments. It aims to interpret the life and thought of the Christian Church as these are unconsciously recorded in monumental remains. It goes out of the ordinary course of historic investigation, and searches for the isolated and fragmentary. Indeed, wherever Christian peoples have left a monumental trace of their life this discipline directs its inquiries.

Relation to other Departments.—Since these monu- mental remains are mostly of the nature of works, monumental theology is very intimately connected with Art Criticism, Art History, Archaeology, Epigraphy, and Numismatics. What have usually been regarded as only auxiliaries to Historical Theology have been re- cently elevated to an independent science. Art and written history are conceived as deriving from their place in their modes of expression. Art appeals to the whole race; not, indeed, through the faculty of the under- standing, but through the higher faculty of the intu- ition, to which physical sight is only a medium or instrument. The difference is this: while in thought
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the subject under consideration is resolved into its constituent elements by the discursive faculty, and, therefore, such knowledge is connected with a series of elements that are apprehended successively, an art-work, as an object in space, may be understood at once in the totality of its elements, without division and without succession. In this respect the theology of art differs from dogmatics, for example, since the former would have to do chiefly with intuitive truth, the latter with results of the exercise of the discursive faculty.

But since the Christian Church was founded in the midst of two opposing systems of religion and philosophy—viz. Heathenism and Judaism—these so-called Christian monuments will often appear of a mixed character. Likewise, in the course of the history of the Church she has been subjected to various attacks of error from within and without. Herself within the Church, the hostile spirit of philosophy, and the persecuting spirit of the temporal powers, have been potent moulding influences. Hence the complete discussion of "Monumental Theology" would demand a careful estimate of the reciprocal influence of these opposing elements. It would therefore include the examination of those historical monuments that testify, by their monolithic character, either of lingering traces of an original divine revelation, or of an expectation of an approaching deliverance, as well as that class of monuments that clearly show the presence and influence of heretical systems in the Church itself.

C. The Principles of Christianity, from its institution to the present time, have evidently exerted a most powerful influence on human thought and life. Art has likewise been affected. While at different periods (e.g. in the Western Church during the invasion of the Northern tribes, and in the iconoclastic struggle of the East) art has suffered terrible catastrophes, it has, nevertheless, ever had a more or less intimate connection with the Christian Church. Hence it is with no sufficient reason that a class of writers (Bingham, Rheinwald, Böhmer, Guericke, and Neander) have limited ecclesiastical monuments and Christian archaology to the chronological bounds of Patristics, i.e. to the first six centuries. More scientific is the view of another class of writers (Baumgarten, Augusti, etc.), who regard the Reformations of the 16th century as a modern boundary; since by the revival of classical studies, and the introduction of new elements of life, art was able to borrow itservitude to the Church, and found its subjects and inspiration in the sacred and the affairs of common life. Nevertheless the highest art must ever find its truest inspiration in the Christian religion, and therefore art monuments must continue to embody much of the Christian thought and spirit of an age. Hence the more recent writers on Theological Encyclopedia (Hagenbach, Rosenkranz, etc.) extend the study of Christian monuments to the present time.

Synoptical View of the Science.—Piper, the chief defender of monumental theology as an independent discipline, presents the following scheme in his Einleitung in die Monumentaltheologie: Since inscriptions and art monuments are the subject-matter of monumental theology, these demand a twofold treatment: (a) An ontological; (b) a historical. In other words, the subject must be discussed partly according to its essence, as it is a product of intellectual activity exerted on a given material; and partly according to its historical development. And since Christianity is recognised as the chief inspiring motive of these Christian art monuments, another closely related division is necessary, viz. the systematic arrangement and representation of the ideas that have found expression in Christian monuments. Expanded, there would result the following outline.

A. Of the essential nature of Christian art.

1. Of the Art Faculty.
   a. The relation of the Church to art per se.

b. Relation of Christian art to the art of classical antiquity.
   c. Emulation of art from the Church at the end of the Middle Ages.
   d. Relation of Protestantism to art.

2. The Art.
   a. Relation of the artist to the Church office:
      (1) In Christian antiquity; (2) in the Middle Ages:
      (a) since its reconstruction in the Middle Ages.
   b. The training of the artist:
      (1) His relation to the antique; (2) his relation to nature;
      (3) to schools and guilds.
   c. The individuality of the artist.

3. Art works.
   a. The synthetic division: (1) The material and its treatment; (2) the idea and its embodiment.
   b. The analytical division: (1) Anticipations; (2) Definitions; (3) Criticism and hermeneutics of art-works.

   a. The historical division: (1) Anticipations; (2) Definitions; (3) Critical and hermeneutic of art-works.
   b. History of the graphic arts.

5. Art monuments.
   a. Civil monuments with Christian characters:
      (1) Coins; (2) consulular diplomas.
   b. Private monuments: (1) Monuments of domestic life—memorial tablets, etc.; (2) sepulchral monuments.
   c. Historical monuments: (1) Architecture, buildings, churches, cloisters; (2) monuments of the church; (3) commemoration of churches—memorial tablets, etc.
   d. Monuments of ideal or free creative art.

   a. In architecture: symposium of architecture.
   b. In the graphic arts.
   c. In the development of the scope and range of Christian representation.
   d. The content of Christian representation: (1) Monumental details; (2) monumental history of the kingdom of God; (3) monumental dogmatics and ethics.
   e. Practical utility of Christian representations.

Explanation and Justification of the foregoing Synop sia.—(1) In the first branch. 1. If we discuss the harmony of art with the Christian Church, and its realization therein, the first thing to be examined is the essence and character of art itself, both generally as a necessary subject of the activity of the human mind, as well as especially how it accords with the genius of Christianity itself. However, the problem here is not the same as in the art archaeology of classical antiquity, since early Christianity holds an entirely different relation to art in general. Neither art nor philosophy was originated by the Church, but both had already passed through all stages of a great development. The Church found art already occupying human thought, and its rise and history are presupposed. By this art the early Christians were as much affected as repelled. This conditions the dependence of the earliest Christian art on the antique—most especially in technical treatment, but also to some extent in spirit and motive; so that this comes to be a constitutive element in the discussion, just as in the earliest history of doctrines we must carefully note the influence of the Gnostics especially (1) Platonic philosophy. On the other hand, the independence of Christian art is shown even in the presence of the antique. Specifically those peoples who subsequently appeared upon the stage of history, and received contemporaneously their culture with Christianity, have developed from the first a characteristic artistic form; the final grounds of art antiquity are found in the nature of man itself, and to these we must at last return. This art activity likewise takes direction among a people to that extent that the period of the perfection of Christian art may be delayed by means of its connection with a development that is influenced by the modern culture. At the same time another sphere of art life of universal interest will be liberated, and attain to an independent value. According to this view, the subjects that pertain to the essence of Christian art, as springing from a
general art susceptibility, demand a preliminary discussion.

2. The essential nature of art from its objective side discussed, it is necessary to pass to the subjective element, to study the man who was the channel of personality—especially the gifts and endowments—of him who devotes himself to the service of art and the Church. In this connection, the first question that meets us is the personal and official relation of the artist to the Church. At the beginning we find the strange contrast, the art of the Middle Ages became Christian works of art, while also Christian artists became martyrs. After a period of untrammeled art development had elapsed, at length, during the Middle Ages, both science and art fell under the exclusive superintendence of monks and priests, until the transference of art to the laity introduced the new era. In this connection must also be discussed the question of the culture of artists, and the diffusion of those important guilds, partly industrial, partly ecclesiastical, by whose means the flourishing period of art in the later medieval period was ushered in. Here, as elsewhere, progress is connected with the individual and his work, and the measure of this progress is determined by investigation of the condition of the individual. In the study of the development of doctrines and the organization of the early Church an acquaintance with the Christian fathers is of fundamental importance. In monumental theology, the history of artists corresponds to patristics in its importance. In the field of ecclesiastical art, moreover, we find an inverse chronological order, since the most noted names of the Christian fathers are found at or near the organization of the Church, while the names of the most renowned masters of art are associated with the conclusion of the Middle Ages and the dawning of the modern epoch. With the exception of a few noted architects, the names of artists hardly appear at all in Christian antiquity. So completely was art merged in the general interest of the Church that individual service is almost forgotten. In the later Middle Ages the guilds effected a like result, so that the names of the architects of those most wonderful works that stand at the very acme of perfection are entirely wanting. Subsequently to the 13th and 14th centuries, however, in the departments of sculpture and painting, the individuality of the artist again asserted itself, and art pursued its high mission in a most noteworthy union of free enjoyment and the super-sensuous. In the 15th century, the humanism of the Renaissance, which led to the discussion of the laws of Technics. On the other hand, there is the projection of the idea into form—its embodiment in the material. This gives rise to questions of art composition. This latter involves the laws of the grouping in space of art representations. The first begins with the expression of the idea in space, to the successive stages of the transition from spiritual life to corporeity; or, according to the language of art, through what means, and by what law, art expresses thought and feeling. If we examine painting and sculpture, we find this occurs in part directly through historic composition; in part, indirectly through symbolic composition. In symbolic representation, the entire visible world is laid under contribution to aid in this transition to the unseen. When this method is practiced, as in delineations within the sphere of the Church, such means are perfectly legitimate. But in the expression of the conception of an art symbol, that occupies so wide a field, and, theologically considered, is of such vast significance.

Here is also naturally connected a department to which no certain and well-defined position has hitherto been assigned (since notice has only been taken of it in connection with the art archaeology of classical antiquity); we refer to Christian archaological criticism and hermeneutics. This is the very reverse of art composition: the latter treating of the transition from the thought to the work of art, this from the work of art back to the thought, purpose, and character of the artist, and to the discovery of the circumstances under which the work was produced.

(II) The second chief division of the subject—the historical proof of the distribution of the monuments. It remains an open question whether the subject of monuments should be connected directly with this division of the subject or receive an independent treatment. Authorities are divided. To both, however, must there be a preliminary section that shall describe art as a whole in its chronological development. With this the subject is naturally connected an account of the geographical distribution of monuments. This would include a description of those in situ, as well as of those that have been artificially distributed or gathered into art collections, both public and private.

(III) The third division, that treats of art ideas, corresponds essentially to that which is embraced in the archaological of classical art, under the head "Subjects of Formative Arts." For theological purposes this is the chief difficulty, and to illustrate this all the other portions are preliminary and subordinate. Architecture, from its very nature, furnishes to this department but a small amount of contribution; but art is not a wide range or application. Much more copious in materials are painting and sculpture, inasmuch as since the 16th century the history of images has been a subject of theological literature.

For a methodical treatment of this subject we must carefully observe the distinction between the historical course that the representation of images has generally taken (in which connection would be discussed the questions what, by what means, and in what spirit such representation has taken place), and the content of such representation (in which latter case the whole range of image representation is to be canvassed and carefully estimated). This subject, being Christian in its nature, has reference partly to the sacred history in its entire extension with Church history, and partly to the super-sensuous subjects of faith, as well as the phenomena and motives of moral life. Hence would arise two further sections: 1, the monuments of the kingdom of God; 2, monumental dogmatics and ethics. For the illustration of these two departments the whole wealth of monuments that have been preserved would be useful, and their connection as well with the course of history as of dogma would be shown.

At this point another and additional division of the subject arises: 1, the influence of the Holy Scriptures upon art; 2, the influence of art upon the Holy Scriptures. The influence of the Prophets and Evangelists upon art. The influence of art upon the Bible. The influence of art upon the Bible.

(2) The other theme has reference to practical theology. Through the contemplation of a sacred subject present to the beholder, and through the interpretative genius of a gifted artist, there is doubtless in Chris-

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ian art representations a grand power to enkindle and exalt devotional feeling. An art-work, equally with the fleeting word, has its language of eloquence, and is able to convince and to inspire. Hence there is in monu-
ments a practical power that has been used by the Church in all ages for purposes of moral and religious-training. The "Lay-Bible," for example, illuminated as it was most copiously, became a most efficient means of the moral education of the masses, who were unable to read the text of the Scripture; and even the cultured have not wholly relinquished this means of instruction.

Practical theology, however, does not receive such helpful and constant illustration from monuments as the other chief divisions of theology. The foregoing are among the chief reasons urged by Piper in justification of the term "Monumental Theol-
y"; and for regarding it as an independent discipline equally with "Patriotics," "the History of Doctrines," etc. This claim to independence of treatment has been controverted by many eminent modern encyclopedists, and the question must be regarded as still unsettled.

Literature.—Since "Monumental Theology" includes under it archaology, art history, epigraphy, and num-
ismatic, its literature would include the literature of those subjects. Specially, see Piper, Einleitung in die
Monumentale Theologie (Gotha, 1867, 8vo), who gives the literature from the earliest time; also his article in Herzog's Real-Encyclopädie, xv, 782 sq., which is a co-
petitive, if not superior, treatise. See also Bennett, in the Methodist Quarterly Review (Jan. 1871), p. 5 sq., for a brief esti-
mate of some of the most important works on this sub-
ject. One of the most interesting fields of monumental theology is found in the early Christian catacombs of Rome, and the results of explorations have been suc-

Moody, Joseph, an American divine of some note, was born in Newbury, Mass., Jan. 4, 1855, was educ-
ated at Harvard College, where he graduated in 1877; then entered upon the special study of theology, and Dec. 29, 1879, was ordained to the sacred ministry in the Congregational Church at York, Me., where he died, Nov. 13, 1877. Like his namesake, Joseph, who flour-
ished very near his time, he was eccentric, though also a very pious and devoted man. He also suffered from a nervous complaint, and died of it. He was a man of great literary and musical ability, and depended altogether upon voluntary contributions, many of which were spent upon the poor and the needy. He published, The Doeful State of the Damned (1710):—

Moody, Samuel S., a minister of the Methodist Episcopal Church, South, was born in Powhataan Coun-
ty, Va., May 1, 1810; was converted in 1826, joined the ministry in the Tennessee Conference, and held the following appointments: 1831, Lebanon Circuit; 1832, Sandy Circuit; 1833, Nashville Station; 1835, Elk Station; 1836, Montgomery Circuit; 1837, Lebanon Station; 1839, Murfreesbor-
ough District; was transferred to the Memphis Confer-
ence in 1841, and appointed to Jackson District; in 1842 to Memphis Station; in 1843 to Jackson Station; was transferred back to the Tennessee Conference in 1844, and appointed to Murfreesborough Station; in 1845, 1846, and 1847, to Huntsville District, and in 1848 to Nash-
ville District. In the fall of 1850 failing health obliged him to take a supernumerary relation, and, after years of wasting affliction, he died May 5, 1863. "The older members of our Conference will long cherish the mem-
ory of his many virtues, and class him among the brightest and best and most beloved of its members. Perhaps no man of our Conference was more universally beloved; indeed, the virtues of this holy man will live in the memories of thousands as long as life shall last. He never had an enemy. Our Church was made the repro-
duct of the principal of our holy religion." See Min. Am. Conf. M. E. Church, South, ii (1858-65), 546.

Moon, [1772], was 'a'c, so called from its pola-

tial. Chal. 'y, y, 'a; Ezra vi, 15; Dan. iv, 26; poetical 'y, lebanon; the white, Cant. vi, 10; Isa. xiv, 28;
It is worthy of observation that neither of the terms for the sun in which it is most designated the moon contains any reference to its office or essential character; they simply describe it by the accidental quality of color. Another explanation of the second term is proposed in Rawlinson's Herodotus, i, 615, to the effect that it has reference to lebanah, "a brick," and embodies the Babylonian notion of Sin, the moon, as being the god of architecture. The strictly parallel use of yarēchā in Joel ii, 81 and Ezek. xxxii, 7, as well as the analogy in the sense of the two words, seems a strong argument against the view. The Greek ἀλβή, from οἶνος, expresses this idea of brilliancy more vividly than the Hebrew term, as from gā'ārēchā, or even on the ground, without in all cases sufficient precautionary measures for protecting the body, we see no difficulty in understanding whence arose the evil influence ascribed to the moon. In the East Indies similar effects result from similar exposure. The connection between the moon's phases and certain forms of physical injury or illness, disease, or the loss of life, is strikingly shown in the Greek Μιστραίας (Matt. iv, 24; xvii, 15), in the Latin derivative "lunatic," and in our "moon-struck," The various influences apparently attributed to the moon in her different phases (Pliny, ii, 102), not only in changes of the weather (Varro, R. R. i, 87; Virgil, Georg. i, 275, 427; comp. Hes. vii, 17; Is. xxvii, 18), but also in physical effects upon the human system (Macrobi. Sat. vii, 16; comp. Psa. cxxiii, 6), is a superstition (Horat. Ars Poet. iv, 545; Virgil, Æn. iv, 512) still very prevalent in the East (Rosenmiller, Morgentl. iv, 108), and has not even ceased among modern Occidentals (comp. Hon. Every-day Book, i, 1509; Shakespeare, Mal. ii, 2, 1; and Mal. iii, 19). Although the moon of this planet has no specific influence either upon meteorology or climate. See Hygin, De Planetar. in Corp. hum. Infl. (Frctk. 1805); Kretschmar, De Astror. in Corp. hum. Imperio (Jena, 1820); Rascich, De luna imperio in valettud. corp. hum. nullo (Vit. 1876); Krazenstein, Eben- fels des Mondes in d. Körn. (Halle, 1874); Reil, Archiv. f. Physiol. i, 138 sq. See LUNAR.

The clearness of the Oriental atmosphere early led to the worship of the heavenly bodies (Herod. ii, 47; Strabo, xii, p. 557; Pliny, viii, i, etc.), among which the moon received special honors (Job xxi, 26; comp. Julian, Orat. in Salern. p. 90), as the most conspicuous object of the nocturnal firmament (comp. Deut. iv, 19; xviii, 3; 2 Kings xxiii, 5; Jer. viii, 2; see Selden, Dii Syr. 1, 299 sq). If the sun "rules the day," the moon has the throne of night, which, if less gorgeous than that of the sun, is more attractive, because of a less oppressive, less pressuring light, while its light shining on the earth seems to give a sort of truth to her regal state, and certainly adds not inconsistently to her beauty. There is to the same effect a remarkable passage in Julian (Orat. in Salern. p. 90): "From my childhood I was filled with a wonderful love for the rays of that moon in its golden splendor; when the sun was closed to her ethereal light, I was quite beside myself. By night especially, when I found myself under a wide, pure, cloudless sky, I forgot everything else under her influence, and was absorbed in the beauties of heaven, so that I did not hear if addressed, nor was aware of what I did. I appeared solely to be engaged with this divinity, so that even when a beatrdy boy I might have been taken for a star-gazer." Accordingly the worship of the moon was extensively practiced by the nations of the East, and under a variety of aspects. In Egypt it was honored under the form of Isis, and was one of the only two deities which commanded the sun and, under the name of Sin, received the honored titles of "Lord of the month," "King of the gods," etc. (Rawlinson's Herodotus, i, 614). There are indications of a very early introduction into the countries adjacent to Palestine of a species of worship distinct from any that
we have hitherto noticed, viz. of the direct homage of the heavenly bodies—sun, moon, and stars—which is the characteristic of Sobekkma (q.v.), in John x. 36, 27), and it is observable that the warning of Moses (Deut. iv. 19) is directed against this nature-worship, rather than against the form of moon-worship which the Israelites must have witnessed in Egypt. At a later period, however, the worship of the moon in its grosser form of idol-worship was introduced from Syria, and the first instance of which indeed that the Asherah of the Zidonians, whom Solomon introduced (1 Kings xi, 5), was identified in the minds of the Jews with the moon, but there can be no doubt that the moon was worshipped under the form of an image in Manasseh's reign, although Movers (Phai. i, 66, 164) has taken up the opposite view; for we are distinctly told that the king 'the Wilderness (A. V. ' grove'), i.e. an image of Asherah, and worshipped all the host of heaven' (2 Kings xxi, 8), which asherah was destroyed by Josiah, and the priests that burned incense to the moon were put down (xxiii, 4, 5).

At a somewhat later period the worship of the "queen of heaven" was practiced in Palestine (Jer. vii, 18; xlv, 17). The title has generally been supposed to belong to the pagan goddess of the Carthaginians, Ashtoreth or Astarte (Metam. ii, p. 254), but some think it more probable that the Oriental Venus is intended, for the following reasons: (1) the title of Urania "of heaven" was peculiarly appropriate to Venus, whose worship was borrowed by the Persians from the Arabs and Assyrians (Herod. viii. 41), and in the times of the Persian kings, whose chief function was to preside over births, were women; and we find that in Palestine the married women are specially noticed as taking a prominent part; (2) the peculiarity of the title, which occurs only in the passages quoted, looks as if the worship were a novel one; and this is corroborated by the term karaa (καρα) applied to the "cakes," which is again so peculiar that the explanation of the word (i.e., bread for Venus), determining it to be, as it not improbably was, a foreign word. Whether the Jews derived their knowledge of the "queen of heaven" from the Philistines, who possessed a very ancient temple of Venus Urania at Ascalon (Herod. i, 105), or from the Egyptians, whose god Astarte was of the same character, is uncertain. See Queen of Heaven.

The moon was regarded in the old Syrian superstition as subject to the sun's influence, which was worshipped as the active and generative power of nature, while the moon was revered as the passive and producing power. The moon, accordingly, was looked upon as feminine. Herein Origen's usage agrees with our own. But this usage was by no means universal. The rendering of moon in German is an exception in modern days, which may justify the inference that even among the Northern nations the moon has masculine qualities ascribed to it. By the people of Carran, in Mesopotamia, the moon was worshipped as a male deity, and called Lamas. Spartan tells us these people were of the opinion that such as believe the moon to be a goddess, and not a god, will be their wives' slaves as long as they live; but, on the contrary, those who esteem her to be a god will ever be masters of their wives, and never be overcome by their artifices. The same author tells us that there were remaining several medals of the Myce- ans, Magnesians, and other Greek nations, which represented the moon in the dress and under the name of a man, and covered with an Armenian bonnet. The Egyptians also represented their moon as a male deity, Ithot, and Wilkinson (Anc. Egyp. v, 5) remarks that "the same creature is here retained to the present day, while the sun is considered feminine, as in the language of the Germans. Ithot, in the character of Lamas, the moon, has sometimes a man's face, with the crescent of the moon upon his head supporting a disk." Plutarch says the Egyptians "call the moon the mother of the world, and hold it to be of both sexes: female, as it receives the influence of the sun; male, as it scatters and disperses through the air the principles of fecundity." In other countries also the moon was held to be hermaphrodite. Another pair of dissimilar qualities was ascribed to the moon—the destructive and the generative faculty—whence it was worshipped as a bad as well as a good power. The Egyptians sacrificed to the moon when she was at the full. The victims of this worship were animals, which the Egyptians were forbidden to sacrifice to any other deities but that planet and Bacchus. When they sacrificed to the moon, and had killed the victim, they put the end of the tail, with the spleen and fat, into the cauld, and burned them on the sacred fire, and ate the rest of the flesh on the day of the moon. Those that very would not admit of the expense of this sacrifice moulded a bit of paste into the shape of a hog, and offered up that (Herodotus, i, 9). In India this goddess bore the name of Ma; among the Syr- ians, Mytia; among the Phoenicians, Astarte or Ash- trough; among the Greeks, Artemis; and among the Romans, Diana (see Brit. and Ind. i, 436 sqq, 478; ii, 222, 223). In these nations, however, the moon was usually the representative of the benign or prolific power of nature. See Carpos, Appar. p. 510; Frischmuth, De Menelethi Coeli (Jen. 1665); A. Calov, De Selenastris (Vit. 1680); See Astralology.

In language also the moon has been, and continues even now to be worshipped or superstitiously regarded. In Europe there are several countries in which untold superstitious acts are performed, depending upon the moon's rotation (see Brand, Popular Antiquities of Great Britain, Index in vol. ii). In Great Britain and the Northern wilds the moon is placed highest in the scale of nature-worship. In America the wild man, like other heathen, both of civilized and barbarous races, has long been accustomed to the thought that all the heavenly bodies are possessed of animation, and even gifted with some measure of intelligence. To each, accordingly, has been ascribed an independent, vitalizing soul. The sun-god, for example, is the living sun itself, and worship is never paid to it symbolically, as if it were the representative of some invisible or absent spirit, but because it is an actual depository of the superhuman, an embodiment of the divine. As the sun stands for the Creator, so the moon is connected, as in Babylonian mythology, with the thought of some evil principle. Says Miller (Americanische Ueberredungen), "The rude American was haunted by the thought of some co-equal and co-ordinate array of hostile deities, who manifested their malignant nature by creating discord, sickness, and pestilence in every sphere of the material world. This theory held in numerous cases to obey the leadership of the moon, which, owing to its changeable aspects, have become identical with the capricious, evil-minded spirit of American Indians" (p. 58; comp. 170, 272; comp. also Brinton, Myths of the New World, p. 180-140). In Africa the moon-worship prevails to a considerable extent, and is spoken of by Living- stone (Travels in South Africa, p. 235).

4. In the figurative language of Scripture the moon is frequently noticed as presaging events of the greatest importance through the temporary or permanent withdrawal of its light (Isa. xiii, 10; Joel ii, 9; Matt. xxiv, 29; Mark xiii, 24): in these and similar passages we have an evident allusion to the mysterious awe with which eclipses were viewed by the Hebrews in common with other nations of antiquity (comp. Jer. xiii, 16; Ezek. xxvii, 7, 8; Rev. viii, 12). With regard to the symbolic meaning of the moon (see Rev. xii, 1), we are to observe that the ordinary explanations, viz. the sublunar world, or the changeability of its affairs, seem to derive no authority from the language of the O. T. or from the ideas of the Hebrews.
MOORE, Michael, a Roman Catholic divine, who flourished in England from 1640 to 1725, was a native of Dublin, Ireland, and spent some time in New York. He was, at one time filling the post of principal of the College of Navarre. In England he was regius professor of philosophy, Greek, and Hebrew. He wrote, De Existentia Dei et Humanae Immortalitatis (Paris, 1692, 2 vols.)—Horatio ad Studium Linguarum Graecam et Hebraicam (1700, 12mo.)—Horatio de Prædicationi Sacri Palæstinae et Togatae (1701, 12mo.)—An Essay against the philosophy of Des Cartes. See Harris's Ware's Ireland, &c.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

MOORE, Thoroughgood, a missionary of the Anglican establishment to the "Iroquois or Praying Indians," flourished near the opening of the 18th century, in the vicinity of the place now known as Albany, the capital of New York. He was graduated at New York from England in 1704, and, after a stay at Albany long enough to acquire the Indian tongue, he at once set out upon his work, and for many years labored among the Iroquois. His success was limited because of the opposition manifested by lord Cornbury, at that time governor of New York and New Jersey. For some time braved all opposition, but, encountering the ill-will of the governor, he was incarcerated, and after his escape from prison went to sea, and was lost on his homeward voyage. See Anderson, Hist. Col. Ch., iii. 415 sq.; Hawkins, Hist. p. 264 sq. 217, 281.

MOORE, Aaron, a minister of the Methodist Episcopal Church, South, was born in Ohio April 2, 1818; joined the Established Church without being admitted into the Louisville Conference in 1843, and remained a regular minister of the Gospel, filling many important appointments with great acceptability until the fall of 1859, when, his health failing him, he accepted a superannuated relation, and retired it till the time of his death, which occurred in Madisonville, Ky., Oct. 15, 1863. See Min. Ann. Conf. M. E. Church, South, ii (1858-65), 481.

MOORE, Benjamin, D.D., a bishop of the Protestant Episcopal Church, was born at Newton, N. J., and was educated at King's (now Columbia) College, New York, where he graduated in 1768, and then devoted his time to the study of theology, supporting himself by private instruction. In May, 1774, he went to England to enter into holy orders, and in June of that year was ordained deacon and priest by the bishop of London, and on his return to America officiated in Trinity Church, New York, of which he became rector, Dec. 22, 1809. The extent of Dr. Moore's labors, and his position in his diocese, was above his predecessor, and when, in 1801, the diocese needed a bishop, he was elected and consecrated. He was also made president of Columbia College in this year, and so remained until 1811, continuing all the while the duties of his ministry, and even until his death, Feb. 27, 1816. From 1811 to the hour of his death, Dr. Hobart, who afterwards succeeded him, acted as his assistant bishop, bishop Moore having been struck with paralysis, and thus disabled from discharging any longer the duties of his office. Bishop Moore was an accomplished scholar and an able pulpit orator. He was, with one single exception, the last of the venerable men in the diocese of New York who had derived their ordination from the parent Church of England. He published two sermons in the American Preacher (vols. i. and ii. 1794) — A Sermon before the General Convention (1804) — A Pamphlet in Vindication of Episcopal Services (2 vols. 1805). His posthumous works were collected at his request in the possession of his son, Clement C. Moore, LL.D. (N. Y. 1824, 2 vols. 8vo.). See Sprague, Annals of the Amer. Pulpit, v. 299; White, Bishop Memoirs of the Episcopal Church (1836), p. 82; Moore, Hist. of Columbus College; Anderson, Hist. of the Colonial Church, iii. 011 sq.; Drake, Dict. of Amer. Biog., s. v. (J. H. W.)

MOORE, Charles, a clergyman of the English Establishment, eldest son of archbishop Moore, was educated first at Westminster School, and next at Trinity College, Cambridge, where he took his degree and obtained a fellowship. He flourished in the second half of the last century, first as rector of Cuxton, in Kent, then as vicar of St. Nicholas at Rochester, and later as one of the six preachers of the cathedral of Canterbury. He wrote, A Vindication Sermon preached before his Fa- ther's Body held in the Church of All Hallows in the Field (1790, 2 vols. 4to.) —The Good Effects of a United Trust in the Arm of the Flesh and the Arm of the Lord, a Sermon (1804, 8vo.) — Female Compulsion illustrated, a Sermon (1806, 8vo.) — Personal Reform the only effectual Basis of National Reform, a Sermon (1816, 8vo.). See Bio-g. Dict. of Living Authors ( Lond. 1816, 6vo.), p. 299.

MOORE, Clement Clarke, LL.D., an American scholar, noted for his knowledge of exegetical theology, son of Benjamin Moore, was born in New York July 15, 1779; was educated at Columbia College, class of 1798; then entered on the special study of Hebrew, and after a while secured the appointment as professor of Biblical literature in the Protestant Episcopal Seminary, New York. He was transferred to Hebrew and Greek literature, and later to Oriental and Greek literature. While in connection with the "General Seminary" of his Church, as it came finally to be known, he donated to it the large plot of ground upon which its buildings now stand. In 1856 he received the title of emeritus professor, and lived to take an interest in the progress of learning in his college, which has, in all, accep,ably, until July 10, 1868, his death occurring at Newport, R. I., whither he had gone to spend the summer recreating. To Dr. Moore belongs the honor of having published the first American contributions to Hebrew philology, viz., a Hebrew Lexicon, with Notes, a Grammar of the Hebrew Language, with Notes, and a Comparative Grammar of the Hebrew and Greek Languages, (N. Y. 1809, 2 vols. 8vo.). He also published his father's sermons, and contributed valuable works to the department of belles-lettres (for which see Allibone, Dict. of Brit. and Amer. Authors, s. v.). See Drake, Dict. of Amer. Biog., s. v.

MOORE, Franklin, D.D., a minister of note of the Methodist Episcopal Church, was born Feb. 14, 1822, in Beaver, Pa. In quite tender years he was converted, and through his father, who was a law clerk at the bar, wished him to choose the legal profession as his life-calling, his mind drifted beyond all persuasion towards the ministry. In preparing for this work he studied at Washington College, in Washington, Pa., and also at the Presbyterian Theological Seminary in Allegheny, Pa., graduated from both institutions with honor. In 1845 the Pittsburgh Conference held its annual session in the place of his nativity, and during the session he, having shortly after his conversion joined the Methodist Church, was received into the travelling connection, and appointed to Charters Circuit. The next year he was sent to Steubenville, and in 1847 he was received into full connection and ordained deacon. He was stationed at New Lisbon, Ohio. In 1849 he was ordained elder, and stationed at Uniontown, Pa.; in 1851 and 1852 he was in Washington, Pa.; and in 1853 and 1854 on Uniontown District. He was transferred in 1855 to the West Virginia Conference, then called Western Virginia Conference, and stationed for two years at Fourth Street, in Wheeling. At the close of his term of service in that station he was transferred to the Philadelphia Conference, and there filled the following appointments: in 1857 and 1838, Trinity Church, Philadelphia, in 1852 and 1860, Wharton Street Church, Philadelphia; in 1861 and 1862, Harrisburg; in 1863 and 1864, Union Church, Philadelphia; in 1865 a super-numerary, but doing work a part of the year; in 1866 in Thirty-eighth Street Church, but still a super-numerary; in 1866 and 1867, Pottsville; and in 1869 he was finally placed on the superannuated list, his failing health mak-
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ing further duties in the ministry impossible. He was suffering from dyspepsia, and was counselled by physician Dr. George. He visited Florida, but finding no relief, he went to California, and died there Jan. 22, 1870, in the city of Sacramento. Dr. Moore was widely known among Methodists for his sweetness of spirit, his devout and genial life, and his earnest services in the ministry of the Church. “His life,” says the Pittsburgh Christian Advocate, “embraced more of excellences than usually falls to the lot of man. Unassuming, gentle, loving, true as steel, thoroughly conscientious, he moved through society and a centre and source of the very best Christian influences. Around him grew up, as one result, some of the most enduring affections.” During his travels he wrote for the Church papers, and the place of the Editorial Department of the Methodist Home Journal. His letters were largely circulated, and much admired for their beauty of description. His love of nature was such that he revelled in woodland scenes, in quiet dells and unbroken forests, in towering hills and mountains, in broad and picturesque valleys, in the changing hues of foliage and flowers; and no weariness did he ever seem to know in descending upon these themes. See Minutes of Annual Conferences, 1870, p. 48; Methodist Home Journal, Jan. 29, 1870; Pittsburgh Christian Advocate, Feb. 5, 1870. (J. H. W.)

Moore, George C., a Presbyterian minister, was born in Barre, Vt., in 1862. He was educated in the State Normal School, at Burlington, Vt., and was a member of the legal profession. In 1885 he removed to Texas, commenced teaching at Golliard, and soon after was called to take charge of Aranama College in that city. Becoming very much impressed with the spiritual desolation of Texas, he removed to Clinton in that state, and entered upon the study of theology under the care of the Rev. Joel T. Case; was licensed and ordained in 1865, and became pastor of the churches in Victoria and Lavaca, Texas. He was a member of the General Assembly which met in Memphis, Tenn., in 1866. On his return he continued his labors until his death, Sept. 3, 1867. Mr. Moore was remarkable for his piety, general intelligence, and impressive manner of preaching. His sermons were rich in thought and unctious, and he was quite as successful as an educator. See Wilson, Prep., Hist. Almanac, 1866, p. 345.

Moore, George W., a minister of the Methodist Episcopal Church, South, was born in Charleston, S. C., Sept. 23, 1855. He was converted at thirteen years of age, and in 1876 he was licensed to preach in 1828, and continued in the ministry until about 1855, when he entered the mission-field, and labored among the colored population of South Carolina. He died in the Anderson District, S. C., Aug. 16, 1863. See Min. Amm. Conf. M. E. Church, South, ii (1865-66), 449.

Moore, Hannah. See More, Hannah.

Moore, Henry (1). See More, Henry.

Moore, Henry (2), a Wesleyan preacher and writer of considerable note, and an associate of the founder of Methodism, was born in Dublin, Ireland, in 1751. He had heard Wesley in his childhood, and had at once become impressed with the preacher’s bearing and earnestness. On removing to London he often attended the preaching of the Rev. John Wesley, though he was not converted. The religious impressions of his early childhood were renewed; yet he failed to identify himself with the Methodists until, after his return to Ireland, he heard Smyth, a nephew of an apologist, who had left friends and position to preach the simple Methodist theology. This “good man,” as Moore himself delighted to call him, persuaded him from time to time to cast his lot with the Methodists. His family opposed the step, but Moore persisted, and he was even permitted to introduce domestic worship among them. He at once gave himself to the work. He visited the prisons, braving fever and pesti- lence, and the still harder trial of agonizing sympathy with felons condemned to the gallows. After a while he was induced to exhort, and in a short time to preach. His audience gathered in a deserted weaver’s shop, which was furnished for the purpose with seats around a table. He soon gathered the masses, and in a very brief period had an organized society of twenty-six members. He was zealous in good works, and rich in his personal religious experiences. Wesley’s attention was called to Moore, and in 1780 he ordered him to take the field as an itinerant preacher. Moore’s zeal and industry were im- pressed in his work, and finally Wesley called him to London, where he became the constant companion of the great religious reformer of the 18th century. The two men of God met together in the morning at five o’clock to answer letters; they travelled together, and Moore became the counsellor of the Connexion. Wesley said, “Moore’s high work has been the highest reproduction of the Methodism of that country. Indeed, one of the principal Methodist chapels in Dublin now stands a monument of his successful labors in the Irish capital. Like the other Methodist preachers, Moore frequently addressed the people in the open air, and shared the usual persecutions of the ministers of the Gospel. When charges were brought against him, it was Moore’s custom to confer with the ministers of the Wesleyan Connection on Church polity, Moore proved himself worthy of the trust reposed in him by Wesley. Conservative by nature, he had so carefully cultivated his judgment as to make a competent counselor for the Methodist body, and to his untiring efforts the success of the issue of the controversies and differences arose in the Wesleyan Connection on Church polity, Moore’s estimate of Moore is especially high, in the fact that he caused Moore to be a witness to his conference with the lady of his early affection, who, when the Christian laborer in his eighty-fifth year happened to be near her, had sent word for his presence (Stevens, Hist. of Methodism, ii, 406); and also in his appointment of this companion of his youth as one of the trustees of his manuscripts and books. Moore’s love for Wesley is manifest in the biogra- phy which he furnished of the founder of Methodism in conjunction with Dr. Coke (q. v.). Henry Moore lived to be the last survivor of the men whom Wesley had ordained; and by his pen and his preaching “promoted Methodism through nearly seventy years, and died in the most exalted position April 27, 1843, aged 83, as an em- eritable patriarch” (Stevens). Besides a Life of John and Charles Wesley and the Family (1824, 8vo), Moore published, Private Life and Moral Rhapsody (1795, 4to), —Reply to a Pamphlet entitled “Considerations on a Separa- tion of the Methodists from the Established Church” (1794, 8vo)—Memoir of Henry Fletcher. See Life of Rev. Henry Moore, by Mrs. Richard Smith (daughter of Adam Clarke) (Lond. 1844, 8vo); Stevens, History of Methodism, i, 190 sq.; iii, 52, 56, 75; Smith, History of Wesleyan Methodism, i, b. ii, ch. v—vii; Tyerman, Life of Wesley, vol. iii (see Index). (J. H. W.)

Moore, Henry Eaton, an American composer of music, both sacred and secular, was born at Andover, N. H., July 12, 1808, and took up the study of the American music while engaged in the printing business. In 1826 he began to teach, and then published several valuable contributions to the science of this fine art, among which are of interest the Code of Practice in Sacred Music, Theos- thema, Choruses, and Set Pieces:—The Northern Harp, a Collection of Sacred Harmony. He died at East Cam- bridge, Mass., October 22, 1841. A brother of his, John Weeks Moore, who was born at Andover April 11, 1807, has published A Cyclop. of Music.—Sacred Minstrel, etc. See Drake, Dict. of Am. Biog., a. v.
Moore, Humphrey, D.D., a Congregational minister, was born in Princeton, Mass., about the year 1779; graduated at Harvard College in 1798; in 1802 was ordained pastor of the Congregational Church in Milford, where he preached for a period of more than thirty years. He died April 8, 1871. Dr. Moore was a man of more than ordinary ability, and his influence extended widely throughout the southern portion of New Hampshire and eastern Massachusetts. He was a man of considerable celebrity in his day, but now better remembered for his connection with the fortunes of Dr. Samuel Clarke and Bentley than for his once famous discourses from the pulpit." His Sermons, which were published after his death by his chaplain, Dr. Samuel Clarke (London 1716–16, 2 vols. 8vo; 2d ed. 1724) and a Discourse on the Dutch Reformed Church, which was a very valuable collection, was purchased by king George I and presented to the University of Cambridge. See Burnet, Reformation; Id. His Own Times; Benton, 8ly; Birch, Life of Titus; Blackwood's Mag. xxviii., 455; Hook, Eccle. Biog. s. v. (J. H. W.)

Moore, John (3), a noted prelate of the Church of England, was born at Scambique parish, Gloucester, in 1738, and was educated at Pembroke College, Oxford. He took holy orders; and after filling various minor appointments in the Church, he became chaplain to the duke of Marlborough, and tutor to one of his sons, and obtained by that interest a prebendal stall in the cathedral of Durham; in 1771 he was installed into the deanery of Canterbury; in 1776 was awarded the bishopric of Bangor; and in 1783 was raised to the metropolitan see, recommended to this great distinction by bishops Lowth and Hurd, both of whom had been offered the place, but preferred that it be assigned to him because he was "a superior man, particularly fitted by his business-like habits and affable manners." It does not appear, says Perry (Hist. of Ch. of Engl. iii, 444, 445), that he possessed any special literary or theological claims, nor yet can it be believed that his advancement was due to strong family interest, for he had none to commend him. He died in 1804 or 1806. He published several Sermons (Lond. 1777, 4to; 1781, 4to; 1782, 8vo). (J. H. W.)

Moore, John (8), a clergyman of the Church of England, who flourished about the opening of this century, was minor canon of St. Paul's, lecturer of St. Sepulchre's, rector of St. Michael Barringham, London, and of Langhills Hill, Essex. He was in vain endeavored to secure public aid for the publication of an edition of bishop Waldon's Ecclesiastical History of London. He was a learned man and an excellent preacher. He published, Case of the London Clergy (1802, 8vo):— Attempt to Recover the Reading of 1 Sam. xiv. 1, with Inquiry of the Duration of Solomon's Reign (1797, 8vo).—Prophecies of L. X.X. (London, 1799).—Daniel and the Chariots of Fire (1802, 8vo).—Prophecy of Isaiah xii. 14, 15 (1809, 8vo). See Biog. Dict. of Living Auth. s. v.

Moore, John Weeks. See Moore, Henry Eaton.

Moore, Martin, a Congregational minister of some note as a religious journalist, was born at Sterling, Mass., April 22, 1780; was educated at Brown University, where he graduated in 1810; and for nearly thirty years served in the ministry at Natick, Mass., and afterwards at Cohasset; and then was for some twenty years editor of the Boston Recorder. He was also from 1861 to 1866 vice-president of the "New England Historical and Genealogical Society." Moore died at Cambridge, Mass., March 10, 1886, and was buried at North Chelmsford (1849). His Hist. of Natick (1817). See Drake, Dict. of Am. Biog. s. v.

Moore, Nathaniel F., L.L.D., an American educator, was born at Newton, L. I., Dec. 25, 1782, and was the nephew of bishop Benjamin Moore (q. v.). Educated at Columbia College, class of 1802, he turned to the business of an attorney, in which he was admitted in 1807. Two years later he was presented by William and Mary (to whom he was then chaplain in ordinary) to the rectory of St. Andrew's, Holborn, vacated by Dr. Stillingslee's promotion to the episcopate; and in 1819, on the deposition of the bishop of Norwich, Dr. Moore was appointed to that see, from which he was in 1827 transferred to the see of Ely. He died in 1714. Debarby (Hist. of Ch. of Engl. from the Accession of James I (1806, 8vo), p. 285 speaks of Dr. Moore as "a man of considerable celebrity in his day, but now better remembered for his connection with the fortunes of Dr. Samuel Clarke and Bentley than for his once famous discourses from the pulpit." His Sermons, which were published after his death by his chaplain, Dr. Samuel Clarke (London 1716–16, 2 vols. 8vo; 2d ed. 1724) and a Discourse on the Dutch Reformed Church, which was a very valuable collection, was purchased by king George I and presented to the University of Cambridge. See Burnet, Reformation; Id. His Own Times; Bentham, 8ly; Birch, Life of Titus; Blackwood's Mag. xxviii., 455; Hook, Eccle. Biog. s. v. (J. H. W.)

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life. His works are of a secular character, and do not concern us here; but his life-work was eminently Christian, and greatly enriched American Christian culture. He died April 27, 1872. Dr. Moore was a man of rare scientific attainments and was greatly beloved for his gentle nature and purity of character. See Duyckinnck, Cyclopaedia of American Literature, i. 380-383.

Moore, Philip, a clergyman of the Anglican communion, noted for his pious oratory and his scholarship, flourished in the second half of the 18th century. He was born about 1705, was for some time rector of Kirk-bridge, and chaplain to the ships of the Island of Man, and died Jan. 22, 1783. He is noted as the reviser of the translation of the Bible into Manks, in which task he had the counsel of bishop Lowth and Dr. Kemmott, and also as the translator of the Book of Common Prayer, and several theological works. See Butler, Memoirs of Sp. Hildesly, p. 190; General Biog. Dict. (Lond. 1788), xi. 61.

Moore, Richard Chauncing, D.D., an early bishop of the Episcopal Church in America, was born in New York Aug. 21, 1762; was educated at King's College, and then practiced medicine for four years, when he suddenly turned towards the ministry, and was or- dained by bishop Provost of New York in 1787. He presided at the session of synod in 1790, N. York, N. Y., and at St. Andrew's, Richmond, Staten Island (the parish embracing the whole of the island), where he labored successfully for twenty-one years. In 1808 he represented the diocese of New York at the General Conference in Baltimoor, and aided in making a selection of hymns for the Church. He died Nov. 2, 1809. He was ordained to St. Stephen's Church, New York; in 1814, to the rectorship of the Monumental Church at Richmond, and to the episcopate of Virginia, for which he proved himself pre- eminently qualified. "Bishop Hobart hesitated not to express the conviction of his thankful heart that the 'night of adversity' had passed, and that a long and splendid day was dawning on the Church" (Andersen, Hist. Ch. of Engl. in the Colonies, iii. 277). The efforts of bishop Moore were "unremittingly exerted to build up the nearly exhausted diocese committed to his care; and so well directed were his labors, and so beneficial his example and influence, that at the time of his death the number of the Episcopal clergymen in Virginia had increased to upwards of one hundred. During the last twelve years of his life his episcopal duties were shared by bishop Meade, who had been appointed his assistant, and who succeeded him in office. He was a prominent leader in the Anglical branch of the Church." He died Nov. 11, 1841. He published many works, including: Memoir on the "Doctrines of the Church" (1820). A Memorial appeared shortly after his death, by Rev. J. P. K. Henshaw (1845, 8vo). See also Sprague, Annals of the Amer. Pilgrm., v. 587; Bishop Wilberforce, Hist. A.m. Ch. p. 286, 287; Hawks, Ecc Hist. of Virginia, p. 251- 290. (J. H. W.)

Moore, Sir Thomas. See Moore, Thomas.

Moore, Thomas Jefferson, a minister of note of the Methodist Episcopal Church, South, was born in Franklin, Ky., March 2, 1824. His parents were useful and devoted members of the Methodist Church. His father died when Thomas was but twelve years of age, and he was obliged to shift for himself. He learned the art of printing, and thus earned a livelihood. In his eighteenth year (1841) he was ordained and joined the Methodist Episcopal Church, and, soon after felt that his calling was to preach the Gospel. He was licensed, and appointed to the Owensboro' Circuit in 1843. In 1846 he was ordained deacon, and appointed to Litchfield, and the next year to the Portsmouth Circuit. In 1847 he was ordained elder, and appointed to the Frankfort Circuit. In 1847 he was ordained elder, and appointed to the Frankfort Circuit. In 1847 he was ordained elder, and appointed to the Frankfort Circuit. In 1848 he was ordained elder, and appointed to the Litchfield Circuit. In 1849 he travelled on the Lafayette Circuit, and the following year on the Hopkinsville Circuit. After a year's rest he resumed his labors on the Lebanon Circuit, where he remained for two years; he then went to the Jefferson Circuit for one year, and afterwards preached two years with great success on the Logan Circuit. He was next appointed agent of the Southern Methodist Book Concern and Tract Society, and he so ably discharged the obligations of his office as to largely increase the circulation of the concern, and with great success — preaching, raising funds, or circulating books. The next year he was appointed to the Frank- lin Circuit, and the following year he was made presiding elder of the Glasgow District. His last work was on the Logan District. He died Sept. 14, 1867. Mr. Moore was one of the most delightful and talented of the Methodist clergy, a great and diligent student, possessing a clear perception and a re- tentive memory. He was well versed in the doctrines and history of the Bible and of the Church. See Min. Am. Conf, M. E. Church, South, 1867, p. 163.

Moore, Zephaniah Swift, D.D., a noted American educator and Congregational minister, was born Nov. 20, 1770, in Palmer, Mass.; graduated at Dart- mouth College in 1783; entered the Harvard Divinity School, 1783, and was made pastor at Leicester, Mass. He was elected professor of languages at Dartmouth College in 1811, and president of William's College in 1815. In 1821 he was chosen first president of Amherst College, then just founded, and he occupied this position until his death on July 29, 1826. He was born April 5, 1792, in Worcester, July 5, 1802:—An Address to the Public in respect to Amherst College (1823); and two occasional Sermons. See Sprague, Annals of the Amer. Pilgrm. p. 392; Drake, Dict. of Amer. Biog. s.v.

Mooring, Christopher S., an early Methodist Episcopal minister, was born in Surrey County, Va., in 1767; entered the Virginia Conference in 1789; and died Sept. 9, 1843, at the age of 76, with the reputation of being the most useful until called to his future home. He was distinguished for modesty, gravity, and faithfulness; always ready to teach and to preach, and many souls were converted through his labors. See Minutes of Annual Conferences, i. 507.

Moors (Lat. Mauri, meaning dark; Span. Moros), the original designation of the inhabitants of the ancient Mochirobi, or Mauritania (q.v.). The Arabs, who entered and conquered this country in the 7th century, denominating the native population Moghrebins, i.e. "Westerners," or "men of the West," but they called themselves Berbers, while to the Europeans they were known as Moors. The Arabic language, customs, and manners, the ruling power of the Arab invaders, the Arab conquerors, who gave them the Mohammedan faith, freely amalgamating with them, their charac- ter was totally changed, and they became hardly distin- guishable from their conquerors; and under Moors we now generally understand the mixed races that now exist in the 15th century, who are called Moors in North Africa from the Byzantine empire, and incorpo- rated it with the caliphate of Damascus. The Moors were distinguished by the warlike spirit which was then common among the Mohammedan nations, and at an early period began to make inroads for plunder into Spain. A battle with the Visigoths of that country took place in A.D. 672, in which they were defeated with considerable loss; but an opportunity which fa-avored their designs occurred when, during a rebellion which in A.D. 710 placed Roderick, duke of Cordova, on the Spanish throne, the defeated party called in the aid of the Moors. A force of them, led by Tariq, entered in the following year, and at the battle of Xeres de la Frontera, near Cadiz, July 11, 711, the army of the Goths, under king Roderick, was almost entirely de- stroyed, while the death of Roderick himself, who was killed in the battle, put an end to the dominion of the Goths. The allies of Tariq, the Moors, began to extend great success to Tariq, now advanced with a new army, and took Cordova and Toledo, and within five years subdued the greater portion of the peninsula to his power. Receiving re-enforcements from Africa, he even crossed the Pyrenees, twenty years later, and advanced
as far as Bordeaux and Tours. Here, however, the invaders were defeated by Charles Martel in the battle of Poitiers, and they retired beyond the Pyrenees. The Visigoths, not desirous to carry their war to the Continent, but forever after confined them to the Iberian peninsula; and even here the inhabitants of Asturias, Galicia, and the Basques successfully resisted their dominion. Also in the parts in which the African invaders had successfully established themselves, internal divisions, which soon ate among the chiefs, together with insubordination towards the caliph of Africa, often brought them near an overthrow, until after the extinction of the family of the Ommiades, when Abderrahman I, the last representative of the Ommiade caliphs, who had escaped from Damascus on the subversion of that dynasty, appeared in the west. He took the caliphate of Cordova, and annulled its previous dependence on the caliphate of Damascus. Under this new government order and prosperity revived. Abderrahman changed the laws, regulated the administration, built a fleet, and provided for the instruction of the people. His residence was established at Cordova, where he built a magnificent mosque. His successors, and particularly Abderrahman III and Alhakem II, followed his example; and under the dynasty of the Ommiades Spain became the equal in civilization and learning of any country in Europe. In all the arts and sciences the Arabs had already transplanted to Spain to enable them to acquire the high intellectual culture which was unknown in the East. But while they advanced in civilization, they gradually lost the warlike qualities which had enabled them to make their conquest, and the oppressed Spanish Chris- tians came to look forward to the time when they could throw off the yoke and regain their nationality. The flourishing period of the reign of the Ommiades lasted until the 10th century, the whole period covering the brightest page of Moorish history. After holding for 287 years the caliphate of Cordova, the Ommiade family became extinct in 1014 in the person of Hisham III, who, on account of the insubordination of his sub- jects, retired from the government in 1014, to devote himself to science and literature. With his retirement the caliphate of Cordova also ended; and the territory was divided into a number of little states, the governors erecting themselves into hereditary and independent princes, and they severely wasted their strength in in- termediate wars, interrupted only occasionally by an alli- ance for mutual defence when the Christians threatened their very existence. The latter had not in the mean- time remained stationary. By A.D. 801 Charlemagne had definitely incorporated the territory north of the Ebro in the Frankish dominions and driven the Moors out of Catalonia. They then retired simply the provinces of Leon and Castile. But even there the Arab population was greatly diminished; and when in 1065 the Castilians succeeded in taking Toledo, and the Tagus became the frontier of Christian Spain, the Arabs clearly saw their situation seriously threatened, and, for centuries broken up and scattered, now became more united, and finally resolved to call Jusuf, of the family of the Almoravides, who had established a great empire in Africa, to assist them against the king of Castile. Jusuf arrived in 1086 with a numerous army, and promptly defeated the Christians at Zalaz, but was obliged to return to Africa to defend his possessions there. He came back soon afterwards, however, and all the Moors of Spain remained united under his govern- ment. After his death, in 1106, a second period of internal ruptures followed. Abdelmenem, chief of the Almohadites, a family opposed to the Almoravides, came from Africa with a large army, and took Seville. A little later Granada in 1157, established for a while its supremacy. Whenever the Arabs were at peace with each other, the surrounding Christian princes thought it their duty to attack these enemies of the cross. Unity having been in a measure restored by the Almoravides, the archbishop Martin of Toledo invaded Andalusia in 1194, and laid the country waste; the following year King Alfonso III of Castile sent his forces under the governor, Jacob Almanзор, who, in return, came to Spain with a large army, and defeated Alphonso, July 19, 1195. Thirty thousand Christians, including the most disting- guished Spanish knights, were left slain on the field of battle. Almanзор fortunately died soon after, and his successor was not successful nor the means to follow up his advantage. The Christians now perceived the necessity of combined action on their part also, and pope Innocent III caused a crusade to be preached against the Moors, both in Spain and in France. In the wars which ensued the Christians proved successful, and completely routed their adversaries in the battle of Las Navas de Tolosa, in Lusitania, on August 22, 1212, and by this result brought about the termination of the rule of the Moors in Spain; so that a tract of land, comprising 480 square miles, in the vicinity of Granada, alone remained free from Christian rule. The Arago- nians took Valencia, a part of Murcia, and the Balearic Islands; the Castilians conquered Estremadura, and the remaining part of Murcia; even Granada was com- pelled in 1246 to surrender to king Ferdinand of Castile. Yet this province retained a sort of independence on account of its position, and its almost completely Moorish population. The position of the Arabs varied considerably in different counties; but it is to be observed that the name of the so-called Christians of the Iberian peninsula be it said that generally it was much worse than it had been that of the Christians under the rule of the Moors. The Goths, after the conquest, under Moorish rule, had remained in possession of their lands; their taxes were made no higher than those which were ex- acted on the Moors subject to military services; they retained their religion, their worship, their laws, and their judges. The bishops, with their chapters, occupied their former position, and were allowed to call to- gether councils. They were only forbidden building new churches, ringing bells, and having processions. The civil government was intrusted to a civil magis- trate appointed by the people, who was to act with the bishop. Lawsuits between Christians were to be ad- justed by the cadi according to the Gospel and the Gothic laws, and only disputes between Christians and Arabs were judged by the Koran. The Christians who under these circumstances had endured the Mooram- rule received the name of Mosarabic Christians. See MOSARABIC LITURGY. The military classes ever re- mained entirely distinct, and in constant communication with their brethren at the north, acting secretly as their allies whenever they invaded the Moorish provinces. The Christians were not allowed to possess land in quite different conditions, and even the concessions granted them were seldom conscientiously observed. They were generally allowed to follow their own mode of worship, but often excessive proselytizing zeal created exceptions, and converted the mosques into churches. They were allowed to retain possession of their estates, but were seldom permitted to sell them, or to change their residence. They were suffered to elect their own judges, and only disputes with Christians were decided by Christian judges. They were obliged to pay tithes of all their income to the state, besides the poll-tax levied by their feudal lords. They were forbidden having slaves or Christian servants; but this was the fate only of those who had submitted to the Christians. Those whose cities had resisted and been conquered were all reduced into slavery in its severest form. The master could sell, punish, or kill them at his pleasure, and all their earnings were his by law. They could not marry nor could their children even be given in marriage to Christian women; but in after-times even this was restricted to the case when the master was either a Mohammedan or a Jew. By their conversion the Arabs were indeed en- dowed with all political rights, but by no means could they attain to the same social position as the old Chris-
tians; they were everywhere despised, and could seldom enter into other Christian families. A relapse into Islamism was punished with the greatest severity, the penalty being, according to the edict of 1336, death by fire, spoliation, and inability to inherit. Occasionally, however, the relations between Moors and Christians were more friendly, especially in the country, where landowners fully appreciated the skill and activity of the Arabs as agriculturists. Among the nobility, the Arab nobles, by their courage and skill, as well as by their learning—much superior to that of their Spanish conquerors—knew also how to command respect.

All the Arab learning, art, industry, and fortune gradually centred in Granada, which succeeded in maintaining its political autonomy until about the end of the 15th century. A small sea-coast principality, of 630 square miles, it arrived at its great political position partly owing to its situation, and more particularly to the zeal and industry of its inhabitants—at a degree of prosperity which other and larger countries might well have envied. But its principal glory was the city of Granada, its capital, which in the 14th century counted 200,000 inhabitants. It contained the world-renowned palace of the Alhambra—a sort of fortress in which 40,000 people might find refuge. (See a popular and accurate account in Prime, Alhambra and Kremelin, 1874, 12mo.) Its principal feature is the so-called Lions' Court, built in 1213-38, which is considered as the finest specimen of Moorish architecture. The most opulent members of the Roman Chida, which vied in splendor with those of the most favored European monarchs, and where many a Christian prince was entertained with bountiful hospitality. Next in rank to Granada were the sea-towns of Almeria and Malaga, distinguished for their manufacturing and commercial importance as well as for the beauty and richness of their palaces. There the finest kinds of silken fabrics and steel-work were produced as far back as the 12th century, and from thence exported to Italy and to the East. But its very prosperity only increased the greed of the neighboring Christian princes, and especially of Ferdinand and Isabella; and, unfortunately for the Moors, one of their own rulers—the reigning king of Granada, Muley-Abul-Hakem—himself voluntarily broke the peace with Castile by refusing to pay the tribute. At first he haughtily declared that the mint of Granada no longer coined gold, but only steel. A few months later he sent a huge army, partly composed of Christian mercenaries, to storm the frontier fortress of Zahara by treachery, and took the whole population as slaves to Granada. In reprisal, a Spanish knight, with a determined band of warriors, stormed the city of Alhama, the summer residence of the king of Granada. The king of Granada himself left the city of Granada to save himself from the fury of another prince, showing a courage which he had not exhibited in the defence of his own country. In the mean time a revolution broke out in Granada, occasioned by the jealousy of the queen against a rival, and resulted in Muley's oldest son being called to the throne, while Muley himself was obliged to retire to Malaga. A younger brother of his, El Zagal (the courageous), having surprised the Christian army in a narrow pass and destroyed it entirely, king Ferdinand now determined to wage war for the extermination of both. He improved this opportune moment of their discontents, and first marched against Granada, subduing with all his forces, and in 1487 besieged Malaga, which was compelled by famine to surrender on the 18th of August, El Zagal, looking upon the fall of Malaga as an omen, surrendered Almeria, and left for Africa. The young king, Abdullah (generally named Boabdil), had promised to the queen Almogara, who had taken, but the inhabitants of Granada would not hear of surrendering; they trusted to the strength of their fortifications, consisting of strong walls and 10,000 towers. The summer of 1491 was spent by both armies in single combats, which have been the subject of numerous romances and tales. But Granada was destined to fall—the more after the Christians had erected opposite Granada a rival fortified city, Santa Fe. The king, certain of being unable to resist, began secretly to negotiate with the Spaniards, desirous of surrendering the city of Granada, and signing Nov. 25, 1491. The conditions were such as might have satisfied the inhabitants of Granada had they been observed. They were to retain possession of their mosques, and to be allowed to follow their own religious worship; their own laws were to be administered by their own califs, under the oversight of the Spanish governor; they were to retain their own customs, language, and dress, and to have the free and unlimited use of all their property; those who preferred leaving the country were to be furnished with ships to take them to Africa. The taxes to which they would be subjected should not exceed those which they paid under the Moslem government. King Abdullah was to retain his estates, and in return subject them under the supervision of the Spanish authorities. The city was on these terms surrendered (Jan. 2, 1492) to the Spaniards, who made a triumphal entry; but shortly after the capitulation the Moors found that they had surrendered their rights to the conquerors, and were in danger of losing much more than they had granted. The finest houses in Granada were occupied by the Spanish noblemen; a converted Moor (such, according to the terms of surrender, were not to hold any official situation) was made chief alguazil, and the largest mosque was changed into a church. The most zealous and frequent murmurings of the Romish Chida, which were in the Moors should be made to choose between baptism and banishment. But this unwise counsel did not at first prevail. Count de Tendiolla and the archbishop Fernandez de Talavera, who were at the time governors of the province, sought by mild treatment to unite the Moors with the Spaniards; the archbishop especially was so successful with them by his kindness that large numbers consented to be baptized by him.

This system of conversion, however, appeared too slow to the fanatical party, and the archbishop of Toledo, cardinal Ximenes (q. v.), obtained from the grand inquisitor an authorization to establish an inquisition among the Elches (Christians who had embraced Islamism; most of them were baptized Moors), and this gave him the means of gradually monopolizing the work of converting the Moors. He set to work, not only by preaching, but also by bribery, and he was at first so successful on the Moors that he caused the opposition of another prince, showing a courage which he had not exhibited in the defence of his own country. In the meantime a revolution broke out in Granada, occasioned by the jealousy of the queen against a rival, and resulted in Muley's oldest son being called to the throne, while Muley himself was obliged to retire to Malaga. A younger brother of his, El Zagal (the courageous), having surprised the Christian army in a narrow pass and destroyed it entirely, king Ferdinand now determined to wage war for the extermination of both. He improved this opportune moment of the dissentions, and first marched against Granada, subduing with all his forces, and in 1487 besieged Malaga, which was compelled by famine to surrender on the 18th of August, El Zagal, looking upon the fall of Malaga as an omen, surrendered Almeria, and left for Africa. The young king, Abdullah (generally named Boabdil), had promised to the queen Almogara, who had taken, but the inhabitants of Granada would not hear of surrendering; they trusted to the strength of their fortifications, consisting of strong walls and 10,000 towers. The summer of 1491 was spent by both armies in single combats, which have been the subject of numerous romances and tales. But Granada was destined to fall—
entirely inhabited by Moors, proved dissatistrous to the Spaniards; one of their best generals, Alonso de Aguilar, was killed, and his army destroyed. The Moors, however, to those Moors remaining, was allowed a little more liberty. Yet, in spite of oppression and watching, the Moriscos after a few years began to contemplate again a revolt—the more as Spain was then weakened by her war in the Netherlands, and threatened both by France and England. They opened negotiations with France, and in 1609 a vast conspiracy was organized, relying on the assistance of the French. It was, however, betrayed, and the grand inquisitor now clamped that the Moriscos should either be sent out of Spain or destroyed by the sword. Although Philip III, who was then on the throne, did not wish to accede to the French bargain, so great was the force of the national pride that no favor it, yet, as this step seemed to be the only possible means of securing tranquility to the state, the king issued a proclamation (Aug. 4, 1609) banishing the Moriscos of Valencia to Africa. The landed nobility, who foresaw the loss of their best farmers, and the clergy that of their tenants, protested, and representations were made to secure the execution of the edict. A delay was granted the Moors for the regulation of their affairs; they were not allowed to sell their land, and could only take away so much of their personal property as they could carry off themselves. At first they were not allowed to pay encomienda rent, till the recall of that edict; but afterwards, when they had time to reflect, and saw that nothing was to be done, their sorrow changed to joy; they looked upon their exile as a liberation from slavery, in which they could cast aside their mask of Christianity. The emigration proceeded well at first, the nobility even helping the poor people by purchasing their property at a fair price. But this did not suit the viceroy, who forbade such purchases being made. The Moors now became again frightened, and those of the south of Valencia, who had not yet emigrated, rose in arms. Many were killed, the others very cruelly treated. The emigration from Murcia and Andalucia succeeded better, most of the Moriscos from those provinces taking refuge in Fez. Those of Aragon, Castle, and Estremadura were ordered to Navarre, but on the frontiers were informed by the French that they had strict orders not to allow them to penetrate into the country. Exasperated, they either fought their way through or purchased permission to enter. Those of Catalonia were directed to Africa. A small remnant of about 30,000, who had been permitted to stay on exhibiting certificates from their bishops testifying to their sound Christianity, were also driven away a few years later, and left Spain in 1612 and 1613. The remainder of the Moriscos, however, soon increased by natural increase, and the number generally reckoned at about a million, and consisted largely of the most active and industrious among the inhabitants of Spain. Those who had emigrated to Africa were at first well received, but subsequently persecuted also by their own coreligionists, whom their European views and habits displeased, and who were jealous of their skill as workmen; so that they were driven out of Algiers and Fez. Only at Tunis, whose inhabitants, being mostly descendants of the Moors of Granada, found themselves a really hospitable shelter. A small remnant of Moriscos, some 90,000 in number, remained concealed by purchasing their property at a fair price. In the valleys of the Alpujarras, and have to this day retained their peculiar manners and customs, but they have long since become part of the Roman Catholic Church. See Conde, Historia de la Dominacion de los Arabe's en Espana (Madrid, 1820-21, 3 vols.; Eng. transl., Hist. of the Dominion of the Arabs in Spain, by Mrs. Jonathan Foster (London, 1874)); Moron, Curso de historia de la Civilizacion de Espana (Madrid, 1841-3, 8 vols.); Asbach, Gesch. d. Ommanfaden in Spanien (Frankf. am Main, 1829, 2 vols.); id., Gesch. Spaniens u. Portugals u. Zede d. Hessberks d. Almoraviden u. Almolaiden (Frankf. 1865-7, 2 vols.); Von Rochau, Die Morishken in Spanien (Leips. 1859); Herzog,
MORAL LAW

Moral Agency. See WILL.
Moral Attributes. See GOD.
Moral Faculty. See MORAL SENSE.
Moral Inability. See INABILITY.
Moral Intuitions. See MORAL SENSE.
Moral Law may be contemplated under three aspects: first, as a branch of the Decalogue [for this, see LAW]; secondly, as a practical code [see ETHICS]; and, thirdly, in a metaphysical light, as a department of theology or theosophy, which is the only relation under which we here propose to treat it. Under the head MORAL SENSE, we suggest that a law emanating from a benevolent Creator for the government of fragmental intelligences can be essentially no other than a transcript of his own benignant nature, hence the deep philosophy as well as cogent value of the Gospel axiom that love is the one essential requirement of the law (Matt. xxii, 36-40; Rom. xiii, 8-10; 1 John iv, 21); and this applies no less to angelic than to human creatures, and extends through time and through eternity. It is proper to consider more distinctly these questions of the origin, universality, permanence, and sanction of the divine law.

1. **Its Source.**—Some philosophers have been in the habit of representing—either expressly or by implication—that moral law is essentially the morality as independent of, if not prior to, and external to the will of the being himself. They have used such expressions as "the eternal principles of right," "God was absolutely bound to do so and so," "he could not have done otherwise," etc.; and although these phrases are usually accompanied with some cavets of reverence or disclaimer of limiting the Almighty's perfection, they yet imply, or at least of dualism, and do not attribute the moral system of the universe to its precise cause. That origin is no other than God himself, simply and purely. To his sovereign will everything that exists owes its being, with all the qualities that relate to it; and this grand postulate of cause, by Deity himself, ally of the laws that he has promulgated and now administers. He is self-existent, the "I am," the "one that is, and was, and is to be;" and he is what he is and as he is merely because he pleases it himself. In the same absolutely autocratic yet unconstrained manner he has produced the substance, mechanism, organic forces, and mutual relations—which we call laws—of the material and spiritual creation; and they are all, therefore, intrinsically copies of his own nature. This view differs essentially from pantheism, which confounds the universe with God himself; and at the same time from atheism, which denies it and leaves being to chance. But this is the true doctrine of Scripture may be easily and abundantly proved (Gen. 1, 1; Isa. xiv, 6; John i, 3; Col. i, 16, 17, etc.). Both sides of this universal proposition—the self-constitution of the Infinite, and the extremity of the finite—are necessarily and imperceptibly mysteries to our mind; yet we are not commonly surprised thereby one a comparison with our own microscopic nature—in which our wills are self-conditioned, and our bodies are extrinsic to our spirit—to enable us to receive them as intelligible truth. There is, therefore, no essential difference between the "moral laws" of God and the so-called laws of nature: they are both neither more nor less than the will of man as expressed in the material and spiritual departments of his dominion. Human nature, in so far as it is a just reflection of this will, is a correct transcript of these laws; and is generally recognized as such, wherever not perverted by the effects of free agency. This is the state of those who live in a state of grace, adding merely—and a very important increment it is—the godlike productive power, to be exercised within a certain range ever subordinate to the divine agency. It is thus that God retains full jurisdiction, without incurring the responsibility of human conduct. The moral law continues its influence over the accountable creature, whether he acknowledge or sub-
mit to them or not; for it would be the height of absurdity to make his puny rebellion or insolent disregard operate their abrogation. The penalty may be suspended at the governor's discretion, but is to be exacted by law for every transgressor with a complete vindication.

2. Its Extent.—This likewise is self-evident. As the "natural" laws of God are coextensive with the universe, so his "moral" laws are obligatory upon all his moral creatures, i.e. those endowed with the capacity for understanding the relations of right and wrong. Hence the enactments of the Decalogue have been essentially accepted in all ages and countries as the foundation of the civil code, and religious usages have generally conformed to the prescriptions of the first table (those related to charity, the second table (those related to chastity). Hence the apparent absurdity in accepting even the seeming conventionality of a stated day of rest. But the two fundamental principles underlying these Mosaic statutes, so admirably summed up in the New Testament as "faulty to God and equity to man, have never failed to be admitted, theoretically at least, as the only secure basis of social organization. How it is with other worlds, if such exist, we are not called upon to speculate; but this fact of the universality of the divine law on the globe is so emphatically attested by all history and legislation that we need dwell no further upon it.

2. Duration.—It follows from the above views of the cause and character of moral law that it must forever remain essentially the same, and of permanent obligation on all its legitimate subjects throughout their being. It is a peculiar trait of the divine creations that while their form changes to suit the varied circumstances of diversified beauty and harmonious co-operation, their substance ever remains, imperishable except by the flat which first called it into existence. Annihilation is not God's method; he never absolutely extinguishes any light of his own kindling. Man's works, as they are not real creations, pass away into a non-entity that leaves only their memory; but God builds for eternity. Especially is this true of the divine administration: amid all the variety of his different and successive dispensations the same fundamental principles, as we have seen, prevail; and even in the future world the obligations of supreme allegiance to God and mutual regard for each other will be as necessary to the inhabitants of bliss by their spontaneous and full discharge, or torment the denizens of hell by their relentless and irksome grasp. The joy of conscious rectitude is the greatest bliss of which a rational soul is capable, and the remorse for an irremediable violation of clearly known duty we may well imagine to be the most poignant of all pains. A careless waste of mercy, a disaster, and even death, in a community. The same takes place to a certain extent with regard to the temporal results from a violation of moral laws, as in cases of inherited disease, murder, and crimes generally, in which the family or victims innocently suffer. Nor is this all: a continued course of impenitent sin is sometimes propagated through successive generations, and often, no doubt, by the force of vices example and defective or erroneous training, but partly also perhaps by a certain congenital taint or bias to the same vices. With regard to social sins, these forms of retribution are especially illustrated—for national sins the peoples, and crimes are as certain to be visited by the appropriate penalties as personal ones. But the punishment that falls upon the nation is of course shared by its individual members in common, some of whom, however, and frequently those most guilty, escape in whole or in part by reason of their exalted position and peculiar advantages (2 Sam. xxiv, 17), while others are made to fall the heaviest blows most heavily upon eminent individuals as representative characters (2 Sam. xxi, 1-9). Nor does the retribution always come upon the same generation or the same portion of the community that has sinned (Matt. xxviii, 38). These are but specimens of that inequality in the penalty of
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wrong-doing that prevails in the present life (Jer. xxxi, 29); but they do not extend to the other world. There the account will be strictly personal, and the settlement rests upon the fact that human guilt and self-consciousness is determined. It is this final award that vindicates the sentence of the supreme Judge. The vicarious sufferings of the Redeemer as a ransom from this ultimate adjudication have been considered under the article MISSION.

(8) We thus finally reach the conclusion of the alleged disproportion between human guilt and endless punishment. We do not seek, with many, to justify the everlasting doom of the wicked by magnifying their crime as having been committed against infinite authority, majesty, and forbearance, however much we may conceive these features as aggravating its enormity. We believe that the justice of God is infinitely higher than the perfection of the world, namely, the continued and hopelessly incorrigible sinfulness of the damned themselves. We may presume that none are cut off from probation till they have evinced a desperate moral condition (Lk. xiii, 8); but whether this be so or not, it follows inevitably from the above line of reasoning, and from the character of the depraved heart bereft of the probationary aids to reform, that the impenitence, unbelief, and rebellion for which the sentence is at first pronounced will but harden and intensify as the ages of eternity advance. Unless the fable of purgatory be true—and its absurdity is not less than its mendacity—there is no warrant, and the consequence in the fate of the finally lost, because there can be no amendment in their moral character. Their destiny is eternally fixed, not so much by the arbitrary decree of omnipotent vengeance as by their own determined resistance of sovereign law. Perdition is but another name for self-destruction (Rom. viii, 19, in the middle voice). See Pye-Smith, First Lines of Christian Theology, p. 177 sq.; Müller, Christian Doctrine of Sin; Howarth, Abiding Obligation of the Moral Law; Watts, Uses of the Moral Law; Cobb, View of Moral Law; Cudworth, Eternal and Immuttable Morality; Underhill, Pref., Qu. 1 Jan., 1878, art. ii.; New-Eng., July, 1873; Academy, Sept. 1, 1873, p. 226.

Moral Obligation. See MORAL LAW; MORAL SENSE.

Moral Philosophy. Nearly every system of philosophy broached in ancient or modern times has imposed more or less closely upon the development of morals. Indeed, this part of the field has usually been the most hotly contested, as the theoretical problems which it presents have afforded more occasion for philosophical as well as theological polemics than all other themes. The paramount importance of the subject mentioned—the intrinsic value or the intrinsic necessity of the frequent duties and destiny of man at the hands of God—have given the most intense interest to the reasonings, teachings, and controversies respecting them. But as these have been so commonly mentioned in the intellectual or metaphysical branches of the investigation, we will here content ourselves with referring to PHILOSOPHY in general for the history of their development, and to the article ETHICS for their more systematic classification. We shall therefore in the present article discuss, in a brief and practical manner, only a few points upon which every scheme of moral philosophy worthy of the name must hinge.

1. Human Responsibility.—Were men a mere animal, endowed with locomotion, instinct, and perception, or could we conceive of him as possessing simply emotion and will, such as brutes seem to evince—nay, even as capable of the boldest stretch of reason and the highest flights of fancy—there can be no improvement of the power of appreciating the difference between right and wrong, and therefore unable to recognize the fundamental relation of allegiance subsisting on his part toward his Maker, and the common bond of brotherhood between himself and his fellows, we could not justly hold him amenable for his moral conduct, since this entirely depends upon a due ob- service of these twofold claims. It is the faculty of con-science, sitting as a vicegerent of heaven and a representa-tive of earth within his breast, urging the right and the self-abasing the evil, that is the essential being; and though this interior light may become dim through the mists of passion and the clouds of ignorance, it yet shines sufficiently clear to show him his essential duties, or, if utterly eclipsed, the fault will generally be found to be his own—the few cases of congenital paraly-sis being thereby removed from the category of responsi-bility. See MORAL SENSE. His first obligation, therefore, and his prime measure of safety, is to cultivate this faculty by information and prompt obedience, that it may the more surely guide him through the labyrinths of life to the portals of endless day. The beginning of his duties consists in the simple reflection that he as well as its boundaries on either hand throughout his mortal pilgrimage, are exactly marked by the development of this faculty—one peculiar to him of all the occupants of the globe. This accountability is, in the nature of the case, an individual one, each for himself alone, and it is due in the third place to the several classes of beings with whom he has here to do in the order and degree named below. This sums up all his duty, even under the perfect code of Christianity, and is the staple—the core of substance—of every ethical system devised for human conduct.

2. Duty to God.—This is the supreme duty. In this the Holy Scriptures do but enforce, by an authoritative mandate, what all pagan religions have more feebly demanded—namely, the unconditional and primary obligation of obedience to the divine behests. These have been promulgated in different ways—sometimes more expressly, at other times more enigmatically and imperfectly; but when once fairly understood, the common-sense of mankind has declared that they must be un-finching and peremptorily obeyed. This claim is universally grounded on an admitted creation, supported by the avowed dependence of the creature; the Bible adds a third most touching argument to these of natural religion, namely, redemption, thus forming a triple cord—paternity, providence, and grace. The foremost and generic duty that grows out of this obligation is that of reverence—so all the older dispensations conceive it, but Christianity terms it love, taking a nearer and more privileged position. See ADOPTION. This reverential regard is chiefly expressed in sacrifice, which accordingly occupies the prominent place in all religions, standing at the very head of the Decalogue. The devotion thus due is unique as well as supreme, because no other being can possibly occupy this relation, nor any higher; worship is therefore due exclusively to our Maker. Idolatry is a sin which immediately reverts to the interest of the Damned, because it virtually overthrows the throne of heaven itself, and thus destroys the very basis of all moral law. Jehovah brooked every transgression of his chosen people but this; and when the captivity had burned away its exterior manifestation, the final exclamation affirmed his detestation of its still cherished spirit, which incited Israel to the culminating apostasy of the Crucifixion. The same crime in essence has reappeared in the munificences of Christian churches; and even Professants may be guilty of it under another name, for any undue love of earthly objects is tanta-mount to idolatry (Col. iii, 5; 1 John ii, 15). Under the Christian economy, again, the worship due to God is to assume a purely spiritual form, in distinction from the typical and ceremonial guise of Mosaism (John iv, 24); but this, of course, does not exclude all exterior observances—it rather requires them, at least for con-flict and instruction. See Worship. Worship includes but one other specific duty under this head, because it is inclusive of all others—namely, regard for God's re-vealed word. The respect we show to any one naturally extends to his communications; and in the case of an invisible sovereign or an absent friend, our reverence is often measured chiefly by this mark. How much more
highly should we prize and cheerfully heed the words of our God and Saviour! Nor is the Bible to be fondly cherished merely as a monument of dying love, or as a token of kindly concern, nor yet is it to be valued simply as a useful guide-book in ancient lore, but still more as a practical directory to regulate our hearts and our lives: it must become our rade-mecum in every-day concerns of the most vital moment, for by it shall we be found, and therefore be accounted a part of true, act of divine worship, so is searching the Scriptures the most direct method of ordering our behavior aright in all respects; the two are the complete counterparts, internal and external; one fortifies and purifies the heart, the other moulds and directs the life. The soul-sufficient cannot fail of becoming a strong, earnest, consistent fulfiller of all the claims of God upon him.

3. Duties to one's Fellow-beings.—These spring immediately out of the above relation of the common fatherhood of God, and they can never be successfully met except by bearing this thought constantly in mind. Selfishness, the most common and baleful besetment of every association of life, is most effectually counteracted by this consideration; and Scripture, no less than conventional politeness, and even statute law, everywhere holds forth teachings grounded on this principle. We have already observed that the ordinances of the church have their root in a violation or neglect of this truth—the universal brotherhood and consequent essential equality of all human beings. We may therefore be spared, after the enunciation of this one general rule to the multiform and complex duties of life, from entering upon a discussion of these in detail, simply observing that they may all be classified under two divisions: 1. the domestic, including the relations of parent and child, of husband and wife, of brother and sister, and of near consanguinity or affinity; 2. the social, embracing the relations of neighbor, fellow-citizen, church-member, and voluntary association for literary, benevolent, or commercial bent in. For all these, see the appropriate titles in this Cyclopedia. We here dismiss this branch of the subject, with the remark that our duty in all these respects is not fully discharged by the mere rendering of justice to these various classes of persons connected with us; we owe them likewise the offices of courtesy, charity, and sympathy. This is true, not only in the family and the Church, but also in the community and the world at large; the twofold obligation extends to every ramification of the social fabric.

The question of Cain, "Am I my brother's keeper?" expresses the first and most widespread heresy against the mutual rights and duties which we have here so clearly stated as a matter of universal truth; but nowhere else, that the doctrine of the Gospel shows its transcendent excellence—as wise as it is beautiful—doctrine appropriate to the lips of him who was both God and man; namely, the inculcation of love for all mankind as such, and as the common offspring of the one Being to whom all is one supreme allegiance. The sublime extension of this to our very enemies (Rom. xii, 14) is a peculiar trait of Christianity (Matt. v, 44-48): not a mere fancy sketch (Matt. xviii, 22-35), as an offset to our own shortcomings (Matt. vi, 14, 15), or as a noble revenge (Rom. xii, 20), but a life-likeness (1 Pet. ii, 19-24) of the heroism of the faultless Master (Luke xxii, 34), realized (Acts vii, 60) by saints (1 Cor. iv, 12): so faithfully are the divine lineaments (Exod. xxxii, 18-23; xxxiv, 5-7) mirrored (Heb. i, 8). In the enduring (1 Pet. i, 25) Word (Rev. xix, 19), whose command (Luke vi, 36) is a promise of performance (1 Thess. v, 24). This is the only effectual motive, as well as the only certain rule, for the progress of society in this world. The natural instincts of home affection, and the ties of mutual advantage, may go far to soften the asperities of intimate association; but a wide-reaching and generous philanthropy can never be attained, nor can even the sweetest amenities of closest domestic and social intercourse be steadily secured, without the habitual recognition of this fellowship in the divine night.

4. Duties towards one's Self.—These are properly and advisedly placed last, although in the perversity and suicidal folly of human nature they are usually promoted to a front rank, and, indeed, enhanced almost to the exclusion of all the preceding. But no maxim was ever more profoundly true in its application to this subject, than the saying of our Lord's parable of the sower: A man shall have an end of his life, [i.e. personal gratification as his foremost aim], shall lose it." There is no joy equal to that of making others happy; and he who is willing to forego his own ease, comfort, and emolument for the sake of blessing, consoling, and enriching his fellow-creatures, will find himself repaid a thousand-fold even in the satisfaction he experiences in this life, to say nothing of the rewards of that life which is to come. Selfishness always misses its mark, and is therefore sure to be miserable, whereas generosity invariably succeeds in its noble purposes. We need not here enter upon the metaphysical question of purely disinterested benevolence; God has not required us to scan our motives so closely as to detect and eject a thought of the reflex influence of our philanthropy upon our minds in the bliss of doing good and the retrospect of usefulness. On the contrary, he encourages us to a beneficent course by such considerations as these: and the Son of God himself did not disdain, in his lowly experience of self-devotion for the fallen world, to contemplate the fruit of his redeeming love (Isa. lxi, 11; Heb. xii, 2). We may preliminarily remark, as a confirmation and parallel of this secret of the most successful happiness, that all the propinquitous and unhealthy delights of this life are the most insipid and unprofitable to the man who is content with the meagre and imperfect powers and happiness of his own life, and whose happiness consists in mere self-gratification; but he who is always ready to aid others, and who is in truth a brother to all, will enjoy an endless and unchangeable reward for all his labors and sacrifices. For this reason, all the more do we need to keep the love and pursuit of self in the background, till our nobler sentiments have acquired such strength and discipline that we may securly give to self-love the rein, and guide it to its most successful and harmonious results; otherwise we shall be likely to grasp only the present shadow, and lose the more remote substance. It is precisely this most egregious and irreparable folly of which the mass of mankind are guilty, in pursuing the pleasures of time and sense to the hazard of spiritual and eternal joys. We are too often the sufferer under the seductive suggestions, under the head of personal duties to one's self, specifically calculated to guard against so lamentable an error, and secure the highest accomplishment of each one's destiny as a subject of moral government.

(2.) The harmonious development of all one's native faculties.—The gift of reason, and still more of a moral faculty, carries with it the obligation to exercise and improve it; we owe this no less as a debt of gratitude to the Giver than as a means of extracting the full value for ourselves. Hence, while a sense of self-preservation naturally and justly leads us to care for and cultivate our physical powers, the neglect of our interest in any of its glorious capacities is a self-stultification that entitles one to the contempt of his fellows; but the crushing out of conscience or the drowning of any of our godlike moral capabilities is a literal suicide of the soul. Such a delirium defeats the very end of probation, drives man to a futile existence, and is surrounded by and filled with temptation in this scene of trial, all the more diligent do we need to be in rousing and confirming and intensifying every moral power that may aid us in the life-long struggle with our desperate inward and outward foes. Most of all have we occasion to lay hold on the alliance with almighty grace
which is proffered us as a restorer to the full image of Deity (Phil. ii. 11).

(2.) The careful culture of any particular aptitude that each may possess.—Variety within certain limits of a man's God-given talents and his God-directed nature, and the same rule is observed in the human constitution—bodily, mental, and spiritual. Hence the obvious propriety, and indeed necessity, of noting and turning to account the peculiar genius of every individual, in order to its perfection by judicious practice. In this way we may avoid the false economy and merely external contrivance the "division of labor" have their higher results. The idea that all are reduced by piety to the same Procrustean bed, either here or hereafter, is preposterous. The facile dexterity of the expert, as compared with the clumsy slowness of the tyro in art, is but a type of the excellence of one saint above another (1 Cor. xv. 41), or of even the same in successive stages of growth (Luke xviii. 18); and this superiority on earth furnishes a vantage-ground by reason of which the moral distance must be forever widening in heaven.

The same is true in this life of all the human powers, especially of the mind and heart; and doubtless a like peremptorily increasing pre-eminence in these endowments, so akin with the spiritual, will hold good in the other world. From this we see the transcendent importance of cultivating in the present state of existence every power of the soul, before eternity shall fix the place of due condition that pertains to probation.

This thought again suggests, on the part of the mistaken policy of altogether neglecting even the less marked talent; for a feeble indication may lead to the discovery of a precious treasure, many unpromising beginnings having eventuated in brilliant eminence. And it is the common virtues—like the ordinary acquirements—that are most generally useful, as we approve the necessity of teaching every child, however dull, at least the simple rudiments of education, while we deem it worth while to expel years at the piano or the easel only upon those who evince extraordinary artistic taste. Once more, let no one excuse himself from the everyday duties of life on the ground of his small natural ability (Luke xix. 13-26), nor plead his peculiar indisposition or special hindrances to any form of morality, for all really experience the same difficulties and insufficiency in one form or another; this very reluctance, arduousness, opposition, calls for redoubled zeal and effort. For example, a man is an actor or rather symptom, of moral death the more imminent and total.

Moral Sense. See Morals.

(3.) The earnest and constant application to practical results of all one's talents, powers, and resources.—It is not enough to possess, enlarge, and employ wealth, influence, learning, skill, health, or longevity; we have not yet reached the last standard of moral excellence till we fully direct them towards useful ends—till they positively redound to the glory of God and the benefit of mankind. We should not be so absorbed in the luxury of their acquisition, increase, or exercise as to forget their ultimate design. In short, we must everywhere, at all times, and in every relationship, be just stewards in the occupancy of these endowments, and hold ourselves constantly in readiness to give to the great Proprieter a satisfactory account of their appropriation (1 Cor. vi. 20).

(4.) The sober but cordial and devout enjoyment of whatsoever blessings Providence has conferred upon us.—Asceticism and epicureanism are equally removed from sound godliness (Eccles. xi. 9, 10). A morose piety is next to none at all, but a cheerful moderation is the best recommendation of saintliness, and thankfulness sweetens the homeliest meal. Stoicism can never teach anyone to be a blessed lot. For, after all, the sorrows and mercies is as atheistic as their abuse. The moral philosophy of the Bible is alike guarded against all extremes, because it begins, centres, and ends in a true theism (Eccles. xii. 15): "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Mic. vi. 8). In our lapsed estate, to regain the lofty completeness we must trace our way back by the same steps; for piety is the fit condition to which a man's heart is to be brought by due obedience through divine clemency and fidelity (1 John i. 9).

MORAL SENSE.—One of the earliest treatises on the subject in English is Paley's Moral Philosophy (Lond. 1783; often reprinted with extensive modifications by later editors); but it essentially ignores conscience, and has generally been reprobated. But a more modern work, Blackley, Hist. of Morals (4 vols. 1810); and of course, Different Principles of Moral Philos. (from Aristotle to 1798); Channing's Jouvroy, Intro. to Moral Philos. (includes a critical survey of modern systems); Dodridge, Lectures; Delaham, Moral Philos.; Gisborne, Principles of Moral Philos. (1798); Grove, Moral Philos.; Pearson, Theory of Morals (1840); Beattie, Moral Science (Edinbourgh, 1816, 2 vols.); Taylor (J.), Sketch of Moral Philos.; Turnbull, Principles of Moral Science; Smith (J. S.), Lectures on Moral Philos.; Stewart, Outlines of Moral Philos.; and his Act and Moral Powers, and Progress of Ethical Philos. in Europe; Merviale, Boyle Lectures, 1664; Calderwood, Hand-book of Moral Science (Lond. 1872, 8vo); Gillett (R. E.), The Moral System (N. Y. 1874, 8vo), the latest and best work on the subject. Among express treatises on the general subject, we may name, as being best known and most accepted in the country, W. E. Gladstone, Moral Science (Bost. 1885, 12mo); Whewell and Henry, Morals (Bost. 1839); Alexander, Outlines of Moral Science (N. Y. 1852); Hickock, Moral Science (N. Y. 1853); Upham, Moral Philos. (N. Y. 1857, 12mo); Winslow, Elements of Moral Philos. (N. Y. 1857, 12mo); M. Hopkins, Lectures on Moral Science (Bost. 1862, 12mo); and Law, Losses (N. Y. 1869, 12mo). The periodicals which contain valuable articles on this topic are: Christian Examiner, viii., 265; xviii., 101; xii., 1, 25; xxviii., 137; xxix., 135; xxx., 145; xlii., 97; xliii., 215; liii., 188; Christian Rev., vii., 521; Princeton Rev., v., 39; vii., 677; xviii., 266; xx., 929; Meth. Q. Rev., v., 229; Rev. Eng., Oct., 1870, p. 549; Brit. and For. Rev., Jan., 1874, p. 189; Lowl. Qu. Rev., xi., 3; vi., 407; xi., 494; xlviii., 83; Oct., 1873, art. vi.; Bib. Scriptor., April, 1873, art. iv.; Edinb. Rev., vii., 413; ixxi., 193; xci., 86; Prospect, Rev., i., 577; ii., 400; North Brit. Rev., xiv., 160; Westn. Rev., i., 182; ii., 254; xii., 246; North Amer. Rev., ix., 289; Contemp. Rev., July, 1872, art. vii. See Morals.

Moral Sense. See Morals.

Moral Science. See Moral Philosophy.

Moral Sense is a term frequently used to designate the conscience. It is believed to have originated with lord Shaftesbury, who contended for the existence of an instinct in man, a kind of universal sentiment or intuition (q. v.), and in anticipation of what Hutcheson (q. v.) afterwards advocated. Whatever we may think of the principles involved, the term Moral Sense itself is incorrect; however, in at least two essential particulars in which that faculty differs from the characteristics of the senses. In the first place, it is not exercised in respect to external objects, whereas the conscience (conscienciam, conscientia, or self-knowledge) is exclusively introspective or subjective, and passes in review only the acts or states of the individual himself. Secondly, the senses give us absolute and invariable information of the real properties or relations of things, and when acting normally they never mislead or deceive any one as to the facts in the case; while conscience is so subjective that it conveys to us intuition only of a relative character, and hence affects different persons quite variously in respect to the same act or condition of things, according to the habit of mind and other circumstances. In short, conscience is a sense only in the general signification of an impression or influence of an emotive nature. It has usually been defined as that faculty of the mind by which we become aware of the moral quality of an act (purpose, sentiment, etc.), and are suitably (i.e. agree-
MORAL SENSE

ably or painfully) affected by it. Only the latter part of this definition is accurate; for the apprehension of the agreement or contrariety between the given subjects of thought (passions, etc.) and some intellectual or moral principle, or the exercise of the judgment, comparing the thing contemplated or reviewed with some previously acquired or adopted standard or principle of right. Hence the importance of a correct and true rule by which to try all moral questions; and hence, too, the exceeding diversity and even opposition of views on moral points between persons of different religions and associations. The tendency of the passions, moreover, to warp the judgment is proverbial; and as human nature is constitutionally corrupt, the unaided and untrained conscience cannot be relied upon to give a just verdict. It is only by introducing a divine element into the judgment that it becomes necessary in order to furnish a perfect norm to the erring judgment, as well as to reinforce the sanction of the conscience in its conflict with the depraved inclinations. On the other hand, the emotional function of conscience, which is blemished by nature as well as by habitual sin, needs quickening, so that it may become a clearer and more emphatic monitor in advance, as well as a more effectual penalty or reward after the performance of a praiseworthy or the commission of a guilty act, and thus stimulate—by its twofold action—to virtue in the future. It is revelation, again, that furnishes the clear and efficacious light by which the conscience can be renewed and purged, and it is the renewing of the conscience, and the mysterious and unsearchable way in which the light is shed upon the rewards and punishments of a future state supplies, but likewise by the supernatural influences of the Holy Spirit promised to all who humbly seek and encourage them. As this double culture of the natural conscience—its habitual exercise in accordance with a heavenly standard of duty, and its alliance with Almighty power—enables sound development and steady action, so, on the contrary, the repeated violation of its behests, and the incorrigible rejection of the proffered assistance from above, must eventually lead—as we find to be actually the case with many hardened wretches—to an apparent obliteration of the faculty itself, or at least a total suppression of its admonitions and awards. The latter state is one of hopeless inimicitia [see Judicial Blindness], and the former that of assured salvation. Yet even in an unfallen condition man's conscience was not of itself adequate for his moral guidance, and hence an objective law—the prohibition of the single tree as a prescriptive sample only—was given to supplement and direct its energy; and still Eve's judgment seems to have been incompetent, under that non-redeemable economy, despite her moral perfection, to detect the moral error that lurked in the tempter's suggestions: the actual "knowledge of good and evil," being utterly necessary to the effectual awaking the full power of this faculty. So, on the other hand, in the world of perdition we are wont to imagine that the seared and blunted conscience will rose itself to chastise the soul with retributive agony. But the pangs of guilt, at least in this probationary existence, are not strictly the measure or criterion of wrong-doing; for then the self-complacent Pharisee would be acquitted, and the tender penitent would be condemned. The most atrocious crimes have been committed under the plea of conscience, and that not hypocritically, but in self-delusion (Acts xxvii, 9); while the first steps in transgression are visited by a degree of remorse which gradually lessens as the offender progresses in his downward career. This leads us back once more to the main proposition of this discussion, namely, the insufficiency of conscience as a moral light. Nothing is right simply because our conscience approves it. The appeal must be to a higher authority than man's nature: He is not an absolute "law unto himself." It is his Creator who retains supreme jurisdiction over him, and who has reserved the prerogative of prescribing what he may innocently do, and what he is morally bound to do. See MORAL LAW. Yet when an individual has availed himself of the best means within his reach for ascertaining his Maker's will, and has scrupulously followed that light, he is not culpable for any error of faith or practice into which he may fall purely through the absence of any contrary evidence in the sequence of his naturally defective or even depraved condition. He must and he ought to obey his reason and conscience, however imperfect; but if sincere and docile, he will not long remain in serious misapprehension of moral truth; and in any case his responsibility is exactly proportioned to his means of light. He may enjoy or may have attained (Luke xii, 47, 48). While therefore a mistake, be it ever so grievous or closely related to moral subjects, is not in itself a sin, yet every man's conduct should be tried—both by himself and others, as it certainly is and finally will be by the unerring and unerring eye of the eternal Judge, in accordance with which the divine law as unconquered to him enjoys. To the heathen, walking by the dim light that tradition reflects upon his path from the prismatic revelations, supplemented only by the uncertain flickerings of the lamp of experience, or perchance by a few rays that occasionally break through the embrace of his abridged pilgrimage from the radiance of more favored dispensations, the office of conscience is all-important in aiding him to grope his way out of the thraldom of nature to a sense of the divine acceptance; and we may charitably hold that in rare examples he has thus been enabled to reach the day of moral purity, and emerge at last into the dominion of the inner spiritual. The melancholy facts of past history and present observation seem only to justify the fear that the mass of paganism, even in the cultured instances of Greece and Rome, of India or China, have but grovelled in the mire of sensuality, and quenched their higher aspirations and better convictions in the shambles of a baseless idolatry. Even Islamism, setting out with much of borrowed truth to reform a polytheistic faith, rapidly degenerated into puerile fanaticism, and aims no higher than a licentious Paradise; while Judaism, disciplined by a direct contact with the supernatural to the sternest regions that the race has ever known, has generally resulted in heartless Pharisaism and puerile formalism. Under the Redemptive scheme a simpler and profounder maxim—that of universal benevolence—has superseded for the resuscitation and tuition of the believer's conscience, stunned and bewildered by the burdensomely technical—indeed, systematized—character of the common share of Christendom either reverting to the obsolete methods of salvation by asceticism and ritualism and ecclesiasticism, or abusing the liberty of the Gospel by fanaticism and humanitarianism and rationalism. Yet, amid these vagaries and inconsistencies, the one cardinal fact still remains true, that "the one who has no faith in his heart must be recognised by the candid and thoughtful of all times and all climes as the sole test of genuine piety and philanthropy. Selfishness is the bane of all morality, and in proportion as the carnal self is crucified the spiritual self is resurrected out of the null of the fall, until at length the ideal man—God's own image—became transfigured in its permanent beauty; for "God is love" (comp. 1 John iv). Literature.—Abercrombie, Philos. of the Moral Feelings; Brown, Lect. on the Mind; Butler, Anatomy of Religion and Nature; Hutcheson, Inquiry into Beauty and Virtue; and his Essay on the Passions and Emotions; On Positive Opinions; Watt, Lectures, Lect. iv; Bentham, Morals and Legislation; Smith (Southwood), On Divine Government; Mackintosh, Preliminary Dissertation (1832); Dymond, Essay on Morality (1832); Hall (Robert), Sermon on Mod. Infidelty; Sedgwick (Adam), Discourse on the Duties of the University of Cambridge (1844); Dwight (T.), Sermons on Practical Morals; with others; Winthrop, Vindication of Paley's Theory of Morals, etc. (1830); Edwards, Works (see index); Bautian, Moral Qualifications of Man; First, Moral of the Evangelium with the different philosoph. Moral-systeims; Knapp, Christian Theol. p. 81; Fry-Smith, Outlines of

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Moral Theology is only another name for the science of Ethics (q. v.). Under the last-named heading we have considered as much of the subject as can be encompassed from a strictly philosophical and Pro- testant point of view. Of course it is impossible that Roman Catholics remain to be treated here. Those are in many respects radically different from those of the other classes referred to. The Protestant view, as we have seen in the article Ethics, is that Christianity is essentially an ethical religion; that, while it is true that other religious favor certain virtues, or give a certain sanctity to all virtues, Christianity is truly morality, for its aim is moral regeneration, and that is itself religion. Says Blackie (Four Phases of Morals), "It is a religion; by its mere epiphany it forms a Church; in its starting-point, its career, and its consummation, it is a kingdom of heaven upon earth" (p. 207 sq.; comp. p. 219 sq., 266 sq.). As the sources of this science, we pointed out, "Christ, his person and teaching; also the writings of the apostles as shown in the N. T., as objective and as subjective to the influence of the Holy Spirit in the faithful." The Roman Catholic Church, however, recognizes a standard of morality except that of her own construction, and insists upon it that not only the Scriptures, but also the tradition and declarations of the Church must control any effort, even in the domain of speculative philosophy. Says Dr. Fuchs, in the Roman Catholic Cyclopedia of Wetzer and Welte: "The tradition of the Church is one of the supernumerary sources that constitute the source of ethical knowledge. Tradition serves partly to complement the moral precepts of the Bible by further demands and institutions, and partly to elucidate and more clearly to interpret their sense and purpose. Not even does he rest here. Lect. he is misunderstood as to the extent of the domain of ecclesiastical tradition, he continues: "From the domain of ecclesiastical tradition we regard especially as important for moral purposes: (1) the rules and canons of the general ecclesiastical councils; (2) the decisions and declarations of the holy chair; (3) the infallible (7) utterances of the Church fathers." Not content yet, he goes on so far as to declare that "into the circle of moralistic sources we most naturally and properly admit also ecclesiastical customs and the lives of the saints, for in the life of the Church and her saints is reflected the life of our divine Lord and Master." In quoting his position, it is not by any means wish to be understood as citing only one of the sources of our standard Roman Catholic Cyclopedia of Germany, he speaks most assuredly the opinions of the Church for which he writes, and his views are those of the Roman Church at large. It is apparent, then, that by an outward law of the Church Romanists have modified the ethics of the N. T., and controlled the ethical consciousness of Christendom down to the period of the Reformation. The Protestant regards this modification as a descent from the purity of the Church, and as a degradation of herself; but as a matter of fact, the original Church in its ministrations, had no unimportant part; the clergy interpreting as they saw fit, and the people being taught by them as they were themselves influenced by the ascetic notions which invaded the Church in the 4th century, and have ever since continued to exert their authority among papists.

See also ARTICULAR; MONASTICISM; SACKRODOTERLICH. For our references in the article Ethics we have inserted the works of writers who deal carefully with the early teaching of the Church on this subject, and where we here give only a brief résumé of the views of ecclesiastical writers from the apostolic period down, in order to furnish the reader the most prominently connected with Roman Catholic ethics to the foundation of Christianity to the present.

1. Apostolic Period.—As regards the extent of apostolic ethics, it encompasses pretty much all departments of life, and the duties and virtues corresponding with them. Yet in this province such are made particularly conspicuous and praiseworthy as are natural to the spirit of Christianity. For while all antiquity had made the sovereign good consist in escape from pain, either by virtue or by pleasure, Christianity, by the mystery of the passion, announced the divinity of sorrow, and the most characteristic element in Christian virtue was the willing endurance of suffering. The apostles placed it in special prominence to those Christian ideals of faith, hope, love, prayer, mercy, chastity, martyrdom, and the like, which are the characteristic elements of perfect charity, and which, if realized, must absorb like ethics and politics in a higher science. The vacillation on some single moral questions and principles observable in the writings of these early Christian fathers gradually died out as a more profound and comprehensive Christian consciousness spread in the Church. As regards the manner of treatment of this subject, most apostolic writings deal with it in a way serviceable mainly to devotional purposes. Their basis, it has been well said, "remained from the first rather religious than speculative, notwithstanding the persuasion that in the reason enlightened by the Word there was given a ground of union between objective revelation and subjective knowledge." Even among those contributions to ethical life that may be looked upon as particularly Jewish, a sphere then usually occupied, only a few maintain a strictly scientific character. Earliest among the productions of that age stand the writings of the celebrated disciple of the apostle Paul, Clement of Rome, whose epistle to the Christian congregation at Corinth both exemplifies and is an example of the moral precepts that constituted the source of ethical knowledge. Its especial object was, however, to reconcile the disensions and factions which had arisen in that congregation, and it contains therefore mainly admonitions to concord and peace. More noteworthy in this department of Christian ethics are the productions of Ignatius (q. v.), who wrote six epistles to diverse congregations, and one to Polycarp; they were penned on his way to the lions of the Colosseum, and breathe the spirit of a man who had beheld John, and, full of faith, is ready to meet his Lord and Master. The moral precepts and admonitions of the Ignatian epistles are mostly passages quoted from the N. T., or sentiments in accord with its contents, expressed with fervency as well as simplicity. A remarkable feature in them is the emphasis with which their author insists on the propriety to belong publicly and externally to the Church, though he by no means forgets its value in the sight of God as consisting in the communion of spirit rather than in union with God. We learn to recognise the ecclesiastical consecration, the alliance of so many thousands by unity of faith and love, as something grand, the true obedience to the officers of the Church (elders) as something inseparable from Christian life. This decidedly ecclesiastical disposition is also shared by Poly-
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carp (q. v.) himself in his epistle to the congregation at
Philippi. Above all things, he desires that attachment
to pure unadulterated faith be strengthened; like Iga-
tiuss, he has his chief aim the Church and the Church's
creed. His moral precepts are rightly denominated
"apostolic grains of gold." But really the most emi-
tent attempt to reconcile Christian ideas with the forms
and views of ancient philosophy, especially those of its
latest efflorescence—New Platonism—was made in the
mystic speculations of the Aperagii, or Epytholists, in
which the Christian scientific spirit aims at an inner-
mest comprehension of itself, for this end calling in the
support of traditional knowledge. No other product of
mind has exercised a deeper or more powerful influ-
ence upon the development of Christian mysticism—
the culminating-point of ecclesiastical ethics—than his
written statements about the religious mysteries of mys-
tical ideas and views, such as here and there glimmer
in Clemens Alexandrinus, Augustine, Macarius, and
others, converge as in a focus, and form one of the
strongest links connecting the period of which we are
speaking with the subsequent ones. To these relics of
spiritual treasures of the apostolic fathers we join three
compositions, two of which plainly show spurious au-
thorship, and a third gives no clue at all. They are the
Epistle of Barnabas, the Shepherd of Hermas, and the
Epistle to Diognetus. The author of the first-named
work calls his moral precepts the road of light, in con-
trast to the road of darkness which he regards as the
sinful life. The Shepherd is divided into three sections,
the second of which deals entirely with ethics. The let-
ter to Diognetus, as already stated, comes from an un-
known hand. The principal interest which attaches to
this ancient Christian memorial lies in the excellent de-
scription which the author gives of the life and morals
of the early Christians. Here, also, two other writings
adorned with the name of apostles deserve to be men-
tioned—namely, "The Apostolic Constitutions" and "The
Apostolic Canons." Both collections, as to their origin,
its true, come far short of reaching up to the apostolic
age, but they deserve a place here because Romanists as-
sert that they exhibit a picture of the most primitive
condition of Christian manners and ecclesiastical disci-
pline. They are certainly worthy of attention on ac-
count of the treasure of tradition they furnish; still
more, the peculiarity of their moral character renders
them notable and significant, this character being wholly
cut off from the wilderness with merciless, keeping the
right medium between laxity and rigor.

2. Patrician Period. We now reach the period in which
we deal with the writings of the fathers of the
Church. The series opens with Justin Martyr (q. v.),
"the evangelist wearing the mantle of a philosopher." It
is an exaggerated form of the ancient philosophy
which placed in the ground of Christian ethics the first
seed of scientific treatment. He clothed the Christian
ideas in the scientific forms of antique wisdom, and
showed that the classic must bend before the higher light
of the Gospel. Particularly noticeable is his conception
of reason as identical with knowledge and conscience.
Of the fundamental Christian ideas—liberty of hu-
man will—in opposition to fatalism, sustained by
 pagan views, he vindicated by an argumentation as
acute as striking. He tried to elucidate the relation of
Christian principles to the Mosaic law, and defended the
Christian ethics against objections raised both from the
Jewish and from pagan stand-points. Next we place
the two apologists, Athenagoras (q. v.) and Theophilus
(q. v.), bishop of Antioch. Their writings furnish a rich
store for ethics. After them we meet that great disciple
of Polycarp, St. Irenaeus (q. v.). In opposition to the
triumphant success of the Gnostics, he urges with
emphasis to a practical life. But in thus giving
prominence to the practical part of Christianity, he is
far from falling into a "moralizing" tendency. Far
greater services than those named were rendered in the
scientific elaboration of Christian ethics by Clement
of Alexandria. His three principal writings form a
tripartite entity, in which he successively imparts the
Christian doctrine of life in its fundamental features.
His chief work on ecclesiology (q. v.) is polemico-apologist; he combats what is morally injuri-
ous in popular religions and in the philosophical systems
of heathendom, and compares with it the beneficial
influence which Christianity exercises on its professors;
he shows the absurdity of the pagan legends of gods,
and demonstrates how the religious mysteries of the
pagans so often deeply offend the moral senti-
ments, while the Christian doctrines and mysteries have
the advantage of harmonizing with reason and moral
purity; he admits that the writings of pagan philoso-
phers contain seeds of morality, but reminds us that they
owe their origin to the Adversus, the source of all vital
truths. The second treatise (Introduction to the
Greek) is divided into several books. The first treat of
moral life in general; it may be considered an introdu-
tion to Christian ethics. The second treat of Christian
ethics in its main features. The remaining books,
corresponding to special morals, expatiates on the particular
duties and virtues, and discuss conduct, in the several
relations and occurrences of external life, from the Chris-
tian stand-point. The third essay (στρατηγαρ, miscel-
nanies) leads to a higher degree of moral knowledge and
action. The difference of the two degrees lies in γράμ-
τας. On the foundation of the ideas gained by a deeper
knowledge of the Church and the higher sense of moral
values, is constructed, the culmination of which is love assimili-
ating and uniting with the Deity. In conclusion of
the whole, Clement sketches the image of the γραμμη-
τικός, and thus presents the Christian ideal of a moral
personage. The γραμμητικός Clement deduces from no
other source than from the ideas of the divine personages
which personally appeared in Christ; an idea which, support-
ning and illustrating, pervades all his definitions of mor-
ality. In his smaller address, Τυτάφωλος ποιή-
σος ("Who is the rich man saved?") he discusses a
practical question of the time concerning the use of
earthly valuables and possessions. It may not be too
much to assert that Clement, by his literary activity, is
of no less significance for the department of Christian
ethics than his worthy disciple Origen, by his celebrated
work Περί ἐρωτήματι, became to that of Christian dogmatic
views. To these two ancient Christians science is indebted
for its most profound and lasting stimuli. The
discourse on Origen of Alexandria, the apologist
is disinterestedly moral but alludes here, and can speak only of his two prac-
tical treatises—Περί οική (on prayer) and Εἰς μαρτύ-
ρον προτετακτικος λογος (exhortation to martyrdom).
One feature to which we have alluded in the
writings of these Church fathers—the laying on of the
bishops and deacons of the same order the "laying on of
the hands"—excite surprise. For it must be apparent to every well-
read student of antiquity that the fathers, in order to
be understood, had to speak the language of the then
prevailing scientific consciousness; they could not break
at one stroke the barriers of the surrounding cultured
circle, and they felt the less obliged to do this as they
were thoroughly convinced that in reason, enlightened
by the Logos, was given a point of intermeditation be-
tween the classical and Christian consciousness, between
the objective basis of revelation and the subjective prin-
ciple of cognizance. This definition of unity is by no
one more emphasized than by Justin Martyr, Clement of
Alexandria, and Origen. They agree in the view that
reason is the source and measure of morality, conse-
quently that what is rational is moral, what is irra-
ional is immoral or sinful, and therefore that Christian
ethics, as the most rational, because derived from abso-
lute reason personified in Christ, must also be the most
complete and perfect. The writings of Tertullian (q. v.),
which come next, are marked by a dark rigor, grow-
ing more prominent in proportion as he inclined to
Montanism (q. v.). The moral earnestness of Christi-
anity, under Montanist direction, was aggravated into
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unnatural severity; the moral advice of the Gospel was made a command, and extended to all Christians. With this theory, if it had prevailed, Christian piety would have been reduced to the complicated and intricate formalities of the law. It still remains that of our Lord's parables, and his exhortations of love and charity, and that of his letters addressed to Amphilectus, the bishop of Iconium, which contain regulations of Church discipline, have acquired canonical authority in the Roman Catholic Church. At the confines of the 4th century we are met by the grave and venerable form of Ambrose, the bishop of Milan, whose writings introduce us to that new form of Church discipline, and the discipline of the Pelagian controversy. In his three books, De Officiis, he furnishes a counter-piece to Cicero's treatise of the same title. It aims to bring the purity, sublimity, and sanctity of Christian ethics to a conscious and clear recognition. After him we come to three men—(417-467) Chrysostom, Jerome, and Augustine—all more or less connected with the Pelagian controversy. The first of them discourses on the question of free-will and grace, and in a most practical manner. Soon after his death we see the same raised as an issue of controversy full of moral interest by Pelagius, a British monk. Until the commencement of the 5th century strictly doctrinal questions had been the topics of ecclesiastical disputes; now the Pelagian contest, an eminently moral question, engaged public attention. The contrast of liberty and grace must have been recognised at the first awakening of reflection. It found, however, no final equitable solution, and resulted at the last in the same unseemly valley of Origenism. Had Pelagius never been other times liberty, preponderating, at the expense of the adverse. (Compare the view of the Greek fathers of the Church of Icoines, Petavius, De theolog. dogm. tom. i. lib. v. cap. 2.) Pelagius, however, asserted the freedom of will to such lengths that the divine influence of grace was nearly reduced to nothing. Pelagius, in referring man to the power of his will, wished to rouse him to energetic action. This intention is ingenuous, and deserving of respect. But, as Neander (Joh. Chrysostomus u. die Kirche, ii, 134 sq.) correctly observes, man should be brought not only to the consciousness of his originally divine nature, but at the same time to the recognition of his internal corruption unlike it, and to the ideal of sanctity to be obtained: he ought to have cheered man, bowed down, by proclaiming what the infinite love of the Deity has done in Christ to deliver him from this corruption; he ought to have led him to the inexhaustible spring of divine grace, by which the strength of faith may be renewed, in order to impart to him confidence in moral exertions, not liable to be deceived, but rather confirmed, by self-knowledge and experience, which, according to his needs, humiliate and elevate him. Jerome (q. v.) preceded Augustine in coming forth to the conflict; he had already opposed what he conceived to be the Pelagian doctrine, and had written against it in order to make the Romans town on the position of the Pelagianism. Of the three, however, Augustine deserves by far the most important place. Except perhaps Clement of Alexandria and Ambrose, St. Augustine is certainly the ablest moralist of all the patristic writers. He was among the first to be distinguished by reduction to principles, by clear statement, dialectic progress of ideas, and systematic organization in general. The sovereign genius of Augustine, moreover, succeeded best in emancipating himself from classical influences, in which the Christian vital principle of love (caritas) more exactly defined and carried out more consequentially than in his excellent treatise, De moribus ecclesiae catholicae et Martinum, c. 15, 21-24 (comp. also his De civit. Dei, xiv, 5, p. 54, 107; Ecclesii, c. 121; De sde et operibus, c. 2.) does not lose its bearings, and with his strictly ethical system, but wherever and whenever he treats moral subjects, he is always led by a scientific dialectic spirit, and never loses sight of the spiritual ideal unity floating before his clear and comprehensive mind. Among his ethical works, besides the one men-
tioned above, the following are especially worthy of note: Enchiridion ad Laurentium s. de jide, sive et caritate; De jide et operibus; De vita beata; De agone Chrestiani; De anima; De materia; De bono, malo, virtutibus, virtutum, et humanitate; De viris viribusque; De continentia; De patentium. See, however, the article Augustine. In the further lapse of this period a number of men, partly of the Greek, partly of the Latin Church, have rendered service to ethics. Among these is Isidore of Pelusium, whose moral writings breathe the spirit of Chrysostom, with Andy show the love devoted to him by this great master, so influential in the Greek Church. Nius also must be considered as being in spiritual connection with this illustrious exemplar. Both clothed their ethical definitions, precepts, counsels, and casuistic decisions in epistolary form. Even in the hortor we meet with a disciple of the "gold-mouthed," John Cassian, who was actively engaged in the Pelagian movement by an attempt at mediation, which, however, miscarried. For ethics, not only his De octo capitis, evisis is worthy of mention, but also his Collationes Patrum, and his twelve books, De institutis conciliorum. Among the moralistic authors of the Greek Church, the series of the fathers hitherto enumerated is worthily continued by John the Scholastic, author of that moral-ascetic treatise, Climax Paradosis, and by Anastasius Sinaita, whose writings are mainly of an ascetic description. In the Western Church, Gregory the Great closes the period by his Moralibus, a work which is full of the emblem of love, is interlaced with thoughts from Job, disseminating many suggestive thoughts, the abundant fruits of which will not escape the attentive observer in subsequent periods of ethical history.

3. Scholastic Period. — The men whom we meet from the beginning of the 7th until the end of the 11th century, who have contributed to their point of task to collect from the patriarchal mines all moralistic material, and to distribute and group it under definite rubrics and titles. Among these collectors archbishop Isidore of Hispalis deserves first mention. His principal ethical work is Sententiarum s. de summo bono libri iii. The maxims gathered from older fathers treat of virtue and sin in general, the auxiliaries of virtue, and particular duties. The main source from which he draws are Augustine and Gregory the Great. In his De Differentia Spiritualibus also a moralistic tendency predominates, while his Symonia and Soliloquia are entirely pervaded by it. With perspicuity he develops spiritual truths, and shows them to logical connection. He is surpassed, if not in learning, in mental productivity by the abbot Maximus (the Confessor), whose "sermones" on love contain the most profound ideas, and are extremely valuable for scientific ethics. He besides has well deserved by the intelligent and critical reading of the members of his congregation. Maximus enunciates the proposition that the incarnation of the Logos had to be renewed in us spiritually; the human and divine must penetrate vitally. He distinguishes between the law of nature, the written law, and the law of grace, and attempts to develop the three elements in their simple and in their interchanging relations. The collections of moral maxims by the Palestinian monk Antiochus in his Pandecta of Holy Writ, and Beda the venerable in his Scilicet Patrum, are surpassed by John of Damascus in his extensive work Tad lapid. This ample collection of materials, surpassing all previous ones as regards complete, is arranged alphabetically; the single articles are divided into a Biblical and a Patristic part. Also his more renowned work, Εξοδια ακριβως των δευτερου πιστως, contains moral sections, the more significant the higher they stand in a scientific point of view. All these works are moral treatises, in which the authors of the doctrines, as they are stated by Augustine. It descants on virtue in general, and the cardinal virtues and principal vices. His other work, De Virtute et Virtus, is less scientific, and more remarkable for diligence in collecting. The thread of ethical writings, without enriching its particular sphere, was continued through the darkest times of the Middle Ages by Serafegus (Via Regia and Diodema Monachorum), by bishop Hallig of Olamenus, and more especially by the Spanish monks of the Order of St. Benedict (Scripta Brevitatis Historiae, Historia, Historiarum Christianorum, by Pascharius (Tract. de Fide, Sine et Caritate), by Hincmar (Ep. de Canisía Virtutum et Virtutum Exercendi), by Michaelis (Michaelis liii Brevitatum libri), by William of Damiani. The next writer, Anselm of Canterbury, really opens up the most auspicious outlook of the scholastic field. His writings, which in greater part belong to the department of moralis, indicate a decided advance in a well-cultured spirit; and there are foreshadowed in them the tendencies of the moralists of the latter part of the Middle Ages, which later became the system of the innumerable extravagances which successively held sway in the theological world under the name of mysticism, scholasticism, and casuistry. We come here upon Bernard of Clairvaux and Hugo of St. Victor, who were truly the coryphes of Middle Age ethics, and the leading representatives of mysticism (see Hefferich, Die Christ. Mystik [Gotha, 1842], i. 849 sqq., 480 sqq.). Bernard is surpassed by no author in his delineations of the worth and power of love. From him proceeded that passionate inspiration which the monastery of St. Victor perpetuated through the Middle Ages, and which remains the dominating impression of the literature of ethics. The abundant current of Christian sentiments, according to him, are humility and love; both spring from the knowledge of ourselves. A sense of humiliation is the first experience which we duly regard ourselves, and this prepares for intensity of love, which in its highest degree is felt only in reference to God. We come next to the great masters of scholastic theological ethics. These are Peter Lombard, Thomas Aquinas, and Duns Scotus. Their aim is to harmonize Aristotelianism and Christianity. The first completed, in his Magister Sententiarum, the list of the seven cardinal virtues by adding faith, hope, and charity to the ancient series of justice, fortitude, temperance, and wisdom. His scholars, Alexander of Hales and Albert the Great, still further perfected his system. Thomas's task is to fully develop, in his Summa Theol. pt. ii, the medieval philosophy of virtue. He makes the intellect the highest principle, and distinguishes between universal and special ethics, the former being the proper object of the human intellect, the latter of imperfect beings on earth. This work is by all critics conceded to be the most magnificent of all ethical structures of the Middle Ages. Duns Scotus, in his Questions in is libb. sent., opposes the primacy of the will to that of the intellect, and thus introduces a subjective element into the place of the objective, to which Aquinas has given prominence. Besides these great writers of this period, there are many others who have greatly distinguished themselves as contributors to the department of ethics. Among these, above all others of the Christian writers of these times whom we have just passed in review, stands the revered Bonaventura, the conciliator of the dialectico-scholastic and mystical forms of the Middle Age spirit. He commented upon Lombard's writings, and wrote in a scholastic manner his Brevislogo and his Centiloquium; in a mystical tendency he composed his Itinerarium mentis in Deum, and smaller works. A pretty exhaustive epitome of Christian ethics was furnished by William Peretus (Peralas) in his Summa de Virtutibus et Virtus. A still richer and more thorough treatise of moral theology came from the pen of the Dominican Antoninus, archbishop of Florence, who, after Thomas, performed the greatest task in this field. A pretty exhaustive epitome of Christian ethics was furnished by William Peretus (Perulais) in his Summa de Virtutibus et Virtus. A still richer and more thorough treatise of moral theology came from the pen of the Dominican Antoninus, archbishop of Florence, who, after Thomas, performed the greatest task in this field. A pretty exhaustive epitome of Christian ethics was furnished by William Peretus (Peralas) in his Summa de Virtutibus et Virtus. 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cuadas; yet there seems to be little ground for this sup-
position, and Vincente should be counted here as a
writer of merit. Gerson also deserves mention here for
his valuable contributions to scholastic morals (as
contained in vol. iii of the Antwerp edition of his
works).

Mysticism, during the quarrels of the scholastics, de-
volved and flourished more than ever in the latter part
of this (14th) century, and brought forth much valu-
able fruit. Prominent among those who at this time
gave to mystics, popular, practical, tendency were
John Tauler (q.v.) and Henry Suso (q.v.). On the
borders of the objective ecclesiastical and subjective un-
ecclesiastical mysticism we meet John Ruyssbroeck, who
is by Gerson ruled out of the Church writers as a here-
tic (see Ulmann, Reformers before the Reformations).
But the greatest influence in the 14th century was exerted by Thomas
a Kempis, who, breaking away altogether from specu-
lation, entered the practical popular road in his Imita-
tion, to which we have already referred. But while thus
gradually by this new mystical method morality
was referred to inner feelings, aspirations, and conflicts, and
by the scholastic method it was founded on systems of
intellectual principles, prominence was given to the
casuistical method, which limits itself to the determina-
tion of duty in particular cases (casus conscientiae) in
practical life. Numerous works on casuistry, some of
them designed for the use of the confessional, were pro-
duced in the course of the 14th century, and the chief of
which are the Astesana, by a Minorite of Asti; the
Agelico, by Angelus de Calvisio; the Pisacella, also
called the Magistrucia, by Bartholomeo de Sancta Concordia,
in Pisa; the Rosedia, by the Genoese Minorite Trou-
amala; and the Monaldia, by archbishop Monaldus, of
Benevento. In the 15th century, in eight books, 6 of the
divine commandments, of virtues and vices, of cove-
nants and last wills, of the sacraments, of penance and
extreme unction, of ordination, of ecclesiastical censures,
and of marriage. The tendency of casuistry is to dissi-
late the essential unity of the Christian life in the tech-
nical consideration of a diversity of works.

4. Modern Period.—Casuistry had begun to decline
when it was revived and zealously improved by
the Order of Jesus, and became their peculiar ethics.
The doctrine of probabilities was developed by them in con-
nection with it. The number of writers who devoted
themselves to this subject was very large. We can only
name a few of those who were the more noted. Their
polemic as a moralist, Bellarmine († 1621) desires to be
first mentioned here because of the Jesuitical moral
sentiments contained in his Disputationes de contro-
versiis Christiana fidei. He has, moreover, played his
part as a mystico-academic writer. His Libri iii de gen-
niosis et sanctis († 1617), his Institutionum morali-
menta in Deum per secellas verum creaturarum († 1606),
are greatly valued by Romanists. But little less noted
is Peter Canisius († 1597), author of Summa doctrinarum
Christianarum, a work, which though intended as an aid to
catechetical, is yet much valued by Roman moralists be-
cause of the many important hints which it furnishes to
them. Other Jesuitical moralists who deserve mention here are Francis of Toledo († 1596), Summa casuum
conscientiae i. Instrutorum sacratorum in lib. viii dis-
tinctum (Rome, 1602) ; Immanuel Sa († 1605), Aporiarum
confessariorum ex doctrune sententiae collecti (ed.
ult. Duss, 1627); John Azor († 1616), Institutiones Mor-
ales (Rome, 1600 sq.); Gregory of Valentina († 1603),
Comment. theolog. et disput. in Summam Thomam Aqui-
natissimam; Gabriel Vasquez († 1604), Comment. et disput.
in Thom. (Inglat. 1606); Thomas Sanchez († 1630), Opus
Morale in praecepta Decalogii (Mad, 1613); Disputationes
de legisve de lege legislatorum in decem libros distribu-
(Ludg, 1616, et op. tit. x); De Tripliori virtute theo-
ctica, Fide, Spes et Caritate (Aschaff, 1622; Opp.
xii); De Ultimo hoinine Fons, voluntarii et in voluntatio-
rio, humanorum actuum Bonitute et Multitu, Pasionum-
bus, Habilitius, Vitis et Pecunia (Mojunt, 1618); v i et

 vii); Paul Laymann († 1635), Theologia Moralis (Mon-
ach, 1629); Vincento Filliatius († 1629), Questiones
morales de Christianis officiis et causibus conscientiae ad
formam cursus, qui prius soli in Societate Jesu Col-
legio in Leopoldio (Ludg, 1629). Leopoldus († 1629),
lib. iv, De Justitia et Jure caritatis virtutibus curia-
naulis ad Secundum Secundae Thomae (Ludg, 1680); Fer-
dinand de Castro Palao († 1683), Opus Morale de Virtua-
tibus et Vitis (Ludg, 1683 sqq.); John de Lugo († 1660),
Disput, de Sacramentis, etc.

Pascal, and others with him, though not so ably as
he, assailed the indefiniteness and ambiguity of casuist-
ical principles as espoused by many of these Jesuitic
moralists (see PRORABILISM) as the adequate type
of whom it should, however, be stated here that the Me-
dula of Hermann Bussenbaum, which is the basis of
the works of the theologian Morale, is well known only the highest
reputation. Bussenbaum's work is truly the embodiment of
Jesuitical ethics. It appeared first in 1645 at Mun-
ster, and passed through fifty editions, enjoying a cir-
culation like that of no other moral compend; and yet
this was not the end, for its embodiment into the The-
ologia Moralis of Liguori gave it another lease of life,
and thus the Medulla may be said to have enjoyed a
two-hundred-years' rule. See, however, our article Li-
GUORI. The Medulla was also used and commented
upon by Claude Lacroix and Francis Anth. Zacharia.
Of like tendency are the writings of Taberna, Viva,
Stephanus, Maginius, and others. The most famous
of these, the Synodica, is the work of Barten zacaria,
and, as we have seen, is the basis of the Jesuitical
moral treatise of the last named is now, after Liguori's,
the great favorite of Romanists, especially of Jesuits
and Ultramontanes, and has in recent years been re-
peatedly published at Rome and Paris.

Among the writers of the Roman Catholic Church
who have been most noted in the casu-
ists, as well as the reformers led by Pascal, the first place in
this period belongs to bishop Louis Abelly († 1691),
whose Medulla Theologica has passed through several
editions (last, Regensb, 1889). A favorite text-book
for theological students, because of its brevity and clear-
ness, is the Exercitum theologise Morale, by Mariani at
Angiolo. It has been in existence in popularity only by
Slobiech's Compend. theologise Morale, and more recently
by Liguori's Homo Apostolicus.

5. Recent Period.—Among those w.o in more recent
days have led the Romanists on moral subjects, none
deserve a place here as Hirschler, whose Christi
Morale (Tübingen, 1855) is a work of more than ordinary
merit. Perhaps equal merit is accorded to Saifer (Christkatholische Morale,
Ratisbon, 1831), also a scholar and a clear thinker.
These two men were liberal in sentiment, and accom-
mmodated themselves to the spirit of the age; but for this moral treatise of theirs we would strongly advise
among the Gallican clergy of France. Everywhere else
Liguori still holds sway. Ambrose Joseph Stapf may be
in many respects be counted a disciple of Saifer and
Hirschler. His Christliche Sittenlehre was published
at Innsbruck in 1860, edited by J. B. Hofmann. Other
works of Stapf's are well known and are from the distin-
guished Roman Catholic theologians Filsler, Martin,
Propst, and especially Werner. Danzer, Mutschelle, and
Schreiber may be pointed out as principal organs of
a negative tendency. They are Pelagian in their inter-
pretation of Christianity, and betray the modern ra-
tionalistic leaning in their moral systems. Among those
who have closely allied themselves with the sceptical
philosophic schools of our day the following are worthy
of mention: Aug. Leisenbich († 1800), Jugendlehre nach
Grundsatzen der reinen Vernunft und des praktischen Chris-
tenthums (Augsb, 1798); Jos. Geislttnner († 1805), Theol.
Morale (Augsb, 1793); and J. M. von Heyrman († 1805).
The last named is a disciple of Fichte, and, to-
gether with Maurus Schenkl († 1816), who published
Ethica Christiana (5th ed. Vienna, 1830), indicates a
passing over to a more positive tendency. One of
the more recent and noted works on the subject is Prof.

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Paul Palatthy's Theologia Morum Catholica (1861, 4 vols.). Though the author is a Hungarian, the work has been brought out in Germany, and there enjoys a wide circulation. Palatthy's book is based on the specialized German works (comp. Literarischer Handwörter f. d. kath. Deutschland, Sept. 18, 1867). It is based on the labors of Suarez, Billuart, Less, Laymann, and Leander. Another work of about the same date is Prof. F. Friedhöf's Algem. Moralphilologie (Mayence, 1860). Later he wrote another work on the subject, entitled Spezielle Moralphilologie (1865), but neither of them compares favorably with the Hungarian production. Of greater value even than Palatthy's work, and more recent in origin, is Prof. Simar's Lehrb. d. kathol. Moralphilologie (Bonn, 1867, 8vo), which is fast gaining ground in the schools of German Morals. In his introduction he furnishes a valuable résumé of the history of Roman Catholic moral theology, which we have freely consulted in writing this article. See Wetzler u. Welte, Kirchen-Lezikon, vii, 294-308; Asbach, Kirchen-Lezikon, s. v. Moral Theology; Dublin Rev. Oct. 1858; Browne's Rev. Jan. 1853; and for Protestant criticisms, Manning and Meyrick, Moral Theology of the Church of Rome, or certain Points in S. A. from Liguori's Moral Theology considered, in 19 Letters (1855); Presbyterian Quarterly, April, 1873, p. 367; New British Review, July, 1870, p. 256; Westminster Review, 1873, p. 115; Christian Remembrancer, Jan., July, and Oct. 1854.

Moraes, Ambrosio, a learned Spanish Dominician, was born at Cordova in 1618. His parents and relatives were people eminent in literary circles, and Ambrosio enjoyed all the advantages his country could afford him. One of his uncles, Ferman Perez de Oliva, who was a professor of philosophy and theology at Salamanca, took a prominent part in his education, and greatly influenced his tendency to theological study. He was also indebted to Juan de Medina and to Melchor Cano, two great writers and eloquent preachers of divinity of Spain. At that time, the former at Alcala, the latter at Salamanca, where he was the great antagonist of his eminent colleague Bartholomew Carranza, and a still greater opponent of the Jesuits. This Cano, or Canon, is the author of the excellent treatise De Locis Theologici, and was a great reformer of the schools, from which he banished many futile and absurd questions. While yet a youth Moraes produced a translation of the Pincz or Table de Cebes. But religious enthusiasm arose far above all his literary aspirations, and pervaded all his actions. At the age of nineteen Moraes became a Jeronymite, when, his religious fervor being no longer controllable, in the year 1632 he attempted to follow the precedent of Origen. The crucifying pain inseparable from this self-mortification drew him from a shiek which brought a brother monk to his cell in time to give him effectual relief. In order to obtain a papal dispensation for his conduct, he set out for Rome, but fell into the sea, and was saved, according to his own account, by a miracle. Considering this accident as a warning not to proceed, he joined his friends at court, and lived thenceforward as a secular priest. After the death of his father he became a professor at Alcala, where he had, among others, Guerra, Chacon, Sanchoval, and the first Don Juan of Austria, among his pupils. He sustained the high literary credit of his family by his investigations into the antiquities of Spain. He also devoted himself to belles-lettres, and did much to cultivate among the Spanish of his day a taste for literature. His services were recognized at court, where he was made a prince of his order by Philip II., king of Spain. Moraes died in 1590. He was the author of several works on the secular as well as religious history and antiquities of Spain; but his extreme credulity greatly deteriorates the value of his writings. See Butterworth, Hist. of Spanish Lit. (see Index); Tichnor, Hist. of Spanish Lit. iii, 199.

Moraes, Juan Bautista, a Spanish moralist, was born at Montella, Andalusia, and flourished in the first half of the 17th century. Scarcely anything is known of his life, except what he himself states in his preface to his work On the Virtue of Christians as the author of Jardín de Suertes morales y civitas (Seville, 1616, 1680). See Antonio, Bibliotheca Hispánica nova, s. v.

Moraes, Luis de, a Spanish artist, noted for his paintings of sacred subjects, was born in Badajoz in 1608. Either from his constant choice of sacred subjects (less probably) from the nature of his works, he received the sobriquet of El Divino, "the Divine." His pictures were nearly all heads, generally of Christ or the Virgin; some authorities believe that there are no instances of his painting the figure at full length. His Ecce Homo and Mater Dolorosa are the best types of his painting. In spite of his humble beginnings, the prices he received for his works are said not to have been enough to compensate him for the great labor and time he spent upon them; and he lived in the greatest want until his old age, when he was supported by Philip II. His chief works are at Toledo, Avila, Burgos, and Granada. He died in Badajoz in 1656.

Morality, a term used for the theatrical representations made by the monks in the Middle Ages, designed to exhibit virtue and vice, so as to make the former look desirable, the latter detestable. This word is classed with two others of similar meaning—miracles and mysteries. See Mysteries.

Morality is that relation which human actions bear to a given rule of rectitude. Says Whately, "To lay down in their universal form the laws according to which the conduct of a free agent ought to be regulated, and to apply them to the different situations of human life, is the end of morality" (Lessons on Moral). It is the opposite of legality, as that expresses only conformity with justice, while morality is applied to the internal tendencies of human nature, and to the errors which it is the doctrine, in short, which treats of actions as right or wrong. It does not cover so vast a field as religion, but is, nevertheless, the outgrowth of it. "Morality," it has been aptly said, "is a shadowy conformity of our actions to the relations in which we stand to each other in civil society. Morality comprehends only a part of religion; but religion comprehends the whole of morality. Morality finds all its motives here below; religion fetches all its motives from above. The highest principle in social morals is a just regard to the rights of men; the first principle in religion is the fear of God." While religion, then, covers the whole life that lies in its present and future relations, morality confines itself virtually to the temporal, or better civil life. "Morality," says Corderie, "commences with and begins in the sacred distinction between thing and person. On this distinction all law, human and divine, is grounded" (Aids to Reflection, i, 265). "There are in the world," says Sewell, "two classes of objects, persons and things; and these are mutually related to each other. There are relations between persons and persons, and between things and things; and the peculiar distinctions of moral actions, moral characters, moral principles, moral habits, as contrasted with the intellect and other parts of man's nature, lies in this, that 'they always imply a relation between two persons, not between two things' (Christian Morals, p. 339). Now the Christian Church holds that so much of the glory of man's origin remains in him, that even when fastest from the light and grace of Christ's presence in the Church, he still possesses, which is derived from him—"the true light, which lighten every man that cometh into the world" (John i, 9). "Morality," argues Culverwell aptly, "is founded in the divine nature. It is an eternal ordinance made in the depth of God's infinite wisdom and counsel for regulating and governing the whole world, which yet
had not its binding virtue in respect of God himself, who has always the full and unreserved liberty of his own essence that it cannot bind itself" (Light of Nature). Hence a knowledge of good and evil, some sense of responsibility to God, and some capacity for practical virtue, may be possessed even by persons not Christians; those of the Sinaitic Law not much more so than the Jews in the reach of the Church, with its revelation of truth and its sacraments of grace. Of such St. Paul speaks in Rom. ii, 14; or at least his words respecting the Gentiles who had not the Jewish "law" may be fairly interpreted as extending also to those who have not the Christian law. They may be those who have been extended and heightened by grace, and may thus be "not far from the kingdom of God." To what extent such natural morality now exists (after eighteen centuries of Christianity) it is impossible to say; probably to a very small extent. In his epistle to the Romans, St. Paul clearly distinguishes between that conformity with the letter of the law springing from a Christian heart, and that external conformity prompted simply by a desire to evade the -dium or punishment of the transgressor. The latter the apostle does not recognise as true morality; the Conversation of Jesus to Christ's in its simple legality, and for want of a real inwardness of moral or better life, only an apparent morality. The εννοημενον ισευτα of the spirit of Christianity elicits; they want that life-giving spirit which is none other than the spirit of divine love, of the fullest, most, and truly unconditional surrender to God and his most holy purposes. The germ, the life or essence, of Christian morality is love, itself the principle of union in and with God, the fountain and original of all good. It is to Christian morality, then, that the highest standard and the noblest place must be assigned; indeed, it is Christian morality which must not only precede, but supercede all other systems of moralism. "The duties of morality are," says Coleridge, "the apostle instructs the believer in all, comprising them under the two heads of negative and positive: negative, to keep himself pure from the world; and positive, beneficence from loving-kindness—that is, love of his fellow-men (his kind) as himself. Last and highest come the spiritual, comprising all the truths, acts, and duties that have an especial reference to the timeless, the permanent, the eternal, to the sincere love of the true as truth, of the good as good, and of God as both in one. It comprehends the whole ascent from uprightness (morality, virtue, inward rectitude, good), to the religious and spiritual; to the acts and disciplines of mind, will, and affections that are requisite or conducive to the great design of our redemption from the form of the evil one, and of our second creation or birth in the divine image. It may be an additional aid to reflection to distinguish the three kinds severally, according to the faculty to which each corresponds, the part of our human nature which is more particularly its organ. Thus, the prudential corresponds to the sense and the understanding; the moral to the heart and the conscience; the spiritual to the will and the reason, that is, to the finite will reduced to harmony with an end in such a way as the reason, as a ray from that true light which is both reason and will, universal reason and will absolute" (Aids to Reflection, i, 265, also 22, 23). On the near coincidence of this scriptural division with the Platonic, see Prudence

See Bishop Horsley's Charge (1790); Paley's and Grove's Moral Philosophy; Beattie's Elements of Morality; Evans's Sermons on Christian Temper; Watts's Sermons on Christian Morals; Mason's Christian Morals; More's His, ii, 243; Gibbon's Sermons designed to illustrate and enforce Christian Morality; Meyenburg, De Christianis religiosis vi et effectis in jure scripto (Gott. 1800); and other works on the Morals (Halle, 1816); Schleiermacher, Grundlinien einer Kritik der bisherigen Sittenlehre (Berl. 1813), p. 465; Brent, Difference between the

Morality of Jesus and that of the Jews; Einar, Principles of Morality; Hildreth, Theory of Morals; Kames, Principles of Morality; Whewell, Morality, § 76; Mau- rice, Lectures on Social Morality (1873); Smith, Characteristics of Christian Morality (Hampton Lects. 1873); Contemp. Rev. April, 1872, art. iii; Eriugena, De Res. April, 1871, p. 248, 290, 291; and literature in Malcolm, Theol. Index, s. v.

Morals, a term usually employed to designate the aggregate of the moral principles of an individual or a community as evinced in its conduct in comparison with the acknowledged rules of morality. The various general relations of this subject are so fully discussed in the articles Ethics, Moral Law, etc., that we here bring together only some special distinctions. Those who head of duty, the fulfilment of which is the ultimate criterion of public and private morals.

Baumgarten defines duties to be actions which one is bound to perform, and Christian Augustus Crisius coincides with this opinion when he defines duty as the application of the principles of morality, a sort of subjective, and with Opitz, who calls it the inward knowledge of what one must do or abstain from doing in order to lead a religious life. Reinhard defines duty as the moral necessity of doing or not doing a certain thing, resulting from our perception of right (Systema christ. Mor. pt. ii, § 190). This is the view taken by the majority of German Catholic moralists (see Rieger, Christl. Moral, pt. i, § 124 sq.). This, however, considers only the outward part of duty, as manifested in action; its scope was afterwards enlarged by connecting it with the conscience (see Moral Sensor), which Crisius understands to be the inborn impulse by which we recognise the obligation of subjecting all our thoughts and actions to the will of God. Paley stands almost alone in making virtue consist in utility, and those who resolve it into "the fitness of things" both indirectly refer it to the will of God, who has ordained the constitution of the universe. All our duties to God are comprised in the expression, honor God (Walch), or, love God. For to fear God and keep his commandments is the whole duty of man (Eccles. xii, 13). It was already present as such in the O. T., but in the N. T. this is put in the first place, as the one important principle: unlimited love towards God, and to one's neighbour as the image of God, as well as of one's self (Matt. xxii, 37-40; Rom. xiii, 8-10; Deu. vi, 4-9; Lev. xix, 14, 17, 18, etc.). As the Kantian philosophy, abandoning the cognition of a thing per se, placed the power of truth entirely in the consciousness of obligation (categorical imperative), duty, as that commanded by it, as it stands in that subjective condition, is Will nothing, and do nothing which it cannot be lawful for entire mankind to do; or, as ye would that men should do to you, do ye also to them likewise (Matt. vii, 12; Luke vi, 31). The total submission to the categorical imperative arising from pure regard for the law is the highest morality: while that arising from love: Honor, as a satisfaction in it, is less pure, since the motive is akin to egotism. Thus morality resolved itself into the doctrine of law and duty, while previously it was considered as almost exclusively a question of good. Indeed, Paley made morality itself consist in seeking the highest good, a theory not far removed from the purer form of ancient Epicureanism. The modern philosophy, however, has justly repudiated this utilitarian text, and thrown the subject back for solution upon the deeper convictions of mankind as expressed in the instinctive discriminations of conscience. See also Moral Philoso- phy.

Morand, Sr., a Clugny monk, was born in Germany, and flourished in the 11th century. He was consecrated a bishop by Bishop Gundrindt, in France, and joined the Congregation of Clugny. Falling in with Hupo of Samur, a severe ascetic, Morand was en- listed in behalf of monasticism, and he preached in its
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favor wherever he went. He roamed all over France and Switzerland, resting as far as possible the former interest in monastic institutions, and creating new ones where they had never been. His austerity and piety secured for him a place in the list of saints; and it is claimed that miracles worked by him existed. See Vita S. Morandi in Biblioth. Clinicaeis, col. 501; Montalembert, Monks of the West, vol. iii (see Index).

Morando, Paolo, a Veronese painter, sometimes called Cavazzola, was born in 1491. He died young, and consequently left but few works to perpetuate his name; these, however, are of a high order of merit. Christ bearing his Cross, now in the gallery of Verona, is said to be by him; and one of his best compositions is on the subject which can be found among the old painters. Mrs. Jameson says: "This conception is one of the few which realize the scriptural and historical picture to the mind. Simon is here in his suitable character, and no superadded incident diverts the eye from the chief figure." See Mrs. Jameson and Ashtoke, Hist. of Our Lord (London, 1864, 2 vols. 8vo), ii. 118.

Morange, Bidion, a French theologian, was born at Paris about 1655, and was educated at the Sorbonne, where he received the doctorate. In 1660 he became canon of Lyons, and later vicar-general of that diocese. He died there in 1703. He wrote, "Libri de praedaa et brevis Analytica (Lyons, 1656, 8vo):" Primatus Ludwintiniae Apologeticius (1658, 8vo); Summa universae Theologiae Catheceticae (1670, 4 vols. 8vo). Morant, Philip, a British antiquary and divine, was born in the island of Jersey in 1700; was educated at Pembroke College, Oxford; then entered the sacred ministry, and became, first, rector of St. Mary's, Colchester, afterwards of Aldham, Essex. He died in 1778. Morant edited several works, and wrote a History of Colchester (London. 1746, fol.); also enlarged, and incorporated in a later work of his, Hist. and Antiquities of the County of Essex (1768, 2 vols.). He also wrote all the biographies marked with the letter C and the life of Stillington in the Biog. Brit. (1st ed. 17 vols. fol.). See Allibone, Dict. of Br. and Amer. Authors, ii. 119.

Morasthite (Heb. Morastith, מָרוֹשִׁית, gentile from Morasheth; Sept. Ἀνασαρχήν; Maspessa'v), a native of Meroes or Sinait-Gath (Jer. xxxvi, 18; Mic. i. 1). See MIEAN.

Morata, Olympia Fulvia, an Italian lady of great genius and learning, noted for her piety and faithful service to Italian Protestantism, and spoken of by the biographer of the duchess Renée as "a woman whose history may be pondered in silent compassion, yet in silent admiration—a saint so tried in life, so blessed in death," was born at Ferrara in 1526. Her father, preceptor to the young princes of Ferrara, sons of Alfonso I, observing her genius, took great pains in cultivating it; and when Olympia was called to court for the purpose of instructing the princes Anna d'Este, daughter of the duchess of Ferrara, and of herself studying belles-lettres of Ferrara, and of being a protégée of Ferrara, she was the tutelage of her father, she astonished the Italians by declaiming in Latin and Greek, explaining the paradoxes of Cicero, and answering any question that was put to her. The example of Renée de France, duchess of Ferrara, who was much interested in the religious controversies of the times, had a great influence upon Olympia's mind. Men like Jacques Amyot and Peter Martyr, Labadie, and Celius Calcagni were received at court, and formed a select circle. Calvin, who went in disguise from France to Italy to see her, brought her over to his opinions, and her court became the refuge of all those suspected of heresy. Peregrino Morata, Olympia's father, became himself a convert, but Olympia showed little inclination as yet for a devout, religious life. Her whole mind was taken up with her own literary works and the court gayeties. "If Olympia," says Young, the biographer of Palæarzio, "learned anything at court of true religion, she also found much to distract her attention. The extreme preciosity of her talents had early called forth her reasoning and reflective powers, but she herself owns that at this time she did not duly relish the sacred duties of a pious life, which were so necessary. She never brought her intellect revealed with greater delight in the mazes of human learning and philosophy." She wrote several essays at this time, the best known of which is a eulogy on Mucius Scévola. But the year 1548 brought a decided change. Her friend, the princess Anna of Ferrara, married the Elector to Lorraine, and shewed afterwards her father died. His death, and the ill-health of her mother, withdrew her from court, and she devoted herself to household affairs, the education of three sisters and a brother, and especially to spiritual contemplation and devotion. In communicating with her own heart she began to perceive her need, and from that moment resolved to live and die a follower of the Gospel. In the next hour of greatest happiness she made the acquaintance of a young German named Andrew Grunthler, who had studied medicine, and taken his doctor's degree at Ferrara. He was a Protestant, and the day when she was married to him (1549) she followed her father's example. Protestantism and Ferrara, then, precluded her from living in the world; she therefore left Ferrara, and, unprepared to depart at once with his bride, advanced to Germany to prepare the way for her, and over a year elapsed before he was ready to return for her. Together with her little brother and her husband she now left for Germany. They went to Schweinfurt, in Franconia, where he preached and buried himself, and they barely escaped with their lives. They suffered many hardships in consequence, until Grunthler in 1554 received a call to Heidelberg as professor of medicine. Now at last it was hoped that better days had come for poor Olympia, but the fearful hardships she had suffered during the siege of Schweinfurt had undermined her health. In December, 1554, she was taken sick, and never left her bed again. She died Oct. 25, 1555. A few months later her husband and brother died also. Several of her works were burned at Schweinfurt, but the remainder were collected and published at Basle in 1558 by Cellius Secundus Curio. They consist of orations, dialogues, letters, and translations, and are known as Olympia Fulvani Moratae, multieris omnium eruditorum Latini et Graeci, qua haberi poteramus, monumenta (Basle, 1558). They are distinguished for a deep religious conviction and great refinement of language and thought. The biographer, Dr. Morris Jones, of the Olympia Fulvia, her Orationes, 1850, in-English, Life of O. Morata, with a Historical Sketch of the Ref. in Italy (Edinb. 1854, 18mo); Turnbull, O. Morata, her Life and Times (Bost. 1846, 12mo); Mrs. Smith, Life, Times, and Writings of O. Morata; Some Memorials of Renée of France, Duchess of Ferrara (2d ed. Lond. 1859, 12mo), p. 62 sq.; Trollope, Decade of Italian Women, vol. ii; Colquhoun, Life in Italy and France in the Olden Time; Young, Life and Times of Palæarzio, ii, 90 sq.; McCre, Hist. of the Ref. in Italy, p. 54: Little's Living Age, March 18, 1852, p. 510. (J. H. W.)

Morata, Peregrino Fulvio, an Italian writer, noted as the father of the foregoing, and also for his defence of the Reformatory movement, which made him a Protestant, was born at Mantua near the close of the 15th century. During the early half of the 16th century he was professor of belles-lettres at the university of his native place, and later at Ferrara, where the fame of his literary talent had assumed a high value. He now taught not only in the high schools, but was also employed by duke Alphonso d'Este as preceptor of his two sons. He frequently appeared in the receptions at court, but he remained nevertheless an alien to the gayeties of its surroundings, and devoted himself largely to the service of his pious wife, Lucrezia. As a result of these studies, he brought out finally an exposition of the Lord's Prayer in 1526 (Esposizione dell' orazione Dominica della
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"Peter Noster"), and shortly after he published a book taking ground favorable to the Reformed opinions (see Calvinists, Opera, p. 156). He was on this account obliged to leave Ferrara in 1538, and only after a sixyears' stay abroad secured permission to return. He died in 1548. See Young, Life of Palestrina, ii, 96 sq.; Bonnet, Life of Lopez Moravia, p. 99 sq.

Moravia (German Mährer, Slav. Moraua), a northern province of the Austrian empire, especially interesting as being the chief seat of the Church of the United Brethren.

General Description.—Moravia, situated in 48° 40'—50° N. lat., and 15° 10'—28° 28' E. long., is bounded N. by Prussian and Austrian Silesia, E. by Hungary and Galicia, S. by Bohemia and Moravia, and contains in superficial area about 8555 square miles, with a population in 1882 of 1,997,897, divided as follows: 450,000 are Germans, upwards of a million and a quarter Slavonians, and 50,000 belonging to other nations. The Slavonians of Moravia are composed of Czechs and Poles, the former of whom are inferior to their brethren in Bohemia, being an incorrigibly lazy, dirty people. The Moravian Poles, although less industrious and cultivated than the Germans, are a physically well-developed, courageous, and enterprising people. Moravia is a very mountainous country, and except in the south, where are extensive plains, the level above the sea is about 800 feet. Not more than half of the territory is arable. The more elevated parts are not fertile, and the climate is severe; but in the mountain valleys and on the southern plains the soil is remarkably rich, and the temperature more genial than in other European countries lying in the same parallel. Moravia produces largely for export fine crops of grain, also hops, mustard, potatoes, clover-seed, beet-root; and in the south, maize, grapes, chestnuts, and many other of the less hardy fruits and vegetables. The breeding of cattle and sheep, and the making of cheese from sheep's milk are the most important branches of industry in the southern districts of the Hana (a plain famous for its fertility), horses are bred for exportation. Goose and fowls are reared in large numbers for the sake of their feathers, and the keeping of bees is conducted with great success. The mineral products, which include gold, silver, iron, salt, saltpetre, coal, graphite, whetstones, sulphur, vitriol, pipe-clay, marble, topazes, garnets, and other precious stones, have not been made as available as they might have been. Some of the mines have been known since the 8th century. No gold or silver has been extracted since the 16th century, and the iron and coal mines are but little worked. The productive industry of the country is the manufacture of linen and thread, which now enjoy a European reputation, and leather goods, cotton, flannels and other woolen fabrics. Brunn, the capital, is the chief emporium for the manufacturing trade, and Olmütz the principal cattle-market.

Religious and Educational.—Christianity was introduced among the Slavic nations as early as the reign of Charlemagne [see Slaves], but the conversions then made were only transitory. In 868 the Holy Scriptures, the preaching of the Gospel, and the service of the Christian religion as then practiced, were introduced to the Moravians in the Slavonic tongue by the Greek monks Cyrilus (Constantine) and Methodius, who became connected with Rome, but did not reline their peculiar Greek forms of worship. Methodius was consecrated at Rome archbishop of Moravia, and the Slavish forms of worship received the papal sanction (880), on the ground that they were "non-heretical and non-degenerate." The code was then translated and reprinted and distributed to the clergy by the archbishops and bishops of all nations. The efforts, however, to erect a distinct national Church met with continual opposition on the part of the German bishops, and finally, in 908, the Moravian kingdom was divided by the swords of the Hungarians and Bohemians. The Slavish ritual was kept up under these new rulers in only a few churches, and gradually the Romish practices were here the same as elsewhere (comp. Dobrovsky, Cyrill u. Methodius, der Slaven Apostel [1842]). The Reformation made some inroads into the country, but as conformity to the Romish worship was enforced by law, many of the people holding the doctrine of the Reformation had to meet secretly for worship, and as opportunity offered fled into the Protestant states of Germany. On this subject see especially the case with the Moravians (Brethren [q. v.]). The bulk of Moravia remained Romanists to this day, the Protestants only counting about 57,000, among whom the Lutherans and Reformed, who are the most numerous, have each a superintendent appointed by the state. There are also about 30,000 Jews, who, since 1848, have been freed from all oppressive restrictions. The people are divided into clerical and lay; the former, for instance, an archbishop, who resides at Olmütz, and a bishop, whose episcopal head-quarters are at Brunn. Both of these ecclesiastics are admitted to the provincial diet as members. The educational advantages of the country are exceptionally good. Until recently there was a university at Olmütz. There are now twelve Catholic gymnasia, besides numerous parish schools, and about ninety-nine per cent. of the children of proper age attend school.

History.—Moravia was anciently occupied by the Quadi, who, on their migration in the 5th century, were replaced by the Heruli; next by the Heruli and Longobardi, and finally by a colony of Slavonians, who, on their settlement in the country, took the name of Moravians, from the river Morava. charcoalmen, who brought the people under nominal subjection after they had spread themselves over a territory greater than the present Moravia, constrained their king, Samsoslav, to receive baptism. Moravia was made tributary to the German empire before the close of the century; but in 1029 it was incorporated with Bohemia, after having for a time been a prey to the incursive attacks of its Slavonic and Teutonic neighbors. At the close of the 14th century Moravia was erected into a magnavirate, and declared a fief of Bohemia, to be held from the crown by the younger branches of the royal house. On the death of Lewis II, at the battle of Mohacz, in 1526, Moravia, with all the other Bohemian lands, fell to Austria, in accordance with a pre-existant compact of succession between the royal houses. Since then it has shared the fortunes of the empire, and in 1849 was formally separated from Bohemia, and declared a distinct province and crown-land. See Dudlik, Mährern aligem. Gesch. (Brin, 1860—63, 4 vols. 8vo); Pilaret Morawitz, Moravian. Hist. Eccles. et Pol. (Brin, 1785 sq. 8 vols. 6to.).

Moravian Brethren, the designation of a body of Christians, will be considered under two heads.

I. The Ancient Moravian Brethren, or, more properly, "The Bohemian Brethren," an evangelical Church which flourished before the Reformation of the 16th century, which was overthrown in the beginning of the Thirty Years' War of Germany.

II. History.—John Huss (q. v.) was the precursor of the Brethren. They originated in that national Church of Bohemia into which the two factions of its followers, the Calixtines and the Taborites, were incorporated at the close of the Hussite War, and which was based upon the Compacta of Basle. These compacts were certain concessions, particularly the use of the cup in the Lord's Supper and of the vernacular in public worship, granted (1433) to the Bohemians by the council which met in that city. In 1466, some members of the Taborites at Prachatice organized the compacta of the national Church, and wished to further their own personal salvation, withdrew to a devastated and sparsely inhabited estate, called Lititz, on the eastern frontier, by permission of George Podiebrad, the regent of Bohemia, and through the intervention of John Rokyta, their priest. This exiled group had evidently inveighed against the degeneracy of the age, but lacked courage to inaugurate
reforms such as these parishioners longed for, although they entertained it to do so, and promised their support even to death. Their object in retiring to Litzitz was not to found a new sect, but to carry out, on the basis of the Articles of Prague, and of the Compacta of Bazel, the reformation begun by Huss, confining their work, however, to their own circle, and forming a society within the national Church, pledged to accept the Bible as the only rule of faith and practice, to that end the work was thenceforward to be endued with a new impetus, and to be conducted in a more decided spirit of discipline. Accordingly, in 1457, they adopted a formal declaration of principles, which was committed to the keeping and administration of twenty-eight elders. The association took the name of the "Brethren and Sisters of the Law of Christ." But as this title induced the belief that they were a national sect, however, it was changed into that of "The Brethren." At a later time the expressive name of "Unity of the Brethren" came into vogue, and was used indiscriminately both in its Bohemian and Latin forms, namely, Jednota Bratrstva, and Unitas Fratrum. The latter has remained the official denomination of the Moravians to the present day. At the head of the Brethren stood Gregory the Patriarch (q. v.); while Michael Bradacius (q. v.), and some other priests of the national Church, ministered to them in holy things. The association at Litzitz soon began to exercise a great influence throughout Bohemia. In 1460, elders were appointed in its principles, and received hundreds of awakened souls into its fellowship. The first persecution, which broke out in 1461, did not stop its growth; and in 1464, at a synod held in the open air, among the mountains of the domain of Reichenau, three of the twenty-eight elders were chosen to assume a more special management of its affairs. In the discharge of this duty they were guided by a document drawn up at that synod, and containing the doctrinal basis of the society, as well as rules for a holy life. This document, which is the oldest record of the Brethren extant, opens as follows: "We are, above all, agreed to continue, through grace, sound in the knowledge of the Church, and established in the righteousness which is of God, to maintain the bond of love among each other, and to have our hope in the living God. We will show this both in word and deed, assist each other in the spirit of love, live honestly, study to be humble, quiet, meek, sober, and patient, and thus to testify to others that we have in truth a sound faith, genuine love, and a sure and certain hope." This extract sets forth the tendency of the Brethren, to which they remained true throughout their history. The great object which they had in view was Christian life. They strove to be a body of believers who showed the purity of their lives in their conduct, and maintained the Scriptural discipline as an essential feature of a true Church. Although, in the course of time, they defined their doctrines in regular Confessions of Faith, they always made practical Christianity prominent, and required personal piety, and not merely an adhesion to a creed. For this reason we find that the Synod of Reichenau not only gave expression to this tendency, but also decided a grave question. The Brethren felt the necessity of separating entirely from the national Church, and of establishing a ministry of their own. Yet they were so anxious to avoid a schism, and to do nothing contrary to the will of God, that they spent several years in debating this step, and, in view of it, frequently appointed special days of fasting and prayer. The result to which they were led was to leave the decision to the Lord, by the use of the lot. This directed the Brethren to organize a Church of their own. Three years more were passed in praying to God for his blessing; but this did not satisfy such a devoted people as the village of Lhota, on the domain of Reichenau, three men, Matthias of Kunvalde, Thomas of Preloce, and Elias of Chrenovic, were appointed to the ministry, again by the lot. For the particulars, see MATTHIAS OF KUNVALDE. Thereupon the subject of their ordination was discussed. The synod believed that presbyterial ordination had been practiced in the times of the apostles, but recognized the episcopacy as a very ancient institution. It was deemed important, moreover, to secure a ministry whose validity both the Roman Catholics and the national Church would have to acknowledge. On the other hand, a primitive usage must not thereby be condemned. It was therefore determined to remain true both to the practice of the apostolical Church and to that of their predecessors, to that end the question was referred to three of the latter, Michael Bradacius and two others, were sent to a colony of Waldenses, who were living on the confines of Austria, and who had secured the episcopacy. For a historical account of the Waldensians, see MICHAEL BRADACIU. The Waldensian bishops consecrated the three delegates to the episcopacy, who "returned to their own with joy," as the old record says. Another synod was called, at which they, first of all, re-ordained Matthias, Thomas, and Elias to the priesthood, and then consecrated Matthias a bishop. A well-merited ecclesiastical government was instituted, and the Church soon spread into every part of Bohemia and Moravia. But it had to contend with two evils. The one threatened it from within. This was an extravagant tendency to press the discipline to anti-scriptural extremes. It occasioned disputes which continued for fourteen years, and was finally settled in the interests of the liberal party. For an account of these disputes, as well as of the exploratory journeys of the Brethren, see GREGORY, LUKE OF PRAGUE, and MATTHIAS OF KUNVALDE. The other evil approached from without. Two terrible persecutions occurred (1469 and 1598). The Roman Catholics and the national Church united in a bloody determination to root out the Brethren from the land. Imprisonment, confiscation, tortures, and death were the means employed. Many of the Brethren suffered martyrdom. But their blood was the seed of the Church. In both instances, the persecution gradually came to an end, and the Unitas Fratrum renewed its strength and increased its numbers. A full history of these and subsequent persecutions is found in the Historia Persecutionum Ecclesiae Bohemiae, published anonymously in 1648. This work was written by Amon Comenius (q. v.) and other exiled ministers of the Brethren, and has been translated into many languages. The English version is very rare. It came out in London in 1650, and was entitled "The History of the Bohemian Persecution." The latest German version is by Czerwenka, with notes: Die Persekutionen in Böhmen, (Götter, 1869). We can state here only the beginning. In 1469, the Church of the Brethren was prospering greatly. It counted 400 parishes; had at least 200,000 members, among whom were some of the noblest and most influential families of the realm; used a hymn-book and catechism of its own; had a confession of Faith; and employed two printing-presses on which it scattered Bohemian Bibles and evangelical books throughout the land. Hence the Brethren deservedly bear the name of the "Reformers before the Reformation." This position, however, did not prevent them from cordially fraternizing with the movement which Luther inaugurated. They corresponded with him, and sent several deputations to Wittenberg. It is true a personal estrangement between him and bishop Luke of Prague (q. v.) put an end for a time to this friendly intercourse; but it was soon resumed, and extended to the Swiss Reformers. Such fellowship was mutually beneficial. It purified the doctrinal system of the Brethren, who dropped some doctrines of their ancestors. Thus they better defined others more clearly. It gave the Reformers new ideas with regard to a scriptural discipline, and taught them the importance of union among themselves. These were the two points which the Brethren steadfastly urged in all their negotiations with other Protestants. Touching the first, they entreated Luther to apply him-
for a reform of Christian life, and not merely of doctrine; and they gave to Calvin some important principles, which he subsequently introduced in his discipline.

In 1561, the Brethren met in Ratisbona, and in a document dated 18 October, they acceded to the Reformation. Luther, bishop Augusta warned him, almost like a prophet, of the evil which would result in the Protestant Church if the discipline were neglected. This prediction was fulfilled by the deadly orthodoxy into which the Church was subsequently petrified in Germany, and by the Socinians which ate out the vitals of that in Poland. Touching the second point, the Brethren were a standing protest against the controversies which rent Protestantism; they strove to promote peace, and succeeded in bringing about an alliance among the Polish Protestants at Sandomir, where in 1564 a league, known as the Lutherans and Reformed, was formed conjointly issued the celebrated Consensus Sandomiriensis. The Brethren had established themselves in Poland in 1549, in consequence of the fourth great persecution which broke upon them in the reign of Ferdinand I, who falsely accused the Bohemian League, which had been against him during the Smalcald War, to their influence. In the course of this persecution a large number of them were banished from Bohemia and emigrated to East Prussia. Thence came George Israel to preach the Gospel in Poland, and met with such success that at the General Synod of Silesia, held in 1564, he was consecrated as the integral part of the Uniat Fratrum. During the reign of Maximilian II (1564-1576) the Brethren enjoyed peace, and united with the Lutherans and Reformed in the presentation of the Confessio Bohemica to the monarch (1578). His successor, Rudolph II, was constrained by his barons to grant a charter which established religious liberty in Bohemia and Moravia (1609). An Evangelical Consistory was formed at Prague, in which body the Brethren were represented by one of their bishops. They were now a legally acknowledged Church. But the Bohemian revolution in 1618, caused by the accession of Ferdinand II, a bigot Romanist, to the throne, brought about a change in the religious affairs of the kingdom. The Protestants and their rival king, Frederick of the Palatinate, were totally defeated at the battle of the White Mountain, near Prague, in 1620; the Bohemian revolution developed into a European war of thirty terrible years; and Bohemia and Moravia fell wholly into the power of the Roman Catholic Church. In 1621, Ferdinand II began the so-called "anti-Reformation" in those countries, after having executed a number of the leading Protestant nobles. Commissioners, accompanied by Jesuits and soldiers, were sent from place to place to force the inhabitants to embrace Roman Catholicism. Thousands died of disease, and others were banished or exiled. Whole families emigrated; the rest were driven into an outward subjection to the Catholic faith. The Uniat Fratrum, as well as the Lutheran and Reformed churches, were swept from the kingdom (1627). But the Brethren reappeared as a Church in exile. The contingent which they furnished to the emigration was, in proportion to the whole number of members in each body, three or four times larger than that either of the Lutherans or of the Reformed. About one hundred new parishes were organized, chiefly in Prussia, Hungary, and Poland; and the executive council which governed the Church was set up at Lissa, in the country last named. The hope of returning to Bohemia and Moravia at the close of the Thirty Years War was generally entertained by the Brethren; but the Peace of Westphalia (1648) painfully unwaited them. Their native land was excluded from the benefits of religious liberty. Ferdinand III, who succeeded his father, banished all Protestants at Lissa was broken up (1656) in the war between Poland and Sweden. The members of the council scattered; the Polish parishes united with the Uniat Church; while some sort of a superstition over the rest was kept up by bishop Amos Comenius (q, v), who had found an asylum at Amsterdam. This eminent
the apostolic writings, were explained; while the evening was devoted to the reading of the Bible in order, with instructive remarks. Throughout the summer, the young were taught the Catechism at noon. The Holy Communion was celebrated four or five times a year, but could be held more frequently. Confirmation took place generally at the time of the bishop's annual visitation. The principal festivals of the ecclesiastical year were observed with great dedication, fasting and almsgiving being enjoined. There were three degrees of discipline. Private admonition and reproof constituted the first, public reproof and suspension from the Lord's Supper the second, and total exclusion from the Church the third. The official account of the constitution and discipline of the Brethren was in the following genera and principles: "There are in Christianity some things essential (essentialia), some things auxiliarial (auxiliarialia), and some things accidental (accidentalia). Essentialia are those in which the salvation of man is immediately placed," i.e., cardinal doctrines: "auxiliarialia are means of grace, the Word, the keys, and the sacraments; accidentalia are the ceremonies and external rites of religion." For a more thorough study of this subject, consult Lassiti Historiae Origine et Rubus Gestis Fratrum Bohemici- rum, Liber Veteris, edited by Comenius in 1649, and containing a full description of the constitution and discipline—very rare work; J. A. Comenii Ecclesiae Fratrum Bohemici Romanae Historiae Libri, quatuor, libri Ordo Et Disciplinae Ecclesiasticae (republised at Halle in 1702, by Buddeus); Köpen, Kirchenordnung u. Disciplin der Hussiten. B. Kirche in B. u. M. (Leip- zig, 1845); Seifert, Church Constitution of the Boh. and Morav. Brethren, the original Latin, with a Translation and Notes (London 1862).

III. Schools and Literary Activity.—The Brethren devoted themselves to education. Their earliest schools were found in the parsonages of the priests. Many of these, instead of families, had classes of young acolytes living with them, whom they trained for the ministry. Next were instituted parochial schools, in which a thorough elementary education was given, including Latin, and which were frequented by large numbers of pupils not connected with the Church. In 1574 a classical school or college, with professor Earam Rüdinger, from Wittenberg, as its rector, was founded at Eibenschütz, in Moravia; soon after another at Messerbach, in the same country; and in 1585 a third at Lissa, in Poland. Of this last Amos Comenius subsequently became the rector. These colleges were attended by many young nobles, not excepting such as were of the Catholic faith. In 1585 three theological seminaries were opened at Jesenius, at Brno, and at Lissa and Eibenschütz, in Moravia. The training of acolytes in the parsonages was, however, not given up. By the side of such efforts to promote education may well be put the literary activity of the Brethren. This was extraordinary, far surpassing that of the national and Roman Catholic Churches, and competing even with that of the Reformers. The Unitas Fratrum had four publication offices: three in Bohemia, the first established in 1500, and one in Poland. From these offices, and from several public presses, which were often used, came forth a multitude of publications in Bohemian, Polish, German, and Latin, comprising the Holy Scriptures, hymn-books, catechisms, confessions of faith, exegetical and doctrinal works, books and tracts of a devotional character, polemical writings, and in the time of Comenius school-books, didactic works, and philosophical treatises. In addition to this prolific author, whose works numbered over ninety, the principal writers were: Luke of Prague (eight), and others (twelve) (two of them Bohemian Grammar, still in use), L. Renz, Lexer, Turnovius, Ephraim, Aristo, Rybinski, etc. Their Latin diction was often rough, but their Bohemian style pure, elegant, and forcible. In this respect they reached a standard which has never been surpassed. Excluding the writings of Comenius, the literature of the Brethren was mostly lost in the anti-Reformation, when evangelical books of every kind were committed to the flames. The most important of those works which have been preserved are the Kralie Bible (q.v.), the catechisms, the confessions of faith, and the hymn-books. The first Catechism in Bohemian appeared in 1505; the second, in Bohemian and German, in 1522; republished by Zeeschwitz in 1863, translated into English in 1869. In 1524 the first prayer book in German, by J. Gyrck, in 1544 and 1545; the fourth, the "Greater Cate- chism," in Latin, in 1616; the fifth, the "Shorter Cate- chism," in German and Polish; and the sixth, the Catechism of Comenius, in German, in 1611. Several others are mentioned, of which, however, little is known, except that one of them was a tetraglot—in Greek, Latin, Bohemian, and Polish—by G. Ruck. There were twelve different confessions of faith, in Bohemian, German, Latin, and Polish. Gindely counts up thirty-four, but of these the majority were merely new editions of the same Confession. The most important are, the Confession of 1585, printed in German at Wittenberg, prefixed by Luther, presented to the margrave of Brandenburg—very rare, a copy in the Bohemian Museum at Prague; the Confession of 1585, in Latin, with a historical introduction, presented by a deputation of bishops and nobles to Ferdinand II at Vi- enna, found in Niemeyer's Collectio, p. 717–818, pub- lished at Frankfort in 1689; the Confession of 1638, with a Latin version of the Confession of 1585, both in one volume, under the supervision of Luther, who sup- plied the work with a preface, found in Lydii Waldensis, ii, 944, etc.; and the Confession of 1578, in Latin and German, based upon all the previous confessions, giving the true doctrine of the Church, embracing a histo- rical proemium by Rüdinger, and printed at Witten- berg, under the direction of the theological faculty of the university, the Latin Confession found in Lydii Waldensis, iii, 90–226, and the German in Köcher, p. 161–266. The hymnology of the Brethren was one of their chief means by which they used for spreading the gos- pel and promoting spirituality. They gave to the na- tional fondness for song a sacred direction. Their hymns were doctrinal; the German versification was hard, the Bohemian soft and smooth; the tunes, which were printed out in the hymn-books, were in part the old Gregorian, in part borrowed from the German, and in part popular melodies adapted. In spite of their rough- ness, the German hymns, whose simplicity and devo- tion, fervor and loving spirit, Herder highly comments, found favor in the churches of the Reformation, while the Bohemian expressed, says Chlumecky, "the deep piety of the people and the pleasures of the national life, showing forth the Slavonic ideal of a sanctified mind." The first Bohemian Hymn-book appeared in 1604; the second, which was the masterpiece of the Brethren's hymnology, containing 748 hymns, in 1681. This latter passed through a number of editions. The first German Hymn-book (in 1511; the second in 1548; the third and best in 1566. This was dedicated to Maximilian II, contained 411 hymns, and was frequently reprinted. Polish hymn-books came out in 1554 and 1569.

IV. Doctrines. — For an exposition of the cardinal views of the Christian faith, as taught by the Brethren, the reader is referred to the works cited below. Three doctrines agreed, in the main, with those of the Re- formers. Gindely (R. C.), Zeeschwitz (Luth.), and some other writers, try to show that the Unitas Fra- trum did not hold to justification by faith. Gindely asserts that its stand-point in this respect was altogether Reformist. But this is disputed by the Brethren, although some of the private and polemical writings of Luke of Prague produce such an impression. In order to promote holy living, the Brethren strongly insisted on good works; but they taught that men are saved by faith, which they never understood in the Roman sense, and they utterly rejected an opus operatum. In their
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called Hermuth, or “The Watch of the Lord,” to which
godly men from various parts of Germany were soon
attracted, so that its population rapidly increased. In
the midst of this colony the Church of the Brethren
was renewed, through the introduction of the ancient
discipline, preserved in the Ratio Discipline of Amos Co-
monis, and through the transfer of the venerable episco-
pal see, with the diocesan arms, from Ebrach to
contra spem, even after the ancient Church, as a visible
organization, had ceased to exist. This transfer was
made at Berlin, March 13, 1755, on which day David
Nitzschmann was consecrated as the first bishop of the
Renewed Church, by Daniel Ernst Jablonski and Chris-
Christian Strikovius, the two surviving bishops of the ancient
line.

In considering this renewal, two points are important.
First, it was not a scheme of man, but altogether a
work of God. Hence it bears a reality, and assumes its
place in history with an authority, for both of which we
would look in vain had a mere human plan been car-
ried out.

When Zinzendorf offered his estate as a ref-
uge for the Brethren, he had not the remotest idea
of renewing their Church, of which he knew little or noth-
thing. Long before they came to his domain his aims
in the interests of the Gospel had received an entirely
different turn. He saw in the Pietistic movement an
opportunity for the Moravians themselves, when they began to em-
igrate, agree to reorganize in some other land. They
left the issue of their flight in the hands of God. It
was only by degrees that both parties were led to un-
derstand the divine will. The failure of his own plans,
and the conversion of the people beyond his control, last in-
duced Zinzendorf to identify himself with the Brethren,
and to labor for the resuscitation of their Church; while the
gradual increase of their number at Hermuth, and the
opportunity which they there had to consult and to
tell each other of the pious hopes of their fathers,
gave them courage to maintain their independence, and to
persevere in the work of which this Jesus is the Christ. This
renewal involved a union of the German element of piet-
ism with the Slavonic element of the ancient Breth-
en's Church. Thus arose some principles which were
not found in the latter, and a polity of exclusivism that
gave a peculiar tendency for more than a century to the
Moravians of the modern period. Zinzendorf was a
Lutheran by birth, education, and conviction. He was
devoted to the system of Spener, who had been one of his
sponsors at his baptism, and especially to the pro-
ject of establishing “little churches in the Church”
(ecclesiae in ecclesiis), in other words, unions or associa-
tions of converted persons within a regular parish, for
the purpose of personal edification. Hence the great
aim which shaped his course was not to interfere with
the State Church, but to develop Spener's idea in such
a way that the Brethren would constitute, on the one
hand, an independent Church, and yet, on the other, a
union of believers within the ecclesiastical establish-
ments of the various countries in which they might settle.
Accordingly, wherever they spread, exclusive
towns were founded, in which religion controlled not
only spiritual, but also social and industrial interests;
from which the vices and follies of the world were ban-
ished, and where none but Brethren were allowed to
hold real estate. That the Church could not, with
such a system, enlarge its borders to any great extent in
its home-field is evident. That its avowed purpose was
to remain small is equally clear. The Moravian ele-
ment, indeed, which drew its life from the old "Unna
Estramus," struggled for a time to gain free scope and
expand. But Zinzendorf's views prevailed in the end,
and were consistently carried out. Here and there Mor-
avian villages were planned, as a haven in Christendom.
Such villages were to know nothing of a mere nominal
Church-membership. All their inhabitants were to be true
Christians, i.e., to be secure in their baptism, to cultivate
holiness, to foster holiness and love, to show forth a guile-
less spirit and a beautiful brotherhood. This constituted
Zinzendorf's ideal, which was crowned with wonderful
success.

At the time of Zinzendorf's death (1760), the Breth-
ren were established in most of the Protestant states of
Germany, in Holland, Great Britain, and North Amer-
ica, and after his decease they spread to Russia, Den-
mark, Sweden, and other lands. All over the world they were
represented by exclusive settlements; in Great Britain and
America they had, besides, a number of churches in
which their peculiar system did not prevail. The various
governments granted them liberal concessions, and
made them independent of the State Church; the Parlia-
ment of Great Britain, with the sanction of the arch-
bishop of the bench of bishops, acknowledged them in 1749 as
"an ancient episcopal Church," and passed an act en-
couraging them to settle in the North American colo-
nies. On the part of the theologians of the day, how-
ever, the same fraternal spirit was not always manifest-
ed. Lutheran divines, especially, began to publish bit-
ter attacks upon the Brethren. That these, in this early
period of their history, gave just cause of offence, at least
to some extent, cannot be denied. In the first place, the
controlling influence of the Church was carried to un-
reasonable extremes, particularly as regards the sacred
ordination of ministers and of such of the people as
were interfered with. In order to educate a chosen gen-
eration for work in the kingdom of God, the Church un-
dertook the training of the children almost to the exclu-
sion of parental rule. In the second place, about the year
1749 there began to appear in the churches of Middle
Germany a spirit of fanaticism, which spread to some other
Moravian towns on the Continent, and even to Great
Britain. Those in America were not affected. It was
a fanaticism which grew out of a one-sided view of the
relation of believers to Christ. The Brethren spoke of
him in a fanciful and antiscrupular style. A new
religious phraseology, unwarranted by the Bible, gained
ground. The more one threw into the name of Jesus, the
more one was justified. The wound in his side, were apostrophized in the most
extravagant terms. Images were used more sensuously
than anything found in the Song of Solomon. Hymns
abounded that poured forth puerilities and sentimental
nonsense like a flood. This state of affairs, which in
Moravian history is designated "the moravizing,"
continued for about five years, reaching its climax in
1749. When Zinzendorf and his coadjutors awoke to a
sense of the danger which was threatening the Church,
they adopted the most energetic measures to bring back
the fanatics to the true faith. By the blessing of God
they were successful, and the Church, for a time at least,
regained its original doctrine and scriptural practice. This is an experience
without a parallel in ecclesiastical history, and shows
how firmly it was founded upon Christ as its chief cor-
ner-stone. This, too, is the sufficient answer to those
assaults which were then made upon it by Rinitius, by
the author of The Moravians Distected, and by a legion
of other writers, whose publications have been collected
by the librarian of the archives at Hermuth, where they
fill up a large book-case, and are examined as li-
iterary curiosities by the visitor of the present
day.

The best evidence of the entire suppression of fanat-
cism is the fact that the Moravian people, subsequent
to 1750, not only continued to be centres of a
widely spread influence for good, but also exercised such
influence in an ever-increasing degree throughout the
world. However exclusive their system, they were not
market-places in which the people stood idle all the day;
on the contrary, there were various ways in which they
connected with the Moravian Church; they originated a
vast home missionary work, which will be described be-
low, under the head of "Diaspora;" and they sent out
so large an army of foreign missionaries, that perhaps no
body else amongst the Moravians are recognised as the
standard-bearers in the foreign missionary work of mod-
ern times.

Since the beginning of the present century various
modifications have been introduced in the Church, es-
specially such as set aside any undue interference on its
part with the rights of the family. The General Synod
of 1857 undertook a thorough revision of the Constitu-
tion, on the basis of local independence in the three
provinces of the Unitas Fratrum.

II. Moravian Towns.—There still exist fifteen exclu-
sively Moravian settlements on the Continent of Europe,
and two in North America. All the Moravian towns
are divided into seven classes, called "choirs," from
the Greek χοαριος. These classes are: the married
children, the widowed, the unmarried men, the unmar-
rried women, the boys, the girls, and the little children.

Each class is committed to the supervision of an elder.
Growing out of this system, we find in every Moravian
town a Brethren's, a Sisters', and a Widows' House.

In a Brethren's House, unmarried men live together and
carry on trade, the profits of which go to support the
establishment, as also the enterprises of the Church in
general. A Sisters' House is inhabited by unmarried
women who maintain themselves by work suited to their
sex. In each house there is a prayer-house, where
daily religious services are held. A common kitchen
supplies the inmates with their meals. There is noth-
ing monastic in the principles underlying these estab-
lishments, or in the regulations by which they are gov-
erned. The inmates are bound by no vow, and can
leave at their option. A Widows' House is a home for
widows, supplying them with all the comforts which
they need at moderate charges, and enabling the poor-
est to live in a respectable manner. Each house has a
spiritual and a temporal superintendent. The settle-
ments in general are governed by two boards: the one,
called the "Elders' Conference," with the senior pastor
at its head, attends to the spiritual affairs: the other,
called the "Board of Overseers," with the "warden" as
its president, to financial and municipal matters.

Business of importance, a general meeting of the adult
male members is convened. These towns at present
count among their inhabitants not a few who are not
members of the Moravian Church. Such residents, un-
til recently, were not permitted to own real estate. This
fundamental principle is now undergoing a change which
will, without doubt, gradually lead to the abol-
bition of the entire system of exclusionism.

III. Moravian America.—The Moravians settled in
Georgia in 1735, but left that colony in 1740, on account of the
war which had broken out with Spain. In the following year they founded Bethlehem,
and subsequently Nazareth, in Pennsylvania. These
towns, together with several smaller settlements, not
only adopted exclusive principles, but also instituted a
communion of labor. "The lands were the property of
the Church, and the farms and various departments of
mechanical industry were stocked by it and worked for
its benefit. In return, the Church provided the in-
habits with all the necessities of life. Whoever had
private means, retained them. There was no common
treasury, such as we find among the primitive Chris-
tians." This peculiar social system, which bore the
name of "Economy," and which has given rise to the
erroneous idea that there prevailed at one time a commu-
nity of goods among the Moravians, existed for twenty
years. It was abolished in 1812. Each member of the "Economy" was pledged to "devote his
time and powers in whatever direction they could be
most advantageously applied for the spread of the Gos-
pel." Hence, while there proceeded from the Moravian
settlements an unbroken succession of itinerants, who
traversed the colonies and the Indian country in every
direction, preaching Christ Jesus and him crucified, they
labored at home a body of farmers and mechanics in or-
der to maintain this extensive work under the abro-
gation of the "Economy," the Church for eighty years
continued to uphold its foreign exclusive policy. It is
true there were a number of organizations not exclu-
sive, but these were looked upon as of secondary im-
portance, and were characterized as mere "city and
countryside congregations." Consequently the Moravians
of the United States could expand as little as their
brethren in Europe. From 1844 to 1856, however, the
old system was gradually relinquished, and has now
cesscd to exist. There no longer are any Moravian
towns in this country. The American Moravian Church
now stands on the same footing as the other Protestant
denominations, the members of which are subject to the
policy of extension. In the last twenty years it has nearly
doubled its membership, and flourished in other re-
pects.

IV. The Constitution.—The Unitas Fratrum is dis-
tributed into three provinces, the German, British, and
American, which are independent of one another in
affairs, but form one organic whole in regard to the funda-
mental principles of doctrine, discipline, and ritual, as
also in carrying on the work of foreign missions. Hence
we find a provincial and a general government. Each
province has a Provincial Synod, which elects from time
to time its officers; one of the bishops is appointed by the
"Provincial Elders' Conference," to administer the
government in the interval between the synods. To
this board is committed the power of appointing the
ministers to their several parishes. It is responsible to
the synod. The Provincial Board of the American
Province consists of three members, has its seat at Beth-
lehem, Pa., and is elected every six years. The Amer-
ican Provincial Synod, composed of all ordained minis-
ters and of lay delegates elected by the churches, meets
triennially; and the province is divided into four dis-
tricts, in each of which a District Synod is annually
held. Every ten or twelve years a General Synod is
held, at which the whole Unitas Fratrum is convened at Herrnhut, in Saxony. It consists of nine delegates from each prov-
ince, elected by the Provincial Synod; of representa-
tives of the foreign missions; and of such other members
as are entitled to a seat by virtue of their office. This
synod elects a board of twelve bishops and other min-
isters, who form the "Sisters' Synod," which reduces the
work of each province so far as general prin-
ciples come into question, and superintends the foreign
missionary work. At the present time the same Con-
ference acts as the Provincial Board of the German
Province. It has its seat in the castle of Beltschdorf,
the former residence of Count Zinzendorf.

V. Doctrines.—The Renewed Moravian Church
does not, as was the case in the ancient Church of the Breth-
ren, set forth its doctrines in a formal confession of faith,
but does it bind the consciences of its members to any
which are not essential to salvation. Such essential
doctrines, however, it publishes in its Catechism, its Eas-
ter-morning Litany, and its Synodical Results, or code
of statutes, drawn up and published by each General
Synod. From this latter work, as issued by the Synod of
1869, we quote the following extract:

"The points of doctrine which we deem most essential
to salvation are:

1. The doctrine of the total depravity of human na-
ture: that there is no health in man, and that the fall
ab-
duced him to the state of sin.

2. The doctrine of the love of God the Father, who has
choosen us before the foundation of the world, and
so loved the world that he gave his only-begotten
Son, that whosoever believeth in him should not perish,
but have everlasting life. Each believer has this
faith.

3. The doctrine of the real godhead and the real

4. The doctrine of the atonement and satisfaction
of Jesus Christ for us: that he was delivered for our
forges, and was raised again for our justification; and
that in his merits alone we find forgiveness of sins and peace with God.

8. The doctrine of the Holy Ghost, and the operations of his grace: that it is he who works in us the knowledge of God, faith in Jesus, and the witness that we are children of God.

9. The doctrine of the fruits of faith: that faith must manifest itself in the life of a willing obedience to the commandments of God, prompted by love and gratitude to him who died for us.

When you read these fundamental articles of faith, the great theme of our preaching is Jesus Christ, in whom we have the grace of the Lord, the love of the Father, and the glory of the Holy Spirit. Rejoicing in this, we call it the main calling of the Brethren's Church to proclaim the Lord's death, and to point to him, as made of God into the high priest of our profession, the wisdom, and righteousness, and sanctification, and redemption, in Christ Jesus in fatherly love."

An authorized manual of doctrine is bishop Spangenberg's "Exposition of Christian Doctrine as taught in the Church of the U.B. (Lond. 1784);" a systematic work for theologians, although not authorized by the synod, is "Evangelische Glaubenslehre nach Schrift und Erhebung" (Gotha, 1808), by Dr. Pilt, president of the German theological seminary. See also Zinzendorf's "Theologie" (Gotha, 1807-79, 3 vols), by the same author.

VI. Ministry, Ritual, and Usages. — The ministry consists of bishops, priests, and deacons. The episcopal office is not provincial, but represents the entire Unitas Fratrum. Hence bishops have an official seat, not merely in the synods of the provinces in which they are stationed, but also in the General Synod; hence, too, they can be appointed only by this body, or by the Unitas Fratrum, and not by any provincial or local synod. The province has secured the right of nomination. From all this it is evident that the Moravian episcopacy is not diocesan, and that bishops are not rulers of the Church ex officio, as was the case among the ancient Brethren.

They are, however, almost invariably connected with the government by election at the "Uniter's Elder's" conference, or to the Provincial Councils. The president of the former is always a bishop; the president of the latter is, as a general thing, the same. The contrary is the exception. In the episcopate is vested exclusively the power of ordaining; it constitutes, moreover, a body of men whose duty it is to look to the welfare of the entire Unitas Fratrum, in all its provinces and missions, and especially to bear it on their hearts in unceasing prayer before God. At present there are eleven bishops in active service: four in America, two in England, and five in Germany. Of these, seven are members of the Uniter's Elder.

The ritual is liturgical in its character. A Litany is used every Sunday morning; free prayer is allowed in connection with the litany, and at other times. There are prescribed forms for baptism, the Lord's Supper, confirmation, ordination, marriage, and the burial of the dead. The services are performed for public, weekly, and Sunday schools; liturgical services for the various festivals of the ecclesiastical year, such as Advent, Christmas, Epiphany, etc., which are all observed; and a particular Litany for Easter morning, prayed annually at sunrise, and, wherever practicable, amid the graces of the service, is observed as a day commemorating important events in Moravian history, and in those churches in which the division of the membership into "choirs" has been retained, which is the case not only in the exclusive settlements, each church observing the annual day of praise and covenanting, the festival closing with the Holy Communion. "Love-feasts" are held, in imitation of the ancient "agape," preparatory to the Lord's Supper, and on other occasions.

At all liturgical services sacred music forms a prominent feature. Foot-washing (pedilavium) was formerly practiced on certain occasions within the limited circles of some of the "choirs," but has been universally discontinued since the beginning of the present century. The statement in this "Cyclopedia," vol. iv, p. 616, taken from Herzog's "Real-Encyklopädie," iv, 680, that the Moravians still practice foot-washing, is therefore incorrect.

At one time the lot was employed in the appointment of ministers, and in connection with marriages. Its use in the former case has been greatly restricted, and is left to the discretion of each provincial board. In the American Church it is scarcely ever resorted to, except when a man is being considered for an appointment, or when its use is desired for any other reason.

Touching marriages by lot, they were abolished, as a rule, by the General Synod of 1818. Since that time they have been almost unknown in the American Province. This usage, which has been so generally misunderstood and ridiculed outside of the Church, was a legitimate result of the conditions of the age and of the relations of its members, and constituted, moreover, a wonderful example of the childlike faith of the early Moravians. They gave themselves entirely into the hands of God. He was to lead them in all respects.

In view of the loose ideas that prevailed in our day with regard to the marriage contract, an intelligent mind cannot but admire such a spirit. That God did not put the confidence of the Brethren to shame is evident from the results of this practice. While it continued, there were fewer unhappy marriages among them than among the same number of people in other denomination of Christians. This is a well-known fact, which can be established by any statistics. Not a single marriage has been annulled. Without going into the details of this usage, we will merely add that any woman was at liberty to reject an offer of marriage even when sanctioned by the lot."

VII. Schools and Missions. — The Moravians have 35 flourishing boarding-schools: 17 in the German Province, 14 in the British, and 4 in the American. They are intended for young people not connected with the Church, and educate annually about 2500 pupils of both sexes. The schools in the American Province are the following: Moravian Seminary for Young Ladies, at Bethlehem, Pa., founded in 1753 (200 pupils); Nazareth Hall, for boys, at Nazareth, Pa., founded in 1785 (250 pupils); Linden Hall, at Lititz, Pa., founded in 1774 (75 pupils); Salem Female Academy, at Salem, N. C., founded in 1802 (200 pupils); Hope Academy, for girls, founded in 1806 (75 pupils). This province, moreover, has a flourishing theological seminary, with a classical department, at Bethlehem. It was founded in 1807; re-organized in 1858. The British theological seminary is located at Fulneck, Yorkshire, England; and the German seminary at Gnadenfeld, in Silicia. The German Province has a prosperous college at Nasky, in Prussia. The Moravian missions have been active for nearly ten years after the first house had been built at Herrnhut, and when that settlement counted but 600 inhabitants. Leonard Dober and David Nitschmann were the pioneers, and established the first mission among the negro slaves of St. Thomas. Since that time the work has been extended until it now embraces 110 missions at home and abroad, in 20 languages. The following missions proved unsuccessful: Lapland (1874-85); among the Samoyedes, on the Arctic Ocean (1737-88); Ceylon (1788-91); Algiers (1740); Guinea, West Africa (1737-41, and 1767-70); Persia (1747-50); Egypt (1736-89); East Indies (1796-98); Ceylon, Nova Scotia (1829-1830); Demerara, South America (1835-40). At the present time the work embraces the following fields, called "Mission Provinces:" Greenland (begun 1738); Labrador (1771); Indian Country of North America (1784); St. Thomas and St. John (1732); St. Croix (1732); Jamaica (1734); Antigua (1736); St. Kitts (1755); Barbados (1755); Tenero (1790, renewed in 1827); Mosquito Coast (1849); Surinam (1735); South African Western Province (1738, renewed in 1792); South African Eastern Province (1728); Australia (1849); Tibet (1853). This extensive work is supported by the contributions of the members of the Church, by the interest of foreign governments, by the aid of missionary associations, and by such revenue as the missions themselves can raise through voluntary gifts and the profits accruing from mercantile concerns and trade. The annual cost of the foreign missions is about $250,000. On retiring from the field
MORAVIAN BRETHREN

in consequence of sickness or old age, missionaries are pensioned. Their widows also receive a pension, and their children are educated at the expense of the Church. In most instances the widows are called upon to separate themselves from their husbands. The converts are divided into four classes: New People, or applicants for religious instruction; Candidates for Baptism; Baptised Adults; Communicants. The principal missionary associations are the following: The Society of the United Brethren for Propagating the Gospel among the Heathen, founded in 1735; at Bethlehem, Pa.; The Wachovia Society of the United Brethren for Propagating the Gospel among the Heathen, founded in 1828, at Salem, N.C.; The Brethren's Society for the Furtherance of the Gospel among the Heathen, founded in 1741, in England, supporting the mission in Labrador, and other places, for the purpose of sending out to the missionaries with the necessities of life; The London Association in Aid of the Missions of the United Brethren, founded in 1817, and composed chiefly of members not connected with the Moravian Church; The Missionary Society of Zion, in Holland, founded in 1789; and The Missionary Union of North Slavonia, founded in 1843.

In addition to these foreign missions, the last General Council inaugurated a work in Bohemia (1870), in the midst of the ancient seats of the Brethren, which promises to be successful. It already numbers four churches.

In the mission by the sea, the German Province carries on its Disponsa. This is a mission which receives its name from the Greek ἀγαθάρχας in 1 Pet. i, 1, and which has for its object the evangelization of the European state churches, without depriving them of their members. Hence missionaries itinerate through Protestant Germany, Switzerland, Denmark, Norway, Sweden, Poland, and Lithuanian, and in some other parts of Russia, and organize "societies" for the purpose of prayer, of expounding the Scriptures, and of edification in general. The members of such societies do not leave the communion of the state churches. In the event of their disestablishment, however, which seems to be approaching, it is more than probable that the members of such "societies" will fully join the Moravian Church, whose membership will thus be increased by thousands. Indeed such a change is now taking place in Switzerland, where, since the adoption of the new ecclesiastical laws (1873), three independent Moravian churches have grown out of the Disponsa.

VIII. Statistics.—German Province: churches, 26, of which 15 are in Moravian towns; ministers, 113; members, 8057; British Province: churches, 38; ministers, 55; members, 3553; number in Sunday-schools, 8994. American Province: churches, 70; ministers, 80; members, 2312; Sunday-schools, 8212. Foreign Missions: mission provinces, 16; stations, 114; out-stations, 8; preaching-places, 307; ordained missionaries from Europe and America, 161; female assistants from Europe and America, 172; total of laborers from Europe and America, 551; native or missionary assistants, 41; native instructors, 1573; normal schools, 7; day-schools, 217; scholars, 16,590; teachers (natives), 290; monitors, 623; Sunday-schools, 92; scholars, 13,094; teachers, 944; total number of converts, 73,091. Bohemian Mission: stations, 4; missionaries, 4; members, 259. Diakonie: central stations, 61; ordained missionaries, 20; ordained missionary assistants, 22; members, about 100,000. Tota] in home provinces of the Uniat Fratrum: ministers, 218; members, 27,906. Tota] in missions: laborers, 1454; members, 69,473. Tota] in Diakonie: laborers, 65; members of societies, 100,000. The Uniat Fratrum therefore has in all 1767 laborers engaged in the work of the gospel, and has besides 100,000 souls in its Diakonie societies.

IX. Publications and Literature.—Periodicals of the German Province: Herrnhut (weekly); Der Brüderbote (every alternate month); Nachrichten aus der Brüdergemeine (monthly); Journal de l'Unité des Frères (monthly); Berichten uit de Heeren-Wereld (monthly); Misionoblatt (monthly); Brüdermissionoblast für Kinder, (monthly). British Province: The Messenger (monthly); The Missionary Reporter (monthly); Periodical of the American Mission (published annually). The Moravian (weekly); Der Brüderbotschafter (weekly); The Little Missionary (monthly). South African Mission Province: De Kode (monthly); De Kinder-Vriend (monthly). Besides these periodicals, there is an annual published by the Unity's Elders' Conference, entitled The Text, containing two passages from the Bible—The Old, the other from the New Testament—each with a corresponding stanza from the Hymn-book, and arranged for every day in the year. This annual has appeared since 1781; it is published in German, English, French, Swedish, Esquimaun, and Negro-English; new editions are circulated every year outside of the Moravian Church.

The denominational literature is very extensive. We mention only the most important works: Cranz, Ancient and Modern History of the Brethren (Lond. 1790); Holmes, History of the United Brethren (Lond. 1825, 3 vols.); A Concise History of the Uniat Fratrum (Lond. 1862); The Moravian Manual (Bethlehem, Pa., 2d ed.), giving a short but complete account of the Church; Bp. Cröger, Geschichte der Erneuereten Brüderkirche (Gnaudau, 1823-34, 3 vols.); Schrautenbach, Zinsendorf und die Brüdergemeine (Gnaudau, 1831); Burchhardt, Zinsendorf's Brüdermission (Lond. 1842); days of the Renewed Church of the Brethren (Lond. 1822); Results of the General Synod of 1809 (1807); Plitt, Gemeine Gottes in ihrem Geist u. ihrem Formen (Gotha, 1859). The principal works relating to the foreign missions are: Holmes, Missions of the United Brethren (Lond. 1827); Cranz, Greendale (Lond. 1876, 2 vols.); The Moravians in Greeneland (Edinb. 1839); Oldendorf, Mission der Brüder auf den Kuriabischen Inseln (Barby, 1777); The Moravians in Jamaica (Lond. 1854); Loeckel, Historia der Missionen der Indischen Inseln (Lond. 1794); Heckewelder, Historia der Indian Mission (Phila. 1817); Moravian Missions among the Indians (Lond. 1868); Schweinitz, Life and Times of David Zeisberger (Phila. 1870). Works not emanating from the Church are: Bost, Historia der Moravischen Brethren (Lond. 1848; abridged translation of Histor. de l'Eglise des Freres de Boheme et Moravi, Paris, 1844, 2 vols.); Schauf, Evangelische Brüdergemeinde in Deutschland (Leipsic, 1829); Tholuck, Vermachte Schriften, i, 433; Müller, Verbreitungsgeschichte merckwiglischer Mission, vol. iii.; Schröder, Zinsendorf und Herrnhut (Northhausen, 1857); Bengel, Abria d. Brüdergemeinde (1751; reprinted in 1859; written against the Church); Litzl, Blicke in d. Vergangenheit u. Gegenwart d. E. K. (Leipsic, 1846); Nitzsch, Kirchengeschichtliche Besichtigung d. Brüdergemeine (Leipsic, 1853); Kuenz, Kurz-Text-Verzeichn. d. Allemeiner Re-Formation d. 1818. (Phila. 1892). This last work contains a chapter on the Moravians, dictated by the personal anonytnity of the author to their mission in Livonia, where he resides, and full of gross misstatements, as is shown in The Moravian Manual, p. 11-14. (E. de S.)

MORAVIANS. See MORAVIAN BRETHREN.

Morcelli, Stefano Antonio, a celebrated Italian archæologist, of the Order of Jesus, was born at Chiaran Jan. 17, 1737; studied at Rome, then joined the Jesuits; was sent to Ragusa, and afterwards returned to Rome, and was made professor in the Roman College. After the suppression of the order in 1773, Morcelli became librarian to cardinal Alessandro Albani, and while thus employed wrote his De Stilo Inscriptionum Latinaum, libri iii (Rome, 1780, 4to). In 1790 he was elected provost of the chapter in his native town, and so interested his friends in his cause that they bribed him to renounce the proffered see of Ragusa. He died in 1821. Few men lived more usefully than Morcelli. He liberally bestowed of his own to the poor, and abounded in philanthropic labors. Among other provisions, he founded an institution for the gratuitous education of young girls. Besides the work mentioned above, he wrote Inscrip-
one Commentarius subjiciet (Rome,1788,4to) — Parressyon
Inscriptionum Novissimam (Padua, 1818, 4to) — Kalendarii
Ecclentiae Constantinopolitani cum Commentarii
illustrationem (Rome, 1775, 4to). He added also a
MS. for the scholia between the Eastern and
Western churches. Morelli translated the MS. from
Greek into Latin, adding his own commentaries,
and rendering it a valuable work on Church history: Ex-
plunatio Ecclesiastica Sanci Gregorii. This was one
of the earliest histories of Agrigentum, the most
Christina (Brescia, 1816, 8vo. 4ts. 4s.) This is
another important work on Church history, from A.D. 197 till
A.D. 697. It may be styled the Fausti of the Christian
churches in Northern Africa. Morelli's works on
inscriptions have been collected and published together —
Opera Epigraphica (Padua, 1818-25, 5 vols.). Professor
Schliemann has added a Latin edition of Epigraphica
Morrowassium, in Latin and Italian. Morelli wrote also
a book of epigrams — Electorum Libri ii — and various
discussions on Roman antiquities. See Baraldi, No-
tizia di Morelli (Mod. 1825); Tipaldi, Biograf. degli Ital.
i, 102.

Mordecai (Heb. Mordekay, מָרִדֵּק, either from
the Persian, little man, see Gesenius, Thee. Heb. p. 818;
comp. Benify, Monumens, p. 281; or from Merodach,
l. q. worshiper of Mares, Simon, Onom, p. 363; Sept.
Marduk, and in Apoclypses, the name of one of
the seven during the Babylonian exile.
1. One of the principal Israelites who returned from
Babylon with Zerubbabel (Ezra ii, 2; Neh. vii, 7). B.C.
536. He was perhaps identical with the following.

2. The son of Jair, of the tribe of Benjamin, and
of the lineage of King Saul; apparently one of the
captives transported to Babylon, with Jehoshaph (Esth. ii, 5). B.C. 598. He was resident at Susa, then the metropolis of
the Persian empire, and had under his care his niece
Hadasah, otherwise Esther, at the time when the fair-
est damsels of the land were gathered together, that
from among them a fitting successor to queen Vashti
might be selected for king Xerxes. Among them was
Esther, and on her the choice fell; while, by what
management we know not, her relationship to Mordecai,
and her Jewish descent, remained unknown at the
palace. B.C. 479. The uncle lost none of his influence
over the niece by her elevation, although the seclusion of
the royal harem excluded him from direct intercourse
with her. It is supposed that he, held some office above
the court, for we find him in daily attendance there;
and it appears to have been through this employment
that he became privy to a plot of two of the chamber-
lains against the life of the king, which through Esther
he made known to the monarch. This great service
was, however, attended with a penal consequence.
Upon the order of the king, Mordecai was
taken to the royal palace; and to conduct him in magnificent cavalcade through the
city, proclaiming, "Thus shall it be done to the man
whom the king delighteth to honor." After this
we may well believe that the sense of poetical justice
decided the perhaps till then doubtful course of the
king; for in the name of Xerxes, as king of kings,
prepared for the man by whom his own life had been
preserved (Esth. iii-vii). B.C. 474. See HAMAN.

Mordecai was invested with power greater than that
which Haman had lost, and the first use he made of it, as
far as possible, to neutralize or counterfeit the decree
obtained by Haman. It could not be recalled, as the
kings of Persia had no power to rescind a decree once
issued; but, as the altered wish of the court was known,
and as the Jews were permitted to stand on their
defence, they were preserved from the intended de-
struction, although much blood was, on the appointed
day, shed even in the royal city. The Pseudo-Esther was
instituted in memory of this deliverance, and is
celebrated to this day (Esth. ix, x). See PERIM.

He was probably the author of the book of Esther,
which contains the narrative. His name is freely
introduced into the apocryphal additions to that book,
whose, however, it is unnecessary to pay attention. See
ESTHER, BOOK OF. There are some questions connect-
ed with Mordecai that demand further consideration.

1. His date. This is pointed out with great particu-
larity by the writer himself, not only by the years of
the king's reign, but by his own genealogy in Esth. ii,
§ 6. Most interpreters, indeed, havo understood this passage as stating that Mordecai himself was taken captive with Jehoiachin. But that any one who had been Nebuchadnezzar's chief-bearer in the year of his reign should be viceroy after the twelfth year of any Persian king among the successors of Cyrus is not very easy to believe. Besides, too, the difficulty of supposing the ordinary laws of human life to be suspended in the case of any person mentioned in Scripture, when the sacred history gives no record of his having served any other foreign functionaries in the supposition that the cousin-german of the youthful Esther, her father's brother's son, should be of an age ranging from 90 to 170 years at the time that she was chosen to be queen on account of her youth and beauty. But not only is this interpretation of Esth. ii, 6 excluded by chronology, but the fact of his being called a 'chief-bearer' quite equally points out, not Mordecai, but Kish, as being the person who was taken captive by Nebuchadnezzar at the time when Jehoiachin was carried away. Because, if it had been intended to speak of Mordecai as led captive, the ambiguity would easily have been avoided by either placing the clause ינשׁוּרְנָה אֲרָבָיָה etc., immediately after יַעֲבֹרָה אֲרָבָיָה, and then adding his name and genealogy, 'בְּנֵי הָעֵבֹרָת יִשְׁעִירָה etc., or else by writing יִשְׁעִירָה instead of יַעֲבֹרָה at the beginning of ver. 6. Again, as the sentence stands, the distribution of the copulative י distinctly connects the sentence יִשְׁעִירָה יַעֲבֹרָה יִשְׁעִירָה יַעֲבֹרָה in ver. 7 with יַעֲבֹרָה יִשְׁעִירָה in ver. 5, showing that three things are predicating of Mordecai: (1) that he lived in Shushan; (2) that his name was Mordecai, son of Jair, son of Shimuel, son of Joktan; and (3) that he was taken captive with Jehoiachin. This genealogy does, then, fix with great certainty the age of Mordecai. He was great-grandson of a contemporary of Jehoiachin. Now four generations cover 120 years—120 years from B.C. 598 brings us to B.C. 473, i.e. to the sixth year of the reign of Xerxes; thus confirming with singular force the arguments which led to the conclusion that Ahasuerus is Xerxes. See ANASTASI. This carrying back of the genealogy of a captive to the time of the captivity has an obvious propriety, as connecting the captives with the family record preserved in the public genealogies before the captivity, just as an American would be likely to carry up his pedigrees to the ancestor who emigrated from England. See HEBREU, Exeg. Handb. ad loc.). Furthermore, it would seem entirely possible (though it cannot be certainly proved) that the Mordecai mentioned in the duplicate passage, Ezra ii, 2; Neh. vii, 7, as one of the leaders of the captives, was returned from time to time from Babylon to Judaea (see Ezra vii, 2; Ezra vi, 6), as Mordecai of the book of Esther. It is not unlikely that on the death of Xerxes, or possibly during his lifetime, he may have obtained leave to lead back such Jews as were willing to accompany him, and that he did so. His age need not have exceeded fifty or sixty years, and his character points him out as likely to lead his countrymen back from exile if he had the opportunity. The name Mordecai not occurring elsewhere makes this supposition the more probable. We may add that in a passage of Josephus (Ant. xi, 4, 9), which gives an account of troubles excited by the Samaritans against the Jews about that time, as they were rebuilding the Temple, the names of Ananias and Mordecai (Mapo-ketio) are given along with that of Zerubbabel as ambassadors from the Jews to King Darius.

2. As regards Mordecai's place in prœfœ history, the domestic affairs of the reign of Xerxes are so scanty that it would be no surprise to find that Jew. But there is a person named by Ctesias, who probably saw the very chronicles of the kings of Media and Persia referred to in Esth. x, 2, and whose name and character present some points of resemblance with Mordecai, viz. Mattenus or Mattrus (as the name is variously written), described by him as Xerxes's chief favorite, and the most powerful of them all. His brief notice of him in these words, ἵσυστοποι τις ἡμερῶν ἀνατριχίαν ἐπὶ τῶν κρατερῶν ἡμῶν, gives a vivid picture of his immense power and influence in the description of Mordecai (Esth. ix, 4; x, 3). He further relates that he had time after his return from Greece, had commissioned Megabyzus to go and plunder the temple of Apollo at Delphi (perhaps, rather, the temple of Apollo Dileymusae, near Miletos, which was destroyed by Xerxes during his return to Persia from Greece, as cap. i, § 5), upon his refusal, he sent M昙tacaus the eunuch to insult the god and to plunder his property: which M昙tacaus did, and returned to Xerxes. It is obvious how grateful to the feelings of a Jew, such as Mordecai was, would be a commission to desecrate and spoil a heathen temple. There is also much probability in the selection of Xerxes for this purpose, for a monarch of such decided iconoclastic propensities as Xerxes is known to have had (Prideaux, Connect. i, 231–283). Xerxes would doubtless see much analogy between the Magian tenets of which he was so zealous a patron and those of the Jews' religion; just as Pliny actually reckons Moses (whom he couples with Jannes) among the leaders of the Magian sect, in the very same passage in which he relates that Osthanes the Magian author and heresiarch accompanied Xerxes in his Greek expedition, and widely diffused the Magian doctrines (lib. xxx, cap. i, § 2); and in § 4 he seems, though he does not explicitly state it, to imply that from the context it appears highly probable that this notice of Moses and of Jannes may be derived from the work of Osthanes, and, if so, the probable intercourse of Osthanes with Mordecai would readily account for his mention of them. The point, however, here insisted upon is that the known hatred of Xerxes to idolatry makes his selection of a Jew for his prime minister very probable, and that there are strong points of resemblance in what is thus related of M昙tacaus and what we know from Scripture of Mordecai. Again, that Mordecai was, what M昙tacaus is related to have been, a eunuch, seems not improbable from his having neither wife nor child, from his bringing up his cousin Esther in his own house (to account for this, the Targum says that he was seventy-five years old), from his situation in the king's gate, from his access to the court of the women, and from his being raised to the highest dignities of the kingdom, as we know that the history of the Persian dynasty was so often the case with the king's eunuchs. With these points of agreement between them, there is sufficient resemblance in their names to add additional probability to the supposition of their identity. The most plausible etymology usually given for the name Mordecai is represented by Farkas, and this is perfectly consistent with it: Merodach the Babylonian idol (called Mardok in the cuneiform inscriptions), and which appears in the names M昙tacaus-Morducias, Siat-Morducas, in nearly the same form as in the Greek, Μαρδοκαιος. But it is highly improbable that the name of a Babylonian idol should have been given to him under the Persian dynasty (Rawlinson, Herod. i, 270) points out Layard's conclusion (Näx, ii, 441), that the Persians adopted generally the Assyrian religion as "quite a mistake"), and it is equally improbable that Mordecai should have been taken into the king's service before the commencement of the Persian dynasty. If, then, we suppose the original form of the name to have been M昙tacaus, it would easily in the Chaldee orthography become Mordecai, just as מֶדְבֶּקֶס is for מֶלֶבֶּקֶס, מֶדֹנֶז for מֶבָּנֶז, מֶדֹזֶל for מֶבָּזֶל, etc. In the Targum of Esther he is said to be called Mordecai because he was like מֶדְבֶּקֶס, "to pure myrrh."
ished with the lapse of centuries. There Shime in Mordecai's genealogy is identified with Shimei the son of Gera, who cursed David, and it is said that the reason why David would not permit him to be put to death then was that it was revealed to him that Mordecai and Esther should descend from him; but that in his old age, when this reason no longer applied, he was slain. It is also said of Mordecai that he knew the seventy languages, i.e., the languages of all the nations mentioned in Gen. x, which the Jews count as seventy nations, and that his age exceeded 400 years (Juchasian ap. Wolf, and Stelhelin, Robb. Libr., i, 170). He is continually designated by the appellation הָרוֹשִׁי הַסְדוֹד, "the Just," and the amplifications of Esth. vii, 15 abound in the most glowing descriptions of the splendid robes, and Persian buses, and Median scimiters, and golden crowns, and the profusion of precious stones and Macedonian gold, on which was engraved a view of Jerusalem, and of the phalanx over the crown, and the streets strewed with myrtle, and the attendants, and the heralds with trumpets, all proclaiming the glory of Mordecai, and the exaltation of the Jewish people. Benjamin of Tudela mentions the ruins of Shushan and the remains of the palace of Ahasuerus as still existing in his day, but places the tomb of Mordecai and Esther at Hamadan, or Ecbatana (p. 128). Others, however, place the tomb of Mordecai in Susa, and that of Esther in or near Baram in Galilee (note to Asher's Benj. of Tud., p. 166). With reference to the above-named palace of Ahasuerus at Shushan, it may be added that considerable remains of it are still existing in Gen., but places the tomb of Mordecai and Esther at Hamadan, or Ecbatana (p. 128). Others, however, place the tomb of Mordecai in Susa, and that of Esther in or near Baram in Galilee (note to Asher's Benj. of Tud.), p. 166. It was built or begun by Darius Hystaspis. The so-called tomb of Esther and Mordecai at Hamadan has exhibits. The stork's nest by which it is surmounted frequently appears upon the highest points of public buildings in Persia. The tomb stands on a little mound somewhat more elevated than any in the immediate neighborhood, and is in rather a decayed condition. It occupies a small space in the midst of ruins, in the quarter appropriated to Jewish families. The entrance to the building is by a stone door of small dimensions, and the key is always kept by the chief rabbi. This door conducts to the tomb-chamber, which is small, and contains the graves of several rabbis. A second door, of still more confined dimensions than the first, leads to the tomb-chamber, which is larger than the outer apartment. In the midst of this stand the two sarcophagi of Mordecai and Esther, of dark and hard wood. These sarcophagi are concealed from each other, side by side each other, distinguished only by the one (Mordecai's) being a little larger than the other. They are richly carved, and have a Hebrew inscription along the upper ledge, taken from Esth. ii. 5, and x. 3. The wood is in good preservation, though evidently very old. The present building is said to occupy the site of one more magnificent, which was destroyed by Timur Beg, soon after which this humble building was erected in its place, at the expense of certain devout Jews; and it is added that it was fully repaired about 160 years since by a rabbi named Israel. If this local statement be correct, some of the inscriptions which now appear must, as the resident Jews state, have belonged to the preceding building, which, however, could not have been the original mausoleum, since one of these inscriptions describes it as having been finished posterior to the Christian era (see R. R. Porter's Travels in Persia, ii, 107). See ACHIMETHA.

Mordecai ben-Hillel, of Austria, a pupil of the famous Meir of Rothenburg (q. v.), son-in-law of R. Jehiel of Paris, and brother-in-law of R. Jacob of Corbeil, flourished towards the end of the 13th century, and was martyred in 1310 at Nuremberg. He is the author of the book בֵּית הַמוֹדֶדָא, Mordecai, also called כְּלַי מֵרֶדֶדָא, the Book of Mordecai; a treatise on the legal code (פֶּנֶס מֵרֶדֶדָא), embodying all the laws of the Talmud, which was compiled, revised, corrected, annotated, and supplemented by Isaac Alfasi (q. v.). The Sopher Mordecai has been printed with the Sopher Ithutashoth (Constantinople, 1609; Venice, 1521—22; Sabine's ed.), but places the tomb of Mordecai and Esther at Hamadan, or Ecbatana (p. 128). It has also been published separately (Venice, 1658; Cracow, 1698, etc.).—Frisch, Bibl. Jud. i, 324 sq.; De Rossi, Dizionario (Ger. transl.), p. 254; Steinschesieder, Catalogus libr. Hebr. in Bibliotheca Bodleiana, 1639, etc.; Basnage, Hist. des Juifs (Taylor's transl.), p. 688; Ginsburg, in Jacob ben-Chatijm ibn-Ashur, Discussiones de Robinibus in Storia Crisium, 1667, p. 76 sq.; Cassel, Leifunden für jud. Grach. u. Liteteratur (Berlin, 1872), p. 87; Grätz, Gesch. d. Juden (Berlin, 1873), vii, 252 sq.; Zunz, Literaturgeschichte der syngogalen Poeste (Berlin, 1866), p. 364; Die Monatstale des Kalenderjahres (Berlin, 1872), p. 44. (B. F.)

Morvins is a name of a people inhabiting Eastern Russia. They form a subdivision of the Bulgar or Volgic family of the Finnic branch of the Saranian, Uralo-Altaic, or Mongolian races, and are related to the Teheranemies and Caucasians. Their number has been estimated at 400,000, and their territory lies principally between the rivers Oka and Volga, in the Russian government of Nishni Nsvgorod, Tambov, Pensa, Simbirsk, and Saratoff, extending also into Samara and Astraham, of which they may be divided into Mokhans, chiefly dwelling on the banks of the Sura and Mokha, and Erass, occupying the shores of the Oka.

More, Alexander, a very noted preacher of the French Protestants, who flourished in the 17th century in France and Switzerland, was born at Castres, Languedoc, Sept. 25, 1616, of Scottish parents. He received his preparatory training under his father at Castres.
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and went from home at the age of twenty to study divinity at Geneva. But it so happened that the chair of Greek was vacant at this time, and so young a man and so illustrious a scholar was passed by. However, he promptly accepted the proffered honor, and three years later had the pleasure of being promoted to a professorship in divinity, where he improved his time in the study of that department. His rapid advance made him many enemies, and he was accused of heresy. But, notwithstanding much and able opposition, More was advanced, and in 1465 was made rector of the high school with which he was connected. He was, however, destined soon to decline, for he was very arrogant and proud, and some even dared to assert that he was immoral. He was wise enough to perceive the near approaching storm, and therefore decided to leave Geneva. In 1469 he secured the divinity professorship and pastoral office at Middleburgh, in Zealand, and there also he won a reputation for his learning and ability, which opened to him in 1562 the university at Amsterdam. He had been proffered before a position in that noble high school, but had refused it; now he accepted, and removed thither. In 1564 he vacated his chair, and went on a visit to Italy, and became well acquainted with the men of note and of rank in that country. He enjoyed a personal intercourse with the duke of Tuscany, and was a favorite at Venice. Returning to his charge, he encountered decided opposition from the potentate, and was dismissed. But his writing and declaiming against the unholiness of his life. Charges were brought against him, and he was condemned by the Synod of Torgau. He quitted his parish, and accepted a call from a Church in Paris, and though there was great variety of opinion as to his worthlessness, he was confirmed in the position. He had not, however, occupied it long before he was openly attacked. Though his manner of preaching procured him applause from a crowd of hearers, his character was generally acknowledged to be ambiguous, and he had the mortification to see his reputation attacked by persons of merit, who accused him anew to the synod. He escaped further condemnation by quitting France in December, 1661. He returned again in the summer following, and, finding that the opposition had not subsided, he stuck at heart, as it is generally believed, declined rapidly in health, and died at Paris in September, 1670. The confession of his faults was well received, and he died in peace. The English bard was not given to falsifying. The trouble had been produced by a publication of More in 1652, addressed under the printer's name to the king of Great Britain, entitled Regis sanguinis clausor ad eum aduersus particulas Anglicos. It is a very violent invective against the Parliament party; and Milton, in particular, is extremely abused in it. He is no better used in the epistle dedicatory than in the book itself. Milton therefore wrote a reply, in which he considered More as the author as well as the editor of the book. He is treated upon the footing of a dog, or rather of a goat; for he is accused of a thousand lewd tricks, particularly of several acts of debauchery. He was also charged with having been convicted of heresies at Geneva, and of having shamefully abjured them with his lips, though not with his heart. Milton accused him of having for many months been deprived of his salary at Geneva, and suspended from his offices as a professor and master in a process of adultery which had been entered against him; and for which, says he, he would have been condemned, if he had not avoided the decisive sentence by declaring that he would leave the place. But, whatever Milton's opinion, the pious Huecius favored More, and wrote in his be- half. He even praised him in song (Pomot. p. 30 and 77, ed. 1700). More published some works: there is a treatise of his, De gratia et libero arbitrio (Geneva, 1644; 4to); Middleburgh, 1660; 4to.) — A Commentary on the 85th Chapter of Isaiah: — Notae ad loca quaedam Novi Testamenti (London, 1661, 8vo) — some Orations and Poems in Latin. More is well known, De litera. de Germania; Hug, La France Protestante, viii. 548 sq.; Bayle, Hist. Dict. s. v. (J. H. W.)

More, Hannah, one of the most brilliant female ornaments of Christian literature, was born at the village of Stapleton, in Gloucestershire, Feb. 2, 1746, and was the daughter of a clergyman. She was educated at Church of England, a man eminent for his classical attainments, at that time employed as a village schoolmaster in charge of a charity school. Some time after the birth of her daughter Hannah she removed to Bristol, where she kept a private school. There were other daughters, and the family soon began to be taken notice of as one in which there was a display of talent that was unusual; so that some exertions were made by persons to whom they were known, and the sisters became early in life established in a school for the education of girls, which continued for many years the most flourishing establishment of its kind in the West of England. More was from the beginning the most remarkable of the group. She wrote verse at a very early age, and though these compositions were highly thought of in the family circle, they were never allowed to go beyond the precincts of their own house. And yet, in ways and by circumstances almost unnoticed, the fame of her literary talent began to spread, and in 1772 she was prevailed upon to publish a pastoral drama, which was entitled The Search after Happiness. It was brought out under the direction of her pastor, Dr. Stonehouse, a learned clergyman of the Church of England. He it was also who introduced Hannah to the great literary. In 1774 she published a regular tragedy on the story of Regulus, and two tales in verse; and her turn being then thought by her friends to incline to the drama, means were taken to obtain an introduction for her to Garrick, by whom she was very kindly received. He, in turn, introduced her to Dr. Johnson, Burke, Sir Joshua Reynolds, and others. In other words, she was considered the best literary society of London. Her manners and conversation confirmed the good impression elicited by her talents, and the position in society originally conceded as a favor was soon acknowledged as a well-established right. During this period of her life she published The Graces (1769), and Falsehood (1779), and other poems. These attempts at dramatic composition, and the consequent connection with the stage, seem to indicate that she was then, in a great measure, if not altogether, a stranger to evangelical views of Christian duty. But the death of David (1779), to whom she had become very much attached, produced a great change in her character. Educated as she had been with a deep impression of the truths of the Christian religion, the life which she now led began to appear to her as unbefitting a creature with the glorious prospects which Christianity opens to man. She therefore determined on forsaking the drama and retiring from the gay circle of fashion and of literature, and even quitted London in order the better to devote herself to the life befitting, as she thought, a child of God and an heir of immortality. She established her residence at a little rural retreat in the vicinity of Bristol, named Cowdip Green, where she enjoyed a freshness of feeling and a sweet mental tranquility to which she had previously been a stranger. In her transitive state she had produced her Sacred Dramas (1782), a publication more favorably received perhaps than her former works. But she finally resolved to devote herself to a treatment of subjects
surer of good results, and to write with careful preparation. She felt obliged to confess, to quote her own words from the Preface of the third volume of her works, that she did not "consider the stage in its present state as being the appropriate one in the formation of a Christian; on which account she thought proper to renounce her dramatic productions in any other light than as mere poems." Having become sensible of the follies of the world and the reigning defects of modern society, she resolved to embody the results of her observations and experience in the form of earnest and solemn admonitions against them. The first in this series of contemplated works was of a didactic nature, and was entitled Essays to Young Ladies. This was almost immediately followed by Thoughts on the Manners of the Great, a little volume which was issued in 1786 anonymously; and the object of which was to expose, in order to amend, the low morality—the loose and licentious principles—of fashionable society. Having excited a considerable degree of interest and curiosity, the work was attributed to the pen of more than one person of official dignity in the Church as well as the State. But the real author was not long discovered, and the éclat which the discovery gave to her name encouraged her to persevere in the course of moral instruction she had contemplated. Almost every successive year brought out some new production from her pen; and such was the power as well as the charms of her eloquent composition that her works were universally applicative, being esteemed more by the vulgar than by those who could appreciate their faults many of them were designed to expose and censure. Thus, immediately after the last-mentioned popular work, appeared An Estimate of the Religion of the fashionable World (1791), and this enjoyed as great a measure of success as its predecessor. To counteract the principles of the French Revolution, which had unsettled every European nation, and introduced a wild and turbulent spirit among some classes even of Great Britain, she conferred an incalculable benefit on her country by publishing, first, Village Politics, by Will Chipp, and next a periodical work, "The Cheap Repository Tracts"—a series of admirable tales of a moral and religious nature for the common people, one of which is the well-known Shepherd of Salisbury Plain. The influence which both these publications had over the popular mind is almost beyond conception. They were circulated by hundreds of thousands in all parts of the United Kingdom, and were more than anything else the means of keeping in mind the case of order and of true religion against the torrent of infidel philosophy which had set in so strongly from France. The next work which came from her pen was entitled Structures on the Modern System of Female Education (1799). Exceptions were taken by some to the "high Calvinistic principles" of this work; but it amounted to little after all, for she was known to do so much good that the opposition soon died out. Testimony was borne to its merits by bishop Porteus, in that he recommended the authoress as a competent person to superintend the education of the young princess Charlotte; and although an appointment, perhaps, it was not a responsible office being held by any lady beneath the ranks of the aristocracy, she showed her fitness for the task by the publication of Hints towards Forming the Character of a Young Princess (1805). After the lapse of some years she published Cathie in Search of a Wife, one of the best novels in respect to principle and moral tendency; and this was followed by Practical Piety (1811), Christian Morals (1812), The Spirit of Prayer (1813), An Essay on the Character and Writings of St. Paul (1815), and Modern Sketches (1819). But though these literary labours demanded much of her time, she yet found a portion for philanthropic labor, and having built a pleasant home and received her sisters there, she devoted herself with them to the people of her vicinity, especially the poor, of whom there were many—it being a mining district—who "had grown up coarse, brutal, ferocious, utterly neglected by their clergy, without any means of education or hopes of improvement" (Perry). Determined to elevate these downtrodden and forlorn people, the three sisters attempted the appalling task of alleviating all suffering and of educating the laboring classes. They devised various schemes of benevolence and usefulness, not the least of which was the erection of schools, which, though at first confined to the children of their immediate surroundings, soon extended their operations over no less than ten parishes where there were no resident clergymen, and in which upwards of 1300 children were thus provided with the benefits of a moral and religious education. Miss Hannah More's numerous writings, which produced her upwards of $150,000, enabled her to do much, but she was by no means dependent upon her own resources. Her high character had impressed itself on her friends and associates, and these freely poured out their treasures for the promotion of the More schemes. Bibles were distributed, prayer-books given away, and instruction provided for all who came to study, whether adult or child. In short, so unremitting were they in their labors and measures that what had been a moral desert was changed into a garden, which brought forth in rich abundance the excellent fruits of wide-spread intelligence, of elevated morality, and genuine religion. But at last age came upon Hannah More, and brought along some of its infirmities. In 1828 she was moved therefore to quit Barleywood, the place in which many years had been spent, and she now took up her abode at Clifton. Here she continued amid a painful and protracted illness until relieved by death on the 7th of September, 1833, surrounded by many to honor her and many also to love her; who looked up to her as one of the great reformers of the manners of English society; one who had asserted very successfully the right of Christianity, or, in other words, the right of the Christian Scriptures to have a larger share than it had been the wont to allow them in forming the character and directing the course of human beings while in this state of their probation. She bequeathed $10,000 for pious and charitable purposes. The best edition of her works is in 11 vols. 16mo (Lond. 1858). See The Memoirs and Correspondence of Hannah More, by William Roberts (Lond. 1834, 4 vols. 8vo; N. Y. 1836, 2 vols. 12mo, abridged in Christian Family Library); Life, by Rev. H. Thompson (Lond. 1868, 9vo); Correspondence of Hannah More with Zachary Macaulay (Lond. 1860); Mrs. Hall's visit to Mrs. Hannah More in Pilgrimage to English Shrines; Lives of Bishop Wilberforce, Perry, Hist. Church of England, 111, 480 sq.; Clissold, Lamps of the Church (Lond. 1868, 12mo), p. 167 sq.; Jamieson, Cyclop. Religious Biog., s. v. ; and the literature appended to the excellent article in Allibone's Dictionary, and in J. L. Mackay, Hist. of Scott. Literature. See also More, Henry, an English Arminian divine and moralist, noted as a leader of that class of English philosophers who arose in the 17th century to excorise the spirit of Calvinism from the English high schools, was born at Grantham, Lincolnshire, Oct. 12, 1614.
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educated at Eton, where, aside from his regular studies, he bestowed much time on the reading of the philosophical works of Aristotle, Julius Scaliger, etc., poring, immature as he was, over the doctrine of predestination. His parents were Calvinists, and they had reared him with like notions, but he early became dissatisfied with that which his mind was not subject to. In 1631 he went to Christ College, Cambridge, and graduated in 1635. More all his years at college was most diligently employed in metaphysical studies. He says himself, "I immersed myself over head and ears in the study of philosophy, promising a most wonderful happiness to myself in it." Disturbed with all other systems, he found his mind only when he came to the writings of the Platonic school; whence, as he tells us, he learned that something better and higher than the knowledge of human things constitutes the supreme happiness of man, and that this is attainable only through that purity of mind and divine illumination which raise man to a union with God. But yet, he adds himself, though the Platonic writings attracted and benefited him, there was "among all the writings of this kind none which so pierced and affected" him "as that golden little book with which Luther in his youth was so wonderfully moved." This book was the Logica Germanica. This book More prized next to the Bible, and studied it until he could say that he was free from all scepticism, and once more truly devoted to Christian interests. He had taken his M.A. in 1639, and had been made also a fellow of his college. With the same unpolished contempt for ceremony, he was thus, as Ripley well says, "a turning after righteousness, as he speaks, as well as a running after knowledge." More now actually came forward to demonstrate with great care the principles both of revealed and natural religion, and to recommend to all at the same time, with the greatest seriousness possible, the practice of morality and virtue; or, rather, what is justly called the Christian or divine life. "It would seem, therefore," adds his biographer, "that Henry More was a man of a special providence, who in those days of freedom, as a light to those that may be fitted or inclined to high speculations, and a general guide to all that want it, how they are to mix the Christian and philosophic genius together, and make them rightly to accord in one common end, viz. the glory of God with the highest felicity and perfection." The depth and originality of his metaphysical theories, and the remarkable combination of great argumentative abilities, extensive learning, and ardent piety with which he set them forth, occasioned his being looked up to as a person of an extraordinary character by the greatest and best of his contemporaries. Indeed, he himself admitted, with frankness and simplicity natural to his temper, that the talents and dispositions lavished upon him were such as brought him into singular responsibilities; that, to adopt his own expression, he had "as a fiery arrow been shot into the world, and he hoped that it had hit the mark." After his election to a fellowship by his college he took charge of several pupils, some of them persons of rank, whose studies he directed with great fidelity and application—his management of them being distinguished from that of ordinary tutors chiefly by unusual gentleness, and by the deep tone of piety with which he always surrounded them. He also held the opinion that "the exercise of love and goodness, of humanity and brotherly kindness, of prudence and discretion, of unfeigned religion and devotion, in the plain and undoubted duties thereof, is to the truly regenerate soul, a far greater pleasure than all the fine speculations imaginable." It was life, not notions, which he chiefly valued; and he preferred a "single-heartedness of temper beyond any theories. He had no ambition to play the part of a leader in society, and steadily declined every attack Calvar him to make. He was content in the youthful circle which he gathered about himself as private tutor, and preferred to address the masses by his pen. The deanship of Christ Church in Dublin, with the provostship of Trinity College, and also the deanship of St. Patrick's, were proposed for his acceptance, as the standard of the two bishops when a vacancy should occur; but he could not be persuaded to accept these preferments. It is said that after the failure of these attempts, a very good English bishopric was procured for him, and that his friends had actually brought him, on some pretence or other, as far as Whitehall, designing to introduce him to the king to kiss the hands of his royal master for the appointment; but when More understood on what business he had been brought thither, nothing could induce him to enter the royal grounds. Once, late in life (1670), he accepted a prebend in the cathedral of Dublin, however, but only for the benefit of a charity with the view of serving his friend, Dr. Fowler, afterwards bishop of that diocese, into whose hands, with the chancellor's permission, he resigned it, refusing at the same time repayment of the expenses he had incurred. In the same manner, he for a short time kept the rectory of St. Peter's, in Lincoln, which his father had purchased for him, and then presented it to several friends in succession. He had the satisfaction of providing in this way for his friend, Dr. Worthington, when that accomplished divine, in common with many other clergymen, lost his church in the fire of London. When the bishop of his college fell vacant, More was proposed to him, in preference to a worthy, as a piece of preferment likely, if any could do so, to suit his wishes; he declined it as he had done every thing else, "passing otherwise his time within those private walls, it may be as great a philosopher, physician, and divine as ever did or will hereafter visit them." In fact, he believed that by a life of contemplation, and by laying the results of it before the world in his writings, he followed the course appointed him by Providence as best suited to his disposition and abilities, and likely to be serviceable to that and succeeding generations. Yet so humble were his notions of what he was capable of doing by himself that even in his letters, which are in earnest pursuit of those august theories which filled his mind, that he would say he "had lived a harmless and childlike life in the world." His works, he remarked to a person who was speaking in commendation of them, "were such as might please some solitary men that loved their Creator." In his later years Dr. More was sorely tried by the separation of his friend and former pupil, lady Conway, from the communion of the Church which was his ideal in the form "as it existed before the times of disturbance—the Church of the Reformation and of Hooker." To popery in every form he was violently opposed, as is evinced by a work of his on the True Idea of Antichristianism (see below), and also to the sects he was opposed: "Both his reason and his love of quietness and order were opposed to what he considered the excesses of Puritanism—the dismal spectacle of an infinitesimal sect of schismatics." Yet it should not be thought that More loved the ecclesiastical organization of England rather than the cause of Christ. "His main concern," says his biographer, "is that neither one order of the Church government nor another usurp the place which only religion itself should hold. He is for the 'naked truth of Christianity,' and nothing more; he will not, indeed, as he said to a friend, be called a Puritan. Such was his liberality, and yet he sought earnestly to recall lady Conway to the Church communion. She had been a favorite of his in her girlish
days, and much of his time he had passed at Ragley, in Warwickshire, her country-seat after marriage to lord Conway. She was a person of enthusiastic piety and great accomplishments, and by her More and his opinions the Ragley ladies been held in high estimation. Indeed, her husband is said to have been hardly less enthusiastic, and to have treasured everything of More's "with as much reverence as if it were Socrates's." Among such friends it was but natural that More should frequently pass his time, and it was among the shades of Ragley that he began some of his writings, among them his Conjectura Cubilascica, his Philosophia Teutonica Censura, and his Divine Dialogues (see below). He often counselled with lady Conway, and is believed to have been urged into authorship by her. She was particularly attracted by his mystical studies. Her consultations with him ultimately led her to turn aside and make her life one of most intense mystical devotion. She thus came to admire the patient quietude of the Quakers, as well as the opinions of that sect, at that time flushed with all the fervor attendant on novelty, persecution, and success, and finally she was induced to join them. Perhaps the doctor was conscious that his own religious views, characterized as they are by a degree of subjectiveness which unifies them for general reception (when eagerly adopted by a person of her peculiar temperament, not fortified by the counteraction of those healthier and more robust attainments which prevented any very evil consequence) was, in fact, the very event that paved the way to this unfortunate result. At all events, he received the account of it with unfettered affliuion, and labored many years with all the earnestness of a friendly to reclaim the fair prospecte for the Church establishment of which he was a most devout adherent. He was thus led into a controversy with William Penn, both by writing and conversation. An admirable letter on Baptism and the Lord's Supper, addressed on this occasion to Penn, is printed in the appendix to his life. He encountered also George Fox, and has left a description of the interview on his own feelings little flattering to that ill-used religious enthusiast. More failed to reconvert his pupil, but he retained her friendship. He continued to spend much of his time, as before, at Ragley "and its woods," and there composed several of his books at lady Conway's "own desire and instigation." After her death he drew her portrait, and it has been said that the rigid Quaker would see everything they could wish in it, and yet the soberest Christian be entirely satisfied with it." At Ragley, More formed several valuable acquaintances; of these we shall come to speak hereafter. But it is only there that he was surrounded by all that was "paradise, as he called his home at Christ College, he lived very much alone. Yet if he thus kept himself retired from the world, this life of solitude greatly stimulated his productivity as an author.

More began authorship in 1560 by the publication of his Psychosost, or the First Part of the Song of the Soul, "An Epitome of the Platonic Dialogues of Life" (reprinted in 1647, and, together with some additional pieces, published under the title of Philosophical Poems). It was a most singular effort in the literary line, for it seeks to turn metaphysics into poetry. It is an early attempt on his part to express in verse the Platonic principles which he afterwards so clearly and forcibly expressed in prose. These poems are now hardly known. His first prose work was published in 1562—Antidote against Atheism (new ed. 1565; also in coll. of philo. writings, 1602). In the following year he sent forth Conjectura Cubilascica, or Attempt to Interpret the first three Chapters of Genesis in a Three-fold Manner—literal, philosophical, and mystical, or directly moral. His next work of importance appeared in 1569, being an essay on the Immortality of the Soul (also 1662), accompanied by a valuable preface on the general subject of his philosophy. The leading principle of More's ethical system is that "moral goodness is simple and absolute, and that right reason is the judge of its nature, essence, and truth; but its attractiveness is dimmed by a species of enigma, anima facultate, not unlike the moral sense of later writers. Therefore all moral goodness is properly termed intellectual and divine. To affect this as supreme gives supreme felicity. By the aid of reason we state the axioms or principles of ethics in definite propositions, and derive from the special laws of nature, morality. In his philosophical views More espouses Descartes in the main, stating at great length and with much minuteness the doctrine of innate ideas, and defending it against misconceptions and objections. He qualifies Descartes's opinion that the soul has its seat in the plexus ganglii, and contends for the extension or diffusion of the soul, at the same time arguing that this does not involve its discerptibility. He contends at times for the reality of space as an entity independent of God, and again makes space to be dependent on God (anticipating the argument of Samuel Clarke). He argues the existence of God from the moral nature of man. He also ably defends the doctrine of free-will as "the basis of morality." "Against the theological Necessitarians, who deny contingency, More argues clearly that God himself can alone know what events are necessary and what contingent. Prescience of such events either implies a contradiction or not. But to suppose a contradiction merely is to see that they are not of the divine. Contradictory objects cannot come within the sphere of the divine omniscience. And if there is no contradiction, we may recognise in this very fact that there is no inconsistency betwixt the divine prescience and free-will. Either way no solid argument can be drawn against moral liberty from the idea of divine prescience. Again, the whole force of the objections as to the will always following what appears for the moment best, More supposed to be met by the simple experience that the good we know we frequently do not do. Our works are not determined by our knowledge of what is best. We may have fine ideas of virtue, and yet never put them in practice. Our freedom in this sense is only real; and it is the very object of morality to bring the idea and the will into union, and so enlighten the one and discipline the other that they may attain to the highest good." Hobbes is said to have been "very hostile" to More's philosophical and theological views, and to have declared that if his own philosophy was not true, he knew none that he should sooner like than Henry More's, of Cambridge." In 1660, finally, More came out again, and this time with one of the ablest productions we have from his pen, being an essay of the Mysteries of the Mosaic Code, "written after an illness in which he had vowed, if spared, to write a book demonstrative of the truth of the Christian religion—so far as concerns the person and offices of Christ, he would attempt to construct the Christian theology after those subjective ethical relations and beliefs which were taught by Plato and Plutarch, at the same time showing the pastoral force of these ideas in the Christian history—to the confusion of fanatics and infidels alike." He here reverently discusses the incarnation of Christ in all its bearings, and illustrates it with many curious and interesting thoughts derived from philosophy and history. Notwithstanding the Platonic dress in which he has so loyally clothed his thought, More holds firmly and expounds reverently and lovingly all the great doctrines of Christianity. He protests most energetically against the tendency to spiritualize away the reality of the Gospel history. "That the human person of Christ," he says, "is not to be laid aside is evident from the whole tenor of the scriptures and the Hebrews. For he that there is said to be a high-priest forever is that very man who was crucified on the cross at Jerusalem." Again he says, "I have with earnestness and endeavor, and with undeniable clearness of
testimony from reason and Scripture, demonstrated the truth and necessity of both Christ within and Christ without." It would appear that he did not altogether relish the phrase "imputative righteousness," yet his view of justification was not really that of other divines of the period; but he was perhaps fonder of laying stress upon this, that "the end of the Gospel was to renovate the spirits of men in true and real inherent righteousness and holiness," and he spoke of the phrase in question as a "great scandal and effectual countrypilot against the power of the Gospel, the nullifying and despising of moral honesty by those that are great zealots and high pretenders of religion." "For what an easy thing it is," he exclaims, "for a man to fancy himself an Israelite, and then to circumvent his honest neighbors under the notion of Egyptians." As for the Roman Catholic Church, he says that the Church "naturally tends to the betraying of souls to eternal destruction;" but adds, nevertheless, "not that it is impossible for me (who cannot infallibly demonstrate to myself that all who lived under paganism are damned) to imagine that all who have gone under the name of papists have tumbled down into hell." The Mystery of Godliness enjoyed great popularity, and so did his In-qui-et into the Mystery of Iniquity, a work directed chiefly against popery. But of all his writings, the only one which can be said to have retained any lasting popularity, or to be commendable to the modern reader is his Divine Dialogues, which appeared during the last year of his life, in 1668, containing "Disquisitions concerning the Attributes and Providence of God." This is pronounced by Tulloch the period which "may be said to mark the apex of More's intellectual activity." Of the book itself, Dr. Blair speaks in his lectures on rhetoric (lect. xxxvi) as "one of the most remarkable in the English language." "Though the style," he adds, "be now in some measure obsolete, and the speakers be marked with the academic stiffness of those times, yet the dialogue is animated by a variety of character and a sprightliness of conversation beyond what are commonly met with in writings of this kind." What is recounted in the Dia-logues under the name of Bathymus is believed to be his own peculiar experience, and gives an admirable picture of his clear, confiding, and enthusiastic spirit. The third dialogue is regarded as the best, for it is strikingly illustrative of the dreamy ideal enthusiasm with which the author (in the latter part) pursues his inquiries. The Divine Dialogues are certainly, upon the whole, the most interesting and readable of all of More's works. They possess, moreover, the advantage of condensing his general views on philosophy and religion. More's authorship continued far beyond this time (to 1683), thirty-two years after his death, and he composed after this his Manual of Metaphysics (1671, 4to), and attacked both Jacob Böhme (in Philosophica Teutonica Censura [1670]), and Spinoza (Dua-rum praecipuarum Aethem Spinosiani columnarum subserio [1672]) in elaborate treatises. But the elasticity and temper of his philosophical genius are less buoyant in these efforts. His Metaphysics," says Tulloch, "elaborate though they be, are in the main only a systematic and somewhat desultory expansion of views regarding the nature and proof of incorporeal substances, which he had already more than once expressed; while his cabalistical and prophetic studies have acquired a stronger hold of his mind." Within the next ten years he issued no fewer than five publications taken up with mystical subjects—some of them of the most curious technical character—including a Cabal-istic Catechism. Two of these writings are addressed to John Knorr (q. v.), the learned German Orien-talist, who was the first to call attention to the more obscure and less familiar parts of the history of life which More himself; and in this way to the person and life of that great Jesuit of which he had spent all his time—What is good? and What is true?—were apparently as fresh and important with him at the end as at the beginning. He frequently in his last days expressed the hope that when he was called out of the present life his writings would
be of use to the Church of God and to the world. Shortly
before his death he expressed his view of what
awaited him by repeating the first words of Cicero's
famous exclamation, "O praeculum illum diei, etc.;
intimating, as he had also done before, his conviction
that at his release from this painful world he would be
admitted to converse with blessed and congenial spiri-
tuals, such as "salutati illum mortua." For, as he had, in
1671, 1677, and 1679, in a variety of his philosophical
writings in 1672, folio (4th ed. 1712); his theological
works in 1675, folio. An analytical catalogue of all his
works may be found in Cattermole's Literature of the
Church of England, and also in Tulloch's Rat. Theology,
from which we extract this view of More as a writer:
"More, more than Cutworth, repeats himself, adding
prefaces and corrigenda, and even adds with new zeal
written, and returning again and again upon the same
track of thought. The germ, in fact, of most of his
speculations may be traced in his early Philosophical
Poems. His genius in one sense was singularly fecund.
Work after work sprang with easy luxuriance from his
pen. But his writings do not exhibit any close system,
or growth of ideas, unfolding themselves gradually, and
maturing to a more comprehensive rationality.
This lack of method is more or less characteristic of the
school. Not only so, in his later productions there is
rather a decay than an increase and enrichment of the
character. He enters in with all the freshness of his
cabalistical studies, of his discovery of Cartesianism in
the first chapters of Genesis, and his favorite notion of
all true philosophers descending from Moses through
Pythagoras and Plato; and, still more, to touch his pro-
phetical theories—the divine science which he finds in
the dream of Ezekiel or the visions of the Apocalypse
would be labor thrown away, unless to illustrate the
weakness of human genius, or the singular absurdities
which beset the progress of knowledge, even in its most
favorable stages. The supposition that all higher wis-
dom and speculation were derived originally from Mo-
ese and the first chapters of Genesis is rather a spec-
atory both of the truth of Scripture and the results of
philosophy to make out this traditional connection,
was widely prevalent in the 17th century. It was
warmly supported and elaborately argued by some of
the most acute and learned intellects. Both Cutworth
and More profoundly believed in this combination.
But this was only one of many instances of their lack
of critical and historical judgment. Historical criticism,
in the modern sense, was not even then dreamed of; and
it is needless to consider forgotten delusions which have
perished, rather with the common growth of reason than
by the force of any special genius or discovery" (ii, 351-
358). More's work as a whole is admirably written,
Opera Omnia (1679); Ward, Life of Henry More (Lond.
1710, 8vo); Burnet, Hist. of his own Times; Tulloch,
Rational Theol. and Christian Philos. in England in the
17th Century (Lond. 1872, 2 vols. 8vo), ii, 503-409; Mul-
ingur, Cambridge Characters in the 17th Century
(Lond. 1667, 8vo), ch. iv; Temperman, Hist. Phil., p. 902,
321; Morell, Hist. Mod. Philos, p. 208, 211 sq.; Stought-
to Lit. (see Index in vol. ii, Harper's edition); Enfield,
Hist. Phil. bk. viii, ch. iii, sec. 3; Theodore Parker, in
Christian Examiner, vol. xxvi, art. i, 48 sq.; Ret-
rospective Rev., vol. v (1827).

More, Sir Thomas, the noted chancellor of King
Henry VIII of England, celebrated for the part he
played in the political and ecclesiastical history of his
country and for the philosophical views he espoused,
was the son of Sir John More, one of the justices of the
court of Common Pleas. The year of his birth has not
been fixed with precision; some say 1480 (some say 1479,
others again 1484), and was educated at St. Anthony's School in Threadneedle Street
about until his fifteenth year, when he was placed,
according to the custom of the times, in the house of
cardinal Morton, archbishop of Canterbury, where he
became known to Colet, dean of St. Paul's, who used to
say "there was but one wit in England, and that was young
Thomas More." In 1497 More went to Oxford. He had rooms in St. Mary's Hall, but carried on his studies at Canterbury College (afterwards Christ Church). Here he became intimately acquainted with Erasmus, who resided there during the greater part of 1497 and 1498, and formed a friendship which continued during life. It was also at Oxford that More composed the greater number of his English poems, which, though deficient in his native idiom, were commended by both Johnson and others as models of English literature. After More left Oxford he prosecuted the study of the law, and soon acquired great celebrity for his legal knowledge. He was appointed reader at Furnival's Inn, where he delivered lectures on law for three years; and about the same time he also wrote The Book of Good Women. He then went over the Old Jewry, on the west of St. Augustine, De Cividate Dei. It must be remembered that religion, morals, and law were then taught together without distinction; yet More, in his lectures, did not so much discuss the points of divinity as the precepts of moral philosophy and history. It is, however, well known that More also did delight to touch on questions of theology, for he was always fond of it, and for some time thought of taking orders. "He manifested," says Mackintosh, "a predilection for monastic life, and is said to have practiced some of those austerities and self-inflections which prevail among the ghoosem and ascetics of the monastic life, in Yeolombe, and was resolved indeed at one time to turn monk, and actually became a lay-brother of the Carthusian convent (the Charter-House) in London, where he is said to have passed several years. But he finally relinquished the ecclesiastical life, influenced perhaps by the general corruption of the priory orders, or, as Erasmus has it, he preferred to be a chaste husband rather than an impure priest. More was called to the bar, though at what time is uncertain. He appears to have acquired an extensive practice. He came to be generally regarded as one of the most eloquent speakers of his day; indeed, he was called in the year of the great tower of the latter part of the reign of Henry VII that it is said that there was no case of consequence before any court of law in which he was not engaged as counsel. About 1502 he first entered upon public office. He was then made an under-sheriff of London, an office at that time of great legal responsibility. Only two years later he was elected to Parliament, in which he opposed a subsidy which had been demanded by Henry VII for the marriage of his eldest daughter. In consequence of this opposition More incurred the displeasure of Henry VII, a prince who never forgave an injury; and had not the king died sooner, More would have been ordered to leave the country. Notwithstanding all opposition at court, More flourished, and gained constantly in reputation and friends. His graceful and varied learning was, as it was with sprightly, inexhaustible wit, so that Erasmus could write of him that "with More you might imagine yourself in the Academy of Plato," no doubt contributed in a large measure to his rapid advancement. "His professional practice became so considerable," says Mackintosh, "that about the accession of Henry VIII (1509) it produced £400 a year, probably equivalent to an annual income of £3000 in the present day." With the accession of Henry VIII to the English throne More's most auspicious days began. He became a favorite of his royal master, always so quick to detect in his surroundings whatever and whoever was likely to prove serviceable to him. King "Harry" remarked More's talents, and not only gladly consulted him in every state, but also sought him as the companion of his amusements and comforts. Erasmus, on the score of Emanus, the circle there collected must have been one of the most brilliant and engaging that the world has ever seen, and it was adorned by virtues which to other associations, high in intellect, have often been wanting. More was appointed to several important civil offices, and even employed as envoy on foreign missions. Thus, in 1514, he was sent to Flanders, to secure favors from the prince afterwards known as Charles V. He was also employed by his king on various public missions to France, and so interested did Henry VIII become in More that he ordered cardinal Wolsey, then his chancellor, to engage More in the service of the court. Accordingly More was made treasurer of the exchequer in 1520, and not only accepted the position, but so admirably performed his public functions, but also grew in popularity with the courtiers and the king, that it is said on account of his sweet temper and great conversational power. The king frequently met More, and enjoyed many hours with him, not only socially, but intellectually. Indeed, in 1521, when King Harry was working up his reply to the German Reformer, More assisted his monarch with his eloquent and not uncharacteristic Protestant effort into a proper method. It was published in 1521, under the title of Assertio septem sacramentorum adversus M. Lutherum, etc., and in 1520 More himself published Responsio ad comitit M. Lutheri comenta in Henricum regem Angliae. "In this Answer to Luther," says Attorney, "More has acquitted himself so as to throw out the greatest heap of nasty language that perhaps ever was put together; and that the book throughout is nothing but downright ribaldry, without a grain of reason to support it, and gave to the author no other reputation but that of having the best knack of making the devil dance in Latin, etc. The like censure do his English tracts against Tindal, Barnes, etc., deserve." Epistola Correspondence, ii, 452. And though this criticism is rather rash, it was yet in a large measure deserved (comp., however, More's Apology, in which he denies these charges of overseas against himself). In 1529 More was chosen speaker of the House of Commons, and now entered upon a career in which for a time he alienated both his royal master and the chancellor. The cardinal had taken the liberty of asking a greater subsidy for the king than he was entitled to, and when he declined to be generally lavish in his expenditures for the crown, as well as very unmindful of the ancient liberties and privileges of the house. More valiantly defended the people's cause, and hesitated not to speak out, though it endangered his popularity with the king. Indeed, More had never received himself as to the extent of his favor with the king, though his friend Erasmus had dared to assert that "the king could scarcely ever suffer the philosopher to quit him," and though Henry visited him uninvited at Chelsea, and walked with him by the hour in his garden, "holding his arm about his neck." More had a true insight into Henry's character, and clearly revealed this in an answer to a suggestion when comparing his son-in-law, Roper, on the king's favor: "If my head would win him a castle in France, when there was war between us, it should not fail to go." More's faithfulness, was, however, more lasting in More's case than it was wont to be, for he clung to him notwithstanding this, and only afterwards, after having been made more extraordinary as he was a layman, and it was wont to be the custom to invest an ecclesiastic with the office of lord chancellor. But it was afterwards revealed why this apparent warmth and fervor. Henry had simply advanced More to the chancellorship with the express design ad instigation of Erasmus, and marriage with Anne Boleyn, and no sooner had he been elevated to the high chancellorship than the king pressed him strongly for his opinion on the subject. But More was sincerely attached to the Roman Catholic Church; he looked with a certain degree of horror upon a project which was denounced by the pontifical head of
English Chancellor's Costume in Sir Thomas More's time.

the Church, and therefore begged Henry to excuse him from giving an opinion. This was granted for a time; but as it was evident that Henry had determined to effect the divorce, and would soon require the active cooperation of his chancellor, More, who determined not to be a party to the transaction, finally asked and obtained permission to retire from the office, May 16, 1529. From this time Henry, who never seems to have recollected any former friendship when his purposes were in the least degree thwarted, appears to have resolved upon the destruction of his old favorite. Anne Boleyn's coronation being fixed for May 8, 1533, all fair means were used to win him over; and when these proved ineffectual, recourse was had to threats and terrors. More was included in the bill of attainder which was passed against Elizabeth Barton, the celebrated nun of Kent, and her accomplices for treasonable practices, on the ground that he had encouraged Elizabeth; but his innocence in the case was made so clear that his name had to be withdrawn from the bill of accusation. He was then accused of other crimes, but with the same effect. Yet the court party soon found an opportunity of gratifying their vindictive master. By a law passed in the session of 1533-34 it was made high-treason, by writing, print, deed, or act, to do anything to the prejudice, &c., of the king's lawful marriage with queen Anne; and it was also provided that all persons should take an oath to maintain the whole contents of the statute. At the end of the session commissioners were appointed to administer the oath, and on April 15, 1534, More was summoned before them to take it. This More declined doing, but at the same time offered to swear that he would maintain the order of succession to the throne as established by Parliament. In consequence of his refusing to take this oath, More was committed to the Tower; and in the same year two statutes were passed to attain More and Fisher [see FISHER, JOHN] of misprision of treason, with the punishment of imprisonment and loss of goods. More remained in prison for thirteen months, during which time several efforts were made to induce him to take the oath, and also to subscribe to the king's ecclesiastical supremacy. His reputation and credit being very great in the kingdom, and much being apprehended from his conduct at that critical juncture, all arguments that could be devised were alleged to him by archbishop Cranmer and others to persuade him to a compliance, and many fair promises were made from the king to induce him thereto; but, as nothing could prevail, he was finally brought to trial for high-treason. He appears to have been indicted under the statute elucidated above, which made it treason to do any thing to the prejudice of Henry's lawful marriage with queen Anne, and also for refusing to admit the king's ecclesiastical supremacy; and although his evidence against him completely failed, he was found guilty and condemned to death. He was beheaded July 6, 1535, and met his fate with intrepidity and even cheerfulness. In the words of Addison: "The innocent mirth which had been so conspicuous in his life did not forsake him to the last. When he laid his head on the block, he desired the executioner to wait until he had removed his beard, 'for that had never offended his highness.' He did not look upon the severing of his head from his body as a circumstance which ought to produce any change in the disposition of his mind; and as he died in a fit of laughter, and ended his immortal days 'with any unusual degree of sorrow and concern improper' (Spectator, No. 349). His body was first interred in the Tower, but was afterwards begged and obtained by his daughter, Margaret Roper, and deposited in the chancel of the church at Chelsea, where a monument, with an inscription written by himself, had been soon the body before erected, and is still to be seen. His head was placed on London Bridge, but was taken down and preserved also by his daughter in a vault belonging to the Roper family, under a chapel adjoining St. Dunstan's church in Canterbury. The story of Margaret's tenderness and devotion to her father should live as long as the English language endures.

More was the author of many and various works, which were mostly in defence of Romanism, and directed against the revolutionary tendencies of the Church of his day. They have no value now as literary productions. There is, however, one work of his which deserves special notice. It is entitled De optimo rei publicae statu deque nova insula Utopia (Lovamni, 1516, 4to), the first communist writing by an English author. It criticises the English government and European politics, and is an account of an imaginary commonwealth on the island of Utopia, feigned to have been discovered and seen, by a certain gentleman named Rabelais, and from whom More learns the tale. Society is represented there as an ideal system, in which opinions are expressed with great boldness and originality, and especially favorable to freedom of inquiry even in religion. In it all its members would labor for the public good, all being equally obliged to contrive, and the only difference being in the nature of the labor; all its members would thus be on a footing of absolute equality, all property be in common, all forms of religion perfectly free, etc. "Many questions of the highest importance to the citizens," says Lieber, "are discussed in a spirit far in advance of anything we have in the United States. He requires every man to perform a certain amount of work, from his conscience, which was a thing absolutely unknown then, and for centuries afterwards" (Political Ethics, pt. i, p. 382). Of the work as a whole, lord Campbell says that "since the time of Plato there had been no composition given to the world which, for imagination, for philosophical discrimination of seen and unseen, and for felicity of expression, could be compared to the Utopia" (Lives of the Lord Chancellors; Life of Sir Thomas More). Hallam pronounces it "the only work of genius that England can boast in this age" (Lit. Hist. of Europe [4th ed. 1854], p. 276). Yet, though Sir Thomas advocated such lofty principles in his Utopia, he must be admitted that he was not himself altogether free from the religious bias of the times, being not only a most strenuous advocate of the power of the pope, but also a vehement opponent and persecutor of heretics. It is true Erasmus cites as proof of More's clemency "that he did confess that no man was a heretic who held against the liturgy for these pestilent dogmas;" but Froude contradicts this statement, and implicates Sir Thomas in the persecutions for conscience' sake. There is, however, a solemn declaration by the chancellor himself in his Apology (published in 1588), in which he expressly denies that he was guilty of any cruel treatment of the heretics. It was never contradicted in his own time, and there-
MOREA

fore should be well considered before Froude's statement is accepted. If now, from his works, we turn to the personal character of Thomas More, we find that he is generally acknowledged to have been, "for justice, contempt of money, humility, and a true generosity of mind, an example to the age in which he lived." His Christian temper, too, we may add, was such as made him an honor to the Christian cause in general. It is true he declared on the scaffold that he died in and for the faith of the Church of Rome, but any Church might have wished him theirs; and therefore that Church has placed him, not without reason, among the brightest of her martyrs. "More," says bishop Burnet, "was the glory of his age; and his advancement was the king's honour and happiness to whom he was his own human philosopher. He thought the cause of the king's divorce was just, and as long as it was prosecuted at the court of Rome, so long he favored it; but when he saw that a breach with that court was likely to follow, he left the post he was in with a superior greatness of mind. It was a fall great enough to retire from that into a private state of life, but the carrying matters so far against him as the king did was one of the justest reproaches of that reign. More's superstition seems indeed contemptible, but the constancy of his mind was truly wonderful" (Hist. Reformation, ii. 109). A British writer of the first rank, and who thus summarizes the "Toleration and liveliness of his sayings, his sweet temper and affectionate disposition, his blameless life, his learning and probity, combine to make a union of perfect simplicity with moral and intellectual greatness which will forever endear his memory to his countrymen of every sect and party." The English works of Sir Thomas More were collected and published at London in 1557, and his Latin works at Louvain in 1556. His letters to Erasmus areprinted in the collection of Eras- mus's letters published at London in 1642. His Utopia, which has been translated into many European languages, and has had a world-wide circulation, was given an English dress by Byromyn (London, 1551), by bishop Burnet, and more recently by Arthur Cayley (London, 1806). The Life of Sir Thomas More has been written by his son-in-law, Roper, who married his favorite daughter Margaret (London, 1520); by his great-grandson, T. More (1625); by Hoddesden (London, 1650); by James Merewether (1650); and by Sir James Mackintosh, in Lives of Eminent British Statesmen, published in Dr. Lardner's Cabinet Cyclopaedia, and in Miscell. Works (London, 1854, 18mo), i. 898 sq. See also lord Campbell, Lives of the Lord Chancellors: Froude, Hist. of Eng. vol. ii. ch. ix, reviewed in North American Review, 190, 191; Burnet, History of the Reformation, 197; Foreword, Eccles. Bk., 19 sq.; Soames, Reformed Ch. of Eng. vol. i and ii; Macaulay, Crit. and Hist. Essays, i. 543; Seebohm, The Oxford Reformers of 1498 (London, 1869); Edinburgh Rev. xiv. 860; Westminster Rev. xi. 190; Foreign Rev. v. 891; Retrospective Rev. (1822), v. 293; North American Rev. v. 191; lxvi. 272; National Qu. Rev. June, 1863, art. iii.

MORDEA. See GRECIA, KINGDOM OF.

MOREA. Gabriel François, a French prelate, was born at Paris Sept. 24, 1721. Descended from a lawyer's family, he became council-scribe in the Parliament of Paris, and was in 1737 provided with a sinecure canonship in the metropolitan church, but rapidly rose to distinction, and in 1759 was made bishop of Venetia. In 1758 he was transferred to the see of Macon. After the concordat of 1801 he obtained the bishopric of Grenoble, and was made cardinal at the council of Con- sul (Napoleon Bonaparte) esteemed him highly, and demanded from the pope the cardinal's hat for him. His literary remaines, however, are scanty, consisting mainly of a few funeral sermons on distinguished individuals, viz. Oratio funebrae de Ferdinando VI et Marie de Por- tugal, roi et reine d'Espagne (1780), and Oratio funebrae de M. le Duc de Bourgogne (1761). See Hoefer, Neum. Biog. Générale, xxxvi, 479.

MOREAU, Jean, a French theologian, was born at Leval near the opening of the 16th century. He was educated in the University of Paris, and about 1540 was appointed professor of theology at the University of Paris. He next became canon at the cathedral of Meaux. He died about 1584. His work, Nomenclatura seu Legenda aurae pontificum Cenomanensis, ab anno Verbi incarnati 902 usque ad annum 1572, is still preserved.

MOREAU, Macê, a French martyr to Protestant Christianity, was born in the first half of the 16th century, and flourished at Troyes, in Champagne. He was reared in the Roman Catholic faith, but about 1547 accepted the Reformed faith, and went to Geneva to study theology. In 1550 he returned to France, going about the country distributing tracts that might turn men's attention from this world's affairs to spiritual things. While at Troyes he was entrapped by Romanists, and after a short imprisonment brought to trial before the Inquisition, and condemned to death at the stake unless he should recant. This he refused to do; and he continued steadfast even at the stake, "until he was smothered by the flames, and his voice on earth forever hushed." See Hurst, Martyrs to the True Cause (N. Y., 1872, 18mo), p. 111.

Môreh (Heb. מְרֶה, an archer, as in 1 Sam. xxxi, 3, etc., or teaching, as in Is. ix, 14), an old title that appears in the designation of two localities of central Palestine.

2. Apparently a Canaanite (perhaps a chief, like Maman), B.C. 800, owning or inhabiting the region south of Shechem, from whom the grove (הֵרֶך, oak [also in the plur.], Auth. Vers. "plain") of Moreh derived its name as early as the time of Abraham, who made this his first tarrying-place in the land (Gen. xii, 6, where the Sept. has יִרְכָּה יִרְכָּה יִרְכָּה יִרְכָּה יִרְכָּה יִרְכָּה יִרְכָּה יִרְכָּה יִרְכָּה יִרְכָּה יִרְכָּה יִרְכָּה יִרְכָּה יִרְכָּה יִרְכָּה יִרְכָּה יִרְכָּה יִרְכָּה יִרְכָּה יִרְכָּה יִרְכָּה יִרְכָּה יִרְכָּה יִרְכָּה יִרְכָּה יִרְכָּה יִרְכָּה יִרְכָּה יִרְכָּה יִרְכָּה יִרְכָּה יִרְכָּה יִרְכָּה יִרְכָּה יִרְכָּh, Vulg. concilia illustris), a designation that continued till the exode (Deut. xi, 20, Sept. יִרְכָּה יִרְכָּה יִרְכָּה יִרְכָּה יִרְכָּה יִרְכָּh, Vulg. rualis tendens et latens prope)—"the first of that long succession of sacred and venerable trees which dignified the chief places of Palestine, and formed not the least interesting link in the chain which so indissolubly united the land to the history of the nation. See OAK. Here Jehovah 'appeared to' Abraham, who here built the first of the 250 temple altars that may be found in the site of Abraham built altars, Isaac dug wells, Jacob erected stones) which marked the various spots of his residence in the Promised Land, and dedicated it to Jehovah, who appeared (מְרֶה, again, as if a play upon the name of the place) unto him" (Gen. xii, 7). It was at the 'place of Shechem' (ver. 6), close to (מְרֶה) the mountains of Ebai and Gerizim (Deut. xi, 30), where the Samar. Cod. adds 'over against Shechem.' Erasmi, l. 26 perhaps contains a play on the name Moreh—'that foolish people (הֵרֶךָה יִרְכָּה יִרְכָּה יִרְכָּה יִרְכָּה יִרְכָּה יִרְכָּה יִרְכָּה יִרְכָּה יִרְכָּh) who dwell in Si- chem.' If the pun existed in the Hebrew text, it may have been between Shechem and Sichor (drunken). A trace of this ancient name, curiously reappearing after many centuries, is probably to be found in Morthia, which seems to be a corruption of one of the names of Neapolis, i.e. Shechem, and by Pliny and Josephus as Mamortha or Mubortha (Ireland, Diss., III, § 8). The latter states (War, iv, 8, 1) that 'it was the name by which the place was called by the country people' (ἐπισκόποι), who thus kept alive the ancient appellation, as just as the peasants of Hebron did that of Kirjath-sepher to the date of Sir John Mandeville's visit." From the notices given, the grove of Moreh appears to have been a forest occupying the ridge afterwards known as the mountains of Ephraim. (The treatise of Chr. J. Grabener, De Allo Morod, Lips., 1737, vul. 1, is valueles.)

2. An eminence (hill of Moreh, מְרֶה יִרְכָּה יִרְכָּה יִרְכָּה יִרְכָּה יִרְכָּה יִרְכָּה יִרְכָּh, i. c.
teacher's hill; Sept. βουδόν τοῦ Ἀρμοῦ τ. Ῥ.Παθενο- 
Στεφανοῦ, Vulg. collis excelsum) in the valley of Jezreel, 
on the north side of the well of Harod, near which the 
Ancient Hebrews built a city called Beth-shan (Judg. vii, 1); probably identical with that known as Little Hermon, the modern Jebel ed-Dubay (see Ber- 
theau, Comment, ad loc.), or, rather, one of the lower 
southern spurs of this mountain (where ruins are still 
existent), since it is itself too lofty (1809 feet, Van de 
Velde loc. cit.). It was with the military genius of Gibeon 
(Judg. vii, 1) that the ancient Hebrews were connected. 
It is a bare gray ridge parallel to Mount Gilboa on the 
north, and between them lay the battle-field. No doubt 
—although the fact is not mentioned—the enemy kept 
near the foot of Mount Moreh, for the sake of some 
spring or springs which issued from its base, as the Ain- 
Cherith of Jer. iii, 18. It was near here, where the 
men of Judah urged him to disregard his creed and 
abjure his creed, and Feb. 16, 1559, was declared a her-
etic, expelled from the Church, and surrendered to the 
secular power. Four days later he was found dead 
in the Conciergerie—rumor reported poisoned. Like 
the condemned dying in prison, his body was buried 
the day following; but by order of the procurer-
general it was disinterred, brought back to the Con-
ciergerie, carried in a rubbish-cart to the area before 
the church of Notre Dame, and publicly burned, Feb. 
27, 1559.

Morel, Robert, a French Benedictine monk, was 
born in 1565 at La Chaise Dieu, in Auvergne. He took 
orders holy at the abbey of Saint Faron de Meaux in 
1671. After the death of Saint Germain, with whom he 
intended to finish his studies, and in 1680 became its librarian. He 
was afterwards appointed superior (prior) of a convent 
at Meulan, and at Saint Crepin de Soissons, and secretary 
to the visiting officer of France. Deafness, with which 
he became afflicted, obliged him to resign these offices, 
and he retired in 1699 to Saint Germain, near Paris, where 
he divided the rest of his life between pious religious 
exercises and the editing of several ascetic works. He 
died Aug. 19, 1731, in the odor of sanctity. He was a 
man of a clear, well-balanced, fertile mind; his words 
breathed charity and righteousness; but great modesty, 
joined to simplicity, served to conceal his talents. His 
publications are: Études de cœur, ou entretiens spiri-
tuels et affectifs d'une âme avec Dieu sur chaque verset 
des Psautiers et des Cantiques de l'Église (Paris, 1716)—
Méditations sur la règle de Saint-Édouard (Paris, 1717)—
Entretiens spirituels pour servir de préparation à la 
mort (Paris, 1721)—Imitation de Jésus-Christ, a trans-
lation, with additional pieces (Paris, 1729)—Méd- 
ditations Chrétiennes sur les Évangiles (Paris, 1726)— 
Du bonheur d'un simple Religieux et d'une simple 
Religion, qui attachent leur foi et leurs devoirs (Paris, 
1729)—De l'espérance Chrétienne (Paris, 1728)—Étui 
du cœur sur le Cantique des Cantiques (Paris, 
1730).

Morell, Samuel, an Irish Presbyterian minister, 
flourished in the second half of the 18th century. He 
was born about 1744, and was educated at Dublin. He 
was a young man of rare promise, and was very much 
liked as a minister. He began preaching at the age 
of twenty, and in 1768 was called to the chair at 
Tuam, in the Synod of Ulster, but during the civil disturbances 
of 1772 he was persecuted for the part he took in behalf 
of law and order, and in a riot which occurred on the 6th of March of that year he was shot down in the 
streets, and died from the effects of his injuries. He 
left behind his wife Ann, and two children, Sarah 
Reid and Kilian, Hist. Presb. Ch. in Ireland, iii, 370.

Morell, Thomas, D.D., an eminent English critic 
and lexicographer, was born at Eton in 1708. He 
studied first at Eton, then at Cambridge, where he became 
a fellow of King's College. He was noted, however, 
not as a theologian, but as a classical scholar. He pub-
lished valuable editions of Ainsworth's Latin Dictionary 
and Hedericus's Greek Lexicon, and was the author of 
Morelet, André, a celebrated French abbot, noted for his literary labors, was born at Lyons in 1727, and educated in the Sorbonne, at Paris. He became a friend of Voltaire, Rousseau, Diderot, and D'Alembert, to whose Encyclopédie he contributed. In a Law of 1768, and wrote several treatises on political economy, and many others, among which is "Mélanges de la Littérature et de la Philosophie du dix-huitième siècle" (Paris, 1781, 8 vols. 8vo). In 1785 he was admitted to the French Academy, and concealed its archives at the risk of his life during the reign of terror. He died in 1819. See Lemoynet, Éloge de Morelet, prefixed to Morelet's Mémoires (1821, 2 vols.); Nouv. Biogr. Générale, s. v.; "Morelet and his Contemporaries," in the North Amer. Rev. Oct. 1832, by A. H. Everett.

Morell, Cosimo, an Italian architect of considerable note among those of the last century, deserves a place in the history of his life-his labors were largely devoted to ecclesiastical architecture. He was born at Imola in 1732, and was the son of Domenico Morell (also an architect), and studied under Domenico Trifogli, who executed several works of merit at Imola. It was Cosimo's good fortune to obtain powerful patronage at the very outset of his professional career—first, that of Giovani-Carlo Bandi, bishop of Imola, for whom he made designs for rebuilding the cathedral of that city, and through him that of his nephew Giovanni Antonio Bracci, who was elevated to the papal throne in 1775, with the name of Pius VI. The new pontiff, who entertained a personal regard for Morell, obtained for him the appointment of cathedral architect at Cesena (the pope's native town), and various other commissions; he died, after a severe paralytic attack, in February, 1812. The principal structures executed by him in the line in which we are interested are the cathedral of Imola, the metropolitan church at Perno, the duomo at Macerata, and the conventual church at Fossombrone, St. Petronio at Castel Bolognese, a church at Barbiano, that of the nuns of St. Chiara at Imola, and St. Maria in regola in the same city, and another church at Lugo; also some alterations in the metropolitan church at Ravenna. See Tipografia Tipografici Italiani, Nuovi Venticinquenali. Cyclopaedia, s. v.; Biogra. Riv. dell'Arte, st. v. 38.

Morell, Giacomo, Abbé, an Italian ecclesiastic, noted for his antiquarian labors, and one of the most distinguished librarians of modern times, was born at Venice, April 14, 1745. He was the son of poor parents, who were unable to give him a liberal education. It was against their will that he resolved to enter the Church, although in all other respects he always showed the greatest deference to their wishes. He afterwards supplied the deficiencies of his education by private study, and the knowledge which he thus acquired was more substantial and extensive than that of any of his Italian contemporaries, though it was not till late in life that he became acquainted with the Greek and French languages. His love of independence induced him to refuse several very advantageous offers that were made to him both by the Church and by wealthy collectors of books at Venice, and he continued to live as a simple abbé. He formed, however, an intimate friendship with Vincenzo Farnetti, who, from his collection of MSS., he published a catalogue, under the title of Bibliotheca Manuscripta deli bili T. G. Farnetti (Venice, 1771-80, 2 vols. 12mo). While this work was in course of publication, he also wrote Dissertazione Storiche intorno alla Pubblica Biblioteca di d. Marco (Venice, 1774), in which he discussed and solved a great many questions connected with the history of literature. He then prepared a similar work on the history of the library of the academy at Padua, whither he had accompanied his patron Farnetti. Among his best sermons were also published; among these, one on the death of queen Caroline (1789, 8vo). He died in 1784.

Morelet, Ando[.], a celebrated French abbot, noted for his literary labors, was born at Lyons in 1727, and educated in the Sorbonne, at Paris. He became a friend of Voltaire, Rousseau, Diderot, and D'Alembert, to whose Encyclopédie he contributed. In 1767, and wrote several treatises on political economy, and many others, among which is "Mélanges de la Littérature et de la Philosophie du dix-huitième siècle" (Paris, 1781, 8 vols. 8vo). In 1785 he was admitted to the French Academy, and concealed its archives at the risk of his life during the reign of terror. He died in 1819. See Lemoynet, Éloge de Morelet, prefixed to Morelet's Mémoires (1821, 2 vols.); Nouv. Biogr. Générale, s. v.; "Morelet and his Contemporaries," in the North Amer. Rev. Oct. 1832, by A. H. Everett.

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Morell, Giacomo, Abbé, an Italian ecclesiastic, noted for his antiquarian labors, and one of the most distinguished librarians of modern times, was born at Venice, April 14, 1745. He was the son of poor parents, who were unable to give him a liberal education. It was against their will that he resolved to enter the Church, although in all other respects he always showed the greatest deference to their wishes. He afterwards supplied the deficiencies of his education by private study, and the knowledge which he thus acquired was more substantial and extensive than that of any of his Italian contemporaries, though it was not till late in life that he became acquainted with the Greek and French languages. His love of independence induced him to refuse several very advantageous offers that were made to him both by the Church and by wealthy collectors of books at Venice, and he continued to live as a simple abbé. He formed, however, an intimate friendship with Vincenzo Farnetti, who, from his collection of MSS., he published a catalogue, under the title of Bibliotheca Manuscripta deli bili T. G. Farnetti (Venice, 1771-80, 2 vols. 12mo). While this work was in course of publication, he also wrote Dissertazione Storiche intorno alla Pubblica Biblioteca di d. Marco (Venice, 1774), in which he discussed and solved a great many
they are also represented on the banks of the Volga. There are a few at Moscow, St. Petersburg, Riga, Odessas, etc. They try to make proselytes in the army, but they are not very successful in their mission, and when they are discovered punish them most cruelly. The Russian government has endeavored to suppress them by means of very severe measures, but has thus far failed in doing so. See Mandsen, Hist. of Christian Churches and Sects, ii, 291, 323.

Mores (Lat. Moresi) (Lat. Moretus) (Mores) (Moretus) (Moreti) (Moretius) (Moretus) (Moretus). Jean Baptiste, a French Protestant divine, noted for his attempts to introduce into the Church a democratic organization such as it had in apostolic times, was born at Paris about 1510. But little is known of his early personal history. He suddenly became noted by his criticism of Calvin's 'Institutes' and his book of 'Christian institutions,' in an essay on ecclesiastical discipline, in which he tried to prove that the laity ought to have power to decide on all important questions of doctrine, morals, election of pastors, etc., privileges assigned by the Geneva Reformer to a Consistory, and fortified his theory by declarations of Scripture and the usages of the primitive Church. He submitted the same in manuscript to Calvin; but Calvin returned it with the excuse that he had not time to peruse so long a treatise on a subject already settled by the Word of God. Moretus then had it printed under the title, Traité de la discipline des églises évangéliques de Lyon, 1562. Without moderation, the force of argument, the clearness of exposition displayed in it found little countenance with the Calvinistic churches, and when in 1562 he presented it to the National Synod held at Orleans it was rejected. This condemnation appeared rather strange to a large number of the Reformers; among others, Soubise expressed himself strongly against this proceeding to Theodore de Beza, who, however, succeeded in quieting him. Moretus retired to Tours, where he found a violent adversary in the pastor of Saint-Germain, and thence to Geneva (Nov. 1562). Here he was long summoned before the Consistory, and asked to retract. This he refused to do, but proposed to submit the matter to the judgment of Farel, De Viret, and Calvin. The latter would not accept the part ofarbiter, saying he would not place himself above the synod, which had condemned his book. Even Moretus's request to give him permission to defend himself in writing was not granted; on the contrary, the Consistory treated him as an obstinate heretic, and (Aug. 31, 1563) excommunicated him; his book, referred to the council, was condemned to be burned (Sept. 17), and all bookstores were forbidden to expose it for sale, all citizens and inhabitants of Geneva warned not to purchase it for reading, and all who were connected to offices of state were ordered to abandon them, and those who knew where there were any, to denounce them within twenty-four hours at the risk of severe punishment in case of non-compliance. Moretus left Geneva, but the passion of the Calvinistic clergy ceased not to manifest itself against him. When in 1566 he acted as tutor to the son of Jeanne d'Albert, the Consistory did not rest satisfied until he was dismissed from that family. The National Synods of Paris (1565) and Nimes (1572) also condemned his Traité de la Discipline, as well as his Réponse, which he published against An Apology of the Calvinistic Doctrine, variously attributed to Jean de Viret. On the other hand, a goodly number of persons of rank, several churches of Languedoc, those of Sens, Meaux, and others, approved and shared his opinions concerning church organization, and demanded with him that the laity should have a vote in the election of elders, pastors, etc. Ramus, too, became interested, and associated upon that right the Christian church (i.e., the aggregate) in a general Council notified out of sight. He is supposed to have died towards the end of the 16th century in London, England. His plan of congregational lay representation in ecclesiastical government is now realized essentially in most Protestant churches, after three hundred years of controversy.

Besides the two principal works mentioned, two other publications are ascribed to him, viz. Verborum Latinorum cum Graecis et Scholiis Jacobi Breviarii Concise Collecta (1588); De ecclesiis decisi liberamanda (Lond. 1589); the latter was dedicated to Queen Elizabeth, and translated into German. See Bayle, Hist. Dict. s. v.; Haug, La France Protestante, s. v.; Nicéon, Mémoires, vol. xxxvi; Hoefer, Nouv. Biog. Générale, xxxvi, 546, 547.

Moreri, Louis, a French ecclesiastic noted for his literary labors, was born at Bargemont, in Provence, in 1648. He studied both the classics in the college at Aix, and finally theology at Lyons, and was then ordained for the priesthood. When only eighteen years of age he made himself noted as the author of an allegorical composition, and later by a collection of his poems. He applied himself diligently to the study of the Italian and Spanish languages, and translated Rodrigo's book on Christian Perfection, which he published under the title Pratique de la perfection Chrétienne et religieuse, traduite de l'Espagnol (Lyons, 1677, 3 vols. 8vo). Moreri preached for five years at Lyons with great success, and while there formed his plan for his Historical Dictionary. He so applied himself to this stupendous work, that of which the first edition appeared in 1682, that it appeared that his health was impaired and his strength exhausted. In 1680 appeared the first volume of the second edition. He died in the same year, July 10. But though Moreri had lived only so few years, he had yet accomplished the work of a common lifetime, and secured a place among posthumous careers. His Historical Dictionary contains whatever is curious and noteworthy in sacred and profane history; hence everybody was amazed to see so prodigious a work from so young a man.

He was at once, after the publication of the book in 1674, surrounded by the learned of his country, taken from his charge, and made welcome into the family of the bishop of Apt, in Provence, whom he attended the year following to Paris; he was there soon introduced to the prelates, who held their assembly in St. Germain en Laye, and the learned men in the metropolis. His friends also recommended him to M. de Pomponne, secretary of state, who invited him to his house in 1678; and he might have expected great advantages from the patronage of that minister had not his intense application cut short his life. Indeed, he may be said to have sacrificed both his fortune and his life for the public when he undertook so laborious an undertaking. The works above mentioned, with the Lives of the Saints into more elegant French, and added methodical tables for the use of preachers, with chronological tables; and in 1671 he published at Lyons the following book, Relations nouvelles du Levant, ou traité de la religion, du gouvernement, et des coutumes des Perses, des Arméniens, et des Grecs, connus par P. G. D. C. C. (that is, P. Gabriel du Chano, capuchin), et donnés au public par le sieur L. M. P. D. E. T. (that is, Louis Moreri, prêtre, Docteur en Théologie). The Historical Dictionary has passed through many editions, and has from one vol. fol. been extended constantly until in its 19th edition (Paris, 1758) it made 10 vols. 4to. The work is informed throughout, the whole having been written with great care. For various scholarly Du Pin have enlarged and enriched the work as its editors. See Gen. Biog. Dict. s. v.; Nicéon, Mémoires, s. v.; Hoefer, Nouv. Biog. Générale, s. v.; Pericand, Moréri à Lyon (Lyons, 1867, 8vo). (J. H. W.)

Mores, Edward Rowe, an English Roman Catholic noted for his antiquarian labors, was born of Protestant parents Jan. 13, 1780, at Tunstall, in Kent, when his father was tutor for a number of years. He was educated at Merchant Taylor's school and at Queen's College, Oxford. Even while yet a student at the university he was noted for his attainments, and assisted in antiquarian labors. Being intended for orders by his father, he took the degrees of B.A. May 12, 1756, and M.A. Jan. 16, 1758, before which time he had formed
considerable collections relative to the antiquities, etc., of Oxford, and particularly to those of his own college, whose archives he arranged, and made large extracts from, with a view to its history. He also gathered some manuscripts, for clearly distinguishes (them) (Mic. i. 19). See GATH; MICAH.

Moreto da Brescia, a distinguished Italian artist of Titian's school, and sometimes called Borsimiaco, was born, according to Lanzi, in 1514, and was the first to introduce Titian's style to his native district. His picture of St. Nicolo, painted for the Madonna de Miracoli, is in Titian’s best manner. He was mostly employed in his native province, distinguishing himself more by his delicacy than by his grandeur of handling. A fine specimen of this last qualification, however, may be seen in his terrific picture of Elia in the old cathedral. His picture of St. Lucia, in the church of St. Clement, is not so much studied as that of St. Catharine, and even this yields to his painting of the great altar, representing Our Lady in the air, with the titular and other saints seen below. An altar-piece, consisting of various saints, at St. Andrea, in Bergamo, another at St. Giorgio, in Verona, with the Fall of St. Paul, at Milan, all of the middle of the sixteenth century, was enriched with the Flagellation, in the Museo Toni at Brescia, is remarkably fine; also the Murder of the Innocents, in the church of St. Giovanni Evangelista at Brescia. The time of his death is unknown. See Lanzi, History of Painting (transl. by Roscoe), ii. 180; Mrs. Jameson and Eastlake's History of Art, ii. 313.

Morenas, a, a Baptist minister of some note, was born in Wales in 1637, emigrated to this country in 1711, and settled at Penmpek, Pa., where he preached until his death, Dec. 16, 1722. He was a good man, well beloved by his people, and did efficient service for the Christian cause among the Welsh who were settled in Pennsylvania, all of the month of December. He compiled a folio Concordance to the Welsh Bible, which was printed at Philadelphia, and also translated The Century Confession into Welsh, with original additions. See Benedict, Hist. Bapt., i. 583; Bapt. Quar. July, 1874, art. v.

Morgan, Asbury, a minister of the Methodist Episcopal Church, was born in Meecklenburg County, Va., Aug. 25, 1757; converted in 1775. He entered the South Carolina Conference in 1818; was stationed in Charleston in 1828, and died there, Sept. 25th of the same year, of the "strange fever." He was a good man, had been successful on former appointments, and promised usefulness to the Church. See Minutes of Conference, ii. 96.

Morgan, Cesar, D.D., an English divine of some note, was born about the second half of the sixteenth century, as canon of Ely. But little is known of his personal history. His works, however, show that he was a man of much erudition and a close student. He published several of his sermons (1780, 4to; 1781, 4to); also a work on Philology and Religion (1788, 8vo); and another, The Trinity of Plato and Philo-Judaus, etc. (1787, 8vo), universally esteemed as an able work from an orthodox standpoint. See Allibone's Dict. of Brit. and Amer. Authors, s. v.

Morgan, Erasmus B., a minister of the Methodist Episcopal Church, was born at Wilmington, Vt., in 1806. He was converted when about twenty-five years of age, and immediately began to preach. For two years he was employed by the presiding elder, and in 1833 joined the New Hampshire Conference. He was stationed successively at Athens, Putney, Claremont, Peterborough, Westmoreland, and Chesterfield, Keene, Landaff, East Haverhill, Lancaster, Canaan, and South Reading. In 1841 he was supernumerary, and in that year was employed in the supernumerary relation for seven years, after which, in 1843, he was stationed at Chesterfield, Mass., within the bounds of the New England Conference. Afterwards he was stationed at Palmer, Three Rivers, Brookfield, and Dudley. In 1857 he was supernumerary, after which time he never resumed an
MORGAN  606  MORGAN
effective relation. During 1871, while supplying the  
Church at North Blandford, his health failed, and he  
removed his residence to Williamsburg, Mass., where  
he died, June 10, 1872. Morgan was a man of strong,  
charitable spirit. He was a warm and unexampled  
civility in hostility to the powers of darkness, and in his  
avvocacy of every movement calculated to elevate hu-  
manity, and reneal more of the glory of Deity.” See  
Minutes of Conferences, 1872, p. 47.

Morgan, Gerard, a minister of the Methodist  
Episcopal Church, was born in Baltimore County, Md.,  
June 10, 1816, and was converted in 1829; entered the Bal-
timore Conference in 1846, and died March 17, 1846.  
He possessed a keen intellect, a penetrating judgment,  
and his life was equable, evangelical, and eminently  
useful. See Minutes of Conferences, iv, 10.

Morgan, Gilbert, D.D., a noted minister of the  
Southern Presbyterian Church, was born at Salem, N. Y.,  
May 25, 1791, received his college training at Union  
College, Schenectady, and pursued his theological  
studies at Princeton, N. J. At an early age he  
engaged in Central and Western New York in the  
foundations of churches and institutions of learning, one  
of his co-workers being Dr. Archibald G. Smith. In  
1836 Dr. Morgan became president of the Western Uni-
versity at Pittsburg, and at the invitation of the Legisla-
ture he entered upon a report, which finally  
was substantially introduced into the educational sys-

tem of Pennsylvania. He afterwards became connected  
with the Hampden Sidney College in Virginia, later  
removed to North Carolina, and finally made South Caro-

lia his permanent home, and there resided as a mem-

ber of the Southern Presbyterian Church. Failing  
health and advanced age finally induced his return  
North. He died in New York City May 27, 1875. Dr.  
Morgan was highly esteemed by his brethren, and  
greatly beloved among those to whom he ministered in  
spiritual things. Few men in the Church South could  
claim the superior scholarship to which he had attain-

ed. He was an ornament to his own denomination and to  
the Christian Church. (J. H. W.)

Morgan, Hector Davies, an English divine,  
noted for his sociological studies, was born in 1768,  
and was educated at Cambridge University. After taking  
bishop orders he at once rose to positions of prominence,  
and finally became canon of Trallong. In 1819 he had  
the honor to be selected Hampton lecturer, and his  
sermons preached that year were published (1819, 8vo).  
He also published several other theological treatises of  
minor value. But he is best known as the author of  
Doctrine and Laws of Marriage, Mating, and Divorce  
(Oxford, 1829, 2 vols. 8vo). This volume exhibits  
both a theological and practical view of the divine insti-
ution of marriage, the religious ratification of mar-
riage, the impediments which preclude and vitiate the  
contract of marriage, the reciprocal duties of husbands  
and wives, the sinful and criminal character of adultery,  
and the difficulties which embarrass the principle and  
practice of divorce, etc. See Lond. Gent. Mag. 1851, pt.  
i, p. 562; Allibone, Dict. of Brit. and Amer. Authors,  
vol. ii, s. v.

Morgan, Homer Bartlett, a missionary of the  
Presbyterian Church, was born at Watertown, N. Y.,  
May 31, 1827. He was educated at Hamilton College,  
N. Y., studied theology at Auburn Seminary, N. Y.,  
was licensed by Cayuga Presbytery, and ordained by Wat-
terton Presbytery in 1850. He entered upon the for-

gign missionary work under the American Board of  
Commissioners for Foreign Missions, and was by them,  
in 1851, sent to Salonica, in Greece, and afterwards  
traveled over a vast tract of land, usually described  
as the Christian part of Asia Minor, nearly fourteen years of missionary life, when it was de-

cided by the committee and the Central Turkish Mis-

tion to which he belonged that he should return with  
his family to this country. When they were about  
ready for their journey his youngest son sickened and  
died. This event, with his responsibility at his post,  
and official cares as treasurer of the mission, devoted  
upon him an amount of labor which brought on ty-
phoid fever, and after lingering on his sickbed for  
many months, as far as Smyrna he died, Aug. 25, 1865. Mr. Morgan, writes the Rev. Dr. Hamlin, then president of Robert College, Constantinople, “was a noble missionary, a man of right  
judgment, of executive power, and of self-denying de-

to- tion to his work. He has finished it early, but done it  

Morgan, Joseph, a minister of the (Dutch) Re-
formed Church, was born of Welsh parentage in 1674,  
and ordained in 1697 in Connecticut. After settle-
ments at East Chester, N. Y., from 1699 to 1704, and  
Greenwich, Conn., from 1704 to 1708, he became pastor  
at Freehold and Middletown, N. J., where he served both the Dutch and Presbyterian churches (1708-31).  
He gave to the former church about three fourths of his  
services, although he was a member of the Philadelphia  
Presbytery. A revival of religion followed his labors  
in 1721. His last settlement was at Hopewell and  
Maidenhead, N. J., where he preached from 1732 to 1737.  
Although his library was very small, he seems to have  
been a man of very considerable reading. He was a  
correspondent of Cotton Mather. One of his Latin  
letters to Mather, dated in 1721, is still preserved at  
Worcester, Mass. In addition to several printed ser-
mons, he published treatises on Baptism, Original Sin,  
Sin its own Punishment, Election, etc. His latter years  
were spent in that seclusion with which he was fitted  
by his profession. In 1738 he was charged with having  
practiced astrology, counte-


nanced promiscuous dancing, and transgressed in drink.”  
These charges were not proved. In 1736 he was sus-
pended from the ministry for intemperance, but was  
restored in 1738. He died in 1740. See Webster, Hist.  

Morgan, Morgan, a prominent lay-worker of the  
early days of the Protestant Episcopal Church, born at  
Orcelle, a native of Wales, but had come to this country while yet  
a youth, and settled in Pennsylvania. In 1726 he  
removed to the south of the Potomac, in Virginia, and  
there built in 1740 the first Episcopal church, now  
known as the Mill Creek Church, and situated in the  
parish of Winchester. He lived to an advanced age,  
pursuing to the last a course of ardent and active piety,  
which made him a light and a blessing to all within his  
influence. Under the direction also of the clergymen,  
whether present or absent, Morgan fulfilled the duties  
of lay-reader, which enabled him the more intimately  
know the people, and impart some of them to their own  
path of duty. In the exercise of these duties he was  
 succeeded by a son, who prosecuted them with the same  
affectionate, diligent, and humble spirit. See Episc.  
Record, vol. i, No. 5, quoted in Hawk's Eccles. Hist.  
p. 111-113.

Morgan, Nicholas J. B., D.D., a minister of the  
Methodist Episcopal Church of some note, was born  
in Bath County, Va., Nov. 28, 1811. He was the oldest  
son of the Rev. Gerald Morgan, also a preacher of the  
same body, who died in March, 1846, closing a forty-
years' ministerial service of honor and usefulness long  
to be remembered among those for whom he labored.  
Nicholas's early educational advantages were secured  
at the common school, and under private instruction at  
Harrisonburg, whither his parents removed when he  
was ten years old. He was converted in 1829, and  
shortly after believed himself called to preach. He  
taught school a while to prepare for the work before  
entering upon it, and in 1829 was admitted into the  
ministry. He was engaged in the field, and appointed to the Fincastle Circuit. After this he successively served in this  
Conference as follows: in 1830, Pendleton; 1831, Liberty;  
1832, Jefferson; 1833-34, Winchester Circuit; 1835-36,  
Warren; 1837, Loudon; 1838-39, East Baltimore  
Station; 1840-41, Harper's Ferry; 1842-45, Rocking-
Morgan, Thomas (2), a distinguished English deist, noted for his attempt to make moral excellence the only test of every system of religion, and for his rejection of a historic revelation of positive duties as inadmissible by the preachers. He seems to have practiced medicine among the Quakers at Bristol, but finally devoted himself entirely to literary labors, and died at London Jan. 14, 1748. (See Baumgarten, "History of Philosophy, 1, viii, 181.) Morgan published a number of works against the Holy Scriptures, the best known of which is The Moral Philosopher, in a Dialogue with Philotheus, a Christian Deist, and Theophaenes, a Christian Jew. (London 1737.) This work was supplemented by a second volume, Being a further Vindication of Moral Truth and Reason, in 1739, and by a third, Supremacy and Tyranny inconsistent with Theocracy, in 1740. This work elicited many answers, for a list of which see Lowndes, Brit. Lit. p. 1098; see also the references at the end of this article. Morgan acknowledges himself a firm believer in God as the almighty creator and ruler of the universe. He lays especial stress on God's continued presence, power, and agency. "God governs the Universe by the laws of his natural order. This power, presence, power, and incessant action upon both, and not by any such essential, inherent powers or properties in the things themselves as might set aside the continued presence, power, and agency of God as unnecessary, or as having nothing to do in the government of either the natural order (Moral Philosopher, 186). Like his predecessors, Hobbes (q. v.), Blunt (q. v.), and Toland (q. v.), Morgan refuses, however, to acknowledge any revelation of the divine will. He asserts the supremacy of reason, or, as bishop Van Mildert expresses it ("Goole Lectures", "Morgan allows the possibility and even the utility of revelation, but artfully destroys the effect of the admission by confounding revelation with man's natural reason.")

In his examination of Judaism, Morgan rejects its claims wholly on grounds similar to those explained by Chubb, as incompatible with the moral character of God. According to his view, there exists an irreconcilable conflict between the revealed idea of the God of the Christians, or, in other words, between the two religious systems—the Law and the Gospel. The O. T. and the N. T. he considered essentially antagonistic. The love and charity which are manifested in the Gospel of Christ he is unable to find in the O. T. He of course refers to Ovid or Homer, not to the O. T. (Moral Philosopher, i. 186.) Morgan does not spend much time in attacking the O. T., but rather that of a faithful and devoted man, endowed with more than ordinary capacity for work, and born to be a leader of his associates. "With strong intellectual endowments, there were blended in him those stanch moral qualities which made him the man he was. Mental power and moral character were united in him in perfect and on the Conference floor. As a preacher, he was a man of one work. To this he gave the study of life. See Minutes of Annual Conferences, 1873, p. 295; Dr. McAuley, in New York Methodist, May 18, 1875, p. 748.

Morgan, Thomas (1), a Scotch Presbyterian divine of the Unitarian cast, who flourished near and after the opening of this century as pastor of a congregation in London, is noted, in conjunction with some others of his persuasion, as the editor of a mutilated edition of Dr. Watts's psalms and hymns, which, from being Calvinistic, was adapted to the use of the congregation of Dr. Aikin in compiling the work entitled General Biography (1799-1814, 10 vols. 4to), and was besides editor of the New Annual Register after the demise of Dr. Kippis. See Dict. Lit. Auth. Gr. Britain and Ireland (London 1816, 8vo), s. v.
rality in its stead. Leland judges him thus (Deidetic Writers, p. 107): "By a prevarication and a disingenuousness which is not easily paralleled except among some of those that have appeared on the stage of human events and have done him the misfortune of making such a display as he hath covered [sic] as determined a malice against the honor and authority of the Christian revelation as any of those that have written before him." Morgan's writings all created quite a sensation, and called forth numerous refutations. Among his opponents were Hallet, Leland, Chapman, Cotton, and others, and he was provoked by Morgan to write his celebrated treatise, On the Divine Legality of Moses (1737-38). See Walch, Bibl. Theol. i, 773 sqq., 807-810; Mosheim, Ecc. Hist.; Leland, Deidetic Writers; Von Mildet, Boyle Lect.; Schlosser, Hist. of the 16th Cent. (Davison's transl.), i, 47; Lechler, Gesch. d. Englischen Desenauer, p. 389 sq.; Farrar, Crit. Hist. of Free Thought, p. 140 sq.

Morgan, William, a learned British prelate, was born at Gwiberin, in Carnarvonshire, Wales, in the second half of the 16th century, and was educated at St. John's College, Cambridge. We know but little of his progress in the Church, but we find that in 1555 he was elevated to the episcopate of Llandaff, and in 1581 was transferred to the see of St. Asaph. He died in 1604. Bishop Morgan is worthy of immortal honor as the author of the translation of the Scriptures into Welsh, published in 1588; also the translation of the Psalms in the same year. See Soames, Elizabethan Rel. Hist. p. 611.

Morgan, William N., a minister of the Methodist Episcopal Church, South, was born in Mecklenburg County, Va., June Ist, 1866. His early educational advantages were limited. In 1886, being impressed with a call to preach, he joined the Memphis Conference of the then Methodist Episcopal Church, and in 1844 went over with the Separateists into the Church South. He was actively engaged in the work for twenty years, preaching in Tennessee and Mississippi. For thirteen years he was the bishop of the Transylvania Conference, and finally died Oct. 18, 1869, in Sommerville, Tenn., where he had settled because of impaired health. He occupied an important position in the Conference. He was a good preacher, sound in doctrine, clear and practical in the exhibition of divine truth, and earnest and forcible in his appeals to the Church and to the world. Many gracious revivals were the result of his pastoral visitations of the people and the faithful preaching of the Word. See Minutes of Conf. of M. E. Ch., South, 1869, p. 344, 345.

Morganian marriage (Goth. morgenian, to curtail, limit), sometimes called left-handed marriage, a lower sort of matrimonial union, which, as a civil engagement, is completely binding, but fails to confer on the wife the title or fortune of her husband, and on the children the full status of legitimacy or right of succession. See Concurrence. The members of the German princely houses were for centuries in the practice of entering into marriages of this kind with their inferiors in rank. Out of this usage has gradually sprung a code of matrimonial law by which the union of princes with persons of lower rank in other than morganatic form involves serious consequences, especially towards the lady. In the 16th and 17th centuries a fashion began among German princes of taking a morganatic wife in addition to one who enjoyed the complete matrimonial status—landgrave Philip of Hesse setting the example, with a very qualified disapprobation on the part of the leading Reformers. In the present century Morganian marriages are on the decline among the German reigning houses. They are recognised not only among the princely families, but among the higher aristocracy of the empire; and in Prussia even the "Niedere Adel," or inferior gentry, may contract unions of this kind. There is, however, a strong public opinion against the practice, and as the people begin to enter into the control of state affairs, the practice is sure to be opposed by special legislation. No such alliance is now permitted to any one having another wife, and the State as well as the Church hold the parties as having entered into an illegal marriage. The case of left-handed or "hand-fastened" marriage was recognised in early times in the Highlands of Scotland and in Ireland: the hand-fastened bride could be put away, and a fresh union formed, with the full status of marriage. Unlike the case of German morganatic marriages, the issues of the marriage are accounted legitimate, even in the case of the children of the children of the marriage, and union that followed. The Royal Marriage Act, 12 Geo. III, c. 11, reduced to a position somewhat like that of morganatic unions every marriage in the royal family of Great Britain not previously approved by the sovereign under the Great Seal, provided the prince entering into it is under twenty-five, and every such marriage of a prince above twenty-five which is disapproved by Parliament. In the United States no such marriages are lawful. See Marriage.

Morghen, Raffaele Sanzio, Cavaliere, one of the most celebrated engravers of modern times, who devoted himself largely to sacred art, was born at Florence, Italy, June 19, 1758. His father, Filippo Morghen, was also an engraver, and instructed his son in the art. The boy at the age of twelve Raffaele could engrave a very tolerable plate. At twenty-five his father, believing his son's genius worthy a more cultivated master, sent him to the celebrated Volpato at Rome, whose daughter he afterwards married. In 1771 he engraved Raphael's allegorical figures of Poetry and Theology, from the Vatican. In 1792 the Neapolitan court, wishing him to reside in Naples, offered him a salary of 600 ducats; but he accepted in preference an invitation from the grand-duke of Tuscany to Florence, where he established himself in 1792, with a salary of 400 scudi and free apartments in the city, under the condition that he might found a public school for engraving, and the privilege of engraving what he desired fit, also retaining all his prints as his individual property. His first work in Florence was the Madonna della Seggiola. In 1795 he commenced the celebrated Madonna del Soccorso, after Andrea del Sarto, and Raphael's Transfiguration. The first picture is in Florence, but the Transfiguration he engraved from a drawing by Tofanelli; the latter was completed in 1812, and dedicated to Napoleon I, by whom Morghen was invited to Paris and honored with valuable presents. This print was originally sold at four guineas, or twenty scudi, but the price afterwards rose to some impressions to 200 and 300 francs, and £20 and £30. The engraving is a work of immense labor and great skill, and though not altogether satisfactory in the way of aerial perspective, being in parts hard and metallic, is highly valued as a work of art. Morghen's masterpiece, upon which he was engaged three years, is a copy of Leonardo da Vinci's Last Supper, the early impressions of which (1800) are among the most precious engravings of the work. He died at Florence April 8, 1833, having engraved, according to a list published by his pupil, Palmieri, 73 portraits, 47 Biblical and religious pieces, 44 historical and mythological pieces, 24 views of buildings, landscapes, and landscapes, and 246 great arts, Engl. Cyclop. s. v.; Spooner, Hist. of the Fine Arts, s. v.; Nagler, Künstler Lex. s. v.

Morgans, a Mohammedan sect, hold that faith without good works is sufficient to salvation. Gazali, a Mohammedan doctor, tells us that the Morgans expect that God will work everything in them, and affirm that sin does not hurt believers; works without faith signifying nothing. Shabi, another Mohammedan doctor, in his address to this sect, accuses his disciples to be afraid of the threatenings of God, and not to behave like those who defer doing anything that is good, and hope to be saved notwithstanding. See Broughton, Hist. of Religion, ii, 141; D'Herbelot, Biblio- theque Orientale, s. v.
MORGUES, MATTHIEU DE, Sieur de St. Germain, a noted French Roman Catholic pulpit orator of the 16th century, was born at Vellai, in Languedoc, in 1582, of no inconsiderable family. He turned Jesuit at first, and had several pupils at Avignon, in the Jesuits' college there, but afterwards got disgusted with the Jesuits and quitted the Society. He was in China under the secret instructions of Richelieu. Upon the imprisonment of Mary de Medicis he retired from court to his father's house, where Richelieu took measures to seize him. The commission bore "that they should take St. Germain dead or alive; that they should seize him without making an inventory of the papers they should find, and that they should send the said papers to bishop Beaucaire, while the prisoner should be conducted to Mande to be put into the bishop's hands. It is believed that Beaucaire, who had been a domestic of the cardinal, would have caused him to be quietly strangled, if secured. But fortunately he escaped and was appointed the design of his persecutors, and retired into the most uncultivated parts of France, where he lay concealed for six weeks under all the inconveniences his health could be exposed to. "What was the most insupportable circumstance," says he, "of this whole proceeding, was the uneasiness which the presence of the officer gave my father and mother, who were much advanced in years; for by this time I, the youngest of eight children, was beginning to have gray hairs." It is very probable that the cardinal, who had the weakness to be infinitely sensible of satire, was afraid of St. Germain's pen, and aware of the severities it would inflect; for we see that in all the negotiations for recalling the queen-mother, he made it a condition "that St. Germain, who by his defamatory libels had forgotten nothing to ruin his reputation, should be delivered up to the king."

Meanwhile the queen-mother, coming from Compiégne, and being desirous to publish an apology for herself, sent in quest of St. Germain, and ordered him to write an answer to a pamphlet entitled La Défense du Roi et des Ministres, whose author, it seems, had taken great freedom with that princess's honor. In 1631 he published an answer to the queen's satisfaction, but afterwards wrote several pieces against the creatures of Richelieu. This fact was sufficient to quirk the imagination of the cardinal; he left France, and he did not dare to return until after the death of the cardinal. Morgues died in 1670. He left in MS. a complete history of Louis XIII., by him entitled "the Just." See Gen. Biog. Dict. a. v.; Bayle, Hist. Dict. a. v.

Moria'h (Heb. Morag'h, מְרוֹאָה, 2 Chron. iii. 11; and מַרְאוֹא, Gen. xxii. 2, as to the etymology, Gesenius remarks [Thesaur. Heb. p. 819] that the sacred writers themselves derive it from מַרְאָה, to see, and understand it as for מַרְאָה, chosen or shown by Jehovah; but the form may be readily made as the part. fem. of מַרְאָה, to be bitter, i. e. obstrue, and thus signifying the rest,ing, i. q. castle, comp. Fuller, Masek. ii, 14; Sept. in Gen. 15:29, Vulg. vacivio; in Chron. Apost. v. t. Aposi Vulg. Moria'h, one of the hills of Jerusalem from which the Temple was built by Solomon, on the spot that had been occupied by the threshing-floor of Ornan the Jebusite (2 Chron. iii. 1). See Temple. The name seldom occurs (not even in 1 Kings vi. 1), being usually included in that of Zion, to the north-east of which it lay, and from which it was separated by the valley of Tema (Gen. 2:13).] See Robinson, Researches, i. 388, 416, 418. See Jerusalem. The land of Moriah, whatever Abraham went to offer up Isaac (Gen. xxii, 2), is generally supposed to denote the same place, and may at least be conceived as describing the surrounding district (comp. Josephus, Μοραίον πόλις, Ant. i, 18, 1). The Jews themselves believe that the altar of burnt-offerings in the Temple stood upon the very site of the altar on which the patriarch purposed to sacrifice his son (see Michaelis, Suppl. v, 1561; and Miniconi, op. cit. ii. 20, 1567; Beek, in the Theol. Stud. u. Krit. [1881], p. 590 sq.; comp. Hengstenberg, Pentateuch, ii, 195 sq.; Ewald, Israel, Gesch. i, 358; ii, 85). The force of the tradition is impaired by the mythical addition that here also Abel offered his first sacrifice, and Noah his thank-offering (Munster, Fagius, and Gronovius, ad loc.), without showing the disposition of certain disputed points. See Abraham. Before considering the geographical and other difficulties in the way of this identification, it is desirable to investigate the derivation of the word מְרוֹאָה. Various etymologies supplied by Jews all proceed on the supposition of the identity of the Moriah of Genesis with that on which the Temple was built. The oldest, that of Onkelos and Gerundius, supposes it to be derived from מַרְאָה, myrrh, as in Canticles iv. 6, "I will go to the mountains of myrrh." Fuller (in Miecz. Sacra, ii. 15) maintains that the מַרְאָה of Canticles was an abbreviation of מְרוֹאָה, and referred to the holy mount where the great king had just erected his Temple. Rabbi Solomon supposes it to be derived from מְרוֹאָה, instruction, because thence the voice of the Lord went forth into all Israel. Kalisch (Comment. on Gen. ad xxi. 2) approaches this interpretation by saying that it springs in all probability from מֵרוֹאָה, "Jehovah is my instructor," from מֵרוֹא, the root of the great derivative מְרוֹאָה. Jonathan derives it from מָרְאָה, fear or reverence, and imagines that the word was used anticipatory of the worship and fear of God there solemnized (Lightfoot, Opera, Descrip. Templi, i, 553). Fuller (Miecz. Sacra, ii. 15) maintains that the word represents an abbreviation of מְרוֹאָה, compiscitur Jehovah, because there eventually the Son of God would appear in human flesh. Knoebel insists that it is a compound of מָרְאָה (a dual form of מְרוֹאָה, to see) and מַרְאוֹא; and Hengstenberg (Disert, on Gen. of Pentateuch, ii. 159-163, Clark's transl.), Kurz (Old Covenant, i, 372), Gesenius (Thesaurus, p. 819), Friest (Lex.), all agree as to the presence in the word of the elements of the name of Jehovah. Vatke, Vater, Van Bohlen, the early opponents of the genuineness of the Pentateuch, even based a portion of their arguments upon the date of the book of Joshua. Van Bohlen (Pentateuch and Joshua, pt. ii, ch. ix. 1) labors to demolish the etymology, but without much success. The existence of a proper name Moriah would be a proof of the existence of the name and worship of Jehovah before some of the modern documentarians would find it at all satisfactory. Hengstenberg states that the word מְרוֹאָה is a compound of מָרְאָה, the Hophal participle of מָרְאָה, to see, and means that which is shown, or the appearance of Jehovah. Colenso objects to the sense of the interpretation, and maintains that there is no explanation of the disappearance of the characteristic radical N. Gesenius accounts for the form מְרוֹאָה by a combination of the Hophal participle of מָרְאָה and the ped-compagnia common in derivatives from verbs of the form of מָרְאָה. Thus מְרוֹאָה, combined with מַרְאוֹא, would suffer the following change, מְרוֹאָה = מַרְאוֹא, There is another proper name, derivable from the same root, which has lost its characteristic radical N.-viz. מָרְאָה, from מָרְאָה, beautiful to look upon (Ruth). But whatever may be the precise nature of the contraction, the obvious interpretation of the writer is given in ver. 8: מְרוֹאָה, which is the name given by Abraham to the place where Jehovah saw his agony and provided a
victim in place of his son. Here it was that the prov-
er was originated. "In the mountain Jehovah shall be
seen." Moriah was the name permanently attaching
itself to the place, just as יָשָׁב had been the abbrevi-
ation of Eve's exclamation, וַיְשָׁבֻּהָ. It was used
by the narrator 400 years afterwards to describe a
district, a land, a mountain which had always gone by
that name ever since the proverb had first been uttered,
and all the circumstances he was then proceeding to
describe. It would be presumptuous to assert to what
extent the knowledge and worship of Jehovah was dif-
fused, on the ground of the mere presence of the name
Jehovah in this proper name; still, there is nothing to
shake the conclusion. It is curious that the Sept. trans-
lates the יָשָׁב as if the verb יְשָׁב did not refer to
the Sept. reads בָּשׁ in my translation (see also Deut.
xi. 30). The translation of Aquila in Gen. xxii. 2, is רָשׁ in
the Sept. and רָשׁ in my translation; and Symmachus has רָשׁ
in his translation. The ideas of "high," "elevated," closely resembling the in ter-
ram visions of the Vulgate.

Dr. Davidson (in Introduction to the O. T. vol. i.) con-
juctures that Moreh was the original reading; but nei-
er Kennicott, De Rossi, nor Dr. Davidson himself (in
his Prized Text of the O. T.) give any diplomatic au-
thority for the reading. The translation of Aquila and
Symmachus may have originated with some reading
resembling that in the Samaritan text, יָשָׁב, and signifying "far seeing" or "conspicuous." But when
Josephus wrote (Ant. i. 13, 2), it is quite clear that the
reading in Gen. xxii. 2 and 2 Chron. iii. 1 must have been identical, as he speaks of the place of Abraham's sacrifice, וַיָּשָּׁב, "and he put the ax in his hand," as "the place of sacrifice pictured in the text of the Bible," and 2 Chron. iii. 1. He did not attempt to translate the proper name יָשָׁב, but writes וַיָּשָּׁב וַיְהוֹֽעֱַפָּה. It is true that there is no reference to the original manifestation of God on this
site to the patriarch, and express mention is made of
second and additional reasons for this hill being called
Moriah (see 1 Chron. xxvi. 16; xxvii. 1; 2 Sam. xxiv. 1;
2 Chron. iii. 1). This was in perfect harmony with the
law of God that forbade the offering of burnt sacrifices
in any place which the Lord had not consecrated by his
visible manifestation (Hengstenberg, Dis. ii. 32 sq.).
The geographical conditions supplied by the narrative
in Genesis are not inconsistent with the Samaritan tra-
tition (see Robinson, Biblical Researches, iii. 100) that
Geneva was the site of the sacrifice; but the sacred
mountains of Gerizim and Ebal, from their neighborhood
to Moreh, a spot well known to Abraham, were the
mountains in the land of Moriah (Colenso, pt. ii. ch. x).
They have led dean Stanley (Syr. and Pal. p. 250 sq.; Hist. of Jewish Church, i. 46, 49) to decide on Gerizim
as the scene of the event. His arguments are weighty,
but not conclusive. (1) The distance from Beer-sheba
to the plain of Sharon, from which Gerizim might be
seen "afar off," corresponds with the two-days' journey
of Abraham; while the third day, which would be oc-
cupied by the great event, would be sufficient for the
journey to the summit and the return. The same
thing, however, may be said with greater certainty
of Jerusalem itself. (2) Stanley objects that there is no
spot from which the "place" where the sacrifice was to
be offered could be seen from "afar off," that the hill
of Moriah is not visible at all until the traveller is close
upon it; at the southern edge of the valley of Hinnom,
from whence he looks down upon it, as on a lower emi-
nence. Now the narrative informs us that Abraham lift-
ed up his eyes and saw the place of which the Lord had
spoken to him. That "place" was the יָשָׁב יִשָּׁב, or, as Gesenius translates it, the land about Moriah, just
as יָשָׁב יִשָּׁב is the land about Ai. It is very possible
to see from the ridge Mar Elias the heights about Je-
rusalem, if not the hill of Moriah itself; and we are ex-
pressly told that Abraham did not see the place until
he was fairly within a walk of the spot, and could leave
the young men and the ass while he and Isaac proceed-
ed, personally laden with the material of the sacrifice.
"It may be urged by others that the fortress of Zion must at that
time have been occupied by the king of the Jebusites, some
former ruler of Adoni-
zedek, or by Melchizedek himself, and therefore Abra-
ham must have prepared to perform this awful sacrifice
under the walls of the city. To obviate the great ap-
pearance, it may be said that the fortress of Zion stood
sometimes outside of fenced cities—where a deep ravine
runs between the wall and the suburb—is often one of
the loneliest spots in the world. The name Moriah is
unquestionably given by the chronicler to the Temple
hill, but this passage is a solitary one. The more ordi-
nary name, even for the entire city of Jerusalem and
for the holy mountain, is Mount Zion, and various
psalms and prophecies speak of the dwelling-place of
Jehovah under this old and honored name. It cannot
be true that any writer of the time of Solomon com-
posed the narrative of Abraham's sacrifice to do honor
to the Jebusites, nor can it be suggested by Dr. Wette; for,
if that had been his intention, he would have called it
Zion, and not Moriah. Great stress has been laid by
bishop Colenso and by the writer in his Smith's Dictionary,
i. 428, on the absence of other reference besides that of
the chronicler to the name of Moriah as the site of the
Temple hill, and also on the impropriety of a name like
that, the name and career of Abraham so vitally with Je-
rusalem. In the same article, however, Jerusalem is
spoken of as the city of Molchizedek. For the shape of
Moriah, its relations with Bezeba and Acra, the bridge
that connected it with Zion across the valley of the Ty-
ropoon, see Jerusalem. Notwithstanding the various
and variously modified endeavors to disturb the old He-
brew tradition, it has not been proved necessary to deny
the identification of the two sites; nor to denounce the
old etymology; nor to cease perceiving the interesting
link of connection supplied by it between the sacrifice
of Isaac, the vision of God's judgment and mercy, the
erection of the Temple, and the offering up of God's
only-begotten Son. See Solomon.

Moriarty, Peter, an early and very useful minis-
ter of the Methodist Episcopal Church, was born in Bal-
timore Co., Md., April 27, 1758, and educated a paepist;
was converted through Methodist influence about 1776;
entered the itinerancy in Virginia in 1781, but subsequent
to 1787 his labors were mostly at the North, in the
south being still under the influence of his old schools
of ministry. He died at Hillsdale, N. Y., June 23, 1814.
Mr. Moriarty was one of the oldest and most widely known
ministers in the connection at the time of his death, a
man who had labored long and arduously in the work
of saving men. Although not eloquent, he was among
the most useful men and successful preachers of his
time, and an excellent presiding elder. Many souls
were converted through his labors, and he died honored
and beloved in all the churches. See Minutes of Annual
Conferences, i. 240; Stevens, Memorials of Method-
ism, vol. ii, ch. x. (G.L.T.)

Morce de Beaubois, Dom Pierre Hyacinthe, a French scholar, was born Oct. 25, 1658, at Quimperle, BassesVexin. He was of wealthy and noble family, and studied at the College of Rennes, and made his vows in 1718 at the abbey Saint Malaine, which belonged to the
Order of the Benedictines of Saint Maur, where he was
intrusted with several offices, and also with the instruc-
tion of novices. In 1731 he was called to Paris to elab-
orate the genealogy of the family Robertesque de Beaubois.

After the completion of this work, which pro-
cured for him a pension of 800 livres, he engaged, at
the solicitation of the authorities of Bretagne, on a new
MORID 611 MORIN

history of that province, but death surprised him at Paris, Oct. 14, 1750, before the entire publication of this work (afterwards revised and completed by Dom. Taylor). Morice edited Lobineau's Mémoire pour servir de preuves à l'Histoire ecclésiastique de Bretagne (Paris, 1742-45, 3 vols.), in which he furnished himself with abundant facts, antiquités et civile de Bretagne (Paris, 1750-56, 2 vols. fol.), which is considered superior to Lobineau's by the additions and explanations, as well as by its style and exactness of details, and very valuable to the French ecclesiastical student. A new edition of the two works in 20 vols. 8vo (Guin$amp, 1896-97) leaves much to wish for.

Morid is the Arabic name which the Mohammedans give to those who aspire to a life of uncommon spirituality and devotion, and for this purpose they are put under the direction of another, whom they call Morbid, that is "director." They have a famous book, entitled Abi el-Moridia, which treats of the qualifications those ought to have who put themselves under the direction of one of those spiritual guides. See Broughton, Hist. of Religion, ii, 142.

Morier, James, noted as the author of a series of novels descriptive of Eastern life and manners, and also for his accurate observations of the East as recorded in his books of travel, was born in England in 1780. When still very young he made an extensive tour through the East. He resided in this country during his Travels through Persia, Armenia, Asia Minor, to Constantiopolis (Lond. 1812). In 1810 he was appointed British envoy to the court of Persia, where he remained till 1816, and soon after his return he published A Second Journey through Persia, etc. (ibid. 1818). During his stay in the East Morier made great use of the opportunity of studying the character of the people, and the knowledge thus acquired was turned to excellent account in his Adventures of Huji Buba of Ippahan (1824-28, 5 vols.) (a species of Gil Blas, like Hope's Aventures, whose "adventures in England" he described in a second series (1824); Zohrab the Hospitable, Ayeeda, or the Maid of Kars; Abel Almutu; The Banished, etc.; in all of which, but especially in the first three, the manners, customs, and modes of thought prevalent in the East are portrayed with a liveliness, skill, and truthfulness to nature attained by few. He died in 1846. See the references in Allibone's Dict. of Brt. and Amer. Authors, ii, 1398-99, 1399.

Morigia, Jacobo Antonio de (1), an Italian monastic, noted as the founder of a religious order, was born in November, 1497, at Milan. Up to the age of twenty-five he indulged in all the pleasures of the world, but at that period experienced a change of heart, and enrolled himself directly in a brotherhood of penitents which existed in Milan under the name of "Brotherhood of Eternal Wisdom." Admitted into the Franciscan Order of the Minorites, he refused the rich abbey of San Victor, and performed ministerial functions of charity during the plague which in 1525 devastated Milan. A few years later he joined Antonio Maria Zacara (1461-1499), who had a similar experience, and together founded the Congregation of the Regular Clerics of St. Paul, so named after their first chapel, taking subsequently the appellation of Barnabites, from the church of San Barnabas. By a decree of Feb. 18, 1533, Clement VII approved the institution, and Morigia, after he had become formally a priest, was appointed its first provost, April 15, 1536. These regulars, established for missions and other sacerdotal functions, lived in their beginning only upon alms, and were not allowed any fixed revenues; but all this has since changed. Morigia undertook missions to Vicenza, Verona, and several other cities of Italy. He resigned his office in November, 1549, after he had governed wisely his congregation; but his colleagues re-elected him June 30, 1545, and on Oct. 20 following he took possession of the church of San Barnabas. He died April 14, 1546. At present the Barnabites have a general in Rome and a house at Paris, and are spread through almost all Roman Catholic countries. See Barnabites.

Morigia, Jacobo Antonio de (2), an Italian prelate of note, was born at Milan Feb. 23, 1682, entered the Order of the Barnabites when only seventeen years of age, taught philosophy at Macerata and at Milan, and preached with great success in the principal cathedrals of Italy. Cosimo III of Medici, grand-duke of Tuscany, chose him for theologian, and made him tutor of Ferdinando, his oldest son. The influence of this same prince procured for him in 1681 the bishopric of San Miniato, whence he was transferred, Jan. 11, 1688, to the archbishopric of Pisa, which he is said to have possessed till Dec. 11, 1695, when he was made cardinal "in petto" by pope Clement XII, but this nomination was not published until the Consistory of 1688, simultaneously with the declaration that Morigia should have precedence of all the cardinals created in 1685, because he had been reserved for that very purpose. Archpriest of the Basilica of St. Peter, he was the only person at the jubilee of 1698 who was charged to open the holy gate. Vastating his bishopric of Fosse every year, he refused in the same year, after the death of Federigo Cacca, the appointment as archbishop of Milan, became a titular official of two abbacy, and finally in 1697 bishop of Pisa, whence he died, Oct. 17, 1708. Literature relating to the life of Morigia funebre nelle obesi di Filippo Vis conte, vescovo di Cantavano (1664, 4to.):— I'etoni tributi resa alla grand anima di Filippo IV (Milan, 1666, 4to.):— L'Aquilla volante, orazione funebre, per la stessa occasione (Milan, 1666, 4to.):—Lettere pastorali al popolo di Vien (ibid.).

Morin, Étienne, a learned French Protestant, noted for his attainments in Orientalia, was born at Caen Jan. 1, 1625. His father, who was a merchant, died when he was only three years of age, and his mother, though designing him for trade, suffered his vehement inclination to books, until she found him so greatly drawn to study as to make any attempt for his conversion to trade futile. He went through the classics and philosophy at Caen, and then removed to the Huguenot seminary at Sedan, to study theology under Peter du Moulin, who conceived a great friendship for him. Morin afterwards continued his theological studies under Andrew Rivet, and joined to them of the Oriental tongues, in which he made a great proficiency under Julius. Returning to his country in 1649, Morin became a minister of two churches in the neighborhood of Caen. He was distinguished by uncommon tact and learning, and had several advantageous offers from abroad; but he did not care to sit from his own country. In 1664 he was chosen minister of Caen, and his merits soon connected him in friendship with several learned men who were then in that city, such as Huetius, Segrais, Bochart, and others. The revocation of the Edict of Nantes in 1685 obliging him to quit Caen, he retired with his family into Holland. He went first to Zutphen, and soon after to Leyden. In this latter city he was not only able to be professor of the Oriental tongues in the university there, to which employment was joined, two years after, that of minister in ordinary. He died May 5, 1700. Morin wrote considerably. His most important works are, Dissertationes octo, in gravis multa sacra et profana antiquitatum monumenta explicandarum (Geneva, 1678, 8vo; a 2d edit. of 1680, 8vo; and 3d ed. of 1700, 8vo):— Oratio inauguralis de lingua primoe vijque appendicibus (Utrecht, 1694, 4to.):— Dissertatio de paradisi terrae fidei et historiae on the part of Bochart's works, the 3d ed. of which was published at Utrecht in 1692, with Bochart's life by Morin prefixed) (Epistola duo, seu responsiones ad Ant. Van Dale de Pentateuco.
Morin, Frédéric, a French philosopher, was born at Lyons June 18, 1823. After preliminary studies he entered the Normal School in 1844; received a fellowship in philosophy in 1848, and lectured on this branch successively at the lyceums of Macon and Nancy, and at the Lycée Bonaparte. When, after the coup d'etat of 1852, he had refused the oath to the usurper, Louis Napoleon, he was considered as having resigned his professorship. He devoted himself henceforth to private instruction, and published works on religious philosophy, seeking to harmonize democratic principles with Christian beliefs. We have of him, Saint François d'Assise et les Franciscains (1853, 12mo) — De la Genèse et des Principes métaphysiques de la société moderne (1856, 8vo) — Dictionnaire de Philosophie et de Théologie scolastique (1857-58, 3 vols. large 8vo). Besides, he has furnished articles to the Journal L'Avenir, to the Correspondent de l'Education, to the Bulletin du Roi, to the Revue de l'Instruction publique, and to the Biographie Générale. He died in 1874.

Morin, Jean, a most learned French writer on the theological subjects, and a convert to the Romanists, was born at Blois in 1591. His parents were members of the Reformed faith, but at Leyden, where he was studying philosophy and theology, the violent discussions between Calvinists and Arminians estranged him for a time from his friends. Persecution, and falling under the influence of Romanists, accepted their creed, at Paris, under cardinal Perrone. Some time after his conversion to Romanism he entered into the Congregation of the Oratory, then but recently established, and began to make himself known by his learning and his works. In 1636 he published De Patriarcharum et Primatum Origenis (Paris, 4to), dedicating the work to pope Urban VIII. In 1628 he undertook an edition of the Septuagint Bible, with the version made by Nolius, supplying it with a preface, in which he treats of the authority of the Septuagint. He commends the edition of it that had been made at Rome by order of Sixtus V in 1587, which he followed, and maintained that we ought to prefer this version to the present Hebrew text, because that has been, he says, corrupted by the Jews. Having gone from the Protestant to the Roman fold, Morin very naturally, like all apostates, became a most enthusiastic adherent of Romanism, and therefore now engaged upon a systematic defence of those versions which the Church had approved by weakening the texts which passed for original (Simon, Einleitung, p. 522). Before this work was ready to appear, he published in 1629 Histoire de la délivrance de l'Eglise chrétienne, and Commentaire sur la grande et souveraine temporelle donnée à l'Eglise Romaine par les rois de France (Paris, fol.); but this book was not well received at Rome, and Morin was forced to promise that he would retract and correct it. Soon after he published Exorcisationes ecclesiasticæ in turgiçae Samaritani temporibus: libri tres (1631, fol.); an attempt to establish the integrity of the Hebrew text. As there was then preparing an edition of the Polyglot at Paris, Morin took upon himself the care of the Samaritan Pentateuch. His endeavors to extalt this ancient version to rank with the Greek and Latin Bible, at the expense of the Hebrew, made him very obnoxious to many savants, especially Hebrews; and he was attacked by Hottinger and Buxtorf in particu- lar. Simon and Kennicott, however, countenanced Morin's position. The opposition which Morin encountered only enhanced his merit at the court of Rome, insomuch that cardinal Barberini invited him thither by order of the pope, who received him very graciously, and intended to employ him in the communications that were then negociated with the Roman pontiff. But the young Pope, Alexius VIII., having a mind looking towards reunion. He was greatly caressed at Rome, and intimate with Holstenius, Allatius, and all the learned there. After having remained nine years at Rome, he was recalled by order of cardinal Richelieu to France, where he spent the remainder of his life in learning, and died at Paris in 1695. Morin's works are very numerous, and some of them much valued by Protestants as well as Romanists on account of the Oriental learning contained in them. The writer of a sketch of his life and labors in Kitto's Cyclopædia pronounces Morin "the restorer of the ancient Samaritan language," but takes exception, like most Hebraists, to "his anti-Masoretic zeal as not according to knowledge, as later investigations in the same field have abundantly proved." The most important works not yet mentioned are, Exorcisationes Bibliæ de Hebraicæ Oraculæ textus sinceritate (Paris, 1683, 4to), and published in 1686. It contains a number of letters, with a life of the author by father Constantine, of the Oratory. But also in positive theology Morin exercised himself as an author. Thus he wrote Commentarius historico-dogmaticus de sacris Ecclésiâs regiorum libellus, cum vero emendationibus, etc. (Paris, 1693, 8vo, 2 vols.); Commentarius historico-dogmaticus de sacris Ecclesiâs regiorum libellus, cum vero emendationibus, etc. (Paris, 1695, 2 vols.), whereof a new edition (1692, fol.; Bruxelles, 1687, fol.), a work on which he is said to have spent thirty years of hard mental labor, but which, nevertheless, failed to gain much admiration. He attacks in it both the Port Royalists and the Jesuits:—Commentarius historico-dogmaticus de sacris Ecclesiâs regiorum libellus, cum vero emendationibus, etc. (Paris, 1697, 8vo, 2 vols.). He also published, among his best efforts:—Opera posthuma de catechumenorum expiatione, de suavitate consonantia, etc., etc. (Paris, 1698, 8vo.); Quamvis, etc. (Paris, 1697, 8vo.), a treatise on the origin and meaning of Christian names; De utraque religionis legibus (1699, fol.); De utraque religionis legibus (1700, fol.); De utraque religionis legibus (1701, fol.). Finally, he published a number of works in the field of ecclesiastical antiquities as gleaned from his correspondence with the savans of Europe. Several of his works remain unedited and unpublished. Among these we notice De Sacramentis Mai- orum, an account of the liturgical and ceremonial of the Church, etc.; De vetustissimis Christianorum paschaliis ritualibus. See Nicéon, Mémoria, ix, 80-48; Du Pin, Bibli. des Auteurs Ecclésiastiques; Schröck, Kirchengesch. seit der Reformation, iv, 123 sq.; Marsh, Lekt. Düring; Wolf, Bibliotheca Hebraica, pt. iv, p. 7; pt. ii, p. 25 and 270. Simon's biography is a mere satire, and unworthy of credit. (J. H. W.)

Morin, Pierre, a French scholar, was born at Paris in December, 1531. He was a man of great attainments in languages, belles-lettres, and ecclesiastic antiquity. From France passing into Italy, he stopped at Venice, where Paulus Mammucius secured him for his printing establishment. He lectured as professor of Greek and cosmography at Vicenza and Ferrara. By recommendation of San Carlo Borromeo he went to Rome in 1575, and there popes Gregory XIII and Sixtus V employed him on the editions of the Septuagint and the Vulgate he translated from the Septuagint into Latin (Rome, 1591, 3 vols. fol.), the Decretals till Gregory VII (Rome, 1591, 3 vols. fol.), and on the collection of the general councils (Rome, 1608, 4 vols. fol.). He died before the completion of this his last work, some time in 1606. He was the author of a number of works of a theological and critical nature. Besides the works enumerated, we possess of him, Traité du bon Usage des Sciences, published with some others of his writings by Quétif in 1675; a
Latin translation from St. Basil's discourses on the forty martyrs, and of a dozen selected sermons of St. Chrysostom.

Morin, Simon, a celebrated French religious visionary and fanatic of the 12th century, was born at Richemont, near Aumale. He was a very illiterate person, yet notwithstanding the want of all educational facilities he entered the field of authorship, and gave the world his extreme views on religion and philosophy. He meddled much in spiritual matters, and fell into great error. The first book, which he caused to be privately printed in 1647, under the title of *Pensées de Morin dédiées au roy*, is a medley of conceit and ignorance, and contains the most remarkable errors, which were afterwards condemned in the Quietists; but Morin carries them to a greater length than any one else had done, for he affirms that "the most enormous sins do not remove a sinner from the state of grace, but serve, on the contrary, to humble the pride of man." He says "that in all sects and nations God has a number of the elect, true members of the Church; that there would soon be a general reformation, all nations being just about to be converted to the true faith; and that this great reformation was to be effected by the second coming of Jesus Christ, and Morin incorporated with him." About the middle of the 17th century Morin was civilly prosecuted and for a time incarcerated, but he was finally set at liberty as a visionary, and suffered to continue until 1741, when Des Marets, who though a visionary and fanatic himself, with intent to injure, entered, under pretence of accepting all the views of Morin, into his whole scheme, only to have him taken up. Marets, in his treachery and dissimulation, went so far as to acknowledge Morin as "the Son of Man risen again," and thereby so pleased Morin that he conferred upon him as a particular sign of grace the office of being his barbinger, calling him "a real John the Baptist revived." Then Des Marets impeached him and became his accuser, and Morin, after due trial, was condemned to be burned alive at Paris, March 14, 1663. He was burned, together with his book entitled *Pensées de Morin*, as also all his own papers and those of the trial. His ashes were thrown into the air, as a punishment for his having assumed the title of the "Son of God." His accomplices were obliged to assist at his execution, and then to serve in the galleys for life, after having been whipped and branded by the hangman. Morin's body, after having lain for two hours out of the fire, was again at the third day, which made many of the mob gather together at the place where he was burned. It is said that when De Lamoignon asked him whether it was written in any part of the Scriptures that the great prophet or new Messiah should pass through fire, he cited this text by way of answer, "I command you, therefore, not to ascend into the fire." (Mal. 1:6) Non est inventa in me inequa" (Thou hast tried me in the fire, and no wickedness has been found in me). See Nicéon, *Mémoires*, vol. xxvii: Bayle, *Hist. Dict. s.v.*: General *Biog. Dict. s.v.*: Hoefer, *Nouv. Biog. Générale*, s.v. (J. H.W.)

MORISON, John, D.D., a Scotch Presbyterian divine of some distinction, was born at Millasset, Aberdeen, and in 1737 received a license to teach in a theological history. He was for many years pastor of the Independent Chapel at Brompton, and in 1816 removed to London as pastor of Tower Chapel. In 1824 he was appointed editor of the *Evangelical Magazine*, and held this position for thirty-two years. He died July 18, 1869. He wrote an *Essay of the Epistle to the Colossians* (1829, 8vo):--- *Lectures on the Reciprocal Obligations of Life* (1822, 12mo), of a practical and useful character—Protestant...
by private parties connected with the movement in 1846, in Glasgow, and from it there are issued a weekly newspaper, 'Christian Witness,' which was commenced in 1846, and a small monthly magazine called The Day-Star, which was started the year preceding, and has a large circulation, besides other periodicals, and an immense number of tracts and minor treatises, exhibiting in various forms the distinctive tenets of the denomination.

Moritz, Johann Christian, a Jewish missionary of the Christian Church among his people, was born at Berlin, in Prussia, in 1717. He received a careful instruction according to the fashion of that time. The study at home of history, geography, poetry, and philosophy, more especially the works of Mendelssohn, greatly strengthened his mind. When sixteen years of age Moritz went to Berlin, where he was taken care of by his uncle. Here he met with free-thinking Jews, who, although they could not draw him into the fatal meshes of infidelity, yet exercised for a time a baneful influence upon his conversation and conduct. When Prussia suffered much humiliation in the wars of the first Napoleon, Moritz determined to go to England until the dawning of better days. With a letter of introduction to the chief rabbi of England of that time, Dr. Herschel, he reached London in July, 1807, and was kindly received by that divine. Moritz obtained a scanty living by teaching French and German, until the summer of 1808, when he made the acquaintance of Dr. Steinke, who, with his wife, Dr. and Mrs. Steinke, who was publicly baptized on the 31st of December, 1809, according to the forms of the Lutheran Church. He then laid aside his original Jewish name, Moses Treitel, and received the above Christian name, by which he has always since been known. In 1811 he went to Gottingen, where he married, and while there he stayed until 1817, when he visited Russia for a short time, and the way was opened for him to labor among his brethren in Russia. At St. Petersburg he met the Rev. Lewis Way, and formed a friendship which lasted for life. He labored in Russia under the sanction of the emperor Alexander, until by an official mandate he was compelled to abandon the labors of the last eight years. In May, 1820, Mr. Moritz was accepted by the London Society for Propagating Christianity among the Jews, which sent him to labor at Hamburg. He next labored at Copenhagen, Neuwill, Frankfort, and Stockholm, returning to Hamburg in 1824. He then removed to Distelburg, in Prussia, in 1825, his residence at three different places, at Gottingen, and Norway and Sweden assigned him for his field of labor. On Jan. 1, 1868, he retired from active service, after forty-two years' faithful labor for his Master in the society's ranks, and died on Feb. 17, at Gottingen, rich in peace and joyful in hope. See Jewish Intelligence, 1868. (B. R.)

Mörli, Gustav Philipp, a German theologian, was born at Nuremberg Dec. 26, 1873, and was educated first in the schools of his native place and then at the university in Altzburg, where he studied philosophy and philology from 1890 to 1892, when he was removed to Jena to study theology and the ancient languages. He travelled through Holland, and visited its most important universities. After his return home he was appointed assistant of the philosophical faculty at Halle, and in 1896 became professor and ecclesiastical inspector at Altzburg. He resigned this position in 1903, and was appointed dean of St. Sebald's church at Nuremberg. In 1906 he was appointed minister of the St. Agapitian church, and inspector of the gymnasium; in 1913 he was appointed minister of the gymnasium, and in 1922 he had the supervision of the ecclesiastical seminary. In 1924 he was appointed minister of the church of St. Sebald, superintendent of the consistory of Nuremberg, city librarian, and professor of divinity of the Aegidische gymnasium. He died May 7, 1950. Besides several dissertations in journals, he published Dis. de distinc-
the other preachers had been. Nevertheless he was nominated one of the assembly of divines at Westminster because of his strong leaning to Calvinism, but he never appeared among them; on the contrary, he always remained with the king, and did him what service he could. Dr. Morley also used his influence at Oxford University to incline its professors to opposition against the Presbyterians, which has been the imprisonment by the anti-royalists in Parliament; and as the Cromwellian party gained the ascendency he was marked out for punishment. In 1648, the Presbyterians having in the main time gained the control of state affairs, Dr. Morley was deprived of all his preferments, and imprisoned for some little time. The length of his imprisonment is not exactly known, but in 1649 we find him preparing to quit England to join his royal master in Holland. Dr. Morley met the king at the Hague, and was for some time a constant companion of Charles II. In 1650, when the king set out on his expedition to Scotland, Dr. Morley went first to the Hague and then to Antwerp, where he resided, together with his friend, Dr. John Earle, in the house of Sir Charles Cotterell, and a year later in the house of Sir Edward Hyde. While thus retired from home and public life, he yet remained a most faithful adherent of the royal and episcopal cause, and, as an advocate for the interests of his religion, once a week, and administered the communion once a month to all the English who would attend" (Hook). About 1654 he became chaplain to the queen of Bohemia at the Hague, but about 1656 he removed to Breda with the family of Sir Edward Hyde, and there continued the same practice as at Antwerp.

During the protectorate of Richard Cromwell, while the royalists were preparing for the Restoration, Charles employed Dr. Morley as a messenger to the Presbyterians. He quickly gained their confidence, because he was known to be a strong Calvinist. He was, moreover, a fit person to instil the Presbyterians with a desire to seek safety in and return to the church under the rule of the king. Thereafter, in 1657, he was in the treaty agreed to by Charles I in the Isle of Wight, which favored the Presbyterians in many respects. See PRESEC ultra. It is true Baxter did not very much like Dr. Morley, because, as he complains, Morley "talked of moderation in the general, but would come to no particular terms" (Autobiography, p. 218). Yet Morley himself must have been persuaded of the successful issue of his mission if we judge him by his letter of May 4, 1650, in which he writes: "I have reason to hope that they (i.e. the Presbyterians) will be persuaded to admit of and submit to episcopal government in time. The length of the imprisonment has been the chief reason against them, but they may be permitted, before and after their sermons, and upon occasional emergencies, to use such arbitrary forms as they themselves shall think fit, without mixing of anything prejudicial to the government of the Church and State as they shall be settled" (Clenendon, State Papers, vi, 738, 743). Upon the royalists, particularly, Dr. Morley had a good influence. They, as soon as they saw the approach of victory, manifested a too forward zeal, and made uncomfortable threatenings of revenge upon the republican party. Dr. Morley checked these evil tendencies, and thus softened down all opposition on both sides. Dr. Morley also, though incorrectly, represented the king's religious views, and refuted the statement that Charles II was a convert to popery. Of course Dr. Morley was duped by the king, and could never have served Charles had he known that man to have been a hypocrite. Morley was a diplomatist, seeking to gain the ascendency of the episcopal party in the English realm, but he was also an honest Christian, and would not have suffered himself to be the tool of an apostate. Indeed his position later in life against papists makes this plainer still. (See below.)

Upon the restoration of Charles II, Dr. Morley was restored to his former preferments and dignity, being restored to the bishopric, besides being restored to his canony, and appointed dean of Christ Church. He was consecrated bishop of Worcester in 1660. In 1661 bishop Morley played a prominent part in the Savoy Conference (q.v.), commissioned to bring about such changes in the liturgy as might enable the Presbyterian and Episcopalians to unite once more. Though the archbishop of York was present, Morley appeared as the chief speaker of the bishops, and was for the Episcopalians with whom he was in agreement. Morley puts Morley next to Sheldon, yet acknowledges that the latter acted chiefly as adviser, "taking little share in the viva-voce discussions," while Morley appeared constantly as leader in the debates (i, 163). In 1662 bishop Morley was made incumbent of the deanery of the royal chapel, and shortly after the see of Worcester to that of Winchester. In 1678, when the royalists made a desperate attempt to introduce severe measures against the Nonconformists, bishop Morley figured prominently in the effort, and thus brought reproach upon himself for intolerance and stubbornness. He especially favored the modification of the "Test Act" in such a manner that it became necessary for every English subject to be faithful to "the Protestant religion as established by law in the Church of England." Yet Morley's position at this time may be satisfactorily explained. "His main policy was to protect the minister, or, in other words, the Protestant conformity, against papists on the one hand, and dissenters on the other. He shared in the alarm which conversions to Rome and the encroachments of that Church inspired throughout England at the time; and partly from that cause he was induced to support the bill, . . . thinking by the new oath, which established the Church, to prevent an invasion by the enemy. . . . Strength was wasted by internecine warfare at a moment when Episcopalians and Presbyterians stood before a common foe. It was the story of the Crusaders repeated. Why not gather the forces of the Church and of the sects, and concentrate them upon the great enemy of the church, the world? . . . Even the sects, under the circumstances, were not unnatural in the mind of a man like Morley" (Stoughton, i, 439, 440).

In his old age Morley is reputed to have become more tolerant again, for it is related that he stopped proceedings against an ejected minister, and invited him to dinner, endeavoring to soften down the temper of nonconformity; but, better still, it is said that in Morley's last days he drank to an intermeddling country mayor in a cup of Canary, advising him to let dissenters live in quiet, "in many of whom, he was satisfied, there was the fear of God"—and be thought things were "not likely to be gained right away by severity." The bishop of 1662, John Burnet says that he "was in many respects a very eminent man, very zealous against popery, and also very zealous against dissent; considerably learned, with great vivacity of thought; soon provoked, and with little mastery over his temper" (i, 550). His zeal against the doctrines of popery is apparent in his writings, and not less so his zeal against dissent; in connection with his opposition to both, he avows the doctrine of passive obedience, declaring in terms the most unequivocal "the best and safest way for prince, state, and people is to profess, protect, cherish, and allow of that religion, and that only, which allows of no rising up against or resisting sovereign power—no, not in its own defence, nor upon any other account whatsoever" (Morley's Treatises, sermon before the king, p. 38). Indeed, he maintains, again and again, the principle of intolerance in the government of the Church, and the principle of despotism in the government of the State; holding the king to be sole sovereign, while Parliament is only a concurring power in making laws, and the bishops the only legitimate ecclesiastical rulers. Bishop Morley was a very generous man, and freely expended his income for the good of his benefices. He was a benefactor to his church, keeping a pensioner of £100 per annum, and by establishing several prizes at Pembroke and other colleges. He spent much money
in repairing the buildings in the see of Winchester, be
quainted a considerable sum to St. Paul’s, London, and
left £1000 to purchase lands for the support of small vic-
arages. The bishop also bore a high reputation for the
ological learning before the civil wars, as well as after
the establishment of the episcopacy, and was acknowled-
ged to be a learned man, and held in the highest estima-
tion, and in a formidable controversialist. He wrote A Sermon at the Coronation of Charles II, April 23, 1661.
In the dedication to the king, by whose command it was pub-
lished, he says that he was now past his great climax,
ter and this was the first time that ever he appeared in
public. — He is prefixed to the Be Laid Open by Himself of Mr. Baxter, or the Calumny, etc. (1665) — Epistolaphilopogica et pararamo-
tica ad theologum quemdam Belgiam scripta (1665; 4to; 
written at Breda, June, 1659; reprinted in 1683, under
this title, Epistola, etc., in qua utitur de seren. regis Cur. If erga reformata religionem affecta). In this
letter he attempts to clear Charles II from the imputa-
tion of popery, and urges the Dutch to lead their ut-
most assistance towards his restoration; but he was
mistaken in his master’s religion, and perhaps lived
long enough to know it. — The Sum of a Conference with
Darcey, a Jesuit, at Brussels (1648) — An Argument
drawn from the Evidence and Certainty of the Church of
against the Doctrine of Transubstantiation — Vindica-
tion of the Argument, etc. — Answer to Father Crespay’s Letter, writ-
ten about 1662 — Sermon before the King, Nov. 5, 1667;
— Answer to a Letter written by a Romish Priest (1670);
— Letter to Anne, duchess of York (1670). This lady,
the sister of the Catholic King of Spain and girl-friend in
the Protestant religion by our subject while he lived at
Antwerp, but she afterwards forsaking the faith of her
family, Dr. Morley wrote this defence of Protestantism:
— Ad Virum Janum Unitatem Epistolae duas de Invoca-
tionibus Sanctiorum (1659). All the above pieces, except
the first and second Appeal written at Breda, were
printed in 1663, under the title, — A Letter to the Earl of Anglesey concerning the Means
to keep out Popery, etc., printed at the end of A true
Account of the whole Proceedings betwixt James, duke of
Ormonde, and Arthur, earl of Anglesea (1688) — Vindi-
cation of himself from Mr. Baxter’s injurious Reflections,
etc. (1685) — he made also An Epistle for James I (1625),
which was printed at the end of Spottiswood’s
History of the Church of Scotland, and is said to have
been the author of A Character of King Charles II (1690,
in one sheet 4to). In his polemics against
Romanism bishop Morley discusses only three important
points. The treatment of these indicates deep learning and
theological knowledge. The first, a strong argument against
transubstantiation, “drawn from the evi-
dence and certainty of sense,” maintaining his con-
vincing argument with the dexterity of a practiced logician,
as so to parry most successfully all the objections of Ro-
man Catholic antagonists. He decidedly opposes the
papal doctrine of purgatory; but he vindicates prayers
for the dead in the way in which they were offered in
the early Church, and as by modern Anglicans they are
still encouraged to be offered; that is, for the rest of
the soul, the resurrection of the body, and the plenitude
of redemption at the last day. Whatever may be the
propriety of praying for the dead in such a qualified
sense as this, Morley contends there is no ground on
which to rest the doctrine of the invocation of saints.
That doctrine he overthrows by an appeal to Scripture;
and then he proceeds, after the Anglican method, to
examine the writings of the fathers, and to show that
they do and justify the papistical dogmas in unconnected
practices. The bishop enjoyed the association of some of
the most distinguished literati of his day. He was
an intimate friend of Falkland, and mixed much with
Ben Jonson and Edmund Waller. He was strict and
exemplary in his life, though much given to witticisms,
and was well beloved by the clergy and respectable
people, and was acknowledged by all as truly abstemious
and laborious in his habits. See Chamber's Magazine, viii,
69; Stoughton, Eccles. Hist. of England (Church of the
Restoration) (see Index in vol. ii); Perry, Eccles. Hist.
vol. ii (see Index in vol. iii); Wood, Athenae Oxoni;
Neal, Hist. Puritans (Harper's ed.), ii, 230; Burnet,
Hist. of his own Times, i, 590; Salmon, Lives of the English Bishops, p. 346. (J. H. W.)

Morley, Thomas, one of the most distinguished of England’s early composers of sacred and profane mu-
sic, and author of the first regular English treatise on the art of music as practised by the monastic or
middle of the 16th century, but the exact time is not determined.
All that is known of this eminent professor is gathered
from Wood, who, in his Athenae Oxoniensia, tells us that he
was a disciple of Bird, to whom he dedicated his
book in very reverential and affective terms; that he
obtained his degree of B.A. in 1588, and entered into his place as gentleman of the royal chapel in 1592.
He died, Dr. Burney supposes, in or near the year 1604.
Morley produced many compositions that are still well
known, among which are canzonets of different kinds,
particularly for two voices, madrigals for five voices,
two young and unexperienced, deciding the fine Feather
Service published in Dr. Boyce's collection, the first that
was set to the words of the Anglican Reformed Liturgy.
See Engl. Cyclop. s. v; Burney, Hist. of Music.

Mörlin, Joachim, a well-known German Lutheran
theologian, and one of the most zealous defenders of
the great German Reformer and his views, was born at
Wittenberg April 6, 1514. His father, Jodocus Mörlin,
professor of metaphysics at the Wittenberg University,
was himself of the University of Marburg, and was
strongly opposed to the new religion. Joachim a careful training intellectually and morally,
and in 1527 he entered the newly-founded University
of Marburg, but soon left for his native city, where,
under Luther’s and Melanchthon’s special guidance, he
devoted himself to the study of theology. When not
quite twenty years of age, he received the degree of
Doctor of a church at Wittenberg, and in 1539 accepted a
call to the church of Eisleben. At Luther’s request
he returned in the following year to Wittenberg; but,
hardly arrived, left it again for Arnstadt, whence he
had received a call as its first ecclesiastical superintendent.
He was now but twenty-six years old, and by far
more young and unexperienced, deciding the fine Feather
position. Zealous in his religion, and of rather coarse
and contentious disposition, he soon came into serious
difficulties with some powerful church members, who
persecuted him mercilessly. In 1548 he was deposed,
without having been allowed the benefit of a trial.
Though he was allowed to retain his retention, Mörlin
had to leave Arnstadt, and removed to Göttingen, where
he remained until 1549. About this time he, together
with many other Lutheran theologians, openly declared
against the Augsburg Interim, alleging that it re-establish-
ed popery; whereupon duke Erich was deposed and
Mörlin banished. A few months later he received a
pastoral call to Kneiphof, one of the main quarters of
Königsberg, in Prussia, which he accepted. Greatly
favored by duke Albrecht, Mörlin was at first universally
esteemed and beloved. But he soon became involved in
the Osiandrian controversy. See Osiander; Jusfifi-
cation. In his strict Lutheranism he opposed Osi-
ander’s views on the nature of justification and its relation
to sanctification. According to the manner of the times,
Osiander’s departure from the grand Lutheran doc-
trine of Justification (q. v.), and especially of views ap-
proximating the Roman Catholic doctrine, were there-
fore made the subject of severe condemnation. Mörlin
in a rather coarse and abusive way. The duke of Prussia,
anguished to restore peace between the contending parties,
issued an edict to all Prussian clergy and professors of
theology, in which slanderers and denouncers of their
respective opponents was threatened with severe bodily
punishments, and the whole manner of the proceedings
grew more and more bitter, and after Osiander’s death
Mörlin attacked and persecuted his followers.
Several of them, among them Johann Funk, were beheaded be-
cause they refused to recant. Uncharitable against all opponents, and of a naturally contentious and passionate disposition, Mörlin grew so violent and sarcastic in his language that he called the duel an edict of inspiration of the devil, to which he refused to submit. In consequence he was dismissed (1553), and, notwithstanding his numerous and influential followers, had to leave Königsberg. He went to Danzig, and lived there for some time in the society of the local Lutherans and Catholics, of which he endeared himself to the Königsberg friends, until he received a call to Brunswick as ecclesiastical superintendent and first city-preacher. Here, in connection with his friend, Martin Chemnitz, late librarian of duke Albrecht, Mörlin devoted himself to a closer study of the Bible and the fathers, and took a prominent part in all the theological controversies of the time. When in 1556 Albrecht Hardenberg attempted to introduce into the republic of Bremen Calvin's doctrine respecting the Lord's Supper, Mörlin, together with Chemnitz, opposed him most violently, and after his dismissal caused the issue of that bigoted Bremen edict (Oct. 6, 1561) "against the sacramental enthusiasts and Anabaptists" (Gegen die Sacraments- Sekhärmer u. Wiederläuter). At this occasion he published his Erklärung aus Gottes Wort u. kurzer Bericht d. Herren Theologen, and Von der Condemnation strenger Lehr (Magdeburg, 1563). These works are a not overulcious exposition of the old Lutheran theses, and form an all too inadequate right to the interpretation of these, and are far inferior to Chemnitz's work, Repetitio unam doctrinam de vera præsens corporis et sanguinis Domini in cibo sacro. In 1557 he went to Wittenberg, vainly endeavoring to put a stop to the Anabaptist controversies. He subsequently separated himself from Flacius, writing against him in his manual in a rude and violent style. He was also present at the Worms Council, which, like most such disputes, led to no result whatever. After the death of Melancthon, he grew, if possible, still more zealous in his strict Lutheranism, and became a formidable opponent of all the reformers. He published a number of works which he published about this time. We must refer to the works themselves for a detailed statement. These works are: O arte et Tract at on die Kirchen in Preussen; — Schedeswelen an den Völfen: — A polemic on the Württemberg Hessens, Anabaptisti Schwenkfuhr. Things meanwhile had changed materially in Prussia. Osianer and his followers were greatly suppressed, and duke Albrecht, yielding to the repeated appeals of the citizens, recalled Mörlin in 1556 to Königsberg, nominating him bishop of Samland. Chemnitz, who always had been a great favorite with the duke, accompanied Mörlin to Königsberg, and became associated with him in the preparation of the Corpus doctrina Prutenicum. As such he was a veritable champion of the Lutheran faith. His Disputation contra novum corruptionem, qua asseritur, operam presentium in actu justificationsi necessarium esse (Jena, 1567), and his Verantwortung wider die falschen Anfänge der neuen drei Wittenberger in ihrer Grundsat der Königl. Seelsorge. He died May 23, 1571, at Königsberg, before the Majoristic controversy was concluded. Besides the works already named, Mörlin wrote also Disputatio de communicacione idiomatum (1557) — Postilla — Präbender Predigten: — A neue Catechism (Eislenen, 1665) — Von Berufe der Prebend und Prebendi in der Staatskirche der Landes-Stiftungen. Mörlin was evidently a tenacious man, and born to be a polemic. His opponents charged him, and perhaps not unjustly, with assuming to be the guardian of the Church. He was evidently sincere and deeply in earnest, assenting that he became involved in these various controversies as a faithful servant of the Church, doing only what every one was bound to do, namely, guarding its

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MORMONS, the usual name of a religious sect which was founded in this country A.D. 1830, and claims to be called of God to gather within its fold the people of this universe, by authority of a new dispensation, which is to be the last given to man in his present existence. They style themselves "The Church of Jesus Christ of Latter-day Saints," or briefly, "Latter-day Saints," and object to being spoken of as Mormons. The word "Mormonism," derived from the name of one of their sacred books (i.e. The Book of Mormon), though this word is derived from the Greek (μορμωνίας), and literally signifies a lamia, ma- niola, female spectre (the mandrill for its ugliness was called Cynecephalus Mormonus), the Saints, according to Joseph Smith, the first prophet and founder of Mormonism, treat its etymological origin thus extravagantly: "We say from the Saxon good, the Dane god, the Goth goed, the German gut, the Dutch gut, the Latin bonus, the Greek καλός, the Hebrew בַּשָּׁל, and the Egyptian mom. Hence, with the addition of more, or the contraction mar, we have the word mormon, which means literally more good." According to anti-Mormons, the name Latter-day Saints was assumed in 1835 by the Mormons, at the suggestion of one of their leaders, Sidney Rigdon, and the word "Mormon" is more distasteful to them than is the word "Mohammedan" to the Muslim or "Jew" to the Hebrew. In accordance with our general practice to let each religious body speak for itself in these pages, we insert here the history of the organization of the church of the Latter-day Saints in its infancy, as derived by their apostle Orson Pratt, the eldest living exponent of Mormonism, and George A. Smith, the first counsellor of President Brigham Young.

I. History.—The Church of Jesus Christ of Latter-day Saints was founded by Joseph Smith, who was born in the town of Sharon, Windsor County, Vt., Dec. 23, 1805. When ten years old his parents, with their family, moved to Palmyra, N. Y., in the vicinity of which he resided for about eleven years, the latter part in the town of Manchester. He was a farmer by occupation. His advantages for acquiring scientific knowledge were exceedingly small, being limited to a slight acquaintance with two or three of the common branches of learning. He could read without much difficulty, and write a very imperfect hand, and had a very limited understanding of the elementary rules of arithmetic. These were his highest and only literary attainments, while the rest of those branches so universally taught in common schools throughout the United States were entirely unknown to him. When about fourteen or fifteen years old, he began seriously to reflect upon the necessity of being prepared for a future state of existence; but how or in what way to prepare himself was a question as yet undetermined in his own mind; he perceived that it was a question of infinite importance, and that the salvation of his soul depended upon a correct understanding of it. He saw that if he understood not the way, it would be impossible to walk in it except by chance, and the thought of resting his hopes of eternal life upon chance or uncertainty was more than he could endure. If he went to the wall to seek information, he was not satisfied himself, but he so spoke to its own particular tenets, saying, "This is the way—walk ye in it;" while at the same time the doctrines of each were in many respects in direct opposition to the rest. It also occurred to his mind that God was the author of but one doctrine, and therefore could acknowledge but one denomination as His Church, and that such denomination must be a people who believed more than one doctrine (which it may be) and build upon the same. He then reflected upon the immense number of doctrines now in the world, which had given rise to many hundreds of different denominations. The great question to be decided in his mind was, if any one of these denominations be the Church of Christ which one is it? Until he could become satisfied in relation to this question he could
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not rest contented. To trust to the decisions of fal-
lible man, and build his hopes upon them, without any
knowledge of his own, would not satisfy the anxious
decisions that people. His present state, his present
condition, however, is such, that he cannot rely upon
any positive and definite evidence on which he could
rely upon a subject involving the future welfare of his
soul was revolting to his feelings. The only alternative
that seemed left to him was to read the Scriptures and
endeavor to follow their directions. He accordingly
began perusing the sacred pages of the Bible with au-
tority, believing the things that he read. His mind
soon caught hold of the following passage: "If any of
you lack wisdom, let him ask of God, that giveth to all
men liberally and upbraideth not, and it shall be given
him" (James i, 5). From this promise he learned that it
was the duty of one who desired to save his own soul,
with the sure and certain expectation of receiving
liberally, without being upbraided for so doing. This
was cheering information to him—tidings that gave him
great joy. It was like a light shining forth in a dark
place to guide him to the path in which he should walk.
He now saw that if he inquired of God, there was not
only a possibility but a probability, yes more, a cer-
tainty, that he should obtain a knowledge which of all
the doctrines was the doctrine of Christ, and which of
all the churches was the Church of Christ. He there-
fore retired to a secret place in a grove but a short dis-
tance from his home, and knelt down and began to call
upon the Lord. At first he was severely tempted by
the powers of darkness, which endeavored to over-
come him; but he continued to seek for deliverance
until darkness gave way from his mind, and he was en-
able to pray in fervency of the spirit and in faith; and
while thus pouring out his soul, anxiously desiring an
answer from God, he saw a very bright and glorious
light in the heavens above, which at first seemed to be
at a considerable distance. He continued praying, while
the light appeared to be gradually descending towards
him; and as it drew nearer it increased in brightness
and magnitude, so that by the time that it reached the
tops of the trees the whole wilderness, for some dis-
tance around, was illuminated in a most glorious and
brilliant manner. He expected to see the leaves and
boughs of the trees consumed as soon as the light came
in contact with them; but perceiving that it did not
produce that effect, he was encouraged with the hope
of being able to endure its presence. It continued de-
scending slowly until it rested upon the earth, and he
was enveloped in the midst of it. When it first came
upon him it produced a peculiar sensation throughout
his whole system, and immediately his mind was caught
away from the natural objects with which he was sur-
rounded, and he was elevated in the spirit, and saw two glorious personages who exactly resem-
bled each other in their features or likeness. He was
informed that his sins were forgiven. He was also in-
formed upon the subjects which had for some time pre-
viously agitated his mind, namely, that all religious
denominations were believing in incorrect doctrines
and, consequently, that none of them was acknowledged
of God as his Church and kingdom. He was ex-
pressly commanded not to go after them; and he re-
ceived a promise that the true doctrine—the fulness of
the Gospel—should at some future time be made known
to him; after which the vision withdrew, leaving his
mind in a state of calmness and peace indescribable.
Some time after having received this glorious manifes-
tation, being young, he was again entangled in the van-
tities of the world, of which he afterwards sincerely and
truly repented. It pleased God, on the evening of
Sept. 21, 1825, again to deliver him from this re-
sort; and he was filled with the most earnest desire
to "commune with some kind mes-
senger who could communicate to him the desired in-
fornation of his acceptance with God;" and also unfold
the principles of the doctrine of Christ, according to the
promise which he had received in the former vision.
While he thus continued to pour out his desires before
the Father of all good, endeavoring to exercise faith in
the latter's promises, "Voce a la Voz," or on a certain
day, only of a purer and far more glorious appearance
and brightness, burst into the room—indeed the first
sight was as if the house were filled with consum-
ning fire. This sudden appearance of a light so bright,
as must naturally be expected, occasioned a shock or
sensation that extended to the extremities of the body.
It was, however, followed with a calmness and serenity
of mind and an overwhelming rapture of joy that sur-
passed understanding, and in a moment a personage
stood before him." Notwithstanding the brightness of
the light which previously illuminated the room, "yet
it was not a light resembling an additional and asso-
ociating this personage, which shone with an in-
creased degree of brilliance, of which he was in the
midst; and though his countenance was as lightening,
Yet it was of a pleasing, innocent, and glorious appear-
ance—so much so that every fear was banished from
the heart, and nothing but calmness pervaded the soul.
"The stature of this personage was a little above the
common size of men in this age; his garment was per-
fectly white, and had the appearance of being without
seams." This glorious being declared himself to be an
angel of God, sent forth by commandment to communi-
cate to him that his sins were forgiven, and that his
prayers were heard, and also that the covenant which
God made with ancient Israel concerning their posterity
was at hand to be fulfilled—that the great preparatory
work for the second coming of the Messiah was speedily
to commence—that the time was at hand for the Gospel in its fulness to be preached in power to all nations, that a people
might be prepared with faith and righteousness for the
millennial reign of universal peace and joy. He was in-
formed that he was called and chosen to be an instru-
ment in the hands of God to bring about some of his
marvellous purposes in this glorious dispensation. It
was also made manifest to him that the "American In-
dians" were a remnant of Israel; that when they first
emigrated to America they were an enlightened people,
possessing a knowledge of the true God, enjoying his
favor and peculiar blessings from his hand; that the
prophets and inspired writers among them were required
to keep a sacred history of the events transpiring among
them, which history was handed down for many generations, till at length they fell into
great wickedness. The greatest part of them were de-
stroyed, and the records (by commandment of God to
one of the last prophets among them) were safely de-
stroyed from among them; and the sacred records de-
sired were preserved, and were delivered in the hands
of the God who sought to destroy them. He was informed that these records contained many sacred revelations per-
taining to the gospel of the kingdom, as well as proph-
ecies relating to the great events of the last days; and
that to fulfill his promises to the ancients who wrote the
records, and to accomplish his purposes in the restitu-
tion of their children, etc., they were to come forth to
the knowledge of the people. If faithful, he was to be
the instrument who should be thus highly favored in
bringing these sacred things to light. At the same
time he was expressly informed that it must be done with
an eye single to the glory of God—that no one could be
intrusted with those sacred writings who should en-
deavor to aggrandize himself by converting sacred
things to unrighteous and speculative purposes (see
Book of Mormon, ch. iv., § 2, p. 510). After giving him
many instructions concerning things past and to come,
which he was permitted to see, the personage
re
drew, leaving his mind in perfect peace, while a calm-
ness and serenity indescribable pervaded his soul.
But before morning the vision was twice renewed, instruct-
ing him further and still further concerning the great
work of God about to be performed on the earth. In

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the morning he went out to his work as usual, but soon the vision was renewed—the angel again appeared, and having been informed by the previous visions of the night concerning the place where those records were deposited, he was instructed to go immediately and view them.

Accordingly he repaired to the place, a brief description of which was best given by Oliver Cowdery [Joseph Smith's scribe and first follower by baptism], who shortly after this event visited the spot:

"It was a broad, open road, named Palmyra, Wayne County, to Canaan, Ontario County, New York, before arriving at the little village of Manchester, about four miles further. As you pass along the road you are on the east side of the road. Why I say large is because it is as large, perhaps, as any in that country. The north end of the road was marked by a large, open field, and the line of the road trended more southerly extremity, and I think I may say an open road three-fourths of a mile long and three-fourths of a mile wide. If you pass towards Canaan it lessens gradually, until the surface assumes its common level, or is broken by other eminences, ridges, wate..."
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The above quotation is an extract from a letter written to elder Oliver Cowdery, which was published in one of the numbers of the Latter-day Saints' Messenger and Advocate.

Although many more instructions were given by the mouth of the angel to Mr. Smith, for which we have not space here, yet the most important items are contained in the foregoing relation. During the period of the four following years he frequently received instructions from the mouth of the heavenly messenger. On the morning of the 8th of September, A.D. 1827, the angel of the Lord delivered the records into his hands. These records were engraved on plates which had the appearance of gold. Each plate was not far from seven by eight inches in width and length, being not quite as thick as common tin. They were filled on both sides with engravings in Egyptian characters (see Book of Mormon, Mormon, chap. iv, § 8, p. 515), and bound together in a volume as the leaves of a book, and fastened at one edge with three rings running through the whole. This volume was something near six inches in thickness, a part of which was sealed. The characters or letters upon the unsealed part were small and beautifully engraved. The whole book exhibited many marks of antiquity in its construction, as well as much skill in the art of engraving. With the records was found "a curious instrument, called by the ancients the Urim and Thummim, which consisted of two transparent stones, clear as crystal, set in the two rings of a bow. This was used in use in ancient times by persons called seers. It was an instrument by the use of which they received revelation of things distant or of things past or future." (See Biogr. Sketches, p. 101; Book of Mormon, Ether, ch. i, § 7-11, p. 529 sq. See also Neph. § 29, p. 5 sq.)

In the mean time Mr. Smith received inhabitants of that vicinity who had been informed that Mr. Smith had seen heavily visions; and that he had discovered sacred records, began to ridicule and mock at those things. After having obtained those sacred things, while proceeding home through the wilderness and fields, he was waylaid by two ruffians, who had seized themselves for the purpose of robbing him of the records. One of them struck him with a club before he perceived them; but being a strong man and large in stature, with great exertion he cleared himself from them and ran towards home, being closely pursued until he came near his house. With his companions he was eagerly detected, turned and fled the other way. Soon the news of his discoveries spread abroad throughout all those parts. False reports, misrepresentations, and base slander flowed as if upon the wings of the wind in every direction. The house was frequently beset by mob or evil-designing persons. Sometimes he was at home, at other times by escaping. Every device was used to get the plates away from him. Being continually in danger of his life from a gang of abandoned ruffians, he at length concluded to leave the place and go to Pennsylvania; and accordingly packed up his goods, putting the plates into a barrel of beans, and proceeded upon his journey. He had not gone far before he was overtaken by an officer with a search-warrant, who flattered himself with the idea that he should surely obtain the plates; after searching very diligently, he was sadly disappointed at not finding them. Mr. Smith then drove on, but before he got to his journey's end he was again overtaken by an officer on the same road he had previously traveled with his father-in-law residing. Having provided himself with a home, he commenced translating the record, as he himself tells us in his Autobiography, "by the gift and power of God, through the means of the Urim and Thummim;" and being a poor writer, he was under the necessity of employing a scribe to write the translation as it came from his mouth. (See, for criticism, editorial appendix below, and Stonehouse, p. 23.)

Mr. Smith continued the work of translation, as his pecuniary circumstances would permit, until he finished the unsealed part of the records. The part translated is entitled the Book of Mormon, which contains nearly as much reading as the Old Testament. This volume purports to be a history of ancient America, from its early settlement by a colony who came from the Tower of Babel, to the Christian era. By these records we are informed that America, in ancient times, was inhabited by two distinct races of people. The first, or more ancient race, came directly from the great Tower, being called Jaredites. The second race came indirectly from the city of Jerusalem, about six hundred years before Christ, being Israelites, principally the descendants of Joseph. The first nation, or Jaredites, were destroyed by the time that the Israelites came from Jerusalem, who succeeded them in the inheritance of the country. The principal nation of the second race fell in battle towards the close of the fourth century. The remaining remnant, having dwindled into an uncivilized state, still continue to inhabit the land, although divided into a multitude of nations, and are called by Europeans the "American Indians." We learn from the same history that at the confusion of languages the Lord scattered His people over the face of the earth, the Jaredites, being a righteous people, obtained favor in the sight of the Lord, and were not confounded. Because of their righteousness, the Lord miraculously led them from the Tower to the great ocean, where they were commanded to build vessels, in which they were more fully crowded, and brought across the great deep to the shores of North America. The Lord God promised to give them America, which was a very choice land in his sight, for an inheritance; and he swore unto them in his wrath that whoso should possess this land of promise, from that time henceforth and forever should serve him, the true and only God; or they should be swept off when the fulness of his wrath should come upon them, and they were fully ripened in iniquity. Moreover, he promised to make them a great and powerful nation, so that there should be no greater nation upon all the face of the earth. Accordingly in process of time they became a powerful people, occupying principally North America; building large cities in all quarters of the land, being a civilized and enlightened nation. Agriculture and machinery were carried on to a great extent. Commercial and manufacturing business flourished on every hand; yet, in consequence of wickedness, they were often visited by tempests and pestilence. Many of them fell by a mutual breaking up among them from generation to generation, who testified against the wickedness of the people, and prophesied of judgments and calamities which awaited them if they did not repent, etc. Sometimes they were visited by pestilence and plagues, and sometimes by famine and war, until at length the Lord had punished the land some fifteen or sixteen hundred years) their wickedness became so great that the Lord threatened by the mouth of his prophets to utterly destroy them from the face of the land. But they gave no heed to these warnings; therefore the word of the Lord was fulfilled, and they were entirely destroyed—leaving their houses, their cities, and their land desolate; and their sacred records also, which were kept on gold plates, were left by one of their last prophets, whose names was Ether, in such a situation that they were discovered by the remnant of Joseph, who soon afterwards were brought from Jerusalem to inherit the land. This remnant of Joseph were also led in a miraculous manner from Jerusalem, in the first year of the reign of Zedekiah, king of Judah. They were first led to the eastern borders of the Red Sea; then they journeyed for some time along the borders thereof, nearly in a south-east direc-
tion; after which they altered their course nearly eastward, until they came to the great waters, where, by the command of God, they built a vessel, in which they were safely brought across the great Pacific Ocean, and landed on the western coast of South America. In the eleventh year of the reign of Zedekiah, at the time the Jews were carried away captive into Babylon, another remnant were brought out of Jerusalem, some of whom were descendants of Judah. They landed in North America, soon after which they emigrated into the most elevated and beautiful parts of South America. And thus, long before they were discovered by the remnant of Joseph, something like four hundred years after. The same records inform us that this remnant of Joseph, soon after they landed, separated themselves into two distinct nations. This division was caused by a certain portion of their descendants being greatly persecuted, because of their righteousness, by the remainder. The persecuted nation emigrated to the northern parts of South America, leaving the wicked nation in possession of the middle and southern parts of the same. The former were called Nephites, being led by a prophet whose name was Nephi. The latter were called Lamanites, being led by a wicked man whose name was Laman. The Nephites had in their possession a copy of the Holy Scriptures, viz. the five books of Moses and the prophecies of the holy prophets down to Jeremiah, in whose days they left Jerusalem. These Scriptures were engraved on plates of brass in the Egyptian language, and the Lamanites also engraved their history after their landing, on which they began to engrave their own history, prophecies, visions, and revelations. All these sacred records were kept by holy and righteous men, who were inspired by the Holy Ghost, and were carefully preserved and handed down from generation to generation. The Lord gave them the whole continent for a land of promise, and he promised that they and their children after them should inherit it, on condition of their obedience to his commandments; but if they were disobedient they should be cut off from his presence. The Nephites began to prosper in the land, according to their righteousness; and they multiplied and spread forth to the east, and west, and north—building large villages, cities, synagogues, and temples, together with forts, towers, and fortifications to defend themselves against their enemies. They cultivated the earth, and raised various kinds of food in abundance. They also tamed and domesticated many valuable and useful animals; and became a very wealthy people, having in abundance gold, silver, copper, tin, iron, etc. Arts and sciences flourished to a great extent. Various kinds of machinery were in use. Clothes of various kinds were manufactured; swords, scimitars, axes, and various implements of war were made, together with head-shields, arm-shields, and breastplates to defend themselves in battle with their enemies. In the days of their righteousness they were a civilized, enlightened, and happy people. But on the other hand, the Lamanites, because of the harshness of their hearts, brought down many judgments upon them and their posterity. Nevertheless, the Nephites, through the medium of the gospel, were saved from the wrath to come upon their descendants in the latter times. The Nephites knew of the birth and crucifixion of Christ by certain celestial and terrestrial phenomena, which at those times were shown forth in fulfillment of the predictions of many of their prophets. Notwithstanding the various things they had received, they had fallen into great wickedness, and had cast out the saints and the prophets, and stored and killed them. Therefore at the time of the crucifixion of Christ they were visited in great judgment: thick darkness covered the whole continent—the earth was terribly convulsed. In the sea there was a great commotion, and this commotion was turned into broken fragments, and afterwards found in masses and cracks upon all the face of the land—mountains were sunk into valleys, and valleys raised into mountains—the highways and level roads were broken up.
and spoiled—many cities were laid in ruins; others were buried up in the depths of the earth, and mountains occupied their place; while others were sunk, and waters came up in their stead; and others still were burned by fire from heaven. Thus the predictions of their prophets were fulfilled upon their head. Thus in the midst of wicked part, both of the Nephites and Lamanites, were destroyed. Thus the Almighty executed vengeance and fury upon them, that the blood of the saints and prophets might no longer cry from the ground against them.

Those who survived these terrible judgments were favored with the personal ministry of Christ; for after he arose from the dead, finished his ministry at Jerusalem, and ascended to heaven, he descended in the presence of the Nephites, who were assembled round about their temple in the northern parts of South America. He exhibited to them his wounded hands, side, and feet; commanded the law of Moses to be abolished; introduced and established the Gospel in its stead; chose twelve disciples from among them to administer the same; instituted the sacrament; prayed for and blessed their little children; healed their sick, blind, lame, deaf; and those who were afflicted in any way; raised a man from the dead; showed them his transfiguration; and his ascension, and established his Scriptures, which had been given from the beginning down to that time; and made known unto them all things which should take place down until he should come in his glory, and from that time down to the end, when all people, nations, and languages should stand before God; and that the last shall be first, and the first last. Thus the Nephites should pass away, and there should be a new heaven and a new earth. These teachings of Jesus were engraven upon plates, some of which are contained in the Book of Mormon; but the greater part are not revealed in that book, but hereafter are to be made manifest to the Nephites. After Jesus had departed from the Nephites, he ascended into heaven; and the twelve disciples whom he had chosen went forth upon all the face of the land preaching the Gospel, baptizing those who repented for the remission of sins, after which they laid their hands upon them, that they might receive the Holy Ghost. Mighty miracles were wrought by them, and also by many of the Church. The Nephites and Lamanites were all converted unto the Lord, both in South and North America, and they dwelt in righteousness above three hundred years; but towards the close of the fourth century of the Christian era they had so far apostatized from God that he suffered great judgments to fall upon them. The Lamanites for a time dwelt in South America, and the Nephites in North America. A great and terrible war commenced between them, which lasted for many years, and resulted in the complete overthrow and destruction of the Nephites. This war commenced at the isthmus of Darien, and was very destructive to both nations for many years. At length the Nephites were driven before their enemies a great distance to the north and north-east; and having gathered their whole nation together, both men, women, and children, they encamped on and round about the hill Cumorah, where the records were found, which is in the State of New York, about two hundred miles west of the city of Albany. Here they were met by the numerous hosts of the Lamanites, and were slain, hewn down, and slaughtered, both male and female—the aged, middle-aged, and children. Hundreds of thousands were slain on both sides; and the nation of the Lamanites was destroyed. A few who had deserted over to the Lamanites, and a few who escaped into the south country, and a few who fell wounded, and were left by the Lamanites on the field of battle for dead, among whom were Mormon and his son Moroni, who were righteous men.

Then by a record which is an abridgment from the records of his forefathers upon plates, which abridgment he entitled the Book of Mormon; and (being commanded of God) he hid in the hill Cumorah all the sacred records of his forefathers which were in his possession, except the abridgment called the Book of Mormon, which he gave to his son Moroni to finish. Moroni survived his nation a few years, and continued the writings, in which he informs us that the Lamanites hunted those few Nephites who were left, with a great and tremendous battle of Cumorah until they were all destroyed, excepting those who were mingled with the Lamanites, and that he was left alone, and kept himself hid, for they sought to destroy every Nephite who would not deny the Christ. He furthermore states that the Lamanites were at war one with another, and that the whole face of the land was wasted by murder, burning, robbing, and plundering. He continued the history until the four hundred and twentieth year of the Christian era, when (by the commandment of God) he hid the records in the hill Cumorah, where they remained concealed until by the ministry of an angel they were discovered to Mr. Smith, who, by the gift and power of God, translated them into the English language by the means of the Urim and Thummim, as stated in the foregoing. (See editorial criticisms below.) After the book was translated the Lord raised up witnesses to bear testimony to the nations of its truth, among whom were the very persons who send forth their testimony, which reads as follows:

"Be it known unto all nations, kindreds, tongues, and people unto whom this work shall come, that we, through the grace of God stand and point to you, and have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the Jaredites, who came from the Tower of which hath been spoken; and we also know that they have been translated by the gift and power of God; and we have beheld them; which, of course, we knew of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and we have shown unto us the power of God, and not of man. And we declare, with words of soberness, that an angel of God came down from heaven, and he beheld before him the Lord and his glory, and he beheld and saw the plates and the engravings thereupon; and we also know it is by the grace of God, and we also know, and our Lord Jesus Christ that we beheld and bear record that these things are true, and it is marvellous in our eyes; and we do bear record unto all the world that we beheld and saw it, and bear record of it. Therefore we declare, according to the commandments of our God, that we bear witness of these things. And we know that the Lord God doth manifest himself unto all those who are upon the face of the earth; yea, he saith that he will be a father to orphans, and he will plead the cause of widow, and the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen."  

"OLIVER COWDERY,  
DAVID WHITMER,  
JACOB WHITMER,  
PETER WHITMER, Jr.,  
JOSEPH SMITH, Sr.,  
HERMAN PAGE,  
JOSHUA SMITH,  
SAM. H. SMITH."

Then follows the testimony of eight witnesses:

"Be it known unto all nations, kindreds, tongues, and people unto whom this work shall come, that Joseph Smith, Jr., the translator of this work, has shown unto us the plates of which has been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work and of curious workmanship. And this we bear record with words of soberness, that the said Smith has shown unto us, for we have seen and beheld, and know of a surety that the said Smith has got the plates of which we have spoken. And we declare, according to the commandments of our God, that we bear witness of these things unto the world, to witness unto the world that which we have seen; and we lie not, God bearing witness of it."  

"CUTHBERT HILL,  
JACOB WHITMER,  
PETER WHITMER, Jr.,  
HERMAN PAGE,  
HORACE SMITH, Sr.,  
SAM. H. SMITH."

In the year 1829, Mr. Smith and Mr. Cowdery, having learned the correct mode of baptism from the teachings of the Saviour to the ancient Nephites, as recorded in the Book of Mormon, had a vessel to be baptized; but knowing that no one had authority to administer that sacred ordinance in any denomination, they were at a loss to know how the authority was to be restored; and while calling upon the Lord with a
desire to be informed on the subject, a holy angel appeared and stood before them, and laid his hands upon their heads, and ordained them priests of the order of Aaron. The vineyard was given to Smith and to the other, which they accordingly did. In the year 1830 a large edition of the 
Book of Mormon first appeared in print. As some began to peruse its sacred pages, the spirit of the Lord bore record to them that it was true; and they were obedient to its requirements, by coming forth humbly repeating before the Lord, and of the inhabitants in water for the remission of sins, after which, by the commandment of God, hands were laid upon them in the name of the Lord for the gift of the Holy Spirit. And on the 6th of April, in the year of our Lord one thousand eight hundred and thirty, the 'Church of Jesus Christ of Latter-day Saints' was organized in the town of Kirtland, Summit County, State of New York, North America. Some few were called and ordained by the spirit of revelation and prophecy, and began to preach and bear testimony, as the spirit gave them utterance; and although they were the weak things of the earth, yet they were strengthened by the Holy Ghost, and gave forth their testimony in great power, by which means many were brought to repentance, and came forward with broken hearts and contrite spirits, and were immersed in water confessing their sins, and were filled with the Holy Ghost by the laying on of hands, and saw visions and prophesied. Devils were cast out, and great healings were wrought in many healings of the heart, and the laying on of hands. Thus was the word confirmed unto the faithful by the signs following. Thus the Lord raised up witnesses to bear testimony of his name, and laid the foundation of his kingdom in the last days. And thus the hearts of the saints were comforted and filled with great joy.

Editorial Appendix and Cricetians.—Mr. Pratt's account stops with the organization of the Saints as an ecclesiastical body. We supplement it with the later history.

Joseph Smith seems at first to have had vague and confused ideas as to the nature and design of the Church he was about to establish until he found a convert in Sidney Rigdon, an able Campbellite preacher, then residing in Ohio. He was inclined to teach Millennium-ism and bring his flock over to the new faith. This settled Smith, and together they worked out a sort of Millenarian faith, in which at that time Western New York was imbued. It was not until the Campbellites and the Church of Jesus Christ of Latter-day Saints met that the idea of the millennium was abandoned, and that America was to be the final gathering-place of the Saints, who were to assemble at New Zion or New Jerusalem, somewhere in the interior of the American Republic. In forming this Church, they based their text and authority, they began to preach this new gospel; and Smith's family and a few of his associates, together with some of Rigdon's former flock, were soon enough in numbers to constitute a Mormon Church, which, as we have learned from Mr. Pratt's account, was organized April 6, 1830, at Fayette, N. Y. Though exposed to ridicule and hostility, the Saints continued to gather disciples. The publication of the Book of Mormon, and some alleged miracles and prophecies, attracted the people to the preaching of Smith and his companions, and at the first Conference of the Church, June 1, 1839, held at Fayette, N. Y., thirty members were present. Missionaries were new set apart, and every member was utilized, and in consequence the Saints were soon met with everywhere. Their missionaries were full of zeal, and converts gathered rapidly. Among them were Brigham Young, the two brothers Pratt, and Sidney Rigdon, the Campbellite preacher, who all became most efficient workers in Mormonism. Churches also were established in Ohio, Pennsylvania, New York, and even so far west as Indiana and Illinois. But with their growth persecution intensified, and the Saints finally turned their eyes westward for a permanent home. In the beginning of 1831 they established their head-quarters at Kirtland, Ohio, and everything pointed to it as the seat of the 'New Jerusalem's and Smith had a claim to the position, which they accordingly did. In the year 1830 a large edition of the Book of Mormon first appeared in print. As some began to peruse its sacred pages, the spirit of the Lord bore record to them that it was true; and they were obedient to its requirements, by coming forth humbly repeating before the Lord, and of the inhabitants in water for the remission of sins, after which, by the commandment of God, hands were laid upon them in the name of the Lord for the gift of the Holy Spirit. And on the 6th of April, in the year of our Lord one thousand eight hundred and thirty, the 'Church of Jesus Christ of Latter-day Saints' was organized in the town of Kirtland, Summit County, State of New York, North America. Some few were called and ordained by the spirit of revelation and prophecy, and began to preach and bear testimony, as the spirit gave them utterance; and although they were the weak things of the earth, yet they were strengthened by the Holy Ghost, and gave forth their testimony in great power, by which means many were brought to repentance, and came forward with broken hearts and contrite spirits, and were immersed in water confessing their sins, and were filled with the Holy Ghost by the laying on of hands, and saw visions and prophesied. Devils were cast out, and great healings were wrought in many healings of the heart, and the laying on of hands. Thus was the word confirmed unto the faithful by the signs following. Thus the Lord raised up witnesses to bear testimony of his name, and laid the foundation of his kingdom in the last days. And thus the hearts of the saints were comforted and filled with great joy.

In the autumn of 1831 a successful work was inaugurated at Independence, Jackson County, Mo.; and shortly after the revelation came that 'it was appointed by the hand of the Lord' that a colony of the Saints should be established in that part of Missouri. It is 'the Westward path of promise and the place for the city of Zion.' In a very short time nearly 1200 persons gathered in the place "where Christ would shortly reign in person." Land was largely bought; preaching was vigorously carried on; a printing-press was established; a monthly periodical (The Morning and Evening Star) and a weekly newspaper (The Upper Missouri Advertiser) were started to propagate the doctrines of the new sect; and it is only fair to the Mormons to state that a spirit of industry, sobriety, order, and cleanliness was everywhere visible. Account for it how we may, the Mormons were industrious, in their religion as in all other respects, industriously, far in advance of their neighbors. Smith himself, with many of the Saints as preferred to stay in Ohio until forced from it, continued to reside there, though, as we shall presently see, he was by no means stationary there, and was now in Ohio, now in Missouri, as the state of affairs required. In 1838 unsuccessful financial speculations obliged the Prophet also to withdraw, after having besides encountered persecutions from mobs. In Missouri also the Mormons early engendered opposition. Secret societies were formed a short time after their settlement to expel them from that region, their periodicals were stopped, their printing-press confiscated, their ministers tarred and feathered, and numberless other outrages were committed. Finally, in 1833 the hapless Saints were compelled to flee across the Missouri River, and men, women, and children had to encamp in the open wilderness on a winter night (see Farley's History of the Latter-day Saints). But the cruelty with which they were treated is a disgraceful page in American colonization history, and every true man has reason to regret the outrages perpetrated against these religious. They subsequently settled in Clay County, in the same state. Smith, when in Missouri, had been forced to flee, and was now a fugitive, and now assumed, besides the role of "prophet, peer, revelator, and translator," that of military leader of his people. A lengthened revelation was given in February, 1834, to raise "the strength of the Lord's house," and go up to Missouri to redeem Zion, and the Prophet became, by the election of a council of elders, "commander-in-chief of the armies of Israel." With a band of 150 men, the "Prophet" set out from Kirtland for Missouri. By the time he reached Missouri the little band had increased to 205; but they were intercepted by the settlers before they could effect a junction with the Saints in Clay County, and were badly maltreated in their schemes that the few faithful ones who were left, together with the Prophet himself, gladly enough returned to their home at Kirtland. Here, while recruiting from the trials of this warfare, Smith determined upon a more perfect organization of his adherents. In 1833 he had published for their spiritual guidance The Book of Doctrine and Covenants, and in May, 1834, had adopted as the formal title of his ecclesiastical body "The Church of Jesus Christ of Latter-day Saints." He now instituted the hierarchical organization to which the Mormons owe so large a measure their
success and perpetuity. As heads of the Church he appointed a presidency of three (and this remains the practice of the Mormons), assigning to himself the first place, and associating with himself the Rigdon of whom we have had occasion to speak before, and one Fred- erick G. Authorities say that on Oct. 4, 1837, he declared that the sins of Rigdon and Williams were forgiven, "and that they were henceforth to be accounted as equals with Joseph Smith, jun., in, holding the keys of his last kingdom." His own superiority the Prophet had declared to his followers as early as 1830 by special revelation, "which, after appointing him, treacher- ing, and putting to death the "elder of the Church," also demands that "the Church shall give heed to all his words and commandments which he shall give unto you; for his word shall ye receive as if from my own mouth, in all patience and faith." On Feb. 4, 1835, Smith selected his high council of twelve, and delegated these his apostles "to go unto all nations, kindreds, tongues, and people, to preach the Gospel of the New Covenant." They departed into the Eastern States, and later into Europe; the first in 1837 to England, where the first Conference of converts was held at Pres- ton, Lancashire, on Dec. 29th of that year. Everywhere this was the case, the prophet predicted. When the Temple at Kirtland was dedicated, over 1000 Mor- mons were gathered in that little town to witness the "sacred ceremony," and "to receive great blessings." The year 1837 was most auspicious one for the Saints, though for a time threatened their very life as an ecclesi- astical people. It was the year of the financial and political support of their "Gentile" associates by the mismanage- ment of mercantile affairs, so that the Prophet laid him- self open to the suspicion of deceit, double-dealing, and fraud. They also sustained several important aposto- cies from their ranks, one seceder being one of Joseph's councillors, and the others apostates in the kingdom. But while these trials awaited them at their own "Zion," the New Covenant was rapidly spreading in England, under the preaching of the apostles Orson Hyde and Heber C. Kimball, and the Saints received large acco- m modations to their numbers, especially from the masses in the great manufacturing and commercial towns—Man- chester, Liverpool, Leeds, Birmingham, Glasgow: and above all from the mining districts of South Wales, where Mormonism, in some places, almost competed for popularity with Methodism itself. Since then they have extended their strange evangelization to the East In- dias, and to the Pacific, to Brazil, to Tunis, to Turkey, and almost every country on the continent of Europe. In 1838 Kirtland was finally altogether abandoned, for, luckily for the Prophet, just at the mo- ment of his indictment for availing, etc., a new "re- velation" ordered his immediate departure for Missouri, which he promptly obeyed, with all the more alacrity as internal disorders had partially manifested them- selves also in Missouri, resulting in the expulsion of several influential members, among them David Whiter- mer, the second witness to the Book of Mormon, and Oliver Cowdery, the first convert by baptism. Smith's presence soon healed all internal disorders, but the con- flict between the Saints and the other Mormons be- came daily fiercer. The organized politicians, though guilty of fanatical extravagance in their faith, were yet so perfectly united in all their material undertakings as to make their prosperity almost a necessity, and this success annoyed the other settlers to such a degree that a constant warfare was maintained. The rapid increase of the Saints made them, moreover, a subject of suspi- cion, especially as they had declared it to be their in- tention to take Missouri as their earthly portion for an "everlasting possession." The Prophet, it was said, declared that he would yet trample on the necks of his enemies, and these had therefore every reason to fear his growing strength. Besides, it was known that a band of men had secretly organized to defend the first presidency by any means, fair or foul; and it is therefore not to be wondered that there was constant quarrelling and fighting between Saints and Gentiles, until the contest amounted to civil war, and called for the interference of the state authorities. That such a step was really necessary became clearly apparent when, in the summer of 1838, Thomas B. Marsh, a presi- dent of the Mormon Apostolic College, and Orson Hyde, one of the twelve apostles, and now (1875) again a faithful "Saint," made before a justice of the peace in Ray County, Mo., an affidavit in which it is declared that "They (i.e. the Mormons under Smith) have among the members of the company consisting of all that are con- sidered true Mormons, many in the army of the state, and a few have taken an oath to support the heads of the Church in all things that they say or do, whether right or wrong. . . . The plan of said Smith, the Prophet, is to take this state; and he professes to his people to intend taking the United States, and ultimately the whole world. This is the belief of the Church, and my own (i.e. March's) opinion of the Prophet's plan and intentions. . . . The Prophet inculcates the notion, and it is believed by every true Mormon, that Smith's prophecies are su- perior to the law of the land. 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I have heard the Prophet say that he would yet tread down his enemies and walk over them in blood. In a later interview he told the
offices as gave him entire control of the place, and made him safe from all persecution of the Missourians, in case they should attempt to take him back into their own state for punishment. He enjoyed, moreover, making military displays. Thus, on April 6, 1841, when the cornerstone of the grand Temple was laid, the Prophet appeared at the head of his military legion, and in the local papers of that time is only spoken of in his military capacity. A special revelation had demanded the building of the Temple, which was to be on a far grander scale than the edifices in Ohio or Missouri (see Doctrines and Covenants, sec. 103). Another revelation had summoned all converts to Nauvoo, bringing with them "their gold, their silver, and their precious stones" (see Doctr. and Con., sec. 103). Still another revelation now ordered a mansion-house to be begun, where the Prophet and his family were to be lodged and maintained at the public cost. "Let it be built in my name, and let my servant Joseph Smith and his house have place therein from generation to generation, saith the Lord, and let the name of the house be called the Nauvoo House, and let it be a delightful habitation for man" (Docotr. and Con. sec. 103). Thus the spiritual and temporal power of Smith increased until he found himself absolute ruler of over 20,000 persons, besides having many spiritual adherents in the different parts of this vast country, and no less than 10,000 in Great Britain. Smith's head was so far turned by his success that in 1844 he offered himself as a candidate for the Presidency of the Union. Probably, however, this proceeding was only meant as a bravado. In Nauvoo itself he reigned supreme. The contributions of his votaries and the zeal of their obedience fed his appetite for riches and power. But opposition gradually sprung up; and though it was obliged to be itself for a while and could only be nourished secretly, it was yet growing, and it soon was rumored among the Saints that Smith failed to restrain himself from the indulgence of more sensual passions, which ease and indulgence had bred. As early as 1838 the Prophet, it is affirmed, had commenced to practically carry out his doctrine of that "Celestial Marriage" (see below, p. 627 sq.), or of a "Plurality of Wives:" but it was not till July, 1843, that he formally received a revelation on the subject authorizing polygamy. When the "revelation" became public, considerable indignation was felt even in Nauvoo, and serious disturbances took place. Several women whom Joseph and his apostles had taken a fancy to, and sought to win over under the new revelation, declined their proposals, and disclosed them to their relatives. These circumstances roused into activity a latent spirit of resistance which had for some time been secretly gathering force. The malcontents felt themselves strong enough to hear the lion in his own den; they denounced Mormonism, and even ventured to establish an opposition paper, called the Expositor, and published in its first number the affidavits of sixteen women, who alleged that Smith, Rigdon, Young, and others, had invited them to enter into a secret and illicit connection under the title of spiritual marriage. This open and dangerous rebellion was put down forthwith by the application of physical force. Joseph Smith ordered a body of his disciples to "abate the nuisance," and they razed the office of the Expositor to the ground. The proprietors fled for their lives, and when they reached a place of safety was cut out a writ from the legal authorities of Illinois against Joseph and Hyrum Smith as abettors of the riot. The execution of the warrant was resisted by the people and troops of Nauvoo, under the Prophet's authority. On this the governor of the state called out the militia to enforce the law; and the ultimate result was that the Prophet and his brother Hyrum were thrown into prison at Carthage. After a short time it began to be rumored, however, that the governor of the state was desirous of letting the two Smiths escape, and thereupon a band of "roughs," about 200 in number, broke into the jail, June 27, 1844, and shot them (see accounts of eye-witnesses in Burton, appendix iii; Mackay, p. 359 sq.). The sudden removal of their leader and the manner of his death caused great agitation among the Mormons, and they were much confused for a while. This status led the people of Illinois to the belief that the sect would rapidly be broken up. The opinion seemed at first reasonable. There was much disputing as to the successionship, and it seemed very likely that the Church would thus be shattered into fragments. There were four claimants, and it was doubted whether any one of them could be persuaded to yield. And yet order was soon brought out of all this chaos, and disaster as this termination of his career was to Smith himself, it proved a most fortunate thing for the system which he founded. "The blood of the martyr is the seed of the Church." A halo of solemn and tender glory now encircles the memory of one who, whatever were his virtues or vices, stood greatly in need of this spiritual transfiguration. As Burton tells us, the Saints came to revere the name of Smith beyond that of any other name. They speak of him "with a respectful veneration, sotto voce, as Christians name the founder of their faith." Brigham Young had been Joseph's favorite. He was known to have been such by the apostolic college, of which he was chairman, and he was therefore chosen Joseph's successor by a unanimous vote of that body. The choice made by the highest council, the Mormons had been taught, no one should gainsay.

Nauvoo Temple.
and consequently it was accepted by the great majority of the inhabitants of Nauvoo, and approved of by a general Council of the Church, summoned about six weeks after Joseph’s death. The other pretenders were excommunicated, and the council even ventured to “deliver over to Satan” the great Rigdon himself, one of the aspirants, although their sacred books declared him equal with the Prophet; who had, however, latterly shown a disposition to slight and humiliate him. The Mormons throughout the world acquiesced in all these decisions, and Brigham Young was established in the post of “seer, revelator, and president of the Latter-day Saints.”

This manifestation of complete organization aroused the people of Illinois once more to a sense of the danger of constant strife with the settlers at Nauvoo. In 1845 the state Legislature revoked the charter given to the city of Nauvoo, while the citizens banded together for possible contingencies. Open and severe hostility against the Mormons was frequent, and henceforward it was evident that while they continued to inhabit Nauvoo they must live in a perpetual state of siege, and till their fields with a plough in one hand and a rifle in the other. Moreover, experience had shown that elements of disunion existed even among themselves. So long as they were established in any of the settled states they could not exclude unbelievers from among them. There must always be Gentile strangers who would intrude among the Saints for Lucifer’s sake, and form a nucleus around which disappointed or traitorous members might rally and create internal conflict. This could only be avoided by the transplantation of the Mormon commonwealth beyond the reach of foreign contact. Actuated by these reasons, the leaders who met to deliberate on the steps demanded by the crisis came to a decision which, adventurous as it then seemed, has since proved no less wise than bold. They resolved to migrate in a body far beyond the boundaries of the United States, and to interpose a thousand miles of wilderness between themselves and the civilized world. In the fastnesses of the Rocky Mountains, the Alps of North America, they determined to seek that freedom, civil and religious, which was denied them by their countrymen. In a hymn composed for the occasion, they express this Mormon resolution as follows:

“We’ll burst off all our fetters, and break the Gentile yoke; For long it has beset us, but now it shall be broke. We shall bow Jacob’s bow in Extermination. Henceforth he shall be great and free In Upper California. Oh, that’s the land for me! Oh, that’s the land for me!” (Hymns, 305.)

Their decision was announced to the Saints throughout the world by a General Epistle, which bears date January 20, 1846. It was also communicated to their hostile neighbors, who agreed to allow the Mormons time to sell their property, on condition that they should leave Nauvoo before the ensuing summer. A pioneer party of sixteen hundred persons started before the conclusion of winter, in the hope of reaching their intended settlement in time to prepare a reception for the main body by the close of autumn. Agricultural operations were commenced almost the instant they reached the shores of the Salt Lake. “The cheerfulness, intelligence, and zeal exhibited on all sides,” it has been justly said, “were truly admirable. The world has never seen swifter, more active, more glad-hearted colonists than these singular Saints. It would be unfair to shut our eyes to such facts. In judging Mormonism, we must keep these constantly in view to prevent us from forming mere abstract and theoretical decisions, which will not in the least affect the future of Mormonism.” Brigham himself arrived in the valley July 24, 1847, and the main body of the Mormons in the autumn of 1848. The Salt Lake City was soon founded; public buildings, including a tabernacle, or temporary place for public worship, promptly built; manufactories and shops were also soon reared, an emigration fund established, and in a little while settlers poured in from all parts of Europe and America; and perhaps a greater amount of physical comfort was enjoyed here than in any part of the world. As early as March, 1849, a convention was held at Salt Lake City, and a state organized under the name of Deseret, a word understood by the Mormons to signify “the land of the honey-bee” (Ether, Book of Mormon, ch. i, § 8, p. 518). A Legislature was elected, and a Constitution framed and sent to Washington. Congress, however, refused to recognize the new state, and in September organized the country occupied by the Mormons into the Territory of Utah, of which Brigham Young was appointed governor by president Fillmore. District judges were also appointed by the federal government, but these were looked upon with great suspicion and mistrust by the Saints, who finally drove them out of the country in 1851, and openly defied and subverted the laws of the United States. In 1852 the “celestial law of marriage,” authorizing polygamy, was promulgated and at once acted upon, notwithstanding that in 1845 the heads of this self-same religious body had deemed it prudent to put forth a formal denial of any such phase of faith or practice in the following words: “Inasmuch as this Church of Christ has been reproached with the crimes of fornication and polygamy, we declare that we believe that one man should have but one wife, and one woman but one husband, except in the case of death, when either is at liberty to marry again.” In 1853 the corner-stone of the great Temple, the plan of which, with all its details, was “revealed” to president
Young, was laid, so sure felt the Mormons that they had finally reached a spot where they could defy all opposition, and enjoy unmolested their most extravagant religious or social notions. The United States government had no disposition to interfere with these, but it felt itself outraged in the removal of its officers, and in 1854 a United States colonel arrived at Salt Lake City to become the successor of president Young as governor of the territory. This officer, however, encountered so much opposition that he found it expedient, after wintering in Salt Lake City without receiving the governorship, to formally resign his post, and he removed with his battalion of troops to California. No wonder that Young declared in a sermon to his people, "I am and will be governor, and no power can hinder it until the Lord Almighty says, 'Brigham, you need not be governor or any longer.'" During the next three years the collisions between the United States officers and the Saints became more and more frequent, and in the spring of 1856 the whole of the former were forced to flee from the territory. A new appointment was finally made in 1857 by the Washington government, and the appointee, accompanied by 2500 picked United States troops, sent to enforce order and submission to the United States laws. The Mormons were greatly exasperated against the federal government by this action, but were finally overawed; and after a proclamation granting pardon to all Mormons guilty of treachery, etc., the Saints submitted, and permanent peace was established. In 1871 some of the Mormon leaders were indicted under the United States laws against bigamy, in order to force the Mormons to abandon the institution of polygamy. More recently president Young himself has been indicted, and mainly for the self-same purpose, though avowedly on a charge of conspiracy and murder, and has escaped trial only because of some informality or uncertainty respecting the constitution of the court. By the Saints this result is looked upon as of providential interference. The proposition, it is asserted, has been semi-officially made, as from him, to abandon polygamy, on condition that the United States government recognize the legitimacy of children heretofore born of polygamous marriages. This does not seem, however, in harmony with their printed declarations in very recent times. The Mormons in these assert their resolve to resist to the death all attempts to put down polygamy, and their firm belief that God will work miracles for them, as for his ancient saints, the Jews. (See Millennial Star, vol. xxxii, passim, esp. p. 328. Comp. Rae, Westward by Rail, p. 116.) Mr. T. H. H. Stenhouse, formerly a Mormon elder and missionary, and editor of a Mormon paper, has issued a history of Mormonism, whose revelations of the internal workings of Mormonism are made impressive by the calmness and moderation of his language, and the official and indisputable evidence which he has with assiduity gathered to sustain his revelations. He insists upon it that the Mormons are not really in favor of polygamy, and will gladly give it up if they can be made to see that it is not an essential religious ordinance. By others, however, equally well informed, it is rumored that Brigham Young is preparing for another exodus of the entire community to regions yet more remote from the incursion of civilization, which has so completely changed the character of Salt Lake City in the last five years. It will be borne in mind that in 1869 the Pacific Railroad opened up the country, so that it is no longer cut off from civilization. Gentiles take up their residence in Salt Lake City freely, and have not the fear of their lives which was formerly, justly or unjustly, entertained; missionaries are preaching the Gospel of Jesus Christ in the midst of the people, and there is no dread of any power able to stop them. Serv-
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eral Protestant Christian churches have been organized there (1872), and a recent movement among the Mormons themselves, began in 1889, and denominated as a body, the "Church of Zion," represents the religious movement, "the Liberal Institute," repudiates the authority of Brigham Young and the hierarchy; and though, like all reactions from priestly authority, its tendency is unmistakably towards flagrant infidelity, for it advocates freedom of thought and action, it is nevertheless a sign of the weakening of the entire system. See Kea, Wess- oued by Reed, p. 157 sq.; <i>Olive's Breeze from the Great Salt Lake</i>, p. 82-90; Stenhouse, ch. iv sq.

II. Sacred Writings of the Mormons.—(1). Their most important publication is of course the Book of Mormon, a work which, as it professes to be a new and more recent revelation than the Bible, is placed above the latter in the scale of value. Indeed, in its published form it is a duodecimo volume of 563 pages of small print. (The edition here referred to came to us from Mr. Young himself, and was printed at Salt Lake City in 1871.) It is divided, in imitation of the Old Testament, into fifteen books, of unequal length, bearing the names of their supposed authors—Nephi (comp. 2 Macc. 3, 30), Jacob, Enos, and the like—professing to have been written (see p. 619) at different periods, each book being divided into chapters and numbered paragraphs. We insert a list of contents for fuller information:

**First Book of Nephi**


**Second Book of Nephi**


**Book of Jacob**


More than one wife forbidden. Trees, waves, and mountains obey us. Jewels found beyond the mark. Olive tree. Nearest part of the vineyard. Fruit laid up against the season. Eunus, thy sins are forgiven.

**Book of Enos**

Records threatened by Lamanites. Lamanites eat raw meat.

**Book of Jarom**

Fortify cities. Plates delivered to Omri of Omri.

**Book of Alma**

Coriandrum discovered. His parents came from the Tower. Plates delivered to King Benjamin.

**False Christs and Prophecy**

**Book of Mormon**

Moabites made king, and received. The plates of brass, sword, and director. King Benjamin teacheth the people. Their tent-doors towards the temple. Coming of Christ foretold.

**Book of Zephaniah**


**Book of Alma**


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by the aid of the "Urim and Thummim" the English version was obtained. According to the Mormon authority, the book was placed in Smith's hands in the reformed Egyptian language, and we are also told that the way in which Smith translated was as follows: He sat behind a blanket hung across the room to keep the sacred records from profane eyes, and read off, by the help of the Urim and Thummim," to Oliver Cowdery, of whom we have had occasion to speak before, who wrote down what the invisible "Prophet" gave as a translation, Smith himself being, as he confesses, but a "poor writer." A farmer by the name of Martin Harris supplied Smith with the necessary funds to get the work printed. But before he so supplied Smith he went to New York to consult the late Prof. Anthon regarding the correctness of the Prophet's translation, and took with him a copy of the characters on one of the plates. The Mormons assert that the professor declared the characters to be Egyptian, Chaldaic, Assyrian, and Arabic, and asked to see the original (Pearl of Great Price, p. 42). But, according to gentle authority, Prof. Anthon pronounced the extract furnished him to consist "of all kinds of crooked characters, disposed in columns, and evidently prepared by some person who had before him at the time a book containing various alphabets. Greek and Hebrew letters, crosses and flourishes, Roman letters, inverted or placed sideways, were arranged and placed in perpendicular columns, and the whole ended in a rude delineation of a circle divided into various compartments decked with various strange marks, and evidently copied after the Mexican calendar given by Humboldt, but copied in such a way as not to betray the source whence it was derived," and warned Harris against being the victim of roguery (Letter in Mackey, p. 32-34). A fac-simile, alleged to be identical with that shown to Prof. Anthon, is published in the Millennial Star (xxv, 540), and is here reproduced. It will be noticed by the philological student that these characters have no resemblance to any existing ones, and are like nothing else but the scratches made by children for amusement when they begin to learn writing. Harris, however, lost not his faith by Prof. Anthon's persuasions, and, returning to Smith, continued to assist the preparation of the English version of the Book of Mormon until about 116 pages had been completed. The MS. of these Harris one day took to his house to show to his wife, probably to satisfy her that the money which he was furnishing for Smith's support, and which he was expecting to supply for its publication, was well-spent. Herself a non-believer, she connived with others for the secret removal of the MS. On this the "Prophet" produced a "revelation" ordering him not to retranslate the portion lost in the English version, lest the wicked, finding the two translations to differ, should scoff at God's work (Doctr. and Cor. xxxvi, p. 178 sq.). Shortly after Harris was moreover succeeded in his position as scribe by Oliver Cowdery, but he remained faithful to Smith; and when the work was ready for publication he furnished, as we have stated, all needed pecuniary aid, having even, in obedience to a revelation (Doctr. and Cor. xlvii, 3, p. 194-5), sold his farm to procure means for this purpose. In 1830, finally, the Book of Mormon appeared, accompanied, as has been stated above by Mr. Pratt, with a declaration from eleven persons that they had seen the original plates from which this version had been prepared. This statement was necessary, as these were the only persons so privileged. No other human being has ever seen them. Like Macpherson's Ossianic MSS., they have nearly decayed, been corromposed, burned, spoiled, and of late years all knowledge of them has become traditional. The Mormons declare that no one else was allowed to see them; and Joseph himself informs us that after he had "accomplished by them what was required at his hand," ..., "according to arrangements, the messenger called for them, and he [the angel] has them in his charge until this day" (Autobiog, ch. xiv).
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after the death of the last of these American seers (comp. Stenhouse, p. 538-545). Besides, Gentile polemics have brought forward evidence to show that, with the exception of certain illiterate and ungrammatical interpolations bearing on religious matters, the so-called Book of Mormon was really borrowed or copied nearly verbatim from a MS. romance written by an anonymous dead alien named Solomon Spaulding, who was born at Ashford, Conn., in 1761, and was educated at Dartmouth College (class of 1783), and who died in 1816 at Amity, Pa. It is unnecessary to go over the arguments pro and con. Suffice it to say, that anti-Mormons generally think them conclusive, while the "Saints" consider the whole story of Spaulding's romance a gratuitous and scandalous fabrication. There is unquestionable evidence that the said Spaulding did write something about the ancient inhabitants of America; that his MS. was intrusted for publication in 1812 to a bookseller named Paterson at Pittsburgh, Pa.; and that Spaulding dying before publication, the MS. remained in Pittsburgh, where a copy of it was made by Sidney Rigdon, then one of Paterson's composers, but afterwards the associate of Joseph Smith in the promulgation of Mormon doctrines; and it is furthermore asserted by one of Spaulding's brothers, from his recollection of portions of the MS., that it was identified by Sidney Rigdon as the "Book of Mormon," and that it was indeed the bona-fide work of his deceased brother; this statement being sustained by several of Mr. Spaulding's friends from their remembrance of the readings to which they had frequently listened. It is therefore conjured by anti-Mormons that Rigdon (into whose hands Spaulding's romance was supposed to have fallen for some time) gave it to his new associate to further his purposes when he joined him in 1829, and that the latter—in whose soul there may have been some rude and gross religious notions and feelings—devised the ungrammatical interpolations. This theory assumes some probability from the fact that these religious notions were in the fashion of the times, and that New England was the Mecca of folk-tales with their survivals of the practices of an ancient ritual, but to quite modern questions, such as interested the people of Western New York about 1830. Calvinism, Universalism, Methodism, Millenarianism, Roman Catholicism are discussed, if not in name, yet in reality. But those who accept such statements as the true solution of the origin of this book must necessarily conclude that Joseph Smith was "a deliberate falsifier and wilful impostor." The most incisive writer on this subject—John Hyde, jun. (Mormonism, its Leaders and Disciples), formerly a Mormon elder—unhesitatingly announces this as his own conviction. Yet there is another position if it is considered that the Book of Mormon was in preparation for publication when Smith first met Rigdon, and that he was already noted as the discoverer of the gold plates. We cite the comments on this great question by Mr. Stenhouse, who, as he was himself once a believer, is most likely to know whereof he speaks. He says:

"To conclude that there was 'wilful imposture in the origin of Mormonism, is, in an argumentative sense, to 'take arms against a sea of troubles' to white them is no limit. There is, however, an easy solution of the difficulty respecting the origin of the book—i.e., to admit honest credence in Joseph Smith, in those persons who 'witnessed the practices of a ritual of a primitive cult' to which his life was dedicated. It admits the claim of honesty in Joseph Smith and in his 'witnesses,' and equal honesty in those who have received the testimony of Joseph Smith, in those persons who 'witnessed his communications with the authority of absolute and divine truth, the acceptance or rejection of which was to be the salvation or damnation of the world,' it was simply the operation and assertion of that yet uncomprehended mystery that has always served to divide the good and bad men in all ages and in all countries within the historical ken of man. With the developments which have followed the advent of the Second Coming of Jesus Christ, the mystery has been somewhat understood. He was but the vehicle of 'spirit communication,' and the book was to show the need for the Second Coming, whether or deliberate fraud, but in the native honesty of his simple nature he believed too much. . . . It does not seem possible for him to have seen himself in the light of a criminal life of persecution, and have lived and died maintaining the truth of his story, if the book had been a fraud. . . . That summing up the whole indictment against Joseph Smith, the only essential and authentic object in the book, the plates and the tablets, and that they did so for a purpose—whatever that might be—is very possible. The relics of the book, the tablets, the sculptured masonry, the masks, the plate-graves, the other person's besides Joseph Smith have discovered in the ground similar specimens, bearing evidence of a great and extended life as time. Is it not probable that we may be many similar discoveries. There need be no difficulty, then, in accepting Joseph's story of finding the plates; it is what is claimed to be the contents of the plates that is incredible.

If even living person fabricated for Joseph Smith the Book of Mormon, and if Joseph did not use the manuscript of Solomon Spaulding, the Mormon may very properly ask, 'Who, then, was the author of the book?' To this query the Book of Enoch is the answer. See chapter 12 of the preceding chapter, the Prophets' 'translation' of the papus found with the Egyptian mummies is evidently true; yet were such an act as that, it was done by 'the gift of God,' believed he giving a truthful translation. The scientific says that the whole story is untrue; that the Book of Mormon is a forgery. The history of the romance; that the hieroglyphics had no more allusion to the Abrahamic than to the other tribes of Israel; that Abraham the martyred president of the United States. When Joseph Smith translated the Book of Mormon by the means of the divine power, the Book of Mormon 'Egyptian' was evidently not transformed before his eyes into the translated text, or the gift of God being used pecuniarily had English. He gazed upon the tables and Thummim until his mind became psychological, and the impressions that he received he dictated to his scribe. With such a conclusion, the bitterest enemies of Mormonism, the book, the quotations from the Old and New Testaments, and the language of modern preachers and writers are accounted for. There is no mark of any personal or human life as clairvoyance, in which persons are strangely operated by personal and public impressions. In his natural eye is a mirror; but it does not follow that the interpretation which any of them put upon their experience is itself true. They may be that they themselves are simply witnesses, dreams, the ministering of angels, and have heard the 'voice of God,' all witnessing to the truth of the divinity of Mormonism, for all this has been asserted again and again by very many others besides Joseph Smith—men, and women too, who have claimed to have received divine visions in those moments of exaltation. Also, there are tens of thousands of men and women—sober, reliable, and distinguished persons—persons who have been brought with unchangeable convictions as ever the Mormons had that they have personally experienced all these extraordinary and divine revelations and visions, and with all this class of believers is, not in what they have experienced, but the after-interpretation that they may have been given by the person or persons or classes of persons in the world who have believed and asserted that to them, and to them only. God gave visions, dreams, angel-writings, or god-writings for the use of 'evil devils,' and they have declared that these were proofs of the heavenly origin of the faith which they proclaimed, and this it is that has been the fundamental basis of the modern apostles to regard as special and particular to them, while the Mormons—by the exercise of their divine and religious experience of all the world, and is an evidence of nothing more than a certain condition of mind that rever- ences such 'visions and revelations,' and that it is naturally to receive them. . . . That Joseph thought Mo- roni and some of those ancient personages whom he mentions in his book to be the persons that they used him for their purposes Spiritualists all be-
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and when the origin of some of the great religions of the world is considered, there is no such cause for wonder that those persons who have accepted Mormonism, with all its crudities, should have honestly believed it. Millions have accepted Mohammed and his visions; millions more have lived and died in the faith of Buddha; Confucius has swayed a spiritual empire from ages long before the Christian era; and by these and other founders of religious systems, and by many of their disciples, visions and revelations, gifts and miraculous powers, have all been claimed" (Rocky Mountain Saints, p. 566-566).

To this solution of the question we are disposed substantially to accede, with this exception, that we would refer the mental impression of visions, revelations, etc., to the hallucinations of an excited imagination rather than to clairvoyance or any other so-called spiritual influence or communication.

It may not be out of place here to add that Joseph Smith, while discredited among his own townsmen, elicited the testimony that from an early period he was regarded as a visionary and a fanatic. This fact is of the utmost importance as affording a clew to his real character, and an explanation of that otherwise unaccountable tenacity of purpose and moral heroism displayed in the midst of fierce persecution. A mere impostor—i.e., a person who did not, in some sense or other, partly believe in his own mission, but who, on the contrary, felt that he was simply the liar and cheat that people called him—would have broken down under such a tempest of opposition and hate as Smith's course excited.

(2.) The chief authority on Mormon doctrine is The Book of Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints, selected from the Revelations of God, by Joseph Smith, president. "This work is to the Mormon Bible," says Burton (p. 447 sq.), "what the Vedanta is to the Vedas, the Talmud to the O. T., the Traditions to the Gospel, and the Ahasis to the Koran—a necessary supplement of amplifications and explanations." The first edition, published in 1833, differs much from the later ones, and was subsequently suppressed. The work consists of two distinct parts: p. 1-54 contain seven lectures on faith, originally delivered before a class of elders at Kirtland, and it seems probable that they were written by Rigdon, who was really the theological founder, though he is only recognized as the literary assistant (Doctr. and Cov. sec. ii). In them are some very curious statements; and it is believed that whatever there is in it of materialism was introduced by Rigdon, and with it many other strange departures from the theology of the Book of Mormon, and that it is inferred in the Doctr. and Cov., from Heb. xi, 3, that faith is "the principle of power existing in the bosom of God by which the worlds were framed, and that if this principle or attribute were taken from the Deity, he would cease to exist" (Lect. i, 18-17, p. 5). Again: "When a man works by faith, he works by mental exertion instead of physical force. It is by words, instead of exerting his physical powers, with which every being works by faith" (Lect. vii, 3, p. 55). Many other peculiar doctrines are here set forth. The second part, entitled Covenants and Commandments, consists of the revelations given to Smith at various times, and is evidently by a different hand from the Lectures. The style and grammar betray the editor of the English version of the Book of Mormon. The Covenants and Commandments resemble in form the Koran: both works contain divine revelations; much in both is only of temporary interest, and both afford undesignated materials for the life of their authors. But all the merits of the Koran are absent and all its defects present in the work of Joseph Smith. The revelations were given to a great number of persons, but always through the medium of Joseph Smith. They refer to various subjects: the organization, worship, and hierarchy of the Church; instructions in faith and morals, prophecies, visions, parables, interpretations of Scripture, directions to individuals about their acts, preachings, journeys, for the promotion of the faith, and concerning the affairs and needs, spiritual and temporal, of the Church. There are also two addresses of the Prophet to the Saints in Nauvoo, delivered in writing only: minutes of the High Council (February 17, 1834), declarations of the Church on marriage and governments, and an account of the martyrdom of Joseph Smith and his brother. Those sections relating to the organization of the Church and the duties of the ministry are placed first, then the portions chiefly treating of faith and practice; lastly, those that relate mainly to individuals and to temporary circumstances.

(3.) Many other revelations, translations, prophecies, addresses, etc., of Smith were published in the periodicals of the sect, all of which are regarded as of authority. Some of these have been collected into a pamphlet, entitled The Pearl of Great Price, being a choice Selection from the Great Revelations, Translations, and Narrations of Joseph Smith (Liverpool, 1831). In this book is set forth the theory that Mormonism is the revival of the primitive religion revealed to Adam (see also Doctr. and Cov. Lect. i, p. 8 sq.; Covensants and Comm. iii, 18-29, p. 78). A similar theory is found in the Koran. There we find a translation, with facsimiles, of some Egyptian papyrus rolls, procured from a travelling showman. Smith declared these rolls to be written by Abraham, narrating his stay in Egypt. An eminent French Egyptologist, M. Deveria, of the Museum of the Louvre at Paris, before whom the facsimiles were laid, showed that they represent the

Interior of the Mormon Tabernacle.— (From Stenhouse.)
resurrection of Osiris, a funerary disk, and a painting from a funerary MS. This deviation of M. Deveria's translation from Smith's would naturally again lead to the supposition that the would-be prophet intentionally played off a fictitious translation as an exact rendering of the original papyri. This theory need not, however, be espoused, as has been well shown by Mr. Stenhouse:

"With the Prophet's story of the supposed Book of Abraham and its side work written in imitation of the papyrius by the scientist, the reader may possibly conclude that Joseph Smith imposed upon the credulity of the Saints, and hence that the claim throughout this work that Joseph was sincere is here unsupported. The author, notwithstanding, still clings to the assertion that Joseph believed sincerely that he was inspired, and the present volume is thus published to show that the world supports that conclusion. Had he ever doubted the correctness of his translation, he never would have given to the public the face-simile of the characters and his translation of them. Joseph Smith at this time was over thirty years of age, and had passed through too rough an experience to have risked his reputation upon anything about which he had the slightest doubt. If the translation of the scientist is correct, and it bears upon its face evidence to that effect, then Joseph was as much deceived as many others have been before he did upon a new claim to the possession of divine and supernatural powers and revelations."

Those who may be interested in these Egyptian antiquities and the variability of the two translators will do well to consult Stenhouse, p. 512 to 519. The Pearl of Great Price contains also two different accounts of the book, both made up of Gen. i. A translation is given of Matt. xxiii., 39, and xxiv, differing from the Authorized Version in containing additions to the extent of one third, entirely unsupported by any MS. or version. There are some other fragments, absurd but important, except as showing the audacity of the author. The "translators" are portions of a translation of the whole Bible, said to exist in MS. in the hands of the Mormon leaders. Some further extracts have appeared in periodicals; the text is altered to suit Mormon doctrines, and large additions made. It is asserted by the Mormons that the Authorized Version has been fraudulently corrupted, and that this "translation" alone represents the original and true form. Other revelations are also said to exist in MS., to be published when the world is ripe for them.

III. Mormon Doctrines. The creed of the Mormons would naturally be supposed to be embodied in the Book of Mormon. This is not the case, however. The theology of the book is of a different kind. It is more like the philosophy and ethics of the ancient Hebrews. Joseph Smith claims that his new translation is the real creed of the Latter-day Saints. Indeed, it is not an easy matter to set forth exactly and clearly the principles of Mormon theology. First, there is the theory of continuous revelation abiding in the Church (see Preface to Hymns—see "The Compendium of the Faith and Doctrines," p. 43-47). Secondly, Mormon theology abounds in such an extraordinary admixture of truth and superstition, of philosophy and fanaticism, that it is difficult to disentangle them and reduce them to anything like an orderly system. The only document at all resembling a creed is published in the Pearl of Great Price, p. 55 sq., and in the pamphlet entitled The Rise, Progress, and Travels of the Church of Jesus Christ of Latter-day Saints; being a series of Answers to Questions, by Bro. George A. Smith (Salt Lake City, 1872, 8vo), p. 40, 41. It is from the pen of Joseph Smith, and was compiled by him in 1842. We insert it here in full:

"First, We believe in God, the Eternal Father, and in his Only Begotten Son, Jesus Christ, and in the Holy Ghost; 2. We believe that the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the Gospel; 3. We believe that these ordnances 4. Faith in the Lord Jesus Christ; 5. Repentance; 6. Baptism by Imersion for the remission of sins; 7. Laying on of hands for the gift of the Holy Ghost; 8. That a man must be called of God, by prophecy, and by laying on of hands by those who are in authority, to preach the Gospel and administer in the ordinances of the Church; 9. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.; 10. We believe that God gave to the world the gift of the Gospel as it is translated correctly: we also believe the Book of Mormon to be the Word of God; 11. We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God; 12. We believe in the literal gathering of Israel and the restoration of all things, material and immaterial, upon this continent; that Christ will reign personally upon the earth, and that the earth will be renewed and perfected; 13. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men to worship as they please; God, in his wisdom, will overrule and control all; 14. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, 'We believe all men, because we believe all things'; we have no secrets that we hide, but all things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after those things."

A more perfect and complete copy is furnished by Mr. Orson Pratt, which we also insert, as it is now seldom to be reached in this detailed and explanatory form, and on many points clearly elucidates the strange views of these Saints. (See, however, Burton, p. 467-480.)

"We believe in God, the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost, whom he sent to record of them, the same throughout all ages and forever."

"We believe that all mankind, by the transgression of their parents and their own, come under the curse and penalty of that transgression, which consigned them to an eternal banishment from the presence of God, and their bodies to an endless sleep in the dust, never more to rise, and their spirits to endless misery under the power of Satan; and that, in this awful condition of being lost and dead, they had no power of their own to extricate themselves therefrom."

"We believe that, through the sufferings, death, and atonement of Jesus Christ all mankind, without one exception, are to be completely and fully redeemed, both body and soul, and brought into a state of unending happiness and peace, to which they were consigned by Adam's transgression; and that this universal salvation and redemption of the whole human family from transgressions, and from endless punishment, is effected without any conditions whatever on their part: that is, that they are not required to believe, repent, be baptized, or do anything in order to be redeemed from that penalty; for whether they believe or disbelieve, whether they repent or remain impartial, whether they be baptized or not, or be excommunicated, or be kept the commandments or break them, whether they are righteous or unrighteous, it will make no difference in relation to their redemption, both soul and body, from the penalty of Adam's transgression. The most righteous man that ever lived, and in this earth, and the most wicked wretch of the whole human family, were both placed under the same curse without any transgression or agency of their own."

"We believe that the free gift of God is offered to all men; even so, by the righteousness of one, the free gift came upon all men unto the justification of life. This is the reason why all men are redeemed from the grave. This is the reason that the spirits of all men are restored to their bodies; and this is the reason that all men are deceased from their first baptism and restored into the presence of God. This is the reason that the Saviour said 'If I had not drawn all men unto me.' After this full, complete, and universal redemption, restoration, and salvation of the whole human family, through the atonement of the Lord Jesus Christ, without faith, repentance, baptism, or any other works, then all and every one of them will enjoy eternal happiness in the same manner that all mankind do, by being in the presence of God if they themselves have committed no sin; for the penalty of the original sin can have no more power over them than over Jesus Christ, the boy, who drank the bitter cup and broke the bands of the first death, and obtained the victory over the grave, and delivered all its captives, and
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restored them from their banishment into the presence of
that Eternal Father. "I do not deny that they themselves are not found transgressors of some law.

"We believe that all mankind, in their infant state, are innocent. The time of becoming guilty of disobeying a law; and that therefore there is no law given to them, and that there is no law thereon on which... because of the reign of the Most High—the Church of the first-born—-the... in their pursuits. But when they... the names of all... their names are enrolled in the book of the names of the..."  

"They are then required to be humble, to be meek and lowly in heart, to watch and pray, to deal justly; and luminously to act for themselves, that they may not be hungry and clothe the naked, according to the dictates of wisdom and prudence: to comfort the afflicted, to bind up the broken heart, and to comfort those who mourn in their power; and, besides all these things, they are required to meet together as often as circumstances will admit, to break bread, to sing praises to the Lord of the broken body and shed blood of the Lord Jesus; and, in short, to continue faithful to the end in all the duties enjoined by the writings of the Holy Ghost and the Church.

"It is the duty and privilege of the saints thus organized upon the everlasting Gospel to believe in and enjoy all the gifts, powers, and blessings which flow from the Holy Spirit. Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands, and by the administration of working of miracles, and, in short, all the gifts as mentioned in the New Testament, are necessary elements of the Church of Christ.

"We believe that there has been a general and awful apostasy from the religion of the New Testament, so that the power of the Holy Ghost has been removed from the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one who has part of any of these powers must go his way and come in another. For instance, almost every Church has done away 'remission for sins' upon believing believers for the gift of the Holy Ghost. Those few who have practiced it for remission of sins have done away the ordinance of the 'laying on of hands' upon believing believers for the gift of the Holy Ghost. Some, again, have practiced the last ordinance to have perverted the first, or have done away the ancient arts, gifts, to which they attached the name of the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body of these days. Those few who have performed these perverted practices of the miraculous gifts and powers of the Holy Spirit have perverted the ordinances or done them away.

"We believe that there are a few sincere, honest, and humble persons who are striving to do according to the best of their understanding; but in many respects they err in doctrine because of false teachers and misconceptions of men; and that they will receive the fulness of the Gospel with gladness as soon as they hear it.

"This section is the same as that in the New Testament, and is revealed in great plainness, so that no one who reads it can misunderstand its principles; and thus, it is revealed by the Lord for the benefit of all nations; first to the Gentiles, and then to the Jews; and the Jews, before that, and thus fulfilling the vision of John, which he beheld on the Isle of Patmos (Rev. xiv. 6-8).

"Many of these prophetic gifts have been given to this (i.e. the Mormon) Church since its birth, which have been printed and sent forth to the world. These also contain the same information as the prophetic gifts; and are of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgment to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the administration of the Holy Ghost, until the Saints are guided into all truth; and that in the dispensation of the fulness of times, we will have the gift of prophecy; that there is in existence, and are made perfect in knowledge. So long, therefore, as they are ignorant of anything past, present, or to come, they will be unable to enjoy the gift of revelation. And when in their immortal and perfect state—when they enjoy the measure of the stature of the fullness of Christ; when they are all one in Christ Jesus, and become like their Saviour, then they will be in possession of all knowledge, wisdom, and intelligence; and then shall be their glory to be as God, having the powers, thrones or dominions; and, in short, they will be filled with all the fulness of God. Then they will no longer require these revelations.

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, and the administration of the Holy Ghost. They do not cease to enjoy these blessings cease to be enjoyed, there they also cease to enjoy the same. We believe that God has raised up this Church in order to prepare a people for his second coming in the Holy Ghost; to begin the work of dispersing the clouds that are on the earth; and to institute three preceding conditions. These are the first conditions of the Gospel. All who comply with them receive the forgiveness of sins and are made partakers of the Holy Ghost. They are also declared to be the sons and daughters of God. Through this process they are born again, first of water and then of the Spirit, and become the children of God; and the land of our possession, the land of the Most High—-the Church of the first-born—the elect people, and heirs to a celestial inheritance eternal in the nature of things. These conditions are necessary...
"We believe that great and terrible judgments shall await the nations of the wicked, and that after the message of the Book of Mormon has been sufficiently sounded in their ears, if they be disposed to seek peace, they will stand and the whole earth shall no longer be encumbered with them. New and unheard-of plagues will sweep through this land in the latter days among the wicked and learned physiologists, depopulating whole cities and towns, and carrying off millions of wrecked beings in every quadrant of the habitable earth. But the voice of the Spirit of God, which will cease striving in them, will rise against nations, till the whole earth, comparatively speaking, is filled only with righteous. Thrones and empires shall be cast down—new governments will be erected but to meet with the same fate. Peace shall be as war among the nations, and it shall happen as with the Papists so with the Protestants, as with their mother and her sister, who shall receive none: they shall all fall into the ditch and perish together because they reject the voice of the Lord from the heavens, and refuses to believe his servants whom he sent to testify against their wickedness and prepare the way of the Lord for his second coming.

"But the righteous shall escape, for the Lord shall gather them from all nations unto a land of peace, and his arms shall be stretched out over them, and his glory shall be upon them for a defence, and they shall be the only people under heaven that shall not be at war with one another, for thus hath the Lord spoken.

"We believe that in this generation a house of the Lord shall be built by the Saints upon Mount Zion, and a cloud of glory shall rest upon it by day and by night, a flaming fire by night, and that the face of the Lord will be unveiled, and the pure in heart shall see him live. Or, as the Prophet has said habitually, 'The house of the Lord shall be established as the tabernacle of the Most High.' Are you children? Many people shall come unto thee to be taught in the ways of the Lord and instructed in his path; and they shall proceed upon the work of perfection which shall establish righteousness in the earth.

"We believe that the ten tribes of Israel, with the dispensation of the Gospel, shall return in the last days, according to the covenants which God made with his ancient fathers, and that when this great work of reunion is accomplished, the Lord shall make manifest in signs and wonders, and mighty deeds of power, the same which took place in the exodus from Egypt to Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as he did the ancients in Zion; one of the nations shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall be destroyed.

"We believe that all persons who wish to escape the judgments of great Babylon must come out from among both the Papists and the Protestants, for they are the whore of all the earth, and have made the nations drunk with their abominations, and are to be burned by fire; therefore we owe unto man or woman that shall stand in connection with them, for the hour of their judgment in the fire.

"And we now bear testimony to all, both small and great, that the Lord of Hosts hath sent us with a message of peace and good will to all the earth, even our testimony to the nations, and prepare the way of his second coming. Therefore repent, O ye nations, both Gentiles and Jews, and turn to the Lord of Hosts and depart from evil deeds, for all your sins are with broken hearts and contrite spirits, and be baptized in water, in the name of the Father, Son, and Holy Ghost, for repentance and remission of sins; and ye shall receive the Holy Spirit, by the laying on of the hands of the apostles or elders of this Church; and signs shall follow them that believe, and if they continue faithful to the end they shall be saved. But woe unto them that hearken not to the message which God has now sent, for the day of vengeance and burning is at hand, and they shall not escape. Therefore remember, O reader, and perish not!"

The reader will notice that Mr. Pratt does not dwell at any length upon the first article, but simply restates in other words what is embodied in the Confession. Yet this very article has given rise to a most materialistic tendency in the minds of many of the Latter-day Saints.
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Archangel, the Ancient of Days. He is our Father and our God, and the only God with whom we have to do (from Discourses of the Presidency, in vol. xv. p. 769, preached in the Tabernacle, April 9, 1852). It is curious to observe, from such examples, how easily the extremes of materialism and immaterialism may be made to meet. For here we have the rudest form of anthropomorphism connected with a theory of emanation which might be identified with that of some Gnostic and Oriental idealist. There can be no doubt that, under its present intellectual guise, Mormonism is rapidly passing into that form of practical atheism which is euphemistically termed pantheism. Thus we read in the Washington organ of the presidency that the only thing which has existed from eternity is “an infinite quantity of self-moving intelligent matter.” Every particle of matter which now exists existed in the infinite depths of past duration, and was then capable of self-motion” (Seer. i, 129). “There is no substance in the universe which feels and thinks, but what has eternally possessed that capacity” (ibid. p. 102). “Each individual of the vegetable and animal kingdom contains a living spirit, possessed of intelligent capacities” (ibid. p. 84). “Persons are only tabernacles, and truth is the God that dwells in them. When we speak of only one God, and state that he is eternal, etc., we have no reference to any particular person, but to truth dwelling in a vast variety of substances” (ibid. p. 25; comp. also Stenhouse, p. 464 sq.).

THE ETERNAL GOD.

Orson Hyde’s Diagram of the Celestial Kingdom. (From Stenhouse.)

Christ is the offspring of the “material” union, on the plains of Palestine, of God and the Virgin Mary—the latter being duly married after betrothal by the angel Gabriel. Yet he is believed to have had a previous existence, to have even made the universe out of “unformed chaotic matter as old as God,” and his worship is enjoined as Lord of all (Doct. and Cov. Lect. v. 2, p. 45, 47). The Paraclete is vaguely described. He is also a member of the Godhead, being the mind of the Father and the Son; but while the other two persons have bodies of flesh and bone, the Holy Ghost hath not, but is a personage of Spirit (Comp. p. 154). Yet his substance is material, and subject to the necessary laws which govern matter. He has therefore parts which are infinite and spread through all space, and so is he virtually omnipresent. The Father and the Son, as persons, are not omnipresent, but only through the Spirit (Comp. p. 140-149). He may properly be called God’s minister, to execute his will in immensity. He is therefore the worker of miracles, the source of grace, and even the cause of increase, being in every person upon the face of the earth; for the “elements that every individual is made of and lives in possess the Godhead” (Young, in Comp. p. 148). It would appear, however, that there is an older Trinity, that of Elohim, Jehovah, and Michael, which is Adam. Adam, again, is declared to be the “god” of Jesus Christ; Jesus Christ the god of Joseph Smith; and Joseph Smith is now the god of this generation; but the whole affair is a mass too wild and mystical to be explained intelligently. The human intellect is thus forced back into an era before the time of Noah, and even into the days of the biblical patriarchs, and sometimes back into more alchemical nonsense; all that can be definitely set before the mind is that Mormons believe that by faith, obedience, holiness, any man may rise to a deity, and acquire the power of making, peopling, and ruling a “world” forever! (See Stenhouse, p. 466.)

The third article, which teaches the universal salvation, is strangely elucidated regarding the future state. Thus, according to Mormon teaching, not only will the body, but all the habits, occupations, and necessities of life, be the same in the future world as in the present. One of their chief pillars tells us that “the future residence of the Saints is not an ideal thing. They will need houses for their persons and for their families as much in their resurrected condition as in their present state. In this identical world, where they have been robbed of houses and lands, and wife and children, they shall have a hundredfold” (Spencer, p. 174). Another “apostle” calculates the exact amount of landed property which may be expected by the “resurrected Saints.” Suppose that, out of the population of the earth, one in a hundred should be entitled to an inheritance upon the new earth, how much land would each receive? We answer, they would receive over a hundred and fifty acres, which would be quite enough to raise manna, and to build some splendid mansions. It would be large enough to have their flower gardens, and everything the agriculturist and the botanist want” (P. Pratt, in Milen. Stor. xiv, 663). They also venture directly to contradict the words of Christ himself, by affirming that, in the resurrection, men both marry and are given in marriage. Thus the author above quoted tells us that “Abraham and Sarah will continue to multiply, not only in this world, but in all worlds to come... Will the resurrection return to you a mere female incassate, that is not to be the wife of your bosom in eternity? No; God forbid. But it will restore you the wife of your bosom immortalized, who shall bear children from your own loins in all worlds to come” (see Spencer, p. 6; and compare Stenhouse, p. 480).

We desire to call special attention also to the Mormon doctrine regarding miraculous gifts, as embodied in the seventh article of their Confession. This doctrine of the discerning of spirits led Smith into a variety of curious speculations. He teaches that the soul of man was not created, but “coexistent” equal with God. “God,” he says in one of his sermons in 1838 (p. 62), “never did have power to create the spirit of man.” The very idea lessens man in my estimation. I know better.” He also holds to the transmigration of souls. Rebellious spirits descend into brutes tabernacles till they yield to “the law of the everlasting gospel.” The eighth article may be declared decidedly liberal; it expresses a belief that the Word of God is not only in the Bible and the Book of Mormon, but in “all other good books.” As for the contradictions that exist in the first, Smith admits them, but alleges that they are “corruptions,” and that they can be removed by his or any other prophet’s inspired explanations. It
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is said that he has left an "inspired translation" of the whole Bible in MS.; but as it has never been published, we can judge it only by the occasional extracts which have been made by prophets and elders, and from these we have to form our opinions. The testimony of those in gathering at the Zion of the East, but at that New Zion on the Western continent which has been appointed under this new dispensation ushered in by Joseph Smith. And as the Jews were bitter to separate themselves from the Gentiles, and the early Christians (the ancient Saints) from the heathen, so the Latter-day Saints are now called forth from a wicked world, doomed to almost immediate destruction (before the close of this century), which is indeed already beginning, to the Zion of this continent. When the Gospel has been preached to all the world, and the elect have been assembled at Zion, then all unbelievers will be destroyed; the kingdom of heaven will be set up on the earth, and the formal reign of Christ commence in the Western Zion. Surely no one need wonder that Joseph Smith, when he first promulgated his new faith, maintained that "one of the grand fundamental principles of Mormonism is to receive truth, come what may, and hold to it, even if it means persecution for one moment. Indeed their faith, if we have but distinctly reached their true position, consists of a spontaneous agglomer- ation of tenets which, were its disciples of a more learned and philosophical body, would suggest extensive eclecticism. And Mr. Barton has well said that "the Mormons are like the Epicureans in their procreation, transmigration, and exaltation of souls; like the followers of Lucippus and Democritus in their atomic materialism; like the Epicureans in their pure atomic theories, their summum bonum, and their sensuous specula- tions; and like the Platonists and Gnostics in their belief of the Eon, of Ideas, and of moving principles in element. They are Fechichists in their ghostly fancies, their Aevstra, which became souls and spirits. They are Jews in their theocracy, their ideas of angels, their hatred for Gentiles, and their utter segregation from the great brotherhood of mankind. They are Christians, inasmuch as they do believe in the atonement of Christ, and hold to the divinity of Christ, the fall of man, the atone- ment, and the regeneration. They are Arians, inasmuch as they hold Christ to be the 'first of God's creatures; a perfect creature, but still a creature.' They are Mos- lems in their views of the inferior status of womenkind, in their abjuration of their natural rights, in their material body; like the followers of the Arabian Prophet, they hardly fear death, because they have elaborated 'continuation.' They take no leap in the dark—they spring from this sublunary stage into a known, not into an unknown world; hence also their worship is eminent- ly political and commercial, and—religion being with them not a thing of this life, but an operation and parcel of every-day life—the intervention of the Lord in their material affairs becomes natural and only to be expected. Their visions, prophecies, and miracles are those of the Illuminati, their mysticism that of the Druses, and their belief in the millennium is a completion of the dreams of the Apocalyptic sects. Masonry has entered into their scheme, the Demiurgus whom they worship is 'as good at mechanical inven- tions as at any other business.' With their later theo- ries, Methodism, Swedoborgianism especially in its view of the future state—and Transcendentalism are cur- rently intermingled. Finally, we can easily discern in their doctrine of affinity of minds and sympathy of souls the leaven of that faith which, beginning with Mesmer and progressing through the Rochester Rappers and the Poughkeepseee Seer, threatens to extend wherever the susceptible nervous temperament becomes the character- istic of the race."

The ethical teachings of Mormonism are not distin- guished by any other remarkable peculiarities than we have before pointed out. This, however, is not absolutely insisted upon, but is only urged as a "practise of wisdom." It was enforced by Joseph, but under the present head of the Church it is asserted that interpenetration is rapidly invading the Saints' households. The virtue of patriarchy is also a frequent theme of Mormon eloquence. The national colors are exhibited on every public occasion, and there seems to be every endeavor to refute the charges that Mormonism seeks secular power, and is antagonistic to the United States government, and that if statehood is ever secured to Utah, "Brigham Young's theocracy will be triumphant over the republic and the national laws." The practice of

IV. Ordinances and Practices.—1. The ordinances of the Mormon Gospel are five: (1) Faith, which is very strangely described in the Doctr. and Cov., as already quoted. What is really required is an "area of faith in this respect is "faith in Joseph and his successors;" and absolute acceptance of the Scriptures, i.e., the Bible and the Mormon writings, but a "reverence for them," and "absolute obedience" to the president and priesthood. (See V, below.) (2) Repentance, i.e. sorrow for sin and resolu- tion to lead a good life. (3) Baptism, which is adminis- tered by immersion, to none younger than eight years, that being regarded as the age at which responsibility begins (Doctr. and Cov. ch. xxii, § 4, p. 160). Infant bap- tism is declared to be a "solemn mockery, because little children have no sins to repent of, and are not under the law of the Gospel" (Doctr. and Cov. ch. viii, § 2, § 3, p. 557). The rite is administered as follows: "The person who is called of God, and has authority of Jesus Christ, shall go down into the water with the person who has presented him or herself for baptism, and shall say, calling him or her by name, 'Having been commis- sioned of the Holy Priest, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.' Then shall be immersed in or her in the water, and come forth again out of the water" (Book of Mormon: Nephi, ch. viii, § 5, p. 457; Doctr. and Cov. ch. ii, § 21, p. 73). The effect of baptism, when administered to and by a qualified person, is declared to be the giving of sins through the blood of the Holy Ghost, and a title of eternal life. It is regarded as absolutely necessary for salvation; without it neither repentance nor faith avail (Doctr. and Cov. ch. iv, § 12, p. 87). A most peculiar tenet of their creed is the necessity of baptism for the dead. To supply the deficiency of those who through ignorance or other involuntary defects have died without this ordinance, the Mormon faith, the practice of baptism for the dead was ordained at a very early period of Mormonism, and is incorporated as a necessary ordinance into the Book of Doctr. and Cov. (§ 105, 106). The faith is preached to the dead in Hades by departed Saints; and the benefit of baptism is obtained for them if not too late. Any be- liever may and should be baptized for his departed friends, relations, and ancestors to the most remote ages; and, in the perfect state, those for whom a person has been thus baptized will be added to his family and sub-
The chancellor of the University of Deseret informs us that "unless this is done for the dead they cannot be redeemed" (Spencer, p. 160). The same learned authority announces that "Peter tells how the devout and honorable dead may be saved, who never heard the Gospel on earth. Says he [St. Peter!], 'else why are they baptized for the dead?'" (Spencer here refers incorrectly to 1 Cor. xv. 29 as the work of St. Peter.) A careful record of the persons vicariously baptized is kept by duly appointed registrars. These records are the books spoken of by St. John (Rev. xx, 12), the Book of Life being a record kept in heaven to verify those kept on earth (Doctr. and Cov. ch. cvi, § 6, p. 819).

4. Laying on of hands for the gift of the Holy Ghost, sometimes called baptism by fire as distinguished from baptism by water. It is usually administered immediately after baptism, of which it is regarded as the completion. By it the spirit of prophecy, the gift of tongues, and the power to work miracles are given. There have been multitudes of persons in the world who have believed and asserted that to them, and to them only, God gave visions, dreams, angel-visits, the power of healing the sick and "casting out devils"; and they have declared that these were proofs of the heavenly origin of the faith which they proclaimed, and this it is that the Saints have been taught by the modern apostles to regard as special and particular to them, while it has been a peculiarity common to the religious experience of all the world. (The Sacrament of the Lord's Supper was originally administered in bread and wine, as Christ himself ordained when he appeared to the Nephites (Book of Mormon: Neph., ch. viii., § 6, p. 469). But in 1883 it was revealed to Smith that "strong drinks are not for the belly, but for the washing of your bodies," and that wine was only to be used in this ordinance if it was the pure juice of the grape, and made by Mormons (Doctr. and Cov. ch. lxxxi, § 1, p. 240). Water only, therefore, is now used. The rite is administered every Sunday. The water, having been blessed, is handed around in tin cans, together with the bread (Hae, p. 106)."

5. Marriage is not a civil contract with the Latter-day Saints, but a sacrament of the Church, and a sacred tenet of the faith. Matrimony, moreover, as practiced by the Mormons, is an institution so peculiar to themselves, they having introduced into the modern social system the polygamic system, that their marriage service is a most important rite. Mormons are in every possible way encouraged to be polygamists, and are reminded of the revelation given to the Prophet that "the rank and dignity given to the Saints in the other world is proportioned to the number of their wives and children. It is true that polygamy is not, as many suppose, essential to their religious system, yet it has entered so largely into the marital relations of the Latter-day Saints of Utah as to give them a most obnoxious record in the sight of all other Christian religious sects. As we have seen above, in their early history the Mormons clearly rebuked polygamy (Book of Mormon: Jacob, ch. ii, p. 118 sq.). From 1880 to 1843 they were monogamists; but in the latter half of those years, as we have also seen, Smith obtained a revelation permitting, and even recommending, a plurality of wives. (They reject the word "polygamy," and prefer the term pluralism.) Still, pluralism does not appear to have become the general practice among the Mormons till their journey across the prairies to the valley of the Salt Lake. Since then it has been openly avowed, and defended against other sects by an appeal to Scripture. Tracts, dialogues, and hymns are circulated in its behalf. Says Stenhouse, "Tens of thousands of sermons have been preached on its divine origin; voluminous treatises have been published in its exposition, and the Mormon press has teemed with articles in its defence" (p. 183). And even the "pluralistic" marriage ceremony has been published. To afford our readers a fuller understanding of the Mormon vice of "pluralism," we here insert in full the special "revelation" which they claim to have had.

CELESTIAL MARRIAGE:

"A REVELATION ON THE PATRIARCHIAL ORDER OF MARRIAGE, OR PLAURALITY OF WIVES.

Given to Joseph Smith, the Seer, in Nauvoo, July 12, 1842.

1. Verily, then saith the Lord unto you, my servant Joseph, that henceforth you have inquired of my hand to know and understand wherein I, the Lord, justified my servants Abraham, Isaac, and Jacob, as also Moses, David, and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines: Behold! and lo, I am the Lord thy God, and will answer thee as touching this matter: Therefore prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same; for behold! I reveal unto you a new and an everlasting covenant, and if ye abide not that covenant, then are ye damned: for no one can reject this covenant and be permitted to enter into my glory; for all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as was instituted from before the foundations of the world; and as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof must and shall abide the law, or he shall be damned, saith the Lord God.

2. And verily I say unto you that the conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associ-
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ations, or expectations that are not made and entered into and sealed by the Holy Spirit of promise, of him who is an approved seer and prophet, and by me, declaring to you, and that, too, most holy, by revelation and commandment, through the medium of mine appointed, whom I have ap-
pointed unto me, and that I hereby send forth this command-
ment; that, if any one of you, my servant Joseph, shall be
pointed unto my servant Joseph to hold this power in the
land, and of their powers and of their priesthood and
on whom this power and the keys of the priesthood are
conferred, are of no efficacy, virtue, or force in and after
the time of their death; for I will raise up unto you, from
them that are dead, unto the buffets of Satan unto the day of redemption, salut the Lord God.

8. Behold! mine house is a house of order, saith the Lord God, and of order of confidence. I, the Lord, am an offer-
ing, saith the Lord, that is not made in my name? Or will I receive at your hands that which I have not appointed
unto me? Will I receive in my house that which I have not
appointed unto me? Will I receive of an offering, saith the Lord, that is not made in my name? Or will I receive at your hands that which I have not appointed unto me? Will I receive in my house that which I have not appointed unto me?

9. If any one of you shall come unto me, and shall call me Lord, and my Father before the world was, Abraham received all things, whatsoever he received, by revelation and command-
ment, even as you do by the Holy Spirit of promise, which entered into his exaltation and sitteth upon his throne.

10. Abraham received promises concerning his seed and of the fruit of his loins from whom were ye vix. my servant Joseph—which were to continue so long as they were in the world; and as touching Abraham and his seed, out of the world, they should continue, both in the world and out of the world and should continue as immovable as the stars; or if ye were to count the stars, and should count them, it would not exceed the number of my promises unto Abraham, and this is the mystery of the New Testament. This promise is yours also, because ye are of Abraham, and the promises are of the Father, which are the law and the commandments, and the law are the continuation of the works of my Father, wherein he glorifieth himself. Go ye, therefore, and do whatsoever the word of the Lord shall command you, and it shall be saved. But if ye enter not into my law, ye cannot receive the promises of my Father which he made unto Moses and unto my servant Joseph, and unto my servant Abraham.

11. God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did she do it? Because the Lord God said unto Abraham, there shall not be another child born unto him. This, therefore, was fulfilling among other things, the promises. Was Abraham therefore, under condemnation? Verily, verily I say unto you, he was not condemned. Abraham was commanded to offer his son Isaac; and he was about to do it. God would not have permitted it, because he was not able to do it. Abraham, however, did not refuse, and it was accounted unto him for righteousness.

12. And Joseph and his wife concubines, and they bare him children, and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law: as Isaac, also, and Jacob did none other things than that which they were commanded, and because they did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones, and are not angels, but are gods. David also received many wives and concubines, as also Solomon, and Moses my servant, and also my servant Adam, and my servant Joseph, and my servant Saul, and my servant David, and the Lord my God will not weary of the world, whereby to shed innocent blood; and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time and through all eternity. And they shall be of full force when they are out of the world; and they shall pass by the angels and the gods which are set there, to their exaltation and glory. And the Lord my God will not weary of the world, whereby to shed innocent blood, and which glory shall be a fulness and a continuation of the seeds forever and ever.

13. And you, the sons of God, because they have no end; therefore shall they be from everlasting to everlasting, because they are gods; the heavens shall be above all, because all things are subject unto them; they are gods, because they have all power, and the angels are subject unto them. Verily, verily I say unto you, except ye abide my law ye cannot attain to this glory; for strait is the gate and narrow is the way that leadeth to the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world, neither do ye know me, neither doth the record of my words, even to this day, ye know me, and shall receive your exaltation, that where I am ye shall also be. This is eternal life, to know the only and true God, and Jesus Christ whom he hath sent. I am he. Receive ye, therefore, my law. Bread is the word of life, and is the way that leadeth to the exaltation and continuation of many there are that go in thereat; because they receive me not, neither do they abide in my law.

14. And, verily, I say unto you, if a man take a wife, according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment, and he doeth nothing iniquious, that man and his wife shall continue in the exaltation and resurrection and enter into their exaltation; but they shall not enter into that exaltation because of their own unrighteousness, but unto the buffets of Satan unto the day of redemption, saith the Lord God.

15. God will have a war against the Holy Ghost, which shall not be forgiven in the world nor out of the world, is that ye commit murder, wherein ye shed innocent blood; for I will have a war against the Holy Ghost, wherein I will destroy him; and in my new and everlasting covenant, saith the Lord God; and he that abideth not this law can in no wise enter into my rest, saith the Lord God.
...I say unto you, I will reveal more unto you hereafter: and the cause of this is the present. Behold, I am Alpha and Omega. Amen."
should not be considered irreligious for the faithful, who are called his children, to walk in the steps of their faith- ful teachers. Indeed, the Holy Prophet himself taught his holy prophets, should give more wives unto his servants, as he would give more servants, and would be of greater sin for them to refuse that which he gives. In such a case it would become a matter of conscience with them as it has been with us, and they would be bound to exercise their faith in this doctrine, and practice it, or be condemned; therefore Congress would have no power to pass a law prohibiting the exercise of this practice; neither would the states or territories have power, constitutionally, to pass a law "prohibiting the free exercise thereof." If Sultan Shuker believed it to be wrong for them to marry even one wife; it certainly would be unconstitutional for either the Congress of the United States, or any legislature of the states or territories, to prevent the exercise of their religion.

"From the foregoing revelation, given through Joseph the Smith, the Prophet, by which God has taught some of his servants to take more wives, and has pointed out certain duties in regard to the marriage ceremony, showing that they must be married for time and for all eternity, and showing the advantages to be derived in a future state by this eternal union, and showing still further that if they refused to obey this command, after having the law revealed to them, they should be damned. This revelation, then, makes it a matter of conscience with them as it has been with us, and they would be bound to obey it, as a part and portion of their religion, and verify believe that they cannot be saved, and that Congress has no power to pass laws "prohibiting the Church of Jesus Christ of Latter-day Saints 'the free exercise of this article of their religion," or "prohibiting the states or territories a constitutional right to pass laws 'prohibiting the free exercise of the religion' which the Church of the Saints solemnly and sincerely believe to be essential to their salvation? No; they have no such right."

"The Latter-day Saints have the most implicit confidence in the eternal purposes of God given through the Prophet; and they would much sooner lay down their lives and suffer martyrdom than to deny the least revelation that God has given in this dispensation, however much it may trouble or vexation. We will teach them how to read God raised up wise men and prophets to reveal his will; and the Constitution of our country, that the freedom of the people might be maintained, according to the free agency which he had given to them; that the Constitution established and set up a man, so far as religious doctrines and conscience are concerned. And the more we examine that sacred instrument framed by the wisdom of our infallible fathers, the more we are compelled to believe that an invincible power controlled, directed, and guided them in laying the foundation of liberty and freedom upon this great western hemisphere. To this land the Mohammedan, the Hindu, the Chinese can emigrate, and each bring with him his score of wives and his hundred children, and the glorious Constitution of our country will not interfere with the free exercise of the religion which he chooses to follow. The man of the Constitution, he is protected in all his family associations: none have a right to tear any of his wives or his children from his side; likewise, none have a right to bind those of the Constitution, the legislative assembly of the territory of Utah have the right to pass laws regulating their marriage, and for the protection of the children of such marriages, in the right of marrying one or many wives, as the case may be. If Congress should repeal those laws, they could not be abrogated by the states or territories of the United States. And even if Congress should repeal them, still there would be no law in Utah prohibiting the free exercise of that religious right; neither do the citizens of Utah feel disposed to pass such an unconstitutional act which would infringe upon that Which is a sacred right of conscience.

"Tradition and custom have great influence over nations. Long-established customs, whether right or wrong, because of their duration and general acceptance of the nations who have been accustomed from time immemorial to the practice of what is called polygamy would consider a law against it a violation of their ancient and venerated custom, and it is very likely that the mass of the people would be opposed to it; the very idea of being limited to the one-wife system would be considered not only oppressive and unjust, but ridiculous, and it would either be considered an innovation upon the long-established customary law of tribal nations; an innovation of the most dangerous character, calculated to destroy the most sacred rights and privileges holden for the information, and you will ever have the pleasing reflection that you have been the instruments in the hands of God to add to the happiness of your fellow-men, and to make the darkness which you may see enveloping their minds. Come, then, let us reason together, and try to discover what the law means. Take a look at the same legislation—tions of their fathers to abolish their restrictive laws, and to the people of the state, and according to the principle system. It is custom, then, is a law which forms the conscience of nations and individuals in regard to the marriage relationships. Custom causes four fifths of the population of the globe to decide that polygamy, as it is called, is a good and not an evil practice; custom causes millions of people in opposition to the great majority.

"It is only wise who have strength of mind suffi- cient to devest themselves entirely from the influence of the doctrine of a plurality of wives, and to think and act in a spirit of humility, and to hold the conclusion that it is a Doctrine of divine origin: that it was embraced and practiced under the divine sanction and approval of the Holy Prophet, and was approved by the Holy prophets and patriarchs, who were inspired by the Holy Ghost—who were enwrapped in the visions of the Al-mighty, and manifested the same by the sign of the face to face, and talked with him as a man talks with his friend—were 'polygamists,' that is, they had many wives, and were married to several women at the same time. Proved by the Holy Ghost, nor by angels, nor by the Al-mighty, inasmuch as it was a thing done in their conscience; on the contrary, each one of these 'polygamists' received by revelation promises and blessings for himself, for his wives, and for his family, and the blessing extended to his numerous wives. Moreover, the Lord himself gave revelation to different wives belonging to the same man, beveling to the great blessings which should rest upon their posterity; angels also were sent to comfort and bless them; and in no instance do we find them re- proved for having polygamy, or it being practiced by them. They have given laws to the different wives of the same man; and, furthermore, the Lord himself actually officiated in this practice, for he actually was married to more than one wife, too, when David already had several wives which he had previously taken: therefore, as the Lord did actually give revelation to two or more wives of the same man, he not only have sanctioned 'polygamy,' but established and instituted it upon a sure foundation by giving the wives to be married to a single man. And the law is as applicable to those who are completely divested from the influence of national customs, and who judge concerning this matter by the light of the word of God, as it is to those in states or territories to compel any individual to act in violation to the dictates of his own conscience; because one should be left in all matters of religion to his own choice, and thus become accountable to God, and not to his fellow-men.

"If the people of this country have generally formed different conclusions from us upon this subject, and if they have endeavored to restrain it in their own states and territory, it is not at all at variance with their minds to the religion of the Saints, we say to them that they are welcome to their own religious views: let them pursue their own religious paths in this field of religious freedom. If we cannot convince you by reason nor by the Word of God that your religion is wrong, we will endeavor to show you that the privileges guaranteed in the great charter of American liberty, which are given to all the people of this land, to the full extent of their civil and religious privileges, are as well applicable to you as to the rest of the citizens of the United States; and if you will obey and respect the rights and privileges of others, let it be also your own in this great charter of liberty. We have the power, in fact, to protect the people of this country in the exercise of their religious rights—convince us of our errors of doctrine, if we do any, by reason, by logical argument, or by the Word of God. All privileges are founded for the information, and you will ever have the pleasing reflection that you have been the instruments in the hands of God to add to the happiness of your fellow-men, and to make the darkness which you may see enveloping their minds. Come, then, let us reason together, and try to discover what the law means. Take a look at the same legislation—tions of their fathers to abolish their restrictive laws, and to
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This document was not officially promulgated at Salt Lake City until August 29, 1852 (Némy, ii, 112-180), when it was given to a great conference, to be thereafter as a possession unto all the Saints (Stenhouse, p. 102 sq.), after a most searching inquiry, that Smith must have been the author, or the supposed "seen," of this "revelation.

Says Stenhouse: "The sons of the Prophet have been very restive under the imputation of polygamous practices being attributed to their father. They have labored indefatigably in decrying polygamy, and have devoted a large share of their time, talent, ink, andpaper in hostility to it, as they evidently believe it is both a great error and a great sin. But as the facts of Joseph's marital relations with 'sisters' who claim to be his 'wives,' in the Mormon sense, are overwhelming, the sons, in denying their sire's polygamy, are driven to the alternative of silently allowing the inevitable charge of practical 'free love,' 'adultery,' or whatever others may choose to call it. At the present time there are probably about a dozen 'sisters' in Utah who proudly acknowledge themselves to be the 'wives of Joseph,' and how many others there may have been who held that relationship, Mrs. Emma Smith, or any of her children may feel justified in denying that her husband was a polygamist; for she may neither assent to the use of the term nor acknowledge the principle. But there is to the author's mind the most satisfactory evidence that Joseph Smith had 'sealed' to him a large number of women some time before he died, many of whom have stated to the author that they were 'the wives of Joseph Smith;' that 'Mrs. Emma Smith was aware of the fact,' and that it was the trouble growing out of the discovery of such relationship that called forth the revelation" (p. 185-188).

We have not room here to quote further from the writings and sayings of the Saints on the subject of "pluralism." In the article on Polygamy the Mormon position will be carefully considered. Suffice it to say here that the practice of pluralism is now carried to great lengths among the Saints, their leading men having from fifteen to forty wives each. Mr. Young is known to have nineteen "real, living wives." He himself has from fifteen to forty wives. Mr. Stenhouse (Tell it All), it would be impossible to say. Probably he himself does not know their number. Late-ly, I believe, he has been making his will, and, if so, I suppose he has 'taken count of all.' He has besides in various parts of Utah many other wives, who are all more or less "married" to him by ceremony, and he seldom or never sees them. The nineteen whom I have named form his family at home, as I may say— are all under his own roof, or, at least, they live in Salt Lake City, and are known to every one of his "wives." (p. 290). The universal testimony of all travellers is that the Mormons have been corrupted in the morals and deteriorate the character of the people, it has certainly degraded their physical condition. It is believed that the women submit to a yoke which they abhor because they see no escape, or that they bend to it from a mistaken sense of duty. The wives generally live apart in some instances in separate houses. The first wife is practically recognised as the head, though not always the favorite of the husband.

We quote from Mr. Bowles' pages, who epitomises in a paragraph the common testimony of all observers against the polygamous practices of the Mormons of Utah: "Mr. B. has been denounced as a woman-dealer, as denouncing feelings and true instincts; it robs married life of all its sweet sentiment and companionship; and while it degrades woman, it brutalizes man, teaching him to despise and domineer over his wives, over all women. It breeds jealousy, distrust, and tempers to indulgence; but the police system of the Church and the community is so strict and constant that it is claimed and believed the latter vice is very rare. As I have said, we had little direct communication with the women of the Saints, but they were found to us in their minds, for the men's are tragic, heart-rendering. One woman, an educated, hand-some person, as yet a single wife, said, with bated breath and almost hissing fury, to one of our party in some aside discussion of the subject, 'Polygamy is tolerable enough for the men, but it is hell for the women!' Even stronger and more disheartening is the testimony of Mr. and Mrs. Stenhouse. The latter's book, Tell it All (Hartford, Conn., 1875, 12mo, pp. 628), gives the story of a woman's life experience in Mormondom in such detail that it really constitutes the fullest review of pluralistic life. Her husband's work is, however, more valuable to the inquirer, as it is written more impartially and considerately. And his picture of pluralism has enough to sadden the most cold-hearted. Says he: 'To assert that any true woman living in polygamy is in heart and soul satisfied and happy, is to simply libel her nature... The women are, however, not alone the sufferers by polygamy. The intelligent of the fair sex among the Mormons will readily admit this, and some even go so far as to pity their husbands, and to extend to them the genuine sympathy of their hearts, though polygamy has been their own curse. Whatever else it has achieved, polygamy has at least been impartial, while it is not so with the women, it has not failed to enslave the man... No man ever regained his senses after the act of sealing without feeling that he had fatally wounded the wife of his youth. It is a cruelty that he realizes as well as his wife, and he, the nominal but innocent cause of her wrong, seeks to assuage her sufferings by greater kindness and tender-ness. But no smooth words, nor the soothing affection of his eye, can heal the wound. It steals her life away, and in her true heart she curses the day she ever heard of Mormonism. For the man who realizes and shares the misery of his wife, the future life is but 'a living lie.' Were the man an angel, it would be impossible for him to act justly towards two or twenty wives, and divide to each the full measure of her rights. Polygamy may be the marital relation of the sexes in heaven; it may be the 'celestial law' of the gods —of that there is no discussion or dreaming; but one thing is certain, that it is not the true marital relation of the earth. The Church of the earth has been a practice under the most favorable circumstances have stamped it as a withering curse" (p. 584-588).

Pluralism, then, which has thus far failed to gain the hearty support of the more intelligent Mormons, if we may accept Mr. Stenhouse's statement, and there are many who seem to go out of their way to gain notice, and who speak against the Church of the Latter-day Saints, not only socially, but also numerically; for since the promulgation of this tenet many of its converts have deserted them, and their progress has been stayed in a great measure. Says Mr. Stenhouse: 'On the 1st of January, 1855, it was published in the Deseret News that the Church had been closed one after another, and the mission that was once the glory of the Mormon Church has withered and shrivelled into comparative insignificance. The outside world misjudges the Mormon people when it imagines that polygamy was ever a favorite doctrine. Doubtless to some few it was a personal passion, but it was denounced as a vice by the mass of the people, for they resisted it until they were compelled to yield their opposition, or else abandon the Church in which they had faith. The statistical reports of the mission in the British Islands (June 30, 1853) show that the enormous number of 1776 persons
were excommunicated there during the first six months of the preaching of polygamy. The entire Church then numbered, men, women, and children over eight years of age, 30,690. There were forty 'seventies' and eight 'high priests' (see § 51, 52, 53) all of these terms) from Utah in Britain at that time, carrying with them a powerful personal influence to help the Saints to tide over the introduction of this doctrine. These Utah missionaries were aided by a native priesthood of 2,578 elders, 1,854 priests, 1,416 teachers, 884 deacons, and 776 reapers, all of whom were excommunicated. That tells its own tale. That all these persons withdrew from the fellowship of the Mormon Church on account of polygamy would be an unfair inference. Still, doubtless polygamy was the great contributing cause of apostasy then, and more persons have left the Mormon communion on account of polygamy and Brigham's favorite deity, Adam (which he first preached in October of the same year), than all else put together. Few of the Mormon women have ever accepted polygamy from the assent of their judgments. They have first been led by their teachers to consider the doctrine true, and afterwards have been afraid to question it, even if they have come to their senses. . . . Brigham Young, with all the commanding influence of his position, could not silence the murmuring within his own domicile until he threatened to divorce all his wives, and told them that, if they despaired the order of heaven, he would pray that the curse of the Almighty might overtake them, and smite them with the day of snow and snows (Sermon, July 14, 1855, in the Bowery, Provo), and even all that violent language has not attained the end; their hearts revolt as much to-day, though they have schooled themselves into submission and silence' (p. 201, 202, 203, 206).

We spend the preparations and the wedding ceremony for a marriage in 'plurality' as sketched by the apostle Pratt:

"When the day set apart for the solemnization of the marriage ceremony has arrived, the bridegroom and his wife, and also the bride, together with their relatives and such other guests as may be invited, assemble at the place which they have appointed. The scribe then proceeds to take the names, ages, residence towns, counties, states, and other parts of the parties to be married, which be carefully enters on record. The priest, who is the prophet, seer, and revelator over the whole Church throughout the world, and who alone holds the keys of authority in this solemn ordinance (as recorded in the 3d and 4th par-agraphs, Section 5, of the revelations on Marriage and Divorce); the bridegroom and his wife to the bride and to the bridegroom, which they do, pronouncing the result of their own research and study, and declare the bride to be the bridegroom's wife forever and for all eternity? If you are, you will manifest it by placing her right hand upon her right hand in the presence of all the world. The right hands of the bridegroom and bride being thus joined, the wife takes her husband by the left arm, as if in the attitude of walking; the president then proceeds to ask the following question of the man; 'Do you, brother (calling him by name), take sister (calling her by name) by the right hand, to receive her unto yourself, to be your lawful and wedded wife, and you to be her lawful and wedded husband, for time and eternity, with their bountiful and faithful, and to hold and keep the laws, and ordinances pertaining to this holy matrimony in the new and everlasting kingdom of God, angels, and these witnesses, of your own free-will and choice? The bridegroom answers, 'Yes.' The president then asks the question to the bride: 'Do you, sister (calling her by name), take brother (calling him by name) by the right hand, and give yourself to him to be his lawful and wedded wife for time and eternity? If you are, you will manifest it by placing his right hand upon your right hand, and holding and keeping the laws, and ordinances pertaining to this holy matrimony in the new and everlasting kingdom of God, angels, and these witnesses, of your own free-will and choice? The bride answers, 'Yes.' The president then says: 'In the name of the Lord Jesus Christ, and by the authority of God, his holy prophet and apostles, I now pronounce you husband and wife for time and for all eternity.' And I seal upon you the blessings of the holy resur-
rection, with power to come forth in the morning of the first resurrection, clothed with glory, immortality, and power' (p. 554)."

"The reader will observe, that in this ordinance of polygamic sealing, the husband and the young bride are each asked the question, are you 'doing this in the presence of God, angels, and these witnesses, of your own free-will and choice,' while the question put to the wife is 'will carefully avoids the issue that would instantly arise between her wounded, bleeding heart and the falsehood that would be forced from her trembling lips if she essayed to utter that it was of her own free-will and choice.' That poor 'victim' is but asked if she has been subdued and is 'willing to give this woman to her husband' (Stenhouse, p. 567). It should be added that the Mormon president possesses the papal prerogative of annulling all marriages contracted under his sanction (Mrs. Stenhouse, p. 554 sq.) - a prerogative which cannot fail to prove a source of wealth and power to the one who exercises it. This authority, of course, they are ipso facto void, in foro conscientiae. Consequently either man or woman is at liberty to desert an unbelieving spouse and take another. Marriage, it may be stated here also, is allowed within near degrees; a man may marry two sisters, a niece, and mother and daughter, and even a half-sister.

8. Other Practices. - There appears to be no prescribed ritual for the burying of the dead, and there is but little of the true devotional element in any of the religious exercises of the Mormons. Their ordinary worship consists of prayers, with addresses, often of a very homely character, and hymns. The duties of private prayer, meditation, communion with God, self-examination, are seldom or never spoken of. "Every household," says Stenhouse, "is instructed to have morning and evening prayers. The father gathers his children around him, and all kneeling, he prays for revelation, the gifts of the Spirit for himself and family; then in turn comes every one of the family in turn and Brigham prays for himself; then may the heavens be opened unto him, angels visit and instruct him; clothe him with power to defend the thy people, and to overthrow all who rise up against him; bless him in his basket and in his store, multiply and increase him in wives, children, flocks and herds, houses and lands. -- make him very, very, etc. After Brigham has been properly remembered, then come his councillors, the apostles, the high-priests, the seventy, the elders, the priests, the teachers, the deacons, and the Church universal. Another divergence is made in remembrance of the president of the Conference, and the president of the stake, and of each branch of the Church, and every officer in it. All are prayed for - if the father does his duty. The power and the greatness of the 'kingdom' that is to roll on till it fills the whole earth, and subjegates all earthly and corrupt man-made governments, are specially urgent. All nations are to be made, cities and empires, to fall at his feet, or more of their prophets preach to them every Sabbath. "The gatherings and services," says Mr. Bowles, describing a service which he attended (Our New West, p. 248), "both in speaking and singing, reminded me of
the Methodist camp-meetings of fifteen or twenty years ago. The singing, as on the latter occasions, was the best part of the exercises—simple, sweet, and fervent. 'Daughter of Zion,' as sung by the large choir one Sunday morning, was prayer, sermon, song, and all. The preacher that day was apostle Richards; but beyond setting forth the superiority of the Mormon Church system, through its presidents, council, bishops, elders, and seventy, for the work made incumbent upon Christians, and claiming that its preachers were inspired like those of old, his discourse was a rambling, unimpressive exhortation. . . . The rite of the sacrament [of the Lord's Supper] is administered every Sunday, water being used instead of wine, and the distribution proceeds among the whole congregation, men, women, and children, numbering from three to five thousand, while the singing and the preaching are in progress. The prayers are few and simple, undistinguishable, except in these characteristics, from those heard in all Protestant churches, and the congregation all join in the Amen.” (Comp. Qu. Rev. cxiii, 486–488; Ollivant, p. 54, and Appendix A, p. 119, 147; Rae, p. 106 seq.) When the Temple is completed, as it is intended, as the founder ordered, to establish sacristies and every ordinance belonging to the priesthood as they existed prior to Moses’s day (Compend. p. 177). There are also some secret ceremonies, of which very different accounts have been given. The most important of these are the “mysteries of the Endowment House,” where the marriage ceremony is performed. Stenhouse tells us that “within its portals are performed all the rites and ceremonies that hold Mormonism together,” but he reveals nothing, probably because he is bound by oath to terrestrial secrecy. He indicates, however, that the importance of these secrets has been overestimated. Mrs. Stenhouse gives a detailed description of her own experience in the Endowment House, and it confirms the statement of an intelligent gentleman who, when interrogated shortly after passing through the house by one who had been there—“I went in expecting everything; I came out with nothing.” (Those desiring full details may consult Mrs. Stenhouse, Tell it All, ch. xxv.)

V. Hierarchical Organization.—Mormonism is a pure theocracy; its priesthood, who rule in matters temporal and ecclesiastical, make up about one fifth of the male members. They are recognized because of the declaration made by prophet Smith as “the channel through which the Almighty commenced revealing his glory at the beginning of the creation of this earth, and through which he has continued to reveal himself to the children of men to the present time, and through which he will make known his purposes to the end of time” (Compend. p. 170). They are divided into various orders. The highest is the First Presidency, composed of three, harmonious in representation upon the earth with “the Father, the Son, and the Holy Ghost” in heaven, and the successors of Peter, James, and John in

Design of Salt Lake Temple.—[From Stenhouse.]
the Gospel Church. Of these, the first is *primum inter pares* He is elected by the whole body of the Church, and possesses supreme authority. "Throughout all Mormonism," says Stenhouse, "the highest rank of the priesthood is in all countries, but side by side with this is the theory that a president is nearer to 'the throne' than his councillors, and that the latter may speak and diffuse their measure of light, at the moment the president is ready to decide what should be done, the 'Lord will give him direction'" (p. 560). The second office in point of dignity is that of Twelve, whose sole duty it is to administer blessings. He is appointed by the Church for life. Then follows the council of "The Twelve," whose functions are of great practical importance. They ordain all other officers, elders, priests, teachers, and deacons; they baptize, administer the sacraments, and take the lead in all meetings. Next come the Seventies (of whom there are many). They are under the direction of the "Twelve Apostles," and are the great propagandists, missionaries, and preachers of the body. The fifth order is that of High-priests, composed usually of men advanced in years. Their duty is to officiate in all the offices of the Church when there are no higher officers present. After these come the Stake-ops, who are "overseers" of the Church chiefly in secular matters, attending to the registration of births, marriages, and deaths, the support of "literary concerns" (such as newspapers and magazines), house-visiting, and the settlement of private grievances. The duties of the Secretary and Treasurer are much more specific and charged with the conduct of meetings, and exercise a general surveillance over the Priests, who correspond to the "fixed ministry" of other sects; i.e. they preach, exhort, and expound the Scriptures. The lowest orders are the Teachers and Deacons; the former are simply assistants to the elders and bishops, and act as catechists; the latter are Church-collectors, treasurers, etc. The whole priesthood is divided into two classes, the Melchizedek and the Aaronic. To the first belong the offices of apostle, seventy, patriarch, high-priest, and elder; to the second, those of bishop, priest, teacher, and deacon. The latter can be held only by "literal descendants of Aaron," who are pointed out by special revelation. Besides these office-bearers, there is also the Standing High Council, to settle difficulties among believers. This consists of eighteen (at first twelve) high-priests, appointed by ballot, with one or three presidents, being the first president alone, or with his assessors. All high-priests have been heard to be accused, and a certain number of councillors, from two to six, according to the gravity of the case, have spoken, the president gives his decision, and calls on the other members to sanction it. Sometimes a case is reheard; in special difficulties recourse is had to revelation. Every "stake" and separate church is governed by its own "High Council," with a similar constitution and procedure, and with an appeal to the Supreme High Council. General affairs are managed by Conferences, held April 6 in each year. At these, which sometimes last several days, the first presidency and other officers are elected in open balloting; unanimous, of the meetings; vacancies are filled, reports on various subjects are read, prayers are offered, addresses delivered, hymns and anthems sung, etc. (see Mill. Star, passion; Burton, p. 367 sq.; Qu. Rev. cxvii, 468). "This great net-work of priesthood, which covers everybody, and the influence of which permeates everything," says Stenhouse, "is the key to the power of their president over the Saints in Zion. Through the priesthood he can away them at his will. . . . As seen in all the Conference minutes, the people are, by their own free voting, made responsible for everything that is done; and when once they have (as they are obliged to do by fear of persecution or excommunication,) by uplifted hand before heaven, expressed their wish, it becomes their duty and obligation to sustain it" (p. 565). In theory, the Mormons recognize the right of private judgment; in fact, the attempt to exercise that right has always been hazardous. The whole duty of a Mormon consists in thinking and doing as he is told, even as regards his most private and personal affairs. The president may order a man to marry, a bishop may at any time enter any Mormon's house, and issue what orders he pleases. All Saints are compelled to deal only at the authorized shops and stores, which are managed on the co-operative system for the benefit of the Church. By means of a constant system of espionage, age any breach of rules is promptly noticed, and if it be persisted in the offender is cut off from the Church. Persons are even excommunicated without any reason assigned, and, on complaining, are told that their crime will in due time come to light; it being held that if any man fails in obedience to the priesthood in any respect he must have committed some great crime, whereby he has lost the Spirit of God (Ollivant, p. 86, 87). Indeed, all the arrangements at Utah are admirably suited to maintain obedience. Every means are adopted to prevent crime, and by that means keep the money; so that while a man can live from hand to mouth in some comfort, he cannot save anything. The majority, therefore, are virtually dependents in Utah (Ollivant, p. 47, 101). If any man secedes, or is cast out, all Mormons are forbidden to have any intercourse with him, even to give him shelter; and so times violence, even to death, has been used. All "Gentiles" are suspected, and every means are used to keep them away (see Rae, p. 118-120; Fraser's Mag. June, 1871, p. 692).

VI. Propagandism, etc.—Missions are a great feature of Mormonism. Any member of the priesthood is liable to be sent at the will of the president on a sudden impulse, at short notice to "preach the gospel to the Gentiles." "Joseph Smith, the prophet," says Pres. George A. Smith, "enjoined upon the twelve apostles that they should preach the gospel to all the nations of the earth, and wherever they could not go to send the same, that all duty is to be discharged for the propagation of the everlasting gospel in all its purity and fulness for the salvation of mankind, and the near advent of the Messiah, preparatory to the introduction of his reign of righteousness upon the earth" (Ans. to Questions, p. 30). The zeal and activity of these emissaries, though it has been much exaggerated, is still remarkable. The Mormon presidents are good judges of character, and it seems to be their plan to select the restless and enterprising spirits, who, perhaps, may threaten disturbance at home, and to utilize their fanaticism, while they fatter their vanity, by sending them as representatives of the Church to plant fields of influence in the world. In his twenties, says Stenhouse, "to the elder in hoary age, all the brethren are subject to be called on mission' at any time, and in such calls no personal conveniences are ever consulted. Should a merchant be wanted for a 'mission,' his business must be left in other hands; and his affairs must be conducted by a woman; so with the artisan, the mechanic, the farmer, and the ploughboy—they must in their way do the best they can. Seed-time or harvest, summer or winter, pleasure or important work—nothing in which they are engaged is allowed to stand in the way. If poor, and the family is dependent upon the big-footed ploughman, there shall be no hindrance—the mission is given, he has to go, and the family 'trusts in the Lord,' and in the tender mercies of the bishop!" (p. 568). Their method of establishing a mission in a foreign country is as follows...
Among their converts, taken at random from the mixed population of the Union, there are natives to be found of every nation in Europe. They select a native of the country to which they have removed for their teacher, and send him to the other emissaries whom they are about to despatch to the land of his birth. On arriving at their destination, the missionaries are supported by the funds of the Church till they can maintain themselves out of the offerings of their proselytes. Meanwhile they employ themselves in learning the language and circulating among the different tracts in defence of their creed, and then sit down to the weary task of translating the Book of Mormon. By this process they have formed churches in Great Britain, France, Denmark, Sweden, Norway, Iceland, Germany, Palestine, the Pacific Isles, Italy, Switzerland, Mexico, Canada, the West Indies, and the Sandwich Islands; and, besides these, they have also sent missionaries to Siam, Ceylon, China, Hindostan, the West Indies, Guiana, and Chili. The Book of Mormon has been published in French, German, Italian, Danish, Polynesian, and Welsh. Besides various tracts which are circulated by these missionaries, they have established regular periodicals in English, German, French, Welsh, and Danish. We should observe, however, that of the missions above enumerated, those to Great Britain, the Icelandic countries, and the Sandwich Islands have alone been really successful. In England they preached first in the summer of 1837, and at their April Conference in 1841 there was represented a total of 5184 persons baptized. Of these, 106 were ordained elders, 303 priests, 109 teachers, and 63 deacons. Besides these, 800 souls had emigrated to "build up Zion at Nauvoo." In Denmark, at the beginning of 1858, they possessed 1400 baptized converts, and had also dispatched 297 more to Utah. In the Sandwich Islands they baptized thousands before their mission had been established twenty months. These proselytes were all previously Christians, converted from heathenism. The other foreign missions have as yet only succeeded in making a very small number of proselytes. In Great Britain, as we have seen above, the promulgation of the doctrine of "plurality" has seriously checked the progress of Mormonism. Of the converts made from 1840 to 1854 in the different missions, 17,195 emigrated to this country to "strengthen Zion." Up to 1860 about 30,000 Mormons had come, and from that time to the present there have probably been 25,000 more, making a contribution to America of a round 55,000 souls. And yet these figures do not even distinctly convey the spread of Mormonism in Europe. The very sons of the apostles and prophets testify, on their return from Utah to European missions, that "they never knew what Mormonism was before," and that the Elders went among both these and all others in Europe, giving any seeking detailed information regarding Mormonism. See, however, especially, a Compendium of the Faith and Doctrines of the Church of Jesus Christ of Latter-day Saints (1857); Letters exhibiting the most prominent Doctrines of the Church, etc., by Elder Orson Spencer (5th ed. 1866); Sacred Hymns and Spiritual Songs for the Church, etc. (12th ed. 1863); Tracts, chiefly those by Orson Pratt; The Millennial Star, a periodical published for a while at Liverpool (15 vols. up to 1853); The Evening and Morning Star, edited by W. W. Phelps (1821, 1823); Times and Seasons, founded and published at Nauvoo (1843 sq.); The Seer, edited by Orson Pratt, and published at Washington; Desert News, published at Salt Lake City, being the official paper of Mormonism; Voice of Warning to all Nations, by Parley P. Pratt; Bennet, Mormonism Exposed (Boston, 1842); Kane, The Mormons (1850); Mackay, The Mormons (4th ed. Lond. 1851); Gifford, Two Months in the Land of the Prophet; is regarded by them as the true living head of the Church, and under his direction they have established themselves in the place pointed out by their founder as the site of the "New Zion." Their number, which is incomparable, will probably be largely increased soon, if polygamy is not abandoned in Utah, "Young Joseph" is peculiarly "favored" with "visions," and "visits of angels," and "gifts of tongues," "interpretations," and "powers of healing," and these gifts he has used in the establishment of his Church in all the ways of the Most High. Some of their elders and prophets have been in Utah, and there "added numbers to the New Church, and shook the faith of many more in Brigham" (Stonehouse, p. 629). Another branch of the Church has recently established itself at Independence, Mo., they regarding this place as the supposed site of the New Jerusalem. But this branch only counts an insignificant membership. The most powerful opposition to Mormonism came out of its own midst in the beginning of 1869, when a large number of influential Saints quit- ted the main body, and formed themselves into an independent Church in Utah, and the Middle City itself. They first assumed the name of "Church of Zion," and have been holding religious services in a hall built by Young for his own disciples, beginning Dec. 19, 1869. "Of all the apostasies from the Mormon Church," says Stonehouse, "this was the most formidable, and has done more damage to the Brigham Young than all of them put together. The preaching of the 'reformers' [as they were called] first shook the people's confidence in the Prophet; and, as they travelled further, it has led many of them out of Mormonism altogether" (p. 643; comp. p. 630 sq.). The "reformers," who were distinguished both as advocates of freedom of thought and action, as opposed to the despotism of the priesthood, have since become zealous propagators of spiritualistic views; but, as they are all of a superior class, they have had liberality enough not to seek to carry their companions with them, and, while the movement has been subject to more or less change since it first started, there still remains enough to characterize it as the beginning of a "liberal" Christian Church. The Church structure which they have erected, first christened "Church of Zion," has been changed to "The Liberal Institute," and there lecturers, male and female, of every shade of opinion in religion, politics, or science, can speak for the edification of Saint and sinner. "The Liberal Institute," says Stonehouse, "is the Fanueil Hall of Utah, and from its platform will go forth facts of history and science that will work in a few years a grander revolution among the Saints than would the presence of ten thousand sand troopers, or any other movement that could possibly be construed into persecution."

VII. Literature.—The publications of the Saints are very numerous. A pretty full account of their work in this direction is furnished by Mr. Stonehouse in an Appendix (ii) to his work, p. 741 sq. Mr. Burton has also compiled a similar list in the December numbers of both these periodicals. But as in the case of any seeking detailed information regarding Mormonism, see, however, especially, a Compendium of the Faith and Doctrines of the Church of Jesus Christ of Latter-day Saints (1857); Letters exhibiting the most prominent Doctrines of the Church, etc., by Elder Orson Spencer (5th ed. 1866); Sacred Hymns and Spiritual Songs for the Church, etc. (12th ed. 1863); Tracts, chiefly those by Orson Pratt; The Millennial Star, a periodical published for a while at Liverpool (15 vols. up to 1853); The Evening and Morning Star, edited by W. W. Phelps (1821, 1823); Times and Seasons, founded and published at Nauvoo (1843 sq.); The Seer, edited by Orson Pratt, and published at Washington; Desert News, published at Salt Lake City, being the official paper of Mormonism; Voice of Warning to all Nations, by Parley P. Pratt; Bennet, Mormonism Exposed (Boston, 1842); Kane, The Mormons (1850); Mackay, The Mormons (4th ed. Lond. 1851); Gifford, Two Months in the Land of the Prophet; is regarded by them as the true living head of the Church, and under his direction they have established themselves in the place pointed out by their founder as the site of the "New Zion." Their number, which is incomparable, will probably be largely increased soon, if polygamy is not abandoned in Utah,
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information (N.Y. 1854); Hyde, Mormonism, its Leaders and Designs (N.Y. 1857), an expose by a former Mormon elder; Rusten, Origins, Rites, and the Origin of Our Religion (N.Y. 1867), and the latest best, Stenhouse, The Rocky Mountain Saints (N.Y. 1873), whose book we have had occasion to refer to so frequently. See also travels like Remy’s Journey to Great Salt Lake City, Dixon’s New America, Rae’s Western by Rail, and Ollivant’s Breese from the Great Lakes, and see periodical articles, see Revue des deux Mondes, Sept. 1858, Feb. 1856, Sept. 1859, April 1861; Einheim, Rev. of 1854, p. 185 sq.; Quart. Rev. April, 1867; Fraser’s Mag. 1864, 1865, and iv, in new series, June and July, 1871; Good Words, June, 1868; Blackwood’s Mag. 1867; Brit. Qu. Rev. Jan. 1869; London Rev. March, 1864, and iv, in July, 1867; North British, Rev. 1863, 1864, 1868, 1869; Princeton Rev. Jan. 1862, art. ii; Christian Examiner, Jan. to May, 1858; Littell’s Living Age, 1852, 1854, and 1856. See Additional Note on p. 991 of this vol.

MOROCCO (or MAROCO), called by the natives Maghrib-el-Asa, i.e. “the extreme west,” an empire or sultanate in the north-west of Africa, and lying about 2,000 miles west of the E. by Algeria, on the N. and W. by the Mediterranean Sea and Atlantic Ocean, and on the S. by a line which runs from Cape Nguni (Lat. 20° 45' 43" N.) in an easterly direction through the Sahara to the Algerian frontier, in long. 20° E. It includes at the present day the former kingdoms of Maghribi, Fes, and Tanger, covering 190,560 English square miles, with a population of about 6,000,000, according to Behm (Geographisches Jahrbuch, 1866).

The inhabitants, like those of Barbary (the entire country of North Africa, from Egypt to the Atlantic Ocean, and from the Mediterranean to the Great Atlantic), in general, consist of Moors, Berbers, Arabs, Negroes, and Jews, with various intermixtures between these races. The Berbarians, who have kept their identity notwithstanding the long period of time they have dwelt in the country, are mostly given to cultivation of the land; indeed, they are the only agriculturists of the country. They dwell mainly in the valleys. The Moors (q.v.) are the most numerous in the cities, and are the dominant race in Morocco, numbering about 4,000,000; next to them are the Berbarians, or Amazigh, who amount to about 3,000,000, and include the Berbers of the Subeiha and the Shilha of the Greater Atlas. Very few Europeans reside in Morocco. The state of civilization is very low, and many of the Amazigh are complete savages. Excepting the Jews and the few Europeans, the whole population is Mohammedan. The negroes, numbering only about 20,000, were generally brought into the country as slaves from Soudan, until the abolition of the African slave-trade.

The country is generally mountainous, the Atlas range traversing it in several parallel chains from the southwest to north-east, and sending numerous spurs to both the coast country and the desert. There are, however, many level tracts throughout Morocco, especially at its western extremity, and even extending in the extreme south of the desert. Morocco is divided into four territories—Fez, Morocco, Susa, and Tafilalet. For convenience of administration, the empire is subdivided into thirty-three governments or districts ("ammasa"), each under the superintendence of a "caid," whose chief duty it is to collect the imposts; but the several constituent tribes are ruled by their own chiefs, and scarcely acknowledge the authority of the sultan. The government is purely despotic, and in the absence of written laws the will of the sultan and his subordinates decides everything. The public officials excite their allowances by practising extortion on those under their charge, and are at times plundered by their superiors. The sovereignty of Morocco, called by Europeans emperor, is known among his subjects as sultan, and assumes the titles of Emir-ul-mumenin, or "Prince of the Believers," and Khuljiati-aliyah-f chakkhi, or "Viceroy of God upon Earth." They regard the sultan as the being who must necessarily descend to the eldest son. The revenue of the emperor consists of a tenth upon every article of consumption, as allowed by the Koran; an annual tax upon the Jews; custom-house and excise duties; tributes exacted from his own subjects, foreign states, and European merchants, in the form of presents; which last articles form the chief source of his income. The
duties and tributes are so frequently changed that it is
impossible to estimate their annual amount with any
degree of certainty.

Among the products of the country are wheat,
barley, rice, maize, durra, and sugar-cane; and among
fruits, the fig, pomegranate, lemon, orange, and date are
common; while cotton, tobacco, hemp, etc., are largely
produced both for home use and export. Morocco is
rich in mineral treasures; plentiful supplies of copper
are mined at Tifeltet, near the source of the As-
aker, and gold and silver occur in several places. Iron,
antimony, lead, tin, and rock-salt, the last three in
considerable quantity, are also found. Owing to the char-
acter of the country and its thin population (thirty-five
to the English square mile), the country is much infested
with wild animals. Hyenas, panthers, leopards, wolves,
and wild goats, deer, gazelles, etc., abound in suit-
able localities, and occasional devastations are com-
mitted by locusts. Ostriches are found in Tafilet.
The Moorish horses, formerly so famous, are now much de-
generated. The breeding of sheep, oxen, goats, camels,
mules, and asses forms an important item of national
industry. Oxen and bulls are chiefly employed in field
labor.

The only industrial arts prosecuted to any consider-
able extent are the manufacture of caps, fine silk, and
leather. In the production of the last article the Mor-
ocans far surpass Europeans. There is an important
carry trade between the coast and the interior, and
with Mecca and the Levant. The intercourse with Al-
giers has in very recent times become a source of great
trouble, and there is danger of war between France and
Morocco unless the emperor's subjects shall hereafter
prove more considerate of French interests. The Jews
of Algeria, who largely control the caravan trade, have
been very unkindly treated, and their complaints have
been made the subject of special diplomatic service, the
end of which is not yet (April, 1875). Education con-
stitutes in learning to read, write, and recite portions of
the Koran, and this quantum of education is pretty
generally diffused among the people; but the art of
printing is unknown, and the arts and sciences are at a
very low ebb.

The religion of Morocco was no doubt Christian unti-
l, in the 7th and 8th centuries, the Saracens overran
it, and made converts of the native population. See
ARABIA, in the article on this chapter, that Morocco
was henceforth faithful to the Moslem faith. Yet
tolerance is granted in some measure to any sect which
does not teach a plurality of gods; and on proper ap-
lication is permitted to appropriate a place for public
worship. There are Roman Catholic establishments in
Morocco, Mequines, Mogador, and Mogador, and in
the latter the community is as much as two hundred.
Protestants are scarcely known in the country, and thus
far no missionary efforts have been made in this part
of Africa. Until 1814 Christians were frequently held
as slaves, but since the power of France asserted its-
self on the African coast, this abuse has terminated.
Some of the practices of these natives are very peculiar.
Thus through all the country there are buildings of an
octagonal form called Zawiant, or sanctuaries, with an
unenclosed piece of ground attached to each for the
interment of the dead. In these places is a priest or
priestess, who superintends divine service and the burial
of the dead, who is often applied to an arbiter in disputes.
In these consecrated places the wealthy in-
habiting often deposit their treasures for security, and
criminals find protection against the hands of justice.
Polygamy is practiced in the country generally. The
emperor himself supports a large harem, but has one
superior wife, who is sultana, and three other wives, in
addition to his several concubines. Besides these he has a large number of concubines.
Many of these are Moorish women, as the Moors con-
sider it an honor to have their daughters in the harem;
some of them European slaves; several are negroes; in
all there are usually from sixty to one hundred,
besides their slaves and domestics. Priests, who are so far learned as to read and write, are employed to
prepare the younger part of the harem to repeat their
religion. The other religious institutions of the empire are so similar to those of most Moham-
medan countries as to render a separate account of them altogether superfluous. See MOHAMMEDAN.

The history of Morocco is, generally speaking, similar
to that of the rest of Northern Africa (q. v.), down to
the end of the 17th century. About that time it was
formed into a monarchy, and, notwithstanding internal
divisions, enjoyed considerable prosperity, and the con-
finement of the empire was extended as far as Timbucto.
This empire fell to pieces, and was succeeded in 1847
by that of the princes of Tafilet, who conquered both
Morocco Proper and Fez, and united the kingdom
under one government. This is the present ruling dy-
nasty. In the middle of the 17th century the empire of
Morocco embraced part of the present province of
Algeria, and extended south as far as Guinea, where it
came into collision with the Portuguese settlements.
Since the commencement of the 19th century the rebel-
ions of the wild mountain tribes, the disturbances in
Algeria, and difficulties with foreign states, caused by
the aggressions of the Riff pirates, have greatly retarded
the well-conceived measures of the various rulers for
the development of the resources and increase in the
aviation of the country. In the course of his reign
throughout Morocco. In 1844 Morocco took part in the
war of Abd-el-Kader against the French, in the course
of which Tangier was bombarded and Mogador occu-
pied; but peace was concluded in the same year. In
1851 and 1856 complications took place with France
concerning some French vessels which had been plun-
dered by the Riff pirates, but in each case compensation
was given by the sultan. In 1859 the Spanish govern-
ment, smarting under a series of similar outrages, de-
manded compensation, and also an apology for an insult
to the Spanish flag at Ceuta; and on the sultan’s dis-
claiming all responsibility for these acts, war was de-
clared by Spain Oct. 22, 1859. A short invasion brought
the sultan to terms on March 25, 1860, and a treaty was
accordingly signed April 27, 1860, by which the sultan
ceded great commercial and social advantages to Span-
iards. Christianity was by special treaty afforded
some security, but on the condition that the inhabitants
should be reconverted to Roman Catholics. As a conse-
quence of these treaties a mission-house was opened at Fez, which promises to
do something, but has as yet accomplished very little
for the conversion of natives to Christianity. See Spec-
chio geografico e statistico dell’ impero di Marocco (Ge-
sul, 1839); Arbeau, ‘Cours du culte des magiens et des esprits, hi-
torico, e politico del impero di Marruecos (Madrid, 1844);
Renou, Description geographique de l’Empire de Maroc
(Paris, 1846); Augustin, Muravoko in sein geographi-
schen, historischen, religiösen, politischen, etc., Zuständen
(Festh, 1846); Kohl, ‘Reiseberichte’ in Peter-
mann’s Mittheilungen (1863-65).

MOROCCO, SAMUEL ISRAELI OF, a Jewish convert
to Christianity, and an author of considerable distinc-
tion, who lived at the close of the 11th century, is said
to have come to Toledo from Fez, in Africa, about the
year 1085, where he became a convert to Christianity.
Before his conversion was completed he addressed a let-
ter to rabbi Isaac, a Jew in the kingdom of Morocco,
in which he says, ‘I would fain learn of thee, out of the
testimony of the law and the prophets, and other Script-
ures, why the Jews are thus smitten. Is this a captivity
wherein we are, which we may be properly called the
perpetual captivity? It is the captivity of our forefathers, it
is now above a thousand years since we were carried cap-
tive by Titus? And yet our fathers, who worshipped
idols, killed the prophets, and cast the law behind their
back, were punished only with a seventy-years’ captiv-
ity, and then brought home again. But now there is
no end of our calamities, nor do the prophets promise
VI.-21*
any. This famous epistle, منام, which was originally written in Arabic, and gives in twenty-seven chapters an ample refutation of Jewish objections to the Christian faith, was translated from the Hebrew into the Latin by the Dominican Alonso de Buen Hombre in 1529, under the title, Tractatus malum usus ad con- victionem gentium, que sunt ad orientem, de evangelio de Messis aduersus venturo, et de observancis legis Moisieo, and often since, and has been inserted in the Bibliotheca Patrum, xviii, 1519; into Italian by G. A. Brunati (Tri- dent, 1712); into German by W. Link (Altenburg, 1524), and inserted in Luther's works, v, 567–583; and often since by J. Heinis and J. Reusner, 1763; by J. Stieh- lendorf (Trier, 1833); and into English by Th. Calvert, under the title, Demonstration of the true Messiah, by R. Sam- uel, a converted Jew (s. i.e. a). A Spanish translation of this letter still remains in MS. in the library of the Escorial. Soon after his conversion rabbi Samuel appears to have returned to Morocco, whence his surname, and there to have held a conference on religion with a learned Mohammedan, of which his account, still in MS., is also to be found in the library of the Escorial. Comp. Fürst, Bib. Judaeica, ii, 152 sq.; De Rossi, Dizionario storico degli autori ebrei, p. 208 (Germ. transl. by Ham- berger) in Wolf, Bibl. Hebr. iii, 1190–1196; De Costa, Italia et Corsica, p. 911; Adams, History of the Jews, ii, 40. (B. P.)

Morone, Giovanni, an Italian prelate of considerable note for the illustrous part he took in the Reform- atory movement of the 16th century, and for the noble efforts he made to uphold the lustre of the Roman Cath- olic Church, was born at Milan, Jan. 25, 1509, and de- scended from a noble family. His father, count Giro- lamo Morone, is of historic celebrity from the efforts he made to free his country (Milan) from the yoke of Charles V, and for his subsequent devotion to imperial interests. During his younger years Giovanni Mor- one was carefully instructed at home, and afterwards sent to the University of Padua to pursue his more serious studies. There his talents and assiduous applica- tion procured him honors which enrolled his name among the chief philosophers and jurists. In 1529 Morone finally took orders, and, though yet a youth, his unusual attainments rapidly secured him friends and position, and in the year following he was elevated to the bishopric of Modena. He was also in the same year selected by Paul III as papal nuncio to the emperor Ferdinand, and in that capacity did most excellent service to the Roman cause. He was instrumental in pre- paring the way for a council of the German princes for a final settlement of all religious differences, and did everything possible to prevent the heresy of the Protest- ance. He was a most ardent enemy of heresy and dotage, and he was imbued with a devotion to the church of Rome. Yet it must not be inferred that he was so conciliatory as to ignore his own personal convictions. Determined to sustain the papal cause, he was yet in favor of reformatory measures, and succeeded in per- suading both parties to give him their confidence be- cause he acted conscientiously. He never feared to do or say what he thought right. Thus in 1540, when, on account of the plague, the Diet was to be removed from Spires to Hagenau, Morone hesitated not to make a most energetic protest, and in consequence was finally recalled to give an account of himself at Rome. His explanations must have been satisfactory to Paul III, for in 1541 Morone was again on his way to Germany to attend the Spires Diet, and in 1542 he attended the Diet at Ratisbon, where all hope of union between Protes- tants and Romanists was entirely extinguished. Yet, notwithstanding the failure of reconciliation, Morone's success for acknowledgment at Rome, and he was this same year selected as representative to the Church, was also sent, together with Parisio and Pole, as papal rep- resentative to the nominal opening of the Council of Trent (November, 1542). His consummate knowledge of affairs pointed to him as the proper person for papal envoy when, the Tridentine Council having failed to secure the support of the German princes and theologie- gians, another Diet was called at Spires by the em- peror in 1544. This was a most difficult task. Charles V, justly regarding Count Morone as so sagacious a man to perceive how the Protestant princes would take courage now, and move forward to a platform from which it would hereafter be difficult to dissolve them. He failed to influence the emperor as he desired, yet his faithfulness to the papal cause was universally acknowled- ged. When the council was returned to Rome, and Cardinal of Bologna, then become vacant by the death of Contarini (q. v.), was conferred on Morone. In 1540 he gave up the bishopric of Modena, that diocese having during his absence become greatly distracted by the spread of Re- forming opinions. Whatever secret modifications his own views had undergone, he was not to be moved, nor had he ever intended, to contaminate himself with the odious name of heretic; and therefore, rather than suffer his diocese to be spoken of as one alien to the faith, he promptly gave it up altogether. He had earnestly tried, immediately on his return from Germany, to rally his clerical and secular subjects to the firmest confidence in its inception and construction that all might endorse it; but he had failed to unite them by this measure. Several of the most learned theologians deserted the territory rather than perfure themselves in any manner. The academicians were specially remiss in submission, and Morone finally wrote to Rome for permission to withdraw the papal bull, "as they had assured him of the sincerity of their devotion to the Roman Catholic Church, and had entreated that suspicion might not be cast on their faith by obliging them to subscribe" (Life of Palestris, ii, 20). The papal answer proved unfavorable in more than one respect. The pope, thinking Morone too indulgent, which no doubt was true, for he himself believed the doctrine of justification as held by the Lutherans, had appointed six cardinals to examine the condition of this Italian diocese. Morone, naturally enough offered at such a want of confidence in his in- tegrity and competency, had almost then resolved to withdraw altogether from the service of the same; but the emperor's entreaties prevailed, and he was induced to con- tinue its spiritual head at least for a while longer. But the continued spread of Reformation opinions, and his own indisposition to punish men for conscience' sake, so long as they avowed obedience to the pope of Rome as the head of the church, finally led in the course of 1546, to the union of the diocese altogether, and Foscarrini, a Dominican friar, and a man of great talent and virtue, became his successor. The latter did not live to quit the diocese under such favorably auspices, but was taken from the episcopal mansion to the heretic's prison (Life of Palestris, ii, 40). Morone, however, lost nothing by forsaking the diocese of Modena, for he was by the duke of Milan presented with the bishopric of Novara. In 1549 Morone's friend at Rome, pope Paul III, died, and the next incumbent of the papal chair became Julius III. He was not warm- ly attached to our cardinal, yet at least esteemed him, and in 1555, when the Diet of Augsburg was to be convened to discuss important religious topics, Morone was select- ed as the representative of Rome. Scarcely, however, had the cardinal reached Augsburg when the news of the sudden death of his pope was brought him, and he was obliged to turn back to Rome. He was now instru- mental in elevating Marcello II, and hoped for reforma- tion and purification in the Church. But this good work lived only a short time, and again the papal concile was convened. The most prominent candidate was Ca- raffa, the inquisitor: a man of harshness of character, and not highly esteemed by Morone. The two had not been on very favorable terms for some time. Caraffa had
suspected Morone of heresy, and the cardinal, in turn, had thought the inquisition hypercritical and inhumane in the exercise of his official functions. Yet, moved by the sentiments of a generous mind, Morone, after all, cast his influence in the concave for Caraffa (believing thereby to disarm his enmity), and thus helped to create him a Paul IV. No sooner, however, was Caraffa elevated to the papal throne, than the inquisitors commenced a series of Morone's enemies, and the cardinal was accused of leaning to the doctrines of the Reformers, and imprisoned in San Angelo to pass examination on his religious opinions. The only proofs of the heretical opinions of Morone are to be found in the articles of accusation drawn up by Caraffa at the beginning of the year 1552, who had left Italy, published these articles, with scholia on each article. No one was better acquainted than Vergerio with the facts treated of under the several heads. Though this little book came out anonymously, it bears marks of its origin. Printing being then comparatively in its infancy, each printer and the place of his habitation were pretty well known by the form of his type. Vergerio lived a good deal at Tübingen after he left Italy, and it is thought that these articles were sent to him, and that he printed them in despite of the Church of Rome. (A copy of these articles may be found in the Life of Polemario, ii, 303 [12]). Notwithstanding the revanche of the inquisition of the inquisitors of Morone prevented their finding any proof against him of heresy, and he was declared innocent. But after the inquisitors had pronounced cardinal Morone free from all heretical taint, and Paul IV had given orders for his liberation, he refused to go out of prison unless the pope publicly declared he had been unjustly accused. This Paul could not be persuaded to do, and Morone remained in prison till the death of that pope in 1559. On this occasion, after some discussion among the cardinals, he was liberated, and allowed to sit in the conclave which elected cardinal De' Medici pope, who took the name of Pius IV. After the election of the new pope the papal chair Morone was reinstated in his former influential position. In 1562 the cardinal was sent as papal legate to the emperor Ferdinand, and in the year following Morone became the presiding officer of the Council of Trent, and continued as such during all the important sessions of this ecclesiastical council. From the very beginning of his work at Trent he played a most important part, and exerted a most salutary influence for the Roman cause. He was conciliatory in speech and action, and intimated to the council that he came by the order of the pope "to establish the articles of faith, correct the abuses of the church, and promote the peace of Christ, so far as was consistent with the dignity and authority of the Holy See." This position seems not to have been warranted, however, by the views entertained at Rome; for it is now quite clearly revealed that the pope was determined to refuse the reforms desired by the common clergy and the people of Germany, and that Pius IV was at the time more desirous of enjoying the promises of Spain's support in case Ferdinand ignored the papacy, and went over to the Protestants. Yet Morone must certainly have had the appearance of truth in his own dealings with the emperor, as that sovereign, in a meeting with Morone at Innsbruck in 1560, granted nearly all the favors he asked for, and even gave his sanction to an early discontinuance of the council, which was brought about this very year, Dec. 4. See Trent, Council of. Morone's services could not be too highly estimated at Rome. He had brought the council which threatened so much mischief to the papal cause to a close without any dispute or bloodshed, and authorized the pope to leave the Inquisition in a more enviable position than it had occupied previously. "All," says Ranke, "ended at last in a prosperous issue. That council which had been so vehemently called for and so long avoided; after being twice dissolved, shaken by so many of this world's storms, and when convened for the third time, anew set at peril, was now closed amid the general concord of the Roman Catholic world." On his return to the Eternal City the cardinal was therefore made dean of the cardinal college, and intrusted with diplomatic missions whenever the services of an acute and trustworthy messenger were needed. Upon the death of Pius IV, in 1566, Morone came very near being elected pope. Unfortunately for Italy, sternest counsels prevailed, and the pope, instead of Paul IV's, the inquisitor, was consecrated to the papal chair. We have no means of ascertaining what were Morone's feelings when he saw the power of the Inquisition, from which he had suffered so much, again seated on the papal throne. Morone died Dec. 1, 1580, at Rome, and was buried in the church of the Minerva. He spent much of his life in activity, and there remain from his pen only some letters to Alessandro Pole Cortese, and some of his orations. See Selchorn, Annalastes Literari, xii, 587 sq.; Tiraboschi, Lett. Ital. vii, 290; Young, Life and Times of Pole- lard (London, 1860, 2 vols. 8vo), ii, 807-314; Fisher, Hist. Ref. p. 898, 404; Wesensberg, Die Grauen Kirchenreformer, nemaiingen des 15 u. 16 Jahrh. i, 147 sq.; North Brit. Rev. Jan. 1870, art. viii, p. 284 sq.; Ranke, Hist. of the Papacy, i, 109 sq., 227, 247 sq. (J. H. W.)


Morosino, Giulio (originally Samuel Nachmias), a Jewish convert to Romanism, was a native of Thessalonica. In Venice, where he settled, he first received a favorable impression of the truth of Christianity by being present at some public disputations on the nature of salvation, one of whom had renounced Judaism, respecting the accomplishment of Daniel's prophecy of the seventy weeks. In this dispute Simone Luzzatto (q. v.), the celebrated rabbi of Venice, was chosen arbitrator. Luzzato's explanation was, "I beseech you to permit us to be silent and shut up our books, but if we proceed to examine the prophecies any further we shall all become Christians. It cannot be denied that in the prophecy of Daniel the coming of the Messiah is so clearly manifested that the time of his appearance must be allowed to be already past; but whether Jesus of Nazareth be the person, I cannot determine." This speech closed the debate, and made such a deep impression upon Samuel and his brother Joseph that they both formed the design of renouncing Judaism. Grätz, the Jewish historian, says that Nachmias either misunderstood or perverted Luzzato's expression (sic!), but the fact is that a few months after, upon reconsidering the subject seriously and calmly, both brothers embraced Christianity, and were openly baptized Nov. 22, 1649, Nachmias assuming the name of Giulio Morosino, while his brother took the name of Ottavio. Ten years later he was called to Rome by pope Clement IX, who invested him with the office of librarian at the Vatican library, and this position he held until his death in 1657. Morosino wrote, Via delle fede monstrata a gli Ebrei (Rome, 1683), in which he appeals to the Jews no longer to be bound to observe the ceremonies, but to embrace the doctrines of the Gospel. See Kalkar, Israel u. d. Kirche (Hamburg, 1864, 4to), Furst, Geschichte d. Juden (Engl. trans. by Taylor), p. 725; Adams, History of the Jews, i, 76 sq. (Boston, 1812); Wolf, Bibl. Hebr. iii, 1128; Grätz, Gesch. d. Juden, iv, 164; Bartolocci, Biblioth. Rabbin. iii, 756; Fürst, Bibl. Jud. i, 981; iii, 8. (B. P.)

Moroesso, Giuseppe, an Italian prelate, descended from an ancient and noble family, was born in March, 1758, at Turin. Under the tuition of the abbot of Aligre, where he received his knowledge of the holy scriptures, he made doctor of theology in 1777, and finished his studies at Rome in the ecclesiastical college, where Litta, Caraccioli, Pacca, and Emmanuele de Gregori were his fellow-students. Pope Pius VI nominated him successively apostolic prothonotary, vice-legate of Bologna, governor of Perugia and Civitavecchia, Bishop of Volterra. He was one of the cardinals for the papal see in the conclave which resulted in the election of Pius VII, and after the accession of the new
pope was by him sent as ambassador to the King of Etruria. In 1802 Morozzo received the title of archbishop of Thebes in partibus, and was appointed secretary of the Congregation of Bishops. In 1808 he went to Paris with the difficult mission of adjusting the contentious points which had been raised between the pope and the emperor (Napoleon I); but, becoming aware that his efforts were futile, he retired to Turin. In 1816 he was created cardinal, and in 1817 made bishop of Novara. He died March 22, 1842. He published Statistiche del partito di S. Pietro (Rome, 1757); and a Eulogy on cardinal Bobis (Turin, 1759, 4to).

Morpurgo, SIMON BEN-JOSHUA-MORGES, a Jewish writer of note, was born at Gradiska in 1681; studied at Padua, and graduated as doctor of medicine in 1709. He was ordained by Leon Briele rabbi of Mantua, and in 1721 he was called to the rabbinate at Ancona, where he died in 1740. He wrote, in Hebrew and Arabic, a collection of legal decisions (2 parts, Venice, 1742, 1748)—תומאת בעניין הרמב"ם, The Tree of Knowledge, commentary on the ethical works of Maimonides, entitled Beshoat Olan (Venice, 1740)—an approbation to Isaac Norzi's הַמַּעֲמָכָה (ibid. 1715, 1717). Comp. Fürst, Bib. Jud. ii, 891; Wolf, Bibl. Hebr. iii, 1160; Jöcher, Allgen. Gliedern Lez. a. v.

Morrell, THOMAS, one of the fathers of that branch of American Methodism known as the Methodist Episcopal Church, was born at New York Nov. 22, 1747. His mother was a devout follower of Mr. Wesley, and a member of the pious band led by Philip Embury. Thomas lived in most exciting times, and when the war for freedom broke out he early took to arms for republican life. He held successively the commissions of captain and major, and gained honorable distinction on the field. In 1765 Thomas Morrell was deeply impressed with his relation to God and the Church, and determined to enter the ministry. He joined Conference in 1767, and was stationed at Trenton Circuit, N.J. In 1788 he was preacher in charge in New York, with Robert Cloud as associate, and the following year their labors were blessed with a great revival. The same year he was ordained elder, and continued in that city five years. He was sent to Philadelphia in 1783 to 5; there he took sick, and not entirely well until 1799; next to Baltimore for two years; and in 1802-3 stationed at New York for two years. After this Mr. Morrell was never stationed out of Elizabethtown, N.J., but continued to labor regularly sixteen years until 1822, when he preached usually every Sabbath, sometimes once a month. After this failing health obliged him to desist from pulpit labor, and he only preached occasionally. He died Aug. 9, 1838. Father Morrell was a man of vigorous mind, and well endowed naturally for the work to which he felt himself called. He had fine preaching talents, and discharged the duties of his office with great acceptability and success. He was bold, earnest, and scrupulously faithful in all things. His name, usefulness, and devotedness to Christ's Church are remembered and honored. See Meth. Quart. Rev. 1841, p. 322; Sprague, Annals of the Amer. Pulpit, vol. vii; New Jersey Conf. Memorial; Minutes Ann. Conf. ii, 698.

Morren, NATHANIEL, a Presbyterian divine, noted as the author of valuable Biblical works, flourished in the first half of our century, between London and Scotland. He was born in 1798, and died in 1847. Morren published, Annals of the Church of Scotland from 1739 to 1776 (Edinb., 1835, 3 vols. 8vo).—Biblical Theol., vol. i.—Rule of Faith (1833); and a translation of Rosenmüller's 'History of the Mission of Central Asia Minor, Persia, and Arabia' (1829) was published by him. After his death his Sermons were published with a Memoir (1848, 8vo). See Lowndes, Brit. Lib. p. 711; Allibone, Dict. of Brit. and Amer. Ath. a. v.

Morrill, DAVID LAWRENCE, a noted American phy-
Morrism, John G., D.D., an American Lutheran
divine of note, was born at York, Pa., in 1808, and was
educated at Dickinson College, Pa. (class of 1829); then
studied theology at Princeton Theological Seminary,
and was ordained the Lutheran pastor. He was
at one called as pastor to the First Lutheran Church
in Baltimore, and for six years (1859-65) of another
Lutheran Church in the same city. He was, the first
librarian of the Peabody Institute at Baltimore; he
founded a seminary for young ladies at Lutherville,
and was active in several other public enterprises.
He was editor of the Lutheran Observer from 1831 to
1832, and co-editor of the Year-book of the Reformation
(1844). He published several translations of
German theological works (1824-26), and wrote himself,
Popular Exposition of the Book of Genesis (2 vol., 8vo).
—Life of John Arndt (1858)— The Blind
Girl of Wittenberg (1856, 12mo)—Catharine de Bora;
or Social and Domestic Scenes in the House of Luther
(1856, 12mo), etc. Dr. Morris also gave much time to
studies in natural science, especially entomology, and
became quite prominent in this field. He was
acknowledged as an American authority, and was
honored in various ways by the Smithsonian Institute
and other associations. See Allibone, Dict. of Brit.
217. (J. H. W.)

Morrism, John Piper, a minister of the Methodist
Episcopal Church, South, was born in Devon, England,
Jan. 9, 1795. He was a special student under
the pastorate of Samuel R. Babbitt, his father, who was himself a local
minister of the Wesleyan Church. Young Morris
was converted at seventeen, and soon after became convinced that
he was called of God to preach. While preparing
for the ministry his health was impaired, and he was
advised to go South. After his arrival in Charleston
S. C. he entered at once to enter the ministry, and
supplied a vacancy in the village of Summerville. In
1862 he was received on trial in the South Carolina
Conference, and appointed to Aiiken. In 1867 he was
ordained deacon, and appointed to Darlington; but
his health failing, he was obliged to give up all work. He
died Jan. 24, 1869. See Min. of Ann. Conf. of the Meth.
Episcopal Church, South, 1868, p. 214.

Morrism, Joseph, an English Baptist divine, flour-
ished as pastor of a London congregation in the first
half of the eighteenth century. He is believed to have
been born about 1685. He died in 1755. Irving
speaks of him as "a sensible, pious, and learned man,
and that he was "in habit of intimacy in excellen-
table society," who esteemed him for his modesty and ability (History of the English Baptists). He
published several of his Sermons (Lond. 1722, 8vo; 1745,
8vo; 1757, 8vo), which were admired for their solidity,
and prove him to have been a man of more than ordi-
nary talent. His influence in the English metropolis
was considerable in his day and generation.

Morrism, Judah, a Jewish convert to Protestant
Christianity, was a native of Italy, and emigrated to
this country about 1835. He was for a time instructor
in Harvard University. He died in 1855. He publish-
ed a Hebrew Grammar, and some religious books.

Morrism, Samuel, a Presbyterian lay worker in
colonial days, flourished near the middle of last century
in Hanover, Va. He was a man of singularly earnest
and devoted spirit, and did much to advance the inter-
est of Presbyterianism in Virginia. His house was
a resort for those "who were dissatisfied with the preach-
ing of the parish incumbents, and anxious to enjoy the
privilege of listening on the Sabbath to the reading of
instructive and devotional works on religion. He was
known in and around the American establishment, but by
accident becoming acquainted with Presbyterian works
—among them Boston's Fourfold State—he embraced that
Calvinistic confession, and soon gathered about him
others who, like him, chose rather to subject them-
selves to the payment of the fines imposed by law than
to attend church where they felt that they could not be
profited. The little band of lay workers, as yet neither
under the instruction of a Presbyterian clergyman, nor
nevertheless greatly interested in Presbyterian doctrine, and
unconsciously its adherents even, first met every
Sabbath alternately at each other's houses to read and
pray. But as their number increased they regularly
gathered at Mr. Morris's house, until at length that
dwelling-house was too small to contain the people;
and it was determined "to build a meeting-house,"
"merely for reading," as Mr. Morris himself adds. This
house of worship was afterwards designated "Morris's
Reading-room," and was the starting-point of Presby-
eterianism in Virginia. From Hanover Mr. Morris was
frequent visitor in different parts of the State, and
struct the inquiring, and, complying with their invit-
ations, went out and spread the interest in distant parts.
As they increased in numbers the Established Church
made complaint against them to the governor, and they
were called up for trial, but they were promptly dis-
chargingly noble. It was found Englishman, bear the homestead of
the Kirk. See Presbyterianism. See also Gillott,
Hist. of the Presbyterian Church in the United States of
America, i, 111-120; Anderson, Hist. of the Colonial
Church, iii, 229 sq. (J. H. W.)

Morrism, Sarah, a Quaker preacher, the daughter of
Anthony Morris, himself a Quaker preacher, was
born at Philadelphia in 1704; preached in New Jersey,
New York, New England, and Virginia. She was married to
John in 1764; and travelled through Great Britain, preaching in
many places, in 1772-73. She died in Philadelphia
Oct. 24, 1775. Possessing a superior mind, combined
with a social and cheerful disposition, she proved an efficient help to her people.

Morrism, Susanna, a Quakeress noted as an effi-
cient preacher of the doctrines of her sect, was born
about 1682. But little is accessible to us regarding her
personal history. She labored in the work of the minis-
tery for nearly forty years both in this country and in
Europe, where she visited England, Ireland, and Scot-
land. She died April 28, 1755. She was a devout
Christian, and a firm adherent to her people, whom she
dearly loved. It was found Englishman, bear the homestead of
Friends, iii, 396.

Morrism, Thomas Asbury, D.D., a bishop of the
Methodist Episcopal Church, and for many years the
senior officer of the episcopal cabinet, a man of indom-
itatable energy and great love for the Christian cause, in
which he proved a most efficient workman, was born in
Kanawha County, Va., April 8, 1794. His parents,
while not of Quakers, were moved to the Western Reserve in
Va., and it was for some time his home. The educa-
tional facilities of that period, and especially of that
region, were extremely limited. It was the good for-
tune of the Morris family, however, to enjoy the advan-
tages of a good grammar-school, organized by William
Paine, and it was Englishman, bear the homestead of
when Thomas was about sixteen years of age. His old-
est brother, Edmund, held the clerkship of Cabell Coun-
ty, in which the family resided, and Thomas, at the
age of seventeen, became a deputy in the office, a pos-
tion which he held until he was about twenty years of
age. While discharging the duties of this office, and
when greatly broken down in health, and somewhat
depressed in spirits, he was drafted into a company of
militia, to perform a six-months' tour in the North
against the British and Indians. They met at the
court-house, shouldered their muskets, and took up
their line of march to join a regiment forming at Point
Pleasant. The regiment was ordered to join the main army near the Cana-
ada line. The father of Young Morris was so affected
by his son's frail and youthful appearance and his feeble
health that after the company had started he procured
a substitute, overtook the young soldiers their second
day out, and procured a discharge for his slender and
delicate boy. The early religious training of bishop Morris was in the Baptist Church, of which both his parents were pious and exemplary members. He grew up, however, without giving much thought to the subject of personal religion until he was about eighteen years of age. In his twentieth year he made a profession of religion, and at the same time began to ponder seriously the question whether Providence was not leading him into a religious life. He immediately went to the Methodists. Against this course many considerations pleaded powerfully, and he had been trained in another communion, his prejudices were deeply rooted, the Methodists in that region were feeble and persecuted, but the result of a careful comparison of their doctrines and polity, he determined which church he would join. This time was a fixed, unalterable determination to unite with them as the people of his choice. He was shortly after admission to membership in the Church licensed to preach, and was received as a travelling preacher into the Ohio Conference in 1816. In 1818 he was ordained deacon by bishop George, and elder in 1820 by bishop Roberts. Though in a large measure self-educated, because an affliction of the eye restricted his studies in early manhood, he yet labored most acceptably in the pastoral work in various parts of Kentucky, Tennessee, and Ohio till 1834, when he was deemed cultured enough to be intrusted with the literary management of the then newly-established Western Christian Advocate, a religious and literary weekly, which two years after its commencement numbered 8000 subscribers—certainly a successful enterprise for the times. In 1836 the General Conference, held that year at Cincinnati, where he resided, elected him to the episcopal office. He now really entered a field for which he was specially fitted, and gained a most enviable reputation not only in his own denomination, but throughout the Christian Church. In 1864 a declining health and the infirmities of age obliged him to ask for relief, and he was less heavily taxed. In 1898, at the General Conference in Chicago, he sought and obtained permission to be withdrawn from episcopal visitation duties, and led a rather quiet life until his death, Sept. 2, 1874. Only a few days before this he had addressed a loving missive to the members of the Cincinnati Conference (bearing date August 27), saying, among other noble Christian words, “I am no longer able to go in and out before you to sit in your councils and take part in your deliberations, yet my heart and sympathy are with you, and for Zion’s prosperity my tears shall fall and my prayers ascend until my release is signed, and I go to join the Church in glory, present in the skies, a man of great uniformity and simplicity. He was noted in his Church for the quiet power and prudent skill with which he discharged the episcopal duties. His death occurring about the same time as that of the bishop of Winchester—Dr. Charles Sumner (q. v.)—The New York Methodist took occasion to institute a comparison between the two bishops, and thus concludes in favor of bishop Morris: “This man had done more in his time for the extension of Christianity than a whole bench of English prelates. He had assigned to their places of labor not less than 30,000 ministers, had traversed this country to the outer edge of its civilization over and over again; had preached sermons innumerable, and only ceased to labor when labor became physically impossible. Nor was his pen idle. He was one of the founders of a great paper, which is still in existence. He issued volumes from the press, which are models of vigorous, idiomatic English. And all this fruitful labor was done in the most unostentatious way. Bishop Morris never thought of himself as a great actor in the world’s affairs, a great preacher, or a great writer. The beauty of his character was that he never appeared to think of himself at all; his work was before him, and he did it; and that was the end of the matter.” Bishop Morris’s only works of any special import are a volume of sermons, and a miscellany, consisting of essays, biographical sketches, and notes of travel. Of the former it is said that the copies were long sold; the latter have not been but sparsely circulated. “His style was epigrammatic, clear, and forcible. His printed sermons were characterized by simplicity, pith, directness, lucid arrangement, and earnest and practical enforcement of the truth. They have been useful and popular. As a preacher he was a model; he was quite noted in the prime of his life. His delightful full of scriptural discourses abounded in pithy sentences and gratified thousands of hearers as they fell from his lips. See Marlay, Life of Bishop Morris (N. Y. 1875, 12mo); Meth., Qu. Rev., July, 1875, art. iii; Minutes of Annual Conferences, 1874; N. Y. Christian Advocate, Sept., 1874; Men of the Time, a.v.; Drake, Dict. of Amer. Biog., a.v.

Morris-Dance, a peculiar and fantastic species of dance, constituting the chief enjoyment at parochial festivals in England, was commonly practiced in the Middle Ages, and continues to the present day among the country people in different parts of England. Its origin is ascribed to the Moors, though the genuine Morris Dance is said to have been of the present day in the times of King Richard II. It has a resemblance to it. The chief performer was the hobby-horse, so called from the light frame of wicker-work which was fastened around its body, and supplied with a pasteboard head and neck, so as to give it the appearance of a man on horseback. Bells were also attached to its ankles, and the great art consisted in so moving the feet as to produce a rude kind of concord. The other principal actors, after a fashion, personized the characters of Maid Marian, the Queen of the May, Robin Hood, Friar Tuck, the Fool, etc.; and the performance was accompanied by rude music and the clashing of swords and staves.

Morris, John, D.D., a Scotch divine, noted as a hymnologist also, was born in the County of Aberdeen in 1749. He studied for the ministry, and in 1780 entered upon his pastoral duties over the parish of Canisbay, Caithness-shire. He was one of the committee of the General Assembly for revising the Church Paraphrases, and himself contributed some of the best versions. In 1783, the 9th, “The Lord our God,” the 49th, “Come, let us to the Lord our God,” have been generally adopted by the churches. In his early life he contributed verses to the EdinburghWeekly Magazine, over the signature of “Musur.” He also published the second and fourth books of Virgil’s Aeneid, translated into English verse (1787). He died at Canisbay, June 12, 1798.

Morris, John W., a Presbyterian minister, was born in Chester County, South Carolina, in 1811; was educated in the Indiana University, Bloomington, Ind.; studied theology under the late Rev. Hugh MacMillan, of Xenia, Ohio, and was licensed and ordained in 1841, as pastor of a church in Thom Grove Presbyterian Church. In Bloom, Cook Co., Indiana, this was his only charge. At the close of twenty-five years of pastoral duty he resigned this position to accept the agency in behalf of the freedmen, feeling, as he expressed it, “that the education of that people was the work to which God now calls the Church and the nation.” He continued in labor as agent until he died, Jan. 15, 1877. Mr. Morris was a man of great integrity, of noble disposition, and of untiring effort in the service of Christ. He was an accurate classical scholar, a critical and profound expositor of Scripture, and an earnest and affectionate preacher. See Wilson, Presb. Hist. Almanac, 1898, p. 391.

Morris, Jonas S., a minister of the Methodist
MORRISON

Episcopal Church, was born in Plattsburg, N. Y., March 11, 1806; was converted at the age of sixteen years; li-
censed to preach in 1837, and in the same year joined the Southern Illinois Conference; was married to Miss Mary Jane Tait; and in 1841 he moved to Collinsville Circuit; next year he was stationed at Main Street, Alton City; and thereafter successively at Chester, Gillespie, two years; Litchfield, Brighton, Highland, Carlyle, two years; Greenville, Gil-

Morrison, Levi R., a Presbyterian minister, was
born in Mecklenburg County, North Carolina, July 3, 1803, and was educated at Princeton University. He was li-
tended to, and he had to struggle with poverty and its at-
tendant trials and perplexities. He studied his Bible and such books as he was able to secure, and exercised his gifts as a speaker; was licensed in 1831, and began his labors in Spring Creek and Smyrna churches, Ten-
nessee. After his marriage he was ordained, and pastored the
churches at Sparta and McMinnville, Tenn. He sub-
sequently labored at Mars Hill, Tenn., Glade Spring, Va., North Prairie and Springfield, Mo. His life was that of a toiling pastor and home missionary. He died Dec. 28, 1867. Mr. Morrison was a man of most amiable character, of strong and vigorous intellect, a very efficient preacher, a great lover and preserver of the

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that he ever lost sight of the great missionary work in-
trusted to his charge while assuming so many other
engagements. He constantly preached, and in every
way possible, set the native church on its feet, and in
1814 was gratified with his first convert, Tse-ako, who
died in 1818. Believing that the Chinese could be
reached better through educational channels, he caused an
Anglo-Chinese college to be founded at Malacca; gave
£1000 for the erection of buildings, and £100 an-
nually for its support. In 1824 he visited England, and
remained home nearly two years. He was received ev-
everywhere with great distinction, and was even honored
with a reception by King George IV, to whom Morrison
presented a copy of the Scriptures in Chinese. He had
brought home with him a Chinese library of 10,000 vol-
umes, and labored eagerly to awaken among his countrymen
interest for Chinese literature. In this he modest-
crately succeeded. In 1826 he again set sail for China,
and now even more assiduously devoted himself to the
missionary work. His time he mainly occupied in
preaching, translating, and superintending the distribu-
tion of printed works for the conversion of the Chinese.
In 1832 he felt so encouraged with the prospects of an
early harvest for his many years of toil as to write to his
friends in England: "I have been twenty-five years in
China, and am beginning to see the work prosper.
By the press we have been able to scatter knowledge
far and wide." In the midst of these occupations Dr.
Morrison was called at Canton Aug. 1, 1833, to preside
unimpeached until death the consistency, efficiency, and
be-nevolence of the Christian missionary.
Dr. Morrison certainly achieved great things in Chi-
na. The compilation of his dictionary in the vernacular
language of that country was a Herculean task, which
none but a man of the greatest strength of intellect and
energy of purpose could have accomplished. Along
with that he completed a Chinese version of the Old
and New Testaments, which, in the opinion of all the
learned men of Europe, was deemed utterly beyond the
power of any single person. Nor were his exertions for
the Chinese confined solely to literary works. He went
about doing good. "He endeavored," says his biogra-
pher, "in the employment of such expedients as he
could command, to relieve the wants, to mitigate the
sufferings, and heal the diseases of the poor and suffer-
ing Chinese around him. In order to secure to the
nearest left the comfort of his people and his co-
educators, as well as to furnish facilities to foreigners to prosecute
the study of the Chinese language, he projected the es-
establishment of the Anglo-Chinese college." His whole
life and works show the activity and energy and com-
prehensiveness of his mental endowments, as well as the
Christian nature of his heart. His absence from his office was that of
only a pioneer who prepared the way for the evan-
gelization of China. But with the instruments which
his zeal and indefatigable industry put into the hands
of the Evangelical churches, the preliminary obstacles
have been removed, and the way prepared for carry-
ing on the work of direct Christian instruction. His co-
eductor, Dr. Milne, who died some time before, said of
Morrison that "his talents were rather of the solid
than the showy kind; adapted more to continued labor
than to astonish by sudden bursts of genius; and his
well-known caution fitted him for a station where one
false step at the beginning might have delayed the work
for ages." It may serve to give an idea of the exertions
of Dr. Morrison and his colleagues to state that from
1810 to 1836, 751,783 copies of works, consisting of
8,000,000 pages, were printed in the Chinese and Ma-
lay languages at Canton, Malacca, Batavia, Penang,
and Singapore. This includes 290 complete Chinese
Bibles, 257 New Testaments, and 31,000 separate por-
tions of Scripture in Chinese. See Memoirs of the Life
and Correspondence of Robert Morrison, D.D., compiled
by his Widow, to which is appended A Critical Essay on
the Literary Labors of Dr. Morrison, by the Rev. S.
Kidd, professor of Chinese in the University College
(Lond. 1839, 2 vols. 8vo); Altman, Cyclop. of Christian
missions, p. 102 sq.; Eclectic Review, 4th series, v. 176;
Philadelphia Museum, xxxvii, 94; Rémuat, in Journal
des savans, 1834, 91.
Morrison, Robert E., a minister of the Method-
ist Episcopal Church, was born in Lancaster County, Pa.,
Oct. 12, 1800. When seventeen years of age he united with
the Presbyterian Church; but eight years after-
wards, being brought into intimate relations with Meth-
odists, he united with the Methodist Episcopal Church.
He preached in the blessing elder for three years,
and in 1833 was received into the Philadelphia Con-
ference, and appointed to Chester Circuit, Pa., where he
labored very acceptably for two years. In 1835 he
was appointed to Tuckerton Circuit, N. J. The necessities
of the case requiring it, he was removed and appointed to
Haddonfield. In 1836-7 he travelled Swedesboro Circuit.
Here great success crowned his efforts. In 1838-9 he
labored in Pemberton; in 1840-1 in Long Branch; in 1842-3 in Pennington; in 1844-5 in Allen-
town; and in 1846 at Crosswicks. A throat difficulty
compelled him to take a supernumerary relation, and
locating at Hightstown, N.J., he became one of its most
respected citizens. For a number of years he was presi-
dent of Hightstown Bank. He died Aug. 30, 1873.
Mr. Morrison, being studious, acquired a large store of
knowledge, and became a good thinker. Though not a
graduate of any literary institution, he read Latin,
Greek, and Hebrew, and was quite at home in mathe-
ematics. He was also a thorough student of divinity.
See Minutes of Annual Conferences, 1874, p. 37.
Morrow ("vatchar, aŋkwaŋ). See Proces-
station.
Morrow-Mass Priest is the name of the priest
who said early mass, morrow being equivalent to morn-
ing.—Walcott, Sac. Archæol. a. v.
Mottow, Richard H., a Presbyterian minister,
was born in Huntington Co., Pa., Jan. 13, 1823. In
early youth he was hopelessly converted, and determined
to preach the Gospel. He obtained his preparatory ed-
cation in the academy at Academia, and graduated at
Jefferson College, Pa., in 1851, after which he engaged
for some time as teacher in the Millwood Academy at
Shade Gap, Pa. He studied theology at Allegheny
and Princeton seminaries, graduating at the latter in
1854; was licensed by the Presbytery of Huntingdon,
and in 1856 ordained and installed pastor of the church
at Celina, Pennsylvania, where he continued for three
years. After this period he was compelled by declining health to resign his charge,
April, 1859. He died June 10, 1859. Mr. Morrow was a
plain and practical preacher, his style giving evidence of fine culture. He was humble, consistent, devoted, pos-
sessing in an eminent degree the happy faculty of gain-
ing the friendship and esteem of all who knew him.
See Wilson, Presb. Hist. Almanac, 1861, p. 98.
Morse Peccatórum (the death of sins), an expres-
sion used by Tertullian and other writers to describe
the efficacy of baptism, in allusion to Rom. vii, 4; Col.
ii, 12.
Morse is the technical term for the clasps of a cope
or pectoral.
Morse, Abner, a Congregational minister, was
born at Medway, Mass., Sept. 5, 1728, and was educated
at Brown University, class of 1751. He was supplied to
the ministry, and sought further preparation for this
important work at Andover Seminary, where he gradu-
ated in 1819. He then became pastor at Nantucket,
Mass.; subsequently at Bowl Brook, N. J., and later
removed to Indiana, where he became a professor of
philosophy and mathematics and a department of this
science. Morse was greatly interested himself. He attained to considerable distinction as a scientist, and published several gene-
alogical works. He died at Sharon, Mass., May 16, 1865.
See New England Hist. and Genealog. Register, 21, 21:11:
Drake, Dict. of Amer. Biol. a. v.
Morse, Asa, a minister of the Baptist Church in America, who distinguished himself in the Revolutionary period of this country's history, was born in the north parish of New London, now called Montville, Connecticut, Jan. 14, 1761, son of a Baptist minister. He early received training from his father, Josiah Morse, also a minister, who preached in the vicinity where Asa was born until death cut short his ministerial labors in 1795. At nineteen Asa had progressed sufficiently in his studies to teach country schools and earn sufficient to defray the expenses of his education at more advanced institutions of learning. In 1792 he was converted, and decided to enter the ministry, feeling himself specially called to the work. He preached a while near his own home, then labored in Winsted. In 1802 the Baptist church in Stratfield, Conn., called him as their pastor, and he removed thither in 1803. In 1807 he accepted an appointment as missionary to the Upper Canada Indians, and while in this position endured many hardships. He was faithful to his task, and made converts not only among the Indians, but also among the white people of that region, and greatly strengthened his denomina-
tion there. In 1810 he was invited to preach at Suffield, Conn., one of the best Baptist churches in New England. But Mr. Morse by no means confined his labors to this church. He went much about the country, and everywhere endeavored to encourage religious life and to secure followers for the Baptist society. In 1815 he became pastor of the Second Baptist Church in Colebrook, Conn. In 1836 he returned to Suffield, and there died, June 10, 1838. During his illness he manifested the utmost confidence in the doctrines he had preached, and frequently said that he re-
lied upon Christ for salvation. See Baptist Memorial, iii (1844), 294 sq., 272 sq., 289 sq.

Morse, David Sanford, a Presbyterian minis-
ter, was born Oct. 18, 1732, but the year 1738. He first chose the legal profession, but was converted at the age of twenty-
ty-five, turned aside to the ministry, and devoted the remainder of his life to this sacred work. He died in Austerlitz, Columbia County, N.Y., Dec. 21, 1871. See Appleton's Annual Cyclop. 1871, p. 592.

Morse, Francis Currier, a minister of the Meth-
oodist Episcopal Church, was born in Hopkinton, N. H., Feb. 27, 1815. In 1818 he was sent to the Baptist College, Newbury, Mass., where he was graduated in 1822. He taught the necessary subjects in the society's school at Suffield, Conn. In 1826 he went to the college in Newberry, S. C., and was graduated in 1828. In 1830 he was licensed to preach, and in 1832 he was ordained to the ministry. He withdrew from the society in 1835, and in 1836 he entered the ministry of the Methodist Episcopal Church. He died in 1876.

Morse, Jedediah D., a Congregational minister of note, was born Aug. 23, 1761, in Woodstock, Conn. He graduated at Yale College in 1783, entered the ministry in 1785, and was chosen tutor in Yale in 1786. In October he changed places with the Rev. Abel Holmes, pastor in Midway, Ga., where he preached about six months, when he returned North, and, after preaching in several places, was ordained pastor of the First Congregational Church in Charlestown, Mass., April 30, 1789, and held this charge till 1800, when, having re-
ceived a commission from J. C. Calhoun, secretary of war, to visit several Indian tribes, he spent two winters in New Orleans. A report of which was published in 1822. He died in New Haven, June 9, 1826. Dr. Morse published the first American work on geography, in 1784 (passing through many editions in this country and abroad, and after his death it was enlarged and im-
proved by his son). He also wrote A Compendious History of New England, in company with E. Parish, D. D. (1804)—a pamphlet, "The True Reasons on which the Election of a Hollis Professor of Divinity in Har-
vard College was opposed at the Board of Overseers (1804)." He was one of the editors of the American Post, of New York, an interesting paper respecting the Revolution in Harvard College (1814); and a number of occasional sermons and addresses. From 1790 to 1821 he published twenty-five of his ser-
mons and addresses. Dr. Morse was also much occu-
pied in religious controversy; in upholding the orthodox faith of the New England churches against the as-
saults of Unitarianism, and was so earnest in these labors as to seriously impair his health. In 1804 he was active in enlarging the Massachusetts General As-
sociation of Congregational Ministers. He was also a prominent actor in the establishment of the theological seminary at Andover, especially by his successful efforts to prevent the threatened establishment of a rival insti-
tution at Newbury, projected by the Hopkinsians, and to effect a union between them and other Calvinists on their common symbol, the Assembly's Catechism. The articles of this union, which still constitute substantially the basis of the Andover Seminary, were signed in his own room in Chatsworth, in the night of January 1, 1817, by himself, Dr. Samuel Spring, and Dr. Eliphalet Pear-
son. Morse participated in the organization of the Park Street Church in Boston in 1808, when all the Congrega-
tional churches in the city, except the Old South Church, had abandoned the primitive faith of the fathers of the church. In 1818 he published a Discourse, entitled The Doctrines of the Scriptures, and in 1819 a magazine, The Ponoptis, of which he was the sole editor for five years. Dr. Morse was universally esteemed for his piety and learning, and is acknowledged to have been one of the most eminent ministers of his day in New England. He was distinguished alike for the ver-
satility of his powers and the pride of extent of his influ-
ence, and was almost equally well known on both sides of the Atlantic. See Sprague, Annals of the Amer. Pul-
pit, ii, 247; Allibone, Dict. of Brit. and Amer. Authors, e. v.

Morse, Joshua. See Morse, Asa

Morse, Richard Cary, an American Presbyterian-
ian, noted as a religious journalist, and son of Jedediah Morse, was born June 18, 1755, at Charleston, Mass. At the age of nine he was sent to Phillips' Academy, Andover, to prepare for admission to college, and entered Harvard College in 1804. He graduated in 1812, the youngest member of his class. The year im-
mediately following his graduation he spent in New Haven, being employed as the amanuensis of president Dwight, and living in his family, and thus enjoyed an association invaluable to any man, and by which, no doubt, Mr. Morse was greatly profited. In 1814 he en-
tered the theological seminary at Andover, and, having passed through the regular three-years' course, was li-
censed to preach in 1817. The winter immediately succeeding his licensure he spent in South Carolina as a supply of the Presbyterian church on John's Island. He became early impressed with the idea that he had not the requisite natural qualifications for the ministry, and therefore silently retired from it, though his whole life was a continued act of devotion to the objects which the ministry contemplates. On his re-
turn to New England he became associated with his fa-
ther for some time in a very successful geometrical enterprise; and in the spring of 1818 enlisted with his brother in another enterprise still more important—the establishing of the New York Observer, of which he was associate editor and proprietor for the remainder of his life, and during this long period contributed largely to its columns, specially by translations from the French and German. He died, while abroad on a visit to re-
cuperate his health, at Kissingen, Germany, Sept. 22, 1868. Under the ordering of a wise and gracious Providence, his circumstances from the very beginning of life acted upon him as a benign influence. What his
early training was may be inferred from his distin-
guished parentage, and his intimate association with Dr. Dwight. In his ap-pearance during his first years of his as-
sociations, whether viewed in respect to near relationship or general acquaintance, were fitted to develop and mature both the intellectual and moral man. His Chris-
tian character shone conspicuously in all his life. He not only had a strong conviction of the truth of the Gospel, but a high appreciation of the idea that he was a ge-
nological teacher. He became at an early period a com-
municant in the Church, and his whole subsequent life was worthy of his Christian profession. See New York Observer, Nov. 5, 1868; and the Jubilee Year-book of that paper for 1873. (J. H. W.)

Morse, Sidney Edwards, an American religious journalist, brother of the preceding, was born at Chilmark, mass., April 17, 1874, and was educated at Yale College, which he entered at eleven years of age, and was graduated at fourteen, with a class many of whom lived to a great age and became famous in various departments of professional life. He studied theology at Andover and law at Litchfield, but at sixteen began his apparently predestined life-work by writing for a Bos-
ton newspaper. Afterwards, when a number of clergymen about Boston, among them his own father, deter-
ned to try the experiment of a religious newspaper, and the Boston Recorder was projected, young Morse was chosen to conduct it. A few years later (in 1828) he was called upon to enter more directly in connection with his brother Richard, the New York Observer, which perhaps during the whole of Sidney E. Morse's administration as its senior editor, that is, till 1858, was the ablest religious paper in the country, as it was the pioneer of its class of periodicals. He died Dec. 23, 1871, at his residence in New York. Mr. Morse has a clear and logical mind, wide culture, and a tireless spirit of investigation. He was acknowled-
ged to be a man of broad and catholic views, though eminently conservative in his temperament, and of strong convictions, to which he rendered the most complete loyalty. He was uniformly calm and kind, and not without charity for those with whom he differed on many of the great moral movements of the age, and lived and died having faith in humanity and in God. Few men have had so long a career—for he was en-
gaged in public life sixty years—and fewer yet have ever enjoyed in so rich a measure the reverence of as-
sociates and the respect of the great public. He will be especially remembered in the coming time as the founder of the New York Observer, in the conduct of which he was for nearly forty years actively engaged. From his mind and spirit, probably more than from any other, the religious press of the present day has received its best characteristics, and if new papers now surpass their ven-
erable predecessor—indeed, but few do—their success in no small degree to the inspiration of his gen-
ius. Like his distinguished brother, Prof. S. F. B. Morse, he always took an active interest in science, and especially in those branches which relate to geography and exploration, and was engaged until interrupted by his last illness in perfecting an invention for exploring the depths of the ocean. He had been writing on this favorite subject until a late hour a week before his death. His best-known works are A New System of Modern Geography (1828), A North American Atlas, and a series of general maps. For several years the tales of the two first-mentioned works averaged 70,000 copies annually, and more than 500,000 copies of the first-named have been printed. See Appleton's Annual Cyclopaedia, 1871, p. 532; New York Observer, Dec. 1871; North American Rev. Jan. 1871, p. 178; 1871; Observer Jubilee Year-book, 1873. (J. H. W.)

Morsel (prop. ἕλη, a bit, especially of food, Ruth ii, 14, etc.; βρῶμον, Heb. xii, 16; in the pl. crumbs, Lev. ii, 6, etc.; and of a piece of ice or aub, Ps. cxlviii, 17; once [1 Sam. ii, 28] incorrectly for ἅπαξ, kikkar, a circle or "load of bread, as elsewhere). See Bread.

Mortal (or Deadly, as the Anglican theologians prefer to call it) sin is, according to Roman Catholicism, he sin which consists in the sin of adam, in sin, and recognising as moderate and pardonable sin, under the name of venial, all such acts of transgression as are not likely to bring eternal punishment on the sinner. According to Peter Dens, the eminent Roman Catholic theologian, whose dicta the Church has accept-
ed as authoritative, mortal sin (Lat. peccatum) is that which of itself brings spiritual death to the soul, inas-
much as of itself it deprives the soul of sanctifying grace and charity, in which the spiritual life of the soul consists; and venial sin (Lat. vitium) that which does not bring spiritual death to the soul, or that which does not strip away from the universe its ultimate end, or which is only slightly repugnant to the order of right reason. Protestants dissent from this view, and indeed visit it with their condemnation, on the ground that this distinc-
tion respecting sins tends to immorality and laxity of life. That sins differ in magnitude they concede to be the doctrine of the Scriptures (e. g. Christ declared the sin of Judas to be greater than that of Pilate. This appears also in the case of the servant who knew the will of his master and did it not. This difference, indeed, is conspicuous in the judgment of the degrees and expressions of anger in calling men Raca, "vain," or puipi, "fool," and also in Christ's comparing some sins to grunts and others to camel's; and in his mention of the "many stripes," and in the "greater condemna-
tion" spoken of by James). Yet the Scriptures also declare that "the wages of sin is death." Therefore, though Protestants, like the Christians of the apostolic and patriarchic Church, distinguish between greater and less sin (Greek: εὐξτέρα, δόξα, τάξις), and hold that a knowl-
g edge of this distinction is important in considering the discipline which the early Christians exercised, they yet hold that the early Church did not think any sins to be venial, but deemed all to be mortal (whenever we find the expressions remittit and mortali applied to sins by Augustine, we have to consider the appearance of the word, difference to such sins as require penance and such as do not); and therefore now maintain on this question that all sins are punishable as God may determine, even with everlasting destruction from the presence of God and the glory of his power. They assign for such view the following reasons: "(i) Every sin is an offence against God's law, and therefore is deadly and damnable on account of the claims of divine justice; for though sins may be divid-
ed into greater and less, yet their proportion to punish-
ment is not varied by their temporal or eternal conse-
quences, but by greater and less punishments.

(ii) The law of God never threatened, nor does the justice of God inflict, punishment on any except the transgressors of his law; but the smallest offences are not only threatened, but may be punished with death; therefore they are transgressions of divine law.

(iii) Even the smallest apparent transgression, is against charity, which is the end of the commandment.

(iv) When God appointed expiatory sacrifices for sin, though they were sufficient to show that there exist-
ed a difference in the degree of it, yet, because 'without shedding of blood there is no remission,' all manner of sin has rendered the offender guilty and liable to punish-
MORTALITY

MORTAR

ment; for 'burned is every one that continueth not in all things written in the book of the law to do them.' No sin was recognised as venial in the covenant which God entered into with our first parents, for there was no remission; and without the washing of death there could be none afterwards; therefore, if any sin be venial or pardonable, it is only through the death of Christ and the grace of God; and as God pardons all upon the condition of faith and repentance, and none otherwise, it must follow that, although sins differ in degree, they vary not in their essential character. The man who commits sin at all must die, if he repent not; and he who repents in time and effectually will be saved. 'The wages of sin is death;' of sin indefinitely, and consequently of all sin.' See Elliott, Delatt. of Roman Catholicism, p. 229.

There is, however, a class of Protestants who go so far as to teach that, "while mortal sins are punishable eternally, venial or deadly sins are punishable by God's fatherly chastisement in this life;" and in the same way, as regards the pardon of sin, that "while mortal sins are only forgiven through a direct act of absolution, venial sins are forgiven by renewal of grace (especially in the Excommunicate); each mode of pardon presupposing a degree of penitence conformable to the degree of sin." Such is the teaching of the High-Churchmen of the Anglican establishment, the Ritualists of the Protestant Episcopal Church, and the High Lutherans. See the articles SUFFRAGAN; SIN.

Mortality, as a sequel to death, is a term not only thus used, but signifies also a contagious disease which destroys great numbers of either men or beasts. Bills of mortality are accounts or registers specifying the numbers born, married, and buried in any parish, town, or district; and these are kept in Great Britain generally, and its colonial possessions. In general, they contain only these numbers; and even when thus limited are of great use, by showing the degrees of healthiness and fertility and the progress of population in the place where they are kept. They should become common also in this country, the clergy keeping really the only trustworthy account of a town's people.

Mortar [for building] stands in the Auth. Ver. for two Heb. words: צַח[ָה] (chother, prop. red "clay," as sometimes rendered), cement, of lime and sand (Gen. xi, 13; Exod. ii. 10; Isa. xvi. 14, 22; Nah. iii. 14); עַנָה (aphar), prob. whence "dust," as usually rendered, mud or clay, used as a cement in the walls of buildings (Lev. xiv. 42). In Ezek. xii. 10 the expression occurs, "One built up a wall, and lo, others daubed it with untempered mortar" (there is no word in the original answering to this last), which the Targums and the Vulgate seem to understand of plaster, but of the cement used in uniting the materials of a wall, rendering it "clay without straw," clay and straw, well mixed together, being understood to have been the ordinary cement of Egyptian buildings. There is no doubt that the Hebrews sometimes plastered their walls; and that kind of plaster now common in the East, is made with the same materials as the cob-walls, sun-dried bricks and mortar, namely, clay and straw mixed together, the straw as such as they give to their cattle, chopped and beaten small, and serving the same purpose as the ox-hair which our plasterers mix with their plaster. This requires to be well tempered, which is generally done by long-continued tredding or beating (Kitto, Pict. Bible, note ad loc.). See BIRK. Mr. Rich, speaking of the Birs Nimroud at Babylon, says, "The fire-burned bricks of which it is built have inscriptions on them, and so excellent is the cement, which appears to be lime-mortar, that it is nearly impossible to extract one whole." See DWELLING. "Omitting iron cramp, lead [see Handicraft] and the instances in which large stones are found in close apposition without cement, the various compacting substances used in Oriental buildings appear to be: (1) bitumen, as in the Babylonian structures; (2) common mud or moistened clay; (3) a very firm cement compounded of sand, ashes, and lime, in the proportions respectively of 1, 2, 3, well pounded, sometimes mixed and sometimes coated with oil, so as to form a surface almost impervious to wet or the weather. See PLASTER. In Assyrian, and also Egyptian brick buildings, stubble or straw, as hair or wool among ourselves, was added to increase the tenacity (Shaw, Trarr. p. 206; Volney, Trav. ii. 436; Char- din, Foy. iv. 116). If the materials were bad in themselves, as more mud would necessarily be, or insufficiently mixed, or, as the Vulgate seems to understand (Ezek. xiii. 10), if straw were omitted, the mortar or cob-wall would be liable to crumble under the influence of wet weather. (See Shaw, Trarr. p. 136, and Gesenius, Thesaur. p. 1515, n. v. מועד: a word connected with the Arabic safal, a substance resembling pipe-clay, believed by Burchhardt to be the detritus of the fossil of granite, and used for taking stains out of cloth; Burchhardt, Syria, p. 488; Mishna, Pesach, x. 2.) Wheels for grinding chalk or lime for mortar, closely resembling our own

Lime-grinding Mill at Cairo.

Machines for the same purpose, are in use in Egypt (Niebuhr, Voy. i. 122, pl. 17; Burchhardt, Navi, p. 82, 97, 102, 140; Hassequist, Trarr. p. 90). See MAISON. Modern Orientals have several materials for mortar superior to bitumen. These consist of three kinds of calcareous earth found abundantly in the desert west of the Euphrates. The first, called mura, is, in the present use, mixed with ashes, and employed as a coating for the lower parts of walls in baths and other places liable to dampness. Another, called by the Turks kurr, and by the Arabia jas, is also found in powder mixed with indurated pieces of the same substance and round pebbles. This forms even now the common cement of the country, and constitutes the mortar generally found in the burned brickwork of the most ancient remains. When good, the bricks cemented by it cannot well be detached without being broken, while those laid in bitumen can easily be separated. The third sort, called borak, is a substance resembling gypsum, and is found in large lumps of an earthy appearance, which, when burned, form an excellent plaster or whitewash. Pure clay or mud is also used as a cement; but this is exclusively with the sun-dried bricks (Kitto, Pict. Bible, note on Gen. xi. 8). See CLAY; Lime.

Mortar [for puttering] is the rendering of פָּרָשָׁה (medakok, nothing being for): see Fray, Num. xi. 8; also of פָּרָשָׁה (medakok, a pounder, applied also to a "hollow" or socket, e. g. of a tooth, Judg. xv. 19), Prov. xxvii. v, an instrument for comminuting grain or other substances, by means of a pestle, in place of the later invention or mill (q. v.). In the representation of the various processes of preparing bread on the paintings of the tombs of ancient Egypt, it will be found that the
MORTAR 860 MORTAR

Ancient Egyptians pounding various substances in mortars with metal pestles.—From Thebes.

Modern Oriental Mortar and Pestle. 

Land and Book, i, 134). Niebuhr describes one of a very simple kind which was used on board the vessel in which he went from Jidda to Loheia. Every afternoon one of the sailors had to take the durra, or millet, necessary for the day's consumption, and pound it 'upon a stone, of which the surface was a little curved, with another stone which was long and rounded' (Descr. de

out of the trunks of oak-trees (Syrac., p. 87, 88). The spicery for the Inns are said to have been prepared by the house of Abenes, a family set apart for the purpose, and the mortar which they used was, with other spoils of the Temple, after the destruction of Jerusalem by Titus, carried to Rome, where it remained till the time of Hadrian (Reggio, in Martini's Hebr. Chrest, p. 35). Buxtorf mentions a kind of mortar (Σφεκτή, Αρουτ) in which olives were slightly bruised before they were taken to the olive-presses (Lee, Talm. v. 272). From the same root as this last is derived the manitâk of Prov. xxvii, 22, which probably denotes a mortar of a larger kind in which corn was pounded: 'Though thou be the fool in the mortar among the bruised corn with the pestle, yet will not his folly depart from him.' Corn may be separated from its husk and all its good properties preserved by such an operation, but the fool's folly is so essential a part of himself that no analogous process can remove it from him. Such seems the natural interpretation of this remarkable proverb. The language is intentionally exaggerated, and there is no necessity for supposing an allusion to a mode of punishment by which criminals were put to death by being pounded in a mortar. A custom of this kind existed among the Turks, but there is no distinct trace of it among the Hebrews. The U emas, or body of lawyers, in Turkey had the distinguished privilege, according to De Tott (Mem. i, 28, Eng. tr.), of being put to death only by the pestle and the mortar. Such, however, is supposed to be the true reference in the proverb by Mr. Roberts, who illustrates
MORTAR

Mortar (mortar) is a term generally applied, in theological parlance, to certain voluntary infusions of pain or acts of self-denial, which are supposed by those who employ them to have a meritorious efficacy, or at least a salutary moral influence on the sufferer. Whenever these austerities have been practiced, it is easy to trace erroneous views of Christian truth. This is apparent in the system of monasticism and asceticism which at so early a period overspread the Church. Every religion of man's devising, or mixed and modified by man's corruptions, will be found to place religious excellence more in self-inflicted sufferings than in moral duties. The mortification which consists in voluntary endurance of pain and privation than that which consists in the habitual subjugation of sinful passions. It will ordinarily be found that the prevalence in any religion of general laxity of morals and of severe austerities will keep pace with the decline of morals and the growth of self-inflicted sufferings by certain devotees, the greater will be the indulgence for neglect of moral duties; and the stricter the requirement of fasts and mortifications at certain seasons, according to prescribed regulations, the less the general restraint at other times. The religion of Christ involves habitual self-control, as a readiness and firmness in the discharge of each appointed duty, however painful; which is a self-denial more difficult to the natural man than even habitual austerities. The mortification of sin in believers is a duty enjoined in the sacred Scriptures (Rom. viii, 13): "For if ye live after the flesh, ye shall die [μετὰ τοῦ φυσικοῦ]; but if ye through the Spirit do mortify [θυσίαν] the deeds of the body, ye shall live;" Col. ii, 5: "Mortify [νεκροφαγεῖτε] therefore your members which are upon the earth." It consists in breaking the league with sin, declaration of open hostility against it, and strong resistance to its appetites (Eph. vi, 10, etc. Gal. v, 19, etc., Col. ii, 23, etc.). The mortification of sin, in both sects, is a matter of practice which may only be exchanged for another, or it may be renounced because it is a gross sin, or there may not be an occasion to practice it; but if sin be mortified, we shall not yield to temptation; our minds will be more spiritual; we shall find more happiness in spiritual services, and bring forth all the fruits of the Spirit (Gal. v, 22, etc.). The death of Sin, and on the Holy Spirit, ch. viii, bk. 4: Charmock's Works, i., 1318; Bryan's Sermons on Rom. vii, p. 97, etc.; Farrar, Eccles. Dict. s. v. See SELF-DENIAL.

Mortification (2), in Scotch law, is a term used to denote lands given for charitable or other public uses. When lands are so given, they are in general formally conveyed to the trustees of the charity, to be held blench, or in fee. When mortification is given in general by a monarch, without naming particular trustees, they fall under the administration of the Court of Session. By the statute of 1633, c. 6, it was declared unlawful to alter any mortifications, and the managers were rendered liable to be called to account for malversation. Any person entitled to the benefits of the fund can pursue actions of this kind.
Mortimer, John Hamilton, an English artist of high repute in his day, who gave himself largely to ecclesiastical and antiquarian subjects, was born in 1741 of humble birth and was the youngest of four children. Having acquired a taste for drawing from an uncle who was an itinerant portrait-painter, he was at about the age of eighteen placed under Hudson, who had been the instructor of Reynolds. With him, however, he did not continue long; but, after having lived in the gallery of the duke of Richmond, Mortimer began to make himself known by his productions. One of his earliest works, founded on an incident in the life of Edward the Confessor, painted in competition with Romney, obtained from the Society for the Encouragement of Arts a premium of fifty guineas, and another, presented to the Duke of Buckingham, while Mortimer was in the service of the British, one hundred guineas. He was further distinguished by the notice and friendship of Reynolds, which friendship has been attributed, not to the sympathy, but to the opposition of their tastes in art. Mortimer was no colorist, and but an indifferent portrait-painter; although he produced many admirable heads and likenesses in black and white chalk. His talent lay in design, and in wild and fantastic quite as much as in historical subjects. He designed The Brazen Serpent in the great window of Salisbury Cathedral, and the cartoons for that in Brazenose College. He died Feb. 4, 1779, and was buried at High Wycombe Church, near the altar, where is his painting of St. Paul preaching to the Britons. See Engl. Cyclopedia, s. v.; Spooner, Dict. of the Fine Arts, s. v.

Mortimer, Thomas, D.D., an English divine, who was born near the opening of our century, flourished at London as minister of Gray's Inn, and died in 1849. He published Lectures on the Influence of the Holy Spirit (Lond. 1824, 8vo), which Bickersteth pronounces "evangelical and in every respect admirably written," and a collection of his Sermons (Lond. 1822, 8vo; 1825, 8vo). See Allibone, Dict. of Brit. and Amer. Auth. s. v.

"Mortmain" (from French mort, "dead," and main, "hand," which in turn from Latin mortas manus, i.e. in the dead hand) is the technical term of a series of Anglican statutes dealing with the lands of corporate bodies, especially ecclesiastical. The most probable origin of the term is that given by Coke, that "the lands were said to come to dead hands as to the lords, for that by alienation in mortmain they lost wholly their escheats, and in effect their knights' services, for the defence of the realm, wards, marriages, reliefs, and the like." and therefore was called a dead hand, for that a dead hand yieldeth no service." In the latter part of the Middle Ages many Roman Catholic Church, which had acquired a strong hold in England, came to own very largely the real estate of the country, until at one time owned fully one third of all the English landed estate, which thus paid no taxes. By 1215 it had obtained so large a part of the real estate that it practically disabled the government from raising the necessary means to pay its expenses. To put a stop to this evil, a clause was introduced into the Magna Charta forbidding gifts of land to religious houses. This was the first statute of mortmain, and declares "that if any one shall give land to a religious house, the grant shall be void and the land forfeited to the lord of the fee." But when the Roman Church, which had no interest in state affairs, saw itself thus suddenly cut short in its expansion of power and wealth, it found a way to evade the law by taking, instead of a fee-simple title to the land, leases for a thousand years. To meet this evasion of the intent of the law, the statute in the reign of Edward I. passed the statute De Religiosis, which restrained people at the time of their death, or otherwise, from giving or making over any lands or rents to churches or religious houses without the king's leave being first obtained. This was rendered extremely necessary by the fact that the king's exchequer had been impoverished to the utmost by the accumulation of landed property in the hands of ecclesiastical bodies, and protection of the state interests, especially in view of the evasions of the Church. Even this provision failed to meet the case. The wily churchmen found a way to evade compliance with this law by a collusive action brought in court for each piece of real estate the Church wished to get title to. In this way an individual entirely under control of the Church, who was in the title, would be appointed; while the Church, by a number of proceedings, would acquire from him, and from the state the property; then the religious corporation would bring a suit of ejectment against him, claiming that the title in the property was in the Church, and that he was illegally keeping the Church out of it. The tenant, being in collusion with the Church, would make no defence, and a decree of ouster would be taken, and the property transferred to the Church; then they would hold it by a decree of court called a recovery. Thus the statute of the 7 Edward I was completely evaded and the state circumvented. Another statute, the 15 Edward I, was passed, prohibiting religious corporations from taking either by gift, purchase, lease, or recovery. Priests iniquity, however, in a short time succeeded in meeting also this provision, and for its evasion introduced into England from the Roman law the doctrine of uses, by which the title of real estate would be in another; but he would hold it to the uses of a religious house, so that the religious corporation would get all the benefits of the real estate, and yet be known only in the individual. This practice was shielded under a royal charter of license, which (as e.g. by 17 Car. II, c. 38) enacted, "Every owner of any improvements, tithes, or portions of tithes, in any parish or chapelry, may give and annex the same, or any part thereof, unto the patronage or vicarage of the said parish church or chapel where the same do lie or arise; or settle the same in trust for the benefit of the said parsonage or vicarage, or of the curate or curates there successively, where the patronage is improper and no vicar endowed, without any license or mortmain." The evil became so oppressive that finally the 15 Richard II was enacted requiring the priests to swallow up all the fruits of the lands under their new doctrine imported from Italy of uses and trusts. But again priestcraft gained the upper hand, and by the 25 Henry VIII, c. 10, it was enacted, "That if any grants of lands or other hereditaments should be made in trust to the use of any churches, chapels, churchwardens, guilds, fraternities, etc., to have perpetual obits, or a continual service of a priest forever, or for sixty or eighty years, or to such like uses and intents, all such uses, intents, and purposes shall be void; they being no corporations, but erected either of devotion or else by the common consent of the people; and all such uses, intents, and purposes for the use or benefit of the Church shall be void, and the said statute shall be expounded most beneficially for the destruction of such uses as aforesaid." Even this provision failed to cover the case; and at last, in 1736, the celebrated statute of George II was passed, which effectually put an end to all evasions of ecclesiastical taxation. Perhaps even it would have been insufficient to cope with Romish cunning, but the dethronement of the Roman Catholics from their former predominance as an ecclesiastical body no doubt greatly contributed to a successful issue in the question. It was the confiscation of Church property in the reign of Henry VIII that paved the way for a successful issue of the provisions sought for in the statutes of mortmain. The statute of mortmain as enacted under George II, which is entitled, "An Act to restrain the Disposition of Lands, whereby the same become inalienable," is now the leading English act. It forbids the gift of money or lands by laymen to religious houses, it passed, or otherwise, immediately, and without power of revocation, formally executed and enrolled in chancery at least six months before the donor's death. This provision was made especially to prevent priests and others from importing a dying man to convey his land for charitable purposes. Hence, though a person can, in England, up to the last
hour of his life, if possessing sufficient knowledge of what he does, devise by will all his land to individuals absolutely, it is otherwise if he intend to give the land to the poor, or charity, or to any public benefaction, as a college, a hospital, or school, or hospital, the statute of mortmain, 9 George II, c. 86, reciting that public mischief had greatly increased by many large and improvident dispositions made by languishing and dying persons to charitable uses, to take place after their deaths, to the disinher- itance of their lawful heirs, enacts that in future no lands or sums of money to be laid out in land shall be given to any person or body, unless such gift or conveyance shall be made or executed in presence of two witnesses twelve months before the death of the donor or grantor, and be enrolled in the Court of Chancery within six months after the execution thereof. The law against the death-bed cannot in England give land, or money to buy land, for a charitable purpose. It can only be done in the life of the donor, at least twelve months before his death; and the property must be completely alienated, so that he has no further control over it. The deed must have a present operation, and must not re- serve any life-interest to the donor; it must be done at once and forever. The policy of this statute has sometimes been questioned, and several well-known modes of evading the statute have been adopted from time to time. The act has been held to apply only to land; and if not quite so strict, as if the land is situated in Scotland, or the colonies, or abroad, a will conveying it for charitable purposes will receive effect. In Scotland the mortmain act has no application; but the reason for this is that the common law of Scotland contains a similar check on the alienation of land on death-bed, and which, in some respects, has a universal application. Several acts have been passed since 9 George II, c. 86, as already stated, for exempting various bodies from the operation of that act. These acts chiefly apply to the Established Church. The statute 58 George III, c. 45, amended by 59 George III, c. 184, and 2 and 3 William IV, c. 61, is intended to promote the building of new churches in populous places in England and Wales. The law 43 George III, c. 107, was passed to exempt decrees and bequests to the governors of Queen Anne's Bounty. By 12 and 13 Victoria, c. 49, § 4, grants of land for sites of schools, not exceeding five acres, are voted; and there are other more recent modifications.

In the United States the English mortmain laws have not in general been adopted or recognised, except in Pennsylvania; and in that state, by an act passed in 1855, bequests, devises, or conveyances, for religious or charitable uses, may be valid if made by deed or will at least one calendar month before the death of the testa- tor. An act of 1848, by 1848, gifts to charitable corporations by will must be made two months before the testator's death; and by another enacted in 1860 any person having a husband, wife, child, or parent, is precluded from bequeathing more than one half of his clear estate to any society, association, or corporation. In Georgia, in like manner, a gift to charitable uses by will is made void if the tes- tator has a wife or issue living, unless made ninety days before his death. In other states the checks to the ac- quisition of real estate by corporate bodies are such as are imposed by their charters, or by the general laws under which they have become incorporated. These limit their property to an amount sufficient for their natural uses, and whenever corporations come into the possession of more than is thus demanded or authorized, a special act of legislation is necessary to legalize such possessions; excepting, however, the transfer of landed estates to religious or educational institutions. Yet the latter event took place, and when Bothwell became a noble of the nation, Morton was the great leader in opposition to him; and it was to the castle of his relative, the lady of Loch- leven, that Mary was conducted when she delivered herself up to Carberry Hill. When Mary was securely lodged in this place of confinement, the earl of Murray

Morton, Charles, an early New England divine, was born in Cornwall, England, in 1626; was educated at Oxford University, of which he was a fellow; entered holy orders, and was at first a Royalist, but becoming a Puritan, removed from England in 1662. He had established an academy at Newington Green, and continued at its head for twenty years. Among his pupils was Defoe, the author of Robinson Crusoe. Being much annoyed by the bishop's court, Morton felt obliged to leave the country, and in 1668 emigrated to New England, and settled in Charlestown, Mass., where he held a position till his death, which occurred April 11, 1698. He was well esteemed by his contemporaries, and acknowledged to be a man of eminent learning. He wrote a number of religious works, among which is The Ark, its Loss and Recovery. See Drake, Dict. of Amer. Biog. s. v.

Morton, James Douglas, Earl of, a Scotch no- bleman. He was a quite new and important figure, and as ecclesiastical history of his country, was the second son of Sir George Douglas of Pittendrie, and in 1658 succeeded, in right of his wife, Elizabeth, daughter of the third earl, to the title and estates of the earldom. His father was a most ardent adherent to the cause of the Roman Catholic party in early life and, also favoring the same cause, and was a friend of king Henry VIII in the designs of that monarch in reference to Scotland. His name, however, does not often appear in the public transactions of the period; and although in 1577 he was one of the original Lords of the Congregation, he seems yet to have been afraid of the consequences, in a per- sonal point of view, of casting off the queen-regent, from whom he had already received considerable favors, and therefore held a rather doubtful and irresolute course. It was for this reason that Sadler, the English envoy, describes Morton as "a simple and fearful man." The death of the queen-regent, however, completely changed the man. He now boldly came forward and avowed him- self unequivocally a Protestant. Sworn a privy coun- cillor in 1561, he was appointed lord high chancellor of Scotland, Jan. 7, 1568, in the place forfeited by the earl of Hunsley, who had been the great head of the Roman Catholic party in Scotland. He had, however, only in the office a few years when he was obliged to quit it; for, having been one of the chief conspirators against Rizzio, the Italian secretary of queen Mary, on his as- sassination, March 9, 1566, he fled with his associates to England, and remained there until, through the interest of the earl of Bothwell, he obtained his pardon from the queen. Bothwell, unprincipled as he was, no doubt helped Morton because he hoped, in turn, to be obliged; and no sooner was the earl reinstated in favor with the queen than Bothwell opened to him the plot which he meditated for the murder of Damley, expecting, of course, Morton's ready acquiescence. In this, however, Bothwell was disappointed. Morton had refused the request; but neither did he inform Damley of the plot, nor take any measures to prevent its being executed; and he was one of those who subscribed the famous bond to protect Bothwell against the charge of being concerned in the murder, and to use every endeavor to promote his mar- riage with the earl of Bothwell's daughter. Yet Morton was present at this latter event took place, and when Bothwell became a noble of the nation, Morton was the great leader in opposition to him; and it was to the castle of his relative, the lady of Loch- leven, that Mary was conducted when she delivered herself up to Carberry Hill. When Mary was securely lodged in this place of confinement, the earl of Murray

was made regent of the kingdom, and Morton reinstated in the office of lord chancellor. He continued in this situation during the regencies of Murray, Lennox, and Mar, and was indeed a principal actor in all matters of importance which took place in their time; and on Mar's death, at the end of the year 1572, Morton was himself appointed regent of the kingdom. While in the regency Morton played an important part for the ecclesiastics, for he was anxious to restore the Church and its properties to the Kirk. He was at this time involved in much controversy, because the former was bent upon the introduction of the episcopacy. The conflict had begun previous to the death of Knox (November, 1572), for the purpose of securing to the Church the revenues of the episcopal sees; and a conversation of superintendents and other ministers fa- vouring this purpose had been held by the Bishop of Ross in 1572, and had declared that the titles of bishop and archbishop should be restored, provided that with the restoration of titles no greater authority was delegated than was possessed by the superintendents, and that they be elected by the ministers of the respective dio- ceses. The primary object to see the property passing into the hands of the nobles and courtiers. But the General Assembly, which convened shortly after the convention, condemned the innovation, and hence arose a conflict with the regent, who favored the action of the convention which he had been instrumental in calling. He had himself an interest in the success or failure of this issue of the movement; he cared less for the Church's interest than he did for his own, his object being osten- sibly to place these bishops in positions to draw the in- come of the benefice, but really to secure for himself and other nobles a larger part of the revenues from those ecclesiastics whom he should help to elevate to such stations; and hence these episcopal incumbents were called tulchan bishops—a tulchan being a califkin stuffed with straw, which the country people set up be- side a cow to induce her to give her milk. The bishop, it was said, had the title, but my lord had the milk. This conflict between the tulchan episcopacy and the Church establishment, supported by legal enactments, continued until the close of the earl's regency, when it was brought to a successful termination for the Kirk's interests by the efforts of that worthy follower of John Knox, the learned and resolute and noble-souled Andrew Melville (q. v.).

Morton, John, an English cardinal and arch- bishop, one of the most noted characters of the history of England during the Middle Ages, figuring promi- nently in the political history of Europe, was eldest son of Richard Morton, of Milbourne St. Andrews, in Dor- setshire, and was born about 1428. He received his primary education at the Benedictine abbey of his native place, and thence went to Batiel College, Oxford, to study canon and civil law; and after having become master of arts, went to London, and practiced law in the Court of Arches, retaining, how- ever, all the time his connection with the university. In 1453 he was made principal of Peckwater Inn, hav- ing been previously ordained. In 1450 he was appointed subdean of Lincoln, and in 1458 he was collated to the prebend of Fordington with Writhlington, in the cathedral of Salisbury, which he resigned in 1476. In the same year he was made prebendary of Cog- hham, in the cathedral of Lincoln. In 1472 he was col- lated by archbishop Bourchier to the rectory of St. Dunstan's-in-the-East, London; and the same year also to the prebend of lacedon, in the cathedral of St. Paul, which he exchanged in the following year for that of Chwick. In 1473 he was appointed master of the rolls, and in 1474 archdeacon of Winchester and Chester. In the following year he became archdeacon of Huntington and prebendary of St. Decuman, in the cathedral of Wells. In April, 1476, he was installed prebendary of South Newbald, in the metropolitan church of York, and archdeacon of Berkshire; and in January, 1477, he was made dean of the city of Leicester. Rarely were appointments bestowed so liberally upon any one as upon Morton. But the reason is easily found. While yet practicing as an advocate in the Court of Arches, his eminent qualities were a mat- ter of general comment, and brought him to the notice of cardinal Bourchier, who, besides conferring many of the above preferments on him, had introduced him to Henry VI, by whom he was made one of the privy council. To this unfortunate prince Morton adhered with so much fidelity, while others deserted him, that even his successor, Edward IV, admired and recom- pensed his attachment, took him into his council, and was principally guided by his advice. He also in the same year, 1478, made him bishop of Ely and lord chan- cellor of England; and at his death he appointed him one of his executors. On this account, however, he was considered in no favorable light by the protector, after the murder of Henry VI. His life was one of usefulness, whose life was required to give peace to the sovereign. Accordingly, when Morton and others assembled in the Tower, June 18, 1483, to consult about the coronation of Edward V, the bishop, with archbishop Rothera and lord Stanley, were taken into custody, as known en- emies to the measures then in agitation. Morton's ex-
section was expected by everybody. His numerous friends, however, made bold, particularly those at the University of Oxford, and these learned men addressed a petition to the Pope, which, as their Latinity was capable of being万一 imprisoned and patron; and praised him and apologized with such success that the king relented so far as to direct his being sent to Breconwick, to be in charge of the duke of Buckingham" (Williams). He was accordingly sent to the castle of Breconwick, in which there was made his escape, to the Isle of Ely, and soon after, disguising himself, went to the Continent, to Henry, earl of Richmond. It is said that the plan of marrying Elizabeth, the eldest daughter of Edward IV, to Henry, and thus, by joining the white rose with the red, effecting a coalition between the houses of Lancaster and York, which was originally suggested by Morton. In 1465 the word came to Morton, then in Flanders, that his enemy had been dethroned, and with it an invitation for his attendance upon the coronation of the new king, afterwards Henry VII. He returned forthwith, easily got his attendance reversed, and was at once admitted into the confidence of his new royal master, who was no sooner seated on his throne than he made Morton one of his privy council; and on the death of cardinal Bourchier in 1486, secured his election to the archbishopric of Canterbury, a position which he honored, and in which he conducted himself so well that he was in good measure the means of the promotion of the interest of Williams thus sums up his official character and conduct (Letters of the English Cardinals. Lond. 1862, 2 vols. 8vo. ii. 167 sq.):

"In the performance of his ecclesiastical duties Morton took high ground. To a considerable extent he favored the pretensions of the papal court, but while doing so exercised a vigilant and vigilant spirit over the English clergy, maintaining a severe discipline. The objects with which the principal religious houses of a mixed character, and the order had been founded were usually lost sight of; and the great abbeys and priories throughout the kingdom were, with a few exceptions, becoming so notorious for the luxurious and depraved living of the fraternities, as to excite satirical attacks from both clergy and laity. The archbishop of Canterbury, knowing the scandalous practices that existed in his own diocese, as well as in others, was anxious to remedy so grave an evil. He heard the reports of various persons likely to be well informed on the subject, and then sent to Rome for instructions. He was well aware that without due support from the highest quarters no amendment of the disease, which he knew to be eating like a leprosy into the Church, could be effected. The immorality of the Religious Orders began to flag as the quarter of the fifteenth century that the primacy readily procured the pope's authority for a visitation, on the occasion of the visitation of abbots and abbesses, and laid the result before a provincial synod. His exposure of faults and his forceful procedures were so capable of being assemledly; admonitions and cautions were bestowed upon the great offenders, but the clamor of clerical roysterers, sportiveness, and debauchery of the high and mighty was characterized with judicially. The severest thing done was the sending around to religious houses a written address dictating on the scandalous lives that many priests were living, and exhorting them to reform.

"The state of things was atrocious enough apparently to have caused the house of the English pope to stir in his grave with indignation. Ample provocation had been given; and the same expedient which he had been the head of the Church thus disgraced and outraged; but archbishop Morton presently found that he had come upon a man so impudent that he had neither the courage to oppose. Probably he was made aware that the abbot William had influential friends in England as well as in Rome, as such deponents could always secure, and that his proper punishment was impossible; or discovered that St. Alban's was only one of the many establishments that he might visit, and in which he could produce no reforms, and which had become a byword in the opinion of right-minded Catholics. Severance of relations was therefore the more easily assenting to the extravagances of fashion adopted by the laity. Priests were prohibited wearing hoods, with far or gaiters, but only with stockings, or adopted them in short, tall, or having caited about the neck. They were not to array themselves with sword or dagger, or with decorated belts, but were to walk abroad in their proper crownings, and show their arms.

"A most remarkable document was the bull of Pope Innocent VIII, published in 1489, stating that the English king, considering the great harm done by the expulsion of the English pope from the Church, and giving authority to the primacy for their correction and reform. The latter was earned in the cause, for the pope at first took it as an act of contumely towards the sure and likely reformation of priests, clerks, and reformatory, and the uncleanness of a man of the incontinent living in their bodies, contrary to their order, and directed punishment to be awarded for such beatty. The pope was at Large, ii. 66. The king took special interest in this praiseworthy movement, and encouraged the primacy to proceed without infringing upon the authority of the pope, kingly, and Parliament, he increased his exactions, and proceeded with all the state he could assume, in accordance with his royal and episcopal dignity. A clause was to make visitation after visitation—at Rochester, Worcester, Windsor, Norwich, Lichfield and Coventry, Bath and Wells, Winchester, Lincoln, Durham, and Canterbury; to correct abuses, he collected money, as he found the offenders ready to

"spend for sins they were inclined to. By damming those they had no mind to."

That Morton found favor in the eyes of his king is evident, inasmuch as he made this archbishop also lord chancellor. In a council of his suffragans, which the archbishop held in February, 1486, at St. Paul's, in London, the convocations in the Anglican Church were further considered, and measures adopted to deepen the religious fervor of the people. It was also provided that "the first name of any person of every office and degree should be given on six masses to be said for the soul of a departed bishop, within a month from the time of their hearing of his death." Some measures adopted by this council were the subjects of attack. Among other arrangements it was provided that ecclesiastics should not preach against the papacy or against any ecclesiastical officers before the lay people. Morton's intent, no doubt, was to favor and please the papacy in so far as was at all consistent with the end he desired to attain. He certainly did not mean to check any reforms. Thus he provided that if any individual person behaved himself wickedly, the ordinary was to be informed; and if the ordinary did not correct such offender, the archbishop was to be appealed to; and, finally, if he did not punish the delinquent, then it was the said prelate's will that the preachers generally should declare against him.

In 1480 Morton, after repeated and urgent requests of the English king, was created a cardinal by pope Alexander VI. The few years that remained for him to live he employed in the work to which he had dedicated his life. He instituted and promoted reforms in the Church wherever his keen eye could detect their need. He also labored assiduously to advance the interests of his royal master, as far as they were consistent with the pope the canonization of Henry VI. He failed in this, but succeeded in securing the canonization of Anselm, which he had also desired. He died, according to the Canterbury Obituary, Tuesday, 16 kal. Oct.; but according to the Register of Ely, Sept. 15, 1590. Leland says that Morton was a remarkable man. He was cardinal of the church, and pope Alex- ander VI. He was cardinal of the church, and pope Alex-

"A cardinal Morton," says Williams, "has left solid claims on the respect of posterity; but more enduring than his benevolent bequests, and his useful buildings and improvements, have been
his labors to effect a reformation in the Church. They were not productive of much immediate result, but helped materially to bring about the vigorous movement which the appearance of his book (in 1562) followed. His investigations proved beyond the possibility of doubt that the evils of the papal system had nearly reached their limit" (p. 190). Cardinal Morton was the patron of Sir Thomas More, who eulogized him in his *Utopia*. The *Life of King Richard III*, sometimes attributed to More, is believed to have been written by More if Morton did not himself write it. The life seems to be clear that More (who was in early life a page in Morton's house) must have derived part of his information directly from the archbishop. See *Tanner, Bibl. Brit. Hist.,* p. 532, 533; *Bentham, Hist. of Ely (Cambr.* 1771), p. 179-181; *Budden, Life of Ely (Cambr.)*, p. 5; *Morton, Lives of the Archbishops of Canterbury*, vol. v.; *Williams, Lives of the English Cardinals*, vol. ii, chap. vii; *Collier, Eccles. Hist.* (see Index in vol. viii).

Morton, Nathaniel, an American writer on ecclesiastical history, and one of the Plymouth colonists, was born in England in 1612, and came to this country with his father in 1628. In 1645 he was made secretary of the colony, and continued to hold that office until his removal in June 1645. He was appointed as the author of *New England's Memorial, or a Brief Relation of the most memorable and remarkable Passages of the Provoc- ence of God manifested to the Planters of New England*, etc., compiled chiefly from the MSS. of his uncle, William Bradford, and the journals of Edward Winslow and including the period from 1609-1646. (By O'Briens, 1669, 4to; 2d ed. Boston, 1721, 12mo; 3d ed. Newport, 1727; 5th ed., with notes by Judge Davis, 1826; 6th ed., with notes by the Congregational Board, 1855, 8vo.) He also wrote in 1690 a brief *Eccles. Hist. of the Plymouth Church*, in its records, preserved in Ebenezar Hazard's collection. See *Chapman, Course of English Reading* (1856), p. 15; *North Amer. Rev.* xlvi, 481 sq.; *Winthrop, New England (1858)*, i 94; *Bacon, Genera of the New England Churches* (1875), p. 199, 475.

Morton, Thomas, an English prelate noted for his learning and prudence, was born at York in 1564. He was a relative of cardinal Morton, but a Protestant. In 1582 he was sent to St. John's College, Cambridge University, and after graduation was chosen a fellow (in 1589) where he remained for two years. He was attentive to a later order, and about 1599 became chaplain to the earl of Huntington, and made himself conspicuous in attempts for the recalling of such of the Protestants as had become recusants during the reign of bloody Mary. During the plague of 1602 also Morton distinguished himself in the way of charity to the sick. In 1606 he was abroad as chaplain to lord Eure, ambassador to Germany and Denmark, and while in those countries availed himself of the valuable literary advantages brought within his reach. In 1606 he was made chaplain to king James I, and given the prebend of the deanery of Winchester. He was also at this time made a fellow of the newly-established college at Chelsea, whose aim was to defend Protestantism from the assaults of the Romanists. In 1615 Morton was elevated to the episcopate, and given the see of Chester; was transferred to that of Lichfield and Coventry in 1618, and in 1628 to that of Durham, which he held with great reputation until the opening of the Long Parliament, when the strong prejudices against the episcopate vented themselves also against Morton, and he had to endure many annoyances and trials. He was finally deposed from his office when the bishops were dissolved, but was granted a pension of £600, which he never enjoyed. He removed to the house of the earl of Rutland, and later to the seat of Sir Henry Yelverton, at Easton Maudit, in Northamptonshire, and there he died, Sept. 22, 1659. His funeral sermon was preached by Dr. John Barwick, afterwards dean of St. Paul's, and printed at London in 1660, under the title *IBONIKHE*, or *The Fight, Victory, and Triumph of St. Paul, accommodated to the Right Rec. Father in God, Thomas, late Lord Bishop of Durham*. On this work the archbishop of Canterbury was a great friend and patron of the noted Swiss Savant Cassubon, who spent some time in England under king James. Shortly before his death, the bishop was engaged in a lively controversy on his position regarding the episcopal succession. In 1657 there had been published a book at Rome, entitled *A Treatise of the Nature of Catholic Faith and the Form of the Christian Faith in which* was annexed a confession: "In the beginning of the Long Parliament, when some Presbyterian lords presented to the upper house a certain book to prove that the Protestant bishops had no succession nor consecration, therefore were no bishops, and had no right to sit in Parliament; bishop Morton replied against the book in behalf of himself and his brethren, and endeavored to prove succession from the last Roman Catholic bishops, who ordained the first Protestant bishops at the Nag's Head in Cheapside." The bishop took exception to such a version, and insisted that he had no faith in the verity of the Nag's Head consecration, and preferred not to endorse it. See *Life of Thomas, bishop of Durham*, by Dr. John Barwick (1660, 4to); also Richard Baddiley and John Naylor, *Life of Thomas Morton* (1665, 8vo); *Biegr. Brit. s. v.*; *Gen. Biegr. Dict. s. v.*; *Soames, Ch. Hist. Elizabethan Period*; *Ferry, Ch. Hist.* (see Index in vol. iii.) (J. H. W.)

**Mortuarian.** See MORTUARY.

Mortuary (derived from *mors*, death), is, in British ecclesiastical law and usage, a gift which is offered to the minister upon the death of one of the parishioners. It was anciently the usage, Selden tells us, to bring the mortuary to the church with the corpse; whence the word mortuary, from morti facere, to provide for the soul. The custom now is, that the payment of the mortuary was once voluntary, though so early as in the reign of Henry III we find that the custom was established. The mortuary was given by way of compensation for the tithes and offerings which the deceased had failed to pay in his life-time, and for the salvation of his soul. In the reign of Henry VIII the custom was found to be the cause of great excations on the part of the clergy, and of expensive litigation. Accordingly the statute 21 Henry VIII, c. 6, was passed, by which it is enacted that mortuaries shall be taken in the following manner, unless where less or none is due by the custumary, viz.: for every person who does not lose goods to the value of ten marks, nothing; for every person who leaves goods to the value of ten marks and under thirty pounds, 3d. 4d.; if above thirty and under forty pounds, 6s. 8d.; if above forty pounds, of what value soever the goods may be, 10s., and no more. It is enacted further, that no mortuary shall be paid on the death of a married woman, nor for any child, nor for any one that is not a housekeeper, nor for any wayfarer man; but such wayfarer man's mortuary shall be paid in the parish to which he belonged. This is the statute which regulates mortuaries
MORUS was chiefly felt. His works are mostly posthu-
mos publications, issued under the editorship of men
who had been his pupils, one of whom fairly estimates
the position of Morus when he says that the science of
hermeneutics in the 16th century was 'recentissime
executa et diliciusius explicata.' He left valuable edi-
tions of various classical authors, commentaries on most
of the books of the N.T., and other books of value.
Among these, the most important are Vita J. J. Retiakii
(Leips. 1776, 8vo) — Episteme Theologica Christiana
(Leips. 1780, 8vo; trans. and ed. by Schneider, 1795).
This manual of theology went through several edi-
tions, and was long used as a text-book of dogmatics
in several universities. It is a work highly commended
by Hagenbach in his Hist. of Doctrines, ii, 888; and by
J. Fye Smith, First Lines of Christian Theology, p. 29
rev. — Commentarius exegetic-historicus in Mori Episco-
pios (Halle, 1797-98, 2 vols. 8vo), published after his
death by C. A. Hempel — Precletiones in Luce Evan-
gelium, ed. C. A. Donat (Leips. 1795, 8vo) — Recitationes
in Evangulium Joannis, ed. Th. J. Dindorf (Leips. 1808,
8vo) — Versio et explicatio Actorum Apostolorum, ed.
G. J. Dindorf (Leips. 1794) — Precletiones in Epistolam
Pauli ad Romam, ad Corinthios, ad Ephesios, ad
rumpum quorumdam N. T. difficiliorum interpretatione,
ed. I. T. T. Holzapfel (Leips. 1794, 8vo) — Accrescere
in Epistolos Paulinum ad Galatas et Ephesios (Leips.
1795) — Precletiones in Jacobi et Petri epistolam, ed. C.
A. Donat (Leips. 1794) — Precletiones exegetic in tres
Evanguliums, ed. J. V. Retiakii (Leips. 1796) — Opera
cura C. A. Hempel (Leips. 1797, 8vo) — Akademische
Vorlesungen über die theologische Moral (Leips. 1794-95,
3 vols. 8vo) Published by F. T. Voigt — Dissert. theo-
logico et philologico (Leips. 1787-94, 2 vols. 8vo; transal.
to German by Rüchsel, Leips. 1795-96) — Super her.
meneum Novi Testamenti (Leips. 1797-1802, 2 vols.
8vo) Published by H. K. A. Eich-
staelter. This work may be best described as lectures
upon the Institutes of Erasmi. A collection of his ser-
mons was published at Leipsic in 1786. See Autobi-
v, art. iii; Recitation de Marco, habita a Christiano
Dann, Reckis (Leips. 1792); Hösper, Uber dem Leben u.
und Verdienste der verehrten Morus (1783); Weisse, Mus
m für sächsische Gesch. i, 26 sq.; Kahnis, Hist. German
Protestantism; Schlittgrull, Nekrolog. d. Deutschen,
1789, i, 804 sq.; Hoefer, Nouv. Biog. Générale, xxxvi,
667; Herder, Gesch. d. Kirche, x, 19; Meusel, Celeb
ites-Lexikon, s. v. (J. H. W.)

MORUS, THOMAS. See More, Sir Thomas.

MORILLIER, JEAN DE, a French prelate, was born of
noble and distinguished parentage at Blois Dec. 1, 1508,
He was educated to the holy orders and therefore
received careful training, and after filling various
minor positions, was made successively dean of Bourges
and Evrues, abbot of St. Pierre de Melun and Bourg-
Moyen, and was finally designated by king Henry II
for the bishopric of Orleans, and confirmed in this see
by the papal bull of April 21, 1552. This is, however, not
the complete list of his benefices; he possessed many
others, the functions of these being performed by vicars or
proxies. Entirely taken up with service to the king, he
appeared rarely even in his bishopric. One of his few visits
to Orleans gave occasion to a strange controversy; it was
in November, 1552. He was more of a gentleman than
of an ecclesiastic, and, according to court fashion, wore
a long beard. This exercised the canons of Orleans to
such an extent that in a chapter they resolved unanimous-
ly that the lord bishop must divest himself of this
uncannonicam ornament at the earliest moment possible.
He received the summons, but did not, however, submit
to it. Several new complaints, another refusal of obedience, judicial
pleadings, quotations from the common law, and great
tumult in Orleans. This grave and stormy dispute lasted
nearly four years. Finally, thinking that the cause of his beard was lost, he appealed to the king for

MORUS, SAMUEL Frederic Nathaniel, a distin-
guished German Lutheran divine, was born at Leips-
ich, in Upper Lusatia, Nov. 30, 1786. He received his first
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grammar-school at Lauban, and in 1754 Samuel went
with his father to study philosophy and theology in the
University of Leipzig, where he was a devoted pupil of
Ernesti, and under the guidance of this celebrated master of exeg-
ected theology laid the foundations of his future usefulness
and renown. He soon distinguished himself by his
learning and his sound judgment, and became success-
ively at his alma mater professor of philosophy in 1748,
and of the Greek and Latin languages in 1771.
After the death of his beloved teacher, Ernesti, in 1783,
Morus was appointed to fill his place as professor of
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MOSAISM

To detail the defects which called for this super-

sedure, we invite attention to another inference not so

far from that at which we arrived, viz. that the Jews,

with a vast array of ceremonial apparatus and parade.

Under the Christian economy. on the other hand, the

human man has sought to come directly to God for

pardon of its sins. Yet there is no better ground for

in the person of the Redeemer, who is at once Victim

and Intercessor. The practical influence, however,

of the recourse by the Jewish penitent to the Levitical

arrangements, with the necessity of a prescribed sacri-

fice, at a special place in a particular manner, and above

all by the instrumentality of a public functionary, must

have been immense in keeping out of the popular mind

the immediate responsibility of each human being to its

offended Maker and God. In this respect Romish and

Greek Catholicism has gone back to the "weak and

beggary elements" of Judaism, and the exaltation of

the Church as the only authorized channel of mystical

themes in the same direction. The apostle Paul everywhere

enters his most vigorous and emphatic protest against these

assumptions as a corruption of the whole evangelical

scheme. The Ephes. ii. 14, especially, is a

prolonged argument on this topic.

The ritual of the soul after the

dissolution of the body is not expressly taught in the

Old Testament, but it is continually implied, and not

obscurely intimated in the references to the spirits of

the departed (e.g. "gathered unto his fathers," i.e.

in the world of shades), and in the anticipation of meeting

in the other world (e.g. Matt. xxv., 31; 1 Thess. iv.

15; Rev., 4, 12), Jesus proved this point to the confusion of the Jewish

sceptics of his day (Matt. xxii., 22). But the doctrine of the

resurrection of the body likewise is so alluded to that it is

immaterial of the soul, that the later Jews appear to have inferred it from the few hints dropped

to that effect in their Scriptures (especially, perhaps,

from Job xix., 25-27; Ps. xvi., 10; Isa. xxvi., 19; Dan.

xii., 2), for the Pharisees and Talmudists entertained it

as a settled portion of the orthodox faith. Yet it was

so far reserved for Christ to establish and illustrate this

glorious truth by his own revival from the grave, and

by his explicit declarations (e.g. John xii., 24), that he may

justly be said to have "brought life and immortality to

light."

2. Socially and Politically.—Here, too, a few points

must suffice by way of characterization.

(1.) Marriage.—In no particular, perhaps, is modern

civilization more distinguished from the cultivated

nations of antiquity, as well as from the countries

of paganism and Mohammedanism, than in the

delicate regard for woman which it has enforced. But

this is chiefly due to the moral influence of Christianity, and is directly traceable to the

restoration by our Saviour of marriage to its

Christian principle and condition (Matt. xix., 8-12). Here

likewise the Gospel appears to have much to do with the

Mosaic law as the latter does to heathenism. The last

tolerated almost indiscriminate licentiousness, and the

mythologies of Greece and Rome added the example of

a profane religion with indescribable orgies. But

Mosaism, although it restrained, still did not abolish

concupiscence, and thus left the female sex measurably

enthrallled by traditional degradation. To its credit,

however, it must be said that it never (except in the

limited and late example of the Essenes) ran into the

morbid prurience of celibacy, which has entailed severe

evils upon corrupt forms of Christianity.

(2.) Exclusiveness.—The Jew was hereditarily a

bigot. Territorially, ecclesiastically, and commercially

his position by the Mosaic economy was an isolated

one, and that reserve and suspicion of foreigners which

was originally a safeguard against idolatry, became at

length a turbulent, odious, and anti-humanitarian trait

of national character. The Hebrew word for the

outside nations ("Str") acquired a sense of proscription, and

"Gentile" was regarded by the Israelite as nearly sy-

onymous with "dog." Christianity, on the contrary,

"broke down this middle wall of partition," and taught

that all men are brethren, alike made by the common
Father, and equally redeemed by the one Saviour. Zerubbabel encouraged sectarianism (Ezra iv, 9); Jesus rebuked it (Luke ix, 55). With the Hebrews circumcision was a test of caste, and is hence contrasted with the essence of Christianity (Gal. v, 2). So liberal is the genuine spirit of the latter, that no greater reproach or inconsistency, perhaps, in modern times is found among its professors than a similar refusal of fraternity under the ground of some ceremonial or ordnamental peculiarity.

(3.) Patriotism. This partook largely of the above danish feeling engendered by Mosaism. Rome was not more jealous of the rights of citizenship than was Judaism. "Thou shalt love thy fellow [Jew], and hate thy enemy [the Gentile]." was the interpretation put by the Israelites in general upon the Mosaic code. True, this was a perversion of its spirit, which repeatedly enjoins the largest charity towards aliens (Exod. xxxii, 9; Lev. xix, 33; Deut. xii, 18, etc.), but it was the natural result of the Hebrews' history and training. Hence the Jewish passion for independence, and hence, too, the ambition that nurtured a literal interpretation of the glowing pictures in the Old-Testament prophecies concerning the ultimate agrandeisement of the nation. Christianity, on the other hand, renounced at the outset all pretensions to political power (John xvii, 36), and enjoined an absolute subordination and submission to those who are appointed by God to lighten the world by changing its course and calculating to awaken patriarchic ardor. Indeed, the early Christians were compelled to regard themselves as "pilgrims and strangers on earth, and when they transferred to the Church and to heaven their former attachment to countrymen and fatherland. At the same time their philanthropy became both more intense and more cosmopolitan; and this depth as well as expansion of patriotism in the truest sense has ever since, with the most earnest Christians, refused to be limited to the accidents of birthplace. The essential brotherhood of all mankind is a principle with which Christianity is slowly revealing the world, and the millennium's glory will be but the universal realization of the idea.

3. Spiritually. The analogy between Mosaism and Christianity, as we have sketched it, has, it will be perceived, been gradually opening into contrast. This is most apparent in this the highest range of significance of either economy. It is here that the earlier structure intended to serve but as the scaffolding for the final edifice is seen to be but an obstruction that needed to be removed when the grand temple was finished. We name, as before, but a few leading particulars.

(1.) Regeneration. The absolute necessity of this comes out in several affirmations, when the people are told by our Lord to Nicodemus, as a prime condition at the very entrance of the Christian career, struck the Jewish ruler as a novelty, if not absurdity. Yet, as the Great Teacher's retort of equal surprise at his hearer's ignorance implies, there are intimations, neither few nor insignificant, of such a change in the next character (1 Sam. x, 6; Psa. lii, 10, etc.). Even the sense of divine adoption, attendant upon the new birth, is plainly indicated, though under a different name (Gen. v, 24; comp. Heb. xi, 5). Nevertheless there can be no doubt that the mass of saints under the Jewish economy knew little about the spiritual experience which is the privilege of every child of God since the fuller dispensation of the Holy Spirit (Matt. xi, 11). The improvement in the religious state and conduct of the apostles after the memorable Pentecost is of itself an evidence and exemplification of this. The highest possible difference in this respect is that now to be made by ourselves. This before this event is expressed by our Lord in one word as an advance from service to friendship (John xv, 15; comp. James ii, 23); thenceforth it was a transition to oneness (John i, 12), with all the perquisites of the immediate pledge (Gal. iv, 6), and the future reversion (Gal. vii, 16, 17). It is to be feared that too many professing Christians of the present day rest in the conclusion of liberalism (Rom. viii, 15), without rising to the privilege of spiritual liberty (Gal. iv, 7). A religion of forms, however sincere and consistent, without a generating power, is but a relapse to Mosaism (Gal. v, 1).

(2.) Worship. In nothing, perhaps, was the revolution from the Mosaic law to that of Christianity more striking than in the abandonment of the pompous ritual of the former for the simple devotion of the latter. True, there is a retention of the synagogue as the way for those of the Church, and indeed formed their model. But so strong a hold upon the imagination and the heart of the Jews had the Temple and its pageantry made, that even after the adoption of the Christian faith most of the Hebrew converts of the apostolic age retained this part of their former service and devotion to their new relation. The great axion propounded by our Lord at Jacob's well, that God's nature requires a spiritual worship (John iv, 24), struck the key-note of a fundamental reform in the very basis of all religion. Alas that this truth should ever have been again overlaid by the mummeries of form! The bane of life worship is formalism. Not alone amid the gorgeousness of Catholicism, or of semi-Romish ritualism, does this insidious influence display itself; the baleful tendency lurks likewise in the sanctimonious tones of Puritanism and the cant of Pietism, and even under the garb of the primitive and apostolic life is constantly required to keep from reverting to the deadness of the letter (Rom. vii, 6).

(3.) Holiness. This, the crowning purpose of both the Mosaic and the Christian schemes, was very differently expressed and effected by them respectively. In the former it meant simply an external and formal dedication (καταργεῖν) of a person or animal, or a valuable article, object, or undertaking, to Jehovah, in token of its separation and interdiction thenceforth from secular uses. In the latter it signified an internal and actual consecration (διά νοίας) of the human spirit, subjectively regarded, to the glory of God, but yet to be employed in all the legitimate words and works of useful life. There was thus a cardinal, if not radical distinction in the nature and manifestation of sanctity as sought and attained by the Jew and the Christian. No mere form of words, like a magical spell, no opus operatus, can avail to free the heart from the sense and love of sin (Heb. x, 1). Indeed, the Mosaic law provided no sacrifice as an atonement for spiritual offences, such as pride, anger, selfishness, lust, etc.; but only for outward intrusions of certain ceremonial prescriptions. It is a fact, very deeply understood, that willful and presumptuous sins have no remedy or means of expiation under the Levitical code. Heart sins, and even outbreaking crimes—violations, for instance, of any of the Ten Commandments—were purposely excluded from the category of compoundable misdemeanors. Hence, after David had committed adultery he did not offer a sacrifice for the case of his concubine sheared of her guilt (Psa. lii, 16, 17). There was no way in such cases for relief but by an extra-Mosaic recourse to the general mercy of God, directly dispensed to the penitent—in short, by an anticipation of the Gospel scheme of gratuitous pardon for the sake of Another (Psa. li, 1-8). In like manner, though it might be the case before the sinner by the removal, or even the control, of his depraved nature and wicked tendencies. This was too sacred a precipice for even the unsanctioned foot of the great lawgiver to venture upon. It was silently reserved as the province of the Holy Spirit, whose function, true, the services of the Synagogue had prepared for his own action (Psa. lii, 11). Yet with all this borrowed light added to the boasted vantage of the only written revelation hitherto vouchsafed to man (Rom. ii, 17-24; iii, 1, 2), Pharisaism and Rabbinism, the final twin offspring of Mosaism, were such a mockery of righteousness, though claiming superlatively saintly, as God himself could stir the gentle spirit of the Redeemer to indignant
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protest (Matt. xvi, 8–14) and bitter invective (Matt. xxiii.
). The tender-hearted Revelator, too, found no
language to describe the central seat of its worship but as
a "cornerstone, the chief among stones; and all nations," in
Egypt" (Rev. xi, 8), and branded its expatriated sacri
sary as "the synagogue of Satan" (Rev. ii, 9; iii, 9).
Now men knew better by sad experience the hollowness of
its pretensions than the apostle who had been "a Hebrew of
the Hebrews" for amid the glare which its Sinatic flashes threw upon his national consciousness he
cried out in an agony which he called "O wretched man
Daniel! I am, who shall deliver me from this body of death?"
and he ever afterwards characterized it as "a yoke of
bondage," and applied to it not only severe reftuation,
but likewise caustic irony (e. g.: the concision," Phil.
ili, 2). Once more we are compelled to repeat the la
men of the apostle on their solemn character — that they
wrote much the same spurious sainthood and the same blind
trucking to an assumed oal law.
The 19th century of our Lord has witnessed the insane blasphemy of
a pseudo-infalibility as a culmination of abominations that
have emanated from the "mother of harlots." Drunk with the
color of the saints, she is the melancholy and shocking successor of the audacious apostasy
(Matt. xvi, 29) which was not content till it had en-
tailed upon itself (Matt. xxvii, 25) the guilt of the mur-
der of its greatest Benefactor. Such is the outcome of all
"Holliness" not grounded in a radical renewal of the
most important of all the gifts of Christ which first breathed
the conscious soul into man.
III. In Contrast with Heathenism. — In this aspect, which is the really just point of view, Mosaicism shines with its true lustre. We name under this head like
wise a few only of the most prominent particulars.
1. Monothelitism. — The whole Judaic system was a standing protest against polytheism, as the most stringent of its precepts were against the idolatry constantly associated with the heathen multiplication of deities. It may safely be averred that the doctrine of the unity of God was original with the Abrahamic, and specially the Jewish race. Mohammedanism, the only form of false faith that holds it, borrowed it directly from the
Jews. We have not space to develop the multiform influences growing out of this cardinal tenet of all true religion; some of them are specified below, and for oth
we refer to POLYTHEISM. See also MONOTHESM.
2. Freedom from Superstition. — As a result of this single eye to the glory of a supreme God, Mosaicism was
calculated to deliver its followers from those chimerial fears and godless doubts which continually haunt
the votaries of polytheism and demonism. The Jew was not distracted by uncertainty at which of many often
contradictory shrines he should pay his homage, nor any uncertainty as to whether his God was able or willing
to heed and answer his petition. No ghostly horrors veiled his cultus, nor mystic rites overshadowed his
introduction into the divine presence. There were no moral or religious questions, or any impossibilities of
swath the higher designs, nor any petty envy in the bosom of a jealous deity. True, there was Satan and his
host of fallen angels against him; but he believed that these were mere creature powers, tethered (Job i, 12;
ii, 6) by the Almighty with whom he was in cove
nance, and that he was in no wise危害 by the unholy allegiance. There was no people by his imagination of
every brook and dale and hill and wood with naids and
ynmps and fauns and satyrs of superhuman power and antihuman whim. There were for him no lucky
and unlucky days, no capricious auguries and enigmati
cic oracles, no conjuring spells and omen s of fortune. There was no blind fate, but everything was in the
hand of an all-wise, beneficent Creator, Upholder, and

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cic oracles, no conjuring spells and omen s of fortune. There was no blind fate, but everything was in the
hand of an all-wise, beneficent Creator, Upholder, and

Ruler. This gave a nobility, a magnanimity, an ex
pansiveness to his views of life and destiny, which raised
him out of the puerile calculations and belittling aspi
rations, the undelineated guesses and terrors that took up
so large a share of the heathen's time and attention. True, he had his festal and his fasting seasons, his rou
line of sacrifice and ceremony; but these were all fixed
and conclusive, and were grounded on some clear his
orical or prophetical principle, so that they enlited his
intelligent and pious mind. It was not his priva
ly that the heathen, but the Jew, with a view to the
ncies of the rabbits that induced bewildement of
and morals into the later Judaism. The driv
ng trash of the Talmud is an excrescence upon Mos
ism. Such fables and endless distinctions were a fash
ion worther of heathenism (Tit. iii, 9).

4. Sublime Visions of the Future World. — We have al

veiled as a distinguishing trait of the Hebrew nation. Above all they prized and clung to their creed and in
stitutions with a tenacious conviction that served them as a shield of unspotted and invulnerable. Few if any hea
then though endowed of their religions were ever so
cared enough for its sanctions to forego any considera
ble gratification in order to meet its prohibitions. The
Jew, on the contrary, gloried in martyrdom for his faith,
and submitted to the most onerous privations in the
observance of its requirements. The very stiffness of its unaesthetic simplicity, the coldness and sternness of its
behests, the multiplicity and minuteness of its enact
ments, and the rigidity of its penalties, schooled its vo
taries into a Puritanic conscientiousness, which, indeed,
often degenerated into morbid punctilio and pulling cas
istry, but in more robust and generous spirits has never
been without an appeal to moral heroism, as in the line of
fortitude (Heb. xi, 38–39).
Even amid the convulsive threes of their expiring commonwealth, sublime exam
les of daring and devotion, actuated by a mistaken but
intense zeal for their imperilled polity, are recorded by
Josephus. This esprit de corps, if we may so style it,
for which the adherents of Mosaicism have ever been
proverbial, differs from the mere bravery of heathen
dom in being sustained by a religious fervor based upon the
most earnest conviction that it was heaven's cause for
which they were contending. The paradox of a misguided but superlatively dominant conscience (Rom.
iv, 17) was not here. The task of saving the life of Christ which first breathed the conscious soul into man.

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ready touched upon this theme, but for another purpose; its importance and pertinence here call for a special notice. To a thoughtful mind, the destiny of the soul is the greatest of all questions, and cannot be too often considered. Hence pagan philosophy has exercised its most earnest efforts to solve the problem, but in vain. The pall that covers the bier was to them an impenetrable veil. Socrates and his most spiritual disciples, Plato, and Cicero, could only conjecture the fate of the human spirit. True, all religions hold to a future retribution, and this implies a survival of the soul after death. Yet this view was so beclouded with mythical poetry and metaphysical speculation, that the passage into eternity was truly "a leap in the dark" even to the most cultivated heathen. The light of revelation alone could pierce the gloom that surrounded the soul as it passed away from consciousness and observation. The bare fact of immortality might indeed be guessed—or rather, perhaps, the surmise was a trace of the pristine truth of Eden. But the circumstances of that state, especially the possibility and conditions of happiness in the future world, were even a more absorbing question; for continued existence without this assurance would hardly be deemed a real boon. On this point it is evident that the Jew never had any doubt; and hence he was ready to meet death cheerfully and even gladly. We repeat that martyrs could not have been possible without the faith which the Bible—whether of the Old or the New Testament—inspired. In it, as we know, furnish the first written revelation of God's will to man, and the first authentic clue to man's origin, moral relations, and final destiny. This gave the believer in the Mosaic code, with its concomitants and sequents, an immense advantage over Gentile theosophists beyond the grave. A man deeply religious could not only walk more securely in the path well-pleasing to heaven, but he knew assuredly that it would, if persevered in, at length conduct him thither in everlasting bliss. Even the dawning beams of that celestial illumination enabled Enoch, Noah, Melchizedek, Job, and doubtless many other ante-Mosaic, but not extra-Hebraic saints to tread with firm and elastic step that sacred road, and Christianity is but the noontide blaze of the same effulgence from the one great Sun of Righteousness which shone with a clear and steady, but not yet full lustre, on the horizon of Mosaicism (Ps, lxxxiv, 12).

Moschus. See MOHAMMEDAN SCIETS, in this vol., p. 424.

Moschato, JUDEAH, a noted physician and rabbi at Mount Sion, where he died in the year 1580, is the author of an important commentary on the Kozari of the celebrated Jehudah ha-Levi ben-Samuel (q. v.), entitled הosophו, ת"כ, The Voice of Judah (Venice, 1594). He also wrote, under the title of ו"ל, The Dispersed of Judah, fifty-two lectures on diverse matters (Venice, 1589; republished at Venice, 1711). See First, Bibl. Jud. ii, 891 sq.; De Rossi, Dizionario storico degli autori Ebrei, s. v.; Zunz, Gottesdienstliche Vorträge (Berlin, 1832), p. 432.

Moschiana is the name of a Mohammedan sect, who believe that God is literally what the Koran describes him to be. They are a sort of Anthropomorphites. It is certain that the vulgar Mohammedans are ignorant enough to imagine that God has hands, feet, eyes, and ears; some of them even hold that he has a thick, black beard, with a great many other imaginary attributes. See Broughton, Bibliotheca Historico-Sacra, p. 143.

Moschop'ar, GROGJUS ((Yrovórj ÍO Mergyú- Jirá)), a noted Eastern ecclesiastic, flourished towards the end of the 6th century. He is both a contemporary and a critic of Paulus Diaconus, patriarch of Constantinople. Moschop'ar took a leading part in opposition to the doctrine of the Latin Church on the profession of the Holy Spirit, and to the distinguished advocate of that Church, Johannes Becius or Vecius. He seems, however, to have had little weight with his own party. He published several treatises in opposition to the Latin Church, in the latter end of his life; but neither the attacks of the one nor the answers of the other seem to have been preserved. There is a letter of Moschop'ar to his friend George of Cyprus, printed in the life of the latter, which was published by F. J. Bernard de Rubeis (Venice, 1758). See Phaciennerus, Hist., i., 8; Allatius, Crest. Critic. Eccl. iv. 9, 10; Fabricius, Bibl. Gr. iii, 447, comp. viii, 53, 54; Smith, Dict. of Greek and Roman Biogr. and Mythol. s. v. Moschis. See CALE-WORSHIP.

Moschus (Μοσχος), or, as Photius calls him, Joanne, the son of Moschus, surnamed Ευσεβικός, or, what appears to be a corruption rather than translation of that epithet, Ζήδας, was born about 590, and was perhaps the first monk in the monastery of St. Theodoreus of Jerusalem. He afterwards lived among the anchorites in the desert on the banks of the Jordan, and subsequently filled the office of canonarchus in the convent of St. Saba. After visiting a large number of monasteries in Syria and Egypt, he, together with his friend Sophronius, afterwards patriarch of Jerusalem, came to Alexandria, where they enjoyed the sincere friendship of John the Almsgiver (q. v.), one of the best of the patriarchs of the Eastern Church, who esteemed them as fathers in Christ, obeying them in all things. After preaching at Alexandria for some time, Moschus traveled to Cyprus, Samos, and finally to Rome, attacking everywhere the heresy of Severus Aethopius. At Rome he applied himself, in connection with his friend and collaborator, Sophronius, to the composition of a work giving an account of the life of the monks of that age down to the time of Heraclius. It is dedicated to Sophronius and John of Damascus; and Nicetophorus assigned Sophronius as the author, from which it has been supposed that it was in reality mainly his work, though the name of Joanne Moschus was allowed to stand as that of the writer. It is, however, more probable that Moschus and Sophronius were co-laborers in this work as well as in their missionary journeys. The work was entitled Αποκαλυπτηρ, or Νωτειοκολη, and is still better known under the title of Pratum Spirituale. In that edition it is divided into 219 chapters. Photius speaks of it as consisting of 304 εννοιας, but mentions that in other manuscripts it was divided into a larger number of chapters. In compiling it Moschus did not confine himself to giving the results of his own observations, but availed himself of the labors of his predecessors in the same field. His narrations contain a plentiful sprinkling of the marvellous. "The style of the work," as Photius says, "is mean and unpolished;" but nevertheless it contains some valuable facts in regard to the councils, history, discipline, and especially monachism of those times. Moschus died at Rome, and Bollandus gives A.D. 620 as the date of his decease. The above-mentioned work was first published in an Italian translation, and incorporated in several collections of lives of the saints. The Latin translation of Aloysius Lipozanneus (Venice, 1538). It appeared in Greek and Latin in the second volume of the Acta Aurea Bibl., Patrum Ducensam (Paris, 1644, 1654). See Smith, Dict. of Greek and Roman Biogr. and Mythol. s. v.; Fleury, Hist. Eccles. ad an. 614 sq.; Santagione, Digizted by Google
MOSCOW


MOSCOW, HIRKONYNUS, a Polish Unitarian writer of note, flourished towards the close of the 16th or about the opening of the 17th century. He was a nobleman; a busy worker in the cause of his beloved religion, to whose name we are indebted for having preserved to us the evidence of the part he played in the religious world. His book on the status of women, which was written in Latin and published in 1599, was a valuable contribution to the literature of the time. His other works, however, were not so well known, and his influence on the development of Unitarianism was limited. However, his contributions to the cause of religious freedom and tolerance were significant, and his legacy continues to inspire scholars and historians to this day.

MOSCOW, (RUSS. Moskva), the ancient capital of Russia, which for centuries has been a great commercial and cultural center, and is situated in a highly cultivated and fertile district. The city, 400 miles south-east of St. Petersburg, is not only "the very personification of the ecclesiastical history of Russia," as Stanley speaks of it (Kant. Ch. p. 424), but has acquired a stronger hold over the religious mind of a larger part of Christendom than is probably exercised by any other city except Jerusalem and Rome. It must, therefore, be briefly considered here. Just as the Jew delights to call Jerusalem "the holy Zion," the Russian points with pride to this central city of his empire as "our holy mother Moscow;" and the lower classes of the nation, even so far as to name the road which leads to it "the great road from Vladivostok to Moscow" (Hatzhausen, Researches in Russia, iii, 151). In one word, Moscow is a very Russian Rome. Not that Christianity was first proclaimed here for the Russians (this was done at Kiev), but because it is the ultimate and permanent seat of the Russian primates (since 1820), and contains within its walls the Kremlin (Russ. Kremel), "that fortress surrounded by its crusted towers and battlemented walls," in which are united all the elements of the ancient religious life of Russia. The city abounds in churches and convents. Of the former it is said to have 400, all of the rank in the Greek faith, with the two English and Roman chapels, a German and a French chapel, two or three Armenian convents, and a Turkish mosque. It has convents also by the hundreds, counting among the white clergy. See Schneidtzer, Moscow (St. Peters. and Par. 1804); Prime, The Athabom and Missionary Journal of the New York Missionary Society (N. Y. 1874, 1875); Sonning, Russia, Tartary, and Turkey (Aberd. 1847, 12mo), ch. iv-ix; Ackerman, Historical Sketch of Moscow; Harper's Monthly, vol. xxi; Blackwood's Magazine, 1855, Jan. p. 8. See Russia. (J. H. W.)

MOSCOW, COUNCIL or (Concilia Moscovitanae). Several of these were held in the interests of the Russian Church from time to time, ever since the estab-

lishment of the metropolitan see of Moscow in 1320. (See below.) Of these councils, the most important are the following:

I. Held about 1500, and presided over by the metropolitan of Moscow, which fixed the number of monasteries for men and for women should be separated, and that priests were forbidden to perform divine service, and widower clerks to consecrate the holy mysteries in the latter; unworthy clerks were sentenced to be degraded; and all payments on account of ordination were forbidden.

II. Held in 1512, under czar Ivan the Terrible. It was attended by all the Russian bishops, and the metropolitan of Moscow; Macarius presided. The czar himself opened the synod by a speech, in which he exhorted the bishops to use all the understanding, knowledge, and ability each one possessed in their deliberations; and promised that he would be ready to join and support them in correcting whatever was amiss, or in confirming what was well established, according as the Holy Spirit should direct them. He then put them in mind that in the year in which he was crowned he had charged all bishops and hegumens to collect the lives of the saints of their various dioceses or monasteries, and that twenty new names had been added to the church. It was ordered that they be treated as saints in the Church. The council then repeated and confirmed the decree, ordering that the memory of these saints should be celebrated in the Church. After this the czar required of the council a reply to various questions relating to the external and internal discipline of the Church; whereupon they delivered a long answer, divided into one hundred chapters, which caused this assembly to be known ever after by the name of "the Council of the Hundred Chapters." These chapters appear not to have been signed by any Russian bishop, nor to have been submitted to the ecumenical patriarch for approval; and in consequence Macarius himself, who presided at the council, makes no mention of it in his Books of the Genealogies, in which he relates the history of affairs both in Church and State. These chapters give countenance to some superstitious customs and local errors, which in after-years produced lamentable schisms. In this council, moreover, the correction of the Church books, which was afterwards actually performed by the patriarch Nikon, was first proposed.

III. Held in the palace of the czar at Moscow in 1655, by the czar Alexius; Nikon, the patriarch of Moscow, presiding over the council. The chief act of the council was the correction of the liturgy, etc., of the Russian Church. Nikon, soon after his appointment to the patriarchate, had his attention drawn to the great alterations which had crept into the service-books then in use, which in many places, and even in the creed itself, differed from the ancient Greek copies; he therefore induced the czar to convocate this council, at which the following metropolitan, Macarius of Novgorod, Cornelius of Kazan, Jonah of Rostoff, Silvester of the Steppes, and Michael of Servia, were present, together with three archbishops and one bishop. The unanimous decision of the council was that "the new books should be glorified by the old Slavonic and Greek MSS., and that the primitive rule of the Church should in all things be adhered to." This decision was confirmed in a council of Greek bishops, convened at Constantinople by the patriarch Piamus, whose judgment the Russian bishops had requested. Upon this the czar and the council procured an immense number of MSS. and books from Mount Athos, by means of which and other assistance the revision of the Russian service-books was completed.

IV. Held in 1677 to select a successor to Nikon, the patriarch, who, having by intrigue of his enemies fallen into disgrace, had formerly been his great friend and patron, had in a moment of irritation abruptly renounced the patriarchate, and by this step had given rise to such disorders in the Church that Alexius, in order to re-establish peace, was obliged to invite the Eastern patriarchs to form a court for his

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trial, and if possible for his dismissal, in order to make legal the appointment of a new incumbent in the patri-archate. Besides the Eastern patriarchs, Macarius of Antioch and Paisius of Alexandria, there were present at this council four Russian metropolitans, viz. Pitirim of Novgorod, Laurentius of Kazan, Jonah of Rostov, and Paul of the Steppes; six Greek metropolitans, viz. those of Nicaea, Amasia, Iconium, Trebizond, Varna, and Scio; the metropolitans of Georgia and Servia; six Russian and two other archbishops; and, lastly, five bishops, and fifty archimandrites, hegumens, and arch-priests, besides monks and others. Before this council
Nikon was solemnly cited to appear, "and thus it came to pass," says Stanley, "that the most august assembly of divines which Russia had ever witnessed met for the consecration of the greatest man whom the Eastern hierarchy had ever produced. The sons of the Church, gathered in the hall of Nikon's own palace. He appeared before the council like a person having made every preparation as for death, yet would he not brook treatment as a cast-out, and went in his character of patriarch, with his cross borne before him; and finding no place prepared, he was elected to sit at a level with the heads of the Eastern patriarchs, he refused to sit at all, and during all his trial remaining standing. His accuasions was read, with tears, by Alexis himself; it was to the effect that he had, by his unlawful retirement and capricious conduct, been the cause of grievous evils and disorders in the Church. A week was spent in deliberating upon his case, and in searching for precedents which had occurred in the Church of Constantinople; after which Nikon was summoned before the council in its third session. Having heard his accusation read, sentence was passed upon him, to the effect that he should be degraded, retaining only the rank of a monk, and that he should pass the rest of his days in penance in a humble monastery. One voice only, that of an excellent bishop, Lazarus of Chernigov, was raised in opposition to this cruel judgment. See Blackmore's Mouravieff, Hist. of the Russian Church, p. 92, 108, 204, 227; Stanley, Lect. on the East Church, p. 480 sq.; Strahl, Rekzei zur Geschichte des Kiewer Kirchenges., vol. ii, and iv; Landon, Dict. of Councils, s.v. See Nikon.

MOSCOW, METROPOLITAN SEE OF, was established by St. Peter, the 25th metropolitan of Russia, in 1320. As early as 891 a metropolitan had been appointed to that country, and until 1240 their episcopal cenacle was at Kiev. But the terrible invasion of the Tartars, which burst over the country at the beginning of the 13th century, caused the metropolitan see to be established at Vladimir in 1299, whence its final removal to Moscow. All this time the metropolitan was confirmed by the Oriental Church; yet until the middle of the 16th century almost all the metropolitans of Moscow were members of the Church of Rome, and favorable towards a reunion of the Eastern and Western churches. Peter (1318-26), Theognotos (1292-58), and Alexis (1354-78) zealously laboured for this end. Indeed, Alexis was originally within the Roman communion, united himself with Peter, and formed a liturgy and formula of faith, which obtained the endorsement of the pope. In 1380, however, the metropolitan Pimen (called the pseudo-metropolitan) made strong efforts against the possibility of union with Rome, but failed to carry his point. His successor, Cyprian (1380-1406), than whom there was no more ardent friend of the Roman Church, took an oath to unite the whole Russian Church with Rome. He had several conferences with Jagello, the king of Poland, and Witout, the grand-duke of Lithuania, the result of which was the reunion of the Lithuanian church with the Roman Church. This reunion, however, never obtained the assent of the people of Russia, and was destined never again to be sought by the Russian Church. But grand-duke Witout and the bishops of Southern Russia opposed him energetically, and at a meeting of a synod (1414) they denounced him as a heretic, and nominated Gregory Jamblik metropolitan of Moscow. At this same time also the metropolitan see of Russia was divided into the metropolitanate of Kiev and of Moscow, Kiev ruling the southern episcopacies and Moscow the northern ones. The real reason for this division was the leasing of the Kiev party to Rome; and while in later years Moscow was decidedly opposed to the Church of Rome, Kiev was its warm friend and ally. This division was brought to an end in 1437, when Joseph, patriarch of Constantinople, consecrated the learned Iside of Thessalonica metropolitan of all Russia. Isidore is well known in Church history as one of the principal movers of the Council of Florence (1489), whose sole object was the reunion of the Greek with the Latin Church. He was highly esteemed by pope Eugenius IV, who created him cardinal of Russia in 1441. He returned to Moscow, but miserably failed in his zealous efforts of reunion. He was decisively the head of his party, the unenraged against him that the grand-duke Wasiil III had to imprison him. In 1443 he escaped and fled to Rome, where he died in 1468. This persecution of Isidore led to a new division between Kiev and Moscow, and the Roman Catholic bishops of Lithuania in 1474 formed another sect of Moscow. The power of Smolensk was the great successor of Kiev, and henceforth the two metropolitan sees remained intact. The northern part stood again under the metropolitan of Moscow, while the southern part belonged to the metropolitan of Kiev. They were, moreover, divided in sentiment, the former favoring strict adherence to the Eastern Church, the latter leaning strongly towards Rome; and thus matters remained until 1620, when the Kief party abandoned the hope of union with Rome. The seeds of dissension, however, took root in the Russian Church, and the fruits were manifest in the following century, finally resulting in the establishment of the independent metropolitanate. See Strahl, Russ. Kirchengesch., vol. ii; Landon, Dict. of Councils, s.v.; East. Ch. i, 55 sq.; 983 sq.; Stanley, Lect. on the East. Ch. p. 455 sq. Compare Russian Church.

Mosellanus, Peter, an eminent German scholar of the time of the Reformation, was born in the little village of Protz, on the Moselle, in 1438. His family name was Schade, but after the literary fashion of the age he changed it to Mosellanus. His parents were honest and pious, and in easy circumstances until 1520, when the Kief party abandoned the hope of union with Rome. His family was educated at Cologne, and distinguished himself by uncommonly precocious mind, and graduated as master of arts in 1514. In the following year he began to lecture at Freiberg, and published several learned works. He took rank at once among the very first Greek and Latin scholars of the age, and in 1517, after the death of Richard Crocius, was called to Leipsic as professor of Greek and Latin literature. The year following he applied to Luther and Spalatin for the then vacant professorship of Greek at the Wittenberg University, but Melanchthon was chosen in preference to him, and Mosellanus remained at Leipsic. With the study of Greek and Roman literature he combined a careful and reverent study of the Bible in the original. This, in connection with the influence of his friends, Luther, Came- rarius, Melanchthon, Hessus, and others, predisposed him favorably to the great movement of the Reformation. He was regarded as the most popular teacher in the university, and attracted students from every direction, and was twice chosen rector. At the personal request of prince George, he opened the Leipsic Disputation (1519) between Eck and Luther with a most excellent address—'Oratio de ratione disputandae, praeclarum in re theologica.' With the leaders of the Reformation he remained ever after in constant communication, and was greatly beloved by them for his scholarship and suavity of manners. Luther called him an Erasmian, because of his close application to classical studies notwithstanding the exciting the time of in which he flourished. These Labora, and beare, were well two. A full list of his philologica works may be found in Vitae Germanorum philosophorum, etc. Melchior Adamo (Franco, 1705), p. 26 sq. He died, while yet scarcely more than a youth in age, through the horror with learning. See See Hallam, Intro. to the Literature of Europe, i, 188; De Wette, Luther's Briefe, ii, 542; Vit. Lud. A. Schenckendorff: Commentarius historicus et apologet. de Lutherianismo (Leip. 1694, 1696); Luscher, Vollständige Reformations-Acta et Documenta (Leip. 1728), ii, 567 sq.

Müser, Justus, a great German statesman and author, whose writings have had much moral influence
Moser, Johann Jacob, a distinguished German Protestant minister, was noted for his efforts in behalf of the Church in her relation with the State, was born at Stuttgart, Jan. 18, 1701. He studied law in the University of Tübingen, where he graduated in 1729, and was the very same year appointed extraordinary professor. As he had, however, but a small audience there, he went in 1721 to Heidelberg. The emperor and the vice-chancellor, count of Schönborn, offered him a very prominent position on condition that he should abjure the Lutheran doctrines, but he steadfastly refused. On his return to his country, he was accused of having given to the emperor information concerning affairs which the duke of Württemberg desired should remain secret. In 1724 he returned to Vienna, and was still better received than the first time, the count of Schönborn presenting him a pension, and intrusting him with divers works concerning jurisprudence. Re-called to Stuttgart in 1726, Moser was appointed counsellor of the regent, and the following year professor of jurisprudence in the ducal college of Tübingen. Annoyed, however, by the jealousy of several of his colleagues, he resigned in 1732. In 1738, duke Charles Alexander taking the reins of government, he was again made counsellor. In 1786 the king of Prussia made Moser privy councillor and also represented the elector of Trèves in the long discussions which preceded the election of emperor Charles VII. In 1747, after refusing to approve the religious changes introduced by count Zinzendorf, he accepted the arch-chancellorship of Hesse-Homburg, on the condition that he should be allowed to carry out his liberal views concerning government and political economy; and when this privilege was subsequently taken from him, he resigned his office and settled at Hanau, where he founded, in 1749, a professional school for young men destined for administration service. He afterwards became the legal adviser of Würtemberg; and having in that capacity opposed the arbitrariness of the prince, he was expelled from his residence at Vaihingen on the Enz, July 12, 1759, and retained five years in prison, without judgment. Liberated by the Aulic Council in September, 1764, he resumed his functions, in which he continued six years longer, and then retired from official life. He died at Stuttgart Sept. 30, 1785. Among his most important works are: "De principiis" (4 toms; 1741-1747), "De immissione, covering, besides legal subjects, also the department of practical religion, especially hymnology, those of his writings deserve special mention which have more or less relation to ecclesiastical law and humanitarian objects; such are: Marktwürdigkeits Reichenförst Conclusio (Franck 1736, 8 vols.; 1736, 7 tomes); Marktwürdigkeits juris public (Stuttg. 1729-1734, 3 vols. 8vo); Miscelanea jurisprudentialis (Franck 1739-1730; 2 toms. 8vo); Grundzüge d. heutigen Staatssverfassung von Deutschland Tübing. (1731, 7 vols.; 6 editions since); - Einleitung in den Reichenförst-Thesen (Franck 1736-1737, 4 toms. 8vo); Syndromen der juristischen Schulen des 17. Jahrhunderts (Tübingen, 1735, 4to); - Corpus juris compositum politico-ecclesiasticum (Zell, 1737-1742, 2 toms. 4to); - Allt. deutscher Staatsrecht (Nuremberg, 1767-1765, 53 parts, 4to); - Allt. u. neue Reichenförst Conclusio in censio statiarum (Franck 1746-1746, 3 parts, 8vo); - Tractatus de reformatione Germaniae (Franck 1745, 4to); - Deutsches Staatsarchiv (Franck 1751-1757, 13 parts, 4to); - Neues deutsches Staatsrecht (Stuttg. 1766-1772, 20 vols. 4to, with 3 vols. of supplement [Franck 1781-1782, 3 vols. 4to], and an Index, 1775): - Fernseh Nückrichs v. reichsratschäftlichen Sachen
Moses


Moses'ra (Heb. Mosereth', מֹשֶרֶת, prob. i. n. מֹשֶרֶת, a band [but the final מ is not local, as it has the tone; it is apparently fem.]; Sept. Mostaphâ v. r. Mosetha), the thirtieth station of the Israelites in the desert, between Jakan and Gudgodah (Deut. x, 6; evidently at the foot of Mount Hor, since Aaron is said to have died there (comp. Num. xxxiii, 37, 38). The name appears in the plural form Moserethor, as an earlier station of the Israelites, in the inverse order (Num. xxxiii, 30, 81). See EXOD. It may probably be identified with the small fountain et-Tajibek, at the bottom of the pass er-Rahay, leading to the western ascent of Mount Hor (Robinson's Researches, ii, 583). This spring in the wady is quite choked with sand, but there is fine water in the ravines higher up the hill-side, where the Bedouin pitch their tents. Schwartz is entirely astray in locating it (Palaestina, p. 213) at Wady el-Muzerich, in the heart of the western desert (Robinson, i, 277). Burckhardt vaguely suggested Wady Muna, or the valley of Petra; but this has no probability. Rowlands, in Fairbairn's Dictionary, contends at length for Jebel Madannah, near in the middle of the desert plateau; but in this he is evidently influenced by his theory of the location of Kadesh.

Moses'roth (Heb. Mosereth', מֹשֶרֶת, prob. fem. plu. for מֹשֶרֶת, a band; Sept. Mostaphes), the thirty-first station of the Israelites, between Bashomannah and Bene-Jaknah (Num. xxxiii, 80, 81); doubtless the same elsewhere (Deut. x, 6) called Moserah (q. v.).

Moses, the great Jewish prophet and lawgiver, and the founder, we may say, under God, of the Hebrew nation and religion (Euseb. Prep. Eri, vii, 8; comp. Philo, V. Mos. i, 80). His importance in Biblical history justifies a somewhat extended biography here. In preparing it, we have to depend chiefly upon the Scriptural notices and references.

1. The Name. — This in Heb. is מֹשֶרֶת, Moseret', signifying, according to Exod. ii, 10, drawn out, i.e. from the water, as if from מָשְׁרָא, to draw out; but in that case the form would be active, drawing out; and it is hardly probable that the daughter of Pharaoh would have given him a Hebrew name. This, therefore (as in many other instances, Babel, etc.), is probably the Hebrew form given to a foreign word. Hence the Alexandrine Jews (Philo, V. Mos. 4, 8) assigned it an Egyptian origin, from μωτερ, μουταρ; (Cop. 81); and σωστη (Cop. 82), saved, i.e. water-saved; see Jablonski, Opusc. i, 152. This is the explanation given by Josephus (Ant. iii, 6: Apion, i, 91), and the method by which the Greek form of מֹשֶרֶת arose. The Sept. and other writers, and thence in the Vulgate. Brughel, however (L'Histoire d'Egypte, p. 157, 173), renders the name Mosas or Moseran=child, being that borne by one of the seines of Egypt under Rameses II. In the Arabic traditions the name is derived from his discovery in the water and among the trees; "for in the Egyptian language mos is the name of water, and se is that of a tree" (Jalaladdin, p. 807). Clem. Alex. (Strom. i, p. 545) derives the same name from Moses, and says that he was trained by Egyptian treatise on agriculture cited by Chwolson (Ueberreste, etc., p. 12, note) his name is given as Moses. For other etymologies, see Gesenius, Thes. Heb. p. 824. His original Hebrew name is said to have been Jacobia (Clem. Alex. Strom. i, p. 545). The Sept., Josephus, Philo, and the most ancient MSS. of N. T., give the Greek form as Moisias (declined Moisias, Moisior, Mousias or Mousias; Moisias or Mousias; Moisias or Mousias; Moisias or Mousias); other editions, however, have Mousias, as in Strabo, xvi, 780 sq. (see Winer, Grammat. N. T. p. 592); the Vulg. gives Moises (declined Moises, gen. and lat. : Moises, sac.); The Rec. Text of the N. T. and Protestant versions, Moses—Arabic, Mousias—Numenius (ap. Euseb. Prep. Eri. ix, 8, 27), Moseas—Arthapanus (ibid. 27), Mousias—Manetho (ap. Joseph. c. Ap. i, 36, 28, 81), Osaithl, i. e. (Osaithel?) "saved by Osiris" (Osborn, Monumental Egypt); Chremonon (ib. 32), Tischendorf. In Scripture he is entitled "the man of God" (Psa. xx. title; 1 Chron. xxiii, 14), "the slave of Jehovah" (Num. xiii, 7; Deut. xxxiv, 3; Josh. i, 1; Psa. cv, 26), "the chosen" (Psa. cxi, 23).

2. His Biography. — The materials for this are the following: a. The details preserved in the last four books of the Pentateuch. b. The allusions in the prophets after the exiles, which in some instances seem independent of the Pentateuch. c. The apocryphal books preserved in the N. T. (Acts vii, 20–38; 2 Tim. iii, 8, 9; Heb. xi, 23–28; Jude 9); and in Josephus (Ant. ii, iii, iv), Philo (Vita Moisias), and Clemens Alexander (Strom.). d. The heathen traditions of Manetho, Lyonschus, and Chremonon, preserved in Josephus (c. Ap. i, 26–32), of Artapanus and others in Eusebius (Prep. Eri. ix, 8, 26, 27), and of Heccateus in Dios. Sic. xxxi; Strabo, xvi, 2. e. The Mussulman traditions in the Koran (ii, vii, x, xxvii, xxviii, xxxi), and the Arabian legends, as given in Weil's Biblical Legends; D'Herbelot (s. v. Moses), and Lane's Selections, p. 182. f. The fragmentary apocryphal books of Moses (Fabricius, Cod. Pseu. T. i, 855): (1) Prayers of Moses, (2) Apocalypse of Moses, (3) Ascension of Moses. g. In modern times his career and legislation have been treated by Warburton, Michaelis, Ewald, Bunsen, and others.

The life of Moses, in the later period of the Jewish history, is divided into three equal portions of forty years each (Acts vii, 29, 30, 36). This agrees with the natural arrangement of his history into the three parts of his Egyptian training, his exile in Arabia, and his government of the Israelite nation in the wilderness and on the confines of Palestine.

1. His Parentage, Birth, and Education. — The immediate pedigree of Moses is as follows:

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<tr>
<th>Levi</th>
<th>Gershon</th>
<th>Kohath</th>
<th>Merari</th>
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<td>Amram to Jochabed</td>
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This genealogy, as in all the others given of the same period, there is an interval of four to six generations (Brown's, Ordo Sacerdotum, p. 301 sqq). In the Koran, by a strange confusion, the family of Moses is confounded with the Holy Family of Nazareth, chiefly through the identification of Mary and Miriam, and the third chapter, which refers to the second, bears the name of the "Family of Amram." Although little is known of the family except through its connection with this its most illustrious member, yet it was not without influence on his after-life. The fact that he was of the tribe of Levi no doubt contributed to the selection of

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that tribe as the sacred caste. The tie that bound them to Moses was one of kinship, and they thus naturally rallied around him, which was the means of establishing (Exod. xxxii, 28) with an ardor which could not have been found elsewhere. His own eager devotion also is a quality, for good or evil, characteristic of the whole tribe. The Levitical parentage and Egyptian origin both appear in the family names. *Gershom, Eleazar,* are both repeated in the Hebrew traditions. Moses and Phinehas (see Brueghel, *Histoire de l'Egypte, i., 173) are Egyptian. The name of his mother, Jochebed, implies the knowledge of the name of Jehovah in the bosom of the family. It is its first distinct appearance in the sacred history. Miriam, who must have been considerably older than himself, and Aaron, who was probably older than he, were called her assistants (Exod. viii, 1), after the independence of position which their superior age would naturally give them.

Moses was born B.C. 1738, and, according to Manetho (Josephus, Ap. i., 26; ii., 2), at Heliopolis, in the time of the deepest depression of his nation in the Egyptian servitude. Hence the Jewish proverb, "When the tale of bricks is doubled, then comes Moses." His birth (according to Josephus, Ant. ii., 9, 2, 3, 4) had been foretold to Pharaoh by the Egyptian magicians, and to his father Amram by a dream—as respectively the future destroyer and deliverer. The pangs of his mother's labor were alleviated so as to enable her to escape out of Egypt (Exod. ii., 3), as midwives. The story of his birth is thoroughly Egyptian in its scene. The beauty of the new-born babe—

in the later versions of the story amplified into a beauty and size (Josephus, ib., i., 5) almost divine (αὐτὸς τῷ Ἱερουσαλήμ, Acts vii., 20; the word αὐτός is taken from the Sept., version of Exod. ii., 2, and is used again in Heb. xii, 23, and is applied to none but Moses in the N. T.)—induced the mother to make extraordinary efforts for its preservation from the general destruction of the male infants of Egypt. For three months the child was concealed in the house. Then his mother placed him in a small boat or basket of papyrus—perhaps from a current Egyptian belief that the plant is a protection from crocodiles (Plutarch, *Is. and Os., p. 338*)—closed against the water by bitumen. This was placed among the aquatic vegetation by the side of one of the canals of the Nile. See Nile. The mother departed as if unable to bear the sight. The sister lingered to watch her brother's fate. The basket (Josephus, ib. 4) floated down the stream. The Egyptian princess came down (after the custom of her country, which allowed more freedom to females than is now common in the East) to bathe in the sacred river, or (Josephus, Ant. ii., 9, 5) to play by its side. Her attendant slaves followed her (see Wilkens, *Biblische Briefe, ii., 266*) in the boat. She saw the flags, or (Josephus) borne down the stream, and dispatched divers after it. The divers, or one of the female slaves, brought it. It was opened, and the cry of the child moved the princess to compassion. She determined to rear it as her own. The child refused the milk of Egyptian nurses (Josephus). The sister was then at hand to recommend a Hebrew nurse. The child was brought up as the princess's son, and the memory of the incident was lost cherished in the name given to the foundling of the water's side—whether according to its Hebrew or Egyptian form. (See above.) The child was adopted by the princess. Tradition describes its beauty so great that passers-by stood fixed to look at it, and laborers left their work to steal a glance (Josephus, Ant. ii., 9, 6). His foster-mother (to whom the Jewish tradition gave the name of Thermuthis, Josephus, Ant. ii., 9, 5; Artapanus, *Prep. Ev. ix., 27,* the name of a magnificent place) Meroer, in the land of budde, in the land of the sand (Arab. Paddin, p. 887) was (according to Artapanus, Eusebius, *Prep. Ev. ix., 27*) the daughter of Palmamoths, who was reigning at Heliopolis, and the wife of Chenepheres, who was reigning at Memphis. In this tradition, and that of Philo (I. M., i, 4), she has no child, and hence her delight at finding one. Many attempts have been made in modern times to identify the Pharaoh into whose family Moses was thus introduced, but different Egyptologists have varied widely as to his relative position, according to their several chronological and historical schemes. See Evvyv. The latest and most plausible effort in this direction is that of Olsbourn (in *The Jour. of Sac. Lit., July, 1860,* p. 257 sq.), who argues from a number of striking coincidences with the life of Sethos II. But he has been met with the retort that Sethos II is much more remote than Sesostrius-Saemses, the famous architect of the great arch of the 19th dynasty, whose son Amenophis, dying soon after his accession, was succeeded by a sister, Thot- moris (in that case the foster-mother of Moses), who again, after a long reign, was succeeded by her nephew, Sethos II, the latter having already been associate king in the infancy of Sethos II. This interesting hypothesis, these precariously synchronisms, would be the Pharaoh of the exode (q. v.).

From this time for many years Moses must be considered as an Egyptian. In the Pentateuch this period is a blank, but in the N. T. he is represented as "educated (ἐκ των τηρητῶν) in all the wisdom of the Egyptians," and as "mighty in words and deeds" (Acts vii., 22). The following is a brief summary of the Jewish and Egyptian traditions which fill up the silence of the sacred writer. He was educated at Heliopolis (comp. Strabo, xvii., 1), and grew up there as a priest, under his Egyptian name of Meroer, according to Josephus, Ant., ii., 9, 5, or Tisithen (Cheremon, σ., 32). He was (according to these accounts) taught the whole range of Greek, Chaldean, and Assyrian literature. From the Egyptians especially he learned mathematics, to train his mind for the unprejudiced reception of truth (Phil., V. M., i, 3). "He invented boats and engines for building— instruments of war and of hydraulic—hieroglyphics—division of lands" (Artapanus, ap. Euseb. *Prep. Ev. xx., 27,*). He taught Orpheus, and was hence called by the Greeks *Museus,* and, by the Egyptians Hermes (θ.). He taught grammar to the Jews, whence it spread to Phcenious (I. M., ii., 38, 29, 31); Greece (Eupolemus, θ., Clem. Alexand., Strom., i., 31, 384). He was sent on an expedition against the Ethiopians. He got rid of the serpents of the country to be traversed by turning basketfuls of ibises upon them (Josephus, Ant. ii., 10, 2), and founded the city of Hermopolis to commemorate his victory (Artapanus, ap. Euseb. i., 27). He advanced to Saba, the capital of Ethiopia, and gave it the name of Sheba, from the adopted mother Merrhia, whom he buried there (θ.). Tharbis, the daughter of the king of Ethiopia, fell in love with him, and he returned in triumph to Egypt with her as his wife (Josephus, ib.). See D. N. Miller, *De Musibus philosophical,* 1787; Adami, *Exerc. comp.* p. 264. See *Bibl. Lat. & Hebr.* *Bibl. Lat. & Hebr.* p. 76; J. G. Walsh, *Observ. in N. T.* (Jen., 1727), p. 62 sq.

2. Period of Moses' Retirement. —The nurture of his mother is probably the unmentioned link which bound him to his own people, and the time had at last arrived when he was resolved to reclaim his nationality. Here again the N. T. preserves the tradition in a more distinct form than the account in the Pentateuch. "Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures—the ancient accumulated treasure of Rhampanittus and the old kings—"of Egypt" (Heb. xi, 24—26). In his earliest infancy he was reported to have refused the milk of Egyptian nurses (Josephus, Ant. ii., 9, 5), and when three years old to have trampled under his feet the crown which Pharaoh's daughter had placed on his head. According to the Alexandrian representation of Philo (V. M., i, 6), he led an ascetic life, in order to pursue his high speculative speculations. According to the Egyptian tradition, although a priest of Heliopolis, he always performed his prayers, in conformity with the custom of his fathers, outside the walls of the city, in the open air.
turning towards the sun-rising (Josephus, Apion, ii, 27). The king was excited to hatred by the priests of Egypt, who foresaw their destroyer (ib.), or by his own envy (Aratapaus, ap. Euseb. Prep. Ec. ix, 27). Various plots of assassinating the king were laid against him, which failed. The last was after he had escaped across the Nile from Memphis, warned by his brother Aaron, and when pursued by the assassin he killed him (ib.). The same general account of conspiracies against his life appears in Josephus (Ant. ii, 10). All that remains of the narrative in the Mosaic account is the precise and natural incident that seeing an Israelite suffering the bastinado from an Egyptian, and thinking that they were alone, he slew the Egyptian (the later tradition, preserved by Clement of Alexandria, said, “with a word of his mouth”), and buried the corpse in the sand (the sand of the desert then, now, running close up to the cultivated tract). The fire of patriotism which thus turned him into a deliverer from the oppressors, turns him in the same story into the peace-maker of the oppressed. See J. F. Mayer, Utriusque Mosis Egyptiwm juste interficli (Vitae, 1685); Hoffmann, Mosis just. Egypti persecutor (Hal. 1776). It is characteristic of the faithfulness of the Jews that in their flight there is not the consolation rather by the malignity of his countrymen than by the enmity of the Egyptians. So in St. Stephen’s speech it is this part of the story which is drawn out at greater length than in the original, evidently with a view to showing the identity of the narrow spirit which is the avenger of all wrong, and the origin of the first and their last Deliverer (Acts vii, 25-35). But his spirit was yet too rash and vindictive to fit him for being the meek and patient instrument of the Divine purposes. The discovery, too, of the servile and treacherous temper of his own compatriots dishonoured him. He needed the bracing as well as the purifying discipline which years of calm reflection and peaceful self-culture alone could give in order to make him cool, firm, and independent leader of a popular movement.

Moses fled into Midian, B.C. 1638. Beyond the fact that it was in or near the peninsula of Sinai, its precise situation is unknown. Arabian tradition points to the country east of the Gulf of Akaba (see Laborder). Josephus (Ant. ii, 11, 1) makes it “by the Red Sea.” There was a famous well (“the well,” Exod. ii, 15) surrounded by tanks for watering the flocks of the Bedouin herds- men. By this well the fugitive seated himself at noon, and when the noon sun shone upon his back, the heat of the sun drove the sheep away from the water. The chivalrous spirit (if we may so apply a modern phrase) which had already broken forth in behalf of his oppressed countrymen, broke forth again in behalf of the poor shepherds. They returned unusually soon to their father, and told him of their adventure. Their father was a person of whom we know but little, but of whom that little shows how great an influence he exercised over the future career of Moses. It was Jethro, or Reuel, or Hobab, chief of the Midianite “Sheik” (exactly equivalent to the religious and political influence) of the Midianitish tribes. Moses, who up to this time had been “an Egyptian” (Exod. ii, 19), now became for a long period, indi- cated by the later tradition as forty years (Acts vii, 30), an Arabian. He married Zipporah, daughter of his host, to whom he also became the servant and shep- herd (Exod. i, 21; iii, 1). The blank which the stay in Egypt is filled up by Egyptian traditions can here only be supplied from indirect allusions in other parts of the O. T. The alliance between Israel and the Kenite branch of the Midianites, now first spoken of (see below), of which Jethro was a part, was brought about by his marriage to Zipporah. Jethro also became their guide through the desert. If from Egypt, as we have seen, was derived the secular and religious learning of Moses, and with this much of their outward ceremonial, so from Jethro was derived the organization of their judicial and social ar- rangements during their nomadic state (Exod. xviii, 21-28). Nor is the conjecture of Ewald (Geesch, ii, 59, 60) improbable, that in this pastoral and simple relation there is an indication of a wider concert than is directly stated between the king of Ethiopia, Egypt, and the Arabian tribes, who, under the name of “the shep- herds,” had recently been expelled. According to Ar- tapanus (Euseb. Prep. Ec. ix, 27), Reuel actually urged Moses to make war upon Egypt. Something of a joint action is implied in the visit of Aaron to the desert (Exod. iv, 27; comp. Aratapaus, at sup.); something also in the accredited story of Sinai, already recognized both by Israel and by the Arabs (Exod. viii, 27; comp. Jo- seph. Ant. ii, 12, 1). But the chief effect of this stay in Arabia was on Moses himself. It was in the seclusion and simplicity of his shepherd-life that he received his call as a proph- et. The traditional scene of this great event is in the valley of Shobei, or Hobah, on the north side of Jebel Musa. Its exact spot is marked by the convent of St. Catherine, of which the altar is said to stand on the site of the Burning Bush. The original indications are too slight to enable us to fix the spot with any certainty. To judge from the indications given in the Bible (Exod. iv, 27; Numb. x, 80), Jethro must have resided southeast of that mountain (Keil, ii, 325; Antonini Placent. Itinerar, c. 87; Acta Sact. Maj. ii, 22). It is remarkable that the time of the calling of Moses in the mount of God was contemporaneous with the extraordinary appearance of a bush burning in the midst of the desert (Exod. iv, 22). The call itself was at “the back” of “the wilderness” at Horeb (Exod. iii, 1); to which the Hebrew adds, while the Sept. omits, “the mountain of God.” Josephus further particularizes that it was the lowest of all the mountains in that region, and the best for pastureland, from the good pasturage and from the belief in its being inhabited by the Divinity, the shep- herds feared to approach it (Ant. ii, 12, 1). Philo (V. M., i, 12) adds that it was a “grove” or “glade.” Upon the mountain was a well-known briery shrub or tree (72 בעיר, the seneh, A. V. “a bush”—the definite article may indicate either “the particular celebrated tree,” sacred perhaps already, or “the tree” or “vegetation peculiar to the spot”), usually thought to have been the acacia or the thorn-tree of the desert, spreading out its tangled boughs of thickSET white thorns over the rocky ground; but perhaps only a bramble, or one of the bristly plants with which the desert abounds. Comp. Rechlin-Meldeg, Mos. Geesch. v. brunnenden Dorn- busch (Fried. 1831). See SHOTTIN; THOKIN. It was this bush which became the symbol of the divine Presence, in the form of the name of fire in the midst of it. The dry branches would naturally have crackled and burned in a moment, but which burned around it without consuming it. In Philo (V. M., i, 12) “the angel” is described as a strange but beautiful creature. Artapau- nas (Euseb. Pr. Ec. ix, 27) represents it as a fire suddenly bursting from the bare ground and feeding itself without fuel. But this is far less expressive than the Biblical image. Like all the visions of the divine Presence recorded in the O. T. as manifested at the outset of a pro- phetical career, this was exactly suited to the circum- stances of the tribe. It was the true likeness of the condition of Israel—in the furnace of affliction, yet not de- stroyed (comp. Philo, V. M., i, 12). The place too, in the desert solitude, was equally appropriate, as a sign that the divine protection was not confined either to the sanctu- aries of Egypt or to the Holy Land, but was to be found with any faithful worshipper, fugitive and solitary though he might be. The rocky ground at once became “holy,” and the shepherd’s tent was to be seen not only on the threshold of a palace or a temple. It is this feature of the incident on which St. Stephen dwells as a proof of the universality of the true religion (Acts vii, 29-33). The call or revelation was twofold—(1) The declaration of the Sacred Name expressed the eternal
self-existence of the one God. The name itself, as already mentioned, must have been known in the family of Aaron. But its grand significance was now first drawn out. See Jehovah. (2.) The mission was given to Moses to bring the Israelites out of the land of bondage, and the deliverance of them from the power of Pharaoh. (D'Herbolot). Hence "the white hand" is proverbial for the healing art.) In the transformation of his shepherd's staff is the glorification of the simple pastoral life, of which that staff was the symbol, into the great career which lay before it. The humble yet wonder-working crook is, in the history of Moses, as Ewald finely observes, what the desigited cross is in the first history of Christianity. In this call of Moses, as of the apostles afterwards, the man is swallowed up in the cause. Yet this is the passage in his history which, in any other, brings him out his external and domestic relations.

Moses returned to Egypt from his exile, B.C. 1658. His Arabian wife and her two infant sons were with him. She was seized with them on the ass (the ass was known as the animal peculiar to the Jewish people from Jacob down to David). He apparently walked by their side with his shepherd's staff. (The Sept. subscribes to Is. vii. 25; see Greek Testament.) A mysterious incident occurred back to Egypt a mysterious incident occurred in the family, which can only be explained with difficulty. The most probable explanation seems to be that at the caravanary Moses or Gershon (the context of the preceding verses [iv, 22, 23] rather points to the latter) was smitten with a sickness that seemed to be a mortal illness. In some way, not apparent to us, this illness was connected with Zipporah with the fact that her son had not been circumcised—whether in the general neglect of that rite among the Israelites in Egypt, or in consequence of his birth in Midian. She instantly performed the rite, and threw the sharp instrument, stained with the fresh blood, at the feet of her husband, exclaiming, in the agony of a mother's anxiety for the life of her child—"A bloody hand thou art, to cause the death of my son." Then, when the recovery from the illness took place (whether of Moses or Gershon), she explained the occurrence to her husband, her son not so as to cause the child's death, but only to bring about his circumcision." So Ewald explains the narrative (Gebrichte, vol. ii, pt. ii, p. 105), taking the sickness to have visited Moses. Rosenmuller makes Gershon the victim, and makes Zipporah address Jehovah, the husband, as "Ojeboon," "or "carriages" being a synonym for "circumcision." It is possible that on this story is founded the tradition of Artapanus (Euseb. Pr. Ev. ix. 27), that the Ethiopians derived circumcision from Moses. It would seem to have been in consequence of this event, whatever it was, that the wife and her children went back to Jethro, and remained with him till Moses joined them at Rephidim (Exod. xvii, 2-4), which is the last time that she is distinctly mentioned. In Numb. xii, 1 we hear of a Cushite wife who gave umbrage to Miriam and Aaron. This may be—(1) an Ethiopian (Cushite) wife, taken after Zipporah's death (Ewald, Ges. ii, 229); (2) the Ethiopian princess of Josephus (Ant. 1. 10, 5); but that whole story is probably only an inference from Numb. xii, 1; (3) Zipporah herself, which is rendered impossible by the juxtaposition of Cushan with Midian in Hab. iii, 7. The two sons also sink into obscurity. Their names, though of Le- vitical origin, relate to their foreign birthplace. Ger- sham, "the father of," El- eder, "God is my help," commemorated their father's exile and escape (Exod. xviii, 3, 4). Gershom was the father of the wandering Levite Jonathan (Judg. xviii. 30), and the ancestor of Shebuel, David's chief treasurer (1 Chron. xxiii, 16; xxiv, 20).

Eliezer had an only son, Rehabiah (1 Chron. xxiii, 17), who was the ancestor of a numerous but obscure progeny, whose representative in David's time—the last descendent of Moses known to us—was Shelomith, guard of the treasures in the temple (1 Chron. xxvi, 25-28).

After this parting Moses advanced into the desert, and at the same spot where he had had his vision encountered Aaron (Exod. iv, 27). From that meeting and co-operation we have the first distinct indication of Moses as a personal appearance and character. The traditional representations of him in some respects well agree with that which we derive from Michael Angelo's famous statue in the church of St. Pietro in Vincoli at Rome. Long, shaggy hair and beard is described as his characteristic equally by Josephus, Dionysius (i, p. 424), and Artapanus (apud Aegyptos, sp. om. Art.). To this Artapanus adds the curious touch that it was of a reddish hue, tinged with gray (γυψαίρης, πολιας). The traditions of his beauty and size as a child have already been mentioned. They are continued to his manhood in the Gentile descriptions. "Tall and dignified," says Artapanus (μοχύκος, διομοχύκος).—"Wise and beautiful as his father Joseph," with a curious confusion of genealogies, says Justin (xxxvi, 2). But beyond the slight glance at his infantine beauty, no hint of this grand personality is given in the Bible. What is described is rather the reverse. The only point there brought out is a singular and untoward infirmity: "One of the tribesmen of Benjamin, neither hirsute nor strong, yet since thou hast spoken to thy servant; but I am slow of speech and of a slow tongue. How shall Pharaoh hear me, which am of uncircumcised lips?" (i.e. slow, without words, stammering, besitating; Sept. ἕπαρπασθαι καὶ ἐπιγραυμάσθαι); his "speech contemptible," like St. Paul's—like the Evangelist, Cromwell (comp. Carlyle's Cromwell, ii. 319)—like the first efforts of the Greek Demosthenes. In the solution of this difficulty which Moses offers we read both the disinterestedness of which he is the most distinct trait of his personal character, and the future relation of the two brothers. "Send, I pray thee, by the hand of him whom thou wilt send" (i.e. "make any one thy apostle rather than me"). In outward appearance this prayer was granted. Aaron spoke and acted for Moses, and was the permanent inheritor of the sacred staff of power. But Moses was the inspiring soul behind; and so as time rolls on, Aaron, the prince, has a更好地, a more lasting, a more venerable, and Moses, the dumb, backward, disinterested prophet, is in appearance what he was in truth—the foremost leader of the chosen people.

3. Moses's Public Career.—Thus, after the solitude of pastoral life, where he was appointed to ripen gradually for his high calling, he was now unexpectedly and suddenly sent back among his people, in order to achieve their deliverance from Egyptian bondage. Overruled and encouraged by the above remarkable interview with Jehovah, he resumed his journey into Egypt, where neither the dispirited state of the Israelites nor the obstinate opposition and threatenings of Pharaoh were now able to prevent the onset of the victorious leader, Moses, and Aaron, and commissioned by God as his chosen instrument, proving, by a series of marvellous deeds, in the midst of heathenism, the God of Israel to be the only true God, Moses at last overcame the opposition of the Egyptians (Exod. x-xii). According to a divine decree, the people of Israel were to go out under the command of Moses, in a triumphant manner. The punishments of God were poured down upon the hostile people in an increasing ratio, terminating in the death of the pharaoh, as a sign that all had deserved death. See Dauber, Hebr. Myth. i, 274 sq.; and Au- führer, der alte Wundergeschichte, ii, 174 sq.; Rosenmuller, Morgenl. ii, 375 sq. and Schenkl, i, ii; J. Bryant, Observ. on the Plagues inflicted on the Egyptians (Lond. 1794); L. Bertholdt, Die rede a Moses in Egypt. (Erlang. 1795); Eichhorn, in the Comment. Soc. Gott.
reg. iv, 85 sq. The formidable power of paganism, in its conflict with the theocracy, was obliged to bow before the apparently weak people of the Lord. The Egyptians paid tribute to the emigrating Israelites (Ex. 10, 11 sq.), and a famous victory, which the Israelites gained over the Egyptians. See Hahnenberg, in the Biblioth. Brem. vii, 624 sq.; Kanne, Biblische Untersuchungen, ii, 267 sq.; Hengstenberg, Pent., ii, 590 sq.; Justi, Ueb. die des Agypten, abgenommenen Geräth (Freck, 1771); Augusti, Theol. Blätter, i, 516 sq.; Zeilich, Vorn. Beiträge, ii, i, 20 sq.; B.C. 1:30. The Israelites, by the strength of their purpose and their skill, destroyed the emigrants. Moses, firmly relying upon miraculous assistance from the Lord, led his people through the Red Sea into Arabia, while the host of Pharaoh perished in its waves (Exod. xii-xiii). See Red Sea, PASSAGE OF.

After this began the most important functions of Moses as the lawgiver of the Israelites, who were destined to enter into Canaan as the people of promise, upon whom rested the ancient blessings of the patriarchs. By the instrumentality of Moses, they were appointed to enter into intimate communion with God through a sacred covenant, and to be firmly bound to him by a new legislation. Moses, having victoriously repelled the attack of the Amalekites, marched to Mount Sinai, where he signally punished the defection of his people, and gave them the law as a testimony of divine justice and mercy. From Mount Sinai they proceeded northward, and, ascending the western slope of Canaan, explored the Land of Canaan (Numb. x-xiii). On this occasion also, Moses broke out a violent rebellion against the lawgiver, which, however, by divine assistance, energetically repressed (Numb. xiv-xvi). The Israelites frequently murmured, and were disobedient during about forty years. In the course of the conquest of Kadesh, which was called Zin, near the boundaries of the Edomites, the sister of Moses had died, and after even the new generation had, like their fathers, proved to be obstinate and despoothing, Moses fell into sin, and was on that account deprived of the privilege of introducing the people into Canaan (Numb. xix, 12). He was appointed to lead them only to the boundary of their country, to prepare all that was requisite for their entry into the land of promise, to admonish them impressively, and to bless them. It was according to God's appointment that the new generation also, to whom the occupation of the country had been promised, should arrive at their goal and be formed into a people. Even before they had reached the real boundaries of Canaan they were to be subjected to a heavy and purifying trial. It was important that a man like Moses should have been at the head of Israel during all these providential dispensations. His authority was a powerful preservative against despondency under heavy trials. Having in vain attempted to pass through the territory of the Edomites, the people marched around its boundaries by a circuitous and tedious route. Two powerful kings of the Amorites, Sihon and Og, were vanquished. Moses led the people into the fields of Moab over against Jericho, to the very throne of Sihon, the Amorite (Numb. xvi-xvii). The oracles of Balaam became, by the instrumentality of Moses, blessings to his people, because by them they were rendered conscious of the great importance of having the Lord on their side. Moses happily averted the danger which threatened the Israelites on the part of Midian (Numb. xxv-xxx). Hence he was enabled to grant to some of the tribes permanent dwellings in a considerable tract of country situated to the east of the River Jordan (Numb. xxxxi), and to give to his people a foretaste of that well-being which was in store for them. Moses made excellent preparations for the conquest and possession of Canaan (Deut. xiv). His public services with powerful adoptions and impressive benedictions, transferring his government to the hands of Joshua, who was not unworthy to become the successor of so great a man. B.C. 1618. For details of these incidents, see EGYPT; EXOD.; LAW; PASSOVER; PLAGUE; SINAI; WANDERINGS; WILDERNESS.

4. Moses's Death.—In exact conformity with his life is the account of his end. The book of Deuteronomy is here described as the, or perhaps, last book of Moses, in which is related his death. It took place on the first day of the eleventh month of the fortieth year of the wanderings, in the plains of Moab (Deut. i, 8, 5), in the palm-groves of Aila (Josephus, Ant. iv, 8, 1). See ABLER-SHITTIM. He is described as 120 years of age, but with his sight and strength unimpaired (Deut. xxxiv, 7). The address from ch. i to ch. xxxix contains the recapitulation of the law. Joshua was then appointed his successor. The law was written out, and ordered to be deposited in the ark (ch. xxxi). The song and the blessing of the tribes conclude the farewell (ch. xxxii, xxxiii).

Then came the mysterious close. As if to carry out to the last the idea that the prophet was to live not for himself, but for his people, he is told that he is to see the good land beyond the Jordan, but not to possess it himself. The sin for which this penalty was imposed on the prophet is difficult to ascertain clearly. It was because he and Aaron rebelled against Jehovah, and "believed himself not to sanctify him," in the murmuring at Kadesh (Numb. xx, 12; xxvii, 14; Deut. xxxii, 51), or, as it is expressed in the Psalms (cviii, 38), because he spoke unadvisedly with his lips. It seems to have been a feeling of distrust. "Can we (not, as often rendered, can we) bring water out of the cliff?" (Numb. xx, 10; Deut. viii, 3; Sept., μεσθήσαντες). The expression "unadvisedly" is by no means a term of art in the religious tradition, characteristically, makes the sin to be that he called the chosen people by the opprobrious name of "rebels." He ascends a mountain in the range which rises above the Jordan valley. Its name is specified so particularly that it must have been well known in ancient times, though, owing to the position of the eastern side of the Jordan, the exact location has until recently been unidentifiable. See NADIA. Hence it is called by the specific name of the Plegath (q. v.). It was one of those summits apparently dedicated to different divinities (Numb. xxiii, 14). Here Moses took his stand, and surveyed the four great masses of Palestine west of the Jordan—so far as it could be discerned from that height. The view has passed into a proverb for all nations. In two remarkable respects it illustrates the office and character of Moses. First, it was a view, in its full extent, to be imagined rather than as actual fact, to be comprehended only in words. Even before they had reached the real boundaries of Canaan they were to be subjected to a heavy and purifying trial. It was important that a man like Moses should have been at the head of Israel during all these providential dispensations. His authority was a powerful preservative against despondency under heavy trials. Having in vain attempted to pass through the territory of the Edomites, the people marched around its boundaries by a circuitous and tedious route. Two powerful kings of the Amorites, Sihon and Og, were vanquished. Moses led the people into the fields of Moab over against Jericho, to the very throne of Sihon, the Amorite (Numb. xvi-xvii). The oracles of Balaam became, by the instrumentality of Moses, blessings to his people, because by them they were rendered conscious of the great importance of having the Lord on their side. Moses happily averted the danger which threatened the Israelites on the part of Midian (Numb. xxv-xxx). Hence he was enabled to grant to some of the tribes permanent dwellings in a considerable tract of country situated to the east of the River Jordan (Numb. xxxxi), and to give to his people a foretaste of that well-being which was in store for them. Moses made excellent preparations for the conquest and possession of Canaan (Deut. xiv). His public services with powerful adoptions and impressive benedictions, transferring his government to the hands of Joshua, who was not unworthy to become the successor of so great a man. B.C. 1618. For details of these incidents, see EGYPT; EXOD.; LAW; PASSOVER; PLAGUE; SINAI; WANDERINGS; WILDERNESS.
year"—in the Arabic traditions, the 7th of Adar (Jalad-ladin, p. 888). After his death he is called "Melker" (Clem. Alex. Strom. I, p. 361, § 10). This, however, is incompatibility with the general tenor of the Scriptures, and is inconsistent with the common language in which he has been described by the Church in all ages. The frequent addresses of the Divinity to him no more contraerve his personal activity and intelligence than in the case of Elijah, Isaiah, or Paul. In the N.T. the Moses legislation is expressly ascribed to him: "Moses gave you the circumcision" (John vii, 22). "Moses, because of the hardness of your hearts, suffered you" (Matt. xix, 8). "Did not Moses give you the law?" (John vii, 19). "Moses accuses you" (John v, 45). Paul goes so far as to speak of him as the founder of the Jewish religion: "The Law, which was given by Moses, was expedient until the coming of faith; but faith cometh by hearing... The Scripture is constantly called a "prophecy." In the poetical language of the O.T. (Num. xxii, 18; Deut. xxxiii, 21), and in the popular language both of Jews and Christians, he is known as "the Lawgiver." The terms in which his legislation is described by Philo (V. M. ii, 1-4) are decisive as to the ancient Jewish view of the law. The author must be considered, like all the saints and heroes of the Bible, as a man of marvellous gifts, raised up by divine Providence for a special purpose; but as led, both by his own disposition and by the peculiarity of the revelation which he received, into a closer communion with the invisible world than was vouchsafed to any other in the Old Testament.

Such a marvellous character was not exempted from the most virulent attacks of that criticism called the Rationalismus vulgaris, which at one time threatened to devour every fragment of antiquity. The history of Moses was considered merely a tissue of contradictory statements, till Voltaire (in Questions sur l'Encyclopédie, § 127) boldly called his very existence in question. The exodus of Israel, of which Moses was the sole instrument, was deprived of its strictly historical basia. Goethe went far enough the forty years' wandering to two years. Most of the halting-places named in the books of Exodus and Numbers were deemed unhistorical, and the whole chain of events was said to be purely mythical. De Wette (Kritis der israelitischen Geschichts, Gramberg (Religionisamid), Vatke (Biblical Theology), von Bohlen (Commentary to the Buche Gesia), and George (Judaica Pera) combine to reduce the whole to a fable. Even the best substantiated acts of Moses—such as the construction of the tabernacle, the founding of an hereditary priesthood, the appointment of cities of refuge—were assumed to have been stripped of every vestige of historical veracity. The finding of the Law (2 Kings xxii, 8) was said to proceed from the popular belief in its mystic authenticity. Moses and Egyptian priests pretended to have become possessors of the books of Hermes in the same way. The tables of stone, as evidence of the historical activity of Moses, were said to be no evidence, because no mention is made of them at the revelation of the Decalogue (Exod. xx.), but only on a later occasion, in chap. xxxii. The testimony of their existence (1 Kings viii, 9) in the days of Solomon was thought not worthy to be depended upon, because the author lived after the destruction of Jerusalem! But such frivolous assertions Nork finds himself authorized (see Hebräisch-chaldeisch-russisches Wörterbuck) to resolve the character of Moses into a mythical personage; and to reduce the marvellous exodus, and the subsequent journey through the wilderness, to a level with the mythological conquests of Osiris or those of Bocchus, in each of whom personifications of the solar year were recognised. Moses is contrasted with a great ruler, whose expression of communion with the invisible world is in an ark and exposed him to the ocean (see J. J. Müller, De Moses in Bacchum converso (Jena, 1667)). The 600,000 fighting men in Israel are assumed to be so many stars, which ancient astronomers believed to exist. The wonder-working rod of Moses was considered to be as pure a fiction as the serpent-rod of Hermes.
MOSES

The passage of the Red Sea by Moses and his followers was regarded as a striking parallel to some of the details of Bacchus’s expedition to India (Nommix, xx, 208). Bacchus also smites the Hydaspes with a rod, and passes over it (Bacch. v, 708); to Bacchus smiting a rock—not indeed in his own person, but by the instrumentality of his priests, who wielded the thurys-rod—with a similar result of water flowing from it. The story thus gained a place in Greek history; or we may call it, perhaps, simply as literary curiosities, and they show by what methods it was thought possible to establish the mythical origin of the Jewish commonwealth. But as the historical veracity of the Gospel history can alone account for the existence and subsistence of Christianity, so the past and present influence of the Mosaic constitution can only be explained by the strictly historical character of its beginnings.

1. There are two main characters in which Moses appears, namely, as a Leader and as a Prophet. The two are more frequently combined in the East than in the West. Several remarkable instances occur in the history of Mohammedanism: Mohammed himself, Abd-el-Kader in Algeria, Shamyl in Circassia.

(a.) As a Leader his life divides itself into the three epochs of the march to Sinai, the march from Sinai to Kadesh, and the conquest of the transjordanic kingdom. Of his natural gifts in this capacity we have but few authentic information. The two periods of the narrative which he encountered were the reluctance of the people to submit to his guidance and the impracticable nature of the country which they had to traverse. The patience with which he bore their murmurs is often described—at the Red Sea, at the apostasy of the golden calf (the eccentrical: Beke contends that the idol was a cow, and not a calf. [The Idol in Hosea, Lond. 1871.]), at the rebellion of Korah, at the complaints of Aaron and Miriam (see below). The incidents with which his name was specially connected both in the sacred narrative and in the Jewish, Arabian, and heathen traditions were those of supplying water when most wanted. This is the only point in his life noted by Tacitus, who describes him as guided to a spring of water by a herd of wild asses (Hist. v, 9). In the Pentateuch these supplies of water take place at Marah, at Horeb, at Kadesh, and in the land of Moab. That at Marah is produced by the waters of Marah and by those that issue from the rock in the desert; those at Horeb and at Kadesh by the opening of a rift in the rock and in the “cliff” that in Moab by the united efforts, under his direction, of the chiefs and of the people (Numb. xxii, 18). (See Philo, V. M. i, 40.) An illustration of these passages is to be found in the representations of the Mosaic Law (contemporary with Moses), in like manner calling out water from the desert rocks (see Brugsch, Hist. del Epig. i, 158). Of the first three of these incidents, traditional sites, bearing his name, are shown in the desert at the present day, though most of them are rejected by modern tradition. The spring of water which Moses got from the hand of the Lord is called the spring of Moses, immediately south of Suez, which the tradition (probably from a confusion with Marah) ascribes to the rod of Moses. Of the water at Horeb, two memorials are shown: one is the Shuk Mûsâ, or “cleft of Moses,” in the side of Mount St. Catherine; and the other is the remarkable stone, first mentioned expressly in the Koran (ii, 57), which exhibits the twelve marks or mouths out of which the water is supposed to have issued for the twelve tribes (Stanley, Syr. and Pol. p. 46, 47; also Wolf, Travels, p. 122, 2d ed.). The fourth is the celebrated “Sîk,” or ravine, by which Petra is approached from the east, and which from its position on its extreme outcrop of mountainous rock has given its name to the Wady Mûsâ to the whole valley. The quails and the manna are less directly ascribed to the intercession of Moses. The brazen serpent that was lifted up as a sign of the divine protection against the snakes of the desert (Num. xxii, 8, 9) was directly connected with his name down to the latest times of the nation (2 Kings xviii, 4; John iii, 14). Of all the relics of his time, with the exception of the ark, it was the one longest preserved. See Numb. vii, 10. (See Comm. iv, 41.)

The route through the wilderness is described as having been made under his guidance. The particular spot of the encampment was fixed by the cloudy pillar; but the direction of the people, first to the Red Sea and then to Mount Sinai (where he had been before), was determined by the communication given by him. According to the tradition of Memphis, the passage of the Red Sea was effected through Moses’s knowledge of the movement of the tide (Euseb. Prep. Ev. ix, 27). In all the wanderings from Mount Sinai he is said to have had the assistance of Jethro. In the Mussulman legends, as if to avoid this appearance of human aid, the place of Jethro is taken by El Khudhy, the mysterious benefactor of mankind (D’Herbelot, s. v. Mooses).

On approaching Palestine the office of the leader becomes blended with that of the general or the conqueror. By Moses the spies were sent to explore the country. Against his advice took place the first disastrous battle at Horæa. To his guidance is ascribed the circuitous route by which the nation approached Palestine from the east, and to his generalship the two successive campaigns in which Sihon and Og were defeated. The narrative is told so shortly that we are in danger of forgetting that, at this last stage of his life, Moses must have been as much a conqueror and victorious soldier as Joshua.

(b.) His character as a Prophet is, from the nature of the case, more distinctly brought out. He is the first as he is the greatest example of a prophet in the O. T. The name is, indeed, applied to Abraham before (Gen. xxv, 24); so that, as not to enforce our attention. But in the case of Moses it is given with peculiar emphasis. In a certain sense he appears as the centre of a prophetic circle, now for the first time named. His brother and sister were both endowed with prophetic gifts. Aaron’s fluent speech enabled him to act the part of prophet for Moses in the first instance; and Miriam is expressly called “the Prophetess.” The seventy elders, and Eldad and Medad also, all “prophesied” (Numb. xi, 22-27). But Moses (at least after the exodus) rose high above all these. The others are spoken of as more or less inferior. Their communications were made in dreams and visions (Num. xii, 6). But “Moses was not so.” With him the divine revelations were made “mouth to mouth, even apparently, and not in dark speeches, and the similitude of Jehovah shall he behold” (Numb. xii, 8). In the Mussulman legends his surname is Krîm Allah, “the appellation of God.” Of Moses there are no more direct communications four great examples are given, corresponding to four critical epochs in his historical career, which help us in some degree to understand what is meant by these expressions in the sacred text. See PROPHET.

(1.) The scene of the divine Presence in the flaming scacia-tree has already been noticed. The usual pictorial representations of that scene—of a winged human form in the midst of the bush—belong to Philo (V. M. i, 12), not to the Bible. No form is described. “The angel” or “messenger” is spoken of as being “in the flame.” On this it was that Moses was afraid to look, and hid his face in order to hear the divine voice (Exod. iii, 2-6). See BURNING BUSH.

(2.) In the giving of the Law from Mount Sinai, the outward form of the revelation was a thick darkness, as of a thunder-cloud, out of which proceeded a voice (Exod. xix, 16). The voice speaking from the cloud was especially the name of Jehovah. Outside this cloud Moses himself remained on the mountain (Exod. xxiv, 1, 2, 15), and received the voice, as from the cloud, which revealed the Ten Commandments, and a short code of laws in addition (Exod. xx-xiii). On two
occasions he is described as having penetrated within the darkness, and remained there successively for two periods of forty days, spent in seclusion and fasting (Exod. xxiv. 18; xxxi. 12). On the second occasion he received instructions respecting the tabernacle, from "a pattern showed to him" (xxv, 9, 40; xxvi, xxvii), and respecting the priesthood (xxviii-xxx). Of the second occasion hardly anything is told us (see Ortoli, De Jejeuo Moses [Lips. 1702]). But each of these periods was necessarily occupied in the discharge of the two slabs or tables of granite containing the successive editions of the Ten Commandments (Exod. xxxii.15,16). On the first of the two occasions the ten moral commandments are undoubtedly those commonly so called (comp. Exod. xx. 1-17; xxx. 15; Deut. v. 6-22). On the second occasion some interpreters (taking the literal sense of Exod. xxxiv. 29) hold that Moses was the ten (chiefly) ceremonial commandments of Exod. xxxiv. 14-26; but they were evidently the same as before. The first are expressly said to have been the writing of God (Exod. xxxi. 18; xxxii. 16; Deut. v. 22); with respect to the second, the phraseology is ambiguous ("he wrote," Exod. xxxiv. 29), and hence some have held them to be merely the writing of Moses—contrary, however, to the language of Exod. xxxiv. 1. See Law of Moses.

(3) It was nearly at the close of those communications in the mountains of Sinai that an especial revelation was made to him, namely, that he had a share in some degree to that which first called him to his mission. In the despondency produced by the apostasy of the molten calf, he besought Jehovah to show him "his glory." The wish was thoroughly Egyptian. The same is recorded of Ammonoph, the Pharaoh preceding the exodus. But the divine answer is thoroughly Biblical. It announced that an actual vision of God was impossible, "Thou canst not see my face; for there shall no man see my face and live." He was commanded to come alone. Even the flocks and herds which fed in the neighboring valleys were to be removed out of the sight of the mountain (Exod. xxxiii. 8, 20; xxxiv. 1, 3). He took his place on a well-known or prominent rock ("the rock") (xxxiii, 21). The cloud passed by (xxxiii. 22; xxxiv. 5). A voice proclaimed the two immutable attributes of God, Justice and Love, in words which became part of the religious creed of Israel and of every people (xxxiv. 6, 7). The importance of this incident in the life of Moses is attested not merely by the place which it occupies in the sacred record, but by the deep hold that it has taken of the Mussulman traditions and the local legends of Mount Sinai. It is told, with some characteristic variations, in the Koran (vii, 109), and is commemorated in the Mussulman chapel erected upon the spot of the mountain and in the city of the incident (rather than from any other) has taken the name of the Mountain of Moses (Jebel Musa). A cavity is shown in the rock as produced by the pressure of the back of Moses when he shrank from the divine glory (Stanley, S. P. p. 30). See Stumer, De Mose Jehovam a tergo ridentes (Lips. 1720). See Sinai.

(4) The fourth mode of divine manifestation was that which is described as commencing at this juncture, and which continued with more or less uniformity through the rest of his career. Immediately after the catastrophe of the worship of the calf, and apparently in consequence of it, Moses removed the chief tent outside the camp, and invested it with a sacred character under the name of "the Tent or Tabernacle of the Congregation" (xxxiii, 7). This tent became henceforth the chief scene of his communications with God. He left the camp, and it is described how, as in the expectation of every event, all the people stood every man at his tent door, and looked—gazing after Moses until he disappeared within the tent. As he disappeared the entrance was closed behind him by the cloudy pillar, at the sight of which the people prostrated themselves (xxxiii, 10). The communications within the tent are described as being still more intimate than those on the mountain. "Jehovah spake unto Moses face to face, as a man speaketh unto his friend" (xxxiii, 11). He was frequently accompanied on these mysterious visits by his attendant Hoshai (or Joshua), who remained in the tent after his master had left it (xxxiii, 11). All the revelations contained in the books of Leviticus and Numbers seem to have been made in this manner (Lev. i, 1; Num. i, 1).

It was during these communications that a peculiarity is mentioned which apparently had not been seen before. It was on his final descent from Mount Sinai, after his second long seclusion, that a splendor shone on his face, as if from the glory of the divine Presence. It is from the Vulgate translation of "ray" ("ray") ,"coruscant habens faciem," that the conventional representation of the korn of Moses has arisen. See Ziebich, De radiante Mosis faste (Gera, 1764). The rest of the story is told so differently in the different versions that both must be given. (1) In the A.V. and most Protestant versions Moses is said to wear a veil in order to hide the splendor. In order to produce this sense, the A.V. of Exod. xxxiii, 44 reads, "and [unto] Moses had done speaking with them"—and other versions, "he had put on the veil." (2) In the Sept. and the Vulgate, on the other hand, he is said to put on the veil, not during, but after, the conversation with the people—in order to hide, not the splendor, but the glory of the splendor; and to have worn it till the moment of his return to the divine Presence in order to rekindle the light there. With this reading agrees the obvious meaning of the Hebrew words, and it is this rendering of the sense which is followed by Paul in 2 Cor. iii, 13, 14, where he contrasts the fearlessness of the apostolic teaching with the concealment of that of the O. T.: "We have no fear, as Moses had, that our glory will pass away." (5) There is another form of the prophetic gift in which Moses more nearly resembles the later prophets, namely, as a writer. We need not here determine (what is best considered under the several books which bear his name, Pentateuch, etc.) the extent of his authorship, or the period at which these books were put together in their present form. He is also traditionally connected with the first draft at least of the book of Job (q. v.). Eupelemus [Euseb. Porph. in Job, ix, 26] makes him the author. But the term term is merely general, and there is no evidence whatever that any of these books was written in the time of Moses. The poetical part of the Pentateuch, and two only of the actual crisi is ascribed to Moses: 1st, the second edition of the Ten Commandments (Exod. xxxiv. 28), 2d, the register of the stations in the wilderness (Num. xxxiii, 1). But it is evident that the prophetic office, as represented in the history of Moses, included the poetical form of composition which characterizes the Jewish prophecy generally. These poetical utterances, whether connected with Moses by scription or by actual authorship, enter so largely into the full Biblical conception of his character that they must here be mentioned.

[1] The song which Moses and the children of Israel sang" (after the passage of the Red Sea, Exod. xv, 1-19). It is unquestionably the earliest written account of that event; and, although it may have been in part, according to the conjectures of Ewald and Bunsen, adapted to the sanctuary of Tabor and Shiloh, yet the framework and ideas are essentially Mosaic. It is probably this song to which allusion is made in Rev. xv, 2, 3: They stand on the sea of glass mingled with fire . . . and sing the song of Moses, the servant of God.


"As the hand is on the throne of Jehovah,
So will Jehovah war with Amalek
From generation to generation."

[3] A fragment of a lyrical burst of indignation (Exod. xxv, 18):

"As a lion out of the thicket and a young lion from the mountains of Ephraim..."
"Not the voice of them that shout for mastery, 
Not the noise of them that make music, but the sullen noise of them that dig slugs I do hear." 

[4.] Probably, either from him or his immediate pro-
phetic followers, the fragments of war-songs in Numb.
xii, 14, 15, 27-30, preserved in the "book of the wars of Jehovah," Num. xii, 14; and the address to the 
worship, xii, 16, 17, 18.

[5.] The song of Moses (Deut. xxxiii, 1-49), setting 
forth the greatness and the failings of Israel. It is re-
markable as bringing out with much force the ideas of 
God as the Rock (xxxiii, 4, 15, 18, 30, 31, 37). The 
special allusions to the pastoral riches of Israel point to 
the transjordanic territory as the scene of its composition 
(xxxiii, 13, 14). 

The exalting of Moses on the tribes (Deut. xxxiii, 1-12). 
If there are some allusions in this psalm to circu-
cumstances only belonging to a later time (such as 
the migration of Dan, xxxiii, 22), yet there is no one in 
whose mouth it could be so appropriately placed as in 
that of the great leader on the eve of the final conquest 
of Palestine. This poem, combined with the similar 
blessing of Jacob (Gen. xlix.), embraces a complete col-
lective view of the characteristics of the tribes. See 
Vöck, Mosic canonicum eumnum (Nordl. 1861); 
Kampfl, Das Lied Moses erklärt (Leips. 1862).

[7.] The 50th Psalm, "A prayer of Moses, the man 
of God." The first words of the same psalm, with 
doubtful authority—and the psalm has often been re-
furred to a later author. But Ewald (Psalmen, p. 91) 
thinks that, even though this be the case, it still breathes 
the spirit of the venerable legislator. There is some-
thing extremely characteristic of Moses in the view 
taken, as from the summit or base of Sinai, of the et-
ernity of God, greater even than the eternity of moun-
tains, in contrast with the fleeting generations of man. 
One expression in the psalm, as to the limit of human 
life (seventy, or at most eighty years), in ver. 10, would 
if it be Mosaic, fix its date to the stay at Sinai. Jerome 
(A. D. Ruffin, i, 15); on the authority of Origen, 
the next eleven psalms to Moses. Coemar (Comm. v, 
222) supposes that it is by a younger Moses of the time 
of David.

How far the gradual development of these revelations 
or prophetical utterances had any connection with Moses's 
own character and history, the materials are not such as 
to justify any decisive judgment. His Egyptian educa-
cation must, on the one hand, have supplied him with 
much of the ritual of the Hebrew worship. The co-
incidences between the arrangements of the priesthood, 
the dress, the sacrifices, the ark, etc., in the two 
countries, are decisive. On the other hand, the proclamation 
of the Mosaic laws, the organization of the state, the 
idea of the king, the priesthood, the empire, the order 
and to the priestly order, but communicated to the whole 
nation, implies distinct antagonism, almost a conscious 
recollection against the Egyptian system. The absence of 
the doctrine of a future state (without adopting to its 
full extent the paradox of Warburton) proves at least 
a remarkable independence of the Egyptian theology, in 
which that great doctrine held so prominent a place. 
Some modern critics have supposed that the Levitical 
ritual was an after-growth of the Mosaic system, neces-
sitated or suggested by the incapacity of the Israelites 
to retain the higher and simpler doctrine of the divine 
unity—proved by their return to the worship of the 
Heliopolitan calf under the sanction of the brother of 
Moses himself. There is no direct statement of this con-
nection in the sacred narrative; but there are indirect 
indications of it sufficient to give some color to such an 
explanation. The event itself is described as a crisis in 
the life of Moses, and while the people are still in that 
he received his first call. In an agony of rage and disappoi-
ntment he destroyed the monument of his first reve-
lation (Exod. xxxii, 19). He threw up his sacred mis-
ion (ib. 32). He craved and he received a new and 
special revelation of the attributes of God to console him 
(ib. xxxiii, 18). A fresh start was made in his career 
(ib. xxxix, 29). His relation with his countrymen 
thereafter became more awful and mysterious (ib. 82- 
88). In point of fact, the greater part of the details of 
the Levitical ceremonies are subsequent to this cata-

The institution of the Levitical tribe grew direc-
tly out of it (xxxii, 26). The inferiority of this part 
of the system to the rest is expressly stated in the 
prophets, and expressly connected with the idolatrous 
tendencies of the nation. "Wherefore I gave them 
statutes that were not good, and judgments wherein 
they should not live" (Exek. xx, 25). "I spake not 
unto your fathers, nor commanded them in the day that 
I brought them out of the land of Egypt, concerning 
burnt-offerings or sacrifices" (Jer. vii, 22). Other por-
tions of the law, such as the regulations of slavery, of 
mixed marriages, of public and private fasts, have been 
taken, with the necessary modifications, from the cus-
toms of the desert-tribes. But the distinguishing fea-
tures of the law of Israel, which have remained to a 
considerable extent in Christendom, are peculiarly Mosaic— 
the Ten Commandments: and the general spirit of jus-
tice, humanity, and liberty that pervades even the more 
detailed and local observances is equally indicative of 
a new era in legislation.

The prophetic office of Moses, however, can only be 
fully considered in connection with his whole character 
and appearance. "By a prophet Jehovah brought Is-
rael out of Egypt"; by a prophet was he preserved 
( Hos. xii, 13). He was, in a sense peculiar to himself, 
the founder and representative of his people; and in 
accordance with this, complete identification of himself 
with his nation is the only strong personal trait with 
which we are able to gather from his history. "The man 
Moses was very meek, above all the men that were 
upon the face of the earth" (Num. xii, 3). The word 
"meek" is hardly an adequate reading of the Hebrew 
term $^\text{22}$, which should be rather "much enduring;" 
and, in fact, his onslaught on the Egyptian, and his sud-
den dashing of the tables on the ground, indicate rather 
the reverse of what we should call "meekness." It re-
resents what we should now designate by the word 
"dishonored." All that is told of him indicates a 
withdrawal of himself, a preference of the cause of his 
nation to his own interests, which makes him the most 
complete example of Jewish patriotism. He joins his 
countrymen in their desert service (Exod. ii, 11; 
v, 4). He forgets himself to avenge their wrongs (ii, 
14). He desires that his brother may take the lead 
instead of himself (Exod. iv, 18). He wishes that not 
only, but that all the nation were gifted alike: "En-
vie thou for my sake" (Num. xi, 29). When the offer is 
made to him to be king of his people, he overrules 
that he should be made a "great nation" (Exod. 
xxxii, 10), he prays that they may be forgiven—if not, blot 
me, I pray thee, out of thy book which thou hast writ-
ten" (xxxii, 32). His sons were not raised to honor. 
The leadership of the people passed, after his death, to 
another tribe. In the books which bear his name, Abra-
ham, and not himself, appears as the real father of the 
nation. In spite of his great pre-eminence, they are 
never "the children of Moses."

2. In the O.T. the name of Moses does not occur so 
frequently after the close of the Pentateuch as might 
be expected. In the Judges it occurs only once—in 
speaking of the wandering Levite Jonathan, his grand-
son. In the Hebrew copies, followed by the A. V., it 
have been superseded by "Manasseh," in order to avoid 
throwing discredit on the family of so great a man. 
See Manasses. 2. In the Psalms and the Prophets, 
however, he is frequently named as the chief of the 
prophets.

In the N.T. he is referred to partly as the represen-
tative of the law—as in the numerous passages cited 
above—and in the vision of the transfiguration, where 
he appears side by side with Elijah. It is possible that 
the peculiar word rendered "decease" ($\varepsilon \delta \iota \kappa \sigma \gamma \alpha$)—used
only in Luke ix. 31, and in 2 Pet. i. 15, where it may have been drawn from the context of the transfiguration—was suggested by the exodus of Moses. As the author of the Law, he is contrasted with Christ, the Author of the new law; as the scribe of the Law, he is contrasted with the shepherd of the people of God (John i. 17). The ambiguity and transitory nature of his glory is set against the permanence and clearness of Christianity (2 Cor. iii. 18–19), and his mediatorial character ("the law in the hand of a mediator") against the unbroken communication of God in Christ (Gal. iii. 19). His "service" of the Law was superseded with Acts vii. 38 and 53 (Heb. iii. 5, 6). But he is also spoken of as a likeness of Christ; and as this is a point of view which has been almost lost in the Church, compared with the more familiar comparisons of Christ to Adam, David, Joshua, and yet has as firm a basis in fact as any of them, it may be well to draw it out in detail.

[1.] Moses as, is, as it would seem, the only character of the O.T. to whom Christ expressly lends himself—"Moses wrote of me" (John v. 46). It is uncertain to what passage our Lord alludes, but the general opinion seems to be the true one—that it is the remarkable prediction in Deut. xviii. 15, 18, 19—"The Lord thy God will raise up unto thee a prophet from the midst of thee, from thy brethren, like unto me; unto him ye shall hearken." ... I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." This passage is also expressly quoted by Stephen (Acts vii. 37), and it is probably in allusion to it "that at the transfiguration, in the presence of Moses and Elijah, the words were uttered, 'Hear ye him.' It suggests three main points of contact between the two.

(a.) Christ was, like Moses, the great Prophet of the people—the last, as Moses was the first. In greatness of position none came between them. Only Samuel and Elijah could by any possibility be thought to fill the place of Moses, and they only in a very secondary degree. Christ alone appears, like Moses, as the Revealer of a new name of God—of a new religious society on earth. The Israelites "were baptized unto Moses" (1 Cor. x. 2). The Christians were baptized unto Christ. There is no other name in the Bible that could be used in like manner. See Acts.

(b.) Christ was, like Moses, a great Lawgiver: "Him shall ye hear." His whole appearance as a Teacher, differing in much, besides has this in common with Moses, unlike the other prophets, that he lays down a code, a law, for his followers. The Sermon on the Mount almost inevitably suggests the parallel of Moses on Mount Sinai.

(c.) Christ was, like Moses, a Prophet out of the midst of the nation—from their brethren. As Moses was the entire representative of his people, feeling for them more than for himself, absorbed in their interests, hopes, and fears, so, with reverence be it said, was Christ. The last and greatest of the Jewish prophets, he was not only the lawgiver, as Moses, but the great Jewish descent is insinuated as an integral part of his mission. Two of the Gospels open with his genealogy. "Of the Israelites came Christ after the flesh" (Rom. ix. 5). He was received and loved by his country. He confined himself during his life to its needs. He was not sent "unto the lost sheep of the house of Israel" (Matt. xv. 24). It is true that his absorption into the Jewish nationality was but a symbol of his absorption into the far wider and deeper interests of all humanity. But it is only by understanding the one that we are able to understand the other; and the life of Moses is the best means of enable us to understand both.

[2.] In Heb. xii. 18–22; vii. 24–28; Acts viii. 33, 37, Christ is described, though more obscurely, as the Moses of the new dispensation—as the Apostle, or Messenger, or Mediator of God to the people—as the Controller and Leader of the flock or household of God. No other person in the O.T. could have furnished this parallel. In both the revelation was communicated partly through the life, partly through the teaching; but in both the prophet was incessantly united with the Guide, the Ruler, the Shepherd of his own people. (Heb. xii. 23.)

[5.] The details of their lives are sometimes, though not often, compared. Stephen (Acts vii, 24–35) dwells, evidently with this view, on the likeness of Moses in striving to act as a peacemaker, and in being misunderstood and rejected on that very account. The episode of the pollution of Moses especially described by Josephus (Ant. viii. 3, 9) immediately suggests the ascension of Christ; and the retardation of the rise of the Christian Church till after its founder was withdrawn gives a moral as well as a material resemblance. But this, though dwelt upon in the services of the Church, has not been expressly laid down in the Bible.

In Jude 9 is an allusion to an altercation between Michael and Satan over the body of Moses. It has been endeavored (by reading ἱσμὸνος for μυστικὸς) to refer this to Zech. iii. 2. But it probably refers to a lost apocryphal book, mentioned by Origen, called the "Ascension or Assumption of Moses." The substance of this book is given by Fabricius, Cod. Pseudopigraphus Vet. Test., i, 839–844. The "dispute of Michael and Satan" probably had reference to the concealment of the body to prevent idolatry. Gal. v. 6 is by several later writers said to be a quotation from the "Revelation of Moses" (Fabricius, ib., i, 886). See Revelations, Spurious.

In later history the name of Moses has not been forgotten. In the early Christian Church he appears in the Roman catacombs in the likeness of St. Peter, partly, doubtless, from his being the leader of the Jewish, as Peter of the Christian Church, partly from his connection with the rock. In this, as in the rock that he appears under Peter's name. In the Jewish, as in the Arabian nation, his name has in later years been more common than in former ages, though never occurring again (perhaps, as in the case of David, and of Peter in the apocrypha, from motives of reverence) in the earlier annals, as recorded in the Bible. Moses Ma'monides, Moses Mendelssohn, Músa the conqueror of Spain, are obvious instances. Of the first of these three a Jewish proverb testifies that "from Moses to Moses there was none like Moses." Numerous traditions, however, as might have been expected, and as has repeatedly been the case, have been brought about, by the way, to so celebrate a personage. Some of these were known to the ancient Jews, but most of them occur in later rabbinical writers (comp. Philo, De Vita Mosis, c. iii.; Joseph. Antiq. ii. 9 sq.; Bartolocci, Bibliotheca Robinsonica, iv, 115 sq.). The name of Moses is celebrated among the Arabs also, and the Municipales of a mass of legends (comp. Hottinger, Historia Orientalis, p. 80 sq.; Abulafia, Antiquités, p. 81). These Mussulman traditions are chiefly exaggrations of the O.T. accounts. But there are some stories independent of the Bible. One is the striking story (Koran, xviii, 65–80) on which is founded Parrot's "Histoire de saint Jean dans l'église de Bethléem" (comp. Sulpicius, Historia Ecclesiae, p. 80). The story of the extinction of God to the atheistic king (Chardin, x, 886, and in Fabricius, p. 886). The Greek and Roman classics repeatedly mention Moses (see Grotius, De re retailers, ed. i., 16; Hase, in the Bibliotheca Brem. vi. 769 sq.), but their accounts contain the authentic Biblical history in a greatly distorted form. See the collections of Meier, Judaeis, secundum Iren. Scripturæ praefatorum de Rebus Judaeis Fragmenta (Jen., 1832); also those from Tacitus, by Müller, in the Stud. u. Krit. 1843, p. 898–919. There are, likewise, as above intimated, traditionally ascribed to Moses several apocryphal books, as "an Apocalypse, or Little Genesis of Enoch," and the "Mysteries Books of Moses," supposed to have been fabricated in the early ages of Christianity (see Fabricius's Codex Pseudepigraphus Vetus Testamenti, and Whiston's Collection of Authentic Records, i, 449–65). Lauth (Moses der Ebräer.)
MOSES BEN-CANANOC

MS, Munich, 1859) thinks he has discovered traces of the history and name of Moses in two of the Leyden papyri written in the hieratic character (comp. Heath, The Exodus Poppy, Lond. 1856).

The authorship and life of Moses, compare also Warburton, On the Divine Legation of Moses; Hase, Geschichte Mohammed's (Zurich, 1778); Niemeyer, Charakteristik der Bibel, iii, 23 sq.; Hufnagel, Moses wie er sich selbst zeichnet (Freib. 1822); Nork, Isr. Rel. 1. (Lips. 1888); Ewald, Isr. Gesch. i, 32 sq.; Schreiber, Allgem. Religionskunde, ii, 166; Kitt, Die Bibel Illustrations, vol. ii; Hunter, Sacred Biography; T. Smith, History of Moses (Edinb. 1859); Breys, History of Moses (Lond. 1846); Townend, Character of Moses (Lond. 1813, 2 vols. 4to); Ross, Hist. of Moses (Edinb. 1837); Andameron, Life of Moses (Lond. 1834); Plumtree, Hist. of Moses (Lond. 1848); Drapeau, Comparaison Monti et Homeni (Vizeb. 1788); Haged, Apologie des Moses (Saulsbach, 1829); Moller, De Mosco Philohipho (Alt. 1701); Schumann, Vita Moshi (Lips. 1826); Reckendorf, Das Leben Moshi (Leipa. 1867); Clarke, Ten Great Religions (Bost. 1871), p. 409 sq.; also the dissertation referred to by Fürst, Bib. Jud. ii, 332 sq.

MOSES, ASCENSION OR ASSUMPTION OF. See Revelations, Spurious.

MOSES, BOOKS OF. See Pentateuch.

MOSES, LAW OF. See Law of Moses.

MOSES is the name of several patriarchs of the Armenian Church. — I., was born about 400 at Managerzand. After entering the service of the Church he rose rapidly in dignity, and in 457 he was chosen as patriarch of Armenia. He was very much disliked for his extreme abnegation of all patristic feelings, and complete submission to Feroze, king of Persia, who then ruled Armenia. Moses was severe upon those who took exception to his rule, and imprisoned many eclesiastics and episcopal dignitaries. He died in 462. II., 252, surrounded by adoration, after his native place, was born in 510. He also made his way rapidly to ecclesiastical distinctions after entering the service of the Church, and finally, in 551, mounted the throne of St. Gregory. He is the founder of a new calendar, which was used by the Armenians for several centuries. Nothing else of importance is to be noted during his rule of the Armenian Church. He died in 584 at Tovin. — 3, named Dathern, was born at Khodaran about 1580. In his youth he chose a seclusion life, and entered the monastery of Dathern, whence his surname. He was chosen to the patriarchate in 1629. He died in 1658 at Echmiadzin. See St. Martin, Armenian Mystique sur l'Arménie; Neale, Hist. of East. Church. (Armenia.)

Moses Albeida (called also Ben-Jacob), a Jewish theologian of some note, flourished in the beginning of the 16th century as rabbi of the Jews of Salonicca in Thessalonica. He wrote a number of works in the department of dogmatic and biblical theology, among which special mention is due to his בְּמַדָּה בְּמַדָּה, a homiletical Commentary on the Pentateuch, accompanied by several discourses (Ven. 1602). — מֵדָה מֵדָה, or Disquisitions on the Books of the Law, partly exegetical and partly philosophical (Ven. 1596, 1601, fol.).

Moses Botaroll (or Botarello), a Jewish writer of Spanish birth, who flourished in the 16th century, is the author of a commentary on the famous Book Je·zirah (q. v.), entitled דֹּפֵן הָיָה קָדְמָא, which he wrote for a Christian scholar, Maestro Juan, in 1409, and wherein he praises philosophy, speaks of Aristotle as of a prophet, and maintains that philosophy and the Kabballah propound exactly the same doctrines, and that they only differ in language and technical terms. In this connection Moses shows how, by fasting, abstinence, prayer, invocation and divine and angelic names a man may have such dreams as shall disclose to him the secrets of the future, and quotes in confirmation of his opinions such ancient authorities as Rab. Ashi, Saadia Gaon, Hai Gaon, etc., whom the Kabballah claims as its great pillars. Botaroll's commentary was first published with the text of the Book Jezira and other commentaries (Manuta, 1562; Zokiew, 1745; and in Grodno, 1806, 1820). Moses also wrote a work entitled יִשְׂרָאֵל, on astrology, redemption, and prophecies. See Furst, Bib. Jud. i, 128; Grätz, Gesch. d. Juden, viii, 100; Goldsmid, Bib. Jud., ii, 129 sq.; and F. and J. Graetz, Gesch. d. Juden. Vol. ii; J. Graetz, Geschichte d. Juden u. d. Welt, ii, 400; Dessauer, Ge-
Moses Cordovero BEN-JACOB (also called Remak בֵּן יַעֲקֹב, from the acronym of his name, רְמָאָק), a Jewish savant, was born at Cordova in 1522, studied the Cabala under his brother-in-law, Solomon Alkabari, and was soon afterwards distinguished as a Cabalist and author that his fame travelled to Italy, where his books were greedily bought. Cordovero represents the Cabala in its primitive state, since he is chiefly occupied with its scientific speculations, or the speculative Cabala (אֱלֹהֵי הֶלְחָכָה), as can be seen from the following specimen of his lucubrations on the nature of the Deity. "The knowledge of the Creator is different from that of the creature, since in the case of the latter knowledge and the thing known are distinct, thus leading to subjects which are again separate from him. This is described by the three expressions—cognition, the cognitator, and the cognitated object. Now the Creator is himself knowledge, knowing, and the known object. His knowledge does not consist in the fact that he directs his thoughts to things without him, since in comprehending and knowing himself he comprehends and knows everything which exists. There is nothing which is not united with him, and which he does not find in his own substance. He is the arbiter of anything which exists. And because of this he has the purest and most perfect form; so that the perfection of the creatures consists in the support whereby they are united to the primary source of his existence, and they sink down and fall from that perfect and lofty position in proportion to their separation from him (Parades i. 33, 155 sq.). He did not know works and words; he wrote an introduction to the Cabala, entitled A Sombre or Sweet Light, or יִתְנַהְרָא (first published in Venice, 1587, then in Cracow, 1647, and in Forth, 1701).—The Book of Retirement, or קְנֵי זְאוֹמָר, Cabalistic reflections and comments on ninety-nine passages of the Bible (Venice, 1548).—The Sacrifices of Peace, or יִתְנַהְרָא, a Cabalistic exposition of the Prayer-book (Lublin, 1618).—The Plant of Deborah, or יִתְנַהְרָא, ten chapters on ethics in the Cabalistic style (Venice, 1589; Livorno, 1734); but his principal work is the Garden of Pomegranates, or יִתְנַהְרָא, which consists of thirteen sections or gates (יִתְנַהְרָא), subdivided into chapters, and discusses the Sephirot, the divine names, the import and signification of the letters, etc. (Cracow, 1591). Excerpts of it have been translated into Latin by the Rabbin. Magnes (Theol. Nov., p. 84 sq.; Ethereidge, Introd. to Hebr. Literat., p. 859; Ginsburg, The Kabaloth, p. 182 sq. (London, 1865)); Finn, Sephardim, p. 307 sq.; Lindo, The Jews in Spain, p. 359; Bassein, Hist. of the Jews (taylors's transl.), p. 708; Zunz, Gesch. d. Juden in u. s. Selten, iii. 138 sq.; Gritz, Gesch. d. Juden, ix, 444; Zunz, Gesch. d. Juden, ii. 294; Die Monatsspiegel, p. 58 (Berlin, 1872). “(B. P.)

Moses de Coucy BEN-JACOB BEN-JACAT (hak-kohen ben-Chananel), the most celebrated Jewish preacher of the Middle Ages, was born at Coucy, not far from Soissons, c. A.D. 1200. He severely reprobated a custom then prevalent of marrying strange women. He often preached on that subject, and at last had the good fortune to be heard, for many went away the Gentile wives they had married. He travelled much in Spain and France, and taught the law, which seemed to have been neglected by a good many of his co-religionists. He died in 1260. Moses is the author of a very highly esteemed work, called The Major Book of the Commandments (יִתְנַהְרָא על הַשָּׁלֹשׁ עַצְמֵי הַבָּשָׂר), called also De Specialis, from its initials. This work on the command-
ments and prohibitions consists of sermons which he de-

Moses ha-Darshan

served him in his journeys through the south of France and
Spain (1255-1245), the design of which was to confirm
his brethren in the ancient faith, since the orthodox reli-
gion of Islam was professed in the south by the philosophy of
Maimonides. The work which propounds the six hundred and thirteen precepts was
first printed before 1480; then in Soncino, 1488; and in
Venice, 1522, 1547, etc. An abridgment of the Major
Book was made by Isaac de Coreibl, A.D. 1277, entitled
Minor Book of the Commandments, and is dated in the same year as the full
work. It was first published at Constantinople, 1510,
then at Cremona, 1556, with glosses, etc., and at Cracow,
1596, etc. See First., Bibl. Judais., i, 189 sq., 186; De
Rossi, Dizionario (German transl.), p. 172; Steinmeh-
egut, Catalogue Lit. Hebr. in Bibl. Bodleiana, coll. 1759-
1766, coll. 1105; Lindo, Hist. of the Jews in Spain, 80
(where the name is written "Mizzoci"); Basange, Hist.
of the Jews (Eng. transl.), p. 659; Ginsburg, in Levitas,
Massoret ha-Massoreth, p. 249 sq., note (London. 1867);
Geiss, Gesch. d. Juden, vii, 54, 62-64, 105, 119; Jost,
Gesch. d. Juden u. s. Sekten, iii, 33; Carmolty, La France
Juive (1215-1500), p. 95; Da Costa, Israel and the Gentiles,
226; Zuns, Zur Gesch. u. Literatur, p. 88, 127, 145. (F. P.)

Moses ha-Darshan (i.e. the Expositor) of Narbonne,
notes as a pupillar orator of more than usual influence and power as well as an exegete of the O.T. Scriptures, flourished in France in the sec-
dard half of the 12th century. He was the teacher of
Nathan the Jew, who is noted as another great light of
the Jewish pulpit, and wrote a number of valuable com-
mentaries, among which is a commentary on the Pent-
tateuch, resting largely on the Midrashic lore, is the most
widely circulated and esteemed. His greatest work is
a commentary on the Hebrew Scriptures, which is as-
ternately quoted by the respective names of רבי
Moses ha-Darshan, Expositions of R. Moses the Expositor,
the Great Berekiah, Berekiah Rabba Major, and Berekiah Rabba R. Moses ha-Darsham, and which has not as yet come to light. Copious and
numerous fragments of it, however, are given by Rashi in his commentaries on Gen. xxxv, 8; xlviii, 7; Num.,
xi, 16-25; xi, 20, 21, xxv, 14; xix, 22; xxvi, 24;
xviii, 19; xxxii, 42; xxxii, 1; Deut., xxxi, 14;
xviii, 24; Josh. v, 9; Psal., 2; ix, 4; ix, 12; xxiii,
17; xxxvi, 6; Prov., 12; xx, 10; Job, xxxxi, 1; by Raymond Martin in his Pugio Fidei (Paris, 1651; Leips.,
1657), both in the original Hebrew and in a Latin trans-
lation; by Porchef in his Historiae adversus impios
Hebraos (Paris, 1520); by Joshua Lorki, or Hieronymus
de Santa Fide, as he was called after embracing Chris-
tianity, in his Hebrewatoria (Frankfort-on-the-Main,
1629); and by Galatin in his De Arbitro Catholicae re-
sumatio (Basel, 1550). These fragments, which ex-
cessively contribute important helpings to the construc-
tion of interpretation in the Middle Ages, show that R. Moses strove to explain the words and the context, and that he interspersed his literal expositions with ancient
Haggadah, as well as with the interpretations of the rabbis
of olden days. See Zuns, Die Gottheitlichen Vorträge
des Mose ha-Darsham, S. 298; Ginsburg, (1857), p. 110;
17, vii, 24; xiv, 22; xxvi, 4; v.; Etheridge, Introd. to Hebrew Lit., p. 248; Jost, Gesch. d. Juden, u. s.

Moses Ibn-Ezra (b. Jacob of Granada), a Jewish
writer of note, was born in Spain about 1070, and was
descended from a family which once held noble rank in Jerusalem. He was equally celebrated as a lambent, profound, and eloquent preacher of the

celebrated rabbi Jehudah ben-Samuel ha-Levi (q. v.),
who bestowed due meed of praise upon him and some
other members of his noble and learned family. As a
poet, Moses Ibn-Ezra won the honor of being considered
one of the most finished Hebrew writers. His works are
remarkable not only for the intrinsic excellence of the
matter, but for the purity, sweetness, and aesthetic grace
of their style. Alexander von Humboldt, in his Cos-
mos, ii, 119, praises Moses Ibn-Ezra's sublime descrip-
tion of natural scenery. The Selichoth, or penitential
hymns, are greatly esteemed by the Jews, who give to
Ibn-Ezra the epithet of Ha-Eliah (היה הנשא), or "the
Selichoth poet" par excellence. He died about 1139. Mo-
es Ibn-Ezra wrote zwei Hymnen, Hymna zum Fest-
Tag der Leisegang, in the Sephardim Ritual. — Diramii R. M. ben-Izra, a collection in
lame and religious: מַעֲשֶׂה יִבְנֵי אֵזְרָא also מַעֲשֶׂה יִבְנֵי
Ibn-Ezra, a collection in
The Garden of Spices, on the philosophy of religion, in 7 parts:
Nisah, a penitential poet. He also wrote on elo-
quence and poetry, with an Arabic paraphrase; also a
philosophical treatise, still unprinted. Extensive spec-
men of his writings are given in L. Dukes's Moses Ibn
Ezra (Altona, 1839). See also Sachs, Religions Poesie
der Juden in Spanien, p. 69-82, 310-319; Kämpf,
Nichtchristliche Poesie anderledscher Dichter (Viy, 1858,
1859); Bagge, Synagogale Poesie, p. 21, 128;
228-230. See also First., Biblioth. Judais., i, 357 sq.;
Geiss, Gesch. d. Juden, vi, 123-127; Braunswecker,
Die Juden in den roman. Staaten, p. 62-64; Finn, Sep-
hardim, p. 174; Lindo, Jews in Spain, p. 55; Da Costa,
Israel and the Gentiles, p. 291; Margoliouth, Modern Ju-
daism in Spain, i, 20; Erliche, Intro. to Hebrew Lit.
Literature, p. 53 sq.; Zuns, Literaturgesch. u. Synago-
galen Poesie, p. 210, 412, 585, 614; Nachtrag dazu, p. 8,
38; Jost, Geschichte d. Juden u. s. Sekten, ii, 414 sq.;
Dukes, Robinson's Blumenrose, p. 58; Delitzsch, Zur
Gesch. d. Jud. Poesie, 48, 188; Grätz, Leket Schachmim,
Blumenrose nachher. Dichtungen (Berlin, 1862, 56 sq.;
De Rossi, Dizionario (German transl.), p. 11; Künneke, Ju-
ibor Radicum (ed. Bisenthel and Lebrecht, Berlin, 1847),
p. 36. (F. P.)

Moses ben-Jacob. See Moses Alba.

Moses de Leon (b. She昌-Tob), a Jewish philo-
sopher, poet, and theologian of repute, was born at
Leon about 1250, and died at Arevalo, A.D. 1305. He
is best known as the author of the Cabalistic book called
the Sokar, which he first published and sold as the pro-
duction of R. Simon b.-Jochai. We do not agree with
Erlicher, who states that "the opinion that accuses
it (viz. the Sokar) as a pseudo-fabrication to Moses de
Leon in the 18th century has, I imagine, but few believ-
ers among the learned on this subject in our own
day," for Moses's wife and daughter admitted that he
was the author of it, as will be seen from an account of
it in the Book of the Good Thief, p. 248; Ginsburg,
Kabbalah, London, 1857), which Ginsburg (Kabbalah,
p. 99) gives in the following abridged form: When Isac of
Akko, who escaped the massacre after the capture of this city
(A.D. 1291), came to Spain and there saw the Sokar, he
was anxious to ascertain whether it was genuine, since it
pretended to be a Palestine production. After he had
been born and brought up in the Holy Land, in constant
intercourse with the disciples of the celebrated Cabalist,
Nachmanides, had never heard a syllable about this
marvellous work. Now Moses de Leon, whom he met
in Valladolid, declared to him with a most solemn oath
that he had never heard of an authentic production of
the very autograph of Rabbi Simon ben-Jochai, and offered
to submit it to him to be tested. In the mean time,
however, Moses de Leon was taken ill on his journey
home, and died at Arevalo, A.D. 1805. But two distin-

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guished men of Avila, David Rauen and Joseph de Avila, who were determined to sift the matter, ascertained the falsehood of this story from the widow and daughter of Moses de Leon. Being a rich man, and knowing that Moses de Leon had no family left, Joseph de Avila promised that if she would give him the original MS. of the \textit{Sohar} from which her husband had made the copies, his son should marry her daughter, and that he would give them a handsome dowry; whereupon the widow and daughter declared that they did not possess any such MS.; that Moses de Leon never sent the \textit{Sohar} from his own head, and wrote it with his own hand. Moreover, the widow candidly confessed that she had frequently asked her husband why he published the production of his own intellect under another man's name, and that he told her "that if he were to publish it under his own name nobody would buy it, whereas under the name of R. Simon ben-Jochai it yielded him a large revenue."


\textbf{Moses ben-Mocha of Palestine, or Tiberias, a Jewish writer of some note, flourished towards the close of the 6th century. He developed and amplified the interlinear system of vocalization (ייניעוץ ה Catherine)}, called the Tiberian (ייניעוץ ה Catherine), which has for centuries been adopted both by the Synagogue and the Church in all the pointed editions of the Hebrew Scriptures. Like his father, R. Moses also wrote Masmotic glosses both in the margin of the Codex, and in separate works, entitled יניעוץ ה Catherine.

\textbf{Moses ben-Nachman. See Nachmanides.}

\textbf{Moses the Punctuator (ייניעוץ ה Catherine)}, or the \textit{Cantor} (ייניעוץ ה Catherine), a Jewish exaggist, lived in London about the middle of the 18th century, and is noted as the last person who is known to have made the well-known \textit{Tractate enumerating the rules about the points of the Hebrew Literature}, called יניעוץ ה Catherine, also in the MSS. יניעוץ ה Catherine. Excepts of this treatise, made by Jacob ben-Chayim, were first printed with the Masmora in the \textit{Rabbinic Bible} (Venice, 1524-25), and since in all the editions of the \textit{Rabbinic Bible}. The treatise has also been published separately with a short commentary by Zebi ben-Menachem (Wilna, 1872), and with corrections and German notes by Frensdorff (Hanover, 1867). Observers of the Hebrew vowel-points and accents will find in this unprententious treatise a useful guide. R. Moses was thoroughly acquainted with and quotes the grammatical and exegetical writings of his predecessors, as Chayyug, Rashii, Ibn-Ganach, Ibn-Ezra, Parchom, etc. See Steinschneider, \textit{Bibliographisches Handbuch}, p. 95; Zunz, \textit{Zur Geschichte und Literatur}, p. 111; Ginsburg, in \textit{Kioto}, \textit{Bibl. Cyclop.} s. v.

\textbf{Moses of Satanow. See Satanow.}

\textbf{Moses ben-Shesheth, a Jewish interpreter of the Bible, who deserves to be ranked among the ablest exegetes of his people, flourished during the 12th century in France and Italy, but little is known of his personal history. His works, however, remain, and they are masterpieces, whether treating of Hebrew grammar, Old-Testament lexicography, or the Jewish Scriptures. His oldest and most valuable work, \textit{A Commentary upon the Books of Jeremiah and Ezekiel}, was published at England from a manuscript in the Bodleian Library, with an English translation and notes by S. R. Driver (London, 1872, cr. 8vo). In this work Moses ben-Shesheth confines himself almost exclusively to the discussion of grammatical and lexicographical difficulties, and avoids all haggadic exposition. His interpretations are mostly rational, sometimes unseasonal, and show throughout the independent thinker, guided only by grammatical rules. The great value of such old grammarians is now more and more appreciated; and the remark of Munk, "that the profound works of Genesis and Ewald may still be improved by the dicta of such a man as Ibn-Ga- nash, and still more by the works of Moses ben-Shesheth," appears to be just. The work before us consists rather of notes on the propheta, and seems to have been originally an extra-commentary to another more extended one, as many difficult passages and words in Jeremiah and Ezekiel are passed over without any remark, which could not have escaped the attention of rabbis. The author knew the works of Ibn-Ganash, R. Jehudah Chayyuyg, and Moses Kimchi, whom he often quotes; but he never alludes to R. David Kimchi, more celebrated than his brother Moses, nor to Rashi, although he frequently agree with them. It is to be hoped that Mr. Driver will continue the good work begun thus suspiciously, and so win the favor of other rabbis. Moses's works now buried in MS. form in the Bodleian Library. A sketch of his life also will be appreciated.

\textbf{Moshabbheities, or Asissimilutes, a heretical sect of the Mohammedans; so called because they hold to a resemblance between God and his creatures, supposing him to be a figure composed of members or parts, each spiritual part being capable of feeling, experiencing, coming into contact of ascent and descent, etc. Some of this sect believe that the divine nature may be united with the human in the same person, for they grant it possible that God may appear in a human form, as Gabriel did; and to confirm this opinion, they allege Mohammed's words 'that he appeared to the apostles in a most beautiful form, and Moses was talking with God face to face.' See Broughton, \textit{Bibliotheca Historico-Sacra}, ii, 144.

\textbf{Mosoheim, Johann Laurenz von}, a German theologian noted as an ecclesiastical historian of great merit, was born of a noble family at Lubeck, Oct. 9, 1614. He was educated at the Gymnasium of Lubeck and the University of Kiel, where, shortly after the completion of his studies in 1718, he succeeded Albert zum Felde as professor of philosophy in 1719. In 1725, at the invitation of the duke of Brunswick, he became professor of theology in the University of Helmst"adt, where he remained until 1747; when, after having at various times refused the offer of the professorships in Leipsic, Dantzic, Kiel, and others, he was appointed to the professorship of theology at G"ottenborg and the chancellorship of the university. Here his lectures on theology attracted all classes of students. He died September 9, 1755. He was thrice married. By his first wife he had two sons and an only daughter; by his second wife one daughter, afterwards the wife of Noielle. Mosoheim is regarded as the most learned Lutheran theologian of his time. With a superior classical education he combined a thorough knowledge of the English,
French, and Italian languages and their literature, and was such a master of the purest German that he was esteemed one of the founders of modern German pulp

French literature. His death occurred in 1731. His monument in St. Mark's church, Venice, is 161. He himself printed at Helmstädt in 1731 a cata
dogue rasiée de les works which he had brought out up to that time. Among his theological works, special attention is due to one on Bible morality, entitled Sitten

bucher der Heiligen Schrift (new ed. continued by J. P. Miller, Helmst., 1770-78, 3 vols., 4to). But his most im-
portant contributions to theological literature are his ec

clesiastical histories, of which his best known work is the Institutiones Historiae Ecclesiasticae, Antiquioris et Recentioris, libri III. It is written in Latin, and was first published in 2 vols., 12mo in 1726, and the en

larged and corrected edition, which is the one in which the original authorities, was published in 4to in 1755, just before his death. Another edition was published in 1764, with an account of Mosheim's writings by Miller, one of his pupils. It was translated into German by Von Einem and by J. R. Schlegel. Schlegel's transla
tion is the better, and is enriched with valuable notes. It has also been translated into French, Dutch, and English. The first English version was made in 1764 by Dr. Maclaine, but is very unfaithful. Dr. Maclaine's professed object was to improve Mosheim's style, by adding words and rounding off periods. His alterations and additions constantly express his own sentiments independently of Mosheim. The result is a curious example of authorship. (See, however, Maclaine.) In 1892 a faithful

translation, with valuable notes, was published by Dr. Murdock, of New Haven, Conn., of which there are many reprints; revised, N. Y. 1893. Mosheim's Ecclesiastical History extends from the birth of Christ to the beginning of the 16th century. Each century is treated sepa

dately, under the two heads of external and internal history. The internal history comprises "pros

perous events," or the extension of the Church by the efforts of its public rulers and private members, and "calamitous events," such as persecutions and in floods. The internal history includes the history, 1 of the Christian doctors; 2, of the doctrines and laws of the Church; 3, of its ceremonies and worship; 4, of heresies. This arrangement is open to several ob

jections, of which the chief are—that it is too artificial; that what Mosheim calls external and internal history constantly run into each other (and indeed it is not easy to understand how any part of the history of a community can be said to be "external") to it; and, lastly, it imposes on the historian the necessity of deciding what no human mind can decide, namely, what events are prosperous and what calamitous to the Church. But Mosheim's work is not of the kind which is likely to appeal to the modern historian. He has not treated his subject with the proper spirit of pious interest, though his own orthodoxy is undoubted. Nevertheless, his deep knowledge, his patient research, his general candor and impartiality, and his philosophi

cal spirit, entitle Mosheim to a place among the best Church historians. His works gave an impulse to the study of Church history in Germany, which has pro

duced, among other works, those of Paff, Baumgarten, Walch, Semler, Schröck, Henke, Schmidt, Neander, etc. Of these, that of Schröck, a pupil of Mosheim, is the fullest, extending to 45 vols. 8vo. "In his Ecclesiastical History," says Hagenbach—"certainly a most competent critic." Mosheim has labored with a candor which grants to all who differ from him an impartial presenta
tion of their views, and inspires justice to all; he has subjected their systems to a thoroughly scientific treat

ment, and in this he has been very happily likened to Mosheim. The greatest debt which the Church of the Palatinate owes to Mosheim seems to us to be that of Hase, who says: "Mosheim, conscious of historical talents, with a power of combination always bold, and sometimes extravagant, and an acquaintance with men in various and friendly relations, is universally acknowledged to have been a master of ecclesiastical historical writing" (Ch. Hist. p. 9). Mosheim's other important works on Church history are his tract, De Rebux Christianorum ante Constantinum (Helmut, 1758), and Institutiones Historiae Christianae Majoris (1778).—Of his works of the 18th century—: Dissertationes ad Hist. Ecclesiasticum perti

entes (new ed. Altona, 1767, 2 vols.); and Versuch einer umporsehrten Ketzergeschichte (Helmut, 1746-48, 2 vols.). Among his other works are a Latin translation, with notes, of Cudworth's Systems Intellectuale (Jena, 1785);—six volumes of Symmies (1747). Mosheim was so fluent in Latin, that several parts of his later works were written in that language. The treatises of Capitation are found in his Observationes Sacra (Amsterdam, 1721); his Cogitations in N. T. loc. select. (Hannover, 1726); his Erklärung der J. B. Dr. a. Codin

ther (1741, new ed. by Windheim, 1782); his Erk. d. legen Br. a. d. Timoth. (1756); and in his volumes of lectures at the university of Halle. His exegesis is usually broad and learned, and betokens a good sense of sound erudition. Mosheim was greatly distinguished as a preacher. His style was formed on the model of the English and French preachers, Tillotson and Watts, Saurin, Massillon, and Flechier. He has been compared to Fenelon for the graces of his style. His talents were of a very high order, his learning was immense, and his character was exemplary. Says one: "In depth of judgment, in ex

tent of learning, in purity of taste, in the passion of eloquence, and in a laborious application to all the vari

ous branches of erudition and philosophy, he had cer

tainly very few superiors." "Mosheim's noble charac

ter," says Wachter (German Reform. 1792), "was just as lovely as his learning was thorough and compre

hensive. There is almost no domain of theology which he did not live to adorn and bless. . . . In the study of moral he, for a time at least, created an epoch, and in the history of German pulpit eloquence a new period dates from him. He has been termed the German Tillotson, the German Bourdaloue. What Michaelis wanted in fine taste was largely present in Mosheim, and gave to all his learned works, as well as to his sermons, an in

describable charm. Mosheim in faith was thoroughly orthodox, yet mild and patient towards others, and in this respect really unlike many of that school." We think Hagenbach, however, goes too far when he calls Mosheim also "the father of modern Church history," as such no one deserves to be named except the learned and sainted Neander. He it was who first treated ec

clesiastical history as it should be treated. See Nean

der, Adam, Geschichte der reformirten Kirche, vol. iii. 19th yr., vol. ii and iv; Geenner, Memorials J. L. Mos


Mosheim, Ruprecht von, a German religious enthusiast, was born in the first half of the 16th century. He believed himself commissioned of God to unite the four systems of religion—Papacy, Lutheranism, Zwinglianism, and Anabaptism—prevalent during the Reformatory period, and to lay the foundation of a new Jerusalem. He rejected all prevailing creeds as anti

Christian, and prayed for another reformation move

ment that might unite all followers of Jesus. To fur

ther this end he also entered into negotiations with the evangelical theologians, Osian and Venatorius, in 1589. But these negotiations were soon broken off. On the part of Romanists he was disliked from the first, for he was severe upon the immoral conduct of the clergy, the withholding of the cup, and the sale of in

vestments. The pope and the emperor Ferdinand, to whose influence he had to submit, were also his weight. The emperor Ferdinand, in whose presence he hesitated not to deliver an oration against the papacy. He also went to Vienna to speak to the papal nuncio Morone, in order to get an interview with the pope; but instead of being afforded an opportunity to go to Rome, he was called by order of emperor Ferdinand before the authorities of
the convent at Hazenau, and accused of heresy. The prince elector of Mentz had his work De monarchia et renascencia Christianae fidei examined, and the ecclesiastical judge condemning him guilty of heresy, Mosheim was put in prison, and there died in 1544.

Mosher, Abraham, a minister of the Methodist Episcopal Church, was born in the early part of the present century. He was first employed in secular occupations, but after his conversion he preached for many years under the presiding elder, and in 1857 entered the Black River Conference, and was stationed at Antwerp; in 1858 and 1859, at De Peyster; in 1860-61, at Rensselaer Falls; in 1862-63, at Waddington; in 1864, at Richville; in 1865-66, at Redfield. In 1867, his health failing him, he was superannuated. He died in Hampden, Ohio, June 3, 1869. See Minutes of Annual Conferences, 1870, p. 136.

Mosel'lam (Mesor'alamos, Vulg. Bosoramus), a Graecized form (1 Esdr. ix, 14) of the Messhillam (q. v.) of the Heb. text ( Ezra x, 15).

Mosel'lamon (same as precedent. Mesor'alamos v. r. Messkolabuv, Vulg. Moselouas), a Graecized form (1 Esdr. viii, 44) of the Messhillam (q. v.) of the Heb. text ( Ezra viii, 16).

Mosque (Spanish mezquita, French mosquée, Arabic masjid, "a house of prayer," from sajadah, "to bend, bow, adore") is the name applied in English to any Mohammedan house of worship; the larger houses of worship are called by Moslem "jami" (places of assembling) or "culliayet" (cathedrals). The first mosque was founded by Mohammed at Medina, part of the work be-

ming done by his own hands. The site was a grave-yard shaded by date-trees, which was selected by the Prophet because his camel knelt opposite to it on his public entry into the city. The edifice was square and capacious, the walls of earth and brick, and the roof supported by the trunks of palm-trees and thatched with palm-leaves. It had three doors. A part of the building was assigned as a habitation to the poor among the faithful who had no other homes. In this mosque Mohammed was buried; and though the original edifice was long ago replaced by a larger structure, the temple still bears the name of Masjed el-Nabi, "the Mosque of the Prophet" (see Wellsted, City of the Caŭpha, i. 257 sq., 308 sq.).

The most sacred mosque is the great temple of El-Hamram at Mecca, enclosing the Ka'aba (q. v.). For many centuries the mosques were fashioned after this one. It consists of a large court enclosed by colonnades, with a fountain in the centre, where ablutions are made before prayer. On the side towards Mecca the colonnade is deeper. In the centre of this side is a niche (mihrah), surmounted by a vaulted arch; by the side of the which Mecca lies (see Kasamah) there is a niche (mihrah), towards which the faithful are required to pray. Opposite the pulpit there is generally a platform (ṣikkeb) surrounded by a parapet, with a desk bearing the Koran, from which portions are read to the congregation. In the imperial mosques at Constantinople there is a tribune (mawṣera), at the opposite side from the menber and the mihrah, reserved for the sole use of the Sultan. In front of the mihrah is often another tribune (khutab), from which the Imam (q. v.) pronounces prayer, and an elevated square platform (mastabah) from which criers repeat the calls to prayer. The imperial mosque of Achem in Constantinople is the only mosque that has six minarets, except the temple of El-Hamram in Mecca, to which Achem built a seventh minaret, to quiet the complaint that he was attempting to outvie that holy sanctuary. Many of the mosques are adorned with all the charms of the Saracenic and Moorish architecture, having texts and passages from the Koran interwoven among the delicate ornamentation, to lead the minds of the faithful
while waiting for the hour of public prayer. The Turkish mosques are generally quite plain in their interior ornamentation, though often very stately and grand in their exterior architectural effect. It is not customary for women to visit the mosques, and if they do they are separated from the male worshippers. The utmost solemnity and decorum are preserved during the service, although in the hours of the afternoon (when there is no worship) people are seen lounging, chatting, even engaged in their trade, in the interior of the sacred building. On entering the mosque, the Moslem takes off his shoes, carries them in his left hand, sole to sole, and puts his right foot first over the threshold; he then performs the necessary ablutions, and finishes by putting his shoes and any arms he may have with him upon the matting before him. The congregation generally arrange themselves in rows parallel to that side of the mosque in which is the niche, and facing that side. The chief officer of a mosque is the Nazir (q.v.), under whom are two imams. There are, further, many persons attached to a mosque in a lower capacity, as Mueldins (q.v.), Bowlaws (door-keepers), etc., all of whom are paid, not by contributions levied upon the people, but from the funds of the mosque itself. The revenues of mosques are derived from lands. With their treasures, the sacredness of the place alone being sufficient protection. The former rigor by which unbelievers were excluded from mosques under penalty of death has been of late years relaxed in some places.

The finest specimens extant of Moslem architecture are thought to be the mosque at Mecca, the mosque of Omar at Jerusalem (see Spencer's Egypt and the Holy Land, Letter X), and the mosque at Medina, which three are considered also as peculiarly holy. The Jami Masjed, or Great Mosque, at Delhi (see preceding page), built by Shah-Jehan in 1631-37, is generally considered the noblest building ever erected for Mohammedan worship. (G. F. C.)

Mosquito Territory (or Mosquitia). See NICARAGUA.

Moss, Charles, an Anglican prelate of some note, nephew of the following, flourished in the second half of the last century. He was educated at Caius College, Oxford, where he was afterwards fellow, and entered holy orders about the middle of last century. After filling many important livings, among them the rectory of St. James's and St. George's, London, the archdeaconry of Colchester, etc., he was finally elevated to the episcopate in 1766, and appointed to the see of St. David's, from which he was transferred to the see of Bath and Wells in 1774. He died in 1802. He wrote, Evidence of the Resurrection Cleared (Lond. 1744 and 1749, 8vo); and published many of his sermons in several series (Lond. 1750, 4to; 1756, 4to; 1764, 4to; 1769, 8vo; 1769, 4to; 1772, 4to; 1776, 4to). A son of his, of like name, also figured prominently in the Church. He was bishop of Oxford from 1807 until his death in 1811. He published only a First Sermon (Lond. 1758, 4to).

Moss, Robert, D.D., an English divine of distinction, was born of estimable parentage at Gillingham, in Norfolk, in 1666. He was educated first at Norwich school, then at Benet College, Cambridge, in 1682; made there B.A. and fellow in 1685, and B.D. in 1690; and entering holy orders, acquired great reputation both as a disputant and preacher. He was preacher to the Society of Gray's Inn, London, in 1698, and assistant preacher to Dr. Wake at St. James's, Westminster, in 1699. He was also sworn chaplain, in three succeeding reigns, to king William, queen Anne, and George I; and being one
of the chaplains in waiting when queen Anne visited
the University of Cambridge, April 5, 1705, he was then
created D.D. In 1708 he was invited by the parish-
ioners of the shire of Hertfordshire to the ordination of
dean Stanhope, to accept their Tuesday lecture, which he
held till 1727, and then resigned it on account of his
growing infirmities. In 1712, on the death of Dr. Rod-
erick, he was nominated by the queen to the deanery
of Ely, which was the highest but not the last promo-
tion he obtained in the Church; for in 1714 he was col-
rated by Robinson, bishop of London, to Gilstead, a small
rectory on the eastern side of Hertfordshire. The gout
deprived him of the use of his limbs for some of the last
years of his life, and he died March 26, 1725. His char-
acter may be seen in the preface to the eight volumes of
his Sermons, which has usually been attributed to Dr.
Snape, and has even been ascribed to him by Mr. Mas-
ters in his History of Benet College; but the credit of
it has lately been transferred to Dr. Zachary Grey, who
is now definitely known to have been the editor, and to
have also written a Life of the dean, which has, how-
ever, never been published. He left no works of inter-
est to us besides his sermons. He wrote a number of
poems, among which the best are, in dominoi Ser-
lloccil liberum editum de usu ac fine doni prophetici,
necnon praedictionum maxime memorabilia per contin-
uationem ab initio usque sacrarium seriem (1726); — A
brief inquiry into the nature of vipers and serpents.
Moses, Exodus, chaps. xx, from ver. 1 to ver. 20: — A Les-
Biog. s. v.; Nichols, Anecdotes of Bongey, p. 78; Longd.
Gentleman's Magazine, lxxiii, 1138. (J. H. W.)

Mossom, Robert, a learned Irish prelate, who
flourished in the second half of the 17th century, was
born about the opening of that era; entered holy or-
der, and being a staunch royalist, suffered much in the
civil wars; but on the Restoration was made dean of
Christ-church, Dublin, with which he held the bish-
opric of Londonderry, where he died in 1679. His works
are, The Preacher's Tripartite (Lond. 1657, 1657, 1685,
fol.); — Varia collegiendi Formulac. — Narrative of
George Wild, Bishop of Lerry (Lond. 1685, 4to): — Zion's
Prospect in its First View. He also published some of
his sermons, of which Bickersteth (Christian Student)
says that they are "spiritual and evangelical. See
Harry's Ware's Ireland.

Motælitites. See Theommedan Sæcts, in this
volume, p. 428, col. 2.

Mote (κόρός, something dry), any small dry par-
ticle, as of chaff, wood, etc. (Matt. vii, 5-6; Luke vi, 41, 42. Acts vii, 43). In others, through the magnifying medium of prejudice, are likened by our
Lord in these passages to a speck or splinter in the eye,
which the censorious are fond of detecting, though
guilty of more severe offences themselves, aptly com-
pared to a beam (κορίον) (see Winckler, in Animaniros.
PhiloL, iii, 903 sq.). The word was a familiar one
with the Hebrews (see Buxtorf, Lex. Rabb. col. 2900).
See EYE.

Motett, a term applied to two different forms
of Church musical composition. 1. A sacred cantata, con-
sisting of several unconnected movements, as a solo,
trio, chorus, fugue, etc. 2. A chorale composition, gen-
erally also of a sacred character, beginning with an
introduction in the form of a song, perhaps with figura-
tive accompaniment; after which follow several fugue
subjects, with their expositions, the whole ending either
with the exposition of the last subject, a repetition of
the introduction, or a special final subject. A motett
differs in this respect from a double or triple fugue, that
the voices appear at the same time, though simultaneously, but are intro-
duced one after the other. In one form of the motett, the successive phrases of an entire chorale are treated
as so many fugal subjects. The subject is taken from the
psalms or hymns of the Church. "Motett" seems to
have been originally synonymous with anthem, and was
then probably accompanied only by the organ, which
is now no longer the case in Roman Catholic churches, all
kinds of musical instruments being used in it.

Moth (βυτή, ask, so called from its causing garments
to fall in pieces, Job iv, 19; xiii, 28; xxvii, 18; Ps.
xviii, 11; Isa. li, 9; li, 8; Hos. v, 12; Sept. and Vulg.
the moth makes all vessels of Phœnix, where they have
dapôn, armena] render αἰχή, timea; like the N. T.,
Mat. vi, 19, 20; Luke xii, 23; with which may be
compared the Heb. עשת, from its looping, Isa. ii, 8; Sept.
αιή, Vulg. timea, Auth. Vern. "worm;" the word
αιή also occurs in the term ἐρυθρωτος, "moth-eaten,
Jas. v, 2), the name of a well-known insect, which,
in its caterpillar state, is very destructive to clothing.
The tribe of moths is called by naturalists Phalaeno,
and is said to contain more than 1500 species. Linnaeus,
under the order Lepidoptera, genus Phalaena, gives
the species of moths—Tinea tapetella, T. pellionella, and T.
recurvata saccella—as peculiarly destructive to wool-
en clothes, furs, etc. The egg of the moth, being de-
posit on the fur or cloth, produces a very small, shin-
ing insect, which immediately forms a house for itself
by cuttings from the cloth. It eats away the nap, weakens or destroys the thread, and finally ruins the
fabric. Moths fly abroad only in the evening and night,
differing in this respect from the tribe of butterflies,
which fly only by day. Some of the species of moths
feed on the leaves of plants. The "moth" par emi-
scence (see Lepidoptera) which has near four wings covered
with minute tessellated scales, and of the tribe Nocturna, in
which the antennae (or "horns") are drawn out to a fine point. The genus
Tinea in this division consists of small species, with the
fore-wings long and narrow, and the head covered with
coarse hairs. It includes a large number of species,
several of which are noted for their destructiveness to
clothes, woollen stuffs, furs, specimens of natural his-
tory in museums, and corn in granaries. The most
pertinacious are T. pellionella and T. tapetella,
which feed on cloth; and these, from their abun-
dance, and from their mutilation, which they are able
to penetrate into drawers and wardrobes, are but too
well known in every household. The identity of this with the Biblical insect is apparent from the terms by which it is rendered in the Sept.
(comp. Theophrast. Hist. plant. i, 16) and Vulg. (comp.
Pliny, Hist. nat. ii, 41). The following passage shows the
moth occur in Scripture—to its being produced in clothes: 'For from garments cometh a moth' (Eccles.
xiili, 13); to its well-known fragility: 'Mortal men are
broached before the moth' (Job iv, 19), which words
really mean (so the Sept.) 'Like as (κατα, comp. 1 Sam.
i, 10) the moth is crushed.' (comp. Plautus, Cistel.i, l, 73); but others take the phrase actively, 'As a moth
consumes clothing' (so the Vulg.). The allusion to
the house of the moth (Job xxvii, 18) seems to refer simply
to the silky, spindle-shaped case, covered with cater-
pillar hairs and particles of wool, made and inhabited by the larva of the Tinea sacceella; or to the felted case or
tunnel formed by the larva of the Tinea pellionella; or
to the arched gallery formed by eating through wool by
the larva of the Tinea tapetella. References occur to
the destructiveness of the clothes-moth: 'As a garment
may be eaten (Job xxi, 30); 'The moth shall eat them
up (Isa. i, 9); 'The moth shall eat them up like a garment' (li, 8); 'I will be to Ephraim as a moth,' i.e.
will secretly consume him (Hos. v, 12); comp. Matt.
vi, 19, 20; Luke xii, 33; Jas. v, 2 metaphorically; and
Ecclus. xix, 9-10. Moths and worms shall have him that
The Clothes-moth (Tinea Pellionella).

a. Larve in a case constructed out of the substance of which it is feeding.
b. Case exists at the side of the larve.
c. Case cut open by the larve for marring it.
d, e. The perfect larve.

remarkable discrimination in her instinct, the parent moth never deposits her eggs in garments frequently overlooked or kept clean. Indeed, the most remarkable of all proofs of animal intelligence is to be found in the larve of the water-moth, which get into straws, and adjust the weight of their case so that it can always float: when too heavy they add a piece of straw or wood, and when too light a bit of gravel (Transactions of the Royal Society of Edinburg, i, 42)." The Tinea pellionella, the larve of which constructs a portable case out of the substance on which it feeds, and is very partial to feathers, certainly occurs in Asia Minor, and we may safely conclude that it and biallacta (an abundant species often found in horse-hair linings of chairs) will be found in any old furniture warehouse at Jerusalem. A detailed account of the habits of these insects may be found in Remire's Insect Architecture (Lond., 1857), p. 230 sqq. See WORM.

Mothe, Pierre Lambert de la. See LAMOTHE.

Mothe le Vayer, François de la, a French sceptical philosopher, was born at Paris in 1686, was so well educated that he was a favorite of the great cardinal ministers Richelieu and Mazarin, and was appointed through their favor counselor of the state and tutor to the duke of Anjou, brother of king Louis XIV. La Mothe was a moral and temperate man — by no means a common case at the French court of that period. He became so interested in the study of history that he abandoned everything for it, and so generally esteemed was he that he was crowned with distinctions in all circles which he entered. In 1639 he was made a member of the Academy. La Mothe was nearly fifty years old before he published his first work; yet, once entered into the authors' lists, he contributed something regularly every year until his death in 1672. He fought with wit and satirical humor against the life led by the court, and the licentiousness to which the people of that century gave their sanction. In his philosophy he inclined to scepticism, applying the arguments of the ancient skeptics especially to theology, limiting the latter to the sphere of simple faith. He exemplified his views in his work De la Vertu des Pauvres, ou Cong discours faits à l'imitation des anciens par Horatius Turber (Mona, 1671, 12mo; 1675, 8vo), and a new edition, Observatoire contre le Pyrrhonisme par Mr. J. M. Kahle (Berlin, 1704, 2 vols. 8vo). In the first dialogue he defends scepticism in the style of Sextus with much show of learning. He treats of the variety and contradictions of human opinions, morals, and habits, wherefore the consequence is that of the doctrine that there is nothing certain, and for the welfare in common not even a common binding law of morals. In his second dialogue he speaks about the variety of nourishment and beverage, and the different customs at repasts; of the conception of love, and takes ground in favor of what would now amount to the doctrine of free love, which he calls his sacred and divine philosophy. He recommends in his third dialogue a philosophic solitary life. The fourth dialogue contains a satirical praise of the ass, aiming thus sarcastically to reprimand the folly of his century. His fifth dialogue treats of the several religions, and he comes therein to the conclusion that there be nothing certain obtained by it; but he speaks here only in regard to the religion of reason, and says that positive religion possesses the principles of faith in revelation, which can be only gotten by God's grace, and must ever be above all reason. Mr. Arnauld, the learned le Willughby, and M. de Maricourt in a tract entitled De la Necessité de la Foi en Jésus Christ, which ably refutes the foolish reasonings of La Mothe, and yet treats the author with great consideration, as he deserved. La Mothe died in 1672. The rest of his works are of very little importance; they were published by his son at Paris in 1653; 2d ed. 1669; 3d ed. (3 vols, folio) in 1684. This last edition is the most complete. Yet the best edition was got up in Germany at Dresden (1756-59, 14 vols. 8vo). See Étienné, Essai sur La Mothe le Vayer (1849); Bayle, Hist. Dict. s. v.; Hal- lam, Introd. to Est. Hist. (see Index in vol. ii, Harper's edition). (J. H.W.)

Mother (25 cm., a primitive word; Gr. πωρά; but mother-in-law is ψωρο, ψωρί: mother: once ψωρον, ψωροθε- mèth, Deut. xxvii, 29; Gr. ψωροθήκη). "The superiority of the Hebrew over all other contemporaneous systems of legislation and of morals is strongly shown in the higher estimation of the mother in the Jewish family, as contrasted with modern Oriental, as well as ancient Oriental and classical usage. See WOMAN. The king's mother, as appears in the case of Bathsheba, was treated with especial honor (1 Kings ii, 19; Exod. xx, 12; Lev. xix, 18; Deut. v, 16; xxvi, 18, 21; Prov. x, 1; xv, 20; xxii, 29; xxxi, 20, 30, 31; Jer. xxx, 4); and when the father had more than one wife, the son seems to have confined the title of 'mother' to his real mother, by which he distinguished her from the other wives of his father. Hence the source of Joseph's peculiar interest in Benjamin is indicated in Gen. xliii, 29 by his being 'his mother's son.' The other brothers were the sons of his father by other wives. Nevertheless, when this precision was not necessary, the step-mother was sometimes styled mother. Thus Jacob (Gen. xxxvii, 10) speaks of Leah as Joseph's mother, for his real mother had long been dead. The step-mother was, however, more properly distinguished from the wmbmother by the name of 'father's wife.' The word 'mother' was also, like father, brother, sister, employed by the Hebrews in a somewhat wider sense than is usual with us. It is used of a grandmother (1 Kings xx, 10), and even of any female ancestor (Gen. iii, 20); it comes to deduct (Deut. v, 7), and to express not distinct mate relationship (Job xvii, 14). In Hebrew, as in English, a nation is considered as a mother, and individuals as her children (Isa. I, 1; Jer. I, 12; Ezek. xix, 2; Hos. ii, 4; iv, 5): so our 'mother-country,' which is quite as good as 'father-land,' which we seem beginning to copy from the Germans. Large and important cities are also called mothers, i.e. 'mother-cities' (compare-
tropolis, from the Greek), with reference to the dependent towns and villages (2 Sam. xx, 19), or even to the inhabitants, who are called her children (Isa. iii, 12; xlii, 29). ‘The purpose of the way, at the head of two ways’ (Ezek. xi, 21), is in the Hebrew ‘the mother of the way,’ because out of it the two ways arise as daughters. In Job i, 21 the earth is indicated as the common ‘mother, to whose bosom all mankind must return.’ The term is also applied to a city as the parent or source of wickedness and abominations; as “Babylon the Great, the mother of harlots” (Rev. xvii, 5). The Church, as the Bride, is spoken of as the mother of believers (Isa. xi, 14-22; 111, 8-13; Ps. lxxxvii, 5, 6; Gal. iv, 22, 21); and the sentiment, at once so mild and tender, which uniting the mother and the child is often alluded to in the sacred volume to illustrate the love of God to his people (Isa. lxi, 1-8; 111, 6-14; 1 Cor. iii, 1, 2; 1 Thess. ii, 7; 2 Cor. xi, 2). See Child.

Mother-Church (Latin, Matris Ecclesiae) is a term which has been used in various significations. The ancient Christians used this denomination of a Church in different senses. First, they understood by it an original Church, planted immediately by some one of the apostles, and from which others were afterwards derived and propagated. In this sense the Church of Jerusalem is called the mother of all churches in the world by the second General Council of Constantinople; and Aries was the mother-church of France, because supposed to be planted by Trophimus, the apostle missionary, and first bishop of that place. Secondly, a mother-church denotes a metropolis, or the principal church of a single province; as in some of the African canons, where matrix is sometimes used for the prior's see, to which the other bishops were to have recourse for judgment and decision of controversies. But, thirdly, most commonly it signifies a cathedral, or bishop's church, which was usually termed the Great Church, the Catholic Church, and the Principal See, in opposition to the lesser titulari, or parish churches, committed to simple presbyters. Ecclesia matris, or mother-church, is opposed to dioecesana, or diocesan church; though by their ambiguity they are often confounded, and mistaken for one another. See Douthwaite, Bibliotheca Historico-Sacra, ii, 145.

Mother of God. The Virgin Mary is sometimes so styled by Christians of all denominations. There is, however, a dissipation to the use of this expression because Romanists have given to Mary a place which the Scriptures do not warrant us in assigning her. "The Virgin Mary," says Pearson (On the Creed), "is frequently styled the Mother of Jesus in the language of the evangelists, and by Elisabeth, particularly, the mother of her Lord, as also by the general consent of the Church, because he that was born of her was God (Deipara); which, being a compound title, begun in the Greek Church, was resolved into its parts by the Latin, and the Virgin was plainly named the Mother of God." Protestants admit that the Virgin Mary is the mother of God, but protest against the conclusion that she is on that account to be treated with peculiar honor, or to be worshipped; for this expression is used not to exalt her, but to assert unequivocally the divinity of her Son: he whom she brought forth was God, and therefore she is the bringer forth or mother of God. The term was first brought prominently forward at the Council of Ephesus, when it was deemed necessary by the Church to prevent giving Mary a station above that of her Son Jesus the Christ. In the Protestant world there is among the common people a hesitancy to the use of it, "because," as Hook has well put it, "by the subtility of the Romish controversialists, it has been so used, or rather misused, as to make it seem to confer peculiar honor and privileges upon the Virgin Mary. The primitive Christians, like ourselves, were contented with speaking of the Virgin as 'the mother of my Lord;' and this phrase sufficed until, as we have seen, heretics arose who understood the word Lord in an inferior sense, and then it became necessary to assert that God and Lord, as applied to our blessed Saviour, are synonymous terms. And sound theologians will still occasionally use the term Mother of God, lest Nestorianism should be held unconsciously by persons who wish to be orthodox; and people forget the great truth expressed by Paul that "God purchased the Church with his own blood; and that Christ is over all, God blessed forever." See, however, the article MARIOLA in this Cyclopaedia, vol. v.

Mother of God, Congregation of the, a monastic order instituted about 1574 at Luca, in Tuscany, by John Leonardi. Their purpose is to save the lost of all conditions by any and all spiritual means, as the preaching of the Gospel, catechetical instruction, and visiting. They especially aim to reach the sick and the dying; and make the hospitals their principal fields of labor. Their founder was particularly devoted to the mother of Christ, and he provided in the constitution of the order that every day at 1 P.M. the litanies of the Holy Virgin be recited, and other like religious devotions be paid to her memory. The order was approved by pope Clement VIII in 1593, and confirmed by pope Paul V. Pope Gregory XV, anxious to spread the order throughout Italy, permitted its members to take the three monastic vows. Their dress is very much like the common monastic garb. See Hist. du Clergé seculier et régulier (Amst. 1716), iii, 123-125.

Habit of a Monk of the "Congregation of the Mother of God."

Mother Goddess (Latin, Mater deo). The pagans gave the name of mother to certain goddesses of the first rank, particularly to Cybele, Ceres, Juno, and Vesta. Cicero speaks of a famous temple erected in the city of Engravia, in Sicily, to the Great Mother, or simply The Mother. Concerning this temple, the Engravians entertained a strange superstition. It was evidently affirmed that certain goddesses, called The Mothers, frequently appeared there. They relate a story of one Nicicus, a man of wit, and a considerable person of the city, who had frequently laughed at this pretended apparition. One day, as he was haranguing in public, he fell down, roared like a madman, and rest
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MOTIVE
to determine his will than it can be an argument to
determine his judgment." This is Aristotle's definition
(rive ove) of end or final cause; and as a synonyme
for end or final cause the term motive had been long
known in natural philosophy. (Sir I. Hamilton, Dr.
Reid's Essays on the Active Powers he says, "Every-
thing that can be called a motive is addressed either
to the animal or the rational part of our nature." Here
the word motive is applied objectively to those external
things which, when contemplated, affect our intelli-
gence for the benefit of our conduct. In the very
sentence he has said, "motive the of former kind are
common to us with the brutes." Here the word motive
is applied subjectively to those internal principles of
our nature—such as appetite, desire, passion, etc.—
which are excited by the contemplation of external objects,
adapted and addressed to us. But in order to a more
precise use of the term motive, let it be noted that,
in regard to it, there are three things clearly distin-
guishable, although it may not be common nor easy
always to speak of them distinctly. These are, the
external object, the internal principle, and the state or
affection of mind resulting from the one being addressed
to the other. For example, bread or food, may kind
is the external object, which is adapted to an internal
principle which is called appetite, and hunger or the
desire for food is the internal feeling, which is excited
or excited by, as the circumstances may be, the present-
moment of the external object to the internal principle.
In the same way, when a man is moved to commit
any one of these three; and it might be said that the
motive for such an action was bread, appetite, or hunger.
But, strictly speaking, the feeling of hunger was the
motive; it was that, in the preceding state of mind,
which disposed or inclined the agent to act in one way
rather than in any other. Thus, a man's mind may be
divided into three; and it might be said that the
motive of every kind. In every case there may be ob-
served the external object, the internal principle, and
the resultant state or affection of mind; and the term
motive may be applied, separately and successively, to
every one of them; but, speaking strictly, it should be
applied to the determining state or affection of mind
which arises from a principle of human nature having
been addressed by an object adapted to it; because it is
this state or affection of mind which prompts to action.
The motive of an agent, in some particular action, may
be said to have been injury, or resentment, or anger—
(both which are terms of complex motive) by Dr.
Reid. (Cf. Motive, "The view or apprehension of
the understanding, or perceiving faculty. Nothing can in-
duce or invite the mind to will or act anything any-
thing further than it is perceived, or in some way or other
in the mind's view; for what is wholly unperceived, and
perfectly out of the mind's view, cannot affect the mind
at all. Hence it has been common to distinguish mo-
tives as external or objective, and as internal or subjective.
Regarded objectively, motives are those external objects
or circumstances which, when contemplated, give rise
to views or feelings which prompt or influence the will.
Regarded subjectively, motives are the views or feelings
which arise on the contemplation of exter-
nal objects or circumstances. In common language, the
term motive is applied indiscriminately to the external
object and to the state of mind to which the apprehen-
sion or contemplation of it may give rise. The expla-
nation of his motives, as we have seen, is the chief task
of the biographer. In these cases the term motive is strictly applicable to the
terminating state or affection of mind which immedi-
ately precedes the volition or determination to act.
To the question, therefore, whether motive means some-
thing in the mind or out of it, it is replied that what
moves the will is something in the mind and affection
of mind. The state of mind may have reference to some-
thing out of the mind. But what is out of the mind
must be apprehended or contemplated—must be brought
within the view of the mind, before it can in any way
affect it. It is only in a secondary or remote sense,
therefore, that external objects or circumstances can
be called motives, or be said to move the will. Motives
are, strictly speaking, subjective—as they are internal
states or affections of mind in the agent. Motives may
be called subjective, not only in contradistinction to the
his clothes in pieces. Upon this he was thought
possessed by the furies, and every one acknowledged
the vengeance of the injured goddesses. However, it
was found afterwards that this was only a pretended
decree from Delphi, the hands of his persecutors, who had thought of
destroying
him, under pretense of punishing him for his im-
pety in denying the apparatus of The Mothers; for,
being suffered to go out of the city, he made his escape
to the Roman general Marcellus. In that temple were
then preserved a great number of weights and measures,
which made some believe that Marunès and Ulysses had
consecrated these to the goddesses sty led The Mothers.
See Broughton, Bibliotheca Historica-Sacra, ii, 145.

Mothering Sunday (or Midlent Sunday), supposed to be the day on which, in popish times, peo-
ple visited the mother-church and made their annual
offering. In more recent times children and servants
in England obtain leave to visit their parents on this
day. This custom, according to some, originated in
this Sunday being the Domsica Refectionis, or Sunday of Refreshment, the gospel for the day being the record
of the miraculous banquet to the five thousand in the
desert. On that day the guests used to eat frumenty,
consisting of whole grains of wheat, boiled in milk and,
sweetened and spiced.

Motive, that which moves, excites, or invites the mind
to volition. It may be one thing singly, or many
things together. The agent may act for motives
by which we pursue good and avoid evil. Aristotle de-
fines motive thus: "The deliberate preference by which
we are moved to act, and not the object for the sake
of which we act, is the principle of action; and desire
and reason, which is for the sake of something, is the origin
of deliberation as preference.

Kremer, p. 42. Kremer
distinguishes between the subjective principle of appre-
tition, which he calls the mobile or spring (die Trieb-
feder), and the objective principle of the will, which he
calls motive or determining reason (Beweggrund); hence
the difference between subjunctive ends, to which we are
pushed by natural disposition, and objective ends, which
are common to us with all beings endowed with reason
(Wil, Hist. de la Philosophie, Allemagne, i, 857).

This seems to be the difference expressed in French
between mobile and motive. "A motive is an agent so operating
upon the mind as to produce either desire or aversion—
(both which are terms of complex motive) by Dr.
Reid. (Cf. Motive, "The view or apprehension of
the understanding, or perceiving faculty. Nothing can in-
duce or invite the mind to will or act anything any-
thing further than it is perceived, or in some way or other
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therefore, that external objects or circumstances can
be called motives, or be said to move the will. Motives
are, strictly speaking, subjective—as they are internal
states or affections of mind in the agent. Motives may
be called subjective, not only in contradistinction to the
external objects and circumstances which may be the occasion of them, but also in regard to the different effect which the same objects and circumstances may have on different individuals, or even on the same individual, at different times. A man of slow and narrow intellect is unable to perceive the value or importance of an object when presented to him, or the propriety and advantage of a course of conduct that may be pointed out to him, so clearly or so quickly as a man of large and generous intellect. The consequence will be, that, with the same motives (objectively considered) presented to them, the one may remain indifferent and indolent in reference to the advantage held out, while the other will at once apprehend and pursue it. A man of cold and dull affections will contemplate a spectacle of pain or want with a feeling and a conjecture to relieve it; while he whose sensibilities are more acute and lively will instantly be moved to the most active and generous efforts. An injury done to one man will rouse him at once to a frenzy of indignation, which will prompt him to the most extravagant measures of retaliation or revenge; while in another man it will only give rise to a moderate feeling of resentment. An action which will be contemplated with horror by a man of tender conscience will be done without compunction by him whose moral sense has not been sufficiently exercised to discover between good and evil. In short, anything exterior to the individual will be modified in its action, according to the constitution and training of the different minds within the view of which it may be brought. Not only may the same objects differently affect different minds, but also the same minds, at different times, or under different circumstances. He who is suffering the pain of hunger may be tempted to steal in order to satisfy his hunger, but he who has bread enough and to spare is under no such temptation. A sum of money which might be sufficient to bribe one man would be no trial to the honesty of another. Under the impulse of any violent passion, considerations of prudence and propriety have not the same weight as in calmer moments. The young are not so cautious, in circumstances of danger and difficulty, as those who have attained to greater age and experience. Objects appear to us in very different colors in health and in sickness, in prosperity and in adversity, in society and in solitude, in prospect and in possession. It would thus appear that motives and viciosities, as well as facts, in their influence individu- al, and in their issue variable.

There are two points which render this interesting topic of metaphysical philosophy or psychology also an important one in theology. See WILL.

1. The Extent to which Motives control Volition.—On this point there are essentially two theories. (a) That the will itself determines the force or prevalence of the motives. This is not done by any previous volution, but in the act of choosing among the various motives, i.e. in selecting between the different courses to which these motives prompt. This is the only theory that leaves the will absolutely free, and fully vindicates a moral character. For Cicero has long since observed that "if the things which move the will are not in our own power, then neither our actions nor our volitions are free, and there is no room for praise or blame." See LIBERTY. (b) That the motives control the will, so as to produce volitions according to their relative forces. This is argued, either (1) on the materialistic (i.e. physical or mechanical) ground alleged by Hobbes, Collins, and others, that there is a natural law regulating erringness and necessarily these processes, external and oftentimes independent of the subject himself; or (2) on the theory of a moral necessity, assumed by Edwards and his followers, whereby the actual mental condition of the subject (i.e. his desires, etc.) dictates the direction of the volitions. On the other hand, consciousness, no less than Scripture (e.g. especially Rom. vii. 15-29), most unequivocally declares that we are capa- ble of selecting a course contrary to our most urgent inclinations, and conscience pronounces us guilty because we suffer our evil passions to overcome our will. Did not our judgment (other than an affected consciousness or a moral sense) thus step in to cast a weight into the scale, and, moreover, were not the prevenient grace of God ever ready to aid us "both to will and to do" what is right, it might indeed remain doubtful whether the will of fallen creatures at least could freely determine in the absence of violent emotion or habitual predilec- tion. See ISJLABILITY.

The phrase "the strongest motive" contains an ambiguous which has led to great confusion in this controversy. For those who use it merely mean those inducements which are usually most efficacious in moving men, then it is irrelevant to the present issue, because some persons at all times, and all persons at some times, are proof against those influences which are most sure to incite other individuals or under other circumstances. So provably is this the case that human conduct is of all things the most uncertain to predict in particular cases. If, on the other hand, as is more exact, the phrase is employed to designate those considerations which are so peculiarly adapted to the mental state of the person at the time as to effect an inclination of the will accordingly, then there still remains this fallacy in the expression, namely, that the strength of the motives really depends upon the moral condition of the subject himself, as the condition (indeed a preponderating) element. Hence we term persons "obeisant," "stubborn," "headstrong," "self- willed," etc., or the reverse. See Volutio.

2. The doctrine that "the character of the motives deter- mines the moral quality of an act" would be more correctly stated thus: "The purpose of the actor determines his moral character in any given case." There is hardly any specific act (unless perhaps we except idolatry) which may not be praiseworthy performed under certain circumstances and for right ends. Thus homicide may be murder or execution in altered cases; sexual connection is the legitimate privilege of matri- mony or the illicit indulgence of licentiousness; the use of the name of God may be either a lawful oath, or de- vout prayer, or profanity, according to the intent of the invocation. Nor is this axiom tantamount to the maxim condemned in Scripture (Rom. iii. 8), and justly scouted under the popular name of "Jesus the Great and just." Not only the end in view, but all the means employed to accomplish that end, must be tested with the same scrupulous care by a comparison with the identical standard of rectitude, the revealed will of God, by which alone the moral quality of the motive of him who seeks to effect the one or make use of the other is justly and accurately determined. Thus while the intention of the party acting vindicates or condemns him in the act, the propriety of the act itself is to be tried by a more unerring external tribunal. Hence also a crime or good act meant, but (through unavoidable hindrance) not executed, is, in the eye of divine justice, accounted as guilt or virtue (Matt. x. 28; 2 Cor. iii. 12; 1 John iii. 15). See MORALS.


Mott, William F., an American philanthropist of some note, was born in New York City in 1818. Mr. Mott commenced life with moderate means, but, being honest and of frugal habits, amassed an ample fortune, which he spent for the relief of the poor and needy. He made large contributions to the various institutions of his native place; among them, to the City Dispen- sary, the House of Refuge, the Colored Orphan Asy- lum, and Woman's Hospital. He was an active mem- ber of the Society of Friends. He died in New York in 1867.
MOTZER, Daniel, a Presbyterian minister, was born in Perry County, Pa., Aug. 16, 1817. He graduated at Jefferson College, Pa.; studied theology in the Western Seminary, Alleghany, Pa.; was licensed by Carlisle Presbytery in 1848, and in 1849 was ordained and installed pastor of the church at Cold Spring, N. J. He subsequently served the churches of Madison and Adams's Mill, Muskingum County, Ohio, and near Warren, Fauquier County, Va., and lastly the Nealsville and Darnestown churches, in Montgomery County, Md. He died Nov. 1, 1864. Mr. Motzer was a scriptural and edifying preacher, an untiring and affectionate pastor, and a kind and true friend. He felt a deep interest in the mental and religious training of the young, and the interests of the parochial school were very dear to his heart. See Wilson, Prof. Hist. Almanac, 1866, p. 181.

Moulding, a general term applied to all the varieties of outline or contour given to the angles of the various subordinate parts and features of buildings, whether projections or cavities, such as cornices, capitals, bases, door and window jambs and heads, etc. The regular mouldings of Classical architecture are, the Fillis; or List; the Astrogal, or bead; the Cyma recta, or cyma; the Cyma reversa, or cyma recta; the Cuvette; the Ovolo; the Scotia, or trochilus; and the Torus: each of these admits of some variety of form, and there is considerable difference in the manner of working them between the Greeks and Romans. (See those terms.)

The mouldings in classical architecture are frequently enriched by being cut into leaves, eggs, and tongues, or other ornaments, and sometimes the larger members have running patterns of honeysuckle or other foliage carved on them in low relief; the upper moulding of cornices is occasionally ornamented with a series of projecting lions' heads.

In medieval architecture the diversities in the proportions and arrangements of the mouldings are very great, and it is scarcely possible to do more than point out a few of the leading and most characteristic varieties.

In the Norman style the plain mouldings consist al-

- Binham, Norfolk.
- Norwich Cathedral.
- Peterborough Cathedral.
- Peterborough Cathedral.

most entirely of rounds and hollows, variously combined, with an admixture of splayes, and a few fillets. The rich mouldings, however, are very various, one of the most marked being the constant recurrence of mouldings broken into zigzag lines, and forming what is called the Zigzag or Chevron moulding: it has not been very clearly ascertained at what period this kind of decoration was first introduced, but it was certainly not till in considerable time after the commencement of the style; when once adopted, it became more common than any other ornament. A series of grotesque heads placed in a hollow moulding, called Frize-heads, with their tongues or beaks lapping over a large bead or torus, was also very common. The Hutch moulding

- Westminster Hall, A.D. 1097.

is also not uncommon, and is found early in the style, as it can be cut conveniently without the aid of a chisel, with the pick only. The other favorite mouldings of the Norman style are the Billet mouldings, both square and round, the Loozage, the Nail-head, the Pellet, the Chair, the Cable, and the Rose, all of which illustrations are here given. There may also be mentioned the Star,
other members, but the rounds and hollows often ran together, as in the Early English style. The enrichments consist of leaves and flowers, either set separately or in running patterns, figures, heads, and animals, all of which are generally involved with greater truth than at any other period; but the ball-flower, which belongs especially to this style, and a variety of the four-leaved flower, are the commonest.

In the Perpendicular style the mouldings are generally flatter and less effective than at an earlier period. One of the most striking characteristics is the prevalence of very large and often shallow hollows; these sometimes occupied so large a space as to leave but little room for any other mouldings: the hollows and round members not frequently unite without any line of separation, but the other members are parted either by quirks or fillets. The most prevalent moulding is the ogee, but rounds, which are often so small as to be only beads, are very abundant; and it is very usual to find two oges in close contact, with the convex sides next each other. There is also an undulating moulding, which is common in the stoups and dripstones, peculiar to the Perpendicular style, especially the latter part of it; and another indicative of the same date, which is concave in the middle and round at each extremity, is occasionally used in door-jambis, etc. In Perpendicular work small fillets are not placed upon larger members, as in Decorated and Early English; spays also are much less frequent. The ornaments used in the mouldings are running patterns of foliage and flowers; detached leaves, flowers, and bunches of foliage; heads, animals, and figures, usually grotesque; shields, and various heraldic and fanciful devices; the large hollow mouldings, when used in arches or the jambs of doors and windows, sometimes contain statues with canopies over them.

Mouldy. The word נוֹרָּא, nikudim (Josh. ix, 6), refers, as Gesenius remarks, rather to crumbs of bread and, instead of, as in our version, “all the bread of their [the Gibeonites] provision was dry and mouldy,” he reads, “all the bread of their travelling provision was dry, and fell down in crumbs.” See BREAD.

Moulin (Lat. Molinnus). Charles du, a celebrated French lawyer, and a convert to Protestantism, was born of a noble family at Paris, in 1500, and studied at the University of Paris and at Poitiers and Orleans. He became advocate of Parliament in 1522. He embraced the Protestant religion, first as a Calvinist, and afterwards became a Lutheran. He was imprisoned at the instigation of the Jesuits, became equally obnoxious to the Calvinists, and ultimately returned to the communion of the Church of Rome. He died in 1566. His works were published in 5 vols. fol. (Paris, 1681); among them are Collatio et unio quattuor evangeliarum, eorum serie et ordine (1596, 4to).

Moulin (Lat. Molinans), Pierre du (1), a French Protestant divine of great note for his opposition to the
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MOUNT

Romanists, especially the Jesuits, was born at Buhy, in the Vexin, Oct. 18, 1658. He studied first at the Protestant school in Sedan, and next at the English high school at Sedan. He was then removed, after a four-years' stay, to accept the professorship of philosophy at Leyden. This professorship he held for five or six years, and had several disciples who afterwards became famous; among the rest, Hugo Grotes. He read lectures upon Aristotle, and disciplined his scholars in the art of disputing, of which he made himself so great a master that he was always the scourge and terror of the papists. Scaliger was very much his patron, and when Du Moulin published his Logie at Leyden in 1596 was so gracious as to say of the epistle prefatory, "Nec epistolae non est hujus usus." In the division of property, Scaliger proved himself extremely well skilled, as appears from his book entitled Novitas Papismi, in which he exposes cardinal Perron's ignorance of that language. In 1599 he returned to France, and became minister at Charenton, near Paris, and chaplain to Catherine of Bourbon, the king's sister, and then the wife of Henry of Lorraine. It is generally believed that Catherine's faithfulness to the Protestant cause is due to Du Moulin's influence. On the assassination of Henry IV, Du Moulin charged the guilt of that detestable deed upon the Jesuits, which produced a violent controversy between him and some of that society. Cotton, it is said, then changed sides and vainly struggled to free the Society of Jesus from the imputation which had been generally placed upon it that Revillac had been incited by them and their doctrines to this bloody deed, and finally even published a book in defence of the order. Du Moulin, however, believing the Jesuits guilty, replied in his Anti-Coton, or a Refutation of Father Cotton, wherein is proved that the Jesuits were the real authors of that execrable parricide. In 1615, James I, who had long been in correspondence with Du Moulin by letters, invited him to England; but his Church would not suffer him to go till he had given a form of profession of his congregation that he would return to them at the end of three months. The king received him with great affection; took him to Cambridge at the time of the commencement, where he was honored with a doctor's degree; and at his departure from England presented him with a prebend in the church of Canterbury. On his return to France, Du Moulin had again innumerable disputes with the Jesuits; and when they found that nothing was to be done with him in this way, they made use of others. They tried to bring him over to them by the promise of great rewards; and they attempted more than once his life. He was obliged at last to have a guard. In 1617, when the United Provinces desired the Reformed churches of England, France, and Germany to send some of their ministers to the Synod of Dort, Du Moulin and three others were deputed by the Gallican Church, but were forbidden to go by the king upon pain of death. In 1620, he had an invitation from Leyden to fill the divinity chair, which was vacant, but he refused it. In 1620, when he was preparing to go to the National Synod of the Gallican Church, baron Herbert of Cherbury, then ambassador from Britain at the court of France, asked him to write to king James, and to urge him, if possible, to undertake the defence of his son-in-law, the king of Bohemia. Du Moulin declined the office; but the ambassador, knowing his interest with James, would not admit of any excuse. This brought him into trouble, for it was soon after decreed by an order of Parliament that he should be seized and imprisoned, for having solicited a foreign prince to take up arms for the Protestant church of the Augsburgs of this, he secretly betook himself to the ambassador Herbert, who, suspecting that his letters to the king were intercepted, advised him to fly, as the only means of providing for his safety. Du Moulin finally went to Sedan, and there accepted the divinity professorship and the ministry of the Church, both of which he held till the time of his death, which occurred March 10, 1658. In 1628, when cardinal Perron's book was published against king James, Du Moulin took a journey into England, and at the king's instance answered it in a work published at Sedan, after the death of James, under the title of Novitas Papismi, eine Perronis confutatio, regiae Jacobi, sed majis sacra veritatis defensor. A list of Du Moulin's works, to the number of seventy-five, is given by Aymon (Symblices de France, ii, 273). He also published many of his sermons. He was a violent opponent of Arminianism, and attacked Amyraldus (q. v.) bitterly in his De Moses Amyraldi Libro judiciis. His most important works are, The Buckler of the Faith, or a Defence of the Confession of the Reformed Churches in France against M. Arnaud, the Jesuit (3d ed. Lundii, 1631, 4to)—Le Combat des 2 arbres (Sedan 1656, 42mo). See Nicholls, Calvinism and Arminianism compared, i, 224; Bates, Vice, p. 897 sqq.; Sax, Oecumen. Icon, iv, 179; Haag, La France Protestante, iv, 420; Schweitzer, Centralbibliographien, ii, 225 sq., 564 sq.; Ebrard, Dogmatik, ii, 48; Vinet, Histoire de la Présic. parmi les Réformés en France au 17e siècle (Paris 1860).

MOULIN, Pierre du (2), son of the preceding, and noted as a most enthusiastic Calvinist, was born in 1600 at Paris, and graduated at Leyden; but going afterwards to England, obtained, like his father, a prebend at Canterbury, and was one of the chaplains to king Charles I. He was the author of The Peace of the Soul:—Clamor Regis Sanguinis, which, being anonymous, was attributed by Milton to Alexander More:—and A Defence of the Protestant Church. See Allibone, Dict. of Brit. and Amer. Authors, n. s.; Haag, La France Protestante, iv, 480.

MOULI.

See MULLAI.

Mound (Lat. manda) is a term in heraldry, designating a globe surmounted with a cross (generally) pattered. As a device, it is said to have been used by the emperor Justinian, and to have been intended to represent the ascendency of Christiani wheel over the world. The royal crown of England is surmounted by a mound, which first appears on the seal of William the Conqueror, though the globe without the cross was used earlier.

Heraldic Mound.

Mount or Mountain (properly מֵרָה, from its swelling form; with its cognate forms, מֵרָה, k'rer, and מֵרָה, karas; Gr. ἑράς; also Chald. תַּר, from their rocky nature, Dan. ii, 35, 45: but מְלַכְּל, selaẖ, "mount," Jer. vi, 6; xxxii, 92; xxxiii, 4; Ezek. iv, 2; xviii, 17; xxi, 22; xxvi, 8; Dan. x, 15; elsewhere "bank," 2 Sam. xx, 15; 2 Kings xix, 82; Isa. xxxvii, 88, is a mound or rampart, such as is thrown up by besiegers against a city; and מִשְׁרָב, mutab, "mount," in Isa. xxix, 3, is a station of troops or military post, as a place of bivouacking or encamping. W. A. K. — "In the New Testament the word mountain or mountain is confined almost exclusively to representing ἑρᾶς. In the Apocalypse the same usage prevails as in the N. T., the exception being in 1 Mac. xii, 36, where 'mountis' is put for ἑρᾶς, probably a mound, as we should say, an encampment, by which Simon cut off the communication between the citadel on the Temple mount and the town of Jerusalem. For this Josephus [Ant. xliii, 5, 11] has τὸ ἱερό, a wall [Smith]. See Fortification. Another term, designating an individual mountain, is מִשְׁרָב, bameẖ, a height or "high place;" generally a lesser eminence, like מֵרָה, gibb, a "hill," etc.). The term often occurs in connection with a proper name, or as the specific title of some particular mountain, e. g. Mount Sinai, Mount Tabor, Mount Lebanon,
Mount of Olives, etc., which see in their alphabetical order. The phrase "mountain of God" (יוֹם הַגֵּדֶשׁ) is spoken of Mount Sinai, as the place where the law was given (Exod. ii. 1; iv. 27; xviii. 6); of Mount Zion (Psa. xxxvii. 27; Is. xlii. 5), which is often called God's "mountains" (יוֹם הַגֵּדֶשׁ קָרֵב, "mountain of my sanctuary") (Isa. ix. 6; lv. 7; vii. 15; iii. 14; ii. 4; xlix. 1; xlvi. 14). See Adon. 16; Ezek. xxv. 40, more fully "mountain of the Lord's house" (Isa. ii. 2), of the mountain of God (Isa. ix. iv. 19, xlviii. 18), as being in the middle of the Land itself, as being generally mountainous (Isa. xiv. 25; xlix. 11; lxv. 9). See Zech. De deo Ebraorum montano (Gen. 476). The term is also used collectively, "mountains," i. q. mountainous region, e.g. of Seir (Josh. xiv. 12), of Judah (Josh. xv. 48), etc., and especially with the art. the "mountain, the mountain's rock," the highest mountain tract extending nearly through Palestine, between the plain on the sea-coast and the valley of the Jordan (Gen. xii. 8; Josh. ix. 1); or more specifically the "mountains of Judah," i.e. the same tract south of Jerusalem (Numb. xxvii. 29; Deut. i. 2); the "hill-country" of Luke i. 39; also the mountainous region east of the Dead Sea (xxxiv. 20, xlix. 17, 19, 20). See Macfarlane, Mountains of the Bible (Lond. 1848, 1856). See HILL.

Palestine is a hilly country (Deut. iii. 25; xi. 11; Ezek. xxxiv. 13; comp. Exod. xv. 17; 1 Kings xx. 23; see Hasselquist, Trav. p. 148), divided into two natural portions by the deep depression of the Jordan from north to south. The mountain ranges which overspread it are connected on the north with Lebanon. East of the Jordan, Antilebanon terminates with the spur called Jebel Heish, a fruitful hilly district extending westward thence to the abrupt margin of the Sea of Genesareth; while south of the intersection of the country from east to west by the river Hieromax the hills rear themselves afresh for several leagues, being traversed by wadys (water-courses) which run towards the Jordan, and interrupted by ravines and narrow passes, and continue in the form of moderately high, fertile plateaus, that do not clearly descend to a level till they reach the River Arnon, the boundary of the ancient transjordanic territory; southward of the deep, rocky vale of this stream, which was the key of Palestine in this region from the east, they still stretch away in connection with the mountains of Arabia Petraea, this entire chain sloping eastward, first into the fruitful meadows of the modern Hauran, and then south of the River Arnon turning eastward by rocky steeps along the Jordan (Voyney, Trav. i. 226). West of the Jordan, a mountainous region extends from Lebanon and Antilebanon far down south-westwardly into Galilee, where in the south-west, opposite Ptolemais, it ends in a ridge, terminating beyond the Ki- shin in the promontory of Carmel; while in the interior among the highlands it forms the high plain of Jezreel, and on the east descends by a series of terraces to the Sea of Genesareth: this portion contains its most fruitful districts, endowed with a rich Alpine vegetation, for although the northern and north-western parts are mostly inclement, and their cultivation almost impossible, especially in the rocky tracts, yet the south-western section is an alternation of fine valleys and choice pasture-lands (Hasselquist, p. 176). From the elevated plain of Jezreel, or Esdraelon, rises the almost isolated peak of Tabor, as a limit of the northern mountain-chain on this side, and looking southwardly to the Anti-Taabariyeh hills, which, in moderate heights and in directions only lately accurately investigated by Robinson, overspread the greater part of ancient Samaria; beyond this growing more precipitous and rocky (Maundrell, Trav. p. 86; Voyney, Trav. ii. 225 sq.), although they are everywhere interpersed with fruitful valleys and plains. The mount-
tain ranges, which only admit communication with the sea-side by means of the intersecting passes and ravines, extend over seven or ten miles north of Jerusalem, and cover the greater part of this division of Palestine, making the hills becoming higher south of the metropolis. Stretching towards the south-east, they terminate in steep walls near the Dead Sea, and so join the sides of the deep Arabah; but in the south-west they somewhat abruptly bound the (tolerably high) hilly plain el-Tib, which connects Palestine with Arabia Petraea. Over the mountains of middle and southern Palestine nowhere extend to the sea, but gently slope into plains, which grow continually wider farther south; towards the Jordan, however, they fall off ruggedly into the Ghor (Voyney, Trav. i. 226), only at Jericho leaving a hilly brink. Their greatest perpendicular distance from east to west is nowhere more than ten to fifteen miles, and in the vicinity of Hebron scarcely more than seven miles (Voyney, Trav. ii. 243). The principal composition of all the Palestinian hills is limestone (of the Jura formation), occasionally with strata of chalk (whence the numerous caves), and, as is a frequent accompaniment of this latter, the hilly levels, especially in the east, are strewed with flint stones (see Schubert, Reise, iii. 108). Only in the north-east, from the boundaries of the Lebanon formation to the Hieromax, extends a basaltic region (Seezten, xviii. 385), which has scattered its columns and blocks far as the western shore of the Sea of Genesareth (comp. Ritter, Erdk. ii. 315; Richter, Wallfahrt, p. 60; Schubert, Reise, ii. 222, 237, 260). At the southern extremity of the Dead Sea a salt-mountain uplifts itself, about three leagues in ex-
tent. The height of the mountains of Palestine is not great (Hasselquist, Trav. p. 148), but has only been measured by the barometer. The southern hills rise to a perpendicular elevation of about 2400 feet, and run at this elevation as far northward as Shechem; above these, they sink to about 1750 feet, and grow still more insignif-
icaent towards the plain of Jezreel. Northward of this, the land of Galilee becomes again more lofty, es-
pecially in comparison with the Sea of Genesareth, which lies 555 feet below the level of the Mediterranean (Schubert, iii. 231). The altitude of Lebanon is estimated at 10,000 feet. The mountains of Gilead are higher than the cisjordanic, being about 3000 to 4000 feet in height. (See Raumer, Beiträge z. b. bild. Geogr. p. 12 sq.; Rantzel, Palest. p. 840.) For particular hills, see CARMEL; EPHRAIM; LEBANON; OLIVET; TAB-
ror, etc. The mountainous regions of Palestine not only served the inhabitants as places of defence against hostile incursions and of refuge from oppressive masters, but the hills by careful cultivation and terracing nearly yielded the soil four or five times as much as the plains. See Cant. viii. 14; Jer. xxxi. 5; 2 Chron. xxxvi. 10; Ezek. xxxiv. 14; Job iii. 18, etc.; although quarries were but seldom opened in them for building-stone, and as it seems never mined for the supply of metals. See Pa-
lestine.

The frequent occurrence throughout the Scriptures of personification of the natural features of the country is very remarkable. With perhaps four exceptions, all these terms are used in our own language; but, in ad-
dition, we speak of the "crown," the "pent," the "foot," the "toe," and the "breast" or "bosom" of a mountain or hill. "Top" is perhaps only a corruption of topf, "head." Similarly we speak of the "mouth" and the "gorge" (i.e. the "throat" of a ravine, and a "tongue" of land. Compare, too, the word col, "neck," in French. The following are, it is believed, all the words used with this object in relation to mountains or hills:

1. Head, wāן, rosh, Gen. viii. 5; Exod. xix. 19; Deut. xxxii. 1; 1 Kings xviii. 42 (A.V. "top").
2. Ears, ṣīḥa, ṣīḥah in Azmuth-Tabor, Josh. xiv. 94; possibly in allusion to some projection on the top
of the mountain. The same word is perhaps found in Uzzen-Sheerah.

3. SHOULDER, נַחֲלָה, nakhlah, in Deut. xxiii, 12; Josh. xv, 8, and xviii, 16 ("side"); all referring to the hills on or among which Jerusalem is placed. Josh. xv, 10: "the side of Mount Jerim.

4. LION, נַחֲלָה, nakhlah, (see the word for the "side") of a man in 2 Sam. ix, 16; Ezek. iv, 4, etc.), used in reference to a mountain in 1 Sam. xxvi, 26; 2 Sam. xiii, 34.

5. LOINS or FLANKS, נַחֲלָה, nakhlah, in Chisloth-Tabor, Josh. xix, 12. It occurs also in the name of a village, probably situated on this part of the mountain, Hak-Keuelloth, הָקָהֵלֵלות, i.e. the "loins" (Josh. xix, 18). See CHELSULLOTH.

6. RIN, נַחֲלָה, nakhlah, only once used, in speaking of the Mount of Olives, 2 Sam. xvi, 18, and there translated "side," i.e. πλευράς τοῦ ὀροῦ.

7. BACK, זָבָה, zavah, probably the root of the name of the town Shechem, which may be derived from its situation, as it were on the back of Jerizim.

8. THIGH, נַחֲלָה, nakhlah, (see the word for the "thigh") of a man in Judg. iii, 16, 21), applied to Mount Ephraim, Eh, 2 Kings xiii, 23; Isa. xxxviii, 24, used also for the "side" of a cave, 1 Sam. xxiv, 3.

9. The word translated "covert" in 1 Sam. xxv, 20 is נַחֲלָה, nakhlah, from נַפֶּר, nafar, "to hide," and probably refers to the shrubbery or thicket through which Abigail's path lay. In this passage "hill" should be "mountain."

The Chaldee נַחֲלָה, nakhlah, is the same name still given to the Mount of Olives, the Jebel el-Tur.

See APPENDIX TO professor Stanley's Siani and Palestin., p. 23, also p. 249 and 388, note. See TARGUM.

In the symbolical language of Scripture, if the allegorical or figurative representation is taken from the heavens, the luminaries denote the governing body; if from an animal, the head or horns; if from the earth, a mountain or fortress—and in this case the capital city or residence of the governor is taken for the supreme power. (See WENMYS, Clark's Symbolica, p. 309-316.) When David says, "Lord, by thy favor thou hast made my mountain fort," Sam. xxx, 7, he means to express a sense of stability of his kingdom. The present king of the Messiah is described under the figure of a mountain (Isa. ii, 2: xi, 9; Dan. ii, 35), and its universality by its being the resort of all nations, and by its filling the whole earth. The mystic mountains in the Apocalypse denote kingdoms and states subverted to make room for the Messiah's kingdom (Rev. vi, 14; xvi, 20; comp. Ps. xlvii, 2). The Chaldaean monarchy is described as a mountain in Jer. ii, 25; Zech. iv, 7; and the Targum illustrates the idea by substituting the word "fortress" in the former text. In this view, then, a mountain is the symbol of a kingdom, or of a capital city with its domains, or of a king, which is the same. Mountains are frequently used to signify places of strength, of what kind soever, and to whatsoever use applied (Jer. iii, 23). Eminences were very commonly chosen for the sites of pagan temples: these became places of asylum, and were looked upon as the fortresses and defenders of the worshippers, by reason of the presence of the false deities in them. On this account mountains were the strongholds of paganism, and therefore in several parts of Scripture they signify idolatrous temples and places of worship (Jer. iii, 23; Ezek. vi, 2-6; Mic. iv, 1; comp. Deut. xii, 2; Jer. ii, 30-33; 3; Theseus also, who built fortified cities, or towers, as appears from Judg. ix, 16; xlviii, 49. (See Genesis, Comment. on Job, i, 816 sq.; Gramberg, Die Religionswesen der A. T. pref., p. xv sq.) See HIGH PLACE. For the various eminences or mountain districts to which the word "mount" is applied in the text, see Mount Sion, Mount Sion, Mount Sion, Mount Sion, Mount Sion, Mount of the Valley, Mount of the Valley, Mount of the Valley, Mount of the Valley, etc., distinguished, for his knowledge of primitive Christianity, was born at Dorney, Buckinghamshire, April 13, 1578, and was educated at Eton and at King's College, Cambridge University, of which he was afterwards a fellow. He took holy orders, and quickly rose to distinction. In 1617 he was made archdeacon of Hereford, in 1620 canon of Windsor, and in 1628 was elevated to the episcopate and made bishop of Chichester. In 1638 he was transferred to the see of Norwich. He was an ardent friend of archbishop Laud, and thus was led to write against the Puritans, and to defend the cause of the king and his sacred tole.
ion. He therefore became a favorite at court, and the transfer to Norwich is said to have been prompted by Laud, who wished to acknowledge the valuable services of the Savile family, by which the Savile was not only an opponent to Puritanism, but a leader towards Romanism; and it was even asserted by the moderate churchmen who opposed Laud's course that Montague was intending to carry the king, his court and his primate, bodily over to Rome, and to go there himself. He was also a devoted Arminianist, and thus the Calvinists likewise upheld him, and left no opportunity unimproved against him. He died at Norwich, April 15, 1641. Bishop Montague's literary labors are valuable, especially in the field of ecclesiastical antiquities. He assisted Savile in his edition of St. Chrysostom; edited Greville Tanworth's British Taverns of the Middle Ages, etc., also Photi Epistola, and Eusebius Demonstratio, and published several learned theological works and controversial tracts. Among the former are, Analecta Ecclesiasticarum Erecitationum (London. 1622.)—Apparatus ad Origines Ecclesiasticas (Oxf. 1635, fol.).—De Originalis Ecclesiasticarum, etc. (London. 1626, fol. 1641).—De Vita Christi (Origimen Ecclesiasticarum, pars posterior (1640):—The Acts and Monuments of the Church before Christ Incarnate (1642, fol.)—contains: State of the Church before Christ Incarnate; The Prophecies of Jacob and Daniel concerning Messiah; the Sibylls; Reign of Herod in Judaea; two Eulogies of John. In the Society of the High-priesthood; State of the Jews in Spirituals; their Heroes; the Ancestors and Parents of our Saviour. In 1841, 12mo, appeared bishop Montague's Articles of Inquiry, with a Memoir (q.v.). See Gen. Dict. s.v. Bible, Brt. s.v.; Fuller's Worthies and his Church Hist. s.v.; Heylin, Life of Archbishop Laud s.v.; Hakewill, History of James Somers s.v.; Hallam, Const. Hist. of Eng. (7th ed. 1845), ii, 62, 69, 70; Collier, Eccles. Hist. viii, 7 sq. (J. H. W.)

Mountain. See MOUNT.

Mountain, George Jehoshaphat, a noted American ecclesiastic, son of the following, was born in Norwich, England, July 27, 1759, and was educated at Trinity College, Cambridge, where he graduated in 1810. He entered holy orders in 1818, and was appointed evening lecturer in his father's cathedral. In 1814 he was nominated rector of Fredericton, New Brunswick, and in 1817 rector of Quebec and bishop's official. In 1821 he became archdeacon, and in 1825, during a mission to England, he received the degree of D.D. On his return, bishop Stuward appointed him his examining chaplain, and in 1830 he was sent to England on business connected with the question of giving the clergy reserves. While there he was appointed bishop of Montreal, and given the entire charge of the Episcopal Church in Lower Canada. He continued to administer the dioceses of Quebec and Montreal till 1830, when he assumed the title of bishop of Quebec. In 1844 he visited the missions on the Red River, and furnished a description of his journeys in Songs of the Wilderness (London 1846). He died in Quebec, Jan. 8, 1883. He was the founder of Bishop's College, Lennoxville, and of the Church Society, spending most of his income for these institutions and for charitable purposes. Some time before his death he declined the dignity of metropolitan of Canada. He published Sermons and Addresses, and a Journal of a North-west American Mission (London 1848). See Am. Church Rev. 1866, p. 156.

Mountain, Jacob, an Anglican prelate, was born in Norfolk, England, in 1750. He was a descendant of the celebrated Montaigne; his own grandfather was a great-grandson of the French essayist, and was exiled from France during the Revolution of the Edicts of Nantes. Mountain was educated at Causs College, Cambridge, class of 1774, became fellow in 1779, and, entering holy orders, held important livings in England, among them those of St. Andrew's, Norwich, of Buckden, and of Holbeach, as well as a stall in Lincoln Cathedr. Mr. Pitt was intimately acquainted with him, and that statesman interested himself in the ecclesiastical promotion of his friend, so that in 1786 Mr. Mountain was named bishop of Quebec. He is the first Protestant prelate in the Canadas. He died near Quebec, June 16, 1825. "Bishop Mountain promoted the formation of missions and the erection of churches in all the more populous towns, which he regularly visited—even when age and infirmity rendered so vast and fatiguing a circuit a most arduous and painful undertaking."

Mountain-Men. See Men, The; Scotland, Church of.

Mourges, Mathieu. See MOURGUES.

Mourguès, Michel, a French Jesuit noted for his profound erudition, was born at Avurgenne about 1642. He became royal professor of mathematics and rhetoric in the Academy of Toulouse, and died there in 1718. Among his best works are, "A Parallel between Christian Morality and that of the Ancient Philosophers."—A Explanation of the Theology of the Pythagoreans; and others of a secular character. See Feller, Dict. historique, s.v.; Moréris, Grand Dict. Hist. s.v.

Mourn (represented by numerous Heb. and several Gr. words). Orientals are much more demonstrative in the signs of grief than natives of Western countries, as is evidenced especially by two marked features: a. What men in large numbers publicly did, they careful observance of the prescribed ceremonies. Thus Abraham, after the death of Sarah, came, as it were in state, to mourn and weep for her (Gen. xxiii, 2). Job, after his misfortunes, "arose, and rent his mantle, and shaved his head, and fell down upon the ground on the earth three times" (Job 42, 6). Job, after his misfortunes, "rent every one his mantle, and sprinkled dust upon their heads, and sat down with him on the ground seven days and seven nights" without speaking (ii, 18). We read also of high places, streets, and house-tops as places especially chosen for mourning; not only by Jews, but by other nations (Isa. xv, 2; Jer. iii, 21; xlviii, 8; 1 Sam. xi, 4; xxx, 4; 2 Sam. xvi, 8). The comparative violence of Oriental mourning—oftentimes, indeed, assumed for effect, and even at times artificial or venal, is evident in several of the forms which Eastern grief assumes. Many of these acts, of course, as being natural, are common to all times and to other nations, but other forms are peculiar. Most of them are spontaneous, being simply the uncontrollable language of emotion; others are purely matters of habit. Yet both these classes of manifestation have their significance and uses, and are not therefore altogether arbitrary. It is not difficult, however, to ascertain the philosophic spirit in which those practices contrived that it consisted in reeling as much as possible from ordinary customs and manners, in token that an extraordinary event had happened, and observes that such is the diversity of human customs that the signs of mourning in some nations coincide with those of joy in others (Archaeologia Graec (London 1786) ii, 184, 185. Although, no doubt, many forms of mourning are conventional, and originated in caprice, yet there would seem to be physical reasons for certain forms which have so widely and permanently prevailed. We will endeavor to digest the information furnished on this subject by the Scriptures, and consider it well to modern writers referred to other articles for details on minor or collateral particulars. See Geier, De Ebraeorum Luctu (2d ed. Lips. 1666). Comp. Grief.

1. Occasions.—1. Instances of mourning for the dead are most numerous in Scripture. Abraham mourned for Sarah (Gen. xxiii, 2); Jacob for Rachel (Gen. xxx, 35); the Egyptians for Jacob (Gen. l, 3-10); the house of Israel for Aaron (Num. xx, 29), for Moses (Deut. xxxiv, 8), and for Samuel (1 Sam. xx, 1); David for Abner (2 Sam. iii, 35); Mary and Martha for their brother Lazarus (John xi); and "devout men"
2. Instances of mourning on account of calamities are mentioned in the Old Testament, under the multiplicity of afflications (Job i, 20; 21; ii. 8; Israel under the threatening of the divine displeasure (Exod. xxxiii, 4); the Ninevites in view of menaced destruction (Jonah iii, 5); the tribes of Israel when defeated by Benjamin (Judg. xx, 26), and many others. The Lamentations of Jeremiah are illustrative of this point.

In the New Testament it is illustrated by the case of the Ninevites added above; by the Israelites on the day of atonement, latterly called the fast (Lev. xxix, 27; Acts xxvi, 9), and under the faithful preaching of Samuel (1 Sam. vii, 6); by many references in the Psalms, and the predicted mourning in Zechariah (Zech. xi, 12). On the mourning for Adonias (Ezek. viii, 14), see TAMMUZ.

2. Modes—1. Weeping appears either as one chief expression of mourning, or as the general name for it. Hence when Deborah, Rebecca's nurse, was buried at Bethel under an oak, the tree was then at least called Allen-burch, the oak of weeping (Gen. xxxvi, 8). The children of Israel were heard to weep by Moses throughout their families, every man in the door of his tent (Num. xi, 10; comp. xiv, 1; xxv, 6). So numerous are the references to tears in the Scriptures as to give the impression that the Orientals had them nearly as common as command (comp. Prov. xxx. 5). The woman washed Lord's feet with her tears (Luke vii, 38; comp. Ecclus. xxxvii, 17). Men, as well as women, wept freely, and even aloud. "Lifted up his voice and wept" is an ordinary mode of expression. Giving vent to them is well known to be one of the physical alleviations of profound sorrow. It is so universal a sign of mourning that we need not detain the reader with further instances or illustrations, except to remark that the Egyptian monuments have not failed to depict the tears upon the faces of mourners. See WEeping.

2. Loud lamentation is usually and naturally associated with weeping as a sign of grief (Ruth i, 9; 1 Sam. ii, 4; 2 Sam. xi, 31; xiii, 36). Nor are Oriental sentiments with mere sobs: their excitation appears in howls for grief, even amid the solemnities of worship (Joel i, 18; Misc. i, 8, etc.). The Egyptians have ever been renowned for the vociferation of their grief; "there was a great cry in Egypt at the death of the first-born" (Exod. x, 28). As their attention from anguish of mind or body, and the value of moans and shrieks is well known in severe surgical operations. But in addition to the wall of woe by the immediate bereaved, hired performers were often engaged to swell the lamentation with screams and noisy lamentations. The first reference to professional mourners occurs in Eccles. xii, 5; "the mourners (םתסובות) go about the streets." (The root of this word, observes Gesenius, signifies "a mournful noise," and he adduces Mic. i, 8; Jer. xxii, 18; xxxiv, 5). They are certainly alluded to in Jer. ix, 17-20: "the mourning women" (probably widows; comp. Ps. lix, 64; 40 Acts ix, 89). Another reference to them occurs 2 Chron. xxiv, 25 (comp. Josephus, War, iii, 9). The mourners who accompanied the hearse were from Egypt were women, as in the modern East. Mourning for the dead in the East was conducted in a tumultuous manner (Mark v, 38). Even devout men made great lamentations (Acts vii, 2). Akin to this usage was the custom for friends or passers-by to join in the lamentations of mourners, and even to shed tears of compassion (John xi, 40; Job ii, 11; xxx, 25; xxvii, 15; Ps. lixxv, 64; Jer. ixx, 1; xxxii, 18; 1 Kings xiv, 13, 18; 1 Chron. vii, 22; 2 Chron. xxxiv, 24, 25; Zech. xii, 11; Luke vii, 12; John xli, 31; Acts vii, 2; ii, 89; Rom. xiii, 15). So also in times of general sorrow we find large numbers of persons joining in passionate expressions of grief (Judg. vii, 4; xx, 26; 1 Sam. xxviii, 8; xxx, 4; 2 Sam. i, 12; Ezra iii, 13; Ezek. vii, 16; and the like is mentioned of the priests—Joel ii, 17; Mal. iii, 18). Clamor in grief is referred to (Isa. xi, 7; xxv, 26): it is considered a wicked man's portion that his widow shall not weep at his death (xxvii, 15). Upon Job's recovery from his afflictions, all his relatives and acquaintances bemoan and comfort him concerning his past sufferings; which seems to have been a kind of congratulatory mourning, indulged in order to heighten the pleasures of prosperity by recalling associations of adversity (xiii, 11). See LAMMmATION.

3. Personal Disfigurement.—In all the other acts expressive of grief the idea of self-mortification seems to prevail, whether by injuries to the person or neglect of it, by mean clothing; by unusual and humiliating attitudes, or other marks of individual abasement, intended chiefly for the public eye. Some of the more violent forms have perhaps a natural, if not a remedial or alleviating character. Shaving the head may be a dictate of nature to relieve the excited brain. Plucking the hair is well calculated to assuage the action of some particular organs, to which the sensations of the individual may be a sufficient guide. Beating the breast may relieve the heart, oppressed with a tumultuous circulation. Cutting may be the effect of nature's indication of bleeding. Tearing and rending seem to pellate nervous irritation, etc. The greater part of the practical measures have the object of some supposed fitness to a state of grief. Among the particular forms observed the following may be mentioned:

a. Rending the clothes (Gen. xxxvii, 29, 34; xliii, 18; 2 Chron. xxxiv, 27; Isa. xxxvi, 22; Jer. xxxvi, 24 [where the absence of the form is to be noted]; xli, 5; 2 Sam. iii, 8; xv, 32; Josh. vii, 6; Joel ii, 18; Ezra ix, 5; 2 Kings v, 7; xii, 14; Matt. xxvi, 65; ἰπάρχων; Mark xxxiv, 63; γρυψίζω). See CLOTHING.

b. Dressing in sackcloth (Gen. xxxvii, 34; 2 Sam. iii, 10; xxi, 16; Psal. xxxvii, 13; Isa. xxxvi, 1; Joel i, 8, 18; Amos viii, 10; Jonah iii, 8, man and beast; Job xvii, 21; Esth. iv, 8, 4; Jer. vi, 26; Lam. ii, 10; 1 Kings xi, 27). See SACKCLOTH.

c. Ashe, dust, or earth sprinkled on the person (2 Sam. xiii, 19; xv, 32; Josh. vii, 6; Esth. iv, 1, 3; Jer. vi, 26; Job ii, 12; xvi, 15; xiii, 6; Isa. lxi, 3; Rev. xxiii, 16). See DUST.

d. Crying aloud, to the sad-colored garments (2 Sam. xvii, 2; Jer. vii, 21; Psal. xxxviii, 6; xliii, 9; xlii, 3; Mal. iii, 14, marg. See COLOR.

e. Removal of ornaments or neglect of person (Deut. xxi, 12, 18; Exod. xxxiii, 4; 2 Sam. xiv, 2; xiv, 24; Ezek. xxi, 16; Dan. x, 3; Matt. vi, 16, 17). See NATURAL ATTRACTIONS.

f. Shaving the head, plucking out the hair of the head or beard (Lev. v, 6; 2 Sam. xiv, 24; Ezr ix, 3; Job i, 20; Jer. vii, 29; xvi, 6). See HAIR.

g. Laying bare some part of the body: Isaiah himself naked and barefoot (Isa. xx, 2), the Egyptian and Ethiopian captions (ib. ver. 4; xliii, 2, 3; Jer. xiii, 22, 26; Nah. iii, 5; Mic. i, 11; Amos vii, 10). See NAKED.

a. Fasting or abstinence in meat and drink (2 Sam. i, 12; iii, 55; xii, 16, 22; 1 Sam. xxxi, 13; Ezra x, 6; Neh. iv, 4; Dan. x, 8; vi, 18; Joel i, 14; i, 12; Ezek. xxiv, 17; Zech. vii, 5; a periodical fast during captivity: 1 Kings xxi, 9, 12; Is. lvii, 3, 4, 6; xxix, 7, 5, 11; Mal. iii, 14; Jer. xxxix, 3; Jonah iii, 5, 7 [of Nineveh]: Judg. xx, 26; 2 Chron. xxx, 8; Ezra viii, 21; Matt. i, 14, 15). See FASTING.

b. In the same direction, diminution in offerings to God, and prohibition to partake in sacrificial food (Lev. vii, 20; Deut. xxxi, 14; Hos. ix, 4; Joel i, 9, 15, 10).

c. Cutting the upper lip, i.e. the lower part of the face, and sometimes the head, in token of silence; specially in the case of the leper (Lev. xiii, 45; 2 Sam. xv, 30; xix, 4; Jer. xiv, 4; Ezek. xxiv, 17; Mic. iii, 7). See CUTTING.

d. Cutting the flesh (Jer. vi, 6, 7; xii, 5). See CUTTING (in the flesh).
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The sitting or lying posture in silence indicative of grief (Gen. xxiii, 3; Judg. xx, 26; 2 Sam. xii, 16; xiii, 31; Job i, 20; ii, 13; Ezra ix, 3; Lam. ii, 10; Isa. iii, 26) also bowing down the head (Lam. ii, 10), and lifting up the hands (Psalm xxiii, 2; Lam. i, 17; Ezra ix, 5). See MOURNING.

Some of these outward expressions of mourning were usual among the heathen, but forbidden to the Israelites, e.g. making cuttings in the flesh (Lev. xiv, 28), which seems to have been a custom of the votaries of Baal (1 Kings xviii, 28); “making baldness between the eyes for the dead” (Deut. xiv, 1), i.e. shaving the eyebrows and eyelids, and the fore-part of the head, which was, no doubt, an idolatrous custom. The priests were forbidden to “defile themselves for the dead” by any outward expression of mourning, except for their near relatives (Lev. xxvi, 1); and the high-priest even for these (Lev. xxvi, 10, 11), under which restriction Nazirites also came (Numb. vi, 7).

4. Formal Celebrations.—Besides and in connection with the funeral there were certain still more public usages indicative of grief, as noticed in the Scriptures:

(1) Mournings for the dead in the earliest times was confined to the relatives and friends of the deceased; but in later times hired mourners, both men and women, were employed. Thus we are told that the “singing men and singing women spoke of Josiah in their laments” (2 Chron. xxxv, 25). In accordance with this the Lord says to the Jews, when threatening heavy judgments for their sins—judgments calling for universal mourning: “Call for the mourning women that they may come, ... let them make haste, and take up a wailing for us” (Jer. lx, 17). At first, most probably, hired mourners were called in to help to swell the tide of real sorrow, but afterwards they became a mere formal pageant, demanded by pride and custom rather than sorrow. (See above.) Mourning for the dead became a profession, learned and paid for, like any other; and the practice of it often became very boisterous and tumultuous. Hence we read of the “minstrels and people making a noise” in the house of Jairus (Mark ix, 28), giving one the idea of a scene resembling an “Irish wake.” See MINSTRIL.

(2) On such occasions neighbors and friends provided food for the mourners (2 Sam. iii, 35; Jer. xvi, 7; comp. Ezek. xxiv, 17); this was called “the bread of bitterness” “the cup of consolation.” See Garman, De pane lagritum (Vitsemb, 1798). In later times the Jews had a custom of giving bread to the poor at funerals, and leaving it for their use at tombs, graves, etc., which resembles the Roman viaticum (Tobit iv, 17; Ecles. xxxi, 8). Women went to tombs to indulge their grief (John xi, 31).

There was a period of mourning varied. In the case of Jacob it was seventy days (Gen. i, 3); of Aaron (Num. xx, 29) and Moses (Deut. xxxiv, 8), thirty; a further period of seven days in Jacob’s case (Gen. ii, 10); seven days for Saul, which may have been an abridged period in time of national danger (1 Sam. xxvi, 18).

Exclusive grief in the case of an individual may be noticed in 2 Sam. iii, 16; Jer. xxxii, 15; and the same hypocritically in Jer. xii, 6.

The first complete description of mourning for the dead occurs in 2 Sam. iii, 31–35, where David commands Joab and all the people that were with him to rend their clothes, gird themselves with sackcloth, and m-un for Abner; and David himself followed the bier, and they buried Abner in Hebron; and the king lifted up his voice and wept at the grave of Abner, and all the people wept, and David fasted two days, and wrote a lamentation for the deceased. Elegies were composed by the prophets on several dissatistous occasions (Ezek. xxv, 1; 1 Thess. v, 1; Amos v, 1; etc.). The incident of Jephthah’s daughter is too uncertain to afford any index to the modes of mourning at that era. It appears that she was allowed two months to bewail her virginity with her companions, and that the Jewish women of that country went somewhere yearly to lament, or celebrate her (Judg. xi, 31–40). See JEHU.

III. Illustrations of these Scriptural Usages from Contemporary and Later Sources.—1. Similar practices are noticed in the Apocalyptic books:

a. Weeping, fasting, rendering clothes, sackcloth, ashes or earth on head (1 Mac. ii, 14; iii, 47; iv, 39; v, 14; xi, 71; xiii, 48; 2 Mac. iii, 19; x, 25; xiv, 15; Judith iv, 10, 11; v, 6; ix, 1; xiv, 19 [Assyrians]; x, 2, 3; 8 Mac. iv, 6; 2 Edadr. x, 4; Esth. xiv, 25);

b. Funeral feast with wailing (Bar. vi, 52; also Tob. iv, 17; see in reproof of the practice, Augustine, Civ. D. vii, 27);

c. Period of mourning (Judith viii, 6; Ecles. xxui, 12 [seven days, so also perhaps 2 Edadr. v, 20]; Bel and Dragon, ver. 40);

d. Priests ministering in sackcloth and ashes, the altar drest in sackcloth (Judith iv, 11, 14, 15);

e. Author with clothes rent, head and beard shorn, and bandages (Bar. vi, 51).

2. In Josephus’ writings, these notices are as much noticed in the main confirmed, and in some cases enlarged:

a. Mourning for the dead mentioned (Ant. xvi, 7, 5; xix, 8, 9);

b. Sackcloth and ashes (Ant. xx, 6, 1; xix, 8, 2; War, ii, 12, 5); clothes rent (11, 15, 4).

c. Seven days’ mourning for a father (Ant. xxx, 8; 4: War, ii, 1, 1); for thirty days (War, iii, 5, 9);

d. Those who met a funeral required to join it (Ap. ii, 26; see Luke vii, 12, and Rom. xiii, 15);

e. Flute-players at a funeral (War, iii, 5, 9).

4. The mourning prescribed in the Law was seven days’ mourning for a father, a mother, son, daughter, brother, sister, or wife (Bartenora, on Moad. Kat. iii, 7). Rendering garments is regularly graded according to the degree of relationship. For a father or mother the garment was to be rent, but not with an instrument, so as to show the breach; to be sewn up roughly after thirty days, but never closed. The same for one’s own teacher in the law, but for other relations a palm breadth of the upper garment to suffice, to be sewn up roughly after seven days and fully closed after thirty days (Moad. Kat. iii, 7; Shabb. xiii, 3; Carpozov, App. Bib, p. 650). Friendly mourners were to sit on the ground, not on the bed (see Lightfoot, Hor. Heb. on John xi, 19). On certain days the lamentation was to be only partial (Moad. Kat. c). For a wife there was to be at least one hired mourner and two pipers (Ketebôth, iv, 4).
4. When we turn to heathen writers we find similar usages prevailing among various nations of antiquity. Herodotus, speaking of the Egyptians, says, "When a man of any account dies, all the womankind among his relatives proceed to smear their heads and faces with much fat, and dress themselves in garments of black, and cover the city with their breasts exposed, beating themselves as they go, and in this they are joined by all the women belonging to the family. In like manner the men also meet them from opposite quarters, naked to the waist and beating themselves" (Herod. ii, 85). He also adds, the seven days, as the period of mourning, that the women cover the city with the breasts exposed, beating themselves as they go, and in this they are joined by all the women belonging to the family. In like manner the men also meet them from opposite quarters, naked to the waist and beating themselves" (ibid. 86). This doubtless includes the whole mourning period. Diodorus, speaking of a king's death, mentions rending of garments, suspension of sacrifices, heads smeared with clay, and breasts bare, and says men and women go about in companies of 200 or 300, making a wailing twice a day, στρίβουργα γεράσα. They abstain from flesh, wheat bread, wine, the bath, dainties, and in general all pleasure; do not lie on beds, but lament as for an only child during seventy-two days. On the last day a sort of trial was held of the merits of the deceased, and, according to the verdict pronounced by the assembly, the body was treated with funeral honors, or the contrary (Diod. Sic. i, 72). Similar usages prevailed in the case of private persons (ibid. 91, 92). The Egyptian paintings confirm these accounts as to the exposure of the person, the beating, and the throwing of clay or mud upon the head; and women are represented as likely to be hired mourners (Long. Ep. Aed. i, 154–159; Roman. Aed. i, 59). Herodotus also mentions the Persian custom of rending the garments with wailing, and also cutting off the hair on occasions of death or calamity. The last, he says, was also usual among the Scythians (Herod. ii, 66; viii, 99; ix, 24; iv, 71).

Lucian, in his discourse concerning Greek mourning, speaks of tearing the hair and flesh, and wailing, and beating the breast to the sound of a flute, burial of slaves, horses, and ornaments as likely to be useful to the deceased, and the practice for relatives to endeavor to persuade the parents of the deceased to partake of the funeral-feast (σαρκοφαγεία) by way of recruiting themselves after their three days' fast (De Luctu, i, 808, 305, 307, ed. Amsterdam). Plutarch mentions that the Greeks regarded all mourners as unclean, and that women in mourning cut their hair, but the men let it grow. Of the Romans, in carrying corpses of parents to the grave, the sons, brothers, and female members of the house, the daughters uncover them, contrary to their custom in each case (Quint. Rom. vii, 74, 82, ed. Reiske). Greeks and Romans both made use of hired mourners, praefaces, who accompanied the funeral procession with chants or songs (Horace, Ars Poet. 429). Flowers and perfumes were also thrown on the graves (Ovid, Fast. vi, 660; Trist. v, 147; Plato, Legg. vii, 9). The praefaces seem to be the predecessors of the "mutes" of modern funerals.

5. With the practices above mentioned, modern Oriental customs in great measure agree. D'Arvieux says Arab men are silent in grief, but the women scream, tear their hair, and cover their heads with their dresses. The older women wear a blue veil and an old abaya by way of mourning garments. They also sing the praises of the deceased (Truc. p. 283, 270). Niebuhr says both Mohammedans and Christians in Egypt hire wailing women, and call at stated times (Voy. i, 150). Burchardt says the women of Atharos in Syria, shave their heads on the death of their nearest relatives, a custom prevalent also among several of the peasant tribes of Upper Egypt. In Barby on a death they usually kill a sheep, a cow, or a camel. He also mentions wailing women, and a man in distress beseeching his face, the women, and then beat their breasts, and wail (ibid. 276, 226, 374). Speaking of the Arab tribes of Upper Egypt, he says, "I have seen the female relations of a deceased man dance before his house with sticks and lances in their hands, and behaving like furious soldiers" (Notes on Bed. i, 280). Shaw says of the Arabs of Barbary, after a funeral the female relations during the space of two or three months go once a week to weep over the grave and offer estables (see Esclus. xxx, 18). He also mentions mourning women (Truc. p. 230, 242). "In Yemen," he says, "the relation and female friends of the deceased women, but the females from the neighborhood assemble after a funeral and continue for eight days, from sunrise to sunset, to utter loud lamentations" (Truc. i, 216). In the Arabic Nigha are frequent allusions to similar practices, as rending clothes, throwing dust on the head, cutting off the hair, loud exclamations to the tomb, plucking the hair and beard (i, 65, 253, 297, 388, 518; ii, 237, 354, 409). They also mention ten days and forty days as periods of mourning (i, 427; ii, 409). Sir J. Chardin, speaking of Persia, says the tombs are visited periodically by women ( Voy. vi, 489). He speaks also of the tumult at a death (ibid. 482). Mourning lasts forty days: for eight days a fast is observed, and visits are paid by friends to the bereaved relatives; on the ninth day the men go to the bath, shave the head and beard, and return the visits, but the lamentation continues two or three times a week till the fourth day. The mourning garments are dark-colored, and the women dress in black (ibid. 481). Russell, speaking of the Turks at Aleppo, says, "The instant the death takes place, the women who are in the chamber give the alarm by shrieking as if distracted, and are joined by all the other females in the harem. This conclamation is termed the wulwali (Heb.  הָעֲלוֹת, דָּלָלָיו), an onomatopoetic word common to many languages: see Gesen. p. 506; Schoevel, Anul-CONST. p. 54; and Russell, vol. i, note 83, chiefly from Schultens): it is so shrill as to be heard, especially in the night, at a prodigious distance. The men disapprove of and take no share in it; they drop a few tears, assume a resigned silence, and retire in private. Some of the near female relations, when apprised of what has happened, repair to the house, and the wulwali, which had paused for some time, is renewed upon the entrance of each visitant into the harem" (Arco, i, 906). He also mentions professional mourners, visits to the grave on the third, seventh, and fortieth days, prayers at the tomb, flowers strewn, and food distributed to the poor. At these visits the shriek of wailing is renewed; the chief mourner appeals to the deceased, and reproaches him fondly for his departure. The men make no change in their dress; but the women, with their jewels, and all their ornaments, are in wailing garments, and wear on the head a handkerchief of a dusky color. They usually mourn twelve months for a husband and six for a father (ibid. 311, 312). Of the Jews he says the conclamation is practiced by the women, but hired mourners are seldom called in to assist at the wulwali. Both sexes make some altercation in dress by way of mourning. The women lay aside their jewels, the men make a small rent in their outer vestment (ibid. ii, 86, 87). Lane, speaking of the modern Egyptians, says, "After death the women of the family raise cries of lamentation called welweli or wulwali, uttering it with a loud shrill voice, and it is usual to call the name of the deceased, 'Oh, my master! Oh, my resource! Oh, my misery! Oh, my glory!'" (see Jer. xxii, 18). The females of the neighborhood come to join with them in this conclamation: generally, also, the family send for two or more neddekkas, or public wailing women. Each brings a tambourine, and in her hand a beaded necklace, and she claims, 'Alas, for him.' The female relatives, domestics, and friends, with their hair dishevelled, and sometimes with rent clothes, beating their faces, cry in like manner, 'Alas, for him!' These make no alteration in dress, but women, in some cases, dye their dress, head-veils, and head-garments, and handkerchiefs of a dusky color, and put on the plates of tombs at stated periods" (Med. Ev. III, 192, 171, 195). Wealthy families in Cairo have in the burial-grounds regularly furnished houses of mourning, to which the females repair at stated periods to bewail their dead.
The art of mourning is only to be acquired by long practice, and regular professors of it are usually hired on the occasion of a death by the wealthier classes (Mrs. Poole, Engl. m. in Egypt, ii, 100). Dr. Wolff mentions the waiting over the dead in Abyssinia (A lustrobus, ii, 273). Pietro della Valle remarks a practice among the Jews of burning perfumes at the site of Abraham's tomb at Hebron (see 2 Chron. xvi, 14; xxii, 19; Jer. xxxiv, 5; P. della Valle, Viaggi, i, 806).

The customs of the North American Indians also resemble those which have been described in many particular, as the howling and wailing, and sports which are the accompaniments of the practice of piercing the flesh with arrows or sharp stones, visits to the place of the dead (Carver, Travels, p. 401; Bancroft, Hist. of the United States, ii, 912; Cattin, N. A. Indians, i, 90). The former and present customs of the Welsh, Irish, and Highlanders at funerals may also be cited as similar in several respects, e. g. wailing and howling, watching with the corpse, funeral entertainments ("funeral baked meals"), flowers on the grave, days of visiting the grave (Brand, Pop. Antiq. ii, 128, etc.; Harmen, Obs. iii, 40).

One of the most remarkable instances of traditional customary lamentation is found in the weekly wailing of the Jews, who are known as a people at a spot as at a time as at a place as could be obtained. See Jerusalem. This custom, noticed by St. Jerome, is alluded to by Benjamin of Tudela, and exists to the present day. (Jerome, Ad Sophon. i, 15; Ad Paulum, Ep. xxxix; Early Tract. in Pal. p. 83; Baum, Pulchritudo, p. 230; Martineau, Easter, i, 47; Robinson, i, 267.) See FESTIVAL.

MOURN, CHRISTIAN.—Among the early Christians all immediate grief for the dead was considered inconsistent with Christian hope; and hence the custom which prevailed among the Jews and Romans of hiring women to make lamentation at funerals was severely reproved. There is not, however, the object of the sacrifice of human life, nor any proof that the body of the deceased was revenged by Christians. Strong disapproval of the practice of wearing black is expressed by some of the fathers; nevertheless it became prevalent, especially in the East. Some Christians imitated the heathen custom of repeating the mourning on the third, seventh, and ninth days, and some even added others. In the Apostolic Constitutions, the author takes notice of the repetition of this funeral-office on the third, ninth, and fortieth days; he says: "Let the third day be observed for the dead with psalms and lessons and prayers, because Christ on the third day rose again from the dead; and let the seventh be observed for the health of the living and the dead; and also the fortieth day, according to the ancient manner of the Israelites' mourning for Moses forty days." On the anniversary days of commemorating the dead they were accustomed to make a common feast or entertainment, inviting both clergy and people, but especially the poor, the widows and orphans, that it might not be only a memorial to the dead, but, according to Origen, "an odor of a sweet smell to God." See FUNERAL.

MOURNING-WEEPS, a particular dress worn during a certain period to express grief, especially for the decease of a friend. The usages in this respect have varied much at different times and in different countries. Among the Jews, the duration of mourning for the dead was generally seven, but sometimes protracted to thirty days; and the garments were torn or squalid, or consisted of sackcloth (q. v.). The Jews of our day observe mourning ceremonies to a very considerable extent prescribed by the traditions of the rabbinists. On the loss of a very near relative they seclude themselves from society for eight days, praying all waking hours for the safety of the soul of the departed friend, and every year the day of decease is observed as a day of prayer for the repose of the departed. Among the Greeks, the period was thirty days, except in Sparta, where it was limited to ten. The relatives of the deceased secluded themselves from the public eye, wore a coarse black dress, and in ancient times cut off their hair as a sign of grief. Among the Romans, the color of mourning for both sexes was black or dark blue under the republic; under the empire, the women wore white, black continuing to be the color for men, who did not cut off the hair or wear a black garment. Men wore their mourning only a few days; women a year, when for a husband or parent. The time of mourning was often shortened by a victory or other happy public event, the birth of a child, or the occurrence of a family festival. A public calamity, such as a defeat, or the death of an emperor or person of note, occasioned a public mourning; when a general or a total cessation of business, called Justitium. In modern Europe, the ordinary color for mourning is black; in Turkey, violet; in China, white; in Egypt, yellow; in Ethiopia, brown. It was white in Spain until 1498. White is supposed to denote purity; yellow, that death is the end of all human hopes, as leaves when they fall, and flowers when they fade, become yellow; brown denotes the earth, whither the dead return; black, the privation of life, as being the privation of light; blue expresses the happiness which it is hoped the deceased enjoys; and purple or violet, sorrow on the one side and hope on the other, as being the color of the Temple walls. Mourning is of different depth, and for different periods of time, according to the nearness of relationship of the deceased. On the death of a sovereign or member of the reigning house, a court mourning is ordered; and in many countries it is usual at the same time to recommend the adoption of a general mourning. In Italy, in the case of a bishop, whether solvent or insolvent, the will be entitled to a preferred payment out of the assets for mournings suitable to his rank. The same privilege applies to mournings for such of the children as are to assist at the funeral (Chambers). The propriety of following the customs prevalent on this point has been of late very extensively called in question by Christians. Many individuals and religious bodies have object ed against it: 1. that it is a useless ceremony; 2. that it involves needless expense, especially to the poor; 3. that the Burke of preparing it interferes with the moral and religious purposes of affliction. See GRIEF.

MOURNERS. See FLEETERS; PENITENTS.

MOUSE ("a"p"a", abber), according to Bochart, Hieroz. i, 1017, a compound of the Chald. "a"p"a", to devour, and "a"p, a field, from its ravages; but according to Gesenius, they are, p. 595, from Arabic, for swift esopon. (Aesop), by which name the field or the field-worm (Mina, Mad. Kouton, l, 4)—a species, on account of its voracity and rapid increase, very injurious to crops (Aristotle, Anim. vi, 37; Strabo, iii, 165; Alcian, Anim. vi, 41; Pliny, x, 50; comp. Aristotle, Aleppo, ii, 59)—appears to be designated in 1 Sam. vi, 4 sq. See H. monamon. It was an unclean animal (Lev. xi, 29), in which passage, however, all the species of the genus are an doubtful included (Bochart, Hieroz. ii, 429 sq.). In Isa. lxvi, 7, a different creature seems to be denoted, apparently some esculent species of gits, or dormouse (see Varn, R. ii, 19); or perhaps the leaping wax gits, mus scolus, or jerboa, which is disignated in Arabic by a name corresponding to the Heb. abber, although this animal has often been identified with the Heb. shaphon, or "coney." See also MOLK.

It is likely that the Hebrews extended the acceptation of the word abber in the same manner as was the familiar custom of the Greeks, and still more of the Romans, who included within their term mus insects of the genus sores, that is "shrews"; carnivora, among which was the Musculus erinus, "stoat" or "te- mine," their Mus pousicus; and in the systematic order Rodentia, the mus musculus, or bread mouse; Dipus Jaculus, or Egyptian jerboa; Mus, and mice properly so called, constituting several modern genera; and cricetus, or hamster, which includes
the marmot or Roman *Mus Alpina*. In the above texts, those in I Sam. vi apparently refer to the short-tailed field-mouse, which is still the most destructive animal to the harvests of Syria (see William of Tyre, *Guilaume de Tyre*, p. 823), and is most likely the species noticed in antiquity and during the crusades; for, had they been *Jerboas* in shape and resembled miniature kangaroos, we would expect William of Tyre to have mentioned the peculiar form of the destroyers, which was then known to Western Europe; whereas, they being of species or appearance common to the Latin nations, no particulars were required. But in Leviticus and Isaiah, where the mouse is declared an unclean animal, the species most accessible and likely to invite the appellation of nations who, like the Arabs, were apt to count all sorts of animals, even when expressly forbidden, were no doubt the hamster and the dormouse; and both are still eaten in common with the *Jerboa* by the Bedouins, who are but too often driven to extremity by actual want of food. The common field-rodent, often called the short-tailed field-mouse, is the mascot of the French, and the *Arenivora agrestis* of modern zoologists. It is about the size of the house-mouse, to which it bears a general resemblance, but is easily distinguished by its larger head, its short ears and tail, its stouter form, and its reddish color, no less than by its habits (Fairburm). "Of all the smaller rodentia which are injurious, both in the fields and in the woods, there is not," says Prof. Bell (*Hist. Brit.* Quod. p. 825), "one which produces such extensive destruction as this little animal, when its increase, as is sometimes the case, becomes multitudinose." The ancient writers frequently speak of the great ravages committed by mice. Herodotus (i, 141) describes the loss of Sennacherib's army to mice, which in the night-time gnawed through the bow-string and shield-strap. See generally Bochart, *Hieros*, ii, 448 sq.

**Mouskes**. *Philippus* (called also *Philippus Mus* and *Philippus Muschel*), a Belgian prelate and historian, was born about 1215 at Ghent, in East Flanders, and, after having taken holy orders, successively became canon (1242) and chancellor of the cathedral of Tournay, and in 1274 bishop of that city. He died at Tournay, Dec. 24, 1281 or 1283. *Mouskes* is the author of a rhymeable chronicle, containing in 81,396 French verses the whole history of France, from the elopement of the fabulous Greek Helen with the Trojan prince Paris (the then usual beginning of such a narrative) up to the year A.D. 1242. There is only one MS. of this poem known, and it is at present preserved in the National Library at Paris, marked as No. 9534, small folio, written on parchement in two columns. It was published at Brussels (1836-38, 2 vols. 4to) under the auspices of the baron De Reiffenberg, who enriched the work with an introduction, a commentary, and appendices, all of which show much research and scholarship.—*Hoefr, Nouv. Biog. Générale*, s. v.

**Mouskon, Ecclesiastical Council of (Concilium Mousconense).** Two such were held in the 10th century. The first, held Jan. 18, 948, was composed of Bishop Adalbert of Trèves, archbishop of Trèves, his suffragans, and some other bishops, who, when thus assembled, decreed that *As- taud should keep possession of the see of Rheims*; and that Hugo, who refused to appear at the council, as he had previously refused at Verdun, should be deprived of all of it unless he should appear at the succeeding general council (appointed to be held Aug. 1) and justify himself. See *Conc. Verdun*, 947; *Labbé, Conc. ix, 622*.

Another was held June 2, 955. It was called by Pope John XV, who was opposed at the deposition of Arnamphus and the election of Gerbert (afterwards pope Sylvester II) to the see of Rheims, and therefore sent Leo, abbot of St. Boniface, into France as his legate, who assembled this council. No other prelates, however, attended but the archbishop of Trèves, and the bishops of Verdun, Liege, and Münster, all of them from Germany. The legate took his seat in the midst of them, and archbishop Gerbert, being the party accused, was placed opposite to him. Gerbert defended himself with eloquence, and declared that he had been raised to the archbishopric without his own concurrence. The sentence of the council was that he should abstain from the exercise of his archiepiscopal and sacerdotal functions until he should have been solemnly ordered by the Synod of Rheims, convoked for the following July. It, however, was not held so early, and while Hugh Capet lived Gerbert remained archbishop, and Arnamphus a prisoner at Orleans. See *Labbé, Conc. ix, 747*.

**Mouth** (prop. *Pep, keph*, Gr. *òròn*), besides its ordinary applications, was used in the following idiomatic phrases by the Hebrews (see Gesenius, *Heb. Lex.* s. v.): "Heavy-mouthed," that is, slow of speech, and so translated in Exod. iv, 10; "smoothe mouth" (Ps. xxvi, 26), that is, a flattering mouth; so also "a mouth of deceit" (Ps. xix, 2). The following are also remarkable phrases: a mouth to bear, to speak; mouth to mouth, in person, without the intervention of an interpreter (Num. xii, 8; comp. 1 Kings xii, 15; Jer. xxxii, 4); "With one mouth," that is, with one voice or consent (Josh. ix, 2; 1 Kings xxii, 13, 17; 2 Chron. xviii, 12); "With the whole mouth," that is, with the utmost strength of voice (Job xix, 15; Ps. lxvi, 17); "To put words into one's mouth," that is, to suggest what one shall say (Exod. iv, 15; Num. xxii, 38; xxxii, 5, 12; 2 Sam. xiv, 19, etc.); "To be in one's mouth" is to be often spoken of, as a law, etc. (Exod. xiii, 9; comp. Ps. vi, 10; xxxvii, 10). The Hebrew also says, "upon the mouth," which is used out of the mouth, and is used over and over to covert in or into the mouth (e.g. Nah. iii, 12); that which is spoken is also said to be "upon the mouth," where we should say, "upon the lips" (as in 2 Sam. xxii, 32). "To lay the hand upon the mouth" is to be silent (Judg. xviii, 19; Job xxii, 5; xi, 4; comp. Prov. xxx, 32); just as we say the tongue on the mouth. "To write from the mouth of any one" is to do so from his dictation (Jer. xxxvi, 4, 27, 32; xiv, 1). The word of God, or, literally, "the word that proceeds out of his mouth," signifies the actions of God's providence, his commands, whereby he rules the world, and brings all things to his purpose (Ps. iv, 11). "To inquire at the mouth of the Lord" is to consult him (Josh. xix, 14). "To set their mouth against the heavens" is to speak arrogantly, insolently, and blasphemously of God (Ps. lxxii, 9). "Hq shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked," are expressions which denote the sovereign authority of God, and to the mouth brings forth (See Wemys, *Clavis Symbolica*, s. v.) The mouth, as the organ of speech, also signifies the words that proceed out of it, which in the sacred style are the same as commands and actions, because they imply the effects of the thoughts; words and commands being the means used to communicate decrees to those who are to exer-
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cute them. Instances of this abound in Scripture, in various shades of application; but few of them are preserved; for, to speak the truth, the commandment of Pharaoh, is in the original, as a mouth of Pharaoh (comp., among numerous other examples, Num, iii, 16; Job xxxix, 27; Eccles, viii, 2). Hence, for a person or thing to come out of the mouth of another is to be constituted or confirmed. Thus (Gen. xiv, 13), "according to the superior power; this is frequent in the Apocalypse (Rev. xvi, 13, 14, 1; xvi, 4, 5, xii, 15, ix, 19). The term mouth is not only applied to a speech or words, but to the speaker (Exod. iv, 16; Jer. xv, 19), in which sense it has a near equivalent in our expression "mouth-piece."

Mouton, Jean, a French composer of Church music, flourished in the 16th century. He was first brought into notice about the opening of that age under the reign of Louis XII. Under Francis I he enjoyed royal protection and support, and as musical director of the royal chapel Mouton was encouraged to bring out his own compositions. He wrote considerably, and some of his productions were suffered dedication to Pope Leo X. His works are justly celebrated. Five of these were published by Petrucci in 1508. Several of his compositions are preserved at Rome and Munich. His motets and madrigals are also circulated. As a composer, Mouton possessed more than the usual attainments. He was master of music as a scientific artist; his compositions are simple and natural, and betray the hand of a skilful artist. See Burney, Gen. Hist. of Music; Forkel, Gesch. d. Musik; Fites, Biographie Universelle des Musiciens; Patria, Hist. de l'Art musical en France.

Mouton, Jean Baptiste Sylvain, a noted French ecclesiastic and devoted adherent to the Jansenist movement, was born in 1740 at Charolles-sur-Loire near getting the service of the church, he ardently devoted himself to bring about ecclesiastical reforms, and zealously embraced the Jansenistic cause as one sure result to favorably the purity of the Church. He was, however, persecuted on that account, and finally quit his native country and went over to Holland, and there labored with the Jansenists until his death, June 13, 1806, at Utrecht. He published Nouvelles Eclaircissements, first at Paris and afterwards at Utrecht. See Quierard, La France Litteraire, s. v.; Moreti, Dict. Hist. s. v.

Movable (and Immovable) Feasts. The feasts kept in the Christian Church are called movable and immovable, according as they fall, always on the same day of the week in each year, as a fixed day; or depend on other circumstances, as Easter, and the feasts calculated from Easter. The Book of Common Prayer contains several tables for calculating Easter, and the following rules to know when the movable feasts and holydays begin: Easter Day, on which the rest depend, is always the first Sunday after the full moon which happens upon or next after the twenty-first day of March; and if the full moon happens upon a Sunday, Easter Day is the Sunday after. Advent Sunday is always the nearest Sunday to the feast of St. Andrew, whether before or after.

Septuagesima Sextagesima Quinquagesima Quinquagesima Rogation Sunday Ascension Day Whit Sunday Trinity Sunday

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See Feasts.

Moyer, Franz Karl, a German Roman Catholic theologian and Orientalist, was born, of humble but honorable parentage, at Kœsfeld, Rheinius Prussia, July 17, 1806. Franz Karl studied Oriental and theology at Münster; was ordained priest; in 1830 became vicar at Rath, near Deutz; in 1833 priest at Berne, near Godebsberg, and there remained until 1869, when he was appointed professor of Old Testament theology in the Roman Catholic faculty of Breslaus University, which office he held till his death, Sept. 28, 1865. His principal work, Die Phämistier, presents a comprehensive view of Phrenicist history. The first volume (Breslaus, 1840) treats of the religion and the divinities of the Phrenicians; the second volume bears the title of Dis Phänischische Alterthum, and is divided into parts, embracing the political history (1849) and the colonial history (1850) of that nation. He further enriched this field of knowledge by the publication of two volumes of Phrenicist texts (1845-47), and wrote the article Phänistier for Encyclopädie der Evangelischen Kirche (8, vol. 4, 1861). Among his other works worth mentioning are, Kritische Untersuchungen ü. d. Attestamentliche Chronik (Bonn, 1854); —De utruiugis recensionibus sacrorum insularum Jermole inod et origine (Hamb. 1837); —Loci quidam historiae Veteris Testamenti illustrati (Breslaus 1845); —Zustand der katholisch-theol. Facultät aus der Universität Breslaus (1847). He was also a frequent and esteemed contributor to the periodical literature of Germany, especially the philosophical and theological quarters; among which that of his own Church, the Zeitschrift für Philosoph. u. Katholische Theologie, enjoyed a very large number of valuable articles. (J. H. W.)

Möwes, Heinrich, a Lutheran clergyman who flourished in Germany in the early part of this century, was noted for his writings on mythology and popular superstitions, which were written in German and marked by severe afflictions, which he bore with heroic faith. He died in 1831. He will be known to the English reader principally from his triumphant hymn, "Hallelujah! I believe," translated in Hymns from the Land of Luther.

Mowing (13, gen., vulg. tonario, Amos vii, 1; the Sept. reads γεωργία ἐν ἀβατήσει, either from a various reading or a confusion of the letters V and L), a word signifying also a sheaf, fritten, and rendered in Psa. lxxxi, 6, "mown grass." As the great heat of the climate in Palestine and other similarly situated countries soon dries up the herbage itself, hay-making in our sense of the term is not in use. The term "hay," therefore, in the Prayer-book version of Psa. cxxi, 20, for σκόβις, is incorrect; A. V. "grass." So also Prov. xxxvii, 25, and Isa. xvi, 5. The corn destined for forage is cut with a sickle. The term "γεωργία, A. V. "mower," Psa. cxxxix, 7, is most commonly in A. V. "reaper," and once, Jer. ix, 22, "harvestman." See Binning.

Mowing, the "mowings," Amos vii, 1, i.e. mown grass. Psa. lxxxi, 6, may perhaps refer to some royal right of early pasturage for the use of the cavalry. Comp. 1 Kings xviii, 5. See Shaw, Truv. p. 188; Wilkinson, Anc. Egy. Abridg. ii, 48, 50; Early Truv. p. 306; Pietro d. Valle, Viaggi, ii, 327; Charinus, Vogl. iii, 570; Layard, Nin. and Bab. ii, p. 380; Niebuhr, De ser. d'Etrusc. p. 182; Harmer, Obs. iv, 386; Burschward, Notes on 1 & 2. See Grass.

Moya, Don Mattheo, a Spanish theologian, was born in 1607 at Moral, in the diocese of Toledo. Admitted into the Society of Jesus, he taught theology in Alcala and Madrid, became confessor to the duke of Osuna, when the same was sent to Sicily, and received a charge over the Mary Anchorites, of the Abbey of Philip IV. He became somewhat notorious by his Opusculum singularia universae fere theologiarum morum comprehendens adversus quorumdam expositationes contra normanlta Jesuitorum opiniones morales (Palermo, 1635, 4to), published under the pseudonym of "Amaeus Contadina," in which he attempted to justify the Jesuits for the laxity of their morals. This treatise was subsequently reprinted in Valencia, Madrid, and Lyon (the latter edition, 1644, in 4to). The Sorbonne, Feb. 5, 1655, denounced it as shameful, scandalous, impudent, detestable, and as containing propositions which should be es
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MOYER, Lady Rebecca, is noted as the foundress of a course of lectures in defence of the orthodox view of the Trinity. See LECTURES, Moyer's. She was the wife of Sir Samuel Moyer, of the parish of St. Andrew, Honer, County of Monmouth, who died in 1716. Lady Moyer herself died about 1720, and the foundation of the lectures she thus provided for in her will:

"My now dwelling-house in Bedford Row, or Jockey Field, near the City, I give and bequeath to Eliza Moyer, that out of it may be paid twenty guineas a year to a able minister of God's Word, to preach eight sermons every year on the Trinity, and the blessedness of our national religion, beginning with the first Thursday in November, and to the first Thursday in the seven sequal months, in St. Paul's, if permitted there; or, if not, elsewhere, according to the discretion of my executrix, who will not think it any incumbrance to her house. I am sure it will bring a blessing on it, if that work be well and carefully carried on, which in this profane age is so neglected. If my said daughter leave no child by me, they should die before they come to age, then I give my said house to my niece, Lydia Moyer, now wife to Peter Hesp, Esq., and to her heirs after her, she always providing for that sermon, as I have begun, twenty guineas every year."

There is a list of the preachers of this lecture, down to the year 1740—1, at the end of Mr. John Berriman's Critical Dissertation on 1 Tim. iii, 16 (which is the substance of the lectures he preached), and it is regarded as the ablest in the course. There is also in a copy of that book in Sion College Library a continuation of the list in MS., by Mr. John Berriman, to the year 1748. In the year 1748 they were preached by Mr. William Clements, librarian of Sion College, but published them till 1797. In the year 1764, or thereabouts, the preacher was Benjamin Dawson, LL.D., who printed them under the title of An Illustration of several Texts of Scripture, particularly wherein the Logos occurs (1765). Dr. Thomas Morell, author of the Theaurus Graecae Fossilis, is supposed to have been the last. One of these lectures Dr. Morell published without his name in April, 1774. It was written against Lindsay, and entitled The Scripture Doctrine of the Trinity Justified. Mr. Watts, recently librarian of Sion College (to whom the reader is indebted for the information here given), says Hesp (C. Dict. s. v.) was the founder of these lectures in January, 1772. As we have already stated under LECTURES, the Moyer foundation was only supported for about half a century. (J. H. W.)

MOYNE, Lr. See LEMOINE.

MOYSEY, Charles Abel, an English divine quoted as an able defender of the Trinitarian doctrine, flourished in the first half of this century. He was archdeacon of Bath, and in November to March. The summer heat is very great, and the climate, which is fine in the elevated tracts, is unhealthy on the low shores and the swampy districts. Besides numerous fruits and vegetables, the grains are rice, millet, maize, and wheat. Fish and turtle are caught in great quantities on the islands and reefs; pearl-fishing is a source of considerable profit;
cattle, sheep, and goats are numerous, and the principal exports are grain, gold-dust, honey, tortoise-shell, cowries, gums, and amber. The natives of this country are mainly Makoaos or Makomos. They are an athletic and ugly race of people, of the most ferocious aspect and savage disposition. They are fond of tattooing their skins, and draw a stripe down the forehead along the nose to the chin, which is crossed in a direct angle by another line from ear to ear, so as to give the face a deformed aspect. The women file their teeth to a point, so as to resemble a coarse saw; and suspend ornaments of copper or bone from a hole in the gristle of the nose. Their upper lip protrudes in a very remarkable degree, and this they consider as so principal a point of beauty that they endeavor to make it still longer by introducing into the centre a small circular piece of ivory, wood, or iron. They dress their hair in a very fantastic manner, some shaving one side of the head, others both sides, leaving a kind of crest from the front to the nape of the neck, while a few of them wear simply a knot of hair on their foreheads. Their females greatly resemble the Hottentots, except in the curvature of the nose and more lusciousness of the hinder parts, and when past the prime of life are said to present the most disagreeable appearance that can be conceived. The natives are fond of music and dancing, but their tunes and motions are unvaried and monotonous. Their favorite instrument is called ambira, which is formed by a number of thin bars of iron of different lengths, highly tempered, and set in a row on a hollow case of wood, about four inches square, and closed on three sides. It is played upon with a piece of quill; and its notes, though simple, are sufficiently harmonious, sounding to the ear, when skillfully managed, like the changes upon bells. They are armed with spears, darts, and poisoned arrows, and possess also a considerable number of muskets, which they procure from the Arabs in the northern districts, and sometimes even from the Portuguese dealers. They are formidable enemies to the settlement, and have been rendered despotic and cruel by the unceasing wars of the traders who have gone among them to purchase slaves. There are also many Arabs in Mozambique, but they remain steadfast in their faith to the Koran and its Prophet.

This coast had been known to the Arabs, and its ports frequented by their traders, for centuries, its discovery by Europeans, and all the information possessed by the latter on the subject was chiefly drawn from the vague accounts of Ptolemy and the Periplus of the Erythrean sea. It was first discovered by the Portuguese in the year 1497, who found the whole of the coast in the possession of the Arabs; but the fame of its gold-mines and the convenience of its ports, as resting-places for the Indian trade, led them to attempt the expulsion of the original settlers. This the Portuguese easily accomplished by their superiority in arms; and in 1508 they had conquered Quilua, gained a footing in Sofala, and built the fort which still stands on the island of Mozambique. They gradually encroached on the Mohammedan possessions on the River Zambezi, and about the year 1569 they completely cleared that part of the river from Arabs by putting the whole of them to death. In their attempts to reach the gold-mines of the interior, the Portuguese were not very scrupulous as to the means which they employed, and have furnished, in the history of the East, a parallel to the atrocities of their Spanish neighbors in the West. But theirs was a harder task, and the natives of Africa maintained a nobler struggle for the independence of their country than the feebler South American race; and after nearly four centuries of possession the Portuguese content themselves with acting on the defensive, occupying the coast along the line of the River Zambezi, and maintaining their influence and influence against one another. The government of Mozambique is even now in a most inefficient state, being, in most places, more in the hands of native chiefs than of the Portuguese. In former times the slave-trade was carried on here extensively; and from 1846 to 1857 four governments-general were removed by their governments for countenancing, if not actively engaging in it. The principal settlements are Mozambique, Quelimane, Sena, and Tete. The colony is divided into six districts, and is ruled by the governor-general and his secretary, assisted by a junta. The country being in the hands of a King, the government is together with the Junta are supervised by about twelve Roman Catholic priests, and no Protestants are tolerated in the diffusion of their creeds. It is a matter of general comment that the morality of Mozambique is at the lowest ebb, and that the Romanists are responsible for this condition. In 1873 Sir Bartle Frere visited Mozambique and the adjoining countries, and negotiated for the suppression of the slave-trade (see Livingstone, Last Journeys).

Mozarabian Liturgy is the name of a Christian liturgy originally in use among those Christian inhabitants of Spain [see MOZARABES] who remained faithful to their religion after the Arab conquest. It is clear that not all, even among the Mozarabians, for if the word itself were a nickname, it is not at all likely that these Christians would themselves have adopted that byname. In all probability it was connected with it at a much later date than the original introduction of this liturgy itself into Spain. Walewski (Ceremoniologica, p. 393) thinks that "it received its present title possibly from the right being a concession within the Moorish pale." Its origin is traced by some to Isidore of Seville (q. v.). See LITURGY, in vol. v. p. 459 (3). Recent researches, however, would make it almost certain that it is of much more ancient origin, and that it was only compounded, or, at least, established, by him and the fathers of the fourth Council of Toledo (638). Roman Catholic writers go so far as to ascribe it to the apostles themselves who converted Spain (comp. Migne's Patrologia, vol. ix, 339 [Paris, 1830]). Though closely resembling the Gallican liturgy, it cannot be traced back to the hands of Cardinal Gaul, for there are differences between the two which could not be accounted for in such a case. It is consequently most likely that it originated among the Christians of Spain, but the name of its author cannot be ascertained. The uniformity of style and singleness of plan which characterizes its distinct, though a little uneven, character, was the work of one writer. This liturgy remained in use in Spain throughout the Middle Ages, to the exclusion of the Roman Catholic form, which liberty may be accounted for by the isolated, independent position of these communities, as otherwise they would soon have been brought to yield to the influence of Rome. As it was not ascertained in obtaining the admission of their liturgy by two popes—by John X in 918, and by Alexander II in 1064. About the same time, however, that the last recognition was secured at Rome the Mozarabic liturgy was silenced in Aragon to spread the Roman liturgy, and in 1074 it was suppressed for the same reason, by Sancho III of Navarre, who reigned, Castile, and Leon, to the great regret of the people, who consolde themselves characteristically with the proverb, "Quo volunt reges vadent leges" (Roderic, De Reb. Esp., vi. 26). From Rome the first authoritative word for the exclusion of the Mozarabic liturgy came in the pontificate of Gregory Y (11th century). He expelled all of the Spanish churches and convents to adopt the common uniform liturgy of the Roman Church. Six Mozarabic congregations, chiefly in Leon and Toledo were, however, permitted to retain their ancient ritual, and though it soon fell into disuse among them also, it
was yet preserved long enough to save it from final destruction; and when the learned cardinal Ximenes, for the correction of the liturgy then in use, consulted all the ancient books, the Breviary, the Canticles, and the scrolls, the Mozarabic also, he became so much interested in its preservation that he caused a careful copy to be made, and it was printed for the first time in 1500. Two years later a Breviary was prepared to complete it. Both works were printed at Toledo by a German, Peter Hagenbeck, and were approved by pope Julius II. The title of this compilation is, Miscell. Mystar secundum Regularum Beati Isidori Dictum Mozarabicum, which has, however, by some unfortunate accident, remained incomplete. A whole third of the Church-year is left entirely. Ximenes, in the mean time, the more surely to establish the liturgy, founded a chapel at Toledo, with a college of thirteen chaplains, whose duty he made it to say mass according to the Mozarabic manner. This institution is still in existence. The principal characteristics of the Mozarabic liturgy are:

1. Its festivals, which are different from those of the Roman Catholic Church; for instance, its Advent contains six Sundays, as in the ancient Milanese and in the Greek Church: this indicates a certain connection with these. There are two festivals of the Annunciation, one on March 24, as in the Roman Catholic liturgy, and the other on Dec. 8, which they designated as the principal festival of the name of "Sancta Maria de la Q," because at the close of this festival both clergy and laity "sine ordine voce clara O longum proferunt ad flagrana illud desiderium significandum, quod sancti omnes in limbo, in celo angeli totusque orbis tenentur navitativus Redemptoris" (see the Preface to Migne's Patrologia, p. 179, D).

2. With regard to the lessons, the evangelists in this liturgy are not entirely similar; thus the lesson containing the parable of the rich man and Lazarus is placed before Lent as a sort of admonition against the riotousness prevailing at that period. But a point of much greater importance is the fact that there were not only two lessons, namely, the epistle and gospel, appointed for each great festival, but three; a lesson from the Old Testament being read before the epistle. This was taken only not from the poetical and historical books, but even from Jesus Sireach. Another remarkable fact is that between Easter and Pentecost the lesson from the Old Testament was replaced by a psalm of Revelation, and that from the epistles by the Acts.

3. The principal characteristic of this missale is the strong homiletic element it contains besides the liturgical. Thus, after the three Biblical lessons, and before the real offering, there was always an address to the people, by the bishop for Easter and Pentecost. These addresses are short, their tone familiar, but at the same time exegetical (as when treating of the allegorical character of Lazarus's resurrection, on the third Sunday in Lent [Migne, p. 341]), while a certain rhetorical elegance (as in the mass for Easter and Ascension-day) bespeaks one who was familiar with homiletic expressions. On this point there is a resemblance to the Gallican liturgy; although the latter, as given in Millon's edition (Paris, 1759), contains no such elements, yet the peyer says (p. 29): "Et Salviano Malsiliae presbyter clarissimus homines episcopus faction, Sacramentorum vero, quantas nec recrocer, ait: Genadius, composuit. Quo in loco sacramentorum homi- linitz intelligitur vel sermones de mysterii sacrar, inter missarum solemnia quondam ex more Gallicanum recitari solidi; vel orationes seu praefationes ad missam." The part, moreover, which is especially called profatio, is, in the Mass of the Mozarabs,

4. Some parts of this liturgy recall the Eastern Church, as, for instance, the repetition of three Agios after the Benedicite, while in the Roman liturgy the word Sanctus precedes it (although the Greek word occurs also in the Roman hymnus of Palestrina); also the formula in the Communio Sancta Sancto; but particularly the division of the host into nine parts, which, like the leaves in the Greek rite, have special names and significations, and are also to be laid and used in a certain order. This custom is found also in the Gregorian chant. It is named the Eugenian chant, from its author, the third archbishop of Toledo, Eugene, who, in regard to hymnology, occupies the same place in the Mozarabic Church, in opposition to Gregory, as does Isidor in the liturgical part. Further, the division of the Breviaries into the various parts of the liturgical years was a natural outcome of the division of the Breviaries, would be out of place here; we will merely remark that, as a whole, the Mozarabic liturgy is one of the most precious monuments of ancient Christianity, and is not inferior to other any liturgy in point of rich illustrations from Scripture, liturgical application of passages, nobleness of thought, etc.

5. The Mozarabic chant has great similarity to the Gregorian, yet it is clear that here also the Spanish Church preserved some national characteristics, as is shown by the specimens contained in Migne's edition (Preface, p. xxxii-xxxvi). These indicate a greater tendency to melody and a figurative style than is found in the Gregorian chant. It is named the Eugenian chant, from its author, the third archbishop of Toledo, Eugene, who, in regard to hymnology, occupies the same place in the Mozarabic Church, in opposition to Gregory, as does Isidor in the liturgical part. Further, the division of the Breviaries into the various parts of the liturgical years was a natural outcome of the division of the Breviaries, would be out of place here; we will merely remark that, as a whole, the Mozarabic liturgy is one of the most precious monuments of ancient Christianity, and is not inferior to other any liturgy in point of rich illustrations from Scripture, liturgical application of passages, nobleness of thought, etc.

6. Mozart, Johannes Chrysostomus Wolfgang Amadeus, one of the greatest musical composers, if not the greatest, deserves a place here for his many and valuable contributions to sacred music. He was born at Salzburg (then a Bavarian province), but soon after transferred to Austria, where he died, 1756. For a while he had charge of Wolfgang evinced the strongest predilection for music, which induced his father, who was organist of the prince's chapel, to discontinue the instruction of others, in order to devote himself to his tuition and that of a sister about four years older. After studying the harpsichord during a year, the flutes of his genius were so rapid that he exercised his own invention in original composition at the age of only five, and attempted notation, which could hardly be deciphered. Only when six years of age, his performances were so remarkable that his father took him and his sister, who possessed similar gifts, to Munich and Vienna, where they obtained every kind of encouragement from the elector of Bavaria and the emperor Francis I. In 1768 the Mozart family visited Paris; and, though now only at the age of seven, Mozart surprised a party of musicians, including his father, by taking part, at sight, in a trio for string instruments. He also earned a great reputation as performer on the organ, and during his stay at Paris performed on the organ in the Chapelle du Roi before the whole court. While at the French capital Mozart also entered upon his career as a musical author, for he there published his first two works. From Paris the Mozart family went to London.
in 1764, and there, according to Holmes, "the boy exhibited his talents before the royal family, and underwent more severe trials than any to which he had been before subjected, through which he passed in a most triumphant manner. So much interest did he excite in that country that the Hon. Daines Barrington drew up an account of his extraordinary performances, which was read before the Royal Society, and declared by the council of that body to be sufficiently important to be printed in the Philosophical Transactions, in the 60th volume of which it appears." In the 69th volume of the same work Dr. Burney remarks: "Of Mozart's infant attempts at music I was unable to discover the traces from the conversation of his father, who, though the first opera for the carnival of 1771. At Bologna and Florence the reception he met with was equally flattering to the young musician. At Rome Mozart arrived in Passion Week, and on Wednesday went to the Capuchin Church where he held his first public performance before the celebrated Missarum, which was prohibited to be copied, or in any manner published, on pain of excommunication. On Good Friday the same Missarum was again performed, when Mozart was present with the MS. copy he had made from memory concealed in his hat, that no one might have any suspicion of his corrections. This circumstance created an immense excitement at Rome, because the peculiarities of the Missarum were thought impossible to be expressed by musical notation; and when young Mozart, in presence of some Sistine choristers, sang the composition in the very manner in which it was sung by those who had acquired it only after long practice, the professional singers expressed their astonishment in terms of unmeasured admiration. The fame of Mozart after this event was spread far and wide. His wonderful musical talents and power of performing on the organ were attributed to a charm which it was supposed he carried in his fingers. When only the year's first heard him perform he conferred upon him the order of the Golden Spur; and at Bologna he was unanimously elected a member of the Philharmonic Society, which was at that time an honor rarely conferred even upon the greatest musicians, but yet well earned by this marvellous youth, who, at the age of sixteen, was acknowledged the first in his time throughout the world, and had produced two requiems and a stabs-mater, numerous overtures, hymns, and motets, 4 operas, 2 cantatas, 13 symphonies, 24 piano-forte sonatas, not to speak of a vast number of concerted pieces. In 1775 Mozart produced, among numerous other works, two Masses for the chapel of the elector of Bavaria, etc. In 1776, at the desire of the archduke Maximilian, he composed the cantata Il Re Pastore; and from that period till the year 1779 he continued to labor with his pen, though but few of its products then obtained, or ever will obtain, a celebrity at all equal to that which his subsequent productions have so justly acquired. In 1775 his fame was so completely established and so widely known that he could have made choice of engagements in all the capitals of Europe. His father preferred Paris, and therefore, in 1777, he set out for a season in that city. In the course of the year he returned to Germany shortly after he had again produced a sensation by his compositions for the religious service, and for a trumpet concert at the dedication of the Orphan House Church in Vienna, himself conducting the music in presence of the imperial court. After this the Mozarts went home to Salzburg, and Wolfgang was afforded every advantage for his musical training. He devoted himself most assiduously to the study of his art, and evinced his mastery of the subject in 1788, when, at the request of the emperor Joseph II at Vienna, he composed music to the opera buffa La Finta Semplice, which, though never performed, was approved of by all the masters and cognoscenti of the period. In 1789 young Mozart was nominated concert-master to the archbishop of Salzburg, and thus gained a small compensation and a somewhat independent position. We do not know exactly what his salary was when first appointed, but in his twentieth year, we learn from his biographer, Mozart earned the trifling sum of $5 per annum. We do not wonder, therefore, that the artist occasionally strayed from home to earn a few additional dollars. Thus in the very year of his appointment we find him starting for Italy, where he was most rapturously welcomed. His first performance in Italy was given at Milan, where he was engaged to return and compose
fused to quit his emperor's side. His great opera of Idomeneo was composed in 1780, with a view to induce the family of Mademoiselle Constance Weber, afterwards his wife, to consent to the marriage, which they had declined on the ground that his reputation was not sufficiently established. This opera forms an epoch not in the composer's life, but in the history of music. In the production of Idomeneo, Mozart's genius exerted itself to an admirable respect, it was an enormous advance on all previous works of the kind, and established his reputation as the greatest musician whom the world had seen.

His other principal works, composed about and after this time, are Con Fis Tutti: — L'Endeavent du Séraut: — Nozze de Poppea: — Ester: — Idomeneo: — Clemenza di Tito: — and last, but not least, his world-renowned Requiem—one of the most perfect sacred musical compositions, if not the most perfect—in which, while the sacred character is maintained throughout, the airs have all the requisite grace and freedom, the instrumental all the resources of modern refinement, and the whole exhibits in a perfect manner the blending of the varied powers of the orchestra with the voice, without ever allowing the former to encroach on the latter. The story of his composing the Requiem deserves mentioning here. Mozart's intense application to the composition of his Requiem, he only undertook to write it, II, on account of the many papers that came to him showing "res angusta domi" (warrants for debt), had brought on a state of melancholy from which nothing could arouse him, and he was full of terror at his approaching end. One day, while plunged in a profound reverie, a stranger of dignified manners was announced, who communicated the wishes of some unknown person of exalted rank that he should compose a solemn mass for the repose of the soul of one tenderly beloved, whom he had just lost. An air of mystery pervaded the interview; the composer was exhorted to exercise all his genius, and his name, at any rate, which had won so much the world's esteem, when the stranger promised to return. He disappeared, and Mozart instantly commenced writing. Day and night were uninterrupted occupied; but he was consumed by gloomy pressages, and at length exclaimed abruptly to his wife, in great agitation, "Certainly I am composing this requiem for myself—it will serve for my own funeral." Though his strength continued to fail, his assiduity was unabated, and at length he was obliged to suspend the undertaking. At the appointed time the stranger returned. "I have found it impossible to keep my word," said Mozart; to which the stranger answered, "How can you speak of yourself as the person to whom I shall never pay the larger sum that you require?" Mozart replied, "Amor: c'est un mot de sa langue." The stranger now insisted on doubling the covenant price, which he had paid down at the outset, and retired. It was in vain that Mozart endeavoured to trace him, and this, conjoined with other circumstances, corroborated his belief that he was some supernatural being sent to announce the close of his mortal career. Nevertheless his labors were renewed, and the work at last was nearly completed within the stipulated period, when the mysterious stranger again returned; but Mozart was no more. He died Dec. 5, 1791. In the intervals of his greater works, Mozart composed the majority of the orchestral symphonies, quartets, and quintets which are an almost indispensable part of the programme of every concert in the present day, besides masses as familiar in England and America as in Catholic Europe, innumerable piano-forte concertos and sonatas and detached vocal compositions, all of which are the fruit of his own invention, and established his genius in music, says Hugford, "was sublime. By the number, variety, combination, and effect of his works he ranks in the highest class of modern masters. An air of delicacy and sentiment pervades the whole. Full and harmonious, they are altogether free from that coarseness and impassioned affectation which betray the sterility of invention too common among musicians. The taste which they exhibit shows that vulgar images were incompatible with his mind; it seems as if he knew that such a deformity is alike pernicious to science and the arts. . . . Mozart has been most successful in gloomy passages, or those of rising grandeur; they according better with the ordinary train of his feelings. On almost all occasions he is more serious than comic in endeavoring to portray the passions; he never approached them with so much sentimental sportive. However simple the theme, however intricate its variations, his return is always natural, and the finale appropriate. Perhaps the celebrity of Mozart's music partly arises from the skilful management of his finales, for they invariably leave an agreeable impression. No work is more accurately passed him in the suitable distribution of the parts of his concerted pieces; for, understanding the precise qualities of every different instrument, nothing is appointed to any which is inconsistent with its character." "No composer has ever combined genius and learning in such perfection, portions; none has ever been able to digest the lightest and tritest forms by such profound scholarship, or at the moment when he was drawing most largely on the resources of musical science, to appear so natural, so spontaneous, and so thoroughly at his ease." (Hullah). To Haydn Mozart always acknowledged his obligations; to Haydn the most convinced, but not the most comfortable of his great contemporaries. Haydn, though born twenty-four years earlier, survived Mozart eighteen years, and all his greatest works written after Mozart's death bear manifold traces of his influence. Mozart is the first composer in whose works all signs of the old tonality disappear; he is the father of the modern school. "Mozart," says Prof. J. K. Pinker, "is rightly considered as the universal master. This universality is not only evinced in his complete mastery of every form of music, from a song to a symphony, from a simple dance to a solemn requiem, but in the rare adaptation of the national peculiarities of style—Italian, French, English—so that he seemed to have made it his mission to unite harmoniously and beautifully these national elements. In his immortal works European music attained its concentration for the first and only time in history." (Lectures on Music, at the Boston University, in 1874.) In person Mozart did not exceed the middle size; he was thin and pale, and his health was always delicate. The expression of his countenance, without anything striking, was exceedingly variable, and rather that of an absent-minded man. His habits were awkward, and his hand had been accustomed so incessantly to the piano that they seemed incapable of application to anything requiring address. He was of a mild and cultivated turn, and his love of the delicate and cultivated, and the number of his works is a sufficient proof of his industry. His opinions of other composers were liberal, and he entertained the highest respect for Haydn in particular. "Believe me, sir," said he to an officious critic, who sought to demonstrate certain errors of that great master—"believe me, sir, you are very judicious and tritest forms by such profound scholarship, or at the moment when he was drawing most largely on the resources of musical science, to appear so natural, so spontaneous, and so thoroughly at his ease." (Hullah). To Haydn Mozart always acknowledged his obligations; to Haydn the most convinced, but not the most comfortable of his great contemporaries. 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Mucianus, or Mutianus, surnamed Schola-
ticus, an early ecclesiastic of some note, flourished near the middle of the 6th century A.D. He is cele-
brated as the translator of the 54 homilies of St. Chry-
sostom on the Epistle to the Hebrews, a task performed at the request of Pope Sisinnius and the Emperor Marcian. This was done, as he says, "in the heat of a disertissimus." This translation is still in existence; it was published for the first time at Cologne in 1580 (8vo), and has been inserted in the Latin editions of the works of St. Chrysostom, though in the Græco-Latin editions the translation by Heret is generally pre-
ferred. He is also supposed to have furnished the for-
mula of Gaudentius's Treatise on Music. See Fabri-
cius, Biblioth. Graecæ, viii, 558, 559; Cambiadoris, Dis-
cur. Lect. 8.

Mucker, a German epithet applied to Christian sects who make much outward display of piety, has come to be applied especially to a class of modern Ad-
namites (q. v.) who arose at Königsberg, East Prussia, about 1800. Their origin is attributed to the theosoph Johann Heinrich Schünhoer (born at Mainz, who died at Königsberg in 1826), who held dualistic and Gnostic views concerning the origin of the universe, teaching that it was caused by the mingling of two primordial beings of a spiritual and sensuous nature as Eloah. But Schünhoer was himself too good a man to stay in the world, and having caused the sect to become so fanatic and immoral as the Muckers, in truth, the philosophic fancy of this pious but eccentric student was taken hold of by two Königsberg Lutheran clergymen named Dietel and Ebel (q. v.), who, after making pro-
fession of the exclusive kind of Christianity, gathered a circle of like-minded fanatics, and introduced shameless mysteries under the color of piety. They elevated sexual connection into an act of worship, and designated it as the chief means of the sanctification of the flesh by which the paradisaic state was to be restored. Women of high standing in the community, some of noble birth, belonged to the Mucker circle. Three of them lived in Ebel's house, and were popularly regarded as his wives. Dixon (Spiritual Wives) tells us that Ebel held one to represent to him the principle of light (Licht-Natur), the second the principle of darkness (Finsterheits-Natur), and the third the principle of union (Um fusenung). The former was called the legal wife, but it was usually termed during a public trial of Ebel for the offence of immorality that she only held a subordinate place in his extra-
dinary household. This and like odious, licentious ex-
cesses were practiced by the Muckers generally, es-
specially in their religious meetings, and the scandal con-
cerning them became so great in Königsberg that a garden which they were wont to frequent acquired the name of the Serapha Grove. The subject was brought before the courts in 1839, and the result, in 1842, was that Ebel and Dietel were degraded from their offices; but upon appeal the higher court reversed the decision, and discharged the ease for want of clear proof against the clergymen. It is extraordinary how this cause was examined the whole evidence produced that the deci-
sions of the first court did not proceed upon a calm ju-
dicial inquiry, but were dictated by strong prejudice against the accused on account of their religious views and peculiar eccentricsities; and, in particular, that the evidence given no sufficient proof of the charge of licentiousness (comp. Kanitz, Aufklärung nach Astra, Quellen, etc., für Welt u. Kirchen gesch. [Basle and Lud-
wigsburg, 1862].) Mr. Dixon has directed attention to the similarity of the Mucker movement with that of the Princelets (q. v.) in England, and that of the Bible Communists or Persecutors (q. v.) in the United States, popularly known as Oneida Communitists; all of which took place about the same time and in connection with revival excitement, although it may almost be regarded as certain that the originators of these movements had
not even heard of each other. A class of religious enthusiasts who originated under Stephen in Saxon, and then emigrated to this country, will be treated in the article STEPHEN. See Zeitschrift für historische Theologie, vol. II, (1872), p. 647. Leont. Xxvi. (J. H. W.)

Mudge, Enoch, a Methodist Episcopal minister, and one of the pioneers of Methodism in New England, was born of religious parents at Lynn, Mass., June 21, 1776. He was converted at fifteen, under the ministry of Jesse Lee; entered the Itinerary in 1783, and labored assiduously; in 1786 he traveled, instead of the presiding elder, in Maine, New Hampshire, and New York. For several years he resided in Boston, and then moved to the Seaman's Bethel at New Bedford, and there labored with signal success until 1844, when he was obliged to retire from the active work of the ministry. He lived beloved at Lynn, and labored as his strength permitted until his death, April 2, 1850. He was the first white man from New England who came to the Hawaiian Islands, and his long and useful life was full of successful labor for God. He was an able and interesting preacher, and commanded universal respect and love. His published works are "a volume of excellent Sermons, and many poetical pieces of more than ordinary merit." See Minutes of Annual Conferences, 1834; Stevens, History of Methodism, vol. 1, ch. x, Sprague, A. M. a. M. Pulpit, vol. vii.

Mudge, John A., a minister of the Methodist Episcopal Church, was born in Ohio, Oct. 27, 1829. His parents being poor, his early education was greatly neglected. He was converted when quite young, and determined to enter the ministry. Feeling a need of a more thorough preparation, he studied a while at the college in Berea. He joined the North Ohio Conference in 1850, and held several important positions in that Conference. He was a man eloquent in the pulpit, clear in his judgment, and diligent in his studies. He was secretary of the Conference for some time, and a delegate to the General Conference in 1872. He died Oct. 27, 1873. See Minutes of Annual Conferences, 1874, p. 110.

Mudge, Thomas Hicks, a minister of the Methodist Episcopal Church, was born in Orrington, Me., Sept. 28, 1815. His parents removed to Lynn, Mass., in his childhood; and being early brought under religious influence, he was converted, and united with the Church in 1830. Soon after his conversion he was invited by a desire to preach the Gospel, and in order to qualify himself for this work prepared for college at Willbraham Academy. After going through the college course at the Wesleyan University in Middletown, Conn., where he graduated in 1845, and at the Union Theological Seminary in New York (formed in 1843), he joined the New England Conference, and remained a member of it till 1857, when he became professor of sacred literature at McKendree College, Lebanon, Ill. In 1859 he was transferred to the Missouri Conference, and stationed successively at Pilot Knob, Simpson Chapel, St. Louis, and Independence. At the outbreak of the rebellion he was obliged to leave the state, and sought refuge in Manhattan, Kan., where he filled an appointment for a year; but joining the Kansas Conference, at the earnest solicitation of the Church was sent to Baldwin City. His health, however, failed, and he died there, July 24, 1866. His last words, "I have paid the debt of this life," and "The Word of God, and possessed much critical knowledge of the sacred text. For the exposition and illustration of it he collected, from American and foreign publishers, one of the most valuable private libraries of sacred literature in this country. His preaching was rich in thought, and pervaded by a spirit of deep piety. Many of his brief expositions of the Scripture lessons, before his sermons, were of themselves pithy discourses of great value. He had devised large plans of usefulness through the agency of the Methodists in the territory of the Zulu and Xhosa tribes. He wrote several sermons on the Word of God, but the little he had written was never considered of sufficient importance for publication. See Minutes of Annual Conferences, 1863, p. 28.

Mudge, Zachary, an eminent clergyman and educator of the Anglican communion, was born near the close of the 17th century. About 1716 he became master of a free-school at Bidford, and about 1736 rector of St. Asaph's. He died in the churchyard of the church at the end of Exeter. He died in 1779. Mr. Mudge was an intimate friend of Dr. Johnson, and is highly spoken of as a scholar and clergyman. He published A Specimen of a New Translation of the Book of Psalms (1783, 4to):—Essay towards a new English Version of the Book of Psalms (1744, 4to); of these, Horne says, 'Stevens's notes are more ingenious than solid'—"Church Authority (a sermon, 1748, 4to), answered in The Claims of Church Authority considered (1749, 8vo)—and several others of his sermons (Lond. 1721, 8vo; 1739, 8vo). See Boswell, Life of Johnson (ed. 1848), p. 679, 688; Allibone, Dict. of Amer. Metr., 2d ed., 227.

Muditta, one of the five kinds of Bhava or meditation, in which the Buddhist priests are required to engage. The mudita is the meditation of joy, but it is not the joy arising from earthly possessions. It feels indifferent to individuals, and refers to all sentient beings. In the exercise of this mode of meditation the priest must express the wish, not that the good fortune of the world may pass away, but that each one receive his own appointed reward.

Mudo, el (the Muse), an eminent Spanish painter who attained great celebrity because of his masterly delineations of sacred subjects, was born at Logrono in 1526. His real name was Juan Fernandez Navarette, or Juan Fernandez Ximenese de Navarette. He was called "el Mudo," after he had acquired distinction as a painter, from his having been deaf and dumb from his infancy. He showed a talent for art early in life, and first studied under Foy Vicente de Santo Domingo, a monk of the Order of Geronomites, under whom he made such rapid progress, and exhibited so much genius, that on the advice of this master he was sent him to Italy to study with Titian, with whom he remained several years, and thoroughly imbibed his principles and manner of coloring, so that he was called by his countrymen the Spanish Titian. He remained in Italy twenty years, visiting all the principal cities—Rome, Florence, Naples, etc.—studying the works of the most eminent painters, who entertained for him the highest respect on account of his eminent abilities, perhaps heightened by his infirmity. He had already acquired a distinguished reputation in Italy when, in 1568, he was summoned to Madrid by Philip II to paint in the Escorial, and on his arrival he was appointed painter to the king, with a pension of two hundred ducats, in addition to the price of his works. He was naturally of a delicate constitution, and he had hardly commenced his labors when a severe malady compelled him to retire, with the permission of his royal patron, to his native place, Logrono, where he resided three years, during which time he painted four magnificent pictures, and carried them with him to Madrid in 1571. These were the Assumption of the Virgin, the Martyrdom of St. James the Great, a St. Philip, and a St. Jerome, which were placed in the Escorial, while the artist was in Rome, in the church of the convent of the Trappists, of which he was a member. The head of the Virgin in the Assumption is supposed to be a portrait of his mother, the Donna Catalina Ximenes, who in her youth was very beautiful. In 1575 he added four more pictures, the Nativity, Christ at the Pillar, the Holy Family, and St. John writing the
Apostolus, for which he received eight hundred ducats. In the Noticia El Mudo successfully overcame a formidable difficulty in painting—the introducing of three lights into the picture, as in the famous Notti of Correggio; one from the irradiation proceeding from the infant Jesus, another from a glory of angels above, and a third from a flaming torch. It is related that Fellegrino Tibaldi, on seeing it, exclaimed, "Oh, I bell pastori!" This exclamation gave name to the picture, and it continues to be known to this day as "The beautiful Shepherds." In 1576 he painted his famous piece of Abraham entertaining the three Angels, for which he received five hundred ducats. He now undertook a stupendous work, and was engaged to paint thirty-two pictures for the Escorial, twenty-seven of which were to be seven feet and a half in height and seven feet and a quarter in breadth, and the other five thirteen feet high and nine broad. He did not live to complete this vast undertaking; he painted eight, representing the apostles, the evangelists, and St. Paul and St. Barnabas; the others were finished by Alonso Sanchez Cillo and Luis de Caravajal. El Mudo died in 1579. His pictures are extremely inaccessible; except a small picture of the baptism of Christ in the museum at Madrid, they are buried in the royal solitude of the Escorial.

There were two other Spanish painters, of little note, called El Mudo—one Pedro el Mudo, and the other Diego Lopez, who must not be confounded with the illustrious Navarette.

Muëddin. See Muezzin.

Muezzin (Muëddin) is the Arabic name of the Mohammedan official attached to a mosque, whose duty it is to summon the faithful to prayer at five different times of day and night. Stationed on one of the minarets, he chants in a peculiar manner the form of proclamation. Before doing so, however, the muezzin ought to repeat the following prayer: "O my God! grant me majesty; purify me: thou alone hast the power. Thou art my benefactor and my master, O Lord. Thou art towards me as I desire; may I be towards thee as thou desires. My God! cause my interior to be better than my exterior. Direct all my actions to rectitude. O God! deign in thy mercy to direct my will towards that which is good. Grant me at the same time true honor and spiritual poverty, O thou, the most merciful of the merciful." His chant (Adam) consists of these words, repeated at intervals: "Allah is most great. I testify that there is no God but Allah. I testify that Mohammed is the apostle of Allah. Come to prayer. Come to security." ("Prayer is better than sleep" is added in the morning, at the Subh or Fagr.) "Allah is most great. There is no deity but Allah!" Besides these regular calls, two more are chanted during the night for those pious persons who wish to perform special nightly devotions. The first (Ulla) continues, after the usual Adam, in this manner: "There is no deity but Allah! He hath no companion—to him belongeth the dominion—to him belongeth praise. He giveth life, and causeth death. And he is living, and shall never die. In his hand is blessing, and he is almighty," etc. The second of these night-calls (Ebed) takes place at an hour before daybreak, and begins as follows: "I exalt the perfection of Allah, the Existing forever and ever: the perfection of Allah, the Desired, the Existing, the Single, the Supreme," etc. According to an Arab tradition, the office was instituted by Mohammed himself, and the words quoted for the morning prayers were added by the first muezzin on an occasion when the Prophet overheard himself. Mohammed approved of them, and they were ever afterwards retained in the morning call. The office of a muezzin is generally intrusted to blind men only; lest they might, from their elevation [see Muezzin], have too free a view over the surrounding terraces and harems. The harmonious and sonorous voices of the singers, together with the simplicity and solemnity of the melody, make a strikingly poetical impression upon the mind of the hearer in the daytime; much more, however, is this the case whenever the sacred chant resounds from the height of the mosque through the moonlight stillness of an Eastern night. See Travel, India under Moh. Rule (see Index).

Mufler (Mafl, ro'al, a reeling, as in Zech. xii, 2; Sept. and Vulg., undistinguishable), a term occurring in Isa. liii, 19, among articles of female apparel or ornament, and thought by Gesenius (Heb. Lex. s. v.) to signify a veil, from its tremulous motion, the corresponding Arabic word denoting a similar article of dress. See Veil. The margin of the Auth. Vers. has "spangled ornaments," a mere conjecture. Roberts explains the ornaments spoken of by reference to the costume of the women of India: "The 'chairs,' as consisting first of one most beautifully worked with a pendant ornament for the neck; there is also a profusion of others, which go round the same part, and rest on the bosom. In making curious chains, the goldsmiths of England do not surpass those of the East. The 'bracelets' are large ornaments for the wrists, in which are sometimes enclosed small bells. The 'mufflers' are, so far as I can judge, not for the face, but for the breasts." Kitto, however, accedes to the opinion of Gesenius that the last are a species of outdoor veil (see Daily Bible Illustr. ad loc.). See Attire.

Mufti (Arabic, expounder of the law) is the name of the chief of the Turkish ecclesiastical and judicial order. There is a mufti in every large town of the Ottoman empire. In his religious capacity he administers the property of the Church, and watches over the due observance and preservation of its rites and discipline. In his civil capacity he pronounces decisions in such matters of dispute as may be submitted to him. The Turkish grand mufti is the supreme head of the Cemans (servants of religion and law), and has, together with the grand vizir (Vizir Azim), the supreme guidance of the state, nominally ruled by the sultan. He is the chief spiritual authority, and in this capacity he is also denominated Sheik al-Islam (Lord of the Faith). The imams (priests), however, chosen from the body of the ulama, are, from the moment of their official appoint-
MUGTI are the teachers and expounders of the law, from among whom the mollahs and cadiis are elected. The Turkish laws have their basis in the Koran; the mufiit thus, as head of the judges, acquires a spiritual authority, and so great is the popular regard for the mufiit that even the sultan himself, if he will preserve any appearance of religion, cannot, without first hearing his opinion, put any person to death, or so much as inflict any corporal punishment. In all actions, especially criminal ones, his opinion is required by giving him a writing, in which the case is stated under signed names, which he subscribes with the word Olur or Olunus, i.e. he shall or shall not be punished, accompanied with these emphatic words, in which he repudiates all claims to infallibility, "God knows better." Such outward honor is paid to the grand mufiit that the grand seignior himself rises up before him, and advances seven steps towards him when he comes into his presence. He alone has the honor of kissing the sultan's left shoulder, while the prime vizir kisses only the hem of his garment. When the grand seignior addresses any writing to the grand mufiit, he gives him the following titles: "To the exed, the wisest of the wise; instructed in all knowledge; the most excellent of excellent; abstaining from things unlawful; the spring of virtue and true science; heir of the prophetical doctrines; resolver of the problems of faith; revealer of the orthodox articles; key of the treasures of truth; the light to doubtful allegories; strengthened with the grace of the Supreme Legislator of mankind. May the Most High God perpetuate thy favors." The election of the grand mufiit is vested solely in the sultan, who presents him with a vest of rich sables, and allows him a salary of a thousand ruppers a day, which is about five pounds sterling. Besides this, he has the disposal of certain benifices belonging to the royal mosques, which he makes no scruple of selling to the best advantage; and on his admission to his office he is complimented by the agents of the bazarah, who make him the usual presents, which generally amount to a very considerable sum. It is the grand mufiit's prerogative generally to gird the sultan with the sword at his ascension to the throne, a ceremony which takes place at the Mosque of Eyub, and which is equal to the ceremony of coronation. In modern days the position of much influence is bestowed upon the former of the imperial decrees, and the latter of the=fetwa, or decision, although attached to the imperial decrees, imparts to it but little additional weight. Nor is his own dictum in things spiritual always considered as finally binding. The only prerogative of mufis and ulmas which has hitherto remained untouched is their being exempt from bodily or otherwise degrading punishments; nor can their property ever be confiscated, but descends to their successors. Muggleton. See MUGGLETONIANS. MUGGLETONIANS, a sect that arose in England about the year 1651, and of which the founders were John Reeve and Ludovic Muggleton (the latter born 1607, died March 14, 1657), both until 1651 obscure men. The former's profession is not at all known, and he lived but a little while after their public declaration as religious men. Muggleton was a journeyman tailor, and is depicted by his contemporaries with long, thin hair, low forehead, protruding brow, broad high cheek-bones, and what physiognomists would call the aggressive nose. These men claimed to have the spirit of prophecy, and that they had been appointed by an audible voice from God as the last and greatest prophets of Jesus Christ, and affirmed that two such prophets were to be the "mouths" of the time. Muggleton professed to be the "mouth" of Reeve, as Aaron was of Moses. They asserted a right to bless all who favored and to curse all who opposed them, and did not hesitate to declare eternal damnation against their adversaries. They favored the world with a number of publications. In 1659 Muggleton published his first paper, in which it was asserted "that he was the chief judge in the world in passing sentence of eternal death and damnation upon the souls and bodies of men; that in obedience to his commission he had already cursed and damned many hundreds to all eternity; that in doing so by an oath and certain runnymes of the land do when they pass sentence according to law; and that no infinite Spirit of Christ, nor any God, could or should be able to deliver from his sentence and curse." In another paper, published later, he insisted "that he was as true an ambassador of God, and judge of all men's spiritual estate, as any ever was since the creation of the world." He also declared himself above ordinances of every kind, not excepting prayer and preaching, rejecting all creeds and Church discipline and authority. The most remarkable of his papers is the one particularly directed to the Parliament and commonwealth of England, and to his excellency the lord-general Cromwell, which was entitled A Remonstrance from the Eternal God. The consequence was that the prophets were declared "nuisances," and imprisoned in "Old Bridewell." Another remarkable publication was A general Epistle from the Holy Spirit, dated from "Great Trinity Lane, at a Chandler's shop, over against one Mr. Millis, a brown baker, near Bow Lane End, London." A pretty full exposition of their doctrines they furnished in 1656 in their publication entitled The divine Looking-glass of the Third Testament of our Lord Jesus Christ, which makes the chief articles of their creed to have been confused notions of Gnostic heresies. Thus they taught that God has the real body of a man; that the Trinity is only a variety of names of God; that God himself came down to earth, and was born as a man and suffered death; and that during this time Elias was his representative in heaven. They also held that God and man were not very subtly intelligible to each other, concerning angels and devils. The Evil One, they taught, became incarnate in Eve, and there is no devil at all without the body of man or woman; and that the devil is man's spirit of unclean reason and cursed imagination, and that this is the only devil we have now to fear." According to them, the soul of man is indissolubly united with the body, with which it dies and will rise
again. The works of Ludovic Muggleton, with his portrait prefixed, were published in 1756, and A complete Collection of the Works of Reeve and Muggleton, together with other Muggletonian Treatises, was published by some of their modern followers in 1832 (8 vols. 4to). A list of books and general index to Reeve's and Muggleton's works was published in 1846, royal 8vo. Among the works written against them are the following: The New Winesses proved Old Heresies, by William Penn (1672). A treatise representing their absurd and mischievous Principles of the Sect commonly known by the Name of Muggletonians (London, 1694, 4to). Muggleton succeeded in gathering a large number of followers, and at the time of his death (1697) the Muggletonians, as they called themselves, were largely scattered all over England. They were generally in good health till the end of the first quarter of this century; but the census of 1851 showed no trace of them, and they are supposed to be now well-nigh extinct. In 1868 one of the most eminent of the sect in modern times, Mr. Joseph Gander, died, and the London papers then announced that with him expired the Muggletonians. He had sustained a place of worship for a few of like mind with himself. Mr. Gander is spoken of as a "sincere member of the sect called Muggletonians for upwards of sixty years." Muggleton himself lies buried in Spinning-wheel Alley, Moorfields, with the following inscription over his tomb: "While mausoleum and large inscriptions give Muggleton literary glory, and grading death much potestive, It is enough briefly to write thy name. The deed is done, actus et rerum rerum. No foreign soil where Muggleton's not found." See Chamberlain, Present State of England (1702), p. 258; Transact. of the Liverpool Lit. and Phil. Society, 1868-70; Stoughton, Eccles. Hist. of England (Ch. of the Restor.), ii, 206; Evans, Dict. of Sects, etc.; Hunt, Religious Thought of England, i, 241.

Muhle (or Mahlus), Haxman, a German theologian, was born at Bremen, March 7, 1666. He was educated at the gymnasium of his native city, but went in 1686 to Hamburg to study ancient languages, and from there to the university at Giessen, where he studied theology. He then spent a year at Frankfort-on-the-Oder; in 1688 attended lectures at Kiel, in 1689 at Leipsic, and in 1690 at Wurzburg. In 1691 professor of the Greek and Oriental languages, of poetry and ecclesiastical eloquence, at the University of Kiel. In 1692 he made a voyage through England and Holland, and thus secured in 1695 the position of professor of theology and inspector of schools of Schleswig-Holstein. In 1697 he was appointed to the city church at Kiel; but as that place did not suit him, he accepted a call in 1698 as general superintendent, chief court-preacher, and provost at Gottorf, with the title of chief councilor of the Consistory, but had to resign this position on account of some difficulties at the court; he returned to Kiel, and was appointed in 1724 senior of the university. He died Dec. 7, 1738. Muhle had a dispute with the Danish superintendent-general Schwarz, who accused him of being a millenarian and a disciple of Coccia, who had tried to cause a schism in the Schleswig-Holstein Church. Muhle was even obliged to go into court, where he reprimanded Schwarz severely; but the dispute did not end until Schwarz died. His most important works are: De Missia sedente ad destram Dei; Dissertation philologico-theologica ad vindicandum locum Pat. cr., s. contra fideiwmum Judaeorum, sub modernum D. Clodi (Gisbe, 1687, 4to): —Buch der Gewissenserklärung der Gottholdischen und der allgemeinen Geschichts (Kibun, 1692, 8vo): —Daphnia, sive de obitu C. Alberti, boscati in sacris Diei Muggletae memoriae religioso, quam par est, affecta cultuque ductam (ibid, 1695, fol.): —Kurz An- seige der fopulen Beschlechungsmachen des Dr. Jonas Schwarz gegen ihn (Schleswig, 1702, 8vo): —Erörterung verschiedener, jetzter Zeit erregten Materien in drei Ordina- tionsreden Ehrlich abgehandelt, nebem einem Voperechts von D. Schmaraeus und einer kurzen Beispielen (Trntr., 1713, 4to).

Muhlenberg, Gotthilf Henry Ernest, D.D., the youngest son of Dr. H. M. Muhlenberg, was born at the Trappe, Pa., Nov. 17, 1758. He spent several years at the University of Halle in the prosecution of his studies for the sacred office. On his return to this country in 1770 he was ordained to the work of the ministry, and immediately became assistant to his father, and third min- ister of the United Lutheran churches in Philadelphia. He continued to occupy this position until the British obtained possession of the city. As he was threatened with the halter, because of his zealous attachment to the cause of the Revolution, he found it necessary to flee from the scene of danger. Disguised under a blanket, and with a rifle on his shoulder, he had nearly fallen into hostile hands through the treachery of a Tory innkeeper, who had intentionally directed him to take the road by which the British were approaching. He was pursued and nearly overtaken. However, he succeeded in making his escape and reached New Haven in safety. Re- lieved for a time from professional duties, he engaged with great zest in the study of botany, and acquired that love for this favorite pursuit which afterwards so strongly manifested itself. On the election of his broth- er to a civil office he succeeded him as pastor.
year 1780 he removed to Lancaster, where he labored in the ministry with great efficiency, enjoying the uninterrupted regard of his congregation, and exercising an influence in the community rarely thine privilege of the most highly favored to enjoy, until his death, which occurred May 23, 1815. He was a man of vigorous intellect and extensive attainments. He was an able theologian, a good linguist, and was distinguished as an Oriental scholar. His acquisitions in medicine, chemistry, and mineralogy were also considerable. As a botanist he had a European reputation, and was in correspondence with the most distinguished savans of the Continent. His Catalogus Plantarum and Descriptio Uterior Graminum are well known. His Flora Lancastriensis is still in manuscript, as well as some others which came the department of theology and ethics. (M. L. S.)

Muhlenberg, Henry Augustus, a minister of the Lutheran Church, noted, however, more as a statesman than as a theologian, was the son of the preceding, and was born at Lancaster, Pa., May 13, 1782. He was largely educated by his father; and, after studying theology, was ordained for the ministry, and became pastor at Reading, Pa., in 1802. Poor health obliged him to resign the pastoral charge in 1828, and he retired. He was, however, not suffered long to enjoy this life, for he was chosen member of Congress in 1829, and so continued until 1838, when he was made minister to Austria, a position which he held until 1840. He also held other political offices. He was a candidate for governor of Pennsylvania in 1853, and declined the office of secretary of the navy and the mission to Russia. He published the life of his uncle, Gen. Muhlenberg (Phila. 1819).

Muhlenberg, Henry Melchior, D.D., the patriarch of the Evangelical Lutheran Church in America, was born Sept. 6, 1771, at Einbeck, in Hanover, then a free city of Germany. He was the son of Nicolaus Muhlenberg, a Calvinist, and a native of Saxony, but who, like many of the earlier followers of the great Reformer, having suffered severely during the Thirty-years' War, which for a time threatened the extermination of the Protestant religion in Europe, emigrated to Hanover. His father was well known in the community, and highly esteemed. He was a member of the city council, and also held a judicial appointment, from which he derived the necessary means for the support of his family. His mother was the daughter of a retired officer, and is represented as a woman of sterling good-sense, great energy, and devoted piety. Henry was early dedicated to the study of the Christian scriptures, was carefully instructed by his parents in the principles and duties of the Christian religion. These influences were never effaced from his mind. In his youth he laid the foundation of that character which proved so valuable in his future life. In consequence of the death of his father his studies were interrupted, and he was thrown upon his own resources for a support; but his leisure hours were faithfully devoted to the acquirement of knowledge. Nothing could repress his love of study. His early life was years of privation and toil, yet without this preparatory discipline he would probably never have acquired those habits of self-reliance and systematic effort, that strength of purpose and heroic determination, which so prominently marked his subsequent career, and contributed so much to his usefulness in this Western World. From his twelfth till his twenty-first year young Muhlenberg toiled incessantly in his efforts to assist in the maintenance of the family, yet during the intervals of repose he improved every opportunity afforded him for mental culture. On reaching his manhood he secured the position of tutor in the school of Raphaelus at Zellerfeld, and the time not officially employed he devoted to study. In the spring of 1795 he entered the University of Göttingen, where he remained for three years, triumphing over all the difficulties he encountered, and winning the confidence of his instructors. The pious teachings of Dr. Oporin, who had kindly received him into his family and employed him as an amanuensis, exalted him. He early exerted himself to attain a knowledge of the Scriptures, and in him a deeper insight into his own character, and a clearer apprehension of the plan of salvation. "By his lectures," he says, "on the total depravity of nature I was much moved, and so convinced of my sinfulness that I loathed myself as an account of my folly. I was convinced by the Word of God that till this period my understanding in spiritual things was dark; that my will was disinclined to that new life which proceeds from God; that my memory had been employed only in collecting carnal things, my imagination in discovering sinful objects for the gratification of my perverted affections. I resolved to make members of him, and take arms against the chief of sin and Satan's weapons of unrighteousness. But as I learned to recognize sin as sin, then followed sorrow, repentance, and hatred of it—shame and humiliation on account of it—hunger and thirst for the righteousness of Jesus Christ. In this state of mind I was directed to the crucified Saviour; the merits of his death gave me courage; my heart was quenched by him, the Living Spring." From this period he became a most earnest Christian. He burned with an ardent desire to do good. On his graduation at Göttingen he repaired to Halle. There he continued his studies, and taught in the Orphan House. He lived in the most intimate terms with Dr. D. Oporin, Celarius, and Fabricius. By their advice he was led to prepare himself for the missionary work, and Bengal was the point selected as the field of his operations. While arrangements were making to send him to India, and just after he had been solemnly set apart to the work of the ministry, a most important application from congregations in Pennsylvania reached Germany for some one to supply the great spiritual destitution that existed. The attention of the faculty was immediately directed to Muhlenberg, then in his thirty-first year, as a most suitable person for the position. Cheerfully yielding to the call, and with unshaken assurance in God, he was ready to abandon the comforts of home and the society of friends, as well as the prospects of future distinction to which a mind so highly gifted might have aspired, and to settle in this remote and, at that time, wild and inhospitable region as a humble instrument for the advancement of Christ's kingdom. He reached this country in 1742. His arrival was an occasion of great joy and inexpressible gratitude to his German brethren. The Church he found in a most wretched condition; in his own language, it was not plantata, but plantenda. There had been numerous settlements in the country and the conversion of the Indians in a short time had been furnished with able and faithful ministers, but as a general thing the Lutheran population had been sadly neglected. Muhlenberg's advent therefore marks a new era in the history of the Lutheran Church in this country. Its character soon changed; its condition gradually improved; its position was at once strengthened, and permanence given to its operations. New and efficient auxiliaries were made to the ranks of the ministry—men educated at Halle, imbued with the spirit of their Master, and wholly devoted to their work, upon whose labors the blessing of Heaven signalized rested. Entering upon the discharge of his duties, Muhlenberg devoted his pastoral care to the associated churches of Philadelphia, New Hanover, and Providence, which had united in a call for a minister. These three congregations continued to form the more prominent scenes of his ministerial labors, although there was probably not an organized Lutheran church in his day in which he did not preach; and wherever the office of a minister was invoked, he was always invited, and seldom did he fail in reconciling differences and restoring concord. His duties, in many respects, resembled those of an itinerant bishop whose diocese extended over a large territory. Often he undertook distant and irksome journeys for the purpose of gathering together the scattered flock,
preaching the Word and administering the sacraments, introducing solitary discipline for the government of the churches, and performing other services in the interests of the nation. In the 17th century, Dr. Muhlenberg resided in Philadelphia; the next sixteen at Providence. In 1761 he returned to Philadelphia, and remained fifteen years, the condition of things in the congregation there requiring his presence. In 1776 he resumed his charge in the country. During the War of the American Revolution, because of his devotion to the principles involved in the struggle, he excited against him the most violent opposition, and his life was often exposed to imminent peril. He was warned and entreated to remove farther into the interior from the scene of hostilities, but he always refused. He was extensively known, and his relations to the Revolution were well understood. Many took advantage of his position, and persons of all classes resort ed to his house. "His home," says a contemporary, "was constantly filled with fugitives, acquaintances and strangers, with the poor and hungry, noble and common beings, and the grizzly lion went organ grinder, as he never felt the suffering of others." The last few years of his life Dr. Muhlenberg's health gradually declined. His mind, in prospect of death, was calm, sustained by a humble yet firm reliance upon the Saviour of sinners. When the summons came, with entire composure, and in confident expectation of a blissful intercourse with his God, he yielded up his spirit, and reposed in the bosom of the Lord of his life. His active and useful career terminated Oct. 7, 1787. His death was the occasion of wide-spread and unfeigned sorrow. The people grieved that they should no longer see his face and listen to his paternal counsel. He was the friend and father of all, and all regarded it as the greatest of their losses. His wife, his father, his friends, were not long left without a guide removed. In many places the bells were tolled, the churches enshrouded in mourning, and funeral sermons delivered, in grateful remembrance of the departed, and as testimonial of the respect his worth everywhere inspired. The honored remains of the patriarch peacefully rest near the church which was so long the scene of his earnest labors, and in which he so often dispensed the symbols of the Saviour's love among the people of God, and animated them in their Christian pilgrimage by the hopes and consolations of the Gospel. The history of Dr. Muhlenberg's life is the story of the War of the New World. His ministration to the needy was devoted to the study of the Scriptures, his learning, its affections, its influence, its energies, to all the interests of the Church and of humanity, to the glory and service of that Saviour who redeemed him with his own precious blood. He possessed a combination of qualities which peculiarly fitted him for the duties he was called to perform. Gifted by nature with the highest powers, which had been brought under the influence of the best culture; endowed with a noble heart, which had been sanctified by divine grace and disciplined in the school of affliction; and in the possession of a physical constitution which in early life had been marked to labor with an ardent, love piety, an earnest and enthusiastic devotion to the work, nothing seemed wanting for the successful accomplishment of his mission. He was the man kindly raised up by Providence for the particular emergency required at the time in this western hemisphere. The most sanguine expectations of his success were entertained by those who had been in the labor of the fields for anni for the colonists' instruction, and who were more than realized. His praise is deservedly in all the churches. He has left a name fragrant with the richest honor attainable in this life—that of a good man, sincere in his professions and upright in his conduct, widely esteemed and greatly beloved. His society was sought and his influence courted by the learned men of the day. By the special invitation of the faculty he attended the Commencement exercises of Princeton College, and, in the University of Pennsylvania, at which he received the doctorate in divinity, a distinction in those days rarely conferred, and only upon those whose claims to the honor were unquestionable. See Helmut, Denkmahl der Liebe u. Achtung, etc. (Philadelphia 1788); Stoever, Life of H. M. Muhlenberg (Philadelphia 1856); Erasmus Quaestiones, (London 1790), etc. Dr. John Peter Muhlenberg, a Lutheran minister, was the eldest son of Henry Melchior Muhlenberg, and was born at the Trappe, Montgomery County, Pa., Oct. 1, 1746. His early education was conducted by his father and Dr. Smith, of Philadelphia. In the sixteenth year of his age he, with his two brothers, was sent to Germany to be educated at the University of Halle. On his return to this country, in 1768, he was ordained a minister of the Lutheran Church, and was for a season pastor of churches in New Germantown and Bedminster, N. J. In 1772 he removed to Woodstock, Dunmore County (now Shenandoah), Va., where many Germans from the Middle States had settled, and, forming themselves into a congregation, requested Dr. Muhlenberg to send them his son as their rector. These Lutherans, in consequence of the laws then existing in Virginia on the subject of Church establishment, had formed themselves into a corporation for the support of a Lutheran Church, and in order that their minister might enforce the payment of tithes, it was necessary that he should be invested with episcopal ordination. Accordingly Mr. Muhlenberg repaired to England for the purpose, and in connection with Mr. White, afterward the venerable bishop of Pennsylvania, was ordained as priest by the lord bishop of London. He continued his labors in Virginia till 1775, when his ardent patriotism and military spirit induced him, at the solicitation of general Washington, with whom he was on the most intimate terms, to accept a colonel's commission in the army. It is said that after he had received the appointment he presented his resignation to his congregation, in the course of which he eloquently deplored the wrongs our country had suffered from Great Britain, and then added that "there was a time for all things; a time to preach and a time to pray; but there is also a time to fight, and that time has now come." Then, pronouncing the benediction, he deliberately laid aside his gown, which had thus far concealed his military uniform, and, proceeding to the door of the church, ordered the drums to beat for recruits. Nearly three hundred men enlisted under his banner, with whom he immediately marched to the protection of Charleston, where in the South Carolina militia he distinguished himself in the defense of Sullivan's Island, and performed a conspicuous part in all our Southern campaigns. Having been promoted in 1777 to the rank of brigadier-general, he held command in the battles of Brandywine and Germantown, and shared the dangers and responsibilities of Monmouth, Stony Point, and Yorktown. He continued in service until the close of the war, and was then promoted to the rank of major-general before the army was disbanded. After the war, under the old constitution of Pennsylvania, he was elected vice-president of the state, with Benjamin Franklin as president. He was chosen for a second term as a representative in Congress, and also served as a presidential elector. In 1801 he was selected by the Legislature of Pennsylvania as United States Senator. He was likewise honored with several executive appointments. Jefferson appointed him supervisor of the revenue for Pennsylvania, and afterwards collector of the port of Philadelphia, which office he held more than thirty years. For motives of public honor and duty he retained the confidence of the government till his death, and enjoyed the esteem of the community. He died at his residence near Gray's Ferry, Philadelphia, Oct. 1, 1807, and was buried by the side of his father at the Trappe. See Anderson, Hist. of the Colonial Churches of Great Britain, iii, 269. (M. L. S.)
Mulberry stands in the Author. Versa, as the rendering of the Heb. מַעֲרִיב (baka), regarded by Gesenius, Heb. lex. s. v., as if from מַעֲרִיב, to weep, or in the plural מַעֲרִיבים (bakiim); which occurs, the first in Ps. lxxix, 6, “Who passing through the valley of Baca make it a well; the rain also filleth the pools;” the second in 2 Sam. v, 23, 24, and in 1 Chron. xiv, 14, 15, where the Philistines having spread themselves in the valley of Rephaim, David was ordered to attack them from behind, “And let it be, when thou hearest the sound of a great noise of horsemen, and of chariots, and of a great tumult, in this valley, as the noise of Egypt, where art thou, David?” “In the forger of these passages the term is usually regarded as an appellative, i. q. “the valley of tears” (so the Sept. έλαδός τοῦ γλακύναρος, Vulg. vallis lacrymargorum; see Baca); but in the latter two it undoubtedly designates some tree or shrub (the Sept. has also έλαδός in 2 Sam., but δρυς in 1 Chron.; the Vulg. pars in both places). The Jewish rabbins, with several modern versions, understand the mulberry-tree; others retain the Hebrew word. Neither the mulberry nor the pear tree, however, satisfies translators and commentators, because they do not possess any characters particularly suitable to the above passages. With regard to the mulberry, Rosenmüller justly observes (Alberth. IV, 1, 247 sq.; Bibl. Bot. p. 256) that this interpretation “is countenanced neither by the ancient translators nor by the occurrence of any similar term in the cognate languages”—unless we adopt the opinion of Unger who (Diss. theol. III, 72) having in view the root of the word בזָכָה, “to weep,” identifies the name of the tree in question with the mulberry, “from the blood-like tears which the pressed berries pour forth.” The mulberry-tree, moreover, appears to have another name in Scripture, namely, the “sycamine.” Though there is no evidence to show that the mulberry-tree occurs in the Hebrew Bible, yet the fruit of this tree (γύπορος) is mentioned in 1 Mac. vi, 54 as having been, together with grape-juice, shewn to the enemy Ephraim, in order to persuade these animals and make them more formidable opponents to the army of the Jews. It is well known that many animals are enraged when they see blood or anything of the color of blood. See Sycamine.

Celsius (6, 389) quotes Abul Fadl’s description of a shrub of Mecca called baka, which abundant fruit, distilling a juice from its branches when cut (whence the name, i. e. teardrop, and of a warming property; apparently some species of Amyris or Balsamodendron. Most lexigraphers are satisfied with this explanation. That plant is probably the same with the one referred to by Forskål (p. 196) among the obscure plants that fluctuate from thence to Jiddah, and which he says was called baka, or elka, with a poisonous milky sap. If this be the same as the former, both are still unknown any further, and we cannot therefore determine whether they are found in Palestine or not. As to the tree of which Abul Fadl speaks, and which Sprengel (Hist. vet. herb. p. 12) identifies with Amyris Gikanidea, Lin., it is impossible that it can denote the baka of the Hebrew Bible, although there is an exact similarity in form between the Hebrew and Arabic terms; for the Amyrisaceae are tropical shrubs, and never could have grown in the valley of Rephaim, the scriptural locality of the baca.

“The tree alluded to in Scripture, whatever it is, must be common in Palestine, must grow in the neighborhood of water, have its leaves easily moved, and have a name in some of the cognate languages similar to the Hebrew baca. The only one answering to these conditions is that called bak by the Arabs, or rather shrub-bak—baka—that is, the fly or gnat tree. It seems to be so called from its seeds, when loosened from their capsular covering, floating about like gnats, in consequence of being covered with light, silk-like hairs, as is the case with those of the willow. In Richardson’s Arabic dictionary the bak-tree is considered to be the elm; but from a passage of Dioscorides, preserved by Piumius, the dirdar of the Abissins seems to be another kind of bak-tree, probably the arbor cucurbit (tree of gnats) of the Latin translators of Avicenna. Now in other Arabic authors the dirdar is said to be a kind of gourd, and the gourd is as- 

sociated with the poplar (Morosus, Lombardeus, Bibl. Bot. p. 244). As it seems therefore tolerably clear that the bak-tree is a kind of poplar, and as the Arabic bak is very similar to the Hebrew baka [but in the Hebr. the k in the name is 2, while in the Arabic it is which corresponds to p], so it is probable that one of the kinds of poplar may be intended in the above passages of Scripture. And it must be noted that the poplar is as appropriate as any tree can be for the elucidation of the passages in which the name occurs. For the poplar is well known to delight in moist situations, and bishop Horne, in his Comm. on Ps. lxxix, has inferred that in the valley of Baca the Israelites, on their way to Jeru-alem, were refreshed by plenty of water. It is not less appropriate in the passages in 2 Sam. and 1 Chron., as no tree is more remarkable than the poplar for the case with which its leaves are rustled by the slightest movement of the air; an effect which might be caused in a still night even by the movement of a body of men on the ground, when attacked in flank or while unpre- paired. That poplars are common in Palestine may be proved from Kitto’s Palestine, p. 114: ‘Of poplars we only know, with certainty, that the black poplar, the aspen, and the mespil are native to the Lebanon, and it is likely that the aspen, whose long leaf-stalks cause the leaves to tremble with every breath of wind, unites with the willow and the oak to overshadow the watercourses of the Lower Lebanon, and, with the oleander and the acacia, to adorn the ravines of Southern Palestine;” we do not know that the Lombardy poplar has been noticed but
by lord Lindsay, who describes it as growing with the walnut-tree and weeping-willow under the deep torrents of the Upper Lebanon." See FOLIAR.

Mulcaster, Richard, an English divine and teacher noted for his scholastic attainments, was a native of Hants, and a member of the family in which he was born. He received his earliest education on the foundation at Eton, under the celebrated Audel, whence, in 1548, he was elected scholar of King's College, Cambridge. From Cambridge he removed to Oxford, and in 1550 was chosen student of Christ Church. In the next year he was licensed to proceed in arts, and about the same time became known for his proficiency in Eastern literature. He began to teach in 1559; and on September 24, 1561, for his extraordinary attainments in philology, was appointed the first master of Merchant's. School in London, then just founded. Here he continued till 1568, when he resigned; and some time after he was appointed upper master of St. Paul's School. Here he remained twelve years, and then retired to the rectory of Stanford Rivers, in Essex, to which he was presented by the queen. He held this place until his death, April 15, 1611. Several of his smaller compositions, commendatory verses, etc., are prefixed to his works: contemporaries, such as Gaskoge, have printed some Latin verses of his composition which were spoken before the queen at Kenilworth in 1576. His separate works were his Positions, wherein those primitive circumstances be examined which are necessary for the training up of Children, either for skill in th'ire book or health in their bodies (London, 1567, 4to); into which a second part was promised:—The first part of the Elementary, which entreateth chiefly of the right writing of the English tongue (London, 158, 4to); a book which Warton (Hist. English Poetry) says contains many just criticisms and observations on the English language:—Catechismus Paulus de uxuro Scholae Paulinae continentur, ad formam parvi illius Anglici Catechismi qui peruers in communem Precum Anglicorum libro ediscendus propunitur (1601, 8vo). This is in long and short verse, and, though now forgotten, was once esteemed. Mulcaster was a firm adherent to the Reformed religion; a man of piety, and a "priest in his own house as well as in the temple." See Gentleman's Magazine, vol. xxxii.; Hook, Eccles. Bihg. vii., 389; English Cyclop. s. v.; Fuller, Worthies of England, s. v.

Muciliger (i. e. the Softener), a surname of Vulcan, the Roman god of fire. This euphemistic name of Muciliger is frequently applied to him by the Latin poets.

Mudcr, Israel, a Jewish writer of note, and celebrated also for his philanthropic labors among his people, flourished in Holland in recent times. He died at Amsterdam Dec. 29, 1862. He contributed largely for the dissemination of culture among his co-religionists, and did everything in his power to elevate the Jewish people in their literary life. He also wrote much himself, and among other works published a Hebrew-German dictionary and many essays on various subjects.

Mule (מִלֵּא, pê' red, 2 Sam. xiii, 29, and often elsewhere; fem. מִלָּה, pirâd, 1 Kings i, 38, 38, 44; so called from their quick pace, or from carrying loads; but מַלָּא, re'hash, Esth. viii, 10, 14, denotes a steed or nobler horse; "swift beast" in Mic. i, 10; "dromedary" in 1 Kings iv, 20, a hybrid animal, the offspring of a horse and a ass (comp. Varro, De rust. loc. 8; Pliny, viii, 69; Colum. vi, 86; Assop, Fob. 140; Eliân, Anim. xii, 16; Strabo, v, 212). Of this animal there are two kinds: one is the produce of a he-ass and a mare; the other the produce of a she-ass and a stallion. The former is the mule, commonly so called. That in respect to swiftness the hybrid between the ass and the mare is much superior to the hybrid between the horse and the she-ass is abundantly attested (Aristot. Rhetor. iii, 2; Pliny, Hist. Nat. viii, 44, etc.), which is in favor of Bochart's hypothesis that mules are meant by the יָהָנִיָּה (Yēhanīyāh) of Esth. viii, 10, 14. See CAMEL. A mule is smaller than a horse, and is a remarkably handy, patient, obstinate, sure-footed animal, living ordinarily about 15 years; it is twined with both horse and ass, and is said to be sterile; as distinct species of animals do not freely intermix their breed, and hybrid animals do not propagate their kind beyond at most a few very few generations, and no real hybrid races are perpetuated. The claim of Anah, son of Zibeon, to the discovery of breeding mules, as asserted in the Talmudic literature, is not founded on any expression of national vanity (see Bochart, Hieros. 1, 221 sq.; Douayl nat. ii, 41 sq.). It rests on Gen. xxiii, 24, where יָהָנִיָּה, 'is rendered mules; but it more probably means water—meaning the warm springs of Callirrhoe on the eastern shore of the Dead Sea. See ANAH. There is no probability that the Hebrews bred mules, because it was expressly forbidden by the Mosaic law to couple animals of different species (Lev. xix, 19). But they were not forbidden to use them (Phil. Opp. ii, 307); and we find under the monarchy that mules were in common among the Hebrews (see also Josephus, Life, 20), and they were probably known much earlier. Even the kings and most distinguished nobles were accustomed to ride upon mules (and apparently they only), although at first they used only male and female asses (Gen. xvi, 9; 1 Kings i, 14, 15; 2 Kings v, 17; 2 Chron. xii, 24; Ps. xxxii, 9). It is an interesting fact that we do not read of mules till the time of David (as to the yahaniyāh, A. V. 'mules', of Gen. xxxvi, 24, see above), just at the time when the Israelites were becoming well acquainted with horses. After this time horses and mules are in Scripture often mentioned together. After the death of David's reign, as Michaelis (Comment. on Loci of Moses, ii, 477) observes, they became all at once very common. In Ex. ii, 66, Neh. vii, 68, we read of two hundred and forty-five mules; in 2 Sam. xii, 29, 'all the king's sons arose, and every man gat him up upon his mule.' Absalom rode on a mule in the battle of the wood of Ephraim, at the time when the army went away from under him, and so caused his death. Mules were among the presents which were brought by year by year to Solomon (1 Kings x, 25). From the above-cited Levitical law we must suppose that the mules were imported, and less expensive than the horses, and that their possession by the members of the priestly families, as the custodians of the observance of the ceremonial injunctions, bred their mules. We learn from Ezekiel (xxvii, 14) that the Tyrians, after the time of Solomon, were supplied with both horses and mules from Armenia (Togarmah), which country was celebrated for its good horses (see Strabo, xi, 7, ed. Kramer; comp. also Xenoph.; Asher. iv, 5, 6; Herod. vii, 40). Michaelis conjectures that the Israelites first became acquainted with mules in the war which David carried on with the king of Nisibis (Zobah) (2 Sam. viii, 5, 4). In Solomon's time it is possible that mules from Egypt occasionally accompanied the horses of the court, and that the king of Israel obtained from that country; for though the mule is not of frequent occurrence on the monuments of Egypt (Wilkinson's Anc. Egypt, i, 386 [London, 1854]), yet it is not easy to believe that the Egyptians were not well acquainted with this animal. That a friendship existed between Solomon and Pharaoh is clear from 1 Sam. xi, 16, as well as from the fact of Solomon having married the daughter of the king of Egypt; but after Shishak came to the throne a very different spirit prevailed between the two kingdoms: perhaps, therefore, from this date mules were obtained from Armenia." In latter times (2 Kings xxv, 14) it is stated that 30,000 mules were to have obtained the more valuable mules from Assyria and Persia (Isa. lxvi, 20; Esth. viii, 10, 14; comp. Cæs. Pers. 44; see Host, Martzkh, p. 299). We read of mules of all kinds in the N. T.; perhaps, therefore, they had ceased to be imported. See Horses.
ly to the "focaria" and "concubina" of later times, as well as to the "agapeta" and "dilecta" of earlier date, and is by Protestants held to be simply an expression of the council against the improper female companionship of unmarried priests. Roman Catholics, however, interpret it to carry the desire for the separation from all female companionship, even the wife. See Lea, Historical Sketch of Sacerdotal Celibacy in the Christian Church, p. 51-58. See also CELIBACY.

Mullah (a title merely; see MULLAH) Fīrūz Beka-
Kawds, a modern Persian ecclesiastic, noted as a poet, was born at Bombay in 1739. When only a youth he accompanied his father to Persia, and became acquainted with the rich poetical literature of that country. He then conceived the idea of composing an epic poem like Ferdowsi's Šah-Nāmeh, taking, however, his subject from modern history. He called it Šah-Nāmeh. It treats of the conquest of the East Indies by the English, and elevates poor George III to the character of a hero. Containing 110,000 verses, it was to extend to the battle of Púnah (1816), but the author died in his native city in 1881 before he had completed it. His nephew, Mullah Rustem b. Kaškobad, published (Bombay, 1837, 4to) a part of the first volume, with a prospectus of the whole work. The poem has since appeared complete at Calcutta (1889, 3 vols, 4to). But these poetical labors did not only not interfere with the performance of Firuz's duties as high-priest of the Parsees, but he also devoted himself to ecclesiastical studies, and published an edition of the Desâtir, or sacred writings of the ancient Persian prophets in the original tongue, etc., together with an English translation of the Desâtir, and a commentary by M. Eraskine (Bombay, 1818, 2 vols, 8vo). He published two essays in response to Hacchem of Isfahan, to prove that the Persian intercalary era dates not from Zoroaster, but is of modern origin. They were both printed at Bombay, one in 1829 (1 vol, fol.), the other in 1832 (4to). All his books and manuscripts Mullah Fīrūz bequeathed to the grand library of the Parsees.

Mullens, William, a minister of the Methodist Episcopal Church, South, was born in Virginia in 1804. He removed with his parents to Bedford County, Tenn., when a youth, and settled on Duck River. He joined the Church in 1820, and was licensed to preach shortly afterwards. In 1822 he joined the Tennessee Conference, and labored two years in West Tennessee. He afterwards travelled Bigbee, Duck River, Bedford, Dickson, Chapel Hill, and Lynnville circuits. His health failing him, he located for a while; but he had no sooner re-engaged in his profession, than it was by health better than ever. He was again elected to the conference in 1880, and was granted a supernumerary relation, in which he continued until his death, March 18, 1870. "By nature he was a nobleman, and ever preserved his integrity of character. His sympathies were always with the afflicted, and his liberality in relieving the sufferings of others was proverbial." See Minutes of Conferences of the M. E. Church, South, 1870.

Müller, Adam Heinrich, a German statesman, noted for his efforts to give the secular laws a Christian basis, was born at Berlin June 30, 1779, and studied philosophy at the University of Göttingen, where in 1800 he spoke publicly against the French Revolution. In his journeys in later years he came to Vienna, where he turned Roman Catholic. He returned to Berlin; but not receiving an office there, he went again to Vienna, and entered the state service of Austria. He was intrusted with political missions. He went to Paris with Metternich, was afterwards consul-general in Leip-
sic, and was finally recalled to Vienna with the title of Counsellor of the Court. From his favoritism being the fathers of the Church, he tried to give to all political and secular relations a Christian coloring. He died Jan. 17, 1829. His works are, Vorlesungen über die deutsche Literatur und Wissenschaft (1807);—Von der Nothwendigkeit einer theologischen Grundlage der Staats-

Representations of Mules on the Monuments.

Fig. 1. Egyptian Mule (painting from Thebes in British Museum).—Fig. 2. Roman Mule carrying Nata, etc. (Scene in British Museum).

Mules are represented on some of the ancient Egyptian bas-reliefs; they are seen in procession, belonging to a captured people (Layer's Nicer, ii, 323, 324). They were also ridden in battle and by kings (ibid. 2d ser. p. 446, 449). There are various breeds of mules in Syria. Some very beautiful animals are produced from high-blood Arab mares, but they are few in number, and can only be possessed by the wealthy. Bárchard states that the breed of the Balahek mules is highly es-
teeemed, and that he had seen some which were worth from thirty to five-and-thirty pounds (Trav. i, 57). The more ordinary sort of mules, which are capable of carrying heavy loads, are employed in the caravans; and they are of great service for the mill and water-
wheelers. The domestic trade with the maritime towns and the mountains is not only carried on chiefly by mule caravans, but they are sent even to Erzerum, Constanti-
napole, and other remote towns (Russell, Aleppo, ii, 50 sq.). In these caravans the male travellers are mounted on mules lightly laden, generally the mere personal luggage of the rider. Persons of rank travel in a kind of litter, carried by two mules. Within the towns, and in short excursions, asses are generally pre-
ferred, and the mules bear the luggage. In modern times the breeding of mules in Southern Europe and Western Asia has been greatly increased. Those of Persia are described as of large size, and of amazing strength and power of endurance. They will travel the stony and steep roads over rocky mountains, day after day, at the rate of from twenty-five to fifty miles per diem, loaded with a weight of 300 pounds. They require more food than the horse. The muleteers never remove the pack-saddles from their backs, except when cleaning or currying them. If the men find that the back has been galled, they take away some of the stuffing from the pack-saddle, where it presses on the sore part, and then put the saddle on again, experience hav-
ing taught them that such sores, unless healed under the saddle, are apt to break out again. See Ugolino, De re rustica ilibr, in his Theusaur. xxix. pt. iv, 10; Bochart, Hieroz. i, 209 sq.; Robinson, Researches, passim. See Ass.

Müller—Subintroducta (γενος υπερσεκτορος) is a term which was used by the great Nicene Synod in a sense synonymous to the "femina extranea," and near-
MÜLLER


Müller, Andreas, a German divine and Oriental scholar, greatly distinguished for his labors in illustration of the Hebrew and Greek languages of the Pomeania, and was born in 1680. But little is known of his personal history. He assisted Walton in his Polyglott Bible and contributed to Castell's Lexicon. He also published a Treatise on Cuthay; Japanese Alphabet; Chinese Basilicon, and other works. He died in 1694.

Müller, Daniel, a German religious enthusiast of low origin and condition of life, was born in Nassau in 1716, the time of the Pietist movements, when various indications of an inward religious life made their appearance in Germany, and many opposing circumstances excited a longing for a new development of the Church. At first he attached himself to the secondary effects of Pietism, and busied himself with Jacob Böhme and other German mystics. He also engaged in historical studies, and his mysticism became connected with a historical scepticism. At this juncture also there was the commencement of a rationalistic reaction, especially hastened on by the appearance of the Wofenbietel Fragmente. But neither of the two parties—neither the Church nor the rationalistic—succeeded in wishing to maintain the authority of the Bible against the new scepticism, and to insist on its inspiration in the most unqualified sense. But, on the other hand, he was not satisfied with orthodoxy; he was led to a peculiar religious idealism, by which he wished to establish a harmony of all religions. An original revelation at the baptism of Christ, the symbols of which had been misunderstood. Everything in the Old Testament and the New was to be understood symbolically; it was the garb of God's inner revelation, and of the eternal revelation of the divine Logos. Everything historical, as such, is untrue; it is only the clothing of ideal truth. In this view of the life of Christ, although proceeding on quite different principles, he was the forerunner of the modern mythic school, and combat the belief in the historical miracles of Christ on grounds very similar to those brought forward by Strauss. If such miracles, he says, as feeding the five thousand had actually happened, all the Jews would have received Christ, and not have crucified him. Indeed, Müller went so far as to give any religion the authority for man's ultimate conversion to the state of eternal bliss, and Adam and Christ were to him simply the same human formation of all-pervading Deity, the same divinity pervading the sacred writings of all nations. Later in life Mr. Müller himself claimed to be an Elias, called to redeem the world from the yoke of the leader. He travelled through the whole northern part of Germany to announce that the external Church was about to be subverted; and although he died in 1782, under an impression that God had accepted him, he lived the last years of his life in Germany. They reject the historical Christ, look upon infidels as their brethren, and are expecting Müller's return to set up a universal kingdom. See Keller, Daniel Müller, Religionsgeschwärmer des Achtzehnten Jahrh. (Leipzig, 1834); Zeitschr. f. Hist. Theologie, 1854; Neander's Hist. Christan Dogmas, p. 584, 585; Hase, Ch. Hist. p. 508.

Müller, Friedrich Theodorus, a German theologian, born at Ilmenau, Sept. 10, 1716; was educated at the gymnasiurn at Zittau, and entered the University of Jena in 1735, where he studied theology, philosophy, and ancient languages. He was appointed in 1742 deacon of the Stadt Kirche at Jena; in 1746, assistant of the philosophical faculty; in 1754, assessor of the consistory; in 1754, professor of theology; and in 1755, architect of the university of Jena, where he died in 1766. He published in 1745 a novel on the barbacc auctori, in Latin. His most important works are, Dias, de memoria amplitudine et dieriscitae (Jena, 1753, 4to); — Dias. Specimen septemviri divinae ev nse nicipit. In Scrupula S. methodo demonstrativa (ibid. 1789, 4to); — Dias. In Probatione Hebraorum esse.nominis (ibid. 1740, 4to); — Dias. Theologia hebraica apud Hebrewum quod legati, vicarii et barones appellarisu conuerentur (ibid. 1745, 4to); — Progr. Animis humanae substantiae in completa argumentum pro resurrectione carnis expectanda (ibid. 1781, 4to).

Müller, Georg Christian, a German theologian, was born in 1769 in Mühlhausen; received his preparatory education at his native place, then went to the university at Halle, and became pastor at Neumark, near Zwickau, where he died about 1800. His most noteworthy works are, Entwurf einer philosophischen Religionlehre (Halle, 1798, 8vo); — Protestantismus und Religion; ein Versuch zur Durchleitung ihrer Verhältnissse (Leipzig, 1809, 8vo); — Uber Widersprünge in der Ethik. These appeared in vol. ii von Zeitgeschichte für Moraen. (Jena, 1818, 8vo).

Müller, Helmut (1), Pr. a noted German divine, was born Oct. 18, 1831, at Lubeck, where his parents were obliged to quit because of Wallenstein's hordes. His earliest religious impressions he received from his mother Elizabeth, to whom he was indebted, like Augustine to his mother Monica, or Chrysostom to Anthusa. Although of a feeble constitution, Müller made such progress in the school of his native place that when, in 1844, his parents returned to Rostock he was matriculated as a student of philosophy, though only thirteen years of age. For three years he attended the lectures of Littkeimann (q. v.), went in 1847 to Greifswaldie to study theology, and was honored with the degree of magister artium. Having travelled for some time in order to enrich his mind with knowledge, he returned in 1851 to Rostock, where he commenced a series of lectures, which were so highly spoken of that the magistrat appointed him archdeacon of St. Mary's Church when hardly twenty years of age. A year later the University of Helmstedt conferred upon him the degree of doctor in divinity, but the university not acknowledging him worthy until seven years afterwards. In 1859 he was appointed professor of Greek, in 1862 he became a member of the theological faculty and pastor; and in 1871 the whole clergy unanimously appointed him as their superintendent, and this position he has held to the present day. He is, however, one of the most influential men in the University. Müller belonged to those men whom Providence had called to sow the seed of a new and fresh evangelical life in a soil which was enriched with the blood of the Thirty-Ten years' War, Lutherian orthodoxy, which had become weakened through constant controversies, not being sufficiently strong to successfully supplant error by truth in life as well as in faith. Christianity was to Müller not a dogma, but life, and thus he may be regarded, in connection with Joh. Arndt (q. v.), Val. Andreas (q. v.), and Chr. Schriver, as the predecessor of Speer; and like the writings of Arndt and Schriver, his own writings are read by the German people up to this day. Müller was a voluminous writer, and wrote not only in German, but also in Latin. The best known of his works are, Apostolische Schlesische und Kurfürstlichen (Frankfort, 1833, and often); Evangelische Schlesische (ibid. 1879, and often); — Evangelischer Herzensapfel (Laubach, 1863); — Streeten/customer (ibid. 1866); — Kranz, Russ. ^V. Betheule (ibid. 1850, and often); — Geistliche Erquickungsstunden (ibid. 1868, and often); — Orator ecclesiasticus, etc. (ibid. 1859); — Conjugii clericorum patrocinium (ibid. 1865); — Harmonia Veteris Nove Test. chronologica (ibid. 1868); — Theologia scholastica (ibid. 1866). For a list of his writings, see Wirtz,
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Memoria theologorum nostri socii darissimorum renovata, decus xv (Frankfurt, 1844), p.191; Rottermund, Supplement zu Jöcher's Gelehrten-Lexikon, v. 57. See also Koch, Geschichte des deutschen Kirchenleides (Stuttgart, 1842); Reheis, Life and Works of Müller's Erwürdigungen (Reutlingen, 1842); Bittelcher, in Tholuck's Lüter. Ansprücher, 1844, No. 15-18; Dr. H. Müller, eine Lebensbeschreibung von Aichel (Hamburg, 1854); Wild, Leben u. Ausschlag von Müller's Schriften, in Klärer's Evangel. Volksbibliothek (Stuttgart, 1866); vol. 3; Nitsch, Lehre und der christlichen Religion (Berlin, 1866), p. 788; Bibliotheca Sacra, July, 1868, p. 587; Kitto, Oct. 1853, p. 298; Hase, Church Hist. p. 449. (B. P.)

Müller, Heinrich (2), a German theologian, was born at Joel, near Flensburg, Feb. 25, 1769. He studied theology and philosophy at the University of Kiel, and was called in 1786 to the position of dean to the city church at Kiel. In 1789 he became also professor of theology and first teacher of the seminary. He finally resigned his position as minister, and became director of the seminary. He resigned the position as director of the seminary in 1806, and died Feb. 9, 1814. A monument by his scholars was erected in 1816 in the cemeteries of Kiel. His most important work is his monograph on Calvinism and Episcopacy, and集市 to the basis of the Verfassung der evangelisch-reformierten Kirche (5th ed., 1829, 2 vols. 8vo). See Döring, Gelehrte Theol., Deutschland, s. a.

Müller, Heinrich Daniel, a German theologian was born at Buchenau, in Hesse-Darmstadt, Sept. 24, 1712. He was educated at Giessen, Marburg, Halle, and Jena. In 1742 he was appointed city minister and director at Giessen, and in 1748 professor extraordinary of theology. In 1749 he became professor at the University of Halle, in Hesse-Darmstadt, as metropolitan minister, and became professor in 1777 inspector of the convene of the same place, and died March 22, 1797. His most important works are, Disc. de Christo Deo magno vero et beneficlo ad Tit. ii, 13; I Joh. x, 20; Rom. xiii, 5 (Jena, 1769, 4to); Disa. inaequal. de eremita, Dei et revelatioius ejusque criteris (Giessen, 1749, 3to); Disquisitiones philosophiae de qualitate (ibid., 1746, 4to); Theses philosophicae (ibid., 1746, 4to); Commentatio philosophica de harmonie pretiositate, qua composita quaternar, an liberta- tem tollit hoc systema? (ibid., 1746, 4to); Progr. de Philo. philosophico (ibid., 1748, 4to); Deo, theologica de instructione et adaptionis rectificatio decreto (ibid., 1749, 4to); De incredulitatis fini (ibid., 1749, 4to); Commenat. de Missae Doctoris iustitiae ad Joel ii, 23, qua exercitation diutatiorum cum selecta theologiae cultoribus latituendum significat (ibid., 1750, 4to). See Döring, Gelehr. Theol. Deutschland, i., 580 sq.

Müller, Johann Baptist, a celebrated German painter of sacred subjects, was born at Gerarstaden, Bavaria, and studied art at the Academy of Munich under Eberhard, and later under Hess. The latter he assisted in the fresco of the All Saints' Chapel, and painted independently The Baptism of Christ. From 1842 to 1849 he painted for the king of Prussia, and these works are now in the collections of the Royal Palace at Potsdam. Later he painted many sacred subjects on altars and church windows. He died at Munich in 1865.

Müller, Johann Caspar, a German Roman Catholic theologian, was born at Naumburg Feb. 26, 1749, and educated at Fritzlar. In 1766 he entered the gymnasium at Mentz, and afterwards studied philosophy and theology. After being admitted to the theological seminary, he was ordained, and appointed chaplain at Hoppenheim, and one year later professor at Worms, also prefect of the gymnasium, and vicar of the churches of St. Mary's and of the Holy Cross; assistant of the theological faculty, and minister of the court military hospital of Mentz, where he gave his time entirely to study and to the duties of the Church; but the French war compelled him to leave Mentz. He returned to Mentz after the Prussians had taken possession of that place. He, however, now resigned his ecclesiastical offices, only soon after to be appointed canon of the chapter of the church of St. Peter at Fritzlar, and also the dean of the John of the Amselburg. Later he was removed to Aschaffenburg, as principal of the gymnasium and provost of the prince-electoral grammar schools. In 1804 he was appointed professor extraordinary of ecclesiastical law at Marburg; in 1806 principal of the seminary for teachers of the three Christian confessions. He died November 3, 1810. Müller had a thorough knowledge of Church history, patristic theology, and exegesis, which he evidenced by his Dissertatio de Socinianis et Harmonie der vier Evangelisten, and similar works. He contributed often to the Mainz-Miscellanea, Scherboxes Journal zur Vertheidigung des Protestantismus, und Altenburger General-Anzeiger (4th ed., 1801, 6 vols. 8vo), and several other journals. His most important works are in the department of the classics. Among these are, Titl Litterarum litterarum prima et selecta quadam capitula, soluta Moguntinae adscripta (Mentz, 1798, 8vo); Evetropis Breviarium sive chronicon Moguntinum ad annum 1785, per Jacobum Lusinithi inuicat docentur adscripta (ibid., 1781, 8vo); Quinti Horatii Flacci Odea selecta, soluta Moguntiana editi (ibid., 1784, 8vo); Dis Mosae, historico-theologiae de orto, vero religiosis systemate, progressu, statu moderno secte Unitariorum seu Socinianum, ac de profmo secta Protes- tantantium ad illustres, et maxime lateribus uniformi corrigenda theologica selecta definita (ibid., 1784, 8vo; 2d edit. ibid., 1787, 8vo); M. T. Ciceronis orationes selectae et, soluta adscriptae. Editio secunda aucta et emendata (ibid., 1787, 8vo); Der Triumph der Philosophie im 16ten Jahrhundert (Frankf. a. M. 1808, 2 vols. 8vo); Geschichte der Römer, für studirende und gebildete Leser, aus den Quellen dargestellt. 1ste Abtheilung von Anfang des kleinen Staatst bis zum Ende der grossen Republik (ibid., 1805, 8vo). See Döring, Gelehr. Theol. Deutschland, s. a.

Müller, Johann Christian Friedrich Wilhelm, a noted German engraver of sacred subjects, was born at Stuttgart in 1762. He was carefully educated by his father, Johann Gotthard (see below), in all those branches of the arts which, by his own experience, he knew to be requisite to constitute an excellent engraver; and in 1802 went to complete his studies at Paris, where he spent some time. The most of his works as a collector of the Louvre. Here, in 1808, Müller engraved the St. John about to write his Revelation, after Domenichino, in which the eagle brings him his pen; and Adam and Eve under the Tree of Life, after Raphael. He was commissioned shortly after by Ritter, a printseller of Dresden, to engrave his last and greatest work, the Madonnina di San Sisto of Raphael, in the Dresden Gallery. He was wholly occupied for the remainder of his short life on this plate, which he just lived to complete, but he never saw a finished print from it. He removed to Dresden in 1814, and was appointed professor of engraving in the academy there. His existence seems almost to have been wrapped up in the execution of this plate: he was occupied with it day and night, and, at all times, a sickly constitution, the infallible result of such constant application and excitement soon made its appearance. He was, however, too desirous of benefiting from his work. He completed the plate and sent it to Paris to be printed; but with his plate the artificial emitment which supported him departed also; he had just strength enough left to admit of his being carried to the Sommesten, near Pirm, where he died in 1816, only
a few days before the proof of his plate arrived from Paris. It was suspended over the head of his bier as he lay dead, thus reminding one of the similar untimely death of the great master of the original, above whose head, as he lay in state, was hung also his last work, The Transfiguration. Muller engraved only eighteen plates, but the Madama di San Sisto is in itself a host, and exhibits him at least the equal of Raphael Morghen, to whose Transfiguration it serves as a good pendant. There are several lithographic copies of it. An index of his plates and those of his father was published by Andresen at Leipzig in 1865. At Harvard College there are nineteen fine copies of his plates in the "Gray Collection." See Nagler, Allgemeines Künstler-Lexikon, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Müller, Johann Daniel, a German theologian, was born at Allendorf May 22, 1721, and was educated at Giessen, where he studied theology, philosophy, and ancient languages. In 1740 he was appointed rector at his native place, and acted at the same time as assistant minister of a church. In 1768 he took the position of professor of divinity at the University of Rinteln, and there died April 30, 1794. Besides numerous dissertations and tracts, he published several works of which the most important are, Diss. in qua immortalis anima ex principiis ratioenis, methodo mathematicorum demonstratur (Giessen, 1743, 4to)—der gebrachte und Missbrauch der Vernunft bei Geheimniss der Auffersetzung der Toden insbesondere (Frankf. a. M. 1747, 8vo)—Forser auf eine durch indirektes Denken zu erreichende principiis rationis exculta, methodo mathematicorum demonstrata, cum prefatione J. G. Canzii (Marburg, 1752, 8vo)—Diss. theol. de Providentia Dei ex confusione mundi demonstrata (Rinteln, 1771, 4to)—Endeckter Kunstgriff unserer Zeiten, die Religion durch die Bibel und die Historische Religion der Grazer Bruiser, 1777, 8vo)—Progr. de mutilatione Dei, Scripturae, mundi et animae violata rationis et revelationis testa (Rinteln, 1784, 4to). See Döring, Gelehr. Theol. Deutschlands, iv, 585-587.

Müller, Johann Georg, D.D., brother of the famous historian J. v. Müller, was born at Schaffhausen Sept. 3, 1759. His early religious as well as secular education he received from his father, who was the minister of that place. The writings of young and Lawyer impressed him so deeply that he decided to devote himself to the study of theology. To this end he first went to Zurich and afterwards to Göttingen, which latter place, however, he soon left on account of the then prevailing neological tendency. He longed for truth, but Göttingen church could not satisfy his thirst for it, and he sought for a teacher who could remove his doubts and ease his oppressed spirits. About this time Herder's name became known to the world, and Müller bestowed himself to Weimar, then celebrated as the Athens of Germany. Herder received Müller very kindly, and even took him into his house. In 1794 Müller returned to his native place, and accepted the professorship of the Greek and Hebrew languages at the collegium humanitatis, because of his feeble constitution, which prevented him from taking charge of a church. In the time of the revolution he held some high political positions, all of which he abandoned, only retaining his professorship until his death, Sept. 20, 1819. In him the church lost a true divine, a faithful witness, whose main object was to propagate principles akin to those of Herder, but in a more orthodox sense. His writings, which have mainly an apologetical value, are as follows, Philosophische Aufsätze (Weimar, 1789); Unterhaltungen mit einem Saemter (Unterthur, 1778-1803)—Bekenntnisse merkwiirdiger Manner von sich selbst (1791, 1795, 8 vols.)—Briefe uber das Studium der Wissenschaften, etc. (1798; 2d ed. 1807)—Theoph, Unterhaltungen uber die christl. Religion (1801), which treats of religion, mythology, revelation, the Old and New Testaments, and reading and explanation of the holy Scriptures:—Reliquien alter Zeiten, Sitten und Meinungen (1803-1806, 4 vols.)—Vom Glanzen des Christen (1816, 2 vols; 2d ed. 1820)—Bliicke in die Bibel (1816, 2 vols); Rekognoisement in Veyren, Herzog, Real-Encyclopedia, s. v.; Thiel, Universal-Lexikon, s. v.; Hurst's Hagenbuch, Hist. of the Church in the 18th and 19th Cent. ii, 22, 47, 409. (B. P.)

Müller, Johann Gottfried, a German theologian, was born in 1701 at Calbe, in Prussia. He was educated first at his native place, then at Klosterbergen, and at the University of Halle, where he studied theology. He was appointed minister at the monastery at Halle in 1727, but was discharged, as he would not sanction the union of the Lutheran and Reformed churches, which was brought about by king Frederick William I of Prussia. Müller now went to Leipzig, and became there bachelor of divinity and minister of the university church. In 1729 the chief consistory secured for him a place at the "Kreuze Kirche" at Suhl. In 1745 he was appointed superintendent at Schleswingen, also assessor of the consistory. In 1760 he was appointed eparchus of the gymnasium, and died August 16, 1767. Müller possessed a thorough knowledge of ancient languages, which shows in his programmes De schola purgatoriana (1761, 4to) and De animantibus apocalypsis s. emblematibus ministrorum Evangelii in scholis et cedicis (1771, 4to). One of his most important works is Progr. uram et Thalm. scholasticum (Schleswingen, 1748, 4to). See Döring, Gelehr. Theol. Deutschlands, s. v.

Müller, Johann Gottfried von, a celebrated German engraver of sacred subjects, was born at Bern, April 30, 1727, at Stuttgart, in 1747. His father, who was in an official situation under the government of his native country, wished to educate Müller for the Church, but the youth showed so much ability for art in the newly-established (1761) Academy of Fine Arts at Stuttgart that the prince himself urged him to follow art as his profession. Accordingly, in 1764, Müller, under the patronage, entered the school of the court-painter, Gui bal, who recommended him to follow engraving, which he pursued for six years (1770-76) at Paris with Wile, with such success that in 1776 he was elected a member of the French Academy. He was called home in the same year by duke Ludolf to found a school of art at Stuttgart, which, under his guidance, produced many excellent artists. In 1785 Müller was invited to return to Paris to engrave the portrait of Louis XVI, painted in 1774 by Duplessis. In 1802 Müller was made professor of engraving in the academy at Stuttgart where he directed a school of best engravers of Germany during the earlier part of the 19th century, among whom his own son, Christian Friedrich, is the foremost. He was elected successively a member of the principal German academies, was presented in 1808 by the king Frederick of Württemberg with the Order of Civil Merit, and in 1818 was made a Knight of the Württemberg Crown by Frederick's successor, King William. He died at Stuttgart in 1830, and in the same year a biography of him was published in the Schweizische Merkur, No. 71. Müller engraved only thirty-three plates—a small number—but some of them are large and elaborate works; they are, however, chiefly portraits. His principal work is the Madama della Seggion, for the Musée Français, engraved in 1804, by many considered superior to the print of the same subject by Raphael Morghen; a St. Catharine, with two Angels, after Leonardo da Vinci. See Nagler, Allgemeines Künstler-Lexikon, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Müller, Johann Gottlieb, a German theologian, was largely educated at Wittenberg and the spreading of holiness among the rural population of Germany, was born at Waldorf, near Löbau, Oct. 30, 1760. He was educated at the University of Wittenberg. He was appointed in 1784 minister at Pedrosche, near Muskau; in 1802 minister at Jankendorf and Ullendorf, near Niesky; and in 1808 minister at New
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kirch, near Bautzen, where he died, Jan. 11, 1829. His most important works are, Ober die schrecklichen Folgen oder Wirkungen des Unfroh (Görlitz, 1788, 8vo); Oberchristliche Reformationsgeschichte (ibid. 1801, 8vo): Christum Protostolus, Leib und Seele, oder: Der Lammus als Christ, wie er sein soll und ist. Ein Christliches Sittenbuch für den leiblichen Bauernstand (ibid. 1808, 8vo). See Döring, Gelehrte Theol. Deutschlandc, iv, 590, 591.

Müller, Johann Stephan, a German theologian, was born at Smalobuch, in the Black Forest, July 20, 1730, and was educated at the gymnasium at Rudolstadt and the University of Jena. In 1756 he was ap- pointed an assistant of the philosophical faculty, and became a member of the Latin Society in 1752, and in 1758 assessor of the consistory at Rudolstadt. In 1759 he was appointed professor extraordinary of philo- sophy at Jena, and in 1763 he was made professor at Giessen. He became a member of the academies of sciences at Erfurt, Frankfort-on-the-Oder, and at Giesen. In 1758 he was honored with the superintendency of the diocese of Marburg, in which place he died, Oct. 24, 1768. His most important works are, Duborum utrique mod, quo procedent Theologi in explicatio- natione praeclarii Christiani amicus, 4to (ibid. 1756); Hypothese philosophicam posit vocari, et quo ostens, un illos probabilis doctrinae de simplicitate anima (ibid. 1754, 4to): Diss. philo- sophicam de hominis obligatio ad utendum medias res revocatione vel ante admissam illius veritatem dirimam (ibid. 1755, 4to): Diss. sententiarum Protestantiae juris naturae doctorum de lege naturali et utilisationibus cal. P. Desingani defensi (ibid. 1756, 4to); Diss. metaphysicarum sententiarum Philosophorum Christianorum de mundi et substantiarum origine nova quadam hypothese contra systemata Aristotelis defensi (ibid. 1757, 4to): Die Unzulässig Luther's in der Lehre von den Zuständen des Menschen, in seiner gegenwärtigen Verfassung, in unserem Tagen erregte Beschuldigung, als ob derselbe ein Seelenheiler gewesen sei, errettet (ibid. 1757, 4to): Dass Luther die Lehre vom Seelenheilke nie gelehrt habe, weiter und mit den stärksten Gründen erwiesen (ibid. 1759, 4to): Diss. Quod Reformati ab eo riz Pontificii defectant in doctrina de S. Caeo, quod offen- dart Reformati (ibid. 1776, 4to): De novis inter Regem Gallorum et Magistro dominationis quod micile velut- tur (ibid. 1766, 8vo). See Döring, Gelehrte Theol. Deutschlandc, v.

Müller, Karl Ottfried, one of the most distin- guished classical scholars of recent times, is noted for his labors in the department of comparative religion, hav- ing furnished works of great value on Greek and Scandinavian mythology and religion. He was born August 29, 1776, in Silesia, and received a careful education. He de- voted himself, at the universities of Breslau and Berlin, to philological and archaeological studies, and the first fruit of his learning was the publication of the "Ergän- zungskommentar Licher" (Berlin, 1817). Shortly after he received an appointment on the Magdalenian in Breslau, where his leisure hours were devoted to a grand attempt to analyze the whole circle of Greek mythology. In 1819 he obtained an archological chair in Göttingen, and to thoroughly prepare himself for it, visited the collections in Germany, France, and England. His great design was the compilation of the whole body of ancient art, politics, industry, religion, in one warm and vivid con- cep tion—in a word, to cover the skeletons of antiquity with flesh, and to make the dry bones live. With this view he lectured and wrote with a fine, earnest amas- sion, until the political troubles in Hanover made his position so insecure that he obtained permission to travel, and made tours in Greece and Italy, but unfor- tunately died of an intermittent fever at Athens, Aug. 1, 1840. Müller's literary and scholarly activity stretched over the whole field of Greek antiquity, furnishing many new and striking elucidations of the geography and to-ography, literature, grammar, mythology, manners and customs of the ancients. The work of special interest to us is his Prolegomena zu einer wissenschaftlichen My- thologie (Göttingen, 1825, 8vo; Engl. by Leitch, Lond. 1844, 8vo). His work on the Dorians is also valuable to the student of comparative religion, as well as his work on the Etruscans. "Muller," says a contemporary, "was a man of the most extensive and varied acquire- ments, and of a keen and penetrating judgment. He acquired a European reputation at a comparatively early age. His numerous works, however, are not all of equal merit, and the two faults most particularly to be no- ticed are his great haste in the composition of his works and a tendency to theorize and generalize on insufficient grounds. But in extent of knowledge and reading there scarcely ever was a scholar who surpassed him." See Neuer Kursus der Deutschen für 1841, Lütke, Erken- nungen an Karl Ottfried Müller (Göttingen, 1841, 8vo), which contains an admirable delineation of Müller's per- sonal character.

Müller, Petor Erasmus, a Dutch prelate, noted as a theological and antiquarian writer, was born at Copenhagen May 29, 1776. He studied at the university of that city, where in 1791 he passed his theologi- cal examination, and after a short stay in Italy, a visit of eight months to France and three to England. After his return he attended to eminence as a scholar, wrote numerous works, was appointed professor of theo- logy at the university in 1801, was raised to the rank of bishop, and in 1815 was appointed to the bishopric of Denmark, the highest ecclesiastical dignity in that country. He died Sept. 16, 1831. His theological works on the Christian Moral System (1808), on the Grounds for Belief in the Divinity of Christianity (1810), on the Creeds of the Christian Church (1817), all in Danish, are in high esteem, but his literary reputation is chiefly founded on his essays in the department of Danish and Norse antiquarian studies. Among these, his best are, On the Importance of the Icelandic Lan- guage:—On the Rise and Decline of Icelandic Histori- ography:—On the Authenticity of the Edus of Snorri:—Critical Examination of the Traditional History of Denmark and Norway:—Critical Examination of the last Seven Books of Saxo Grammaticus:—and, above all, his Saga-bibliothek, or Library of the Sagas (Copenhagen, 1817-20, 3 vols.). Bishop Müller was also the editor of a literary journal (Danske Litteratur Tidende) for many years. See Kraft og Nyrup, Atismindeleg Litteratur-Verens.}

Müller, Philipp Jacob, a noted German-French (Alsace) theologian and philosopher, was born at Stras- burg in March, 1782. He studied at the high school of his native place and at the celebrated German uni- versities. In 1782 he became professor of philosophy at his alma mater and canon of St. Thomas, as well as president of the assembly of Strasbourg pastors. He died in 1795. Müller was well versed in the Greek and Hebrew antiquities, and was a student of the exact sci- ences. His travels had extended his knowledge of men and things, and he therefore became a person of influence. His writings, which were mainly in the department of metaphysics, are chiefly interesting on account of their rep- utation secured. The most interesting of his writings are, De pluralitate mundorum (1759, 4to):—De commercio animi et corporis (1761, 4to):—Psychologia Pytha- gorica (1778):—De legibus naturae (1755).

Mullion or Monnay, the upright division be- tween the lights of windows, screens, etc, in Gothic ar- chitecture. Mullions are rarely met with in Norman architecture, but they become more frequent in the Early English style, and in the Decorated and Perpen- dicular are very common. They have sometimes small shafts attached to them, which carry the tracery of the upper part of the windows. In late domestic architec- ture they are usually plain. The cut shows mullions
Mumbo Jumbo


Mumbo Jumbo, a mysterious personage frightful to the whole race of African matrons. According to the description of Mr. Wilson, "he is a strong, athletic man disguised in dry plantain leaves, and bearing a rod in his hand, which he uses on proper occasions with the most unparrasing severity. When invoked by an injured husband, he appears about the outskirts of the village at dusk, and commences all sorts of pantomimes. After supper he ventures to the town-hall, where he commences his antics, and every grown person, male or female, must be present, or subject themselves to the suspicion of a guilty conscience. The performance is kept up until midnight, when Mumbo, with the agility of the tiger, suddenly springs upon the offender, and chastises her most savagely, amid the shouts and laughter of the multitude, in which the other women join more heartily than anybody else, with the view, no doubt, of raising themselves above the suspicion of such infidelity."

Mummy is a name derived from an Arabic word, mum, signifying wax, and is now applied not only to those dead bodies of men and animals in the preparation of which wax or some similar material was used, but to all those which are by any means preserved in a dry state from the process of putrefaction. The art of embalming, by which the greater part of the mummies now existing were prepared, was practiced by the Assyrians, Persians, Ethiopians, Egyptians, and to some extent also by the Hebrews, Greeks, Romans, and on this continent by the Mexicans and Peruvians. But with greatest skill it was practiced by the inhabitants of ancient Egypt, of whom whose generations still remain preserved from decay in the vast hypogea or catacombs in the neighborhood of Thebes and the other great cities of that country. It has been estimated that more than 400,000,000 human mummies were made in Egypt from the beginning of embalming until its discontinuance in the 1st century. The mummies which are filled with aromatics only are olive-colored; their skin is dry, flexible, and like tanned leather, and contracted; their features are distinct, and appear to be like those that existed in life; the resins which all their cavities contain are dry, light, brittle, and aromatic; the teeth, hair, and eyebrows are generally perfect; some of them are gilded all over the body, or on the most prominent parts. The mummies which are filled with bitumen are reddish; their skins are hard and polished, as if they had been varnished; they are dry, heavy, inodorous, and difficult to unroll; their features are but slightly altered; the hard, black, resinous substance with which they are filled possesses little odor, and they are scarcely alterable by exposure to the air. Those which have been salted, as well as thus prepared, differ little in their general appearance from those just described, but they are usually less perfect, the features being altered, and their hair having commonly fallen off. When they are uncovered and exposed to the air, a slight saline efflorescence forms upon them, which consists of different salts of soda. Those mummies which have been only salted and dried are even less perfect than the preceding. Their features are entirely destroyed; all their hair has fallen off; and both the body and the bandages by which it is enveloped fall in pieces when brought to the air, or may very easily be broken up. In many of these adipocere is formed; but in general they are hard, dry,
and whitish, like dirty parchment. The bandaging, to which all the Egyptian mummies were subjected, was one of the most remarkable parts of the process. Their envelopes are composed of numerous linen bands, each several feet long, and sometimes several dozen, each passed several times, in general, over thirty or twenty times, and surrounding first each limb and then the whole body. They are applied and interlaced so accurately that one might suppose they were intended to restore to the dry, shrivelled body its original form and size. The only difference in the bandages of the different classes of mummies is in the manner of their fineness of texture; they are applied on all in nearly the same manner. All the bandages and wrappings which have been examined with the microscope are of linen. The body is first covered by a narrow dress, laced at the back and tied at the throat, or it is all enveloped in one large bandage. The head is covered by a square piece of very fine linen, of which the centre forms a kind of mask over the features. Five or six such pieces are sometimes put one over the other, and the last is usually painted or gilt in representation of the embalmed person. Every part of the body is then separately enveloped with several bandages impregnated with a composition, which spread and extended side by side, and the arms, crossed over the chest, are fixed by other bandages which surround the whole body; and these last, which are commonly covered with hieroglyphics, are fixed by long, crossing, and very ingeniously applied bands, which complete the envelope. Most of the bodies have been examined in this state, and in the course of the rich only are enclosed in cases. The cases are usually double, the interior being composed of boards made of several portions of linen glued together, and the exterior cut from a piece of cedar or cypress wood. See "EMBALMING".

Mummy. The only, after being embalmed, was thus completely swathed with strips of linen (some think cotton) cloth, of various lengths and breadths, and was then enclosed in an envelope of coarse, or sometimes of fine, cloth. In Mr. Davidson's mummy, the weight of the bandages, including the outer sheet, was 29 lbs., and their total length 292 yards; and in another, Mr. Pettigrew's, the cloth weighed 85 lbs.; and the one examined at Leeds was in no part covered with less than forty thicknesses of the cloth. The mummy as prepared presents the appearance of a large mass of cloth, somewhat resembling the general outline of the human figure. The mummy was then prepared by being placed in this state consigned to the coffin-makers, who, in the first instance, enclosed it in a case of a strong but flexible kind of board, somewhat like papier-mâché, made by gumming well together several layers of hempen or linen cloth. This was formed into the shape of the swathed mummy, which was then inserted in a case of a longitudinal slit on the under side, reaching from the feet to the head, and stitched up after the insertion of the mummy. This case, in most instances, lined, and covered with a thin coating of plaster, with the representation of a human face on the upper part. This was then introduced into the sarcophagus of sarcophagum wood, made sometimes out of one piece of wood, and either plain or ornamented within and without with representations of sacred animals or mythological subjects. Besides this there is often yet another wooden coffin, still more highly ornamented, and covered with paintings secured by a strong varnish. The upper part of both these cases is made to represent a human figure, and the sex is clearly denoted by the character of the head-dress, and by the presence or absence of the beard. The last covering of all was a sarcophagus of stone, which, from its heavy additional expense, could only, it may be supposed, be used for kings and wealthy people. These stone coffins were often two stories high, in order to contain the body, formed of one piece of stone, open at the top, and a lid to fit the opening. Some of them are comparatively plain, while others—of which there are examples in the British Museum, and one, of alabaster, in the museum of Sir John Soane—are elaborately sculptured with hieroglyphics and figures of men and animals, forming not the least astonishing monuments which we possess of Egyptian industry and art. See Wilkinson, "Egypt," i, 323 sq.; Stackhouse, "Christian and Other Monuments," ii, 297; Blackwood's Magazine, 1870, ii, 229 sq., 817 sq. See COFFIN; MECHANIC.

Mumpelgarten, Colloquy of. A conference between Beza and Andreis, with a view to bring about the union of the Lutheran and Reformed churches, but which loses much of its importance from the fact that the two theologians acted here of their own accord, and not as representatives of the respective churches. The occasion of it was the incorporation of Mumpelgarten into the duchy of Wurttemberg by inheritance. Farel had preached the Gospel there as early as 1526, but had been driven away. In 1535 duke George of Wurttemberg had caused the Reformation to be introduced into Mumpelgarten by Tomanus, a French minister. The Wurttemberg authorities afterwards sought to introduce the Lutheran form of worship. But when, in consequence of persecution, many French Calvinists sought a refuge at Mumpelgarten, they found great difficulty in being allowed to take part in the Lord's Supper, and put at some expense to the amount of things demanded a colloquy. Neither of the two theologians appointed entertained much hope of the result. Beza had been forewarned that all such attempts had herebefore served only to embitter the strife, yet he did not consider himself free to reject the application of Andreis, which he felt was opposed to take part in a discussion presided over by a Lutheran prince. On the Lutheran side appeared Andreis and Lucas Osiander, assisted by the two political counsellors, Hans Wolf von Anweil and Frederick Schütz; on the part of the Reformed, Beza, Abraham Musculus (pastor at Berne), Anton Fäus (deacon at Geneva), Peter Hyben (professor of the Greek language at Berne), Claudius Alberius (professor of philosophy at Lausanne), and the two counselors, Samuel Meyer, of Berne, and Anton Murius, of Geneva. The colloquy took place at the castle of Mumpelgarten, March 21-25, 1586. Beza did not succeed in arranging that a protocol of the discussion should be drawn up, and the account of the proceedings led subsequently to a lengthy controversy. The points of the controversy were: 1. the Lord's Supper; 2. the person of Christ; 3. images and ceremonies; 4. baptism; 5. election. Beza, who had only intended to argue on the first point, was, in spite of all his efforts, obliged by the others to deal with all the last four. Beza, as he had foreseen, the possibility of a compromise was still less than on the others. He declared himself ready to yield on all these points if he could be shown by Scripture to be in the wrong. Andreis, it is said, declared from the first—that Luther at Marburg—that he would yield nothing, and that the pure doctrine was forever established by the Confession of Augsburg. Both parties afterwards gave different versions of the colloquy. The Lutherans published the Acta Colloquiis Montesbergianis (Tubingen, 1887), and also a German translation of it, and an Epitome colloquiis in 1588. Beza defended himself in the Discorsi del Conte di Wurttemberg ad Andreae et Claudium Alberium, Genevæ, 1587 and 1588; German, Heidelberg, 1888), etc. At this colloquy both parties gave each other their doctrines and principles in writing. See Schweizer, Gesch. der reformirten Centralzögmen, i, 402 sq., 501 sq.; Herzog, Real-Encyklopädie, s. 99. (J. N. P.)

Mumpisas. A nickname given to persons obstinate in heretical matters; used by Henry VIII. in Parliament, and founded on a story, related by Face, of a priest who refused to abandon the practice of saying "quod ore mumpsimus," on the plea that he could not give up the usage of thirty years for any correction.

Muncer. See Münzer.

Munda cor meum (cleanse my heart) is the
technical form designating a prayer said in the high mass of Roman Catholics, after the reading of the epistle and its accompaniment. The position of the priest before the altar celebrating solemn mass is seen in the engraving below. The upper part represents Christ before Pilate. See the article Mass, and for full description of the service at mass, Barnum's Romanism, ch. xiv.

Antique picture of "Munda oor Mensch."

**Munden, Christian,** a German Lutheran divine, was born at Burg, on the Isle of Fennem, Aug. 18, 1684. He was educated at the gymnasium of Lübeck; entered in 1701 the University of Kiel, where he studied theology, and returned home in 1704; but his desire for knowledge carried him in June, 1705, to Leipsic, where he was permitted to lecture. A rumor that Saxony might become the seat of war between Sweden and Poland drove him finally to Hanover, and he was appointed in 1708 teacher of Greek and Latin at the Gymnasium of Göttingen. In 1716 he got a position as pastor of the St. Nicholas Church in Göttingen. In 1725 he was appointed licentiate of theology at the University of Helmstedt, and in 1727 was made professor of theology at that high school. In 1731 he was called to the pastorate of the "Barfüßer Kirche" in Frankfort-on-the-Main, and there he died, Aug. 9, 1741. He greatly distinguished himself as a pulpit orator, but made many enemies by his opposition to the Reformed Church. He was also in constant warfare with the Roman Catholics, whom he greatly weakened at Frankfort by the frequent examination of their doctrines and practices. Munden's most important works are,

**Dias de Μύθου συν, sive de τω διαδεικτικο (Lipsiae, 1706, 4to)—Progr. de litteris Hebrewis et Graciaciusi habendi pretio (Göttingen, 1708, 4to)—De columna nabali et ignum commentatio in quas primum Mons de ex oraculis ex veris egescos sacra principiis papraceus, recens inuentae, modesté vindicatur, nec non varia Scriptura loca subinde illustrantur (Gotel, 1712, 8vo)—Regia et Electoralia Hanoveriensae Evangel. et Sacrist. Epistola ad Io. Fr. Buderum de pietatisarum characteribus (Göttingen, 1724, 4to)—Progr. de incrementis studii exegetici adhuc sperandis (Helmut, 1737, 4to)—Progr. de questione, opere pretium est, theologiam, quam dicunt canonicis, singulari studio in Academia tradere (ibid., 1727, 4to)—Dias exegetica moralis de dæsphix Christianorum practica, ad Ephys. v cum xlv (ibid., 1729, 4to)—Dias exegetica prior de dedicatione Evangelii S. Lucam, cap. i cum i-iv (ibid., 1729, 4to)—Progr. in fest. pasch. de virtute resurrectionis Christi ex Phil. iii, cap. x (ibid., 1729, 4to)—Disquisitio de dogmatica moralis in institutionibus theologicae a dogmatica theologica non dicendam (ibid., 1730, 4to)—Evangelische Lehrer, als Nachfolger Christi (Frankf. a. M., 1730, 4to)—Die Schmalzkaulischen Artifi. kel, mit einem Vorberichte (ibid., 1740, 4to). See Düring, Geschichte Theol. Deutschlands, s. v.

**Munger, Philipp,** a minister of the Methodist Episcopal Church, was born at South Brimfield, Mass., Dec. 1790; was converted in 1796; entered the New England Conference in 1802; preached in the itinerancy thirty-four years; from 1836 to 1846 was either superintendent or superannuated, and died Oct. 19, 1846. He was a man of energy and method, very studious, and a gifted and successful preacher. He preached more than nine thousand sermons, and wrote considerably for the Church literature. He was for many years an active trustee of the Maine Conference Seminary; and as a man, Christian, and minister was in all respects very exemplary and useful. See Minutes of Conferences, iv, 150; Stevens, Memorials of Methodism, vol. i, ch. xv. (G. L. T.)

**Munl, a Sanscrit title, denoting a holy sage, and applied to a great number of distinguished personages, supposed to have acquired, by dint of austerities, more or less divine faculties.**

**Munich Manuscript.** (Coxex Monacensia, designated as X of the Gospels) is a valuable folio MS. of the end of the 9th or early in the 10th century, containing the four Gospels, with serious defects, and a commentary (chiefly from Chrysostom), surrounding and accompanying the text of all but John in early cursive letter. The very elegant uncials are small and upright; though some of them are compressed, they seem to be partial imitations of very early copies. Each page has two columns of about 45 lines each. There are no divisions by rho or sections. The ink of the MS. has much faded, and its general condition is bad. From a memorandum in the beginning we find that it came from Rome to Ingolstadt, and that it was at Innsbruck in 1757; from Ingolstadt it was taken to Landshut, thence to Munich. Griesbach obtained some extracts from it through Dobrovsky; Scholz first collated it, Tischendorf more thoroughly, and Trerellas completely. See Scrivener, Introd. to N. T., p. 118 sq.; Tregelles, in Horne's Introd. iv, 199 sq. See Manuscripts, Biblical.

**Muniment Chamber.** I.e. an Ecclesiastical Register-house or Treasury, is a room used for the preservation of charters, fabric and matriculation rolls, terriers, and registers. At Salisbury it is detached, on the south side of the cathedral. At Chichester it was over a chapel of the transept, dedicated to the Four Virgins, and at a later date next to the chapter-house, and furnished with a sliding panel. At Winchester and New College, Oxford, it is in a tower at St. Martin des champs, Clugny, and Vaux des Sermay. At Fontenelle it was over the church-porch, as now at Peterborough. Where there was a provost, that officer kept the muniments. See, as it were, the defences of Church property.

**Munition ("metrica, metad").** Isa. xxiii, 16; usually rendered "stronghold," a fortress on a rocky eminence, such as those to which David resorted for safety from Saul (1 Sam. xxiii, 14); especially a "castle" or scorpions, as of Mount Zion (1 Chron. xi, 7). See Fosr. In ancient times every city was located upon a natural strong position [see CITY; HILL], and served itself for
a stronghold (נָגָּה, נָגָה), yet in the period before the exile among the Hebrews particular strategic points, especially on the frontier and in low and level tracts, were more strongly and systematically fortified (1 Kings xv, 17, 22; 2 Chron. viii, 8; xi, 6 sq.; xiv, 6 sq.; xxvi, 6; xxvii, 4), in anticipation of sieges (2 Chron. xxvii, 4 sq.), which, after the anomalous warfare, still often took place in post-exilic times (see 1 Mac. iv, 51; xii, 35; xiii, 20, 41 sq.; xxiv, 33 sq. [xxv, 39]), when the residences of Palestine were distributed in citadels, walled towns, and open villages. First of all, strongholds were surrounded by one or more (2 Chron. xxxiii, 5) walls (וֹסָמָה), which were sometimes very thick (Jer. ii, 58), and were furnished with battlements (וֹסָמָה, 2 Chron. xxvi, 15; Zeph. i, 16 or וֹסָמָה, Isa. li, 24), parapets, and towers (גוֹרְמֵן, 2 Chron. xiv, 7; xxxiii, 5; 1 Mac. v, 65; comp. Ezek. xxvi, 4; xxxii, 11; Jer. li, 12; Zeph. ii, 14; Judith i, 3), and were closed by powerful (in Babylonian iron-bound, Isa. xiv, 2; Herod. i, 179) and strictly guarded (1 Kings iv, 18) gates (q. v.). Over these last were placed watch-towers (2 Sam. xiii, 34; xxiv, 23, 43, 24; 2 Kings xxv, 9; comp. Homer, Iliad, i, 145, 146). See generally, 2 Chron. xxvi, 15; comp. Ezek. xxvi, 4; xxxii, 11; Judg. xi, 3; Nah. iii, 8; 1 Kings xxvi, 28), apparently a most with a rampart, but according to Kinch a small outer wall (וֹסָמָה). See Trench. There were also watch-towers and forts (וֹסָמָה) in the open field (2 Kings xviii, 8; 2 Chron. xxvii, 4), as well as castles in and at the cities for a final refuge (Judg. ix, 51 sq.). The most important fortress of Palestine in all ancient times was Jerusalem (q. v.). Other strong castles, especially for the protection of the borders, were in the closing period of Jewish history. Alexander (Josephus, Ant. xiii, 16, 3), Maccabees, Masada, Herod (comp. Josephus, Ant. xiii, 16), Herod (b.c. 9, 4; War, i, 21, 10), etc. They were usually located on hills (2 Mac. iv, 6, 5). Caves and chambers in rocks were the first natural fastnesses (Judg. ix, 2). See CAVE. The reduction (comp. רָעָה, רָעָה) of strong places, to which the inhabitants retreated on the invasion of an enemy (Jer. viii, 14), began, after a demand to capitulate (Deut. xx, 10; comp. 2 Kings xviii, 17 sq.), with the demarcation of a line of circumsallation (וֹסָמָה, Eccles. xiv, 14; קְרֵם, 2 Kings xxv, 1; Jer. vi, 6; li, 4; Ezek. iv, 2; xvii, 17, etc.), and throwing up a bank (וֹסָמָה, 2 Sam. xx, 15; 2 Kings xii, 32; Isa. xxxvii, 33; Hab. i, 10; Jer. vi, 6; Ezek. iv, 2; xvii, 8; xxxvi, 8; 1 Mac. xx, 20; xiii, 45; comp. Josephus, Anti. xiii, 10, 2), and next proceeded by the employment of battering-engines (כֹּבָדָה, 1 Mac. x, 20, i. e. battering-rams, כֹּבָדֹת, Ezek. iv, 2; xxvi, 27; comp. Josephus, War, iii, 9; Vitruv., x, 19), with which a breach was effected (Ezek. xxv, 77). A description of the customary Roman machinae obserbatione, which Titus used—but for a long time in vain—in the siege of Jerusalem (Josephus, War, v, 6, 2 sq.; 9; vii, 2, 8, etc.), is given by Ammian. Marcell. xviii, 4. (On the Roman siege-works especially, see Josephus, War, vi, 7, 19.) A simpler operation was to set the fort on fire, and thus destroy it at once both it and the besieged (Judg. ix, 49). As an example of undermining the walls, Jer. ii, 58 is adduced only by a gloss in the Sept. and Vulg.; in later times this process becomes clearer (Josephus, War, ii, 17, 8; comp. Dio Cass. lxix, 12; Veget. Milt. iv, 24). The demolition of the aqueducts is once mentioned (Judith vii, 6). For defence the besieged were accustomed not only to shoot darts from the walls (2 Sam. x, 24), but also to hurl large stones and beams (Judg. ix, 52; 2 Sam. xi, 21; Josephus, War, v, 3, 3; 6, 6), and even to pour down boiling oil (Josephus, War, iii, 7, 28); in later times they used sapping-machines (כֹּבָדָה, 3 Chron. xxvi, 15; Dio Cass. lxvi, 41). Also by skilfully-managed sorties, which were disguised by mines (Josephus, Anti. xiv, 16, 2; War, v, 11, 4, etc.), they strove (especially by burning the siege-works) to break the siege. Thus in the siege of Jerusalem (Josephus, War, vi, 4), and for this purpose they watched the enemy by sentinels posted on the walls (Josephus, War, v, 2, 5). The Israelites were enjoined to spare fruit-trees when they laid siege to a city (Deut. xx, 19 sq.; see also 2 Kings iii, 25; comp. Michaelis, Mose Recht, i, 578 sq.). The beleauring of strongholds was sometimes carried on for a long time (so Hyrcanus was able to reduce Samaria only after an investment of a whole year, Josephus, Anti. xiii, 10, 8), and brought upon the besieged (even when they had provisioned themselves beforehand, 1 Mac. xiii, 3) so severe a famine (2 Kings vi, 26 sq.; 1 Mac. vi, 58 sq.—but of a lack of water in besieged places there is seldom any mention [see Josephus, War, vii, 7, 12; Anti. xiv, 14, 6], probably owing to the copious cisterns usually at hand) that they were often obliged to resort to very unusual (comp. Judith xi, 11) and even infamous means of subsistence (2 Kings vi, 25; 29; xxvii, 37; Lam. iv, 10; Josephus, Anti. xiii, 10, 8; vii, 9, 1; War, v, 8 sq.). The captives were expelled from the town (1 Mac. iv, 149, 488). But the garrison sometimes contrived ingeniously to conceal from the besiegers the food and provisions brought into the city (Josephus, War, iii, 7, 19). Obstructed forresses were taken by storm (comp. 1 Mac. xxv, 1), and the houses were razed to the ground (Judg. ix, 53; Anti. xiii, 16). In this siege, presump- sionally the plough was passed over the site of a captured town laid in ashes, Horace, Odes i, 16; 21; Senec. Clement. i, 20; but Mic. iii, 12 has no such allusion, the inhabitants massacred, manaced, and reduced to slavery (Judg. i, 29; 1 Mac. v, 52; comp. 2 Mac. vii, 18 sq.; Anti. xii, 28). On the other hand, the enemy usually spared such places as surrendered (1 Mac. xiii, 45 sq.). Citadels which had never been captured were called in Oriental phrase virginia (see Gesenius, Jes, i, 786). See FORTIFICATIONS.

Munk, SALOMON, a Jewish writer of great celebrity, one of the most famous Shemitic scholars and Orientalists of our century, was born at Gross-Glogau, in Prussian Silesia, probably in 1802, though some put it 1805 and 1807. When fifteen years of age he left his native place for Berlin, where he studied under the famous prof. and head of his university ( sooner or later). He was the "Gray Cloister," and then attended lectures at the univer- sity. From Berlin he went to Bonn, where the Arab scholar Freytag lectured, and under his guidance he took up the study of Arabic. In order to complete his studies he went in the autumn of 1829 to Paris, to attend the lectures of the celebrated A. de Sacy. Abel Rumor, Eugène Bouronvoff, and Chezy, who soon became his friends, and by whose assistance he completed his studies in the Arabic, Persian, and Sanscrit. In 1835 he visited Eng- land, and spent some time at the University of Oxford, collecting materials for an edition of Maimonides' celebrated work (Guide of the Perplexed). Some essays which he wrote for the Journal Asiatique and the Dictionnaire des Sciences philosophiques attracted the attention of the learned world, and in 1840 he was appointed deputy-keeper of the Oriental MSS. in the Royal Library of Paris. In the same year Munk was invited to accompany Sir Moses Montefiore and Cre- meux to the East, in behalf of the persecuted Jews of Damascus, to which he gladly consented, and secured while in Egypt many interesting MSS. in Arabic relating to the early literature of the Karaites, and other subjects of early Arabic literature. On his return he devoted himself so assiduously to his Arabic studies that he eventually lost his eyesight, and from 1852 was entirely blind. He had to relinquish his office in the lib- rary, and lived in retirement until 1865, when he suc- ceeded M. Rénaud as professor of Shemitic languages in the College of France. On Feb. 1 he delivered his in-
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augural address, *Cours de langues, Hébraïque, Chaldæique, et Syriquee.* All scholars of France were elated at the appointment, even those who regretted the depo-
sition of Rénan. The clergy also, Protestants as well as Roman Catholics, hailed the event.

Munster, well known for its ultramontane tendencies, which could hardly have been supposed to favor a Jew-
iah incumbent in the chair just made vacant by a Ra-
tionalist, thus commented: "A weak, blind man, who
only by the sense of touch can build up the world of his
thoughts, traverses the centuries of nations, cities, id-
oblations, and smooths out a spirit remnant! He is an em-

MUNSCHER

science, for he teaches the scholar how to love. France
possesses in him the greatest philologist, and though a
mysterious decision of a kind Providence has robbed
him of his physical light, the renown which he has

Muno, John, a Scotch minister, who did much to
advance the Reformed Church in Novar.* The interior
of the Free Church of Scotland, was born in Ross-shire, about 1768, of humble but honorable parentage. John's father died while he was yet a lad, and the care of a large house-
hold was his early prospect. His mother, a pious woman,
was anxious that John should follow his father's footsteps
in all Christian work, and therefore devoted much of her
time to his religious training. His secular educational
advantages were few, and he was early obliged to learn
a trade for his own and his family's support. When
working as a journeyman carpenter he conceived the
plan of entering the work of the holy ministry, and while
residing at Aberdeen he spent his evenings in study, ac-
quainting himself with the knowledge of the Holy Word.
He finally entered the university, and after going through a
course in literature and divinity was licensed to preach.
In 1806 he went to Caithness to take charge of the Achn
emy mission, at that time including the three preach-
ing stations of Achnery, Hallary, and Halladale, and ex-
tending over about twenty miles of hill country destined
of roads. He had labored here for ten years with great
success when he was called to the Edinburgh Gaelic
capel, and, accepting the place, he occupied it until
1826, when he was presented to the parish church of
Halkirk, and there he distinguished himself by great
devotion to his people and close application to pulpit
preparation, so that his sermons attracted all classes of
society, even the most cultured, notwithstanding the
deficiencies in his own culture for want of early advanta-
ges. Said one of his contemporaries: "His ministra-
tions were highly acceptable to his hearers. They could
not fail to recognise in them the instructions and exhor-
tations of a man of God, who knew and felt the truth
and loved their souls. He evidently spoke from the
heart—spoke what he believed—what his own soul
was full of, and was daily feeding on with delight." He
died April 1, 1847, at Thurso, while in attendance on
a member of the Committee of Caithness. He was
longed. "Munro in personal appearance was not above
the middle height, but of portly figure, and fair com-
plexioned, his countenance beaming with benevolence.
That his mental power—although not his predominant
feature—was uncommon was evident from the position,
weight, and influence which he attained in the ministerial
office." See Auld, Ministers and Men of the Far North

Münchensee, Wilhelm, an eminent German theolo-
gian, was born at Hersfeld March 11, 1766, where
his father was metropolitan and first preacher. After study-
ning in the gymnasia of his native city, he continued his
studies at Marburg. In 1785 he became his father's
assistant, and in 1789 succeeded him as preacher at
Hersfeld. In 1792 he was appointed rector of the theo-
logy at Marburg, and member of the consistory, which
positions he held for the remainder of his life. He
died July 28, 1814. Dr. Münchener was classed by his
countrymen with Michaelis, Döderlein, Planck, and others
who stood on middle ground between the ancient part
of Luther's church and the modern. He wrote, *Handbuch der christlich.
Dogmengeschichte* (1797, 4 vols.), which went through three editions, and was
republished under the editorship of Coln and Ne-
decker in 1832-38, at Cassel:—*Lieber der christlichen*
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Kirciegessch. (Marburg, 1804) : Abriis der Dogmengeschichte (1811, and often since; published also in this country in an English dress [New Haven, 1860]) : also numerous articles in the Journal of the American Historical Association, in Hildes Gedichte, in Hildes Beiträge, and Grabler's Journal: — Predigten (March, 1806) : Politische Predigten (March 1818). Munzher's great work (Dogmengeschichte) is thus spoken of by C. F. L. Simon, in his Continuation of Nissel's Guide to the Literature of Theology (§ 299) : "The author has happily combined the chronological order with that of the relations of the things; and his whole work is distin- guished alike for the persevering, learned, and critical industry manifested in collecting the materials, and for the solidity and independence of judgment with which they are methodically arranged and agreeably expressed." He adds, "The same commendation is due to the author's German Theological Dictionary," by Friedrich Stied- schneider, in his Entwicklung der Dogmatik (p. 99, 24 ed.), says of the Manual, "It is to be regarded as the best work on the subject." See Wachter, Ueb. Dr. Wil- helm Minuscher (Frankf. 1814); Christian Examiner and General Review, 1850 (iv), p. 182. (J. H. W.)

Munsey, Thomas K., a minister of the Methodist Episcopal Church, South, was born in Scioto County, Va., Sept. 7, 1816. He was converted and joined the Church when eighteen years old, and had a strong desire to enter the ministry at once, but his education was so lim- ited that he found it necessary to prepare himself for the great work. He spent one year in Emory and Henry college, and taught one year to pay his expenses. He was a four-year student at the Asbury College, and a member of the Asbury Conference, and continued an acceptable member till his death. His first charge was the Rogersville Circuits, which contained twenty-eight appointments. His labors continued for six years, when failing health compelled him to seek rest. From this time he became a sufferer, but whenever sufficiently strong he was found laboring in the cause he loved so well. While he was on the Athens District in 1867 his health gave way entirely, and he was obliged to give up all work. He held a superannuated relation to the Conference till his death, which occurred July 4, 1872. See Minutes of Am. Conference of the Methodist Episcopal Church, South, 1873.

Munzinger, Johann, a German theologian of the 14th century, is noted in ecclesiastical history on account of the part he took in the Saermentarian controversy of his time. He was rector of the school in Ulm in A.D. 1385, but was ejected because of his declara- tions, "Corpus Christi non est Deus. Nulla creatura est id est Substantia quae creaturae quae creaturam creaturamque creatur." He maintained further, "Hostia consecrata non est Deus; Deus est sub hostia consecrata, corpus ejus, saugus et anima;" namely, "per hostiam intelligi accidentia quae sunt in pane, rotundatatem videlicet, saugum et graviti- tatem." He denied the propriety of calling the hostia as Christ, "qua accidentia visa non sunt corpus Christi, licet intus sit corpus Christi;" Therefore it was better to say, "hic esse corpus Christi sub specie panis." Munzinger, it is seen then, only objected to considering the sub specie brevitatem vel Christ. He denied, but by no means denied that Christ should be prayed to, sub specie panis, and hence his propositions were ap- proved by both the universities, notwithstanding that the Dominicans had ousted him as a heretic. See Plas- cius, Catol. tract. veritas, No. 315, and elsewhere; Scheler, Catalog. Institutionum, p. 511; L. c. 23, 2292; Giesler, Eccles. Hist., iii. 136, note.

Munson, Eneas, M.D., a Christian physician, was born in New Haven June 24, 1734; graduated at Yale College in 1758; and, after having been a tutor, became a chaplain in the army in 1755 on Long Island. Illness induced him to study medicine. He practiced physic at Bedford in 1766, and removed in 1769 to New

Haven, where he died, June 16, 1826, in high repute as a physician. Of the medical society of Connecticut he was the president. He was a man of piety from an early period of his life. At the bedside of his patients he was accustomed to confound the dying to God in prayer. It was with joyous Christian hope that this venerable old man went down to the dead.

Munson, John, a Presbyterian minister, was born in New Jersey in 1788. But little is known of his early history, save that in 1808 the family removed west of the Allegheny Mountains, and settled near Greensburg, Westmoreland Co., Pa. In the academy of that place he received a fair education; studied theology privately; was licensed and ordained in 1817; and in 1818 installed pastor of the congregations of Plain Grove and Centre, Pa. In 1888 he was removed from the former, and gave all his attention to the latter charge, where he labored till 1839, when he resigned. He subsequently removed to London, Mercer Co., Pa., where he died, Dec. 18, 1866. Mr. Munson was a man of superior intellect. He was a great reader, especially of standard works, such as Bates, Edwards, etc. As a theologian he was able, being familiar with all the great questions in controversy between the Calvinists and Arminians. His preaching was mostly textual. See Wilson, Preb. Hist. Ailmaco, 1867, p. 163.

Munson, Samuel, a Congregational minister, was born March 23, 1804, at New Sharon, Me. He graduated at Bowdoin College in 1829; and having entered the ministry with the intention of becoming a mis- sionary, offered his services to the American Board. He was sent with the Rev. Henry Lyman to Sumatra and the neighboring isles. They sailed for Batavia June 10, 1838, in which place they remained until April, 1834, when they sailed to Nias, thence to Tappanoopy. Having obtained servants and guides, they started to visit the remote portions of the country, but were met with many hindrances. They left their agents at Nias, and arrived at the town of Bata, in December, 1834. See Sprayge, Annals Amer. Pul- pit, ii, 747; American Missionary Memorial, a. v.

Münster, Protestant Revolt at. See Ana- baptists.

Münster, Sebastian, a German theologian and Hebraist, who identified himself with the Reformers, but exerected an influence only as a scholar, was born in 1499 at Ingelheim, in the Palatinate. At sixteen years of age he was Studium Gregorii, and Adrianusbecame his teachers. He then joined the Order of the Franciscans; but, brought in contact with Luther, he quitted the convent and embraced Protestantism. He was elected professor of Hebrew and theology at the University of Heidelberg, and subsequently at that of Breslau, where he rendered useful services to the cause of the Reformation. Among the titles which he communicated to the Hebrew language, besides being an eminent Hebraist, he was also an excellent mathematician; yet his erudition is hardly more praised by his contemporaries than by his modesty. His tombstone bears the inscription, "Germanorun Emser hic Slaebocondui scrutator." He was a sweet-tempered, paci- fic, studious, retired man, who wrote a great number of books, but never meddled in controversy; all which considered, his going early over to Luther must seem somewhat extraordinary. And yet he was one of the first who attached himself to Luther; but he seems to have done it with little or none of that zeal which distin- guished the early Reformers, for he never concerned himself with their disputes, but shut himself up in his study, and busied himself in such pursuits as were most agreeable to his humor; and these were the Hebrew and other Oriental languages, the mathematics, and natural philosophy. His works are, Biblia Hebraica Commentatio in codicem Germanum in usum recepta, cum Latina planque Nova Translatatione, adfecta inaspar e Robbinorum Commentaria Annnotationibus, etc. (Basle, 1584-55, fol.; reprinted in 2 vols. fol. in 1546, with considerable additions and corrections). This version is considered much more faithful and ex- act than those of Faginus and Arias Montanus, and
his notes are generally approved, though he dwells a little too long upon the comments of the rabbins. For this version he received the appellation of "the German Rashi," or "the German Chaldee," from the Hebrew Dictiona-
rium Chaldaicum non tam ad Chaldaicos interpretes, quam ad Rubírones intelligendi Commentaria necessa-
rium (4to) — Dictionarium Trilingue (Latin, Greek, and Hebrew, fol.) — Captivitates Judeorum mortui aut
itores (Hebrew and Latin, 8vo) — Calendarium bibl. Heb. et Hebraizum philiarum editio — Hebraica, c. 
logica R. Simons, Latina versus — Institutiones Grammati-
cum in Heb. linguam — Grammatica Ebræa — In-
ab Hebrew sequentes et octodecim numerament, cum suc-
cipitationibus vindicatis, ad eumque apud établissements
etc. (Hebrew and Latin, 8vo) — Organum Uranicum, theo-
rica omnium planetarum motus, canones (fol.) — 
Cosmographia Universalis (1544, fol., translated into
German, French, Italian, English, Bohemian, and other
languages). It is one of the first universal geographies
published in modern times, and is remarkably well ex-
cuted considering the age in which it was written.
The author is most diffuse in treating of Germany and
Switzerland. He gives a description of the principal
towns, their history, the laws, manners, and arts of the
people; the remarkable animals of the country; the
productions of the soil, the mines, etc.; and the whole
is illustrated by wood-cuts, with a portrait of the author.
Münster mentions several learned men of his time who
furnished him with an account of their respective coun-
tries, of Sardinia, the Illyricum, etc. He also gives
specimens of several languages: — Rvidentia mathema-
tica in duos libros digesta : — Heidelbergia philolo-
ica in duos libros digesta : — Heidelbergia philolo-
ica in duos libros digesta : — Heidelbergia philolo-
ica in duos libros digesta.

Münster, SYND OP, is the name of an independ-
ent body of Irish Presbyterians, consisting of a few con-
gregations in Dublin and the south of Ireland, who se-
cede from the Synod of Ulster, and of that denomination
mainly Unitarians in creed. See Kilin's Hist. Presb. Ch.
in Ireland, iii, 498-9, 488.

Münster, Balmastor, a German theologian, noted
as a pupil orator and scholar, was born at Lubeck
March 24, 1735. He studied theology at Jena, was
for a time preacher at Gotha, and eventually became
celebrated as a pupil orator in the German Church of
Copenhagen, Denmark, where he removed in 1765, and
as the editor of the Bekehrungsgeschichte of count Stru-
eneck, whom he had attended on the scaffold (Copen-
hagen, 1772; English translation, entitled A Faithful
Narrative of the Conversion and Death of Count Struen-
ser, etc., by the Rev. Mr. Wendeborn [2d ed. Lond.
1772]), and wrote a series of hymns (1772 and
1774). He died in 1793.

Münster, Friedrich Christian Karl Hein-
rich, a theologian, Orientalist, and archaeologist who
 gained great celebrity in Denmark, which became his
country by adoption (see preceding article), was the
son of Balthasar, and born at Gotha, Germany, Oct.
14, 1761. He studied at Copenhagen and Göttingen,
and in 1786 went to Italy. After his return, towards
the end of 1788, he was appointed professor of theology
at Copenhagen. He became successively co-director of
the Orphan House in 1806 and bishop of Zealand in
1808. He died April 9, 1860. Münster wrote a number
of works of great interest to the student of ecclesiastical
archaeology, and yet he must be regarded really as more
important as a savant than as a theologian. He found-
ed the Museum of Northern Antiquities at Copenhagen,
and did much to promote Danish history, mythology, and
archaeological studies. He wrote, Metrische Uebersetzung der Offen-
barung Johannis (Copenhagen, 1784; 2d ed. 1806) — Nachrichten
von den Sáchsen (Danish, 1778; German, 1790, 2 vols.) — Die
Kirchlichen Alterthümer der Gnoother (Augsburg, 1790) :
— Magazin für Kirchengesch. u. Kirchenrecht des Nord-
ens (Altona, 1782-26, 3 vols.) — Statutenbuch d. Teuton-
ischen Bruderschaften v. der Kirchensch. (1795 ;) — Verzichte der Güter der Kirchensch.
(1798) — Handbuch der ältesten christlichen Dog-
mengeschichte (Göttingen, 1801; second ed., 2 vols. 1802) — Untersuchungen u. d. Persepolitan. Inscriften (1800,
1802) — Untersuch. u. d. Kalifeninser. Inscriften in Sicli-
(e. 1801) — Sprüren ägyptischen Alters (Halle, 1801) —
Prüven d. hebräischen Urspr. in Sicilien u. d. damal. inns (Leipsic, 1806) —
Religio d. Cæsarius (1816; 2d ed. 1821) —
Antiquaire Abhandlungen (Copenhagen, 1816) — Dis-
Cfilarer A. Hagemanns theologische et philologische argumenten (Copenhagen, 1816-25, 2 vols.) — Recherches sur l'origine de
l'ordre des chevaliers de Donnemare (Copenhagen, 1822) — Kirchengesch. v. Dänemark u. Norwegen (Leipsic, 1823-4, 3 vols.) — Stimmblatter u. Kunstvorträge d. alten Christen (Altona, 1825) — Der Stern der Weisen (Untersuchung
über das Geburtsh. Christi) (Copenhagen, 1827) — Religion d. Babylonier (Copenhagen, 1827). See his life by
iversal-Lex. xi, 544; Biblical Repos. iv, 583. (J. N. P.)

Münthe, Caspar Friedrich, a Danish scholar
or his researches in the original of the N. T. Scriptures, flourished as Copenhagen as professor of
Greek in the first half of the 18th century. He died in
1792. He wrote, Observationes philologice in Sacra
Novi Testamenti Libros, ed. Diodoro Siculo collecta (Copen-
hagen and Leipsic, 1755, 8vo).

Muntinghe, Herman, a Dutch theologian of some
note, flourished as professor of theology at the Uni-
versity of Groningen near the opening of this century. He
died April 24, 1624. He was for some time pastor of
the Reformed Church in Holland, but this is all we know
of his personal history. As an author, however, he
is well known by his Pars Theologiae Christianae Theo-
retica (Groning, 1801; 2d ed. 1818-22, 2 vols. 8vo).
The first volume contains a compendious system of theology:
The second a succinct account of the leading contro-
versies with regard to religious doctrine, with copious refer-
ences to the works of the leading Dutch, German, and
Danish commentators. Of Dr. Muntinghe's other works, it may be sufficient to
mention a Latin Outline of Church History, on the basis
of Schröckh's Compendium, and a voluminous History of
Mankind, to which frequent reference is made in his
Theology.

Munton, Anthony, an English divine, flourished
near the middle of the 18th century as curate of St.
Andrew's church, Newcastle. He died in 1755. He
was noted in his day as a pupil orator of great excellence
and power. "Some of his sermons," says a contempo-
rary,"would be pronounced truly excellent by every
dispassionate judge." A volume of Muntson's Sermons
was published shortly after his death (Newcastle, 1756,
8vo).
MUNUS CHRISTI

MUNZER, THOMAS, a religious enthusiast and fanati-
c-functional of the great Reformation period, was born at Stolberg, in the Harz, about 1486, and engaged in the study of law at the university, and at the University of Erfurt. He was excommunicated by the University of Erfurt in 1520, and afterwards became a student at the University of Marburg, where he was known as a religious enthusiast, and was excommunicated by the University of Marburg in 1521. He then went to Wittenberg, where he was received by Luther, and became one of his most ardent followers. He was the author of several works, including the "Protestantische Predigt," which was published in 1522, and the "Erlösungsgeschichte," which was published in 1523. He was excommunicated by the University of Marburg in 1524, and was afterwards excommunicated by the University of Wittenberg in 1525. He was the first preacher to substitute the German language for the Latin in the public prayers and singing, and composed a directory for worship, which was in harmony with his ideas of the Reformation. The quiet duties of a pastor at Saez.
MUNZER

Muratori

aspiring to Müntzer, and being desirous to contest with Luther the leadership in the reformational movement, Müntzer determined to use all means to destroy the latter's influence; but his conduct displeased the princes who feared his influence. Unusually, at the request of Frederick of Saxony and John of Weimar, Müntzer was obliged to leave Alstedt in 1524. He now went successively to Nuremberg, Schaffhausen, and finally to Mühlhausen in Thuringia. In the latter place he acquired great influence over the people, which he hoped to use to further his own purposes. He had adopted mystical views, and declaring against what he called the "servile, liberal, and half" measures of the Reformers, required a radical reformation both in Church and State, according to his "inward light." He resolved on recourse to violent means, and his cry became, "We must exterminate with the sword, like Joshua, the Canaanish nations." He caused the authorities of this place to be superseded, the convents and richest houses of the city to be plundered, and communism to be proclaimed.

"Münzer," Luther wrote to Amoldorf, April 11, 1525, "Münzer is king, and emperor of Mühlhausen, and no longer is pastor." The lowest classes ceased to work. If anyone wanted a piece of cloth or a supply of corn, he asked his richer neighbor; if the latter refused, the penalty was hanging. Mühlhausen being at that time a free town, Müntzer exercised his power unmolested. He was, moreover, encouraged in his course by being joined by another some time by another brother in Mühlhausen. This was that forty thousand peasants were arming in Franconia, decided Müntzer to go still further and make himself master of the situation by an appeal to the peasants of Thuringia, promising them the spoils taken from their lords. The revolt of the peasants of Southern Germany led him to increase his power. Müntzer had come to extend his new kingdom. He had cast some large guns in the convent of the Franciscans, and now exerted himself to raise the peasants and miners. "When will you shake off your slumberers," said he, in a fanatical address: "Arise and fight the battle of the Lord! The time is come—France, Germany, and Italy are up and doing. Up and at it!—Drum (at it!), drum, drum!—Heed not the cries of the ungodly. They will weep like children—but be ye pitiless.—Drum, drum, drum!—Fire burns—let your swords be ever tinged with blood!—Drum, drum, drum!—Work while it is day.

"The hour has been signed. Müntzer, Müntzer, the ungodly, or "Thomas Müntzer, with the sword of Gideon." Leaving Pfeiffer as governor at Mühlhausen, he marched towards Frankenhausen, and committed all manner of excesses in the country which he traversed. The country people, eager for plunder, flocked to his standard. Thus the bishops, princes, and rulers, who were the sons of Mansfeld, Stoiberg, Schwarzburg, Hesse, and Brunswick the peasants rose en masse. The convents of Michelstein, Ilsenburg, Wallenried, Roseneben, and many others in the neighborhood of the Hartz mountains or in the plains of Thuringia, were plundered. At Reinhardbrunn, the people were so dangerously surprised by Müntzer's army that some of their ancient landgravies were violated, and the library destroyed. Terror spread far and wide. Even at Wittenberg some anxiety began to be felt—the doctors who had not feared emperors or pope trembled in presence of the madman. Curiosity was all alive to the accounts of what was going on, and watched every step in the progress of the insurrection. Melanchthon wrote: "We are here in imminent danger. If Müntzer be successful, it is all over with us; unless Christ should appear for our deliverance. Müntzer's progress is marked by more than Scythian cruelty. His threats are more dreadful than men can tell you." The elector John, duke George of Saxony, and the landgrave Philip of Hesse, from whom Henry of Brunswick finally united their forces, and sent fifteen hundred horsemens and some companies of infantry against the rebels. Müntzer's men then numbered about eight thousand. A battle was fought May 15, 1525, and the insurgents were completely defeated; according to some accounts they lost five thousand men, according to others seven thousand. Frankenhausen was taken and plundered. Müntzer, discouraged, hid in a house feigning to be sick. He would have died if a soldier having found in his travelling-bag a letter by count Mansfeld, Müntzer was recognised and arrested. Being put to the torture, he revealed the names of his accomplices; was then taken to Mühlhausen, where Pfeiffer, who had sought to escape, was also a prisoner, and the two, together with twenty-four other rebels, were beheaded. His numerous writings, all of which are still extant, indicate a more than ordinary mind and will, but they betray also a great lack of sound judgment and a want of common-sense. His language is often forcibly eloquent, but all his utterances are tinged with coarseness and vulgarity. See Melan- thon, Die Historie v. Thomä Müntzer, etc. (1525); Christ. Guir. Aurbachbi Dissertationes oratoria de eloquentia imper- sa Thoma Muntzeri (Wittenberg: 1716); Lischer, Dis- sertatio de Muntseri doctrina et factis (Leips. 1708); Strobel, Leben, Schriften u. Lehren Thomä Müntzers (Nurnb. und Altdorf, 1735); id. loc. Thomas Müntzer (Halle and Leips. 1812); Seidelberg, Thomas Muntzer (Dresden and Leipsic, 1842); Leo, Thomas Muntzer (Ber- lin, 1856); Evangel. Kirchenzeit., 1856, p. 293; Kapp, Nachlese nützlicher. Reformation-und, ii, 613; Cyprian, Reformation-Undr-ken, ii, 339; Walsh, Luther, Müntzer, and Zwingli, vii, 186, xvi, 4 sq. 171 sq.; Frank, Ketten, 347 sq.; p. 187; von Baudissin, Die Reformationszeit, iii, 118, 156, etc.; Sleidanus, De statu, etc., lib. 1; Arnold, Kirchen- u. Ketzerhistor. 1740, i, 629, 674; Otting, Amadeus Ana- baptist., 1672, i, 6, 16, 42; Ranke, Deutsche Gesch. im Zhulalter d. Reform. ii, 187, 192, 225, 225; D'Autigue, Hist. of the Ref. in Germany and Switzerland, ii, 207 sq.; Hauck, Hist. Church, iii, 295. The Reform. p. 209 sq. p. 40, n. 1; Hagenbach, Kirchengesch. iii (4th ed. Leips. 1870), Lect. 20; Gieseler, Eccles. Hist. vol. iv (Harper's ed.); Seebom, Hist. Prot. Revolution, p. 136, 141 sq.; 190; Blackwood's Magazine, Feb., 1847, p. 385 sq.; Zeitschr. f. Hist. Theologie, 1818, 1860. See also Peabody's Wahl.

Mupปีม (Heb. Mupปีม, มุปปีม, per. contrasted from ฉัมใน in the sense of flight; Sept. Μυπημ, v. ร่อภิม and Ὠμοψμ μοθμ, Vulg. Mupppem), a person named in Gen. xxvi, 21 as one of the sons of Benjamin born before the migration into Egypt; but really a grandson born much later, being a son of Becher (q. v.), as it would seem from parallel accounts. See Βεκα- μην. He is doubtless the same elsewhere called Shup- pem (Gen. xxvi, 15), Shuppem (Gen. xxxvii, 26), Shuppem (1 Chron. vii, 80), or Shuppem (1 Chron. viii, 12). See JACOB.

Muratori. LUNOVICO ANTONIO, a distinguished Italian theologian, archaeologist, and historian, was born at Vignola, near Modena, Oct. 21, 1672. His family being in moderate circumstances, his early education was neglected. In 1685, however, he entered the college of the Jesuits, where he distinguished himself for his studia and zeal for the reformation; and his predilection for historical and literary pursuits began to manifest itself; and having entered into holy orders in 1688, without, however, accepting any ecclesiastical office, his life was devoted partly to the literature of his profession, but mainly to researches in history, both sacred and profane, in his native country. He took the degree of doctor in 1692; and his reputation for learning attracting the notice of Joseph Orsi and Felix Mariggi, he was on their recommendation appointed by Charles Borromeo sub-librarian of the Ambrosian Library at Milan. In that collection Muratori discovered several manuscripts, which he made extracts from, and published them with notes and comments, under the titles of Ana- cedota Latina and Anaecedota Graeca (Milan, 1697-1713, 4 vols. fol.). Some years after he was recalled to Modena by the duke Rinaldo, who gave him the situation.
of librarian of the rich library of the house of Este, a place which he retained for the rest of his life. After this appointment Muratori devoted himself entirely to the study of the Italian records of the Middle Ages; and after many years of assiduous labor he produced his greatest work, the Scriptorum Christianorum ad 1500 (28 vols. fol.). The first volume of this immense collection was published at Milan in 1728, and the last appeared in 1751. Several princes and noblemen defrayed the expenses of the publication; sixteen of them contributed $4000 each. In this collection, Muratori has included all the chronicles of the Middle Ages which he could discover, most of which were inedited, and has accompanied them with valuable commentaries. Some of the texts had already been published by Guiraud in his Theaurus Antiquitatum et Historiarum Italic, but they were mostly confined to the last century or two of the period of a thousand years embraced by Muratori. While engaged in these prodigious labors, he also carried on an active literary correspondence with the scholars of the various countries of Europe, and contributed essays not unfrequently to the principal historical and literary academies, of most of which he was a member. Muratori, however, held opinions not always in harmony with those of his contemporaries, and became involved in a quarrel with several writers by an attack upon the learned institutions of the time, and by an advocacy of the plan of a republic of the learned in a series of letters printed at Venice in 1708, under the name of Lamindo Baglionesi. This也可被看作是莫拉托里对新路的追求。新路的方式是通过他的De ingeniosus moderatione in religione ne-gotio（first published at Paris, 1714; German, Cobolzect, 1837). It is in the interests of Hermeticism (see HEMITES, GEORGE), and was republished in Germany. Muratori endeavors to show in this work that freedom of thought in religion must be maintained, and that he himself is not always in harmony with those of his contemporaries, and became involved in a quarrel with several writers by an attack upon the learned institutions of the time, and by an advocacy of the plan of a republic of the learned in a series of letters printed at Venice in 1708, under the name of Lamindo Baglionesi. This也可被看作是莫拉托里对新路的追求。新路的方式是通过他的De ingeniosus moderatione in religione ne-gotio（first published at Paris, 1714; German, Cobolzect, 1837). It is in the interests of Hermeticism (see HEMITES, GEORGE), and was republished in Germany. Muratori endeavors to show in this work that freedom of thought in religion must be maintained, and that he himself is not always in harmony with those of his contemporaries, and became involved in a quarrel with several writers by an attack upon the learned institutions of the time, and by an advocacy of the plan of a republic of the learned in a series of letters printed at Venice in 1708, under the name of Lamindo Baglionesi.
MURATORIAN FRAGMENT

MURDER


Muratorian Fragment, also spoken of as Can ones of Muratorii, is a treatise on Biblical MSS. of great importance in the history of the N.-T. canon. It is believed to have been composed shortly after the production of the Shepherd of Hermas (q. v.), and therefore belongs to the second half of the 2d century. It is important, first, because of its remote antiquity, and also as an evidence as to what writings passed for canonical in the Roman Church at that time. It contains, in such the Gospel of Luke (as the third, the two others being presupposed), the Gospel of John, the Acts of the Apostles, eighteen Pauline epistles, a letter of Jude, two epistles of John, the Apocalypse of John and Peter, the latter, however, with contradiction asserted. The Epistles of Jacob (James) and Peter are therein omitted, also the one to the Hebrews. The epistles to the Laodiceans and Alexandrians are rejected. The fragment was noticed by Muratori in his Antiq. Ital. mediæ aevi, iii, 584, and has been reprinted in the Introductions to the N. T. of Eichhorn and Guericke, also by Kirchhoff and Griesbach. An exhaustive treatment of the subject, with the original text, and a translation of it into Greek, by Hilgenfeld, is found in the Zeitschrift für wissenschaftliche Theologie, 1872, p. 560. See also Giese, in Studien u. Kritiken, 1847 and 1866; Hesse, Das Muratorische Fragment untersucht u. erklärt (Gieseuen, 1867); Westcott, Canon of N. T. (2d ed.), p. 184 sq.; Bapt. Quart. April, 1866, p. 292; Amer. Rev. Rev. J. 1869, p. 100.

Mucrot, Jons, an English divine of some note, was born near the opening of the 17th century, and was educated at the University of Oxford. He wrote largely, and yet but little is known of his personal history. He died in 1654. His most important writings were collected and published as Theolog. Treatises (1657, 4to). Wood, in his Athenæ Oxoniæ, speaks of Mucrot as characterized by "a forward, prating, and pragmatistical precision." Thomas Manton held him highly in esteem, and speaks of him thus as a preacher: "It was pity that the sermons coming from such a warm, affectionate spirit should die away with the breath in which they were blown out." As a fruit it remained (I hope) in the hearts of many that heard him, so is it wrapt up in these papers to preserve it from perishing and forgetfulness." See Allibone, Dict. Brit. and Amer. Auth. a. v.

Murder (properly בָּמַד, which, however, is rendered 'slaughter' in the Auth. Ver., from בָּמַד, to 'kill,' φονέω). The criminal law of the Israelites naturally recognized the distinction between wilful murder and accidental or justifiable homicide (Numb. xxvi, 16 sq.), although in the legislative language itself the word בָּמַד is used for both kinds of manslaughter (see especially Numb. xxvi, 26; Deut. xix, 5, etc.). Murder was invariably visited with capital punishment (Lev. xxiv, 17; comp. Gen. ix, 6), without the possibility of expiation. Mere homicide (the act of בָּמַד in Numb. xxxv, 15, or בָּמַד וּבָּמַד in Deut. iv, 42), was however, liable to a forfeiture of life according to all ancient national observances.—Wiinner, ii, 105. (See Ewald, Alterthümer des V. Israel. p. 146-154.) See Blood-revenge. The principle on which the act of taking the life of a human being was regarded by the Almighty as a capital offence is stated on its highest ground as an outrage—Philos calls it sacrilege of the blood of God (Gen. ix, 5). It was invariably visited with capital punishment (Gen. ix, 5; 6, 6), even when caused by an animal (Gen. ix, 5, 6, with Bertheau's note; see also John viii, 44; 1 John iii, 12, 18; Philo, De Spec. Leg. iii, 15, vol. ii, p. 318). Its secondary or social ground appears to be implied in the direction to replenish the earth which immediately follows (Gen. ix, 7). The exemption of Cain from capital punishment may thus be regarded by anticipation as founded on the social ground either of expiency (Gen. iv, 15), or of interest in the perpetuation of his race by God's command, enlarged and infringed by the practice of blood-revenge, which it seems to some extent to sanction, was limited by the Law of Moses, which, while it protected the accidental homicide, defined with additional strictness the crime of murder. It prohibited consuming the flesh of an unrepentant murder, his protection if he took refuge in the refuge-city, or even at the altar of Jehovah, a principle which finds an eminent illustration in the case of Joab (Exod. xxii, 12, 14; Lev. xxiv, 17, 21; Numb. xxxvi, 16, 18, 21, 23; Deut. xii, 11, 18; 2 Sam. xvii, 23; xx, 10; 1 Kings ii, 6, 5, 31; see Philo, L. c., Michaelis, On Laws of Moses, § 192). Bloodshed even in warfare was held to involve pollution (Numb. xxxvi, 8, 84; Deut. xxxi, 1, 9; 1 Chron. xxviii, 8). Philo says that the attempt to murder deserves punishment equal with actual perpetration; and the Mishna, that a mortal blow intended for another is punishable with death; but no express legislation on this point is found in the Law (Philo, L. c.; Mishna, Sanh. ix, 2).

No special mention is made in the Law (a) of child-murder, (b) of Patrick, nor (c) of taking life by poison, but its animus is sufficiently obvious in all these cases (Exod. xxii, 15, 17; 1 Tim. i, 9; Matt. xvii, 4), and the thing was expressly intended under the prohibition of witchcraft (Exod. xxix, 18; see Joseph. Ant. iv, 8, 48; Philo, De Spec. Leg. iii, 17, vol. ii, p. 315).

It is not certain whether a master who killed his slave was punished with death (Exod. xxxi, 20; Knobel, ad loc.). In Egypt the murder of a slave was punishable with death as an example a fortiori in the case of a freeman; and Patrick was punished with burning; but child-murder, though regarded as an odious crime, was not punished with death (Diod. Sic. i, 77). The Greeks also, or at least the Athenians, protected the life of the slave (Müller, Dörkis, iii, 8, 4; Wilkinson, Anc. Eng. ii, 298, 299).

No punishment is mentioned for suicide attempted (comp. 1 Sam. xxxi, 4 sq.; 1 Kings xvi, 18; Matt. xxvii, 5; see 2 Mac. xiv, 41 sq.), nor does any special restriction appear to have attached to the property of the suicide (2 Sam. xvii, 23); yet Josephus says (War, iii, 8, 3), that he was punished with death.

Striking a pregnant woman so as to cause abortion was punished by a fine; but if it caused her death it was punishable with death (Exod. xxxi, 23; Joseph. Ant. iv, 8, 3).

If an animal known to be vicious caused the death of any one, not only was the animal destroyed, but the owner also, if he had taken no steps to restrain it, was held guilty of murder (Exod. xxii, 29, 31; see Michaelis, 274, vol. iv, p. 234-254).

The duty of executing punishment on the murderer in the Law is expressly laid on the "revenger of blood;" but in the case of the murder of a man by a beast it is performed by the Levitical tribunal. A strong bar against the licence of private revenge was placed by the provision which required the concurrence of at least two witnesses in any capital question (Numb. xxxv, 19-30; Deut. xvii, 6-12; xix, 12, 17). In regal times the duty of execution of justice on the murderer seems to have been assumed by some extent by the sovereign, as the privilege of pardon (2 Sam. xiii, 39; xiv, 7, 11; 1 Kings ii, 54). During this period also the practice of assassination became frequent, especially in the kingdom of Israel. Among modes of effecting this object may be mentioned the murder of Benhaddad of Damascus by Hazael by means of a poisoned arrow (2 Kings iv, 27, 19, 9; 2 Kings viii, 15; see thenius, ad loc.: Jahn, Hist. i, 187; comp. 2 Kings x, 7; xi, 1, 16; xii, 20; xiv, 5; xv, 14, 25, 30).
It was lawful to kill a burglar taken at night in the act, but unlawful to do so after sunrise (Exod. xxiii, 2, 3). The Koran forbids child-murder, and allows blood-revenge, but permits money-compensation for bloodshed (li, 21; lv, 72; xvii, 290, ed. Sale).—See MANSLAY.

MURDER, CHRISTIAN LAWS CONCERNING. In civil law murder is termed the killing of a human being of malice aforethought, and the crime thus committed is in most countries punishable by death. In the United States there are several states in favor of life imprisonment, and in Sweden capital punishment is no longer meted out. Murder is defined by Coke thus: "When a person of sound memory and discretion unlawfully killeth any reasonable creature in being, and under the king's peace, with malice aforethought, either express or implied." Almost every word in this definition has been the subject of discussion in the numerous cases that have occurred in the law-courts. The murderer must be of sound memory or discretion; i.e. he must be at least fourteen years of age, and not a lunatic or idiot. The act must be done unlawfully, i.e. it must not be in self-defence, or from other justifiable cause. The person killed must be a reasonable creature, and hence killing a child in the womb is not murder, but is punishable in another way. See INFANTICIDE. The essential thing in murder is that it be done maliciously and deliberately; and hence in cases of hot blood, especially in disposing of the offspring of a marriage, only. Killing by duelling is thus murder, for it is deliberate. It is not necessary, in order to constitute murder, that the murderer kill the man he intended, provided he had a deliberate design to murder some one. Thus if one shoots at A and misses him, but kills B, this is murder, because the previous felonious intent, which the law transfers from one to the other. So if one lays poison for A, and B against whom the poisoner had no felonious intent, takes it and is killed, this is murder. The murderer is here regarded as hostis humani generis. "Anciently," Blackstone says, "the name of murder, as a crime, was applied only to the secret killing of another, which the word moeris signifies in the Teutonic language." Among the ancient Goths in Sweden and Denmark the whole vill or neighborhood was punished for the crime, if the murderer was not discovered. The Roman Catholic Church stands accused of encroaching on punishment for this crime. In England the statute for the "Benefit of Clergy" was only abolished by George IV (7 and 8, c. 28). The murder of heretics has frequently been encouraged in the Roman Church, as witness the slaughter of St. Bartholomew (q.v.). Pope Urban II stands accused beyond dispute of having encouraged murder; and in the 16th century, when the Roman Church were in charge of the Council of Florence and of Constance in vain to condemn the monstrous teachings of Jean Petet (see Montrelet, The Eight Principles of J. Petet, li, c. xxix), who in ambiguous writing had vindicated as just and lawful most foul and treacherous murder, and in this vindication laid down "principles utterly subversive of human society; principles which would let loose mankind upon each other, like wild beasts; principles in direct violation of one of the commandments of God, and in plain, bold opposition to every principle, and to the whole religion of Christ"—the council not only did not condemn these monstrous tenets, but declared them simply "moral and philosophical opinions, not of faith," and therefore out of the province of the Church and of the council (Milman, Hist. of Latin Christianity, vi, 508). In the 18th century inducements were freely granted the clergy for murder committed, and the price fixed at $20 to the dean, and $55 to a bishop or abbot (see Barnum, Romanism, p. 506). Statisticians have prepared comparative lists of the crime of murder committed in Roman Catholic and Protestant countries. We insert here one of these, as these statistics exhibit plainly the moral results of the Romish and Protestant systems. The Rev. M. Hobart Seymour gives in his "Evenings with the Romanists" an introductory chapter on "the moral results of the Romish system," which embodies various statistics respecting crime drawn directly from official returns in the several countries named. Thus the comparative numbers of committals (or trials) for murder as given by Mr. Seymour for each million of the population, according to the censuses next preceding 1864, were these:

<table>
<thead>
<tr>
<th>Country</th>
<th>Murder per Million</th>
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<tbody>
<tr>
<td>Protestant</td>
<td></td>
</tr>
<tr>
<td>England</td>
<td>4</td>
</tr>
<tr>
<td>Scotland</td>
<td>5</td>
</tr>
<tr>
<td>Irish Free States</td>
<td>6</td>
</tr>
<tr>
<td>Wales</td>
<td>6</td>
</tr>
<tr>
<td>Catholic</td>
<td></td>
</tr>
<tr>
<td>England</td>
<td>17</td>
</tr>
<tr>
<td>Scotland</td>
<td>20</td>
</tr>
<tr>
<td>Irish Free States</td>
<td>22</td>
</tr>
<tr>
<td>Wales</td>
<td>18</td>
</tr>
</tbody>
</table>

The New-Englander for July, 1869, and January, 1870, contains some additional statistics and later statements on this subject from official returns. These give the following proportion of convictions for murder and attempted murder for infants, in England and France in the year 1865-6:—

<table>
<thead>
<tr>
<th>Country</th>
<th>Convictions per Million</th>
</tr>
</thead>
<tbody>
<tr>
<td>England</td>
<td>14</td>
</tr>
<tr>
<td>France</td>
<td>12</td>
</tr>
</tbody>
</table>

The returns of suicides in England and France for the four years 1862-6 give the following yearly average:

<table>
<thead>
<tr>
<th>Year</th>
<th>Suicides per Million</th>
</tr>
</thead>
<tbody>
<tr>
<td>England</td>
<td>63</td>
</tr>
<tr>
<td>France</td>
<td>67</td>
</tr>
</tbody>
</table>

There were in the Papal States in 1867, according to official (French) returns, 186 murders to each million of the population. Mr. Seymour furnishes also various statistics showing the immorality of Roman Catholic cities and countries in Europe to be decidedly greater than that of similar Protestant cities and countries, and often twofold, or even treble, as in Naples, Genoa, and Venice. No Protestant city or city in Europe, and let its depths of vice and immorality be measured and named, and I will name a Roman Catholic city or city whose depths of vice and immorality are lower still." Mr. Seymour's statistics, though widely published, have generally been disregarded. In April, 1869, it is stated in The Catholic World attempted to break the force of his argument by citing the case of the Protestant Stockholm, which it alleged that Mr. Seymour willfully suppressed, and where, according to it, the rate of illegitimate births to the whole number of births "is over fifty to the hundred—equivalent to that of Vienna." To this the New-Englander of January, 1870, replies: "It seems to us sufficient to say, first, that the statement of the Catholic World is untrue. At the time of Mr. Seymour's statement the official return of illegitimacy in Stockholm was twenty-nine per cent., which is considerably less than 'over fifty to the hundred.' Secondly, that the following eleventh report of the Stockholm Board of Births is the notoriously worst of all Protestant cities: Paris, 33 per cent.; Brussels, 35; Munich, 48; Vienna, 51; Lai- bach, 88; Brunn, 42; Lintz, 46; Prague, 47; Lemberg, 47; Klagenfort, 56; Gratz, 65." The official statistics of Germany, as given in the New-Englander for January, 1870, show an average of 117 illegitimate births in every 1000 births in the Protestant provinces, and of 186 in 1000 in the Roman Catholic provinces; those of Austria gave for the Roman Catholic provinces in 1866 an average of 215 illegitimate births in every 1000 births,
and in the mixed provinces (containing 9 up to 85 per cent. of Roman Catholics, the remainder Protestants, Greeks and Jews) 30 in every 1000 births for the various nations of Europe is as follows:

\[
\text{Protestant, Roman Catholic.}
\]

<table>
<thead>
<tr>
<th>Country</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Denmark</td>
<td>110</td>
</tr>
<tr>
<td>England</td>
<td>102</td>
</tr>
<tr>
<td>Bavaria</td>
<td>94</td>
</tr>
<tr>
<td>Wales</td>
<td>67</td>
</tr>
<tr>
<td>Holland (56 per cent. of C. R.)</td>
<td>50</td>
</tr>
<tr>
<td>France</td>
<td>56</td>
</tr>
<tr>
<td>Prussia</td>
<td>55</td>
</tr>
<tr>
<td>Hanover</td>
<td>51</td>
</tr>
<tr>
<td>Sweden, with Norway on rejecting Italy and Spain</td>
<td>50</td>
</tr>
<tr>
<td>Switzerland (41 per C.R.)</td>
<td>50</td>
</tr>
<tr>
<td>Württemberg (between R. C. and C. B. with 164)</td>
<td>Average 117</td>
</tr>
</tbody>
</table>

Taking the average birth-rate in Europe—1 a year for every 28 of the population—the returns in Italy show that more than one fourth of the births fail to be registered; and the official returns for Spain are notoriously untrustworthy. It has been said that the official returns for Ireland gave only 3.8 per cent. of illegitimate births, and most of this in the Protestant counties; but the registrar-general complains that many births and deaths are not registered; and the comparison of 1 birth only for every 42 of the population as returned, with the average European birth-rate of 1 in 28, would imply that nearly one third of the births in Ireland are unregistered. The percentage of illegitimate births in Italy, Spain, and Ireland may therefore be much larger than the imperfect official returns indicate, and is of course untrustworthy. Other statistics of immorality are also given in the New-Englanders, but we have no room to quote here further, and refer our readers interested in a comparative statement of the moral influences of Protestantism and Romanism to the periodicals cited.

Murdock, John D., a Presbyterian divinity student was born in the village of Bonhill, in Dumfriesshire, Scotland, in 1801. His father was a stone-cutter, who often labored with the friends of Hugh Miller. David possessed indomitable energy, and obtained for himself a thorough and accomplished education. He graduated at Glasgow University; studied theology in the theological school of the Scottish Independents; and was licensed and ordained in Glasgow, according to the forms of the Scottish Congregationalists, about the year 1831. His first charge was the parish of Cambusbarr, near Glasgow, a place memorable for the wonderful preaching of Whitefield. In 1834 he accepted an appointment from the Colonial Missionary Society as a missionary to Canada, and on his arrival in that country he resided principally at Bath, preaching as a supply to the destitute and feeble churches of that region. In 1837, about the time of the Patriot War, he left Canada, and was settled as the successor of Dr. McMaster at Ballston Centre, N. Y.; in 1842 he accepted a call to Catskill as successor to the Rev. Dr. Porter. In 1851 he accepted a call to the First Presbyterian Church in Elmira, N. Y., where he labored until his death, June 13, 1861. Dr. Murdock was emphatically a man of the people. In the pulpit, in the lecture-room, on the platform, he was in demand everywhere. He was a great reader, and especially a profound scholar in the scientific and literary departments of successful as an essayist. An article by him on Conning and Chalumers, in the Presb. Quart. Review, is one of power. See Wilson, Presb. Hist. Almanac, 1862, p. 189.

Murdock, James, D.D., one of the profoundest religious and ecclesiastical scholars of the United States, a brother of Dr. John D. Murdock, was born at Westbrook, Conn., Feb. 16, 1776, of Irish descent. He was left an orphan at the age of fourteen; but he struggled with his fate, and finally succeeded in making his way to Yale College, where he graduated in 1797. He then took up the study of theology under the well-known Congregational theologian, Dr. Timothy Dwight. Instead of entering at once the ministry, he decided to teach for a while, and became successively preceptor of Hopkins grammar school in New Haven, and of the Onei- cian Academy, now Hamilton College, at Clinton, N. Y. In January, 1801, he was admitted to the ministry, and June 23, 1802, was ordained pastor over the congregation at Princeton, Mass. In 1815 he removed from that place to become professor of languages in the University of Vermont. In 1819 he exchanged this position for that of professor of divinity and ecclesiastical history in the theological seminary at An- dover, Mass., and this post he held until 1822, when he removed to New Haven to devote himself altogether to special studies in ecclesiastical history and oriental literature, which he prosecuted with a youthful zest beyond his fourscore years. He died at Columbus, Mass., Aug. 10, 1856. Dr. Murdock did the literary world great service by his superior English version of Mosheim's Church History. He published likewise, with great acceptance, Mosheim's Commentaries on the Affairs of the Christians before Constantine. See Mosheim. Dr. Mur- dock published a translation of the Peshito of the Civil Code of N. T. (N. Y. 1851, 8vo). His miscellaneous productions were numerous and able. It was his temper to make fundamental researches, and to press his investigations into original sources. While at Andover he published Two Discourses on the Atonement. Later he brought out an Emended Edition of Milman's Elementary History of Rome (1830), and Sketches of Modern Philos. (1843). He also edited Milman's Hist. of Christianity (N. Y. 1841), and brought out a collection of his Sermons, one of which, on the onæmatron, attracted much attention. He was also a frequent contributor to periodicals, especially to the Church Review, and this well-known quarterly did itself the honor to ignore his denominational boundaries (Protestant Episcopal) and furnish a pretty full account of the doctor shortly after his decease (see below). Dr. Murdock was president of the "Connecticut Academy of Arts and Sciences," vice-president of the "Connecti- cut Philosophical Society," and one of the founders of the "American Oriental Society." See G. B. Moore, Memoirs of the Class of 1797 (Yale), by Thomas Day; Church Rev. Jan. 1857, art. ii.

Muretus (Muretus), Marc Anthony, a celebrated Roman Catholic scholar, best known by his philosophical writings, was born at Muret, a village near Limoges, in France, April 11, 1260, of a good family. But little be- yond this is known of his early life. When about eighteen we find him studying at Agena, under Scaliger, who interested himself in Muretus, and ever cherished the highest opinion of his pupil. In 1552 he delivered in the church of the Bernardine his first oration, De dignitate ac praestantia theologiae. He thereupon began teaching philosophy and law at Paris, but evidently leaning towards the sacred ministry. Accused of im- moral practices, he was finally obliged to quit Paris, and he led for some time a roaming life. He went to diff. places, everywhere commanding for a time the respect of his followers by his vast and varied erudition, but his immoral tendencies would ever compromise him, and he was soon ignored by his associates. About 1560 Muretus found employment under cardinal Este at Rome, and from that time he is believed to have led a more reg- ular life. In 1562 he attended his patron on a visit to Paris, and there remained, and was prevailed upon to lecture on Aristotle's Ethic, which he did with singular applause up to 1567. After that he taught civil law. In 1567 he entered holy orders, and is believed to have become both priest and Jesuit. He died June 4, 1585. He was made a citizen of Rome, probably by pope Greg- ory XIII. His works are still immemorial, because his theology is questioned, and he is believed to have cherished deistic views. See Nicéon, Mémoires, vol. xxvii, s. v.; Beze, Hist. Eccles. iv, 534; Vitrac, Éloge de Muret; New Gen. Biochron. Dict. (Lond. 1798), xi, 128, 141; Hallam, Introd. to the Literature of Europe (Harper's ed.), ii, 497, 498, 506; Fye Smith, Outlines of Theol. p. 111. (J. W.)
MURILLO

MURILLO, Bartolomé Esteban, the Titan of Spanish art, was born Jan. 1, 1618, at Pilas, a small hamlet about five leagues from Seville. Developing at an early age, and in his sixteens, he was placed under the instruction of his maternal uncle, Juan del Castillo, a distinguished historical painter of Seville, who was the preceptor of some of the greatest artists of the Spanish school. In 1642, Murillo, having heard of the fame of Diego Velasquez of Madrid, which at this period had reached its zenith, was filled with a desire to study under that master, and consequently journeyed to Madrid, where he presented himself before Velasquez, who, perceiving his merit, not only took Murillo into his academy, but procured for him the privilege of copying the masterpieces of Rubens, Titian, and the other great masters of the royal court. Murillo thus passed three years in hard study; and in 1645 he returned to Seville, where his first work was painted in fresco for the convent of St. Francis. It was a picture consisting of sixteen compartments, in one of which is his celebrated production of St. Thomas de Villanueva distributing Alms to the Sick and the Poor. At the principal altar of the same convent is a large picture of the Jubiets de la Porciuncula, representing Christ bearing his cross, and the Virgin interceding for the supplicants, with a group of angels of most extraordinary beauty. These pictures created so much enthusiasm among his countrymen that his fame was at once established, and he was elected President of the Academy of St. Luke, and received a commissariat from the Marquis de Villanuans to paint a series of five pictures from the life of David, the landscape backgrounds of which were to be executed by Ignacio Iriate, an eminent landscape-painter of Seville. There was a dispute between the two artists as to which part of the pictures should be first completed, Murillo holding very rightly, that the backgrounds should be first painted; to this Iriate demurred, and the consequence was Murillo undertook to do the whole himself, which he did, changing the life of David to that of Jacob, and producing the famous pictures now in the possession of the marquis de Santiago at Madrid. In the same collection are two others of his finest works, St. Francis Xavier, and St. Joseph with the young Saviour. The cathedral of Seville contains several of his great pictures, among which are St. Antonio with the Holy Infanta, a glory of angels and a remarkably fine architectural background, the Immaculate Conception, and portraits of several archbishops of Seville. From the St. Anthony picture the figure of the saint was cut in 1874, and brought for sale to this country; but, falling into the hands of a well-informed party, it was returned, and placed where it properly belongs. The Hospital of Charity contains three of his greatest works, Morning, Krishna feeding the five thousand, and one of St. John supporting a poor old man, aided by an angel, upon whom the saint looks with a beautiful expression of reverence and gratitude. The altar-piece of the Conception, in the church of San Felipe Neri at Cadiz, and a picture of St. Catharina at Seville, are not only noteworthy for their beauty, but the latter is considered by many as his finest work, although Murillo himself always preferred his St. Thomas de Villanueva at Seville. In the chapel of the Nuns of the Angel at Granada is one of his most celebrated pictures, representing the Good Shepherd. Space does not admit of a full list of Murillo's works, but as a painter of religious subjects he ranks hardly second to Raphael. His pictures of the Virgin, saints, Magdalens, and of Christ, are all so characteristically beautiful and refined, so pure and chaste, that he can be said to have followed no given style, though the coloring of his canvases, and his habit of painting with a kind of chiaroscuro, are so peculiar that in all Murillo's pictures of the Virgin he has never placed her feet, which in every instance are covered with almost faultless drapery, as if the charms of the holy Mother were too sacred to be made the subject of illustration. This can be said of no other religious painter, and enveneys a proof of the purity with which Murillo looked upon his art. In 1650 Murillo founded an academy of art in Seville, and was appointed its president, in which office he continued until April 8, 1654. After this period he lived in poverty, when he was relieved by a fall from a scaffold while engaged in painting the St. Catherine at Cadiz. In the National Gallery of Great Britain there is a Holy Family, and a St. John and the Lamb. Dulwich Gallery contains, among others, Christ with the Lamb; Mystery of the Immaculate Conception; Jacob and Rachel; Adoration of the Magi; Two Angels; and a small Immaculate Conception. The Louvre contains a considerable number; the Pinakothek of Munich has some, and in the United States there are supposed to be a few of his works also. See Eng. Cyclop. a. v.; Scott, Murillo and the Spanish School of Painting (Lond. 1873, 1 vol., 4to); Sidrach de la Cruz, Life of the Artists of Spain; Mrs. Jameson, Legends of the Madonna (Lond. 1857, 1 vol. 8vo), p. 34, 36, 43, 46, 49, etc.; Jameson and Eastlake, History of Our Lord (Lond. 1864, 2 vols. 8vo), 1, 188, 155, 156, 167, 273, 285, 292, etc.; ii, 93, 343, 380; Spooner, Biog. Hist. of the Fine Arts, a. v.; Davies, Life of B. E. Murillo, the Bishop of Seville, of Eminent Men from the 13th Century, vol. ii; Tyler (Miss), The Old Masters (Bost. 1874), p. 330; Fraser's Magazine, April, 1846; Blackwood's Magazine, 1845, ii, 420; 1849, i, 73, 184; 1853, ii, 108; 1870, ii, 133.

Murimuth (or Merrimuth), Adam, an English divine of note, flourished in the second half of the 14th century (about 1310-40). He was prior of a small priory on an island of music, which is entitled Speculum Musicum. An abridgment of this work was also published.

Muruming (मुरुंमिंग, Exod. xvi, 7 sq.; γύογγόμογο), a complaint made for wrong supposed to have been received. Paul forbids murmuring (1 Cor. x, 10), as did also the wise man in the Apocrypha (Wis. i, 11). God severely punished the Hebrews who murmured in the wilderness. They were thrown out of the camp, and many destroyed, and even of destroying them, had not Moses appeased his anger by earnest prayer (Numb. xi, 33, 34; xii, 4; xi, 34, 36, 37); Ps. lxxxiii, 30). See REIGNATION.

Murmuring, "as a sign of disapproval or pleasure," says Walcott, "was once common in British churches." Bishop Spratt, in his work on the life of Dr. John Spratt, says: "I knew a clergyman who would always murmur when preaching at St. Margaret's, Westminster. Bur net sat down and enjoyed it, rubbing his face with his handkerchief; but Spratt, stretching out his hand, cried, "Peace, peace; I pray you, peace." At Cambridge a witty preacher, in the time of queen Anne, addressed his congregation at St. Mary's as "Ham et histi auditores." At Hereford this unseemly practice, which greeted every person arriving late in the choir, was prohibited (Sacred Archology, p. 394).

Murther, Thomas, a noted German satirist and most decided opponent of the Reformation, was born in Strasbourg Dec. 24, 1475. He early entered a Franciscan monastery, and then studied at the principal universities of Europe, devoting himself particularly to theology and philosophy, and quickly gained a reputation for ability, marred, however, by a want of earnestness and a quarrelsome disposition. At Paris he acquired the degree of A.M., and in 1506 the emperor Maximilian visited him there, which occasioned his having been bade by him in a contaminating Latin school of Strasbourg by his invective against Wimpeling, and afterwards led an unsteady life, preaching for some time at Frankfurt-on-the-Main (1512). At this time he battled against the clerical crimes and abuses, generally incurring the displeasure of his congregation by the coarse personalities
of his sermons. He was successively expelled from Freiburg, Tübingen, and Venice. In 1512 he edited his Narrenbeschreibung, of which his Der Schelmens Zunft (Frankfort, 1512) may be considered a continuation. These works, which show considerable satirical talents, are remarkable imitations of Sebastian Brandt's celebrated poem, called Narrenschiff. In his Glückaussicht (Basil, 1519) he ridicules the effeminate manhood of some of his contemporaries; and in his Logica memorativa, or Nutzlicher logik, in der Landes studenten Freiburgiern geurt he preys himself a predecessor of the renowed pedagogue, Basdog, trying to show how logic and prosody may be studied to advantage at different games. In 1519 he seems to have resumed his functions in the conventual school of Strasbourg, and made himself conspicuous as one of the chief opponents of the Reformation. When Hedio and Capmany were frequent preachers at Strasburg, Murner opposed them violently (see Hottinger, Helvetische Kirchengesch. iii, 149). As ambassador of the bishop of Strasburg, he afterwards attended the Diet at Nuremberg to accuse the Council of Strasburg (Sleidan, vol. i). He opposed Luther's book, An denadel deutscher Nation, by a work of similar title, An den grossmächtigsten und durchschlagendsten Adel deutscher Nation, dass sie den christlichen Glauben beschirrnen wider den Zerstörer des Glaubens Christi, Martinum Luther, einen Verführer der einfältigsten Christen. Although he translated Luther's 'Letter against the Pope' into Latin, Basdog received no permission to preach from Latin into German, he rejected all his teachings entirely. He called Luther a Catilina, and received himself the name of Luthermonst. According to a letter to Luther to Briesmann, Murner left the monastery (De Wette, ii, 58). This statement, however, is incorrect. In 1533 Murner repaired to England, in compliance with an invitation from Henry VIII, but troubles in his convent compelled him to return. Some of his writings against the Reformation had already been burned by order of the Diet of Worms. To elude the vigilance of the authorities he established a press of his own, which, however, was destroyed by a mob, together with his house. He was compelled to flee to Switzerland, whence he was in time likewise expelled. His most celebrated satirical work is entitled Von dem grosen Lutherischen Narren (Strasburg, 1522; new edition 1545) which was answered by Murner's Mönchskind. He was also author of Gänsegänger. The latter part of his personal history is not known, although he is supposed to have lived in misery, and to have died at Heidelberg about 1556. See Waldau, Nachricht. v. Thom. Murner Leben und Schriften; Fanzer, Annales d. deutsch. Lit.; Ruchat, Histoire de la Reform. de la Suisse: Yung, Geschichte d. Reformations in der Schweiz, ii. 483 sqq.; Hagenbach, Kirchengesch. vol. iii; For. Qu. xx, 74.

Murphy, James D., a minister of the (Dutch) Reformed Church, was born near Rhinebeck, N. Y., in 1788; graduated at New Brunswick Theological Seminary, 1814; and was pastor of several Reformed churches, at Hamilton, N. J., and at Mohawk Valley of Otsego County, N. Y.; and died in 1857 at Frankfort, where he was then pastor. He was an evangelical preacher of superior abilities, fond of study, and particularly of classical and scientific pursuits. His volume entitled Geology consistent with the Bible is a creditable monument of Mr. Murphy's learning and accuracy. The subject was a matter of great interest, science, up to the period of his death. He was prominent in the councils of the Church, and for many years was an active trustee of Union College. (W. J. R. T.)

Murrain (mûr'ên), de'ber, destruction, especially by a "pestilenze, as the word is elsewhere rendered; plur. "plagues" in Hos. xiii, 14), the fifth plague with which the Egyptians were visited when they held the Hebrews in bondage (Exod. ix, 9). See Plagues of Egypt. This consisted in some distemper that resulted in a sudden and dreadful mortality among the cattle in the field, including horses, asses, camels, oxen, and sheep. It was, however, more destructive of the sheep, and to those that were in the field; for though the whole of the cattle of the Hebrews breathed the same air, and drank the same water, and fed in the same pastures, not a creature of theirs died (Exod. ix, 6). The Egyptian cattle that survived in the sheds, and were afterwards driven out to the meadows, were devoured by the succeeding storm of fire and hail. Wilkinson has observed (Ac. Ep. i, 48, 49) that the "custom of feeding some of their herds in sheds accords with the scriptural account of the preservation of the cattle which had been 'brought home' from the field; and explains the apparent contradiction of the destruction of 'all the cattle of Egypt' by the hail from the fact, that the subsequent destruction of the cattle by the hail (Exod. ix, 8, 19, 20); those which were in the field' alone having suffered from the previous plagues, and those in the stalls or 'houses' having been preserved." In the grievous murrain, and in the grievous hail, many, if not all, the war-horses must have escaped, as they were not in 'the field,' but in the 'stables or houses' (Exod. xiv, 27, 28; xv, 21).

See Stahl. In the Description de L'Egypte (xiv, 226), it is said that murrain breaks out from time to time in Egypt, with so much severity that they are compelled to send to Syria or the islands of the Archipelago for a new supply of oxen. It is impossible to say, but it may be, since about the year 1786 a disease very much diminished the number of oxen, they began to make use of the buffalo in their places for watering the fields, and the practice is continued in later times. See Pasture.
sequent progress was made comparatively easy. In the course of two years he obtained a bursary, or exhibition, in the University of Edinburgh; and never relaxing in his pursuit of knowledge, he soon made himself acquainted with all the European languages, and having formed the design of tracing up all the languages of mankind to one source, he began a work by which he was destined to distinguish himself in the literary world. This work is distinguished by profound and various learning, it is both imperfect and posthumous. It appeared under the auspices of the Rev. Dr. Scot of Corstorphine, and is entitled A History of the European Languages, or Researches into the Affinities of the Teutonic, Greek, Celtic, Sanscrit, and Indian Nations (1807). The work, however, in spite of this auspicious acquaintance with these languages convinced Murray that all the European languages were closely connect- ed; and in the work now named it was his object to show that they all derive from and may be traced to nine eponymous primitives, which primitives he states to be: ag, bag, dawg, swag, lag, mag, nag, rag, and swag.

"By the help of these nine words and their compounds," he says, "all the European languages have been formed." The work was, however, nothing but a most des- perate and unsuccessful attempt at generalization. Dr. Noah Webster says that "it presents one of the singular medleys of truth and error, of science and fancy, that have ever fallen under my (Webster's) notice" (Pref. to his Dict. [ed. 1852], p. lxxxiv). By the advice of his friends he prosecuted the studies necessary for the Church: was finally ordained; and in Dec., 1866, Murray was appointed assistant and successor to Dr. Muirhead, minister of Urr, in the stew- ardy of Kirkcudbright, a charge to which he in 1808 succeeded as full stipendiary. He still, however, con- tinued his philological pursuits. In 1811 an incident occurred which brought him into prominent notice as a linguist: on the recommendation of Mr. Salt, envoy to Abyssinia, he was applied to by the marquis Welles- ley as perhaps the only person in the British dominions qualified to translate a letter, written in Geez, from the governor of Tigré to his Britannic majesty; and he performed the task in the most satisfactory way.

The following year a vacancy occurred in the chair of Oriental languages in the University of Edinburgh, and, as suited to Murray's tastes and habits, he was invited to fill it in order to bring him to Edinburgh, where his literary labors could be both estimated and enjoyed. He was elected on the 8th of July, 1812; on the 16th the university conferred on him the degree of doctor in divinity; and on the 26th of August he was formally installed in the chair. He delivered his inaugural on the 31st of October following. Soon after that he published, for the use of his students, a small work entitled Outlines of Oriental Philology (1812), which is known to have been both composed and prepared for publication after his arrival in Edinburgh: the subject indeed was perfectly familiar to him. He continued to teach his class with little interruption till the end of February or the beginning of March, his health then failing him; and he lived but a little while to enjoy the distinctions which had just come in recognition of his industry and talent. He died April 15, 1818. His body was interred in the Grey Friars' church-yard at the north-west corner of the church. His acquire- ments as a linguist pointed him out to Constable, the well-known publisher, as a fit person to superintend a new edition of Bruce's Travels; and in the preparation of that work he was employed for about three years. On the 23rd of October, 1822, he died at his residence in time chiefly at Kinnaird House, where he had ac- ccess to the papers left by the traveller. He was also at different times employed in contributing to the Edinburgh Review, and other periodicals, evincing by his writings not only a superior linguistic knowledge, but also a large acquaintance in other departments of literature and science.

It has been well said that, laboring under so many diffi- culties in early life, his acquirements were simply pre-
soon after her marriage with the dauphin, and became almost immediately chief of the Protestant party in Scotland. His political history is connected with the fortunes of the queen, after whose imprisonment in Lochleven castle in 1567 he was proclaimed regent, and defeated her troops at the battle of Langside, March 13, 1568, in which she was killed. In chivalry, he was in the political, social, and religious history of Scotland during the eventful reign of queen Mary Stuart, has been noticed in our articles on Knox and Mary Stuart. See also Scotland. He was shot by James Hamilton, on the accusation that he had seduced (1570) his wife. But this accusation was never proved; and it is very reasonable to believe that Hamilton acted as the executioner of a doom pronounced on him (Murray) by his enemies in secret conclave. Earl Murray was beloved by the people, and acknowledged by his contemporaries as a pious and lofty character who labored to promote the interests of the Church, and especially of Protestantism. The Romanists, of course, hated him, and he was slandered. See also Scotland. He was shot by James Hamilton, on the accusation that he had seduced (1570) his wife. But this accusation was never proved; and it is very reasonable to believe that Hamilton acted as the executioner of a doom pronounced on him (Murray) by his enemies in secret conclave. Earl Murray was beloved by the people, and acknowledged by his contemporaries as a pious and lofty character who labored to promote the interests of the Church, and especially of Protestantism. The Romanists, of course, hated him, and he was slandered.

Murray, John (1), an eminent divine, regarded as the founder of the Universalist denomination of Christians, was born in England, December 10, 1741. He received the careful religious training of sincerely pious parents. When he was about eleven years of age, the family removed to Ireland, and settled near Cork. His father, a member of the Established Church, a Calvinist in sentiment, but an early convert to the religious views of John Wesley, infused his own sentiments and zeal into the mind of his child. His extreme anxiety for the spiritual welfare of his son—who, very young, became the subject of hopeful conversion—and his unwillingness to allow him to pass from under his immediate guardianship, led to a conflict revolving the opportunity to give him a liberal education. The earnestness, devotion, and ability of young Murray gave him, as he grew up, position and influence in religious circles, and he became an occasional preacher in Wesley's connection. At a later period, he formed an acquaintance with Mr. Whitefield—with whom he agreed touching the doctrine of election—and became greatly interested in his teachings. About the year 1760 Murray returned to England. Here his experiences were varied, trying, and sometimes humiliating. In a controversy with one who had embraced the religious views of James Relly, a teacher of Universalism, his own theological positions were exposed. At length, at his own request, he induced himself to read Rotty's "Union"; and entered upon a careful re-examination of the sacred Scriptures. He afterwards attended regularly upon Mr. Relly's preaching, and received joyfully the doctrines of Universalism as taught by him. His faith soon became decided that Christ died for all, and that every one for whom Christ died must finally be saved" (Life, new ed. 1870, p. 161). Excommunication from Mr. Whitefield's tabernacle in London naturally followed. Persecutions for opinion's sake, pecuniary embarrassments, and grief for the death of his wife and infant child, rendered him wretched. Having by a temporary devotion to business discharged all pecuniary obligations, he resolved to leave his native land and to seek retirement and relief in America. Yet on his first arrival in the New World, led, as he undoubtedly believed, by a superintending and special Providence, he was constrained to preach, and gave his first discourse in Newburyport, Massachusetts, September 10, 1770. The service was held in a small church in an obscure place—called "Good Luck"—in New Jersey. Thenceforward he regarded himself as called of God to teach the universal redemption of the human race through Christ, and gave himself devotedly to the work of his ministry. He labored first in New Jersey, and afterward in New York and New England. As he found opportunity, he preached—though often opposed and sometimes bitterly persecuted—in New-
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enn, omnipresent Being" (Works, iii, 229). Its fundamental doctrine, as a Universalist, was that Christ literally put away the sin of the whole world by the sacrifice of himself (Works, ii, 249, 270). He distinguished carefully between universal salvation and universal redemption, believing that all were redeemed, and would finally be brought to Christ, this latter to the three stages of the Church, who died unconverted would continue unhappy wanderers till the general judgment and restitution of all things, when the fallen angels would be placed on the left hand, the world of mankind be judged, and after all were found guilty before God, the book of life would be opened, in which all the members of the Redeemer, that is, every individual of the human family, would be found written, and, as members of Christ's body, purged by him, as the sole means, from their sins. He taught, moreover, that an elect few embraced the truth before death, and, as saints of God, will surround the Redeemer at his second coming (Life, p. 400 sqq.). His published works consist of Letters and Sketches of Sermons (Bost. 1812, 3 vols.), and an Autobiography, with a continuation by Mrs. Judith Sargent Murray (1 vol, 18th edition, Bost. 1860). The first edition of the Life was published in Boston, 1816. The last and ninth, edited by Rev. G. L. Demarest, was issued in Boston offerings in 1870. Murray is described by a contemporary as a person of middling height, with a speaking countenance and masculine features, naturally rough and stern; as having a poetical imagination, a retentive memory, warm affections, a love for all mankind, but especially for those of a religious turn of mind. In his public discourses he was artless and unaffected, but spoke with great grace of oratory, with an astonishing volubility, a good choice of words, and a great variety of expression. He had a wonderful command of the feelings of his auditors; could arouse and animate them at pleasures, or depress them with a peculiar eloquence without tears (Life, new ed. p. 11). In private life he was genial and social. See Meth. Quart. Rev. Oct. 1874, art. v.; Univer. Quart. July, 1872, art. ii.; Oct. 1872, art. iv., vi. See Universalism. (J. P. W.)

Murray, John (2), an Irish Presbyterian minister, was born at Antrim May 22, 1742. He was educated at the university in Edinburgh, and then migrated to this country (1768), and settled first as pastor in Phila-

Murray, Lindley, an American writer on morals and education, who flourished near the opening of this century, was born at Swatara, Lancaster County, Pa., in 1743. He was educated at an academy of the Society of Friends, and on his father's removal to New York was placed in a counting-house, from which he escaped to a school in New Jersey. He then studied law, and was admitted to the bar at the age of twenty-one, and commenced a good practice. During the Revolutionary War he engaged in mercantile pursuits with such success as to accumulate a handsome fortune. His health failing, he went over to England and purchased the estate of Holdgate, near York, where he devoted himself to literary pursuits, chiefly the composition of books intended for the instruction of youth. In 1787 he published anonymously his Power of Religion on the Mind and Character, which passed through three editions, and was a selection of passages from various authors. In 1793 he issued a Grammar of the English Language, followed by English Exercises, the Key, the English Reader, In-

production and Sequel, and a Spelling-book. There can be no stronger indication how entirely the systematic study of the English language was, until recent years, neglected by scholars than the fact that Murray's Grammar was for half a century the standard text-book throughout Britain and America. Far better books are now available. See also Bost. Mag. Apr. 14, 1822, for a letter to the editor from Dr. Murray, in which he defends himself against the charge of neglecting the study of the Holy Scriptures. Mr. Murray wrote an autobiography to the year 1809, which was published after his death, which occurred at his residence, near York, England, Feb. 16, 1825. The friends thought much of Lindley Murray, for he devoted himself to their interests, and as a member of their body did all in his power to give influence and power to them. "The humility of his deportment, and the Christian spirit that breathed through his whole conduct, endeared him to the members of York Monthly Meeting, where he served in the station of an elder, and proved to be eminently useful. His charities, both public and private, but particularly the latter, were extensive. He was deeply interested in promoting the education of the poor and the elevation of the African race." See Jannay, Hist. of the Friends, iv. 55.

Bach, John L. (2), an American Presbyterian divine, was born in Armagh County, Ireland, Dec. 25, 1802. Both his parents and all his relatives were Roman Catholics; and trained up their families in that belief. His father dying while he was quite young, he lived with an aunt, and at eight years of age was sent to a school from home. While he was young he gained a proficiency in the rudiments of an English education were such that in his twelfth year he was apprenticed as a merchant's clerk. In 1815 he emigrated to America, where he entered the publishing house of Harper and Brothers, New York. In 1820 he was converted, and became a member of the church. He became the pastor of the Reformed Dutch Reformed Church near the pastoral care of the venerable Gardiner Spring, D.D. His pastor, attracted by Murray's intellectual superiority, soon suggested his studying for the ministry. This at first was not encouraged by Murray; but in 1821 he commenced to make preparation, though still in the employ of the Harpers, and, after due fitting for a higher course of study, entered Williams College, Mass.; there he graduated in 1826, and then accepted an agency from the American Tract Society in Washington Co., N. Y., which arrangement lasted for some time. Of his services at this period, Dr. Aydelotte says: "He was indefatigable in application to the duties of his office, perfectly methodical, rare in judgment, and yet simple in form and faithful to his convictions and the interests of the society. . . . The labors of the board were exceedingly lightened; indeed he left them little to do beyond approving his proceedings and measures." Dr. Aydelotte also speaks of his frequent manifestations of an anti-Bonar spirit. He next entered Princeton Theological Seminary, where he remained until he graduated. He was licensed in 1829, and began his labors at Norristown, Pa.; but afterwards accepted a commission from the Board of Domestic Missions for the valley of Wyming, Pa., where he labored until he was ordained and installed pastor of the united congregation of Wiltz, Barre and Kingston. His remarkable pulpit talents and his high promise attracted attention, and in 1838 he was given and accepted a call to the First Presbyterian Church, Elizabethown, N. J., and there he continued to perform his life-work, declining calls to New York, Brooklyn, Boston, Cincinnati, St. Louis, and Natchez, and rejecting offers of two theological professorships. During this time, with persistent and untiring industry, he wrote much for the press, among which was a series of articles for The New York Observer, under the signature of "Kirvan," constituting those famous letters to bishop of the Roman Catholic Church, that are attractive, polemic, which have made the name of "Kirvan," the nom-de-plume under which Murray wrote, a household word throughout the whole Protestant world, his
writings having been translated into nearly all the living languages of the day. They present the history of the writer's progress from Romanism to Protestantism, and examine the reasons for not adhering to the Church of Rome. They contain, as the judge says, 'a truth, not only uncover the evils of the Roman system, but present a perfectly impregnable defence of Protestantism. The vivacious style, the genial humor, biting sarcasm, anecdotes, incidents, illustration, argument, and appeals, are blended so harmoniously that they obtained a hold on the people at large, instead of being confined to the theological student, and thus enjoyed a circulation unparalleled in religious literature.

Bishop Hughes essayed to reply to the series, but broke down in the attempt, and never resumed the effort. See HUGHES, Dr. Murray died at Elizabethtown, N. J., Feb. 4, 1858. His lights, his smile, his name are, Notes, and shoulders Biographical, concerning Elizabethtown, N. J., its eminent Men, Churches, and Ministers (1844) — Letters to Bishop Hughes by Kirwan (1847-48); these have been translated into French, Spanish, Italian, German, and Tamil: — The Decline of Popery, and its Causes, pamphlet: — Romanists at Home—Letters to the Chief Justice R. Taney (1852) — Men and Things as I saw them in Europe (1851-53) — Parish and other Pencilings (1857) — The Happy Home (1858): a delineation of the moral training which is essential in a home: — Thoughts on Preachers and Preaching; a work which tends to elevate the standard both of preaching and hearing: — American Principles on National Prosperity; a Thanksgiving sermon preached in the First Presbyterian Church, Elizabethown, Nov. 28, 1854: — Dr. Murray's Dying Legacy to the People of his beloved Charge — Things Unseen and Eternal (1861). He also published many occasional sermons and addresses in early life contributed to The New York Literary and Theological Journal, The Christian Advocate, and other periodicals. Dr. Murray's intellect was decidedly of a marked character — clear, comprehensive, logical, and eminently practical. His style was luminous, simple, and in the highest degree sentiment. He reasoned with great power and admirable clearness. His influence pervaded the entire Presbyterian Church, and was felt especially in her various judicatories and boards, and in the theological seminary at Princeton, which he cherished with a filial affection. In 1849 he was elected moderator of the General Assembly, one of the highest offices in the Church; in 1857, his winning manner, rich stores of varied information, inhaustible fund of pertinent and striking anecdotes, and ability to accommodate himself to every variety of character, made him the master-spirit of the social circle. In person Dr. Murray was a model of manly virtues, his hair, his beard, his hands, his face, his voice, his manner, his bearing, his habits, — with a round, ruddy face, a broad, high forehead, and benevolent, pleasant expression of countenance, his appearance was at once attractive and commanding. As a pastor he was always at work, ready at every call; in the chamber of sickness, in the homes of the poor, among the young men wherever he was found, and always a welcome guest. His preparations for the pulpit were made with the greatest care, his sermons being completed as if for the press, and often far in advance of the time when they were to be delivered. His funeral was attended with every demonstration of respect and affection that could be paid to a national character. His remains were laid in the yard adjoining the church, in the midst of his children and his beloved flock. The Presbytery of which he was a member thus gave expression to its estimate of him whom they had come to look upon as its "father." His name, his character, and his influence are already on record with the utmost dignity of the Church at home and abroad. His greatness was not in one grace or one idea, but in the breadth of his heart and in the scope of his powers. He was a preacher and a pastor, a presbyter and a citizen, the patron of education, the ready advocate of benevolence, and the dread

Murray, Richard, D.D., an Irish divine of some note, flourished near the opening of this century at Dublin. He is the author of An Introduction to the Study of the Greek Language, first issued in 1766, and added a Discourse on Prophecy under this title, and a Prophetic History, from the Babylonsia Captivity to the Commencement of the 19th Century (Dublin, 1826, 8vo).

Murray, William, an English divine of Scottish parentage, was born in 1691, and received his education in Scotland, but then went to England, and studied for some time at the English high schools. He entered the Cambridge University and preached some time at the Boylston's Hall, whence he removed to Birmingham, where he became pastor of a dissenting congregation. He wrote several tracts in defence of the dissenters, and likewise against the deists; but his principal and best esteemed work is his Closet Devotions. He died in Birmingham in 1758.

Murchie, Peter de, See CELESTINE V. Muratnna, Samuel, a German theologian, was born at Stolie, in the province of Pomerania, East Prussia, Nov. 12, 1717. He received his preparatory training at Stolie; then studied in Berlin in the Joachimsthalische Gymnasium, and was also a member of the theological seminary combined with that institution; and then studied theology at Halde for three years. He never held the office of a tutor at any university, but was the year after appointed inspector of the seminary of the Joachimsthalische Gymnasium; in 1750 proctor of this institution; and in 1758 professor of divinity at the University of Halle, and died in that place Feb. 15, 1783. His most prominent works are, Diss. historico-critico de hebraismo gentilium in lingua gresca, quae Jacobo Pauli mutus Rectoria Gymnasia, quod Halae floreat, gratulatu Societatis amicorum litterariae (Berlin, 1747, 4to); — Polysemi stratagematum Libri vii recensens, Justi Vulgi versio familiaris, Latinam emendavisse et titulum Graecum adjecisse (ibid. 1756, 4to); — Diss. philhymnico-theologica de origine gentii humani (Halle, 1758, 4to); — Diss. ezeregetic de reeles, columna et firmamento veritatis, ad I Timoth. iii, 13 (ibid. 1768, 4to); — Prima linea Encyclopedia theologica (ibid. 1765, 4to); — Homiletica, s. de recta eloquentia ecclesiastica rurum Belisia (ibid. 1768, 4to); — Diss. de institutione scholastica ad diversos discursos theologicos accommodanda (ibid. 1767, 4to): — A lignem theologicae Bibliothec. 11" bis 14" Band (Mittau, 1778-1780, large 8vo; the first four volumes were published by C.F. Bahr; from the 6th to the 10th by J.C. Schulz): — Biographia selecta, s. Memoria aliquot virorum doctrinae, quae inter 1710 et 1770 ad notitiam publicam perdidisse huius aetatis, et historia literarium spectantes, edidit et praefatus est (Halle, 1782, large 8vo). See Döring, Geschichte Theol. Deutschlands, s. v.

Muriatia, or Museia Muratia, a surname of Venus at Rome, supposed to be identical with Mylrea, because the myrtle was consecrated to this goddess.
MUSÆUS. See MUSIUS.

MUSIUS, BENEDETTO DIOTREX BIEN - IMMANUEL, a Jewish savant, celebrated also as a physician, was born about 1619. He practiced medicine with great reputation at Hamburg and Glückstadt. As an author he is noted for his treatise on Potable Gold (מellan מים). He also made additions to the Hebrew Lexicon of Nathan ben-Jechiel (ק. ג.ע.), under the title of מילן מים. Besides, he compiled a dictionary entitled מילן מים, giving the Hebrew words in seven poems for all the days of the week (Amst. 1635; Wilna, 1686). He also wrote the disputes between R. Jacob Sassfortas and himself, entitled מילן מים, the Testamenty in Jacob (Amst. 1678). He journeyed to Jerusalem, Talmud, and studied a subject that was still more obscure and intricate, since he tried to explain the *Flux and Reflux of the Sea*, a treatise which he dedicated to King Christian IV of Denmark, under the title מילן מים (Epistola Regia de maris reciprocatione [Amst. 1642]). See Fürst, Bibl. Jud. ii. 408 sq.; Grätz, Gesch. d. Juden, x. 24, 26, 202, 227, 243, 244; Jost, Gesch. d. Juden u. d. Sektien, iii. 170; Jellinek, Geschichte der Juden in Portugal, p. 229; Liuido, *H. ist. des Jevs in Spain*, etc., p. 566; Bar Maul, *H. ist. of the Jews* (Taylor's transl.), p. 741; De Barrios, Vida de Ishac Usiel, p. 48; Cassel, *Leiflingen fur Jud. Geschichte u. Literatur*, p. 102; Steinschneider, Bibliog. Handbuch, p. 98; Delitzsch, Zur Gesch. d. Jud. Poesie (Leips., 1868), p. 70; Etheridge, *Introdc. to Heb. Literature* (Cambridge, 1882, p. xxxi).—(S.)

Musap Prayr (מעש בַּשָּׁר) is the name of the evening prayer of the Jewish liturgy. The sacerdotal office of the Jews is closely connected with sacrificial service. It is indeed regarded partly as its accomplishment, partly as its substitute during the exile. The sacrifices (קרבנות) which were offered twice a day find a correspondent usage in the morning and evening prayer. Already in the Old Testament this connection is clearly manifest, especially in the psalms dating from the exile, e.g., Ps. cxix, 2, "Let the lifting up of my hands be an evening sacrifice." As on festival days, besides the daily morning sacrifice, a particular one was offered for the feast, it was consequent that the matins of Sabbath and festival days in the ritual of prayers should be followed by such prayers as correspond to the special festivities. The Musaph prayer on the Saturday of Reconciliation (משמרות) is compared to the propitiatory service of the church officium. In the Musaph prayer of the ordinary Sabbath, express reference is made to the Mosaic ordinance regarding the special Sabbath sacrifice (see Arnhelm, Vollständiges Gebetbuch der Juden [Glogau, 1839], p. 205). The same applies to the Musaph prayer on the Day of Reconciliation (משמרות) (Machson von Heidenheim, Jim Kipurim [Sulz, 1842], p. 110). There the בַּשָּׁר are placed opposite to the מילן מים. Liturgical rules concerning the Musaph prayer are given in the tract *Sopherim*, c. 20; fol. xi, c. 2; farther in Orachat *Zedek*, viz., מילן מים (Sabbath); מילן מים (New-year), etc. See Machzor; Tephilla; Liturgy.

Musius, Johann, a Lutheran divine, was born at Langenwiesen, in Thuringia, February 7, 1613. His early education he received from his father, who was the minister of that place. Having been duly prepared at the gymnasium of Arnstadt, he went to Erfurt and Jena, where he first studied philosophy and humanitics, and afterwards theology. In 1642 he was appointed professor of history, and in 1646 professor of theology at Jena, which position he held until his death in 1661. Everywhere Musius was acknowledged as a very learned man, and the greatest Lutheran divinity of his century, after Gerhard (ק. ג.ע.) and Calixtus (ק. ג.ע.). He distinguished between theology and confession, and favored the liberty of scientific theological researches. On this account he withstood, in connection with the theologians of Jena, the pretensions of Calixtus (ק. ג.ע.) to subscribe the *Concessus Episcopii Silesiae* verse Lutheranes of 1655, but rather wrote against it. When he had finally yielded to the representations of the duke to abjure all and every syncretism (ק. ג.ע.) in 1680, he published his opinion against Calixtus (*Hist. Synm. p. 999—1088*), who in 1681 wrote a reply against his opponent. Musius's writings are all distinguished by a philosophical acumen, hence he was accused of magis philosophiqui, quam quod logyatur eloquio Dei. Besides his defence of Christianity against Herbert of Cherbury, under the title of De luminis naturae et ius naturalis theologicae insufficienciam ad solutum (Jena, 1667), and against Spinoza, Tractatus Theologicopolitici, etc., ad veritates lamen examinantum (ibid. 1674), he wrote Disputatio de cultu divino Enocisi (Erfurt, 1634; against the Jesuit G. Holzhausen): De barbarismis N. T. contra Gnomonem (Jena, 1642): De uno principiorum ratio in the Colloquy of Cassell in 1661. In 1668 he was appointed professor at Helmstaedt, and in 1665 accepted a call in the same capacity to the newly established University of Kiel. He died in 1671. See Witten, *Mem. theol.* p. 1840—1852; Chrysander, Professores acad. Jutiae, p. 187—189; Dotel, Leben und Schreibkunst der Professoren d. Theologie zu Rinteln, alter Professoren d. Theologie zu Rinteln, pt. ii, p. 275—296; Moller, Cimbrica literata, pt. ii, p. 565—578.

Musius, Simon, a Lutheran divine, great-grandfather of Johann Musius, was born in 1529. He studied at Frankfort and Nuremberg, and when twenty years of age he was called as pastor to Fürstenwalde, and three years later, in 1552, to Crossen, and in 1554 to Breslau. In the same year the University of Wittenberg conferred upon him the degree of doctor of divinity. In 1559 he was called as superintendent to Gotska, where he remained until 1651, when he was called as professor of theology to Jena, where, however, he did not stay long on account of his collisions with Victor Strigel. In 1562 we see him at Swinemünde, in 1566 at Gera and Thorn; in 1570 at Coburg, which place he had to leave because of his zeal against the Crypto-Calvinists. He died at Mansfeld, July 11, 1582. He wrote, Auslegung des *Paulus* (against Schwenkfeld) (Breslau, 1565);—Nützlicher Unterricht zu dem ersten Gebot (Erfurt, 1557);—Auslegung des 91 Psalms (ibid. 1655);—De Bremensi editione exactiata a Sacramentarisa veru narratio, etc. (1562);—Katechismus-Examen (Thorn, 1569);—Predigten von h. Ambrosius (1658);—116 Predigten über Genesis (Magdeburg, 1576);—Postille oder Auslegung der Epistel, etc. See Richter, Geschichte der deutschen Liturgien, pt. ti, p. 787; Stirrer, Nürnbergische Gelehrten-Lex. pt. ii, p. 700 sq.; Strieder, Hessische Gelehrten-Gesch. pt. ii, p. 321; Kurtz, Lehrbuch der Kirchengeschichte, ii, 112 sq.
MUSCULUS, Andreas, originally Muesel, a German theologian, was born in 1514 at Schneeburg, in Saxony. Having graduated in the gymnasium of his native place, he went to Leipzig, where he studied, besides the scholastics, the ancient languages and Hebrew. Here he became acquainted with the writings of the Reformers, and the study of these estranged him from his Church. Having completed his studies, he returned to his native place, where he openly declared himself for the Lutheran doctrine. In 1538 he went to Wittenberg, where he very closely joined Luther, for whose doctrine he soon adopted a great zeal. "For my part, I say it openly, there has never been a greater man on earth since the times of the apostles than Luther. In this one man all the gifts of God are concentrated. Whosoever will, let him put aside by sides the gifts, light, reason, and knowledge of the old teachers and those of Luther respecting spiritual things, and he will soon perceive that there is as much difference between the old teachers and Luther, as between the light of the sun and that of the moon." At the suggestion of Agricola (q.v.), the preacher to the elector of Brandenburg, he went to Frankfurt in 1546, where he lectured, preaching at the same time in the church which formerly belonged to the monastery. Two years afterward, in 1548 he was awarded with the title of pastor primarius and professor ordinarius, which positions he held until his death, September 26, 1561. He belonged to those theologians who in 1576 and a year later wrote the Torgau Book and the Concordia Formula (q.v.), and was one of the most orthodox on this point, as he was formerly one of the most zealous against those who did not strictly adhere to Luther's doctrines. Thus he had a bitter controversy with Stanius and Staphylus regarding the mediastorship of Christ, and especially with his colleague Pretorius, who rather followed Melancthon. He defended the doctrine "that the law is necessary for repentance before faith, but, unnecessary to him who is born again." Besides these theological controversies, which were rather necessitated by the circumstances of those times, he had a constant fight with the magistrate of Frankfurt. He published an extract of Luther's works, under the title Theolusarum (1573). Altogether we have of him about forty-six writings, which are all given by Speikez, Lebensgesch. des Andreas Musculus (Frankf.-on-the-Oder, 1858), p. 310. See Herzog, Real-Encyklop. s. v.; Supplement to Jocher's Gelehrten-Lex. by Rottermund, s. v.; Gieseler, Church Hist. (New York, 1863, Smith's transl.), iv, 489, 489 (B. F.)

Muscel, Wolfgang. See MUSEL.

MUSEIA, a festival with contests celebrated in honor of the Muse of every fifth year at Thespias, in Boeotia. See Gardiner, Folia of the World, p. 499.

MUSEI, an atheltical sect among the Mohammedans who endeavored to conceal all except the initiated their gross denial of the existence of a God. They attempted to account for the existence and growth of all things by referring to the inherent power of nature.

MUSEUM was the name employed to designate in the classic mythology those divinities originally included among the Nymphs, but afterwards regarded as quite distinct from them. To them was ascribed the power of inspiring song, and poets and musicians were therefore regarded as their pupils and favorites. They were first honored among the Thracians, and as Pieria around Olympus was the original seat of that people, it came to be considered as the native country of the Muse, were therefore called Piertides. In the earliest period their number was three, though Homer sometimes speaks of a single Muse, and once, at least, alludes to nine. This last is the number given by Hesiod in his Thogomy, who also mentions their names: Clio, Euterpe, Thaletae, Melpomene, Terpsichore, Erato, Calliope, Urania, and Polymnia. The origin is differently given, but the most widely-spread account represented them as the daughters of Zeus and Memoyne. Homer speaks of them as the goddesses of song, and as dwelling on the summit of Olympus. They are also often represented as the companions of Apollo, and as singing while he played upon the lyre and offered panquets of the immortals. In the most ancient works of art we find only three Muse, and their attributes are musical instruments, such as the flute, the lyre, or the bariton; it was not until the more modern ideal of Apollo Musagetes, in the garb of the Pythian musician, that the standard of the number was raised. It was first cultivated by several famous artists in regard to these virgins, who were in like manner clad for the most part in theatrical drapery, with fine intellectual countenances, distinguished from one another by expression, attributes, and sometimes also by attitudes. 1. Calliope, the Muse of epic poetry, is characterized by a tablet and stylos, and sometimes by a roll of papers. 2. Clio, the Muse of history, is represented either with an open roll of paper or an open chest of books. 3. Euterpe, the Muse of lyric poetry, is given a flute, and sometimes two flutes. 4. Melpomene, the Muse of tragedy, is characterized by a tragic mask, the club of Hercules, or a laurel branch. 5. Terpsichore, the Muse of choral dance and song, appears with the lyre and the scepter. 6. Erato, the Muse of erotic poetry and mimetic imitation, is also characterized by a lyre. 7. Polymnia, the Muse of the sublime hymn, is usually represented leaning in a pensive or meditating attitude. 8. Urania, the Muse of astronomy, bears a globe in her hand. 9. Thalia, the Muse of comedy and idyllic poetry, is characterized by a comic mask, a shepherd's staff, and a wreath of ivy. Various legends ascribed to them victories in musical competitions, particularly over the Sirens (q.v.), and they are sometimes represented with plumes on their heads, supposed to typify such victory. In the later classic times, particular provinces were assigned to the Muse in connection with different departments of literature, science, and the fine arts; but the invocations addressed to them appear to have been, as in the case of modern writers, merely formal imitations of the early poets. Their worship among the Romans was a mere imitation of the Greeks, and never became truly national or popular. Among the places sacred to them were the wells of Agrippia and Hippocrate on Mount Helicon, and the Grotto of the Muses on Mount Parnassus. See also Callimachus, Iasop, Aristocles, s. v.; Smith, Dict. Greek and Roman Biog. ii., 1124 sq; Westropp, Hand-book of Archaeology, p. 190 sqq. MUSEUM (Gr. mou'tioi), originally the name given by the ancients to a temple of the Muse, and afterwards to a building devoted to science, learning, and the fine arts. The first museum of this kind was the celebrated Alexandrian Museum. See ALEXANDRIA. After the revival of learning in Europe, the term museum was sometimes applied to the apartment in which any kind of philosophical apparatus was kept and used; but it has long been almost exclusively appropriated to collections of the monuments of antiquity, and of other things interesting to the scholar and man of science. In this sense it began to be first used in Italy, and probably in the case of the famous Florentine Museum, founded by Cosmo de' Medici, which soon became a great and most valuable collection of antiquities. Nothing analogous to the museum of modern times existed among the ancient Greeks, except as collections of statues and paintings which were made in the houses of wealthy Romans having been intended for splendor rather than for the promotion of art. The name soon ceased to be limited to collections of antiquities and sculptures and paintings; collections illustrative of natural history and
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other sciences now form a chief part of the treasures of many of the greatest museums, and there are museums devoted to particular branches of science. Of the museums of Britain, the British Museum is the greatest; that of Oxford, founded in 1679, is the oldest. The museum of the Vatican, in Rome, contains immense treasures in sculptures and paintings, and also in books and manuscripts. The museum of the Louvre, in Paris, that of St. Petersburg, and those of Dresden, Vienna, Munich, and Berlin, are among the greatest in the world. The usefulness of a museum depends not merely upon the amount of its treasures, but perhaps even in a greater degree upon their proper arrangement; and while great care in the chief is often of the utmost importance, and of incalculable importance to science, its interests are also likely to be much promoted by those local museums, still unhappily not numerous, which are devoted to the illustration of all that belongs to particular and limited districts. Museums appropriated to the illustration of the industrial arts—their raw material, their machines, and their products—and of everything economically valuable, are of recent origin, but their importance is unquestionably very great. Pre-eminent among institutions of this kind in Britain are the South Kensington Museum and the Industrial Museum in Edinburgh. In recent times missionary museums have been started in the United States. For the purpose of collecting all that is valuable for the proper interpretation of heathen religions, and to commemorate Christian victories over pagan idolatry.

Musgrave, Thomas, D.D., an English prelate of note, was the son of a draper in Cambridge, where he was born in 1788. After an elementary education he entered as student Trinity College, Cambridge, in 1806, and was afterwards a master with a high reputation. He was then elected a fellow of his college, which position he held up to 1827. He obtained the master's degree in 1813; became lord almoner's professor of Arabic in 1821; and was senior proctor in 1831. He was also incumbent of St. Mary's-Great, Cambridge, and bursar of his college. In 1837 Dr. Musgrave was appointed by the late viscount Melbourne bishop of Hereford, and on the death of the venerable Dr. Harcourt was translated to the archiepiscopal see of York, and thus became primate of England, a governor of the Charter-house and of King's College, Oxford, a commissioner for building churches, and elector of St. Augustine's College, Canterbury. In his patronage as archbishop were ninety-six livings, which he dispensed most impartially and with credit to his exalted position. Archbishop Musgrave died May 5, 1860, at his residence in London. He published only several of his Sermons (1839 and 1849, 8vo).

Mushki (Heb. Maschi, מַשְׁקִי, once [1 Chron. vi. 19] מַשְׁקֻי, receding; Sept. Ὁμορφεῖ, ὅμορφεῖ, ὁμορφότερα, the second of the two sons of Merari, son of Levi (Exod. vi. 19; Num. iii. 10, 11; 1 Chron. vi. 19, 47; xxxii. 21; xxiv, 26); he had three sons (1 Chron. xxii. 28; xxiv. 30), whose descendants were called in common Mushites (Num. iii. 33; xxxv. 58). B.C. post 1568.

Mushite (Heb. same as Mushki; Sept. Ὁμορφεῖ and ὅμορφον; Vulg., Musites et Musi), a descendant of the Levite Musi (Num. iii. 33; xxvi. 58).

Music [HARREW] (יוֹנָה), shir, singing, 1 Chron. xv, 16; 2 Chron. v, 11; vii, 6; xxxiv. 12; Eccles. xii, 4; Amos vi, 5; a song, as it is usually elsewhere rendered; Chal. ἀρτιόν, the striking of musical instruments, Dan. ii. 5, 7, 10, 15; Gr. στρογγύλος, symphony of sound, Luke xiv, 26; but ἀρτιον, neogal, Lam. v, 14, or ἀρτιον, ἄρωτος, maniachus, Lam. ii, 63, is a satirical "song," comp. Job xxx, 9. See Negochari.) This is the oldest and most natural of all the fine arts, and therefore is found among all nations, however ignorant of every other art. In elucidating the subject in this and a following article (that on MUSICAL INSTRUMENTS) we give a general treatment, referring to other heads for details on particular points.

The Hebrews were an eminently musical people. Their history is full of illustrations of this feature of their national character and life. Their literature is a monument of it; for a large portion of their poetry was conceived in the form of psalmody or sacred lyric song; and their law and traditions repeatedly referred to the time when their musical instruments and art attained among them, it cannot be doubted that their musical progress and attainments went much beyond the narrow limits which some eminent modern writers of the history of music have thought themselves warranted to assign.

1. Antiquity of Hebrew Music.—The Hebrew nation made no claim to the invention of music or musical instruments, but assigned to it an antiquity as remote as the antediluvian days of Jubal, who "was the father of all such as handle the harp and organ" (Gen. iv, 21). The invention of musical instruments, therefore, like the first poet and the first forger of idols, was a Cainite, Chardin relates that the Persians and Arabsians call musicians and singers Kayme, or "descendants from Cain." From the occurrence of the name Mahalahaleel, third in descent from Seth, which signifies "giving praise to God," Schneider concludes that vocal music in religious services was started at least as early as the Sethites (Bibliograph. Darstellung der Hebr. Musik, p. xi). It has been conjectured that Jubal's discovery may have been perpetuated by the pillars of the Sethites mentioned by Josephus (Ant. i, 2), and that in this way it was preserved till after the Flood; but such conjectures are worse than an honest confession of ignorance.

The first mention of music in the times after the Deluge is in the narrative of Laban's interview with Jacob. Moses has recorded words of Laban, the father-in-law of Jacob, from which it appears that instruments of various sorts were already in use among the ancient family beyond the Euphrates from which the Hebrews sprang: "Wherefore didst thou flee away secretly, and steal away from me, and didst not tell me, that I might have sent thee away with mirth and with songs, with tabret and with harp?" (Gen. xxxii, 27). Whatever else, then, the posterity of Jacob may have learned from "the wisdom of the Egyptians" during their long stay in Egypt—that ancient cradle of the arts and sciences—it may be assumed as certain that they were familiar with at least the rudiments of music before they went down to sojourn there, although it is reasonable to suppose that they were indebted to that ingenuity and inventiveness for some of their progress in the arts. It is a remarkable and interesting fact that their exodus from Egypt, which was their birthday as a nation, was an event celebrated by an outburst both of poetry and song. But whatever may have been its origin, and in whatever way it was preserved, the practice of music existed in the upland country of Syria; and one of the three possible kinds of musical instruments, two were known and employed to accompany the song. The three kinds are alluded to in Job xxxi, 12.

On the banks of the Red Sea, Moses and the children of Israel sang their triumphal song of deliverance from the hosts of Egypt; and Miriam, in celebration of the same event, exercised one of her functions as a prophetess by leading a procession of the women of the camp, chanting in chorus the burden to the song of Moses, "Sing ye to Jehovah, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea." The song was accompanied by timbrels and dances, or, as some take the latter word, by a musical instrument of which the shape is unknown, but which is supposed to have resembled the modern tambourine (see DANCE), and, like it, has been used as an accompaniment to dancing. The expression in the A. V. of Exod. xxv, 21, "and Miriam answered them," seems to indicate that the song was alternate, Miriam
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leading off with the solo, while the women responded in full chorus. But it is probable that the Hebrew word, like the corresponding Arabic, has merely the sense of singing, which is retained in the A.V. of Exod. xxi, 18; Numb. xxii, 17; 1 Sam. xxix, 5; Ps. cxviii, 7; Hos. xi, 15. The same word is used for the shouting of soldiers in battle (Jer. li, 14), and the cry of wild beasts (Isa. xi, 12). In the case of the song of the Levite during the tabernacle service which accompanied the ark from the house of Obededom, the Levites, with Chenaniah at their head, who had acquired skill from previous training, played on psalteries, harps, and cymbals, to the words of the psalm of thanksgiving which David had composed for them (2 Sam. vi), and it is distinctly mentioned in the festivities which attended the erection of the golden calf. With this may be compared the musical service which accompanied the dedication of the golden image in the plains of Dura (Dan. iii), the commencement of which was to be the signal for the multitude to prostrate themselves in worship. The wild cries and shouts which reached the ears of Moses and Joshua as they came down from the mount sounded to the latter as the din of battle, the voices of victor and vanquished blending in one harmonious chorus. But the quicker sense of Moses discerned the rough music with which the people were occupied, and the atonal music which that brought them out of Egypt. Nothing could show more clearly than Joshua's mistake the rude character of the Hebrew music at this period (Exod. xxvii, 17, 18), as untrained and wild as the notes of their Syrian forefathers. Comp. Lam. ii, 7, where the war-cry of the enemy in the temple is likened to the noise of the multitude on a solemn feast-day: "They have made a noise in the house of Jehovah as in the day of a solemn feast." The silver trumpets made by the metal workers of the tabernacle, which were used to direct the movements of the camp, point to music of a very simple kind (Num. x, 1-10), and the long blast of the jubilee horns, with which the Tabernacle was sounded down on the sabbaths, which had probably nothing very musical about it (Josh. vi), any more than the rough concert with which the ears of the sleeping Midianites were saluted by Gideon's three hundred warriors (Judg. vii). The song of Deborah and Barak is cast in a distinctly metrical form, and was probably intended to be sung with a musical accompaniment as one of the people's songs, like that with which Jephthah's daughter and her companions met her father on his victorious return (Judg. xi).

2. Golden Age of Hebrew Music.—The period of Samuel, David, and Solomon forms a new era in Hebrew music, and the opening verse of the Psalms (Ps. cxlv, 1) is a commemoration über den Psalter, 1856-60). The simpler impromptus with which the women from the cities of Israel greeted David after the slaughter of the Philistine was apparently struck off on the spur of the moment, under the influence of the wild joy with which they welcomed their national champion, "the dancing of the songs of Israel." The accompaniment of timbrels and instruments of music must have been equally simple, and such that all could take part in it (1 Sam. xviii, 6, 7). Up to this time we meet with nothing like a systematic cultivation of music among the Hebrews, but the establishment of the schools of the prophets appears to have supplied this want. Whatever the students of these schools may have been taught, music was an essential part of their practice. At Bethel (1 Sam. x, 5) was a school of this kind, as well as at Naioth in Ramah (1 Sam. xix, 19, 20), at Jericho (2 Kings ii, 5, 7, 15), Gilgal (2 Kings iv, 88), and perhaps at Jerusalem (2 Kings). The private broadside music-walks of Solomon, which became attached to the court; and though Saul, a hardy warrior, had only at intervals recourse to the soothing influence of David's harp, yet David seems to have gathered around him "singing men and singing women," who could celebrate his victories and lend a charm to his hours of prayer (2 Sam. xix, 35). Solomon did the same (Eccles. ii, 8), adding to the luxury of his court by his patronage of art, and obtaining a reputation himself as no mean composer (1 Kings iv, 32).

But the Temple was the great school of music, and it was consecrated to its highest service in the worship of Jehovah. Before, however, the elaborate arrangements had been made by David for the Temple choir, there must have been a considerable body of musicians throughout the whole country. The period during which this connection of the Levitical district with the temple service, and the number of Levites who were thus employed, is not given, but it is certain that the Levites all along had practiced music, and that some musical service was part of the worship of the tabernacle; for unless this supposition be made, it is inconceivable that a body of trained singers and musicians should be found ready for an occasion like that on which they make their first appearance. The position which the tribe of Levi occupied among the other tribes naturally favored the cultivation of an art which is essentially characteristic of a leisurely and peaceful life. They were free from the hardships attending the struggle for conquest and afterwards for existence, which the Hebrews maintained with the nations of Canaan, and the Levites of foreign countries. According to the Levitical constitution, music was provided for by a national tax. Consequently they had ample leisure for the various ecclesiastical duties devolving upon them, and among others for the service of song, for which some of their families appear to have possessed a remarkable genius. The three great divisions of the tribe had each a representative family in the choir: Heman and his sons represented the Kohathites, Asaph the Gershonites, and Ethan or Jeduthun the Merarites (1 Chron. xv, 17; xxiii, 3; xxv, 1-6). Of the 38,000 who composed the tribe in the reign of David, 4000 are said to have been appointed for the service of song with the harps of the church (1 Chron. xiii, 8), and again by the Maccabean army after their great victory over Gorgias (1 Macc. iv, 24). Over this great body of musicians presided the sons of Asaph, Heman, and Jeduthun, twenty-four in number, as heads of the twenty-four courses of twelve into which the skilled ministrers were divided. These skilled or "cunning" (נבר, 1 Chron. xxxv, 6, 7) men were 288 in number, and under them appear to have been the scholars (נשם, 1 Chron. xxxv, 8) whom, perhaps, they trained, and who made up the full number of 4000. Supposing 4000 to be merely a round number, each course would consist of a full band of 166 musicians, presided over by a body of twelve skilled players, with one of the sons of Asaph, Heman, or Jeduthun as conductor. Asaph himself appears to have played on the cymbals (1 Chron. xvi, 5), and this was the case with the other leaders (1 Chron. xv, 19), perhaps to mark the time more distinctly, while the rest of the band played on psalteries and harps. The singers were distinct from both, as is evident in Ps. lxxiv, 25, "the singers went before, the players on instruments followed after, in the midst of the damsels playing with timbrels;" unless the singers in this case were the cymbalists, like Heman, Asaph, and Ethan, whose number became 288, 1 Chron. xvi, 19, are called "singers," and perhaps while giving the time with their cymbals led the choir with their voices. The "players on instruments" (נבר, nōgemim), as the word denotes, were the performers upon stringed instruments, like the psaltery and harp, who have been alluded to. The "players on instruments" (נבר, chōleēm), in Ps. lxxxvii, 7, were
different from those last, and were properly pipers or performers on perforated wind-instruments (see 1 Kings i, 40). "The damsel playing with timbrels" (comp. 1 Chron. xiii, 8) seem to indicate that women took part in the Temple choir; and among the family of Heman are specially mentioned three daughters, who, with their fourteen sons, were all "under the hands of their father for ministering in the house of God, even singing with harps, psalteries and harps of psalms, 10,000;" (1 Chron. xvi, 5). The enormous number of instruments and dresses for the Levites provided during the magnificent reign of Solomon would seem, if Josephus be correct (Ant. viii, 3, 8), to have been intended for all time. A thousand dresses for the high-priest; linen garments and girdles of purple for the priests, 30,000; 40,000 for the Levites; psalteries and harps of hemp, 40,000; all these were stored up in the Temple treasury. The costume of the Levitical singers at the dedication of the Temple was of fine linen (2 Chron. v, 12).

3. The Silver Age of Hebrew Music.—So we may perhaps fitly designate the period of the captivity and the restoration, as denoting that the national music was still preserved and cultivated by considerable numbers of the people, especially of the Levitical families, although much of its ancient glory and splendor had passed away. In the first anguish and dejection of their captivity, it was natural that the tribes should feel what is so touchingly expressed in Ps. cxlvii, 7, "When thou didst lead forth the people of Babylon they should hang their harps upon the willows; and that, when required by their captors to sing one of the songs of Zion, they should exclaim, with patriotic disdain, "How shall we sing the Lord's song in a strange land?" But by and by they would take down their harps again from the willow-boughs, and seek solace for the sorrows of their long exile in recalling the loved melodies of their native land, and the sacred psalmody of their desolated Temple. The Babylonians, besides, were a people fond of music as themselves. Many of their instruments are mentioned in the Bible (Ps. lxxxv, 8); the long period of seventy years the Hebrew exiles must have been able to enrich their own national music by many new ideas and new instruments. It is at least certain that when "the Lord turned again the captivity of Judah," there was a fresh inspiration and outburst of sacred poetry and song; "Then was our mouth filled with laughter and our tongue with singing" (Psa. cxxxvi, 2).

Not a few of the later parts of the Psalter are of that age, some of which are not much inferior to the best compositions of David himself; and in proof of the extent to which musical gifts were spread among the returning exiles, we have the appearance of a new reservoir, as it were, of the old songs, indicated in Neh. vii, 67, that "they had two hundred forty and five singing men and singing women," by whom we are no doubt to understand professional as distinguished from amateur performers. Nor were the musical traditions of the Temple forgotten, or their official deposits, nor the Levitical families of Asaph, Heman, and Jeduthun still numerous, and still devoted to their choral art and office. "The children of Asaph alone—the singers—were a hundred twenty and eight" (Ezra ii, 41). At the foundation of the second temple, "they set the priests in their apparel with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the Lord after the ordinance of David, king of Israel" (Ezra iii, 10); and when, after many intermissions, the house was at last finished and dedicated, the whole liturgical service of David's and Solomon's reigns was as far as possible restored. "They set the priests in their divisions and the Levites in their courses for the service of God which is at Jerusalem." (Ezra vii, 18).

In the apocryphal book of Ecclesiastis (ch. ii) we find an interesting reference to the musical service of the second temple in the days of Simon the high-priest, the son of Onias, "who in his life repaired the house again, and made it rich with the gifts of those that had sought to destroy it, and replenished all that was wanting in it." When Simon "finished the service of the altar, by stretching out his hand to the cup and pouring out the blood of the grape at the foot of the altar, a sweet-smelling savour," "then shouted the sons of Aaron, and sounded the silver trumpets, and made a great noise to be heard for a remembrance before the Most High. Then all the people together hasted and fell down to the earth upon their faces to worship their Lord God Almighty. The singers also sang praises with their various instruments of music, 10, and Talmid, vii, 3), consisted of only twelve performers, provided with nine lyres, two harps, and one cymbal, with the addition, on certain days, of flutes. These musicians were stationed upon the θῦρα (dukas), or the ascent of several steps which led from the outer court to the court of the priests, and were placed under the leadership of the chief musician, who gave the time with the loud-sounding cymbals. Below the steps, and at the foot of the Levites, stood the chorister boys of the same tribe who sang the refrain. The daily week-day psalm (יִשְׂרָאֵל יָשָׂע) was sung in nine parts or strophes, and the pauses were marked by the trumpet-blasts of the priests. The musical service of the Herodian temple was by no means the same as that of earlier times; and if the present accentuation of the Psalter be regarded as representing the manner in which the psalms were sung or cantillated in the time of Herod, it would not suffice to give us any notion of the usage which prevailed in the days of the first temple, before the exile.

Innovations upon ancient usage were from time to time introduced; and among these mention is made in the Talmud of the use of an instrument in the later temple, which would seem to have been of the nature of a wind-instrument; and its long and varied period of different kinds, and the power of which was such, according to Jerome, that it could be heard from Jerusalem to the Mount of Olives, and even farther. (See Saalschütz, 'Archologie,' i, 261-284; also Appendix to the same author's Geschichte und Würdigung der Musik bei den Hebräern.)

4. The Uses and Characteristics of Hebrew Music.—Sacred music, as in the above liturgical examples, was the most important application of the art among the Hebrews. The trumpets, which are mentioned among the instruments played before the ark (1 Chron. xiii, 8), may be supposed to have referred to the sounding of the horn, as in Ps. xxiv, 26; (vi, 6). As they were also used in royal proclamations (2 Kings xi, 14), they were probably intended to set forth by way of symbol the royalty of Jehovah, the theocratic king of his people, as well as to sound the alarm against his enemies (2 Chron. xiii, 12). A hundred and twenty priests blew the trumpets in harmony with the choir of Levites at the dedication of Solomon's temple (2 Chron. v, 12, 13; vii, 6), as in the restoration of the worship under Hezekiah, in the description of which we find an indication of one of the uses of the Temple music: "And Hezekiah commanded to offer the burnt-offering upon the altar. And when the burnt-offering began, the song of Jehovah began also, with the trumpets and with the instruments of David, king of Israel. And all the congregation worshipped, and the singers sang, and the trumpeters sounded; all until the burnt-offering was finished" (2 Chron. xxx, 14). The altar was covered with fine dust of Jehovah (Mal. i, 7), and the sacrifices were his feasts (Exod. xxxiii, 18); so the solemn music of the Levites corresponded to the melody by which the banquetts of earthly monarchs were accompanied. The Temple was Jehovah's palace, and as the Levite sentries watched and measured the gates by night they chanted the songs of David, and one of these it has been conjectured with probability is Psa. xxxviiv.
In the private as well as in the religious life of the Hebrews music held a prominent place. The kings had their court musicians (Eccles. ii, 8), who bewildered their death (2 Chron. xxxix, 25); and in the luxurious times of the later monarchy the effeminate gallants of Israel, reeking with perfumes and stretched upon their couches of ivory, were at their banquets to accompany the song with the tinkling of the psaltery or guitar (Amos vi, 4–6), and amused themselves with devising musical instruments while their nation was perishing, as Nero fiddled when Rome was in flames. Isaiah denounces a woe against those who sat at the mourning twilight and over their wine, to the sound of "the harp, and the viol, the tabret and pipe" (Isa. v, 11, 12). But while music was thus made to minister to debauchery and excess, it was the legitimate expression of mirth and gladness, and the indication of peace and prosperity. It was only when a curse was upon the land that the prophet could say, "The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth: they shall not drink wine with a song" (Isa. xxiv, 8, 9). In the sadness of captivity the harps hung upon the willows of Babylon, and the voices of the singers refused to sing the songs of Jehovah at their foreign captors' bidding (Psa. cxxxvii). The banquets of the ancient world were accompanied by music and song (Jer. vii, 34), and these ceased only when the land was desolate (Ezek. xxvi, 13). The high value attached to music at banquets is indicated in the description given in Eccles. xxxii of the festivities of the master of a feast. "The music and singing words were there, the harp, the tabret, the pipe, and the sound of a bowl of wine..." (Eccles. xii, 4), and who were present--the harlots who frequented the streets of great cities, and attracted notice by singing and playing the guitar (Isa. xxiii, 5, 16). (See below.)

There are two aspects in which music appears, and about which little that is satisfactory can be said: the mysterious influence which it had in driving out the evil spirit from persons, and its immediate connection with the religious and prophetical inspiration. Miriam "the prophetess" exercised her prophetical functions as the leader of the chorus of women who sang the song of triumph over the Egyptians (Exod. xv, 20). The company of prophets whom Saul met coming down from the hill of God had a psaltery, a tabret, a pipe, and a harp before them, and smitten with the same enthusiasm he "prophesied among them" (1 Sam. x, 5, 10). The priests of Baal, challenged by Elijah at Carmel, cried aloud, and cut themselves with knives, and prophesied till sunset (1 Kings xviii, 29). The sons of Asaph, Heman, and Jeduthun, set apart by David for the Temple choir, were to "prophesy with harps, with psalteries, and with cymbals" (1 Chron. xxv, 1): Jeduthun "prophesied with the harp" (1 Chron. xxv, 3), and in 2 Chron. xxxiv, 15 is called "the king's seer," a term which is applied to Heman (1 Chron. xxv, 5) and Asaph (2 Chron. xxix, 30) as well as to Jeduthun (1 Chron. xxiv, 11; 1 Chron. xxv, 29). The spirit of Jehovah came upon Jahaziel, a Levite of the sons of Asaph, in the reign of Jehoshaphat, and he foretold the success of the royal army (2 Chron. xx, 14). From all these instances it is evident that the same Hebrew root (M22) is used to denote the inspiration under which the prophets spoke and the minstrels sang. Gesenius assigns the later as a secondary meaning. In the case of Elisha, the minstrel and the prophet are distinct persons, but it is not till the minstrel has played that the hand of Jehovah comes upon the prophet (2 Kings iii, 15). This influence of music has been explained as follows by a learned divine of the Platonic school: "These divine enthusiasts were commonly wont to compose their songs and hymns in the manner of one musical instrument unto another, as we find it often suggested in the Psalms. So Plutarch ... describes the dictate of the oracle anciently, ... 'how that it was uttered in verse, in pomp of words, similitudes, and metaphor, at the sound of a pipe.' Thus we have Asaph, Heman, and Jeduthun set forth in this prophetical preparation (1 Chron. xxi, 19), as well as to the musical instrument they prophesied after the manner of Elisha.

And this sense of this place, I think, is much more genuine than that which a late author of our own would fasten upon it, viz., that this prophesying was nothing but the singing of psalms. For it is manifest that the people were not mere singers, but composers, and such
were truly called prophets or enthusiasts" (Smith, Select Discourses, vi. ch. 7, p. 288, 289 [ed. 1660]). All that can be safely concluded is, that in their enthusiastic manifestations of the spirit of Jehovah, the frenzy of Saul's madness (1 Sam. xviii, 10), and the religious enthusiasm of the prophets, whether of Saul or Jehovah, were so nearly alike as to be described by the same word. The case of Saul is the most difficult. We are not admitted to the secret of his dark malady. Two turning-points in his history are the two interviews with Samuel, the first and the last, if we except that dread encounter which the despairing monarch challenged before the fatal day of Gilboa. On the first of these Samuel foretold his meeting with the company of prophets with their ministrails, the external means by which the spirit of Jehovah should come upon him, and he could be exchanged into another man (1 Sam. x, 5). The last occasion of their meeting was the disobedience of Saul in sparing the Amalekites, for which he was rejected from being king (1 Sam. xvii, 20). Immediately after this we are told the Spirit of Jehovah departed from Saul, and an "evil spirit from Jehovah troubled him" (1 Sam. xvi, 14); and his attendants, who had perhaps witnessed the strange transformation wrought upon him by the music of the prophets, suggested that the same means should be employed for his restoration. "Let our lord now command thy servants before thee to seek out a man, a cunning player on the harp; and when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well. . . . And it came to pass when the spirit from God was upon Saul, that David took a harp and played with his hand. So Saul was refreshed, and was well, and the evil spirit departed from him." (1 Sam. xvi, 16, 23.) But on two occasions, when anger and jealousy supervened, the remedy which had soothed the frenzy of insanity had lost its charm (1 Sam. xviii, 10, 11; xix, 9, 10). It seems, therefore, that the passage of Seneca, which has often been quoted in explanation of this phenomenon, "Pythagoras perturbationes lyra componebat" (De Ira, iii, 9), is but generally applicable.

On the scientific character of Hebrew music much has been written, but to very little purpose, and with extremely meagre results. The truth is that no adequate data exist to enable us to arrive at any satisfactory conclusions upon it. The Hebrews never wrote anything resembling systematic treatises in which their musical traditions might have been fixed, and handed down to posterity; and in the absence of this it is hopeless to attempt to determine more than a very few points of a quite general kind. Several attempts, however, have been made by ingenious and learned men to clear this inanimate state of the art of converting the accentual system of the Psalmist into a musical notation. One of the earliest of these writers was Speidel (Unterwörfliche Spuren von der alten Deutschen Singkunst [1704]). Another was Anton (in Paulus's Neues Repertorium für böthisch, und morgen-länd. Literatur [1790-91]). The latest is Haupt (1846), who discovers in the accents viewed as marks of number, when combined with the arithmetical values of the Hebrew letters, all the notes of the diatonic scale, and sees in the series of notes thus indicated the original psalm-melodies. But however ingenious all these attempts may be, they all fail" (1 Delitzsch remarks, in self-illusion. For the accents, as Saalechutz urges, were not designed to serve any such musical use. "It is plain that the Masoretes had no other object in view in devising them than the preservation of the right pronunciation and understanding of the text. If the accents set forth a word, it was only the melody of declamation, which somehow approaches nearer to proper singing than among the northern peoples. It was not the Temple music which the accents set forth, the communication of which could have no interest to the Masoretes, who were mere linguists. It would have been strange, besides, if they had made use of so many musical notes as the accents, when seven might have sufficed. Of the Masons of ancient music nothing is known in the text of the Holy Scripture or anywhere else" (Saalschutz, Von der Form der Hebräischen Poesie, nebst einer Abhandlung über die Musik der Hebräer, 1835). Proceeding on the same false assumption that the poetical accents were of the nature of a musical notation, Forkel, the German historian of music, drew a conclusion very similar to that which the authors now referred to. He inferred from the manifest imperfection and inadequacy of such a musical language how extremely rude and imperfect must have been the musical science and art which it represented. He concluded, in fact, that the Hebrew music was nothing more than a species of cantillation or intoned recitation, and that he never was able to advance beyond this rudimentary stage (Geschichte der Musik, i, 148). This was an absurd extremity; for how is it conceivable that a people who made such splendid progress in the art of lyric poetry, i.e. of poetry expressly designed to be married to music—so music expressive of the same emotions which were expressed in the poetry—should have lagged so far behind the other nations of antiquity in the sister science and art? See Saalschutz. On such a subject it is not safe to argue from the practice of the modern Jews (Śhītā hog-gīth, ii); and as singing is sometimes, indeed, performed in the Synagogue, it is difficult to believe that in the solemn services of their religion they stopped at the point of cantillation (Ewald, Hebr. Poesie, p. 166).

The nature of the Hebrew music was doubtless of the same essential character as that of other ancient nations, and of all the Oriental nations; consisting not so much in harmony (in the modern sense of the term) as in unison or melody (Volney, Trav., ii, 325). This is the music of nature, and for a long time after the more ancient period was common among the Greeks and Romans. From the Hebrews themselves we have no definite accounts in reference to this subject; but the history of the art among other nations must here also serve as our guide. It was not the harmony of differing or dissonant sounds, but the voice formed after the tones of the lyre, that constituted the beauty of the ancient music (see Philo, opp. ii, p. 484 sq.). This so enraptured the Arabian servant of Nebiūr, in the time of the prophet, that he sang to the music, "By Allah, that is fine! God bless you!" (Reisbeschreib. nach Arabien, p. 176). The whole of antiquity is full of stories in praise of this music. By its means battles were won, cities conquered, mutinies quelled, diseases cured (Plutarch, De Musicis). Effects similar to those produced on the Jews by their music are not to be found in the Scriptures, and have already been indicated. The different parts which we now have are the invention of modern times. See ALAMOTH; GITTHITH; SHEMINITH, etc. Respecting the base, treble, etc., very few discriminating remarks had then been made. The old, the young, maidens, etc., appear to have sung one part. The beauty of their music consisted altogether in melody. The instruments by which, in singing, this melody was accompanied occupied the part of a sustained base; and, if we are disposed to apply in this case what Niebuhr has told us, the beauty of the concerts consisted in this, that other persons repeated the music which had just been sung three, four, or five notes higher.

Such, for instance, was the concert which Miriam held with her musical fellows, and to which the "toeph," or tabret, furnished the continued base; just as Niebuhr has also remarked of the Arabian women of the present day, "that when they dance or sing in their harem they always beat the corresponding note on their drum" (Reisbesch. i, 181). To this mode of performance belongs the 24th Psalm, which rests altogether upon the varied representation; in like manner, also, the 20th and 21st Psalms. This was all the change
it admitted; and although it is very possible that this monotonous, or rather unisonous music, might not be interesting to the human ear, still, from the fact of the musical, modal, minor, modulations, and cadences, there is something in it which the Orientals are well pleased. They love it for the very reason that it is monotonous or unisonous, and from Morocco to China we meet with no other. Even the cultivated Chinese, whose civilisation offers so much pleasure to the European ear by its transcendental Egyptian-like their own music, which consists entirely of melody, better than ours, although it is not wholly despised by them (Du Halde's China, iii, 216).

A music of this description could easily dispense with the compositions which mark the time by notes; and the Hebrews do not appear to have known anything of time measurement and melody, so that the song serves as a purpose which yet remains to be proved. At the best, the accent must have been a very imperfect means for this purpose, however high its antiquity. Europeans had not yet attained to musical notes in the 11th century, and the Orientals do not profess to have known them till the 17th. On the other hand, the word 'se'lah, which occurs in the Psalms and Habakkuk, may very possibly be a mark for the recitation of the melody a few tones higher, and, as some think, for an accompaniment or after-piece of entirely instrumental music (see De Wette, Comment. lib. d. Psa. p. 52 sq.; Saalschütz, Form der Hebr. Poésie, p. 653 sq.; Ewald, Hebr. Poésie, p. 175 sq.). See se'lah.

The Hebrew music is judged to have been of a shrill character (see Redelob, in Illgen's Zeitschr. 1858, ii, 1 sq.). It is accounted to result from the nature of the instruments—harp, flute, and cymbals—which were employed in the Temple service (comp. Maimon, Erach. ii, 5, 5, and 6).

The manner of singing single songs was, it seems, regulated by that of others in the same measure, and it is uncertain whether it is not true that many of the Psalms are intended to indicate the names of other songs according to which these were to be sung (see Vensky, in Mitziick's Musikal. Bibliothek, i, 666 sq.; Eichhorn, Enzyk. i, 245; Jahn, Enzy. i, 653; Gesenius, Gesch. d. Hebr. Spracherei, p. 220 sq.). See Psalms.

Engel (Music of the most Ancient Nations, particularly of the Assyrians, Egyptians, and Hebrews [1864]) observes that the Hebrews had various kinds of sacred and secular musical compositions, differing on the occasions to which they were employed. These he enumerates as follows: (a) Sacred music in divine worship, which was evidently regarded as of the highest importance; (b) Sacred songs, and instrumental compositions, which were performed also in family circles (Isa. xxx, 29; James v, 13); (c) Military music, sacred as well as secular (2 Chron. xxv, 21; xiii, 12, 14); (d) Triumphal songs (Exod. xv; Judges v; 2 Chron. xx, 27, 28); (e) Erotic songs, alluded to in title of Psal. xvi, "A song of love" (Isa. v, 1); (f) Music at bridal processes (Jer. vii, 84); (g) Funeral songs (2 Chron. xxxix, 25; Eccles. xii, 5; Amos vi, 16; 2 Sam. i, 19); (h) Popular secular songs, such as the songs of the victors (Isa. xvi, 10; Jer. xxvii, 38); (i) Convivial songs (Isa. xxix, 8; 9; Luke xv, 25; Isa. vi, 11, 12; Amos vi, 4, 6); (j) Performances of itinerant musicians (Isa. xxiii, 16, 18; Eccles. ix, 4).

For the literature of the subject, see Musical In.

Music, Christian. Music (from μουσa, a muse) is produced by the human voice, and by a variety of artificial instruments. For the application of the voice to musical purposes, see Singing. Musical instruments are classified as stringed instruments, wind instruments, and instruments of percussion. In some stringed instruments, as the piano-forte, the sounds are produced by striking the strings by keys; in others, as the harp and guitar, by drawing them from the position of rest. In a third class, including the violin, viola, violoncello, and double bass, the strings are put into vibration with a bow. In wind instruments the sound is produced by the agitation of an enclosed column of air, the flute, clarionet, oboe, bassoon, flageolet— instruments of wood, and the trumpet, horn, cornet-a-pistone, etc., of metal, are played by the breath; in others, as the organ, harmonium, and concertina, the wind is produced by other means. In the two last-named instruments the tone is produced by the friction of wind on free vibrating springs or reeds. Instruments of percussion are such as the drum, kettle-drum, cymbals, etc. Musical compositions are either for the voice, with or without instrumental accompaniment, or for instruments only. Instrumental music may be composed for one or for more instruments. The solo, the concerto, the sonata, etc., are the different forms of composition and melody. In addition to the latter, symphonies and overtures for an orchestra, and instrumental chamber music, including duets, trios, quartets, and other compositions for several instruments, where each takes the lead in turn, the other parts being accompaniments. Of vocal music, the principal forms may be considered as church music, chamber music, dramatic music, and popular or national music. Vocal chamber music includes cantatas, madrigals, and their modern successors, glees, as also recitativo, arias, duets, trios, quartets, choruses, and generally all forms, accompanied or unaccompanied, which are chiefly intended for the entertainment of the individual or in the smaller circles. The music of opera is a dramatic music united with scenic representation in a variety of ways, in the ballet, the melodrama, the vaudeville, and the opera, in which last music supplies the place of spoken dialogue. And finally we come to consider church music, with which alone we have to do here. It includes plain song, faux-bourdon, the chorale, the anthem, the sacred cantata, the mass and requiem of the Roman Catholic Church, and the oratorio.

Among all nations music has always formed a part of public worship. "Praise," it has been aptly said, "is the appropriate language of devotion. A fervent spirit of devotion instinctively seeks to express itself in song. In the strains of poetry joined with the melody of music, it finds an easy and natural utterance of its elevated emotions." Among the pagan nations of antiquity the singing of songs constituted indeed a great part of the religious worship. In all their religious festivals and in their temples they sang to the praise of the god. (comp. Gerber, Mosaische Musik, vol. i. Praef.; Burney, Hist. of Music). Yet no nation of antiquity made such extensive use of music in their worship as did the Hebrews (see the preceding article), especially in the time of their prosperity (Saalschütz, Geschichte d. u. Würdigung d. Tempel-Musik d. Hebäer [Berl. 1893]). Music was not only the form and medium of their songs and in their dwellings the Jews celebrated God with sacred hymns. See Psalm. From them the use of music and choral singing was adopted by the primitive Christians (see 1 Cor. xiv, 15, 26; Col. iii, 16). Says Coleman, "The singing of spiritual songs constituted from the beginning an interesting and important part of religious worship in the primitive Church" (Pref. and Richt. p. 321).

I. Early Christian Usages.—Grotius insists that we have in Acts iv, 24-30 an epitome of an early Christian hymn; and it would appear from a close examination of one of the N.-T. Scripture passages that when Christ himself, in his final interview with his disciples before his crucifixion, sung with them the customary paschal songs at the institution of the sacrament, and by his example sanctified the use of sacred songs in the Christian Church (Matt. xxvii, 58). In the opinion of Münzer, the eminent Biblical anthropologist, the gift of the Holy Spirit on the day of Pentecost was accorded, with their music, such an intense inspiration, to which the disciples gave utterance in the rhapsodies of spiritual songs (Acts ii, 4, 13, 47). There are also many other N.-T. passages which clearly indicate the use of religious songs in the worship of God. Paul and Silas, lacerated by the cruel scourging which
they had received, and in close confinement in the inner prison, prayed and sang praises to God at midnight (Acts xvi, 25). The use of psalms and hymns and spiritual songs is moreover directly enjoined upon the churches by the apostle as an essential part of religious duty (Eph. v, 19). The latter epistle was a circular letter to the Gentile churches of Asia, and therefore in connection with that to the Church at Colosse is explicit authority for the use of song in the religious worship of the apostolic churches (comp. Walch, De Hymnica Ecclesiae Apostolorum).

Eusebius speaks of the public worship of God in all churches by sacred song, so the N.-T. people also did not restrict these acts of devotion to their public places of worship. In their social circles and around their domestic altars they worshipped God in sacred song; and in their daily occupations they were wont to relieve their toil and refresh their spirits by renewing their favorite songs of Zion. Persecuted and afflicted—in solitary cells of the prison, in the more dismal abodes of the mines to which they were doomed, or as wandering exiles in foreign countries—they forgot not to sing the Lord's song in the prison or the mine or the strange lands to which they were driven. In connection with the apostolic minister, the epistle to the Ephesians, the epistle to the Colossians, the epistle to the Romans, the epistle to the Hebrews, the Didache, the Shepherd of Hermas, the Muratori canon, and others, are full of spiritual songs. The phraseology indicates, too, that they were not restricted to the use of the psalms of David, as in the Jewish worship, but were at liberty to employ others of appropriate religious character in their devotions. Says Coleman, "The Corinthians were accustomed to make use of spiritual songs composed for the occasion (1 Cor. iv, 26). And though the apostle had occasion to correct their disorderly proceedings, it does not appear that he forbade the use of such songs. On the contrary, there is the highest probability that the apostolic churches did not restrict themselves simply to the use of the Jewish Psalter. Grotius and others have supposed that some fragments of these early hymns are contained not only, as above mentioned, in Acts, but perhaps also in 1 Tim. iii, 16. Something like poetic antithesis they have imagined to be contained in James i, 17; 1 Tim. i, 1; 2 Tim. ii, 11-18. The expression in Eph. v, 20, "teaching and exhorting one another with psalms and hymns and spiritual songs," has been ascribed to the same origin, as has also Rev. iv, 8, together with the song of Moses and the Lamb (Rev. xv, 8), and the songs of the elders and the beasts (Rev. v, 9-14). Certain parts of the book itself have been supposed to be strictly poetical, and may have been used as such in Christian worship, such as Rev. i, 4-8; xi, 15-19; xv, 8, 4; xxi, 1-8; xxii, 10-18. But the argument is not conclusive; and all the learned criticism, the talent, and the taste that have been employed on this point leave us little else than uncertain conjecture on which to build an hypothesis" (p. 825).

The authentic record on this subject is the celebrated letter from Pliny to Trajan respecting the worship of the apostolic age (A.D. 108, 104). In the investigations which he instituted against the Christians of his period, he discovered, among other things, that they were accustomed to meet before day to offer praise to Christ (Epist. x, 97). The expression used is somewhat equivalent, and might refer to the ascription of praise in prayer or in song. But it appears that these Christians rehaersed their "carmen invicem alternatim, as if in responsive songs, according to the ancient custom of singing in the Jewish worship. Tertullian, only a century later, evidently understood the passage to be descriptive of this mode of worshiping God and Christ, for he says that Pliny intended to express nothing else than assemblies before the dawn of the morning for singing praise to Christ and to God (Apolog. c. 2). Eusebius also gives the passage a similar interpretation, saying that Pliny could find nothing against them save that, arising at the dawn of the morning, they sang hymns to Christ as God (Hist. Ecclesiast. iii, 32). Viewed in this light, in which it is now generally accepted, the passage becomes of considerable importance in Christian worship immediately subsequent to the age of the apostles (comp. Münster, Metriech. Offenbar. p. 25). Tertullian himself also distinctly testifies to the use of songs to the praise of God by the primitive Christians. Every one, he says, was invited in their common dissipation to contribute to the public worship, either from the Scriptures or from their own invention, "one inspired by himself," according to the interpretation of Münster. Whatever may be the meaning of this phrase, the passage clearly asserts the use of Christian psalmody in their religious worship. Again, he speaks of singing in connection with the reading of the Scriptures, exhortations, and prayer (De Àimma, c. 9). Justin Martyr also, who lived within half a century of the apostles, and is himself credited with being the author of a work on Christian Psalmody, mentions the songs and hymns of the Ephesian Christians: "We manifest our gratitude to him by worshipping him in spiritual song. If you would know how many, and in what liturgy, and how many psalms, and how many odes of the brethren there are, written from the beginning (jà ópipí) by believers, which offer praise to Christ as the Word of God, ascribing divinity to him" (Eccles. Hist., v, 28). Here we have not only testimony to the use of spiritual songs in the Christian Church from the remotest antiquity, but also that there were hymn writers in the apostolic Church, and that their songs were collected for use at a very early date of the Christian Church (comp. Fabricius, Bibloth. Graeca [ed. Harl.], vii, 67). These spiritual songs of the primitive Christians were almost exclusively of a doctrinal character. "In fact," says Augusti, "almost all the prayers, doxologies, and hymns of the ancient Church are nothing else than prayers and supplications to the triune God or to Jesus Christ. They were generally altogether doctrinal. The prayers and psalms, of merely a moral character, which the modern Church has introduced, are for the most part, "台词 together unknown" (Denkmäler. Gesch. v, 417; comp. Neander, Alttest., Kirchengesch. i, 528; Engl. ed. i, 804).

One such composition of the primitive Church—a hymn—has come down to us entire. It is found in the Padoyine of Clement of Alexandria, a work bearing date about one hundred and fifty years from the time of the apostles; but it is ascribed to another, and ascribed to an earlier origin. It is wanting in some of the manuscripts of Clement. It contains figurative language and forms of expression which were familiar to the Church at an earlier date; and, for various reasons, is regarded by Münster (Metriech. Offenbar., p. 62) and Billerbeck (Denkmäler Gesch. § 21) as a venerated relic of the early Church, which has escaped the ravages of time, and still remains a solitary remnant of the Christian psalmody of that early age. It is certainly very ancient, and the earliest that has been transmitted to us (see Hymnology, in vol. iv, p. 584, col. 2). A translation of it is furnished in Coleman's Ancient Christianitv, p. 384-385.

Sacred music must, in the primitive Church, have consisted only of a few simple airs which could easily be learned, and which, by frequent repetition, became familiar to all. An ornate and complicated style of music would have been out of place and at variance with the circumstances of these Christian worshippers and unacquainted with the simplicity of their primitive forms (comp. Augusti, Denkmäler, v, 288). In their
songs of Zion, both old and young, men and women, bore a part. Their psalmody was the joint act of the whole assembly in unison. Such is the testimony of Ignatius to the worship of the Church at Antioch. Art. 9. The psalmody of the Christian Church was in Pau. p. 176, c. 9, p. 49.) brooked no exceptions that the leaders of the apostolic assembly, for bidding women to speak in public, relates not to singing, nor it was an ancient custom, nor its laws it as it was with us, for all to come together and so gen-
edly to join in singing. The young and the old, rich and poor, male and female, bond and free, all join in one song. . . . All worldly distinctions here cease, and the whole congregation form one general chorus." (Hom. xi, vol. xlii, p. 349; Hom. xxxvi, in 1 Cor. vol. x, p. 340; comp. Gerbert, Musica Sacra, lib. ii, § 11, for other au-
thorities.) Each member was invited, at pleasure and according to his ability, to lead their devotions in a sacred song indited by himself. Such was the custom in the Cornithian Church. Such was still the custom in the age of Tertullian, to which reference has already been made. Augustine also refers to the same usage, and ascribes to divine inspiration the talent which was manifested in this extemporaneous psalmody.

Such was the character of the psalmody of the early Church, consisting in part of the psalms of David, and in part of hymns composed for the purpose of worship, and intended to raise the thoughts of God's people to Christ and the Father. (Neander, Allgem. Kirchengesch, i, 523; Engl. ed. i, 304.) Few in number, and sung to rude and simple airs, they yet had wonderful power over those primitive saints. The sacred song inspired their devotions both in the public and private worship of God. At their family board it quickened their gratitude to God, who gave them their daily bread. It enlivened their domestic and social intercourse; it relieved the weariness of their daily labor; it cheered them in solitude, comforted them in affliction, and supported them under persecution.

"Go where you will," says Jerome, "the ploughman at his plough sings his joyful hallelujahs, the busy mower regales himself with his psalms, and the vine-dresser is singing one of the songs of David. Such are our songs —our love-songs, as they are called —the solace of the shepherd in his solitude and of the husbandman in his toil." (Ep. xvi, ad Marcellum.) Fearless of reproach, of persecution, and of death, they continued in the face of their faith, when many who had sung sacred songs among the streets, market-places and at the martyr's stake. Eusebius declares himself an eye-witness to the fact that, under their persecutions in Thebaïs, "they continued to their latest breath to sing psalms and hymns and thank-
givings to the God of heaven." (Hist. Eccles, viii, 9; comp. Deutscher Verein für die Erforschung der Urkunden und Sammlungen, p. 28 sq.; Augusti, Denkwürdigkeiten, v, 296-
97; Coleman, Manual, p. 381-383.)

II. Innovations.—From the 4th century onward the Christian Church greatly modified the mode of performing this part of public worship.

1. The first innovation occurred in the Syrian churches, where responsive singing was introduced, probably very early in the 4th century. Soon after it became the practice of the Eastern churches generally, and was transferred to the West also by St. Ambrose of Milan (A.D. 370), and was called there the Ambrosian style of music. Some critics believe responsive singing has been practiced at a very early date. Thus it would seem from the epistle of Pliny that the Christians of whom he speaks sang alternately in responses. The ancient hymn from Clement, too, above mentioned, seems to be constructed with reference to this method of singing. There is besides an ancient and certainly genuine reference to singing in Socinian History, vi, 8) that Ignatius was the first to introduce this style of music in the Church of Antioch. It was certainly familiar to the Jews, who often sang responsively in the worship of the Temple. In some instances the same style of singing may have been practiced too in the primitive Church. But responsive singing is not generally allowed to have been in frequent use during the first 800 years of the Christian era. This mode of singing was introduced into the Church of the Gentiles, and for this reason was generally dis-

2. The appointment of singers as a distinct class of officants in the Church for this part of religious worship, and the consequent introduction of a professional music into the church, marks another alteration in the psalmody of the Church. These innovations were first made in the 4th century; and though the people continued for a century or more to enjoy their ancient privilege of all singing together, it is conceivable that gradually it was forced to die, as a promising assembly could not well unite in theatrical music which required in its perform-

ers a degree of skill altogether superior to that which all the members of a congregation could be expected to pos-

sess. An artificial, theatrical style of music, having no affinity with the worship of God, soon began to take the place of those solemn airs which before had inspired the devotions of his people. The music of the theatre was transferred to the church, which accordingly became the scene of theatrical pomp and display rather than the house of prayer and of praise, to inspire by its appropriate and solemn rites the spiritual worship of God's people. But the unbridled taste for secular music in the church was exhibited by Neander in the following extract: "We have to regret that both in the Eastern and Western Church their sacred music had already assumed an artificial and theat-

rical character, and was so far removed from its orig-

inal simplicity that even in the 4th century the abbot Pambo of Egypt complained that heathen melodies [accompanied as it seems with the action of the hands and the feet] had been introduced into their Church psalmody." (Kirchengesch, ii, 681; comp. Scriptores Ecclesiat., De Musico, i [1784], 3.) Isidore of Pelusium also complained of the theatrical singing, especially that of the women, which, instead of inducing penitence for sin, tended much more to awaken sinful desires (in Biblioth. Patr. vii, 548). Jerome also, in remarking upon Eph. v, 19, says: "May all hear it whose business it is to sing in the church. Not with the voice, but with the heart, we sing praises to God. Not like the heathen who when they met to offer up their songs to God, composed them in fountains, fountains, and market-places and at the martyr's stake. Eusebius declares himself an eye-witness to the fact that, under their persecutions in Thebaïs, "they continued to their latest breath to sing psalms and hymns and thank-
givings to the God of heaven." (Hist. Eccles, viii, 9; comp. Deutscher Verein für die Erforschung der Urkunden und Sammlungen, 7 Samml., p. 28 sq.; Augusti, Denkwürdigkeiten, v, 296-
97; Coleman, Manual, p. 381-383.)

3. Hebrews largely pervading the Church, and making rapid headway by incorporation into hymns which were the laity's property, various restrictions were from time to time laid upon the use of hymns of human com-

position. This distinction from the inspired word of David; and finally the Church authorities, in order more effectu-

ally to resist all encroachments of heathenism, were driven to the necessity either of cultivating and improving their own psalmody, or of opposing their authority to stay the
progress of this evil. The former was the expedient of
Amory Pope, Hillary, Gregory Trianian, Christopher As-
gratington. But the other alternative in turn was also
attempted. The churches by ecclesiastical authority
were restricted to the use of the Psalter and other can-
nonical songs of the Scriptures. All hymns of merely
human composition were prohibited as of a dangerous
tendency and likely to hinder the purposes of public wor-
ship. The Synod of Laodicea (A.D. 344–346, c. 59) felt
itself compelled to pass a decree to that effect. The
decree was not, however, fully enforced; the clergy
eventually claimed the right of performing the sacred
music as a privilege exclusively their own. And finally,
the more effectively to exclude the people, the singing
was considered unnecessary. Where this was not the
tongue, this rule was of necessity an effectual bar to
the participation of the people in this part of public
worship. Besides, the doctrine was industriously propa-
gated that the Latin was the appropriate language of
devotion, which became not the proper lute of the laity
in these religious solemnities, but only those of the
clergy, who had been consecrated to the service of the
sanctuary. This expedient shut out the people from
any participation in this delightful part of public wor-
ship. The Reformation again restored to the people
their ancient and inestimable right. At that time the
greater part of the music conducted in the Church was
sung to musical notes, and on the occasion of great fes-
tivals the choral service was performed with great pomp
by a numerous choir of men and boys. That abuses of
the most flagrant kind had found their way into this
department of Romish worship is beyond a doubt, as
the Council of Trent found it necessary to issue a decree
on the subject, in which they plainly state that in the
celebration of the mass, hymns, some of a profane and
others of a lascivious nature, had crept into the service,
and given great scandal to professors of the truth. But
by this decree the council, while it arranged the choral
service on a sound footing, freeing it from all exterior
novelties, gave choral music also a sanction which it
had hitherto wanted. From that time the Church of
Romish worship was able to display that profound veneration for
choral music which it has continued to manifest down
to the present day.

The Protestants at the Reformation differed on the
subject of sacred music. The Lutherans in great meas-
ure adopted the Roman ritual, and retained the choral
service. Some of the Reformed churches varied more
widely from Rome than others. Calvin introduced a
plain metrical psalmody, selecting for use in churches
the version of the Psalms by Marot, which he divided into
collections that were to be sung in unison. Others had been
triune, and a score of these were published by the same
author. This Psalter was bound up with the Geneva
Catechism. When the Reformation was introduced into
England, Henry VIII, himself a musician of considera-
celebrity, showed his partiality for the choral service by
retaining it. The cathedral musical service of the
Reformed Church of England was framed by John Mar-
beck of Windsor, in a form little different from that which
is at present in use. It is a curious fact that the
ancient foundations of conventual, collegiate, and cathe-
drinal churches make no provision for an organist, but
simply for canons, minor canons, and choristers. The
first Act of Uniformity, passed in the reign of Edward
VI, allowed the clergy either to adopt the plain metrical
psalmody or to preserve the use of the choral service.
The musical part of queen Elizabeth's liturgy is said to
have been arranged by Parker, archbishop of Canterbury.

The Puritans, however, objected strongly to the cathe-
dral music as the use of organs gave an advantage to
side to the other, as Cartwright sarcastically describes the
musical service; and it was regarded as inconsistent with
that beautiful simplicity which ought ever to char-
acterize the ordinance of divine worship. The assualts
made by Puritans upon the musical as well as other parts
of the cathedral service was answered with great
ability and power by Richard Hooker in his fa-
mous work on Ecclesiastical Polity, the first four books
of which appeared in 1584, and the fifth in 1597. From
the date of that masterly defence of the polity of the
Church of England down to the present day no mate-
rial change has taken place in the musical service of
that Church. The Lutheran and Episcopal churches,
both in Europe and America, have also a solemn service,
while the Reformed churches, the Presbyterian, and
Independent, have a plain selection of melodies to
which the metrical Psalms, Paraphrases, and Hymns
are set. There is almost universally a precentor or
leader of the sacred music in the congregation, and in
some cases a select choir or band of male and female
voices, to whom the more complex and choral compo-
sitions is left in this solemn part of the devotional exercises of
the sanctuary. For a number of years past, while Romish
churches in Europe and America have made a gorgeous
display of their musical service, which is still divided
between the chansons of the priests and the theatrical
performances of the choir, made up altogether, as a rule,
regularly trained musicians, vocal instrumentalists, who
have thus perverted most effectually the devotional
endeavors of sacred music, the Protestant churches have
aroused to a more careful training of their whole con-
gregation in the art of sacred music, that this interest-
ning and impressive part of divine worship may be con-
structed to the glory of God and the edification of his
people unto the Lord. See, however, for details, especially
on the innovations in the Protestant churches, the influence
of sacred song as exhibited in recent times in revivals,
the articles PSALMODY and REVIVAL.

III. Use of Instruments in the Church. The Greeks
as well as the Jews were wont to use instruments as ac-
companiments in their sacred songs. The converts to
Christianity accordingly must have been familiar with
this mode of singing; yet it is generally believed that
the primitive Christians failed to adopt the use of in-
strumental music in their religious worship. The word
.setStroke, which the apostle quotes in Eph. v, 18, has been
taken by some critics to indicate that they sang with
such accompaniments. The same is supposed by some
to be intimated by the golden harps which John, in the
Apocalypse, put into the hands of the four-and-twenty
electors. But if this be the correct inference, it is strange
indeed that neither Ambrose (in Ps. 4, Pref. p. 746), nor Bede
(in Ps. ci, vol. ii, p. 713), nor Jerome (Ps. ci, vol. v, p. 131), in the noble encomiums which they severally pronounce upon music, make any men-
tion of instrumental music. Basil, indeed, expressly
condemns it as ministering only to the deprecated pas-
sions of men (Hom. iv, vol. i, p. 38), and makes it
instituted in its stead the use of the harp. In the time
of Constantine the Great the Ambrosian chant (q. v.)
was introduced, consisting of hymns and psalms sung,
it is said, in the four first keys of the ancient Greek.
The tendency of this was to secularize the music of the
Church, and to encourage singing by a choir. The
general introduction of instrumental music can certain-
ly not be assigned to a date earlier than the 5th and 6th
centuries; yea, even Gregory the Great, who towards
the end of the 6th century added greatly to the existing
Church music, absolutely prohibited the use of instru-
ments. Several centuries later the introduction of the
organ was not accompanied with the use of musical
companiments for Christian song, and from that time to
this they have been freely used with few exceptions. The
first organ is believed to have been used in Church ser-
vice in the 13th century. Organs were, however, in use
before this in the theatre. They were never regarded with favor in the Eastern Church, and were venom-
ously opposed in some of the Western churches. In Scot-
land no organ is allowed to this day, except in a few Episcopal churches. See MUSIC, INSTRUMENTAL. In the English convocation held A.D. 1562, in queen Elizabeth's time, for settling the liturgy, the retaining of organs was carried only by a casting vote. See ORGANS, IV. SACRED MUSIC as a Science.—A certain sort of music seems to have existed in all countries and at all times. Even instrumental music is of a very early date; representations of musical instruments occur on the Egyptian obelisks and tombs. The Hindū, Chinese, and Japanese music is probably what it was thousands of years ago. The Chinese, whose course of life is practically unpleasant to refined ears, have some sweet-toned instruments, and a notation for the melodies played on them which is sufficiently clear. Their history and fables touching the art antedate by many centuries those of classic nations. The higher style of Oriental music, which has a limited degree of melodic merit, with rhythms logically and distinctly drawn from consociation with poetry as refined and liquid as the Italian, may be found in that of India, dating also from remotest antiquity. The poetical legends of Hindoo, and indeed of all Southern Asia, rival those of China and Greece in sacribing fabulous effects to music. The sacred art of music considered as a science from heaven, and while their inferior deities communicated other arts, it was Brahma himself who presented music to mortals. The music of the Hebrews is supposed to have had a defined rhythm and melody. The Greeks numbered music among the sciences, and studied the mathematical proportions of sounds. Their music, however, was but poetry sung, a sort of musical recitation or intoning, in which the melodic part was a mere accessory. The Romans borrowed their music from the Etruscans and Greeks, and had both stringed instruments and wind instruments.

The music of modern Europe is a new art, to which we shall have to return. We have to examine among the nations of antiquity. We look therefore to the early music of the Christian Church, to whose fostering influence during several centuries the preservation and progress of art was due, for the foundation upon which the modern system is built. The early music of the Christian Church was probably in part of Greek and in part of Hebrew origin. The choral was at first sung in odes and unisons. St. Ambrose and Gregory the Great (500-604) directed their attention to its improvement, and under them some sort of harmony or counterpoint seems to have found its way into the service of the Church. The hymn was the first contrapuntal chant, upon the broad foundation of which the music of the Church rested for several centuries. Further advances were made by Guido of Arezzo, to whom notation by lines and spaces is due; but the ecclesiastical music had still an uncertain tonality and an uncertain rhythm. Franco of Cologne, in the 12th century, first indicated the duration of notes by diversity of form. He and John of Muris in the following century contributed greatly to the more rapid progress of sacred music. It is during their period of Christian ecclesiastical life that modern music first attained the character of a distinct art. We are not without hints that music had feelings for its emotions. Its style was at that time serious, grand, and full of expression only when taken as a whole; and as the Church would not renounce the few melodies which had long been used, art could exert its power only on the harmonies by which they were embellished. The consequence was that many imitators adopted an artificial, dry, and learned kind of music, with no relation to all its life from some secular airs mingled with it. The Synod of Trent entreated the pope that he would devise some plan by which this state of things might be improved. Marcellus II accordingly disclosed his views to an enthusiastic young man, and soon after, under Julius II, under Paul IV, under Palestrina, the world his Missa Marcelli (1558). This was the commencement of a revolution in sacred music, which by his influence became simple, thoughtful, aspiring, sincere, and noble, but destitute of passion and tenderness. The most spiritual of all arts, it raised the heart into immediate communion with the Infinite, and, while celebrating the mystery of the divine sacrifice in the different parts of the mass, as if it was spiritually set, it found opportunity to express and to elevate, by its various combinations of sounds, every kind of Christian feeling. The centre of this school was the papal chapel, and its last creative master was Gregorio Allegri (1640), whose Missa pueri, composed for a double choir, expressed with wonderful simplicity all the calm and profound sufferings of a Christian heart beneath the Saviour's cross.

The invention of the organ, and its use in accompanying the choral, had a large share in the development of harmony. Along with the music of the Church, and independently of it, secular music was making gradual advances, guided more by the ear than by science; it seems to have had a more decided rhythm, though not indicated as yet by bars. The airs which have become national in different countries were developments of it, but it had its chief seat in Belgie Gaul; and the reconciliation of musical science with musical art, began to be considered, and the cultivation of the arts as a whole was completed in the 17th century by Palestrina and his school at Rome, and reacted eventually on the ecclesiastical style. "Medieval Church music," says Prof. Paine, "did not fulfil the entire mission of the art, for it failed to embrace within its scope of expression all the nature of man, leaving out an important element of artistic representation—his earthly acts and passions. It was reserved for secular music to supply this want. Music can also express outside of the Church the highest principles of religion and morality, as they influence the sentiments and actions of men. The Reformation of the 16th century was undoubtedly the means of giving to the secular and popular music of modern times, which previously had been ignored and held in contempt by the educated musicians and ecclesiastics; and in Germany the Reformation was also the source of a new style of sacred music of popular origin. During the absolute reign of medieval counterpoint the sense of melody which existed later in the songs of the troubadours and minnesingers, and other popular melodies of a very early date, was almost wholly lost, and consequently melody had to be discovered again, so to speak, about the year 1600. It was not the learned musicians, but mere dilettanti, who took these first steps on a new road of music. The incidental and immediate connection between music and art led to an ardent desire on the part of cultivated men to restore Greek tragedy. Enthusiasts painted its splendors in glowing colors. They believed that modern counterpoint could not compare with ancient music, either with respect to the simple beauty of the melody or the comprehensive clearness and literal expression of the words. This idea of restoring the ancient drama and music was first advocated at the meetings of a school of scholars and artists at Florence. The names of Vincenzo Galilei, Caccini, Cavaliere, and Peri have come down to us as associated with these efforts. The results were in the musical creation of the 17th. As the result of their efforts they unfolded a new element in music, the modern recitative, out of which the air was gradually developed. It is true the heavy and monotonous recitative which the Florentine dilettanti had introduced remained for a time a doubtful experiment; yet the love for dramatic representations helped to sustain the new form amid the forgetfulness of all the grand. As the new style spread the oratorio spread. The oratorio spread, and the world was agitated, as it was by the birth of the world's music. The opera, which thus appeared nearly con-
temporarily with the Reformation and revival of letters (about 1600), greatly enlarged the domain of music. Italy advanced in melody, and Germany in harmony. Instrumental music in this way came to occupy a more prominent place, and the influence of the organ began to be felt. The influence of the opera was very marked. It brought about the introduction of solo singing and instrumental accompaniment into sacred music, and in consequence the strict ecclesiastical style was greatly modified. In the course of the 18th century Italian Church music had wandered so far from the chastity of Palestrina as to lose its sacred style almost wholly. These innovations in the field of music brought about a conflict with the old ecclesiastical style, which struggled in Rome to maintain its ground. The consequence was that the school of music founded by Neri began to perform in the oratorium pieces relating to subjects from sacred history. In this way came into existence the oratorio, intermediate between the ancient and modern styles of music, and more distinctly expressive of precise characters and situations, more agreeable in its melodies, and richer in its instrumental accompaniments (comp. Hase, Ch. Hist., p. 465). Not only on the Continent, but also in England, this species of sacred music made its way. During the changes introduced there in ecclesiastical music at the Restoration the school of Purcell (q.v.) had arisen. This paved the way for the oratorio, and a little later England adopted the German Handel, who was the precursor of Haydn, Mozart, and Beethoven as the greatest of musical masters, though they exercised their gifts in almost every noble form of musical composition, dedicated their genius especially to the pure and sublime themes of religion. Handel's forty operas are almost forgotten; his long career as a dramatic composer, however, served as an excellent school for his oratorios, and his triumphs in the field of oratorio music were but the natural fruits of his previous discipline. Handel's strength of character and sincere faith rendered him fully worthy as a man, as well as an artist, to create such works as the Messiah and Israel in Egypt. These masterpieces are not mere lyric and dramatic works; they possess a grand objective and ideal character, comparable only to the greatest works of art; to the Greek drama or the Romantic tragedies of Shakespeare. But the oratorio we do not care to see regarded as the highest type and expression of modern Church music. As such the cantatas of Haydn (q.v.) and the oratorios of Bach can be better conceived and vividly than any other compositions a profound religious conviction. The Passion to St. Matthew has no rival in its special form. It is the most dramatic and vivid conception in art of the trial and death of Christ. Among hundreds of similar works, this is the only music that has such influence.

Here it may most appropriately be stated that all sacred music since the 16th century must be divided into two general divisions, choral and figurative music. Choral music is, in its original form, Church singing only, in which the melody is solemnly slow. It is devoid of ornament, and not bound to a strict observance of the text. The Psalms of David, the Latin and German Piae Noctes, pieces with accompaniment of instruments, and arose from the choral melodies arranged for four or more voices, and having for their theme hymns, psalms, or passages of Scripture. From the signs or figures used in the different parts, and which were not used in choral music, this style received the name of figurate. The organ was generally used in it to conduct and assist the voice, and subsequently stringed and wind instruments were gradually added. At first the instruments were used only to give the tone to the singers. At the Reformation the Calvinistic Church entirely rejected the use of instruments. The ancient Italian masters, such as Palestrina and Orlando di Lasso, composed no instrumental music. Yet Luther introduced the custom of having chorals executed by instrumentalists. The general use of the organ for accompaniment dates from about the year 1640. Figurate music and choir singing, as distinguished from congregational singing, appears already in the fugges and motets of the 14th century, in which, after one part had commenced the singing, it was taken up by the others. The organ was never finally taken up again by the first, and so on to the end. We find it also in many compositions of the times of the Reformation, as, for instance, in the festive songs of John Eccard († 1611). Hammerschmidt († 1675) gave to this style a fuller development, and entitled it by the name of modern organ music. In Italy in the 18th century, the appearance of the organ, as we have seen above, was not without influence on sacred music, which gradually acquired a more secular style. Besides, this also led to the use of musical instruments in the churches. From Italy the custom was introduced into Germany by John Prorius († 1621) and Henry Schütz († 1650), and thus gave rise to the concerto, in which John Sebastian Bach particularly distinguished himself, and of which we have spoken above. By all these innovations it is believed the old solemn style of sacred music lost ground, and the oratorio itself gradually turned more to the operas. Mozart and Beethoven wrote sacred music in precisely the same style as operas. On the other hand, the Roman clergy did not better the position by returning to the ante-Palestinian mode of chanting masses, and this was not without a certain influence again in making the sacred music of the Protestant churches more secular. The importance of instrumental music was also increased; overtures and sonatas were often played on the organ before and after service. It is only with the revival of evangelical piety that a change commenced to be perceptible in sacred music: it was brought about mainly by the efforts of such composers as C. F. Becker, J. C. H. Rik, C. W. Körner, and by the collection of classical pieces for the organ published by Kocher, Silcher, and Frech in 1851. The ancient figurate pieces were remodelled by such composers as Rück, A. W. Bach, C. G. Reissiger, Silcher, Frech, Palmer, etc. In this country Lowell Mason (q.v.) may be said to be the father of Christian Church music. He is certainly the founder of the American school of sacred song, though it should be borne in mind that our musicians, especially composers, are very largely influenced by European culture, particularly German. See Hawkins, General History of the Science and Practice of Music (Lond. 1776; new ed. 1855, 2 vols. 400); Burney, General History of Music (Lond. 1779); Pleyel, Ch. Rec. de la Musique (Leips. 1788, 2 vols.); Hallath, Hist. of Mod. Music (Lond. 1882); Fétis, Hist. générale de la Musique (Paris, 4 vols. out, but yet unfinished); Chappell, Hist. of Music (Lond. 1874 and sq., 4 vols.); Naumann, Urgestaltung der Kirchenmusik (1829); Paulinen, Kirchenmusik, 1839; Lord, Ch. History of the Church (Lond. 1846); Collin Vénet, Hist. de la Musique, 1850; Riddle, Christian Antiquities, p. 384-391; Bingham, Origines Ecclesiasticae, p. 815 sq.; Thibaut, Ueber Relieth der Tonkunst (Heidelberg, 1826); Laurenzin, Geschichte der Kirchenmusik bei d. Italienern u. Deutschen (Leips. 1856); Mansi, xxix, 107; Wiseman, The Office of Holy Week (Lond. 1900); Fink, in Zeitschr. f. lit. u. mus. Geschichte, xxiv. 1876, 363; J. Pilgron, ix, 507; Milman, Hist. of Christianity and Latin Christianity; Neander, Ch. Hist.; Schaff, Ch. Hist.; Baxter, Ecclesi. Hist. of England, p. 298; Ch. and World, 1867, art. ix; Brand, Pop. Antiquities in Great Britain, ii, 267 sq.; Hardwick, Hist. of the Reformation, p. 367-368; Hase, Hist. of the Church, 1881, 709, 667, and; especially Coleman, Mon. of Prelacy and Ritualism, ch. xiii.; Lond. Quarterly, April, 1861, art. ii; July, 1871, art. v.; Oct. 1872, art. i.; Cuth. World, March, 1870, art. iii; For. Qu. Rev., xx, 29; xxii, 121-248; Grove, Dict. of Music and Musicians (Lond. 1872-88, 2 vols. Sv).
guments on the affirmative. Following so closely after the historical discussion furnished above, the inquiring student will be the better able to judge for himself whether the use of instruments may be used in Christian worship.

1. Against the use of instruments in Christian church-
can the following reasons may be urged:
    1. There is no warrant in the New Testament for their
use. (a) There is no example of such by Peter, Paul, John, James, or the Master himself, nor by any others in the apostolic age; nor have we any in the first three centuries; nor until the mystery of iniquity was strongly
ly at work. (b) We have no command either to make or to use them. It is claimed that ἡλοντος in Eph. v. 19 requires playing on strings; but that is expressly declared to be done in the heart. (See in a following paragraph.) (c) We find no directions, formal or inci-
dental, for theirs, while we have line upon line about singing—what to sing, when to sing, how to sing.

2. Instruments were not used in the worship of the anc-
tient synagogue. They belonged to the tabernacle and the Temple, especially the latter; but were never in the congregational assemblies of God's people. The trumpet and other loud instruments were used in the synagogue, not to accompany the psalm, but in cele-
brating certain feasts (Lev. xxviii; Numb. x, 10; Psal. lxxvi, 3). There was a feast of trumpets (Lev. xxiii, 24; Numb. xxiii, 1). They were used for proclamation, in going to war, in moving the camps, in assembling the congregations, as well as in triumphs, coronations, and other extraordinary occasions (Numb. x, 1–10; Lev.
xxxv, 9; 1 Kings i, 34; Joel ii, 1; Jer. vi, 1 et al.). Such celebrations resembled our day of Independence, but were much more devotional, and withal ceremonial in their meaning. Conrad Iken tells us that the Sabbath-
day was introduced with blowing trumpets at the syna-
gogues six times. At the first blast they dropped the instruments of husbandry, and returned home from the field. This was on Friday evening, as we call it. At the second blast they closed all offices, shops, and places of business. At the third blast pots were removed from the fire, and culinary occupation was suspended. The other three blowings were to designate the line be-
tween common and sacred time. All of these uses, though connected with the worship, were entirely dif-
ferent from the psalmody in which they were used at the Temple: but (a) No hint is given in Old Testament or New that instruments were ever used in the syna-
gogues, say the Talmud, Spinoza, and Jahn. (b) Apart from the organ or any other instrument in their syna-
gogues; only Reformed or Liberal Jews have introduced the or-
gan and many other innovations. (c) Archaeologists (Prideaux, Jahn, Calmet, Townsend, etc.) make no mention of instruments in the worship, while they de-
scribe the Temple as the forerunner of the Christian Church and Hahn particularly notices the singing of the doxologies, such as Psal. lxxvi, 18; lxxvi, 1; xevi, 6; and exiii, 1. Iken gives four doxologies for the Sabbath, but no or-
gan or harp.

3. The early Reformers, when they came out of Rome, renounced them as the monuments of idolatry. Luther called the organ an ensign of Baal; Calvin said that in-
strumental music was not fitter to be adopted into the Christian Church than the incense and the candlestick; Knox called the organ a kist [chest] of whistles. The Church of England revived them, against a very strong protest, and the English dissenters would not touch them.

4. The instruments of the former economy were cere-
monial. This is probably the chief reason for their use in the Temple. They were not merely figurative, like bread, water, wine, light; nor merely typical, like Isaac, David, Solomon, and the rest; but figurative, typical, and ceremonial, as appears thus: (a) They de-
pend on the priesthood. The trumpet was the leading instrument—master of the whole; this be-
longed exclusively to the priest (Numb. x, 9; xxxi, 6; Josh. vi, 4; 2 Chron. xxiii, 12, 14). The smaller in-
struments belonged to the Levites, whose station was adjoin-
ing the priests (1 Chron. xxiii, 28; xxxv, 1–8).

1. In the worship, as well as in celebrations, both were
used. It is interesting to note these uses: (pp. 35, 40; 1 Chron. xiv, 14–29; 2 Chron. v, 12, etc.). They were melodic on the priestly. (b) They were combined over the sacri-
fices (see especially Numb. x, 10; xxxix, 1, 2, etc.; 1 Chron. xv, 26; 2 Chron. vii, 5, 6; xxvi, 25–28; xxx, 21, etc.; Ezra iii, 4, 5, 10, 11; Neh. xii, 43; comp. ver.
27, 35, 36, 41, 43–47). (c) They belonged to the na-
tional worship of the people (Exod. xx, 29; 2 Sam. vi, 15): "All the house of Israel" (1 Chron. xiii, 5, 8; xv, 3, 28; 2 Kings iii, 13–15; Psal. lxviii, 25). So it had been arranged from the first (1 Chron. xxxv, 1–8), and so carried out to the last (Neh. xii, 45). Inciden-
tial events, as well as set forms, show the same connec-
tion: the "company" in 1 Sam. x, 5 were coming down from the high-place, and those in Isa. xxx, 29 are go-
ing up to it. David's individual harp was like his songs, a preparation for the Temple; and the incident of 2 Kings iii, 15 was a national affair. Hence (d), even when introduced as symbols in the Apocalypse, they are grouped with their usual ceremonial accom-
paniments. Trumpets are not there presented as part of
the music, though prominent for other uses. The
"harpers" have their "vials full of odors," stand with the Lamb that had been slain, are on the sea of glass, and sing the song of Moses and the Lamb. They have been called upon, and are in their place in their city of Je-
rusalem, their Temple and its pillars, their pillars of can-
dlesticks, ark of the covenant, altar of incense, golden
Censer, pot of manna, cherubim, white robes, palm-
branches, with other things which have passed away

5. Instrumental music is incompatible with directions
for singing given in the N. T. (a) Heb. xiii, 15: "Let

us offer the sacrifice of praise, that is, the fruit of
the lips." This exhortation is given in terms of the O. T.
(Psa. I, 14; lxxix, 30; cavi, 17; Hos. vii, 2, Sept.), yet the formal definition of praise makes it the produc-
tion of the mind, not the heart. (b) St. Paul, "be not drunk with words; but speaking the truth in love, let all utterance be such as
"Sing singing and making melody (ὑπολονετος, touching the chords) in the heart to the Lord." Praise requires more than the mere "talk of the lips" (Prov. xiv, 23); but the accompaniment is not an instrument in the hand, but a living organ of some sort. (c) Col. iii, 15: "Sing
with all your heart. And therefore every one of you, in your heart sing-give thanks to the Lord."
(d) The passage "grace" answers exactly to ἡλοντος—
touching the chords in the heart; both passages har-
monize in requiring something besides the voice, as do
many others. But that something is not a machine in
the hand.
What is it? What was symbolized by all these numbers of organs, harps, trumpets, without life giving sound? The general idea of Christian people is that they all were intended to repre-
sent grace in the heart—the working of a regenerated soul in gratitude to God. Hence the martyr's exclama-
tion, "O for a well-tuned harp!" and the prayers of godly people for their hearts to be put in the harp.
John Bunyan's account of Mr. Fearng, who was always play-
ing on the base, with many such allusions, chime in
exactly with the whole idea of acceptable worship (John iv, 24, "in spirit and in truth"; 1 Cor. xiv, 15, "I will sing with the spirit").

Until further considerations are supported by the following considerations:
(a) In the passages above cited "grace" in one

10. The smaller in-

2. In the following paragraph.

3. In the passages above cited "grace" in one

10. The smaller in-

MUSICAL INSTRUMENTS

MUSIC

that the vials of "odors" do to prayer. 1 Cor. xiv, 15:
"I will pray with the spirit" (Psa. exi. 2; Rev. v, 8;
iii, 3, 4). (d) They are eminently adapted to repre-
sent "grace" in a variety of aspects. Take the follow-
ing instances: (1) To the devout philosophy of the
no concern here, but with the instruments of praise): (1)
They represent grace as it deals with the deepest
motions of the affections, both in sorrow and joy. In
Isa. xv and xvi we have the workings of pity, even to
hopeless commission, winding up with this: "My
bowels shall sound like a harp for Moab," and like
expression in Isa. xvi, 7: ". . . for Moab; . . . the
margin; comp. Jer. xxxii, 4 with Job xvii, 6.
They combine the deepest mixture of sorrow and joy (Gen.
xxx, 27; Ezra iii, 10). The change of feeling is some-
times very sudden (Job xxx, 31; 1 Chron. xxiii, 8-11;
Rev. xviii, 19-22). The same sound will give sorrow
to one and joy to another at the same time (1 Sam.
xxvii, 6-9; Psa. cvi, 9-18; xxvii. 6-9, with Rev. i, 7).
(2) They represent the countless variety of gracious
experiences, with their wide range of degrees and im-
perfections, from Bunyan's "Mr. Fearing" up through
tenor, alto, and treble, with ledger-line above the clouds
(2 Tim. iv, 6-8) The combinations of musical notes
amount to millions of the harp. A harp of a thousand
strings is a low approximation to playing on the chords
of the heart to the Lord. (8) They represent grace es-
pecially in its pleasurable aspects—pleasing and being
pleased (Psa. xcviii, 1-4). Godly sorrow is real sorrow;
the other, though prompted by God, is not. Still the
power predominating, both in music and in grace, is joy
(Rev. xiv, 3; xv, 8). During the battle,
long before the triumph, the tabret and harp are heard
amid the din of war (Isa. xxx, 32). The believer is
sometimes a captive, and then he suspends his harp on
the pillow, because for sorrow he has no joy (Psa.
xxvii, 2). In every case short of this he can joyfully
touch the chords in the heart (Isa. xxxviii, 20; Hab.
iii, 17-19). (4) They represent all this grace in the
heart as something that has been put there (Psa. iv, 7).
The natural melody of the soul is lost in the fall—the
strings are broken: "Ye must be born again." The
Ethiopian treasurer, when born of water and of the
Spirit, went on his way rejoicing. Spiritual joy is not
natural, but gracious; neither is it unnatural, it fits the
place; it is supernatural, restoring the soul to its ori-
ignal, and with greater security (Isa. xxxiv, 10, "Ever-
lasting joy upon their heads"). Ezek. xxviii, 13 gives
soundings of the same (Ezek. xxviii, 13). There are
heavy tabrets and of pipes, etc. There is textual
difficulty here of any ordinary breach; but whether the
personage addressed be Ithobal, or Adam, or Abaddon, it
illustrates the case in hand; each had the power of
music concreted with him—especially Lucifer, son of the
morning. There was a time when the morning-stars
sang together, Apollyon with the rest. Such tabrets
and pipes must have been of a spiritual nature, as they
were of exquisitie "workmanship" (Eph. ii, 10, "We
are his workmanship, created in Christ Jesus unto good
works"); so also Gal. vi. 15; v. 6). The new creation
presents itself to us in the person of a human way of
life by the music of Moses and the Lamb (Psa. cxxix, 54; xl. 8;
Rom. vii. 22; Heb. x. 9). The renewed soul sings that
song which no other can learn. Such a one has the
melody belonging to instruments of very honorable
name (1 Chron. xvi, 42; 2 Chron. vii, 8; Rev. xv, 2;
Isa. xxxviii, 20; Hab. iii, 19; Psa. lxi, 7, "My heart
is prepared—I will sing and psallam," Sept.). (5) They
represent grace in its perfection—the sublimity of heav-
ily joy. Light has its own kind of sublimity; hence
we read of "the inheritance of the saints in light." Light
reveals objects at a distance; music carries us far;
Music is incomparable unless it be intermingled
Together. Ezekiel's mellifluous oratory could not be il-
ustrated by the one without the other (Ezek. xxxiii, 32).
The Temple music represented very fitly the joy of
that house where the sweet Singer will preside, the
glory of which eye hath not seen nor ear heard; it is
"reserved;" yet it is "prepared" for them that love
him; where song and harp and organ blend with sweet
odors; while they sweep the chords of the heart to the
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II. In favor of Instrumental Music for Churches, it may
be replied that the above considerations, however
plausible in general and often beautiful in sentiment,
are rather speculative than logical. But more particu-
larly, it is not sufficient to show that such performances
were not customary or known in the sacred services of
the primitive Christians if we would authoritatively
exclude them, it must be proved that the N. T. positi-
vely forbids, or by direct implication disentenches
them. There are many practices of modern times
which are perfectly lawful, proper, expedient, and edi-
ifying, which were not known in the earliest days of
Christianity. Such an argument would repudiate Sun-
day-schools and numerous well-approved institutions of
the present day. Our Saviour and his apostles pur-
pose left all these immaterial questions and detailed
arrangements discretionary with the Church, and it is
best they should so remain. Times change, and reli-
gious observation does not always follow without strict
prescription, but may even be necessary. A few cases
are not absolutely prescribed, must be modified accord-
ingly.

We might justly add, under this head, that there is
no positive proof, after all, that instrumental music did
not in any case accompany the songs of the early Chris-
tians. The evidence a saeclo is always insecure.
In no other ancient society has the Church been so
consistent on this very point. The presumption is cer-
tainly the other way, for it can hardly be presumed that
persons who had always been accustomed to associate instru-
mental music with the services of the sanctuary—as
was the case at least with the Hebrews, who formed the
nucleus of early Christianity—would have suddenly and
totally abjured this delightful and inspiring part of
divine worship under a new economy, unless there had
been some express prohibition or absolute incompatibility
respecting it. On the contrary, such an accomplishment has been found in all ages a de-
cided stimulus to devotion, and a powerful auxiliary to
the strains of vocal melody. It is so congenial with the
spirit of Christianity that the most remarkable and sub-
lime efforts of genius in this field have been those of
Christian composers and Christian performers.

Finally, therefore, to interdict these concomitants of
congregational worship is a mistake savouring of secti-
dom and intolerance. It is, more than all, an unaccord-
der, as well as an aesthetic degeneration. If the O-T.
saint could profitably employ instrumental music as a
means of grace, why should it be denied the Christian?
If David's soul took wing with celestial vigor as he
strung his lyre in accord with his devout lays, why may
not the modern saint refresh his soul with the ravishing
harmonies of the organ? The immortal productions of
Mozart and others require the full orchestra to bring out
their grandest effects, and even the ordinary songs of
the Church are greatly enhanced in their power over the
heart when properly accompanied from the choir. The
modern composer writes for one unaccompanied instru-
mant, and the experience of the first and purest believers in
ever age, whether in high or low condition, has attested
the healthful and edifying influence of instrumental
symphony, when duly subjected as a handmaid to sacred
lyrics and vocal execution.

Musical Instrumenta of the He B R E W S . The obscenity attac-
ings to this subject has long been felt and complained
of. The rabbins themselves know no more of this matter than other commentators who are
least acquainted with Jewish affairs. The older writ-
iers on the subject had no means of asking their
questions with modern science and actual instruments in use, either among the Hebrews
themselves or in the neighboring nations. But much
light has of late been thrown, by the discovery of
Egyptian and Asyrian monuments, upon the instru-

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ments which were used by these two great peoples—the nearest neighbors of the Hebrews, and with whom, at different periods of their history, they came into close and long-continued contact; and we have now the advantage of being able to infer, with a high degree of probability, if not with absolute certainty, from these collateral examples what were the forms and powers of at least the principal instruments referred to in the Hebrew Scriptures. This recent enlargement of our knowledge, however, still leaves much room for further light, especially in regard to the precise instruments intended by particular Hebrew words. There is yet much difference of opinion among Hebrew scholars and antiquarians upon this point of primary importance; and indeed, in the absence of all direct means of identification, and of any clear and steady tradition among the Jews themselves upon the matter, it is hardly to be expected that the obscurity which still encumbers this part of the subject can ever be entirely removed. We see certain instruments different from our own in use among the modern Orientals, and we infer that the Hebrew instruments were probably not unlike these, because the Orientals change but little, and we recognise in them the peoples, and among them the habits and the manners described in the Bible. We find also many instruments presented in the sculptures of Greece and Rome, and we need not refuse to draw inferences from them, for they derived their origin from the East, and the Romans distinctly refer them to Syria (Juvénal, Sat. iii. 164; Livy, Hist. xxxix. 5). When, however, we endeavor to identify with these a particular instrument named by the Hebrews, our difficulty begins, because the Hebrew names are seldom to be recognised in those which they now bear, and because the Scriptures afford us little information respecting the form of the instruments which they mention.

I. Stringed Instruments.—We begin with these, because upon almost all occasions of the use of instrumental music, either in public or private, we find them occupying the principal place; while in point of antiquity of date they were not inferior apparently to other instruments of a simpler and ruder character chief varieties of this class of instruments may be arranged as follows:

1. The הָרִ֥זֵ֫ן, kihmôr, commonly translated in our version karp; in the Sept. κῆρος; Chald. קָרָ֩פָא; Dan. iii, 5, 10, וּשְׁרֵפָ֣א. This is the stringed instrument ascribed to the invention of Jubal, and the only one referred to by Laban in his remonstrance with Jacob (Gen. xxxi, 27). It is mentioned among the instruments used by the sons of the prophets in their schools (1 Sam. x, 5); and it was the favorite instrument of David, of which he became so celebrated a master. In the first ages the kinnor was consecrated to joy and exultation, hence the frequency of its use by David and others in praise of the divine Majesty. It is thought probable that the instrument received some improvements from David (comp. Amos vi, 5). In bringing back the ark of the covenant (1 Chron. xvi, 5), as well as afterwards at the consecration of the Temple, the kinnor was assigned to players of known eminence, chiefly of the family of Jeduthun (1 Chron. xxv, 5). Isaiah mentions it as used at festivals along with the nebél; he also describes it as carried round by Badiades from town to town (xxiii, 16), and as increasing by its presence the joy of vintage (xxiv, 8). When Jehoshaphat obtained his great victory over the Moabites, the triumphal entry into Jerusalem was accompanied by the nebél and the kinnor (2 Chron. xx, 27, 28). The sorrowing Jews of the captivity, far removed from their own land and the shadow of the sanctuary, hung their kinnors upon the willows by the waters of Babylon, and refused to sing the songs of Zion in a strange land (Psa. xxxviii, 2). Many other passages of similar purport might be adduced in order to fix the use of an instrument, the name of which occurs so often in the Hebrew Scriptures. They mostly indicate occasions of joy, such as jubilees and festivals. Of the instrument itself the Scripture affords us little further information than that it was composed of the sounding parts of good wood, and furnished with strings. David made it of the bôrkô wood, or cypress ("frû"): Solomon of the more costly algum (2 Sam. vi, 5; 2 Kings x, 12); and

Various forms of Egyptian Harps.—Rosellini.

(Gen. iv, 21). The common name for all such instruments in Hebrew is הָרִ֥זֵ֫ן (negimoth), from a root denoting to strike, like the Greek root φακτίζω, to strike, which yields in like manner φαλχίζων, with a like general meaning. But in this genus were included a great variety of species of stringed instruments, some of which are of constant occurrence in the Old Testament; while others are limited to those books which belong to the period of the Babylonish captivity, and are to be regarded rather as Babylonian than Hebrew instruments. Keeping this distinction in view, the

Josephus mentions some composed of the mixed metal called electrum. He also asserts that it was furnished with ten strings, and played with a plectrum (Ant. xi, 12, 5), which however is not understood to imply that it never had any other number of strings, or always played with the plectrum. David certainly played it with the hand (1 Sam. xvi, 28; xviii, 10; xix, 2), and it was probably used in both ways, according to its size.

Kitto (Pict. Bible, note on Psa. xili, 4) demurs to its being regarded as a karp, and argues at great length
in favor of its being a lyre; the chief difference of these two being that, while in the harp the strings were free on both sides throughout their whole length, in the lyre they were carried in part over the sound board, and could not, from the part of their length only being struck on one side with one of the hands. But it is obvious that a difference of this kind was only a modification of form, and did not involve any essential difference in the principles of construction. The main principle of construction was the same in both instruments, viz. the production of differences of sound by differences in the length of the strings, whatever modifications of form might be used in order to obtain this difference of length, and whatever modifications of size and shape might be called for, when the instrument was to vary in power, and according as it was to be employed either in solo or in choir. The lyre was only a modification of the harp. Even in Greek the words κιθάρα and λύρα were anciently used convertible, as Dr. Kitto admits; and it is highly improbable that the Hebrew word קסֹר did not originally include all instruments of the harp kind, whatever might be their differences in size or shape, or subordinate arrangement. Harps for solo use would usually be made portable and light. Those intended for choral performances in the Temple service would probably be made large and powerful, so as to stand upon the ground when played instead of being carried. Some would have a larger, some a smaller number of strings, according to the degree of perfection wanted. In fact all these varieties are actually to be found upon the Egyptian monuments, and we see no good reason why the same generic name might not be applied to them all. The most eminent musicians are clearly of this mind. While Gesenius defines קסֹר to be a species of harp, Winer gives it as the single word harp, Winer expresses himself in such a way as to indicate an opinion that the Hebrew instrument so named might be either harp, lyre, or lute. Engels leans to the same opinion as Dr. Kitto, but does not appear to have added anything to the arguments by which the latter has sought to support it. "It is uncertain," he thinks (p. 281), "which of the Hebrew names of the stringed instruments occurring in the Bible really designates the harp." Still he thinks also that the קסֹר, the favorite instrument of King David, was most likely a lyre; although he owns in answer to the question "can it be given in support" of this opinion "it is certainly far from conclusive." When he urges that the קסֹר was a light and very portable instrument, that king David, according to the rabbinical records, used to suspend it during the night over his pillow; and that all its uses mentioned in the Bible are especially applicable to the lyre rather than to the harp—these considerations are all such as have already been fully met in the observations made above; and it is answer enough to them to refer the reader to the accompanying monumental illustrations, which make plain and certain that the harps and harpists were extremely various in size and shape, and that some of these varieties were as light and portable as the lyre itself.

The approximate illustrations of the קסֹר, or harp, supplied by the Egyptian and Assyrian monuments are very copious and interesting, and we cannot err far in supposing the various modifications of the Hebrew instrument to have been substantially the same as those in use among their neighbors. The most ancient form of the קסֹר was probably the bent or curved form, agreeably to the etymology of the name, which according to Fürst (Hebräisches und Chaldäisches Handwörterbuch) is derived from a root signifying to make in the shape of a bow or curve. Egyptian harps of this shape are represented in the first of the accompanying illustrations (p. 764), and are remarkable for their differences of size, arrangement, and power, two of the specimens having as many as thirteen strings, one nine, and only three; while one is light and portable, and the rest so large and heavy as to require to rest on the ground. It was by a natural transition that the curved form gave way in many cases to the triangular, such as we see in our next series of illustrations. Nearly resembling these ancient Egyptian forms of the portable harp is the shape of the ancient Persian 창, and the Arabic junk of the present day; and we are disposed to agree with Engel that this triangular instrument is most likely the trigonon, or triangle, mentioned by several classical authors. "Burney," he remarks, "in his History of Music, gives a drawing of a trigonon with strings. He does as that it is called by Sophocles a Phrygian instrument, and that a certain musician, of the name of Alexander Alexandrinus, was so admirable a performer upon it, that when exhibiting his skill in Rome he created the greatest furor. Burney further remarks, 'The performer being a native of Alexandria, as his name implies, makes it probable that it was an Egyptian instrument upon which he gained his reputation at Rome'—an opinion which is corroborated by the discovery of the instrument shown in our engraving. The representations, it is true, of the Grecian trigonon, given in our histories of music, exhibit it in the shape of a Greek delta, with three bars. In the Egyptian instruments the third bar, it will be observed, is wanting; but no ancient examples have been produced of the trigonon with three bars, and the representations referred to are probably only imaginary." Perhaps we have a still nearer approximation to the Hebrew harp in the two triangular instruments from the Assyrian sculptures. These harps are of very frequent occurrence on these Oriental monuments, showing that this form of the instrument was a favorite one. One of the two represented on the following page has twenty-one strings, the other has twenty-two strings; and it is a remarkable difference of construction as compared with the Egyptian specimens that the sounding-board forms the upper part of the instrument instead of the lower, while the reader will also observe openings for the escape of the sound. The ancient harp was sometimes played with a plectrum; but in all the Egyptian and Assyrian specimens now given it will be noticed that no plectrum occurs, but the instruments are all played with the hands, as we always figure to ourselves David handling his favorite harp. This Assyrian harp is probably the nearest approximation to the harp of the royal psalmist which we shall ever be able to reach. Remembering that the קסֹר is one of the instruments mentioned by Lebon in common use in the country of Judah, we cannot but suppose that the harp which was used by the descendants of Jacob bore a closer resemblance to those which are figured upon the monuments of Mesopotamia than to those of the Egyptian monuments. See HAR.
2. The ἱβ, nebel, probably the Greek νηβλιον (νηβλα, νηβλη, νηβλα, or νηβλας) and the Latin nobilium (nobilum or nobilis). The word is rendered “psaltery” in the A. V., in imitation of the Sept. translation of the Psalms and Nehemiah, which renders it by παλτισαρ, with the exception of νηβλος in Psa. lxxvi, 22, and εἰδήρα in Psa. lxxxi, 2. The Septuagint in the other books in which the word occurs renders it by νηβλα or, with a different ending, νηβλον. The Greek rendering παλτισαρ evidently connects this instrument with the Chaldee יַיִשׁ (Dan. iii, 5, 7). The first mention of it is in the reign of Saul (1 Sam. x, 5), and from that time forward we continue to meet with it in the O.T. It is, however, not found in the 2d chapter of Daniel, where mention is made of so many instruments; whence we may infer either that it did not exist among the Babylonians, or was known among them by another name. It was played upon by several persons in the grand procession at the removal of the ark (1 Chron. xvi, 16; xvi, 5); and in the final organization of the Temple music it was intrusted to the families of Asaph, Heman, and Jeduthun (1 Chron. xxv, 1—7); Asaph, however, was only the overseer of the nebelists, as he himself played on a different instrument. Out of the worship of God it was employed at festivals and for luxurious purposes (Amos vi, 5). In the manufacture of this instrument a constant increase of splendor was exhibited. The first we meet with were made simply of the wood of the beroth (2 Sam. vi, 5; 1 Chron. xii, 8), others of the rarer adjus tree (1 Kings x, 12; 2 Chron. ix, 11), and some perhaps of metal (Josephus, Ant. i, 8, 3), unless the last is to be understood of particular parts of the instrument.

The nebel was an instrument apparently much resembling the kinnor in its nature and properties, though considerably different in form. According to Josephus (Ant. vii, 12, 18) it had twelve strings, which were played upon the hand. One variety of it had only ten strings, and was distinguished as νηβλος, and from an expression in Isa. xxii, 24 — ἱβ οὐκ ἔχειν, all manner of nebel instruments—we gather that the instrument, like the harp, was used in various sizes and shapes. What its distinctive form was—preserved, no doubt, in the main, in all its varieties—cannot be determined with certainty. The etymology of the name, like that of kinnor, suggests a curved shape like that of a leathern bottle; but whether it was so called because the whole instrument was of this shape—like the lyre, which is occasionally described by the Latin poets as the lyra curva—or because only a part of it was thus curved, viz. the sounding-board, as in the lute or guitar, it is impossible to decide. It is here we begin to feel the difficulty before referred to of identifying the Hebrew names with particular instruments. Kitto, as already noticed, pleads strongly for identifying it with the harp, while assigning the name kinnor to the lyre; but ancient authorities are opposed to this view, and he lands himself in the difficulty of being unable to find any Hebrew name at all for the lute or guitar, which he notwithstanding admits to have been in common use along with the lyre and harp. We cannot see, moreover, that anything is gained or any difficulty removed by adopting this opinion. We prefer to leave it a doubtful question whether the nebel was a lyre or a lute, or even some other form of stringed instrument, like that, for example, represented in the above illustration, derived from the Assyrian monuments. The only certain proof we possess of a lyre-like instrument having been in use among the Hebrews is the adjoining figure upon a coin of the times of the Maccabeeae. That either lutes or stringed instruments resembling the Assyrian ones just alluded to were employed by the Hebrews is a matter only of probable inference, from the fact that such instruments were in common use among the neighboring nations; we have no direct proof of it. Examples of lyres of various shapes and capabilities are shown on the monu-

Jewish Lyre. (British Museum.)

Egyptian Lyres: Fig. 1. Played with plectrum; 2. Played with fingers. (Paintings at Thebes.)
the East must have had some considerable differences in form and properties from either the classical lyre or lute, as it was known and distinguished among the Greeks and Romans by its Oriental name, which the Greeks slightly altered into νιμα or νιμανος, and the Romans into nymbium. See Psalms.3.

3. The נַסַּבָּת, sabbath, or "sackbut" of our version, is the third instrument in the list in Dan. iii, 5, 7. That this was a stringed instrument is certain, for the name passed over into Greek and Latin in the forms σαμβασκα and sambac, female performers on it from the East, called σαμβασκεα, sambacina, and sambacistria by the classical authors, visited the cities of Europe, and found their way as far as Rome; and the instrument is de-

scribeb by Athenaeus (iv, 175; xiv, 683) as a harp-like instrument of four or more strings, and of a triangular form. Now it is remarkable that one of the musical instruments most frequently occurring in the Assyrian sculptures answers very closely to this description. On comparing the instrument here represented with that

Sackbut. (Assyrian base-relief, British Museum.) exhibited in the procession above, a difference of structure will be observed, viz. that in the latter the strings seem to be carried over a "bridge," which is not the case with the former. In other respects the two forms are exactly the same; and the instrument was evidently a peculiarly Assyrian one, as there is nothing resembling it to be found on the Egyptian monuments or in the sculptures of Greece and Rome. This appears to us a decisive consideration in favor of identifying it with the sackbut of Dan. iii, 5, rather than with the צוֹפָה הַנִּ֖שָּׁמָה (symphonia) of the same list, the word translated dulcimer in our version. This latter name is evidently borrowed from the Greek, and as such was no doubt the name of a Greek and not a native instrument; whereas the name and the nature of the sackbut were both probably Oriental, as the instrument figured in these Assyrian sculptures indubitably was. What the symphonia itself was it is impossible to say. It is worth mentioning that one of the musicians performed upon what we David to the Temple thus presumes to have been the sackbut, is distinguished from the rest by a peculiar head-dress, which may probably have been a mark of distinction assigned to "the chief of the musicians" at the Assyrian court, an officer who was the counterpart of the Hebrew ישועו, such as Asaph or Jeduthun. See Sackbut.

4. The גיזתי, gittith, a word which occurs in the titles to Ps. vii, lxvii, lxviii, lxxiv, and is generally supposed to denote a musical instrument. From the name it has been supposed to be an instrument which David brought from Gath; and it has been inferred from Isa. xvi, 10 that it was in particular use at the vintage season. If an instrument of music, it is remarkable that it does not occur in the list of the instruments assigned to the Temple musicians; nor even in that list which appears in verset 1 and 2 of Ps. lxxxi, in the title of which it is found. The supposition of Gesenius, that it is a general name for a stringed instrument, obviates this difficulty. The Sept. renders the title by ἐσπιρα τοῦ χναφα, "upon the wine-press," and Carpzov, Pfeiffer, and others follow this in taking the word to denote a song composed for the vintage or for the Feast of Tabernacles (Carpzov, Obs. Philol. super Psalmos Tres ἑορτασμό [Helms. 1758]); Pfeiffer, Uber die Musik, p. 32. See GITTITI.

5. מִנָּמִין, minamim, which occurs in Ps. xiv, 3 and cl, 4, is supposed by some to denote a stringed instrument, but it seems merely a poetical allusion to the strings of any instrument. Thus in Ps. xiv, 8 we would read, "Out of the ivory palaces the strings (i.e. concerts of music) have made thee glad," and so in Ps. cl, 4, "Praise him with strings (stringed instruments) and ugaroh." See STRING.

6. מִנָּמִין, machaloth, which occurs in the titles of Ps. liii and lxxxvii, is supposed by Gesenius and others to denote a kind of lute or guitar, which instrument others find in the minamim above noticed. The preva-
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Ancient Egyptians playing on the lute or guitar: 1 is dancing; 2 has the instrument slung across the shoulders; 3 has the instrument hung over the shoulder. The Egyptian guitar consisted of two parts: a long, flat neck or handle, and a hollow, oval body, composed wholly of wood, or covered with leather, whose upper surface was perforated with several holes to allow the sound to escape; over this body, and the whole length of the handle, extended three strings of catgut secured at the upper extremity. The length of the handle was sometimes twice, sometimes thrice that of the body, and the whole instrument seems to have measured three or four feet. It was struck with a plectrum, and the performers usually stood as they played. Both men and women used the guitar; some danced while they touched its strings (Wilkinson, Anc. Eg., 84-86, 123-125). See MAHALATH.

II. Wind Instruments.—1. The most ancient of these was the נֱֶבֶֽעֶשׁ, נֶבֶשׁ, mentioned along with the כָּנָֽנָר as the invention of Jubal (Gen. iv. 21). It is twice alluded to (Job xxxi, 12; xxx, 81), and in both cases in connections which show that it was used on occasions of domestic festivity and joy. The only other place where it occurs is in Psa. cl, 4, where it is referred to among other instruments suitable to be employed in the praises of God. Opinion has been, and is still, much divided as to the instrument denoted by the name. Winer and Levy (in Herzog's Real-Encyklopädie) favor the idea that it was a species of bagpipe; and in this view they are supported by the authority of Jerome, the Targums (דִּשָּׁא), and some rabbinical writers. The Septuagint varies in its translation of the word; in Genesis rendering it by καίρα, in Job by ψαλμός, and in Psa. cl by ὠψαλμός, the term adopted by the Vulgate, Syriac, Arabic, and most other versions, as well as by our own. But by ὠψαλμός we are by no means to understand the organ, which is an instrument of no great antiquity, even if we are to suppose, as some do, that there was a rudiment of the modern organ in use in the Temple of Jerusalem in the time of Christ, an invention of which strange and evidently fabulous things are told us by the Talmud, under the name of the פָּנָה הַמְּבָשֵׁה (מְבָשֵׁה). The organum meant by the word was as old as the days of Jubal; it must, therefore, have been of a rude and simple construction, and is best understood of the so-called Panpipe, formed by a combination of reed-pipes of different lengths and thicknesses. In support of this view is the fact that the Panpipe was an instrument of Syrian or Oriental origin, and that it was of such high antiquity that the profane writers do not know to whom to ascribe it. Some refer it to Pan (Virgil, Ecl. ii.), others to Mercury (Find. Od. xii, de Pallade), others to Marsyas and Silenus (Athenæus, iv, 182). This antiquity corresponds with the Scriptural intimation concerning the σάραξ, and justifies us in seeking for it among the oriental instruments of the Orientals, especially as it is still common in Western Asia. Niebuhr saw it in the hands of a peasant at Cairo (Reisebesch. i, 181); and Russell, in his Nat. Hist. of Aleppo (1, 155, 156), says that "the syrinx or Pan's pipe is still a festival instrument in Syria; it is known also in the city, but very few performers can sound it tolerably well. The higher notes are clear and pleasing, but the longer reeds are apt, like the divers flute, to make a hissing sound, though blown by a good player. The number of reeds of which the syrinx is composed varies in different instruments from five to twenty-three." The classical syrinx is usually said to have had seven reeds (Virg. Ecl. ii); but we find some on the monuments with a greater number, and the shepherd of Theocritus (Id. viii) had one of nine reeds. See ORGAN.

2. Of almost equal antiquity was the כָּנָֽנָר, koren, or horn, which sometimes, but not often, occurs as the name of a musical instrument (Joel, vi, 5; 1 Chron. xxv, 5; Dan. iii, 5, 7, 10, 15). Of natural horns, and of instruments in the shape of horns, the antiquity and general use are evinced by every extensive collection of antiquities. It is admitted that horns of animals were first used, and that they at length came to be imitated in metal, but were still called horns. See Horn. This use and application of the word are illustrated in our "cornet." It is generally conceived that rams' horns were the instruments used by the early Hebrews; and these are, indeed, expressly named in our own and many other versions as the instruments used at the noted siege of Jericho (Josh. vi, 5); and the horns of the ram are those which Josephus assigns to the soldiers of Gideon (Ant. v, 6, 5; comp. Judg. viii, 16). See also SHEBBANIM.

3. כָּנָֽנָר, קָנָֽנָנָה, which is a far more common word than koren, and is rendered "trumpet" in the Author. Ver. This word seems first, to denote horns of the straighter kind, including probably those of neat cattle, and all the instruments which were eventually made in imitation of and in improvement upon such horns. It is, how-
ever, difficult to draw a distinction between it and the kerem, seeing that the words are sometimes used synonymously. Thus that which is called "a jobel-horn" in Josh. vi, 5, is in the same chapter (ver. 4, 6, 8, 13) called "a jobel-horn trumpet" (shophar). See JUBILEES. Upon the whole, we may take the shophar, however distinguished from the kerem, to have been that kind of horn or horn-shaped trumpet which was best known to the Hebrews. The name shophar means bright or clear, and the instrument may be conceived to have been so called from its clear and shrill sound, just as we call an instrument a "clarion," and speak of a musical tone as "brilliant" or "clear." In the service of God this shophar or trumpet was only employed in making announcements, and for calling the people together in the time of the holy solemnities, of war, of rebellion, or of any other great occasion (Exod. xix, 19; Numb. x, 10; Judg. iii, 7; 1 Sam. xiii, 3; xv, 10; 2 Chron. xv, 14; Isa. xviii, 3). The strong sound of the instrument would have confounded a choir of singers rather than have elevated their music. At feasts and exhibitions of joy horns and trumpets were not forgotten (2 Sam. vi, 15; 1 Chron. xvi, 42). There is no reason to conclude that the trumpet was an instrument peculiar to the Levites, as some have supposed. If that were the case we should be unable to account for the three hundred trumpets with which Gideon's men were furnished (Judg. vii, 8), and for the use of trumpets in making signals by watchmen, who were not always Levites. See TRUMPET.

4. The רחוב, chatoteerdh, or straight trumpet, is occasionally mentioned along with the shophar, showing that these two kinds of trumpets were sometimes used together, as in Ps. xcviii, 6, "with trumpets and sound of cornet make a joyful noise before the Lord the King" (comp. 1 Chron. xv, 28; 2 Chron. xvi, 14). The two silver trumpets appointed by Moses to be made for the use of the priests of the tabernacle were of this construction, and were used for announcing to the people the advent of the different feasts, for signifying "the journeying of the camps," and for sounding alarms in time of war (Numb. x, 1-10). Their use in the sacrificial rites as a musical accompaniment was limited (ver. 10) to certain occasions, to "their solemn days, the beginnings of their months, and the day of their gladness;" but in the age of David and Solomon their sacrificial use was much extended, and the number provided for the use of the priests was correspondingly increased. At the dedication of the Temple as many as a hundred and twenty priests "sounded with trumpets;" and in the immensely developed ritual then introduced the part of the musical service assigned to the priests was to blow with the sacred trumpets during the offering of sacrifice, while the Levites accompanied on the other instruments of all kinds. There has been various speculation on the name; but we are disposed to asent to the conclusion of Grosenius that it is an onomatopoeic word, imitating the broken pulse-like sound of the trumpet, like the Latin taratantara, which this word would more resemble if pronounced as in Arabic, kadda-derah. By many it has been identified with the mod.
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that in the time of Judas Maccaebus the Jews complained of "that joy was taken from Jacob, and the pipe with the harp (As3ippy) ceased" (1 Macc. iii. 45). It was particularly used to enliven the periodical journeys to Jerusalem to attend the great festivals (Isa. xxx., 29); and this custom of accompanying travelling in companies with music is common in the East at this day (Harmer, Observat. ii. 187; to which add Tournafort, Voyage du Levant, iii. 189). Athenaeus (iv. 174) tells of a plain pipe which was in use among the Phoenicians. This serves to illustrate Matt. ix. 23, where our Saviour, finding the flute-players with the dead daughter of the ruler, ordered them away, because the damsel was not dead; and in this we also recognize the regulation of the Jews that every one, however poor he might be, should have at least two pipes (יִשְׁלָט נַה) at the death of his wife (Lightfoot, Hor. Hebr. ad Matt. ix. 23). See MOURNING.

Asyrian Tambourine and Drums. (Bas-reliefs, British Museum.)

6. סָמְפּוֹנַגְּא, sumpongah, is evidently the Chalde. form of the Gr. συμφωνία, rendered "dulcimer" (Dan. iii. 5; x. 15). It is described by the rabbins as a bagpipe consisting of two shrill-toned flutes pressed through a leathern bag. Servius, in his Commentary on the Ἀνένδαλ, describes the symphonía as a sort of bagpipe, which agrees with the representations of Jewish writers. The bagpipe bore the same name among the Moors of Spain and it is still called in Italy sumpogna. The known antiquity of this instrument, together with its present existence in the East, appear to confirm the reference of the sumpongah to the bagpipe. The modern Oriental bagpipe is composed of a goat-skin, usually with the hair on, and in the natural form, but deprived of the head, the tail, and the feet. The pipes are usually made of reeds, terminated with tips of cows' horns, slightly curved. The entire instrument is primitive simple in its materials and construction. See DULCIMER.

7. There remains to be noticed a wind-instrument mentioned along with the others in Dan. iii. 5 — the מְשַׁרְכֶּה, mushrakeh, A.V. "flute." The etymology of the name indicates that it was an instrument of the pipe class; but whether a bagpipe, a Panathian pipe, or a flute-pipe, single or double, it is impossible to determine. All these identifications have found supporters, and some have even inclined to the opinion that it was of the nature of a rudimentary wind-instrument, such as was afterwards imitated and somewhat improved upon by the Temple organ before alluded to — the meprephokh of the Talmud. See FLUTE.

III. Instruments of Percussion and Agitation. — 1. The most ancient pulsatile instrument mentioned in the O. T. is the מַרְחָם, merham, consisting of a narrow circle or hoop of wood or metal covered with a tightened skin, and struck with the hand. The Sept. renders the word by γύμναμος, a drum. The "timbrel" of our own version is preferable, as there can be no doubt that the instrument intended was of the same nature and form as the timbrel or tambourine still in use in Oriental coun-

Ancient Egyptian Tambourines (1, angular; 2, circular) and Tabret-drum.

men (as in the brim of the ark, 1 Chron. xiii. 8; in worship, 1 Sam. x. 5; Psa. cxlix. 8; cl. 4), although this is by no means certain. It frequently occurs on the Egyptian monuments (Wilkinson, Anc. Egypt. ii, 240). There were three kinds, differing, no doubt, in sound as well as form: one was circular, another square or oblong, and the third consisted of two squares separated by a bar. They were all beaten by the hand, and often used as an accompaniment to the harp and other instruments. The imperfect manner of representation does not allow us to see whether the Egyptian tambourine had the same movable pieces of metal let into the wooden frame which we find in the tambourines of the present day. Their presence may, however, be inferred from the manner in which the tambourine is held up after being struck; and we know that the Greek instruments were furnished with balls of metal attached by short thongs to the circular rim (Wilkinson, Ancient Egypt. ii, 814). At mournings for the dead the tambourine was sometimes introduced among the Egyptians, and the "mournful song" was accompanied by its monotonous sound. This is still a custom of the East, and probably existed among the Jews. See MOURNING.

The merham was thus an instrument of the drum kind; and it is highly probable that, as other varieties of the drum,
some of them much resembling the drums of modern times, were in use among both the Assyrians and Egyptians, they were also introduced among the Hebrews. If so, they must be included under the general name of toph. The ancient Egyptians had a long drum, very similar to the tamtum of India. It was about two feet or two feet and a half in length, and was beaten with the hand. The skin was of wood or copper, covered at both ends with parchment or leather, and braced with cords extended diagonally over the exterior of the cylinder (figs. 1, 2). It was used chiefly in war. There was another larger drum, less unlike our own: it was about two feet and a half long by about two feet broad, and was shaped much like a sugar-cask (fig. 4). It was formed of copper, and covered at the ends with red leather, brazed by catgut strings passing through small holes in its broad margin. This kind of drum was beaten with sticks. It does not appear on the monuments, but an actual specimen was found in the excavations made by D’Athis in 1823, and is now in the museum at Paris. Another species of drum is represented in the Egyptian paintings, and is of the same kind which is still in use in Egypt and Arabia under the name of the tarabuka drum. It is made of parchment stretched over the top of a funnel-shaped case of metal, wood, or pottery. It is beaten with the hand, and when relaxed the parchment is braced by exposing it for a few moments to the sun or the warmth of a fire (fig. 5, above). This kind of drum claims particular attention from its being supposed to be represented on one of the coins ascribed to Simon Macca-baeus (fig. 5 of the second cut under No. 3, below). When closely examined, this instrument will appear to be the same in principle with our kettle-drum, which, indeed, has been confessedly derived from the East, where other instruments on the same principle are not wanting. One of them (fig. 4 of the second cut under No. 3, below) is just the same as the instrument we have derived from it; others are smaller in various degrees, are of different forms, and are tapped lightly with the fingers. Such drum-tabrets were not unknown to the ancient Egyptians (fig. 3 of the cut next but one preceding). The rabbins speak obscurely of a sort of drum, or magregah, which may have been of this kind. It stood, they say, in the Temple court, and was used to call the priests to prayer, the Levites to singing, and leprous persons to their purification. They ventured to add that its sound could be heard from Jerusalem to Jericho (Buxtorf, Lex. Rubin. s. v. תמרן). See Tabret.

2. פָּאָה, pāah. This name nowhere occurs but with reference to the small golden appendages to the robe of the high-priest (Exod. xxviii, 33; xxxix, 25), which all versions agree in rendering "bells," or "little bells." These bells were attached to the hem of the garment, and were separated from each other by golden knobs, shaped like pomegranates. They obviously produced their tinkling sound by striking against the golden knobs which were appended near them. There is no trace of bells among the ancient Egyptians or in classical times, and we call these such bells "a better term to describe sonorous pieces of metal used in this manner. See BELL.

3. The פּולָלָה, polalah, פּולָלָה, metatloth, or פּוֹלָלָה, metaalotym. In Zech. xiv, 20 only is this term rendered "bells"—the "bells of the horses." If the words, however, denote cymbals in other places, they cannot well denote a different thing here. It is true that camels, and sometimes horses, wear bells in the East at present, and it is probable that the Hebrews had something similar, in the shape of small cymbal-shaped pieces of metal, suspended under the necks of the animals, and which struck against each other with the motions of the animal. The Romans attached metallic pendants of this kind, called phalaereu, to their whips in order to produce a terrific effect when shaken by the rapid motions of the animals. These were certainly not bells, but might without any violent impropriety be called cymbals, from the manner in which they struck against each other. This name, being found only in the plural or dual forms, implies an instrument consisting of more parts than one and not more than two. It is accordingly interpreted by the Sept. to mean קַיְּמְלָלָה, or cymbals, and this is no doubt correct. Josephus describes the two parts of the instrument as Πασία καὶ μεγαλὰ χάλκεα (Ant. vii, 15, 3), which were held in either hand and dashed sharply together, yielding a powerful and penetrating metallic sound. They are first mentioned in 2 Sam. v, 5, as used by direction of David in the bringing up of the ark; and in 1 Chron. xv, 5 the remarkable fact is recorded that when David organized the musical service which was to be carried on before the ark when brought up to Mount Zion, and "appointed certain of the Levites to thank and praise the Lord God of Israel," while the rest performed their office "with psaltery and with harps," Asaph, the chief musician, or conductor of the choir, "made a sound with cymbals." It thus appears that this was the instrument by which the conductor beat time to the whole Levitical choir. It is further mentioned in Ps. cv, 8. Praise him upon the loud cymbal, praise him upon the high-sounding cymbals," that these cymbals, used in the service of praise, were of two kinds, although the difference between them is very imperfectly indicated in our version of the passage. The rendering, "Praise him with the clear cymbals, praise him with the resounding cymbals," would be a very fair equivalent for the Hebrew פּוֹלָלָה and פּוֹלָלָה; and the first cymbals alluded to were probably finger cymbals, or castanets, which were small round plates of metal fastened upon the thumb and middle finger, and struck against each other by a motion of the hand, yielding a clear and sharp, though not a loud sound; while the resounding cymbals were a much larger and more powerful sort, played with both hands; and this view is all the more likely to be correct as cymbals of both kinds are used among the Egyptians. It is worth noticing that the epithet applied by Paul to the cymbal in 1 Cor. xiii, 1 is αλαλάων ("without speech"), which is very happily selected, inasmuch as the music of such an instrument was necessarily more expressive than expressive. But our version, "tinkling," is a very poor equivalent for the
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It suggests the sound of a small bell rather than the clanging resonance of the cymbals. It should have been rendered "clanging" or "clashing." The sound of these instruments is very sharp and piercing, but it does not belong to fine, speaking, expressive music. The Hebrew instruments were probably similar to those of the Egyptians. These were of mixed metal, apparently bronze, or a compound of copper and silver, and of a form exactly resembling those of modern times, though smaller, being only seven inches or five inches and a half in diameter. The same kind of instrument is still used by the modern inhabitants of Egypt, and from them, says Wilkinson, "have been borrowed the very small cymbals, played with the finger and thumb, which supply the place of castanets in the almeb dance" (Ancient Egyptians, ii. 255). The modern castanet, introduced into Spain by the Moors, is to be referred to the same source. See CYMBAL.

4. מַכְּכִיל, menaxim. This instrument is only once mentioned in Scripture (2 Sam. vi, 5), where it stands next before cymbals in an enumeration of several instruments, and is strangely translated "cornets" in our version. It is singular that the example of the Vulg., which renders by the Latin sistra, was not followed by our translators in this instance, especially as the etymology of the name (rad. שְׁנָה, to shake) suggests that it was an instrument of agitation which was denoted, the Greek στρήπτη, having an analogous derivation from στρίφω. It was generally from eight to sixteen or eighteen inches long, and entirely of bronze or copper; movable rings and bars of the same metal being inserted in the frame, by the sharp impact of which upon the frame, when shaken in the hand, a piercing metallic sound was produced. It was sometimes inlaid with silver, gilt, or otherwise ornamented, and the rings were frequently made to imitate snakes, or simply bent at each end to secure them from slipping through the holes. Several actual specimens of these instruments have been found, and are deposited in the British, Berlin, and other museums (Wilkinson, Anc. Egypt. i. 131-138). They are mostly furnished with sacred symbols, and were chiefly used by the priests and priestesses in the ceremonies of religion, particularly in those connected with the worship of Isai (Plut. De Isid. c. 69; Juven. xiii. 38; Jablonsky, Oropsis, i. 806). Instruments of the same rude principle, though different form, are still in use in the military music of some modern nations.

5. מַכְּכִיל, shalisim. This instrument is only once mentioned, viz. in 1 Sam. xviii. 6, where it is spoken of as used by the women of Israel when they came out to meet king Saul and David. Our translators render vaguely "instruments of music," but insert in the margin "three-stringed instruments." The word more probably denoted an instrument with three sides; and as some harps were of that shape, it may probably have meant such harps. (See above, under "shemirah.") We insert the name in this place because it is generally thought by recent scholars that it meant what is understood by a triangle, an instrument of percussion which Atheneus (Deipnosoph. iv. 175) says was derived from Syria. If so, it was possibly in use among the Hebrews, and may have been the instrument referred to in 1 Sam. xviii. 6. But, on the other hand, no figure of such an instrument of percussion has been found on any of the monuments either of Assyria, Egypt, or Greece. Like the cymbals and sistra, it is still in use in military music, especially in the Turkish army.

6. The word "dance" is used in the A.V. for the Hebrew term makkol, מַכְּכִיל, a musical instrument of percussion, supposed to have been used by the Hebrews at an early period of their history. Some modern lexicographers, who regard makkol as synonymous with rākōd, רָבָד (Eccles. iii. 4), restrict its meaning to the exercise or amusement of dancing; but according to many scholars it also signifies a musical instrument used for accompanying the dance, which the Hebrews therefore called by the same name as the dance itself. The Sept. generally renders makkol by γοργής, "dancing," occasionally, however, it gives a different meaning, as in Ps. xxx, 11 (Heb. Bible, ver. 12), where it is translated γοργή, "joy," and in Jer. xxxi. 4 and 14, where it is rendered שָׁמַע, "assembly." The Shemitic version of the O.T. almost invariably interpret the word as a musical instrument. Only the joyous occasion when the Israelites escaped from their Egyptian pursuers, and reached the Arabian shore of the Red Sea in safety, Miriam is represented as going forth striking the נַפָר, and followed by her sisters in faith, who join in with timbrels and dances" (Exod. xvi. 20). Here the sense of the passage seems to be, agreeably to the A.V., that the Hebrew women came forth to dance, and to accompany their
dance by a performance on timbrels; and this is the view adopted by the majority of the Latin and English commentators. Parkhurst and Adam Clarke do not share this opinion: according to the former, makōchol is "some fiddler's wind-instrument of music, with holes, as a flute, pipe, or fife, from שרת, to make a hole or open- ing;" and the latter says, "I know no place in the Bible where makōchol and makahaláth mean dance of any kind—they constantly signify some kind of pipe." The Tar- gumists very frequently render makōchol as a musical in- strument. In Exod. xv, 20, Onkelos gives for makahaláth the Aramaic word מוקחל, which is precisely the same employed by him in Gen. xxii, 27 for קָנָר (A. V. "harp"). The Arabic version has for makōchol in many places התבלון, pl. תבלון, translated by Freytag, in his Arabic Lexicon, "a drum with either one or two faces;" and the word מלקס (Judg. xi, 34, A. V. "and with dances") is rendered by iman, "songs." Gesenius, Fürst, and others adopt for the most part the Sept. rendering; but Rosenmüller, in his commentary on Exod. xvi, 20, observes that, on comparing the passages in Judg. xi, 24; 1 Sam. xviii, 6; and Jer. xxxix, 4, and assigning a rational exegesis to their contexts, makōchol must mean in these instances some musical instrument, probably of the flute kind, and principally played by women.

In the grand hallelujah psalm (el) which closes that magnificent collection, the sacred poet exhorts mankind to praise God in his sanctuaries by means of some kind of music; and among the instruments mentioned at the 3d, 4th, and 5th verses is found makōchol, which cannot here be consistently rendered in the sense of dancing. Joel Brill, whose second preface (יוֹסֶף הוֹכָלִים) to Mendelssohn's Psalms contains the best treatise extant on the musical instruments mentioned in the Hebrew Bible, remarks: "It is evident from the passage, 'Praise him with the timbrel and the psalter,' that makōchol must mean here some musical instrument, and this is the opinion of the majority of scholars." Mendelssohn derives makōchol from מַכֹּחֲלָה, "hollow," on account of its shape; and the author of Shilte Haggidbōrim denominates it מַכֹּחּלָה, which he probably intends for מַכֹּחָל, rather than מַכֹּחִית. Some modern critics consider makahaláth the same with makōchol. Gesenius, however, translates the latter "dancing," while the former he renders "a stringed instrument," from the root מַכֹּחֲלָה, "to sing."

The musical instrument used as an accompaniment to dancing is generally believed to have been made of metal, open like a ring: it had many small bells attached to its border, and was played at weddings and merry- makings by women, who accompanied it with the voice. According to the author of Shilte Haggidbōrim, the makōchol had tinkling metal plates fastened on wires, at intervals, within the circle that formed the instrument, like the modern tambourine; according to others, a similar instrument was formed of a circular piece of metal or wood, but furnished with a handle, which the performer might so manage as to set in motion several rings strung on a metal bar, passing from one side of the instrument to the other, the waving of which produced a loud, merry sound. See DANCE.

Musical instruments accompanying the dance. (Mendelssohn.)

IV. The following are general or miscellaneous terms: 1. מַכֹּחֲלָה, makahaláth, Chald., rendered "instruments of music" in Dan. vi, 18. The margin gives "or table, perhaps lit. concubines." The last-mentioned rendering is that approved by Gesenius, and seems most probable. The translation, "instruments of music," seems to have originated with the Jewish commentators, R. Nathan, R. Levi, and Aben-Ezra, among others, who represent the word by the Hebrew נזוןנ, that is, stringed instru- ments, which would appear to have been struck with the hand or the plectrum.

2. דֹּהֲנָם, shiddáth, is found only in one very obscure passage (Ecclesi. vi, 8), "I got me men-singers and women-singers, and the delights of the sons of men, musical instruments, and that of all sorts" (דֹּהֲנָם וְשִׁידְדוֹת). The words thus rendered have received a great variety of meanings. They are translated "drinking-vessels" by Aquila and the Vulgate; "cup-bearers" by the Sept., Peshito-Syrac., Jerome, and the Arabic versions; and "viols" by the English. Some, "musical instruments," by David Kimchi, followed by Luther and the A. V., as well as by many commentators. By others they are supposed to refer to the women of the royal harem. But the most probable interpretation to be put upon them is that suggested by the usage of the Talmud, where דֹּהֲנָם, shidah, denotes a "palanquin" or "litter" for women. The whole question is discussed in Gesenius's Thesaurus, p. 1865.

V. Literature.—On the general subject of the music and musical instruments of the Israelites, see Martini, Storia della Musica (Bologna, 1757), i, 4 sq.; Burney, General Hist. of Music (London, 1776), i, 217 sq.; Schröter, De Musica Davidica (Dresden, 1716); Hawkins, Hist. of Music; Forkel, Gesch. der Musik, i, 99 sq.; Calmet, Dissert. sur la Musique des Hébreux, annexed to his Comentary on the Psalms of David; Medford, Psalters of the Hebrews, English, Greek and Latin; (Bristol, 1706): Pfeiffer, Uber die Musik der Alten Hebr. (Erl. 1799); trad. in the Amer. Bible Repository, 1835; Saalschutz, Form der Hebr. Poetise, p. 329 sq.; also Gesch. und Würdigung d. Musik bei den Hebr. (Berl. 1829); Harenberg, Comm. de Rm. Musica Vetus, in Misc. Lips., ix, 218 sq.; Sonne, De Musica Judaeor. in socrin (Hafn. 1724); Th. Dicht-Studien und Spielkunst der Hebr. (Frankf. 1706); Jahn, Biblische Archäologie; Re- land, De Spoliis Temp. Hieros.; Anton, Die Melodie u. Harmonie der Alte Hebr. in Psalm. N. Repert. i, 160 sq.; ii, 80 sq.; iii, 1 sq.; Shilte Haggidbōrim, in Coglini Thesaur.; vol. xxxiii; Contant, Traité sur la Poésie et la Musique des Hébreux (Paris, 1781); Beck, De accentu- uma Hebr. in Mencken, Thesaur. p. 563 sq.; Abicht, Vindicia accentuum (Lips. 1719); Excellencia musicae autit. Hebr. (Munich, 1718); Schneider, Bibl.-ges. Darstellung d. Hebr. Musik (Bonn, 1864); De Wette, Comment. über die Psalmen; Rosellini, Monumenti dell' Egitto; Woolley, Antick. Archäologie; Wieland, Musique des Orientaux, in Descrip. de l'Egypte; Lady M. W. Montague, Letters; Volney, Voyage en Syrie; Tournefort, Voyage au Levant; Niebuhr, Reisebeschrei- bung; Russell, Nat. Hist. of Aleppo; Lane, Modern Egyptians, ii, 69 sq.; Thomson, Loud and Book; Eng- gel, Music of the most Ancient Nations (London, 1864); Hutchinson, Music of the Bible (Bost. 1863).

Musician, CHIEF (מנחת, menachat'teh, i. e. the most conspicuous, i. q. leader), an officer indicated in the titles of many (35) of the Psalms and in Hab. iii, 10, and to be interpreted, according to Kimchi, Rashi, Aben-Ezra, and many other authorities, the precentor of the Levitical choir or orchestra in the Temple. In one late instance the name of this officer seems to be indi- cated (1 Chron. xxv, 1): but the first who he appears to have been Jeduthun, in connection with his three brothers (1 Chron. xvi, 41, etc.); and the office seems to have been hereditary in the family (1 Chron. xvi, 1, 3); or else the name Jeduthun became a patronymic title for the incumbents afterwards (2 Chron. xxxv, 15). Jeduthun's "office" was generally to preside over the music of the Temple ser- vice, consisting of the nebēl, or nablium, the kiwūr, or harp, and the cymbals, together with the human voice (the trumpets being confined to the priests). But his peculiar part, as well as that of his two colleagues, He-
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man and Asaph, was 'to sound with cymbals of brass,' while the others played on the n账 and the harp.

This appointment to the office was by election of the

chiefs of the Levites (דַּבָּרָה) at David's command, each of the three divisions probably choosing one. The first occasion of Jeduthun's ministering was when David

brought up the ark to Jerusalem. He then took his place in the procession, and played on the cymbals. But when the division of the Levitical services took place, owing to the tabernacle being at Gideon and the ark at Jerusalem, while Asaph and his brethren were appointed to minister before the ark, it fell to Jeduthun and Heman to be located with Zadok the priest, to give thanks 'before the tabernacle of the Lord in the high-

place that was at Gideon,' still by playing the cymbals in conjunction, to the other musical instruments (comp. Psa. cl, 5).

In the account of Josiah's Passover in 2 Chron. xxxv reference is made to the singing as conducted in accordance with the arrangements made by David, and by persons representing Asaph, Heman, and Jeduthun, the king's seer (נַבֵּהַ יִרְשָׁא). See HEM-

MAN. Perhaps the phrase rather means the king's ad-

viser in matters connected with the musical service. The triple division of the Levitical musicians seems to have lasted as long as the Temple, and each appears to have been called after its respective leader. At the dedication of Solomon's Temple, 'the Levites which were the singers, all of them of Asaph, of Heman, of Jeduthun,' performed their proper part. In the reign of Josiah, the singers were, the sons of Heman, the sons of Jeduthun, taking part in purifying the Temple (2 Chron. xxix, 13, 14); they are mentioned in Josiah's reign, and so late as in Ne-

hemiah's time we still find descendants of Jeduthun employed about the singing (Neh. xi, 17)." See Jeduthun.

Musimoes, festivals celebrated in honor of the dead among the native tribes of Central Africa. See Gardner, Faiths of the World, p. 503.

Musius, Cornelius, an eminent Dutch scholar of Roman Catholic proclivities, was born at Delft in 1508. He flourished as pastor of St. Agatha during the contest between the prince of Orange and the Spanish throne for the possession of the Netherlands. He was equally esteemed for his learning and for his amiable qualities, when, on account of his religious faith, he was put to the torture, which caused his death in 1575, by De la Marck. The Romanists have charged the wicked deed to the prince of Orange and his Reformed friends. This, however, is cruel and unjust. The prince himself, who highly esteemed Musius, shielded many of his followers when he heard of the atrocious deed, and while the Estates of Holland were aroused to an indignation scarcely controlable, De la Marck was obliged to leave the coun-

try, notwithstanding his powerful connections. Musiu-

us wrote several religious poems, which are remarkable for their elegance and purity of style. See Brandt, Gesch. der Ref. x, 583-540; Hoofd, De Nederlandse Historie,


Musonius Rufus, Caicus, a Stoic philosopher of the 1st century of the Christian era, is mentioned with praise by Tacitus (Ann. xiv, 69), and also by Pliny the younger, Philostratus, Theophrastus, and others. He was a native of Volini, in Eturia, and belonged to the equestrian order. He was a friend of Thrascus Petaus, Barea Soranus, Rubellius Plautus, and other Stoics, who were the victims of Nero's suspicion and cruelty. Mus-

onius was banished to the island of Gyaros in A.D. 66, where he is said to have been visited by many Greeks for the purpose of listening to his lessons. Being re-

called by Gallus after Nero's death, he lived at Rome under Vespasian, who excepted him from the sentence of exile pronounced by that prince against the Stoic philosophers. This scanty information is all that we have concerning the biography of Musonius Rufus (Nieuwland, Dissertatio de Musonio Rufino, Philosopho Stoico). The time of his death is not mentioned, but he was not long after the reign of Trajan; and it is said, by Eusebius of Caesarea, that the elder Musonius speaks of his son, Artemidorus. Musonius wrote vari-

ous philosophical works, which are spoken of by Suidas as λόγιοι διάφορας φιλοσοφίας ἢ παρθένοι. He reduced philosophy to the simplest moral teachings. One of his finest sayings is: "If thou dost good painfully, then it is well, and if thou dost evil with pleasure, the pleasure will be transient, but the evil will endure." Fragments of his works are found in Stobaeus, and have been collected and pub-

lished, with the above dissertation and copious notes, under the title of C. Musonii Rufi, Philosophi Stoici, Religionis Appallognatae, cum Annotationibus, edidit T. Venhusien Peerlkamp, Corrector Cytataris Reip. Tab., Subsid. (Haarlem, 1822, 8vo). These fragments of Musonius are full of the purest morality and wisdom. See Fabri-

cius, Biblioth. Graecii, iii, 566 sq.; Ritter and Preller, Historia Philosophiae, p. 488-441; Ueberweg, Hist. Philosoph., i, 185, 190; English Cyclopedia, s. v.; Smith, Dict. of Gr. and Rom. Biog., and Mythol., s. v. Rufus; Lardner, Works (see Index in vol. x).

Musorites, a superstitious sect of Jews, who are said to have revered rats and mice. The origin of this peculiarity is said to be found in an event which is narrated in 1 Sam. vi. The Philistines had taken away the ark of the covenant and detained it in their country seven months, during which time the Lord in anger sent pestilence among their people. The ark was brought to the Philistines near the border of the ground. Under the dread inspired by this divine judgment upon their land they restored the ark, and by the advice of their priests and diviners they prepared as a trespass-offering to the God of Israel five golden emeralds and five golden mice. Fervently the solemn incident of O. T. history, the sect seems to have entertained a superstitious veneration for mice and rats.

Muspeil(1) or Muspeil(1)heim is, in Norse mythology, the world of light and heat, situated in the south part of the universe; Niflheim, the habi-

tation of mist and cold, being situated in the north. The inhabitants of this world are called "the sons of Muspell," among whom the Sun, Sturt, or Surtur is chief, and the ruler of Muspeilheim, who sits on its bor-

ders bearing a flaming falchion, and at the end of the world he shall issue forth to battle, and shall vanquish all the gods, and consume the universe with fire.

Musserin is the name given to a sect of atheists in Turkey. The word signifies those who keep a se-

cret, from the verb misseto, to conceal. Their secret is chiefly to deny the existence of the Trinity, the existence of the educated classes in Turkey are believed to be Musserin.

But mainly they are Christian renegades, who, having for pecuniary reasons abjured the faith of their fathers, seek refuge in blind atheism, under a public profession of Mohammedanism.

Musso, Cornelius, a famous Italian pulpitt orator, was born at Placentia in 1611, and, after entering holy orders, rose rapidly to distinction in the Church. He was made bishop of Bertonino, then of Bivona, towards the close of the 16th century. He distinguished him-

self at the Council of Trent, and seems to have enjoyed popular favor to an unusual degree, for medals were struck in his honor, and other distinctions of like char-

acter were paid him. He died at Rome Jan. 9, 1574. He is the author of Sermoni in the General Congregations, 4to. See Bayle, Hist. Dict. s. v.; Gen. Diog. Dict. xi, 154; Musso, Vita di Cornelio Musso (1586); Blackwood, 1869, 1, 211; Wesenberg, Die Grossen Kirchengenossen-


Musulman or Mosleman (from Arab. Salama), the proper term for a Mohammedan. The word is equivalent to Moslem (q. v.), of which it is properly
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speaking, the plural; used in Persian fashion for the singular. We need hardly add that this Arabic plural termination of "ān" has nothing whatever to do with our word man, and that a further English plural in men is both barbarous and absurd.

Mustapha (i. e. the chosen one) is the name by which Mohammedan tradition designates the greatest of their prophets. See Mohammed.

Mustard (Brassica, Matt. xiii. 31; xxi. 20; Mark iv. 31; Luke xii. 19; xvi. 6; in Talmudic Chaldee шаяддым, Shabb. xx. 2, from the Syriac شكرددی, a well-known pod-bearing shrub-like plant (genus Sinapis, of thirteen species, five of which are indigenous in Egypt; Descript. de Filippo, xix. 93) that sometimes grows wild, and at other times is raised from the seed, which is employed as a condiment, being usually of the two kinds, the black and the white (see Penny Cyclopaedia, a. v. Sinapis). The Jews likewise cultivated mustard in their gardens (Mishna, Maaser. iv. 6). The round kernels (Matt. xiii. 31; xxii. 20), which were used also by the ancients as a spice (Pliny, xix. 54), passed in Jewish phrase as an emblem for a small, insignificant object (Buxtorf, Lex. Talm. col. 892); being the smallest seed commonly gathered in Palestine, although not literally the most diminutive known.

"The Lord in his popular teaching," says Trench (Notes on Parables, p. 106), "adhered to the popular language" (see also the Koran, Sur. 31). The statements in Matt. xiii. 32, that when fully grown it is the greatest of plants, and becomes a tree under which the fowls may find shelter, has been supposed to indicate a larger growth than ordinary in Western countries (see Magrave, Hist. nat. Brazil, p. 291; Bashin, Hist. Plant. ii. 855); but is confirmed by the statements of the Talmudists, one of whom describes it as a tree of which the wood was sufficient to cover a potter's shed (Talm. Higra. Pesah, vii. 4), and another says that he was wont to climb into it, as men climb into a fig-tree (ib. Ketubbah, fol. iii. 8; comp. Rosenmuller, Alterth. iv. 105). Mr. Buckham (On the Mustard-tree of the Scriptures, 1829) cites the following from Alonso de Orvalho's Travels in Chili (as given in Awnshaw and Churchill's Collection): "The mustard-plant thrives so rapidly that it is as big as one's arm, and so high and thick that it looks like a tree. I have travelled many leagues through mustard-groves which were taller than horse and man; and the birds built their nests in them as the Gospel mentions." The statement of Iryb and Mangles has also been referred to (Lambert, in the Linncean Transactions, xvii. 450), that they found the mustard-plant (Sinapis nigra) growing wild between Beisan and Ajlun as high as their horses' heads. (See further in Celsius Hierobib. ii. 253 sq.; Billerbeck, Flora clasa. p. 172.) Prof. Hackett states that he was for a long time disappointed in his search for any specimens of the mustard answering to the requirements of the above texts of Scripture; but that while on his way across the plain of Akka, towards Carmel, he had the satisfaction of seeing a little forest-like field of these plants, in full blossom, from six to nine feet in height, with branches from each side of a trunk an inch or more thick; and that he actually witnessed the alighting of birds upon the stems (Illustra. of Script. p. 124). Dr. Thomson also (The Land and the Book, ii. 100) says that he has seen the wild mustard on the rich plain of Akkar as tall as the horse and the rider.

Even these descriptions, however, seem hardly to come up to the ancient accounts of the plant in question. Hence the conclusion of Dr. Royle (in a paper read before the Royal Asiatic Society, March 16, 1844) has been preferred, who shows that there is a plant still known in the East by the name of khardal (which corresponds to the rabbinical title, and is indeed the modern Arabic for "mustard"), growing near Jerusalem, but most abundantly on the banks of the Jordan and round the sea of Tiberias; its seed being employed as a substitute for mustard. The plant is the Salvadora Persica of Linnaeus (the Cissus arborea of Forskål), a large shrub, or tree of moderate size, a native of the hot and dry parts of India, of Persia, and of Arabia. Dr. Roxburgh (Flor. Ind. i. 388 sq.) describes the berries as much smaller than a grain of black pepper, having a strong aromatic smell, and a taste much like that of garden cresses. The plant has a small seed, which produces a large tree with numerous branches, in which the birds of the air may take shelter. It is probably the tree which Iryb and Mangles themselves suppose to be the mustard-tree of Scripture, rather than the ordinary shrub. They met with it while advancing towards Kerak, from the southern extremity of the Dead Sea. It bore its fruit in bunches resembling the currant; and the seeds had a pleasant, though strongly aromatic taste, nearly resembling mustard. A specimen of the tree had been brought home by Mr. W. Barker, and it had been ascertained by Messrs. Don and Lambert, to be the Salvadora Persica of botanists; but both had

Oriental Mustard (Sinapis Nigra).
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written against its claim to be the mustard-tree of Scripture, while Mr. Frost, hearing a conversation on the subject, had supposed the tree to be a *Phytolacca*, and had hence maintained it to be the mustard-tree of Scripture, but without adducing proofs of any kind (*Remarks on the Mustard-tree of the N. T.* [Lond. 1827]; *Butterworth's Magazine*, May, 1829, p. 14; *Journal of the Royal Asiatic Society*, ut sup.).

On the other hand, "Hiller, Celsius, Rosenmüller, who all studied the botany of the Bible, and older writers, such as Erasmus, Zezerus, Grotius, are content to believe that some common mustard-plant is the plant of the parable. The interpretation commonly against any *Sinapis* is that the seed grew into a *tree* (*livadop*), or, as Luke has it, 'a great tree' (*livadop μυῖα*), in the branches of which the fowls of the air are said to come and lodge. Now, in answer to the above objection, it is urged with great truth that the expression is figurative and Oriental, and that in a proverbial simile no literal accuracy is to be expected; it is an error, for which the language of Scripture is not accountable, to assert, as Dr. Ryloe and some others have done, that the passage implies that birds 'built their nests in the tree'; the Greek word καρποφόρος has no such meaning, the word καρποφόρος means 'fruit-carrying' or 'fruit-laden' for a longer or shorter time; the birds came 'under the shade of the tree' and fed 'from the fruits of the tree'; as Hiller (*Historyph*., ii, 63) explains the phrase; nor is there any occasion to suppose that the expression 'fowls of the air' denotes any other than the smaller *insectivorous* kinds—lizards, finches, etc.—and not the 'aquatic fowls by the lake-side, or partridges and pigeons hovering over the rich plain of Genesareth' which Prof. Stanley (*S. and P.* p. 427) recognises as 'the birds that came and devoured the seed by the way-side—for the larger birds are wild and avoid the way-side—or as those which took refuge in the spreading branches of the mustard-tree.' Hiller's explanation is a very correct one; that the birds came and settled on the mustard-plant for the sake of the seed, of which they are very fond. Again, whatever the *oviari* may be, it is expressly said to be an herb, or, more properly, 'a garden herb' (Λάγκαριος, olis). As to the plant being called a 'tree' or a 'great tree,' the expression is not only an Oriental one, but it is clearly spoken with reference to some other thing; the *oviari*, with respect to the other *herbs* of the garden, may, considering the size to which it grows, justly be called 'a great tree,' though, of course, with respect to trees properly so named, it could not be called one at all. Now it is evident that the wild mustard was cultivated in our Lord's time, the seed a 'manna' and to be found in his field; Luke says, 'cast into his garden': if, then, the wild plant on the rich plain of Akkar grows as high as a man on horseback, it might attain to the same or a greater height when in a cultivated garden; and if, as lady Caldecott has observed, we take into account the very low plants and shrubs upon which birds often roost, it will readily be seen that some common mustard-plant is able to fulfil all the scriptural demands. As to the story of the rabbi Simeon ben-Calaapha having in his garden a mustard-plant into which he was accustomed to climb as men climb into a fig-tree, it can only be taken for what Talmudical statements generally are worth, and must be quite insufficient to afford grounds for any argument. But it may be asked, Why not accept the explanation that the *Salvadora Persica* is the tree denoted—a tree which will literally meet all the demands of the parable. Because, we answer, whereas the Israelites dwelt in booths, whereas the Jews had booths, having hedges, but the tree shown to be in full accordance with the scriptural allusions, there is no occasion to be dissatisfied with it; and again, because at present we know nothing certain of the occurrence of the *Salvadora Persica* in Palestine, except that it occurs in the small tropical low valley of Engedi, near the Dead Sea, the wild species, though it is frequently shown, but it is evidently of rare occurrence. Mr. Ampeyn says he had seen it all along the banks of the Jordan, near the lake of Tiberias and Damascus; but this statement is certainly erroneous. We know from Pliny, Dioscorides, and other Greek and Roman writers, that mustard-seeds were much valued, and were used as a condiment; but it is more probable that the Jews of our Lord's time were in the habit of making a similar preparation of some common mustard (Ursina) than that they used to plant in their gardens the seeds of a tree which certainly cannot fulfil the scriptural demand of being called 'a pot-herb.'" Dr. Tristram likewise (*Nat. Hist. of the Bible*, p. 472 sq.) takes strong ground in favor of the common black mustard (*Brassica nigra*). See *Bot. Bibl., note on Luke xxvii, 6.

*Mustiani* is the name of a small and obscure sect of Donatists, condemned by the three hundred and ten bishops of that schism who met at Bagai or Vaya in Numidia, A.D. 698. See Augustine, *Contra Epist. Perpertiani*, lib. iii, cap. 29.

*Musurus*, Marcus, a learned Italian ecclesiastic, was a native of the island of Candia; emigrated to Venice about the end of the 16th century, and taught in the University with great success. After he proceeded to Rome, where Leo X showed him great favor, and nominated him bishop of Epidauro, in the Morea. He had been just invested with this distinction when he died at Rome in 1517. He published the first edition of Atheneus, printed by the publisher *Pignatelli* (1644). See *Musurus*, Marcus, in *Etyiologiae Moysaei Graeci* (Venice, 1499, fol.); reprinted in 1549, in 1594, and in 1710, and some Greek epigrams and other poetry, among them a poem in praise of Plato, prefixed to his edition of that philosopher's works, and translated into Latin verse by Zambelo Acciaioli, *Carmen in Platonem* (Cambridge, 1797).

*Mutevel*, the president or chief ruler of a Moham- medan mosque in Turkey, into whose hands the reve- nue is regularly paid.

Muth, Placidus, a German Roman Catholic theo- logian, was born at Poppenhausen, near Schweinfurt, Dec. 30, 1758; received his education at Wurzburg and Erfurt; then entered, at the age of twenty-four, a con- vent near Erfurt, and was ordained to the priesthood in 1783. In 1754 he was elected abbot of Bischofsrode and Frankenrode, under the title of Placidus the Second, and also provost at Celle. In 1797, after introducing to the prince-elector of Meutz the idea of a more thorough education in convents, he was appointed archiepiscopal head of his order. He died 1798. He went, after the secularization of his convent, to Erfurt, where he was appointed chief counsellor of schools and government, and also director of the gymnasium at that place. He died in 1821. His most important works are: *Disquisitio historico-critica in bibliaugum Comitia de Glicenic, cunus monumentum est in ecclesia S. Petri Erfurdo*; *una cursum systematica theologica catholica synops* (Erfordis, 1788, 8vo)—Über die Verhältnisse der Philosophie und Theologie nach Kantischen Grundgedichten (ibid. 1791, 8vo).—Progr. de novis perantique Universi- sitati incrementa, de causis Thaursique, vulgaris Co- mitatit de Glicenic decuritum, nec non de pluribus insularum Universitatar litterarum Erfordiensis dono data. *Parti- cula i et ii* (ibid. 1812-18, 4to).—Gedächtnissierzur Befreiung Pius VIII. aus der Gefangenschaft zu Fomenti- bleau und seiner Rückkehr in seine Staaten (ibid, 1814, 8vo). See Döring, *Geschichte Theol. Deutschlands*, s. v.

Muth, Rufus. See *Mutianus*.

Muth-lab'ben (Hebrew, fully, *al muth labben*), יְּהַנְנֶה הָעָלָם, upon the death to the son; Sept. τινι τοις κρυφίνοις τοις νοοί; Vulg. pro occultis filiis; Ant. Ver. "upon Muth-labben", a phrase occurring only in *Deut.* ch. xxv., v. 10 of the Septuagint, and is probably the name of a specimen, that have been made regarding its import: 1. Perhaps the favorite opinion of modern critics, of Gesenius and De
Wettle among the rest, is to connect the Hebrew words so as to read 'alaloth labben, "with the voice of virgins [to be sung] by boys." But, granting the lawfulness of this critical effort, there is considerable difficulty in extracting the translation desiderated. The word 'alalonoth does occur in probably some such meaning (Psa. xlvii, title; 1 Chron. xv, 20); and it has been defended with much pertinacity by critics who modify the opinion now under consideration, to the extent of arriving at this word by altering the vowel-points as well as the division of the words. See Alaloth. Yet, after doing so, they have to face an awkward difficulty, arising from the absence of the preposition 'al upon which they require this little word to become the first syllable of their noun. It is evident that the Sept. and Vulgate must have read הַלְבֵּן (halben), "concerning the mysteries," and so the Arabic and Ethiopic versions. The Targum, Symmachus (τῷ ταυτῷ τοῖς νήσοις), and Jerome (super morte filiis), in his translation of the Hebrew, adhered to the received text, while Aquila (εἰς καὶ αὐτὸν τὸ δικαίωμα), retaining the consonants as they at present stand, read al-labben as one word, הַלְבֵּן, "youth," which would be the regular form of the abstract noun, though it does not occur in Biblical Hebrew. In support of the reading הַלְבֵּן as one word, we have Kennicott's MSA, and the assertion of Jarchi that he had seen it so written, as in Psa. xlviii, 14, in the Great Masorah. If the reading of the Vulgate and Sept. be correct with regard to the consonants, the words might be pointed thus, הַלְבֵּן, "upon Alaloth," as in the title of Psa. xlvii; and הַלְבֵּן is possibly a fragment of הַלְבֵּן, "the sons of Korah," which appears in the same title. 2. It has been very common to suppose that there is here the name of a person. The Jewish commentator Kimchi, according to Gesenius, mentions that some explained it, "upon the vessel, a person wholly unknown." But commonly the first syllable of labben has been taken to be the ordinary Hebrew preposition, "to, for, concerning." The Targum renders the title of the psalm, "On the death of the man who came forth from between (הַלְבֵּן the camps," alluding to Goliath, the Philistine champion (בִּשְׂמָהוֹ, 1 Sam. xvii, 4). That David composed the psalm as a triumphal song upon the slaughter of his gigantic adversary was a tradition which is mentioned by two writers of quite another age, and which is confirmed by the evidence of the inscription, while preserved at present by Furst, is that it should be translated "upon the death of Ben," who is named among the Levites appointed to preside over the music at the removal of the ark to its resting-place (1 Chron. xv, 18), while he is not named in the narrative of the actual removal; indeed, his place seems to be filled by another, Azaziah (ver. 20, 21); and we are reminded of another, sudden death of Uzzah, when the removal was attempted on an earlier occasion. Hengstenberg, however, has revived an old opinion of Grotius—originally mentioned, but not adopted, by Jarchi—that Labben is transposed for the sake of the rhyme, and so much with reference to the individual man, as with reference to "the folk," which is emphatically noticed as the meaning of his name; and he thinks the psalm refers a good deal to the end of the wicked. Donath supposes that Labben was the name of the man who warred with David in those days, and to whose reference is made as "the wicked" in verse 5. Arnaould quoted by Dr. Gill, and his Ezech., translates the Hebrew as "the companion," and renders him with Saul. Jarchi says that some regarded Labben as the name of a foreign prince who made war upon the Israelites, and upon whose overthrow this song of praise was composed. 3. The word ben being the common Hebrew word for "son," and so translated in this title by the reference is made as "the wicked" in verse 5, which has been objected against, "upon the death of the son," or "upon dying in reference to the son," viz. David's son Ab.
and as such contributed largely to prepare the minds of literary men throughout Germany for a rupture with Rome. The modest George Spalatin, jun., was an inti- mate friend and pupil of his; and when Spalatin was called to position in 1508, he dismissed him thus:

"Ito bona scribas dextra pede aliae fancio, Felix optatum carpe vitator liter."

Aula petat, Spalatine! tibi tribunator honoris, Ito precareae que nocturna putarum;

Mutianus came into intimate connection with the Er- furt humanists, and the Erfurt scholars visited him fre- quently (see C. Krause, Euvic. Condus. [Hannau, 1863]), esteeming him as their head and leader. He outran his generation in thought, but lagged behind it in action. He at first hailed Luther with joy, but in 1521 he with- drew his support from the Reformers. He decided to remain in the Church of Rome, and is said to have lived in such poverty that he was obliged to beg for bread. He died on Good-Friday, 1586. It has been well said that Mutianus was a Reformer until the Reformation became a fearful reality. He was a learned, ingenious, amiable, timid, irresolute man, whose soul did not partake of the energy of his intellectual faculties. See Strauss, Uebrig v. Huten, i, 42 sq.; ii, 336 sq.; Kampfschulte, Die Universität Erfurt in ihrem Verhältniss zu d. Humanismus und d. Reformat. (Trèves, 1858) i, 74 sq.; ii, 227 sq.

Mutianus, Scholaeticus. See Mucianus.

Mutilles de Runic. See Skopis.

Mutschelle, Sebastian, a German Roman Cath- olic theologian, was born Jan. 18, 1749, at Altershausen, Bavaria. He was educated at Munich, entered in 1755 the Order of Jesus, and completed his education at In- golstadt in 1776. He was then appointed vicar at Mat- tigkofen, and in 1779 canon of the convent of St. Veit at Freyengien, and ecclesiastical councillor to the consistory, and director of the community at the same place. Several difficulties into which he was drawn by publications of his made it agreeable to him to resign his clerical position, and he gave himself up to literary labors, es- pecially the preparation of several works. He also taught privately Latin, French, and the fine arts. In this pe- riod (1784-86) he published Geschichte Jesu aus den vier Evangelien, also Kommniss und Liebe des Schöpfers aus der Betrachtung der Geschöpf, and Bemerkungen über die sämtlichen Evangelien (of this a second edi- tion was published in 1790). In the midst of all his literary work he was surprised by the renouncement to his former positions by Max Fropp, count of Törting; but he yet found leisure time for literary work, and published in 1791 and 1792, Unterrichtung eines Vaters mit seinen Söhnen über die ersten Grundwahrheiten der christlichen Religion, and Christkatholischer Unterricht, wie man gut und seelig werden könne. The first fruit of his thorough knowledge of Kant was his work, Über das sittliche Gut (1786). But again his enemies were at work to get him out of his position, and found a good opportunity to work against him, as he asked the differ- ent convents for contributions towards a continuall fund for his remodelled schools. Mutschelle again resigned his position at Altershausen in 1789, but was appointed pastor at two Bauern kirchen, near Munich. This position afforded much leisure time, which he filled up by literary work. He then published Bemerkungen über die festtäglichen Evangelien; also Kristliche Beiträge zur Metaphysik. In 1799 he was also appointed professor at the university at Munich, and held the position of ordination: Was soll die Schule für die Welt sein? He died Nov. 28, 1800. He has published, besides the works already mentioned, Gebards und Jugendgeschichte Jesu (Munich, 1784, 4to) - Über das sittliche Gut (ibid. 1786, 2 vols. 4to) - Oratio ante electionem pro Episcopi ac Principis catholici in collationem (Munich, 1788, 3to). - Die heiligen Schriften des Neuen Testaments, übersetzt (Munich, 1789-90, 2 vols. large 4to). - Vermischte Schriften (ibid. 1793-98, 4 vols. sm. 8vo).

Mutter (מורתה, mahkim, mutterer), in Isa. viii, 19, refers to the murmuring or indistinct enunciation of wizards and soothsayers in uttering their spells. See DIVINATION.

Mutta, a sacred town of the Hinds, is the capital of a district of the same name, ninety-seven miles south- south-east of Delhi, on the right bank of the Jumna. Access is had to the river—which is considered by the Hindús as a special sanctity—by numerous embankments, ornamented with little temples: and its banks are every morning and evening crowded by devotees of all ages and both sexes to perform their religious exercises. In Hindú mythology it is regarded as the birthplace of Krishna (q. v.). In honor of the monkey-god Hanum- ana, it is much respected and adored, being allowed to swarm everywhere. There are also a great number of sacred bulls at large without owners.

Mutinus, a deity among the ancient Romans who averted evil from the city and commonwealth of Rome. He was identical with the Phallus or Priapus, who chiefly delivered from the power of demons. Mutinus had a temple inside the walls of Rome, which existed until the time of Augustus, when it was removed out- side.

Mutzenbecher, Erdras Heinrich, a German theologian, was born at Hamburg March 26, 1744. He was educated at Hamburg and Göttingen, then acted for a while as tutor of the children of the baron of Stein- berg. In 1774 he was appointed assistant of the eccle- siastical faculty and second minister of the university church of Oldenburg, while then assistant of the Philologische Bibliothek. In 1775 he was called as pas- tor to the evangelical church at the Hague, and in 1778 was appointed chief minister of all evangelical Luther- an congregations at Amsterdam, and in 1789 general superintendent and counsellor of the consistory of Ob- denburg, where he died, Dec. 21, 1801. His most im- portant works are, J. C. Ibel Nover Theaurus philolo- gicus sive Lexicon in lso alio interpretes et scripto- rum aporophaeos Veteris Testamenti (Hage Comium, 1779-80, 3 vols. large 8vo) - Gesammbuch der öffentlichen und häuslichen Anachter für das Herzogthum Oldenburg, mit einem Anhang von Gebeten (Oldenburg, 1791, 8vo). - Der kleine Katschmacher Dr. Martin Luther's work den fünf Hauptsätzen, mit kurzen Anmerkungen für Lehrer und Schüler (ibid. 1797, 12mo). - Gebete (Bremen, 1801, 8vo). See Döring, Gelehrte Theol. Deutsch- lands, s. v.

Musae, in-Noseil. See Spain.

Musiano, Giroldo, a distinguished Italian painter, was born at Acquafreda, near Brescia, in 1528. He painted number of Bibles and religious subjects, one of which, the Resurrection of Lazarus, was greatly admired by Michael Angelo, who pronounced him one of the greatest painters of his time. Musiano is chiefly
celebrated by his efforts to advance the art of working in mosaics, which, up to this period, was merely an ornamental art of inlaying stones, but which he perfected almost to a rivalry with painting. His commission by Gregory XIII, who employed him to paint a picture of St. Paul the hermit, and another of St. Anthony, for the church of St. Peter, Sixtus V also held Muzio in esteem, and intrusted to him the designs for the base-reliefs of the column of Trajan. At the instance of this artist, pope Gregory founded the Academy of St. Lukas, which Sixtus confirmed by a brief; and Muzio gave two houses to the institution. He also built the Capella Gregoriana at Rome. He died at Rome in 1590, and was buried in the church of Santa Maria Maggiore, near the spot where his picture of the Resurrection of Lazarus was placed. Many of his pictures have been engraved. His celebrated picture, Christ Washing the Feet of his Disciples, which is in the cathedral of Rheims, has been engraved by Despiau. See Lanci, Hist. of Painting, transl. by Roecke (Lond. 1847, 3 vols. 8vo), i. 417; ii. 184; Spooner, Biog. Hist. of the Fine Arts (N. Y. 1865, 2 vols. 8vo); Jameson and Eastlake, Hist. of Our Lord (Lond. 1864, 2 vols. 8vo), i. 361.

Muzio (or Mutio), Girolamo Muzio, an Italian writer, noted for his opposition to the Reformation and its adherents, and hence surnamed "Mallex Heraicorum," was born at Padua in 1496 and died in 1576. He wrote several polemical treatises against Luther, and various other works in prose and verse, none of which are of any value in our day except as literary curiosities. See Tiraboschi, Storia della Litteratura Italiana, s. v.

Muzzaireli, Alphonso, an Italian theologian, was born in 1749, and was educated at the college at Franto. He was then ordained, and entered the Order of Jesus, but was compelled to leave it five years after, as he was appointed canon at Ferrara; he was afterwards director of the college at Parma, and finally called by pope Pius VII to Rome to take the position as theologian of the Pontificia. He published while there several works against the irreligioseness of his time. He was in 1809 transported to Paris by the French, on account of his opposition to the Bonapartist party, and he died in 1815. His most important works are, Il buon uso della Logica in modo della Logica Aristotelica, written in French and Latin: — L'Emilio disingannato contro Rousseau: — Influenza de' Romani Punifici nel governo di Roma avanti Carlo Magno: — Memorie del Giacobboino: — Dissertationes selecte de tractatae Romani Punifici in Concilia Generalibus, etc.

Muzzle (dɔpt, chassam), to step the nostrils, as in Ezek. xxxix, 11). In the East grain is usually threshed by sheaves being spread out quite a level spot, over which oxen, cows, and younger cattle are driven, till by continued treading they press out the grain. One of the injunctions of the Mosaic code is, "Thou shalt not muddle the ox when he treadeth out the corn" (Deut. xxx, 4). From the monuments we learn that the ancient Egyptians likewise suffered the ox to tread out the corn unmuddled. The origin of this benevolent law," says Michaelis, "with regard to beasts, is seemingly deducible from certain moral feelings or sentiments prevalent among the people of the early ages. They thought it hard that a person should be employed in the collection of edible and savoury things, and have them continually before his eyes, without being permitted to take them; and there is in fact a degree of cruelty in placing a person in such a situation, for the sight of such dainties is tormenting, and the desire to partake of them increases with the risk of the prohibition. Add to this that, by prohibitions of this nature, the moral character of servants and day-laborers, to the certain injury of their masters' interests, seldom fails to become corrupted, for the provocation of appetite at the sight of forbidden gratification will, with the greater number, undoubtedly overpower all moral suggestions as to their duty. Therefore when Moses, in the terms of this benevolent custom, ordained that the ox was not to be muzzled while threshing, it would seem that it was not merely his intention to provide for the welfare of that animal, but to enjoin with the greater force and effect that a similar right should be allowed to human laborers. This applied to the ox as the lowest example, and what held good in reference to him was to be considered as so much the more obligatory in reference to man." Comp. Hos. x, 11; i Cor. ix, 9-11; 1 Tim. v, 18. This ancient Mosaic law, allowing the ox, as long as he is employed in threshing, to eat both the grain and the straw, is still observed in the East. Mr. Robinson, when at Jericho, in 1888, observed the process of threshing by oxen, cows, and younger cattle. He says, "The precept of Moses, 'Thou shalt not muddle the ox when he treadeth out the corn,' was not very well regarded by our Christian friends; many of their animals having their mouths tied up; while among the Mohammedans I do not remember ever to have seen an animal muzzled. This precept serves to show that of old, as well as at the present day, only neat cattle were usually employed to tread out the grain." See Threshing.

Mwetyi, a Great Spirit venerated by the Shekani and Bakale people in Southern Guiana. The following account of him is given by Mr. Wilson in his Western Africa: "He is supposed to dwell in the bowels of the earth, but comes to the surface of the ground at stated seasons, or when summoned on any special business. A large, flat house, of peculiar form, covered with dry plantain-leaves, is erected in the middle of the village for the temporary sojourn of this spirit, and it is from this building that he gives forth his oracular answers. The house is always kept perfectly dark, and no one is permitted to enter it except those who have been initiated into all the mysteries of the order, which includes, however, almost the whole of the adult male population of the village. Strange noises issue forth from this dark den, not unlike the growling of a tiger, which the knowing ones interpret to suit their various purposes. The women and children are kept in a state of constant trepidation; and, in all probability, the chief ends of the ceremonies connected with the visitation of this being is to keep the women and children in a state of subordination. He is the great African Bluebeard, whom every woman and child in the country holds in the utmost dread. Every boy, from the age of fourteen to eighteen, is initiated into all the secrets pertaining to this thing. The term of his sojourn is usually limited to a year or more; during which period they are subjected to a good deal of rough treatment—such, undoubtedly, as makes a lasting impression both upon their physical and mental natures, and prevents them from divulging the secrets of the order. At the time of matriculation a vow is imposed upon them, as refraining from a particular article of food or drink, and is binding for life. When Mwetyi is about to retire from a village where he has been discharging his manifold functions, the women and children, and any strangers who may be there at the time, are required to leave the village. What ceremonies are performed at this time is known, of course, only to the initiated. When a covenant is about to be performed among the different tribes, Mwetyi is always invoked as a witness, and is commissioned with the duty of visiting vengeance upon the party who shall violate the engagement. Without this their national treaties would be without force, and without any sanctions or guarantees for its observance. The Mpongwe people sometimes call in
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the Shekasis to aid them, through the agency of this Great Spirit, to give sanctity and authority to their laws."

Myciss, a surname of the goddess Demeter, or Ceres, derived from Mycelus, in Boeotia, where she was worshipped.

Myconius, Friedrich, an intimate friend of Luther, and one of the Reformers of the 16th century, was born at Lichtenfels, Franconia, Dec. 26, 1541, of religious parents, and was educated at Annaberg. He joined the Franciscans at that place in 1510. While in that body he vainly strove to satisfy the yearnings of his heart by diligent application to his mystical duties and the study of such works as Peter Lombard's Magister Sententiarum, the writings of Alexander of Hales, Bonaventura, Gabriel Biel, and even Lyra's Biblical commentaries. Finally, Luther's ninety-five theses fell into his hands. He at once adopted the principles therein contained. In the mean time he was successively sent to the convents of Leipsic and of Weimar in 1512, and was ordained priest in 1516. But, since he had openly declared himself in favor of the evangelical doctrines, he had to undergo all sorts of annoyances from his superiors. He remained steadfast, however, strengthening himself by secretly reading the works of Luther; consequently his asylum was sought by Vitzthum. Finally, his superiors contemplating his removal to Annaberg, he fled, and soon after (in 1524) appeared at Zwickau as an evangelical preacher. In the same year he was sent to Gotha by duke Johann to introduce the Reformation, and met with great success in this difficult task. He paid particular attention to the schools. In connection with Melanchthon, Justus Menius, Christopher von Planitz, Georg von Wagenheim, and Johann Cotta, he made two visitations to Thuringia, in 1528 and in 1538, to improve the organization of the churches and schools. He took part also in the conferences of Marburg (1529), Wittringen (1536), Smalcald (1537), Nuremberg, Frankfort (1538), and Hagenau (1540), in which he was often in contact with Melanchthon. He was attached as theologian to the embassy sent by the elector to king Henry VIII in 1538 for the purpose of introducing the Reformation into England. On the death of duke George, Myconius, together with Cruciger, Pfeiffer, and M. Balthasar, was intrusted with the mission of introducing the Reformation into Saxony, and particularly into Leipsic. Yet he always remained especially attached to Gotha and Thuringia. In the former city he found the afterwards celebrated gymnasium, and his efforts were very effectual in the reformation of the institutions of learning the necessary endowments. His health failing in 1541, he wrote to Luther that he was "sick, not unto death, but unto life." But he recovered, and, according to Luther's prayer, outlived him several months. He died April 7, 1546. Myconius was an active writer, but most of his productions were pamphlets and letters; his chronicle of Gotha was published by S. Cyprian under the title Fr. Myconis historia Reformata (1715). Biographies of Myconius are to be found in Melchior Adam, Vite Theologorum (Franck, 1705, vol. i); Sagittarii Historia Gothana (Jena, 1707); Junker, Bibliotheca Methodica (W. Handschin, Kirsch, and Kirchen- u. Schulestaat d. Herzogthum Gotha, 1758, i, i sq.); Lederbore, Myconius (Gotha, 1854); Herzog, Reel.-Encyklopädie, x, 137; Middleton, Evangel, Biog. i, 259; Hartwick, Church History, Reformation, p. 110, 114, 119. (J. N. P.)

Myconius (also known as Geisschäler, his name before he joined the Protestants), Oswald, a Swiss Protestant theologian, was born at Luzern in 1456 and was educated at Basle. He taught for a while, accepting first a call to Zurich as director of a school; but he was only three months there when he recalled to his native place to take charge of the high school. Taking a leading part in the new doctrine, which had made its appearance, he was in 1529 again discharged, and returned to Zurich to his old position. When Zwingli was killed at the battle of Kappel, and the citizens of Zurich inclined a further step towards a political conversion, Myconius was appointed deacon at St. Alban, chief minister of the city of Basle, and professor of the New Testament. He resigned the latter position in 1541, and died Oct. 14, 1562. Myconius was a true confessor of Zwingli's doctrine. He was largely instrumental in the publication of the Basle Confession, and for the sake of a union of all particles interests favored the Helvetian Confession of 1536. His tolerance towards Lutherans on their confutation doctrine subjected him to many trials from the Zwinglians, who, often, though unjustly, questioned his faithfulness to them. His most important works were: "De gratia obitus et de evangelico ordine," "De virtute et inercia," "De liberia rite educandis:" De crupula et christiana. See Melchior Adam, Vite Theolog. German. (Heidelberg, 1620, p. 229 sqq.; Merle d'Aubigné, Hist. of the Ref. in Switzerland; Kirchhofer, Leben u. Schriften d. Vater u. Begründer eines christl. Kirch. (Elberf, 1837, Svo), ii, 309-447. (J. H. W.)

Myers, Benjamin F., a minister of the Methodist Episcopal Church, was born in Chillicothe, Ohio, April 19, 1801. He was converted at the early age of nine years, and identified himself with the Methodists. In 1838 he was admitted into the Ohio Conference, and for ten years filled charges respectively in Wooster, Somersett, Cambridge, Newark, Granville, and Hebron. His health failing he returned from ministry in 1848, and became judge of Licking County, Ohio. In 1850 he migrated to California, and in 1857 joined the California Conference, where for the next twelve years he was actively engaged in Christian work in Sutter County, Weaverville, Jackson, Coloma, Cacheville, Bodega—Vallejo, Clear Lake, and Lithia. He was superannuated in 1869, and from that time until his death, which occurred in Stockton, Cal., July 18, 1874, gave himself to the work of re-examining the structures of the Christian Church against the attacks of infidelity and scientific research. See Minutes of Annual Conferences, 1874, p. 112.

Myers, Lewis, a minister of the Methodist Episcopal Church, was born in the vicinity of Indian Fields, Colleton District, S. C. He was of German extraction. He obtained his education in an academy near Washington, Ga., and became an itinerant preacher in 1799 in South Carolina, preaching on the Little PeeDee and Anson Circuit. In 1800 he was appointed to the Orangeburg Circuit; in 1808 he was appointed to the Bush River and Cheraw Circuits, had been superannuated in 1809, and was an elder and deacon by bishop Asbury. In 1802 he was stationed in the Broad River Circuit. In 1803 he was ordained elder, and changed to the Little River Circuit. In 1804 and 1805 he was respectively at Ogeechee and Bladen circuits. In 1806 he was at Charleston. In 1807, 1808, and 1809 he was presiding elder of the Solida District; in 1810, 1811, 1812, and 1815, of the Ogeechee District; and in 1814, 1815, 1816, and 1817, of the Oconee District. In 1818 and 1819 he was stationed at Charleston. In 1820, 1821, 1822, and 1823 he was presiding elder of the Edisto District. In 1824 he was stationed at Georgetown. Having labored incessantly for a quarter of a century, he was appointed in 1825 as superintendent on the Effingham Circuit, a spasmodic asthma rendering him unfit for more active work. He was finally made superannuated, and settled at Goshen, Effingham County, Ga., where he died, Nov. 16, 1851. From the time of his retirement from active service until his death he was busily engaged with a school, and occasionally preached. Lewis Myers was well known among the Methodists for his wise, pithy, and practical remarks. His style of preaching was direct and forcible, with very little ornament of gesture; his illustrations often bordered on the humorous, from the
quaintness with which the subject was represented. See Dr. James Osgood Andrew, in Sprague, Annals of the Amer. Pilgr., vii, 321 sq.

Myësis (μύησις, initiation), a designation of bap-
tism among the Greek fathers, because they considered it to be the admittance of men to all the sacred rites and mysteries of the Christian religion. This term, as well as the form of the word, is met with in the writ-
ings of Cyril of Jerusalem, was intimately connected with the secret discipline, and fell into disuse with the termination of that system.

Myiagros, a hero who was invoked at the festi-
val of Athens, celebrated at Aliphera, as the protector against flies.

Myles, John, a minister of the Anglican establish-
ment, who flourished during the colonial period of this country, was born in England about the latter half of the 17th century. He migrated to America, and in 1689 succeeded Mr. Redcliff as rector of the Episcopal church that is now known as King's Chapel, Boston. In 1692 he returned to England for aid for his people. In 1696 he again came to America, bringing with him much Church furniture, and several costly gifts from queen Mary and king William. He died about 1726. See also in Hist. of the Colonial Church, i, 681, 683; iii, 569, 580, 592, 594.

Myllita (perhaps מ"לכית, Myllitza, "who causes to bear"), a name which, according to Herodotus (i, 181), was given by the Assyrians to the goddess Aphro-
dite as the generative principle in nature. "She was apparently worshipped among the Babylonians, who gradually spread her worship through Assyria and Per-
sis. She was originally, like almost every other mytho-
logical deity, a cosmic symbol, and represented the fe-
male portion of the twofold principle through which all creation bursts into existence, and which alone, by its united active and passive powers, upholds it. My-
llita is to a certain degree the representative of Earth, the
mother, who conceives from the Sun Bel or Baal. Myllita and Baal together are considered the type of the Beneficent. Procreation thus being the basis of
Myllita's office in nature, the act itself became a kind of
worship to her, and was hallowed through and for her. Thus it came to pass that every Babylonian woman had once in her life to give herself up to a stranger, and thereby consecrate her person consecrated to the
great goddess. The sacrifice itself seems, especially in the early stage of its introduction among the divine rites of the primitive Babylonians, to have had much less of the repulsive nature, in which the eyes of highly-
cultivated nations, must be attached to it; and it was
only in later days that it gave rise to the proverbial
Babylonian lewdness. Herodotus's account of this sub-
ject must, like almost all his other stories, be received with great caution" (Chambers). In Babylonia this goddess was called Belis or Bilis, i. e. "the Lady." She is commonly represented as the wife of Bel Nimrud (Belus), and the mother of his son Nin, though she is also called the wife of her son Nin. She united the characteristics of the classical divinities Juno, Venus, and Diana. Myllita had temples at NInvech, Ur, Erech, Ninur, and Babylon. The Balsia of the Phoenicians was the same in name and character. The young women of Byllus, like those of Babylon, dressed in their service their virginity, and gave the price they received to the temple of the goddess. The
Derceto of Ascalon, the Ashera of the Hebrews, and the
Ishtar of the Babylonians were kindred deities. See Ashtoreth.

Mylius, Ernst Friedrich, a German theologian, was born at Lübe June 10, 1710. He was educated by his uncle Muschard, afterwards at the gymnasium at Bremen, and at the university at Helsinmünd, and finished his education in 1784 at Jena. He was appointed in 1788 minister at the "Johannes Kirche" inVerden, with which position the connectorship of the school was combined. He accepted in 1742 a call as minister of St. Peter's Church at Hamburg, where he died, Dec. 15, 1774. His most important works are, Entwurf heil-
samer Unterweisungen oder Dispositionen der Evangéli-
emen (Hamburg, 1745-74, 8vo) — Friedenspredigt (ibid. 1760, 4to) — Die Ruh des Gotts aus die Sünden (ibid. 1761, 4to) — Eine Bußpredigt (ibid. 1750, 4to) — Aussch. der Haupt-
sätze und Eintheilungen aus den Entwürfen heilsamer Unterweisungen für die Jahre 1745-59 (ibid. 1759, 8vo), See Döring, Gelehrte Theol. Deutschlands, n. v.

Mylius, Georg (1), a noted German Lutheran di-
vine, was born at Augsburg in 1568; studied at the uni-
versities of Strassburg, Marburg, and Tubingen, and in 1571 became pastor at Augsburg, and later was made superintendent and rector of the evangelical college. In 1584 his opposition to the Gregoryian calendar made him very unpopular, and he was finally driven from the place. He went to Ulm, where he was kindly received; but he remained there only a short time, accepting in 1585 a call to Wittenberg University as professor of theology. When the Philippians gained supremacy at that high school Mylius removed to Jena, soon, how-
ever, to turn back to Wittenberg, where he died, May 28, 1603. Mylius was an industrious student, and pre-
narred numerous exegetical works. See Adam, Vite Theol. Germ. (1820).

Mylius, Georg (2), a German Lutheran divine, flourished in the latter half of the 17th century as minister in Brandenburg, near Königsberg, East Prussia. He died in 1640. Mylius is noted as a German hymnolo-
gist. He was a true follower of the poetical school whose head was Dach (q. v.). Mylius is the author of the well-known German funeral dirge, "Herr, ich denk, an jene Zeiten," etc.

Myrion, Robert, an English architect, was born in 1724 at Edinburgh. His father was of the same pro-
session. He was studying at Rome he gained the chief architectural prize at the Academy of St. Luke. Of that academy, and of the academies of Florence and Bologna, he was chosen a member. Blackfriars's Bridge, which was begun in 1790, and completed in ten years, is his great work. He finally became surveyor of St. Paul's Cathedral, London. He died May 5, 1811.

Myntchery is the Saxon name for a nunney, nuns being called munkhe. See MYNCKEN.

Mynda (Μυδάς), a town on the coast of Caria,
between Miletus and Halicarnassus, the convenient po-
sition of which in regard to trade was probably the rea-
son why we find in 1 Mac. xx, 23 that it was the resi-
dence of a Jewish population. Its ships were well
known in very early times (Herod. v, 30), and its har-
bors is specially mentioned by Strabo (iv, 668). It was
originally a Dorian colony of Truscene, and was protect-
ed by strong walls (Pausan. ii, 60, 8), so that it success-
fully resisted Alexander the Great (Arrian, Alex. i, 21).
Its wine was famous as an aid to digestion (Athen, i, 32). Diogenes Laertius (vi, 2, 57) records a bon mot of Diogenes, the cynic, of which it is the theme. Seeing its huge galls while the city itself was but small, he ex-
claimed, "Men of Myndas, shut the gates, lest the city walk out of them!" The name still lingers in the modern Menteche, though the remains of the city are probably at Gumishli, where admiral Beaufour found an ancient pier and other ruins (Smith, Dict. of Class. Geog.,

Myntchery. See MYNCKEN.
Myrrh (Lat. myrrha, fem. of myron; allied to semolica) is the name of a class of Egyptian monasteries who flourished in 1009 and 1017, and were probably Benedictines. They differed from nuns in being of younger age, and under a rule more strict. See Walcot, Sacred Archaeology, s. v.; Lea, Sacrotemporal Celibacy, p. 179, note.

Mynster, Jacob Peder, a Danish theologian, was born at Copenhagen Nov. 8, 1775. He was educated at the university of his native city, was employed some time in teaching, and became in 1801 pastor in Seeland. In 1811 he was appointed assistant minister of the principal church of Copenhagen, in 1828 preacher to the court, and in 1830 to the royal family, and in 1834 bishop of Seeland. His writings comprise a great number of sermons, dissertations introductory to the study of the New Testament, and on other Biblical subjects, and several works on doctrinal theology. His admirable Ordination Sermons and other of his works have been translated in the course of his miscellaneous publications, Blandeke Schriften, begun in 1822, was completed in 6 vols. in 1866. He died in Copenhagen Jan. 30, 1864.

Myra (Modern Greek Μύρα), one of the chief towns of Lycia, in Asia Minor (Prot. v, 8, 6). It is "interesting to us as the place where Paul, on his voyage to Rome (Acts xxvii, 5), was removed from the Adramyttian ship which had brought him from Cæsarea, and entered the Alexandrian ship in which he was wrecked the coast of Malta. See Adramyttian. The travellers had availed themselves of the first of these vessels because their course to Italy necessarily took them past the coasts of the province of Proconsular Asia (ver. 3), expecting in some harbor on these coasts to find another vessel bound to the west. This expectation was fulfilled (ver. 6). It might be asked how it happened that an Alexandrian ship bound for Italy was so far out of her course as to be at Myra. This question is easily answered by those who have some acquaintance with the navigation of the Levant. Myra is nearly due north of Alexandria, the harbors in the neighborhood are numerous and good, the mountains high and easily seen, and the currents set along the coast to the westward (Smith's Voyage and Shipwreck of St. Paul). Moreover, to say nothing of the possibility of landing or taking in passengers or goods, the wind was blowing about this time continuously and violently from the N.W., and the same weather which impeded the Adramyttian ship (ver. 4) would be a hindrance to the Alexandrian (see ver. 7; Conybeare and Howson, Life and Epistles of St. Paul, ch. xxiii). Some unimportant MSS. having Νοτος in this passage, Grotius conjectured that the true reading might be Νοτος (Bentleii Critica Sacra [ed. A. A. Ellis]). This supposition, though ingenious, is quite unnecessary. Both Limyra and Myra were well known among the maritime cities of Lycia. The harbor of the latter was strictly Andrace, distinguished from it by two and three miles, but the river was navigable to the city (Appian, B. C. iv, 82)."

Myra lay about a league from the sea (in N. lat. 36° 18', E. long. 30°), upon rising ground, at the foot of which flowed a navigable river with an excellent harbor (Andrace) at its mouth (Strabo, xiv, p. 666; Pliny, Hist. Nat. xxxii, 8). In later times the emperor Theodosius raised it to the rank of the capital of Lycia (Hierot. p. 684). The town still exists, although in decay, and bears among the Greek inhabitants the ancient name of Myra; but the Turks call it Demre (see Vorbiger, in Trans. Inst. xii, 291). It is a poor village, and few of the fine remains of antiquity (Leake, Asia Minor, p. 183), which have been minutely described by Fellows (Discoveries in Lycia, p. 169 sq.) and Texier (Descrip. de l'Asie Mineure; comp. Spratt and Forbes, Travels in Lycia, i, 131 sq.). The tombs, enriched with ornament, and the grove of them having inscriptions in the ancient Lycian character, show that it must have been wealthy in early times. Its enormous theatre attests its considerable population in what may be called its Greek age. In the deep gorge which leads into the mountains is a large Byzantine church, a relic of the Christianity which may have begun with Paul's visit. It is reasonable to conjecture that this may have been a metropolis of a capital of the Roman province. In late times it was curiously called the port of the Asiatic, and visited by Anglo-Saxon travellers (Bohn's Early Travels in Palestine, p. 59, 1848). Legend says that the patron saint of the modern Greek sailors, was born at Patara, but the name of Patara is also Myra, and his supposed relics were taken to St. Petersburg by a Russian frigate during the Greek revolution. See Asia Minor).

Myrrh is the rendering in the Auth. Ver. of two Heb. and one гр. term. The following account is a collective view of the subject:

1. "Av or ين, mehr, apipha, doubtless from a Hebrew root (signifying to flow, or else from another expressive of its bitterness), though some of the ancients traced it to the mythical Myrrha, daughter of Cinyres, king of Cyprus, who fled to Arabia, and was changed into this tree (Ovid, Art. Am. i, 288). Myrrh formed an article of the earliest commerce, and was highly esteemed by the Egyptians and Jews, as well as by the Greeks and Romans (Pliny, xiii, 2; Athen. xxy, 688; Dioscor. i, 73), as it is still both in the East and in Europe. The earliest notice of it occurs in Exod. xxx, 23, "Take thou also unto thee principal spices, of pure myrrh five hundred shekels." It is afterwards mentioned in Esth. i, 12, as employed in the purification of women; in Ps. xiv, 8, as a perfume, "All thy garments smell of myrrh and aloes, and cassia," also in several passages of the Song of Solomon (vii, 7, 9). On the use of myrrh, and to the hill of frankincense" (iv, 6); "My hands dropped with myrrh, and my fingers with sweetness of myrrh" (v, 6); in which both passages, according to Rosenmuller, it is profuscmyrrh. We find it mentioned in Matt. ii, 11 among the gifts presented by the wise men of the East to the infant Jesus, "gold and frankincense and myrrh." It may be remarked as worthy of notice that myrrh and frankincense are frequently mentioned together. In Mark xv, 23 we learn that the Roman soldiers "gave him (Jesus) to drink wine mingled with myrrh, but he received it not.""

Colin of Myra.

Myrrh was employed as a perfume; it was used in the purification of women; and it was used in the preparation of the incense used in the temple. It was also used in the making of ointments and perfumes. The tree from which it was obtained was called Myrrha, and it was a common practice to plant trees near the temple of the goddess of myrrh. The tree was also used for its wood, which was prized for its fragrant odor and was used in the making of incense. The tree was also used for its oil, which was used for the anointing of the dead and for the purification of women. The tree was also used for its resin, which was used in the making of ointments and perfumes. The tree was also used for its fruit, which was used for the making of ointments and perfumes. The tree was also used for its wood, which was used in the making of incense. The tree was also used for its oil, which was used for the anointing of the dead and for the purification of women. The tree was also used for its resin, which was used in the making of ointments and perfumes. The tree was also used for its fruit, which was used for the making of ointments and perfumes. The tree was also used for its wood, which was used in the making of incense. The tree was also used for its oil, which was used for the anointing of the dead and for the purification of women. The tree was also used for its resin, which was used in the making of ointments and perfumes. The tree was also used for its fruit, which was used for the making of ointments and perfumes. The tree was also used for its wood, which was used in the making of incense. The tree was also used for its oil, which was used for the anointing of the dead and for the purification of women. The tree was also used for its resin, which was used in the making of ointments and perfumes. The tree was also used for its fruit, which was used for the making of ointments and perfumes. The tree was also used for its wood, which was used in the making of incense. The tree was also used for its oil, which was used for the anointing of the dead and for the purification of women. The tree was also used for its resin, which was used in the making of ointments and perfumes. The tree was also used for its fruit, which was used for the making of ointments and perfumes. The tree was also used for its wood, which was used in the making of incense. The tree was also used for its oil, which was used for the anointing of the dead and for the purification of women. The tree was also used for its resin, which was used in the making of ointments and perfumes. The tree was also used for its fruit, which was used for the making of ointments and perfumes. The tree was also used for its wood, which was used in the making of incense. The tree was also used for its oil, which was used for the anointing of the dead and for the purification of women. The tree was also used for its resin, which was used in the making of ointments and perfumes. The tree was also used for its fruit, which was used for the making of ointments and perfumes. The tree was also used for its wood, which was used in the making of incense. The tree was also used for its oil, which was used for the anointing of the dead and for the purification of women. The tree was also used for its resin, which was used in the making of ointments and perfumes. The tree was also used for its fruit, which was used for the making of ointments and perfumes. The tree was also used for its wood, which was used in the making of incense. The tree was also used for its oil, which was used for the anointing of the dead and for the purification of women. The tree was also used for its resin, which was used in the making of ointments and perfumes. The tree was also used for its fruit, which was used for the making of ointments and perfumes. The tree was also used for its wood, which was used in the making of incense. The tree was also used for its oil, which was used for the anointing of the dead and for the purification of women. The tree was also used for its resin, which was used in the making of ointments and perfumes. The tree was also used for its fruit, which was used for the making of ointments and perfumes. The tree was also used for its wood, which was used in the making of incense. The tree was also used for its oil, which was used for the anointing of the dead and for the purification of women. The tree was also used for its resin, which was used in the making of ointments and perfumes. The tree was also used for its fruit, which was used for the making of ointments and perfumes. The tree was also used for its wood, which was used in the making of incense. The tree was also used for its oil, which was used for the anointing of the dead and for the purification of women.
India, Ethiopia, Trogodytica, and Egypt; in which last country it was called bal (בָּל), according to Plutarch, De Iside et Osiride, p. 388 (Kircher, Prod. Copt. p. 175). Plutarch, however, was probably in error, and has confounded the Coptic ab, 'myrrh,' with bal, 'an eye' (Jebb's Texts, ed. 5, Te Water); accordingly bol is the name by which it is universally known throughout India in the present day; and the Sanscrit name is bala, which occurs at least before the Christian era, with several other names, showing that it was well known. But from the time of the ancients until that of Belzoni we were without any positive information respecting the tree yielding myrrh: he supposed it to be produced in Syria (so also Propercius i, 2, 8 and Oppian [Halieut. iii, 403]), and says (Obsequ. ii, 80) that near Rama he met with a thorny shrub with leaves resembling acacia, which he believed to be that producing myrrh (Mimoso agrestis, Spc). Similar to this is the information of the Arabian author, Abul-Fadl, quoted by Celsius, who says that nur is the Arabic name of a thorny tree resembling the acacia, from which flows a white juice, which thickens and becomes a gum. The Persian authors state that myrrh is the gum of a tree common in the Maghrib, that is, the West or Africa, in Zoon (a general name for the Turkish empire), and in Socotra. The Arabian and Persian authors probably only knew it as an article of commerce: it certainly is not produced in Socotra, but has undoubtedly long been exported from Africa into Arabia. It is reported that myrrh is obtained cheap and abundant on the Sumali coast. Bruce had indeed long previously stated that myrrh is produced in the country behind Azab. Mr. Johnson, in his Travels in Abyssinia (1, 249), mentions that 'Myrrh and mimosa trees abounded in this place' (Koranbedulah, in Adal). The former he describes as being 'a low thorny, taggar-looking tree, with bright green trifoliate leaves; the gum exudes from cracks in the bark of the trunk near the root, and flows freely upon the stones immediately underneath. Artificially it is obtained by bruises made with stones. The natives collect it principally in the hot months of July and August, but it is to be found, though in very small quantities, at other times of the year. It is collected in small kidskins and taken to Errur, whence the Hurrah merchants, on their way from Shoa, convey it to the great annual market at Berberah, whence great quantities are shipped for India and Arabia. When the Portuguese first entered these seas, gold dust, ivory, myrrh, and slaves formed the staple commerce of Adal. As early as the time of Arrian, in his Periplus of the Erythraean Sea, we find myrrh one of the articles of export, with frankincense, from the coast of Adal, styled Barbaria. The Periplus mentions the myrrh of this coast as the finest of its kind, and specifies the means of conveying it to Yemen, or Socotra. The first Greek navigators found it, and through their hands it was conveyed into Europe under the name of Sabaean myrrh. Though there is no doubt that the largest quantity of myrrh has always been obtained from Africa, yet it is equally certain that some is also procured in Arabia. This seems to be proved by Ehrenberg and Hempich, who found a small tree in Arabia, near Gison, on the borders of Arabia Felix, off which they collected pieces of myrrh, which, when brought home and analyzed, was acknowledged to be genuine (Nees v. Ehrenberg, Plant. offic. tab. 387). This is the Balsamodendron myrrhae of botanists, which produces the myrrh of commerce; it belongs to the natural order Terebinthaceae, and is a small tree found in Arabia Felix, allied to the Amygdales or incense-trees, and closely resembling the Amygdus Galeaesis, or Balsamodendron Gileadensis. See Balsam. Its stunted trunk is covered with a light gray bark, which flakes off in small flakes, emitting a sweet odor. The characteristic gum-resin exudes in small, tear-like drops, at first oily, but drying and hardening on the bark, and its flow is increased by winding the burned tree. When collected it is a brittle substance, trans-
have been proposed, as lotus (comp. Burchardt, Arab. Sprüchien, p. 394), chestnut, mastic, stacte, balsam, turpentine, pistachio nuts (Michaelis, desert. iv, 1294 sq.).

Junius and Tremellius render it ladanum, which is suitable, and appears to be correct, as an etymological connection may be traced between the words. Ladanum, or gum ladanum, as it is often called, was known to the Greeks as early as the times of Herodotus (iii, 112) and Dioscorides (i, 128), and bore the names of ledos and ledon (ληδός, λεδόνα), which are very closely allied to ladun, the Arabic name of the same drug. A Hebrew author, as quoted by Celsius (Herobot, i, 281), describes it as "an aromatic substance, flowing from the juice of a certain tree." Ladanum is described by Herodotus (iii, 112) as particularly fragrant, though gathered from the beards of goats, where it is found sticking. This is explained by referring to the description of Dioscorides (i, 128), from which we learn that goats, after browsing upon the leaves of the ladanum plants, necessarily have this viscid substance adhering to their hair and beards, whence it is afterwards scraped off. Tournefort, in modern times, has given a detailed description (Voyage, i, 79) of the mode of obtaining ladanum, and relates that it is now gathered by means of a kind of rake with whiplike thongs, which is passed over the plants. When these thongs are loaded with the odoriferous and sticky resin, they are scraped with a knife, and the substance rolled into a mass, in which state it is called ladanum or labdanum. It consists of resin and volatile oil, and is highly fragrant, and stimulative as a medicine, but is often adulterated with sand in commerce. The ladanum which is used in Europe is collected chiefly in the Greek isles, and also in continental Greece. It is yielded by the Cistus, known in Europe by the name of Rock Rose. It is a native of the south of Europe, the Mediterranean islands (especially Candia or Crete, whence the principal kind has derived its modern name), and the north of Africa. There are several species of Cistus, all of which are believed to yield the gum ladanum; but the species mentioned by Dioscorides is in all probability identical with the one which is found in Palestine, viz. the Cistus creticus (Strand, Flor. Palest. No. 289). The C. Creticus

Some authors have been of opinion that one species, the C. rosaceus, is more likely than any other to be the Rose of Sharon, as it is very common in that locality, while nothing like a true rose is to be found there. Ladanum seems to have been produced in Judea, according to writers in the Talmud (Cena. l. c. p. 286). It is said by Pliny (xii, 57), as long before by Herodotus (iii, 112), to be of a produce of Arabia, and this is probably meant by Syria (comp. Pliny, xxvi, 20), it was very likely to have been sent to Egypt both as a present and as merchandise. See Celcius, Herobot, i, 280 sq.; Rosenmuller, Bib. Bot, p. 156; Pococke, Morgenl. ii, 338 sq.; Penny Cyclopaedia, s. v. Ladanum.

Myrtle (Myrtus, kadis); so called, perhaps, from its "springing up rapidly" occurs in Is. xlii, 19; iv, 13; Neh. viii, 15; Zech. i, 8, 10, 11; and is identical with the Arabic kadis, which in the dialect of Arabia Felix signifies the myrtle-tree (Richardson, Pers. and Arabic Diet.). The myrtle is, moreover, known throughout Eastern countries under the name As, by which it is described in Arabic works; and its berries are sold in the bazaars of India under this name (Ullst. Himal. Bot. p. 217). The name Esther is supposed by Simon (Bibl. Cabinet, xi, 269) to be a compound of As and tur, as in Arab. turmes, turmus, and hurmus. The berries of this species appear to be very closely allied in significance to Hadasah, the original name of Esther. Almost all translators unite in considering the myrtle as intended in the above passages; the Sept. has ὅπωρ, and the Vulg. myrtus. The myrtle has from the earliest periods been highly esteemed in all the countries of the south of Europe, and is frequently mentioned by the poets (Virg. Ec. ii, 54). By the Greeks and Romans it was dedicated to Venus (Virg. Georg. iv, 124; Ovid, Met. ix, 384; xi, 252; Amor. i, 1, 29); and employed in making wreaths to crown lovers (Pliny, xv, 36; Dios. Sic. i, 17); but among the Jews it was the emblem of justice. The note of the Chaldee Targum on the name Esther, according to Dr. Harris, is, "they call her Hadassah because she was just, and those that are just are compared to myrtles." The repute which the myrtle enjoyed in ancient times it still retains, notwithstanding the great accession of ornamental shrubs and flowers which has been made to the gardens and greenhouses of Europe. This is justly due to the rich coloring of its dark-green and shining leaves, contrasted with the white stars and the clusters of its flowers, affording in hot countries a pleasant shade under its branches, and diffusing an agreeable odor from its flowers or bruised leaves. It is, however, most agreeable in appearance when in the state of a shrub, for when it grows into a tree, as it does in hot countries, the trunk is often under the cushion of leaves, but the branches and a multitude of small branches are seen deprived of their leaves by the crowding of the upper ones. This shrub is common in the southern provinces of Spain and France, as well as in Italy and Greece; and also on the northern coast of Africa, and in Syria. The poetical celebrity of this plant had, no doubt, some influence upon its reputation in medicine, and medicinal properties are ascribed to it by Dioscorides (i, 127). It is aromatic and astrigent, and hence, like many other such plants, forms a stimulating tonic, and is useful in a variety of complaints connected with debility. Its berries were formerly employed in Italy (Pliny, xv, 35); and still are so in Tuscany, as a substitute for spicery, now imported so plentifully from the far East. A wine was also prepared from them, which was called myrtidiam (Pliny, xv, 37); and their essential oil is possessed of excitant properties (Pliny, xxiii, 44). In many parts of Greece and Italy the leaves are employed in tanning leather. The myrtle, possessing so many remarkable qualities, was not likely to have escaped the notice of the sacred writers, as it is a well-known inhabitant of Judea. Hasselquist and Burckhardt both notice it as occurring on the hills around Jerusalem. It
MYSIA

is also found in the valley of Lebanon. Capt. Light, who visited the country of the Druzes in 1814, says he "again proceeded up the mountain by the side of a range of hills abounding with myrtles in full bloom, that spread their fragrance around," and, further on, "we crossed through thickets of myrtle." Irby and Mangles (p. 222) describe the rivers from Tripoli towards Gallilee as generally pretty, their banks covered with the myrtle, olive, wild vine, etc. Savary, as quoted by Dr. Harris, describing a scene at the end of the forest of Platanes, says, "Myrtles, intermixed with laurel-roses, grow in the valleys to the height of ten feet. Their snow-white flowers, bordered with a purple edging, appear to peculiar advantage under the verdant foliage. Each myrtle is loaded with them, and they emit perfumes more exquisite than those of the rose itself. They enchant every one, and the soul is filled with the softest sensations." When the Feast of Tabernacles was celebrated by the Jews on the return from Babylon, the people of Jerusalem were ordered to "go forth unto the mount and fetch olive branches, and pine branches, and myrtle branches, and to make booths." The prophet Isaiah foretells the coming golden age of Israel, when the Lord shall plant in the wilderness "the shittah-tree, and the myrtle-tree, and the oil-tree." The modern Jews still adorn with myrtle the booths and sheds at the Feast of Tabernacles. Myrtles (Myrtus communis) will grow either on hills or in valleys, the north-west angle of Asia Minor, and separated from Europe only by the Propontis and Hellespont; on the south it joined Eol(s), and was separated from the east by Bithynia by the river Ætopus. Latterly Eol(s) was included in Mysia, which was then separated from Lydia and opened to the river Ætopus, and the river of the lapis Asias, for the quarry of the lapis Asias (which had the power of decomposing dead bodies), and for its oyster beds. It was inhabited by various tribes, mostly barbarous, until, as a part of the kingdom of Pergamus, it was ceded to the Romans, by whom it was eventually formed into a province. Paul passed through this province, and embarked at its chief port, Troas, on his first voyage to Europe (Acts xvi, 7, 8). "They had then come κατὰ τὴν Μυσιαν, and they were directed to Troas, παραπόλεμος τῆς Μυσιας; which means either that they skirted its border, or that they passed through the district without staying there. In fact, the best description that can be given of Mysia at this time is that it was the region about the frontier of the provinces of Asia and Bithynia. The term is evidently used in an ethnological, not a political sense." See generally Rosenmüller, Bibl. Geogr. iii, 32; Smith's Dict. of Class. Geogr. s. v.; Magnet, Geogr. vi, iii, 403; Forbiger, Handb. ii, 110; Richter, Wallfahrten, p. 460; Cramer, Asia Minor, i, 80. See Asia Minor.

Mysia, a surname of the ancient Greek goddess Demeter, or Ceres, under which she was worshipped near Sparta. The term Mysia is also applied to a festival celebrated by the inhabitants of Pellene in honor of Demeter. This feast lasted for seven days. During the first two days the solemnities were observed by both men and women; on the third day the women alone performed certain mysterious rites throughout the night; and on the last two days the men returned to the festival, and the remainder of the time was passed in railery and merriment.

Mysore. See India.

Mystrae, those who were initiated into the lesser Eleusinian mysteries (q. v.).

Mystagogue (Gr. Μυσταγωγός, from μυστής, an initiated person, and ἀγωγός, to lead), the name in the Greek religious system of the priest whose duty it was to direct the preparations of the candidates for initiation in the several mysteries, as well as to conduct the ceremonial of initiation. It was sometimes applied by a sort of analogy to the class of professional ciceroni, who in ancient as in modern times undertook to show to strangers newly arrived in a city the noteworthy objects which it contained (Cicer, act. ii, In Verrem, liv, c. 59); but the former meaning is its primitive one, and formed the ground of the application of the same name in the Christian Church to the catechists or other clergy who prepared candidates for the Christian mysteries, or sacraments, of baptism, confirmation, and the eucharist, especially the last. In this sense the word is constantly used by the fathers of the 4th and 5th centuries; and in the well-known lectures of St. Cyril of Jerusalem, although they were addressed to candidates for the mysteries, some for baptism, and some for the eucharist, it is only to the lectures addressed to the latter that the name mystagogie is applied. This distinction was connected with the well-known Discipline of the Scoti; and is supposed to have had the origin of gradual disuse of that discipline. See Du Cange, Glossarium ad scriptores medii et infimi Graeciae, s. v.; Suicer, Theosaurus Ecclesiasticus, s. v.; see also Mystagogia.
MYSTAGOGY

MYSTAGOGY (μυσταγωγία, introduction to the mysteries) is a term used in the early Christian churches of the Orient to designate either the Lord's Supper or baptism. To the former it is particularly found in the writings of Cyril of Jerusalem and of Theodoret. It was intimately connected with the secret discipline, but fell into disuse with the termination of that system. See Riddle, Christian Antiquities, p. 485, 547; Bingham, Ant. of the Christian Church (see Index).

See also MYSTAGOGY.

Mysteries, Christian, otherwise called Miracles and Morailties, or simply "Miracle Plays," were shown in the Middle Ages representing in rude dramatic form scenes from the Scriptures and from the apocryphal gospels. They were performed first in churches, and next in church streets, and finally in the streets of the city itself. The actors were in the earliest times to which we can trace these shows generally monks, friars, and other ecclesiastics, and the aim was the religious instruction of the people by means of amusement. An examination of the inanimate fragments that remain to us of these plays is profitable only to those who can enter into the spirit of the age that called them forth. For it must be borne in mind by the intelligent inquirer that the coarse details in which they abounded, and which shocked our literary taste, were necessary to bring home to the people of those times the objects of their most serious and constant meditations—judgment, heaven, hell, the tribulations of their lives, and the future lot of the soul of man. Nor must it be forgotten that the Church of the Middle Ages was not the first religious body to plant and promote religious sentiments by these means. The theatre, though the fact be singular, has taken its rise, wherever we can trace its origin, in religious sentiment. In Greece, from the very earliest ages to the days of Solon, religious feasts were accompanied by dances and performances. In the early Christian Church there was no doubt a strong tendency to perpetuate the levity of the heathen practices; and to prevent the introduction of the pagan theatre in its entirety the Church may have felt itself forced to abdicate these relics of an abhorred practice by providing dramatic entertainment in which subjects derived from the Old or New Testament took the place of those of mythology—means less apparent than outspoken opposition, but then believed, no doubt, equally sure to effect its purpose. Accounts for this kind of entertainment which prevailed at an early date of the reading to the congregation in the time of Easter the narrative of Christ's passion, the various parts distributed among different parties. Later these readings came to be accompanied by dialogue and gestures, and probably the readers officiated in a suitable costume. Other festal days were gradually added to the list of performances of these representations. Indeed, some curious proofs of the transition from the narrative form of the Bible to the dramatic form of the mysteries are still extant. They consist of dialogues in verse between several speakers, bound together by a narration, also in verse, which formed a part analogous to the Greek chorus. These were evidently accompanied in some degree by music, for in most ancient manuscripts each line is surmounted by its musical notation.

In time ecclesiastical dramatic representations were separated from the divine offices, and, though still performed in churches, formed a distinct part of priestly teaching, and under the name of Mysteries were acted after the sermon. Mysteries were probably taken from Biblical, and miracle plays from legendary subjects; but this distinction in nomenclature was not always strictly adhered to. The general character of all early religious plays, whether called miracles or mysteries, was about the same. If any distinction was made, it was that miracles were distinguished as those which represented the miracles wrought by the holy confessors, and the sufferings by which the perseverance of the martyrs was manifested; of which the first specified by name is a scenic representation of the legend of St. Catherine. The mysteries, strictly so called, were representations often of great length, and requiring several days' performance, of the Scripture narrative, or of several parts of it, as, for instance, the life of the saints, by Roswitha, a nun of Gandersheim, in Saxony; these, though not very artistically constructed, possess considerable dramatic power and interest; they have been lately published at Paris, with a French translation. The performers were at first the clergy and choristers; afterwards any layman might participate. The earliest known written reference to a miracle play took place in England. Matthew Paris relates that Geoffrey, afterwards abbot of St. Albans, while a secular, exhibited at Dunstable the miracle play of St. Katharine, and borrowed copies from St. Albans to dress his characters. This must have been at the end of the 11th or beginning of the 12th century. Fitzstephen, in his Life of Thomas à Becket (A.D. 1183), describes with approval the representation in London of the sufferings of the saints and miracles of the confessors. Le Beuf gives an account of a mystery written in the middle of the 11th century, wherein Virgil is introduced among the prophets that came to adore the Savior. Another mystery, entitled the Jeu de St. Nicolas, also of like antiquity, belongs to Northern France. Fitzstephen, in the reign of Henry II of England (born 1133, died 1189), dwells on the sacred plays acted in London representing the miracles or passions of martyrs. These plays, according to M. Raynouard (Journal des Savans [1828], p. 297), were the earliest dramatic representations, and gave rise to the mysteries. This is not probable, however, as they were even then denominated mysteries or miracles both in England and on the Continent. The truth is, as Mr. Hallam has said, that "it is impossible to fix their first appearance with anything like precision" (sic) (83, 123). The fact is that in the 11th century these plays are found in favor within the walls of convents, and on public occasions and festivals, both in England and on the Continent. Thus, in the 11th century, Hilarius, a disciple of Abelard, substituted for the prose of the old religious drama of St. Richard the admirable and melodic rhyme, with refinements in the Languedoc. A monk of St. Bénou-sur-Loire, who flourished at a later period, treated the same history in simple Latin. Both these pieces were acted in the churches for nearly a century, when Jean Bodel, of Arras, founded upon them a drama, which was written entirely in French, and which was probably acted in the public squares of Arras, or in the hall of some large dwelling. This was, in all probability, the first instance of the emaniscation of the drama from the Church. The troubadours of the 13th century followed readily in the lead of Jean Bodel. Among others we may mention Adam de la Halle, the fellow-townsmen of Bodel, nicknamed Le Bosso d'Arras, and the witty enemy of the monks, the satirical Rutebeuf.

The clergy were soon altogether superseded by the laity, who formed themselves into companies and guilds to act these pieces, and every considerable town had a fraternal society to perform the service of mysteries. It is not necessary, however, to enter into the various proceedings and institutions, it should be stated, however, were established in a serious spirit of piety and beneficence, without any thought of antagonism to the Church; and that the Church failed to recognise any opposition is apparent in the fact that, on the establishment of the Corpus Christi festival by Pope Urban IV, in 1264, miracle
plays were made its adjuncta. The change from clergy to laity was very desirable, for one reason especially. Hitherto the plays had usually been written in Latin, and the greater part was made intelligible to the people only through pantomime. But as this was unsatisfactory, the idea of the French Confrérie de la Passion et Résurrection de notre Seigneur, which was composed of Paris citizens, master masons, locksmiths, and others. The first scene of their representations was the village of St. Maur, near Vernon. The provost of Paris refusing his license, the Confrérie applied to and received the authorization of Charles VI, who by letters patent, in 1402, gave permission to them to act "any mystery whatsoever either before the king or before his people, in any suitable place, either in the town of Paris itself or in its suburbs; but only on the feast of Ascension, the day on which Our Lord rose from the dead," provided that the Convention instituted to perform the representation was not less than a thousand francs. The Confrérie, which had its origin in the Hospital of the Holy Trinity, gladly let for them their spacious hall. The spectators sat unwearyed often until the night fell, and then the assembly broke up to meet again on the next Sunday. The city of Paris then was the most populous city in the world: the population of the capital was estimated at 60,000, which sometimes lasted for months at a time. The stage consisted of tiers of scaffolding raised one above another, the topmost tier, with its gilt balaustre, representing Paradise, and holding "chaire parde," which did duty as the throne of the Most High. In pomp of show they far excelled our English mysteries," says Hallam; and the mixture of tragedy and comedy in the poetry appealed powerfully to the quick susceptibilities of an impressionable nation, which delights in nothing so much as in extremes and contrasts.

We have said that the laity intended no opposition to the Church, and that the clergy recognised no such opposition, and did not attempt to curb it; but even before the end of the 13th century the laity had robbed the clergy of a great part of their influence, and in the course of the 14th became the means of paralyzing it entirely. The length, too, to which these persecutions were carried surprised credence. No subject was deemed too sacred to be chosen as a theme, no subject too holy to be represented. Heaven was depicted, in which the Father was surrounded by his holy angels. Hell was portrayed by a dark and yawning cavern, from which issued hideous howlings, as of tormented souls; but the entrance with a ghastly inscrutability, came the jester and buffoon of the sacred passenger. There were all the Scripture characters freely introduced, but angels, archangels, Lucifer, Satan, Beelzebub, Belial, and even the three persons of the Holy Trinity. Some of these dramatics lasted for a number of days, one of them covering the whole period of time from the creation of the world to the last judgment. No wonder, then, that these plays, which were originally designed as a means of instructing the people, and were performed in the churches, rapidly degenerated until they turned into a species of scandalously irreverent buffoonery. From being employed as a means of instruction, they were then employed as a means of amusement. The scenes were being enacted in the churches and by the clergy, they came to be performed by strolling and vagabond players on temporary and portable stages constructed on wheels. Thenceforth the theatre took a wider scope; it labored to supply the ever-increasing weakness of religious impressions; creations of the poet's fancy appeared side by side with scriptural characters; popular scenes became by degrees more common, and hence little by little arose the drama of our own day—a light amusement which is the delight of the people, whose delight in sensible objects is so intense, and societies for their performance were formed as in France. They were largely popular in the 15th century (comp. Rococo, Life of Lorenzo, i, 432; Hallam, Lit. i, 124, 125), and they have in some of their forms been continued for the edification and amusement of the populace quite down to our own times (Ticknor, Hist. of Spanish Lit. i, 229, footnote 3). In Spain they were likewise common, and their origin is so remote that "it can no longer be determined" (Ticknor, i, 290). There, however, the clergy were left to play these mysteries, as is apparent from the code of Alfonso X, which was prepared about 1260, and in which, after forbidding the clergy certain gross indulgences, the law goes on to say: "Neither ought they to be makers of buffoon plays, that people may come to see them; and if other men make them, clergymen should not come to see them, for such things do not belong to clergymen. Or, however, should such things be done in churches; but rather we say they should be cast out in diabonour, without punishment to those engaged in them; for the church of God was made for prayer, and not for buffoonery; as our Lord Jesus Christ declared in the Gospel that his house was called to be the house of prayer and ought not to be made a den of thieves. But exhibitions there be that clergymen may make, such as that of the birth of our Lord Jesus Christ, which shows how the angel came to the shepherds, and how he told them Jesus Christ was born; and, moreover, of his appearance when the three kings came to worship him, and of his resurrection, which shows how he was crucified and rose the third day. Such things as these, which move men to do well, may the clergy make, as well as to the end that man may have in remembrance that such things did truly happen. But this must they do decently, and in devotion; and in the great cities where there is an archbishop, the bishop shall hear the same, and order that the labors of others by them deputed, and not in villages, nor in small places, nor to gain money thereby. But though these earliest religious representations in Spain, whether pantomimic or in dialogue, were thus given, not only by churchmen, but by others, certainly before the middle of the 14th century, and probably much sooner, they passed entirely out of the control of those who intended them for religious and moral purposes, and though they were continued for several centuries afterwards, still no fragment of them, and no distinct account of them, now remain to us (see Ticknor, i, 291; and compare below). In England, on the contrary, they continued for four hundred years—a longer period than can be assigned to the English national drama as we now recognize it. Their height of popularity was in the 15th century. Of these mysteries, two complete series, which are supposed to belong to the 15th century (Hallam, Lit. i, 124 [165]), have been lately discovered, in ancient manuscripts, the Townley Mysteries, performed by the monks of Woodchurch, near Wakefield, and the different leading companies of that town: and the Coventry Mysteries, performed with like help of the trades in Coventry, by the Gray Friars of that ancient city. Both of these plays began with the Flood, and set forth the carry on the story in different pageants or scenes until the judgment-day. The first two have been published by the Shakespeare Society, and the other by the Surtees Society. The Townley mysteries are full of the
burlesque element, and contain many curious illustrations of contemporary manners. The Coventry mysteries were famous in England. Of these, Dugdale relates, in his History of Warwickehire, published in 1656, that "the Coventry pageants" were performed in the city every Christmas. The city was very famous for the pageants that were played therein, upon Corpus Christi day (one of their ancient fairs), which occurring very great confluence of people thither from far and near, was of no small benefit to them; which pageants being acted with mighty state and reverence, by the city's ancient friars, had theaters for the several scenes, very large and high, placed upon wheels, and drawn to all the eminent parts of the city, for the better advantage of spectators, and contain'd the story of the Old and New Testament, composed in the old English rhyme, as appeareth by an ancient MS. (in Bibl. Cotton. Vesp. D VIII), entitled, Ludus Corporis Christi, or Ludus Coventriae." The celebrity of the performances may be inferred from the rank of the audiences; for at the festival of Corpus Christi in 1483 Richard III visited Coventry to see the plays, and at the same season in 1492 they were attended by Henry VII and his queen, by whom they were highly commended. Of them it is said, "Every company had its pagiante, or part, which pagiante were a high scafolde with two rowmes, a higher and a lower, upon four wheels. In the lower they apperell'd themselves, in the higher rowme they played, being all open on the topes, that all behouders might heare and see them. These rowmes were made by the hand of masons, master workmen. They began first at the Abbey Gates, and when the pagiante was played, it was wheeled to the High Cross before the mayor, and so to every streete; and so every streete had a pagiante playing before them, till all the pagiante for the days appointed were played; and when one pagiante was by, the next ordered, and was brought into the streete to streete, that soe the might come in place thereof, exceeding orderly, and all the streetes had their pagiante afore them, all at one time, playing together, to see which playes was great resortes, and also scapholdes, and stages made in the streetes, in those places where they determined to play their pagiante." The first mystery performed in Scotland was at Aberdeen, in 1445, and was called the Holy Blade. One was called Candlemas Day, and another Mary Magda-lene. The records of the town council of Edinburgh, in 1554, contain an order to pay Walter Byrning for many of the mysteries, according to a list, which was brought into the streetes to streetes, that see the might come in place thereof, exceeding orderly, and all the streetes had their pagiante afore them, all at one time, playing together, to see which playes was great resortes, and also scapholdes, and stages made in the streetes, in those places where they determined to play their pagiante. The out of the mysteries and miracle plays sprang a third class of representations called Moralities. Moralities were allegorical personifications of the Virtues and Vices were introduced as dramatic personages. These personages at first only took part in the play along with the scriptural or legendary characters, but afterwards entirely superseded them. This change from mysteries to moralities corresponds with the remarkable modification of the public mind. Reason, or some new philosophy, had introduced ideas that had been substituted for the simple, unquestioning faith of the Middle Ages. Allegory, no longer the concrete and material rendering of undisputed facts, became a work of intelligence, abstraction, and analysis. Nature, her high and undying loveliness unguessed, appeared commonplace and insipid, and we need of the fictitious combinations of imagination. The mind of man having shaken itself free from its old trammels, sometimes in its pride and joy abused its new-found freedom. The moralities were perhaps best promulgated in France, where a guild was established by Philip the Fair about 1280, with special privileges for their representations. In one of such dramas, of which Democritus furnishes an extract, the gay boon companions Eat-all, Thirst, Drink-to-you, and Sana Water, are politely invited by the rich and splendid Bagnet. The ladies of the party are Doztiness, Gluttony, and Lust. The feast is all that can be desired, the guests are more than satisfied; when suddenly a band of enemies—Colc, Gout, Jaundice, Quinsy, and Dropsey—rush in and seize the assembled guests, and carry them off to some place of more interest than the case may be. Some are overwhelmed—some rush for succor to Sobriety, who calls Cure to help him. Ban-quet is condemned to death by the judge, Experience, and Diet is his executioner. The oldest-known English compositions of this kind are of the time of Henry VI; they are not miracles, but were rather the wine of the miracle plays. Moralities continued in fashion in England till the time of Elizabeth, and were there the immediate precursors of the regular drama. In France they were the precursors of the light play known as farce, which "may be reckoned a middle link between the extemporary effusions of the mimes and the legitimate drama" (Hallam, Lit. i, 26 [109]). And this seems the natural result of the two. From such pieces as the one of which we give a synopsis above the step to farces was but a short one. Moralities could not long enchant a people on whom refinement of satirical wit is generally thrown away. The mystery no longer moved them; they would not make them laugh, and farce was invented. In Germany, especially in the Alpine districts, they were composed and acted by the peasants. These peasant-plays had less regularity in their dramatic form, were often interspersed with songs and processions, and in their union with the church, the mystery plays were most characteristic of a people in whom the religious and dramatic element are both so largely developed. In the early part of the sixteenth century they began to partake in some degree of the comic character which has been their frequent tendency; and thus, although designed at first for the religious instruction of the people, they had long before the Reformation so far departed from their original character as to be mixed up in many instances with buffoonery and irreverence, intentional or unintentional, and to be the means of inducing contempt rather than respect for the Church and religion. It is a mistake to suppose that the hostility of the Reformers was what suppressed these popular exhibitions of sacred subjects. The fathers of the Reformation showed no unfriendly feeling towards them. Luther is reported to have said that they often did more good and produced more impression than sermons. The same is said of the performances of the two founders of the Swedish Protestant Church, and by the earlier Lutheran bishops, Swedish and Danish. The authorship of one drama of the kind is assigned to Grotius. In England, the earliest check they received was from the rise of the secular drama; yet they continued to be occasionally performed in the times of James I and Charles I, and it is well known that the first sketch of Milton's Paradise Lost was a sacred drama, in which the opening speech was Satan's address to the sun. A degenerate relic of the miracle play may yet be traced in some remote districts of England, where the custom is kept up at St. George's Day, the scene is a churchyard, and the idea is rudely represented by the peasantry. "In Spain," says Ticknor, "as late as 1840, something resembling a mystery of the earliest time was represented at Valencia during the shows of the Corpus Christi (comp. Lamacra, Teatro de Valencia, 1840, p. 11). This, I suppose, is the drama in the performance which Julius von Hertel witnessed in the Feast of the Sacramento at Valencia in 1858, and which he not only describes, but prints entire in the dialect of the country just as he heard it" (Hist. of Spanish Literature, iii, 347, foot-note). In Mexico, too, the mysteries have been kept up to this day. Thus Bayard Taylor, during his travels in that country, witnessed the performance of which he relates. But though the mysteries may still continue to be performed in Roman Catholic countries, it is nevertheless a fact that a Roman Catholic country struck the first blow for their extinction—this was done in the
Beneath Catholic sects of Germany, where these rites are still observed, the visible abomination of Solomonic, condemning their old religious character. They had been of a kind to prohibitive their performance on the ground of public expense; there was a tendency to bring them into disuse; but the frequent rude acts of the religious orders from more edifying modes of expediting elsewhere. In 1779, a manifesto was issued by Instruction, and the usual Baring from the experience...
of sacred subjects to the ridicule of free-thinkers. This ecclesiastical denunciation was followed by vigorous measures on the part of the civil authorities in Austria and Bavaria. The exception was made to the general suppression. In 1638 the villagers of Oberammergau, in the Bavarian highlands, on the cessation of a plague which desolated the surrounding country, had vowed to perform every tenth year Christ's passion, out of gratitude, and as a means of religious instruction—a vow which has ever since been regularly observed. The pleading of a deputation of Ammergau peasants with Max Joseph of Bavaria saved this mystery from a general condemnation, on condition of everything that could offend good taste being expunged. It was then and afterwards somewhat remodelled, and is perhaps the only mystery or miracle play which has survived to the present day. The last performance took place in 1870 (see its photographic representation in the Album of the Passion-play of Ober-Ammergau, by J. P. Jackson, Lond. and McM. 1873, 4to). The inhabitants of this secluded village, long noted for their skill in carving in wood and ivory, have a rare union of artistic cultivation with perfect simplicity. Their familiarity with sacred subjects is even beyond what is usual in the Alpine part of Germany, and the spectacle seems still to be looked on with feelings much like those with which it was originally conceived. What would elsewhere appear impious is to the Alpine peasants devout and edifying. The Passion of Christ constitutes part an act of religious worship; he and the other principal performers are said to be selected for their holy life, and consecrated to their work with prayer. The players, about five hundred in number, are exclusively the villagers, who, though they have no artistic instruction except from the parish priest, act their parts with no little dramatic power, and a delicate appreciation of character. The New-Testament narrative is strictly adhered to, the only legendary addition to it being the St. Veronica handkerchief. The acts alternate with tableaux from the Old Testament and choral odes. Many thousands of the peasantry are attracted by the spectacle from all parts of the Tyrol and Bavaria, among whom the same earnest and devout demeanour prevails as among the performers. The following are some of the principal scenes given by a late eye-witness: "1. The triumphal entry of Christ into Jerusalem; the children and people showed him honours and a crowning with laurel branches. This introduced the Saviour and the apostles, and formed in itself an admirable introduction to the whole. There were certainly no less than two hundred persons in the crowd, including seventy or eighty children. 2. The long and animated debates in the Sanhedrim, including the different evidence of the expelled money-changers, and later the interview with Jesus. 3. The last contract was ratified between him and the priests by the payment of the thirty pieces of silver. Nothing could be more characteristic, real, and unaffected than these. 3. The Last Supper, and the washing of the apostles' feet. Here the table was arranged on the model of the well-known picture of Leonardo da Vinci. 4. All the scenes in which Christ was brought successively before Annas, Caiphas, Pilate, and Herod; the 'Ecce Homo' (copied, it struck me, from Van Dyck), the scourging, etc. In some of these as many as two hundred and fifty persons were at once on the scene—infuriated mobs of priests, money-changers, Roman soldiers, etc.—and, violent as were the passions personified, there was not the least approach to rant, nor the slightest transgression into irreverence or improbability. In the course of these scenes a striking occurrence was the contrast of these—a brutal and squalid figure—with the noble form and countenance of the sacred sufferer—the latter formed more after the model of those of Albert Dürer than of any other painter; at least such was my impression. Both Pilate and Herod were admirably represented, but especially the former. 5. The whole long procession, at the slowest pace, from Pilate's house to Golgotha; our Lord and the thieves carrying their huge crosses; his interview with his mother and the other women of Jerusalem. This contained the most moving and touching features, including the parting of Christ's face by St. Veronica; but there was no attempt to show the miraculous impression of the sacred countenance on the handkerchief, which forms the point of the legend. 6. The last dreadful scene—the uprising of the, three crosses with their living burdens, and all the atrocities that proceed from the cruel and lingering death" (Eadie, Eccles. Cyclop. s. v.). "Plays of humble description, from subjects in legendary or sacred history, are not unfrequently got up by the villagers around Innsbruck, which show a certain rude dramatic talent, though not comparable to what is exhibited at Ammergau. Girls very generally represent both the male and female characters. See also an account of the first performance in the article, Onésime le Roy, Études sur les Mystères (Paris, 1837, 8vo), ch. 1; Edelstand der Merl, Origin. des Théâtre moderne (Paris, 1849, 8vo); Wright, Early Mysteries, etc. (Lond. 1888, 8vo); Collier, Hist. de l'Eng. Dramat. Poetry: Maguin, Les Origines du Théâtre moderne (Paris, 1889); Devrient, Geschichte der Schauspielkunst (Leipsic, 1848); Hone, English Mysteries (Lond. 1823); Marriott, English Miracle-plays (Bass, 1856). The libreto has been published (Lond. 1830, 8vo). For monographs, see Volbeding, Index Programmatum, p. 172. Mystery (μυστήριον), a term employed in the Bib- le for a religious ceremony, and as well as the latter term may denote a revealed secret. See Grossmann, De Judae- rum arcani disciplina [see Essexes] (Lips. 1833-4); and on the Christian "secret discipline," the monographs cited by Volbeding, Index Programmat. p. 138 sqq.

I. Etymology of the Word.—Some have thought to derive the Greek μυστήριον from which the English word mystery is plainly a transfer, from a Hebrew source, but sound philology forbids this. It is clearly a derivation, through μυστύς, an initiated person, from μυίδω, to initiate, and thus ultimately from μιοω, to close the eyes or mouth, i.e. to keep a secret. The derivative μεταρι- ποιο was always a reference to secrets of a religious character, and this sense is retained in the Bible.

II. Pagan Mysteries in general.—These were ceremonies in which only the initiated could participate. The practice may be obscurely traced to the early Orient, in the rites of Isis (q. v.) and Osiris (q. v.) in Egypt, in the ceremonies of Mithras, and the Greek festivals connected with the worship of Bacchus and Cybele, and may be even faintly recognised in our day is the ceremonies of freemasonry. They consisted in a general of rites of purification and expiation, of sacrifices and processions, of ecstatic or orgiastic songs and dances, of nocturnal festivals fit to impress the imagination, and such like, the whole design being to depurate the emotions—terror and trust, sorrow and joy, hope and despair. The celebration was chiefly by symbolical acts and spectacles; yet sacred mystical words, formulas, fragments of liturgies, or hymns, were also employed. There were likewise certain objects with which the initiates were associated, or which were used in the various ceremonies in the ascending scale of initiation. The sacred phrases, the ἄνεπρα, concerning which silence was imposed, were themselves symbolical legends, and probably not statements of speculative truths. The most diverse theories have been suggested concerning the origin, nature, and significance of the Hellenic mysteries. As Schönenmann remarks (Griechische Alterthümer, 3d ed., Berlin, 1873), the very fact that it was not permitted to reveal to the uninstructed wherein these cults consisted, what were the rites peculiar to them, for what the gods were invoked, or what were the names of the divinities worshipped, has been the cause of our extremely incomplete information in regard to them. The oldest of the Hellenic mysteries are believed to be the Cabbir, in Samothrace and Lemnos, which were renowned through the whole period of pagan antiquity.
Though they were only less august than the Eleusinian, nothing is certain concerning them, and even the names of the divinities are known to us only by the profana-
tion of Manasea. (See below.) *The Eleusinian* were
the most venerable of the mysteries. *"Happy," says
Ptochus, (250 B.C.)* held them as having descended
beneath the hollow earth; he knows the end, he knows
the divine origin of life.* They composed a long series
of ceremonies, concluding with complete initiation or
perfection. The fundamental legend on which the rit-
ual seems to have been based was the search of the
goddess Demeter, or Ceres, for her daughter Proserpine,
herself a goddess, who had been carried off by Plutos
and her return into the realm of light. The rites were
thought to prefigure the scenes of a future life. The
same symbol was the foundation of the Thesmophoria,
which were celebrated exclusively by married women,
rendering it probable that initiation was designed to
protect against the dangers of childbirth. (See below.)
The *Orphic*and*Dionysic* mysteries seem to have de-
signed a reformation of the popular religion. Founded
upon the worship of the Thracian Dionysus, or Bac-
chus, they tended to ascetic rather than orgiastic prac-
tices. Other mysteries were those of Zeus, or Jupiter,
in Athens; of Minerva, in Athens or Thebes; of Athena,
in Athens; or Minerva, in Athens; of Artemis, or Diana, in Arcadia; of Hector in Argia, and of Hefa in Phrygia.
The worship of the last, under different names, prevailed in
divers forms and places in Greece and the East, and
was associated with the orgiastic rites of the Corybantes.
*"The biggest event in the Persian mystery of Mithra,
which appeared in Rome about the beginning of the
2nd century of the Christian era. They were propagated
by Chaldean and Syrian priests. The austerity of the
dogma, the real perils of initiation which neophytes
were obliged to encounter, the title of soldier of Mithra
which was bestowed upon them, and the fact that they
were offered them after the combats preceding every
grade of advancement, were among the peculiarities
which gave to these rites a military and bellicose char-
acter; and Roman soldiers eagerly sought initiation
into them. The fundamental dogma of the Mithraic
doctrine was the transmigration of souls under the influ-
ence of the seven planets, over whose operations
Mithra presided. The whole fraternity of the initiated
was divided into seven classes or grades, which were
named successively soldiers, lions, hyenas, etc., after
animals sacred to Mithra. The sacrifice of the bull was
called Mithraic*; it was celebrated on the 24th of the
month of December. On the monuments which have
been found in Italy, the Tyre, and other parts of
Europe, inscribed *Deo Mithræ Soli Insepto, Mithra is
usually represented as a young man in a flowing robe,
surrounded with mystical figures, seated on a bull, which
he is pressing down, or into which he is plunging the
sacrificial knife. A dog, a serpent, a scorpion, and a
lion are arranged around him. Nothing is certain con-
cerning the signification of this scene. After the adop-
tion of some of the ideas connected with other religious
systems, as those of the Alexandrian Serapis, the Syr-
ian Baal, and the Greek Apollo, the Mithra worship
disappeared in the 5th or 6th century. See MITHRAI.
See Crouzet, *Symboles Mythologique* (1810-12), trans-
lated into French, with elaborate annotations, by Guign-
nant and others (1825-36); Sainte-Croix, *Recherches
historiques et critiques sur les Mystères du Pyganisme,*
edited by Sylvester de Sacy (1817); Soet, *Die Mithra-Ge-
heimnisse während der vor- und christlichen Zeit* (1829;
Limbourg-Brouwer, *Histoire de la Civilisation morale
et religieuse des Grecs* (1843-41); Lajard, *Recherches
sur le Culte public et les Mystères de Mithra* (1847-8);
Mau-

III. The Grecian Mysteries in particular.—These mysteries
were certainly always secret; but all Greeks,
without distinction of rank or education—nay, perhaps
even slaves—might be initiated (μυηταια); such was
the case, for instance, in the Eleusinian mysteries. It
was not the business of the archons to hold the
principal doctrines of each nation's religion were
made known, but among heathens, only to a chosen few,
but among the Jews to the people no less than to the
priests.* It appears that in many of these mysteries certain emblems
or symbols (thence called themselves mysteries) were
displayed either to the initiated, in the course of their
training, or to the people; and that the explanation of
these to the initiated was the mode in which they
were instructed.
The names by which mysteries or mystic festivals
were designated in Greece are μυηταια, τιτηται, or δραγον.
The name δραγον (from drage) originally sig-
nified only sacrifices accompanied by certain cere-
monies, but it was afterwards applied especially to the ceres-
monies observed in the worship of Bacchus, and at a
still later period to mysteries in general. Τιτηται sig-
nifies, in general, a religious festival, but more particu-
larly a lustration or ceremony performed in order to
purify, either in a private house or in an open place.
As the name μυηται signifies, properly speaking, the secret part of the
worship; but it was also used in the same sense as τε-
ληται, and for mystic worship in general.
These mysteries in brief may be defined as sacrifices
and ceremonies which took place at night or in secret
with some sanctity, which the initiates were not
allowed to enter. What was essential to them were
objects of worship, sacred utensils, and traditions with
their interpretation, which were withheld from all per-
sons not initiated.
The most celebrated mysteries in Greece were of three
kinds: the mysteries of the island of Samothrace, and
Eleusis, which may be briefly described as follows:
1. The Cabiri (καβειαων) were mysteries, festivals,
and orgies solemnized in all places in which the Pelas-
gian Cabiri were worshipped, but especially in Samo-
thrace, Imbrus, Leonnos, Thebes, Athedon, Pergamus,
and Berytus. Little is known respecting the rites ob-
erved in these mysteries, but no one was allowed to
divulge them. The most celebrated were those of the
island of Samothrace, which, if we may judge from those
of Leonnos, were solemnized every year, and lasted for
nine days. Persons on their admission seem to have
undergone a sort of examination respecting the life
they had led, and if they were found guilty of any of
their crimes, even if they had committed murder.
2. The Thesmophoria (θεσμωφοροι) were a great fest-
tival and mysteries, celebrated in honor of Ceres in va-
rious parts of Greece, and only by women, though some
ceremonies were also performed by maidens. It was
intended to commemorate the introduction of the laws
and regulations of civilized life, which was universally
ascribed to Ceres. The Attic thersmophoria probably
lasted only three days, and began on the 11th of Py-
apelion, which day was called ἀνεδοπο ακέδος, be-
cause the solemnities were opened by the women with
a procession from Athens to Eleusis. In this proces-
sion they carried on their heads sacred laws (νόμοις
βαιλος or Σταυροι), the introduction of which was as-
scribed to Ceres (θεσμωφοροι), and other symbols of
civilized life. The women spent the night at Eleusis
in celebrating the mysteries of the gods, the second
and last day, called Μυηται, was a day of mourning, during
which the women sat on the ground around the status
of Ceres, and took no other food than cakes made of
sesame and honey. On this day no meetings either of
the senate or the people were held. It was probably in
the afternoon of this day that the women, who had walked barefooted
behind a wagon, upon which baskets with mystical sym-
ols were conveyed to the theosphornion. The third
day called καλογίνης, from the circumstance that
Ceres was invoked under this name, was a day of merriment and balladry among the women themselves, in commemoration of Iambe, who was said to have made the goddess smile at their own grief.

3. But far more important, so much so indeed as almost to monopolize the term “mystery” among the Greeks, were the Eleusinian mysteries (Δαιμονια), a festival and mysteries, originally celebrated only at Eleusis in Attica, in honor of Ceres and Proserpina. The Eleusinian mysteries, or the mysteries, as they were sometimes called, were the holiest and most venerable of all that were celebrated in Greece. Various traditions were current among the Greeks respecting the author of these mysteries; for, while some considered Eumolpus or Museus to be their founder, others stated that they were introduced by the god Echtheus, who at a time of scarcity provided his country with corn from Egypt, and imported from the same quarter the sacred rites and mysteries of Eleusis. A third tradition attributed the institution to Ceres herself, who, when wandering about in search of her daughter, Proserpina, was believed to have come to Attica, in the reign of Echtheus, to have supplied its inhabitants with corn, and to have instituted the mysteries at Eleusis. This last opinion seems to have been the most common among the ancients, and in subsequent times a stone was shown near the well Callinicus at Eleusis on which the goddess, overwhelmed with gratitude, had placed a handkerchief. When the gods believed her arrival in Attica. All the accounts and allusions in ancient writers seem to warrant the conclusion that the legends concerning the introduction of the Eleusinia are descriptions of a period when the inhabitants of Attica were becoming acquainted with the benefits of agriculture and of a regularly constituted form of society. In the reign of Echtheus a war is said to have broken out between the Athenians and Eleusinians; and when the latter were defeated, they acknowledged the supremacy of Athens in everything except the mysteries, which they wished to conduct and regulate for themselves. Thus the superintendence remained with the descendants of Eumolpus, the daughters of the Eleusinian king Celcus, and a third class of priests, the Cercyces, who seem likewise to have been connected with the family of Eumolpus, though they themselves traced their origin to Mercurius. At the time when the local governments of the several townships of Attica were concentrated at Athens, the capital became also the center of religion, and several deities who had hitherto only enjoyed a local worship were now raised to the rank of national gods. This seems also to have been the case with the Eleusinian mysteries, for in the time of Diodorus we find mention of a temple at Athens called Eleusinian, probably the new and national sanctuary of Ceres. Her priests and priestesses now became naturally attached to the national temple of the capital, though her original place of worship at Eleusis, with which so many sacred associations were connected, still retained its importance and its special share in the celebration of the national solemnities.

We must distinguish between the greater Eleusinia, which were celebrated at Athens and Eleusis, and the lesser, which were held at Aegae on the Ilissus. The lesser Eleusinia were only a preparation (προετοιμασίας or προοιμία) for the real mysteries. They were held every year in the month of Anthesterion, and, according to some accounts, in honor of Proserpina alone. Those who were initiated in them bore the name of Mystes (μυστῆς), and had to wait at least another year before they could be admitted to the greater mysteries.

The principal rites of this first stage of initiation consisted in the sacrifice of a sow, which the mystae seem to have first washed in the Cantharus, and in the purification by a priest, who bore the name of Hydramus (Ὑδράμος). The mystae had also taken an oath of secrecy, which was administered to them by the Mystae-
of these vessels were on this day filled with water or wine, and the contents of the one thrown to the east, and those of the other to the west, while those who performed this rite uttered some mystic words.

The Eleusinian mysteries long survived the independence of Greece. Attempts to suppress them were made by the Roman emperors, particularly under Hadrian. But this feature does not seem to have been originally connected with these mysteries, and was probably added to them at the period which followed the opening of a regular intercourse between Greece and Egypt, when some of the speculative doctrines of the latter country and of the East may have been introduced into the mysteries, and hailed by the names of the venerable bards of the mythical age. This supposition would also account, in some measure, for the legend of their introduction from Egypt (Smith, Dict. of Class. Antiq. s.v.). It does seem, indeed, as if the vague speculations of modern times on the subject were an echo of the heathenism and the superstitions of the earlier volumes of mysteries given by the priests to the inquiring disciple—according to the lights of the former or the latter.

Some investigators, themselves not entirely free from certain mystic influences (like Creuzer and others), have held only to have been a kind of misty orb around a kernel of pure light, the bright rays of which were too strong for the eyes of the multitude; that, in fact, they hid under an outward garb of mummery a certain portion of the real and eternal truth of religion, the knowledge of which had been derived from some primeval, or, perhaps, the Mosaic revelation; if it could not be transmuted by the sages of the East, at least it could be so transmitted as to be accessible only to those who had attained by means of the revelations of the holy breath, the light and the lamp of mummery: to this kind of hazy talk, however (which we only mention because it is still repeated every now and then), the real and thorough investigations begun by Lobeck, and still pursued by many competent scholars in our own day, have or ought to have put an end. There cannot be anything more alien to the whole spirit of Greek and Roman antiquity than a hiding of abstract truths and occult wisdom under rites and formulas, songs and dances; and, in fact, the mysteries were anything but exclusive, either with respect to sex, age, or rank, in point of time or in place. When the various cults and habits of the different sects of the time, with the variations of worship, became more diffuse, it is certain that the mysteries took root in every place where a shadowy and allusive symbolical representation of a secret of some kind was in the present of the secret. It was in the place of the mysteries of the Sibyl in the Roman state, that we find the allegorical representations of the mysteries of the Egyptians and the Eleusinians, the mysteries of the Jewish Sibyls, of the Minoan and Egyptian deities, of the Cretan mysteries. The word is also used to denote anything whatever which is hidden or concealed, till it is explained. The Sept. uses it to express 'a secret synthesis of the troubles of the woman upon a scarlet-colored beast' (Rev. xvi, 3-6); 'will tell thee the mystery of the woman,' etc. (xviii, 7). When St. Paul, speaking of marriage, says 'this is a great mystery' (Eph. v, 22), he evidently treats the original institution of marriage as affording a figurative representation of the union between Christ and the Church (Campbell, ii, 10, pt. iii, § 8). The word is also used to denote anything whatever which is hidden or concealed, till it is explained. The Sept. uses it to express 'a secret' (Dan. xi, 18, 19, 27, 28, 29, 30, 47; iv, 6), in relation to Nebuchadnezzar's dream, which was a secret till Daniel explained it, and even from the king himself, for he had totally forgotten it (ver. 5, 9). Thus the word is used in the New Testament to denote those doctrines of Christianity, general or particular, which the Jews and the world at large did not understand till they were revealed by Christ and his apostles: 'Great is the mystery of godliness,' i.e. the Christian religion (1 Tim. iii, 16), the chief parts of which the apostle instantly proceeds to adduce—'God was manifest in the flesh, justified by the Spirit, seen of angels, etc.—facts which had not entered into the heart of man (1 Cor. ii, 9) until the Spirit, by the mouth of his holy prophets, had revealed them to the apostles by inspiration (ver. 10). The apostle is generally thought here to compare the Gospel with the greater Eleusinian mysteries (for which see Diod. Sic. iv, 25; Dem. xxix, xli, Xem. H. G. ii, 4, 14; or Leland's Advantage and Necessity of the Christian Revelation, pt. i, ch. ii, or Macknight's Analysis of the Ephesians, § 7). Thus also the Gospel in general is called 'the mystery of the faith,' which was to deceive the deacons should 'hold with a pure conscience' (1 Tim. iii, 9), and 'the mystery which from the beginning of the world had been hid with God, but which was now manifested to God's holy messengers' (1 Cor. i, 26). The Gospel then, not only made known the doctrine of the mystery of the Gospel which St. Paul desired 'to make known' (Eph. vi, 19); 'the mystery of God, and of the Father, and of Christ,' to the full apprehension and understanding of which (rather than 'the acknowledgment') he prayed that the Colossians might come (Col. ii, 2; comp. the use of the word ἀποκαλύφθης, 1 Tim. ii, 4; 2 Tim. iii, 7); which he desired the Colossians to pray that God would enable himself and his fellow-apostles 'to speak and to make manifest' (Col. iv, 3, 4); which he calls 'the revelation of the mystery that was kept secret since the world began, but now is made manifest and known to all nations' (Rom. xvi, 25); which, he says, 'we speak' (1 Cor. ix, 7), and of which the apostles were 'stewards' (1 Cor. iv, 1). The same word is used respecting certain particular doctrines of the Gospel, as, for instance, 'the partial and temporary blindness of Israel,' of which mystery 'the apostle would not have Christians' ignorant (Rom. xi, 25), and which he explains by the fact of the Gentiles being 'a mystery which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit' (Eph. iii, 4-6; comp. 9, 5, 10, etc.). To this class we refer the well-known phrase, 'Behold, I show you a mystery (1 Cor. xv, 51) visiblement beacuite chang'e; and he gives an explanation of the change (ver. 55-55). Even in the case of a man speaking in an unknown tongue, in
the absence of an interpreter, and when, therefore, no man understood him, although “by the Spirit he was speaking mysteries,” yet the apostle supposes that the man so doing himself understood what he said (1 Cor. xiv, 2-4). In the prophectic portion of his writings, "mysteries" are either contrasted with "the things which are not" (1 Cor. ii, 7), or he speaks of it as being ultimately "revealed" (ver. 8). (See below.) Josephus applies nearly the same phrase, μυστήριον κακίας, a mystery of wickedness, to Antipater's crafty conduct to ensure and destroy his brother Alexander (War i, 24, 1); and to complete the proof that the word had the same sense in the sense of secrets, as in the papyrus, we add the words: “Though I understand all mysteries” (1 Cor. xiii, 2). The Greeks used the word in the same way. Thus Menander, μυστήριον σοι μη κατατίθην τη φρονοντιον, “Tell not your secret to a friend” (p. 274, line 671, ed. Clerici). Even when they apply the term to the greater and lesser Eleusinian mysteries, they are still inferior to those in which a person might be initiated, when they would, of course, cease to be mysteries to him. The word is used in the same sense throughout the Apocalypse as in the Sept. and New Testament (Tobit xii, 7; Judith ii, 2; Ecclus. xxii, 22; xxvii, 16, 17, 21; 2 Macc. xiii, 21); it is applied to divine or secret mysteries (Wisdom ii, 22), and to the ceremonies of false religions (Wisdom xiv, 15, 28). See Bibliotheca Sacra. Jan. 1867, p. 196; Whately, St. Paul, p. 176; Contemp. Rev. Jan. 1868, p. 182.

Y. Ecclesiastical Use of the Term.—The word “mysteries” is repeatedly applied to the Lord's Supper by Chrysostom. The eucharist was the most sacred and significant point of the secret discipline [see Arcani Discipline]; and the name which it received on this account was retained so long as the superstitious doctrine of the miraculous presence of the body and blood of Christ gained ground. By the usage of the Christian Church it denotes that incomprehensible in the sacrament of the inward and spiritual grace with the outward and visible sign. In the early Church the term derived a still greater force from the secrecy which was observed in the administration of those ordinances. See Sacrament.

MYSTERY OF INQUITY (το μυστήριον της ἀνοικτίας), an expression that occurs in Paul's description of the workings of an antichristian power in his own day (1 Thess. ii, 7), and the meaning of which is not clear. The attributive genitive (ἀνοικτίας) does not seem to be that of the agent (Theodoret), nor that of opposition (Lüttemann and Alford), but simply of definition, or of the characterizing quality, i. e. the mystery of which the man is the bearer, the active principle, was ἀνοικτία, or lawlessness—the antithesis of order and legality. This "mystery of iniquity" was no personality, i. e. Antichrist, or any real or assumed type of Antichrist (as Chrysostom), but all that mass of uncombined and, so to speak, unorganized lawlessness which, though as yet seen in detail and not revealed in its true proportions, was even then (ἰδαίτερα) aggregating and energizing, and would eventually (ἐν τῇ ἐναντίον καρπῳ) find its complete development and organization in the person and power of Antichrist (Elliot, note ad loc.). See See Antichrist.

Mystic Veils (απεισιπια, a folding door, because they opened in the middle) were hanging veils used in Eastern churches to conceal the entrance from the catechumens and unbelievers. They were also designed to conceal the eucharist at the time of consecration. As Christian churches were constructed after the type of the Jewish Temple, the ἀπεισιπια represents the veil which separated the holy of holies from other parts of the temple.

Mystical Interpretation, otherwise termed spiritual, figurative, is either tropological or analogical, i.e. according to it words having a distinct literal sense receive either a moral or heavenly reference. Some include the allegorical under the mystical. The mystical differs from the literal sense in this, that the meaning cannot at once be derived from the words; but the literal sense being assumed from it, and from the things signified by it, the meaning wrapped up in the words is disclosed.—Blunt, Dict. Doct. and Histr. Theol. For interpretations see New Testament, ed. of Tholuck; especially xi. 10. The "serpent" is either the heavenly Jerusalem, the habitation of the saints, i. e. the "serpent" is literally or naturally a venomous reptile, but mysteriously the devil, the old serpent, etc. See Interpretation.

Mystical Pantheism. See Pantheism.

Mystical Table, a name applied by Chrysostom to the communion-table (q. v.).

Mystical Theism. See Theism.

Mysticism (Gr. μυστικόν), according to the strict meaning of the word, signifies a special knowledge and understanding of the mysteries from which the uninitiated are excluded. It is the belief that God may be known face to face, without anything intermediate. It is a yielding to the sentiment awakened by the idea of the Infinite, and a summing up of all knowledge and all duty in the contemplation and love of him (Hist. de la Philos. 1st ser. vol. ii, leçon 9, 10). Mysticism, therefore, properly defined, is the system of supralight religious beliefs manifested in the body and in the order of visible things by equally supernatural effects. "Mysticism," as one has well said, "despairs of the regular process of science; it believes that we may attain directly, without the aid of the senses or reason, and by an immediate intuition, to the real and absolute writers of all truth, God. It finds God either in nature, and hence a physical and naturalistic mysticism; or in the soul, and hence a moral and metaphysical mysticism." Thus mysticism should be divided into two distinct branches: esoteric, or inner mysticism, and exoteric, or outward mysticism. The first is the study of this supernatural state of the human soul, such as it has been described by saints and mystics. The obscure, unintelligible, and even absurd descriptions given by Mystics of these phenomena, reproduced even by modern theological writers, make mysticism synonymous with quærismus (q. v.). The mysticism of the asceticism and the mysticism of the rationalists, etc. Thus Bretschneider says, "Mysticism is the belief in a continuous, immediate action of God on the soul, produced by special religious exercises, the effect of which is to enlighten, sanctify, and strengthen the soul. It is therefore the faith in an inward light, the neglect of the written revelation, contempt, contempt, etc. " Wegscheider considers enthusiasm as a branch of mysticism, differing only in degree from fainism: "Omnino mysticismum prae se fere dicuntur ii, qui neglectis aut repudiatis sane rationis legibus sensibus ac scietiae et phantasia ludibilis in religione describenda et colenda inducuntur in quo quantum res inexisteniam, in quo existentiamiam jam. Mysticismum haud rari ab inanitatem eromo." According to Hase, the common and principal defect of mysticism is its rejection from the domain of religious life of all human knowledge and general laws, by which indeed it does not lose its intensity of feeling, but its liberty, and, becoming liable to every kind of error, is gradually more inclined to superstition. Under the influence of the strange fancies of the imagination, it leads to enthusiasm; under that of a strong will, to fanaticism; and under that of the recognition of a spiritual sphere, apart from the medium of human experimental knowledge. The writings of mystics in the medieval and modern period give ample evidence of the confusion often made between mysticism and pietism. This error has in modern times been corrected, especially by the efforts
Mysticism, then, in the objective sense, is the divine element imparted to man by external or internal communication with the Higher. In the subjective, personal sense, mystical experience is special experience, visions, etc., subject to particular conditions and processes; for although man is by nature susceptible of and intended for the reception of divine communications, yet a certain conduct, sometimes an ascetic self-renunciation, an abstraction of partly the sensual and partly the spiritual identity, is requisite in order to render us capable of receiving and understanding these supernatural communications in this natural state of existence. It follows, that, strictly speaking, every religious person, as such, is a Mystic, etc. Says Mill, "Whether in the Vedas, in the Gospels, or in the Koran, the idea of the Deity is seen to be felt in no other or more nor less than ascribing objective existence to the subjective creations of our own faculties, to ideas or feelings of the mind; and believing that, by retaining and contemplating those ideas of its own making, it can read in them what takes place in the world without" (Logic, bk. v. ch. iii. § 5). The inner life of religion is always mystical. Mysticism is a one-sided manifestation of this force. Sack also, in his Polémik (p. 288), considers true mysticism as the inner portion of the Christian spiritual life, and fanatical mysticism as an exaggeration and a misconception of the reasonable views of the Church. We concede that mysticism in the inner life of religion, as far as the doctrine and practice of his personal and corporate existence is the essence of religion, is to be found in the mystery of revelation, and is in so far the very truth of religion. The soul's yearning for the invisible finds the object of its aspiration in a sacramental union with objects of its desire. Jacob's realization of the divine presence at Bethel was as the mystical ladder of communication on which the angels of God passed to and fro between earth and heaven. By a deeper generalization, Solomon saw in the wisdom of God the bond of union that connects the spirit of the universe with the Spirit of God. The religious idea had at that early date its obverse side of mystic impress. In the cognate theology of St. John the Word is the middle term between earth and heaven, and being God from the beginning, he is still the Light that lighteth every man that cometh into the world. Hence the mystic principle is inseparable from true religion, so far as it sets the Invisible before the eye of faith. Let us anticipate the future for which it was created. Hence, also, the less true forms of religion have one and all embodied the mystic principle as involving the very essence of religion. Therapeutical contemplation was the obverse of Mosaic ordinance: the Cabala refined upon the Talmud; and Persia, the Tao refined upon the Vedas, which were the religious letter. In the Church of the 6th century the pseudo-Dionysian mysticism was a reaction upon the dogmatic ruling forced upon the Church by heresy; much as the mysticism of the Aombrados, or Illuminati, of Spain in the 16th century was called forth by the rigid orthodoxy of the Inquisition, and Jansenistic and Quietistic tenets by Jesuitism. Mysticism has been the most usual form in which the examing flame of religion has flickered over from its embers.

We must not forget, however, that mysticism, as a special and historical religious manifestation, is an exceptional form of the inner religious life, even indicating a certain one-sided tendency in it, from which real mysticism is to be distinguished. If we consider the essence and life of religion in its general manifestation, we find it to appear as a healthy reciprocal action of the objective consciousness of the existence of God and of self-consciousness. Thus we give the name of mysticism to the predominating relation of subjective life to God revealing himself in it, and of piety to the predominating relation of God in the subjective life. The Mysticism aims at becoming absorbed in God by contemplation, the Piest at imparting the divine character to all his actions. In the former, the consciousness of moral personal

sonality is cast in the shade; in the latter, the rest in God, the solemn contemplation of his objective majesty, predominates. Hence the former inclines to pantheism, where the personal is not strongly felt, but great importance is attached to transcendent contemplation of God, man loses with the clear perception of his own personality that also of the personality of God. The other tendency, on the contrary, inclines to dualism, and even to polytheism, although never degenerating so far as the monotheistic is recognized. Where man reflects in a one-sided, methodical manner on the exhibition of the divine in its subjective action, instead of acting before God with a simple consciousness of God, he is led to a lasting disunion of his consciousness; i.e. to a distinction between the idea of the divine and his life. This particular individualism is manifested in giving the one side into mysticism, on the other into piety. The Mystic loses his clear self-consciousness in obscure, arbitrary, ascetic, and ecstatic conceptions, or rather in a passive experience of the divine; moral piety would be the remedy. Pietism, on the contrary, loses itself in self-made subjective religious laws and self-quotations; its natural remedy would be a healthy mysticism. The Mystic loses himself in God, and cherishes the desire to passively suffer God to act in him, instead of giving himself personally over to a personal God, and thus finding himself glorified; while the Pietist loses the inward presence of God because he does not liberate the feeling of his personal existence. The use of a mystic mixture of religious self-contemplation by subjecting it to the personality of God. Thus, dogmatically defined, mysticism would be religion with an excessive objective tendency, or religion in the form of a central life of feeling, of immediate thought, of contemplative and intuitive knowledge, which, accompanied by an ascetic tendency, seeks principally to lose itself cui negationis in the Deity. Compared with the religious and the ethical element in human life, or with the consciousness of night and that of day, mysticism is a leaning towards the first form of consciousness. "If we were required to define mysticism," says Stowell, "we should call it the setting up of personal thoughts and feelings as the standard of truth or as the rule of action. By mystical views of the spiritual life we understand such views of that life as are adjusted by this standard or ordered by this rule. The relation of such views to our present theme was in the first place seen in the inward standard of truth and rule of action to the direct inspiration of the Holy Spirit. The mystical views may be regarded under different aspects, as (1) speculative, (2) contemplative, (3) imaginative, or (4) practical. Speculative mysticism has found its place in the system of philosophy. Out of such philosophy the mysticism of the Bible has been the resource of the meditative, the tranquil, or the historical; imaginative mysticism deludes the visionary; practical mysticism mistakes the fanatic. For a historical development of mystical views, see Mystics. Mystics are religious who profess a pure and sublime devotion, accompanied with a disinterested love of God, free from selfish considerations; and who believe that the writings which reveal them to the story of the supernatural have a mystic and hidden sense, which must be sought after in order to comprehend their true import. Under this name some understand all those who profess to know how they are inwardly taught of God. Mystics have existed from the time when men's thoughts began to be turned inward upon themselves. "In all religious writings in which the affections come in," says a writer in the Saturday Review, "there must be, if it is real, an element more or less of what must be the name of mysticism. It is simply the same thing as saying that there cannot be poetry without feeling, or art without insight, or affection and friendship without warmth of heart." Yet as there are false poetry and false art, and extravagant and false affections, so there is a false and mistaken direction, as
well as a true and right one, of the religious affections; and it seems hardly saying too much to affirm that the mischief done to religion and to human society by the misdirected religious affections is incalculable. As far as we can see, out of all proportion greater than that done by intellectual error, and by the divisions created by what has been deemed intellectual error. Perhaps it is only to be paralleled in the mischief done by misdirected social affections. Intellectual error at least does not directly sap men's strength; and often, in the earnest conflict to which it leads, it provokes the force which is to overthrow it or keep it in check. But the disasters arising out of the misdirection of the religious affections have been of a more fatal nature. They include not merely all the train of evils attending on what is forced, unavailing, and the irreparable degradation, and weakness, and failure of tone, which succeeds the fever of minds wound up to overstated states of exaltation; the credulity, the mad self-conceit, and the perverse crookedness which never can be cured; and in opponents and lookers-on, influenced by the reaction of disgust, there result the scepticism, the hardness, the mocking and cruel temper, which the sight of folly, and possibly selfishness, clothing themselves with the most august claims and taking the holiest names in vain, must inevitably call forth and confirm.

Christian mysticism declares, in the language of Pascal, that the head has reasons of its own, and the reason knows nothing, or, in the words of Paul, that the wisdom of God is a mystery which the natural man receiveth not (1 Cor. ii. 6-16). In this general sense nearly all Christians now recognise an element of mysticism in the Gospel; i.e. they recognise that Christian experience has depth which the natural reason cannot sound; that there are truths which the spiritual sense perceives, but which the natural sense, or reason, cannot recognise or demonstrate, though it may perceive that they are consonant with, or at least not antagonistic to, reason. It will be readily seen, however, from what we have said above, that this doctrine is liable to perversion; and, historically, it has been perverted. In a historical survey of the Mystics, we find that they embrace various classes, from those who held the orthodox doctrines of the Church, but in the form of an experience rather than as a dogma or system of philosophy, to those who not only undervalue but actually repudiate all doctrinal theology, and reduce theology from a system of truth to a dream. Yet all of them, however widely apart in many respects, agree in this, that they seek to develop in the human heart disinterestedness of love, without other motives, and profess to feel, in the enjoyment of the temper itself, an abundant reward, which experience is the source of their religion to which they aspire. They lay little or no stress upon the outward ceremonies and ordinances of religion, but dwell chiefly upon the inward operations of the mind. It is not uncommon for them to allegorize certain passages of Scripture; at the same time they do not deny the literal sense as having an allusion to the inward experiences of believers. Thus, "according to them, the word Jerusalem, which is the name of the capital of Judæa, signifies, allegorically, the Church militant, morally, a believer, and, mysteriously, heaven." That sublime passage also in Genesis, "Let there be light, and there was light," which is, according to the letter, physical light, signifies, allegorically, the Messiah, morally, grace, and, mysteriously, beatitude, or the light of glory. All this appears to be harmless, yet we must be careful not to give way to the sallies of a lively imagination in interpreting Scripture. Thus Woolston is said to have been led to reject the Old Testament by spiritualizing and allegorizing the New. That among this class of devout men there was often genuine piety, with a living faith which realized Christ within them the hope of glory, is not to be doubted. But delusion soon sprang up, and men, given to mental interversion, mistook the dreams of their own distempered imagination for realities. Sudden impressions were cherished as the ellipse of the Spirit, and pictures of morbid fancy were hailed as exhibiting the odors, hues, and riches of a heavenly reality of which the senses are bereft.

The forms of thought and modes of action in which mysticism has been developed in different periods and among different nations are almost infinitely varied. Mysticism has appeared in the loftiest abstract speculation, and in the grossest and most sensuous idolatry. It has allied itself with atheism, atheism, and pantheism. Vaughan, in his Hours with the Mystics, divides Mystics into three classes: the Theopatic, the Thoepic, and the Theurgic. Under the first class, or the Theopatics, are included all those who resign themselves, in a passive or more or less absolute, to an imagined divine mania. The Theopatic self-perception, and not a self-perception, form a theory of God, or the works of God, which has not reason, but an inspiration of their own for its basis.

Finally, the Theurgists include all who claim supernaturals powers generally through converse with the word of spirits.

Minds predisposed to mysticism have been found in every age and in every country. The earliest mysticism, that of India, as exhibited in the Bhagavad Gita [see Hinduism], appears not in a rudimental and initial form, but fully developed, and as complete as it has ever manifested itself in modern Christendom. The Jewish Mystics are to be found at an early date in the calf of the Talmud. The Christian Mysticism is similar to the Essenes. "The soul of man," said they, "is divine, and his highest wisdom is to become as much as possible a stranger to the body, with its embarrassing appetites. God has breathed into man from heaven a portion of his own divinity. That which is divine is indivisible. It may be extended, but it is incapable of separation. Consider how vast is the range of our thought over the past and the future, the heavens and the earth. This alliance with an upper world of which we are conscious would be impossible were not the soul of man an indivisible portion of that divine and blessed Spirit. Contemplation of the Divine Essence is the noblest experience of man; it is the only means of attaining to the highest truth and virtue, and therein to behold God is the consummation of our happiness here," Jewish mysticism, combined with the profound philosophy of Plato, gave rise to the Neo-Platonic sect, which, as shown in the teachings of Plotinus, its founder, was thoroughly mystical. The Mystic, according to this sect, contemplates the divine perfections in himself; and in the ecstatic state, individuality, memory, time, space, phenomenal contradictions and logical distinctions, all vanish.

Mystics sprang up in its earliest days. They were to be met with in large numbers in the 3d and 4d centuries. But little is known of them historically. Their existence and influence, however, is manifest from the strange theological coloring of the writings of some Church fathers. The principles from which Christian mysticism sprang are more readily ascertained. We are enabled to trace it back to the allegorizing exegesis of the Alexandrian school of theology, the remote source of which may be found in the writings of Philo (q. v.). The historical treatises of this writer were evidently composed for Hellenistic readers, and set forth such facts of Jewish history as were known to every child under synagogue instruction, the allegorizing treatises were addressed to that particular phase of the Jewish mind which is dimly indicated in the Prophecies of Solomon, more clearly in the writings of the Son of Sirach, and which became a rule of life in the Theopatic of Alexandria. At Alexandria the literary Jews added to the study of Plato to the teachings of the Law, and learned to qualify the anthropomorphism of the latter by the transcendental notions of the Deity conveyed in the purest form of Greek philosophy. By a natural progression the anthropopoeic descriptions of the Sacred Book were spiritually interpreted as divine
allegory, and in time the whole letter of the Law was regarded only as a veil that screened deep mystical truths from the vulgar gaze; κακόν τά πάντα αληθωρίαν are the words of Philo. This is the true origin of the allegorizing school of exegesis that was developed in the second century B.C. by such writers as Philo, Origen, and continued elsewhere by Theophilus of Antioch, Hilary, Cyril of Alexandria, Epiphanius Syrus, and the elder Macarius.

The number of the Mystics was not large in the Church until the 6th century, when they rapidly increased, under the influence of the greatings of the period. Apion (q.v.), the ancient supposed and reputed disciple of St. Paul. It was at this time—that is, shortly after the Constantinopolitan Council of A.D. 553—that the Dionysian mystical views freely circulated, and made many converts. The Dionysians, by pretending to higher degrees of perfection than other Christians, and practising great austerities, rapidly advanced their cause, especially in the Eastern provinces. Dionysian opinions were set forth in the works entitled Mystical Theology, the Divine Names, the Heavenly Hierarchy, and the Ecclesiastical Hierarchy. The object of the author of these writings was to unfold the deep mysteries of the Christian faith, and to lead the soul on by contemplative energy to adoration with the Deity. The highest attainment in Christian philosophy he teaches is to behold in spirit and to become one with God, who is neither darkness nor light, neither negative nor positive, and who is not to be seen but only felt. The spirit is enlightened by the operation of the Deity, regards and participates in the mystic union; purification, illumination, and vision (ιστρεσία—terms adopted from the various grades of Eleusinian initiation (Plut. Demetr. 25). A more direct application of the terminology of heathen mysticism was made by this writer when he gave its title to the work De Mystico Theologia, a pretended works of Dionysius was sent by Balbus to Louis the Meek in the year 824, which kindled the flame of mysticism in the Western provinces, and, filling the Latins with the most enthusiastic admiration of these new opinions, considerably influenced the thought of the Western Church of the Middle Ages. John Scottus Eriugena translated the writings of Dionysius into Latin by the command of Charles the Bold, and left them as a model, of which the St. Victore schoolmen afterwards made use. We have seen in the article Dionysius that these writings are believed to be the work of the 5th or 6th century. Origen is the author of all this. A work on the souls (Contemp. Rev. May, 1867), attributes the authorship to some writer of the Eleusinean school at the latter end of the 5th or commencement of the 6th century. The immediate source of Dionysian mysticism was certainly the Symposium of Plato, in which the function of Eros is described as the medium of intimate communication between God and man, filling every void place throughout the universe, and binding together all its parts, celestial and mundane, in one compact body of love (Symposium, 202, E). Says one, the Mystics of the early Church, led on by Dionysius, proceeded upon the knowledge of the Platonic school, which was also adopted by Origen, and his disciples, and his school, as well as his body, is the new body of our soul, and the eternity of which is imaged in the body of the Deity. The soul (Col. Hier. iii, 1) as a divine order, science and energy standing in closest connection with the attributes of the Deity; it is, in fact, an exact reflex of these attributes. The works of Dionysius were explained as genuine in a commentary by Maximus, the monk of Constantinoople, who composed also an allegorizing work on the Liturgy, with the title of Mystagogia, very much in the spirit of the Dionysian views. This work still has a value as exhibiting the Liturgy of the Greek Church of the 7th century.

Maximus forms a middle term between the so-called Areopagite and Eriugena. We find in his Scholia on Gregory of Nazianzum the same transcendental notions of the Deity and of the divine immanence in the world of matter, which only is by virtue of that immanence.
As supra-substantial (ιστερόθεος), God has nothing in common with any known thing, but so far as the one is manifested in being it is multiform; and conversely, the multiform, by invocation, is substantially one. It anticipates the Spinoniast 'Alles ist Eins, und Eins ist Alles' ('All is One, and One is All'). As uniting in one the material and intellectual, he is a microcosmic representation of the universe; as the crowning effort of creation, he embodies in himself the future recapitulation of all things in God. Substantial union with the Deity is only possible in human nature; and it was made possible to all by the union of manhood and Godhead in Christ. Thereby man's spirit soars up to God through the energy of the will, and the incarnation of the Word is perpetuated in the individual. By means of his own free will man may be raised more and more above the trammels of the body, and be formed in God. As God is man by incarnation, so man through grace is divinely formed, and is one with God. God through love became man; man through love, and by virtue of the incarnation, becomes God. It is not once for all, but by an indeterminate continuance in all and through all, the whole mass of humanity, that the mystery of the incarnation is made effective. Those epics are not belatedly known only by their author. The writings of Maximus, with Eriugena's translation of Dionysius, circulated freely, and among the theologians of the West helped to raise scholastic thought from its dry dialectics, and to create a taste for spiritual contemplation. They even reached the secluded monks in their cells, and led them to speculate so boldly that the church fell into extravagance. One of the most favorable examples of this medieval monastic tendency is to be found in St. Bernard, of Clairvaux, who, in his deep appreciation of things unseen, stands forth in strong contrast with the materialism of Abelard and Gilbert de la Porée, for he went so far as to identify his own thoughts with the mind of God. Full of monastic prepossessions, Bernard spurned the flesh, and sought to rise by abstraction into the immediate vision of heavenly things. He denounced reason and the dialectics of the schools. Two canons of St. Victoire, selected apparently for their kinship to the earlier western mysticism—Hugh of Saxon, Richard of Irish extraction—did not, however, like St. Bernard, oppose scholasticism, but rather threw a fervor into the theology of the schools, the cold reasoning of which was seen by them to chill down religious warmth. The conception of Hugo on every other subject was "moulded by his theology, and that theology is throughout sacramental" (Maurice, Mediaeval Philosophy, iv, 74). Mysticism, as applied to this school, means a deep appreciation of the things of faith, a realization by the spirit of the unseen world, and is very far from implying the unintelligible musings of a private meditative society. The doctrine of any other realization of a later period" (Maurice, Mediaeae, Phil. iv, 41). Fuller, in his Church History, speaking of this period of mysticism, quaintly says: "The schoolmen principally employed themselves in knotty and thorny questions of divinity; indeed, as such who live in London and like populous places, having but little ground for their foundations to build houses on, may be said to enlarge the breadth of their houses in height, so the schoolmen of this age, lacking the latitude of general learning and language, thought to enlarge their active minds by mounting up, so improving their small bottom to the wider space of their opinions—the mystic mystical that might not, more of things difficult that could not, most of things curious that need not be known to us." Indeed, the schoolman and the Mystic were at this time generally regarded as formidable antagonists. Yet it is apparent now that the schoolman and the Mystic are not so constantly antagonistic as has been supposed, and are assuredly alike in one respect—for the buildings of the latter, with foundations both very small and very insufficient, rise into the very clouds. We too shall have to build our architecture in the theory of some contact further, and that a Theological and Scientific Building Act could forbid the erections of theories above a certain height without a proportionate solidity of foundation. At the head of the Mystics of this time stands Hugo. Yet it was not his but Walter's mysticism which was in direct antagonism with the school; the doctrine of the CONTRA quatuor Labynthinos Gallinum being a running incentive against the principles developed by the four principal Gallican schoolmen—Peter Abelard, Gilbert de la Porée, Peter Lombard, and Peter of Vootiers. Joachim & Floris opposed an apocalyptic mysticism to the dialectical theology of the church. In Bonaventure and Gerson the mystical and dialectic elements flowed on once more in harmonious action. In the 14th century the mystical tone given by the Hesychoist monks of Mount Athos to the Greek church was approved by three councils held on the subject at Constantinople—A.D. 1341, 1347, and 1350. They drew their inspiration from the writings of Maximus, the annotator of the Celestial Hierarchy. In the controversy that arose in the Greek church, Nicholas Cabasias (archbishop of Thessalonica, A.D. 1584) stood forth as the Hesychoist champion, and his Seven Discourses of Life in Christ is one of the most effective and most able works that has produced. The mysticism of St. Hildegard in the 12th century, of the Swedish saint Brigit and of Catharine de Sienna in the 14th, all form part of the same wave of thought. Paulicianism, the remote germ of the Waldensian and Albigensian sects, was rooted in a dualistic mysticism; and the Quietists of the 17th century were still true to the Alombrado stock from which they sprang. Asceticism, too, is not infrequently issued from the mystical religious life, its highest instances being that of St. Francis of Assisi, the founder of the Franciscan Order. The Fraticelli of the 13th century were an offshoot from this stock. The Beguine establishments, originally asylums for the widows and daughters of Crusaders, became convents of mystical devotees, with more or less of heretical tint. See BERGHARDS.

Mysticism, which had been training men in the West for a great religious revolution, sprang up and spread in the rest of the Islamic world. The doctrines of Islam have been proclaimed by the Arabian prophet as a class of Mystics appeared who revolted against the letter of the Koran in the name of the spirit, and boldly urged their claims to a supernatural intercourse with the Deity. For several centuries Persia was the chief seat of a body of Mohammedan Mystics, who are known by the name of Sufis; and the writings of their poets during the 13th and 14th centuries are deservedly admired by every student of Oriental literature. These Eastern Mystics sought, and in some cases claimed, an immediate knowledge of God by the direct exercise of the spirit. The mystics of the East, however, are less exalted than the Mystics of Islam. The doctrines of Islam are claimed identity with God, and denied all distinction between good and evil. They held the sins of the Sufi to be dearer to God than the obdurate of other men, and his impunity more acceptable than their faith. The Sufism of the East has continued to this day. The Mohammedan mystics—among whom are the mystical that might not, more of things difficult that could not, most of things curious that need not be known—to us. Indeed, the schoolman and the Mystic were at this time generally regarded as formidable antagonists.
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mysticism before and since the Reformation period. In
the fellowshipships and spiritual associations which existed in
Germany and the Netherlands throughout the 15th century
and part of the 14th, mysticism was the predomi-
nating form of worship and life, in marked contrast to
theo-pneumatics. This, indeed, was the common basis of
the doctrine espoused on the Rhine, in the 15th century,
by the "Brotherhood of the Free Spirit." Their fundamen-
tal principle, that God is the Being of all beings, the
only real existence, unavoidably led them to consider
all things as products of this divine essence, even the
meanest creature as participant of the divine
nature and life. God is, however, chiefly present where
there is mind, and consequently in man. In the human
soul there is an uncreated and eternal principle, name-
ly, the intellect, in virtue of which he resembles and is
one with God. Such mystical doctrines are partially
revived in the inspiration and even the literature of the
Arians and of David of Dinanto, who elaborated the doctrines of the Bregards
into a regular speculative system. The following brief
epitome of his doctrines is given by Dr. Ullman in his
Reformers before the Reformation: "God is the Being,
that is, the solid, true, universal, and necessary Being.
He also exists, for God himself is also himself; he is
himself; all of him is semblance, and exists only in
as far as it is in God, or is God. The nature of God,
exalted above every relation or mode (aviero), and for
that reason unutterable and nameless, is not, however,
more abstract being (according to the doctrine of Amal-
ric) than be the name of Son, thinking, knowing and making itself known. The
properly most peculiar to God is thinking, and it is by
exercising it upon himself that he first becomes God;
then the Godhead—the hidden darkness—the simple
and silent basis of the Divine Being actually is God.
God proceeds out of himself, and this is the eternal
generation of the Son, and is necessarily founded in the
divine essence. In the Son, or creative Word, how-
ever, God also gives birth to all things, and as his
operation, being identical with his thinking, is without
time, so creation takes place in an 'everlasting now.'
God has no existence without the world, and the world,
being his existence in another mode, is eternal with
him. The creatures, although they be in a manner set
out of God, are yet not separated from him; for oth-
erwise God would be bounded by something external to
himself. Much more, the distinction in God is one
which is not the distinction of the Father from the Son
who is one with God, 'all things are in God,' and that
which is in God is God himself. In this manner it may
be affirmed that 'all things are God as truly as God
is all things.' In this sense also every created object,
as being in God, is good. According to this the whole
creation is the manifestation of the Father, or, as we
bear upon it a 'stain of the divine nature,' a reflection
of the eternal Godhead; indeed, every creature is full
of God. All that is divine, however, when extraneous
to the Divine Being, necessarily strives to return to
its source, to lay aside its finitude, and from a state
of participation in God. Such creatures have a deep and
painful yearning after union with God in untroubled rest. It is only when
God, after having, by the Son, passed out of him-
self into a different mode of existence, returns by love,
which is the Holy Spirit, into himself once more, that
the Divine Being is perfected in the Trinity, and he
rests with himself and with all the creatures.'

To this pantheistic mysticism was opposed a less nox-
ous kind of mysticism, which reared itself on the basis
of Christian theism. The chief representative of this
theistic mysticism is Ruysbroek, by whose efforts the
spirituality of the Church was definitively fixed in a
system, by a tissue of mystical applications of the
mystical theology of the preceding period, which
he invested with fantastic and visionary forms. He
adopted the view which led the schools so closely to
the verge of pantheism, namely, that all created nature is

as meaning that we become wholly identified with him,
and lose our own being as creatures, for that is an
impossibility. What it is to be understood as meaning is
that we are conscious of being wholly in God, and at
the same time that we are wholly in God, and yet united with God, and yet at the same time remain dif-
ferent from him. Man ought to be conformed to God,
and bear his likeness. But this he can only do in so
far as it is practicable, and it is practicable only in so
far as he does not cease to be himself and a creature.
For God is always a being; always a creature; the
creature is always a creature, and never loses its own
being as such. Man, when giving him-
self up with perfect love to God, is in union with him,
but he no sooner again acts than he feels his distinct-
ness from God, and that he is another being. Thus he
flows into God, and flows back again into himself.
The former state of oneness with a the latter state of dif-
ference from him are both enjoined by God, and be-
tween the two subsists that continual amification in
love which constitutes our felicity." Gerson, himself a
Mystic, attempted to involve Ruysbroek in the same
charge of pantheistic mysticism which attaches to
Henry Eckhart. The accuser speaks with authority for
the foundation. The mysticism of Ruysbroek, which had
the double advantage of being at once contemplative
and practical, was thoroughly theistical in its character,
and its influence was widely felt.

In the 14th century the pantheistic theory of J. Scottus was revived and successively
acquired by Eckhart, provincial of the Dominican Order in Saxony—the "Doctor Ec-
statics"—a man of unquestioned purity of life and
great earnestness of character. The boldest meta-
physical speculations were united in his system with a
severe asceticism. His was a period that particularly
favored the development of modern or spiritual theo-
logy. The distraction of partisan warfare in state matters,
the hostile attitude of the emperor towards the
court of Rome, and the increasing divergence of religious opin-
ion, gave an opportunity that was not thrown away by
this Mystic theologian. Without adopting any party
in particular, the Mystic devotee could combine his
higher spiritual aspirations with the most opposite po-
litical and religious theories, and gain a willing ear
from all. The whole heart of the people was open to him.
Hence the success of Tauler as a preacher in the 14th
century. He was termed "Doctor Illuminatus," as be-
cause he illumined his contemporaries with the living
faith in the pure Word of God, he said, was better than
mass attendance or bodily mortification; the sincerely
pious man alone was free, the friend of God, over whom
the pope had no spiritual power, for God had enfran-
chised and sanctified him to his free service; the spir-
itual and the temporal powers were separate and
neither, if the former was ever on ill terms with the
civil governor, had it authority to lay its subjects under
a ban. In Tauler the mystic principle was exhibited on its
most practical side, and in many of his views he was the
harbinger of that school of thought which brought about the
Reformation. This school, which was represented by Wycliffe in England, Huss in Bo-
hemia, Savonarola in Italy, and John Wessel in Hol-
land, more ubiquitously throughout the continent. See
FRIENDS OF GOD. With Tauler must be associated
the name of Henry Suso, his friend and ardent admirer, a
pupil of Eckhart (A.D. 1290-1365). The mysticism with
him was a matter of feeling rather than of speculation.
Wisdom as personified by Solomon was his theme, identified
at one time with Christ, at another with his Virgin Mo-
ther. To make himself worthy of the object of his adora-
tion, he practiced severe austerities, and claimed to be
sufficiently prepared for the reception of divine in-
struction, by a system, but a tissue of mystical
applications of the mystical theology of the preceding period, which
he invested with fantastic and visionary forms. He
adopted the view which led the schools so closely to
the verge of pantheism, namely, that all created nature is a
mirror in which Deity is reflected. Creation was eternally in God as the universal exemplar. No name can sufficiently declare the Deity. As basilisks termed the divine Principle oéé ó, chora, as Hecgel in modern times held the Deity in the same high position, so Suso shows that the Deity might with as great propriety be termed an eternal nothing as a self-existent entity. He is a circle whose centre is everywhere, whose circumference is nowhere. Imitation of Christ's sufferings is the true meaning of man's regeneration. Three principal steps lead on to union with the Deity: first, the purification of all earthly desire; illumination, which fills the soul with divine forms; and perfection, to which is accorded the fullest enjoyment of heavenly good. If Eckhart was the philosophic Mystic, and Tauler the more practical devotee, Suso was more poetical in his enthusiastic adoration of eternal Wisdom.

In all ages a yearning for more spiritual forms of religion has driven ardent spirits into mysticism. The period heralding the approach of the Reformation was by far the most fruitful for the propagation of mystic views and life. Greatest among the Mystics of those days was Thomas a Kempis (q. v.), who in his Hortus Rosarum, Vida de Liliorum, De Tribus Tobinaculis, and, above all, in his De Imitatione Christi, gives sufficient indication of the mystic spirit. Molinos de Saragosse, a resident of Rome from A.D. 1669, published Guida Spirituale (A.D. 1670), of a similarly mystic cast. Father Molinos, professor of philosophy and theologia moralis at the University of Coimbra, wrote under the notice of the pope as a production of a kindred spirit to the Begehards of the Netherlands or Spanish Alombrados, who laid the whole work of religion in silent prayer, to the neglect of external ritual. Sixty-eight heretical propositions were found in it, and the book was condemned by Innocent XI (A.D. 1677). Molinos, notwithstanding his confession of error, was confined in a Dominican cell under a tedious course of life-long penance. His followers were termed "Quietists," and as the "Tietism" of Germany was copied from them, they may be considered as a link of connection between Romanism and Protestantism. Pope Innocent, before the denunciation of pare La Chaise, had received much edification from the work of Molinos which he afterwards condemned. Fénélon also, archbishop of Cambrai (A.D. 1694), was more consistent in his appreciation of the mystical principle, as shown in his Reflections and Meditations on the Inner Life of the Christian. His relations with the Jesuits, connected with his metropolitan to the king, and the matter was referred to the court of Rome, where twenty-three propositions of doubtful character were declared to be erroneous. Fénélon submitted with humility to the papal decree; himself published the judicial bull, and prescribed his own writings. But there was nothing about him of the Protestant Fictor; one must be either Deist or Romanist, was rather his theory. There was also an unsuspected strain of mysticism about Pascal, the scourge of Jesuitism; for after his death an iron belt, rough with nails, was found to encircle his body, and a folded parchment sewn within it—probably—holding his confession of error which was the figure of the cross and the following writing: "In the year of grace 1654, Monday, Nov. 29th, feast of St. Clement, pope and martyr, and others of the martyrology; vigil of St. Chrysogonus, martyr, and others; from about half-past ten in the evening till about half-past twelve at night, fire; God of Abraham, God of Isaac, God of Jacob (Exod. iii, 6; Matt. xxxi, 32), not of wise men and philosophers. Certainty, certainty; feeling joy, peace. The God of Jesus Christ, 'My God and your God' (John xxii, 17). Thy God shall be my God (Rut. 1, 16). Forgetfulness of the world and of all besides. He is found of them that seek him, but of them that hunt after him is he not found. Righteous Father, the world hath not known thee, but I have known thee (John xvii, 25). Joy, joy, joy—tears of joy. I have separated myself from him. 'Derequirent me fontem aqua vivae' (Jer. ii, 13). O God, wilt thou forsake me? (Matt. xxvi, 46). May I not be separate eternally! 'This is true life, that they may know thee, the only true God, and Jesus Christ, whom thou hast sent.' Jesus Christ! Jesus Christ! I have loved thee, and thou hast loved me; I have trusted from the very first, renounced, sacrificed. May I never be separated from him. Safety is alone in the ways taught by the Gospel. Self-renunciation, total and sweet; total submission to Jesus Christ and my guide. Everlastingly in joy for one day of trial upon earth. 'Non obliviscar sermones tue' (Ps. cxxix, 16). Amen. If this be mystic, I may find a part between the expansion of a mortal desire; illumination, which fills the soul with divine forms; and perfection, to which is accorded the fullest enjoyment of heavenly good. If Eckhart was the philosophic Mystic, and Tauler the more practical devotee, Suso was more poetical in his enthusiastic adoration of eternal Wisdom.

The medieval mysticism, in its gradual progress from a mere poetical sentiment to a speculative system, and thence to a living, practical power, led men steadily forward towards the Reformation. In the view of scholasticism, Christianity was an objective phenomenon, but in the view of mysticism it was an inward life. The former pointed to the Church as the only possible means of salvation, but the latter pointed directly to God. The one had a never-ending craving to be en- sermed itself chiefly with a gorgeous hierarchy, outward forms, and necessarily efficacious sacraments; the other was mainly occupied with having Christ formed in the soul, the hope of glory. The Reformers therefore could not fail to sympathize far more deeply with the teachings of the Mystics than with those of the schoolmen. Though in a reformed class, the Mystics possessed, with all their extravagances, more of the truth of God than could be found within the wide domains of the Roman Church. But while Luther and his brother Reformers learned much from the Mystics, their theology went far beyond the doctrines of mysticism. During the 18th century, indeed, the Scripture element had gradually supplanted the mystical in the religion of the times. The Bible began to displace the schoolmen at the universities. Both in Germany and the Netherlands several able and orthodox divines had arisen, by whom the Word of God was brought into greater prominence than it had been by the schoolmen. The next prominent reformer was the great Protestant principle announced by Luther that the Scriptures are the sufficient standard of Christian truth than traditionalism and mysticism alike fell before it. Oral tradition and individual intuition were both of them rejected as infallible guides in an age of science. But even this reform of the state of mysticism among the Reformed, it broke forth in the most extravagant forms among the Zwickian prophets and the various sects of Anabaptists who appeared in the Low Countries and different parts of Germany. Thus, as Dr. Vaughan has well said, "By the mystic of the 14th century, the way of the Reformation was in a great measure prepared; by the mystic of the 16th century it was hindered and imperiled." The wild fanaticism of the Anabaptists was alleged to be a practical refutation of the asserted right of every man to the exercise of private judgment; and though Luther, Melancthon, Zwingli, and Bugenhagen exposed the fallacy of such an objection, yet for a time the work of reform was undoubtedly retarded thereby.

The "German Theology" had a great effect on the inner religious life of Germany at the time of the Reformation, and gave to it a mystic tone. It is the title of a lecture by G. W. Herder, in which he says that the influence of Luther, and published by him (A.D. 1518) as "e·yn edels Buchlein, von rechttem Verstand war Adam und Christus sey, und wie Adam zu uns sterben und Christus erschei- nen soll." Since that time it has frequently been translated and republished, and has been a great favorite in
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Lutheran Germany. All that is known of the author is that he was custos of the Deutsch Herren Haus at Frankfurt, or rather across the Main at Sachsenhausen, and a member of the society of "God's Friends," Romanista of mystical principles, who disappeared from the scene of the 15th century. See Friends of God.

The style of the book is quite similar to that of Tauler and Suso. The book inculcates the necessity of completely merging the will of man in the will of God, and of practicing the most complete self-denial and mortification of natural inclinations. It is self-will that stands as a wall of separation between man and God; it casts men into a multitude of devils, and is as the fire that never can be quenched; voluntary humiliation is its remedy. Of the high conceit and lax morals of the Brethren of the Free Spirit it speaks with much severity as the very spirit of Antichrist. Enlightenment, in which mysticism has always professed to initiate its votaries, is not to be attained by talk or study; but by steady acts of self-denial, and the practice of active virtue. Love, and no taint of self-seekings, must be the spring of all one's actions; and he can only hope to attain perfection who renounces as unworthy all wish for earthly reward. The same mind must be in him which was in Christ Jesus—self-denying and self-sacrificing. The tone of the book shows no symptom of disrespect for the Church; but its free application of Bible principles in a neoterizing spirit scarcely failed to prepare the way of the Reformation. In some respects it also exhibits the essential ideas of the Zwinglian party, though not in point of Kabbalism, which was always a great favorite with Luther, who freely owned himself to be under the deepest obligations to it. "Next to the Bible and St. Augustine," he says, "from no book which I have met with have I learned more of what God, Christ, man, and all things are." The sound theology which pervades the book would be clothed in a somewhat mystical garb, conveyed much light to the Reformer's mind. The fundamental thought which the book contains is thus described by Ulmian: "If the creature recognise itself in the immutable Good, and as one therewith, and live and act in this knowledge, then it is itself good and perfect. But, if, on the contrary, the creature revolt from that Good, it is then evil. All sin consists in apostatizing from the supreme and perfect Good, in making self an object, and in supposing that it is something, and that we derive from it any sort of benefit, such as existence, or life, or knowledge, or power, or beauty, or love; and it is precisely that which he fell. His presuming that he, too, was something, and that something was his, his 'I' and his 'me' and his 'my' and his 'mine,' were his apostasy and fall. In the self-same way Adam also fell. Eating the apple was not the cause of his fall, but his arrogating to self his 'I am' and 'mine.' But for the apple he had eaten seven apples, he would not have fallen. Because of it, however, he must have fallen although he had not tasted the one. So it is with every man, in whom the same thing is repeated a hundred times. But in what way may this apostasy and general fall be repaired? The way is first of all to come out of self (isolation in a case) and enter into God. Then do these two parties must concur, God and man. Man cannot do it without God, and God could not do it without man; and therefore it behoved God to take upon him human nature and to become man, in order that man might become God. This once took place in the most perfect way in Christ, and as every man should become by grace what Christ was by nature, it ought to be repeated in every man, and in myself among the rest; for were God to be humanized in all other men, and all others to be deified in him, and were this not to take place in me, my fall would not be repaired. In that case Christ restores what was lost by Adam. By Adam came self-consciousness, and with it disobedience, all evil, and corruption. By Christ, in virtue of his pure and divine life transmuting itself into men, came the annihilation of self-consciousness, obedience and union with God, and therein every good thing, peace, heaven, and blessedness." The Deutsche Theologie, which thus unfolded Protestant truth so clearly before the Reformation, has since 1621 been inscribed in the Romanish Index of prohibited books.,

At the Reformation period, Paracelsus (Theophrastus Bombast of Hohenheim, born A.D. 1493, d. 1541) was among the first to show a decided leaning to mysticism, though medicine, not theology, was his peculiar faculty. He was by no means a partisan of Luther, although he was himself a zealous Reformer. His theological mysticism was mixed up with mathematics, astronomy, astrology, alchemy, and natural history. From a similar medley Jacob Böhme, at a later date, extracted religious comfort. But the first of the Reformed party who gave to mysticism a definite shape was Valentine Weigel, minister of Ischopping, near Meissen, in Saxony; he died A.D. 1596. Mysticism has often made a close approach to pantheism, and so in his system he said that God had pity on himself in pitting man; for since the believer is by his act of faith raised above himself and abandons the soul to God, so God is conscious of his own being in man. Thus Spinoza declared that God is only self-consciousness, in the self-consciousness of man. Man is a microcosmal power, and in him the world is exhibited in miniature reflection. During his life Weigel had the worldly wisdom to keep his thoughts to himself, and subscribed the Formula Concordiae as a good Lutheran—really to avoid inconvenience, as stated in his own writing, and not from any conviction. In his Postille he complains earnestly of the sluggish spirit of the existing schools of theology; their bulky bodies of doctrine, their confession, their commonplaces and table-talk, as well as their far-famed Formula of Concord. All such beggarly elements of instruction blew away, and goad him on to improve the Word of God alone for light. Imputed righteousness was a doctrine, he said, that could only have been devised by Antichrist. Thus he also, though a professed Reformer, was in many points at direct antagonism with Luther and Melancthon.

The most unintelligible of Mystics, however, was Jacob Böhme (q. v.). Light, he declared, had been revealed to him that held him in a state of ecstatic rest; and thoughts were inspired by the revelation that he seems never to have had the power of communicating to others. After a silence of fifteen years he wrote the Aurora (A.D. 1612), which was followed by other works. His system, then, rests on the assumption of the interior nature of the naturalism afterwards developed by Schelling and the wider theosophy of the ancient Gnostics. Thus he affirmed God and nature to be essentially one; and this dualized principle, without which neither nature as a whole, nor any integral portion of it, can exist, is the 15th Article of Faith. But for the reason that he had eaten seven apples, he would not have fallen. Because of it, however, he must have fallen although he had not tasted the one. So it is with every man, in whom the same thing is repeated a hundred times. But in what way may this apostasy and general fall be repaired? The way is first of all to come out of self (isolation in a case) and enter into God. Then do these two parties must concur, God and man. Man cannot do it without God, and God could not do it without man; and therefore it behoved God to take upon him human nature and to become man, in order that man might become God. This once took place in the most perfect way in Christ, and as every man should become by grace what Christ was by nature, it ought to be repeated in every man, and in myself among the rest; for were God to be humanized in all other men, and all others to be deified in him, and were this not to take place in me, my fall would not be repaired. In that case Christ restores what was lost by Adam. By Adam came self-consciousness, and with it disobedience, all evil, and corruption. By Christ, in virtue of his pure and divine life transmuting itself into men, came the annihilation of self-consciousness, obedience and union with

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human lore; his only book was the book of nature, ever open before his soul. It is true he had learned much from the Theurgists who preceded him, particularly Cagliostro Agrippa, but these were sources of knowledge which he professed to communicate in his mystical writings was an inward illumination, which he claimed to have received from the Spirit of God, whereby he became minutely acquainted with the essences, properties, and uses of all the objects in nature. Schlegel has been careful to trace the affluence of a poetical mind of high order, and he does not scruple to rank Böhm with the master-minds that have taken their theme from the unseen world—Dante, Milton, and Klopstock. Hallam can see nothing in them—nothing better than the incoherence of madness (Literature of the Middle Ages, III, iii, 20). Boehm was followed in the same line of mysticism by the Rosicrucians and Freemasons, and by secret societies, which so abounded in the 16th century.

Of a very different stamp was Arndt's mysticism. It means a thoroughly spiritual religion. His principal works are the four books of True Christianity, and his devotional collection, the Paradise of Christian Virtues. They maintain their high character, and are still used in many households throughout Germany. But they encountered a vehement opposition when they first appeared, more especially from Osiander the younger, who managed to extract from them eight several gravamen to the doctrine of the Holy Spirit. The works of mystical school learning by his advocacy of practical piety, and of such "popish" Mystics as Thomas à Kempis and Tauler. Moreover, by his doctrine of the illumination and indwelling of the Holy Spirit he trenches upon the Lutheran theory of justification by faith alone and the orthodox doctrine of grace. J. Gerhard's Meditations Stavros (A.D. 1606), his Schola Pietatis and Poesis, are works of a similar tone of thought to Arndt's, and they met with similar reception at first; as Gerhard said, "If any writer upholds pious practical Christianity, and aims at something higher than mere theological learning, he is straightway branded as a Rosicrucian or Weigelin." J. Val. Andrei, grandson of Jacob Andrei, who took a prominent part in setting up the Lutheran Formula of Concord, was of the same school. In his younger years he accepted the Rosicrucian mystery (A.D. 1602), but more in jest than in earnest. His later writings (A.D. 1614, 1615, 1618) are a spirited defense of the Romish faith. His own evidently was to expose and put down the religious and political follies of the age, and uphold what he deemed to be spiritual Christianity. But he wrote in the spirit of Lucian; and it is often difficult to see where irony ends and earnest principle begins. His more liberal acceptance of the Popish errors, his defense of his own faith, his hatred of the high orthodox Lutherans. The Pietist Spener said of him: "If I could raise any from the dead for the good of the Church, it should be Valentine Andrei." It was owing to Arndt's influence that the mocking, scoffing spirit which seemed natural to Andrei was replaced by something higher and nobler of a Christian man.

But if Protestantism has had its Mystics, Romanism has not been altogether wanting in these religious enthusiasts. In France, in the 16th century, appeared St. Francis de Sales, and in Spain, St. Theresa and St. John of the Cross; all of them making their mystical doctrines subserve to the interests of the Mother Church. "Nowhere," says Mr. Vaughan, "is the duty of implicit self-surrender to the director or confessor more constantly inculcated than in the writings of Theresa and John of the Cross, and nowhere are the inadequacy and mischiefs of the principle more apparent. John warns the Mystic that his only safeguard against delusion lies in perpetual and unreserved appeal to his director. Theresa tells us that whenever our Lord commanded her in prayer to do anything, and her confessor ordered the opposite, the divine guide enjoined obedience to the human, and would influence the mind of the confessor afterwards, so that he was moved to counsel what he had before forbidden! Of course; for who knows what might come if it were to be resisted? But still, however, it is the lion-leaders of an Indian pagantery conduct their charge, holding a chain and administering opiates. The question between the orthodox and the heterodox mysticism of the 16th century was really one of theological doctrine. The question in the 17th century was simply one of ecclesiastical interests." According to the mystical doctrine of St. Theresa, there are four degrees of prayer: (1) simple mental prayer; (2) the prayer of quiet, called also pure contemplation; (3) the prayer of union, called also perfect contemplation; (4) the prayer of rapture or ecstasy. The raptures were found in the same sort of Romanism as the Rosicrucians and Freemasons, and by secret societies, which so abounded in the 16th century.

In the history of mysticism the 17th century was chiefly distinguished by the Quietist controversy. The most remarkable exhibition of Quietism is to be found in the writings of Madame Guyon. Thus, when describing her experience, she observes, "The soul passing out of itself by dying to itself necessarily passes into its divinity, and is in this the higher and the lower, it passes out of self, which is limited, and therefore is not God, and consequently is evil, it necessarily passes into the unlimited and universal, which is God, and therefore is the true good. My own experience seemed to me to be a verification of this. My spirit, disenchanted from self-love, became united and lost in God, its Sovereign, who attracted it more and more to himself. And this was so much the case that I could seem to see and know God only, and not myself. . . . It was thus that my soul was lost in God, who communicated to its qualities, having drawn it out of all that it had of its own. . . . O happy poverty, happy loss, happy nothing, which gives no less than God himself in his own immensity—no more circumscribed to the limited manner of the creation, but always drawing it out of that to plunge it wholly into his Divine Essence. Then the soul knows all the states of self-pleasing visions, of intellectual illuminations, of holy affections, which might have been, are now rather obstacles than advancements, and that they are not of service in the state of experience which is far above them, because the state which has props or supports, which is the case with the merely illuminated and ecstatic state, rests in them to some degree, and is not in the state of pure rest in God. But in the state of which I am now speaking without the loss of all such supports and helps. . . . The soul is then so submissive, and perhaps we may say so passive—that is to say, is so disposed equally to receive from the hand of God either good or evil—as is truly astonishing. It receives both one and the other without any selfish emotions, letting them flow and be lost as they came." This quotation contains the substance of the doctrine which pervades the mystical writings of Madame Guyon. The whole may be summed up in two words, "disinterested love," which she regarded as the perfection of holiness in the heart of man. A similar, if not wholly identical, doctrine was inculcated at the same period by Molinos in Italy, in a book entitled The Spiritual Guide. Quietist opinions were then evidently on the advance in the different countries of Europe, and among their supporters were some of the most illustrious men of the day, of whom it is sufficient to name Fénelon, archbishop of Cambrai. But the high character for piety and worth of the leading Quietistes made them all the more obnoxious to the Jesuits. Nor was the hostile spirit which was manifested towards the Quietistes limited to the Jesuits alone; the celebrated Bossuet,
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also, was one of the most bitter persecutors of Madame Guyon, and succeeded in procuring the public condemnation of her writings. For a time Colonel Joliot, Boussuet's opponent, Guyon was, for a time in England believing in the doctrines of pure love, of mysticism, and of perfection. The publication of this treatise gave rise to a lengthened and angry controversy. Boussuet sought to invoke the vengeance of the government upon his heretical brother, and he had even hoped to call down upon him the impositions of the pope. In the end, the authority of the society, the world was, for a time at least, disappointed. A war of pamphlets and treatises now raged at Paris, the chief combatants being Boussuet on the one side and Fénelon on the other. The Maximes were censured by the Sorbonne, and their author was persecuted by the king of France; but pope Innocent XII declined for a time to pronounce a sentence of condemnation upon Fénelon, of whom he had been accustomed to say that he had erred through an excess of love to God. At length, with the utmost reluctance, and in measured terms, he sent forth the much expected anathema, and Fénelon submitted to the decision of the Sacred College. Shortly after, Guyon, after a long life of persecution, thirty-seven years of which were spent in prison, died in 1717. Among the Quietists of the 17th century may be mentioned Madame Bourignon and her accomplished disciple, Peter Poiret; and among those of later times, the fascinating Mystics, Madame de Krüdener.

Vaughan, in his work, Hours with the Mystics, institutes a comparison between the Mystics of France and Germany up to this time, and is led thus to comment on the characteristics of these two exponents of mysticism: "Speaking generally, it may be said that France exhibits the mysticism of sentiment, Germany the mysticism of thought. The French love to generalize and classify. An arrangement which can be expressed by a word, a principle which can be crystallized into a sparkling maxim, they will applaud. But with them conventionalism reigns paramount—society is ever present to their mind; the individual, the particular, the ludicrous is exquisitely keen. The German loves abstractions for their own sake. To secure popularity for a visionary error in France, it must be lucid and elegant as the language—it must be at least an ingenious and intelligible falsehood; but in Germany the most grotesquely absurd, the most absurd and of thought, can be found no hindrance to its acceptability, and the most hopeless obscurity may be pronounced its highest merit. In this respect German philosophy sometimes resembles Lyceophron, who was so convinced that unintelligibility was grandeur as to swear he would hang himself if a man were found capable of understanding his play of Cassandra. Almost every later German Mystic has been a secluded student—almost every Mystic of modern France has been a brilliant conversationalist. The genius of mysticism rises in Germany in the clouds of the solitary pipe; in France it is a fashionable Ariel, whohover in the drawing-room, and hangs to the pendants of the glittering chandelier. If Jacob Böhme had appeared in France, he must have counted disciples by units, where in Germany he reckoned them by hundreds. If Madame Guyon had been born in Germany, rigid Lutheranism might have given her some annoyance; but her earnestness would have redeemed her as the noblest of her sex, and she would have lived and died the honored precursor of German Pietism."

The modern mysticism of Germany is chiefly remarkable for its excessive irreligiosity, and its close alliance with a congeries of metaphysical clouds, misnamed philosophy, which, by essaying to pass beyond the limits of the human faculties, turns day-dreams into logical systems, and resolves all truth and all religion into the discovery that there is no God, or that God is but a name for the universe. The indolence which in France expressed itself in a love of nature reveals itself in Germany in that of ribaldry and ridicule, assumed in Germany the garb of speculation and of sentimental feeling. To the speculations of Kant, of Fichte, and of Schelling, as well as to the claims of divine revelation, Friedrich Henry Jacobi, in his work on Divine Things, opposed that indolence and indifferency of mind, that loss of knowledge of divine things which he denominated faith, mental feeling, or reason, and which has acquired for his philosophy the name of mysticism. It is a revival of the reveries of Böhme, of the Gnostics, and of the Orientalists. Passing through such modifications as it could receive from the learned and speculative spirit of Schleiermacher, the critical acumen of Wette, the poetry of Novalis, and the picturesque genius of Carlyle, we now find it exciting to something like vitality the negative theology of Unitarianism in America and in England. By the side of these speculative Mystics we find also in modern times the imaginative Mystics, whose system is less the invention of something new and false than the perversion of what is old and true. To this branch of mysticism belongs the mystical interpretation of the Scriptures, the originator of which, as we have seen, is supposed to have been Philo the Jew, and the character of which pervaded the writings of Plotina and Celsus, Clemens, Tertullian, and Clement of Alexandria. Gregory of Nyssa, Ambrosius, Jerome, Augustine, Gregory the Great, Bede, Maurus, and Hugo de St. Caro.

In England we see it espoused in the spiritualizing of Solomon's Temple by Bunyan, and Brown's parallels of O.T. facts with the history of the Jews, etc. Mr. William Law (author of the Serious Call, etc.), and the very able opponent of bishop Hoadly, degenerated in the latter part of his life into all the singularities of mysticism; and some suppose that his extravagant notions were one means of driving the celebrated Gibbon into a state of infidelity. "Mr. Law," says Vaughan, "supposed that the material was the region which originally belonged to the fallen angels. At length the light and Spirit of God entered into the chaos, and turned the angels' ruined kingdom into a paradise on earth. God then created man, and placed him there. He was made in the image of the Triune God (whom, like the Hutchinsonians, he compares to 'fire, light, and spirit'), a living mind, a living soul, for communion with Father, Son, and Holy Ghost, and to live on earth as the angels do in heaven. He was endowed with immortality, so that the elements of this outward world could not have any power of acting on his body; but by his fall he changed the light, life, and spirit of the world, so that every man, in every relation, to all the influences and operations of the Spirit of God upon him, as we die to the influences of this world when the soul leaves the body; and all the influences and operations of the elements of this life were open to him, as they are in any animal, at his birth into this world; he became an earthly creature, subject to the domination of this outward world, and stood only in the highest rank of animals. But the goodness of God would not leave man in this condition: redemption from it was immediately granted; and the bruiser of the serpent brought the light, life, and spirit to once more into the human nature. And more in consequence of the redemption of Christ, have in them the first spark, or seed, of the divine life, as a treasure hid in the centre of our souls, to bring forth by degrees a new birth of that life which was lost in paradise. No man of Adam can be lost except by turning away from the Saviour, to sin, and to have only a religion which can save us must be that which can raise the light, life, and Spirit of God in our souls. Nothing can enter the vegetable kingdom till it have vegetable life in it, or be a member of the animal kingdom till it have the animal life. Thus all nature joins with the Gospel in affirming that no man can enter into the kingdom of
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...realm of meanings and possibilities... However, there is a need to balance this with a more inclusive and diverse approach to mysticism, one that recognizes the deep and profound experiences of individuals across different cultures and contexts.
form of teaching, is clear from the direct quotation of mythological stories by Jude (ver. 9, 14), and from the use of strictly analogous modes of conveying truth (allegory, fable, parable, etc.) in other parts of the Bible, as well as in the writings of all the wisest of mankind. It must have been, therefore, the doctrines involved, and not the "mythical" delivery of them, which awoke the indignation of the apostles; and if, as Tertullian thought (A Dut. Vindic. iii), and as is now generally believed, the "myth" alluded to were the Gnostic mythology of the "Sons," of which the seeds may have been beginning to develop themselves in the past ages of mankind, as was written, we can easily understand how they would appear to bear the stamp of "philosophy and vain deceit." 

Theodore, however, on Tit. i. 14, refers the "Jewish fables" to the Mishna (in the ina evaiiav kaloumenov eivtiwv, Alford, ad loc.).

No satisfactory definition of the word "myth" has ever been given, partly because of the manifold varieties of myths, and partly because the word has been used in several distinct senses. In Homer it is equivalent to λόγος (Il. xvi. 258), and Eustathius remarks that in later times it came to mean φαντάσμα λόγος (Il. a. 291), to which it was joined together with preconceived ideas and fancies, and which Plutarch, less accurately, confounds it with παλαιάς fiction (λόγος παλαιάς ἀκος λόγος), and in the Eptonomologos Magnum it is made, in its technical sense, to mean a veiled or enigmatic narration (μίμης σημαίνεται δώ). So far as we can trace the development of the myth, whether the etymology and the history of the word help at all, it is derived from μνήμη, to initiate, or μνέω, to shut, and archbishop Trench thinks that it must therefore have originally meant the word shut up in the mind, or muttered with the lips (Symon. of the N. T. (2d ser.) p. 174), though he admits that there is no trace of this in actual use, and at first, μνήμη means "word," we may even derive it from an onomatopeia of the simplest connotative utterance (m.). It is not until Pindar's time (O. I. 47; N. v. 84; v. 1), that it is used of that which is "mentally conceived, rather than historically true," and in Attic prose it assumes its normal later sense of any legend or tradition of the prehistoric times. If, however, we analyze the modern use of the word, we shall find that these historical myths, or amplified legends of the remote past, generally mingled with the marvellous, do not properly represent our notion of myths any more than the well-understood philosophy, or even the metaphysics, of which they are really a degradation. We must learn, too, to distinguish between the myths and the rationalistic explanations thrut in them by the critical knowledge of a later age. If we would understand the true nature, for instance, of the Greek myths, we must discard from them the timidly rationalistic suggestions of Hecataeus, the severely common-place views of Phalalaphus, and the unsympathizingly sceptical rashness of Eusebius, no less than the profound moral intentions which have so often been transferred to them by the speculative genius of a Bacon or a Coleridge.

Deeper, then, is neither a philosophy nor a legend. It is best described as a spontaneous product of the youthful imagination of mankind—the natural form under which an infant race expresses its conceptions and convictions about supernatural relations and prehistoric events. It is neither fiction, history, nor philosophy; it is a spoken poetry, an uncritical and childish habituated idea, and self-believing romance. It does not invent, but simply imagines and repeats; it may err, but it never lies. It is a narration, generally marvellous, which no one consciously or scientifically invents, and which every one unintentionally falsifies. "It is," says Mr. Grote, "the natural effusion of the unlettered imaginations, and believing man." It belongs to an age in which the understanding was credulous and confiding, the imagination full of vigor and vivacity, and the passions earnest and intense. Its very essence consists in the projection of thoughts into the sphere of facts ("der Grund- Trieb des Mythens das Gedachte in ein Geschehen umzusetzen" [Creuzer, Symbolik, p. 99]). It arises partly from the unconscious and gradual objectivating of the subjective, or confusing mental processes with external realities; and partly from inventing the object with the feelings of the subject—that is, from imaginatively attributing to external nature those feelings and qualities which only exist in the perceptive soul.

The myth, then, belongs to that period of human society in which the mind regards "history as all a fairy tale." Before the increase of knowledge, the dawn of science, and the general dissemination of books, men's fancies respecting the past, and the dim conjectures of nascent philosophy, could only be preserved by these traditional semi-poetic tales; to borrow the fine expression of Tacitus, "Eingang simul credentium." So far from being startled by the marvellous and the incredible, they expected and looked for it; while discrepancies and contradictions were accepted side by side, because the critical faculty was wholly undeveloped.

The "real and the ideal," says Mr. Grose, "were blended in the primitive conception of the world, passed unquestioned, from the fact of its currency, and from its harmony with existing sentiments and preconceptions" (Hist. of Greece, i. 610). To the intensity of a fresh imagination, and the necessary weakness of the youth of language, we can trace the origin of a vast number of myths. In those early days men looked at all things with large eyes of wonder and admiration. The majority of phenomena which they saw and enjoyed were incapable of other than a metaphorical or poetical description; and even if language had been more developed it would have responded less accurately to their thoughts, because they seriously transferred their own feelings and emotions to the world around them, and made themselves the measure of all things. Thus the hunter regarded the moon and stars which "glanced rapidly along the cloudy heaven" as a "beaming goddess with her nymphs;" and

"Sunbeams upon distant hills, Gilding space with shadows in their train, Might, with small help from fancy, be transferred Into fleet Oreads sporting visibly." Wordsworth, Excursion, bk. iv.

Thus the manifold aspects of nature, imaginatively conceived and metaphorically described, furnished at once the nec plus ultra of mythology; and when these elements were combined and arranged for the purpose of illustrating early scientific or theological conceptions, and were corrupted by numberless erroneous etymologies of words, whose true origin was forgotten, we have at once the materials for an extensive and sometimes inextricable mythology. In the early stage of the myth, confined to the period when everything is personified, it is as difficult to distinguish between what was regarded as fancy and what was believed as fact as it is to this day in the rude and grotesque legends of Poly-nesians and North American Indians. But in a later time, when these ideas were preserved in a systematized form, the poetical imaginative faculties had often well-nigh evaporated, and that which had originally been meant as half a metaphor was prosaically hardened into a real and marvellous fact. Thus in many myths, as they were finally preserved, we may see the mere misconceptions of a myth, and the guesses of a more imperfect etymology, mingling in two distinct streams with the original simple poetical tale. Any one who considers the evanescent "tradition" of untutored polytheism as it is displayed among modern savages, may watch, even at the present day, the ground and swift diffusion of myths; but we must look into various and distinguished periods of the history of Greece (especially into that of Greece) to see such myths first erroneously systematized into definite narratives, to be deliberately believed—then partially and timidly ra-
tionalized—next contemptuously rejected—and finally restored to their true rank as the most interesting relics of a primitive society, and the earnest teachings of a yet unsophisticated religious philosophy.

This subject would require a volume to explain it adequately; and, indeed, it has occupied many important volumes. All that we have here attempted is to remove the misunderstanding that has been generated by the word. Whether or not there be any myths in the Bible, and especially in the earlier books, is a question which must be settled purely on its own merits. See MYTHICAL THEORY. It is, however, undesirable that the mere word "myth" should be avoided by those who wish to retain some of the aspects of the word as containing mythical elements. Even men like Bunsen and Ewald bowed to popular prejudice in shunning the word; and of the English theologians, who rely so much on their authority, scarcely one (with the exception of Dr. Davidson) has ventured in this particular to express their guidance. Yet the word "myth" is far more reverent and far less objectionable than "fable," which some would substitute for it; and it is, as Dr. Davidson has pointed out, far more honest than circumlocations which mean the same thing (Intro. i, 146).

It will be observed that we are here giving no opinion whatever as to the fact of the existence of scriptural myths. We are stating that the phenomena of the word and the confuse who understand the true nature of myths, and, rightly or wrongly, believe that here and there in the Hebrew records a mythical element may be traced, should not hesitate to express their conviction by the term which is most suitable and most likely to secure for the subject a clear and fair discussion.

The following are a few of the more important books on the subject of myths: O. Müller, Prolegomena zu einer Wissenschaftlichen Mythologie (Götting, 1825 [transl. by J. Leitch, Lond. 1844]); Grimm, Deutsche Mythologie; Buttman, Mythologica; Hermann, Über das Wesen der Mythologie of all the several kinds; Lübeck, Aglaophamus; Creuzer, Symbolik and Mythologie of the Ancient Welt; Nitzsch, Helden-Sage der Griechen; Böttiger, Kunst-Mythologie d. Griechen; Kavanagh, Myths traced to their primary Sources through Language (1856).

The subject has of late years received three important contributions—Mr. Grote's History of Greece, vol. i; Prof. Max Müller's Essay on Greek Mythology (Oxford Essays, 1856); and Cox, Mythology of the Aryan Nations (Lond. 1878, 2 vols. 8vo). See MYTHOLOGY.

MYTHICAL THEORY, an attempt to destroy the sacred character of Scripture by considering its contents as the product of the nature and tradition of ancient mythology. It is the result of the theological systems of Kant, Hegel, Semler, Eichhorn, Woolston, and has found its fullest development in Strauss's Life of Jesus, and his Old Faith and New. The only question we can consider here is whether the sayings of the O. and N. T. can or cannot really be considered as myths. In the first place, it is worthy of remark that the word μῦθος, derived from μίω, to close the eyes, has the same root as μυστή and μυστικ, and points to the shadowy conceptions of the soul, the thoughts which find next an expression in words. Hence it represents not merely the expression, but also the narrative, especially such as finds its origin in the vague ancient times, and consequently fables and sayings undeserving of belief (1 Tim. iv, 7, γρατεὶς μυθοὺς παρακριτ., comp. 2 Tim. iv, 4, where it is opposed to the ἅλετρα; Tit. i, 14, ἑνδοκοι μυθῶν, and generally every tradition unworthy of being believed (1 Tim. i, 4, μῦθος σοφομον, 2 Pet. i, 16, μυθολογία, and generally every tradition unworthy of being believed (1 Tim. i, 4, μῦθωσ�ομον, 2 Pet. i, 16, μυθολογία, and generally every tradition unworthy of being believed (1 Tim. i, 4, μῦθωσ�ομον, 2 Pet. i, 16, μυθολογία, and generally every tradition unworthy of being believed (1 Tim. i, 4, μῦθωσ�ομον, 2 Pet. i, 16, μυθολογία, and generally every tradition unworthy of being believed (1 Tim. i, 4, μῦθωσ�ομον, 2 Pet. i, 16, μυθολογία, and generally every tradition unworthy of being believed (1 Tim. i, 4, μῦθωσ�ομον, 2 Pet. i, 16, μυθολογία, and generally every tradition unworthy of being believed (1 Tim. i, 4, μῦθωσ�ομον, 2 Pet. i, 16, μυθολογία, and generally every tradition unworthy of being believed (1 Tim. i, 4, μῦθωσ�ομον, 2 Pet. i, 16, μυθολογία, and generally every tradition unworthy of being believed (1 Tim. i, 4, μῦθωσ�ομον, 2 Pet. i, 16, μυθολογία, and generally every tradition unworthy of being believed (1 Tim. i, 4, μῦθωσ�ομον, 2 Pet. i, 16, μυθολογία, and generally every tradition unworthy of being believed (1 Tim. i, 4, μῦθωσ�ομον, 2 Pet. i, 16, μυθολογία, and generally every tradition unworthy of being believed (1 Tim. i, 4, μῦθωσ�ομον, 2 Pet. i, 16, μυθολογία, and generally every tradition unworthy of being believed (1 Tim. i, 4, μῦθωσ�ομον, 2 Pet. i, 16, μυθολογία, and generally every tradition unworthy of being believed (1 Tim. i, 4, μῦθωσ�ομον, 2 Pet. i, 16, μυθολογία, and generally every tradition unworthy of being believed (1 Tim. i, 4, μῦθωσ�ομον, 2 Pet. i, 16, μυθολογία, and generally every tradition unworthy of being believed (1 Tim. i, 4, μῦθωσ�ομον, 2 Pet. i, 16, μυθολογία, and generally every tradition unworthy of being believed (1 Tim. i, 4, μῦθωσ�ομον, 2 Pet. i, 16, μυθολογία, and generally every tradition unworthy of being believed (1 Tim. i, 4, μῦθωσ�ομον, 2 Pet. i, 16, μυθολογία, and generally every tradition unworthy of being believed (1 Tim. i, 4, μῦθωσ�ομον, 2 Pet. i, 16, μυθολογία, and generally every tradition unworthy of being believed (1 Tim. i, 4, μῦθωσ�ομον, 2 Pet. i, 16, μυθολογία, and generally every tradition unworthy of being believed (1 Tim. i, 4, μῦθωσ�ομον, 2 Pet. i, 16, μυθολογία, and generally every tradition unworthy of being believed (1 Tim. i, 4, μῦθωσ�ομον, 2 Pet. i, 16, μυθολογία, and generally every tradition unworthy of being believed (1 Tim. i, 4, μῦθωσ�ομον, 2 Pet. i, 16, μυθολογία, and generally every tradition unworthy of being believed (1 Tim. i, 4, μῦθωσ�ομον, 2 Pet. i, 16, μυθολογία, and generally every tradition unworthy of being believed (1 Tim. i, 4, μῦθωσ�ομον, 2 Pet. i, 16, μυθολογία, and generally every tradition unworthy of being believed (1 Tim. i, 4, μῦθωσ�ομον, 2 Pet. i, 16, μυθολογία, and generally every tradition unworthy of being believed (1 Tim. i, 4, μῦθωσ�ομον, 2 Pet. i, 16, μυθολογία, and generally every tradition unworthy of being believed (1 Tim. i, 4, μῦθωσ�ομον, 2 Pet. i, 16, μυθολογία, and generally every tradition unworthy of being believed (1 Tim. i, 4, μῦθωσ�ομον, 2 Pet. i, 16, μυθολογία, and generally every tradition unworthy of being believed (1 Tim. i, 4, μῦθωσ�ομον, 2 Pet. i, 16, μυθολογία, and generally every tradition unworthy of being believed (1 Tim. i, 4, μῦθωσ�ομον, 2 Pet. i, 16, μυθολογία, and generally every tradition unworthy of being believed (1 Tim. i, 4, μῦθωσ�ομον, 2 Pet. i, 16, μυθολογία, and generally every tradition unworthy of being believed (1 Tim. i, 4, μῦθωσ�ομον, 2 Pet. i, 16, μυθολογία, and generally every tradition unworthy of being believed (1 Tim. i, 4, μῦθωσ�ομον, 2 Pet. i, 16, μυθολογία, and generally every tradition unworthy of being believed (1 Tim. i, 4, μῦθωσ�ομον, 2 Pet. i, 16, μ}
not explain every case: some parts of the narratives were stubbornly unyielding, and new methods were demanded. But the gospel narrative did occupy the methodological text itself was not spared: this passage was doubtful, that was corrupt, a third was spurious. In short, "criticism" was at last able to make anything, and in a fair way to make nothing, out of the sacred records. But still the ra
titude of the text was not the only end of the editors. No one assenting that there was, at bottom, a basis of substantial truth in the narratives, was content to leave them as stand🔙ors to the way of truth and inspiration of the divine; and in, in, that there could be no medium between open infidelity and the admission of a supernatural revelation. During the first quarter of the present century the conflict was waged with aror on both sides, but with increasing energy on the side of truth; as every year weakened the forces of rationalism. Stil, the theological mind of Germany was to a considerable extent assuaged: its Tholuck and Henneberg still stood strong in the old position, but the more working-class, the closest logic to systematic theology; its Marheinecke and Dubs philosophized religiously; its Brehm and Eichendorff, and further, a few not a maintained the old rationalism, though with less and less of conviction, or at least of boldness.

It has been given to Germany to make the most astonishing and paradoxical application of the mythicist theory to the whole structure of the Bible. It is not that the text has been more or less infected with the mytho-mania since the new school of archologists have gone so deeply into the substantiation of the history in the Bible, and the abstinence from all rationalism, though with less and less of conviction, or at least of boldness.

"Beides the general impulse given by Strauss to the study of the four Gospels, his book has done a very good service. His book has given a deadly blow to ra
tionalism properly so called. Its pitiless criticism and beg
ggary into the Indian and Chinese religions seems factually dissected in his investigations of the differ
cut parts of the history and of the expositions that have a word, but it does not go beyond the outer cut of the field to make way for his myths; and Neander, Eberhard." Strauss's "New Life of Jesus" is a work of nothing remains but a return to the simple, truthful int

In his New Life of Jesus (authorized translation, Lond. 1865, 2 vols. 8vo) Strauss thus defines his modified and elaborates the theory, (p. 210), "I have, mainly in the consequence of Baumgarten's allowance, the Gospel narratives had almost gone before to the hypothesis of conscious and intentional fiction. This may properly be called myth as soon as it has gained belief and passed into the legend of a peo
pel or a religious sect; for its having done so invariably shows at the same time that it was formed by its author not merely upon notions of his own, but in connection with the consciousness of a majority." He therefore still maintains that "the myth, in its original form, is not the conscious and intentional invention of an indi
cidual, but a production of the common consciousness of a people or religious circle, which an individual does not indeed fabricate directly, but who, in every way, is the ver
ty that such individual is but the organ of this universal conviction" (p. 206); and he proceeds to explain how in this way arose the account of the birth of Jesus in Bethlehem, and the disappearance of his body from the tomb. Yet he adds, "But when we thus point out an unconscious invention of such acc
counts was possible far beyond the limits within which they are generally considered admissible, we do not mean to say that conscious fiction had no share at all in the evang
elical formation of myths. The narratives of the fourth Gospel especially are for the most part myths, but other parts of the Bible, if they are not historical, they can apparently only be considered as conscious and intentional inventions" (p. 208). Accordingly he discards the Gospel of John al
together as being purely fictitious. This is the suici
dal act of the mythological theorists; for once brought to the alienation of self-preserving or hermeneu
tic words as a simple question of sacristy, their battery is unmade, and the argument becomes one of bold inf

"As he has proved, long ago, that the N.-T. writers had no possible motive or opportunity for either self-deception or imposture."

Straus's "New Life of Jesus" was a criticism of the mystical and spiritual aspects of the Gospel narrative. By historical myths it is meant the admittance of actual facts by the imagination. Strauss, however, went further than this, and adopted what he calls the principles
of philosophical mythus, i.e. "the expression of an idea in the form of an imaginary biography." But the weak point in Strauss's system, at which it finally broke down, was that he did not assert the whole Gospel and the limits of the historical is contained in the N.T. histories as facts. Here, then, his system was as great a failure as any other. The very aim of his method was to exclude everything capricious or hypothetical; the result of its application was to leave the field as much open to caprice and hypothesis as before. Nor does his eventual denial of the truthfulness of John's Gospel mean a system; it only introduces a fresh element of discrimination and consequent perplexity. Late researches go much deeper into the idea of the myth and its application, particularly in the work of Schelling, Ueb. d. Mythen d. alttest. Welt (in Paulus, Menorabiiden); Creuzer; F. Baur, of Täbinger, Symbolik u. Mythologie, oder die Naturreligion d. Alterthums (Stuttgart, 1824-25, 8vo); Otfried Müller, of Göttingen, Prolegomena zu einer Wissenschaftlichen Mythologie (Göttingen, 1825); A. Batke, D. bibl. Theol. d. A. Test. (Berlin, 1833). In the O. T. they consider as mythical the history of creation and of the fall of Adam, the consequent punishment, the flood, the origin of the various nations, and the election of the Jewish people, as well as their covenant with Jehovah; the history of the patriarchs, the stay in Egypt of a family which grew into a nation (although, as shown by remaining monuments, this is based on a fact), their exodus from Egypt, the giving of the law at Sinai, the journey through the wilderness, the account of the manner in which the Israelites came into possession of the Promised Land. Then a great deal in the following books, as also in the later history of the people and of the kings, especially in the form as we find it in the Book of Chronicles, which we have made to proclaim the patriotic interest; the greater part of the history of the prophets, and even passages in the latest history of the people, as the apocryphal books, contain myths concerning the Maccabees. All through, tradition is connected with the myths which form an important element in these narratives, and both are in the whole history of the Israelites connected, in true Oriental style, with the historical element. These views, but often still more sweeping and exaggerated, were at that time advanced cautiously, and used to explain many passages in Scripture with some show of reason; the more as, all line of demarcation being destroyed by the generalization of some sense, the system of allegory came to the same standard. The abstractions of these views, and their impurity, called into existence an opposite party which rejected the assertion of any myths being contained in the canonical Scriptures; and the views of the latter have greatly prevailed among the more honest and careful, even of German critics. Traces, however, of this mythical theory in an obscure or sub-duded form are seen in Stanley's Lectures on the Hist. of the Jewish Church; having evidently come over from Ewald's destructive and arbitrary method of treating Jewish history in his Israelit. Volk. A sounder and soberer, but also more thorough, has been the restoration of the narratives of both the O. and the N. T. to their proper rank as genuine history. See RATIONALISM.

Mythology (from μύες, a tale, and λόγος, a word) is, according to Pococke (India in Greece, p. 2, note), intended strictly as a term synonymous with "invention," having no historical basis. Yet by usage the word is confined to fictions made in the early periods of a people's existence, for the purpose of presenting their religious belief, and generally their oldest traditions, in an attractive form. The tendency to create myths in this way seems inherent in every people; certainly there is no people so sunk into the brute as to be without them. And, what is more noteworthy, the systems of mythology have by no means ceased to exist even in our own day. They have only taken different shapes, and have been more widely diffused. The name is changed, while the essence remains. In losing their character of celestial reference they have become more earthly and less splendid and imposing, but their vitality is as great as ever. We might almost say of the legend of the vengeful gods that it has even reached the Romish Church, that the more they are divided the more they multiply. The mystery with which the popular fancy delights to envelop them serves instead of the immortal ambrosia which ministers to their heavenly life. "Nothing," says De Gubernatis, "clings to the earth more closely than a superstition. A scientific truth requires years and years before it can obtain general acceptance. The ancient myth gives us the germ of many existing traditions, and in the same manner the current popular legends often explain the enigma of the old celestial personifications" (Zoological Mythology, vol. i., Introd.). Myths may be divided into several classes. The most important is the moral and theological. The latter of these two is of course the more important; for it is in the myth that the oldest theology of all non-Christian nations is embodied. "Mythology," says one, "is not occupied merely or mainly with strange fancies and marvelous fictions; it is for the sake of amusement, but contains the fundamental ideas belonging to the moral and religious nature of man as they have been embodied by the imaginative faculty of the most favored races. It is this dominance of the imagination, so characteristic of the early stages of society, which gives those picturesque and descriptive features which form the popular creed of all nations with the character of a poetry of nature, of man, and of God." Hence arises the great importance of mythological study for the religious student, now so universally recognised.

Mythology, or, more strictly speaking, religious mythology, may be taken as a wider, and therefore a narrower sense. In its wider signification it includes all that was believed or might be affirmed concerning the gods of any polytheistic system—not only theology, or the doctrine concerning their nature, attributes, and operations, but their interferences in the history of the world. From the very nature of the case, the myth-producing faculty exercises itself with exclusiveness only under the polytheistic form of religion; for there only does a sufficient number of celestial personages exist whose attributes and actions may be clothed in a historical dress. There is nothing, however, to prevent even a monothetic people from exhibiting certain great ideas of their faith in a form that may be called mythic, and that may be found for literal historical facts. The first of these divisions answers to the doctrine concerning God found in the Scriptures; the other to the manifestation of God in the events of the world, and especially in Jewish history. Besides strictly theological myths, there are physical myths, that is, fictions representing the most striking appearances and changes of external nature in the form of poetical history; in which view the connection of legends about giants, chimeras, etc., with regions marked by peculiar volcanic phenomena, has often been observed. It is difficult indeed, in polytheistic religions, to draw a line between religious myths and fictions, as the divinity of all the operations of nature is the first postulate of polytheism, and every physical phenomenon becomes the manifestation of a god. Again, though it may appear a contradiction, there are historical myths; that is, marvellous legends about persons who may with probability be supposed to have actually existed. So intermingled, indeed, is fact with fancy in early times that there must always be a kind of debatable land between plain theological myth and recognised historical fact. The land is occupied by what are called the heroic myths; that is, legends about heroes, concerning whom it is often very doubtful whether they are merely a sort of inferior and more human-like gods, or only men of more than ordinary powers whom the popular imagination has elevated into demigods. Schelling, in his philosophy of mythology,
uses the word in a somewhat broad meaning. He says that "these (divine, or mythological) personalities are at the same time thought of both in certain natural and in certain historical relations to one another. Kronus is called a son of Uranus; this is a natural—when he emasculates and dethrones his father, this is a historical, not a natural, transformation. In the Veda, Christ, in the New Testament, or in other of some religions, which speaks of their birth and of their relations among themselves, aside from any manifestations to men or interferences in human affairs. But if we make a distinction between the doctrinal part of polytheism, or of any particular religion, as that of India or Greece, and the historical part from which and from its cultus the doctrinal part, or the religious faith, is ascertainment, we shall not be far out of the way. For the doctrinal part we refer to the article POLYTHEISM. For the sake of greater clearness, however, we shall, by way of preface, proceed to enumerate some of the principles ought to be borne in mind when we treat of mythology.

We mention (1) that the divine power or life-giving energy in nature was divided up in heathenism into many separate powers, which were personified, and even became to the heathen mind, personified, endowed with separate wills, desires, intelligences. (2) That these divine powers, or gods, cast off their connection with the natural object out of which they grew, so that the connection in the end was no longer obvious to the heathen mind. In this way they entered into various relations to a nation, a tribe, or a class of men; they acquiring special moral qualities or functions, and as such are the interests of society in all its subdivisions, all arts and employments, everything in the physical world and among men, was placed under their care. (3) They were conceived of as having human passions and desires; they had distinctions of sex—originally because social causes, as the sun, were aptly conceived of as masculine, and power, like the earth, as feminine; they had marriages among themselves, and as they assumed human or other shape at will, they could have connections with human beings also. (4) As objects of nature originally, and as many in number, they all had limited powers, and, while they were immortal, had a death, and changes of shape, and were at times possessed. (5) People, for instance—is a part of the cosmogony which in several religions of heathenism was devised—somewhat later than the rise of mythology—to explain the original condition of the world and the way the gods came into existence. As man comes into being by procreation, so in general the existence of the gods is in the same way accounted for. Matter itself is for the most part conceived of as eternal. (5) When the mythological process was in full activity, not only did powers of nature become persons before the imagination and faith of the polytheist, but moral powers or causes also, abstract and general causes of states of feeling, and the like, were turned into personified agents, or even into persons. Thus among the Greeks, Theismis, or justice, Nemesis, or retribution, the Moirai (shares, allotments, fates, Latin Parcas), became personified, and even assumed personal existence, together with a multitude of others. And so by the side of the gods, properly so called, a multitude of subordinate beings, who grew out of such personifications, were worshipped among the Greeks and Romans, and formed a portion of a very large class which may be called secondary divinities, consisting, among others, of representatives of the life of smaller objects, such as the earth, water, fire, wind, clouds, synths and spirits; or of demons attendant on higher gods, and of heroes, or the spirits of deceased men, as also of demigods, or men with a divine father or mother, who played a part second to no other in classical mythology. (6) The mythological age cannot, on account of our want of historical records, have any exact limits assigned to it. It began in the earliest infancy of nations. We see the mythological spirit in the Vedas, which point back to an age from 1500 to 3000 years anterior to the earliest records of Christ. Greek mythology fully mature in the age when the Homeric poems were written, and a rude philosophy working up its materials in the Heaedic poems. Centuries must have elapsed before Homer, during which men looked at nature and the world in this spirit. The poets collected the myths of various parts of Greece, and gave them a general Grecian stamp, but they did not originally invent them, nor were the gods imported from Egypt, the affirmation of Herodotus to the contrary notwithstanding. The end of this mythologizing spirit is also indefinite. Some few historical events are intermingled with myths, but the connection was later than the myth. To say that they ceased when history began is to say no more, properly speaking, than that for a time mythology and the historical spirit were in conflict, and that, as the result, mythology was looked on as the history of the past.

So far as actions and interferences of the gods form a part of mythology, it was in no sense a product of imposture. No priest or poets, or persons sustaining both characters, invented it. The poet and his hearers had the same faith, and their imaginations were in the same mythological condition: they honestly believed in the acts and powers of the gods. That the system of divine interference in the affairs of men, of which they introduced the particulars into their poetry. Otherwise they could have met with no responsive chord in the souls of the people; or, if unbelieving themselves, they would not have searched out and reproduced the myths. The myth was not the outcome of speculation about the myth; it was the outcome of the needs of the human mind. It was used for medicine, as a fable, as the epic poems of the Homeric period, and of the cyclical school afterwards, must have felt free to transform and work over and add to the myths which they received or gathered as their stock in trade. This is no more than Christian believers, such as Milton or Klopstock, have done, without the least suspicion that they were生产力 than that they were freer and more candidly tampering with sacred things. (2) The logographs or mythographs—the collectors of mythology into one corpus, the translators into prose of the epic sagas—these persons did allow themselves to make alterations; they may have invented connections between myths, so as to make them fit into their framework and form one whole; they may to some extent have given an improved version of one or another of the fables, under the conscious or unconscious influence of a rationalizing spirit. (3) The lyric poets in making use of the same materials went a little further. Final criticism is offend­ed by the immoral acts imputed to the gods, and thus we see that a higher moral standard is beginning to cause a conflict between religious myths and the moral sense. This is more evident afterwards, and was one of the causes of the scepticism of later Greece. We have on record a remarkable story relating to Stesichorus, one of the earliest lyric poets. In the beginning of an ode he had indulged in invectives against Helen, and, as a retribution for his evil speaking, lost his sight. He then composed his Helen, in which his version of her story was that she never went to Troy, but her phantom, or eidolos, took her place; thus his eyesight was restored. Euripides comments on this latter part of the story. (4) Euripides the argument of the drama of Helen. The nucleus of truth here is that the poet desired the received fable for another which was thought to be new
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with him (Stesich. Frg. in Bergk, 29; Herm. Prog. in Eurip. Hel.; Bernhardy, Gesch. Griech. Lit. ii, 478). (4) The tragic poets indulged in still greater liberties. Ἐρασίλος and Sophocles, being religious believers, still respected the myths; while Euripides, an unbeliever, cared nothing for them. (5) In a still later age they were mere materials for works of poetry and art; and that a poet interwove them in his narrative is no proof that he received them as true. It must be observed, also, that in the mouth and recollection of the people myths could not remain exact copies. They changed from age to age—In the spot where the events were first reputed to happen had afterwards many competitors. The actors, especially the minor actors, varied. The poets chose what suited them best, or what first presented itself. Hence it happens that a more antique form of a myth is sometimes picked out of the fragments of some obscure writer, or of some modern author like Pausanias, who went about among the people, or had access to authorities now lost.

The main inquiry is, How did the myths arise, if neither priest nor poet, neither fraud nor conscious invention, was the source of the great myths among them? Whether we say that they were the power of the vague imagination looking at the world as being full of life, or by the mythologizing process, we say nothing. When we draw analogies from modern myths—as the story of Holland, or the Holy Grail, or the epic of Arthur and his Knights—or trace the marvelous alterations which the Greeks made of the Aesopian fables, or the creation of poems and prose narratives, to be found in all the languages of Europe and in some of those of Asia, we still fall short of the explanation (comp. Grote, Hist. of Greece, i, end). For in the first place there is in most of the modern myths a gem of fact, as, for instance, in the story of Helen and the Trojan War, the gods of the story relating to the god of the gods, had no intrinsic, but only physical, facts for their foundation. When we come to the myths of the heroic times of Greece, there must have been historical events in some shape, perhaps very much distorted, out of which they grew. The machinery in the epic stories founded on these myths—in other words, the interventions of the gods—were conformed to a belief of an age when the material was first chosen for the songs of the rhapsodists; but the difficulty still remains how the religious element of the myths became united with the rest. It is easy enough to see that a story like that of Helen and the Trojan War, a siege of the walls of Troy, can give rise to possessing the sources of interest for the national mind, should by and by grow in the multitude of its details, be worked over, be altered in the mouth of the people or by the poets—this is what happens on a small scale every day; but it is hard to account for the turning of celestial phenomena into events of history. This does not happen now. The power of doing it is lost. If, for instance, the passage of the sun through the signs of the Zodiac—a yearly occurrence—becomes, through some faith of the ancient mind and some power of the imagination, the series of labors of a demigod like Hercules, struggle against monsters on the earth, and doing his work in its particular scenes, and the same gods may say the mythology for this in the present state of the world. The world of physical nature and the world of history are separated now by fixed limits. How in the mythological age did a fact of nature turn into a fact of history? That is the great difficulty which we encounter when we speculate on mythology, and it meets us in all the fables concerning the gods of such a nation as Greece, India, or ancient Germany. Mythology must continue a mystery until this is explained.

In attempting a solution of a part of this problem, we must bear in mind the conception of the gods already spoken of, and the sway of the imagination looking out on the life of the world, and conceiving of it as directly originated by superhuman spiritual causes, and not as yet recognising, to the degree that we do, the control of secondary, physical laws. Take a single instance, that of Apollo. We assume here that Apollo was at first a sun-god; this, although no traces of such an identification appear in the poets before Ἐρασίλος, and although it has been denied by some writers on mythology, as, e.g., Maryon, Moret, Drösig, etc., and admitted by the later and best scholars, in whose hands the Greek religion has been cleared of many of its difficulties (as, e.g., Creuzer, Welcker, Frenell, and others). And it was the sun-god with a personality after the fashion of men, although the sun, Ἡλίος, still retained a place as a substantial person—in Greek-worship, the Sun God, Dimetere, the earth-goddess, entered into the events of the world by the side of Gea, earth, whose action was nearly confined to the myths of the cosmogony. The sun was thought to produce vegetation through the excessive heats of summer and autumn. Apollo therefore was conceived of as originating pestilential diseases. The sun's rays are naturally thought of as darted forth from the body of the sun itself. Apollo now became an archer, the god of the silver-bow; and when at the beginning of the Iliad evil disease was sent through the army by the arrow of Troy, it was because Apollo was angry at the treatment which his priest, Chryses, met with from Achilleus. Apollo was the god of healing, the protector of an injured suppliant, and relations which only a personal existence could assume. The god came down from Olympus—where we have a society of the upper gods under Zeus—he shot his arrow into the army, the mules and dogs first, then the men, were smitten. But the Great and good things are necessary, and can be propagated; he can turn away his darts and heal disease. Perhaps, however, too, a physical phenomenon may explain the attribute, that as the sun generates pestilence when there is an undue amount of moisture and heat, so his tempered rays bring health. But the heroism of the man, the heroism of the myth, may be more, it may be the arrestor of it; he is called Hekarispergos, he drives off, and in the Doric dialect Apollon, the averter, which in common Greek became Apollo. As an averter, he is the curer of disease—Peon or Pean, the healer. His connection with music and poetry is more accidental; and his relations to political and social life (which were so important that he became the leading divinity of Greece) must be explained on historical grounds. His name, Phoebus, the bright or pure, brings him again into connection with the sun and with purifying rites. He was a source of inspiration as well at Delphi as at Epidauros. This was the priestess in the temple of Apollo at Delphi, and the Pythian priestess received the prophecies from the Sybil. All this, however, does not reach the difficulty. It is quite conceivable that mythological divinities should thus arise, as well as that events which are of common occurrence should be attributed to a special god. But go beyond such events, and you get into deeper water. Take the story of Niobe, for instance, and its explanation by two of the principal mythologers, Welcker (Gr. Götter. iii) and Frenell (Gr. Mythol. ii, 288). Omitting details, Niobe, daughter of Tantalus, the mother of many children, exalted herself against Leto (Latona) because she had given birth to two children only, Apollo and Artemis. Accordingly the angry gods, who had been pleased at the manner of her conduct, shot down, and she wasted away in grief. She was turned into stone, and her stone image was shown on Mount Sipylos, not far from Magnesia, in Asia Minor. This is an Asiatic myth, naturalized in Greece proper, and it signifies the decay of the products of the earth. Niobe is the earth-mother, whose multitude of offspring, born in spring, are withered by the god of light in autumn; or, as Welcker explains it, the new or renewed nature (Niobe being from the root denoting new), losing her children by the solar heat, mourns for them like Rachel. What renders this fable very remarkable is the story or the tradition which many travellers describe (comp. Hamilton, Asia Minor, i, 49, 50) as having the resemblance of an image. Now, whether these or other explanations deserve the prefer-
once, we have an annually recurring event turned into a historical and personal event that happened once for all. Here the difficulty comes up again, and is coming up continually. The myth of Cybele and Attis, that of Adonis or Thamus, that of Osiris, in the same way probably arose out of annually recurring physical phenomena and came into his wife. Here the myth takes the form of a celebration of a bride, which can be traced in Greece, and even now is found in the practice of many tribes. In consequence of the protests and grief of Demeter, it was arranged that she should be on earth with her mother two thirds of the year, and one third below with her husband, Hades. This threefold division clearly point to the division of the season in the early times of Greece into spring, summer, and winter (literally, éar, early tinge; thees, hot time; and chisma, either most time, from a root existant in Samoët, or purging-time, rainy time). Thus the conversion of a recurrent physical phenomenon into a historical event which appears in it we find hard to explain. We may say the gods became persons: their attributes, before physical, are now personal attributes; what they do must have a historical quality, must be like human actions; so that anything that needs to be told does not seem to be insignificant with their personal, non-physical nature. But still this turning-point is dark to us, because we are other men than those of the mythological period; we have no longer the mythical faculty in its full exercise—nay, it is all but dead. The anthropomorphic tendency—which men cannot escape from in speaking of the God of the Scriptures whenever they are exalted in their feelings—sides the mythical process, as well as the desire to express an object of worship in human form. But this pertains rather to the article POLYTHESM, where it will be spoken of more at length.

Not all nations are equally mythological, and some which have historical myths to show are not rich at all in religious myths. The Aryan race had in most of its divisions, as among the Hindús, the Greeks, the Germans and Northmen, and the Slavonians, a great richness of conception and imagination in this respect; but so none is it given as to the Greeks to stamp the impress of beauty on their mythology, so that their art and poetry, although built on mythology, still charms the Christian world. The Romans were poor in the number of their religious myths, for which the reason may be that they were formal and conscientiously scrupulous in their worship rather than free and gay or possibly their myths may have been driven into oblivion by early culture derived from Greece. The Semitic nations and Egypt had also a poor mythology, copious as the pantheon of the last mentioned was. It is said that the myth of Isis, Osiris, and Typhon was their only one. Thus it must either have expelled others from circulation, or none ever existed. Probably there were other myths in remote times. The Persian religion was of Aryan origin, although in centering all interest on the lasting strife between Ormus and Ah- riman it seems to have somewhat chilled the mythic mind. Such a view is possible, but the evidence of the Arians was copious enough, but the grand moral idea swallowed up every other. Their myth-making faculty is exercised in their cosmogony and eschatology, but concerns itself little with special historical relations between man and the deities. The primitive tribes of this continent were far from wanting in this power, although the forms of their myths are like the imaginations of children. All this shows that mankind are much the same in all races, that resemblances do not necessarily prove copy from a race to another, and that the religions of nature, man being what he is, have a necessary existence. Again, the myths of a religious character, in which the gods enter into human history, show a craving on the part of man for intercourse with the gods. It was no strange thing that myths should arise where there was no revelation, or where a primitive revelation had been lost; it was equally not strange that a real revelation should take the historical form.

There are certain myths which narrate the origin of the world and the births of the gods. These cosmogonic and theogonic narratives are found alike among the Indians of this continent, among the Greeks, the Syrians, in the Teutonic race, and elsewhere. These of course can be, in great part, nothing else than early human speculations put into a religious myth shape. They are the rude, childish philosophy of early men, who are thus fables preserving to posterity without knowledge of law and of the world. We believe we may affirm it to be a general truth that no natural religion conceives of a creation out of nothing, and to a great extent the gods had no eternal existence. There was, then, a necessity of a primitive form or stuff out of which the life and thought of nature was evolved. In the Greek speculation on the first origin of things, the rudest shape of matter was the first, and the progress was towards the more perfect, until their thought reached the present condition of things. In Hesiod's theogony there is a strange mixture of true cosmogonic and theogonic mythical elements, one with another, a birth or evolution, runs through all except the first. Chaos came to be (Kybera), then the broad-breasted Earth, and Tartarus in the dark recesses of spacious Earth, and Eros (most beautiful among the immortal gods). From Chaos Erebos and Night were born (Erebos), then Night and the hours. From Erebos and Chaos the first bare star Uranus to cover her over on every side, with the Hills and the Pontus, without sexual love; then to Uranus she bore many children—the Titans, among whom was Kronos (Saturn), the Cyclops, and the hundred-handed one, Uranus hid his children as they were born, in a cavern, but Kronus mutilated him with the advice of Gea, and reigned in his stead. From Kronus and Rhea a new class of gods were born, whom the god swallowed, lest any of them should seize his throne, which Uranus and Gea forewarned him of as being his destiny. When, however, Zeus was born, he was privately conveyed away, and a stone wrapped up in an infant's clothing was swallowed in his stead by Kronus. These children, with the stone, Kronus was made to disgorge, and Zeus, overcoming his father and his Titans, took the throne. In this strange medley, where allegorical beings and such as never received divine honors are put among the gods, we find the Ti- tans playing a great part, who can have had no veneration as gods in the earliest Greek religion. We find also three dynasties: Uranus and Gea, Kronus and Rhea, and Zeus with Hera. Schelling, following an earlier writer, supposes this to be a tradition of three successive forms of worship, the first and second of which were dualistic. But there is no evidence within the Greek records worth anything going to show that Uran- nus was ever an object of worship. It is probable that the word itself is connected with Varuna, a highly honored Aryan deity of the Vedic times. The pre- vidence is, therefore, that a very wide difference in worship of Kronos (i.e. either of time personified, or of a divinity corresponding in part with the Roman Saturn- nus, and having also some Phoenician characteristics.
drawn from Moloch), prior to that of Zeus, cannot be made out. Nor is there any proof that the Greeks held to a dualism something like that of the Chinese. On the contrary, the Vedic gods, worshiped seven or eight centuries before Hesiod, show that in that early age a polytheistic people had already perceived the difference between life and death. So once before, the whole theology shows a philosopher with his materials before him, using the cement of his own reflections to unite them together in one structure. We do not mean to say that one man did all this, but that it was not popular tradition. This was necessarily so, as the popular mind knew nothing of a cosmogony. It had no facts to work upon, as it had in the forms and forces of the religions of nature as she appears in the present order of things. We might go on and speak of the cosmogonies of other nations, but the Greek system—the clearest of all—will show, we think, that the part of mythology in which this is treated of is neither popular nor of the very earliest origin.

It is a very interesting inquiry whether any primaeval traditions of mankind, facts pertaining to the general historical tradition of man and of the world, have mingled with the mythologies of heathenism. On the one hand, if there is a tradition of a great fact appearing with mankind, in the dawn of humanity, which is afterward assumed a local character, the universality is a proof of common origin, notwithstanding the variations; and the presumption is against its being propagated from one part of the world to another, since all things else in mythology seem confined to a particular race or continent. But if a myth is the expression of some interior conviction of human nature, as the sense of evil, or of a lapse of man from a better state, this may be explained on psychological grounds. To begin with the last kind of myths, the tradition of a former golden age can easily be accounted for on the principle that memory clings to what is in the past, and at its time hard to bear, so that the age of our fathers, our youth when we are old, the early history of a nation, are surrounded with a golden halo. As to traditions of a lapse, a departure from the idea of man, they are found in a number of mythologies, but they may all be the product of reflection. Let us take the Prometheus myth for a sample, as it appears in Hesiod. Omitting some of the details, we find that Prometheus—surnamed from his forethought, as his brother Epimetheus was from thinking after he acted—tried to cheat Zeus in respect to the offering of a victim. In revenge, he caused the men to have fire. Prometheus, however, who is really a fire-god or daemon, stole it out of heaven, carrying it in a hollow stalk, and thus again provoked the wrath of the god. The latter bound Prometheus in chains to a rock, and tormented him by sending an eagle to devour his liver, which daily as fast as it was eaten, until Hercules killed the bird and set the victim free. As a punishment to mankind for receiving the fire, a woman was fashioned, endowed with various gifts by the gods, and sent to Epimetheus. She brought with her as a kind of outfit a jar or cask, such as was used in housekeeping. Epimetheus was not satisfied, and gave her advice to the victor to reject the gift. The woman opened the jar, which was full of pains and death-bringing diseases, unknown before, and in consequence of this act they were scattered abroad. Only Hope stayed within the jar’s cover. To this we add from the Prometheus Bound of Eschylus the striking trait that a condition of the poet’s deliverance was that some god should suffer in his place (Hesiod, Theog. 507–516; Op. 43–104; Eschylus, Prom. 1027). There is no objection against finding a tradition of a fall in this myth arising from the fact that a state of misery, and not one of sin, is contemplated. The probability is that the difference between heathenism and revelation, that the former, although capable of great protection, finds it hard to come up to the idea of sin. The resemblances between this fable and the third chapter of Genesis are plain enough. Prometheus, the fire-bringer, the introducer of the arts into the world, may stand for the tree of knowledge, and Pandora may stand for Eve. "Our woe" came by a woman in both narratives. But the differences are still greater. There is in the fable no temptation of man to evil; he is quite passive, and the active power of the creator was necessary to this calamity. Woman does not lead him into sin, but is contented to express for his suffering. And, what adds to the awkwardness of the myth in its present form, the race of man was made, and had offered religious homage to the gods, before Pandora spread maladies over the world. It was no progenitor who entailed evil on his posterity, but the soul of man, which came up from the earth. We are disposed, therefore, to regard the story as a Greek invention, rather than as a distorted tradition of the primeval times. When the more recent form of the myth makes it the condition of the redemption of Prometheus that a god shall take his place of suffering, some have found in this particular an adumbration of the Christian doctrine of vicarious suffering; but to admit this would be to admit that heathen myths make as near an approach to the highest truths of the Gospel as is made by the Old Testament itself.

There is, however, another class of myths that have to be considered in order to understand the human and religious phenomena, happening here and there over the world, can account for, and which could not be originated by the reflecting or observing mind. Traditions of a flood are very numerous, and confined to no one or two races. According to a remark of Bunsen (in his Christianity and Rome, 146), there are a great many myths, the myths of the Taranian or Hamitic races, the tribes of Africa have retained but slender traces of a flood at the best; but in China, Hindostan, Persia, Greece, Babylonia, and the Eids, and through the tribes of North and South America, they present themselves to us as a part of the mythology. In many local traditions it is the land of the tribe which is visited with a deluge, but this is no objection against their common origin. In Greece there were fables of three deluges, one of which, Deucalion’s, was in Thessaly, that of Ogysges in Beotia or Attica, and one was localized in the island of Samothrace. Pindar’s simple story makes mention of the water overwhelming the earth, of its being forced back by the wisdom of Zeus, and then of Deucalion and Pyrrha coming down from Mount Parnassus to their home at Locrian Opus, where they had a postern of stones. The destruction of the men of the iron age, the building of an altar at the foot of a mountain, the copious rains bringing on a flood, the death of all men but a few who fled to the highest mountains, the floating of the ark nine days and nights until it struck on Parnassus, are particulars given by mythographers and later poets. The renewal of the human race by Deucalion and Pyrrha throwing stones behind their backs is a play of words between sickle, people, and sickle, stone, as Max Muller and others remark. This myth seems to have been known to Hesiod, and Deucalion is engraved into the genealogies of the Hellenic race. It is possible that some story imported from foreign parts as it was its function to do was the Arcturus, and as there was a different race, we find a tradition which repeats the story of the renewal of men in the time of Deucalion and Pyrrha. The Caribbean tribe of the Tamanakas, on the Orinoco, say that a man and a woman, the only persons saved in a deluge, threw the fruit of the Mau- yatia—over their heads because of their cruel churls (J. G. Millidge, New World, p. 229, and Humboldt there cited). We have only room to refer to two other traditions of a flood. One is that of India, which first appears in the Mahabharata, as an episode which Bopp has translated (Berlin, 1829). In this myth Manus, a rigidly ascetic prince, was on the bank of the Wirini, when a small fish called a Kuhu, one of a family of seven ones, and was put by him into a dish. The fish outlet the vessel, was then removed into a lake, then, again outgrowing its dwelling, into the Ganges, and
from the Ganges into the ocean. As it entered the ocean it told Manus that a great deluge was at hand, that he must build a ship with sails, go into it with the seven wise men, and provide himself with all the seeds known to the Brahmins. The fish promised to appear with a horn, to which Manus should tie his vessel, and so they set out. The fish took the bow and towed the ship of Manus over the fulness of waters. At length he gave orders to bind the ship to the highest point of Himavan (the Himalayas), which is, says the poet, "ship-fastening," Neubandhanam, until this day. Then the fish said to Manus, "I am the lord of the waters from Himavan; higher than me there is nothing." And he bade him renew the race of created things and the world, which by means of strict penance he was to accomplish. The deluge of Xisuthrus, which seems half borrowed from the narrative in the Scriptures, is reported by Berossus, who was born under Alexander the Great. Xisuthrus, king of Babylon, was warned by Saturn (Bel) that a flood would come upon the earth in which all men would perish, and was ordered to conceal his books in one of the cities called Helopolis, and to build a vessel into which he could go with his relations and friends, with birds, beasts, and quadrupeds of all sorts. He obeyed this strange command, and when the flood was abating he repeated the experiment of Noah, sending out birds, which twice returned, but the third time went their way. He then broke a hole in the vessel, and disappeared, being translated among the gods, with his wife, his son, and the ark-builder. Fragmentary legends of the same episode are related in Scythia, and several have been seen on a mountain in Armenia. The same story was known to Nicolaus of Damascus, a friend of Herod the Great. Josephus (Ant., I, 3, 6), who mentions this, says, that all who have recorded the history of barbarian nations have mentioned the deluge and the ark. The story which he relates, that the Ararat mountains is each year rising from the landing-place from the ark seems to have circulated in that country before it received Christianity (comp. Wiseman's Lect. p. 290, Amer. ed. of 1857). To this Babylonian flood myth can now be added an Assyrian one, discovered by George Smith, the decipherer of cuneiform records, who published two or three years before the date of Assurbanipal, one of the last Assyrian kings, and a contemporary of Manasseh, from the clay tablets recording his reign, and has since found new tablets made for the same king, on which the myth referred to is narrated. It is far more mythological than the Babylonian, and to be later in origin, but does not materially differ from the earlier account, while the name of the ark-builder, who is Sisit, is evidently identical with Xisuthrus. It is worthy of mention that M. Lenormant, in a memoir on this newly found Assyrian myth, with some plausibility, shows how the story passed from Assyria into India, and was not indigenous in the latter country. We might strengthen our position by the aid of other similar myths, but for this we have no space. What but a tradition of a great fact can have led men all over the world to have a common story of a deluge inwoven in their mythology, the very thing which they are so very great—point to a great antiquity of the story, as well as to its independent working up? We close the subject with some remarks of Prof. Welcker's (Griech. Götteri, i, 770) on the Greek myths relating to the flood. These, he says, were not inferences from observations of their own. "Only a great event, a covering of the earth with water over wide regions, was sufficient to make a deep impression on human memory, and to produce a story formed with such beautiful simplicity, and spread so widely among the original nations of Asia." See Deluge.

Nothing remains, according to our plan, but to say a few words on the explanations of the myths of heathendom, especially from the ancient to the modern times. Great uncertainties attend such explanations, because in very many cases the myths are not homogeneous, and because the minds that created them were in a condition unlike our own. To the Greeks especially this was a subject of deep interest, and a number of solutions were offered; most of which were unsuccessful, because the Greeks of a historic and philosophic age could not comprehend their own remote ancestors. The spirit to attempt such solutions began perhaps in scepticism, and especially from the Lyceum of the Academy. Xenophanes, the founder of the early Eleatic school, more than five hundred years before Christ, says, in an extant fragment of a poem, that "Homer and Hesiod ascribed everything to the gods that was shameful and blamable among men, as to steal, to commit adultery, and deceive one another; and, in another place, that "those who say the gods are born are equally impious with those who say that they die." He also inveighed against the anthropomorphisms of mythology, and rejected a plurality of gods (comp. Nigelsbach, Posidom. Theol. p. 420). Such utterances so the gods could not bear with impunity. The race was not ready to give up its faith in the only divinities known to it; some compromise was therefore necessary; and even the sceptics felt themselves bound to account for the series of events in the mythological times, and for the belief in the gods itself. One of the explanations which stood the test was that of the Phoebans (about B.C. 590) taught that the myth of Cerberus owed its origin to a poisonous snake lying by the great cavern of Tenerum, in Southern Laconia, which was accounted an opening into the subterrestrial world. Herodorus of Hereslea turned Asia into an astrologer and geographer, and Prometheus's seduction of the gods by a river glaring away, so to speak, the fat of his land by its floods, but was freed from the plague by Hercules changing the course of the stream. The river was called the Aetus, or eagle river, whence the fable of the eagle consuming the liver of Prometheus (see Lobeck, Agni thos, lii, 35). To Herodorus the story resembles a version of the story of Io, which made her the daughter of the king of Argos, whereas modern students of mythology regard her as one of the forms of the moon-goddess. This method reminds us of the older rationalists—Paulus, for instance—who nibbled at the supernatural without daring to deny it, and are now deservedly almost forgotten. The gods themselves, however, were not as yet explained away.

A new form of the historical interpretation appeared in the 8th century B.C., which is called, after the name of its founder, Euenus (Euenurus, Euenerus), a Si stylian poet, who enjoyed the favor of Sisyphus, king of Cassandria (ob. 296 B.C.). This man published a book called Sacred Records, which claimed to give authentic accounts of Zeus and other gods, drawn from sacred titles and inscriptions found in the most ancient temples, and especially in one of Zeus Triphyllus, on an Indian island called Panchaia. His theory was that the Greeks in the confusions of uncivilized life, being desirous of obtaining from the common mass of men greater admiration and respect, feigned that they had a certain extraordinary and divine power, on which account they were thought by the multitude to be gods. We defer to historical critics (Smith, Dictionaries of Asia, 7, p. 394, ed. Bekker). Lactantius (Inst. i, § 2) says that Euenus stated that Zeus lived on Mount Olympus, and was much resorted to for the settlement of disputes by those who had found out anything new and useful to society. The poet Euenus translated his book into Latin, and, although Cicero speaks of it (De Nat. Deor, i, 42, 118) as entirely overthrowing religion, it had great currency as a rational account of the religious system. It was accepted by some of the Christian fathers, and a theory of polytheism somewhat like it was advocated by some of the scholars two centuries ago. Lorenzini followed the words of Euenus, but removed the question; but the theory found favor (4) because some of the old fables spoke of the birth and reign of Zeus in Crete, and even of his death and burial, and so also of the death.
MYTHOLOGY

under less genial circumstances, and exercised no small influence both on Greek and Roman writers. This view was first prominently put forth by the Messenian Eumenes in the time of the first Ptolemyes, and consisted in the original treatment that the gods equally with the heroes, were originally marine and terrestrial, and that the human form were not given to them only human facts sublimed and elevated by the imagination of pious devotees. This view seemed to derive strong support from the known stories about the birth and death of the gods, especially of Jove in Crete; and the growing sceptical tendencies of the scientific school at Alexandria were of course unfavorable to the promulgation of such views. The work of Eumenes accordingly obtained a wide circulation; and having been translated into Latin, went to nourish that crude form of religious scepticism which was one of the most notable symptoms of the decline of Roman genius at the time of the emperors. Historians, like Diodorus, gladly adopted an interpretation of the popular mythology which promised to swell their stores of trustworthy material; the myths accordingly were coolly emptied of the poetic soul which inspired them, and the early traditions of the heroic ages were set forth as plain history, set forth in speech equally with the language of the modern scientist, natural piety, and good taste. In modern times, the Greek mythology has again formed the basis of much speculation on the character of myths and the general laws of mythical interpretation. The first tendency of modern Christian scholars, following the track of the old, has been the figurality of the mythological doctrine and history. Of this system of interpreting myths we have examples in Vossius, in the learned and fanciful works of Bryant and Faber, and very recently, though with more poised and poetic feeling, in Gladstone. But the Germans, who have taken the lead here, as in other regions of combinative and speculative, have long ago given up this ground as untenable, and have introduced the rational method of interpreting every system of myths, in the first place, according to the peculiar laws traceable in its own genius and growth. The Germand has been broken in this department by Heyne, whose views have been tested, corrected, and enlarged by a great number of learned, ingenious, and philosophical writers among his own countrymen, specially by Buttmann, Voss, Creuzer, Müller, Welcker, Gerhard, and Preller. The general tendency of the Germans is to start—as Wordsworth does in his Excursion, book iv.—from the ideal, to postulate the ideal as the object of the history, in which the myths originated, and to trace the working out of those ideas, in different places and at different times, with the most critical research and the most vivid reconstruction. If in this work they have given birth to a large mass of ingenious nonsense and brilliant guess-work, there has not been wanting among them abundance of sober judgment and sound sense to counteract such extravagances. It may be noticed, however, as characteristic of their over-spectacular intellect, that they have a tendency to bring the sway of theological and physical symbols down into a region of the most absurd and childish. Even the most serious myth学家 becomes a water-god, Pallas a mud-god, and the whole of the Hid, according to Forchhammer, a poetical geology of Thessaly and the Troad! Going to the opposite side from Eumenes, they have denied the existence even of deified heroes; all the heroes of Greek tradition, according to Uschold, are only degraded gods; and generally in German writers a preference for pure and simple narratives is notice.

Creuzer, some of whose views had been anticipated by Blackwell, in Scotland, is specially remarkable for the high ground of religious and philosophical conception on which he has placed the interpretation of myths; and he was also the first to discover the oriental element in Greek mythology—not, indeed, with sufficient discrimination in many cases, but to the great enrichment of mythological material, and
the enlargement of philosophical survey. In the most recent times, by uniting the expert method of Creuzer with the correction supplied by the more critical methods of Muller and Petit-Radet, the research of comparative mythology has been launched into existence; and especially the comparison of the earliest Greek mythology with the sacred legends of the Hindūs has been ably advocated by Max Muller in the Oxford Essays (1856). In France, the views of Eunuemerus were propounded by Baez (1789); and generally the French scholars, such as René Robert and Petis Radet, show a distinct national tendency to recognise as much of the historical element as possible in mythology. By the British scholars mythology is a field that has been very scantily cultivated. Besides those already named, Bulfinch and Goud have done something in gathering material, but Payne Knight, Mackay, Grote in the first volumes of his history, Kaigeley, and Freeman are the

only names of any note, and their works can in nowise compete in originality, extent of research, in discriminating criticism, or in largeness of view, with the productions of the German scholars. The best for common purposes is the most original, Payne Knight. In this country some service has been rendered to this department of recent study by Prof. Harley and Whitley, and by the Rev. James Freeman Clarke.

The charm which mythology threw over polytheism, its fascinations for the imaginative faculty, its connection with the human heart with its own appeals to the senses, the vantage-ground which it had in a life-struggle with a severe holy monotheism in more ways than one—those topics will be duly considered in the article on POLYTHEISM, to which we must refer the reader for a list of some of the best books on the heathen religious and mythological tendencies likely to be of special interest to the theological student. See NOSSE MYTHOLOGY. (T. D. W.)

N.

Na'am (Heb. נָאָם, nēʿām, pleasant, the name of two women and also of a place.

1. (Sept. נָאָמָה נָאָמָה, נָאָמָה; Sept. Naʿāmā, Naʿāma, v. r. Naʿāmā; Ant. ii, 2, 2.) The second of the sons of Caleb the son of Jephunneh (1 Chron. iv, 15). B.C. cir. 1618.

2. (Sept. נָאָמָה נָאָמָה, נָאָמָה; Josephus, Ναούμα; Ant. viii, 8, 9.) An Ammōnītes, the only one of the numerous wives of Solomon that he was to have borne him a son. She was the mother of Rehoboam (q. v.), and probably queen dowager (1 Kings xiv, 21, 31; 2 Chron. xii, 13). B.C. 978. She must consequently have been one of those foreign women whom Solomon took for wives and concubines, and among whom Ammōnites are expressly mentioned (1 Kings xi, 1). The Vatican copy of the Septuagint calls her "the daughter of Ana, the son of Nahash;" but this, besides being wanting in the Hebrew, is part of a long passage which is not found either in the Hebrew or in the Alexandrian copy of the Septuagint, and is therefore of no authority.

Naʿāma (Heb. נָאָמָא, nēʿāma, a city in the plain of Judah, mentioned between Beth-dagon and Makkehàth (Josh. xv, 41). The associated names indicate a locality much west of Hebron. See JUDAH, THIR. The requirements correspond tolerably well with that of a modern village marked by Van de Velde on his Map of Naʿamā, two miles E. of Acalon (2d. ed. Nābūk three miles); but Capt. Warren (in the Quarr. Statement of the "Pal. Explor. Fund," April, 1871, p. 91) suggests Naʿamā, six miles N.E. of Yebna (Van de Velde, Naʿamā, six miles N. by E.). See NaʿAMATHITE.

Naʿāman (Heb. נָאָמָן, nēʿāman, pleasantness, as in Isa. xvii, 10), the name of two men.

1. (Sept. Naʿamā; but in 1 Chron. Naʿamā and Naʿūma, v. r. Naʿūma.) The second of the sons of Bela the son of Benjamin (Gen. xii, 21), apparently exiled by his father (1 Chron. viii, 4, 7), and head of the family of the Naʿāmites (Num. xxxvi, 40); possibly the same elsewhere (1 Chron. vii, 7) called Uzzi. B.C. post 1856. See JACHIN.

2. (Sept. Naʿūmā, and so the best MSS. of the N. T., but Rec. Text Naʿūmā; Josephus, Ἀμωνός, Ant. viii, 15, 5.) The commander of the armies of Benhadad II, king of Damascene Syria, in the time of Joatham, king of Israel. B.C. cir. 885. Through his valor and abilities Naʿamān held a high place in the esteem of his king; and although he was attached with loyalty to the king, it seems that this did not, as among the Hebrews, operate as a disqualification for public employment. Nevertheless the condition of a leper could not but have been in his high place both affecting and painful; and when it was heard that a little Hebrew slave-girl, who waited upon Naʿāman's wife, had spoken of a prophet in Samaria who could cure her master of his leprosy, Benhadad furnished him with a letter to his traditional enemy king Joatham; but as this letter merely stated that Naʿāman had been sent for to cure him, the king of Israel sent his clothes, suspecting an intention to fix a quarrel on him. Elīsā, hearing of the affair, sent for Naʿāman, who came to the door of his house, but, as a leper, could not be admitted; nor did Elīsā come out to him, but sent him word by a servant to go and dip himself seven times in the Jordan, and that his leprosy would then pass from him. He was, however, by this time so much changed and disgusted by the apparent neglect of his country, that he could not longer be treated, that if his attendants had not prevailed upon him to obey the directions of the prophet, he would have returned home still a leper. But he went to the Jordan, and having bent himself seven times beneath its waters, rose from them clear from all leprous stain. He now returned to Elīsā, full of gratitude, swerving to his conviction that the God of Israel, through whom this marvellous deed had been wrought, was great beyond all gods; and declaring that henceforth he would worship him only. He asked permission to take with him two mules' burden of earth. His purpose in this has been disputed, but it was probably to set up in Damascus an altar to Jehovah. He might have heard that an altar of earth was necessary (Exod. xx, 24). The natural explanation is that, with a feeling akin to that which prompted the Pisan invaders to take away the earth of Aceïlam for the Campo Santo at Pisa, and in obedience to the pilgrimage to the pilgrims from the Holy Land, to bring back stones from that sacred territory, the grateful convert to Jehovah wished to take away some of the earth of his country, to form an altar for the burnt-offering and sacrifice which henceforth he intended to dedicate to Jehovah only, and which would be inappropriate if offered on the profane earth of the country of Rimmon.
or Hadad. We may compare this request with the custom which once prevailed among Christians of carrying away water from the holy river Jordan; and, perhaps more strongly, with the practice still practiced by many Jews of burying a portion of earth from Jerusalem with every one of their number who dies in a foreign land. It would seem, however, that Naaman’s faith extended no further than acknowledging the superiority of Jehovah to the gods of other nations so far as his personal case was concerned. This conviction, however, cannot be sustained. Nor is it needed to shield Elisha from the imputation of sanctioning the worship of Rimmon; for his words in the 19th verse are simply the usual Hebrew formula of farewell, and do not imply assent to Naaman’s request. See Stackhouse, *Hist. Bible*, iv, 869 sq.; Cotta, *Vindicis verbor. Naaman* (Tubingen, 1756). The grateful Syrian would gladly have pressed upon Elisha gifts of high value, but the holy man resolutely refused to take anything. His servant, Gehazi, was less scrupulous, and hastened with a lie in his mouth to ask in his master’s name for a portion of that which had been given him. The lie was found out, and the servant no sooner saw the man running after his chariot than he alighted to meet him, and happy to relieve himself in some degree under the sense of overwhelming obligation, he sent him back with more than he had ventured to ask. This narrative, containing all that is known of Naaman, is given in 2 Kings, ch. v. See ELSiHA. Naaman’s appearance throughout the occurrence is most characteristic and consistent. He is every inch a soldier, ready at once to resent what he considers as a slight cast either on himself or the natural glories of his country, and blazing out in a moment into sudden rage, but calmed as speedily by a few good-humored and sensible words from his dependants, and, after the cure has been effected, evincing a thankful and simple heart, whose gratitude knows no bounds and will listen to no refusal. See GEHazi. How long Naaman lived to continue the worship of Jehovah while assisting officially at that of Rimmon we are not told. When next we hear of Syria, another, Hazael, apparently held the position which Naaman formerly filled. But the reception which Elisha met with on this later occasion in Damascus probably implies that the fame of “the man of God,” and of the mighty Jehovah in whose name he wrought, had not been forgotten in the city of Damascus. By Jewish tradition, at least, as that of Josephus (Ant. viii, 15, 5), identifies him with the archer whose arrow, whether at random or not, struck Ahab with his mortal wound at Ramoth-Gilead (1 Kings xxii, 34). The expression is remarkable—“forasmuch as by him Jehovah had given delivery to Syria” (ver. 1). It seems, however, to point to services of a more important kind for Syria, though not related in Scripture. But inasmuch as the advantage they won for Syria, and the position they tended to acquire for Naaman, were incidentally to subserve the divine purposes towards Israel, they may perhaps on this account have been ascribed to Jehovah. Naaman himself, and partly by reason of the very greatness he had thus acquired, was to become all unwittingly an instrument of promoting the divine glory—in some sense even more than those who had directly to do with the cause and kingdom of Jehovah. It is singular that the narrative of this remarkable story is found only in the last book of Kings, and in that section of it which is not based on Josephus. Its absence makes the reference to him as the savior of Ahab, already mentioned, still more remarkable. It is quoted by our Lord (Luke iv, 27) as an instance of mercy exercised to one who was not of Israel, and it should not escape notice that the reference to this act of healing is recorded by none of the evangelists but Luke the physician. See KITTO, *Daily Bible*, ad loc.; RELL, *Comment. on Kings*, ad loc.; HANZ-SCHEL, *Naaman Syriae* (Brem. 1778); ROGERS, *Naaman* (Lond. 1861); BULLOCK, *The Syrian Lepor* (Lond. 1862).

Na’amathite (Heb. *Na‘amathî, Na‘amâthî*, a Gentile from some unknown place, *Naamah*; Sept. *Mavartos*, but in Job ii, 11, *Mavartos bašâurî; Vulg. *Naamathite*), the epithet applied to Zophar, one of the three friends of Job (Job ii, 11; xi, 1; xx, 1; xiii, 9). B.C. cir. 2200. Some commentators have thought that he was so named as being a resident of the above NAAm (q.v.), in the tribe of Judah (Josh. xv, 41); but this view is at variance from the locality and age of Job (see SPANHEIM, *Hist. Job*, xiv, 11). Job’s country, Uz, was in Arabia; his other two friends, Eliphas the *Temanite*, and Bildad the *Shihite*, were Arabian; and hence we may conclude that Naamah was likewise in Arabia (Collarius, *Geogr.* lib. ii, 298). See JOS. If we may judge from modern usage, several places so called probably existed on the Arabian borders of Syria. Thus in the Geographical Dictionary (*Marzdais el-Ittâlî*) *Naam*, a castle in the Yemen, and a place on the Euphrates; *Naamâ*, a place belonging to the Arabs; and *Naomi*, a valley in Tihmah. A! the name Naam (of unknown meaning) (3 Macc. iv, 23) is very uncommon. Bochart (*Phaleg, cap. xxiii*), as might be expected, seizes the Sept. reading, and in the ‘king of the Mœsius’ sees a confirmation to his theory respecting a Syrian, or northern Arabian settlement of that well-known people of classical antiquity. If the above Naam could be connected with the Naamathites, these latter might perhaps be identical with the Mehumin or Minuma, traces of whom are found on the south-western outskirts of Judah; one such at *Mœsius*, or el-Menuy, a few miles below Gaza. But this point is too hypothetical for acceptance.” See ZOPHAR.

Na‘amête (Heb. *Na‘amâ‘ethî*, *Na‘amâ‘etha‘*; Sept. *Naoyam*), a title of the family descended from Naaman (q.v.), the grandson of Benjamin (Num. xxv, 40). The name is a corruption, of a kind which does not often occur in Hebrew. Accordingly the Samaritan Codex presents it at length—“the Naamathites.”

Na‘arâh (Heb. *Na‘arâ‘ah*; *Na‘arâ‘a*, a girl; often, Sept. *Naaphô* v. r. [by interchange] *Gware‘a*), the second of the two wives of Ashur (q.v.), of the tribe of Judah, by whom he had four sons (1 Chron. iv, 5, 6). B.C. cir. 1618. See also NAARAN; NAARATH.

Na‘arâi (Heb. *Na‘arâ‘î*, youthful; Sept. *Naaphô* v. r. *Naaphô*), an Arbite, the son of Ezba‘i, a military chief in David’s army (1 Chron. xi, 67). B.C. cir. 1015; incorrectly called PAARAT in 2 Sam. xxiii, 35 (see KENIMCO, *Disser.* p. 209 sq.). See DAVID.

Na‘aran (Heb. *Na‘arâ‘an*, *Na‘arâ‘an*, bogîsh; Sept. *Naaphô* v. r. *Naaphâ‘a* and *Naaphô*), a town in the territory of Ephraim, on the south-eastern border, between Bethel and Jericho (1 Chron. vii, 26). In Josh. vii, 17 the name is NAARAN (q.v.).

In 1 Sam. vi, 21 the Peshito-Syriac and Arabic versions have respectively Naerin and Naaran for the Kirjath-jearim of the Hebrew and A.V. If this is anything more than an error, the Naaran to which it refers can hardly be that spoken of, but must have been situated much nearer to Beth-shemesh and the Philistine lowland.

Na‘arah, or rather Na‘arâh (Heb. *Na‘arâ‘ah*; *Na‘arâ‘ah*, girl, as in Naarah; with °l local *Na‘arâ‘ah*; Sept. *Naaphô* v. r. *Na‘erâ‘a*; Vulg. *Naerautha*, Auth. Ver. “to Naarah”), a town on the boundary between Benjamin and Ephraim, between Ataroth and Jericho (Josh. xvi, 7); elsewhere called NAARAN (1 Chron. vii, 29); probably the Naorath (Naorath) of Eusebius (*Onomast. s. v.*), five miles from Jericho, and according to
Nabal (Heb. נָבַל, 'foolish', as often [comp. 1 Sam. xxxvii, 23; Sept. Nazâlî]), one of the characters introduced to us in David's wanderings, apparently to give one detailed glimpse of his whole state of life at that time (1 Sam. xxxv). Nabal himself is remarkable as one of the few examples given to us of the private life of a Jewish citizen. His history, doubtless, might be paralleled by that of many a well-to-do Oriental of later times. He was a descendant of Caleb, who dwelt at Keon (probably the modern Keineh, seven miles S.E. of Hebron), when David, obeying the command of Gibeon, came to the house of Israel. With his adherents on the southern borders of Palestine. B.C. 1060. Some, however, understand that he was simply a resident of that part of the country which bore from its great conqueror the name of Caleb (1 Sam. xxxv, 3; xxx, 14; so the Vulgate, A.V., and Ewald). He was himself, according to Josephus (4. viii, 18, 6), a Ziphite, with his residence at Emmaus, a place of that name not otherwise known, on the southern Carmel, in the pasture-lands of Keon. (In the Sept. of xxxiv, 4 he is called "the Carmelite," and the Sept. reads "Keon" for "Pa- ran" in xxxv, 1.) With a usage of the word which reminds us of the like adaptation of similar words in modern times, he, like Barzillai, is styled "very great," evidently from his wealth. His wealth, as might be expected from his abode, consisted chiefly of sheep and goats, which, as in Palestine at the time of the Christian era (1 Sam. xxxv and at the present day, fed together. The tradition preserved in this case the exact number of each—8000 of the former, 1000 of the latter. It was the custom of the shepherds to drive them to the wild downs on the slopes of Carmel, in Judah, which lay in the lowlands to the south, and corresponded very much to the territory of the Jehalim Arabs. These Arabs have the same skill of possessions which the sacred narrative ascribes to Nabal; that is, numerous flocks of sheep and goats, but few cows (Robinson, Res. ii, 176-180; Wilson, Land of the Bible, ii, 710). It was while the shepherds were on one of these pastoral excursions that they met a band of outlaws, who showed them unexpected kindness, protecting them by day and night. Perhaps the result of this was the generosity of the acknowledged leader of the herdsmen, which had such far-reaching consequences (xxv, 7, 15, 16). Such protection is generally so highly valued in the East that a suitable present to the protecting party is understood as a matter of course; and in most instances the proprietor of the flocks is happy to bestow it cheerfully and liberally. Once a year there was a grand banquet on Carmel, when they brought back their sheep from the wilderness for shearing—with eating and drinking "like the feast of a king" (xxv, 2, 40). It was on one of these high occasions in the presence of the shepherd—that Nabal came across the path of the man to whom he owes his place in history. Ten youths were seen approaching the hill; in them the shepherds recognised the slaves or attendants of the chief of the freebooters who had defended them in the wilds of Canaan, who were unknown. They approached him with a triple salutation—enumerated the services of their master, and ended by claiming, with a mixture of courtesy and defiance characteristic of the East, "whatsoever cometh into thy hand for thy servants (the Sept. omits this—and has only the next words), and thy son Hanun great shame is his name; I am disposed to recognise this unexpected parental relation. He was a man notorious for his obstinacy (such seems the meaning of the word translated "churlish") and for his general low conduct (xxv, 8, "evil in his doings;" xxv, 17, "a man of Belial"). Josephus and the Sept., taking the word Caleb not as a proper name, but as a quality (to which the context certainly lends itself), add "of a disposition like a dog"—cynical—σκυλόφιλος. On hearing the demand of the ten petitioners, he sprang up (Sept. ἀναστὰς, and broke out into fury, "Who is David? and who is the son of Jesse?" What runaway she-, why should I enter into a controversy with my own posterity's arrangements?" (xxv, 10, 11). The moment that the messengers had gone, the shepherds that stood by perceived the danger which their master and themselves would incur. To Nabal himself they dared not speak (xxv, 17). But the sacred writer, with a tinge of the sentiment which such a contrast always suggests, proceeds to describe that this brutal ruffian was married to a wife as beautiful and as wise as he was the reverse (xxv, 8). See ABIGAIL. To her, as to the good angel of the household, one of the shepherds told the state of affairs. She, with the offerings usual on such occasions (xxv, 11; 2 Sam. xvi, 19), xxv, 10, xxv, 11) loaded the asses of Nabal's large establishment—herself mounted one of them, and, with her attendants running before her, rode down the hill towards David's encampment. David had already made the fatal vow of extermination, couched in the usual terms, of destroying the household of Nabal, so as not even to leave a dog behind (xxv, 22). In this, unquestionably, he erred; for whatever David might, on the score of reciprocity of kindness, have naturally thought himself justified in asking, he yet had no right to exact it as a debt, and still less to resent the refusal of it as an injury. (See also Robinson, Hamburgher, loc. cit., for a comparison of the feeling in the heat of passion, David did not allow his determination to slumber; he ordered four hundred of his men to gird on their armor and go with him to smite Nabal and his house with the edge of the sword. At this moment, as it would seem, Abigail appeared, threw herself on her face before him, and pressed forth her petition in language which both in form and expression almost assumes the tone of poetry —"Let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid." Her main argument rests on the description of her husband's character, which she draws with the mixture x, 11; 2 Sam. xv, 22) above all things turns away wrath. His name here came to his rescue. "As his name is, so is he: Nabal [fool] is his name, and folly is with him" (xxv, 25; see also ver. 26). Furthermore, by the wise counsel she contrived to introduce into her address respecting the proper way of meeting opposition. She pleaded for Nabal's sake, and how much better it was to leave the work of retribution to him than to take it prematurely into one's own hand, she convinced David of sin in resolving to avenge himself on Nabal. Better thoughts now prevailed with him, and he said, "Blessed be the Lord God of Israel, which sent thee this day to meet me; and blessed be thy advice, and blessed be
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thou which hast kept me this day from coming to shed
blood. She returned with the news of David's recant-
ation of his vow. Nabal was then at the height of
his orgies. Like the revellers of Palestine in the later
times of the monarchy, he had drunk to excess, and his
wife dared not communicate to him either his danger or
his escape (xxv, 36). At break of day she told him
both. The stupid reveller was suddenly roused to a
sense of what that implied over him. "His heart
hied within him, and [he] became as a stone." It was
as if a stroke of apoplexy or paralysis had fallen upon
him. This seems, however, to have been only a tem-
porary recoil of feeling, from which he again recovered
—yet not to any proper sense of his past misconduct or
true amendment of life. Only as one would do to the
just, and the benefactors of Heaven, it is said of him that
"about ten days after, the Lord smote Nabal, that he
died" (xxx, 37, 38). The shock seems to have been the
exciting cause of a malady that carried him off about
ten days after. (See Wedel, Exeget. med. dec. ix, 10 sq.)
The suspicions entertained by theolog-
ians of the last century that there was a conspiracy
between David and Abigail to make away with Nabal
for their own alliance (see Winer, s. v. Nabal), have en-
tirely given place to the better spirit of modern crisi-
mism; and it is one of the many proofs of the reverential
as well as truthful appreciation of the sacred narrative
now inaugurated in Germany, that Ewald enters fully
into the feeling of the narrator, and closes his summary
of Nabai's death with the reflection that "it was not
without justice regarded as a divine judgment." Ac-
tording to the (not very probable) Sept. version of 2 Sam.
iii, 38, the recollection of Nabai's death lived afterwards
in David's memory to point the contrast of the death of
Abner—"Did Abner as Nabai died?" David, not long
after, evinced the favorable impression which the
good-sense and comeliness of Abigail had made upon him
by making her his wife. See Ewald, Her Gesch. ii, 556;
Stackhouse, Bibl. Hist. iv, 178 sq.; Niemeyer, Chron., iv, 156; O 1. Danie., De fideque et castitate
Dav. etro Nabaleae (Leips. 1729); Schöttgen, Moral-
tische Gedanken über D. und N. (F. ad Ò.1714). See
David.

Nabari'as (Naβαριας, Vulg. Nabarias), appar-
tly a corruption (1 E xdr. x, 44) for the Zechariah of
Neh. vii, 4.

Nabathæans (Nαβαρατιον [but Αβαρατιον, Ptol.
vi, 7; see below], Nabaotes), mentioned in Isa. i, 7, un-
der the name "Nabaoth," as a pastoral tribe of Arabia,
in connection with Kedar (comp. Pliny, v, 12), but with
no definite specification of locality. See NABAOYIN. In
the time of the Exile, the title of the Nabathæans of
Judas and Jonathan found the Nabathæans after press-
ing forward beyond the Jordan three days' journey
into the Arabian Desert (1 Macc. v, 24; ix, 35), and it
seems clear that they were then in the district adjoin-
ing Gilead, near the cities of Bozrah and Cernaim.
Josephus (Ant. i, 2, 4) and Ammianus Marcellinus (xiv.
8) calls the whole region between the Euphrates and the
Red Sea Nabatæae (Naβarτηνι); and the latter makes
the Nabathæans the immediate neighbors of
Roman Arabia, i.e. of the district containing Bozrah
and Philadelphia. Other writers, after the Christian
era, place this people on the Elatian gulf of the Red
Sea (Strabo, xvi, 777), but extend their territory far
into Arabia Petraea, and make Petra, in Wady Musa, their
capital city (Strabo, xvi, 777; xvii, 808; Pliny, v, 12;
vii, 32; Diod. Sic. ii, 48; iii, 48; xix, 94). The Na-
batheans were considered a rich people (Dionys. Perieg.
95), and their king, Naboth, is often mentioned in the
Bible, and his name appears in a list of the rulers pro-
ounced a regular and important carrying trade through
this district (Diod. Sic. xix, 94; Apul. Flor. i, 6). They
were governed by kings. Pompey, when in Syria, sent
an army against them and subdued them (Joseph. Ant.
xiv, 6, 5; xvi, 4). They submitted formally to the Roman
rule on the time of Trajan (Dio. Cass. lxvii, 14; Ammian.
Marcel. xiv, 8). The chief cities of the Nabathæans
may have stood in the vicinity of Bozrah (q. v.), in Edom;
and the accounts which Greek and Roman writers give respecting the Nabathæans do not perhaps refer exclusively to this particular tribe, but the name
with them may include other Arabian tribes, as the
Edomites; yet it is probable that a branch of the no-
madic Nabathæans at an early period wandered eastward
as far as the Euphrates, in the neighborhood of which
will lie the Nabatæan morsaees (Nabat., "paludes Nabathae-
orum"); Golius, cited by Forster, Geogr. of Arabia, i, 214,
note, comp. Strabo, xvi, 767. Ptolemy (vi, 7, 21) men-
a. v. p. 578), unless, with recent editions, we read in this
place "Abræiota," which, however, some suppose to be
simply a corruption of the name of a place called
Palæst., p. 90 sq.; Cless, in Pauly's Realeycy. 577 sq.). In
Genesis (xxv, 18; xxxviii, 9; xxxvi, 8; comp. 1 Chron.
i, 29) the Nabathæans are mentioned in genea-
logical connection with Nebaioth (q. v.), the first-born
son of Ishmael and brother of Kedar; and a son of Is-
mael named NabathOTH (q. v. (Abul-
fed. 'Ammal, i, 22), but not as the ancestor of this tribe,
who are said to be descended from another Nabat, a son
of Maab, and a descendant of Shem. On these traditions
the assumption has been based that the Nabathæans
were not Arabs, but Anarnena; and Beer believed
that their ancestors of Arabian blood were concealed in the inscriptions at Sinai (Robinson, Bibl. Re-
search, i, 544; comp. Quatremere, Mémores sur les Na-
baties, Par. 1885; Ritter, Erdk. xii, 111 sq.), but the un-
broken Biblical genealogy cannot be set aside on behalf
of the fragmentary and uncertain traditions of Arabia
(Winer, ii, 129). The name of the Nabathæans occurs
on the cuneiform inscriptions (q. v.). See Smith, Dict.
of Gr. and Rom. Geog. a. v. Nabatæi; the duke of Lunes-
se, in the Revue Numismatique (new series, Par. 1888,
vol. iii); the count de Vogüé, in the Mélanges d'Arch-
ologie Orientale (Par. 1886); Vincent, Commerce of the
Ancients in the Indian Ocean (Lon. 1807), ii, 275 sq.;
Nödclcke, in the Zeitschr. der deutsch. morgenl. Gesell-
schaft, xxv, 113 sq. See PETRA.

Nabathæas (Naβarâr, Navauros rion, Vaβar-
rior; Vulg. Nabathesi), another form (1 Macc. v, 25;
ix, 55) for the Nabathæans (q. v.).

Nabe is the ecclesiastical term for a stringed in-
strument with a triangular, sonorous box. It only dif-
fered from the psaltery in form and having shorter strings (Walcott, Sacred Arch. a. v.).

Naboût (Heb. 'Nabôût, "fruits, according to Genenius, but "perennis," according to Fritsch; Sept.
Par. "Nabatoth"). Nabazon (Heb. Naβarzôn, Naβarzôn;
Ant. viii, 37, 7), an Israëlite of the town of Jezreel
in the time of Ahab, king of Israel. B.C. crr. 897. "He
was the owner of a small portion of ground (2 Kings ix,
25, 26) that lay on the eastern slope of the hill of Jez-
reel. He also had a vineyard, of which the situation
is not quite certain. According to the Hebrew text (1
Kings xxi, 1) it was in Jezreel, but the Sept. renders
the whole clause differently, omitting the words 'which
was in Jezreel,' and reading instead of 'the palace,'
'the threshing-floor of Ahab, king of Samaria.' This
points to the view, certainly most consistent with the
subsequent narrative, that Naboth's vineyard was on
the hill of Samaria, close to the 'threshing-floor' (the
word translated in A. V. 'void place') which undoubt-
edly existed there, hard by the gate of the city (1 Kings
xxiv). The royal palace of Ahab was close upon the
city wall at Jezreel. According to both texts, it im-
plicated the invidious jealousy of Jezreel, which was no
less marked in the king, who offered an equivalent in
money, or another vineyard, in exchange for this. Naboth,
in the independent spirit of a Jewish landholder (comp. 2 Sam. xxiv; 1 Kings
xvii), refused. Perhaps the turn of his expression im-

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plifies that his oblation was mingled with a religious scruple at forwarding the acquisitions of a half-heathen king: 'Jehovah forbid it to me that I should give the inheritance of my fathers unto thee.' Ahab was cowed by this reply; but the present spirit of his wife, Jezebel, was roused. She and her husband went apparently on some great calamity. Naboth was 'set on high' in the public place of Samaria (the Heb. word which is rendered, here only, 'on high,' is more accurately 'at the head of,' or 'in the chiefest place among' [1 Sam. ix. 22]. The passage is obscured by our ignorance of the nature of the ceremonial in which Naboth was made to take part; but, in default of this knowledge, we may accept the explanation of Josephus, that an assembly [ἐκεκλησία] was convened, at the head of which Naboth, in virtue of his position, was placed, in order that the charge of blasphemy and the subsequent catastrophe might be more telling; two men of worthless character accused him of having 'cursed God and the king.' He and his children (2 Kings ix. 26), who else might have succeeded to his father's inheritance, were dragged out of the city and despatched the same night. The place of execution there, as he at Hebron (2 Sam. iii), was outside the city gate, on the ramp, or retaining wall, on the slope of the hill of Samaria, immediately outside the walls. The usual punishment for blasphemy was enforced (Lev. xxiv. 16; Num. xiv. 30). Naboth and his sons were stoned; their mangled remains were devoured by the dogs (and swine, Sept.) that prowled under the walls; and the black birds from their wounds ran down into the waters of the tank below, which was the common bathing-place of the prostitutes of the city (comp. 1 Kings xxi. 19; xxii. 38, Sept.). Josephus (Ant. viii. 15, 6) makes the execution to have been at Jezebel, where he also places the washing of Ahab's chariot. This narrative is remarkable as the only mention in the Scriptures of a woman as able to write, and some have inferred, but needlessly, that the letters mentioned in 1 Kings xxii, 8 must have been written by an amanuensis. The state of female education in the East has probably always, as now, been such that not one woman in ten could write. Coecae (in Lexicon Graecogoth. Sacrorum) thinks that the reason why the children of Naboth perished with him—being perhaps put to death by the creatures of Jezebel—was that otherwise the crime would have been useless, as the children would have been entitled to the father's heritage. But we know not that Naboth had any sons; and if he had sons, and they had been taken off, the estate might still have had an heir. It is not unlikely that a custom like that of coeacae in modern times obtained in Israel, giving to the crown the property of persons put to death for treason or blasphemy. On Naboth's death, accordingly, Ahab obtained possession of his inheritance. The history of this crime brought upon Ahab and Jezebel the severest maladies, which shortly after were carried into effect. The only tribunal to which he remained accountable pronounced his doom through a prophet. "This was the final step in Ahab's course of wickedness, and as he was in the act of taking possession, Elijah met him and announced the awful doom which awaited him and his queen and children. A kind of repentance on the part of the king led to another announcement of a certain modification of the retribution, which was not to come during Ahab's lifetime. But in that very plot of ground, and apparently in close connexion with his son, king and queen, was murdered by Jehu, who mortally wounded him with an arrow. The king sank dead in his chariot, and Jehu bade his attendant captain take up the body and cast it into the portion of the field of Naboth. As he was doing so he was reminded by Jehu that they both had been riding behind Ahab at the time when the Lord laid this burden upon him, "Surely I have seen yesterday (יִיָּדָע, yes, I have seen) the blood of Naboth and the blood of his sons, saith the Lord; and I will requite thee in this plat, saith the Lord" (2 Kings xix. 21-29). The minor king's action was to annul the instances which are not mentioned in the earlier history: that Naboth's sons were put to death as well as himself, and that Ahab took possession the very day after the judicial murder." The English version renders the words thus: "In the place where dogs licked the blood of Naboth, shall dogs lick my blood, even thine" (1 Kings xxii. 19). But the fulfilment is recorded as taking place in the pool of Samaria (xxii. 38), "And they washed out the chariot in the pool of Samaria, and the dogs licked up his blood." Kimchi explains this by saying that the water of this pool ran to Jezebel; but Schwarz (Palest. p. 165) identifies Jezebel with Serain, sixteen miles from Sebaste, where the pool stood, and on a higher level. Accordingly, he insists that the rendering "on the spot" is wrong, and that פְּלָקְשׁ should be rendered "in place of," i.e., "in punishment for" (comp. Hosea ii. 1). See Kittel, Daily Bible Illustr. ad loc. See Ahab; Elijah; Jezebel; Jezebel.

Nabuchodonosor's son (Nabucodonosos), the Grecian form in the Apocrypha (1 Esdr. i, 40, 41, 45, 46; Tob. xiv. 15; Jud. i, 6, 7, 11, 12; ii, 1, 4, 19; iii, 2, 8; iv. 1; vi, 2, 4; xi, 22: xiii, 18, 19) of the Babylonian king Nebuchadnezzar (q. v.).

Naccabian (Latin Nacchantis), Giacomo, an Italian prelate noted as a theologian, was born at Florence near the opening of the 16th century. He joined the Dominicans, and taught theology for some time at Rome. In 1484, he was named bishop of Chiosia, in the territory of Venice. In this capacity he attended the Council of Trent, and there distinguished himself by his scholarly and his liberality. He went so far as to condemn the position of those Romanists who desired equal recognition for the Church writings as for inspired. He declared that "the placing of Scripture and tradition on the same level was impious" (cf. Stari, f. 288; Mendham, Memoirs of the Council of Trent [ Lond. 1834], p. 59, 60). He died at Florence, April 24, 1469. We quote of his works, Scriptura sacra medulla (Venice, 1516, 4to):—Enarrationes in Epistolam Pauli ad Ephesios, in maximum pontificatum, etc. (Venice, 1570, 2 vols. 8vo.); Commentaries in Prælectiones de Temporalibus et Spirituallis (2 vols. fol.). See Hoon, Nouv. Biog. Générale, xxxvii, 108; Wessengen, Kirchen-Veranstaltungen, iii, 211; Ranke, Hist. of the Popacy, i, 151; Hardwick, Hist. of the Reformation, p. 282.

Naccus is the name of the richly embroidered red horse-blankets which ornament the horses of the papal court, especially at the coronation ceremonies of the pope.

Nachash. See SERPENT.

Nachtmanides (or Nachman) ben-Nachman, Moses (also called by the Jews Ramban, רַבְּנָן, from the initial letters רַבְּנָן), the Great Master (גרほう מֵאָסֶר), and by Christian writers此人 (Joseph Gerundovius), a Jewish writer of considerable note in the literary history of the Iberian peninsula, was born at Gerona, in Catalonia, about 1124. So extraordinary was his proficiency in the Biblical and Talmudic writings, that he wrote an elaborate Toguris on the Rights of Primogeniture and Vows (יהודי משנה בָּשָׂרָה) when he was scarcely fifteen years of age (1120), for which he obtained the title of "the Father of Knowledge," and composed his commentaries (מֵאָסֶר) on the greater part of the Talmud (1217-
1229) before he was thirty. His Talmudic learning was no doubt mainly acquired after study of the writings of Moses Maimonides, which Nachmanides got hold of while very young, and under the erudite instruction of the noted rabbi Jehudah the Pious, of Paris, whose pupil he was. About the year 1262, while practicing as a physician in his native place, he delivered, by request, a discourse in Saragossa before James I, king of Aragon, and the magnates of the Church and State, in defence of Judaism. The remnant of this discourse, written in Hebrew, with a short text in Arabic, p. xix, 9. "The law of the Lord is perfect," etc., and is an important contribution to Biblical exegesis, the Christology of the O. T., and the understanding of Judaism, was first published in 1582, with the title דרואת דריא עינא, wherever it commences; then at Prague, 1586; and with corrections and notes by the learned and industrious Adolph Jellinek (Leipsic, 1880). In the year 1263 king James I of Aragon issued a decree that, in order to put a stop to the daily disputes which took place between the Jews and the Dominican friars who had studied Arabic and Hebrew, a public disputation should be held at Barcelona. The Jews on their part nominated as their advocate Moses Nachmanides, while the Christians were represented by Christians and Jews. This disputation, which took place before the king and the court, lasted four days (July 20 - 24). As usual in similar cases, each party claimed the victory. Nachmanides circulated this disputation among his brethren, as Pablo Christiani and his friends gave an interpretation of it; and the people of Aragon, IV, was so incensed at it that he wrote to James I of Aragon, urging on his majesty to banish Nachmanides from his dominions. Thereupon the septuagenarian had to leave (1266) his native place, his two sons, his college with numerous disciples, and his friends. He went to the Holy Land, which he reached Aug. 12, 1267. The disputation referred to was first published, with additions and interpolations, and an exceedingly bad Latin translation, by Wagensell, in his Tela ignata Satanata (Altorf, 1651). It was then published in the collection of polemical writings entitled דרך רוחיールות, from the Greek, where it is the first of the series, and is called א"ז רחוי ליהולות, תיאכ The Discourse of Ramon with Fra Paolo (Constantinople, 1710); and recently again by the erudite Steinschneider, Nachmanides Disputatio publica pro fide Judaeos a. 1268, e cod. MSS. recognita (Berlin, 1868); in which the learned edifice was restored by the editor with Nachmanides's exposition of I. iii. In Palestine Nachmanides completed and revised his stupendous Commentary on the Pentateuch, an archaeological and mystical work which he had begun nearly twenty years before (1249-1268). "Physician by profession, thoroughly conversant not only with Hebrew, Chaldee, Syriac, and Arabic, but also with Greek, Latin, Spanish, etc., master of the whole cycle of Talmudic, Midrashic, and exegetical literature, and intimately acquainted with the manners, customs, and geography of the East, he frequently quotes medical works (א"ז רחוי ליהולות, and משלי רוחיירל), clears up medical difficulties (comp. comment. on Gen. xxx, 14; xlv, 26; xlv, 15; Lev. ii, 9; xi, 11; xii, 4; xiii, 4; Numb. xx, 9), explains difficult terms by comparing the Hebrew with other languages (comment. on Gen. xlith, 12, 20; Exod. xxx, 23; 34; xxi, 1; Lev. xi, 11; xiii, 29; xix, 20; Deut. xiii, 2, 4; xxxiii, 10), criticizes Christian versions (Gen. xli, 45; Numb. xi, 17), explains the customs and geography of the East (Gen. xx, xxxiv, 12; xxxviii, 14), and especially the obligations and spiritual views of Maimonides about miracles and revelation, and controversies and exposures, in unseparating language, Aben-Ezra's scepticism, concealed in unbelieving, mystical doctrines. See Aben-Ezra. Being a thorough believer in the Cabala, Nachmanides, though explaining the obvious sense of the Bible, yet maintains that each separate letter is imbued with a spiritual and religious potency, and forms a link in the grand chain of mysticism which has its root in the Cabala, the secrets of the Cabala can, by the combination of these letters, penetrate, more than ordinary readers, into the mysteries of Holy Writ. When it is remarked that no less than fifteen Jewish litterati, of different periods, have written super-commentaries on this remarkable production, the importance of this commentary, and the influence it exercised on Biblical exegesis and the Jewish literature, will easily be comprehended" (Ginsburg, in Kitto). This commentary, which is alternately denominatated דרואת דריא עינא, דרואת דריא עינא, and דרואת דריא עינא, was first published before 1460; then in Lisbon, 1498; Naples, 1490; Pesaro, 1514; Saloniakia, 1521; with the comments of Rashi, Aben-Ezra, etc. (Constantinople, 1522); with the Hebrew text of the Pentateuch, and the Five Megilloth, the Chaldee Paraphrase, the Comment of Rashi, and the super-commentary of Aboab on Nachmanides (Venice, 1548); and, besides many other editions, lately in the excellent Pentateuch and Five Megilloth, containing the Hebrew text, the Chaldee Paraphrases, the Commentaries of Rashi, Aben-Ezra, Rashbam, Sefero, etc., 5 vols. (Venice, 1612). A commentary on Job (תהלל דריא עינא), which was first published in Bomberg's Rabbinical Bible (Venice, 1517), and was incorporated in Frankforter's Great Rabbinical Bible (Amsterdam, 1724-27). See Frankforter. But that Nachmanides was not the author of this commentary has been proved by Dr. Frankel, in his Monatsschrift, 1868, p. 449 sq. The cabalistic commentary on the Song of Songs, which is ascribed to him, belongs to his teacher Asriel. Besides the works already mentioned, Nachmanides wrote a number of cabalistical, dogmatical, ethical, and religio-political works, as בראשית, on reward and punishment (Naples, 1490; latest edition, Warsaw, 1873); יומא הכותל, on the sanctity of marriage (Rome, 1456, and often since); ד"כ הכותל, a large cabalistic work on prayers, the natural law, the decalogue, the attributes of God, etc. (Venice, 1601; latest ed. Warsaw, 1873); יומא הכותל, a commentary on the book Jeziarah (q. v.), printed together with the book Jeziarah (Mantua, 1562, and often); יומא הכותל, on the redemption from captivity, in sections, of which the first part the second section was published by Asar de Romay in his Jewish Emancipation (Mantua, 1574, first ed. to this system. He also wrote some poems, of which one is especially beautiful, and is generally used in the synagogical service for the first day of the new-year—the נטורי ליהולות, in the division of the synagogues, caused by the writings of Maimonides (q. v.), he took the part of the latter, probably more on account of the esteem he felt for this great man than for any sympathy with his opinions. Maimonides intended to give Judaism a character of unity, but he produced the contrary. His aim was to harmonize philosophy and religion, but the result was a division in the synagogue, which gave birth to a philosopher called Cabala, and to this newly-born Cabala Nachmanides became converted, though he was born from this system. But one day the Cabalist who was most zealous to convert him was caught in a house of ill-fame, and condemned to death. He requested Nachmanides to visit him on the Sabbath, the day fixed for his execution. Nachmanides reproved him for his sins, but the Cabalist declared his innocence and that he would appear at his house on this very day after the execution, and partake with him the Sabbath meal. According to the story, he did as he promised, as by means of the cabalistic mysteries he effected his escape, and an ans was executed in his stead, and he himself was suddenly transported into Nachmanides's house! From that time
Nachmanides became a disciple of the Cabala, and was initiated into its mysteries, the tenets of which pervaded his numerous writings. Thus in the introduction to his Commentary on the Pentateuch he remarks, "We possess a faithal tradition that the whole Pentateuch contains the secret of the Cabala. One cannot separate the words, may be divided into sacred names in another sense, so that it is to be taken as an allegory. Thus the words "אַהֲרָן," in Gen. i. 1, may be divided into three other words, e.g. מִשְׁלֹשָׁה. In like manner is the whole Pentateuch, which consists of nothing but transpositions and numerals of divine names." Nachmanides died at Acre (Ptolemais) about 1270, leaving a number of disciples. See Giesberg, in Kittto, Cyclop. s. v.; Steinschneider, Catalogus Libr. Heb. in Biblioth. Bodleiana, col. 1447-65; First, Biblioth. Judaica, iii, 2-8; Perles, in Frankel's Monatschrift für Gesch. u. Wissenschaft d. Judenth., viii, 81 sq.; Gritz, Gesch. d. Juden, vii, 41-50, 54 sq., 78-80, 132-144, 417 sq.; De Rossi, Dizionario storico degli autori Ebrei, p. 236 sqq. (Germ. transl. by Hamburger), p. 199 sqq.; Bannage, Hist. of the Jews (Taylor's transl.), p. 655, 656 sqq., 660; Da Costa, Israel and the Gentiles (New York, 1855), p. 299 sqq.; Ginsberg, The Kabbalah, 2nd ed. (London, 1865), p. 329 sq.; Delitzsch, Gesch. d. Juden, 3rd ed. (Berlin, 1884), p. 132; Steinschneider, in revolution, ibid., p. 307 sqq.; Brunschweiger, Gesch. d. Juden in den Roman Staaten (Würzburg, 1865), p. 165, 181; Jost, Gesch. d. Judenth. u. s. Secten, iii, 37, 73; Ethenridge, Intro. to Heb. Literature, p. 251 sqq., 358, 408; Sachs, Religiose Poesie d. Juden in Spanien, p. 185 sqq. (1848); Delitzsch, Gesch. d. Juden, 2nd ed. (Berlin, 1865). Der Ausdruck "Aharon" was slain, for laying his hand upon the ark (2 Sam. vi, 6). It is doubted whether this be a proper name, denoting the owner of the floor, or merely an epithet applied to it, i.e. the prepared floor (so the Targum of Jonathan; comp. Buxtorf, Lex. Rabl, col. 2847). This floor could not be laid down in Jerusalem, and from Jerusalem, and must have nearly adjourned the house of Obededom, in which the ark was deposited. In the parallel text (1 Chron. xiii, 9) the place is called the floor of Chidon, which some suppose to be another name of the owner (Talm. Bab. Sotah, iii, fol. 85). See Chidon. Another method of identifying the two names is to regard Nachon as derived from נַחָו, to emit, because Jehovah smote Uzzah there; and Chidon as containing a figurative allusion to the divine javelin which smote him. In any case Perez-Uzazz (q. v.) afterwards became the local designation of the spot.

N'a'char, a more accurate form of the name Nahor (q. v.), meaning: (a) Abraham's grandfather (Luke iii, 34), (b) his brother (Josh. xxvii, 8),

Nachahon ben-Zadok, a Jewish writer of the early period in the development of post-Christian Judaism, was born at the academy of Sura or Sora, A.D. 890. He was the author of a great number of questions and answers (תלמוד בבלי, עניינים מסע), and wrote explanations of difficult passages in the Talmud, which explanations are repeated in the Responsum Gaonim (Beri. 1848), ed. Cassel. To Nachahon is also attributed the perpetual calendar (יָבֵן דְּרוּשָׁה Nachshaon), founded upon a period of nineteen years, which was proved to be not quite correct by the learned Spaniard Isaccis, of the 10th and 11th centuries, but was, nevertheless, made the foundation of calendar tables (יָבֵן דְּרוּשָׁה, from דְּרוּשָׁה, a table), by some later writers, as Jacob ben-Asher, at Toledo, and has retained a place in some works nearly to the present time. This same Nachahon is probably also the author of the chronicle entitled רַמְתָּא, a treatise upon the Tanaim and Amoraim, critically edited by Luzzatto in Kerem method (1839), iv. 184 sqq. See Gritz, Gesch. d. Juden, v, 280; Steinschneider, Catalogus Libr. Heb. in Biblioth. Bodleiana, p. 2029; Scaliger, De Emendatione Temporum, ii, 192 sqq.; Luzzatto, Calendarario Ebraico per venti secoli; Schwarz, Der Jüd. Kalender (Breslau, 1857), p. 78. (B. P.)

Nachtigall (Latin Luscinus), Ottomar, a Roman Catholic polemic, was born at Strasbourg about 1487. After having studied belles-lettres and jurisprudence at the universities of Paris, Louvain, Padua, and Vienna, he visited a large part of Europe, particularly Hungary and Italy, and even some parts of Asia. During this time he was in holy orders. On his return to Germany he preached in different places, among others at Augsburg, where he joined the famous Geller of Gaisenhofen, and from 1514 returned to his native city, where for several years he gave lessons in Greek, a language in which he excelled, in the convent of St. Ulric at Augsburg. In 1528 he was removed from his chair, on account of his sermons against the doctrines of Luther. The following year he established himself at Freiburg in Brisgovia, where he continued to preach against the Reformed doctrines. He died about 1535. Nachtigall was renowned among his contemporaries for his extensive and varied learning, and was very satirical, Erasmus and Hutten being the special subjects of his satire. The following are his works, Carmen heroicum Gracem quod G. Geller a Luscinio obitum decussat (Strasbourg, 1510, 4to); Institutiones musicae (Strasbourg, 1515 and 1536, 4to; Augsburg, 1542, 4to); Prognosticata Graeco litterarum (Strasbourg, 1517 and 1549, 4to); Grummius sophiatis, sive Pelygus humanam missionem, quo docet uritus natura ad virtutem et felicissimum propius accedit, hominum in bruti animalibus (Strasbourg, 1522, 8vo; see Schelhorn, Amicitiae litterariae, vol. x.); Evangelica Historia, e Graeco versa (Augsburg, 1523, 4to). Nachtigall himself finished a German translation of this version of the Gospels, which in some respects may be compared to a concordance, under the title Joci et aules (Augsburg, 1524, 8vo; see Schelhorn, Amicitiae litterariae, vol. x.); Nachahon, a more accurate form of the name Nahor (q. v.), meaning: (a) Abraham's grandfather (Luke iii, 34), (b) his brother (Josh. xxvii, 8), and wrote explanations of difficult passages in the Talmud, which explanations are repeated in the Responsum Gaonim (Beri. 1848), ed. Cassel. To Nachahon is also attributed the perpetual calendar (יָבֵן דְּרוּשָׁה Nachshaon), founded upon a period of nineteen years, which was

Nadab (Heb. Nadab), נַדָּב, liberal [see Simonis Onom. V. T. p. 409; Sept. Nadad], the name of four men.

1. (Josephus, Antiq. iii, 1, 8 and 7) The eldest (Exod. vi, 23; Numb. iii, 5) of the four sons of Aaron by Eliaheba, who were anointed, with their father, to be priests of Jehovah (Exod. xxviii, 1), B.C. 1637. He, his father and brother, and seventy old men of Israel, were left out from the middle of the assembly before the tabernacle (Exod. xxiv, 1), and were commanded to stay and worship God "afar off," below the lofty summit of Sinai, where Moses alone was to come near to the Lord. Subsequently he, with his brother Aihu, offered incense with strange or common fire to the Lord, instead of that which the Lord had appointed, and was immediately killed by a fire which they put promiscuously upon the altar of burnt offerings; and they were immediately consumed by a fire from the presence of God (Lev. x, 1, 2; Numb. iii, 4; xxvi, 61). They left no children (1 Chron. xxiv, 2). From the
injunction given (Lev. x, 9, 10) immediately after their death, it has been inferred (Rosenmüller, ad loc.) that the brethren were in a state of intoxication when they committed the offence. The spiritual meaning of the incident is drawn out at greater length by Origens, Hom. vii, in Levit. On this occasion, as if to mark more decidedly the divine displeasure with the offenders, Aaron and his surviving son were forbidden to go through the ordinary outward ceremonial of mourning for the dead. See J. D. Froboese, Grekken v. d. Sluys Naam van Otis in de Brieven van de Boed. Bijl. i. 4, p. 159 sq.; J. Medhurst, in the Bibl. Hugens. iv. 70-76; Bp. Hall, Contemplations ad loc.; Saurin, Discor. Historiques, ii, 554; Dissert. p. 531; A. Littleton, Sermons, p. 808; J. Dickson, Discourses, p. 183; C. Simeon, Works, i, 168; R. P. Buddicom, Christian Ecclesiæ, ii, 1. See Acts.

2. (Josephus, Ant. iii, 11, 4) Son and successor of Jerobeam on the throne of Israel (1 Kings xiv, 20). B.C. 951. He followed the deep-laid but criminal and dangerous policy of his father (xv, 26). In the latter part of his reign, "Gibbethon, in the territory of Dan (Josh. xix, 44), a Levitical town (xxii, 29) was occupied by the Philistines, who having been deserted by its lawful possessors in the general self-exile of the Levites from the polluted territory of Jerobeam. Nadab and all Israel went up and laid siege to this frontier town. A conspiracy broke out in the midst of the army, and the king was slain by Baasha, a man of the tribe of Issachar. Abijah, whose prophecy (1 Kings xiv, 10) had been literally fulfilled by the murderer, who proceeded to destroy the whole house of Jerobeam. So perished the first Israelitish dynasty. We are not told what events led to the siege of Gibbethon, or how it ended, or any other incident in Nadab's short reign. It does not appear whether he was a man of any great ability or prowess. He is not mentioned again in our records, and the name is not heard of until the reign of Rehoboam.

3. The first named of the two sons of Shammai, in the tribe of Judah, and the father of two sons (1 Chron. ii, 28, 30). B.C. post 1618.


Namabatha (Naamâbathâ v. r. Nâmâbâdæ; Syriac, Nobat; Vulg. Modaba), "a place from which the bride was conducted by the children of Jambri (q.v.) when Jonathan and Simon attacked them (1 Macc. ix, 67). Nadbach was occupied by t. 1, 4; gives the inhabitants (P'âna'âš). Jerome's conjecture (in the Vulgate) can hardly be admitted, because Medeba was the city of the Jambrites (see ver. 36) to which the bride was brought, not that from which she came. That Nabatath was on the east of Jordan is most probable; for though, even to the time of the Gospel narrative, by 'Chanaanites'—to which the bride in this case belonged—is signified Phenicians, yet we have the authority (such as it is) of the Book of Judith (v. 3) for attaching that name especially to the people of Moab and Ammon; and it is not probable that when the whole country was in such disorder a wedding party would travel for so great a distance as from Phoenicia to Medeba. On the east of Jordan the only two names that occur as possible are Nebo—by Eusebius and Jerome written Nabo and Nabon—and Nabathah. Compare the lists of places round es-Salt, in Robinson, 1st ed. iii, 157-70." See Gath.

Nadai, Bernard II, D.D., a distinguished minister of the Methodist Episcopal Church, was born in Talbot County, Md., March 27, 1812. He was converted in 1822; and after the necessary preparatory studies, which he prosecuted at Williams College, he was admitted to the ministry in the old Baltimore Conference in 1835. His subsequent fields of labor as a pastor were Luray Circuit, Va.; St. Mary's Circuit, Md.; Bladensburg, Md.; City Station, Baltimore; Lewistown, Pa.; Lexington, Va.; Columbus Street, Baltimore; Carlisle, Pa.; High Street, Baltimore; South Street Station, Baltimore; Findlay Church, Washington; Sands Street, Brooklyn; First Church, New Haven; Wesley Chapel, Washington; Trinity Church, Philadelphia. During his entire pastoral life he was a close student, and made up for the absence of an early college training by extraordinary application afterwards. In 1846, while stationed at Carlisle, Pa., he graduated at Dickinson College, having pursued his studies in the college in connection with his pastoral work. During a part of his pastorate in Carlisle he taught a class in the college. In 1849 he was appointed agent of Baltimore Female College; but as it was then the beginning of the year, he was sent at that time to the Manual Labor School of the agency, he consented to supply for that year the pulpit of an Independent Church in Baltimore. From 1854 to 1857 he was professor in Indiana Asbury University. In the latter year he returned to the Baltimore Conference, and became presiding elder of Roanoke District in Western North Carolina. He was one of those who felt the prevalent agitation on the subject of slavery was rolling fiercely over the Border States. Dr. Nadai entered vigorously into the contest, and boldly and successfully defended the position of his Church and Conference on the subject. By his sermons and addresses he exerted a marked influence in favor of the national government during the war of the Rebellion. He showed the friendship of President Lincoln, and forth from an able discourse his sorrow at his death. In 1867 he accepted the professorship of historical theology in the Drew Theological Seminary at Madison, and after the decease of Dr. McClintock (q. v.) he was also acting president of the institution; but he was removed by death shortly afterwards, June 20, 1870. Dr. Nadai was an able and forcible preacher, and maintained to the last a high rank in the pulpit. Many of his discourses on special occasions were printed and widely read, and exhibited a high order of pulpit eloquence. He was also well known as a voluminous writer, and contributed very largely to the periodical literature of his time. He was one of the editorial staff of The Methodist, whose editor, Dr. Crooks, said of him that "in writing he was almost without a peer in the American Methodist Church." Dr. Nadai's thorough scholarship, fine social qualities, and his ability to communicate instruction, made him an efficient and popular instructor, and his professional career in both the institutions which he served was marked by enthusiasm, energy, and success. A volume of his Sermons (entitled New Life Dauing, etc.) was published under the editorship of Prof. Butt, with a Memoir (N.Y. 1872), 12mo.

Naeda, Thomas, a Hungarian Protestant divine of some note, flourished during the Reformation movement of the 16th century. But little is known of his personal history. He was distinguished by unusual attainments, power, wealth, zeal, and generosity in supporting the cause of the Gospel. He died in 1558. Neada had been a strong pillar in the Church in a day when every man was with one hand building the walls of Zion and with the other holding a weapon." See Craig, Hist. of the Prot. Church in Hungary (Best. 1864), p. 92, 93.

Nenia (i.e. a dirge or lamentation, equivalent to the Greek ἔνοια); the term is used to describe the Roman funeral songs, uttered either by the relatives of
the deceased or by hired persons. At Rome Nenia
was personified and worshipped as a goddess, and
even had a chapel, which, however, as in the case of all
other gods in connection with the dead, was outside
the walls of the city, near the porta Viminalia. As Nenia
are compared with lullabies, and as they seem to have been
sung to lull the sleeper, it is possible that the word,
with the added окончательно, the object of this worship was probably to procure
rest and peace for the departed in the lower world. See
Augustine, De Cui. Dei, vi, 9; Arnoldus, Ad. Gent. iv, 7;
vii, 32; Horace, Carin., ii, 25, 16; Festus, p. 161, 168, ed.
Muller.

Naga (a Sanscrit word signifying snake) designates
in Hindu mythology a monster, regarded as a demigod,
and thought to have been one of the seven offspring of
the serpent, and the expanded neck of a cobra de capello.
The worship of the snake-gods is termed Naga Panchami.
These gods, of whom, among the Hindus, Vasuki is the
Lord and Manasa the queen, reside in regions imme-
diately under the earth, supposed to be the seat of ex-
haustless treasures, the blaze of which supplies the
absence of the solar radiance. The race of these beings
is said to have sprung from Kasyapa (q.v.), in order to
people the regions below the earth (Patala). The prin-
cipal Nagas, of which there are about a dozen, are pro-
pituated with offerings of milk and ghee. The fifth
lunar day of Svarana is held sacred to the Nagas. On
that day ablations are performed in the pool sacred to
Vasuki, the lord of the Nagas. By observing this cere-
monies the Nagas are pleased, and the votaries are
believed to rest free from the dread of serpents. See
Moor, Hindi Panchaon., s. v.; Coleman, Hindi Mythol. p. 254.

Nagara, Israel ben-Moses, a Jewish writer, was
a native of Spain, but flourished at Damascus near the
closing part of the 16th century. He was a celebrated
poet, and was wont to attend the mosques to collect
their musical tunes, to which he adapted Hebrew or
Chaldee verses. His works were, יַּבִּיא לִּבְּרָיִם, a collection of religious poems in three parts (Isaef, 1568;
Venice, 1606) — יַּבִּיא לִּבְּרָיִם, a metrical homily on
contempt for the world (Venice, 1580, 1599) — יַּבִּיא לִּבְּרָיִם, The Waters of Israel, a melange, poetic, epis-
tolary, and oratorical, arranged under six heads, desig-
nated by the waters mentioned in the Bible: יַּבִּיא לִּבְּרָיִם, Waters of Sibbok; 2. יַּבִּיא לִּבְּרָיִם, Waters of Qui-
este; 3. יַּבִּיא לִּבְּרָיִם, Waters of Sibbok; 4. יַּבִּיא לִּבְּרָיִם, Waters of Sibbok; 5. יַּבִּיא לִּבְּרָיִם, Bitter Waters (Venice, 1605). See Fürst,
Bibl. Judae. iii, 12; De Rossi, Dictionario (Ger.
transl.), p. 286; Lindo, Hist. of the Jews in Spain, p. 506;
Erhardt, Introduct., to Heb. Lit. p. 462; Margoliouth,
Jüd. Poesie, p. 56; Zunz, Zur Gesch. u. Literatur, p. 229; Literaturgesch. der
syzygoges. Poesie (Beri, 1868), p. 419. (B. F.)

Nagajaran or Nagesa, one of the most cel-
lebrated Buddhist teachers or patriarchs—the thir-
teenth—according to some to have taught about
500 years, according to others, about 500 years after the
death of the Buddha Sakyamuni (i.e. 143 or 43 B.C.).
He was the founder of the Mâdhâmyâika school, and its
principal disciples were Arambâva and Buddhâpallâna.
According to the traditions of the Buddhists, he was born
in the south of India, in a Brahminical family. Even as
a child he studied all the four Vedas; later he travelled
through various countries, and became proficient in astron-
omy, geography, and magical arts. By means of the
life he has several amorous adventures, which ended
in the death of three companions of his, but in his
own case, according to Kalâsa, fled as a mendicant,
in his conversion to Buddhism. Many mir-
acles are, of course, attributed to his career as propa-
gator of this doctrine, especially in the south of India,
and his life is said to have lasted 300 years. See F.
Burnouf, Introd. à l'Hist. du Bouddhisme Indien (Par.
1844); Sponcy Hardy, Manual of Buddhism (Lond.
1853).

Nagasaena. See Nagarjuna.

Nagadilah, Samuel b'n-Joseph, ha-Levi, was
named Ham-nagadilah (the prince or chief), a Jewish writer,
was born at Cordova in 983. He was a pupil of Chajug
(q.v.), a teacher of Hebrew and Greek, and in 1015 rabbi Chapo, under whose instruction he ac-
quired extensive Talmudical knowledge, died, R. Samuel
succeeded to the chief rabbinate of Spain, with the title
of prince (Nagadilah). Owing, however, to the intestine
wars between the rival Moorish chiefs for supremacy,
Samuel was compelled to leave Cordova, and joined
also Samuel ha-Levi, who went to Malaga, where he
kept a druggist's shop. His profound knowledge of
Arabian literature and his beautiful writing brought
him the notice of Alkas ben-Alarif, prime minister of
Habus Ibn-Moakan of Granada, who made him his sec-
cretry, and on his resignation recommended his sovereign
to be guided by him. In 1029 he was himself made
prime minister, and in 1027 secured the crown to Badis,
the eldest son of the deceased king, although the
grandees had sought to place Balian, the younger son, on
the throne of his father. Nagadilah zealously cultivated poe-
etry and science, in which he himself excelled, and to
the encouragement of which he devoted a large portion
of his wealth. He collected and purchased many copies
of the Talmud, Mishna, and other books, which, to dis-
seminate learning, he distributed gratuitously, and he was
indefatigable patron both of Spanish and foreign
authors. Besides a treatise which he wrote against
Ibn-Ganach in defence of his teacher Chajug, entitled
ביוותק, he is best known as the author of a
good treatise on the methodology of the Talmud, of
which a condensed German translation is given by Fin-
ner in his introduction to the treatise Berakoth; he
also wrote the Song of Proverbs, יביוותק (or parables),
consisting of poems which are represented as composed
and magnificent, and of which some pieces are given
by Dukes in his Robinissche Blumenlose. He is also
also a grammatical work consisting of twenty-two books, entitled
ביוותק, which Aben-Ezra praises above all similar efforts
which had preceded it, but which is also lost. Nagadilah
died in 1035. See Fürst, Bibl. Jud. iii, 14 sq.; De Rossi,
Dictionario storico degli Autori Ebrei (Ger. transl.),
p. 240 sq.; Gritz, Gesch. d. Juden, vi, 18 sq.; Joest,
d. Israeliten (Breuel, 1870), p. 289; Brunnschweiger,
Gesch. d. Juden in d. Roman. Staaten, p. 34 sq.; Lindo,
Hist. of the Jews in Spain, p. 49 sq.; Finn, Sephardim,
p. 174; Fürst, Bibl. Jud. iii, 75 sq.; Dictionario storico
der degli Autori Ebrei (Ger. transl.), p. 256 sq.;
Steinmacher, Jued. Literatur, p. 136; Dukes,
Robinissche Blumenlose (Leips. 1844), p. 85, 88, 219,
and his R. Sam. ha-Nagadilah u. s. Werke, in יִבְּרוּת
(Reyner, 1853), ii, 1-40; Delitzsch, Zur Gesch. d.
Jüd. Poesie, p. 144, 145; Monk, Samuel ha-Nagadilah,
Gritz, Blumenlose Nurheb. Dichterungen (Breuel,
1862), p. 38; Kämpf, Nichtandalsichische Poesie Andalsi-
sicherer Dichter (Vrige, 1858), p. 157 sq.; Sachs,
Religiose Poesie der Juden in Spanien (Berl., 1843),
p. 216; Fürst, Hebrew and Chaldean Lexicon, introd. p. xxix;
Kohler, Xerubeni, s. v. Kohen; Festschr. Liber Radicum (ed. Biesenetal und Lefebvre
[Beol., 1847]), xvi sq.; Cassel, Leifadum für Jüd. Gesch.
Literatur (Berl., 1872), p. 59 sq. (B. F.)
NAGGE [rather Nanjo] (Nayrjav i.v. Naydat; comp. Sept. Nayfor for Nogah, 1732, 1 Chron. iii, 7), one of the ancestors of Christ in the maternal line, the son of Maath (rather of Semai), and father of Eel (Luke iii, 25); corresponding to Neariah (q.v.), the son of She- mahiah, and father of Elioenai in the Davidean list (1 Chron. iii, 22, 28). B.C. 550.

Nagot, François-Charles, a French ascetic writer, was born at Tours, April 19, 1734. Admitted into the congregation of the priests of Saint-Sulpice, he was sent on the expulsion of the Jesuits in 1773. In 1779, he went to Naples. He was made superior of the house of the Robertson at Paris in 1769, afterwards of the small seminary of Saint-Sulpice, then director of the large seminary. The revolution decided him, in 1791, to come to this country and settle at Baltimore, where Pius VI had just created an episcopal see, comprising at that time all the territory of the United States. At the Monumental City he succeeded in establishing a seminary, and a college which still enjoys all the privileges of a university. He retained the management of these houses till the year 1810, when he was obliged by infirmities to resign. He died at Baltimore, April 9, 1816. His principal work is Éléments de la doctrine de quelques Protestants (1791, 1794, 12mo) — La Doctrine de l'Écriture sur les miracles (Paris, 1808, 3 vols. 12mo), a translation of an English work by George Hay — Vie de M. Oller, curé de Saint-Sulpice (1818, 8vo), in manuscript different translations of works of English piety. See Hoefer, Nouv. Diction. Générale, s. v.

Nagpur or Napeen, an extensive inland province of India. In belonging in its civil administration to the Bengal, and in its military to the Mahras presidency, extends immediately north-east of the Nizam's dominions, in lat. 17° 15'—23° 5' N, long. 78° 3'—89° 10', and has an area of 76,382 square miles, with a population of 4,650,000. The north part of the province is mountainous in character. The climate is not healthy, and is especially insidious in the extensive tracts of low, marshy land which abound in the province. The Gonds, supposed to be the aborigines, are the most remarkable class of the inhabitants. They rear fowls, swine, and buffaloes; but their country, forming the southern tracts —about one third of the whole—is covered with a dense forest, inhabited by tigers, elephants, and other wild beasts. There are favored districts, where the inhabitants are more industrious, rice, maize, flax, and other seeds and vegetables are extensively cultivated. The rajahs of Nagpur, sometimes called the rajahs of Bharar, ruled over a state formed out of a part of the great Mahatta kingdom. The province of Nagpur, however, divided out in 1839, and the territory came into possession of the British. The province has five divisions. Its capital, Nagpur, has a population of 115,000. Inclusive of its extensive suburbs, it is seven miles in circumference. It contains no important edifices. The great body of the inhabitants live in thatched mud tents, interspersed with trees, which prevent the circulation of air and scarce moisture, thus rendering the town unnecessarily unhealthy. Missions are sustained here by the Church of England and other Protestant bodies, but little progress has as yet been made in converting the natives.

Nag's-Head Consecration designates the questionable way in which Roman Catholics assert that the apostolical succession was preserved in the Church of England. They aver that on the passing of the first Act of Uniformity in the first year of queen Elizabeth's reign, fourteen bishops vacating their sees, and all the other sees excepting that of Llandaff being vacant, there was a difficulty in maintaining the hitherto unbroken succession of bishops from apostolic times; and that in 1568 the Bishop of Llandaff refused to officiate at Parker's consecration, the Protestant divines procured the help of Scory, a deified bishop of the reign of Edward VI, and all having met at the Nag's-Head tavern, in Cheapside, they kneel before Scory, who laid a Bible on their heads or shoulders, saying, "Take thou authority to preach the Word of God sincerely," and they rose up bishops of the New Church of England! The story, which was first told by a Jesuit, Sacro Bocco, or Holy Wood, died out after the event, and the Romanists themselves deny. Thus it is discredited by the Roman Catholic historian Lingard, and is carefully refuted by Strype in his life of Parker. The facts of the case are best stated in an archbishop Bramhall's account of the Nag's-Head bafe (Works, p. 486), and is the question still a topic of controversy. They say that archbishop Parker and the rest of the Protestant bishops in the beginning of queen Elizabeth's reign, or at least sundry of them, were consecrated at the Nag's Head, in Cheapside, together, by bishop Scory alone, or by him and bishop Barlow, without sermon, without sacrament, without solemnity, in the year 1559 (but they know not by what day, nor what public notaries), by a new, fantastic form. All this they maintain on the supposed voluntary report of Mr. Neale (a single malicious spy), in private to his own party, long after the business pretended to be done. We say that archbishop Parker was consecrated alone at Lambeth, in the presence of several bishops, archbishops, and other learned men, and that the commission under the great seal of England, with sermon, with sacrament, with due solemnities, on the 17th day of December, A.D. 1559, before four of the most eminent public notaries in England, and particularly the same public notary was principal actuary both at cardinal Pole's consecration and archbishop Parker's, and I add that the election took place in the chapter-house at Canterbury, and the confirmation at St. Mary-le-Bone's church in Cheapside. Scory, then elected to the see of Bedford; Barlow, formerly bishop of Wells, then elected to Chichester; Coventra, formerly of Exeter, and never reappointed to this see; and Hodgkin, suffragan of Hereford, were the episcopal officers who officiated at the consecration. The Nag's-Head story probably arose from the company having possibly gone from Bow church, after the confirmation, to take a dinner together at the tavern hard by, according to the prevailing custom. The due succession of bishops in the English Church it would seem the Nag's-Head's bafe has never proved to have broken. Prof. Dillingen, at the recent Congress of the Old Catholics at Bonn (August, 1875), held that there can be no controversy regarding the legitimacy of Anglican ordinances, which was questioned by the English. He said that there was no doubt of their succession. When, under queen Elizabeth, the present Episcopal Church was founded, those who disagreed were dismissed, and discussion turned on the legitimacy of archbishop Parker's nomination. Of this there was no doubt. It was proved by his journal, the Register, and by contemporary history. To doubt it would be like the doubting of the man who sought to show that Napoleon I was a myth. The succession of the Romish Church could be disputed. Things had occurred which would become formidable weapons if anybody cared to use them. But there was no room for doubt as to succession in the Anglican Church. See Council, iv, four acts of the Ordinances of England (Early Corfor, 1844, new ed.); Bailly, Ordre Anglicanorum de fendo (Lond. 1870); Soames, Hist. of the Reformation, iv, 691 sq. ; Wordsworth, Eccles. Biog. iii, 388, n.; Hardwick, Ch. Hist. of the Reformation, p. 226; Burnet, Hist. of the Reformation, ii, 624; Baxter, Ch. Hist. p. 481; Eng. Hist. vi, 198; Ch. Rev. 1859 (July), pp. 301; Meta. Quart. Rev. 1874 (Jan.), p. 159. See also Parker (archbishop).

Na'nhalal (Heb. Nahalal, 1 Sam. ii, 22; 1 Chron. xvi, 8; Sept. Naalallo v. n. Nabal), and even Edal (Vulg. Nabal); Auth. Vers. "Na'hahal," Josh. xix, 15, a city, in the tribe of Zebulun, on the border of Issachar (Josh. xix, 15), but inhabited by Canaanites tributary to Israel (Judg. i, 30, where the name is " Nahalal"), given
NAHALIEL

NAHAS

of two persons. For the city of Nahash (Auth. Vers. 1 Chron. iv. 12, marg.), see IR-NAHAS.

1. A king of the Ammonites, near the beginning of Saul's reign. B.C. 1092. A message came from the people of Jabesh seeking a king. It was against the fierce hostility of this Ammonite chief. He had apparently acquired a name for his military achievements before directing an assault against the city of Jabesh (see 1 Sam. xii, 12); for though it was a well-fortified place, and the largest town in the transjordanian territory of the Ammonites, the inhabitants had thought it a hopeless matter to contend against so formidable an adversary. They were ready to submit to his supremacy if he would enter into covenant with them on somewhat reasonable terms; but as he, in the pride and insolence of power, declared he would insist on plucking out all their right eyes, and casting it as a reproach on Israel, the inhabitants were obliged to appeal to their fellow-countrymen. The mutilating barbarity proposed to the inhabitants of Jabesh-gilead by Nahash is a practice that was formerly very common in the East. Mr. Hanway, in his Journey in Persia, gives several instances of it. See Ezra. Accordingly the inhabitants of Jabesh-gilead obtained a truce of seven days, and despatched messengers to Gibeon to inform Saul of their extremity (1 Sam. xi, 1-4). Saul felt the greatness of the emergency, and took prompt measures to relieve the place and discomfit the army of Nahash. See JABESH-GILEAD. In this narrative, Nahash, or near Nahash nor his people ventured any more to attack Israel during the reign of Saul. See SAUL. If we might rely on the testimony of Josephus (Ant. vi, 5, 3), Nahash himself fell in the rout that ensued. But of this the sacred narrative is entirely silent; and the probability is (for we have no reason to suppose Nahash to have had an official designation or a common name among the Ammonites) that the Nahash whom Saul discomfited was the same who afterwards showed kindness to David. How this kindness was exhibited, or at what particular time, we are not told; but we can have little doubt that it occurred some time during the fierce persecutions which David endured at the hands of Saul, when the king of Ammon, like the king of Gath, might deem it a stroke of policy, in respect to Saul, to befriend the man whom he was pursuing as an enemy. Jewish traditions affirm that it consisted in his having afforded protection to one of David's brothers, who had been taken captive when his fame was massacred by the treacherous king of Moab, to whose care they had been intrusted by David (1 Sam. xxiii, 3, 4), and who found an asylum with Nahash. (See the Midrash of R. Tanchum, as quoted by S. Jarchi on 2 Sam. x. 2.) See DAVID. David was not mindful of the kindness shown to him, and he had refused to come to him and was willing to make peaceful relations with his son and successor Hanun, he sent messengers to conciliate him on receiving intelligence of the death of Nahash (2 Sam. x. 2). By the folly of Hanun this well-meaning embassy turned into the occasion of a bloody war, which placed David for a time in some danger, but at last emerged completely triumphant. See HANUN.

Mention is made in the history of David's flight from the presence of Absalom of a "Shobi, the son of Nahash of Rabbah of the children of Ammon," coming along with others to David at Mahanaim, with food and refreshments (2 Sam. xvii, 57-59). It is probable that this was a son of Nahash, the former king, though it cannot be regarded as at all certain. That an Ammonite, however, should at such a time have so readily proffered his liberality to David is a striking proof that even after the terrible Ammonite war there still were bosoms among the children of Ammon left unscarred by the attacks of his father, and which were not affected to the person and the cause of David. See SMOOT.

2. A person mentioned once only (2 Sam. xviii, 20) in stating the parentage of Amasa, the commander-in-chief of Absalom's army. Amasa is there said to have been born with its "suburbs" to the Merarite Levites (Josh. xxi, 35). It is mentioned between Kithlah and Shimron. Eusebius erroneously locates it E of the Jordan (Onomast., s. v. Nephal.) "The Jerusalem Talmud (Megillah, chap. 1; Mekhilta, d. 24, chap. v., as quoted by Schwarz (Palest. Talmud, 172) and Reland (Palest. p. 717), asserts that Nahaliel (or Nahalal, as it is in some copies) was in post-Biblical times called Mahal; and this Schwarz identifies with the modern Malul, a village in the plain of the Estraeleon under the mountains which enclose the plain on the north, four miles west of Nahalal, and from Japhia; an identification contemplated in the Van de Velde (Memor. s. v.). One Hebrew MS. (30 Kennicott) lends countenance to it by reading Zimlish, i.e. Malul, in Josh. xxi, 35. If the town was in the great plain, we can understand why the Israelites were unable to drive out the Canaanites from it, since their chariots must have been extremely formidable as long as they remained on level or smooth ground." This site, however, has been appropriated by Porter to that of the ancient Maralah (q. v.).

Nahal'iel ( Heb. Nachal'iel, נחליאל, possession or valley of God; Sept. Nachal'iel v. e. Malul), the fifty-fourth encampment of the Israelites in the wilderness, between Hammath and Bannom (Num. xxi, 19), apparently in the northern part of the plain Ar Ramadam, south-east of Jebel Himeh, perhaps on the northern branch of Wady 'Aileh (Durehkat, i.e. Dureh, 635). See EDOM. It lay "beyond" the plains of the Arnon (ver. 18), and between Hammath and Bannom, the next after Bannom being Pisga. It does not occur in the catalogue of Num. xxi, 28, nor anywhere besides the passage quoted above. By Eusebius and Jerome (Onomast. s. v. Naaliel) it is mentioned as close to the Arnon. Mr. Grove, in Smith's Diet. suggests that "its name seems to imply that it was a stream or wady, and it is not improperly preserved in that of the Wady En-kechile, which runs into the Moab, the ancient Arnon, a short distance to the east of the place at which the road between Rabba and Aroer crosses the ravine of the latter name Augkechele, when written in Hebrew letters (ענמכא), is little more than בכרמא transposed." See, however, MATTANAH.

Nah'al (Josh. xix, 19). See NAHALAL.

Nah'al ( Heb. Nahal'ol, נחלאל, pasture; Sept. Nachal'ol v. Ewamān and Domān; Vulg. Nādlol), a slightly different orthography (Judg. i. 30) for the name NAHALAL (q. v.).

Nah'am ( Heb. Nach'am, נחם, consolation; Sept. Nāfāqū v. Nāfāqū, Nāfāqū, a brother of Hodiah, the second or Jewish wife of Meroz; and "father of Kelliah and Eshemoth (1 Chron. iv. 19). B.C. post 1612. He seems to have been the same called Ishbah (q. v.) in ver. 17. See MEXKH.

Nah'am'ani ( Heb. Nach'amani, נחמאני, repenting or compassionate; Sept. Nānāwî), one of the Jews who returned with Zerubbabel from the captivity (Neh. vii. 7). B.C. 536. His name is omitted in the parallel lists of Ezra ii. 2.

Nah'arai (others Nah'arai' or Nahara'it) (1 Chron. vi. 89). See NAHARAI.

Nahara'im. See ARAH-NAHARAIM.


Nah'hash ( Heb. Nach'hash, נחש, serpent, as often; Sept. Naasā; Joseph. Naārōs; Vulg. Nārōs), the name
The son (perhaps illegitimate) of a certain Ishra, by Abigail, "daughter of Nahash, and sister (Alex. Sept. brother) to Zeruiah." B.C. ante 1035. By the genealogy of 1 Chron. ii, 16 it appears that Zeruiah and Abigail were sisters of David and the other children of Jesse. The explanation then arises, How could Abigail have been at the same time daughter of Nahash and sister to the children of Jesse? To this four answers may be given:

1. The universal tradition of the rabbinis is that Nahash and Jesse were identical (see the citations from the Talmud in Meyer, Seder Olam, 569; also Jerome, Quast. Hebr. ad loc.). "Nahash," says Solomon Jacob (in his commentary on 2 Sam. xvii, 25), "was Jesse the father of David, because he died without sin, by the counsel of the Lord (nachash), i.e. by the infirmity of his fallen human nature only.

2. The explanation first put forth by Prof. Stanley (Hist. of the Jewish Church, ii, 50), that Nahash was the name of the king of the Ammonites, and that the same woman had first been his wife or concubine—i.e. in which capacity she had given birth to Abigail and Zeruiah—and afterwards wife to Jesse, and the mother of his children. In this manner Abigail and Zeruiah would be sisters to David, without being at the same time daughters of Jesse. This has in its favor the guarded statement of 1 Chron. ii, 16 that the two women were not themselves Jesse's children, but sisters of his children, and the improbability (otherwise extreme) of so close a connection between an Israelite and an Ammonitic king is alleviated by Jesse's known descent from a Moabite, and by the connection which has been shown above to have existed between David and Nahash of Ammon.

3. A third possible explanation is that Nahash was the name, not of Jesse, nor of a former husband of his wife, but of his wife herself. There is nothing in the name to prevent its being borne equally by either sex, and other instances may be quoted of women who are given in the genealogies as the sisters, not of their fathers, but of their mothers: e.g. Meholah, daughter of Matred, daughter of Mezahab. Still it seems very improbable that Jesse's wife would be suddenly intruded into the narrative, as she is if this hypothesis be adopted.

4. The most natural supposition under all the circumstances is that Abigail and Zeruiah were sisters of David merely on the mother's side; and that the mother, before she became the wife of Jesse, had been married to some person (apparently an Israelite, but otherwise unknown) named Nahash, to whom she had borne Abigail and Zeruiah. This seems to be countenanced by the peculiarities in which they are mentioned in the genealogy of Chronicles, not as Jesse's daughters, but as David's sisters—as if their relationship to him were what alone entitled them to a place in it.

Nahath (Heb. "Nakchath, רשת, rest, as often").

1. (Sept. Naxi, Gen. xxxvi, 13; Naxi, li. 17). Nahxi, 1 Chron. i, 57. The first named of the four sons of Reuel, the son of Esau, and a prince (A. V. "duke") among the Edomites (Gen. xxxvi, 13, 17). B.C. cir. 1850.

2. (Sept. Naxo, v. r. Naxo, Naxo). A Kohathite Levite, son of Zophai or Zuph, and ancestor of Samuel the prophet (1 Chron. vi, 25). B.C. cir. 1280. He is the same with Toah (1 Chron. vii, 34) and Tohu (1 Sam. i, 1).


Nahavendi, Benjamin ben-Moses (נַחֲבַדְנֶדָי בֶּן מְוָדָס), a celebrated Jewish commentator of the Karaitic sect, flourished about A.D. 800, and derived his name from his native place, Nahavend, in ancient Media. He not only immortalized his name by effecting a reformation and consolidation in the opinions of the Karaites, but by being next in importance to Anan, the founder of this sect, but he greatly distinguished himself as an expositor of the Hebrew Scriptures. He wrote (in Hebrew), A Commentary on the Pentateuch, in which he illustrates the Mosaic enactments by copious domestic examples and customary phrases (comp. Pinski, Liebne Kadmonioth, p. 72, Appendix)—A Commentary on Isaiah, in which he denies the supposed Messianic prophecies (comp. Jepheth on Isaiah lii)—A Commentary on the Book of Daniel, in which days (xii, 12) are made to mean years (comp. Pinski, Isid. p. 82, Appendix; Jepheth, at end of Daniel).—A Commentary on the Psalms—the Carthaginians, Romans, Ethiopian, Lydian, Samaritans, and Eclesiastes—interpreting the first and last of these allegorically. Pinski (ibid. p. 109–111, Appendix) gives a specimen of this commentary, the MS. of which exists in the Paris library:—A Book of Commands (הַמַּלְכִּים, הַמַּלְכִּים), in which he propounds the Karaitic mode of exposition of Scripture, in opposition to the Rabbinic expositions:—The Book of Legal Enactments (הַמַּלְכִּים, הַמַּלְכִּים), also called הַמַּלְכִּים, The Tribute of Benjamin, which treats exclusively of the penal and civil laws of the Mosaic code, as printed at Eupatoria, 1834. Besides these exegetical and practical works, Nahavendi seems also to have composed a dogmatic work, which contains speculations about God and creation and the soul. The soul, in his view, has no separate existence, but is only part of the body, and can expect no life and no retribution apart from its bodily connection. God comes into no immediate relation with the world. His creation and providence are all through mediators, secondary causes, spiritual forces (דַּנְאָמִים), words (לֹא), angels of various kinds and degrees. Nahavendi denied that God spoke directly to Moses, or that any word had come to patriarchs or prophets from one too exalted for all human intercourse, and would allow no anthropomorphic conceptions of the divine nature. In several minor points of practice he departed from the teaching of Anan, particularly as to the observance of the Sabbath, the killing of the paschal lamb, and the validity of the marriage bond. A lawful marriage, according to Nahavendi, requires more than purchase, contract, and cohabitation; it must have the preliminaries of betrothal, taking home, bridal presents, religious covenant, and the presence of witnesses, to be lawful. That the services which he rendered for the cause of his co-religionists were highly appreciated is clear from the fact that the prominence of his scriptural teaching they discarded the name Ananites, and henceforth called themselves Karaites (כֶּרְעִיתִים, i.e. Scripturality, or Bene-Mikra (בֵּן מִקְרָא), followers of the Bible, in contradistinction to the Baale-Kabalah (ebile-Kabalah), followers of tradition.


Nahb'î (Heb. "Nachbi," רַחֲבָּה, hidden; Sept. Nachi v. r. Nachi; Vulg. Nahobi), the son of Vaphis, of the tribe of Naphtali; one of the twelve spies sent by Moses to the land of Canaan (Num. xiii, 14). B.C. 1557.

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2. Grandson of the preceding, being a son of Terah, and brother of Abraham and Haran (Gen. xi, 26; Josh. xxiv, 3). The order of the name of Terah is not im

GENEALOGY OF

ABRAHAM'S FAMILY.

Terah

Abraham

Melah

Milcah to Nahor to Reumah

Haran

Rebekah

Isaac

Jacob

Lot

Gabah

Jethubah

Masach

Leah

Rachel

Elihu

Aram

Ram (Job xxii, 3). The

probably inverted in the narrative; in which case Nahor, instead of being younger than Abraham, was really older. B.C. ante 2163. He married Milcah, the daughter of his brother Haran; and when Abraham and Lot migrated to Canaan, Nahor remained behind in the land of his birth, on the eastern side of the Euphrates—the boundary between the Old and the New World. He lived, early and gathered his family around him the sepulchre of his father (Gen. xi, 27-32; comp. 2 Sam. vii, 37). Coupling this with the statement of Judith v. 8 and the universal tradition of the East, that Terah's departure from Ur was a relinquishing of false worship, an additional force is given to the mention of "the two brothers," (Gen. xxiv, 1-2) and of Nahor's marriage, not from the God of Abraham's descendants. Two generations later Nahor's family were certainly living at Haran (Gen. xxviii, 10; xxix, 4). Like Jacob, and also like Ishmael, Nahor was the father of twelve sons; and further, as in the case of Jacob, eight of them were the children of his wife, and four of a concubine, Reumah (Gen. xxii, 21-24). Special care is taken in speaking of the legitimate branch to specify its descent from Milcah—"the son of Milcah, which she bare unto Nahor." It was to this pure and unsullied race that Abraham and Rebekah in turn had recourse for wives for their sons. But with Jacob's flight from Haran the intercourse ceased. The heap of stones which he and "Laban the Syrian" erected on Mount Gilead (Gen. xxxii, 46) may be said to have formed at once the tomb of their past connection and the barrier against its continuance. Even at that time a wide variation had taken place not only in their language (ver. 47), but, as it would seem, in the object of their worship. The "God of Nahor" appears as a distinct divinity from the "God of Abraham and the Fear of Isaac" (ver. 83). Doubtless this was one of the "other gods" which before the call of Abraham were worshipped in the family of Terah, whose images were in Rachel's possession during the conference on Gilead, and which had to be discarded before Jacob could go into the presence of the "God of Bethel" (Gen. xxxiv, 2; comp. xxxi, 13). Henceforward the line of distinction between the two families is most sharply drawn (as in the allusion of Josh. xxiv, 2), and the descendants of Nahor confine their communications to their own immediate kindred, or to the members of other non-Israelitish tribes, as in the case of Job the man of Uz, and his friends, Elish the Buzite of the kindred of Ram, Eliphaz the Temanite, and Bildad the Shuhite. Many centuries later David appears to have come into collision—sometimes friendly, sometimes the reverse—with one of them. The title of "Titheth" probably identical with Tebah and Maacah, are mentioned in the relation of his wars on the eastern frontier of Israel (1 Chron. xviii, 8; xix, 6); and the mother of Absalom either belonged to or was connected with the latter of the above nations.

No certain traces of the name of Nahor have been recognised in Mesopotamia. Ewald (Geschichte, i, 359) proposes Hadath, a town on the Euphrates just above Hit, and bearing the additional name of el-Na'ura; also another place, likewise called el-Na'ura, mentioned by some Arabian geographers as lying farther north; and

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Nahash, which, however, seems to lie out of Mesopotamia. Others have mentioned Naarda, or Nahardea, a town or district in the neighborhood of the above, celebrated as the site of a college of the Jews (Smith, Dict. of Geog. s. v. Naarda).

Nahash (Heb. Nahashon, נַחֲשֹׁנָה, sorcerer; Sept. and N. T. Naasow, but Naasow, Numb. i, 7; A. V. "Naashon," Exod. vi, 23; "Naason," Matt. i, 4; Luke iii, 32), the son of Aminadab, and prince of the children of Judah (as he is styled in the genealogy of Judah, 1 Chron. ii, 10) at the time of the first numbering in the wilderness (Exod. vii, 25; Numb. i, 7, etc.). B.C. 1657. His sister, Eliabbas, was wife to Aaron, and his son, Sammon, was husband to Rahab after the taking of Jericho. From Eliabba being described as "sister of Naashon," we may infer that he was a person of considerable note and dignity, which his appointment as one of the twelve princes who assisted Moses and Aaron in taking the census, and who were all "renowned of the congregation, heads of thousands in Israel," shows him to have been. No less conspicuous for high rank and position does he appear in Numb. ii, 8; vii, 12; x, 14, where, in the encampment, in the offerings of the princes, and in the order of march, the first place is assigned to him as captain of the host of Judah. Indeed, on these three last-named occasions he appears as the first man in the state next to Moses and Aaron, whereas at the census he comes after the chiefs of the tribes of Reuben and Simeon. Nahashon died in the wilderness, according to Numb. xxvi, 64, 65, but no further particulars of his life are given. In the N. T. he occurs twice, viz. in Matt. i, 4, and Luke iii, 32, in the genealogy of Christ, where his lineage in the preceding and following descents is evidently copied from Ruth iv, 18-20; 1 Chron. ii, 10-12.

Na'hum (Heb. Na'ham, נָחַם, consolation; a name likewise found as ἄναμ in the Phcenician inscriptions, [Genesiuss, Monum. Phen. p. 134, 137]; and in the form Naamouc in a Greek inscription given by Böckh, Corp. Inscri. iv, 8; Sept. Na'am; comp. Luke iii, 25), the seventh of the minor prophets, according to the arrangement of both the Hebrew and Greek. (In this and the following article we give a copious exhibition of all the topics of interest relating to the whole subject). Of the author himself we have no more knowledge than is afforded us by the scanty title of his book, "the book of the vision of Nahum the Elkoshite," which gives no indication whatever of his date, and leaves his origin obscure. The site of Elkosh, his native place, is disputed, some placing it in Galilee, with Jerome, who was shown the ruins by his guide (Prarm, in Nah.); so Cyril (ad loc.). Cyprian, literally "village of Nahum," is supposed to have derived its name from the prophet. Schwarz
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(Descr. of Pal. p. 188) mentions a Kafar Tanchum, or Nachum, close on Chinnereth, and two and a half English miles north of Tiberias. "They point out there the graves of Nahum the prophet, of ravens Tanchum and Nachum, and a well there, called Dossel, and they say that the ancient position of the village is easily known." Others (after Assemani, Bibl. Orient. i, 525; iii, 352) locate Nahum's birthplace in Assyria, where the tomb of the prophet is still visited as a sacred spot by Jews from all parts. Benjamin de Tudela (p. 55 Heb. text, ed. Asher) thus briefly alludes to it: "And in the city of Asshur (Mosul) is the synagogue of Obadiah, and the synagogue of Jonah the son of Amittai, and the synagogue of Nahum the Elkoshite." See ELKOH. Mr. Layard, who visited the place, says (Nineteenth, i, 197), "It is held in great reverence by Mohammedans and Christians, but especially by Jews, who keep the building—a modern one—in repair. The tomb is a simple plaster box, covered with green cloth, and standing at the upper end of a large chamber. There are no inscriptions nor fragments of any antiquity about the place; and I am not aware in what the tradition originated, nor how long it has attached to the village of Elkosh." Genesius regards both the above locations of Elkosh as very doubtful (Thesaurus, s. v.). Those who maintain the latter site assume that the prophet's parents were carried into captivity by Tiglath-pileser, and planted, with other exile colonists, in the province of Assyria, the modern Kuristan, and that the prophet was born at the village of Elkosh, the ancient Elath, in the upper valley of the Tigris, a few miles north of Mosul. (So Eichhorn, Einl. iv, 390; Ritter, Erdk. ix, 742; and others.) Ewald is of opinion that the prophecy was written at a time when Nineveh was threatened from without. Against this it may be urged that it does not appear that the exiles were carried into the province of Assyria proper, but into the newly-conquered districts, such as Mesopotamia, Babylonia, or Media. The arguments in favor of an Assyrian locality for the prophecy are supported by the occurrence of what are presumed to be Assyrian words: בֵּן, ii, 8; נִיר, ii, 17; and the strange form יַעַבְדָל in ii, 14, which is supposed to indicate a foreign influence. In addition to this is the internal evidence supplied by the vivid description of Nineveh, of whose splendors it is contended Nahum must have been an eye-witness; but Hitzig justly doubts whether a description of Nineveh and the great city as it must have been at its height, was not the result of a lively imagination, and such knowledge of a renowned city as might be possessed by any one in Anterior Asia. The Assyrian warriors were no strangers in Palestine, and that there was sufficient intercourse between the two countries is rendered probable by the history of the Book of Esther. There is nothing to indicate that Nahum of Nahum to indicate that it was written in the immediate neighborhood of Nineveh, and in full view of the scenes which are depicted, nor is the language that of an exile in an enemy's country. No allusion is made to the captivity; while, on the other hand, the imagery is of Levantine soil. Nahum, i, 4, to whom the rich pastures of Bashan, the vineyards of Carmel, and the blossoms of Lebanon were emblems of all that was luxuriant and fertile. The language employed in i, 5 and ii, 2 is appropriate to one who wrote for his countrymen in their native land. In fact, the sole origin of the theory that Nahum flourished and in Assyria is the name of the village Alkush, which contains his supposed tomb, and from its similarity to Elkosh was apparently selected by mediæval tradition as a shrine for pilgrims, with little probability to recommend it as exists in the case of Obadiah and Jephthah, whose burial-places are thus well shown in the same neighborhood. This supposition is more probable than that of any other which has been adopted in order to account for the existence of Nahum's tomb at a place the name of which so closely resembles that of his native town. Alkush, it is suggested, was founded by the Jewish settlers, and so named by them in memory of Elkosh in their own country. Tradition, as usual, has usurped the province of history. According to pseudo-EPHRAIMUS (De Vita Proph. in, opp. ii, 247), Nahum was of the stock of Obadiah, beyond the Jordan at Begabah (Bayya'a; Chron. Posch. i, 150 B. Byaan'a'bi), or Bethabara, where he died in peace and was buried. In the Roman Martyrology the 1st of December is consecrated to his memory. For the period in which he lived, see the discussion below as to the date of his prophecy.

NAHUM, BOOK OF. The same uncertainty and dispute have prevailed on many points affecting the prophecy as have been detailed above respecting the prophet.

1. Place of Writing. —This largely depends upon the location of his birthplace. Dr. Davidson, in his Introduction to the Old Testament, confesses that the testimonies in favor of the Galilean authorship are older and better; but still prefers to think that Nahum was an Assyrian by residence, "because the analogy of prophecy and internal phenomena favor this opinion." But Prof. Stühelin justly remarks that the absence of all references to the council of the popes exiles in Assyria, among whom the prophet is supposed, on this hypothesis, to have been born and brought up, is an "internal phenomenon" which is quite decisive against the supposition; and with regard to the alleged "analogy of prophecy" being opposed to the idea that a prophet is inspired, far from proving the utter predictions of so much circumspection against it, it is hard to see how such a statement can be reconciled with such circumstantial prophecies as those directed against Babylon by Isaiah and other certainly Palestinian prophets.

2. Date of the Prophecy. —This is even more uncertain than its place of writing. In the Seder Olam Rabbah (p. 55, ed. Meyer) Nahum is made contemporary with Joel and Habakkuk in the reign of Manasseh. Synge (Chron. p. 201 d) places him with Hosea, Amos, and Jonah in the reign of Josiah king of Israel, more than a century earlier; while according to Ezechiel (Ant. p. 252) he was contemporary with Haggai, Zechariah, and Malachi, and prophesied in the fifth year after the destruction of Jerusalem. Josephus (Ant. ix, 11,5) mentions him as living in the latter part of the reign of Judah. About this time was a certain famine which prevailed in the land, and by which the downfall of the Assyrians and of Nineveh, said thus, etc.; to which he adds, "and all that was foretold concerning Nineveh came to pass after one hundred and fifteen years." From this Carpozov concluded that Nahum prophesied in the beginning of the reign of Ahab about B.C. 742. More modern writers are divided in their suffrages. Bertholdt thinks it probable that the prophet escaped into Judah when the ten tribes were carried captive, and wrote in the reign of Hezekiah. Keil (Lehrb. d. Einl. in d. A. T.) places him in the latter half of Hezekiah's reign, after the invasion of Sennacherib. Ewald (Typ. Des. Prop. p. 57) was of the like opinion, and the same view is taken by De Wette (Einl. p. 328), who suggests that the rebellion of the Medes against the Assyrians (B.C. 710), and the election of their own king in the person of Darius, may have been present to the prophet's mind. But the history of Darius and his very existence are now generally believed to be much later than the event. This period was adopted by Knobel (Prop. ii, 207, etc.) as the date of the prophecy. He was guided to his conclusion by the same supposed facts, and the destruction of No Ammon, or Theba, of Upper Egypt, which he believed was effected by the Assyrian monarch Sargon (B.C. 717-710), and is referred to by Nahum (prop. 15) as a contemporary event. In this case the prophet would be a younger contemporary of Isaiah (comp. Is. xx, 1). Ewald, again, conceives that the siege of Nineveh by the Median king Cyrus (B.C. 680-625) may have suggested Nahum's
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—prophecy of its destruction. The existence of Pharaohs at the period to which he is assigned is now believed to be an anachronism. See Mecca. Junius and Tre-mellius select the last years of Josiah as the period at which Nahum prophesied; but at this time not Nineveh, but Babylon is predominant. In the same year (B.C. 605) Nebuchadnezzar, king of the Chaldeans, overthrew the Babylonian dominions. The arguments by which Strauss (Nahum de Nino Va-tecnicunm, pro. c. 1, 8) endeavor to prove that the prophecy belongs to the time at which Manasseh was in captivity at Babylon, that is, between the years 686 and 667 B.C., are not convincing. Assuming that the position which King Josiah took on the approach of Nebuchadnez-zar and Habakkuk supplies, as the limits of his prophetic career, the reigns of Hezekiah and Josiah, he endeavors to show from certain apparent resemblances to the writings of the older prophets—Joel, Jonah, and Isaiah—that Nahum must have been familiar with their writings, and consequently later in point of time than any of them. But a careful examination of the passages by which this argument is maintained will show that the phrases and turns of expression upon which the resemblance is supposed to rest are in no way remarkable or characteristic, and might have been freely used by any one familiar with Oriental metaphor and imagery without connection with the earlier writers. The arguments are Nah. ii, 10, where a striking expression is used which only occurs besides in Joel ii, 6, and Nah. i, 15 (Heb. ii, 1), the first clause of which is nearly word for word the same as that of Is. iii, 7. But these passages, by themselves, would equally prove that Nahum was an unlearned, unenlightened man, and that the prophecy was copied by them. Other references which are supposed to indicate imitations of older writers, or, at least, familiarity with their writings, are Nah. i, 3 compared with Jon. iv, 2; Nah. i, 13 with Isa. x, 27; Nah. iii, 10 with Isa. xiii, 16; Nah. ii, 2 [1] with Isa. xxvi, 1; Nah. ii, 5 with Isa. xiv, 2; Nah. iii, 7, 10 with Nah. iii, 7 with Isa. li, 21. For the purpose of showing that Nahum preceded Jeremiah, Strauss quotes other passages in which the latter prophet is believed to have had in his mind expressions of his predecessor with which he was familiar. The most striking of these are Jer.x, 19 compared with Nah. iii, 19; Jer. xiii, 26 with Nah. iii, 5; Jer. i, 8, 10 with Nah. iii, 13. Words which are assumed by the same commentator to be peculiar to the times of Isaiah are appealed to by him as evidences of the date of the prophecy. But the only examples which he quotes prove nothing: נֶקַע, skelēk̄h (Nah. i, 8, A. V. "food"), occurs in Job, the Psalms, and in Proverbs, but not once in Isaiah; וַיִּמְסֹר, mētsōrāh (Nah. ii, 1 [2] A. V. "mutilation"), is found only once in Isaiah, though it occurs frequently in the Chronicles, and is not a word likely to be uncommon or peculiar, so that nothing can be inferred from it. Besides, all this would be as appropriate to the times of Hezekiah as to those of Manasseh. That the prophecy was written before the final downfall of Nineveh, and its capture by the Medes and Chaldians (cir. B.C. 625), will be admitted. The allusions to the Assyrian power imply that this was still unwoven (1, 12; ii, 13, 14, 15; iii, 13-17), the kingdom was at its brightest in the reign of Esarhaddon (B.C. 680-660), who for thirteen years made Babylon the seat of the empire; and this fact would incline us to fix the date of Nahum rather in the reign of his father Sennacherib, for Nineveh alone is contemplated in the destruction threatened to the Assyrian power, and no hint is given that its importance in the kingdom was diminished, as it necessarily would be, by the establishment of another capital. That Palestine was suffering from the effects of Assyrian invasion at the time of Nahum's writing seems probable from the allusions in 1, 1, 12, 13; ii, 2; and the vivid description of the As-syrian chariots, it is probable that such a time as this would be appropriate; and if i, 14 refers to the death of Sennacherib in the house of Nioach, it must have been written before that event. The capti-ure of No Ammon, or Thebes, has not been identified with anything like certainty. It is referred to as of recent occurrence, and it has been conjectured with probability that it was sacked by Sargon in the invasion of Egypt alluded to in Isa. xxi, 1. These circumstances seem to determine the period of the reign of Hezekiah (B.C. 722) as the period before which the prophecy of Nahum could not have been written. The condition of Assyria in the reign of Sennacherib would correspond with the state of things implied in the prophecy; and it is on all accounts most probable that the Assyrians flourished to determine the time of the prophecy. Nahum described the chariots of the Assyrian host, and "the flame of the sword and lightning of the spear" still flashed in the memory of the beleaguered citizens. The arguments in favor of this date, adduced by Eichhorn (in his Einleit.,) supporting the same conclusion reached by Vitringa (Typus Doctr. Proph. p. 37), have not been overthrown by Davidson in his late Introd. to the O. T.; and it may therefore be regarded as measurably acquired by the evidence of modern scholarship. As to the above attempt to fix the date of Nahum's prophecy by comparing parts of it with similar passages in the writings of Isaiah (viz., Nah. iii, 5 with Isa. xxvi, 2, 3; Nah. iii, 7, 10 with Isa. li, 19 sq.; Nah. ii, 1 with Isa. iii, 1, 7; Nah. ii, 9 with Isa. iii, 8), the reference is not clear in these passages, and the resemblance, if alleged, is too close that the one writer must have had the other before him when composing his own oracles; and as it is assumed that Nahum was the copier, and as Isaiah's writing must be placed in the latter part of the reign of Hezekiah, it is concluded that Nahum must have been writing towards the close of the reign or early in the following. But allowing the similarity of the passages, everything else in this argument is mere assumption, any part of which may be reversed with equal probability; and accordingly we find that while Keil and Otto Strauss hold Nahum for the borrower, Delitzsch and Naegelsbach attribute this to Isaiah. The supposed allusion to Sennacherib's invasion in i, 4 has been thought to find support from the words נִכָּה כָּל, which, joined as the accents direct with what precedes them, and rendered, "I will make it [the house of thy gods] thy grave," and may be viewed as referring to the slaughter of Sennacherib in the temple of his deity (Isa. xxxvi, 38). But to this much weight cannot be attached; for, on the one hand, the rendering in the A. V. is quite as likely to be the correct one as that suggested, and, on the other, it by no means follows that when a man's grave is said to be made in any place it means that in that place he is to be murdered.

The results of the above discussion may be briefly summed up thus: that Nahum was a native of Gali-lee; that upon the invasion and depopulation of the ten tribes he escaped into the territory of Judah, and probably to the city of Jerusalem, and witnessed the siege of the city by Sennacherib, and the destruction of the Assyrian host, in the reign of Hezekiah; and that probably soon after that memorable event, which proved "the beginning of the end" of the Assyrian power, and taking occasion from it, the Spirit of prophecy chose him to be the instrument of predicting the final overthrow and destruction of the Assyrian empire—an empire which had been built up by violence and cruel oppression, and which was justly doomed to perish by the extremities of fire and sword. Nahum was a contemporary of Isaiah and Micah.

3. Contents.—As the title "the burden of Nineveh" imports, the prophecy of Nahum is directed against that proud city, and falls into three parts. The first (i) contains the introduction (1-10) and the theme of the prophet's oracle (11-14). The second (ii) sets forth
the calamity which should come upon the Assyrian empire. The third (iii) recapitulates the reasons for the judgments that should be thus inflicted, and announces the certainty of their coming. The whole forms one continuous composition. There is no ground for the distinction which Huet, Kalinousky, Bertheau, and others have maintained, that the third parts of the book were produced at different times.

To descend to details, the prophecy commences with a declaration of the character of Jehovah, "a God jealous and avenging," as exhibited in his dealings with his enemies, and the style and terrible vengeance with which he would visit them (i, 5-6), while to those that trust in him he is "good, a stronghold in the day of trouble" (i, 7), in contrast with the overwhelming flood which shall sweep away his foes (i, 8). The language of the prophet now becomes more special, and points to the destruction which awaited the hosts of Assyria who had just gone up out of Judah (i, 9-11). In the verses that follow the intention of Jehovah is still more fully declared, and addressed first to Judah (i, 12, 13), and then to the monarch of Assyria (i, 14). And now the vision grows more distinct. The messenger of glad tidings, the news of Nineveh's downfall, treads the monarch of Assyria down about the head (i, 15), and proclaims to Judah the accomplishment of her prayers. But round the doomed city gather the destroying armies; "the breaker in pieces" has gone up, and Jehovah musters his hosts to the battle to avenge his people (ii, 1). The prophet's mind in vision sees the burning chariots of fire, the shield of the fierce九eks of the besieging army, the flashing steel scythes of their war-chariots as they are drawn up in battle array, and the quivering cypress-shafts of their spears (ii, 3). The Assyrians hasten to the defence: their chariots rush madly through the streets, and run to and fro like the lightning in the broad west, which glare with their bright armor like torches. But a panic has seized their mighty ones; their ranks are broken as they march, and they hurry to the wall only to see the covered battering-rams of the besiegers ready for the attack (ii, 4, 5). The crisis hastens on with terrible rapidity. The river-gates are broken in, and the royal palace is in the hands of the victors (ii, 6). And then comes the end; the city is taken and carried captive, and her maidens "mown as with the voice of doves," beating their breasts with sorrow (ii, 7). The flight becomes general, and the leaders in vain endeavor to stem the torrent of fugitives (ii, 8). The wealth of the city and its armaments, her treasures, Dr. O. would make them a terror, and the conquered suffer all the horrors that follow the assault and storm (ii, 9, 10). Over the charred and blackened ruins the prophet, as the mouthpiece of Jehovah, exclaims in triumph, "Where is the lair of the lions, the feeding place of the young lions, where walked lion, lioness, lion's whelp, and (i.e. male) [them] astray?" (ii, 11, 12). In reverse of this the downfall of Nineveh was certain, for "behold! I am against thee, saith Jehovah of Hosts" (ii, 13). The vision ends, and the prophet, recalled from the scenes of the future to the realities of the present, collects himself, as it were, for one final outburst of exultation in theiacal anunciation against the Assyrians, not now threatened by her Median and Chaldaean conquerors, but in the full tide of prosperity, the oppressor and corrupter of nations. Mingled with this woe there is no touch of sadness or compassion for her fate; she will fall unpitied and un lamented, and with terrible calmness the prophet pronounces her final doom: "All that hear the breath of thee shall clap the hands over thee; on whom upon whom hath not thy wickedness passed continually?" (iii, 19).

4. The genuineness of this prophecy has never been called in question. The words in the inscription, רָמָה רָמָה, have been subjected to suspicion by some on the ground that, as the proper commencement of the writing follows, they are probably a later addition; but, as Haverick remarks, there is nothing unfit in the arrangement which makes the announcement of the subject precede the announcement of the author, and therefore nothing improbable in the supposition that both parts of the inscription came from the same pen—

5. Style.—As a poet, Nahum occupies a high place in the first rank of Hebrew literature. In proof of this it is only necessary to refer to the opening verses of his prophecy (i, 2-6), and to the magnificent description of the siege and destruction of Nineveh in chap. ii. His style is clear and unadorned, though pregnant and forcible; his diction sonorous and rhythmical, his words re-echoing to the sense (comp. ii, 4; iii, 5). According to Eichhorn, the most striking characteristic of his style is the power of representing several phases of an idea in the briefest sentences, as in his description of God, the conquest of Nineveh, and the destruction of No Ammon. The variety in his manner of presenting ideas discovers much poetical talent in the prophet. The reader of taste and sensibility will be affected by the entire structure of the poem, by the agreeable manner in which the ideas are brought forward, by the flexibility of the expressions, the roundness of his turns, the exquisite outpouring of the fine poetic elegance and delicacy, and the expression of sympathy and greatness, which diffuse themselves over the whole subject.

Some words and forms of words are almost peculiar to Nahum; as, for example, לֵיתָנה לֵיתָנה, in i, 3, occurs only besides in Job ix, 17; יִלְּדוּ דַּעַת, in i, 2, is found only in Josh. xxiv, 19; יִפְּסָל יִפְּסָל, ii, 9 [10], is only found in Job xxiii, 8, and not in the same sense; יִפְּסָל יִפְּסָל, iii, 2, is only found in Judg. v, 22; רִבְּעָה דַּעַת, and יִפְּסָל יִפְּסָל, 3 [4], יִפְּסָל יִפְּסָל, 7 [8], רִבְּעָה דַּעַת, and יִפְּסָל יִפְּסָל, ii, 10 [11], יִפְּסָל יִפְּסָל, 17, and יִפְּסָל יִפְּסָל, iii, 19, do not occur elsewhere.

The unusual form of the pronoun suffix in יִפְּסָל יִפְּסָל, ii, 18 [14], יִפְּסָל יִפְּסָל, iii, 18, are peculiar to Nahum; יִפְּסָל יִפְּסָל, iii, 5, is also found in 1 Kings vii, 86; יִפְּסָל יִפְּסָל, iii, 17, occurs besides only in Amos vii, 1; and the foreign word יִפְּסָל יִפְּסָל, iii, 17, in the slightly different form יִפְּסָל יִפְּסָל, is found only in Jer. ii, 27.

6. Confirmation by History.—We should expect a prophecy so entirely occupied with the overthrow of Nineveh to admit of frequent and useful illustration from the recent literature of the Assyrian monuments. And our expectation is not disappointed. One of Nahum's latest and most accurate critics, Dr. O. shows the use of this newly-opened source in his work, published in 1858, Nahum de Nino Vaticinium explicatus, cx Arizona Monumenta illustrata, etc. His prolegomena, especially in the chapters "De rebus Assyriorum et De indolo Vaticini," are full of new and valuable matter; and in his commentary he frequently quotes and applies to the elucidation of the text the writings of Botta, Layard, Rawlinson, and Bonomi, and thus fully vindicates the truth of a remark made by the last-named author that in the sculptures of Khorsabad and Nimrud "we possess an authentic contemporary comment upon the prophecies." See also Vandercamp, Prophecies relating to Nineveh (Lond. 1867); Breiteneicher, Nineve und Nahum (Munich, 1861). The predictions of the prophet have been remarkably fulfilled.

The city of Nineveh was destroyed about 607 or 606 B.C., or about a century after the prophecy of Nahum was uttered. The recent researches of Dr. Layard in the ruins of Nineveh have shown that the prophecy of Nahum, denouncing, nearly 2500 years ago, the fall of Nineveh. We can but glance at a few of these, and compare them with the words of the prophet. The recently uncovered pavement at the gateway, marked with the rats of the chariot wheels, tallies exactly with Nahum, ii, 2. The celebrated "Prophecy of the woman" presents the man of God, rapt in future times, "the noise of the whip, and the noise of the rattling of the wheels,
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and of the pruning horses, and of the bounding war-chariots." The "ivory ornaments, the metal bowls, vases, and scepters, most beautifully embossed and engraved, denoting by the style of sculpture a very advanced stage of civilization," tally with the prophet's description of the "store and glory of the pleasant furniture" (Nah. ii. 2, 3), that is, of mental and material wealth in general, fragile with rust," and their destination in their mutilated condition to the museums of modern nations, recall Nahum iii. 6 and 14: "I will cast my flail upon thee;" "I will make thy grave; I will set thee as a gazng-stock." See Nineveh.

7. Commentaries.—The following are the chief exegeses of this prophecy:

Theophylact, Commentarius (in Opp. vol. iv); Julian of Toledo, Commentarius (in the Bibl. Max. Patr. vol. iii); Biblical, Exegesis (Tigur. 1584, 8vo); Luther,ERNARRATIO (in Opp. iv, 475; also in German, ed. Agricola, 1556); De la Huerga, Commentarius (Lugd. 1568, 1611, 8vo); Chytreus, EXPLICATU (Vitberg. 1566, 8vo; also in Opp. ii, 841); Selenkner, Auslegung [incl. Jun. and Hab.]; (Leips. 1567, 4to); Pintus, Commentarius [incl. Dan. and Lam.]; (Corimb. 1582; Colon. 1582, 4to; Ven. 1583, 4to; Autun, 1595, 8vo, also in Opp.]; Drusius,LECTIONES [incl. Hab. etc.]; (Lugd. 1595, 4to); Gennar, Expositio (Vit. 1585, 4to); Cossio, Expositio (Ven. 1620, 1627, 12mo); Tarnovius, Commentarius (Rost. 1623, 4to); De Quirios, Commentarius [incl. Mal.]; (Hispali, 1623, fol.); Lud. 1623, 4to); Ursinus, Hypomnemata [incl. Obad.]; (Franct. 1652, 8vo); Hafenreffer, Commentarius [incl. Hab.]; (Stuttg. 1659, 4to); Abarban, Commentarius, ed. Preacher (Helms. 1705, 4to); Aben-Ezra, Comment. (Heb. and Lat., ed. Lund, Upsal, 1705, 4to; Lat. only, ed. Stenhagen, Upsal, 1703, 8vo); Van Hoecke, EXPLICATIO [five other minor prohp.]; (Ludig. Bat. 1709, 4to; also in Germ., Frkf. and Lpz. 1710, 4to); Wuld, Meditationes (Franct. 1712, 4to); Kalinski, Observationes in Prophetiam Hosiam, 1743, 4to); Dietrich, Observationes [incl. Jon.]; (Chemnitz, 1780, 8vo); Conz, Erklärung (in Stüdlin's Beiträge, Stuttg. 1786, p. 72 sq.); Allg, Observations (Upsal, 1788, 4to); Wahl, Ubersetzte (in his Magazin [Halle, 1790], iii, 62 sq.); Grimm, Erklärung (Düssel. 1790, 8vo); Greve, Interpretatio; (incl. Hab.); (Amst. 1793, 4to); Svanborg, Notes (Upsal. 1806, 4to); Frühni, CURA (Rost. 1807, 4to); Neumann, Anmerk. (Bresl. 1808, 8vo); Middendorp, Ubersetzte, with Anmerk. by Gurlitt (Hamb. 1808, 8vo); Kreenan, Expositio (Hardev. 1808, 4to); Björn, Vatica. Nah. [incl. Lam.]; (Hafn. 1814, 8vo); Justi, Erklärung (Fran. 1814, 8vo); Platen, Expositio; (Köln. 1817, 4to); Schröder, Anmerkungen [incl. Hab.]; (Hildesb. 1827, 8vo); Rosenmüller, Scholia (Lips. 1827, 8vo); Philipson, Uebers. [incl. Obs.]; (Halle, 1828, 8vo); Höfler, Illustratio (Lips. 1842, 8vo); Edwards, Notes in the Bibliothek, Sacra, 1849, p. 551 sq); Strauss, Nirvare, etc. (in Lat., Lpz. 1853); in Germ. (ib. 1858, 8vo); Breitenheicher, Nirvan und Nath. (Münch, 1861, 8vo); Heineke, Arch. Version. (Münch, 1867, 8vo). See Prophets, Minon.

NAHMON OF GIMSO (the present Jimnau, near Lydda), a rabbi noted for his great exegetical knowledge, was a disciple of Johanan ben-Zachai (q.v.), and one of the most eminent of the Tannaic scribes. He had a school of his own, and is reported as the hero of many wonderful adventures, and even the name of his native place was kagadically interpreted as having been his usual exclamation: "This also intends to benefit" (gar-su ël-lôba). He was severely tried, and, with rabbinical resignation, he viewed his trials as so many consequences of his own hardening the rich burden. Nahum had barely waited; but before he was at leisure to attend to him, the person who asked his help had sunk down from want and exhaustion. In grief for an unkindness which had caused the poor man's death, he invoked blindness upon his eyes, and paralysis upon his hands and feet. These imprecations were soon verified, and Nahum gladly suffered in order to expiate, as he thought, his sin. Accordingly, when his pupils, at the sight of his sufferings, exclaimed, "Alas! what a mental cripple, a spiritual cripple, are we," he replied, "Nay, rather, alas! if ye did not see me so suffering." In theology, Nahum was distinguished as an original thinker, and followed Hillel's (q.v.) method of Biblical interpretation. The latter had laid down a number of rules, the so-called ניסיון (= seven rules), according to which the meaning of the text was to be ascertained. To these exegetical principles Nahum added another, the importance of which, in the history of Rabbinism, called "the rule of extension and restriction" (Riûbûq u-ma'ût), according to which certain articles and prepositions in the text were now stated to serve not only a grammatical purpose, but also to indicate that the obvious meaning of the text required either to be enlarged or else restricted. See Geb. Hodiogenes in Michânah (Leips. 1859), p. 99. (B. P.)

NAÏADS (from Gr. νάιας, ναίας) is the name of the nymphs who figure in Greek and Roman mythology. They presided over fresh waters, and were supposed to inspire those who drank of them with oracular powers and the gift of poetry. They could also restore sick persons to health. They are represented in works of art as beautiful maidens, half-graced, with long hair.

NA'YDUS (Νάιδος, Vulg. Ranaeus), one of the priests, the "sons" of Pabath-Moab, who had taken foreign wives after the captivity (1 Esdr. ix, 31); evidently the Bekaitha (q.v.) of the Heb. text (Exa x, 80).

NAIGON, JACQUES ANDRÉ, a modern French infidel of note, was born at Paris or at Dijon in 1738. He was intended to be an artist, either painter or sculptor, and was afforded all the opportunities to secure him distinction in his profession. But brought in contact with the eminent philosophers of his time, especially with Diderot and Holbach, Naigon was inspired with a love for study, and he soon began to write for the public, at first under a nom-de-plume, and later under his own signature. He only defended superstition and the severe and just attacks of the theological and critical world. He was himself inclined to accept a more substantial philosophy than Diderot and Holbach taught, but by his defence of these wild thinkers he was led away, until he taught and thought as they did. Thus in his ThéoIogie Portative (Lond. and Amsterdam, 1768, 12mo) he defines the soul as an unknown substance, which in a certain way controls our body, but which we can never definitely know. Spirituality he defines as an occult quality, invented by Plato, perfected by Des Cartes, and changed into an article of faith by the theologians. Immortality is not much better treated: "It is essential for the Church that our soul be immortal; as without it we could not very well find employment for the ministers in churches—it would force the clergy to bankruptcy." In the same manner he treats the doctrine of Free Will, and all other theological dogmas. Engaged in the public discussion at Paris in the Encyclopédie Methodique (Dictionnaire des philosophes anciens et modernes [Par. 1791-94, 3 vols. 8vo]), he there incorporated his views, and laid down doctrines clearly evincing a philosophy of fatalism, materialism, and even atheism. He entered the political life, but was not very successful. His works are largely collections of ancient philosophers. He also edited the writings of his friends Dide-
rot and Holbach; and assisted in an edition of Rousseau's and Montaigne's works. See Damiron, Mémoires pour servir à l'histoire de la Philosophie au dix-huitième siècle, vol. ii, pt. viii; Dictionnaire des Sciences philosophiques, vol. iv, i, a. (J. H. W.)

Nail [for fastening] is the rendering of two Heb. words in the A. V.

1. דָּשַׁם, tashelh (from piercing), which usually denotes a (woden) peg, pin, or nail (of any material), as driven into a wall (Exod. xxv, 18; Isa. xxxvii, 18) or more especially a tent-pin driven into the earth by a mallet to fasten the tent (Exod. xxvii, 19; xxxv, 18; xxxvii, 81; Isa. xxxiii, 20; liv, 2). It was one of these pins which Jael used in fastening to the ground the temples of Sisera (Judg. i, 21, 22). Hence to drive a pin or to fasten a nail presents among the Hebrews an image of a fixed dwelling, a firm and stable abode (Isa. xxiii, 23).

This image is still frequent among the Arabs (see Març. p. 597; Beidav. Apud Stalium, p. 518). See Text.

In the passages in Exodus these tabernacle-pins are said to have been of copper (see Lightfoot, Bibl. in Exod. § 42; Joseph. Ant. v, 5, 4); in Judges the material is not mentioned; we should most naturally think of some metal, yet the Sept. uses פֶּסְאָלָאָו, which suggests that it was a wooden pin. A pin or nail is also, by a further application of the metaphor, applied to a prince, on whom the care and welfare of the state depends (Zech. x, 4), where the term פֶּסֶר, corner-stone, is applied to the same person denoted by the word nail. So also Exra ix, 8. All these allusions refer to large nails, or pins, or cramps, used in applications requiring great strength. See Thomas, Land and Book, iii, 149.

2. פָּשֵׁסָר, masamer (a point, only in the plur.; also פָּשֵׁסָר, a point), is applied to ornament and ornamental nails. There is in Eccles. xii, 11 a very significant proverbial application, "The words of the wise are as nails fastened," etc.; that is, "they sink deep into the heart of man." In this passage the figure is generally understood to refer to nails driven into a wall, but which Gibbon understands of the tent-pins above mentioned, whose use for holding fast is contrasted with the use of goads for driving cattle forward, the entire verse in his opinion having reference to pastoral life. The golden nails of the Temple are denoted by this word. We are told that David prepared iron for the nails to be used in building the temple; as the holy oil was plated with gold, the nails also for fastening the plates were probably of gold. Their weight is said to have been fifty shekels, equal to twenty-five ounces, a weight obviously so much too small, unless mere gilding be supposed, for the total weight required, that the Sept. and Vulg. render it as expressing that of each nail, which is equally excessive. To remedy this difficulty, Thienius suggests reading five hundred for fifty shekels (1 Chron. xxiii, 3; 2 Chron. iii, 9; Bertheau, On Chronicles, in Kurzgefl. Handschr.).

Nail, Vulg. palus, is the rendering of פֵּשָׁנָאָא in Ezek. xxvi, 11. In the N. T. we have φίλαξ καὶ παλα- πόσα in speaking of the nails of the Cross (John xxi, 22; Col. ii, 14). See Cross.

Nail [of the finger], פֵּשָׁנָא, teppora, so called from scraping), occurs in Deut. xxii, 12, in connection with the verb פָּשֵׁסָר, 'aazh, "to make," (Sept. περισσώος, Vulg. circumcicio, A. V. "pare," but in marg. "dress," "suffer to grow"), which Gesenius explains "make neat." Much controversy has arisen on the meaning of this passage; one set of interpreters, including Josephus and Philo, regarding the action as indicative of mourning, which other set refers to the deposition of the mourning dress. Some, who would thus belong to the latter class, refer it to the practice of staining the nails with henna. The word aazh, "make," is used both of "dressing," i.e. making clean the feet, and also of "trimming," i.e. combing and making neat the beard, in the case of Mephibosheth (2 Sam. xix, 24). It seems, therefore, on the whole to mean "make suitable" to the particular purpose intended, whatever that may be; unless, as Gesenius thinks, the passage refers to the completion of the female captive's month of seclusion, that purpose being evidently one of mourning—a month's mourning interposed for the purpose of preventing on the one hand too hasty an approach on the part of the captor, and on the other too sudden a transfer to normal feeling in the captive. Following this line of interpretation, the command will stand thus: The captive is to lay aside the "reignment of her captivity," viz. her ordinary dress in which she had been taken captive, and she is to remain in mourning retirement for a month with hair shortened and nails made suitable to the same purpose, thus presenting an appearance of woe to which the nails untrimmed and shortened hair would seem each in their way most suitable (see Job i, 20).

If, on the other hand, we suppose that the shaving the head, etc., indicate the time of retirement completed, we must suppose also a sort of Nazaritic initiation into her new condition, a supposition which is further confirmed by the nature of the command, which, besides the fact that the making, whether paring the nails or letting them grow, is nowhere mentioned as a Nazaritic ceremony, and also that the shaving the head at the end of the month would seem an altogether unsuitable introduction to the condition of a bride. We come, therefore, to the captive's being told that she might get her hair and nails in order at the commencement of the month, and that during that period her nails were to be allowed to grow in token of natural sorrow and consequent personal neglect. See Joseph. Ant. iv, 8-23; Philo, περιπατοῦσα, ch. 14, vol. ii, p. 394 (ed. Mangny); Clemen. Alex. Strom. ii, ch. 18, iii, ch. 11; vol. ii, p. 473 (ed. Potter); Calmet, Patrick, Crit. Sacr. on Deut. xxi, 12; Schleserus, Lex. V. T. περισσώος; Sedleien, De Jur. Nat. v, xiii, p. 644; Harmer, Obs. iv, 104; Wilkinson, Anc. Egi. ii, 845; Lane, M. E. i, 64; Gesenius, Thes. Heb. p. 1075; Michaelis, Laws of Moses, art. 88, vol. i, p. 464 (ed. Smith); Numib. vi, 2, 18. See Pare.

In Jer. xvii, 1 the same Heb. word occurs in the sense of the "point" of a stylus or metallic pen, which was often tidied with admonit or diamond (Pliny. Hist. Nat. xxxvi, 4, 15). See Pdn.

In Dan. iv, 33; vii, 19, the cognate Chald. דֵּשָׁנָא, occurs of the clauses of a bird or beast.

Nail, Nicholas, a French martyr to the Protestant cause, was born at Mains in the first quarter of the 16th century. He was of humble origin, and earned his daily bread on the shoemaker's bench. He was working in Lausanne, Switzerland, when the Reformed doctrines began to gain the ascendancy of the people, and Nail became himself interested, and finally embraced the new views. Determined that his countrymen should share the great blessing he had come to enjoy, he quitte Lausanne for Paris with a pack of books and tracts. In the French capital he was discovered circulating these heretical productions, and was seized by the police Feb. 15, 1562. He had previously confided his views to a few of his friends; but the people who were in circulation these books, because they contained the truth he espoused, he yet refused to make known his friends and assistants even after he had been put to the torture. Refusing also to point out the people who had bought his books or had become his disciples, he was finally tried, sentenced to death, and led to the Place Maubert, from which a crowd of witnesses had passed to heaven in the smoke and flames of the funeral pile. In order to prevent Nail from speaking to any one on the way, a new torture was devised. A large wooden gag was put into his mouth, by which his jaws were burst asunder, and it was forced to pass down his throat. Though his mouth was stopped, by gesticulations and motions, and by lifting his eye heavenward, he still made known his firm trust in the presence of his Saviour.
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As he passed before a hospital on which an image of the Virgin was placed, an effort was made to compel him to show reverence to it by crossing himself and bowing his head, but he turned from it with indignation. This threw the rabble into a wild rage. Having arrived at the place of execution, Nalí was bound with a rope to a roller over the funeral pile, divested of his apparel, and his limbs were broken. Next the entire mass was set on fire with bundles of straw, so that his whole body began to burn. Then he was drawn up and down on the roller over the woodfire, which was burning under him. But he remained true to all his pledges, and was enabled to endure this punishment. In the meantime the executioners, who had been given a Ms. note of the order of the Lord after he began to burn, the string which tied the gag in his mouth having been burned, and his lacquered mouth being again set free. With prayers and praises his spirit passed, from his suffering body into the presence of the Lord. See Hurst, Martyrs to the Tragic Cause, p. 117, 118.

Naillac, Philibert de, the grand-master of the Order of the Knights of St. John of Jerusalem, was born about 1340 of a noble family. But little is known of his personal history. He became master of this order in 1376, and engaged in the Crusades, and was greatly distinguished by his valor and skill in warfare. He was prominently engaged in the battle of Nicopolis, and served the Christian interests by his treaties with the Saracen Emirs. In 1379 he concluded the peace of Egypt, which gave the Christians permission to enclose the Holy Sepulchre at Jerusalem with a wall; to maintain six knights of the Order of St. John within the city, free from all tribute, who should be permitted to carry on the hospitable duties of their profession in favor of all pilgrims led thither by devotion; that Christian slaves might be redeemed, either by purchase or by exchange with a Saracen; and that convents might be maintained in Jerusalem and in the other principal cities of the Holy Land. In 1415 internal dissension threatened the very existence of the Order of St. John. Naillac's wise counsels prevented all disgraceful proceedings; and when he died, in 1421, "he left the fraternity, at whose head he had been placed for so many years, at union with itself, at peace with its neighbors, and in a most flourishing state of prosperity."

See Boissat, Hist. des Chevaliers de St. Jean de Jerusalem; Porter, Knights of Malta, i, 294 sqq. 313. (J. H. W.)

Nails in the Crucifix. In the 13th century are found nails in the foot of the sacred image other without the hypopodium. James de Voragine first mentions the change, which Ayala, bishop of Galicia, attributes to the Albignian heretics. Benedict XIV pronounced the nail preserved in St. Cross, Rome, to be authentic. See Crucifix. On Irish crosses the Saviour's feet are represented tied with a cord, and his arms dropping (Walcott, Sacred Archæol. a v. Croce.

Nain (Gr. Náv; according to Simon, from Heb. נָפָל, nāfāl, 'green pastures'; so written in the Eastern versions of the N. T., but Schwabe, Palest. p. 169, writes נפל, as if from נָפָל, 'gracefulness'), a town (παλαια of Palestine, mentioned only in the N. T. as the place where Jesus raised the widow's son to life (Luke vii, 11-17). Josephus speaks of a Nain, but it was different from this, being situated in the south (War, iv, 9, 4). The site of Nain is described by Jerome as being two miles south of Tiberias, and near Endor (Onomast. s. v. Nain). Eusebius has twelve miles, but the error is probably that of a copyist writing β instead of β. Neither this number, however, nor that of Jerome, is accurate. Photus places it north of Tabor (see Reland, Palest. p. 904). As its name has always been preserved, it was repopulated by the rabbinical and medieval Arals and possibly by travellers up to the present day. It has now dwindled to a mean village called Nein (according to De

Stanley [Dead Sea, i, 75], Nainin, pronounced by the Arals exactly as Nain), which contains remains of very ancient buildings, with a fountain (Tristram, Land of Israel, p. 130). It stands on a bleak, rocky slope, on the northern declivity of Jebel ed-Duby (the "hill Morhe"

of Scripture, and the "Little Hermion" of modern travellers), directly facing Tabor, from which it is four and a half miles distant. It was in this direction our Lord approached, and probably to one or other of those very tombs they were bearing the corpse when he met and arrested the mournful procession (see Thom

son, Land and Book, ii, 158). The situation of Nain is extremely beautiful. At the foot of the slope on which it stands is the plain of Gadara, bounded on the north by the graceful wooded hills of Galilee, over which the snow-capped summits of Hermon and Lebanon appear. See Robinson, Bib. Res. ii, 361; Van de Velde, Syria and Palestine, ii, 382; Stanley, Sinai and Palæ

stine, p. 357; Porter, Hand-book to Syria, p. 358.

Nal'oth (Heb., margin, negahót, נַנְאוֹת; dwellings; text, Ne'ovalót; נְעַוָּלּוֹת, Sept. Na'oth, v. r. Na'oth và de'oth; Vulg. Najoœ); or, more fully, "Nainoth in Ram-

ah," a place in which Samuel and David took refuge together, after the latter had made his escape from the jealous fury of Saul (1 Sam. xix, 18, 19; xx, 22; xx, 1). "Naitoith" occurs both in Heb. and A. V. in 1 Sam. xix, 18 only. The Sept. supplies iv 'Pqad in that verse. The Vulg. adheres to the Hebrew. It is evident from ver. 18 that Naithoth was not actually in Ramah, Samuel's habitual residence, though from the sifl x it must have been near by. In the LXX. (ii, 66) "Naitoith in Kerith" (Kerith) the name becomes a mere appellation, and from an early date has been interpreted to mean the huts or dwellings of a school or college of prophets over which Samuel presided, as Elisha died over those at Gilgal and Jericho. This appears first in the Targum-Jonathan, where for Naithoth we find throughout γηράθων, "the house of instruction," the term which appears in later times to have been regularly applied to the schools of the rabbis. In Jerome, Lec. Palæst. p. 252, 3, and there ver. 20 is rendered, "And they saw the company of scribes singing praises, and Samuel teaching, standing over them," thus introducing the idea of Samuel as a teacher. Jerome, in his notice of this name in the Onomasticon (s. v. Nemoth), refers to his observations thereon in his Hebræorum quærumque gentium (i, 28, 3, 3), but, as we at present possess these books, they contain no reference to Naithoth. Josephus calls it "a certain place named Galbashoth" (Gamshádá), and distinguishes it from Ramah (Ant. vi, 11, 5). R. Isaiah and other Jewish commentators state that Ramah was the name of a hill, and Naithoth of the place upon it. See Ramah.

Naironi, Antonio-Fausto, a Maronite saint, was born about 1532 at Ban, on Mount Lebanon, and was a nephew of Abraham Eschelhenss. Naironi was educated at Parma; and after a voyage to Syria to procure works relative to his Protestant brethren, he became professor of the Syriac language in the College de Sa
dienne in 1666, and occupied this chair until 1694. He died at Rome on Nov. 3, 1707. We have of his works, Officia sanctorum juxta ritum ecclesiam Maronitarum (Rome, 1656, 1666, fol.),—De saluberrima potione catake seu cæte muncypata discursus (Rome, 1671, 12mo; translated into Italian by Fred. Veglini [Rome, 1671] and by Paul Boeck [Milan, 1679], and into French)—Discrétte de origine nonque rei de l'Eglise Maronita, etc. (Rome, 1679, 8vo; a work elucidated by the learned researches of Asseman)—Evocatio fidei catholicae Romana histori-
co-sagistration (Rome, 1694, 8vo), in which is found a large number of curious facts in the civil and religious history of the East. See Hoefer, Nouv. Biol. Gén. & s.v.

Naitore, CHARLES, a French painter and engraver, whose works were mostly on sacred subjects, was born at Niames in 1700. He studied under François-le Moine, and was employed to finish several works left incomplete at the death of that master. Little is recorded of the circumstances of his life. His chief merit seems to have consisted in the correctness of his design; his figures may be called noble and cold. The principal works of Naitore adorn the apartments of the first story of the Chateau Versailles, the Hotel de Soubise, and the chapel of les Enfans Trouvés, at Paris. In 1775 he was appointed director of the French Academy at Rome, which honorable office he filled until 1778. He died, according to Dumans, in 1777. There are a few etchings by Naitore executed from his own designs in a free and spirited manner. Among his works on sacred subjects are The Crucifixion, with Mary Magdalen at the foot of the Cross, The Adoration of the Magi, and the Martyrdom of St. Pered.

Nachman, SAMSON or SIMSON, a Jewish writer noted for his mastery of the Hebrew tongue, and hence surnamed "the Grammarians," flourished about 1240. He was familiar with all his works of the Spanish co-religionists, such as those of Chajug (q.v.), Jona ibn-Ganach (q.v.), Parchon (q.v.), Aben-Ezra (q.v.), and other grammarians, and is the author of a grammatical work entitled הבסטרון, or המִּשְׁמַשִׁים, which discusses the vowel-points and accents. Elias Levita refers to this work of Nachman Sonn in his Masoroth ha-Maasoret, but it has not yet as appeared in print. Excerpts of it, however, have been published in Abibich's Accents Heb'rex, etc. et novis illustr. (Leips. 1713); Deltzsch, in Gotenth. p. 16, 186, 192, 245, 252, comp. First, Bibl. Jud. iii. 16; De Rossi, Dictionarii (2nd transl.), p. 242; Wolf, Bibliotheca Hebraea, i., 1152; ii., 1160; iv., 1008; Geiger, Schismen ein Lexiconographia in Deutschland, in der Wissenschaft, Zeitschrift für Judische Theologie, v. 413-30; Ginsburg, in Levi's Masoroth le-Masoroth (Lon. 1887), p. 257; Kalisch, Hebr. Grammar (Lon. 1860), ii., 29; Zunz, Zur Geschicht u. Literatur, pp. 113, 114. (13.25)

Naked. The Hebrew word יָדוֹת, span, rendered "naked" in our Bibles, means absolute nakedness, such passages as Job 1:21; Eccles. v. 15; Mic. i. 8; Amos ii. 16; but in other places it means one who is ragged or poorly clad (John xxii. 7; Isa. xlvii. 7), in the same sense as γυναῖκες in James ii. 15, which does not indeed differ from a familiar application of the word "naked" among ourselves. A more peculiar and Oriental sense of the word is that in which it is applied to one who has laid aside his loose outer garment, and goes about in his tunic. When, therefore, Saul is described as having lain down "naked" (1 Sam. xix. 24), we are to understand that he had laid aside his flowing outer robe; and it was thus that Isaiah went "naked" and barefoot (xxvi. 19). The use of the word "undress," to denote simply a dress less than that which we consider full and complete, corresponds to this signification of the word. See Dress. This word is also used metaphorically to signify put to shame, stripped of resources, void of success, disdained. Thus in Jer. xlix. 20; they have made Esau bare," etc., signifies the destruction of the Edomites, God having exposed them defenceless to their invaders. The "nakedness of a land" (Gen. xlix. 9) signifies the weak and ruined parts of it where the country lies most open and exposed to danger. "Naked" is also put for discovered, known, manifest. So in Job xxxvi. 6; "Hell is naked before him," is the unseen state of the dead is open to the eyes of God. St. Paul says in the same sense, "Neither is there any creature that is not manifest in his sight; but all things are naked and laid open to the eyes of him with whom we have to do" (Heb. iv. 13). Nakedness also signifies sin or folly. Thus in Gen. iii. 7 it is indicative of sin in general; in Exod. xxxiii. 25; 2 Chron. xxviii. 19; Ezek. xvi, 86, it is put for idolatry; and elsewhere in the Scriptures for all kinds of vice, but idolatry in particular.

Nakir is the name of one of the angels or devouns who attend the dead at burial, according to the belief of the Indian Musulmans. Nokir and Moskir, i.e., these angels are called, attend the body soon after it is interred, set it upright in the grave, and question the soul, which it is believed they have power to recall to the corpse for the sake of examination. The question from the angels is, Who is thy Lord, and who is thy prophet, and what is thy religion? They who can answer in the orthodox formula, "There is no god but God, and Mohammed is his prophet," are dismissed with honor, and their rest is visited with sweet airs from paradise. The unbelievers are beaten with iron maces, and gnawed by dragons, till they fill the cellerries with howlings, which are audible alike to angels and jins, but merely with no end from men, whose nerves might be least equal to the sound, or their hearts more moved to compasion.

Nala is in Hindu mythology the name of a monkey chief, who, according to some authorities, built for Ramayana a bridge from continental India to the island of Ceylon.

Naldí, ANTONIO, an Italian theologian, was born at Faenza towards the close of the 16th century. He was of a noble family, and had embraced religious life among the Thésants, and was distinguished for his learning and piety. He died at Rome in 1645. We have of his works, Questiones praticas in foro inferi orum un frequentes (Bologne, 1610, 1624, 1646, 4to); Resolutions praticas causums conscientiae, in quibus practicae de justicia contractus vivi vulgo mucupaci, et de casibus agitare (Brescia, 1621, 4to); Adnotiones ad varia juris positifica loco (Rome, 1632, fol.; Lyons, 1671, fol.; and in the Corpus juris canonici, Lyons, 1661, 2 vols. 4to); Summa theologica moralia (Brescia, 1629; Bog.); Logica sacra in 4 Books, Parte, a. v.; Mittarelli, De Litteratura Forintana, p. 154.

Naldini, BATTISTA, an Italian painter who devoted himself to religious subjects, was born at Florence in 1587. He first studied under Jacopo Carrucci, called il Pontormo, and afterwards under Angiolo Bronzino. According to Baglioni, he visited Rome during the pontificate of Gregory XIII, and painted several altar-pieces for the churches, among which is a picture of the Bapstism of Christ in La Trinità de Monti, and the Martyrdom of St. John the Baptist in the church of that saint. On returning to Florence he was chosen by Vasari co-adjuror in his works in the Palazzo Vecchio, and retained by him about fourteen years. Vasari makes honorable mention of Naldini even when a young man, and declares him capable of painting indefatigably. Naldini painted many pictures at Florence, especially the Deposition from the Cross and the Purification at S. Maria Novella, praised by Borghini for their judicious composition, correct design, elegant attitudes, beautiful coloring, and excellent perspective. His sketches are criticized by Lanzi as having the knees joint too large, the eyes too widely opened, and generally marked with a certain fierceness; the coloring often characterized by changeable hues. In teaching his scholars, he followed the prevailing method of employing them to design after the chalk drawings of Michael Angelo, and giving them his own finished paintings to copy. He was living in 1590. See Speroni, Biog. Ital. of the Fine Arts, ii. 606.
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John, a clergyman of the English Church, was born about the year 1688. He became rector of Doddington, and afterwards prebend of Ely. He died in 1696. His chief writings were several historico-political works defending the action of Royalists in their treatment of King Charles I; the principal publication is *An Impartial Collection of the Great Affairs of State from the Beginning of the Scotch Rebellion in 1639 to the Murder of King Charles I*. This work is valuable because of its fairness and truthfulness, and is much used as a reference.

**Valentine**, an Anglican divine, was born in 1641. But little is known of his personal history. He was prebend of York near the opening of the 18th century, and died in 1724. He published shortly before his death *Twenty Sermons* (Lond. 1724, 8vo).

**James**, an English divine, flourished about the middle of the 17th century. He was expelled from the English Church and compelled to flee to Holland in 1622, on pretence of being implicated in what was called Love's Plot, but really because of his non-conformity. He published occasional sermons—1646, 1661, 1664—and is recommended by Baxter for his piety as well as learning. He died in the year 1692. Twenty of his sermons were published after his death (in 1677) by Matthew Poole (q. v.), who commended them highly. See *Gen. Bibb. Dict. s. v.*; *Allibone, Dict. of Brit. and Amer. Authors*, s. v.

**Namaqualand**, an African country lying south of the Orange River, and now absorbed in Cape Colony, is divided into the greater and the lesser. The former comprises all the region north of Cape Colony, extending from the Orange River, lat. 29° 30'; to Walvis Bay, lat. 29°, and stretching inland from the west coast to the Kalihari Desert, comprising an area of about 100,000 square miles. The Little Namaqualand is the territory south of the Orange River, and, though very rich in mineral resources, is a barren-looking country, and with only a few bays, notwithstanding it has a coastline of over one hundred miles. The native tribes perhaps number about 50,000 souls. They are mainly confined to the region called Great Namaqualand, north of the Gariep or Orange River, and the country a few miles south of it, as far as the Kamiesbergen. They are a pastoral people of rather predatory habits, and live under the rule of their chiefs, whose powers, however, are of a very limited nature. Differing from the Bosjesmen Hottentots, the Namaqua are a tall, well-made, active people, although presenting the usual peculiarities of the race, such as the light olive complexion, the oblique eye, and short tufted hair. Both men and women have remarkably small and neat hands and feet. The lower limbs of the women, however, are very thick and ungainly, especially as they advance in years, when they assume a droopish appearance. The Namaquas are less influenced by the surrounding civilization of Europeans and missionaries than the more energetic and civilized Bastard races, who, in point of civilization and appearance, are very little inferior to the ordinary Dutch Boer of Cape Colony. "The Namaquas," says Chapman, "are in many respects a strange people, and one hardly knows what to make of their character and feelings. The missionaries told me as a fact that when once a party were going out on a cattle-lifting expedition, they very innocently asked them to pray for their success" (i, 428). The Namaqua speak a dialect of the Hottentot language, which, however, differs considerably from that used by other tribes of that people. Mission stations of the Rheinisch and Wesleyan societies have been for many years established among them, and in a few localities, near Cape Colony, with considerable success; and the New Testament and some elementary works have been translated into the Namaqua dialect. Many of the southern Namaquas possess wagons and oxen, and are employed in the transport of copper ore from the mines of Little Namaqualand to the shipping port at Hondsckip Bay. A few of the peculiar customs of the Hottentot tribes, described by Kolben nearly 200 years ago, may still be traced among the more remote tribes of the Namaquas; but the constant contact with the Cape Coloniasts, and the efforts of the missionaries, have partially civilized this race, so that an ordinary Hottentot is quite as respectable a savage, or perhaps more so than his Betsouana or Amakosa brethren. Information on Namaqualand may be found in the travels of Moffat, Campbell, Chapman, and Le Vaillant. See *Africa*; *Hottentots*; *Nama*.

**Namaqua**. See *Namaqualand*.

**Name** (Heb. *shem*, W.; Gr. *sýma*). On the names of persons in Oriental countries, and especially in ancient Israel, the following particulars may be noticed. (See *Hauptmann, De Hebræor, Ævaguris Seetig* [Gera, 1757]; *Schwarz, De nominis. V. T. propriis* [Gotl. 1743].)

(1.) A name among the Hebrews was given to the male child at the time of its circumcision, but it is probable that previous to the introduction of that rite the name was given immediately after its birth. All Oriental proper names have a special significance which is more or less obvious, and generally may be ascertained. This meaning is often alluded to or explained in the Old Testament (Gen. xxvii, 86; I Sam. xxv, 25; *Ruth* i, 20). But some have attempted to show that the ex-
plantations given in the Pentateuch of the names of the patriarchs, etc., are not historically correct, on the ground that they are mutually inconsistent, or that they violate the analogies of the language; and refer them to a desire on the part of the writer to interweave the name significantly with the narratives (see Jer. ii. 14, 15; etc.). Though of modern composition, e.g. the English and Germans, have also their meaning, but it is more difficult to discover, as these languages do not preserve the roots in so pure a form as Oriental tongues. In early times they were conferred (by the mother, as Gen. iv. 1, 25; xix. 37 sq.; xxix. 32 sq.; xxx. 18, 20 sq.; Gen. iv. 1; Isa. lix. 19 sq.; etc.). Sometimes, as in Orientals, viii. 6; Eurip. Phoen. 57; yet also by the father. Gen. xvi. 15; xvii. 19; xxxi. 3; Exod. ii. 52; Hosea i. 4 sq.; see Tournem.: Voyage, ii, 434) sometimes in reference to remarkable circumstances preceding or attending the child’s birth, to peculiarities of its bodily constitution, to a wish connected with its future, or as an expression of designation; sometimes borrowed from religion, and in this case applied both as a pious reminiscence and an omen of good. Sometimes the name had a prophetic meaning (Isa. vii. 14; viii. 3; Hosea i. 4, 6, 5; Matt. i. 21; Luke i. 13, 60, 65). In these classes belong many compounded in Hebrew with גֶּזֶג (comp. Hengstengberg, Pent. i. 267 sq.) just as the Assyrian, Aramean, and Phoenician names with Nebu (Nebu), Bel, Baal; the German Gottlieb, Gottlieb; Ehegott, Christlieb, etc.; and the Tyrian names. Among the names in Jos. (in Javari, in Joshua, i. 18 (on which see Hamaker, Miscell. Phoen. p. 219; from Farnam, De cultus doorum ex οὐσοματοτησία ἢ ἐν οἶκῳ. [Aldorfe 1745]). For examples of the first class, see Gen. xxxv. 25 sq.; xxxix. 32 sq.; xxx. 6 sq.; xxxiv. 18; xlii. 51; 1 Sam. ii. 20; iv. 21; comp. Rosenmüller, Morgenl. ii. 191, 192; see also Farnam, in loc.); in Genesis, Com. in Jes. i. 308; Bohlen, Genes. p. 292. Such names take various forms among the Shemitic nations, following in each language the name it applies to God; e.g. Hannibal (חנניאל and John (יווה נ), and Abibal (אָבִי נ) and Abiah (אָבוֹ י) Ezrubal (אָזְרֵבַּל and Azriel (אָזְרִי). See Ludolf, Histor. Eth. iv. 3. See Baalim. The terms of designation are appropriated especially to girls, and are often taken from the names of valued animals and plants (venile, Rachel, a sheep: יֵלֶת, Tamar, palm-tree; יֵלֶת, Ziba, rose; יֵלֶת, Zipporah, sparrow; יֵלֶת, Keizah, cypress). Comp. Hartmann, Pentat. 276 sq. On the transfer of names from animals to children, see Bochart, Hieroz. i. 2, 45; Simons Onomast. p. 16, 280 sq. At a later period, when a sufficient number of words had become proper names by usage, a suitable choice was made among them, or the child took the father’s name (Tobit i. 9; Luke i. 59; Josephus, Ant. xiv. 1, 3; War, v. 13, 2; Euseb. H. E. i. 13, 5), or yet often the grandson of the grandfather’s (1 Sam. xxii. 9; xxiii. 6; xxx. 7; 2 Sam. viii. 17, 178. Euseb. Obscr. i. 176; Simons Onomast. V. T. p. 17; comp. Eustath. Ad Ilid. 581, 4). This was the case also with the Phoenicians (see Gesen. Momom. Phan. p. 100), and is still with the Egyptians (Descrip. de l’Egypte, xxii. 39 sq.), Frieslanders, and Danes. Sometimes that of a highly-esteemned kinsman was taken (comp. Luke i. 61; Lighthill, Hor. Hebr. ad loc.; Rosenmüller, Morgenl. v. 158). In the Roman period we meet with many persons who were named by prefixing Var, יאָר, son, after the Aramean custom, to the names of their fathers; as in the N. T. Bartholomew, Barthe- meus, Barjeseus, Barabba. Many of these were originally only surnames, as in Matt. xvi. 17, but by custom the personal name was entirely dropped (as in Arab., e.g. Barjeseus = Barjemis). In the German, at the birth of a son, put off their own names, and thenceforth bear that of the child, with the prefix Abu, fither, e.g. Abu-Nau- sel; comp. Avrieux, Nachr. ii. 292. According to Ge- nenius (Jo. i. 278), a person in earlier times was sometimes accosted or described as the son of this or that man, in order to disparage him, either because the father was obscure, or because the personal merit of the son thus would be questioned. But, besides, there are many Hebrew names which cannot be explained otherwise than through appellatives; the roots of which, however, have been preserved. These have received proper attention in modern Lexicons. (See Gesenius, Geschichte Hebr. Sprache. On the formation of Hebrew proper names, see Ewald, Ausführlehrb. dcr. Hebr. Spr. p. 491 sq.). It must further be observed that (a) among the later Jews and Jews of the Dispersion, as among the Christians, names were often altered, or otherwise modified in form; e.g. Lazarus for Lazar. This shortening of names in the N. T. has been examined by Winer (Gran. N. T. p. 113 sq. comp. besides J. C. Mylius, Diss. de varietat. V. T. p. 12; Simons Onomast. V. T. p. 12). Aramean names, also, had crept in among those of true Hebrew origin—as Martha, Tabitha, Cephas. (b) After the age of the Seleucidæ, Greek names came into circulation; as Lynicus, 2 Macc. iv. 29; Antipater, 1 Macc. xii. 16; Beremon, Herod (among these must be reckoned Andreu, see Joseph. Ant. xii. 2, 2; although Olshausen [Didd. Comment. i. 321] would refer it to the Hebrew הָרֶוד, to deli- kante); especially those Hebrew names which had been employed in the Greek version of the Bible, e.g. Isaac, דָּוִד, 2 Macc. xii. 19; or Theodotes, Θεόδωρος, 2 Macc. xiv. 19; 3 Macc. i. 4; comp. the Hebrew דַּוְּדֵד, דַּוְּדָד, Nicodemus or Nicolas, Никодим, Никодим, Νικόδημος, comp. דַּוְּדֵד and Menelaus, Μένελαος, comp. דַּוְּדֵד, Josephus, Ant. xii. 5, 1. Instead of these, a Greek name of somewhat similar form and meaning was sometimes used; as Αἰλέους (comp. דְּלְאָו, דְּלְאָו, Ιάσων, etc. Ιάσων, Jesus is also a Hebrew name, approaching a Greek form. See Jesus. (On Ονήσια, Σίμων, Hyrcanus, see Simons Onomast. N. T. p. 152.) The custom thus introduced was confirmed by increasing intercourse with the Greeks, and even some Latin names crept into Judea. The names Philip, Ptolemy, Alexander, etc., were not rare (comp. especially Joseph. Ant. xiv. 10, 22). Jews took their names in various occasions; some, for instance, on emancipation from Roman slavery. Among Egyptian Jews, Greek names were in use still earlier (comp. Philo, ii. 528). (c) Here we find in part the reason why, in later times, some of the Jews bore two names at once; e.g. Johannes Marcus, Jesus Joseph (Josephus, Ant. xii. 5, 1). Other occasions for names were: Bar was prefixed to the name of the father for a sur- name, as Joseph Barsaba; or it was acquired on some special occasion, as Simon Cephas or Peter, Joses Barnabas, Ιωάννης Ιάσων, etc. (comp. also Josephus, War, v. 11, 5), or given to distinguish persons of the same name in one family or neighborhood; a distinction usually made in the Talmud by adding the name of the father, or of a trade or profession; elsewhere by that of one’s residence or birthplace, as Mary Megiddœa, Judas Iscariot. A complete catalogue of all the proper names used by Jesus is given by Hiler, Onomast. Sacer (Tubing. 1700); J. Simon, Onomast. V. T. (Hal. 1741), in connection with his Onomast. N. T. et libri. V. T. poper- pha (ibid. 1762); comp. B. Michaelis, Observat. philol. de nomin. prop. Hebr. (Hal. 1792), and his Diss. nomens quendam pro prp. V. et N. T. ex eiriph. in maximum, etc., versus suorum testimoniis sexui (Hal. 1754); Potte, Syllog. vii, 26 sq. There is a useful catalogue of Phoenician and Carthaginian proper names in Gesenius, Monumenta Phoen. p. 395 sq. (2) The name was naturally given for the most part by the parents, but sometimes a number of their kins- persons (e.g. Barjosephus) would adopt the same name. After Ruth iv. 17; Luke i. 59. Not seldom in the course of life this was changed for a new name which was full of significance among those who gave it; or was at first.
added to the original name, and gradually took its place. The latter happened with Cephas (Peter) and Barnabas. But princes often changed their names on their accession to the throne, as the popes do now (2 Kings xxiii, 34; xxiv, 17); comp. Joseph. Ant. xvi, 9, 4; Jewish Sects, 250. But, Ludolf, Hist. Ezech., Paulsen, Regner. d. Morgenl. p. 78. This was done even in the case of private persons on entering upon public duties of importance. See Numb. xiii, 16; comp. John iv, 42; Acts iv, 36. This is still customary with monks on taking the vows of cloister life. To this head must be referred also the incident in 2 Sam. xii, 25, where the prophet Nathan, on assuming the charge of Solomon's education, gave him the name Jederiah. So in reference to important epochs in life (Gen. xxxiii, 28; comp. xvii, 5, 15; Judg. vi, 82). The appellation Bo- anerges, which Jesus gave to James and John (Matt. iii, 17), seems not to have been a permanent name, but simply the expression of an opinion as to their talents and disposition. In Gen. xli, 45; Dan. i, 7; v, 12, the change of name takes place, not so much in reference to the change of circumstances or occupation as because Joseph and Daniel were in lands where their former Hebrew names were not understood and not readily pronounced. On the change of Saul's name to Paul, see Paul. Comp. Harm. Observ. iii, 368; J. H. Sturt, De mutatione nomin. sacra et profana (Goth. 1785), iii; 4; Hackett, Illustr. Script. p. 88; Thomson, Land and Book, i, 179; Nödeke, Hebr. u. Arab. Eigennamen, in the Zeitschr. d. deutsch. morgenl. Gelehrth. 1861, p. 906. See Proper Names.

Name of God. By this term we are to understand, 1, God himself (Psa. xx, 1); 2, his titles peculiar to himself (Exod. iii, 13, 14); 3, his word (Psa. v, 11; Acts ix, 15); 4, his works (Psa. viii, 1); 5, his worship (Exod. xx, 24); 6, his perfections and excellences (Exod. xxxiv, 6; John xvii, 26). The properties or qualities of this name are, 1, an ever-existent, 2, an infinite, 3, a transcendent and incomparable (Rev. xix, 16); 4, powerful (Phil. ii, 10); 5, holy and revered (Psa. cxxi, 9); 5, awful to the wicked; 6, perpetual (Isa. iv, 13). See Hannam, Anal. Comp. p. 20.

Name. See LEOPARD.

Names, CHRISTIAN. The modern practice of giving names at baptism is most probably in accordance with primitive usage, and might have been adopted by the early Christians as a sign of their children when they circumcised them. No mention of such a practice is made by the writers of the New Testament, or by the church fathers, Justin Martyr, Tertullian, Origen, Cyprian, or by any of the early ecclesiastical writers. In fact, we find that many of these writers, and others, such as Cyprian, Ambrose, Augustine, and Gregory, retained their original names after they had received adult baptism. There are, however, numerous instances of persons receiving new names at their baptism; and it appears that it was customary to register the names of all candidates, when they were received as catechumens, in the register of the church, and those of their sponsors also. The Council of Elagabala giving its practice on James ii, 7, compared with 1 Peter iv, 15, required that the name of the person to be baptized should have some reference to the Christian religion, as some Christian virtue; and in accordance with such a purpose seems to have been the practice of the early Christians of Rome, whose names, as recorded on the marble slabs of the Catacombs, appear beautifully and designately expressive of Christian sentiment or character (see Withrow, Catacombs of Rome, p. 454, 457). St. Chrysostom advised the Christians of his day that the names ought to refer to some holy persons; and the Council of Trent, in its various provisions for baptism, advised that the name given to the baptized should be taken from some saint (Barnum's Romanisms, p. 450). The Council of Nice forbade the use of names of heathen gods (comp. Bate's Christ. Antiquities); and the Church of England, in the 16th century, forbade all names of heathen origin (Soames, Ethikathethm Religious History, p. 39). "Of old," says Hart (Excl. Records), "the bishop used to pronounce the person's name at the time of confirmation; and if it was desirable that the name given at baptism should be altered, it might be altered on the bishop pronouncing a new name when he administered the rite. This custom was continued in our reformed liturgy till the last revision in the time of king Charles II."

Names of CHRISTIANS, in early ages, are manifold, besides those found in the N. T. Thus the Church fathers used various appellations in describing Christians: Catholic, for while the Church remained one and undivided was properly called Catholicos, the Great, Eusebius, Hist. Ecclesiast., men of the Church; Dogmatists, men of the doctrine; Gnostics, men of knowledge. The names of pro- heretic and derision heaped upon Christians were almost endless. The following are of importance in illustrating the condition of the primitive Church: Jesus, for at first they were regarded merely as a Jewish sect; Naz- arenus, always used in a bad sense; Gallus, a name used by Julian the Apostate, who died with these words on his lips, "Victor, O Gallus;" Greeks, for the ancient Romans this was a term expressive of suspicion and contempt: Magicians, Sibyllists, from their being charged with interpreting the Heb. and Chal. proph- eties, from the fogots with which fires were kindled around martyrs at the stake: Semuza, from the stake to which they were bound; Parabolisti, from their being exposed to wild beasts; BisaSavaro, self-mur- derser, because of their fearlessness of death; Avar, atheistus; Neuartoi, new lights; Sarapostoloi, wor- shipers of the cross; Plautianos, praepositus homines, pastores, men of the race of Plautus, bakers (Plautus is said to have hired himself to a baker to grind in his mill); Anaxarii, worshipers of an ass; Abogetii, Cre- dulii, Patai, Hebreos,伊拉克, Imperiti, Lucifuge, Simulacra, Stulti, Stupendi, etc.

Namea (Nama). The last act of Antiochus Epiphanes was his attempt to plunder the temple of Namea at Elymais, which had been enriched by the gifts and trophies of Alexander the Great (1 Macc. vi, 1-4; 2 Macc. i, 13-16). The Persian god Namea, called also Amonitas (Avari), Strabo, xv, p. 785, is apparently the Moon goddess, of whom the Greek Arte- mia was the nearest representative in Polybius (quoted by Josephus, Ant. xii, 9). Beyer calls her the "Ely- maenus Venus" (ad Joh. Selden, etc. addit. p. 345), and some have identified Namea with Meni (q. v.), and both with the planet Venus, the star of luck, called by the Syrians Name, and in Zend Nakhid, or Anakht. See Diocletian, xx, found in 1852 near the Mesiani with the inscription NANAIA, and on the reverse a figure with nimbus and lotus-flower (Movers, Phron. i, 626). It is probable that Namea is identical with the deity named by Strabo (xi, p. 532) as the nu- men patrium of the Persians, who was also honored by the Medes, Armenians, and in many districts of Asia Minor. Other forms of the name are Arrai, given by Strabo, Aivai by Polybius, Aiaric by Plutarch, and Towsai by Clemens Alexandrinus, with which last the variations of some MSS. of Strabo correspond. In consequence of a confusion between the Greek and Eastern mythologies, Namea has been identified with Artemis and Aphrodite, the probability being that she corresponds with the Tauric or Ephesian Artemis, who was invested with the attributes of Aphrodite, and represented the productive power of nature. In this case some weight may be allowed to the conjecture that the desire of the Babylonians expressed in Dan. xi, 31, was the same as the goddess Namea. "This female deity," Stuart remarks, "under different names, was worshipped in Africa, Syria, Phoenicia, Cyprus, Greece, Rome, Babylon, Persia, and other countries. The Mylitta (= Heb. מֵלִיתָא, generatrix) of the East was the Venus of the West, the Neth of Egypt, the Astarte of the Syrians,
the Anais or Anaïta of the Armenians, all uniting in the worship of the power which represented maternal productiveness... Antiochus, it seems, paid little or no regard to this idol! (Commentary on Dan. ad loc.)

In 2 Macc. ix. 1, 2, there appears to be a different account of the same sacrilegious attempt of Antiochus, but the scene of the event is in the place of Peirepsia, "the city of the Persians," where there might well have been a temple to the national deity. But Grimm considers it far more probable that it was an Elamite temple which excited the cupidity of the king. See Genevius, Jesuïti, iii, 837, and Grimm's Commentar in the Kurgiyn: Handb. ad loc.

Nanni, John, an Anglican clergyman, flourished in the early part of this century. He was educated at Oxford, and became fellow of Worcester College. He then took holy orders, and was made rector of Old Romney. Later he became master of the grammar-school at Ashford, Kent. He died after 1816. He published Sermons on various subjects (1807, 8vo) — A Letter from a Country Clergyman to his Parishioners, on the Arguments and Practices of some of the Modern Dissenters (1809, 8vo) — An Address to the Members of the Church of England (1811, 8vo). See Dict. of Living Authors, s. v.

Nandi is in Hindî mythology the name of a white bull, regarded as the vehicle of Siva (q. v.).

Nanian Manuscript (Codex Nanianus, designated as U of the Gospels, now in the Library of St. Mark, Venice, where it is numbered I, viii), so called from a former possessor, is an uncial codex of the 9th or 10th century, containing the four Gospels, carefully and luxuriously written in two columns of twenty-one lines each on a 4to page, with ornaments in gold and colors. It has the Eusebian canons in the margin. It accords with the Alexandrine recension. Münter first sent some extracts from it to Birch, who used them for his edition. Tischendorf collated the MS. in 1845, and Tregelles in 1848, and they compared their work for mutual correction at Leipzig. See Scrivener, Introduct., p. 117; Tregelles, in Horne's Introduct. iv, 209. See Manuscripts, Biblical.

NANNI, Giovanni Maria, an Italian composer, was born about 1540 at Vallerano. He studied harmony in the school of Goudimel with Palestina. From 1571 to 1573 he was director of the chapel in the church of Sainte Mary, and in 1577 he entered the college of singers in the pontifical chapel. He was director of a school in composition, which was the first of its kind established at Rome by an Italian. According to M. Fétis, this master is to be regarded as one of the most learned men of the Roman school, and his productions deserve to be placed immediately after those of Palestina. Several of his motets are still sung, among others at Christmas matins a Hodie nobis colorum rex, which is truly beautiful. He died at Rome March 11, 1607. He published, Motetti (Venice, 1578, 4to, 2 books) — Madrigali a cinque voci (ibid. 1579-1586, 4 vols. 4to, 4 books) — Cansonnine a tre voci (ibid. 1587, 4to). Many fragments of his scattered through several collections are still known; and in manuscript there are fugues, litanies, masses, psalms, and a treatise on counterpoint. His second brother, Giovanni, who was confessor to Cardinal Gran- di, was also chapel-master at Rome. He was among the first to abandon the old style for new music with organ accompaniment. To him we owe, Magrignali (Venice and Rome, 1588-1612, 3 parts, 4to) — Motetti (Rome, 1608-1618, 4 parts, 4to) — Salmi (ibid. 1620, 4to). See Hoefer, Nouv. Biog. Générale, s. v.

Nanni di Baccio Bigio, a Florentine sculptor and architect, lived in the first part of the 16th century. He studied sculpture under Raffaella de Monteluphe, and produced the statue of pope Clement VII in the Minerva at Rome, and a good copy of Michael Angelo's Pietà, which he executed, it is said, under his direction for the church of the Madonna dell' Anima. After having studied architecture under Leonardo da Vinci, he was employed upon St. Peter's Church by Antonio de San-Gallo. It is known that Michael Angelo, succeeding San-Gallo, commenced by destroying all that his predecessor had done, discharging all those who had worked under his orders. Hence the hatred that Nanni bore to the prince of the Renaissance school. Dec. Gherini says, "The Duce has left no work of his own to assure him a distinguished place among the architects of his time, and perhaps he would have deserved one in the history of architecture if his rival, whom he twice overreached by intrigue, had not given him a kind of celebrity. Michael Angelo having been commissioned to restore the bridge Santa-Maria over the Tiber, Nanni took the work from him, and accomplished it so that at the first inundation the bridge was carried away. Afterwards he succeeded in joining Michael Angelo in the work upon St. Peter's. Michael Angelo protested with his usual vivacity, and proved the ignorance of Nanni, who says Vasari, was dismissed under disgrace. Several considerable edifices of Rome have been built after his designs, particularly the palaces Ricci and Salinari. See Hoefer, Nouv. Biog. Générale, s. v.

Nanni, Girolamo, a Roman painter of religious subjects, called "Il Poco e Buono," flourished about 1540. His talents were extraordinary, and he deserved little notice, except for his studious disposition and slowness of execution. He was employed by Sixtus V in several considerable works, and whenever requested by the director to hasten operations, he always answered "poco e buono" (little and good), which expression gained him his surname. There are a number of his pictures at Rome, among which are the Annunciation in the church of the Madonna dell' Anima, and two subjects from the life of St. Bonaventura in St. Bartolomeo dell' Isola.

NANOK or NAMUK, the founder of the sect of the Seikhs, which has now grown into a powerful nation, was originally a Hindî of the Khitore caste, and was born, in 1469, at Talawandy (now called Khuyvore), a small village of Lahore, Hindostan. He is said to have travelled through most of the countries in India, and even into Persia and Arabia, preaching his doctrines in peace, and preserving an unaffected and holy character. He died at Rawra, a village to the north of Lahore, in 1589. The unity, omniscience, and omnipotence of God were some of the principal tenets taught by Nanok. Not less than 100,000 persons in different countries adopted the tenets of Nanok before his decease, and considered him as their guide. See Seikhs.

Nantes, Council of. Two important ecclesiastical assemblies were held in the city of Nantes, France, besides those of the Huguenots (q. v.). The first Church council was held about the year 1127, under the count
Conon; Hildibrand, archbishop of Tours, presiding. It was ruled that children by an incestuous marriage should have no more rights than bastards and that the children of priests should not receive holy orders except they should first have taken monastic vows. Anathema was pronounced against those who plundered shipwrecked property (Conc. tom. x, p. 918). A second Council was held there in 1294; Vincent, archbishop of Tournai, presided. Simony and usury were regulated. The most important (5) forbids the number of monks in any priory or abbey to be diminished (5) to set more than two dikes before the bishop in visitation, and orders that if more have been prepared, (5) no one shall be given to the poor; (6) forbids pluralities; (7) forbids, save in extraordinary case, to demand toll of the clergy (Conc. tom. xi, p. 826).

Nantes, Edict of, is the name of a famous decree published by Henry IV of France, April 13, 1588, guaranteeing to his Protestant subjects the liberty of serving God according to the dictates of their conscience, and security for the enjoyment of their civil rights and privileges. The decree had been made necessary by many causes, the most important of which was Henry's own defection from the Protestant faith, and probable consequent alliance with the Romanists against those he once loved. See Huguenots. There can be no doubt that Henry IV simply left the Protestant fold to secure the protection of Rome and its allies for his throne and realm. His own political actions after apostasy revealed such a cause. (See, however, for a defense of this king's apostasy, Jervis, Hist. of the Church of France, 1, 199 sq.) Over a Romanist, he determined for the sake of pleasing the papal host to do all in his power to weaken the Huguenots, and thus indirectly largely assisted their persecution. Yet though Henry had quitted the Protestants in order to strengthen himself, he had still to learn that a great source of trouble and perplexity would come to him from those he had considered too weak to be worth his friendship or even notice. When suddenly forced to declare war against Spain, Henry found himself deprived of the support and aid of some of his most valuable citizens. They were Protestants, and after 1584, when the truce for hostilities had expired, and no guarantee as to their future had been granted them, they had declared themselves "a state within the state." They would only hold their own strongholds, and refused to take up arms in defence of a realm that failed to afford them the protection to which their citizenship entitled them. Even Romanists saw the folly of the king's course, and propositions were finally made to renew the edict of Nantes (1568). The old Grand Council (1591), which had never yet taken effect because of the opposition of Parliament. The Reformed demanded more. In 1597 a meeting was called at Loudun to effect a reconciliation. It failed to bring about the much-desired result. Another meeting was called at Vendôme, but it also failed; for the Protestants feared the direct influence of the court, which was in the immediate vicinity, and the meeting was adjourned to Saumur. By the close of 1597, however, the different parties came to an understanding. France had been successful. Spain was in favor of peace, and in the hour of prosperity Henry was inclined to grant favors. The result was an agreement for the edict; and on the same day on which the peace with Spain was settled by the signature of the king, the edict obtained the king's approval and hand and seal (May 2, 1598). It was in reality a new confirmation of former treaties between the French crown and the Protestants, and important clauses, including law and order, were recognized. The verdicts against them were erased from the rolls of the courts, and their unlimited liberty of conscience was recognized. The preamble to this most important document, the Magna Charta of Protestant liberty in France, specifies, curiously enough, as the royal motive for issuing it, the necessity of completely and securely re-establishing the Catholic religion in those localities where it had been abolished during the late troubles; viz. Béarn, La Rochelle, Nîmes, Montauban, etc. Now that it had been restored, the king felt it his duty to make provisions for the public worship and service of God among all classes of his subjects; and if it was impossible at present that all could be brought to agree in one and the same external form of worship, at all events they should be uniformly governed by what the church had decreed, and such regulations might be adopted as should obviate all danger of public disturbance or collision. Accordingly he had determined to enact and promulgate a law on this subject—universal, distinct, positive, and absolute—a perpetual and irrevocable edict; and he prayed God that his subjects, whom he desired to see in the same quiet, in the same guarantee of their union and tranquillity, and of the establishment of the French empire in its ancient power and splendor. Then follow the enacting clauses, comprised in ninety-two articles. Those who professed the so-called Reformed religion were to enjoy henceforth full and complete liberty of conscience in the exercise of their public worship throughout the realm of France, though not without certain restrictions. All seigneurs possessing the right of haute justice might assemble for worship with their families, their tenants, and others they chose to invite; landowners of a lower estate might hold meetings in their houses provided there were not more than thirty persons. Huguenots were to be freely admitted to all colleges, schools, and hospitals; they might found, endow, and maintain educational and charitable institutions; and their religious books might be published in all places where their worship was authorized. They were to be eligible to all public employments on equal terms with Catholics, and on accepting office were not to be bound to take any oaths, or to attend any ceremonies repugnant to their conscience. A new court, called the Chambre de l'Édit, was instituted in the Parliament of Paris, composed of a president and sixteen councillors, of whom one, or two at the most, were to be Protestants. Other similar courts were established in Guérande, Languedoc, and Dauphiné. These were to take cognizance of all cases arising between Protestants and Catholics. Besides the privilege granted to the holders of fiefs, the Reformed worship was legalized in one town or village in every bailiwick throughout France. In certain specified places, however, it was altogether prohibited: at the court or residence of the sovereign for the time being; at Paris, and within a radius of five leagues round the capital; and in all military camps, with the exception of the personal quarters of a Protestant general. It was also excluded from the towns of Châlons, Rheims, Beauvais, Vermandois, Compiègne, Beauvais, Soissons, Blois, Nevers, Bourges, Nîmes, Montpellier, Grenoble, Lectoure, Niort, etc. The expense of maintaining the Huguenot garrisons was to be defrayed by a royal grant of 80,000 crowns per annum. From this period the Reformers or Huguenots (who then counted 750 churches) had a legal existence in France. The edict was, however, crushed by the mighty despotism of Richelieu—
NAPHTALI

Gives it an allusion at once to the situation of the tribe at the very apex of the country, to the heroes who towered at the head of the tribe, and to the lofty mountains on which they dwelt. It is an epithet of underranged, patriarchal and republican, and to the interpretations of the best Jewish writers (Bochart, l.c.). The present reading, too, when thoughtfully considered, is as appropriate as the other. This, like the other blessings of the patriarch, was intended to shadow forth under poetical imagery the future character and destiny of the tribe, for the blessing is a kind of prayer—"and a gracious spirit,"—timid and distrustful of its own powers, swift of foot to elude its enemies; but when brought to bay fierce and strong to defend its life. These were the qualities shown by Naphtali. They left several of their cities in the hands of the Canaanites (Judg. i. 33). They were not confident to fight alone, but when assailed they made a noble defence (Judg. v. 18), and united with others in pursuit of a flying foe (v. 35). Their want of self-confidence was chiefly shown in the case of Barak; and then, too, they displayed in the end devotion and unrestrained love to God. (See Nahum, iii. 14.) In every sense this "gives goodly words." The tribe was to be famous for the beauty of its language. It probably possessed poets and writers whose names have not come down to us. We have one noble ode ascribed in part at least to a Naphtalite (Judg. v. 1. See Kalisch, On Gen. xlix. 21).

During the sojourn in Egypt Naphtali increased with wonderful rapidity. Four sons went down with their father and Jacob; and at the exodus the adult males numbered 53,400 (Numb. i. 46). It thus held exactly the middle position in the nation, having five above it in numbers, and six below. But when the borders of the Promised Land were reached its numbers were reduced to 45,400, with four only below it in the scale, one of the four being Ephraim (Numb. xxvi. 48-50; comp. 37). The leader of the tribe at Sinai was Ahira ben-Enan (Numb. ii. 29); and at Shiloh, Pedahel ben-Annihud (xxvi. 28, 29). Among the spies its representative was Nahbi ben-Yephbi (xiii. 14).

During the wilderness Naphtali occupied a position on the north of the sacred tent with Dan, and also with another tribe, which, though not originally so intimately connected, became afterwards his immediate neighbor—Asher (Numb. ii. 25-31). The three formed the "camp of Dan," and their children according to the tradition of the heathen were a serpent or basilisk, with the motto, "Return, O Jehovah, unto the many thousands of Israel" (Targ. Psuedojon. on Numb. ii. 25).

Jacob's blessing had special reference to the character and achievements of the tribe; that of Moses to the nature of its territory. O Naphthali is "dealt with favor, and full with the blessing of the Lord: possess thou the west and the south" (Deut. xxx. 23). A more literal and more accurate rendering of the Hebrew would be, "Naphthali, replete with favors, and full of the blessings of Jehovah; possess thou the sea and Doram." The word דָּרָם, which in the A. V. is translated "west," evidently means "the sea," that is, the sea of Galilee, which lay partly in the territory of Naphtali. The Hebrew term מְדָר, Doram, ("a circuit," from the root מַדַּר, מַדַּר, "to go round," see Gesenius, Todaerus, s. v.), is most probably a proper name equivalent to Galil ("a circuit," or Galilee, the name given in Josh. xx. 7, xxxi. 32, and elsewhere, to a district amid the mountains of Naphtali [see Galilee], of which Doram may have been the older appellation. "The sea and Doram" would thus

"Naphthali is a towering Terebinth: He hath a goodly crest, VI.—27*
singly the region by the Lake of Galilee and the mountains to the north of it. Both the Sept. and Vulgate render θαθον τον χελαθη (see also the Chaldean rabbi Salomon, Bochart, Ainsworth, Montanus, and others). The possession was allotted to Naphtali as described in Josh. xix, 32-39. "The lot of this tribe was not drawn till the last but one. The two portions then remaining unappropriated were the noble but remote district which lay between the strip of coast-land already allotted to Asher and the upper part of the Jordan, and the little canyon or corner, more central, but in every other respect far inferior, which projected from the territory of Judah into the country of the Philistines, and formed the "marches" between those two never-tiring combatants. Naphtali chose the former of these, leaving the latter to the Danites, a large number of whom shortly followed their relatives to their home in the more remote but undisturbed north, and thus testified to the wisdom of Naphtali's selection. The territory thus appropriated was enclosed on three sides by those of other tribes. It lay at the northeastern angle of Palestine. On the east the tribe was bounded by the Jordan and the lakes of Merom and Galilee; on the south by Zebalon; on the west by Asher, and on the north apparently by the river Leontes. Hammath was one of its cities, and it has been satisfactorily identified with the ruins around the warm springs a mile south of Tiberias. Consequently, to Naphtali belonged the whole western shore of the Sea of Galilee. See Tribe. Naphtali possessed a greater variety of soil, scenery, and climate than any of the other tribes. Its northern portions are the highlands of Palestine. The sublimes ravine of the Leontes separates its mountains from the chain of Lebanon, of which, however, they may be regarded as a prolongation. The scenery is here rich and beautiful. The summit of the range is broad, presenting an expanse of undulating table-land, ornamented with broad belts and irregular clumps of evergreen oak, and having here and there the little upland plains, covered with grasses, and bordered with thickets of arbutus and hawthorn. In the centre of this park-like region lie the ruined site of the sanctuary of the tribe, the northern city of refuge, Kadesh-Naphtali. The ridge rises gradually towards the south, and culminates at Safed, which has an elevation above the immediate foot of the hills of about 1,200 feet, a few miles westward, are one thousand feet higher, and are the loveliest points in Western Palestine (see Van de Velde, Memoir, p. 177). On the western brow of the ridge the tribes of Asher and Naphtali joined, the former having allotted to it the western slopes and the plain of Phœnicia (Josh. xix, 34-39); while on the east the mountains of Naphtali break abruptly down in gray cliffs and wooded slopes into the rich valley of the Jordan. On the north brow of these slopes stands the massive castle of Hethn, probably the ancient Beth-Rehob; and twelve miles south of it, commanding the waters of Merom, are the ruins of Kapheth, which may perhaps mark the site of the capital of the northern Canaanites—Hazor. The Jordan valley, though soft, and in places marshy, is extremely fertile. Here the people of Sidon established at an early period an agricultural colony to supply their city with grain and fruits. The region of "the circuit," around Kadesh was anciently called, a name subsequently extended to the whole of Northern Palestine; and as a large number of for- eigners settled among the mountains—descendants of the Canaanites, and others from Phœnicia and Syria—it was called "Galilee of the Gentiles." See GALLI- EE. According to Josephus (Ant. v, i, 29), the eastern side of the tribe reached as far as Damascus; but of this—though not impossible in the early times of the nation and before the rise of the Syrian monarchy—there is no indication in the Bible. The question was recently discussed in the Journal of Sacred and Classical Philology by Thrupe and Trevelyan (Nos. for 1855, 1856), who both agree that the area of a much greater extent than at present in that direction than has usually been supposed; but their arguments have not sufficed to convince Ewald, who reviews them in his eighth Jahrbuch, and who very justly thinks that the statement of Josephus ought not to be pressed. The southern section of Naphtali was the garden of Palestine. The little plains along the shore of the Sea of Galilee, and the vales that run up into the mountains, are of unrivilled fertility. Josephus describes the plain on the shore of the lake, then called Gennesaret, as an earthly paradise, where the choicest fruits grew luxuriantly, and where eternal spring reigned. His words are not much exaggerated; for now, though more a wilderness than a paradise, its surpassing richness is apparent. The shore is lined with a wide border of oleander; behind this is a tangled thicket of the lote tree; and here and there are clumps of dwarf palms. The plain beyond, except the few spots cultivated by the hermits, is covered with a great thicket of their purple thistles (Josephus, War, iii, 10, 8; Robinson, Bib. Ren. ii, 492). Thus Naphtali had a communication with the Sea of Galilee, the rich district of the Ard el-Huleh and the Merj Aytn, and all the splendidly watered country about Banias and Hasbaya, the springs of Jordan. But the capabilities of these plains and of the access to the lake, which at a later period raised Galilee and Gennesareth to so high a pitch of crowded and busy prosperity, were not destined to be developed while they were in the keeping of the tribe of Naphtali. It was the mountainous country ("Mount Naphtali," Josh. xx, 7), which formed the last house of their will, and never impressed or brought out the qualities for which Naphtali was remarkable at the one remarkable period of its history. This district, the modern Belad-Besharrah, or "land of good tidings," comprises some of the most beautiful scenery and some of the most fertile soil in Palestine (Porter, p. 288), forests surpassing those of the renowned Carmel itself (Van de Velde, i, 288); as

Map of the Tribe of Naphtali.
rich in noble and ever-varying prospects as any country in the world (ii, 407). As it is thus described by one of the few travellers who have crossed its mountains and descended into its ravines, so it was at that time of the Christian era, "the soil," says Josephus (War, iii, 3, 2), "universally rich and productive; full of plantations of trees of all sorts; so fertile as to invite the most slothful to cultivate it."

The following is a list of all the localities in the tribe, with their probable identification:

Abel-maim. Do. (Sheith-barbur-
Adamah, or Adam. Do. Nahal.)
Ahab. Do. Eli.
Arbel. Do. See Beet-areb.
Arad-Tabor. Do. (See Ceraria-Philip-
Baal-gad, or Baal-her.
mon.) Do. (vi.)
Beth-hath. Do. Ivrim.
Beth-arbel. Do. Mejdel esh-Skema.
Cesarea-Philippi. Do. Cerarea-Philpi-
Cupernam. Do. Do.
Chinnereth, or Ciner-
eret. Do. (Tell-Hum.
Chinnereth, or Cin-
eret. Do. (Abu-Shukkah.
Chorah. Do. Do. [Lake]
Dalmanutha. Do. Do. [Lake]
Dan, or Dan-jaan. Do. Do.
Descograph. Do. Do. [Tell-Hazor.]
Gennesareth Plain. Do. Do. [Lake]
Gennesareth. Do. Do. [Lake]
Hammat, or Ham-
mom, or Hammom-
dor. Do. Do. [Lake]
Hamath. Do. Do. [Lake]
Hazar-enan. Do. Do. [Lake]
Hazor. Do. Do. [Lake]
Heleph. Do. Do. [Lake]
Hermon. Mount. Do. Do. [Lake]
Horem. Town. Do. Do. [Lake]
Hukkok. Do. Do. [Lake]
Ijon. Do. Do. [Lake]
Ioba. Do. Do. [Lake]
Ioba. Do. Do. [Lake]
Kedesh, or Kisliion. Do. Do. [Lake]
Lalah. Do. Do. [Lake]
Lahish. Do. Do. [Lake]
Lakum. Do. Do. [Lake]
Magedel, or Migdal-el. Do. Do. [Lake]
Megiddo. Do. Do. [Lake]
Meidom. Do. Do. [Lake]
Miklah. Do. Do. [Lake]
Nahal. Do. Do. [Lake]
Nahash. Do. Do. [Lake]
Nahum. Do. Do. [Lake]
Shepham. Do. Do. [Lake]
Tiberias. Do. Tubarjeh.
Zaanaim, or Zaazaim. Do. Do. [Lake]
Zedad. Do. Do. [Lake]
Ziddim, or Zer. Do. Do. [Lake]
Ziphron. Do. Do. [Lake]

Three of the towns of Naphtali were allotted to the Gershonite Levites: Kadesh (already called Kedesh-in-Galilee), Hammath-dor, and Kartan. Of these, the first was a city of refuge (Josh. xv, 7; xxvi, 32). It should be observed that in the list of fortified towns at Josh. xix, 35-38 only sixteen cities are enumerated (or but thirteen if we join as one the names not connected by the conjunction), whereas the sum calls for nineteen. The difference is probably to be made up by including such of those mentioned in the preceding verses as lay within the territory of the tribe and had walls. The enumeration, like the rest in this and the adjoining chapters, is not exhaustive (see Kell, ad loc.).

Naphtali, on account of its position, was a great measure isolated from the Israelitish kingdoms. Yet it had its share in those incursions and molestations by the surrounding heathen which the common lot of all the tribes (Judah perhaps alone excepted) during the first centuries after the conquest. One of these, apparently the severest struggle of all, fell with special violence on the north of the country, and the leader by whom the invasion was repelled—Barak of Kedesh-Naphtali—was the one great hero whom Naphtali is recorded to have produced. How gigantic were the efforts by which these heroic mountain-savers saved their darling highlands from the swarms of Canaanites who followed Judah, and saved good the position which they achieved in the eyes of the whole nation, may be gathered from the narrative of the war in Judg. iv, and still more from the expressions of the triumphal song in which Deborah, the prophetess of Ephraim, immortalized the victors and branded their relentless countrymen with everlasting infamy. Gilead and Reuben lingered beyond the Jordan among their flocks; Dan and Asher preferred the luxurious calm of their hot lowlands to the free air and fierce strife of the mountains; Issachar, with characteristic sluggishness seems to have moved slowly if he moved at all; but Zebulun and Naphtali—and the cities of their nation, highlands, devoted themselves to death, even to an extravagant pitch of heroism and self-devotion (Judg. v, 18):

"Zebulun are a people that threw away their lives even unto death—And Naphtali, on the high places of the field."

Naphtali was one of Solomon's comissionariats districts, under the charge of his son-in-law Ahimaz; who with his wife Athaliah, was preserved in retirement at Philistia, not less enlivened that remote and rural locality by a minia-
ture of the court of his august father-in-law held at Safed or Kedesh, or wherever his residence may have been (1 Kings iv, 15). Here he doubtless watched the progress of the unwonted new district presented to Solomon by Hiram—twenty cities of Cabul, which seem to have been within the territory of Naphtali, perhaps the nucleus of the Galilee of later date. The ruler of the tribe (\textsuperscript{22})—a different dignity altogether from that of Ahimaz—was, in the reign of David, Jerimoth ben-Aziel (1 Chron. xxvii, 19). In later times the Naphalites appear to have resigned themselves to the intercourse with the heathen which was the bane of the northern tribes in general, and of which there are already indications in Judg. i, 35; comp. Isa. xi, 1. The location by Jeroboam within their territory of the great sanctuary for the northern part of his kingdom must have given an impulse to their nationality, and for a time have revived the connection with their brethren nearer the centre. Namely subject to Sa-
maria, was separated from it by the pass of Galcon, over which so often swept the devastating hordes of the "Children of the East," and the powerful armies of Syria. The usual route of the Syrian expeditions was the east base of Hermon, and across the Jordan at Jacob's bridge. The Naphalites in their mountain fastnesses generally escaped the predatory bands. But whenever the enemy marched through the valley of Coele-Syria, then Naphtali bore the first brunt of the on-
set. In the reigns of Baasha, king of Israel, and Asa, king of Judah, this tribe was the first to suffer from the invasion of Benhadad, king of Syria, who "sent the cap-
tains of the hosts which he had against the cities of Israel, and smote all Cinneroth, with all the land of Naphtali" (1 Kings xv, 20), especially "all its store cities" (2 Chron. xvi, 4). At length, in the reign of Pekah, king of Israel (cir. B.C. 780), Tiglath-pileser overran the whole of the north of Israel, swept off the population, and bore them away to Assyria (2 Kings xv, 29). It is perhaps worth while adding that Tobit belonged to Naphtali, for he tells us that "in the time of Enemesser (or Shalmaneser), king of the Assyrians, he was led captive out of Thisbe, which is at the right hand of that city which is called Kedesh of Naphtali, in Galilee, where the city is called "the common-
reyn to Nineveh, and that the Most High gave him grace and favor before Enemesser, who made him pur-
veyor to the palace (Tobit i, 5; vii, 8). But though the history of the tribe of Naphtali ends here, and the name is not mentioned again except in
NAPHTHARM

the well-known citation of Matthew (iv, 15), and the mystical references of Ezekiel (xlvi, 3, 4, 84), and of the writer of the Apocalypse (Rev. vii, 6), yet under the title of Galilee—apparently an ancient name, though now broken down—appears the principal Christian era—the district which they had formerly occupied was destined to become in every way far more important than it had ever before been. After the captivity the Israelites again settled largely in Naphthali, and its southern section became the most densely populated district in all Palestine. It became also one of our Lord's public labors. After his brethren at Nazareth rejected and sought to kill him, he "came down" (Luke iv, 31) from the uplands and dwelt in "Capernaum, which is upon the sea-coast, in the borders of Zabulon and Naphthali" (Matt. iv, 13). The new capital of Galilee had recently been built by Antipas, and called after the emperor, Tiberias. Other towns—Magdala, Capernaum, Chorazin, and Bethsaida—dotted the shore, which teemed with life and industry. Vast multitudoes followed Jesus wherever he went (Mark ii, 1-12; Matt. xiii, 1-23, etc.).

The greater number of his beautiful parables were spoken here (Matt. xii, 1-21), and here the people proper of the country beyond Jordan, Galilee of the Gentiles [called "Darom" in Deut. xxxii, 23]—the people that sat in darkness saw great light; and to them that sat in the region and shadow of deep death light is sprung up.

The details of this tribe's history, as well as the account of its sufferings and heroic resistance during the campaign of Titus and Vespasian prior to the destruction of Jerusalem, are given elsewhere. See PALESTINE.

Naphthali is now almost a desert. A mournful silence reigns along the shores of the Sea of Galilee. There are still a few populous villages among the mountains; but Safet and Tiberias are the only places of any importance within the boundaries of the tribe, and they are fast falling to ruin.

NAPHTALI, MOUNT (נֵּפֶר צֵי, Sept. נֵפֶר צֵּאלָא, Vulg. Moun Naphthali), the mountainous district which formed the main part of the inheritance of Naphthali (Josh. xx, 7), answering to "Mount Ephraim" in the centre and "Mount Judah" in the south of Palestine. See NAPHTALI.

Naphthar (נֵפֶר נָפֶתָר, Vulg. Nephthar), the name given by Nehemiah, according to the account in the Apocalypse, to the substance (not the place) as the Vulg. which after the return from Babylon was discovered in the dry pit where at the destruction of the Temple the sacred fire of the altar had been hidden (2 Macc. i, 36; comp. 19). The legend is a curious one; and it is plain, from the description of the substance—"thick water," which, being poured over the sacrificial and holy vessels, cleansed them with the holy fire, and then burned with an exceedingly bright and clear flame (ver. 32)—that it was either the same as or closely allied to the naphtha of modern commerce (petroleum). The narrative is not at all extravagant in its terms, and is very probably grounded on some actual occurrence. The only difficulty it presents is the explanation given of the name: "Naphthar, which is being interpreted, cleansing" (אָנָפֶלָר), and which has hitherto puzzled all the interpreters. It is perhaps due to some mistake in copying. A list of conjectures will be found in Grimm (Kurzgefa. Hanbl, ad loc.), and another in Robid's Diction. Ling. Pers. lexviii. The writer adds, "But many men call it Niphath." The identity of the names with naphtha is obvious. The place from which this combustible water was taken was enclosed by the "king of Persia" (Artaxerxes Longimanus), and converted into a sanctuary (such seems to be the force of הֵפֶר נוֹפֶתָר, ver. 34). In modern times it has been identified with the large well called by the Arabs Bir-eysib, situated beneath Jerusalem, at the confluence of the valleys of Kidron and Hinnom, and named "Naphthali" by some of the Arab writers, which name of which may be the name of Job or of Job, and which is usually identified with En-rogel, is also known to the Frank Christians as the "Well of Nehemiah." According to Dr. Robinson (Bib. Res. i. 332, note), the first trace of this name is in Quaresirmus (Elateidio, etc., ii, 270-4), who wrote in the early part of the 17th century (1616-25). He calls it "the well of Nehemiah and of fire," in words which seem to imply that such was at that time its recognised name: "Celebris ille et nominatus putesus, Nehemiae et ignis appella
tus." The valley which runs from it to the Dead Sea is called Wady es-Na'ar, "Valley of the Fire," but no stress can be laid on this, as the name may have in
tuated the tradition. A description of the Bir-eysib is given by Williams (History City, ii, 489-95, Barclay (City, etc., p. 513-16), and by the careful Tobler (Umgreifen, etc., p. 60). At present it would be an equally unsuitale spot either to store fire or seek for naphtha. One thing is plain, that it cannot have been called Naphthali (which was a living spring of water from the days of Joshua downwards) and a naphtha well also. See BITUMEN.

Naph'th'uh'm (Heb. נַפְרִת, נפְרִית, prob. of Egyptian origin, but of uncertain meaning [see below]; Sept. Ναφραία, Gen. x, 13; Ναφρία, 1 Chron. i, 11, v. τ. Ναφραία, Ναφρία; Vulg. Nephthum and Naphthiam), a tribe of the tribe of Naphtali (Gen. x, 18; 1 Chron. x, 11). The plural form of the name seems to indicate a tribe sprung from Naphthah. Jonathan (Chald. Chron) interprets it נַפְרִית, Pentas
tascheni, i.e. inhabitants of Pentashcania, a city in Lower Egypt, twenty Roman miles from Pelusium. Saadius renders it Curarami. Bochart (Phal. iv, 29) compares Naphthah, the name of an Egyptian goddess, sister of Apis, and wife of Osiris, which, according to Spicileg. (c. 265 sq.) understands the name to belong to the desert between Egypt and Asia, near the Sibornian lake, and to the Egyptians all the country round about the lake, called asaph or egyptoph. See also Jalsobnian, Opusc. i, 161; Schluchter, Paradies, p. 152. But Mias F. Corbaut ("Rephaim," in the Journ. of Soc. Lit. 1851, p. 181) identifies this tribe with the original Memphites, whose capital, "the dwelling of Pthah," Na-Ptah, is contracted in Hebrew into Naph (52). If we may judge from their position in the list of the Mazzarites, according to the Masonic text (in the Sept. in Gen. x. i. 18), they followed the same path as the Egyptians conquered the Amamim (אָנָמָאִים, "בָּנָמָאִים") immediately after the Lewhaim, who doubtless dwelt to the west of Egypt, and before the Pathrusim, who inhabited that country, the Naphthuim were probably settled at first, or at the time when Gen. x. was written, either in Egypt or im
dia or in some part of the land of the Philistines and the neighboring territory, which probably corre
tioned to the older Marcotic name, is called pipkhat or piphkait, a name composed of the word pḥaiit or pḥaith, of unknown meaning, with the plural definite article p prefixed. In hieroglyphics mention is made of a nation or confederation by the name of naphthali, which was conquered by the Egyptians called "the Nine Bows," a name which Cham
pollion read Nophi, or, as we should write it, NA-PETU, "the bows," though he called them "the Nine Bows" (or "nine peoples," Brugue, Geogr. Inacrr., ii, 20). It seems, however, more reasonable to suppose that we should read (ix) PEPUT, the "Nine Bows." It is also doubtful whether the Coptic name of Maresa contains the word "bow," which only is found in the forms pit (S. masc.) and phi (M. fem. "a rainbow"); but it is possible that the second part of the former may have
been originally the same as the latter. It is noteworthy that there should be two geographical names connected with the bow in historiography, the one of a country, MERU-PET, "the island of the bow," probably MEREO, and the other of a nation or confederacy, the Nine Bows, and that in the list of the Hamites there should be two similar names, Phut and Naphushin, beside many others of the same kind. There is no critical notice of the Nine Bows has been found in the Egyptian inscriptions: they are only spoken of in a general manner when the kings are said, in laudatory inscriptions, to have subdued great nations, such as the Ngees, or extensive countries, such as Kish, or Cush. Perhaps the name, in this case, is that of a confederacy or of a widely spread nation, of which the members or tribes are spoken of separately in records of a more particular character, treating of special conquests of the Pharaohs or enumerating their tributaries. 

"It appears more probable, however, to identify the Naphutlim with the city of Napatêka or Napatêa, the capital of an ancient Ethiopian kingdom, and one of the most splendid cities in Africa (Strabo, xvii, p. 820; Pliny, Hist. Nat. vi., 35; Ptolemy, iv, 7). Strabo states that Napatêa was the royal seat of queen Candace, a fact which may connect one of the most ancient tribes of the Old Testament with that district in Ethiopia (Acts viii, 27). The city and its territory lay upon the southern frontier of Masmâr, at the great bend of the Nile in Soudan, and having the desert of Bahiuta on the south. The ruins of the city on the banks of the river are extensive and splendid, consisting of pyramids, temples, sphinxes and sculptures. The modern name is Meren or Merowe; though some geographers do not adopt this view (Ritter, Erdkunde, i, 591). The connection of this city with Egypt is shown by the character of its ruins. There is a temple of Osiris and another of Ammon; and there is a necropolis on whose gaites are sculptured figures remarkable for the grace of the lower world. Two lions of red granite of beautiful workmanship were found here, and brought to England by lord Prudhoe, afterwards duke of Northumberland. They are at present in the British Museum (Hoskins, Travels, p. 161, 288; Layard, Nin. and Bab, p. 157; Kal- Kas, in Genius, p. 293; Smith, Dict. of Gr. and Rom. Giii, i, 390)."

Napier, Lord John, of Merchiston, Scotland, celebrated specially as a mathematician, but noted also as a religious writer, was born in 1550. He studied at the University of St. Andrews, Edinburgh, after which he travelled through France, Italy, and Germany. Upon his return home he applied himself especially to mathematics, in which he secured a great and lasting reputation. As a theologian, he is also distinguished. He had also devoted some time to the study of theology. His work on the Revelation indicates the most acute investigation. It is a most curious and learned work on the Apocalypse, and is entitled A Plaine Discovery of the whole Revelation of St. John, set down in two Treatises; wherein are amended certain Oracles of Sibylla (5th ed., corrected and amended, Edinb. 1645. 4to). In the dedication he gives some advice to kings James on religious matters, and on the propriety of reformation in his own "house, family, and court." It was translated into French, Dutch, and German. Napier, in his Treatise on the Art of Logart, he looked for an early consummation of the millennium. The date he believed to be about 1688. Napier died April 8, 1617. See Life, Writings, and Inventions of John Napier, by the Earl of Buchan and Walter Minto (1877). Mark Napier, Memoirs of J. Napier (1864); Chambers, Biog. Dict. of Scotchmen, s. v.; Darling, Cyclop. of Biblio, ii, 2192; Allibone, Dict. of Brit. and Amer. Authors, s. v.; Westminster Rev. July, 1835.

Napkin, the rendering in the A. V. of σωμάδιον. Vulg. sudarium in Luke xix, 20; John ii, 44; xx, 7; which, however, is rendered "handkerchief" in Acts xix, 12, where it is associated with aprons, συμμείσιν: they were clasped together, inasmuch as they refer to objects of a very similar character. Both words are of Latin origin: σωμάδιον = sudarium, from suado, "to sweat" (the Lutheran translation preserves the sense of "to rub up," in its rendering, erektenHO, τις ἐρέκτης, as σωματικὸν = semicinctum, i. e. "a half girdle.") Neither is much used by classical writers; the sudarium is referred to as used for wiping the face ("candido frontem sudario tergeret," Quintill. vi, 5) or hands ("sudario manus terges,

Naples, as a wrapper to fold up money (Luke xix, 20)—as a cloth bound about the head of a corpse (John xii, 44; xx, 7), being probably brought from the crown of the head under the chin—and, lastly, as an article of dress that could easily be removed (Acts xix, 12), probably a handkerchief worn on the head like the kepheis of the Bedouin. The semicinctus is noticed by Martial, xiv, epigr. 158, and by Petron. in Satyr. cap. 94. The distinction between the cinctus and the semicinctum corresponds exactly with that in Ildor. Or. 17. 5: the cinctus was riveted to the character of the συμμείσιν, the only inference from the passage in which it occurs (Acts xix, 12) is that it was easily removed from the person, and probably was worn next to the skin. According to Suidas, the distinction between the sudarium and the semicinctus was very small, for he explains the latter by the former, σωματικὸν = φακύλιον ή σωμάδιον, the φακύλιον being a species of head-dress: Hesychius likewise explains σωματικὸν = φακύλιον. According to the scholiast (in Cod. Steph.), as quoted by Schleusner (Lex. s. v. σωματικὸν), the distinction between the two terms is that the sudarium was worn on the head, and the semicinctus used as a handkerchief; the latter was probably not in the shape, but in the use of the article; we may conceive them to have been bands of linen of greater or less size, which might be adapted to many purposes, like the article now called lunga among the Arabs, which is applied sometimes as a girdle, at other times as a turban (Wallstedt, Travels, i, 321). See APHON: HANDKERCHIEF.

Napkins are used in some Christian churches, e. g. in those of the Romish communion, in the ministration of the Lord's Supper, and the custom is claimed to be of patristic or even apostolic origin. There is certainly evidence that linen and silk cloths were used as far back as the 6th century to cover the eucharistic elements and previous to consecration and administration. Oftentimes their "altar napkins," as they were usually called, were richly adorned, and very costly. There is notice of such practice in the pontificate of Vitalianus, in the 7th century. The emperor Constantius, when visiting at Rome the church of St. Peter; presented a piece of gold-embroidered altar cloth, "super altae pallium auro textile" (In Vitaliam, 135, 15). In the 8th century pope Zacharias presented to the same altar a napkin of the same make, enriched furthermore by precious jewels, and ornamented with a representation of Christ's nativity: "Fecit vestem super altae pallium aure tectorum per Dominum et missionem Jesu Christi et Salvatoris Jesu Christi, ornate et eam gemmam pretiose" (Anast. In Zach. 219, 5). The expressions "in altari," "super altae," to designate such altar-cloths, makes it plain that they were not used like altar-cloths in our day, but were napkins used as we see linen used in the communion service in the churches of to-day. The makers thinks that these cloths served the double purpose of altar-cloths and napkins, covering both altar and the elements consecrated thereon. See Martigny, Dict. des Antiquités Chrétientes, p. 427 sqq.
here as it was formerly an independent kingdom which, together with Sicily, constituted the territory known as the Two Sicilies, and, occupying the south end of the Italian peninsula, consisted of the continental territory of Naples, together with the island of Sicily. Extending over an area of 429 square miles, it consisted, in 1881, a population of 1,021,858 souls. The article Italy has already pointed out the part which this province has played in the history of the booted land, yet it may not be inappropriate to add here a few supplementary notes, to enable our readers a better resume of the historical data of Naples.

In ancient times this territory was divided into numerous petty states independent of each other, and its inhabitants were of various races. Many of the ancient Italian states arose from Greek colonies which had been founded previous to the 7th century B.C. The ancient historical importance of Naples is attested by the splendor of its cities and the warlike renown of its population. On its conquest by the Romans, the great Neapolitan cities severally adopted the municipal, federal, or colonistic form of government, and gradually assimilated their laws and customs to those of their conquerors. After the downfall of the Western Empire, Naples was seized by Odoacer, but soon afterwards (A.D. 490) it was subjected to the Goths, and in the following century by the Lombards, who established in it various independent dukedoms, as Benevento, Spoleto, Salerno, Capua, etc. Most of these were overthrown by Charles the Bald in 875, Saracen invasions, and Norman forays. While the last were yet in power, Sergius (A.D. 875), then duke of Naples, is accounted to have been in secret and friendly intercourse with the Saracens, and after direct interference on the part of the pope, a churchman secured for a time control of the country. He, however, fell into the same unhallowed policy as Sergius, and gave the papacy much trouble. Finally, the whole country was subdued by the Normans in the 11th century. They subsequently erected Naples and Sicily into a kingdom, and established a new political, ecclesiastical, and military system. To the Norman dynasty succeeded that of the Hohenstaufen, whose rule was marked by an immense intellectual and social advancement of the people; but the vindictive enmity with which the papal see regarded this dynasty, provoked by the independent policy pursued here by Frederick II (see Lea, Studies in Ch. Hist, p. 399, 192), led to the invasions by the armies of Anjou, of which the latter, withstanding the heroic resistance of king Manfred, at the battle of Benevento (1266) annihilated the power of the Hohenstaufen. The ascendency of Charles of Anjou was further effectually secured by the treacherous defeat and decapitation (1266) of Conradin, the last male heir to the throne. By the Sicilium Vesperum (q.v.), the island of Sicily was, however, wrested in 1282 from his grasp, and became an appanage of the Spanish crown. The predominance of the Neapolitan Guelph, or papal party, during the glorious reign of Robert I; the depraved licentiousness of his heiress and granddaughters, Joanna and Giovanna, and the formation of con federations of German mercenaries and by the plague; the futile attempts of the Anjou sovereigns to recover Sicily; and the envenomed feuds of rival claimants to the throne, are the leading features of the history of Naples during the rule of this dynasty, which expired with the profligate Joanna II in 1456, and was followed by that of Aragon, which had ruled Sicily from the time of the Sicilian Vespers. During the tenure of the Aragon race, various unsuccessful attempts were made by the house of Anjou to recover their lost sovereignty; and the country, especially near the coast, was repeatedly ravaged by the Turks (1480). In fact, after the death of the last ruler of the Aragon dynasty, the country groaned under a load of misery. Wars, defensive and offensive, were incessant; the country was impoverished; and a conspiracy of the nobles to remedy the condition of affairs was productive of the most lamentable results, both to the conspirators themselves and to the other influential Neapolitan families. In 1495 Charles VIII of France invaded Naples, and though he was compelled to withdraw in the same year, his successes had the true effect of increasing the power of Ferdinand (the Catholic) of Spain, succeeded in conquering the country in 1501. Two years afterwards the Spaniards under Gonzalo di Cordova drove out the French, and the country from this time became a province of Spain. Sicily had previously (1479) been annexed to the same kingdom. During the two centuries of Spanish rule in Naples, the perfidy which had existed from the time of the Normans fell into desuetude, the exercise of supreme authority devolved on viceroys; and to their ignorance, incapacity, and oppressive administration may safely be ascribed the unexampled misery and abasement of this period. But not only in secular affairs did the Spanish rule prove harmful to this Italian territory. Protestantism had early gained a footing here, and the Spaniards therefore worked zealously to introduce the Inquisition. The repugnance of the people caused it to be delayed for some time; but in the early part of 1564 the institution was finally and firmly established there, and the Inquisition went on working its mischief (see Cive de Naples, b. xxxii, ch. v, § 11). The severe persecutions which now threatened all who were not loyal to Rome caused many to quit their native country, and thus the misery of this unfortunate land was only intensified (see Baird, Protestantism in Italy, p. 87, 88; Spanish and Portuguese Catholics, p. 203, Pompianus, Storia d'Italia, t. i, p. 186). The Neapolitans rebelled and denounced their Spanish allegiance, but the Spaniards succeeded in quelling the rebellion. At the opening of last century Naples fell to Austria, and Sicily was secured by Savoy. In 1720, however, both Sicilies were reunited under the Austrian rule, and in 1735 were given to the Dauphin of France, afterwards Charles III, eldest son of Philip V of Spain, who ascended the throne as Charles I, and founded the Bourbon dynasty. His reign was marked by equity and moderation; great reforms were effected in the administration of public affairs, science and literature were encouraged, and splendid works of public utility were erected throughout the kingdom. It was during his reign that Pompeii and Herculanenum were discovered. His successor, Ferdinand IV, followed in the course of legislative reform; but on the proclamation of the French Republic (1798) his states were invaded by a French army, and the kingdom of Naples was occupied by the French. Ferdinand retired with his court to Sicily, and for a brief period enjoyed the restoration of his sovereign rights in Naples; but a second invasion by Napoleon (1806) ended in the proclamation of his brother, Joseph Bonaparte, as king of Naples; and on this latter assumption of the Spanish crown, in 1807, the kingdom of Naples was awarded to Joachim Murat, brother-in-law of Napoleon. After the defeat and execution of Murat in 1815, the Bourbon monarch, Ferdinand IV, was restored. The liberal insurrectionary movements in Naples in 1821 and 1830 were the forerunners of the Revolution of 1848; and in both cases the party of progress was com mitted by the respective kings with ruthless severity and pernicious concessions, to be cancelled and avenged with sanguinary fury when the disarmed and credulous patriots were at the mercy of the sovereigns. In 1859 the efforts of Garibaldi brought about the Italian war, which finally resulted in freeing Italian Italy from foreign rule, and thus Naples was incorporated as part of the newly-established Italian kingdom. See Italy. The city of Naples is noted as the place in which the liquefaction of the blood of St. Januarius (q.v.) takes place. See Napoléon, Giacoppo, a Roman prelate of great note, was the descendant of the distinguished Roman house of the Orsini, and flourished after the opening of the 14th century. He was the head and representative of the Italian cardinals at the time of the decease of pope Clement V in 1314, whom he had greatly disliked and
bitterly opposed in all his measures, and exerted himself in the elevation of James of Cahors as pope John XXII. Cardinal Napoleon was a great favorite with the Romans, and therefore enjoyed much influence at the papal court. He was the cardinal of St. Peter's, and known generally only as such. Upon the decease of pope Gregory XI in 1378, the papal conclavists threw off the stony mass, and were raising the next. The cardinal of St. Peter's aspired to the pontificate, and the Romans anxiously looked for his elevation; but the conclave considered him too old, and the archbishop of Bari was elevated as pope Urban VI. During the insurrection consequent upon the election of pope Innocent VII, the cardinal was killed in 1404. See Milman, Hist. Lit. Christianity, vii, 18, 477, 478.

NAPOLI (or Naupica or Nablus), a city of Palestine, supposed to be the ancient SHECHEM (now Nablus), and situated about thirty miles north of Jerusalem, is noted in ecclesiastical history as the seat of a Church council held there in 1129, which was convoked by the patriarch Guermondes and king Baldwin, and was attended by ten prelates and several distinguished secular princes. The canons published by this council are lost. Its object was reform in the Church. See Labbé, Conc. c. x. 884.

NAPOLI, CESARE DE', a Sicilian painter, flourished at Messina about 1685. According to Hackert, he studied in Venice, and in the Poloniae et Polonicae Legatio at Messina, and was one of his most distinguished disciples. He was a perfect imitator of his master's style, and executed some excellent works for the churches.

NARADA. See NARADA.

NARAKA, the hell of the Hindus, according to Manu (q.v.), is divided into twenty-one cells or apartments, each of them 10,000 yojanas in length, breadth, and height. The walls are said to be nine yojanas in thickness, and of so dazzling a brightness that they burst the eyes of those who look at them, even from the distance of 100 yojanas. Each hell is so enclosed that there is no possibility of escape from it. Manu, the celebrated Hindu Moses, gives a general description, dwelling with considerable detail on the tortures which await the impious in the other world. "They will be mangled (in these hells) by ravens and owls; they will swallow cakes boiling hot, walk over burning sands," etc. The Puráñas, of course, also furnish an account of Naraka, and they are indeed far more systematic. The Vishnú-Purána, for instance, not only names twenty-eight such hells, but distinctly assigns each of them to a particular class of sinners. Thus a man who bears false witness, or utters a falsehood, is condemned to the hell Rerurana (i.e. fearful); one who causes abortion, plunders a town, kills a cow, or strangles a man, goes to the hell Rodha (i.e. obstruction); the murderer of a Brahmin, stealer of gold, or drinker of wine, goes to the hell Sákara (i.e. wine); and so on. Besides these twenty-eight hells, however, which the Purána names, we are told of "hundreds and thousands of others in which sinners pay the penatls in the nether world." See HINDUISM.

NARASINGHA (a Sanscrit word from naras, "a man," and singha, "a lion," i.e. the man-lion) is the name, in Hindu mythology, of the fourth avatar of Vishnu. It is related that Hiranyakasipu, by his penances and sacrifices in honor of Brahma, had obtained as a boon from that deity that he should possess universal monarchy, and be wholly exempt from death or injury from every kind of earthly creature. Having nothing to fear, his arrogance and impiety became insufferable. He had, however, a son of a wholly different character, and remarkable for his piety and virtue. The son, reproving his father's wickedness, once said to him that the Deity was present everywhere. Is he in every street and house and temple, within and without, under the earth, or in the sky? And is the son. Thereupon Hiranyakasipu, in contempt, struck the pillar with his sword, when the stony mass fell asunder, and a being, half man and half lion, issuing from its centre, tore to pieces the impious wretch who had thus insulted and defied the divine Power. See Moor, Hindú Pantheon, p.17, 120; Coleman, Hindú Mythology, p.18 sq.

Narayana is a Sanscrit word of somewhat uncertain etymology, commonly supposed to signify moving upon the waters, and applied in the Hindu mythology to the universal divine Spirit, which existed before all worlds and conditions of being. This sense, however, may be regarded as another name for Brahma (q.v.), but it is also frequently used as one of the many appellations of Vishnú. See Moor, Hindú Pantheon, p. 102.

Narayani is the consort (or sakhi) of Narayana, considered as Vishnú, and hence a name of Lakshmi (q.v.).

NARBONNE, COUNCILS OF (Concilium Narbonense), were held from the 5th to the opening of the 17th century. Several of these have an important bearing on the ecclesiastical history of France, and were made the name of this old city famous. Narbonne is situated in Southern France, fifty-five miles from Montpellier, and was called by the Romans Narbo Martius. Being only eight miles from the sea, the place was an important commercial centre. It was the second settlement founded by the Romans in the South of France, and was made a bishopric by them an important acquisition, both for its strength and as the key to the road into Spain. Under Tiberius it flourished greatly; the arts and sciences being cultivated with success, and its schools rivalling for a long time those of Rome. There is reason to believe that Narbonne was known to the Greeks as Saphos B.C. After A.D. 309 it became the capital of Gallia Narbonensis, and contained among other buildings a cathedral, theatre, forum, aqueducts, triumphal arches, etc. It was taken in 719 by the Saracens, who planted there a Moslem colony, and destroyed the churches. In 859 it came into the hands of the Normans. During the 11th and 12th centuries it was a flourishing manufacturing city, but subsequently it fell into comparative decay, and is now entirely destitute of any monument of its former splendor. The first council was held there in 898, Migietius, archbishop of Toledo, presiding, and eight Gallican bishops attending. Its only important action was the confirmation of the acts of the Council of Toledo (389). The second and third council, held there in 791 and 1054 respectively, are of no special import. The fourth, however, was of great consequence, inasmuch as enactments were made against the spread of the Reformations, then beginning to extend to the Continent. The council was held in 1227, Pons, bishop of Narbonne, presiding; twenty canons were published. The second, third, and fourth relate to excommunicated persons and to the Jews: the latter, in canon 3, are directed to carry upon the bosom the figure of a wheel to distinguish them, and are forbidden to work on Sundays and festivals. Canon 4 orders them to pay yearly at Easter a certain sum for each family, as an offering to the parish church. Canons 13, 14, 15, and 16 are directed against heretics, and charge the bishops to station in every parish spies to make inquiry into heresies and notorious crimes, and to give in their report to them. Count Raymond, the count de Foié, the vicomt Besiers, the people of Toulouse, and all heretics and their abettors, were publicly excommunicated, and their persons and property given up to the attacks of the first aggressor (Labbé, Conc. xi, 304). The fifth council was held in 1235, and there the archbishops of Arles, Aix, and Narbonne, the other prelates, by the pope's command, drew up a grand rule concerning the penances, etc., which the preaching friars (lately appointed inquisitors in those parts) should impose upon heretics, i.e. upon those whom they had excommunicated from prison on account of prompt surrender within the stipulated time of 12 days, and to a voluntary confes- sion of sin and submission of themselves and others. They were directed to come to church every Sunday, bearing the
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cross, and to present themselves to the curate between the singing of the epistle and the gospel, holding in their hands the rod with which to receive chasistainment; to do the same at all processions; to be present every Sunday at mass, and to sing and attend on their own expense in defence of the faith and of the Church against the Sarazens, etc. Those heretics who had not so rendered themselves, or who in any other way had rendered themselves unworthy of indulgence, but who nevertheless submitted to the Church, were ordered to be imprisoned for life; but as their number was so great that it was impossible to build prisons sufficient to contain them, the preaching friars were permitted toadero their imprisonment until they had received the pope's instructions. As for those who refused obedience, who would neither enter the prison nor remain there, they were allowed to carry the secular arms without further hearing, as were also the relapsed. The rest of these twenty-nine canons are conceived in the same cruel spirit—a spirit very contrary to that of the Church and of the early councils, and equally wanting in wisdom, mildness, and charity (Fleury, Hist. Ecclésiastique; Labbé, Conc. xvi., 487). A sixth council, held April 15, 1574, Peter, archbishop of Arles, presided, promising to resign his see, provided twenty-eight canons, aimed at the suppression of provincial councils and the preaching of laymen or excommunicated priests, encouraging heresy hunting, forbidden burial to the excommunicated, and granting an indulgence to those who pray for the pope (Labbé, Conc. Arles, iii., 96). A seventh council, held in Rodez, May 21, 1574, Alex. Zorbinet, vicar-general of the cardinal-archbishop of Narbonne, presiding, promulgated sixty-six canons, of which the first contains a confession of faith, made necessary by the spread of liberalism and the Reformation, and the second to the ninth relate to the qualifications of candidates for orders; the tenth forbids ordination of the diseased, maimed, or stutterers; the thirteenth to the twenty-fourth relate to the life, habits, etc., of the clergy; and betrays a great decline of Christianity in the priesthood, as there were canons passed against their frequenting of taverns, gambling, etc.; the fifty-second directs medical men to exhort their patients to confess to their priests (Labbé, Conc. xv., 5). An eighth council, held in 1607, archbishop Louis de Vervins of Narbonne presiding, and seven other bishops attending, published forty-nine canons of faith and discipline, similar to those enacted in most of the synods held after the Council of Trent. The most important is the second canon forbidding any person to translate the New Testament into their own language or into any other vernacular, save the Scriptures in the French version without the bishop's consent in writing. The thirty-ninth canon forbids dancing, and eating and buying and selling in churches; also forbids dogs in churches; orders cleanliness, etc. (Labbé, Conc. xv., 1574). See also Weissenberg, Gesch. der Kirchenverzammlungen, i., 29; Hefele, Concilien, Geschichte (see Index in vol.); Landon, Manual of Councils, s. v.

Narbonni, Moses (also called Mestre Vidal), a Jewish writer of note, was born about 1300. His father, Joshua of Narbonne, was a resident of Perpignan, and being deeply interested in the Jewish, i. e. Maimonidistic philosophy, instructed his son in that branch of science. Dual nature is also a great portion of the rabbinical beliefs, and admired likewise Averroes or Avicennion (q. v.), whose works he especially commented upon. His knowledge he enlarged by travelling from 1345 to 1362. He was obliged to leave his place when the populace massacred the Jews at the time of the "black death" was ravaging the country, and so far as he could, and property, but also, what was more painful to him, all his books. This, however, did not prevent him from finishing his great work at Soria—a commentary on Maimonides's More Nebuchim (latest edited by Goldenthal [Vienna, 1852]), which he commenced at Toledo in 1355, and which has been rendered into Latin by R. Solomon bar-Maimon, and published by Is. Euchel (Berlin, 1791; Wien, 1818; Sulzbach, 1828, etc.). Vidal also translater into Hebrew from the Arabic of Alzagi: 1, on the Unity of God: 2, on Divine Providence: 3, on the Utility of Logic. See also Ileczs, Die Geschichte der Juden in Spanien, iii., 17; Gritts, Gesch. d. Juden, vii., 535, 538 (Leipzig, 1770); Etheridge, Intro. to Hebr. Literat., p. 261; De Rossi, Dizionario (Germ. transl.), p. 242 sq.; Lindo, Histor. de las Hebras en España, p. 159; Finn, Sehkarzad, p. 394; Jost, Gesch. d. Judenheit, u. s. Sekt., iii., 84; Munk, Mâlêmon, p. 598; De Vries, Gesch. der Juden in Deutschland (Germ. transl. by B. Beer), § 28, 113 sq.; Zuna, Ezratim, zum Leipziger Katalog d. Hebr. cod. p. 325 sq. (B. P.)

Narcis'sus (Gr. Νάρκισσος, a well-known flower, comp. νάρκη, a Roman, among whosekinsmen (so Auth. Vers. in marg. renders τοῦτοι ἀναγόμενοι τούς Νάρκισσους, text has "household") or friends were Christians, whom Paul salutes (Rom. xvi., 11). A.D. 55. Neander (Ffenzian, i., 394) supposes him to be the same with Narcissus, freedman and prince of the emperor Claudius (Pliny H. N. xxxiii., 47; Sueton. Aug., 36), who exercised unbounded influence over that emperor, but was put to death on the accession of Nero, A.D. 54 (Taciust, Annal. xiii., i., 57, 65; Dio Cass. Ix., 34), but this is inconsistent with the probable date of the Epistle. "Die Casauss (Syr., 9) mentions another Narcissus, who probably lived at that time in Rome, and was regarded to some notoriety as an associate of Nero, and was put to an ignominious death with Helius, Patrobius, Locusta, and others, on the accession of Galba, A.D. 68. His name, however (see Reimart's note, ad loc.), was at that time too common in Rome to give any particular to the guess that he was the Narcissus mentioned by St. Paul. A late and improbable tradition (Pseudo-Hippolytus) makes Narcissus one of the seventy disciples, and bishop of Athens."

Narcissus, St., bishop of Jerusalem, was born about the year 98. One of the most worthy priests belonging to the clergy of Jerusalem, he was over eighty years old when he was elected to succeed Doliclianus, twenty-ninth bishop from the apostles. Notwithstanding his advanced age, he governed his Church with zeal and vigor of youth. He presided in 197 at the Council of Cesarea, in Palestine, where it was decided that the Passover should be celebrated on Sunday. Three evil-disposed Christians accused him of an atrocious crime, and sustained their false slanderers by oaths. Although the facts were against the faith of the Jews, they were still ready to profit by this circumstance to follow a long cherished desire to live in the desert. He left Jerusalem about 199, and no one could discover the place of his retreat. Divine justice, the story goes, soon overtook his persecutors: the first died with his family by the burning of his house; leprosy attacked the second, and the third became blind. Feeling himself called of God to resume the care of his Church, Narcissus left his solitude in 207; and on arriving at Jerusalem he found his see occupied by another bishop, named Gordius, who had been elected during his absence. Both of them, however, it is said, until the death of Gordius again left Narcissus sole pastor of his see. Extreme age having at last rendered him unfit for episcopal duties, he took as coadjutor Alexander, bishop of Flaviae, who about 212, with the approval of the clergy and the people, consented to take charge of the Church at Jerusalem. This is the first example of a bishop being transferred from one see to another, and given as coadjutor to a living bishop, although it is true Alexander was rather the successor of Narcissus, who had simply the honor of the episcopate. He is universally spoken of as a man of austere piety, verging on asceticism. A great number of miracles are attributed to St. Narcissus. He died in the year 230, and the day on which he is kept in his memory by the Roman Catholics. See Butler, Lives of the Saints, iv. 309-311; Jerome, De viris Illustribus, c. 73; Eusebius, Hist.
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Eccles. vi; x; Pressemsii, Hist. of the Martyrs and Apologists, p. 263, 264; Burton, Eccles. Hist. p. 449, 464, 478, 480. (J. H. W.)

Nard. See SPIKENARD.

Nardi, Angelo, an Italian painter of religious subjects, who, according to Palomino, passed the greater part of his life in Spain, flourished about 1645. He studied under Paolo Veronese, and imitated the style of that master in all his works. It is probable that Nardi attained a good degree of excellence, as Philip IV. is said to have painted to the court. There are a number of his pictures in the churches at Madrid, among which the most esteemed are the Annunciation, of the Society of S. Justo; the Nativity and Conception in the church of the Franciscans; the Guardian Angel, and St. Michael the Archangel, in the church of the Barefooted Carmelites; Nardi died at Madrid in 1659. See Spooner, Biog. Hist. of the Fine Arts, ii, 608.

Nardin, Jean de Brébats, an eminent French Protestant divine, was born at Montbeliard in 1687. He went to Germany after having acquired a thorough classical knowledge, and studied theology at the University of Tübingen. He then became successively pastor at Hericourt in 1714 and at Blamont in 1718. He died in 1728. In the unity of a discourse his sermons are models of composition; the arrangement is natural, the language pleasing, the thoughts original and instructive. A collection of his sermons was published under the title Le prédicantetz évangélique, ou Sermons (4th ed. Paris, 1714, 4 vols. 8vo). See Cyclop. Bibliograph. ii, 215; Allibone, Dict. of Brit. and Amer. Authors, s. v.; Dict. Living Authors, s. v.

Nareda (or Narada) is the name of a Hindú divinity, a son of Brahma and Suraswati. He was regarded as the messenger of the gods and the inventor of the vina, or Hindú lute. He is described not only as a wise legislator, but also as an astronomer, a musician, and a distinguished warrior. His name is frequently met with in Hindú mythology. See Coleman, Hindú Mythology, i, 7.

Nareg (or Naregatal), Gregory, an Armenian ascetic writer, was born in 951. He was placed while young in the convent of Nareg, of which one of his relatives was the abbot, and remained there until his death, which occurred Feb. 27, 1003. Gregory is now well known by the name of the place where he flourished and died. He enjoyed the favor of the great princes of his time, and his name has passed among the people as a saint among his countrymen. He left a Collection of pieces on mystical theology, which is too obscure through sublimity of style (the best editions are those of Constantinople, 1774, 12mo, and Venice, 1789, 12mo):—Homilies:—Hymns:—and A Commentary on the Canticles. See Houterman, Nomencl. Biog. Generale, s. v.

Nares, Edward, D.D., an English divine of note, was born of noble and distinguished parentage at London in 1762, and was educated at Westminster School, where he continued till the year 1779, and then removed to Christ Church, Oxford, under the tuition of Dr. Randolph, afterwards bishop of London. After taking his bachelor's degree, he was elected a fellow of MerTon College in 1784, but did not take his master's degree till the year following. In 1792 he entered into holy orders, and was soon afterwards presented to the cure of St. Peter's in the East by the college of which he was a member, and there he officiated for some years with great and deserved popularity. He vacated his fellowship in 1797, on his marriage, and soon after was presented with the rectory of Biddenden. In 1814 he was given the professorship of modern history at Oxford, on which occasion he took his degree of D.D. He flourished in this position until after 1816. He died at Biddenden, Kent, Aug. 20, 1841. His publications are, An Attempt to show how far the Philosophical Notion of a Plurality of Worlds is consistent with the Language of Scripture (1802, 8vo);—Sermons composed for Country Congregations (1803, 8vo):—A View of the Evidences of Christianity at the Close of the pretended Age of Reason (in eight sermons preached as Bampton Lectures, 1805, 8vo):—A Sermon preached at the Primary Visitation of the Archbishop of Canterbury at Ashford (1806, 4to):—A Letter to the Rev. F. Stone, M.A., in Reply to his Visitation Sermon (preached at Danbury, in Essex, 1807, 8vo);—The Evidence and Duty of the Right Divine Scriptural Interpretation of the Current Languages of the East (a sermon preached before the University of Oxford, 1807, 4to):—A Jubilee Sermon (preached Oct. 25, 1809, 8vo):—Remarks on the Version of the New Testament lately published by the Unitarians (1810, 8vo):—Thanks I to Myself (1811, 12mo; 9th ed. 1818):—A Sermon (preached at Oxford before the University on Commencement Sunday, and published at the request of the vice-chancellor, 1814, 8vo):—Discourses on the Three Creeds, etc., with a copious and distinct Appendix to each Set of Sermons (1819, 8vo):—Life of William Cecil, Earl of Exeter (ibid. 1822, 31, 8vo.). See Darling, Cyclop. Bibliogr. ii, 2155; Allibone, Dict. of Brit. and Amer. Authors, s. v.; Dict. Living Authors, s. v.

Nares, James, D.M., an eminent English composer of sacred music, was born at Stanwell, Middlesex, in 1715. He was educated as a chorister at King's Chapel, London. In 1734 he was appointed organist at York Cathedral, in 1756 organist and composer to king George II, and in 1762 was made master of the choristers in the royal chapel, which position he held until 1780. He died in 1788. He composed several anthems and services for the royal chapel and published Twenty Anthems in Score, which is still in constant use in the cathedrals of Great Britain. See Chappell, Hist. of Music in England, iv, 441, 442.

Nares, Robert, archdeacon of Stafford, a distinguished English divine, son of the preceding, was born in 1758, and was educated at Westminster School and at Christ Church, Oxford, where he was made M.A. in 1778. He entered into holy orders at once, and became successively rector of Sharmford, Leicestershire, preacher of Lincoln's Inn, and assistant librarian at the British Museum. Appointed archdeacon of Stafford in 1792, he became also prebendary of Lincoln, rector of St. Mary's, Reading, canon of Lichfield, and rector of All-Hallows, London Wall. Dr. Nares was editor of the first series of the British Critic, a High-Church literary review. He died in 1829. Among his works we notice, Dáies:—Courses preaches before the House of Commons (Lond. 1794, 8vo):—A connected and chronological View of the Prophecies relating to the Christian Church (in twelve sermons, preached 1800 to 1804 at the Lecture founded by the Right Rev. W. Warburton, bishop of Gloucester (Lond. 1805, 8vo)):—Essays and other occasional Compositions (Lond. 1810, 2 vols. 8vo):—On the Influence of Sectaries, and the Stability of the Church (Lond. 1815, 8vo):—The Veracity of the Evangelists demonstrated (1815):—Sermons on Faith and other Subjects (Lond. 1825, 8vo). See Darling, Cyclop. Bibliogr. ii, 2156; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Narni, Girolamo de', a celebrated Capuchin preacher, one of the most noted of Italian pulpit orators, flourished at Rome in the early part of the 17th century. Very little is accessible to us of his personal history; but we know that he was one of the principal promoters of the scheme to support and enlarge the Propaganda (q. v.), and that as a man and preacher he was highly esteemed among Romanists. "He commanded," says Ranke, "general reverence by a life which procured for him the reputation of a saint, and in the pulpit he displayed a fulness of thought, solidity of expression, and majesty of delivery which captivated everybody. Bellarmine, on one occasion, as he came from hearing Narni preach, said he thought that no soul in the Bor- tanine's three wishes had been granted to him, that, namely, of hearing St. Paul preach" (Hist. of the Pa- pacy in the 16th and 17th Centuries, ii, 69, 244).
NARZYSZEWSKI, ADAM STANISLAUS, an eminent Polish prelate, noted especially as a historical writer, and surname the Tactus of his country, was born in Lithuania in 1733. He entered the Order of Jesuits in 1748; travelled through Germany, France, and Italy; was appointed professor at Nazan, and Provincial of the Order at Warsaw, 1773, and became bishop of Lublin 1779. He died at Janowicz, in Galicia, in 1796. His most important work is a History of Poland (Warsaw, 1780 sq., 8 vols.).

Narthex (Gr. ναρθηξ, signifying a plant with a long stalk, but applied by the Greeks to any oblong figure) is the technical term used in ecclesiastical architecture to designate that part of the early Christian churches which formed an outer division, and may be properly looked on as an "ante-church," or ante-chapel, distinct from the rest of the church, yet separate from the rest by a railing or screen, and being the part to which catechumens and penitents were admitted. See CHURCH. The term narthex is supposed to have been given to it on account of its oblong shape, in this respect resembling a rod or staff (feasula). It was the long and narrow part extending along the front of the church. Here were usually three entrances: one on the west side, another on the south, and another on the north. The chief entrance or great door was at the west, opposite the altar: it was called, after the corresponding gate in the Jewish Temple, the beautiful or royal gate. The gates and doors consisted of two folding leaves. The doors leading from this part into the nave were appropriated to the various classes of the members, and named accordingly, "the priest's door," "the men's door," etc. In the vestibule, or προναος, in the stricter sense, the catechumens and audi- ences had their station. Here also heretics and unbap- tized stood. In the προναος, or portico, funerals were performed; in large churches meetings for ecclesiastical purposes were held there, and in later times the water-font was also placed there, instead of being, as formerly, outside the walls of the church—in the εξω- δωρο, or buildings adjoining the church. In this foun- tain persons entering were accustomed to wash their hands and face. See FONT. See Ferrar, Eccles. Dict. s. v.; Martigny, Dict. des Antiquités, s. v.; Colman, Christian Antiquities, p. 723-25; Bingham, Christian Antiquities, ii, 286-290; Siegel, Christl. Alterthümer, ii, 876; Riddle, Christian Antiquities; Walcott, Sacred Architecture, s. v.; Neal, History of the Eastern Church (Intro.).

NARY, CORNELIUS, an Irish Roman Catholic divine noted for his scholarly attainments, was born in the county of Kildare in 1660, and was educated at Kilken- ny, where he graduated in 1684 and took holy orders; he then went to Paris to continue his studies at the Irish College in the French capital, and was there six or seven years, studying the principal works of the institution. In 1695 he was honored with the doctorate in philosophy by the University of Cambrai, and was made preceptor of count Antrim. A little later he was ap- pointed to one of the large churches in Dublin, and he died in that city March 6, 1758. Nary wielded an able pen, and wrote much in defense of his faith (1705, 1729, 1730, 3 vols.). His other and more important works are, The New Testament translated, with Marginal Notes (London, 1705; Dublin, 1748, 8vo)—The Holy Bible, with Notes (Dublin, 1719)—A New History of the World (Dublin, 1720, fol.). For an estimate of Nary's Scripture knowledge, see Lee, Hist. of Engl. Transl. p. 366—368 (8vo ed.).

NASAFI, AL, an Arabian theologian and poet, was born at Nasakteh or Nasaf in 1695. He was of the Hanefite sect, and has written more than a hundred works, as many in prose as in verse, upon all branches of Mussulman tradition and law. He died at Samar- cas, and was buried near the mosque. The following is a work in verse upon all disputed points among the dif- ferent Mussulman sects. It exists in manuscript in the Royal Library at Paris, No. 1985, and in the Bodleian

Library at Oxford, No. 1294. The Manuscript has been commented upon, in 1275, by Mahmud ben-Daud, surname Allalui al-Bokhari Aluflanji. This commentary is likewise found in manuscript in the Royal Library at Paris, No. 1985. Another is in the library at Leyden, No. 3675, in manuscript. Archibald withers in his FIELD, a brief treatise on Moslem doctrine (manuscript, No. 407, in the Royal Library, Paris). There is a commentary of the Aqaid by Saeddin Masud ben-Omar al-Taftazani, which has in its turn been commented upon by Turkish mullassis. We have, lastly, from Nasafi a work on the science of the distribution of the vanity of this life. The verses of each stanza turn upon the same rhyme, and this runs successively through all the letters of the alphabet. This poem is found in manu- script in the Royal Library at Paris, No. 1418.

NASAFFI, Awhadeddin (or Awhudeddin), At, an Arabian doctor, who flourished at Shiraz towards the close of the 18th century. The particulars of his life are not known. He wrote a curious poem, in seventy-six verses, upon the principal dogmas of the Sunnites, or Latin orthodoxy, by J. Uri, under the title Carmen Arabinum, vel verba doctoris al Nasafi de religionis suniticis principiorum vero synopsis (Oxford, 1770, 4to., London).


NASALLI, IGNACE, an Italian cardinal, was born at Parma Oct. 7, 1750. Early entering the ecclesiastical career, he opened the name of the Society of Jesus; when Clement XIV was obliged to suppress this order, Pius VII made him successively prefect of his house, re- ferendary of the two signatures, civil lieutenant of the tribunal of the cardinal-vicar, and one of the mem- bers of the ecclesiastical immunity. In 1815 he was sent to Spain to conciliate the people, and to confer with Ferdinand VII upon different communications that this prince had sent to the pope; but on arriving at Madrid he was told he could not proceed further on his route to Madrid without an express permission from the court. This was one consequence of the notices made in the name of Ferdinand VII on the publication of the pope's bulls in Spain. Nasalli returned to Parma, where he was charged with affairs from the court of Rome. In November, 1818, he became apostolic nuncio to the Helvetic Confederation, and Dec. 27, 1819, was declared archbishop of Tyre in partibus. Nominated in July, 1822, minister plenipotentiary to the court of the Neth- erlands, two months after he was sent to that of Prus- sia to conclude an agreement between these two govern- ments; he succeeded in this mission to Brussels as well as to Berlin. As a reward for his services, Leo XII created him cardinal of the title of Saint-Anges without the walls, in the consistory of June 25, 1827. Nasalli, who in 1814 had powerfully contributed to the restoration of the Jesuits, in whose favor he had formerly published several articles, continued in his new position to feel the greatest interest. He died at Rome Dec. 2, 1831. See Hoefer, Nouv. Biog. Générale, s. v.; Nicollini, History of the Jesuits; Steinmetz, History of the Jesuitical Order (see Index in vol. ii). (J. H. W.)

NAS'BA (Nabas, Nub. Nabath), the nephew of Tobit who came with Achiaharus to the wedding of Tobias (Tob. x, 18). Grotius considers him the same as the Nathanael of the Targum. The name was familiar among the pagans, being so common as to be applied to the Vulgate where they were brothers. The margin of the A. V. gives "Junius" as the equivalent of Nasb.
Nascio, the name of a Roman divinity, who presided over the birth of children, and was accordingly a goddess assisting Lucina in her functions, and analogous to the Greek Eileithyia. She had a sanctuary in the neighborhood of Ardea.

Naselli, Francesco, a distinguished Italian painter, and a very famous arabesque painter. He was by himself largely a painter of noble birth, and flourished at Ferrara about the opening of the 17th century. Lanzi says he practiced drawing from the naked model with assiduity, and studied and copied the works of Caracci and Guercino. By such practice he formed an excellent style of his own on a large scale, soft with vigorous coloring and rich execution, in which he used to show his flesh to a sunburned hue. He made many excellent copies of the works of those masters which are in the churches of his native place and in private cabinets. Among these is his Communion of St. Jerome, from Agostino Caracci. He was exceedingly industrious and persevering, although in easy circumstances and of noble rank. He painted at the Scala in competition with one of the Caracci, Bonone, and Scarsellino; and, according to Lanzi, was deemed not unworthy of those eminent artists. Among his principal works are the Nativity, in the cathedral; the Assumption, in Bologna; and, in the chapel of the Last Supper, in private institutions. He died at Ferrara in 1630.

Nash, Frederick K., a Presbyterian minister, was born at Hillsborough, N. C., Feb. 14, 1813. He was a child of the covenant, and many of his relatives were ministers of the Gospel. With such associations and counsellors, he soon identified himself with God's people. During his college course at the University of North Carolina he became converted, and on returning he united himself with the Hillsborough Church. Though young, he was soon after elected a ruling elder. He studied law in his father's office; was admitted to the bar, but while practicing he was led to consider the claims of the ministry. Convinced that it was his duty thus to serve God, he placed himself under the care of Orange Presbytery, N. C., April 24, 1833, and immediately commenced his studies in the Union Theological Seminary at Prince Edward, Va. In 1837 he was licensed, and in 1838 was ordained pastor of Unity Church. This relation was dissolved in 1842. In 1845 he was without any regular charge. During 1844-45 he labored as stated supply for Rutherford and Little Britain churches, in the bounds of Concord Presbytery. In 1846 he began preaching in Centre Church, and there he labored until his death, Dec. 15, 1861. He was an active member of the presbytery and synod. He was chairman of the committee to prepare the resolutions adopted by his presbytery when they seceded from the General Assembly of the Presbyterian Church. He was also appointed as a commissioner to the Southern Assembly. As a preacher he was clear, practical, and pungent, with the special ability of saying the right word at the right time. See Wilson, Prefab. Hist. Al- mumac, 1863, p. 193.

Nash, Michael, a Wesleyan preacher noted as a writer on dogmatic theology, flourished near the close of last century. But little is known of his personal history. He wrote, however, several works of value to this day. He wrote an able defence of the Christian truths against the attacks of modern infidelity in his Paine's Age of Reason measured by the Standard of Truth (1794, 8vo). See Dict. of Living Authors (Lond. 1816, 8vo), s. v.

Nash, Treadway Russell, an English divine noted for his missionary labors, was born near the opening of last century. He was educated at Worcester College, Oxford, where he took his degree of D.D. in 1758. He was a man of fortune, and died at his seat in Worcestershire in 1811. Dr. Nash published collections for a history of Worcestershire (2 vols. fol.)—a splendid edition of Hudibras (3 vols. 4to)—and some papers in the Archæologia. See Allibone, Dict. of Brit. and Amer. Auth. a. v.

Nasi, Abraham, ben-Chijia, surnamed the Astronomer, a Jewish savant of note (in Marseilles), was born in 1565, and died in 1616. He held the office of Zachah and was professedly a sefarim lubbanus, and was much esteemed for his proficiency in astronomy. His writings are highly valued. He wrote—I, a description of the form of the earth, the arrangement of the firmament, and revolutions of the planets (مهندس宇ما و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و و and—2, a highly moral work, entitled Meditazioni di un Penitent Soul, on reaching the Gates of Repentance (عذر و و و و و و و و و و و و و و و و و و و و و و و و and), with an essay by S. L. Rapaport, by E. Freimann (Leips. 1680), in four parts: (a) on man's origin and wondrous nature; (b) on the duties of life; (c) on the return to God by penitence; (d) on dying well, and on the close of this life. A third work, on the resurrection and the intercalation—4, another on the planets, the two spheres, and the Greek, Roman, and Mohammedan calendars—5, a work on geometry, with an explanation of spherical triangles, and the conversion of angles and circles (ميكانك حا-ميكانك, the first geometrical work edited in the Hebrew language by Steinschneider [Berl. 1864])—6, a treatise on music, and on سقنينا حا-سقنينا, the volume of the Revealer, on the redemption of Israel, the resurrection of the dead, and the advent of Messiah, the date of which he ventured to predict by an astronomical computation (comp. his في نيرق دار in the mathematical and technical chronology of the Hebrew, Nazarites, Mohammedans, etc. Printed for the first time and edited by H. Filipowski [Lodz, 1851]), and which should have taken place, according to him, in the year 5118 of the world = A.D. 1538. See Grätz, Hist. of the Jews, vi, 110; Braunschweiger, Gesch. d Juden in den roman. Staaten, p. 59 sq.; First, Bibl. Judaica, i, 8; De Rossi, Dizionario, s. v. (Geram. transl.), p. 81; Lindo, Hist. of the Jews in Spain, p. 58; Finn, Sephardim, p. 189. (B. P.)

Nasi, Jehudah. See HAKODESHEH

Naštěh (ناسته), Moses ben-Isaak, a Jewish writer who flourished some time during the Middle Ages in England. When and where he was born is difficult to say. All that is known of him is that he wrote a grammar entitled ير اين ٣ ير اين ٣, the preface of which has been published by L. Dukes in L. b. Ori- ents, 1844, c. 518, 519. Later he wrote a dictionary under the title ير اين ٣ ير اين ٣, in 180 sections, with an elaborate introduction, entitled ير اين ٣ ير اين ٣, which, based on the labors of Ibn-Chajug (q. v.), Ibn-Ganach (q. v.), and especially Parchon, endeavors to surpass them in completeness and logical arrangement—First, Eid. Jud. iii, 18; Kalisch, Hebrew Grammar (Lond. 1863), ii, 28; L. Dukes, Ausführliche Notiz über Moses ibn-Nasi, wie auch Anzüge aus seinen Werken, reprinted in the Jewish Chronicle, 1849, No. 37, 41-48, 46, 48. (B. P.)

Naśni, Giuseppe Niccolo, an Italian painter who devoted himself largely to religious art, was born at Siena, according to Della Valle, in 1604. He first studied under the great Francesco Solimena, who devoted himself to the grand fresco works. At the request of his patron, Grand Duke of Tuscany, he was employed by the grand-duke of Tuscany to paint in the Palazzo Pitti, from the designs of P. da Cortona, the Four Ages of Man, in emblematic subjects, which he finished to the satisfaction of his em-
There are many of his subjects at Siena, Foligno, and Florence, among which his masterpiece is supposed to be the St. Leonardo, in Madonna del Pianto, at Foligno. At Rome he was commissioned to paint the ceiling of the Capella Bracciana, the church de SS. Apostoli, and the large Prophets of the Lateran Cathedral, competing with Luti and the first artists then at Rome. Bartich mentions a print by Nasini, representing the Virgin and the Infants Jesus and John in a landscape, with cherubs flying in the air; designed in 1619, engraved by G. Ferreri, and engraved with great delicacy, in the manner of P. S. Baroli. Nasini died in 1736.

Nasini, Isaac, a famous Jewish philosopher devoted to Cabalism, who flourished about 1100, is the author of a cabalistic work entitled חָמַשְׁמָא כַּלְלֶבֶּשׁ, the Treatise on the Emotions, in which he introduces the prophetic Elijah as speaking and teaching under the four names of Elia ben-Joseph, Jereias ben-Joseph, Zechariah ben-Joseph, and Jeroham ben-Joseph, and propounding the system of the Cabala (q. v.). This remarkable treatise was first published by R. Abraham, (Vienna, 1802); it was then reprinted, with all its faults, in Lemberg, 1850; and in 1853 by Dr. Jellinek, in his Auszwahl Kabalistischer Mystik (part i, הָעָשָׂאָל קָבָּלָסִיְסִית מִיסְטִיָּק and p. 109). See Ginsburg, The Kabbalah, p. 109, where an analysis of this treatise is given; First, Bibl. Jud. ii, p. 19, (B. P.)

Nash, Nathaniel, a Temple servants' whose posterity returned from Babylon (1 Esdr. v, 92); evidently the Neziah (q. v.) of the text. (Exod. ii, 54).

Nash, William, a Scottish philanthropist, born of respectable parents at Glasgow March 21, 1739, was distinguished for his zeal in promoting religious and benevolent associations. He founded in 1826 the Glasgow City Mission, and having subsequently visited England, Ireland, France, and the United States of America, he established missions in their principal cities. The London City Mission, which began its operations in 1855 with four missionaries, numbered in 1856 upwards of three hundred. Nasmith also founded the London Female Mission, the Adult School Society, and other similar institutions. He died in 1839. See English Cyclopaedia, s. v.; Thomas, Dict. of Biography, and Mythology, p. 112.

Nasmith, James, an English divine, was born at Norwich in 1746; and was educated at Benet College, Cambridge. He took the degree of D.D. in 1777; and his last preferment was the rectory of Leverington, in the Isle of Ely, where he died in 1808. Dr. Nasmith published A Catalogue of Benet College Library:—an edition of the Itineraries of Simon and William of Worcester (8vo):—a new edition of Tanner's Notitia Monastica, etc. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Nasor, The Plain of (to πεδίο Νασὼν; Vulg. campus Aesor), the scene of an action between Jonathan the Maccabee and the forces of Demetrius (1 Macc. xi, 67; comp. 63). It was near Cades (Kadesh-Naphthali) on the one side, and the water of Gennesare (Lake of Gennesareth) on the other, and therefore it is safely identified with the Habor which came so renowned in the history of the conquest for the victories of Joshua and Barak. In fact the name is the same, except that through the error of a transcriber the N from the preceding Greek word has become attached to it. Josephus (Ant. xiii, 5, 7) gives it correctly as Ἄμωρ.

Nassar, or Nosaire, a Mohammedan sect of the Shiite party, formed in the two hundred and seventy-first year of the Hegira, received its name from Nasaar, in the environs of Kufa, the birthplace of its founder. These religiousists occupy a strip of Mount Lebanon, and are tributary to the Turks. They have about eight hundred villages, and the chief town is Nasai, eight leagues from Tripoli. Here their sheik resides. Their manners are rude, and corrupted by remnant of heathenish customs, which remind us of the Lingam worshipers. They are regarded as friendly to Christians, and observe some of their festivals and ceremonies, but without understanding their meaning. A spiritual head, sheik khali, directs their religious concerns, and travels among them as a prophet. The opinion, formerly current, that this sect were Syrian Sabians, or disciples of St. John, has been entirely exploded by Niebuhr, and by the accounts of Rousseau, the French consul at Aleppo. See D'Herbelot, Bibliotheque Orientale, s. v. See Christians of St. John.

Nassau, until the recent re-establishment of the German Empire an independent duchy of Germany, but now constituting the southwestern part of the Prussian province of Hesse-Cassel, is situated between 50° 50' and 50° 20' N. lat., and 7° 30' and 8° 15' E. long. It is bounded on the west and south by the Main and the Rhine, the Rhine-Hessian province, and the former grand-duchy of Hesse; on the east by the extinct Hesse and Frankfort territories; and on the north by the province of Westphalia. It covers an area of 967 square miles, with a population of 668,511 in 1866. The country possesses very great physical advantages. In its southern districts, nearly the whole of its area is occupied by the Taunus Mountains, whose highest point, the Great Feldberg, attains an elevation of about 3750 feet. This range includes within its boundaries the fertile valleys known as the Rheingau. The northern part of the duchy includes the barren highlands of the Westerwald, whose most considerable peak, the Saltburger Head, is nearly 2000 feet high. Besides the Rhine and the Main, which are the boundary rivers, Nassau is traversed from east to west by the Lahn, which becomes navigable at Weilburg, and is augmented by the confluence of numerous other streams, as the Weil, Emms, Aar, Dill, Elbe. The productivity of the soil is proved by the excellent quality of the numerous vegetable products, which include corn, hemp, flax, tobacco, hops, etc. The fruits, especially grapes, and the berries are abundant. The manufacture of wine is one of the chief industries. In the more mountainous districts, iron, lead, copper, and some silver are obtained, also much good building-stone, marble, and coal; the chief mineral wealth is, however, derived from the numerous springs which, directly and indirectly, bring the province a clear annual gain of nearly 100,000,000 dollars. The most noted of these springs, of which there are more than one hundred, are Wiesbaden, Weilbich, Langen-Schwalbach, Schlangenbad, Emms, Fachingen, Selters, Soden, and Geinlau.

In tracing the history of Nassau to its earliest origin, we find that we are now known by that name were anciently occupied by the Allemanns, and that the subjugation of the latter people by the Franks became incorporated first with the Frankish, and next with the German Empire. Among the various chiefs who raised themselves to independent power in this portion of the Frankish territories, one of the most influential was Otto of Nassau, brother of Count Conrad, and father of two distinct line of princes. The heads of these lines were Walram and Otto, the sons of count Henry I, who, in 1225, divided the land between them. Walram II, the elder, was the progenitor of the house of Laurenburg, which, towards the close of the 12th century, assumed its present designation from the name of its chief stronghold; while Otto, the younger, by his marriage with the heiress of Gelders, founded the line of Nassau-Gelders, whose last male representative died in 1428, but which still survives through a
female branch in the family now occupying the throne of the Netherlands. This junior branch of the house of Nassau, by inheritance from a collateral representative, acquired possession, in 1544, of the principality of Orange; and since that period the representatives of the Orange House have been known as princes of Orange (q.v.). The Walram line, which in 1292 gave an emperor to Germany in the person of Adolf of Nassau, was subdivided by the descendants of that prince into several branches, until, by the successive extinction of the other lines, the Nassau-Weilburg family, which last reigned with the duchy, was left, in 1816, the sole heir and representative of the Walram dynasty in Germany. Nassau was declared a duchy in 1806, and in 1817 duke William granted a new constitution; but during the first sittings of the assembly dissensions arose between the ducal government and the people's representatives, which resulted in an estrangement of ruler and ruled, and were not quieted until 1834. In 1836 Nassau joined the German Zollverein, and its material prosperity thereafter rapidly developed. In 1839 the last duke of Nassau came to the throne in the person of Adolphus William. He experienced the revolutionary days of 1848, but remained in possession of his territory until 1866, when Prussia deposed him because of his alliance with Austria. He is now a pensioner of the Prussian government.

Christianity was introduced among the people of Nassau at a very early date, probably during the period of Roman occupation, when the emperors had become Christianizers. The presbyter Lucretius, who flourished in the 4th century, preached in these domains; but no stronghold was made for Christianity until the days of Boniface in the 8th century, about 739. In the 10th and 11th centuries many churches were built and Christianity was fortified by schools. The people, however, were but poorly educated, and at the dawn of the Reformation this country was far behind other German territories. About 1530 Nassau declared for the new faith, and in 1534 joined the Smaldal league. At first decided Lutherans, the Nassau Protestants gradually turned over to the views of the Reformed Church, and in 1582 the theologians of Nassau, protesting against the monster Ubiquity in the Form of Concord, were induced to adopt the Heidelberg Catechism, and in consequence of its relation to the house of Orange, Nassau was brought to accept the ecclesiastical system which prevailed in the Netherlands. (See Staubing, Kirchenleben in den Herzogtümern Westfalen; Oranien-Nassau. Ländle [hadam, 1841]; Hase, Ch. Hist., p. 413.) In 1817 the Protestants of Nassau constituted an Evangelical United Church, and a theological seminary is supported at Herborn, where all who look towards the ministry are obliged to spend one year after finishing a university curriculum. Nearly half the population of Nassau belong to the Roman Catholic Church, which is under the ecclesiastical jurisdiction of the bishop of Limburg, who is assisted by a board of commissioners, located at Elbville, the British. There are also about 8000 persons who belong to the Jewish and other persuasions. Ample provisions are made in the territory for popular education, in furtherance of which there are upwards of 700 elementary schools, with about 1000 teachers, 10 normal schools, a gymnasium, various training, polytechnic, military, and other educational institutions. See Vogel, Beschreibung d. Herzogth. Nassau (Wiesbaden, 1843-44); Schiebhabke, Gesch. v. Nassau (ib. 1864-70, 3 vols. 8vo).

Natal, a British colony, and noted seat of an Anglican bishopric, is situated on the south-east coast of Africa, about 800 miles east-north-east of the Cape of Good Hope, between the 29th and 31st parallels of south latitude. Its north-eastern boundary is the Tugela, or Buffalo, River, which divides it from Zululand, and its south-western boundary is the Umzimbulu, separating it from Kaffraria proper. A lofty and rugged range of mountains, called the Quathiambas, or Drakenberg, divides it from the Free State and Basutoland, and it contains a well-defined area of about 16,146 square miles, according to the British parliamentary accounts of 1872, with a population of 250,352, of whom 17,821 are whites, and 5227 Indian coolies, the remainder being natives of the soil, called Zulus, or Zulu-Kaffirs (see KAFFIRS), remnants of the different tribes which originally occupied the territory, but by persecution and warfare were dispersed, and only came together again since the British occupation of Natal.

History.—The region now forming the colony of Natal derives its name (Natalia Juba) from its being discovered by the Portuguese on Christmas-day, 1497. It was visited and favorably reported upon towards the close of the 17th century, and later by Dampier, Woods Rogers, and several Dutch navigators. Subsequently a Dutch expedition purchased the territory from some native chiefs. Its colonization was not fairly projected, however, until about 1822, when it was visited by several white traders from the Cape, who found the country in possession of the Zulu chief Chaka, who ruled in a most sanguinary manner over all the tribes, from the Umzimbulu to the St. Lucia River. He was killed and succeeded by his brother Dingaan in 1838; but the latter having treacherously murdered a party of emigrant Dutch Boers, who had paid him a friendly visit by invitation to buy land, he was attacked and finally destroyed by the Boers, who at that time had emigrated from Cape Colony in large numbers, and who made his brother Panda paramount chief in his stead, and then settled themselves down in the country as his lords and masters. The British government, however, now interfered; and after a severe struggle on the part of the Boers, the country was formally proclaimed a British colony on May 12, 1843, since which time it has progressed very satisfactorily, and bids fair to become one of the most valuable dependencies of the British crown on the African continent. Natal is governed by a lieutenant-governor, nominally subordinate to, although really independent of, the governor of the Cape, and has recently received a constitution somewhat similar to that of Cape Colony. Municipal institutions have been granted to the principal towns.

Climate, etc.—The coast region, extending about twenty-five miles inland, is highly fertile, and has a climate almost tropical, though perfectly healthy. Sugar, cof-
fe3, indigo, arrow-root, ginger, tobacco, and cotton thrive amazingly, and the pine-apple ripens in the open air with very little cultivation. The midland terrace is more fit for the cereals and usual European crops, while on the higher plateau, along the foot of the mountains, are immense tracts of the finest pasturage for cattle and sheep. Coal, copper, iron, and other minerals are found in several places; and there is no doubt when the great mountain-range is properly explored that it will be found very rich in mineral wealth. Since the discovery of diamonds near the Vaal River, large and valuable gems of this class have been exported through Natal.

The climate is very salubrious; the thermometer ranges between 50° and 38°, but the heat, even in summer, is seldom oppressive. The mean temperature at Pietermaritzburg, the capital, is 5.5° above that of Cape Town. The winter begins in April and ends in September; the average number of rainy days being thirteen. In the summer season the thunder-storms are very frequent and severe. The annual rainfall on the coast is about thirty-two inches. Inland, it varies a good deal in different districts, and is greatest in summer. The southeast is the prevailing wind here in the summer months, as in Cape Colony. Occasionally the snow from the north-west is felt, which generally terminates in a thunder-storm.

The natives of Natal, belonging to the same ethnological family as the Kaffirs, are split up into numerous petty tribes, each tribe having a chief of its own, who, however, is amenable to British authority. Constant jealousies and animosities exist among these tribes, and nothing but fear of the British government prevents them from destroying each other. The greater part of the natives in this colony dwell on locations assigned them by government, and over each location is placed a white magistrate, to keep order, to collect the annual tax, which is seven shillings per hut, settle their numerous disputes, etc. When cases presented by the natives are not satisfactorily settled by the magistrates, they have the privilege of appealing to the lieutenant-governor of the colony. These Zulus of Natal are a pastoral people, and discimined to agricultural pursuits, yet under the influence of the British they have extensively engaged in them, and are fast developing the resources of the country. They are trusted by the Europeans, and even favored, except by the Boers.

Evangelization.—Much has been done for the civilization of the natives of Natal. As early as 1835 missionaries of the American Board for Home Missions commenced to preach to them, but the severe persecutions which all Europeans suffered until the British made Natal a colonial possession prevented all successful propagation of the Christian faith for a long time. After the colonial establishment of Natal the Wesleyans went out in force, and greatly promoted the work inaugurated by the American Missionary Society. The missionaries who continued their labors with renewed vigor, and to this day remain in that field. In 1845 the Norwegian Missionary Society sent their missionaries to this territory, and in 1847 Berlin missionaries augmented the already strong force of Christian workers. Another German missionary society, that of Hermannsburg, in Hanover, sent helpers in 1854, and soon found several stations wherein to preach Christ. Still more recent missions in Natal were founded by the Anglican establishment, through the agency of the now world-renowned rationalist, bishop Colenso, in 1856. His efforts secured much interest for Natal, and caused it to be made a diocese, and he himself became its superintendent in 1855. His departure from the orthodox faith caused his removal; but he still continues his interest in colonial missionary labors, however inconsistent his efforts for the propagation of the Christian faith may seem with his avowed theory of Scripture. The Scripturist and Bible Society of the Reformed Church of Holland has established several stations, and it is also meeting with much success in spreading Christianity among the Zulus. The American mission, which is served chiefly by Presbyterian and Congregational ministers, in 1870 maintained nineteen stations and out-stations, with twelve churches, and about five hundred native members. The Roman Catholics also labor in Natal in force, and maintain a bishopric. Aside from conversions which have been effected, the natives are not only benefited, at least indirectly, in their morals, but their mental cultivation has been greatly improved. Schools are numerous and well patronized. In 1870 there were seventy-nine schools sustained by the British colonial government, with an average attendance of 1797 pupils, besides a large number of excellent schools maintained by the missionaries in different parts of the country, prominent among which are the American mission schools in the coast range, and those of the Church of England, of the Wesleyans, and of the Free-Church of Scotland. The colonial schools are under the control of a superintendent of education, and Natal, it is said by those who are competent eye-witnesses, boasts a superior school system. See Mann, The Colony of Natal (Lond. 1860); Muir, The British Col. of Natal (1863); Great, Zululand, or Life among the Zulu-Kaffirs of Natal and Zululand (Phila. 1865, 12mo), especially valuable on mission work up to 1860; Chapman, Travels in the Interior of South Africa (Lond. 1868, 2 vols. 8vo), vol. i, ch. i sq.; Grundemann, Missions-Atlas, pt. i, § 15: Newcomb, Geographical a. v.; The Quarterly Review (London), vol. lviii, art. i.

Natal days, a name applied in early ecclesiastical language, especially in martyrologies and funerary inscriptions, not only to the natural, but also to the spiritual birth. See NATALITIA. The term was also used in many ways, thus: (1) Natalae episcopalis, the day of a bishop's ordination, observed as an annual festival. (2) Natalis Christi, day of our Lord's birth (Christmas). See CHRISTIAN. (3) Natalae martyrum, anniversaries of the martyrs; their sufferings and death being called their nativity. (Commemorations of martyrs may be traced back to an early date. The feast days of the innocents and of the Maccabees were celebrated before the time of Chrysostom. See MARTYRS, FESTIVALS OF.) (4) Natalae urbium, the two annual days kept in memory of the foundation of the two great cities.
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Rome and Constantinople. (5) Natalis genuinis, in memory of the emperor's birthday, and (6) Natalus insep- ritae, in memory of his landowners. Both birthdays were forbidden to be celebrated in Lent. (7) Natalis calicus, the Thursday of Easter. (8) The day of baptism was also called Natalis spirituus. See Esdrie, Eccles. Cyclop. s. v.; Bingham, Antiquities of the Chris- tian Church, ii. 158, 1124, 1170; Aeschbach, Kirchen-Lex. iv., 921. There is a Latin Encomium Anon., attributed to Sie- gel, Christi. Alterthümer (see Index in vol. iv.); Marti- nigny, Dictionnaire des Antiquités, s. v. Natalis.

Natale (Latin Natalis), E. Simon, a Spanish Jesu- uit, was born at Majorca in 1507. An intimate friend of Ignatius Loyola, he entered the Society of Jesus in October, 1545. After having executed several commissions at the Council of Trent, in Africa, and in Sicily, he established at Messina a college, in which he taught theology and Hebrew from 1552. He was afterwards charged by the founder of his order to pro- moulgate in Sicily, Portugal, and Spain the constitutions of the society. Nov. 1, 1584, he was made vicar-gen- eral to Ignatius Loyola. Pope Julius III designated Natalis in the following year to accompany cardinal Morone, legate of the holy chair, to the Diet of Augsb- urg. June 19, 1558, after having declined the chief command of the society, which was given to Lainez, he was nominated assistant for Germany and France, and undertook in the interest of the order several missions to Spain under the nomination of Phillip II. In March, 1566, he exe- cuted the mission which was begun at the Diet of Augsburg the rights of the Church and of the holy chair, and on his return to Rome solicited, as vicar-general of Francis Borgia, the confirmation of the Order of Ignatius from Gregory XIII. At last he spent several years in Fland- ers, where he was consecrated bishop and the head of the work by whomever he is principally known, and which is much sought after by amateurs for the engravings with which it is ornamented. He died at Rome April 3, 1580. His principal work is, Annotationes et meditaciones in Evangelia qui sa sacrosancto missae sacrificio tota anno le- quatur, cum eorumdam Evangeliorum commentaria histori- ria integritat sufficiens. Accessit et index historiarum ipsarum Evangelicorum in ordinem temporis vicis Christi distributa (Antw. 1594, fol., engraved title, 595 pages).

This work, of which the price is still very high, is ornam- ented with 153 plates engraved upon copper by Je- rome brother, Wiertz, and Colaut, from designs by Martin de Vos and Bernardin Passeri. These engravings, copied and engraved upon steel, have served to illustrate a Vie de Jésus Christ, by abbot Bispot (Paris, 1858, 2 vols. fol.), at the head of which is found a no- tice of Natalis and an explanation of the engravings:—Scoliorum in Constitutiones et Declarationes sancet Patri- nominis sive passiones sive miracula sive superstitions (preserved in MS, form in the library of the Jesuits at Rome). See Hoefer, Nouv. Biog. Générale, s. v.

Natali, Carlo, called II Guardolino, an Italian painter and architect who devoted himself largely to sacred subjects, was born at Cremona about 1590. He studied successively under Andrea Mainardi and Giuseppe Maria Cresci, and subsequently resided in a number of years at Rome and Genoa, observing all that was most valuable, and exerting his own tal- ents in the art. Among his best paintings is his St. Francesca Romana, in the church of S. Gimignano at Cremona, which Lanzi ranks above mediocrity. Natali did not execute many works in painting being principally devoted to architecture. His edif- ices are principally at Genoa and Cremona; but none of them are mentioned. He was living in 1688.

Natali Francesco, a painter who devoted him- self mostly to sacred art, was the brother of Giu- seppe, whose style he adopted, and whom he nearly approach in his compositions in dignity. He exe- cuted many works on a large scale, for churches in Lombardy and Tuscany. He was also much em- ployed at the courts of the dukes of Massa, Mode- rno, and Parma, in which latter city he died in 1728.

Natali, Gio. Battista, an Italian painter and architect, the son of Carlo Natali, devoted himself to secular and religious subjects. He was born at Cremona about 1630, and was instructed in both arts by his fa- ther, and afterwards went to Rome for improvement, where he pursued his studies under P. da Cortona. On returning to Cremona he was employed for the church- es, and established a school of painting upon the prin- ciples of Cortona, although without many followers. There is a large painting by him in the Predicatori dis- playing some skill, representing the Holy Patriarch burning heretical books, which Lanzi says is not un- worthy of a follower of Cortona. As an architect, none of his works are mentioned. He died about 1700.

Natali, Giuseppe, an eminent painter of sacred and secular art, was born at Casal Maggiore, in the Cremonese territory, in 1652. According to Zaist, poss- essing a natural genius for the art, he went to Rome, notwithstanding the opposition of his father; and from thence to the North, where he was admitted to the works of Domenico, Colonna, and Mitelli, the most fa- mous popular and architectural painters of the age. He flourish precisely at the period when the archi- tectural painters consider the happiest for their art. Lanzi says, "He formed a style at once praiseworthy for the grandeur and beauty of the architecture, and the elegance of the ornamental parts judiciously in- troduced. He grante the eye by presenting those views which are the most charming, and gives it repose by distributing them at just distances. In his grotesques he retains much of the antique, shun- ning all useless exhibitions of modern fagades, and varying the forms to follow the nature of the landscape. The softness and harmony of his tints elicited great commendation." Natali found abundant employment, and decorated many churches and public edifices. He also executed a great many oil paintings, which were in the highest repute. He died in 1722.

Natalis, a term used in the early Church for the days on which martyrdom was suffered by some of her number, as if they were birthdays; and just as the heathens used to have festivities on memorable days, so these early Christians used to celebrate annually such birthdays of martyrs into the kingdom of God. The graves of the departed were visited, and after a time festivities were observed. See Hase, Ch. History, p. 69. See also Natalitii.

Natalis thc Theodotian. See Theodotius.

Natalis (Norli), Alexander, a distinguished Ro- man Catholic theologian, was born at Rouen Jan. 19, 1639. He studied at first in the Dominican school of his native city, and joined that order in May, 1655. His talents having attracted the attention of his superiors, he was sent to Paris, where he first studied, then taught, the- ology, and received the degree of D.D. in 1657. Col- bert appointed him to write a history of the Church, and in consequence he published in 1677 the first vol- ume of his Selecta historiae ecclesiasticae capitai e loca gisund insignia dissertationes historico, criticas, dog- maticas, the twenty-fourth and last volume of which appeared in 1688. It extends down to the close of the Council of Trent. It is written in Latin, and is valuable in Gal- licanism, learnedly, but in a dry, scholastic style. This was followed by the Historia ecclesiastica Veteris No- rigne Testamenti (Paris, 1699; Luca, 1754; Bingen-on-the-Rhine, 1785-90), one of the most important works of the Gallican school, but the character of which is more dogmatic than historical, and than the first. The same spirit of this work caused it to be condemned by pope
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Innocent XI, who by a bull of July 13, 1684, forbade the reading of Natalis’s works under penalty of excommunication, Natalis, however, did not retract, but defended his provincial of his order. His sight began to fail him in 1712, and, becoming entirely blind, he was obliged to discharge his duties. He died in the possession of the Jacobins at Paris, Aug. 21, 1724. His principal works, besides the above, are, "Theologia dogmatica et moralis" (Paris, 1693, 1708, 1743, 1768) — "Propter et regae ad predicatores verbi divini informandos: Expositio litteralis et moralis" (S. S. Evangeliorum, etc., edition nova, fol. 1758, S. 406); "Real-Encyclopedia, x, 222 sq.; Mosheim, Eccles. Hist. vol. ii; Hase, Ch. Hist. p. 8; Schaff, Hist. Christian Ch. i, 28; Hagenbach, Hist. Doct. ii, 199, 206; Ch. Remembrancer, 1865, p. 36; Bibliotheca Sacra, viii, 59. (J. H. W.)

Natalis, Cecilia, is the name of the person who maintains the cause of paganism in the dialogue of Minucius Felix entitled "Octavia." See Minucius. Various conjectures have been made as to who this Natalis was, but there are no sufficient data for deciding the question.

Natalis, Michael, a Flemish engraver and student of sacred art, was born at Liege about 1689. After acquiring the elements of design under Joachim Sandrart, he went to Antwerp, and studied engraving under Charles Mallery. From thence he went to Rome, and adopted the style of Cornelius Bloemert, which he followed with some success. He engraved a number of plates after the great Italian masters; also a part of the plates in the Giustiniani Gallery, in concert with Regnier Perny, Theodore Matham, and others. On returning to Flanders he was invited to Paris, where he resided some time. His plates are executed with the graver in a free, open style, but are deficient in taste. His drawing is frequently incorrect, and the effect is usually cold and heavy, but his strokes are clear and regular, and he handled the burin with great facility. His portraits are his best productions. A list of his principal plates is given in Spooner's "Bibl. Hist. of the Fine Arts," ii, 609.

Natalitius, i.e. natal days of the saints. Tertullian and other ancient writers use the words "natalitias" and "natales" in speaking of martyrs, not meaning their natural birth, but their nativity to a glorious crown in the kingdom of heaven. See above, NATAE DAYS. In this context, Tertullian says St. Paul and St. Peter had no new nativity at Rome, because he suffered martyrdom there. He explains it on the ground that the death of a martyr is not properly a death, but an endless life; for the sake of which all things are to be endured, and death itself to be despised. See: Tertullian, De Cor. Mil. cap. 3; Oblationes pro defunctis, pro natalitiis, annum de jucunda; Conc. Lat. can. 51, Μαρτυρίων γενέθλια; Ambrose, Hom. 70; Bingham, Antiquities of the Christian Church, ii, 1161; Walcott, Sacred Archaeology, s. v.

Natsanosh, Joseph Saul, a rabbi of note, was born in the year 1808. He received a strictly religious education in conformity with the traditions of his family; and even as a youth showed great mental ability and rare diligence. When hardly nineteen years of age he composed, together with his brother-in-law, the deceased Marcus Wolf Ellinger, a learned work entitled בֵּי מַטְנָה (Wilna, 1839); — יִשְׂרְאֵל, comments upon the Orach Chajim (the Jewish ritual), in two parts (Lemberg, 1832-37): — הָאְדָמָה, critical notes on the Talmud, to be found in the edition of the Talmud (Slubota, 1824-30; Vienna, 1832-46): — הַדֶּבֶשׁ, comments upon Alfas's Sefer ha-Nakachoth, published with Alfas's work and commentaries (Presburg, 1839). From the year 1840 religion began to gain in the Jewish community of Lemberg, he sided with the conservatives, but when the strife became more intense and reckless, he withdrew from all participation in the matter, and devoted his time to study. From all parts of the world the most difficult questions were sent to him. Being considered the highest authority in ritual questions, his opinions were always deferred to. In the year 1858 Natsanosh was appointed to the rabbinship of Lemberg, which position he held until his death, March 5, 1875. See Fürst, Bibl. Jud. iii, 25 sq.; Jewish Messenger, New York, 1875. (B. F.)

Nataph. See STACZ.

Nataratorium (a swimming-place), a term used by some writers when describing the baptistery. Farrar, Eccles. Dict.; Bingham, Antiquities of the Christian Church, ii, 310.

Nathan (Heb. Nathan; נָתָן, i. e. by God; Sept.Ναθανίας, but in the later books Ναθανίας, and so Josephus; Ναζανίων, and so Paul the apostle, Acts vii, 4, 5, etc.), the name of five or six men.

1. The eleventh in descent from Judah, being the son of Attai and father of Zabad (1 Chron. ii, 86). B.C. post 1612.

2. An eminent Hebrew prophet in the reign of David and Solomon. If the expression "first and last," in 2 Chron. ix, 29, is to be taken literally, he must have lived late into the life of Solomon, in which case he must have been considerably younger than David. At any rate he seems to have been the younger of the two prophets who accompanied him, and may be considered as the principal representative of the prophetic school of Samuel. A Jewish tradition mentioned by Jerome (Qu. Heb. on 1 Sam. xvii, 12) identifies him with the eighth son of Jesse (2 Sam. v, 14); but of this there is no probable. He first appears in the consultation with David about the building of the Temple. B.C. cir. 1048. He begins by advising it, and then, after a vision, withdraws his advice, on the ground that the time had not yet come (2 Sam. vii, 2, 3, 17). See Ewald, Israel, Gesch. ii, 592. He next comes forward as the reprover of David for the sin with Bathsheba; and his famous apostrophe on the rich man and the ewe lamb, which is the only direct example of his prophetic power, is addressed by him; at the same time he has a word of warning (2 Sam. xi, 12—12). B.C. 1055. There is an indiscernable trace of his appearing also at the time of the plague which fell on Jerusalem in accordance with the warning of God. "An angel," says Eusebius (Euseb. Prep. Ev. ix, 30), "pointed him to the place where the Temple was to be, but forbade him to build it, as being stained with blood, and having fought many wars. His name was Diannah." This was probably occasioned by some confusion of the Greek version, ἀνάθεμα, with the parallel passage of 1 Chron. xxii, 8, where the blood-stained life of David is given as a reason against the building; but where Nathan is not named. B.C. cir. 1017. On the birth of Solomon he was either specially charged with giving him his name, Jedidah, or else with his education, according as the words of 2 Sam. xii, 25, "He sent [or "sent him"] by [or "unto"] the hand of Nathan," are understood. B.C. cir. 1004. At any rate, in the last verse of that chapter he is called the son of David, who, by taking the side of Solomon, turned the scale in his favor. He advised Bathsheba; he himself ventured to enter the royal presence with a remonstrance against the king's apathy; and at David's request he assisted in the inauguration of Solomon (1 Kings i, 8, 10, 11, 22, 24, 25, 29, 38, 40). B.C. cir. 1013. His son Zabud occupied the post of "king's friend," perhaps succeeding Nathan (2 Sam.
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3. A native of Zobah, in Syria; the father of Igul, one of David's mighty men (2 Sam. xxii, 36; 1 Chron. xi, 38). B.C. cir. 1040.

4. A son of David (2 Sam. v, 14; 1 Chron. xiv, 4), from whom the evangelist Luke has reckoned the genealogy of Jesus, the mother of Jesus (Luke iii, 31). B.C. cir. 1092. See GENEALOGY. In 1 Chron. iii, 5 Nathan is said to have been "the son of David by Bathshua," i.e. Bathsheba, but the rendering has been questioned. To him must probably be referred the words of Zech. xii, 12 (see Henderson, Min. Proph. ad loc.), though some have interpreted it as the house of the prophet Nathan standing for the family of the prophets. See DAVID.

5. One of the head men who returned from Babylon with Ezra on his second expedition, and whom he dispatched from his encampment at the River Ahava to the colony of the Jews at Casiphia, to obtain thence some Levites and Nethinim for the Temple service (Ezra viii, 16). B.C. 458. "That Nathan and those mentioned with him were laymen appears evident from the concluding words of the preceding verse, and therefore it is not impossible that he may be the same with the son of Bani, who was obliged to relinquish his foreign wife (Ezra x, 29); though on the other hand these marriages seem rather to have been contracted by those who had been longer in Jerusalem than he, who had so lately arrived from Babylon, could be." B.C. 458.

Nathan ben-Jechiel, also called Aruk (אֲרָעִק), or Baal ha-Aruk (בָּאָל הַ-אֲרָעִק), from the fact that he is the author of the celebrated lexicon denominating Aruk, a distinguished Jewish lexicographer, was born in Rome about 1030, where, like his ancestors before him and his descendants after him, he was held in the highest estimation for his extraordinary learning, and it was said of him, "pertinens omnium generis scientiarum fusae." Though busily engaged in faithfully discharging the responsible duties devolving upon him as rabbi of the Jewish community in the Eternal City, and in attending to the Hebrew sanctuary at Rome, where he was the president, R. Nathan devoted all his spare time for the greater part of his life to the writing of that important lexicon which has obtained such a world-wide celebrity. From the words of the epilogue which R. Nathan himself appended to it (his lexicon was completed on Tuesday, the nineteenth day of the month on which the Temple was destroyed by the despised one [i.e. Ab= end of July], 4861 after the creation [=A.D. 1101], 1032 after the destruction of the burned Temple, 1413 of the Seleucid era), it will be seen that he finished this lexicon the year 1101. According to Mr. Etheridge, the work was completed in the year 4865, answering to A.D. 1106; it may be that he read הָעָרְקָא הָדָא вместо הָעָרְקָא instead of הָעָרְקָא. Five years after the completion of the work Jechiel died, A.D. 1106. The lexicon is distinguished Aruk (אֲרָעִק), to arrange, to set in order), i.e. arrangement of the words in alphabetical order, and extends over the Mishna, both the Gemara, the Midrashim, and all the Chaldee paraphrases. It has been said of him—A life of Solomon (2 Chron. xxix, 22), and a life of Solomon (2 Chron. ix, 29). The last of these may have been incomplete, as we cannot be sure that he outlived Solomon. The consideration in which he was held at the time is indicated by the solemn announcement of his death in the inner court of the Temple (Ezra i, 29). The peculiar affix of "the prophet," as distinguished from "the seer," given to Samuel and Gad (1 Chron. xxix, 29), shows his identification with the later view of the prophetic office indicated in 1 Sam. ix, 9. His grave is shown at Bialul near Hebron (see Robinson, Bib. Res. i, 216, note). was published at Fiesaui, 1515, and often afterwards. An edition was published at Amsterdam in 1655, with the additions of B-Mussafia (q.v.), which edition was republished by M. I. Landau with his own notes, in 5 vols., under the title H. D. V. or Rabinische-Aramäische-Deutschs Worterbuch zur Kenntniss des Talmud, der Targumim und Midrashim, etc. (Praha, 1813-19). A convenient edition of the Aruk, with the supplements of the Talmud, is published at Lomano, and Berlin, has been published by H. Sperling (Leipzig, 1857); still later annotations to the Aruk, with emendations and critical notes, appeared by R. Lindermann, under the title הָעָרְקָא הָדָא (Bert. 1864; see Frankel, Monatschrift, 1865, p. 398 sq.); and a still later edition was published by Lomano and Berlin (Leipzig, 1865), and the latest edition is that of Lomano (1874, 2 vols.). To the honor of R. Nathan be it said—though it does not redound to the glory of modern scholarship—that his Aruk is still the only clew to the ancient Jewish writings which are so important to Biblical literature and exegesis. See the masterly biography of R. Nathan by Rajaport in the Hebrew periodical "Hebraica," v. 4, 1882, etc. For R. Nathan, see H. D. V. (xii, 1-79; xi (fidi, 1890). 81-90; Geiger, in Zeitschrift der Deutschen Morgenländischen Gesellschaft, xii, 142 sq., 357 sq.; vi, 818 sq.; Steinschneider, Catalogus Libr. Hebr. in Biblioth. Bodleiana, No. 2040-2043; id. Bibliograph. Handbuch, p. 99 sq.; Kittlo, Cyclopedia, s. v.; Fürst, Biblioth. Judææ, iii, 20 sq.; De Rossi, Database storico degli autori Ebrei, p. 119 sq. (German tranal.) Etheridge, Intro. to Jewish Literature, p. 294 sq.; Gritz, Gesch. d. Juden, vii, 76; Braunscheiger, Gesch. d. Juden in den Roman. Staaten, p. 56; Basange, History of the Jews, p. 635 (Taylor's tranal.); Dumburg, History of the Jews, p. 635 (Taylor's tranal.); Geiger, Zeitschrift für die Religion, ix, 123 sq.; Bleek, Einleitung in das Alte Testament, p. 100; Kimchi, Liber radicum (ed. Lebretz u. Bisenthal), p. xxxix; Buxtorf, Lexicon Talmudicum, etc., p. xix, ed. B. Fischer (Leipa, 1869); (N. Y.) Jewish Messenger, Jan. 8, 1874. (F. E.)

Nathan ha-Babli, one of the most distinguished Mishnaic doctors, was a native of Babylon. In consequence of his high birth, as his father was the prince of the captivity in Babylon, and his marvellous knowledge of the law, both divine and human, which he acquired as a student in the country of his adoption, he was created vicar (י"ע הָעָרְקָא) of the patriarch Simon II ben-Gammaliel II, A.D. 149-158. In the Talmud he is often quoted as a profound scholar of the law (Talmud, 13 b; Boba Jamma, 23 a; Bab. Bava, 117 b), and he materially contributed to the com-
pilation of the Mishna, as he himself compiled a Mish-

na, which is referred to as Mishnah de Rabbi Nathan (מishnah דרבי נתן), and which Jechudah the Holy (q.v.)
made use of in the redaction of the present Mishna. 

Besides this corpus juris, he is also the author of, 1, the 
Abodh of R. Nathan (_ajax רבי נתן), being a com-
pilation of the apothegms and moral sayings of the 
Jewish fathers (יניות), interspersed with traditional 

explanations of divers texts of Scripture, consisting of 
forty-one chapters. Both the historian and moral 

philosopher will find this work an important contribu-
tion to the literary and philosophical history of antiquity. 

Its character is different from the different tractate 

Yeboamoth, and has also been published sepa-

ateously with various commentaries (Venice, 1622; 

Amsterdam, 1778), and with two excellent commentaries 

(Wilna, 1838), translated into Latin, with notes, by 

Francis Taylor (London, 1654), under the title of R. 

Nathan's Tractatus de Patriarcarum Legibus cum notis, but 
in its present form contains later interpolations. —2, of the 

Fifty-nine Rules (ה老爸 עשרת העוסות), a work of 

mathematical import, and which Geiger thinks 

was written by a later author of the same name. See 

Fürst, Bib. Jud. iii, 19 sq.; Kultur- 

Litteraturgesch., der Juden in Asien (Leips. 1849), p. 16 sq.; Zunt, Die 

Gottesdienstlichen Vorträge der Juden (Berl. 1882), p. 

108 sq.; Steinschneider, Catalogus Librorum Heb. 

in Biblioth. Jud. i, col. 209 sq.; Geiger, Geschichte des 

Judenrecht (Leips., 1847), vi, 19 sq; Grätz, Gesch. 

der Juden, iv, 187, 201, 203, 204; Jost, Gesch. 

der Juden u. s. 

Sektien, ii 110 sq., 123; Ederidge, Intro. to Hebrew Lit. 

p. 77; Dukès, Rabbin. Blumenele (Leips. 1844), p. 39; 

Deltitzsch, Zur Gesch. d. Jud. Poete. p. 83; Frankel, 

Hodgetios in Mischna (Leips. 1850), p. 167-191; Gins-

berg, Ecclesiastes, Eccezias, their History (London, 

1864), p. 22; art. Sadtocces, in the 8d ed. of Kitto's 

Cyclop., of Bib. Lit., iii 781 sq., note, reprinted in 

part in Smith's Dict. of the Bible (Amer. ed.), iv, 2778, note. 

(B.P.)

Nathan, Isaac, Ben-Kalonymos, a Jewish writer of 
great celebrity, flourished near the opening of the 

16th century. The exact date of either the birth or 
death of this author of the first Hebrew concordance, 

who traces his lineage to the royal family of David, 

has not as yet been ascertained. All that we know 

certainty is that he lived at Avignon, Montpellier, 

or Arles in the time of Benedict XIII, and that his 

writings were called forth by the conduct of this antipope 
towards his people. He was as well known as his 
pupil, Peter de Luna by name, who was declared a schismatic, 
heretic, and perjurer, and who was deposed by the Con-
cil of Pisa (1409), but was still recognised on the 

Pyrenean peninsula, thought that he would secure 

the general recognition of his claims to St. Peter's chair if 

he could bring about the conversion of the Spanish 

Jews. He therefore issued a summons (1412), with 

the sanction of his patron, Ferdinand the Just, king of Ar-

agon, to all the learned rabbins to hold a public contro-

versy at Tortosia, and appointed the learned Jewish 

physician, Joshua Lorqui—or Geromino de Santa Fé, as 

he was called after his conversion—to prove to them 

from the Talmud and other Jewish writings that the 

Messiah, whose advent the Jews were daily expecting, 

had already come in the person of Jesus Christ. To 

escape the threatening dangers, sixty of the most cele-

brated Jewish litterats of Aragon answered the 

summons. They were haled before by don Bidal ben-Beneveniti, Ibn 

Laib of Saragossa, Joseph Albo, the famous author of the 

Hakrin, Sechariah ha-Levi Saladin, Aseric Levi, Bo-

nastruc Desmaitha, Ibn-Joseph, Ibn-Jachja, etc., and 

this most famous controversy of Tortosia lasted twenty-

one months (from February, 1418, to November, 1414). 

Benedict XIII presided over the meeting, which was held 

February 7, 1418, thus addressed the Jews: "Ye learned Hebrews, know that I have not 
come here to discuss which religion is true, yours or 
ours. I am certain mine is the true. Your law was 

formerly the only true law, but it is now abrogated. 

You are connived here solely by Geromino, who has 

engaged to prove to you that the Messiah has come by 

the evidence of your Talmud, which was composed long 
since before your superior to your custom; therefore 

be careful of your arguments." Two treatises were 

prepared for this controversy by Joshua Lorqui, 
or Geromino de Santa Fé, the antipope's champion, 
titled Tractatus contra perfidius Judaeorum et contra 

Talmud, printed in the Bibliotheca Maxima Patrum, 

under the title Iudaeorum et Talmud, tractatus (Frib. 

m. X., 1602). It was in reply to these treatises that 

R. Nathan wrote the work entitled Tractatus contra 

Correction of the Misguided, which has not as yet been 
published. To the same cause is to be ascribed his 

Hebrew concordance, entitled הדרת רבי נתן, or 

דודר רבי נתן, which was designed to enable his brethren to 

rebate the attacks on Judaism, by helping them to find 
easily the passages of the O. T. quoted in support of 

the Messiahsch of Jesus of Nazareth, and by aiding 
them to see that what legitimate construction can be put 
on these passages in accordance with the context in 

which they are found, concordance, to those who have 

denied the plan of the Messiah at least eight years of his life (1437-1445), and in 

which he adopted the plan of the Latin concordance 

of Arlotti, general of the order of Minorites (cir. 1290), 

first appeared with an elaborate introduction (דהרי 

בלייה זכריה) in Venice, 1523, then again, with 

the introduction castrated by the Inquisition (ibid. 

1564, and Basle, 1581). The great value of this work can be 

best ascertained from what Jacob ben-Chajim, who carried 

through the press the Rabbinic Bible (1524-25) in 

Bomberg's printing-establishment, where the concordance 

appears to have been used, saw of it in a manuscript previous to 

his celebrated introduction (transl. by Ginsburg, Lond. 

1867): "But for a certain book, called Concordance, 

the author of which is the learned R. Isaac Nathan, who 

lived some forty years ago, published in our printing-

office at Venice, I could not have corrected the verses. 

This is a precious work; it embrases the points of 

the Holy Bible, and explains all the sacred Scriptures 

by stating all nouns and verbs, with their analogous 

forms, and giving at the heading of every noun and 

verb an explanation, saying the meaning of the word is 

so and so, and branches out in such and such a manner, 

and comments upon each one separately. It also marks 

the text of the original Hebrew, and mentions the 

variations in every prophetical book, and tells in which 

chapter and verse every word occurs. The advantage 

to be derived from this book is indescribable; without it 

there is no way of examining the references of the Massorah, 

since one who studies the Massorah must look into 

the verses which the Massorah quotes, and which, without 

a concordance, would take a very long time to find, as 
you might not know in which propheth the passage referred 
to occurs, and if you knew the prophet, you still might 

not know the chapter and verse. Besides, all the world 
is not so learned in the Scriptures. Whosoever has 

this concordance does not require any more the lexicon 

of Kimchi, for it contains all the roots, whereunto is 

added an index of all the verses in the Bible; none of 

them is wanted. In conclusion, without it I could not 
have done the work which I have done." Nathan's 

concordance was also translated into Latin by Keuch- 

lin (Basle, 1609) and was reissued by the Monas-

tria di Calasio, in his four-volume concordance (Rome, 

1622). It is the basis both of Buxtorf's and Furst's 

concordances. See Steinschneider, Catalogus Librorum 

Hebr. in Bibliotheca Bodleiana, col. 1141-1143; id. 

Bibliographisches Handbuch, p. 100; Furst, Bibliotheca 

Judaica, vol. ii, p. 178, and the index of vol. viii, 

150, 151, Kitto, Cyclop. s. v.; Wolf, Bibl. Hebr. ii, 

681; Le Long, Bibl. Sacra (ed. Boerner), ii, 398; De
NATHANIEL

Rossi, Dizionario storico degli autori Ebrei, p. 125 (Ger- man transl.);
Lindo, Hist. of the Jews of Spain and Portugal, p. 209 sq.;

Nathanael (Nathan, but Nathanael in 1 Esdr. ix, 22; for the Heb. NATHAN, gives of God, i. q.
thanaton; comp. Nathana, the name of three men in the Apocalypse and one in the N. T. See also
Nathaniel.

1. A brother of Samuel the Levite, in the time of Jesus (1 Esdr. i, 8); evidently the Nathanael (q. v.)
of the Heb. text (2 Chron. xxix, 9).
2. One of the "sons of Phaисsa" who renounced their Gentile wives after the captivity (1 Esdr. xi, 82);
evidently the Nathanael (q. v.) of the Heb. text (Esdr. x, 22).

3. Son of Samael and father of Eliab among the an-
cestry of Judith (Judg. viii, 1), and therefore a Simeonite (ix, 2). See Judith.

4. One of the earliest disciples of our Lord, concern-
ing whom that name at least, we learn from Scripture little more than his birthplace, Cana of Galil-
ee (John xxi, 2), and his simple, truthful character (John i, 47). We have no particulars of his life.
Indeed the name does not occur in the first three Gospels. We learn, however, from the evangelist John that Je-
sus was called attentively for our number. The scene of his temptation to that of his baptism, having
been proclaimed by the Baptist as the "Lamb of God," was
minded to go into Galilee. He first then called
Philip to follow him, but Philip could not set forth on
his journey without communicating to Nathanael the
wonderful intelligence that he had received from his
master the Baptist, namely, that the Messiah so long
foretold by Moses and the prophets had at last ap-
ppeared. Nathanael, who seems to have heard the an-
nouncement at first with some distrust, as doubting
whether anything good could come out of so small and
inconsiderable a place as Nazareth—a place nowhere
mentioned in the Old Testament—yet readily accepted
Philip's invitation to go and satisfy himself by his own
personal observation (John i, 46). What follows is a
testimonial to the humility, simplicity, and sincerity of
his own character from One who could read his heart,
such as is recorded of hardly any other person in the Bible.
Nathanael is described by his master as "an Israelite indeed, in whom there is no guile"—a true child of Abraham, and not simply ac-
cording to the flesh. So little, however, did he expect any such distinctive praise, that he could not refrain
from asking how it was that he had become known to Jesus.
The answer, before that Philip called thee, when thou wast under the fig-tree, I saw thee," appears
to have satisfied him that the speaker was more than
man—that he must have read his secret thoughts, and
heard his unuttered prayer at a time when he was
slyly screening himself from public observation, as
was, under that glorious sight, his very pious Jews (Tholuck, Comment on John, ad loc.).
The conclusion was inevitable. Nathanael at once confessed. "Rabbī, thou art the Son of God; thou art the King of Israel" (John i, 49).

B.C. 25. The name of Nathanael occurs but once again in
the Gospel narrative, and then simply as one of the
small company of disciples to whom Jesus addressed
himself at the Sea of Tiberias after his resurrection.
B.C. 29. On that occasion we may fairly suppose that he
joined his brethren in their night's venture on the lake
—that, having been a sharer of their fruitless toil, he
was a witness with them of the miraculous draught of
fishes the next morning, and that he afterwards part-
took of the meal, to which, without daring to ask, the
disciples felt assured in their hearts that he who had
called them was the Lord (John xxi, 12). Once there-
fore at the beginning of our Saviour's ministry, and once
after his resurrection, does the name of Nathanael oc-
cur in the sacred record.

This scantly notice of one who was intimately asso-
ciated with the very choicest apostles, and was himself
the object of our Lord's most emphatic commendation,
has not unnaturally provoked the inquiry whether he
may not be identified with another of the well-known
disciples of Jesus. It is indeed very commonly be-
lieved that Nathanael and Bartholomew are the same
person. The evidence for that belief is as follows:
John, who twice mentions Nathanael, never introduces
the name of Bartholomew at all. Matt. x, 3; Mark iii,
18; and Luke vi, 14, all speak of Bartholomew, but
never of Nathanael. It may be, however, that Nath-
anael was the proper name, and Bartholomew (son of
Thomai) the surname of the same disciple, just as
Simon was called Bar-Jona, and Joses, Barnabas. It
was Philip who first brought Nathanael to Jesus, just
as Andrew had brought his brother Simon, and Bar-
tholomew is named by each of the first three evan-
geists immediately after Philip; while by Luke he is
coupled with Philip precisely in the same way as Simon
with his brother Andrew, and James with his brother
John. It should be observed, however, that the other
disciples mentioned in the first chapter of John became
apostles of Christ, it is difficult to suppose that one
who had been so singularly commended by Jesus, and
who in his turn had so promptly and so fully confessed
him to be the Son of God, should be excluded from the
number of the Twelve. But Nathanael, who was at the
final twelve, is inferred with much probability from his
not being proposed as one of the candidates to fill the
place of Judas. Still we must be careful to distinguish
conjecture, however well founded, from proof. To
the argument based upon the fact that in John's enumera-
tion of the disciples to whom the Messiah showed himself
at the Sea of Tiberias Nathanael stands before the sons
of Zebedee, it is replied that this was to be expected, as
the writer was himself a son of Zebedee; and, further,
that Nathanael is placed after Thomas in this list, while
Bartholomew comes before Thomas in Matthew, Mark,
the two names, putting Thomas first and Barthol-
omew second, we cannot attach much weight to this
argument. St. Augustine not only denies the claim of
Nathanael to be one of the Twelve, but assigns as a
reason for his opinion that whereas Nathanael was most
likely a learned man in the law of Moses, it is St. Paul
who tells us (Gal. iv, 20) that "Christ chose his wise-
ness of the foolish men to confound the wise (in
Joh. En. ch. i, § 17).

St. Gregory adopts the same
view (on John i, 38, ch. 16, B). In a dissertation on
John i, 46, to be found in Theor. theol. ii, 370, the
author, J. Kindler, maintains (Nath. v. eire Israelites [Vitche, 1893]) that Bartholomew and Nathanael are
different persons.

There is a tradition that Nathanael was the bride-
groom at the marriage of Cana (Calmer), and Epipha-
nus (Aed. H. i, § 228) implies his belief that of the
two disciples whose names appear on the road to En-
masus Nathanael was one.

The two monographs are extant: Lange, Nath. confessio (Lips. 1756); Pignatelli, De Apostolatu Nath. Barth. (Par. 1560); Robert, Nathanael Barth (Dub., 1815); Hart-
mann, Examen Jo. 41, 47 (Abbon, 1735). See Barthol-
omew.

Nathanael (NaSa'aim), one of the "sons of Ma-
oni," who renounced their Gentile wives taken after the return from Babylon (1 Esdr. iii, 34); evidently the
Nathan (q. v.) of the Heb. text (Ezra x, 39).

Nathanael, called in Arabic Abu-Barkat Hikb Allah bar-Malki, was one of the medical coryphaei of the
Mohammedan dominions in the 12th century, and
was also distinguished as a philosopher and Hebraist,
upon which he was designated Wachkidi-Zemon, i. e.
"the only one of his time." He tried his skill on the
Book of Ecclesiastes (Koheleth), but his commentary, which is written in Arabic, has never been published; the MS. is in the Bodleian Library at Oxford. Isaac ben-Ezra, son of the great commentator, celebrated Abul-Barkat's commentary on Koheleth in a poem (see Dukain, 274). He died in 1048, and his son declares that this Solomonic book will henceforth (A.D. 1143) go by the name of him who has so successfully unlocked its meaning. Comp. Gritz, Geschichte d. Juden, vi, 280 sq.; Zeitschrift der Morgenländischen Gesellschaft, 1859, p. 711 sq.; Ginsburg, Historical and Critical Commentary on the Book of Ecclesiastes, p. 88; Pocock, Notes Miscellaneae ad Portum Mosis (London, 1740), i, 196, where a specimen of this commentary is given. (B. P.)

Nathan-Melech (Hebrew, Nathan-'Melek, נַתְּתָן מְלֵךְ), i.e. Nathan of the king; Sept. Ναθανίας βασιλεύς, a name (A. V. "chamberlain") in the court of Josiah, by whose chamber at the entrance to the Temple were the horses which the kings of Judah had dedicated to the sun (2 Kings xxi, 31). B.C. 626.

Nathan, Fabian, a German divine, flourished in Bohemia during the anti-Reformation period of the 16th century. But little is known of his personal history. He was preaching at Prague, holding at the same time the professorship of Oriental languages at the university of the Bohemian capital, when the victories of Ferdinand II subjected Bohemia to Roman rule and to Jesuitic interferences. Up to 1615 the Bohemians had been favored with Protestant preaching in the German tongue, out of respect for theuctor of Saxoncy and at his intercession; but the Jesuits, determined that all Protestant ideas should be crushed, caused the States to pass an edict forbidding even preaching in German, and consequently brought about also the dismissal of those who had preached in the German; and on Oct. 29, 1622, the last four Lutheran clergymen who had remained in the country were obliged to leave. Among these was Nathan. He went to Brunswick, Germany, and there died about 1640. Nathan was an able defender and propagator of the Reformed doctrines, and deserves to be ranked among those who suffered martyrdom for conscience' sake. Although he did not die at the stake, he yet suffered expulsion from the field of his labor and separation from the flock which deeply loved him. See Pescheck, Reformation and Anti-Reformation in Bohemia (London, 1845, 2 vols. 8vo), ii, 32-33, 414. (J. H. W.)

Nation. This word in the Author. Ver. generally represents the Heb. "בִּשָּׁלֹם, l. the nation as a body politic; in pl. וּמָשָׁל, esp. of foreign nations, the Gentiles (q. v.); usually in the Sept. אֲנָשָׁן, Vulg. gens, gens. Sometimes it represents the Heb. הָעַם, which means esp. the people (q. v.), Sept. λαός; in poetry, עַמָּה, עַמִּים; and in Chald. Aramaic. It means sometimes all the inhabitants of a particular country (Deut. iv, 34), the country or kingdom itself (Exod. xxxvi, 10; Rev. vii, 9); sometimes countrymen, natives of the same stock (Acts xxvi, 4); sometimes the father, head, or original of a people (Gen. xxv, 33). In the prophets the term "nations" is often used as a general name for the heathen or Gentiles (Isa. ix, 2; comp. Matt. iv, 10). See ETHNOS.

National Church. See CHURCH AND STATE.

National Covenant. See COVENANT.

National Deities. See MYTHOLOGY; POLYTHEISM.

National Synods. Provincial and national synods have, by immemorial practice of the Roman Catholic Church, the right of condemning heresies and errors, and of correcting abuses of all kinds in particular churches. Paul of Samosata, Photinus, Sabellius, Arius, Eustathius, Apollinaris, the Donastists, Pelagians, etc., were all condemned in particular councils in the first instance. The particular councils of Arles, Orange, Carthage, Toledo, Gangra, etc., pronounced judgments in controversies of faith; not to speak of more recent decisions of the same kind. The objection of Bossuet, Variations: Fleurty, Hist. 1, 142; Palmer, On the Bible, 3, 417; Walcott, Sacred Archd., s. v.; Aschbach, Kirchen-Lezikon, s. v., National Synoden. See SYNODS. (J. N. P.)

Native tree is probably the meaning of the Heb. word פָּרָשָׁה, ےדָּךְ (Sept. κυδὸς τοῦ Ἁλβάτφυ, Vulg. cedrus Lebanon), in Psa. xxxvii, 35. It is difficult to see upon what grounds the translators of the A. V. have understood it to signify a "bay-tree:" such a rendering is entirely unsupported by any kind of evidence. Most of the Jewish doctors understand by the term ےדָּךְ a tree which grows in its own soil—one that has never been transplanted; which is the interpretation given in the margin of the A. V. Some versions, as the Vulg. and the Arabic, follow the Sept., which reads "cedar of Lebanon," mistaking the Hebrew word for one of somewhat similar form. Celsus (Hierob. i, 194) agrees with the author of the sixth Greek edition of the Christian spurious.TEXT (Eusebius, Adv. Haer., iii, 14, "indigens," or "natural," "one whose "home" or "land") as the meaning of the Hebrew word: with this view rabbi Solomon and Hammond (Comment. on Ps. xxviii) coincide. Dr. Royle (Kitto's Cyc. Bibl. Lit. art. "Errach") suggests the Arabic Ashvak, which he says is described in Arabic works on materia medica as a tree having leaves resembling the gaf or "bay-tree." This opinion must be rejected as unsupported by any authority. Perhaps no specified tree is intended by the word ےדָּךְ, which occurs in several passages of the Hebrew Bible, and signifies "a native," in contradistinction to a "stranger" or "a foreigner." Comp. Lev. xvi, 29: "Ye shall afflict your souls... whether it be one of your own country (כִּי יִהְיֶה בְּבָרָכָם), or a stranger that sojourneth among you (כִּי יִהְיֶה בֵּיהוּדָא)." The word 'yashen, or more properly יִשְׁרָעַי, has been observed, by no means the only meaning of the Hebrew word; for the same word occurs in Dan. iv, 4, where Nebuchadnezzar uses it of himself—"I was flourishing in my palace." In all other passages where the word 'erach occurs it is evidently spoken of a man (Cels. Hierob. i, 196). In support of this view we may observe that the Hebrew word is generally translated "a tree," and is more literally signifies "to be formidable," or "to cause terror," and that the word which the A. V. translates "spreading himself," more properly means to "make bare." The passage then might be thus paraphrased: "I have seen the wicked a terror to others, and behaving with barefaced audacity, just as some proud native of the land." In the Levitical law the oppression of the stranger was strongly forbidden, perhaps therefore some reference to such acts of oppression is made in these words of the Psalmist. See BAY-TREE.

Nativité, Jeanne Le Royer, de la, a French female fanatic, was born at La Chapelle Janson, near Fougeres (Brittany), Jan. 24, 1782. Received as lay sister in Sainte-Catherine de Sienne, and in 1813, when she had been admitted as a domestic at the convent of eighteen, this girl, without education, believed she had divine visions and revelations. Her successive confessors, to whom she related them, sought to calm her troubled imagination; but one of them, less enlightened or more credulous, confirmed the sister in her pious reveries. The abbé Comte, who had the satisfaction which his countrymen have since had to have seen or heard; and on the death of this ecclesiastic, which occurred in 1817, the manuscripts that he possessed were sold to a bookseller, who published them under the title of Vie et Révélations de la sœur de la
NATIVITY OF CHRIST

(Nativity (1817, 8 vol. 12mo). In it are found numerous and extraordinary revelations, in which she predicts many things concerning the Church and the end of the world. A new edition of this in 12mo, which was 40 volumes. The first volume, supplementary, was dictated by the sister to some nun who enjoyed her confidence; like the others, it contains details which might be severely criticized. The author of L'Ami de la religion et du roi gave an analysis and an extract from this work, warning his readers "that not all the revelations of the sister are to be believed as implicitly true, but that some of them are to rest from their ordinary labors, as on the Sabbath and the Lord's day. This is particularly mentioned by the author of the Apostolical Constitutions (Constit. lib. 8, cap. 83): "Let servants rest from their labor on the day of Christ's nativity, because on this day an unexpected blessing was given unto men, in the absence of the Church, the day of the Lord's birth of God, since the Virgin Mary for the salvation of the world." All fasting was as strictly prohibited on this festival, as on the Lord's day; and no one, without suspicion of some impious heresy, could go against this rule, as appears from what pope Leo says of the Priscillians, that they dishonored the day of Christ's nativity and the Lord's day by fasting, which they pretended they did only for the exercise of devotion in an ascetic life; but in reality, it was to affront the days of his nativity and resurrection, because with Cerdon, and Marcion, and the Manichæans, they neither believed the truth of the Gospel. For when the Saviour was born, in opposition to these and such like heresies, the Church was always very jealous of anyone who pretended to make a fast of the nativity of Christ. Finally, to show all possible honor to this day, the Church obliged all persons to frequent religious assemblies in the city churches, and not to go to any of the lesser churches in the country, except some necessity of sickness or infirmity compelled them so to do (Conse. Aurelian. i, can. 27). The laws of the state prohibited all public games and shows on this day as on the Lord's day.

Some students of ecclesiastical antiquity hold the observance of Christ's nativity to be derived from the Encensia, or feast of dedication of churches; others suppose, as is stated in the article CHRISTMAS, that it was designed to supersede the Saturnalia. It is, however, most natural to conclude that, in an age when the clergy were disposed to multiply festivals, the analogy of other events in the Saviour's history suggested the propriety of marking his nativity with a distinct celebration. It was at first observed on the 6th of January; but towards the end of the fourth century we have two distinct festivals, namely, that of the nativity of Christ, on December 25th, and that of the baptism, probably on January 6th.

The festival of the nativity is in the Roman Catholic Church not only distinguished by the advent, but by the observance of three saints' days immediately after it. Wheately gives this singular reason for the colloca- tion of these days: "None are thought fitter attendants on Christ's nativity than those blessed martyrs who have not scrupled to lay down their lives for him, from whose birth they received life eternal." He says, "Accordingly, we may observe three kinds of martyr- dom: the first, both in will and deed, which is the highest; the second, in will, but not in deed; the third, in deed, but not in will. See the Church on what account they suffered, yet it is certain they suffered for the sake of Christ, seeing it was on account of his birth that their lives were taken away." (Commentary on the Book of Common Prayer, sec. iv, p. 200).

Other fanciful reasons have been assigned. It is uncertain at what date without a solemn communion; for Chrysostom, in this very place, invites his people to the holy table, telling them "that if they came with faith, they might lay aside all contention as to the manner in which the place of the manger; the body of the Lord of the holy table, not as before, wrapped in swaddling clothes, but invested on every side with the Holy Spirit." (Chrysostom, Hom. 31, de Philogonio, i, 399). And that the solemnity might be more universally observed, Chrysostom was given credit on this wise, he also scheduled the time when the Virgin Mary for the salvation of the world." All fasting was as strictly prohibited on this festival as on the Lord's day; and no one, without suspicion of some impious heresy, could go against this rule, as appears from what pope Leo says of the Priscillians, that they dishonored the day of Christ's nativity and the Lord's day by fasting, which they pretended they did only for the exercise of devotion in an ascetic life; but in reality, it was to affront the days of his nativity and resurrection, because with Cerdon, and Marcion, and the Manichæans, they neither believed the truth of the Gospel. For when the Saviour was born, in opposition to these and such like heresies, the Church was always very jealous of anyone who pretended to make a fast of the nativity of Christ. Finally, to show all possible honor to this day, the Church obliged all persons to frequent religious assemblies in the city churches, and not to go to any of the lesser churches in the country, except some necessity of sickness or infirmity compelled them so to do (Conse. Aurelian. i, can. 27). The laws of the state prohibited all public games and shows on this day as on the Lord's day.

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time these festivals began to be observed in connection with that of the nativity. Some Roman Catholic divines in the Middle Ages represented the nativity on the stage. See MARYMASS. Thus St. Francis, about three years before his death, with papal permission, celebrated Christ's nativity. "A manger was prepared by his di-
rection, and the whole scene of the miraculous birth represented. The mass was interpolated before the prayers. St. Francis preached on 'the Nativity. The
angels' choir were heard; a c., ring discipl-declared that he saw a beautiful, reposing in the
manger (Milman, Lat. Christianity, v. 260). The nativ-
ity of Christ has been the frequent subject of students of sacred art. The engraver and the painter have in
all ages since the birth of the Saviour been busy in the
treatment of this historic event on stone and on canvas.
We insert here illustrations of several engravings on
stone and glass which are regarded as superior speci-
mens of sacred art by Christian archæologists. See
Ginsburg, in Loeb's Masorah. A ha-Masoreh, p. 44 sq.;
Fürst, Gesch. d. Karth. u. am. i, 114, 173. (B.F.)
Natta, Jacob, a Christian convert from Judaism, of
whose whole life nothing is known but that he flourished
in the 17th century, and is the author of a treatise written in Italian, Raggioionamento della venuta del Messia contro la dureza ed ostinazione d'Ebrai, i.e., a
dissertation on the advent of the Messiah against the
hardness and pertinacity of the Jews (Venice, 1629; 
Milan, 1644). From his treatise we may assume that
he was an Italian Jew by birth. See Wolf, Bibl. Hebr.
ii, 518; Jöcher, Allgemeine Gesch. d. Lehren, s. v.;
Natural is the rendering in the A. V. of the N. T.
for two Greek words of somewhat kindred significiation:
1, as opposed to artificial, φυσικός, applied only to the
animal nature of men (Rom. i. 25, 27; Jude x) or beasts
(2 Pet. ii. 12); 2, as opposed to spiritual, σπíτικος, ap-
plied to inanimate objects (1 Cor. xv. 44, 46), and to
men in their unconverted state (1 Cor. ii. 14), or as de-
praved (James iii. 15; Jude xix). See Carnal.
Natural Ability. See INABILITY.
Natural History of the Bible. This will be
found discussed under the subdivisions BOTANY, ZOO-
LOGY, etc. We add here a few general treatises on the
subject: Scheuer, Hist. Nat. Biblicum (August. 1721-4,
vol. ed. Lond. 1833, 12mo); Carpenter, Scriptura Nat. Hist. (Lond. 1828, 8vo); Simson, Hieroglyphica animalia, etc.
(Edinb. 1822-4, 4 pts, 4to); Franchi, Animalia Hist. Sacra (Amst. 1668); Bochart, Hierozoic n (L. Bat. 
1714, 2 vols. fol.); Vallesi, Sacra philosophia (Lond.
1889, 8vo); Dum, Abrahamum Biblicum (Amst. 2
vols. 8vo); Hiller, Hierophyticn (Trag. 1725, 4to);
Celius, Hierobotanicum (Amst. 1748, 2 vols. 8vo); Ros-
semuller, Bibl. Botan. et Mineralogy (transl. from Ger-
man) (Edinb. 1840, 12mo); Schwartz, Nat. Hist. of
Palest. (in Heb. 1791, Jerusalem, 1845, 8vo);
Fletcher, Scripture Nat. Hist. (Lond. n. d. 2 vols. 10mo); 
Morris, Bible Nat. Hist. (Lond. 1825, 16mo); Young, 
Scriptura Nat. Hist. (new ed. Lond. 1851, 12mo); 
Dunn, Bible Nat. Science (Lond. 1863-5, 2 vols. 8vo); 
Tristram, Nat. Hist. of Bible (Lond. 1866-8, 12mo); 
"Nat. Hist. of Bible," in Lond. Quarterly, July, 1868; "Biblical Bot-
Natural Laws. See NATURE, LAWS OF.
Natural Religion. See RELIGION.
Natural Theology is that department of study which
considers the existence and attributes of God as
revealed to us in the natural world. Since no book can
answer as it is compiled from many sources until we
have proof of the existence of such a being, natural
theology is to us the foundation of all revealed religion.
Even if we infer the existence of the being and his
character from the character of the book itself, the proc-
ess is the same in kind as inferring his existence and
character from any other work, so that the proof that we
have from the Bible of the existence of God cannot
be higher in kind than that which we have from nature.
1. Method of Proof. — Natural theology sets out
with the assumption that every event must have a cause,
and that there may be such relations between causes
and effects—such a natural system of matter and force—in
producing specific results, that the existence of a De-
signer may be inferred, and his attributes and character
may thus be revealed. Until these positions are grant-
ed, no step can be taken in this science. If they are
not to be accepted, then a science of natural theology is
impossible. Let the truth of these positions be itself
found in the intuitive beliefs of the human mind.
Natural theology now claims as its field of investiga-
tion not only the whole natural world, but also the
physical, intellectual, and moral nature of man.
2. Claims as a Science. — It being now conceded by
all that the present order of things had a beginning—in
NATURAL THEOLOGY

this sense, at least, that th. was a time when not a single species of plants or anima... now upon the earth had an existence, in fact that there was a time when there was no living thing upon the earth— it is a fair question to ask. How came all these animals and plants here, with all their complex relations for the continuance of the species? How came man here? The hypothesis that living species have always existed as they now are, and that these species have been produced in the most possible: (1) That animals and plants have been produced as the resultants of forces eternally inherent in matter; (2) That they have been produced by the design and organizing power of a personal being. Both of these hypotheses have their supporters, though those who accept the latter by no means agree as to the source of the designating or organizing power, which is manifested in the production of species. It is certain that the large majority of students of nature have seen, in its various different departments, such combinations to produce specific results, such likeness to the works of man—contrivances differing from his only in their grandeur and perfection—that they have believed in a being who has originated, by some method, all the living things upon the earth. The existence of man is taken as proof of the existence of a being like him in the elements of personality, though infinitely above him in wisdom and power. It is claimed that belief in the existence of a personal being is reached by the same process of thought, by which every science has been built up, and by which all the conclusions in common life are reached; that the necessary principles of belief, careful investigation, and sound induction all aid in proving the existence of a personal Creator from the works of nature. It is claimed that scientific process has been more legitimate, and no inference in actual life more in accordance with the common-sense wisdom of the world, than the investigations and the results reached in natural theology. This claim, therefore, a place among the sciences, relying upon the nature of the processes by which its conclusions are reached. The proof of the existence of a personal Creator is, admitted by a large majority of the ablest students of nature and of man.

That natural theology, as it has now been defined, has any just claim to scientific rank is utterly denied by a class of philosophers, positivists, who seek to limit all investigation to observed phenomena, ignoring or denying both efficient and final causes; and also by those who, without denying the abstract doctrine of final causes, affirm that we have no evidence of final cause in the works of nature. They regard the adaptation which we see in nature simply as the result of material means, without any notion of a Supreme Being; and it is asserted that deaf mutes are in the same condition till they are instructed. Granting all the facts stated, the conclusions may be fairly questioned. It does not follow that there is no idea of God present in the mind because it has not formerly come up into language, or because it cannot be detected in the condition of undeveloped savages and uneducated mutts. So constantly has the notion of a God appeared in all ages, that it has been claimed by some that the idea of God is innate. This doctrine, at the present time, is accepted only in this modified form, if at all, that the capabilities of the human mind are such that in its perfect development the idea of God is surely reached in the study of nature and man.

An a priori proof of the existence of God has been accepted by some from the supposed power of the human mind to form a conception of a perfect being. The inference is made from such a power of the mind that a being must exist to correspond to the conceptions of it. This argument in some of its forms has been accepted as proof by such as Paley, Clarke, and other philosophers. As it involves subtle metaphysical...nations, it is certainly not fitted to impress the popular mind; and it has failed to satisfy such acute metaphysicians as Reid and Stewart, who surely could not be charged with undue scepticism.

The idea of a personal Creator has been made to include the study of nature and the study of man as a physical, intellectual, and moral being. It is simple in form, readily apprehended, and has been enforced among thinking men in all ages. Socrates and Cicero are well known among the ancients for their arguments on this subject. The Bible appeals to nature for illustrations of the power and goodness of God. His existence is taken for granted in the first verse of Genesis, on the ground that there is in nature proof of the existence of such a being. In the New Testament we have the testimony of Paul to the fullness and value of this proof (Rom. i, 19-20), and among the fathers there have been many who have dwelt on this subject. The name of Paley, whose name is best known of all those who have entered this field, writers in large numbers have appeared, who have written treatises professively on this subject, or have treated it indirectly in connection with scientific discussions. Some of the ablest arguments have been made in this way; and of late years great additions have been made, directly and indirectly, to such writings (see literature below).

It has been objected to the argument from design that, at best, it only proves the existence of a worker, or world-builder; that it is only in man that we have evidence of the existence of a personal being. The proof of the existence of the creator is added that the creator of man is not necessarily the self-existent God. But the existence of man's creator proves that there must be a self-existent, personal God.

After we reach the proof that our Creator is a personal being, loving justice and truth, we must wait for him to declare whether he is the Almighty or not—whether he shall swear by himself or one greater. Thus we join natural theology to revelation. Natural theology declares a Creator of man, of the heavens and the earth. He declares himself to be the Almighty, which we know from the laws of our belief must exist. We seek for the God who we seek to find ourselves and find one adequate and necessarily eternal.

4. Counter Tendencies of the Present Day.—As already intimate, the positive philosophy, of which Comte is the father, would render the science of natural theology impossible. This science assumes the existence of efficient causes, as a proof, upon final and necessary. Both efficient and final causes positive philosophy forbids us to name as having any relation to science. If they exist, they are to be to us as though they were not.

The doctrine of evolution, which, in some of its forms, is now accepted by many scientific men, is supposed by some to weaken or destroy the proof for the existence of a Creator. This result is claimed by some who hold the doctrine, and denied by others of the same school.

For one who accepts the doctrine of causality, belief in the existence and wisdom of a designer will not be affected at all by the time required or the secondary agencies employed in producing it. Questions which could arise would be in reference to power. When a certain effect is reached, as the production of a tree or animal, with all their complex relations, such an effect demands belief in a cause adequate to produce such a result; and if there is evidence of wisdom and skill in it, the evidence is there irrespective of the time or secondary agencies concerned in its production. The
beliefs that a being of low rank can be raised to a higher rank by any process of development or natural selection, without the same kind in the same way as would be required to produce the being of high rank directly, can arise only by ignoring the plainest principles of causality. Whatever may be the final conclusions of science in regard to the origin of species, they cannot affect the argument for design in the creation of species, nor materially influence the teachings of the Bible. If any difficulty arises, it will be found in harmonizing the teachings of science with the Bible account of creation as to the mode in which the creative power was manifested.


Naturalism is the name given to those systems of the philosophy of nature which explain the phe- nomena by a blind force acting necessarily. This doctrine is to be found in Lucretius, and was held by Leucippus and Epicurus. The Systeme de la Nature d'Holbach, the Encyclopédie, the Principles of Robert, and the Encyclopédie de la Nature of Delia de Sales, also contain it. In the theology the term naturalism is applied to all those forms of belief or speculation which deny the doctrine of a personal God as the author and governor of the universe; being thus opposed to Theism (q. v.). See Literature for a complete survey. See Naturalists.

Naturalists. This name, which has now become nearly obsolete, is used to designate two sections of the antichristian school which rejects belief in supernatural causes or operations. (1) The name has been mostly used by German writers for those who identify God with nature, but who are more generally known as Panteists. (2) By English writers it is generally taken as signifying those who consider natural religion to be sufficient for man's guidance and happi- ness without any supernatural revelation. But these latter may be subdivided also into two classes, the first being those who resist the name of "Philosophi- cal Naturalists," who accept revelation as containing truth, but as being at the best only a reduplication of natural religion, and so unnecessary. The name is rarely found in works written later than the 18th century, when it was used by Kant in Germany and by Boyle in England; and the school formerly known as Naturalists are now called Panteists and Rational- ists.

Nature. I. New.-Text. Usage of the Word.—In

James 1, 23; iii, 6, the Greek is γενέσις, γεν.; elsewhere, as Rom. i, 26, φύσις. It is variously used for, 1, the laws of the natural or moral world (Rom. iii, 14; xi, 24); 2, birth, origin, or natural descent: "Jews by nature" (Gal. ii, 15; Rom. ii, 27); "Which by nature are no gods" (Gal. iv, 8); 3, Gentus, kind: "For every kind (marg. 'nature') of beasts," etc., "is tamed, and hath been tamed of mankind" (marg. "nature of" "beasts"). 4, the natural or naturalized feeling, acting, as unlightened and unanswared by the Holy Spirit: "The natural man receiveth not the things of the Spirit of God" (1 Cor. ii, 14; comp. Eph. ii, 3). 5. Nature also denotes a customary sense of pro- priety: "Doth not nature itself teach you that, if a man have long hair, it is a shame unto him?" (1 Cor. xvi, 14).

In this work we will use the Hebrews and Greeks for men to wear the hair short.

II. Philosophical Importance of the Word.—The term nature is used sometimes in a wider, sometimes in a narrower extension. When employed in its most ex- tensive meaning, it embraces the two worlds of mind and matter. When employed in its more restricted signification, it is a synonyme for the latter only, and is then used in contradistinction to the former. In the Greek philosophy, the word φύσις was central in its meaning; and the great branch of philosophy, styled 'physical or physiological,' included under it not only the sciences of matter, but all the rest. With us, the term nature is more vaguely extensive than the terms physics, physical, physiology, physiological, or even than the adjective natural; whereas, in the philosophy of Germany, natur and its correlatives, whether of Greek or Latin derivation, are in general expressive of the world of matter in contrast to the world of Intel- ligence" (Sir W. Hamilton, Reid's Works, p. 216, note).

"The word nature has been used in two senses, viz., actively and passively; energetic (=forma formans), and material (=forma formata). In the first it signifies the inward principle of whatever is requisite for the reality of a thing as existent; while the essence, or essential property, signifies the inner principle of all that appertains to the possibility of a thing. Hence, in accu- rate language, we say the essence of a mathematical circle or geometrical figure, not the nature, because in the conception of forms, purely geometrical, there is no expression or implication of their real existence. In the second or material sense of the word nature, we mean by it the sum total of all things, as far as they are objects of our senses, and consequently of possible experience—the aggregate of phenomena, whether exist- ing for our outer senses or for our inner sense. The doctrine of nature would therefore be that which, with the physiology being both ambiguous in itself, and already otherwise appropriated) be more properly entitled phe- nomenology, distinguished into its two grand divisions, somatology and psychology." (Corderidge, Friend, p. 410).


Nature, Human. See Body; Image of God; Soul; Spirit.

Nature, Laws of. In the question raised under this title the following points must be considered: (1) the substance itself of nature; (2) the forces working in and through it; and (3) their production always of identical results under identical circumstances. This immutable connection is intuitively considered as an inherent necessity, the result of experience as assumed by reason. On the other hand all the known laws of nature are sometimes considered as a whole, terms of which the forces of nature, the virtue of the law, the power of the force, the force of nature, forcibly working, and by the combination of all its inherent forces, gives rise to all effects. In this sense, however, natural law can only be fully appreciated by contrast. This is afforded in two ways by theology, in which it gives rise to theories that have attained at times undue preponderance. We find it first in the do-
NATURE, LAWS OF

main of apologetics and dogmatism, where natural law requires the creative power of the living God to explain not only the creation, but also the preservation of the universe. We find it next in the province of morals, where the distinction between the causality of the natural and the moral law is, in short, between natural law and moral law, to be established. In both instances the laws of nature are opposed to the effects of freedom; but in dogmatism it is the freedom of the Creator as the absolute master of his creation, while in ethics it is the freedom of man as the member of a society. Hence the universality of the moral law of God, and therefore of man, to be absolute and binding, the absolute necessity of freedom and the freedom of man, in and through natural and moral law, is to be established.

I. In Dogmatism, the first point which arises is to ascertain whether the laws of nature, inherent in the creature and in the world, admit or exclude the co-operation of God; and in the latter case whether, according to the pantheistic idea, nature itself is God; or whether, according to the deistic theory, God, after creating the universe, left it to the exclusive guidance of natural laws. The answer to these questions settles also that of the admissibility of miracles. It is well known that Schleiermacher, and still more emphatically Strauss, have denied the existence of miracles from the standpoint of materialism. It was pointed out by Glaube, § 46) that religious consciousness, as a simple feeling of dependence, is identical with the knowledge that all which afflicts or influences us is caused by and results from natural causes; and (§ 47) that the interests of piety can never give rise to the necessity of miracles: in other words, that their origin is in intelligence, in such immediate dependence from God as to deny its taking its source in the general laws of nature. Every absolute miracle disturbs the whole order of nature, both negatively as regards the past, as the miracle contradicts all previous observations, and thus appears to supress the laws of nature, and positively with respect to the future, in which everything is changed at once from what it would have been had not the miracle occurred, so that every miracle not only disturbs forever the whole connection of the original organization, but every new miracle also annuls the preceding, in so far as they have come to be counted among the working agencies.” See MIRACLES. It will be sufficient for our present purpose to refer to K. Rothe’s answer to the views of Schleiermacher in the (Studien u. Kritiken, 1859, i, 27-40): “If the course of the universe is an arithmetical sum, the factors of which, innumerable as they are, always move in free motion, whether in the world of nature, the free motion of the universe is something like the clock-work of a music-box, in which the melodies to be played were from all eternity pinned in the cylinder, then, certainly, there can be no room in the universe for miracles. These have for their basis a positive independence with respect to God, although not interfering with absolute dependence upon him; there is a real distinction and separation between the divine causality and that of the creature, and also in the operation of freedom in the world. . . I respect the laws of nature, and rejoice at every advance we make in their knowledge. God himself has subjected to them the forces of nature, but he has not subjected to them his liberty or his almighty will. He has retained undisturbed his absolute liberty, and his sovereignty in the universe he has created. Miracles prove that the laws of nature, while they are the greatest power in the world, are yet subject to the government of him who created them, the everliving God.” Thus the laws of nature are the work of the eternal Law-giver and loving Governor.

II. In Ethics we have to consider the connection between inanimate and unreasonable creation and person- alities, or, in other words, the relation between natural and moral law. The distinction is generally drawn by the definition that natural law implies a state of being, moral law a volition. The first belongs to the domain of necessity, the latter to the province of free-will.

Schieirmacher has, indeed, sought to lessen and even to destroy this distinction of the phenomena and noumena of Kant and Fichte, i.e., of a theoretical and a practical reason of an object and a subject; and for that purpose has resorted to Schelling’s philosophy of identity. This system upholds the doctrine that the human will, as the seat of spirit, and points to the “will” ever arising from dead nature. Thus in his interesting treatise, Über u. Unt- erschied zwischen Natur- und Sittenes. (in his Sämmt- liche Werke, III, iii, 897-417), he seeks to equalize them. According to the common view (p. 400), the natural law must contain a general expression of what really occurs in and through nature, and the moral law of what should occur in and through reason in her domain. Yet here we find again the obligation of the moral law based upon the existence of the mind, and of the respect for the law to which its observance relates. On the other hand (p. 409, 410) the natural law is also connected with an obligation, implying that all does not fully and perfectly proceed according to the law. Thus monstrosities and diseases stand in the same relation to the laws of nature, in whose domain they occur, as immorality and disobedience do to the moral law. Among the elementary forces and processes of nature we find, as in the organization of vegetable and animal life, (§ 43), that in nature, are not the effects of a new principle; they are only a deficiency of those of vegetation and animalization. So also “in the domain of spiritual life we find deviations corresponding to its nature, which we find in that of vegetation and animalization. We even find deviations for which, after having found their original in intelligence and wisdom, in such immediate dependence from God as to deny its taking its source in the general laws of nature.” Every absolute miracle disturbs the whole order of nature, both negatively as regards the past, as the miracle contradicts all previous observations, and thus appears to supress the laws of nature, and positively with respect to the future, in which everything is changed at once from what it would have been had not the miracle occurred, so that every miracle not only disturbs forever the whole connection of the original organization, but every new miracle also annuls the preceding, in so far as they have come to be counted among the working agencies.” See MIRACLES. It will be sufficient for our present purpose to refer to K. Rothe’s answer to the views of Schleiermacher in the (Studien u. Kritiken, 1859, i, 27-40): “If the course of the universe is an arithmetical sum, the factors of which, innumerable as they are, always move in free motion, whether in the world of nature, the free motion of the universe is something like the clock-work of a music-box, in which the melodies to be played were from all eternity pinned in the cylinder, then, certainly, there can be no room in the universe for miracles. These have for their basis a positive independence with respect to God, although not interfering with absolute dependence upon him; there is a real distinction and separation between the divine causality and that of the creature, and also in the operation of freedom in the world. . . I respect the laws of nature, and rejoice at every advance we make in their knowledge. God himself has subjected to them the forces of nature, but he has not subjected to them his liberty or his almighty will. He has retained undisturbed his absolute liberty, and his sovereignty in the universe he has created. Miracles prove that the laws of nature, while they are the greatest power in the world, are yet subject to the government of him who created them, the everliving God.” Thus the laws of nature are the work of the eternal Law-giver and loving Governor.

Nau, Michel, a French missionary, was born at Paris in 1651, of distinguished, noble parentage. He joined the Society in 1656, and, as his superior had been intrusted to him the direction of the studies of the two princes De Longueville, appointed him to the missions in the East. He travelled over Mesopotamia,
Syria, Persia, and Armenia, where his zeal, and the conversions that he wrought, more than once excited the Musulmans against him. Exhausted in strength, he returned to France in 1602, and died at Paris March 8, 1605. He have of his works, Voyage noumnes contre la Terre Sainte, enrichi de plusieurs remarques servans à l'intelligence de la Sainte Écriture (Paris, 1679 and 1702, 12mo; a book at the same time curious, edifying, and useful)—Ecclesia Romana Graecoue vera effigies et consensum, ex variis tum recevissimorum tun antiquissimorum monumentum. Aces referre Christi, et de la Que de la Vente de la Bibliothèque du Cardinal Mazariis, 1592). On receiving an invitation from queen Christina of Sweden to be her librarian, Naudé went to Stockholm in 1622, where he was very well received. The climate of Sweden not agreeing with his health, he set out to return to Paris, but on his way home died suddenly in 1553. Naudé was a decided opponent of the Huguenots, and urged severe measures for their extinction. He claimed that France suffered by permitting Protestantism to spread in its borders. Protestant writers are wont to claim, and that of course justly, that the stagnation of trade in France was consequent upon the removal of the Huguenots; but Naudé claims that "had all the heretics in France been cut off, the country would afterwards have enjoyed perfect tranquillity." Yet to his credit it must be said that, however self-opinionated and paradoxical, Naudé was a man of irreproachable character, and a truly learned man. Many are the eulogies and epitaphs which have been written in his honor. See Jacob, Gabrielle Naudé Tumulus (1659); Sainte-Beuve, Portraits littéraires (1865).

Naučí is the name of a bull which the Hindus regard as sacred because he is the rham of Nabadwara, near Sitapur, and his form is that of the soul of Osiris (q. v.). The Egyptians believed that when Apis ate out of the hands of those who went to consult him the answer was favorable. "The Hindūs," says Bartholomew, "place rice and other articles before their doors as the animal passes along in their procession, and if he do not stop to taste them, consider it as a fortunate event. This, at least, he is very prone to do, to the serious injury of the Hindū shopkeepers, as he wanders, not in his most sacred capacity, through the streets of Calcutta and other towns." Naudé is held in great reverence among the Hindus, and is one of the most sacred emblems of Siva. Naudé is by some described as the emblem of justice. See Coleman, Mythology of the Hindus, p. 64.

Naudi, Angelo, an Italian painter of religious subjects, flourished in the 16th century. He was a pupil and imitator of Paul Veronese. Naudi went to Spain, where, according to Palomino, he passed the greater part of his life, and executed many works for the churches at Madrid, which are highly commended by the author of Lives of the Painters. He was once appointed to the service of king Philip, in whose service he continued a long time. See Spooner, Biog. Hist. of the Fine Arts, ii, 610.

Naushewär, a name among the Hindus for a subordinate incarnation of their god Vishnu (q. v.), described as having taken place at Alemdy, near Poonah, about, as some state, 700, or, according to others, 200 years ago. Naushewar is stated to have been a religious or political leader who has been buried in a temple at the place where his tomb is seen under a splendid temple, and where he yet appears (for, although buried, he is not dead) to pious, if at the same time wealthy visitors. See Coleman, Mythology of the Hindus, p. 390.

Na’ūm (Gr. Naoúy, for the Heb. Nachum, q. v.), the son of Elish and father of Amos, in the maternal ancestry of Christ (Luke iii, 25); apparently the same with Joah (q. v.), son of Amiel (1 Chron. iii, 24). See Genealogies of Christ.

Naumann, Johann Gottlieb, a noted German composer of music, both sacred and profane, was born of very humble parentage near Dresden, Saxony, in 1741. Though Naumann had to struggle against poverty and hardships, his industry never relaxed. He pursued his studies until he made himself one of the
first musicians of his age. In 1765 he was appointed composer to the elector of Saxony. He died of apoplexy in the year 1801. His compositions, which were very large in number, were of all kinds—symphonies, concerto-arias, sonatas, cantatas, odes, compositions for the pianoforte, symphonies, etc. For the last years of his life he devoted himself altogether to the composition of sacred music, and left many valuable works in the library of the chapel of Dresden.

The Augsburg Confession was a meeting of German evangelical rulers and states, held at Naumburg-on-the-Saale from January 20 to February 8, 1561, with a view to harmonizing the evangelical parties in Germany by subscribing anew the Augsburg Confession of 1530. The Protestant German Church was sadly divided on dogmatic grounds; the Council of Trent was to meet again, and the desire of the princes who met at Augsburg was to give by their subscription of the Augsburg Confession, not only a uniform Confession to the Church, which might bring about the long-desired peace between the dissenting parties, but also to present to the council a harmonious body and union within the Protestant Church. Since the beginning of the Reformation, theGerman as well as the Swiss Protestant Church had been not only in a constant fight with the Romish Church, but also with each other, which since Luther’s death had not diminished, but rather increased. The new edition of the Augsburg Confession, which Melanchthon published in 1540, made him the mark of those zealots who adhered to the dead letter of Luther, and who attacked and charged him with apostasy, while his adherents the “Philippists,” as they were called, were charged in connection with their master with “crypto-Calvinism.” Besides the Calvinistic and crypto-Calvinistic controversies, the Intermittent (q.v.), Adiaphoriastic (q.v.), Majoritarian (q.v.), Orientalian, Stanavian, Synergistic, and Flaccian controversies disturbed the peace of the Protestant Church. All attempts of the Protestants to have peace among themselves and with the Church of Rome were in vain; but this object was never lost sight of whenever a good opportunity offered itself. Thus in 1557, Feb. 11, a colloquy was held at Worms for this purpose, but Flaccian frustrated it. Another effort was made in the following year, when the Roman king Ferdinand was to be proclaimed emperor at Frankfurt-on-the-Main; some of the protestant princes, among them the Bavarian Landgrave Charles of Baden, landgrave Philip of Hesse, count William of Hohenstein in behalf of the elector of Brandenburg, and Sebastian Glaser in behalf of the count of Henneberg. Some of the delegates and princes, however, especially duke Ulrich of Mecklenburg and John Frederick of Saxony, induced by Flaccian theologians, refused to subscribe the preface, because it was not severe enough in condemning the Lutheran doctrine. The latter even left Naumburg at the fifteenth session, February 5, thus frustrating the union among the Protestants, which was almost achieved, and causing the discord to appear more conspicuous. On the same day the imperial and papal delegates made their appearance, and presented the breve of pope Pius IV, which invited the Protestants to the council; they were especially loud in their praises of the forthcoming council, as the best means of settling all the pending questions. The rulers and states promised to take the matter into consideration; the result of it was that they not only returned the breve in which they were addressed as “obedient sons,” against which address they protested, since they wished neither the pope to be their father nor them to be his sons; but they also refused to attend the council, as in no way would it meet their demands. Finally, they also addressed a letter to the kings of France and of Spain, that they, in favor of the emperor, would not in France, accompanying the same with a copy of the newly-subscribed Augsburg Confession; they also sent a copy to England, Scotland, and Sweden. After having delivered to the imperial delegates a letter for the emperor, the convention was closed on Feb. 8, 1561. See Calilchn, Der Naumburger Fürstantag (Gotha, 1870);
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Gieseler, Church History, iv, 220, notes; Hase, History of the Christian Church, p. 404; Wossen, Gesch. der Kirchenverhältnisse des 10. u. 17. Jahrh. III, 356, 389, etc., die Katholiken...; de Wette, Geschichte der Protestantismus, i, 124, 188; Wendecker, Neue Beiträge zur Geschichte d. Reformation, ii, 181; Dr. Beck, Johann Friedrich der Müllers, etc. (Weimar, 1858), i, 356 sq.; Gelbke, Der Naumburgische Fürstenzug, etc. (Leipzig, 1780); Salig, Vollständige Geschichte der Ausburg. Confession, iii, 185; Heine, Geschichte des Deutschen Protestantismus in den Jahren 1550-1581.

Nauplia, or Napoli di Romania, a seaport town of Greece, and capital of an eparchy of its own name, situated fifty-eight miles south-west of Athens, with a population of 8548 in 1870, was the seat of the Greek government after the independent establishment of the modern kingdom in 1829, and is noted in ecclesiastical history as the place of a national synod held there July 15 to 27, 1883, for the purpose of regenerating the Greek Church. The synod was convened by the then ministers of public worship and of education, instead of the patriarch, who resided at Constantinople, and was subject to Turkish influence. There were many causes for the convocation of the Nauplia Synod, not the least of which was the placing of a papal legate among them, many of them having been consecrated during the war of freedom, and being therefore without patriarchal ordination. At the time of the calling of the Nauplia Synod there were in the Church of Greece twenty-two canonical, or regularly consecrated prelates, and twelve uncanonical episcopoi, i.e., such as had not patriarchal ordination; and besides these some twenty ex-bishops, deprived of their sees by the troubles of the times. The council was therefore called to settle the following two propositions, and they were approved by the twenty-six prelates who attended the synod:

1. The Eastern Orthodox and Apostolic Church of Greece, from the time of the Christian faith Jesus Christ our Lord, is dependent on no external authority, while she preserves unbroken doughty union with all the Eastern orthodox churches. With respect to the administration of the Church which pertains to the canon, she acknowledges the see of Athens as her supreme head, as is in nothing contrary to the holy canons. The divisions of the dioceses of the kingdom followed next. Their number was definitely fixed at ten; and it was decided that each of these see might constitute a diocese, which should bear the name of the province, and that the city which was the principal seat of the bishopry should be the capital of the province. Since, however, by degrees fifty-three Greek bishops came forward who all needed some provision, forty provincial sees were erected for such of them as were still able to superintend a diocese; the remainder were provided for in some other manner. The names of the definitive sees were as follows, the provisional bishoprics we have not thought worth while to insert:

Cordith and Argolis. See of Cordith.
Achalas and Eilis. See of Achalas.
Arcadia. See of Arcadia.
Laconia and Euboea. See of Laconia.
Acarnania and Etolia. See of Acarnania.
Phocis and Lucris. See of Phocis.
Attica and Boeotia. See of Attica.
Euboea. See of Euboea.

It was further arranged that in case of any vacancy of the provincial sees it should not be filled up, but the see should pass to the principal see of the province, whose bishop had his seat in its capital; but this arrangement has not altogether been carried out. The synod is composed of a president, four members who must be bishops, a secretary, a royal commissioner, and supernumerary members. See Neale, Introd. Hist. of the Holy Ercut. Ca. p. i, vol. i, p. 50-61.

Nauta, Elias Elkinden, a Danish divine and educator, noted, however, mainly as a hymnologist, flourished in the early part of the last century. He was a pupil of the late Dr. Oehlenschlager, and died in 1728. He is known by us simply as the author of the Danish hymn translated by Sabine Barney Gould, "When my tongue can no more." See Miller, Singers and Songs of the Church.

Naussa, Friedrich, a German theologian and ecclesiastical diplomatist, was born about 1540 at Bleichfeld, or as some write, Weihenstephan, near Würzburg. After having studied the canon law, he became preacher in the cathedral of Mayence in 1556, and a short time after secretary of cardinal Campeggio; in 1534 he was called to Vienna as preacher of the imperial court, and in 1541 was promoted to the bishopric of that city. He assisted at the Conference of Spire, and was sent to the Council of Trent as amassador of the Roman emperors. Although a declared adversary of the Protestants, he counselled to employ no violence against them, but to have recourse in discussion, in which he excelled. He died at Trent Feb. 6, 1550. He was renowned as one of the first preachers of his time. He was the first to call the Emperor Maximilian's attention to the errors of Erasmus, and published a Controversia in Erasmi communi sensibus intus (Vienna, 1524, 4to):—Ad Carolum I, pro sedendo plebis in Germania tumultu (Vienna, 1525, 8vo):—Miscellaneorum libri ii, prior pro caris canonici, aliter pro missa apologuctica (Mayence, 1527, 4to):—Homiliarum centuriae tres (Colonge, 1590; ibid: 1589, 2to):—Ordinatio Dei in regno Mortis (Mayence, 1531, 4to; Colonge, 1592, 4to: contains details of several extraordinary events of the time):—Predigten über alle Evangeli (Mayence, 1555, 4to):—Sermones quadraginales (Colonge, 1583, 4to):—In Evangenum remodeling (Colonge, 1586, 8vo):—De pueri literis instituendo consilium (Colonge, 1586):—Ad Pannum 111 rurum consistat libri vi (Leipic, 1588, 4to):—Liber i responsorum ad aliquot Germanico nationis adversus sedem apostolicam gravamina (Colonge, 1588, 4to):—De Antichristo (Vienna, 1550, 4to):—De novissima mortuorum reasone (Vienna, 1551, 4to; Colonge, 1555, 8vo):—In consummatione kyias auctri (Colonge, 1550, 8vo):—Libri iii methodi de ratione oncmonici (printed several times):—sermons, funeral orations, works of controversy, etc. Naussa had himself given, in 1547, a catalogue of his writings, published and in manuscript, which is found in the series of Epistolae missarum ad Fr. Naussam: printed and published at the house of De Wolff in 1525 (see Hummel, Neue Bibliothek von seltem Büchern, 6th part). The Werke complete of Naussa have been collected in one volume folio (Colonge, 1616). See Hoefcr, Now. Biog. Générale, s. v.

Nausiphanes, a Greek philospher, was attached to the teachings of Democritus, and, according to Sextus Empiricus, expressed a disharmony of the soul. He had a large number of pupils, and was particularly famous as a rhetorician. Epicurus was at one time one of his hearers, and as the latter could not deny this, although he was anxious to be considered a self-taught man, he was obliged to content himself by abusing him, and maintaining that he had learned nothing from him. See Smith, Dict. of Gr. and Rom. Myth., and Diels, Die Fragmente der Vorsokratiker, 4th ed., vol. ii, 1888.

Nautza (Nautza, Nautar) was the name sometimes given in the early Church to the presbyters (q. v.), just as by similitude the catechumens were sometimes called ναυτόλογος, or ναυστολογος, with reference to the well-known comparison of the Church with a ship, and to the circumstance that the catechumens took their staves and were led to the Bishop at the end of the procession, as the Christian Antiquities, p. 461. See also NAUTOLOGI.

Nautologoi (Nauτολογοι, collecting passengers), a name frequently given to catechists in the early Church. In some authors it was usual to compare the Church to a ship. See Nautæ. The bishop was (ο πρωτάρης) the pilot, the presbyters (οι ναυρες) the mariners, the deacons (οι τρωγεροι) the chief stewards, the catechists (οι...
NAUTOLOGOI

those who were to admit passengers into the ship, and to contract with them for their fare. This was properly the catechist’s duty, to show the catechumens the conditions on which they were to be admitted into the Christian ship.

NAUTOLOGOI. See NAUTOLOGI.

NAVARO. See MORMON.

Navagero, Bernardo, an Italian cardinal, was born at Venice in 1507. He was called to the most important positions of trust in the gift of the republic, being successively sent from home as ambassador to Dalmatia, Constantinople, France, Rome, and the court of the emperor. The doge, Pierre Landu, sought his alliance, and caused him to marry Istriana Landu, his granddaughter, who died some years after her marriage with Bernardo. The latter sought consolation in study and religion, and chose the ecclesiastical career. Pope Pius IV, judging that the place of a man so distinguished was in the sacred college, created him cardinal Feb. 26, 1561, and gave him the bishopric of Verona. He was afterwards sent as legate to Trent, where he assisted at the closing of the council. He died at Verona May 27, 1565. We have by this cardinal Adresses, and the Life of Pope Pius IV. Augustin Valerio has given the life of Bernardo Navagero in his book entitled De cautione addenda in eidem libris (Padus, 1719, 4to, p. 61-98). See Mannin, Elogio del Cardinale Navagero (1814); Aubery, Hist. des Cardinaux.

Navarre, Henry of. See HUGUENOTS.

Navarrette, Alonso, a Spanish missionary, who was decapitated in Japan, June 1, 1617. He joined the Dominicans of Valladolid, and was sent as missionary to Japan. He departed with several of his colleagues in 1594, and made many proselytes. His success troubled the Japanese priests, who denounced him to the coco. Navarrette was brought to trial. It was proved that the missionaries were seeking to produce a change in the state; and the first of his order, Navarrette, was condemned to be beheaded. We have of his works, Epistola ad fratres ordinis in Japonia, and several other letters to the Dominican missionaries in Japan. See Hoeber, Nouv. Biog. Générale, s. v.


Navarrette, Domingo Fernandez, a noted Spanish missionary, born at Peñafiel, Old Castle, in 1610; joined the Dominican Order, and in 1647 was sent to the Philippine Islands, and became professor of theology at Manila. Later he went to China, and penetrated beyond the precincts where Europeans were then tolerated. He was made superior of his order, and rendered efficient service for the cause of Christian missions; but during a time of persecution he was driven from the country, and reached home, barely saving his life, in 1678. He went to Rome, and strongly protested before the authorities against the Jesuitical accommodation theory as tending to delay the Christianizing of China. That his honesty and piety were appreciated is apparent in his appointment to the see of Santo Domingo in 1678. He died in Santo Domingo in Dec., 1689. He wrote Tratados históricos, políticos, éticos, y religiosos de la monarquía de China (Madrid, 1676, fol.); the second volume was suppressed by the Inquisition, and the third never printed. The volume published contains an excellent account of the political and religious condition of the Chinese in his times. See Churchill, Collection of Voyages and Travels.

Navarrete, Juan Fernandez, surnamed El Medo (i. e. the mute), a Spanish artist of sacred subjects, was born at Logroño in 1526. Losing both his power of speech and sense of hearing, he studied painting in the monastery of the Hieronymites at Estrela, and afterwards in Italy as a pupil of Titian. He died about 1575. All his works are on sacred subjects, and nearly all of them are preserved in the Escorial.

Navarre, Juan Simon, a Spanish painter who devoted himself mostly to sacred art, flourished at Madrid about 1650. He attained considerable distinction. There is a Holy Family by him, which is well colored, but inferior. In a convent of the Carmelites at Madrid there are two of his pictures, representing a Nativity and an Epiphany.

Nave (Greek ναῦς) is the technical term applied to the part of a church ecclesiastically constructed west-
ward of the choir in which the general congregation assembles; in large buildings it consists of a central division or body, with two or more aisles, and there is sometimes a series of small chapels at the sides beyond the aisles; in smaller buildings it is often without aisles, but has frequently two or more, and sometimes one. In the cathedrals and conventual churches the nave was generally separated from the choir by a screen, which in most instances still remains; on the western side of this, next the nave, one or more altars were occasionally placed; one is recorded, for instance, to have stood thus at Canterbury Cathedral previous to the fire in 1174; the same arrangement appears also to have been formerly common in France, though, with but very few exceptions, the old screens have been removed to make way for light, open partitions. Previous to the Reformation the pulpit was always placed in the nave, as it still is at Ely and Chichester, and always in Roman Catholic churches on the continent; the font also stood there, usually near the west end, sometimes in the middle, and now and then in an aisle, or adjoining one of the pillars. We occasionally find the word nave applied instead of nave; but there is no relation between the words, since nave is from the Greek word ναός, a ship, and nave from ναός, a temple. Other names were sometimes descriptive of its uses, such as oratorio laici, ecclesia, the assembly, quadratum populi, in allusion to the square form of this part, as distinguished from the semicircular chancel. In some of our old writers the word is written nef. The reader will find a full description of the various parts of an ancient church under the word CHURCH. See Farrar, Ecclesi. Hist. s. v.; Riddle, Christian Antiquities (see Index); Wolcott, Sacred Archæol. s. v.; Parker, Gloss. of Archæol. s. v.; Neale, Hist. East. Ch. (Intro.).

**Nave** (2), gab, anything convex or arched, as the back of an animal, Ezra x, 12; boss of a shield, Job xv, 26), the rim or arch of a wheel. The word occurs in describing the wheels of the ten bases of brass, upon which the levers stood, in the court of Solomon's Temple (1 Kings vii, 38). See LAVEN.

**Nave** (Lat. Narvæ), Joseph de, a Belgian theologian, was born at Vossem, near Liege, in 1651. He was professor of philosophy at Louvain, and in the Seminary of Liege. He was provided with a prebend in the cathedral of St. Paul, but resigned his benefice on account of feeble health. His connections with Opus Dei were close; and the publication of several of his works, and the last having addressed to him a letter some days before his death, he requested it to be placed in his coffin with a New Testament. He died at Liege April 10, 1705. We have of his works, Memoire containing Reasons for not withdrawing the Seminary of Liege from the Control of the Secular Theologians. This memoir, written in Latin, offers details as curious as piquant. It was translated into French by P. Quezel, but it did not have the effect that Nave expected. The Jesuits took possession of the seminarium, which gave occasion for another article, Deux Lettres d'un ecclésiastique de Liege (1698, 4to and 12mo):—Lettres de la Compagnie de Jesus à la Compagnie des Chrétiens Liegeois (Liege, 1705, 12mo). See Hoefer, Nouv. Biog. Générale, s.v.

**Nave** (Lat. Narvæ), Mathias de, a Belgian theologian, was born at Warnant, in Hesbaye, about 1590. He was received into the University of Douai as doctor of theology, and became in 1620 curate of the collegiate church of St. Peter in that town; some years after prebendary of the church of Secillin; and lastly, July 13, 1633, canon of the cathedral of Tournay, where the censorship of books published in the diocese was intrusted to him. He died at Tournay in 1660. His principal works are, Annotationes in summa theologica et sacra Scripturae principum difficuldades, ibi duo sermones de sanctorum (Tournay, 1634, 4to);—Prædictio theologica in festa
Navawī, Pierre, a French martyr to the cause of the Reformation doctrines, flourished near the middle of the 16th century. In 1552 Navawī finished his theological studies at the seminarium in Lausanne, under the eminent theologians Beza and Viret. Navawī returned in this year to France, probably to his native place, Limoges. On the way he was seized and imprisoned for his Reformed opinions, and after due trial for heresy was, with four other students from Lausanne, condemned to death. An appeal to the king delayed the execution, and the sentence of death was suspended till this time they were kept in prison. Pierre Navawī had become a Protestant against the protestations and entreaties of his parents, who now used every effort to save his life, and therefore urged him to renounce his principles. His uncle went to Lyons, and implored him with bitter tears to recant. But the young man continued steadfast. In a letter to his father he wrote:

"Our Saviour tells us that we must leave father and mother, and wife and children, and follow him. I am confident of eternal life, because I have been cleansed by the blood of Christ from all my sins. Now, my dearest friends, I tell you in bitterness of heart. My time will not be long, although I have now been in chains a year and a day. My dark, damp prison is far more pleasant to me than your elaborately ornamented parlors. The jailer's keys sound more sweetly to my ears than all the music of your splendid instruments. I am happy in the shades of death, for I am ready to lay aside this mortality and enter into God's rest. Now I ask you, Do you have such joys as these? Are your large revenues, your grand equipages, and the music of your singers able to give you the peace which I have?" All efforts for his retraction of the unorthodox doctrines having proved fruitless, and the intervention of the Swiss authorities even having failed to stay the execution of the sentence, Navawī was finally executed, May 16, 1558. Previous to his execution he had published a confession of his faith, which for some time was widely circulated and read among the people of France, and exerted a powerful influence for the Protestant cause. See Hure, Martyrs of the Tract Cause, 136 sq.

Navawī, Mohammād Abū-Zakariyyā Yahanī, an Arab historian and doctor, was born in 1253 at Nawāwī, a borough near Damascus, in which city he died in 1277. He belonged to the Sofite sect of the Mohammedians. Nawawī composed a Commentary on the Koran; Critical Rules for History, etc. These writings, however, still remain in manuscript. The principal
NAYLOR, JAMES, an English religious enthusiast, noted for his fanatical excesses, was born at Ardsley, near Wakefield, in Yorkshire, about the year 1616. His father was humble but honorable parentage, with a limited education, started out in life, and married and settled in Wakefield parish about 1638. In 1641 he became a private soldier in the Parliamentary army, in which he was afterwards made a quartermaster, but quit it on account of sickness in 1649. After his return home he was converted under the preaching of the Quaker George Fox (1651), and became so enthusiastic a religious man that the next year he believed himself divinely required to quit his relations and go abroad to preach Quakerism. Though poor, he started out unheedingingly, relying on that divine aid which he believed himself specially endowed with. He was, after some trials, a natural preacher, parts, and acquit itself so well, both in word and writing, that many joined his society through his ministry. He came to London towards the beginning of 1655, in which city a meeting of Quakers had been established by the ministry of Edward Burrough and Francis Howgill, two eminent Quakers from Westmoreland. Here Naylor preached with so much applause that the distinction which he acquired occasioned his fall; for some inconsiderate women, setting him up in their esteem above Howgill and Burrough, went so far as to disturb them in their preaching. These men, besides giving him a name as a women's man, became a reproved churchman of part with Naylor. But he, instead of passing censure, suffered himself to be wrought upon by the reiterated and passionate complaints of the inconsiderate women, especially one Martha Simmons (the chief engine of the mischief), and became estranged from the leading Quakers, who would not suffer him to give ear to the flatterers of such misadvised adherents. In the year 1656 he suffered imprisonment in Exeter; and about this time several deluded persons addressed him by letter in terms of great extravagance. He was called "the everlasting Son of Righteousness," "Prince of Peace," "the only begotten of the Father," etc., and during his confinement in Exeter jail some women knelt before him and kissed his feet. About this time George Fox, returning from the West, where he had himself suffered a rigorous imprisonment, called on James Naylor in the Exeter prison and reproached him for his defection and excesses. Naylor repaired to Bristol, where his followers formed a procession, and led him into that city in a manner which they intended to resemble the entrance of Christ into Jerusalem. His Quaker friends turned away from him disheartened, and the British authorities, displeased with such exhibitions of religious extravagance, brought him soon to trial, and he was declared guilty of blasphemy by Parliament, and sentenced to a double whipping at different times, branding, boring of the tongue with a hot iron, and imprisonment and hard labor during pleasure. This sentence, though illegal and barbarous, was as wide from the mark of good-souledness, was such execution of a man, as was doing the unhappy man, who, when the delirium of fanaticism was over, humbly acknowledged and lamented the delusion under which he had labored. He wrote while in prison at Bridewell to his friends, regretting his past conduct. After his confinement, which lasted for two years, he again held fellowship with the Quakers, and enjoyed their confidence and esteem. He died in 1661.

The severe measures of Parliament against Naylor have been frequently condemned. It is urged by Newmarch and other reformists that the punishment was inflicted in order to prove a terror to all Quakers, who were greatly hated at that time in England. The probability is that Naylor was not in his right mind when he perpetrated those wild, fanatical excesses; at least so judges Southey, who says (Macclesfield Memoirs, vol. i., p. 235), "He (i.e. Naylor) recovered both from his madness and his sufferings, and his after-life was a reproach to those who, in the hardness of their hearts and the blindness of their understandings, had treated insanity like guilt." Naylor's writings were collected into an octavo volume, and several of his sermons and temperate theological treatises, which bear dates from 1658 to 1656, some were reprinted in the year 1827, by others by Ellis Bradshaw, Enoch Hewitt, Richard Baxter, Thomas Moore, Jeremy Ives, Thomas Collier, etc. A relation of his Life, Conversion, Examination, Confession, and Sentence was published in 1657 (4to). A Memorial of his Life, Ministry, Trial, and Sufferings, brought out in 1719 (5to); and more recently his Life has been published by the eminent Quaker apostate, Joseph Gurney Bevan. See Bibl. Brit. s. v.; Sewel, Hist. of the Quakers; Watts, Bibl. Brit. s. v.; Gen. Bibl. Dict. s. v.;Neal, Hist. of the Puritans, vol. iii (Supplement); Burton, Puritans Diary, 46, 173; Baxter, Ch. Hist. s. v.; Whittaker, and Whitother, in the Democratic Review, March, 1846.

NAZARETH is the name of a Jewish sect mentioned by Ephesians (Her. xviii). The name is probably derived from netser, a branch (Ephesians also writes it Nazarens and Nazassetine), and, if we are right in identifying this sect with the Genizette (q. v.), signifies a branch of the true stock. The sect aimed at a patriarchal religion in place of a Mosaic Judaism. They canonicized patriarchs, and included more than Moses and Joshua since that society. They allowed that a law was given to Moses, but asserted that this law was lost, and that the Pentateuch is corrupt or supposititious. They practiced circumcision, kept the Sabbath and the Jewish festivals, rejected the sacrifice of animals, and ate no flesh. It follows from this that they rejected the history of Genesis as well as the laws of Moses; but whether they professed to found their doctrine on tradition or on a new revelation is not told. They were found in Galaaditis, Basanitis, and other parts beyond Jordan. See NAZARENES.

NAZARENE, an epithet given to our Lord. There are two Greek words for this designation—Ναζωραίος (Acts xxix. 36; Luke x. 20) and Ναζαρηνής (Acts xix. 26)—both derived from Nahzor, Nazareth of Galilee, the place of the Saviour's childhood and education. These two Greek words occur in the New Testament nineteen times; twice only are they rendered Nazarene (Matthew ii. 23; Acts xxiv., 5); everywhere else by the word "Nazareth," as in Matt. xix. 11. This appellative is found in the New Testament applied to Jesus by the demons in the synagogue at Capernaum (Mark i. 24; Luke iv. 34); by the people, who so describe him to Bartimeus (Mark x, 47; Luke xviii, 57); by the soldiers who arrested Jesus (John xiv., 28); by the servants at his trial (Matt. xxvii., 71; Mark xiv., 67); by Pilate in the inscription on the cross (John xix., 19); by the disciples on the way to Emmaus (Luke xxiv., 19); by Peter (Acts ii., 22; iii., 6; iv., 10); by Stephen, as reported by the false witnesses (Acts vi., 14); by the ascended Jesus (Acts xxii., 6); and by Paul (Acts xxvi., 6). At first it was applied to Jesus by his opponents in Galilee; we may infer, as was the case with the misnomers, that this epithet was given to him, not as a title of honor, but as a distinction. In process of time, however, other influences came into operation. Galilee was held in disesteem for several reasons: its dialect was provincial, rough, and strange (Buxtorf., Lex. Talmud; Mark xiv., 70); its population was impure, containing not only provincial Jews, but also heathen, as Egyptians, Arabsians, Phoenicians (Sta-
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bo, Geog. xvi, 523) ; its people were sedulous (Josephus, as cited in Schleicher, s. v. Παλαμάδων) ; whence also the point of the accusation made against Paul, as "ring-leader of the sect of Nazarenes" (Acts xxiv, 5). Nazareth was a despised part even of Galilee, being a small, obscure place. Accordingly its inhabitants were held in little consideration everywhere. Hence the name Nazarene (Κανανέα, in Matt. ii. 23). The Church of the Nazarene (in Phil., Eph., in Matt. ii, 23, 26, 71), and as such, as well as a mere epithet of description, it is used in the New Testament. "The name still exists in Arabic as the ordinary designation of Christians, and the recent revolt in India was connected with a pretended ancient prophecy that the Nazarenes, after holding power for four hundred years, would be expelled." See Nazareth.

In Matt. ii, 23, it is said of Jesus, "And he came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." This citation has received the following explanations (Spanheim,.Apiiti Evangelica, i, 538-648; Wolf, Curia Philologica, i, 46-48; Hengstenberg, Christology of the O. T. ii, 106-112) : 1. It is generally thought that the evangelist does not limit himself to a quotation from any single prophetic, but alludes to the several passages of the prophets where the Messiah is called a "Nazarene," without attempting to fix the accounts for the statement in Isa. liii. (See Paulus, Rosenmüller, Kuinol, Van der Palm, Gerdersd, Ohlahsen, Ebrard, Davidson, Lange, and others, ad loc.) But many (as Bauer, Gieseler, in the Stud. u. Krit, 1831, p. 586 sqq; De Wette, Brem-schneider, 8d ed.) find here an allusion to the passages where the Messiah is called "Næser, a branch or sprout (Isa. xi, 1; see Hengstenberg, Christol. ii, 1 sq.)," this explanation, which Jerome mentions as that given by learned (Christian) Jews in his day, was adopted by Surenhusen, Fritzschke, Krabbe (Luben Jen, Drexhelach (on Isa. xi, 1), Schilzla (N. T. Wörterb.), Robinson (N. T. Lex.,) and Meyer. It is confirmed by the following considerations: (1) Næser, as Hengstenberg, after De Dieu and others, has shown, was the proper Hebrew name of Nazareth. (2) The reference to the etymological signification of the word is entirely in keeping with Matt. ii, 21-23. (3) The Messiah is expressly called a Næser in Isa. xi, 1. (4) The same thought, and under the same image, although expressed by a different word, is found in Jer. xxiii, 5; xxxiii, 15; Zechar. vii, 13, which shows that the point of the prophecy of Matthew that this prediction was uttered 'by the prophets' in the plural." It seems, however, rather refined for so general a quotation; nor does it after all point especially to any particular passage of the Old Testament as being cited. Moreover, the Καναναίων cannot correspond to 2, but to 1 (see Ohlausen, ad loc.; so Bengel, who derives the word from "Ναζαρε, a crown). 3. Others have supposed a direct quotation from some lost prophetic book, as the Theophylact, Clericius, et al., or from some apocryphal book (Ewald), or that it is a traditional prophecy (Calvinius, Alexander, Connexion and Harmony of the Old and New Testaments), all which suppositions are refuted by the fact that the phrase "by the prophets," in the New Testament, refers exclusively to the canonical books of the Old Testament. Nor is there anything of the sort in any of the places where of such a source. 4. Many would make Ναζαρε = Ναζαρία, ο. e. one especially consecrated as devoted to God (Judg. xxiii, 5); but this does not at all accord with our Saviour's character (see Matt. xi, 19, etc.), nor with the Sept. mode of spelling the word, which is generally Ναζαρεος, and never Ναζαρος (See, Matthew's "Less. to L. & T," 502). See Nazareth. 5. "Recently a suggestion, which Wengenroth, by reason of its account, has been revived by Zuschlag and Riggenbach, that the true word is Ναζαρε or Ναζαρες, my Saviour, with reference to Jesus as the Saviour of the world, but without much success (Zuschlag, in the Zeitschrift für die Lutherische Theologie, 1856, p. 417-446; Riggenbach in the Stud. u. Krit. 1855, p. 588, 612)." See Jesus. Nazarenes is the name of a Jewish Christian sect whose members continued to observe all the obligations and ceremonies of the law of Moses after the mother church had separated from them. They were attached to the Pella branch of the Jerusalem Church, which did not join in the change made on the appointment of Marcus, the first Jerusalem bishop of the uncircumcision. See Judaizing Christians. The Nazarenes are not named by the earlier historians and fathers of the Church; Jesus, Hippolytus, Irenaeus, Origen, Clemens, and Eusebius all silent regarding their existence. The accounts and notices which we have of them are furnished by Epiphanius, Augustine, Theodoret, Philaster, Jerome, and Iaiost ; but from these it is clearly apparent, as we shall presently show, that the Nazarenes and Ebionites were identical, and that the former, as has been supposed by some Unitarian scholars, was really composed only of such primitive Christian converts from Judaism who retained their Jewish prejudices despite their conversion; and that their faith respecting Jesus Christ, which is unjustly claimed to have been Socinian — i.e. that Jesus was a mere man—is not to be taken as an ill-defined, ill-evidenced document of the early Church. For the sake of clearing up this question we append a full examination of the early writers of the Church who have furnished us any clue regarding the Nazarenes and their relation to the early orthodox Church. See Nazarens.

I. Of the Church fathers who wrote regarding the Nazarenes, the earliest, Epiphanius, states that the Nazarenes flourished principally in Beroea, in Celse-Syria, in Decapolis at Pella, and in Basanithia, and that from thence, after the retreat from Jerusalem, the sect had its beginning. Epiphanius adds that he could not ascertain the year of the sect's appearance; he adduces the Simmonians, Corinthians, and others—a statement which points to a sect not formed by one leader whose date could not be ascertained, but to a party gradually separating from the Church. Jerome speaks (Catol, Scriptur, Eccles. s. v. Mathus) of the Nazarenes who dwelt at Beroea using St. Matthew's Hebrew Gospel, and this implies an early formation of the party. Epiphanius, in his prefatory index, defines the Nazarenes as confessing Jesus to be Christ and the Son of God, but as living in all things according to the law. Augustine (Heres, ix) describes them as confessing Christ to be the Son of God, in things which they were taught to keep, not carnally, but spiritually. From all this it is clear that the Nazarenes were Jewish Christians, forming themselves into a party in Pella and its neighborhood after the retreat from Jerusalem, and passing by degrees into a distinct sect. But there were two classes of Jewish Christians—the one apostolic and orthodox, who did not impose the observance of the law as necessary to salvation, who acknowledged the mission of St. Paul, and recognised the communion of the Gentiles; the other Pharisaic and sectarian, who maintained the universal obligation of the law, and denounced St. Paul as a transgressor. In inquiring to which of these two classes the Nazarenes belonged, it must be noticed, in the first place, that the community at Pella was composed of those converts who joined the Church of Jerusalem in her exilo, of those Hellenistic fugitives whose national feelings and love of their city was not so strong as in the native Jews, and of those native Jews who had formed a new residence which overshadowed their national feelings. It was a community predisposed to accept in the spirit as well as the letter the decree of the Council of Jerusalem. In the next place the Ebionites and the Nazarenes are contrasted. But it was the Ebionites (q. v.) who held the universal obligation of the law. When, therefore, we read in Jerome (in Isa. i. t. 3, p. 4 [ed. 1616]),
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"Audiant Ebionei, qui post passionem abilotam legem putant esse servandam. Audiant Ebionitarum socii, qui Judaeum tantum, et de stirpe Israelitici generis hece customehumanum hanc acceptavit, quod in eis "Ebionitarum socii" sunt the Nazarenes. This sect is thus identified as, in its origin at least, a branch of the orthodox Church of Jerusalem. The Church of Jerusalem had been under the apostles of the circumcision, and at the time of the retreat to Pella had a "literature consisting, on the one hand, of most of the New Testament, except the Gospel of St. John, and on the other of works treating of the much-studied old Halachah and Haggadah law, and others largely dependent on poetic fancy." "with rites wherein Jewish and Christian practices are still found side by side, circumcision and the use of the Sabbath, the Lord's Day, Passover, perhaps, and Eucharist." These are the surroundings amid which we place the sects of the Nazarenes and its origin (Sinker, Testamenta xii Patriarcharum [Camb. 1866], p. 124). The last-made quotation, the words of which were used with reference to the author of the Testamenta of the twelve patriarchs, leads us to a remarkable book which proceeded from the school, and probably from the very sect under consideration. This book and the writings of the Ebionite school have been much studied of late, and in the hands of German scholars have thrown considerable light on the history of the Ebionites. Noticing, for example, the theology of the Nazarenes, it must be remembered that we are entirely ignorant of its author, of the position he held in the Judaoc-Christian Church, and of the degree of acceptance his book met with. In short, we are entitled to assume that it is a representative book. But it is known from other authority that the author was of the Nazarene school, and we are thus entitled to gather from his book the broad and distinctive characters of the school. Finer shades of doctrine, and doctrines that are not distinctive, must be referred to the standard formed by the teaching of the apostles as supervening upon the tenets of the Jewish Church. Lardner's summary of the writer's doctrine may be first given. The writer speaks of the nativity of Christ, the meekness and unblamableness of his life, his crucifixion at the instigation of the Jewish priests, the wonderful concomitants of his death, his resurrection, and ascension. He represents the character of the Messiah as God and man, the Most High God among men eating and drinking with them; the Saviour of the world, of the Gentiles and Israel, as eternal High-Priest and King. 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NAZARÉNES

sūc śawra vā msgq. The ethnic type is the priesthood of Melchisedek. A passage in Theophilus of Antioch makes this designation easier: “Melchisedek was the first priest of all the priests of the Most High God. From his time priests were found in all the earth” (To Autol. ii, cap. 31). This new priesthood shall set in order all the priestly orders of the past, including the Levitical judges, and scribes; i.e. priests in ministering, judges in discipline, scribes in teaching. The only objection which can be made to this description is that the Christian ministry is made to descend from Levi. If the newness of their priesthood were lost sight of, the Christian ministry would be at once identified with the Aaronic priesthood.

From this affiliation of the ministers of the Gospel to Levi we are inclined to contend, supposing that the “Testaments” justly represent the belief of the Jewish Christians, that the lower or spurious sacerdotism which has found place in the Church is of Judaic, not of Gentile, origin. That the Hebrews found a difficulty in appreciating a true import of the history of Melchisedek is clear from the Epistle to the Hebrews. A sense of this difficulty may have led the author of the “Testaments” to refrain from an explicit mention of Melchisedek. Of another author of this school, Aristio of Pella, there is a strongly formed believe in the Aaronic Levitical, p. 93-97). One fragment is important. Aristio speaks of Jesus as the Son of God, the Creator of the world (see Wescott, On the Canon, p. 105-107; and Prof. Lightfoot, St. Paul and the Three, p. 294, n. 2).

II. It may next be inquired whether the Nazarenes in the following references to the Law. Augustinian Communities form only of Judaism (De Hæres. ix.; Contra Faust. xix. 4; Contr. Crescon. I. xxxi. 36; Epist. ad Hieron. lxiiii.; ii. 16; De Bap. contr. Donat. vii. 1). Epiphanius having briefly defined them in the prefatory index as Judaizers, begins in the work itself (Hæres. xxxix.) with stating the views that held the same opinions as the Christianists, but in his seventh chapter develops the inability to say whether they did or did not hold orthodox doctrine regarding Christ. This quite sets aside his previous statement, which may be referred to his well-known proneness to make charges of heresy. In his Commentary on Isaiah Jerome calls the Nazarenes the Hebrews who believe in Christ (in Jev. cap. ix. 6, 8, p. 38 [ed. 1616]), giving the Nazarene explanation of the prophecy that Christ's doctrine delivered the land of Zebulon and Naphtali from... Jewish traditions, that by St. Paul's preaching the Gospel shone among the Gentiles, and at length the whole world saw the clear light of the Gospel (De missionibus, xxvii. 3). The question is fairly argued (p. 266 [ed. 1616]). Accordingly Lardner writes, "It might easily be shown that the Nazarene Christians did not reject St. John's Gospel; nor hold any principles that oblige them to reject or dislike it" (Jewish Testimonies, cap. i, vol. vi. p. 867 [Kippis's ed. 1861]). On the other hand, Theodoret (De Hæres. ii. 2) accuses the Nazarenes of denying Christ's divinity; but the later authority of Theodoret cannot outweigh the mass of earlier testimony in their favor.

III. Adopting, then, the conclusion that the Nazarenes retained their orthodox creed, it remains to be asked whether they retained their position in the Church, or whether, while free from heretical error, they were yet sectarian. There is no historical information to enable us to answer this question; but there does not appear to be any sufficient reason why the Church of Jerusalem, when it renounced Judaism, should exclude the Church of Pella from communion simply for its retention of national customs; and certainly there was no reason why the Church of Pella should renounce communion with Jerusalem.

The general observance for some centuries of the decree of the Council of Jerusalem (Judaizers), enforcing on Gentiles abstinence from things strangled and wine, etc., is implied in the fact that Augustinians allowed a liberty to the Jews to continue in the observance of their national law; while canons intended to prevent Gentile churches from adopting Jewish customs do not apply to the Nazarenes. On the other hand, the strong condemnations of the Nazarenes as heretics by Epiphanius and Augustine can be fully explained only on the supposition that the Nazarenes had become the authors of a schism by renouncing communion with the Church. Augustine states in several places that the Nazarenes were called the Symmachiones (Contra Symmac. epic.). Von den Nazarern u. Eriamon (in Sklinthin u. Tschirn-ner's Archiv, vol. iv, st. 2); Schweger, Das Nach- apostolische Zeitalter, p. 179 sq.; Schliemann, Die Cle- mentinen nebst d. verwandten Schriften, etc. (Hamb. 1844); Haag, Historie des dogmes Christi, i, 109; ii, 22; Tischler, Hippolytus and the Early Christian Church, p. 70; Hagenbach, History of Doctrines, i, 55, 170; ii, 328, 344; Schaff, History of the Christian Church, i, 212; Mosheim, Eccles. Hist. ii, 222, 400; Riddle, Christian Antiquities, p. 182, 185; Neander, Ch. Hist. i, 494 et passim; Pressemé, Haresy and Christian Doctrine, p. 78; Church Rev. vol. xx.; and especially the article in Blunt, Dict. of Sects, Heresies, etc., s. v.

NAZARETH (γ ναζαρής or ναζαρής; usually thought to be a Grecized derivative from τάξις, a spring, Aram. τάγαξ, see Hengstenberg, Christi, i, 1 sq. comp. Keim, Gesch. Jesu (Zur. 1867), i, 318; but Hitzig, in the Heidelb. Jahrbücher, 1870, p. 50, conjectures somewhat wildly an original form, τάγαξ, with the signif., "godess of success"), the place of residence (but not the birthplace) of our Lord. In the following account of Nazareth the known respecting this interesting locality. See Jesus.

1. Scripture Mention.—Nazareth was the town of Joseph and Mary, to which they returned with the infant Jesus (και τήν τινα λαοῖν λαυρίων) after the accomplishment of the events connected with his birth and earlier infancy (Mat. ii. 22). Was this the place of the abode of our Lord unknown to history. In Old Testament Scripture it is never once named, though a town could hardly have failed to exist on so eligible a spot from early times. Josephus, though personally familiar with the whole district in which it lies, it is equally silent regarding it. The secluded nature of the spot where it stands, together with its own insignificance, probably combined to shroud it in that obscurity on account of which it would seem to have been divinely chosen for the resting of God's incarnate Son. As his forerunner, John the Baptist, "was in the desert," unnoticed and unknown, "till the voice of one crying in the wilderness, 'The Lord is near,'" (Mat. iii. 1). That great Messiah himself, till his public ministry began, was hidden from the world among the Galilean hills.

The other passages of Scripture which refer expressly to Nazareth, though not numerous, are suggestive and deserve to be recalled here. It was the home of Joseph and Mary (Luke ii. 39). The angel announced to the Virgin there the birth of the Messiah (Luke i., 26-28). The holy family returned thither after the flight into Egypt (Matt. ii. 23). Nazareth is called the native country (τάρτης αυτός) of Jesus: he grew up there from infancy to manhood (Luke iv. 15). It was "the house of Nazareth" (John ii. 19). Previous to that publication to the persecuting Saul (Acts xxii. 8). The place has given name to his followers in all ages and all lands, a name which will never cease to be one of honor and reprobation. See NAZARENE.

The origin of the diacritical difference which Nazareth stood (John i. 45) is not certainly known. All the inhabitants of Galilee were looked upon with contempt by the people of Judea because they spoke a ruder dialect, were less cultivated, and were more exposed by their
position to contact with the heathen. But Nazareth labored under a special opprobrium, for it was a Galilean and not a southern Jew who asked the reproachful question, whether “any good thing” could come from that source. The term “good” (d雅λόν), having more common a metaphorical sense, it has been suggested that the inhabitants of Nazareth may have had a bad name among their neighbors for irreligion or some laxity of morals. The supposition receives support from the disposition which they manifested towards the person and ministry of our Lord. They attempted to kill him; they expelled him twice (for Luke iv, 16-29 and Matt. xiii, 54-58 relate probably to different occurrences) from their borders; they were so wilful and unbelieving that he performed not many miracles among them (Matt. xiii, 58); and, finally, they compelled him to turn his back upon them and reside at Capernaum (Matt. iv, 13).

2. Location. — Nazareth is a moderate journey of three days from Jerusalem, seven hours, or about twenty miles, from Akka or Ptolemais (Acts xxi, 7), five or six hours, or eighteen miles, from the Sea of Galilee, six miles west from Mount Tabor, two hours from Cana, and two or three from Endor and Nain. It is situated among the hills which constitute the south ridges of Lebanon, just before they sink down into the plain of Esdraelon. The traveller, coming from the south, ascends the mountain range by a steep and rugged path, which, winding onwards and upwards through the hills, brings him suddenly into a small sequestered hollow among their summits; and here, nestling in at the base of the loftiest of the encircling heights, he beholds — what must ever be to the Christian one of the most profoundly interesting scenes on the face of this earth — the home for thirty years of the Saviour of the world. The surrounding heights vary in altitude; some of them rise to 400 or 500 feet. They have rounded tops, are composed of the glittering limestone which is so common in that country, and, though on the whole sterile and unattractive in appearance, present not an unpleasing aspect, diversified as they are with the foliage of fig-trees and wild shrubs, and with the verdure of occasional fields of grain. Our familiar hollyhock is one of the gay flowers which grow wild there. The enclosed valley is peculiarly rich and well cultivated: it is filled with cornfields, with gardens, hedges of cactus, and clusters of fruit-bearing trees. Being so sheltered by hills, Nazareth enjoys a mild atmosphere and climate. Hence all the fruits of the country — as pomegranates, oranges, figs, olives — ripen early and attain a rare perfection.

In speaking of the precise position of Nazareth, there is some discrepancy among travellers: Stanley says, “The village stands on the steep slope of the south-western side of the valley” (Sinai and Palestine, p. 365). Wilson (Lands of the Bible, ii, 92) observes that “the village of Násírah, or Nazareth, stands on the eastern side of the basin in which it is situated.” Thomson (Land and Book, ii, 101) seems to place it on the western side. Dr. Porter (Hand-book for Syria and Palestine, ii, 359) has described Nazareth as lying at the bottom of “the hill on the north side” of the little plain. An inspection of the accompanying plan shows that it lies at the foot and partly up the slope on the north-western angle of the valley.

Of the identification of the ancient site there can be no doubt. The name of the present village is en-Naζārēth, the same, therefore, as of old; it is formed on a hill or mountain (Luke iv, 29); it is within the limits of the province of Galilee (Mark i, 9); it is near Cana (whether we assume Kana on the east or Kāna on the north-east as the scene of the first miracle), according to the implication in John ii, 1; 2; 11; a precipice exists in the neighborhood (Luke iv, 29); and, finally, a series of testimonies (Reland, Polem., p. 905) reach back to Eusebius, the father of Church history, which represent the place as having occupied an invariable position.

3. History. — Of the condition of Nazareth during the earlier centuries of the Christian era next to nothing is known. Eusebius, in his Onomasticon, alludes to it as a village near Mount Tabor. Epiphanius speaks of it as formerly a town, but in his day only a village. Heleda, the mother of Constantine, is related to have built the first church of the Annunciation here. In the time of the Crusaders, the episcopal see of Bethan was transferred there. The birthplace of Christianity was lost to the Christians by their defeat at Hattin in 1183, and was laid utterly in ruins by sultan Birens in 1263. Ages passed away before it rose again from this prostration. In 1620 the Franciscans rebuilt the church of the Annunciation, and connected a cloister with it. In 1799 the Turks assaulted the French general Junot at Nazareth; and shortly after 2100 French, under Kleber and Napoleon, defeated a Turkish army of 25,000 at the foot of Mount Tabor. Napoleon himself, after that battle, spent a few hours at Nazareth, and reached there the
northern limit of his Eastern expedition. The earthquake which destroyed Safed in 1837, injured also Nazareth. No Jews reside there at present, which may be ascribed perhaps as much to the hostility of the Christian sects as to their own hatred of the prophet who was born there.

4. Traditionary Localities.—Epiphanius, in his book against heresies, written in the latter half of the 4th century, states that, from times prior to those of Josephus, onward to the reign of the elder Constantine, none but Jews were allowed to live in it. Being himself a native of Judea, it is believed, of Jewish parentage, his information on such points as these is not likely to have been incorrect. If so, it effectually overturns all confidence in those many monkish traditions of which the modern Nazareth is full. If several centuries elapsed before Christians resorted to it, or dwelt in it at all, it must needs have been utterly impossible to identify, as those traditions pretend to do, the precise locality of any one of the memorable incidents from which it derives its undying fame.

In the 6th century, although, so far as appears, no trace had been found of either the house of Joseph and Mary, and the place where Christ dwelt, the Christians, who traded in discoveries of that kind were then already at work. Antoninus Martyr, who in the course of that century went from Tyre to visit Nazareth, found there a synagogue, in which, as he was told, "had stood the very bench on which, along with the children of the place, Mary taught her son. " If this be true, then, we have to keep it out of the hands of the Christians, the Jews had carried off" (De urbibus et vicis Palestine). In the immediately succeeding century, however, almost everything of which tradition boasts at the present day in Nazareth had become an accepted and firmly-established belief of that superstitious age. Here, among the holy places in the 7th century, Adamnanus expressly mentions one great church as having been built over the site of the house in which our Lord was brought up; and another on the spot where the angel Gabriel appeared to the Virgin, to announce to her that divine mystery which has made her blessed among women.

Phoca, a writer of the 12th century, alludes to the same traditions, as still sturdily cherished; and specially notes the fountain, in a small cave beneath a splendid church, as that at which Mary was wont to drink, and where the angel appeared to her; and also to the house of the Virgin, and the remains of the holy places of Christ's birth. "It is a true place of Christian worship. Tradition, however, is not always sufficiently careful of its own consistency. For it would have us to believe that this house of Joseph, which in the 12th century had been so transmuted, was, in its original form of Joseph's dwelling, carried away by the waves of the sea, along with the house of angels, and set down on the hill above Fiume, at the head of the Adriatic Gulf; and that from thence, after a short stay in the plain below, it was conveyed across the sea to the eastern slope of the Apennines, where, as the sancta casa, within the magnificent church of Our Lady of Loreto, it appears to this day. We can imagine that most familiar and venerable place being packed and honored of all the holy places in the world!" Those who are able to get over all the other difficulties connected with this marvellous story, will not be much embarrassed by the fact that, while the actual house of Joseph, wherever it stood, was no doubt built of the grayish-white limestone of which the whole country around Nazareth is formed, the sancta casa at Loreto is built of a dark-red stone, to which there is nothing like in all the land of Judea. Although the miraculous transportation of the holy house took place, according to the tradition regarding it, about the close of the 13th century, and the church of Loreto was built on the site of this tradition itself till near the end of the 15th century. That this monstrous fable should have been formally recited and canonized in a bull of the lettered and luxurious see, pope Leo X, serves only to show that there is no delusion too gross for the Papal Church to practice on human credulity and superstition. There can be little doubt that Nazareth itself had nothing whatever to do with the originating of a story which tended so directly to injure its own renown by robbing it of one of its most precious treasures. The theory of its invention suggests itself at all events, but it is one which history will not receive. "Nazareth was taken by sultan Khalil in 1291, when he stormed the last refuge of the Crusaders in the neighboring city of Acre. From that time not Nazareth only, but the whole of Palestine was closed to the devotions of Europe. The Crusaders were expelled from Asia, and in Europe the spirit of the crusades was extinct. But the natural longing to see the scenes of the events of the sacred history—the superstitious craving to win, for prayer, the favor of consecrated places—did not expire with the crusades. Can we wonder that, under such circumstances, there should have arisen the feeling, the desire, the belief that if Mohammed would not go to the mountain, the mountain must come to Mohammed? The house of Loretto is the petrification, so to speak, of the last sigh of the crusades!" (Sisini and Palestine, p. 448, 449.) The existence of this purely European tradition has proved a source of considerable perplexity to the modern Church, which, while the pope's bull and the infallibility of their Church compel them to receive it, find it somewhat puzzling to harmonize it with what they have to show, and to contend for, within the walls of their own convent. To illustrate this awkward conflict of incommensurable principles in practice, the monks, at the time of the subject, diagrams of the ground-plan of the holy house at Loretto and of the site of the same pretended house at Nazareth—plans which by no possibility can be made to agree.

The extensive edifice which now occupies the place on the mountains above Nazareth where by the Crusaders was begun in the early part of the 17th century, that of the Crusaders having lain in ruins for more than 300 years. The modern structure has been gradually enlarged, and now constitutes, with its numerous conventual buildings, by much the most imposing object that meets the traveller's eye as he comes in sight of Nazareth. It is the Latin convent, and included within its high-walled enclosure the church already spoken of, the Church of the Annunciation. The church itself is nearly a square of seventy feet, divided, by four massive piers which support the vaulted roof, into nave, choir, and aisles. Of these, the pillars and arches of the nave are vases hanging, painted, in imitation of tapestry, with Scriptural scenes. The sacred grotto, the true holy place, is beneath the floor of the church, and is entered by a broad flight of fifteen steps which lead down into it. Here there is first a vestibule of twenty-five feet by ten, from which a low-arched opening admits the visitor into an inner chamber of the same size—the veritable shrine, according to the tradition of the Latin Church, of the ever-memorable Annunciation. Within this sanctum, and directly opposite the entrance into it, is a marble altar; and beneath it on the floor a marble slab, with a cross in the centre. This is the place where the Virgin stood when she received the message from on high. On the marble pavement of the grotto is this inscription: Hic Verbum caro factum est. From the roof of this grotto the fragment of a granite column hangs, and beneath it the lower part of what the monks allege to be the same pillar that remains inserted in the column; the middle part of the column, they say, having been broken in pieces by the Saracen infidels in order to bring down the roof. Unfortunately the two parts of the column are of different kinds of stone—the one being of grey granite, the other ofapolis limestone. The appellation of the Church of Nazareth being due to the contrivance has been executed. In another chamber, above and behind the altar, there is an apocryphal picture which claims to represent the vera imago Salvatoris nostris, Domini Jesu Christi, ad Regem Abgarum missa.
At some distance from the Latin convent is a modern church, also belonging to the Latina, within which is shown a piece of an old wall—part, as their tradition would have it believed, of Joseph's workshop. In another chapel is the mensa Christi, a large table-shaped fragment of solid rock, rising about three feet above the floor, on which, it is told, our Lord ate with his disciples both before and after his resurrection. Finally there is the synagogue from which Jesus was dragged by the multitude to the brow of the hill on which the city stood, with the design of casting him down.

Such are the "chief sights" in Nazareth which the Latin Church has to show, and in which it glories. The Greek Church, also, has something to exhibit, for she too has her Church of the Annunciation. It is located over a fountain, said to be that mentioned in one of the apocryphal gospels as adorning the scene of that event. It is at a short distance from the present public fountain, and is sometimes distinctively called the Chapel of the Angel Gabriel.

Two localities possess, though in different ways, a certain interest which no one will fail to recognize. One of these is the "Fountain of the Virgin," situated at the north-eastern extremity of the town, where, according to one tradition, the mother of Jesus received the angel's salute (Luke i., 38). "Though we may attach no importance to this latter belief, we must, on other accounts, regard the spring with a feeling akin to that of religious veneration. It derives its name from the fact that Mary, during her life at Nazareth, no doubt accompanied often by "the child Jesus," must have been accustomed to repair to this fountain for water, as is the practice of the women of that village at the present day. Certainly, as Dr. Clarke observes ("Travel", ii., 427), "if there be a spot throughout the Holy Land that was undoubtedly honored by her presence, we may consider this to have been the place; because the situation of a copious spring is not liable to change, and because the custom of repairing thither to draw water has been continued among the female inhabitants of Nazareth from the earliest period of its history." The well-worn path which leads thither from the town has been trodden by the feet of almost count

less generations. It presents at all hours a busy scene, from the number of those, hurrying to and fro, engaged in the labor of water-carrying. (See the cut, vol. iii., p. 882, of this "Cyclopaedia.")

The other place is that of the attempted Precipitation. We are directed to the true scene of this occurrence, not so much by any tradition as by internal indications in the Gospel history itself. A prevalent opinion of the country has transferred the event to a hill about two miles south-east of the town. But there is no evidence that Nazareth ever occupied a different site from the present one; and that a mob, whose determination was to put to death the object of their rage, should repair to so distant a place for that purpose is entirely incredible. The present village, as already stated, lies along the hill-side, but much nearer the base than the summit. Above the bulk of the town are several rocky ledges over which a person could not be thrown without almost certain destruction. But there is one very remarkable precipice, almost perpendicular and forty or fifty feet high, near the Maronite church, which may well be supposed to be the identical one over which the infuriated townsman of Jesus attempted to hurl him. The singular precision with which the narrative relates the transaction deserves a remark or two. Casual readers would understand from the account that Nazareth was situated on the summit, and that the people brought Jesus down thence to the brow of the hill as if it were between the town and the valley. If these inferences were correct, the narrative and the locality would then be at variance with each other. Even Re-land ("Palæst", p. 905) says: "NazÆphs—urbs edificata super rupem, unde Christianum precipitare constat respondere." But the language of the evangelist, when more closely examined, is found neither to require the inferences in question on the one hand, nor to exclude them on the other. What he asserts is that the incensed crowd "rose up and cast Jesus out of the city, and brought him to the brow of the hill on which the city was built, that they might cast him down headlong." It will be remarked here, in the first place, that it is not said that the people either went up or descended in order to reach the precipice, but simply that they took
denoting a crown or diadem, which binds the head; the hair (Jer. viii. 29), which forms a natural crown; and consecration to God as a nazar, which is a separation from certain things that symbolize all that separates or hinders from union with God. The concrete נזר occurs sixteen times in the Old Testament. It denotes, in the main, what is separated from the presence of God and unto others, and so distinguished from other persons, and consecrated unto God. In two passages (Gen. xiii. 26; Deut. xxxiii. 16) it appears in the phrase נזר והerdale, one separated from his brethren, a touching description of Joseph, as he was in the providence of God separated from his brethren by their jealous cruelty for twenty years, and at the same time exalted above them. It is no more than to God that the Israelites were separated from the heathen nations during the latter period of his life. In two others (Lev. xxxv. 5, 11) it denotes that which is separated from common use. It is applied to the vine, while it remained untouched during the sabbatical and jubilee years. "That which growth of its own accord of thy harvest thou shalt not reap, neither of the grapes of thy nazar (ver. 5), that is, of thy vine in the year of its separation from common use. "A jubilee shall that fiftieth year be unto you; ye shall not sow, neither reap that which growth of itself in it, nor gather its nazar (ver. 11), that is, the vines of the jubilee year, in which year they are hereafter to be devoted to the Lord; the vine is not pruned, and its spontaneous produce is not gathered for consumption. It is remarkable that Joseph, in the context of Gen. xiii. 26, is figuratively represented as a "fruitful bough, even a fruitful bough by a well, whose branches run over the wall" (ver. 22). In other words, a young shoot from a fruitful tree, spreading forth its richly-laden branches in all the unrestrained luxuriance of nature. The verb נזר (nazar) is found in ten passages, two of which precede the Book of Numbers. In Lev. xvi. 13 we read, "Thus shall ye separate the children of Israel from their uncleanliness;" and in Lev. xxii. 2, "Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel," namely, when they themselves are in their uncleanliness, as is explained in the next verse. In these cases the separation is between the holy and the profane; and this usage naturally leads to the special meaning of the term nazar in the other twelve places in which it occurs.

According to others the word נזר, a diadem, contains the original idea of נזר, which will then signify to crown the head, and is regarded as a crown to the person. The Nazarite in this view is the crowned one, because as we are told in Num. vi. 7, he has "the crown of God upon his head" (יִשְׁרוּ אֵלֶּה יְקַנֵּהוּ), evidently referring to his distinguishing badge of the freely growing and profuse mass of hair, which was considered an ornament (2 Sam. xiv. 25, 26), and which he was not allowed to cut off (Num. vi. 5), because there existed a contract between himself and Jehovah. This is confirmed by Num. vi. 9, where it is said, "If he defiled his head diadem (יִשְׁרוּ אֵלֶּה יְקַנֵּהוּ), he is to shave his head." Hence also the signification of נזר, ornamental hair, long hair (Jer. vii. 29 with Num. vi. 19); while the vine again, laden with fruit, is called Nazirite, or more probably Nazir, i.e. the crowned (Lev. xxxv. 5, 11); because in its uncult state, when its head is covered with grapes and foliage, it is as much adorned with a diadem as the head of the Nazarite with the abundant hair, just as we call the foliage of a tree its crown. Besides the vine, hills rising in the different parts of Palestine, and resembling heads covered with hair, may have suggested this figure to the Oriental mind, since the summits of mountains are called their heads (יִשְׁרוּ אֵלֶּה) in Hebrew (Gen. viii. 5; Exod. xvii. 9, 10; xix. 20; Amos i. 2), and the foliage is not infrequently compared to the hair or wool (יִשְׁרוּ אֵלֶּה) of animals (Ezek. xvii. 8, 22;
2. Origin of the Custom.—The germ of the custom now under consideration reach farther back than the sojourn in the wilderness. The manner in which the text in Leviticus and Numbers is treated in the Book of Deuteronomy and in Isaiah (Isa. viii. 20) indicates that the nazir was not unfamiliar to the minds of the Israelites. The application of the term to the undressed vine of the sabbatical year in a previous book (Leviticus) tends to the same conclusion. A custom of this kind might have readily grown up during the long sojourn in Egypt, and have there served as a protest against the prevalent idolatry. Cyril of Alexandria considered that letting the hair grow, the most characteristic feature in the vow, was taken from the Egyptians. This notion has been substantially adopted by Fagius, Spencer, Michaelis, Hengstenberg, and some other critics. Hengstenberg affirms that the Egyptians and the Hebrews were distinguished among ancient nations by cutting their hair as a matter of social propriety; and thus the marked significance of long hair must have been common to them both. The arguments of Bähr, however, to show that the wearing of long hair in Egypt might have been another meaning opposed to the idea of the Nazarite vow, seem to be conclusive. The head of the Nazarite was perhaps considered as adorned with its growth of hair (Lampe, in Miscell. Græc. iv., 107 sq.), which, as a kind of crown, showed his consecration, and the touch of a knife or razor was a profanation of that which belonged to God. In our own time, a nation may be great, especially in times of danger, the offering of the head of the nation, or even of a head, and sometimes the hair was offered without a vow, especially by married women. (Compare Spencer, Legg. rit. iii, 6, 1; Doughttie, Antiqu. i, 97.) So among the Egyptians (Diod. Sic. i, 18, 83 sq.), the Bactrians (Lucian, Syrtes, c. 80), the Greeks (Homer, Iliad, xxii, 41 sq.; Plut. Thes. c. 5; Theodor. Quest. in Lev. 28; Wachsmuth, Hellen. Alterthum, ii, 558), the Romans (Suet. Ner. i, 11; Martialis, ix, 17, 3 sq.), and the Arabians (see Koran, ii, 192; Hamas, p. 2 sq.). But the most striking resemblance to the Jewish custom is found that by Morier among the modern Persians. "It frequently happens after the birth of a son, that if the parent be in distress or the child be sick, or that there be any other cause of grief, the mother makes a vow that no razor shall come upon the child's head for a certain period of time, and sometimes for all time. If the child recover from the cause of grief be removed, and if the vow be but for a time, so that the mother's vow be fulfilled, then she shaves her head at the end of the time prescribed, makes a small entertainment, collects money and other things from her relations and her friends, which are sent as reses (offerings) to the mosque at Kerbelah, and are there consecrated" (Second Journey, p. 109). The abstinence of priests among the ancient Egyptians from certain kinds of food, as a token of peculiar sanctity, is a kindred ordinance (Porphyry, Apôtin. iv, 7); and some have supposed that the Nazarite vow had an Egyptian origin and was simply modified by the Hebrews to accord with their system (Spencer, Legg. Rit. iii, 6, 1; Michaelis, Mos. R. iii, 27); but the resemblances cited from the Egyptian priesthood are too fragmentary to support the theory. Indeed, the abstinence of the priests was not in the nature of a vow, but was a qualification for their sacred office. And although they were required to practice celibacy, we do not find that wine was forbidden to them. Besides, each feature of the Nazarite vow is so intimately associated with Hebrew ideas and practices that the search for a foreign origin is wholly unnecessary. The reflections of Ewald (I. a. Gech. ii, 408 sq.) on this subject are too elaborate. Without reading, some, especially Roman Catholic writers, have thought that the first traces of monachism were to be found in this institution. See G. Less, Super leg. Mos. de Nazaritibus, prima eoque antiquissima vitæ Nazarit, improbatione (Göttingen, 1789). Comp. Michaelis, Orient. Biblioth. vii, 235 sq. The only resemblance is in the general purpose, there is none in the nature of the vow. See Damoan, Vota Nazarit, et Nazarinarum inter alia colossata. (Kilb. 1708); comp. Carpoforo, Appar. 151 sq., 739; Coxe, Amurath, xiv. 19; Ledaby, Symbol, vii, 430 sq.; G. F. Meinhardt, de Nazaribus (Jenae, 1678); Zunz, in Miscell. Leips. Nov. iv, 426 sq. See Halle.

3. What constituted a Nazarite.—The special vow whereby one bound himself to be a Nazarite (נַצָּר) involved the following three things: (a) He is to abstain from wine and strong drink—or as Onkelos renders דְּרֶשׁ שִׁתי כַּלָּה שִׁתי כַּלָּה נְזָר (nazar) שֵׁשֶׁת יָיִשׁ, and the ancient Jewish canons will have it, from old and new wine—vigne made of wine or strong drink; liquor of grapes and grapes either moist or dried; and, in fine, every production of the vine—even from the very stones and skin of the vine. According to the Jewish canons, however, "strong drink made of dates, or such like, is lawful for the Nazarite" (Maimonides, Hilkhoth Neziruth, v, 1). (b) He must refrain from cutting the hair off his head during the whole period of his Nazaritish. (c) He must avoid every contact with the dead, even if his parents or brothers or sisters were to die during his Nazaritish. If he was accidentally defiled by death suddenly occurring on his premises, he was obliged to observe the law of seven days (compare Lev. xi. 14); cut off his hair on the seventh day—which in this case was not burned, but buried (Mishna, Temura, vi, 4; and Maimonides, ad loc.); bring on the eighth day two turtledoves or two young pigeons to the priest—one for a sin-offering and the other for a burnt-offering; bow in his head, offer a lamb of the first year as a trespass-offering, renew his vow, and begin again his Nazaritish, as the days which had passed since the commencement of his vow were lost through this interruption (Numb. vi, 1-13). His desecration by a dead body is alone mentioned, because it might happen without his will; whereas the other two conditions of his vow were in his own power, and, it was presumed, would not be violated. According to the later penalties of the Talmud, men and women who, after taking the Nazaritish vow, cut their hair or plucked it off with their hands, or defiled themselves by willfully coming in contact with dead bodies, were regarded as violators of the vow, reckoned as Nazarites (Nazar, iv, 3; Maimonides, Hilkhoth Nezir, v, 2, 6, 8, 11). So rigid were the regulations that the Nazarite was not allowed to comb his hair lest some of it might be torn out, but he was permitted to smooth it with his hands (Nazar, vi, 8).

As the Mosaic law says nothing about the formality of the Nazaritish vow, and as all other declarations were binding wherever and whenever made (Deut. xxiii, 24), we may accept the ancient Jewish canons that the vow was made in private, and that it was binding even if a man or woman simply said, "Behold, I am a Nazarite!" (נַצָּר), or repeated, "I also become one," when hearing any one else make this declaration (Mishna, Nazar, i, 2; iii, 1; iv, 1). A father could make a vow for his son, if he was thirteen years of age, but not a mother for hers (Numb. xxx, 8; Soto, iii, 8; Nazar, iii, 6). A man had the power to annul his wife's vow (Nazar, iv, 1; Maimonides, Hilkhoth Neziruth, ii, 17), but not his slave's, and in case he did prohibit him to perform it, he was bound to fulfil it as soon as he was able (Nazar, ix, 19).

The vow seems to have been resorted to, like prayer, by pious people, under extraordinary exigencies, such as in cases of sickness (Josephus, War, ii, 15), or when starting on a long journey (Mishna, Nazar, i, 6), or when wishing for children (ib. ii, 7; ix, 2).

A completion of the words of Nazar, v, 1, and the Offerings connected therewith.—When the time of his Nazaritish was accomplished, the Nazarite had to present himself before the door of the sanctuary with three sac-
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rifices, corresponding to the three prohibitions of Nazari-
ritism — (a) a he-lamb of the first year for a burn-ning;
(b) a ewe-lamb also of the first year for a sin-
offering; and (c) a ram for a peace-offering. With the
latter rite there was an accompanying oblation of a
tenth-deal of flour, from which were baked twenty
cakes, viz., ten unleavened cakes and ten unleavened
wafers. These twenty cakes were anointed with a
fourth part of a log of oil, as fixed by a law of Moses
from Sinai, and were all brought in one vessel" (Maim-
inoide, Hıd orchestrated, viii, 1). Besides these extra-
ordinary cakes and wafers, he had to bring the ordinary
meal-offering and drink-offering appointed for all sacri-
fices (comp. Numb. xxviii). These three sacrifices
were designed both as an atonement for the sins which the
Nazarite unconsciously committed during his Nazarite-
ship, and as an expression of his thanksgiving to Him
by whose grace he had happily fulfilled the time of his vow.
After the priest had offered these sacrifices—sin-offer-
ing first, burnt-offering second, and peace-offering third
(Maimonides, Hıd orchestrated, viii, 8)—the Nazarite
cut off his Nazar head (יהוהוני לא), i.e. the hair which
was his Nazaritish pledge—at the door, threw it into
the fire under the peace-offering, or, as the ancient
Jewish canons have it, under the caldron in which the
peace-offering was boiled (Mishna, Nazir, vi, 8). Thereupon
the priest took the boiled shoulder of the ram, and, after
unleavened cakes, partakes of one of the unleavened wafers,
laid them on the Nazarite’s hand, put his hands under those of
the owner, and waved it all before the Lord" (Mishna, Nazir, vi, 9).

5. Duration of the Nazaritish Vow.—As the Bible says
nothing about the duration of the Nazaritish vow, but
leaves every one who takes it to fix his own time, the
administrators of the Mosaic law were obliged to specify
a certain number of days as the lowest period for Nazar-
iteship, since it did not unfrequently happen that some
took the vow without mentioning any definite time
whatever, while others, if they could take it for a few
days, would vow too often, and thereby diminish its sol-
lemn character. Hence the Jewish canons determined that
if any one says, I will be a Nazarite, without mentioning
expressly how long, he cannot be a Nazarite
less than thirty days; and even if he says, I take
upon myself to be a Nazarite with an exceedingly great
Nazariteship, it is not to be more than thirty days,
because he expressed no time. If he mentions less than
thirty days, e.g. if he says I am a Nazarite for one
day or ten days, he is not necessarily a Nazarite for
thirty days, for there is no Nazariteship for less than
thirty days. This is a law transmitted by tradi-
tion. But if he mentions a time more than thirty days,
e.g. if he says thirty-one days, or forty, or a hundred
days, he must be a Nazarite during the said period, neither less nor more. Maimonides,
Hıd orchestrated, iii, 1-8; Mishna, Nazir, i, 3; iii, i; vi, 8; Joseph. War, ii, 15, 1). The ancient expositors
connect the fixing of the indefinite vow at thirty days,
with the words, he shall be holy (Kıd miqra, Numb.
v, 5), by the exegetical rule called Geomatria (גומטריה)
where דואק (10+5+10+5+80)
means thirty (comp. Siphri, ad loc.). It will
be seen from this that there were some who took the Nazar-
itish vow for life. These are called נזרין ארוך ימים
(Nazarı natiı), perpetual Nazarites, in contradistinc-
tion from those who took the vow for a limited period

Nazarı voties), and are therefore called נזרין רעים, or Nazarites
for a certain number of days, or דוק א地區
Nazarı vebib or Nazarites for a short time. The Bible mentions
three Nazarites for life: Samson, Samuel, and John
the Baptist. Fathers, and mothers with the consent of their
husbands, could devote their prospective children to
perpetual Nazarism (1 Sam. i, 11; Mishna, Nazir, ix, 5), in which case the mother abstained during her preg-
nancy from wine and strong drink and unclean things
(Judg. xii, 3; Luke i, 15). These life-long Nazarites
were afterwards divided into two classes, viz.
Nazarı תוארי, ordinary perpetual Nazarites, and
Nazarı תוארי, Samson-Nazarites, and the distinction between the two
was that the former were allowed to diminish their hair
when it became too heavy, if they were willing to bring
the three appointed sacrifices, and were obliged to bring
a sacrifice in case they became defiled; while the latter
were not allowed to diminish their hair, however heavy
it became, but were not required to bring a sacrifice in case they
became defiled (Mishna, Nazir, i, 2), because Samson
brought no sacrifice after he was defiled by contact with the
jaw-bone of a dead ass (Judg. xv, 16). Of course,
any one who wished to become a Samson-Nazarı had
Jewish law distinctly to say so (יוסף דת אלניאר)
when he took the vow. One instance is related of Helena, queen of Adla-
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bene (of whom some particulars are given by Josephus, Ant. xx, 2), who, with the zeal of a new convert, took a vow for seven years in order to obtain the divine favor on a military expedition which her son was about to undertake. It is said that the period of seven years was appointed because she had visited Jerusalem, and was there informed by the doctors of the school of Hillel that a vow taken in another country must be repeated whenever the Nazarite might visit the Holy Land. She accordingly continued a Nazarite for a second seven years, and happening to touch a dead body just as the time was about to expire, she was obliged to renew her vow, according to the law in Numb. vi, 9, etc. She thus continued a Nazarite for twenty-one years (Nazar, iii, 6).

5. The meaning of this interesting ordinance has been largely discussed by Philo Judaeus, Maimonides, Abur- banel, and other Jewish writers. The following theories have been maintained by them and by modern writers:

(1) Some consider it as a symbolical expression of the divine nature working in man, and deny that it involved anything of a strictly ascetic character. Several of the Jewish writers have taken this view more or less completely. Aburbanel imagined that the hair represents the intellectual power, the power belonging to the head, which the wise man was not to suffer to be diminished or to be interfered with by drinking wine or by any other indulgence; and that the separation from other men which characterizes it was appointed to bear witness to the eternity of the divine nature. Of modern critics, Bähr appears to have most completely trodden in the same track. While he denies that the life of the Nazarite was, in the proper sense, ascetic, he contends that his abstinence from wine, and his not being allowed to approach the dead, figured the separation from other men which characterizes the consecrated servant of the Lord; and that his long hair signified his holiness. The hair, according to his theory, as being the bloom of manhood, is the symbol of growth in the vegetable as well as the animal kingdom, and therefore of the operation of the divine power.

(2) Others see in Nazaritism the principle of stoicism, and imagine that it was intended to cultivate and bear witness to the sovereignty of the will over the lower tendencies of human nature. The philosophical Jewish doctors, for the most part, seem to have preferred this view. Thus Bechai speaks of the Nazarite as a conquering ascetic, free from all the temptations with which his long hair as a crown, "quod ipsa rex sit cepitdivitatis imperans praeter morer relinquumorum, qui cu-

(3) Many regard it wholly in the light of a sacrifice of the person to God. Philo has taken this view of the subject. In his work, On Animals, he gives a long dissertation on the heathen labors and calls it εὐχὰριστον. According to him the Nazarite did not sacrifice merely his possessions, but his person, and the act of sacrifice was to be performed in the completest manner. The outward observances enjoined upon them were to be the genuine expressions of his spiritual devotion. To represent spotless purity within, he was to shun defilement from the dead, at the expense even of the obligation of the closest family ties. As no spiritual state or act can be signified by any single symbol, he was to identify himself with each one of the three victims which he had to offer as often as he broke his vow, and not only in the person, or what he called his vow, came to an end. He was to realize in himself the ideas of the whole burnt-offering, the sin-offering, and the peace-offering. That no mistake might be made in regard to the three sacrifices being shadows of one and the same substance, it was ordained that the victim time should be individuals of one and the same species of animal. The shorn hair was put on the fire of the altar in that order that, although the divine law did not permit the offering of human blood, something might be offered as a gift to him and as a votive offering. Ewald, following in the same line of thought, has treated the vow of the Nazarite as an act of self-sacrifice; but he looks on the preservation of the hair as signifying that the Nazarite is set apart for God that no change or diminution should be made in any part of his person, offered as a gift to him and as the world for a visible token of his peculiar consecration to Jehovah.

(4) In all such disquisitions there is a basis of truth, combined with an element of error derived from the speculations of the age or of the individual. From a review of all the particulars of this institute, it is to be inferred that it was a typical representation of a holy life, forming, in the case of individuals, prominent examples of that fidelity to covenant engagements, for the interests of righteousness, which should have been found in the whole community of Israel. It exhibits to the view a practical symbol of that separation from sin which is coincident with dedication to God. It is a part of that system of teaching by figures which was adapted to a comparatively unsophisticated age. It was not in itself a principle or law for the regulation of conduct, as stoicism or asceticism, but a divinely appointed emblem of a duly regulated life. The symbol of the Nazarite, then, was an institution for the public and private constitution. It was not incumbent upon any individual or order of men, and therefore possessed no inherent moral obligation. In its ordinary form it lasted only thirty, or, at most, one hundred days. It prohibited not merely intoxicating drink, but every product of the vine, whereas for purely moral purposes the Scripture simply enjoins temperance in the use of the things which bear the name of the vine. The intoxicating quality of the juice of the grape, by which reason is clouded and unbalanced, is laid hold of as the fit representative of sin, which darkens the intellect and corrupts the will. And every part of the vine is prohibited, not because it was the forbidden fruit, as was Jewish dogma of this sort (Isa. xliii, 8; Luke i, 15; Magee, On the Atonement, illust. xxxviii), but because this symbolistic act conveys the obvious lesson to refrain from sin in every shape and of every degree, since the slightest deviation from rectitude indicates a depraved nature as truly as the most enormous transgression does, so that to abstain from a single part of the vine is a mark of manhood; and the unshorn locks present a striking display of the unrestrained luxuriants of corporeal growth and beauty. They are therefore emblematic of power, liberty, and beauty, and of the unreserved exertion of all our faculties in the service of our Maker and Saviour. The determinate choice of that which is right and good is the principle of a holy life, and the coming forth of that choice into full effect is the beauty of holiness. The flowing locks are equally expressible of childlike simplicity and feminine grace, and therefore of that confiding dependence and yielding devotedness which are the special character of the service of his God. This thought is well brought out by Fairbairn (Typol. ii, 419), in harmony with Ainsworth and Baumgarten. But the softness of a faithful heart must be combined with the energy of a valiant spirit, to constitute the perfection of the godly or Christian character. Samson,
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Samuel, and John the Baptist were no less distinguished for manly fortitude than for humble deference to the will of God. Defilement by a dead body is the third thing to be avoided. The dead body is the victim of death; the penalty of sin. It has, therefore, been the seat of that moral corruption, contact with which conveys ceremonial defilement.

6. Relation of Nazaritenism to the Levitical Economy.—As the priestly office presupposed that purity of life of which the Nazarite was an emblem, it is natural that there should be points of correspondence. Thus the priests were to abstain from wine or strong drink when they went into the tabernacle of the congregation to perform their official functions (Lev. x, 9). But this was obviously a salutary precaution against their being disqualified in mind or body for the proper discharge of their duties. Hence they were not prohibited from other products of the vine; and when not officiating they were under no restraint but the ordinary one of temperance. The high-priest, also, upon whom was "the crown (§.2) of the anointing oil of his God," was not to touch any dead body, or defile himself for his father or his mother (Lev. xxi, 11, 12).
But the ordinary priests were not placed under the same restraint, plainly because a substitute could in that case be found for one who was under a temporary defilement. Maimonides (More Nebuchim, iii, 48) speaks of the dignity of the Nazarite, in regard to his sanctity, as being equal to that of a high-priest. The wine enjoined upon the high-priest on behalf of all the priests when they were to enter upon their ministrations, is an obvious but perhaps not such an important point in the comparison. There is a passage in the account given by Hegesippus of St. James the Just (Rusbeius, Hist. Eccl. ii, 23), which, if we may assume it to represent a genuine tradition, is worth a notice, and seems to show that Nazarites were permitted even to enter into the Holy of Holies. He says that St. James was consecrated from his birth neither to eat meat, to drink wine, nor, to indulge in the use of the bath, and that to him alone it was not permitted (צֹּ֣בָּה μִֽצְוָּה לִֽית) to enter the sanctuary. Perhaps it would not be unreasonable to suppose that the half-sacerdotal character of Samuel might have been connected with his prerogative as a Nazarite. Many of the fathers designate him as a priest, although St. Jerome, on the other hand, regards his discourse, as an angelic and not a sacerdotal rank (see Ortol. Thea. Nov. Theol.-Philol. i, 587).

The Nazir did not sequester himself from the engagements or enjoyments of domestic or social life. His vow usually lasted, not for life, but for a number of days determined by himself. He did not therefore form a fraternity, but continued as an individual to participate in the ordinary affairs of every-day life. This vow merely afforded to persons of a certain temperament, in a peculiar state of religious feeling, or in entering on a particular enterprise, a course of typical observance, in which the higher tone of a devout imagination might find a definite and legitimate scope. Such a mode of action, when undertaken with a proper sense of its symbolic import, in accordance with the sanction of the Deity, was well calculated to cultivate pure desires and promote holy tempers in the devotee himself, and at the same time to convey useful and impressing lessons to those who were intelligent and respectful witnesses of his conduct during the time of his separation.

7. Later Notices.—The Nazarite vow was practiced with more, or less frequency during all periods of the Old Testament history. Ewald supposes that Nazaritenism for a time prevailed in the in, despite the fact that they multiplied in periods of great political and religious excitement. We have already found traces of its observance in Judges and 1 Samuel. Amos introduces the Lord exhorting the people, because, when he had raised up young men for Nazarites, they had given them wine to drink (Amos ii, 11, 12). Jeremiah laments the miserable change that had come over the Nazarites (princes, Geen, Blayney) in consequence of the desolations of the holy city and land (Lam. iv, 7, 8). This is the result of the unnatural consequence of the national defection. The Nazarite vow then sprang from an earnest heart as a solemn protest against the formality of the times. It was a cry from some one who had not bowed the knee to the Baal of the age—a welcome ray of hope amid the darkness that overshadowed the Church. It was the protest of the days of apostasy and peril. Individual piety and personal circumstances might bring it forth in all conditions of the Church militant.

In the time of Judas Maccabæus we find the devout Jews, when they were bringing their gifts to the priests, stirring up the Nazarites of days who had completed the time of their consecration to make the accustomed offerings (1 Macc. iii, 49). From this incident, in connection with what has been related of the liberality of Alexander Jannæus and Herod Agrippa, we may infer that the number of Nazarites must have been very considerable during the two centuries and a half which preceded the destruction of Jerusalem. The instance of St. John the Baptist and that of St. James the Just (if we accept the traditional account) show that the Nazarite for life retained his original character till later times; and the act of St. Paul in joining himself with the four Nazarites at Jerusalem seems to prove that the vow still continued in the course of the days. We may trace the practice in its important features. The case of Helena, queen of Adiabene, has already been cited. Græc. Gesch. der Juden, iii, 80 compares Nazarites and Essenes (q. v.).

8. Literature.—In addition to the works repeatedly cited above, especially the Talmudic treatise Nazar, and the commentary called Shiphri, we may mention Michaelis, Laws of Moses, ii, 284 sq.; Bähr, Symbolik des Mos. Cultus, i, 864; ii, 416, 480; Ewald, Auctthetiam, p. 96 sq.; Critics Sacri ad Loc. Num.; Hengstenberg, Egypt and Moses, p. 190; Kell, Bibl. Archæolog. i, 322; and on Paul's vows the monograph of Reinuccius, De Paulo Naustro (Weissent. 1720). Others are cited by Volbeding, Index, p. 45, 168; and by Dans, Wörterb. p. 689.

Nazarites, a Christian sect in Russia and Hungary. Originally they were only known in the neighborhood of Sezgedin, but more recently they have spread over the greater part of Hungary. Between the Danube and the Theiss they now number 80,000. The most of their adherents are in the Magyar districts. They profess to derive their religion from a New Testament passage (Tit. iii, 14). They hold God to be one in essence, but three in person—Father, Son, and Spirit. Their sacraments are two—Baptism and the Lord's Supper; adults only being baptized, and that by immersion by any male member in good standing, and baptism being essential to salvation. They have no ministers, consider marriage a civil ceremony, recognize no Sabbath—for which they find no injunction in the New Testament, though they worship on that day for convenience' sake—are singularly charitable and moral in their daily lives, refuse to take oats or to bear arms, and take no part in political affairs. In order to escape from the care of the parishioners in case of the inability of the parishes, hire substitutes for them.

Nazarus, St., a martyr of the first ages of the Church, was put to death at Milan, and is still celebrated in Britain. Son of a superior Roman and pagan officer, and a Christian mother, whom the Church honors under the name of St. Perpetua, he adopted the maternal faith, renounced the employment of his father, and devoted himself to preaching. He was put to death at Milan, and his body was conveyed by St. Cæcilia (vulg. called Cecilia), and put to death under some pretext not well known. Their bodies, buried in the environs of Milan, were found about 856 by St. Ambrose, bishop of that city, and carried to the Church of the Apostles, which this prelate had built. "Many relics of St. Nazarius are
distributed," say fathers Richard and Giraud, "so that it
can scarcely be told which are the true ones." The
Church celebrates the fête of St. Nazarius and St. Celestus

Nazarey, Allvan, an African bishop of the colored
British Methodist Episcopal Church in Canada, was
born about 1820. He entered the ministry in 1850, and
preached for some time in Canada, gaining friends ev-
everywhere by his consistent Christian walk and work.
He labored zealously for the promotion of the Gospel
cause among his African brethren, and was finally se-
lected by them as their bishop after the separation of
the Canadian Church from the Methodist Episcopal
Church of the United States. Besides the responsible
work of the episcopacy, bishop Nazarey had charge of the
Missioner, the Canadian paper of the colored Meth-
odists. Bishop Nazarey died in August, 1875, at She-
burne, N.S.

Nazzari, Bartolomeo, an Italian painter who
devoted himself to sacred and secular art, was born,
according to Tassi, in the territory of Trusane, in the
Burnese, in 1609. After studying at Venice under An-
gelo Trevianni, he went to Rome, and finished his course
under Benedetto Luti and Francesco Trevianni. He
settled in France, and became an excellent landscap-
ery and portrait artist. He visited various capitals of
different German and Italian states, and gained a great
reputation for his portraits of princes and of their cur-
tors, also for his heads of youths and old men, drawn
from life, very fancifully dressed and decorated. Among
his productions is a Holy Family with St. Anne, at Pontremoli.
He died in 1750. See Spooner, Biog. Hist. of the Fine Arts, ii, 610.

Nazzari, Francesco, an Italian ecclesiastical sa-
vant, was born about 1684 near Bergamo. He was
still young when he was given a philosopher's chair
in the College of Sapience at Rome. Following the
advice of Michel-Angle Ricci, afterwards cardinal, he
undertook in 1689, to establish a college and journal in
Italy, for which the Journal des Savans, which ap-
ppeared a short time before in Paris, served him as a
model. His associates, Ricci, J. Lucio, Salvador and
Francesco Serra, Tommaso de Giuli, J. Pastrizi, and
Ciampini, agreed to furnish him with extracts from
works in foreign languages. He took upon himself the
analysis of the French books, and the revision of all the
articles which should be sent to him. He issued this
journal, entitled Giornale de letterati, until the month
of March, 1675, from the office of Tinassi; but forced,
in consequence of a difference with the latter, to yield
his duties to Ciampini, he formed a new society, and
published, under the same title, a continuation, which
was printed at the office of Cerrara until the end of
1679. After having been attached as secretary to Jean
Lucio, a Dalmatian savant, he accompanied, in 1686,
the geographer Auzott to France, and it is said was
very useful to him in the observation of eclipses and
celestial revolutions. He died at Rome Oct. 19, 1714.
By his will he left his wealth and his library to the
Church of the Bergamasques, and founded at Rome a
college for the scholars of his province. Besides the
journal that he has edited, and which has been reprint-
ed by his successors, with additions, we owe to Nazarey an
Italian version of the Exposition de la doctrine de l'Eglise
catholique, by Bossuet (Rome, 1678, 8vo), and an edition of
the Lettre discursive de Dumeide Borghezi (Rome, 1701, 4to).

Nâđa is a religious name, or a religious secret association
among the people of Southern Guineas, in West Africa.
It is confined to the adult male population, and is thus
described by Mr. Wilson, who, from his long residence
in the country, acquired an intimate acquaintance with
its peculiar customs: "It [i.e. the association] is head-
ed by a spirit of this name, who dwells in the woods,
and appears only when summoned by some unusual
event—at the death of a person connected with the or-
der, at the birth of twins, or at the inauguration of some
one into office. His voice is never heard except at
night, and after the people have retired to rest. He en-
ters the village, and is borne up in dry plantain leaves
that no one would suspect him of belonging to the
human species. He is always ac-
companied by a train of young men, and the party
dance to a peculiar and somewhat plaintive air on a
flute-like instrument as they parade through the streets.
As is well known that he has entered the village, the
women and children run away to their rooms to hide
themselves. If they should have the misfortune to see
Nâđa, or should be discovered peeping at him through
the cracks of the houses, they would be thrashed at-
most to death. Perhaps no woman has ever had the
temptation to cast eyes upon this mysterious being. Nâđa
frequently sits in front of the dwelling of a man who
is known to have rum in his possession, and exacts a bot-
tle, in default of which his property would be injured.
The leading men of the village show the utmost de-
ference to his authority, no doubt for the purpose of
making a stronger impression upon the minds of the
women and children. If a distinguished person dies,
Nâđa affects great rage, and comes the following night
with a large posse of men to seize the property of the
villagers without discrimination. He is sure to lay
hands on as many sheep and goats as are necessary to
make a grand feast, and no man has any right to com-
plain of the propriety of his conduct. He takes all the
fowls, and other live stock in their dwelling-houses the
night before, and in this way alone can they escape the rava-
ges of this monster of the woods, who is sure to commit
depredations somewhat in proportion to the importance
and rank of the man who has died. The institution of
Nâđa, like that of Mafreti, is intended to keep the wom-
en, children, and slaves in subjection. I once heard a
man who belonged to the order acknowledge that there
was no such spirit; 'but how,' said he, 'shall we govern
our women and our slaves if we do away with the
impression that there is such a being?'

Nâđengi, the highest and principal deity wor-
shipped by the Fiji Islanders. Ndengi is to them an
impersonation of the abstract idea of eternal existence.
He is subject to no emotion or sensation, nor to any
appetite except hunger. They believe that this god
manifests himself in a variety of forms from age to age,
but he is always seen represented in the shape of a
serpent. According to the Fijians, Ndengi possesses a
monstrous existence in a gloomy cavity—the hollow
of an inland rock near the north-east end of Viti Leou;
evincing no interest in any one but his attendant Uto,
and giving no signs of life beyond eating, answering
his name, and assuming his position in a manner similar
to the other. There are points in this description which
remind one of the Chronos of Greek mythology. The
word Ndengi is supposed by some to be a corruption of
the first part of the name Tangasoa, or great Tanga,
the chief deity of Polynesia; but whether this idea be
well founded or not, great veneration is entertained for
Ndengi, as they believe that to this deity the spirit
goes immediately after death, either to be purified or
to receive sentence. All spirits, however, are not allowed
to reach the judgment-seat of Ndengi, for the road is
obstructed by an enormous giant wielding a large axe,
with which he attacks all who pass him, and those who
are wounded dare not present themselves to Ndengi,
and are obliged to wander about in the mountains. "At
Rawa," says captain Wilkes, of the American exploring
expedition, "it is believed that the spirits first repair
to the residence of Ndengi, who allots some of them to
the destruction of mankind, and sends the rest to Makaul, a
small island off Rawa, where they reside until the ap-
pointed day, after which they are all doomed to annihila-
tion. The judgments thus attributed to Ndengi seem
to be ascribed rather to his caprice than to any desert
of the departed soul." See Williams, Fiji and the Fij-
ians, ed. by Rowe (Lond. 1867, 12mo), ch. viii. (J. H. W.)
NEAL, Daniel, an English dissenting divine and ecclesiastical writer of considerable eminence, was born in London Dec. 14, 1678. His early education was received at Merchant Taylors' School. About 1696 or 1697 he was admitted a student at St. John's College, Oxford; but feeling that he could not conscientiously meet the religious demands involved in his acceptance, he went to a dissenters' academy, conducted by the celebrated Rev. Thomas Rowe, to whom Dr. Watts addressed his animated odes, called Free Philosophy. After three years' study in this school, he went abroad and studied in the Dutch universities of Utrecht and Leyden. Near the close of 1708 Neal returned to England, enjoying at this time the society of the afterwards celebrated Dr. Lardner. Shortly after his return home he was ordained minister of the Independent body, and became assistant, the latter year, of the congregation in Aldergate Street; and at the death of the latter was chosen as successor. He continued in this position until within a year of his death, which occurred April 4, 1748. As a pastor, Mr. Neal met with more than usual success; even as a young man, while yet the assistant of Dr. Singleton, men of all stations came to hear him preach; and so largely did his congregation increase that when he ministered to his people as sole pastor a new church had to be secured. He was known far beyond the pale of his own congregation, and frequently invited to lecture in the interests of Christianity and on Protestant polemics. Mr. Neal had an easy, agreeable manner, both in the style and in the delivery of his sermons, free from affectation. In conversation, he knew how to mix grave and prudent instruction or advice with a becoming cheerfulness, which made his company pleasing and profitable. Yet, notwithstanding the callings and duties of his profession, for which he was eminently faithful, he found leisure for valuable literary labors; and the name of Daniel Neal will for some time to come figure prominently in English ecclesiastical history. His chief work is the History of the Puritans, which is written with great masterly skill, and though it is serious and often unjustly on the English establishments, and frequently palliates the errors of the Puritans. It was originally published in 4 vols. 8vo, the first of which appeared in 1732, and the second, third, and fourth in 1733, 1736, and 1738 respectively. It has since passed through many editions (Amer. ed. revised, corrected, and enlarged with additional notes by John D. Charles, A.M. [N. Y. 1844]), 2 vols. 8vo, and often since). The first volume was reviewed by Dr. Maddox, bishop of St. Asaph, and the remaining volumes by Dr. Zachary Grey. To the former Neal himself replied; and an answer was given to the latter by Dr. Toulmin, in an edition of Neal's History published in 1789-7. Various opinions have been expressed on the character and value of Neal's History, yet no English critic has ever questioned Neal's honesty. Bishop Warburton considered it grossly unjust to the Anglican establishment, but he never engaged Neal's integrity. Bickersteth, himself of the subject ofNeal's History, writes: "It is valuable and instructive, with a strong bias in favor of his subjects, but an upright mind." (Christian Student, p. 814). The truth is, Neal is about as far from the mark, as a historian, as Heylin; and Disraeli has well said that "Heylin, in his History of the Presbyterian, blackened them as so many political devils; and Neal, in his History of the Puritans, blames them into a sweet and almond whiteness." (Miscell. of Lit. ed. 1840, p. 298; comp. p. 807, 908). Neal's other published works are: A Course of Sermons, 1722, 1723, 1726, 1727, 1737, (nine are in a collection of Lectures by several divines, 1732, 2 vols. 8vo).--A Solemn Prayer against the Plague, 1721;--three Tracts in vindication of his History of the Puritans, 1720, 1724, 1739; and the following works: 1. History of New England: containing an account of the civil and religious affairs of that country to the year 1700; to which is added an Appendix, containing their charter, their ecclesiastical discipline, and their municipal laws (Lond. 1720, 2 vols. 8vo; again, 1747, 2 vols. 8vo; see Dr. Watts's Letter to Dr. Cotton Mather, 1720, in Mass. Hist. Coll. vol. iv.). 2. Narratives of the Methodist and Spiritual Movements in New England, by Mr. Benjamin Colman, etc. 1722, 8vo. See Life by Dr. Toulmin, in Neal's History of the Puritans; Wilson's Hist. of Dissenting Churches; Bogle and Bennett's Hist. of Dissenters, 1747; Funeral Sermon on Neal, by Jennings; Skeats, Hist. Free Churches of England, p. 267, 268, 306, 307; Prof. Dissent. Mag. vol. i.; Smyth's Lecta in Mod. Hist. Lecta, xi, xviii; Mosheim's Eccles. Hist.; Thomas Moore's Memoirs (1785), iv, 159; Lowndes Bibl. Mamm. 1829; Watts's Bibl. Brit. &c. Darlington, Cyclop. Bibl. ii, 2109; Lond. Quar. Rev. x, 60 (by Robert Southey); Wilberforce, Rev. xii, 195 (by J. North); Essays and Reviews, i, 205; Math. Rev. Rev. 54 (by D. Belcher); Princeton Rev. xvii, 1; Christian Rev. viii, 481; Christian Examin. xxxviii, 126 (by A. Lamson); Church Rev. vol. ix; Amer. Presb. Theol. Rev. Jan. 1867. (J. H. W.)

Neale, John Mason, a noted English divine, celebrated as a hymnologist and writer of ecclesiastical history, and as a successful educator, was born in London Jan. 24, 1818, and was educated at Cambridge University, Trinity College, class of 1840, where he took the members' prize in 1838, and the Seatonian prize for a sacred poem nine times between 1843-61. Neale entered into holy orders in 1845, and became incumbent of Crawley, in Sussex, which position he held until 1846, when he was appointed warden of the Sackville College, East Grinstead. He died at East Grinstead, Aug. 6, 1866. Of High-Church proclivities, he identified himself with the various movements of the Ritualists, and in 1865 was invited to be founderd of the Oxford Movement. Neale was a voluminous writer, his publications being some seventy in number. His most important work is his History of the Holy Eastern Church, vols. i and ii forming a general introduction (London, 1850, 8vo); vols. iii and iv covering the Patriarchate of Alexandria (ibid., 1866, 8vo), and the Church of the East (ibid., 1874, 8vo). This work is highly esteemed by all students of Oriental Church history. It is a learned and laborious work, and in the parts of which it treats forms a valuable compend. Based as it is on the original sources, it is an invaluable contribution to ecclesiastical history; and it is to be regretted that Mr. Neale did not live to complete it. See Edinb. Review, evii, 322 sq. Other valuable works by Mr. Neale are, Sequelae ex missalibus Germanicis (1852) Med. Pseu. Lec. and Med. Preface (1867); History of the so-called Jansenist Church of Holland (1863); The Liturgies and Church History (1865); The Liturgies (in Greek) of St. Mark, St. James, St. Clement, St. Chrysostom, and St. Basil (1865). Dr. Neale figures as a hymnologist substantially, as in so many other departments of Christian labor, not so much because of his original contributions as for his attitude toward the study of ancient and medieval hymns. His most valued translation is that of the celebrated poem of Bernard of Cluny, entitled De Contemptu Mundi, portions of which are found in many of our best hymn-books in the three hymns, "Brieif life is here our portion," "For thee, O dear, country,"
and “Jerusalem the golden.” Among his contributions to hymnology, besides those already mentioned, are: *Medieval Hymns, Sequences, etc.* (1861; also a second edition, 1881); *Hymns for Chil-
dren* (sixth edition, 1864); —*Hymns for the Sick*; —*Hymns of the Eastern Church* (1863; new edition, with introduction, 1871); —*Carols for Christmas-Tide* (1858).

Several of his hymns have become the common prop-
erty of English-speaking people. Dr. Schaff has in-
corporated two of them in his *Christ in Song*, p. 126, 396. (*J. H. W.*)

**Neale, Leonard, D.D., an American Roman Cath-
ic prelate, was born in the state of Maryland in 1746, and was educated at the Roman Catholic college in Baltimore. He entered holy orders after he had en-
joyed further superior educational advantages at home and abroad, and rapidly rose to distinction. In 1802, he was consecrated coadjutor to archbishop Carroll of Baltimore, and in 1815 became his successor in the archiepiscopate. Archbishop Neale died at George-
town, D. C., June 18, 1817. He was highly respected by the Protostyrians of this country for his Christian zeal and his broad views on religious toleration.**

**Neale, Samuel, a highly-esteemed Quaker preach-
er, was born in Ireland, in Dublin, in 1742. He began
preaching at the age of twenty-two years, and travelled in England, Holland, and Germany, everywhere preach-
ing the Gospel of Christ. In 1738 he returned from this journey, and settled within the compass of Eden-
berry and Rathangan. He died about 1780. See Jey-
ney, *Hist. of Friends*, iii, 282.**

**Neander, Christoph Friedrich, a German theologian and hymnologist, was born at Eksa in 1724, and was educated at Halle from 1740 to 1743. He en-
tered the ministry, and became pastor at Kubillen, in a place in the German province of West Russia; in 1755 at Grünhof, in the same vicinity; in 1776 at Doblenbach; and in 1785 was honored with the superintendentcy of the whole province. He died in 1791. In 1785 he wrote many Christian songs, of which a collection was pub-
lished at Riga in 1772, and so extensive was the cir-
culation that several editions were reached. The third edition was brought out in 1779. He also prepared a hymn-book for the province. See E. von der Recke, *Leben des Christoph Friedrich Neander*, herausgegeben von Tiedge (Berlin, 1804, 8vo).**

**Neander, Daniel Amadeus, a German Protet-
dant prelate of distinction, was born at Lengenfeld, in Saxony, Nov. 17, 1775, and was educated at the Univer-
sity of Leipsic. He entered the ministry, and became pas-
tor at the little village of Flemmingen, near Naumburg; in 1808 he was made pastor and superintendent at Merse-
burg, in 1817, he was consecrated coadjutor, and a little later coun-
trol to the minister of culture and pastor of St. Peter’s at Ber-
in; in 1829 first general superintendent of the prov-
ince of Brandenburg, and director of the Consistory; and finally, in 1830, bishop of the Evangelical Church. In 1855, by his own request, he was granted a supernu-
merary relation, and after 1856, when he was relieved of all ecclesiastical duties, he lived quietly in retirement until his death, Nov. 18, 1869. The bishop enjoyed the confidence and esteem of the Prussian Church, to which he rendered great service in 1829 by settling the contro-
versy which then agitated it, because of the intended in-
troduction of the king’s agenda for the communion ser-
vice into the liturgy. “This difficult controversy was
finally settled principally by an arrangement proposed by
bishop Neander, according to which a new revision of
the liturgy was to be made by the ecclesiastical authori-
ties, with special reference to the most important objec-
tions (1829). As this presented to the worshippers a choice of several forms, and paid respect to provincial usages, and as the rights of the Church were preserved and were duly honored by the government, it was ac-
cepted without difficulty. Accordingly, since 1880, the
agenda has possessed the authority of law, and buttonega
evangelical national Church has been known in Prussia
erste merkwürdige Geistererscheuung des 19. Jahr-
k.’ (Dresden, 1864): — *Das freie evangelische Gemeinde-
leben* (Berlin, 1826, 2 vols.); and edited with Breitsecheld u. Gold-
horn the *Journal für Prediger* (J. H. W.).**

**Neander, Joachim, a German Reformed minis-
ter, noted as the first and the best of the hymn-writers
of the Reformed Church, and also as a participant in the controversy, was born at Bremen, probably about 1650. He studied theology in the high-
school of Bremen, where he became acquainted with and
adopted the principles of Unification. In his early career
as a student he was wild and careless, and much given to juggling about religious matters. Thus one day he
and two of his comrades went into St. Martin’s Church, and, in order to get the better of the presbytery and
the sermon touched his conscience so deeply that he de-
determined to visit the preacher in private, and from that
time he began to lead a more circumspect life. His
love of the chase, however, still clung to him; and on
one occasion he followed his game on foot so far that
night came on and he utterly lost his way among rocky
and woody hills, where the climbing was difficult even
in daylight. He wandered about for some time, and
suddenly discovered that he was in a most dangerous
position, and that one step forward would have thrown
him over a precipice. A feeling of horror came over him and he was obliged to stop and procure him of the path. In this extremity he prayed earnestly to God for help, vowing an entire devotion of himself to his ser-
vice in the future. All at once Neander’s courage re-
turned; he felt as if a hand were leading him, and, fol-
lowing the path thus indicated, he at length reached
his home in safety. From that day he kept his vow,
and a complete change took place in his mode of life.
From Bremen Neander went to continue his studies for
the ministry at Heidelberg; and upon the completion
of his university course visited with classmates at Frank-
fort-on-the-Main, where he made the acquaintance of
the Pietists who flourished there at that time under
the leadership of the noted Spener, with whom Nean-
der formed a warm friendship which lasted through life.
In 1674 Neander was made rector of the Latin school at
Dusseldorf, and he distinguished himself greatly by his
success both as a teacher and a preacher. His zeal and his
ardent endeavors, however, carried him too far, and
in 1676 he was dismissed from the school as well as
forbidden to preach until he should make reparation.
As he refused to comply with the demand of the school
authorities he was obliged to quit the town, and though
his pupils loved him so dearly that he could have held
his place by encouraging them to insubordinate mea-
sures, yet they had no choice but to obey the authorities.
It was summer time, and, feeling himself utterly friendless,
he wandered out to a deep and beautiful glen near
Mettmann on the Rhine, and there he lived for some
months in a cavern which is still known by the name of
“Neander’s Cave.” It was during the period of this
retreat that the greater part of his hymns were written.
Finally, on Feb. 17, 1677, he signed a confession of his
errors, condemning the schism of the Labadists, and
all reunion held without the participation of the minis-
ters and elders. He rose at once in popular favor, and
shortly after his return to Bremen, in 1679, was made
third pastor of St. Martin’s—the very church he had once
entered in mockery; but he only preached there one
year, and died at Easter in 1680. Neander’s hymns, 71
in number, appeared for the first time in 1679, under
aufgemert durch ein führende Bündnissk. u. Dankgesell-
 ubiquitous, etc. Some of them were first introduced in
the Darmstadt Hymn-book in 1698, and approved of after-
wards in the synods of Julich, Cleve, and Berg in 1721,
and of Mark in 1784. Some of them had been set to mu-
scopic composition by Neander himself. Neander’s style in
his hymns is unequal; occasional harshness contrasts with

fine musical lines, but there is a glow, a sweetness, and a depth about his hymns that have made many of them justly and lastingly popular among the German people. See Max Gobel, Geschichte d. chr. Lehens i. Asien; v. Fichtenau, 'Kriege im Kirchenraum,' Kirchenchronik; Schmeidler, Neander, s. Herkommern u. s. Geburtstahre, in the Reform. Kirchenzeitung (1866); Reitz, Historic d. Wiedergereboren; Winterfeld, Evangelischer Kirchengesang; Koch, Ges. des Kirchen-Lieder; Winkworth, Christen Singers of Germany, p. 284-288; Saunders, Evenings with the Hymns of the Church.

Neander, Johann August Wilhelm, universally conceded to be far the greatest of ecclesiastical historians, and surnamed the father of modern Church history, was born in the university town of Göttingen, Germany, January 15, 1789, a time memorable as introducing the fearful drama of the French Revolution, when, the moral atmosphere was infected with deadly poisons, and black and thickening clouds were spread over the political and religious horizon. He was the son of a Jewish merchant, Mendel, by name, who at one time had been prominent in commercial circles; but, reduced by reverses, was now travelling in little out-of-the-way German towns, selling goods and books he could easily carry about, and would find a ready market among the poorer classes. Mendel was honorably connected by blood-ties with some of the best of German Jewish families, among them the Mendelssohns. He was a pious Jew, and David, as the boy was named at circumcision, was brought up in the Jewish faith. At the age of 9, he was permitted to attend the Reformed Church, and study the Bible. At the age of 12, he was sent to the Gymnasium at Hamburg, which his parents had removed. At this place the Jewish boy enjoyed the friendship and daily association of Varnhagen von Ense, Chamisso, the poet, Wilhelm Neumann, the composer, etc. Already the abstract, lofty, and pure genius of Neander was beginning to show itself. It is related that a bookseller in the town was struck with the frequent visits to his shop of a bashful, ungainly boy, who used to steal in and seize upon some erudite volume that no one else would touch, and utterly lose himself for hours together in study. This was no other than our David Mendel. Plato and Plutarch were his favorite classics; and many a spare hour out of school not spent in that old book-stall was devoted to the study of these ancient masters of wisdom. The modern writers also engaged his attention; and through the translation of Germaine, the son of the famous schoolmaster, with whom he became acquainted, he became acquainted with some of the famous work of Schleiermacher entitled Discourses on Religion, which appeared in 1799, addressed to the cultivated despisers of religion, and aiming to show the evils arising in society out of indifference to the Christian faith and the practices which it demands. Being brought up as a Jew, Neander, who had the reasonable demands made of humanity by a self-sacrificing Saviour; was convinced that he who taught such ethics and demanded of his followers such a life was more than man. Long was the struggle between a faithful adherence to what his parents, especially his pious mother, had taught him; but finally, convinced of his false position, no obstacles could hold him back, and in 1806 he publicly renounced Judaism, and was baptized, adopting, in allusion to the religious change which he had experienced, the name of Neander (from the Greek ναός νεον, s. neo man), and as his Christian or baptismal names those of his Christian teacher, Johann Gurlitt, then principal of the Johanneum, and of his friends August Varnhagen and Wilhelm Neumann. Neander's sisters and brothers, and later his mother also, followed his example. In the year of his admission into the Christian Church he went to Halle as a student of theology, and in 1812 was licentiate and took success to his task. Neander's favorite professor was he whose work had caused the Jew to embrace Christ as the Messiah, and Schleiermacher in turn greatly interested himself in his convert and student. But much more intimate was Neander's relation to Prof. Knapp, then the only Pietistic representative at Halle. The sudden defeat of the Prussians at Jena, Oct. 14, 1806, threw Halle open to the French invaders, and three days later the students of that high school were forced to leave it, as it was ordered to quit the city. Consequently Neander went to Göttingen, and there he studied for three years under Planck, then in the zenith of his reputation as a Church historian; he next returned to Hamburg, expecting to enter the ministry, but was prevented in this step by a call as lecturer to the University of Heidelberg. He had been his whole life only a scholar when he was appointed extraordinary professor of theology, so great was his success as a lecturer. In 1813 the then newly-established University of Berlin needed a professor of Church history. Neander had created considerable sensation by his monograph on Julian and his Times, and the well-informed king of Prussia selected Neander for the vacant chair. Schleiermacher, De Wette, and Marheineke were already engaged, and Neander was chosen as prominently as any of his colleagues. For the remainder of his life he was ardently at work for the advancement of Christianity and in the interests of the university. He especially enjoyed immense celebrity as a lecturer. Even Schleiermacher had a limited circle of auditors compared with the throngs who went to hear Neander. Students flocked to him not only from all parts of Germany, but from the most distant Protestant countries. Many Roman Catholics, even, were among his auditors; but that there was a great preacher in Germany who is not more or less penetrated with his ideas. Perhaps no professor was ever so much loved by his students as Neander. He used to give the poorer ones tickets to his lectures, and to supply them with clothes and money. In 1822-3 Möhler, the distinguished Roman polemicist, was one of Neander's hearers; and after paying a tribute to the different celebrated theologians of the university, he alludes in these highly eulogistic terms to the noted Church historian: 'Neander embraces everything, even to the most profound. What study of original authorities, what judgment, what deep religiousness, what earnestness, what clearness and precision in the representation; how living, how attractive is the picture of the times which Neander delineates! In how masterly a manner does he know how to describe the men who were the ruling spirits of their time; with what undeviating justice does he apportion praise or blame to each! He has a biographer's taste, and a poet's faculty of telling all that he knows; he perfects his knowledge by his own personal observations; he is a friend to the persons but his professional colleagues; but Origen, Terrullian, Augustine, Chrysostom, St. Bernard, the letters of Boniface, and so on—he knows these profoundly. His demeanor is, on account of its total want of polish, laudable, but no one laugh at him for it; unboundless is the reverence with which his colleagues, the regard which his colleagues, the regard which the government, show towards him' (Wörner, Joh. A. Möhler, ein Lebensbild [Regensburg, 1856], p. 72-74).
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The hearse was surrounded by students bearing lighted candles; in front of the body, Neander's Bible and Greek Testament were carried. The carriages of the king and queen were at the head of the procession; and at the grave a solemn choral was sung by a thousand voices, and a discourse was pronounced by his friend, the noted Dr. Krumpmacher.

In his outward appearance Dr. Neander was a real curiosity, especially in the lecture-room. Dr. Schaff thus described him in his "Sketches of German Divines," as foreign correspondent of the New York Evangelist: "Think of a man of middle size, slender frame, homely, though a good-natured and benevolent face, dark and strongly Jewish complexion, deep-seated but sparkling eyes, overshadowed with an unusually strong, but not coarse, but black hair that shone with a combed profusion over the forehead, an old-fashioned coat, a white cravat carelessly tied—as often behind or on one side of the neck as in front—a shabby hat set askant, jack-boots reaching above the knees; think of him either sitting at home, surrounded by books on the shelves, the table, the few chairs, and all over the floor, or walking Unter den Linden and in the Thie.garten of Berlin, leaning on the arm of his sister Hanneken or a faithful student, his eyes shut or looking half-way up to heaven, talking theology in the midst of the noise and fashion of the city, and presenting altogether a most singular and interesting combination of the remaining life and the after life. He stared at, smiled at, wondered at, yet respectfully greeted by all who knew him; or, finally, standing on the rostrum, playing with a couple of goose-quills which his amanuensis had always to provide, constantly crossing and recrossing his feet, bent forward, frequently sinking his head and discharging a morbid flow of spirit, and then again suddenly throwing it on high, especially when roused to polemic zeal against pantheism and dead formalism, at times fairly threatening to overturn the desk, and yet all the while pouring forth with the greatest earnestness and enthusiasm, without any other help than that of some illegible notes, an uninterrupted flow of learning and thought from the deep and pure fountain of the inner life, and thus, with all the oddity of the outside, at once commanding the veneration and confidence of every hearer: and you have a picture of Neander, the most original phenomenon in the literary world of this 19th century" (reprinted in his Germany—Its Universities, Theology, and Religion, p. 269, 270).

Neander was never married, and belonged to those exceptions where celibacy is a necessity and duty, and a means of greater usefulness in the kingdom of God. A congenial sister kept house for Neander, and attended to his wants with the most tender care. The childlike affection of this sister on the one hand was tenderly touching. He was almost as helpless as a child in matters of dress, and the story runs he once started off for the lecture-room in his morning gown and sans culottes, but was happily overtaken by the watchful sister; also, that once, in trying a new pair of pantaloons, he kept on the old ones, drew the left half over the right leg, and cut the other off with a pair of scissors as superfluous! *Si non e vero, e ben trovato.* His clothing was of the most simple sort, and hardly fit for a gentleman. His moderation in eating and drinking reminded one of the self-denial of old ascetics, like St. Anthony of Egypt, who ate only once every three days, and then felt ashamed, as an immortal spirit, to be in need of earthly food. Yet Neander was extremely hospitable, and invited his friends often to dinner, and while they were enjoying the provisions of the table he talked to them theology and religion, or branched out occasionally upon local events, and even upon the current topics of the day, as far as they came to his notice. His heart was open to friendship, and his faithful memory seldom forgot one who once had made an impression upon him, though he were only a transient visitor. Every stranger with proper recommendations was cordially welcome in his study at the fixed hour of conver-
but twenty-two years of age, Julian the Apostate (Leips., 1812; transl. by G. V. Cox, N. Y., 1850, 12mo), was the beginning of a series which to monographers designed to shake off the traditions of the individual, and to point out great crises in the religious life of man. He subsequently produced St. Bernard (Berl. 1813):—

Gnosticism (1818):—St. Chrysostom (1821, 2 vols.):

Denkwürdigkeiten aus der Geschichte des Christentums und des gesetzlichen Lebens (1822, 2 vols.; 3d ed. 1846); in an English dress, entitled The History of the Christian Religion and Church during the first Three Centuries, transl. by Henry John Rose (2d ed. Lond. 1842, 2 vols. 8vo):


—Wissenschaftliche Abhandlungen, published by Jacoby (Berl. 1851):—Geschichte der christlichen Dogmen, also published by Jacoby (1856); in English entitled Lectures on the History of Christian Dogma (Lond. 1857, 2 vols. 12mo). To these may be added a few practical commentaries and essays. By far the most important of these works is his Life of Christ, which has a polemic aim against Strauss. This is, however, only a small part of its merits; and but for the notes an ordinary reader would not detect any such specific tendency. It unfolds the life of the Saviour from the record with great clearness and skill; it invests the outlines thus obtained with the fresh colors of life, without resorting to forced constructions and vain imaginings; and, above all, it seeks, with childlike humility and reverence, to learn and exhibit the mind of the Spirit. The characteristic feature of the part especially of the Johannine writings of the great writer, is especially prominent here. None, we think, can read the book without becoming not merely acquainted with the facts of the life of Christ, but more anxious than ever to drink in its spirit. Nor let us forget, in our judgment of what may appear to us even grave errors of opinion in the book, that its author has fought for every step of ground that has been gained of late years by spiritual religion in Germany; and while we lament the "dimness" which this great man confuses with such Christianlike humility, let us acknowledge the grandeur of his idea of the kingdom of God, and the wisdom of his aim at its attainment. His starting-point and many of his paths are different from ours; it must therefore gradden one's heart, and may perhaps confirm one's faith, to see that Neander reaches, after all, the general results of evangelical theoloy.

Neander's greatest literary treasure to the world has proved to be, however, his Allgemeine Geschichte der christlichen Religion und Kirche (Hamb. 1825—52; 3d ed. 1851—56, 6 vols. 8vo), which treats of the history of the Church from the apostolic age to the Council of Basle in 1449. It is accessible to English readers in the excellent translation of Prof. Joseph Torrey, under the title of General History of the Christian Religion and Church (from the second and improved edition [Boston, 1847, 5 vols. 8vo]; and reprinted at Edinburgh and London). Neander sets out in this work with the idea that Christianity is a life-giving spirit, awakened in the mind by the influence of divine truth on the heart; that it recognizes no distinction of degree but progress," no holy days, and no ordinances in the technical sense of the word; although it naturally assumes forms accommodated to the circumstances of the times, and adapts itself to every stage in human culture. This Christianity is a leaven that takes hold of whatsoever is divine in man, quickening it, struggling with the contrary elements—with Judaism, with heathenism, with all the worldly and sinful propensities of the soul—founding or modifying or converting them, depending eventually to fulfill the whole mind of our race. The history of its workings, developments, and manifestations in these respects is the history of the Christian religion and Church. He exhibits extraordinary talent in bringing out, in a generic way, the hidden life of Christianity, and representing it as a living power that pervades and sanctifies society from within. He thus restores the religious and practical element to its due prominence in opposition to the coldly intellectual and critical method of rationalistic historians; yet without thereby wronging in the least the claims of science, or running into narrow, literal, extremes, or into an overZeal for the abstract.

Says Dr. Hurst: "The various influences hitherto employed against rationalism had proceeded as far towards its extinction as it was possible for them to go. Philosophy and doctrinal theology had spent their efforts. The history of the Church having always been treated mechanically, it was now necessary, in the presence and agency of Christ with his people should be carefully portrayed. The progress of the Church needed to be represented as more than growth from natural causes, such as the force of civilization and education. It was necessary to show that a high spiritual tending toward excellence, were directed to overcoming difficulties, and leading it through persecution and blood to ultimate triumph. Neander rendered this important service. He directed the vision of the theologian to a new field, and became the father of the best Church historians of the nineteenth century" (Hist. of Rationalism, p. 292, 293). Neander no doubt sometimes went too far in his liberality; and by trying to do full justice even to heretics and sectarians, he was in danger sometimes—like Arnold and Millner, although of course in a far less degree—of doing injustice to the champions of orthodoxy and the Church. The cry is therefore, on the part especially of Churchmen, who would call for the objectivity of the Church a like import with the objectivity of the Gospel, that there is in Neander a want of the proper appreciation of the objective, realistic element in Church history. Now it is true that Neander is more the historian of the invisible kingdom of Christ in the hearts of its individual members than of the visible Church in its great conflict and contact with a wicked world. Yet one need but turn to Neander's pages for a delineation of eclecticism in the Middle Ages—the time when objectiveness was most vigorous in the Church—to be convinced that Neander well understands how to value this realism, as a part of the natural formative life of the Christian Church. The internal and most personal were certainly of more importance to him than anything else. Says Jacob, Neander's pupil and devoted follower: "When the predominant Christian power was connected with the objective forms of the Church, as in the time of Abelard, he regarded their ascendency as warranted, without justifying its contemporary suppression of the germs of truth, and the reprehensible means which were employed in particular cases. And is it not confirmed by the experience of all ages that there is no fault to which the traditional Church party is more prone than suspicion of every deviation, and suppression of even such dissent as is legitimate? If in modern times individualism has increased to a bewildering excess, has it not been one principal reason why the rights of individuals to form their own views of the gospel were not acknowledged as they deserved, either in the Middle Ages or in the later decennia of the Reformation? Is it nothing to have experienced a flourishing period of Protestant orthodoxy? Would Dr. Kurtz be willing to defend the manner in which Wickliffe, Huss, and John Arndt were treated in the name of orthodoxy; and how, according to his notions, would Luther have been justified in setting himself against the objectivity of the Church, unless, with
Neander and Luther himself, he holds higher still the objectivity of the Gospel? It was not Neander's wish to set aside the objectivity of the Church, or to subordinate it to the individual, but to contract its sphere, in order to give the latter liberty of action, and that the pious members of the Church might testify of the Gospel against the Church. But it is not easy to perceive what more precisely the main idea of the Neanderian objectivity of the Church, especially in the department of historical study, if not a word is to be said for the other factor of [Christian] life... We know not why it should be a matter of reproach to Neander that he more or less contrasts what belongs to Christianity generally, what belongs to the Church, and what belongs to the individual. Is there an ecclesiastical communion which dare maintain that its system, taken as a whole, is in every particular a pure expression of the Gospel? Is it, therefore, a fact that these two—the Christian and the ecclesiastical—are everywhere striving at a reconciliation not yet completed, and therefore must be regarded more or less in contrast, relatively, and according to the stage of the Church's development?" (Preface to Lectures on Dogma by Neander, i, 9, 10). It must be confused, too, that Neander's theology in many respects falls short of the proper standard of orthodoxy. He did not admit the binding authority of the symbolical books. His views on the justification of the sinner and the eternal life of the just, and even on the Trinity, are somewhat loose and latitudinarian. His best disciples in this respect have gone beyond his position and become more churchly. Then but it must be considered, 1st, that he rose in an age of universal rationalism, and was one of the earliest pioneers of evangelical faith and theology in Germany; 2d, that this very liberalism and, if we choose to call it, latitudinarianism, served as a bridge for many who could not otherwise have been rescued from the bonds of scepticism; 3d, that these defects did not weaken his general conviction of the divine character of Christianity and of its power and, 4th, that his arguments are not without a certain charm to the modern mind. Many of his pupils and followers may surpass him in orthodoxy, but few can be found in any age in whom doctrine was to the same extent life and power, in whom theoletic conviction had so fully passed over into flesh and blood, in whom the love of Christ and man glowed with so warm and pure a flame, as in the truly great and good Neander. Any defects, if Neander's work can really be said to have defects, cannot blind any one to their real excellences and immortal merits. He is emphatically the evangelical regenerator of this branch of theology, and has made it a running commentary on Christian preaching; 2d, that he lived in a time when the Church, to meet the demands of a world that was coming to maturity under the influence of the most powerful religious system, was of course in a state of crisis, and to meet this crisis the Church had to give up a large number of its ancient forms and institutions; 3d, that the Church had to give up its old, its external, its formal methods of working, and had to seek a new path for its own salvation. Thus Church history becomes to the intelligent reader a book of devotion as well as useful and interesting information, or to use Neander's own words in the preface to the first volume of his large work, "a living witness for the divine power of Christianity, a school of Christian experience, a voice of edification, instruction, and warning, sounding through all ages for all who will hear." He everywhere follows the footsteps of the Saviour in his march through the various ages of the Church, and kisses them reverently wherever he finds them. He traces them in the writings of an Origen and a Tertullian, a Chrysostom and an Augustine, a Bernard and a Thomas Aquinas, a Luther and a Melanchthon, a Calvin and a Fénélon. Christ is to him the divine harmony of all the discords of confessions and sects, or as he liked to repeat after Pascal, "En Jésus Christ toutes les erreurs ne peuvent affecter son amour infatigable." Neander, it must be conceded, is not a model as a writer of Church history. His style is too monotonous and diffuse, without any picturesque alteration of light and shade, flowing like a quiet stream over an unbroken plain. Yet did he so enrich the department of Church history with material contributions gained by a thorough mastery, independent investigation, and scrupulously conscientious use of the sources, and present a so much more methodical treatment of the subject as to gain for himself the approval of all, and he has come to be universally acknowledged the father of modern Church history, marking by his efforts in this field of sacred learning an epoch as clearly as Flaccus (q.v.) did in the 16th, Arnold (q.v.) in the 17th, or Mosheim in the 18th century. All glory yet remains, on the whole, beyond doubt the greatest Church historian thus far of the 19th century. Great, too, especially in this, that he never suffered his renown to obscure at all his sense of the sinfulness and weakness of every human work in this world. With all his moral perception of the latter, he trusted regarded humanity, as, among many others, nearly a forerunner of a new creative epoch of ever-young Christianity; and towards that time he gladly stretched his vision, with the prophetic gaze of faith and hope, from amid the errors and confusion around him. 'We stand,' says he, 'on the line between an old and a new, about to be called into being by the ever-fresh energy of the Gospel. For the fourth time an epoch in the life of our race is in preparation by means of Christianity. We, therefore, can furnish, in every respect, but pioneer work for the period of the new creation, when life and science shall be regenerated, and the wonderful works of God proclaimed with new strength and power, long after the day of the apostles. (Apostol. Ch. p. 106). A complete edition of Neander's writings has been brought out in recent years (Gotha, 1862-66, 13 vols. 8vo); and his name will go down to future generations as the philanthropic founder of a home for little wanderers called the 'Neander Haus.' An American institution of learning, the Eclectic Theological Seminary, prides itself on the possession of his library. See Farrall, Memorial of A. Neander (1851); Krabbe, August Neander, ein Beitrag z. dessen Charakteristik (Hamb. 1802); Kling, Dr. August Neander, ein Beitrag z. d. Lebensbildnis, in "Stud. u. Krit." (1851, 2d, 36, 37); and D. H. Long, Neander (1850); Neurker Neolog. d. Deutschen (1850, p. 425); Hagenbach, Neander's Verdiene um d. Kirchengeschichte, in the "Stud. u. Krit." of 1851; Baur, d. Epochen d. Kirchlich. Geschichte; Schaff, Recollections of Neander, in "Merseburg Review," Jan. 1851; and in Kirchenfreund (1841-42), p. 1; and in Zeitschr. f. d. Christen. Ch. p. 95-107; Ulhöhr, d. ältere Kirchengesch. in ihrem neueren Darstellungen, etc.; Saintes, Rationalism, p. 265 sq.; Bib. Sacra, April, 1851, art. vii.; Jan., 1850, p. 77 sq.; Schwarz, Neutestamentliche Theologie (Leips. 1864), ch. i; Kahnis, Hist. German Protestantism, p. 273 sq.; Hurst, Hist. English Thought, p. 249 sq.; and F. A. W. Sandys, Eng. Thought, p. 251 sq.; Brit. Qu. Rev. Nov. 1850; Oct. 1868; Brit. and For. Rev. July, 1868, p. 601 sq.; New-Englander, 1865; Ch. Rememberancer, 1862, p. 89; Meth. Qu. Rev. April, 1848, p. 248; 1847, p. 308; Jan., 1851, p. 143, 181; July, 1852, p. 485; Jan., 1853, p. 102; 1857, p. 208; April, 1855, p. 469; North Brit. Rev., Feb. 1851.

Neapolis (Νεάπολις, New City), a frequent name in Greco-Roman times, like Newtown with us; see below), the place in Northern Greece where Paul and his associates first landed in Europe (Acts xvi. 11); where, no doubt, he landed also on his second visit to Macedonia (Acts xx. 1), and whence certainly he embarked on his last journey through that province to Troas and Jerusalem (Acts xx. 6). Philippus being an inland town, Neapolis was evidently the port; and hence it is accounted for that Luke leaves the verb which describes the voyage from Troas to Neapolis (ἐκδύναμον) to be described in the course of the journey into Macedonia, Philippi. The distance from Philippi was ten miles (Strab. vii. 380; Appian, Bel. Civil. iv. 106; Ptolemy, iii. 18, 9; Pliny, iv. 11). It was probably the same place with Datum (Δαύτων), famous for its gold mines (Herod. i, 78; comp. Böckh's Paph. Econ. Athens, p. 8, 229). The town of Neapolis was within the bounds of the province of Thrace (Pliny, N. H. iv. 18), but the empor of Ven-
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pasian attached it to Macedonia (Suetonius, Vesp. 8); and hence, while Pnyx locates it in Thrace, Polieus (Geog. i. 3) and Strabo (viii. 8) place it in Macedonia. During the great battle of Philip the Great at Brutae, Cassius lay in the bay of Neapolis (Appian, Bel. Cir. iv. 106), which Appian states was nine miles distant from their camp at Philippi. Neapolis, therefore, like the present Kavala, which occupies this position, was on a high rocky promontory jutting out into the Aegean, and the entrance and half a mile broad, lies on the west side. The indifferent roadstead on the east should not be called a harbor. Symbolom, 1670 feet high, with a de- file which leads into the plain of Philippi, comes down near to the coast a little to the west of the town. In winter, the sea presses more closely to the western shore as early as four o'clock P.M. The land along the eastern shore is low, and otherwise unmarked by any peculiarities. The island of Thasos bears a little to the S.E., twelve or fifteen miles distant. Plane-trees just beyond the walls, not less than four or five hundred years old, cast their shade over the road which Paul followed on his way to Philippopolis. The shore of the mainland in this part is low, but the mountains rise to a considerable height behind. To the west of the channel, which separates it from Thasos, the coast recedes and forms a bay, within which, on a promontory with a town on it, on the south side, the town of Phaliartos (Howe, Life and Ep. of St. Paul, i. 368). From the time that Paul visited this place Christianity has, to a greater or less extent, existed in it. In the 6th and 7th centuries it was a bishop's seat, but it is now represented by a small seaport (Leake, Northern Greece, iii. 180). It has a population of five or six thousand, nine tenths of Musulmans, and the rest Greeks. For fuller or supplementary information, see Smith, Dict. of Class. Geog. ii. 411; comp. PHILIPPI.

The following arguments on the identity of the place are of interest to students: Cnossus (Voyage dans la Macédoine) and Tafel (De Via Militari Romanorum Egnatia, etc.) maintain, against the common opinion, that Lake's Neapolis was not at Kavala, the inhabited town of that name, but at a deserted harbor ten or twelve miles farther west, known as Eski, or Old Kavala. Most of those who contend for the other identification cast their shoe over the road which Paul followed, as if it had been the road to the ancient Kavala to be regarded as the ancient Neapolis, in opposition to those which are urged in favor of the other harbor. The Roman road and Cnossus prove that a port existed there in ancient times. Neapolis, wherever it was, formed the port of contact between Neapolis and Thrace, and Asiatic goods and commercial activity, and would be expected to have left vestiges of its former importance. The antiquities found at Eski, and the entire absence of any of these which are lost in the town of Kavala, and the slope of Symbolom. It is built on two tiers of arches, a hundred feet long and eighty feet high, and is carried over the sea from the port to the promontory and the mainland. The upper part of the work is modern, but the substructions are evidently Roman, as seen from the size of the stones. The decorative character, and the style of the masonry. Just out of the western gate are two marble sarcophagi, used as water-tanks. Josephus (Antiq. xvi. 216) inscriptions, and a Latin inscription of Claudius. Columnus with chapels of elegant Ionic workmanship, blocks of marble, fragments of hewn stone, evidently antique, are numerous both in the town and the suburbs. On some of these are inscriptions, mostly in Latin, concerning public works. In Kavala the formation of new homes the walls of ancient ones are often brought to light, and sometimes tablets with sculptured figures, which would be common products of the Corinth. For fuller details, see Bibliotheca Sacra, Oct. 1860. On the contrary, no ruins have been found at Eski Kavala, or Neapolis, as it is also called. Any argument is, I think, unanswerably anstakten. No remains of walls, no inscriptions, and no indications of any thoroughgoing leading through the ancient town, is, I think, unanswerably anstakten. No remains of walls, no inscriptions, and no indications of any thoroughgoing leading through the ancient town, is, I think, unanswerably anstakten. No remains of walls, no inscriptions, and no indications of any thoroughgoing leading through the ancient town, is, I think, unanswerably anstakten. No remains of walls, no inscriptions, and no indications of any thoroughgoing leading through the ancient town, is, I think, unanswerably anstakten. 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given during the Roman age to the ancient city of Sichem. The change appears to have taken place during the reign of David in Jerusalem, as upon the coins of that reign we first find the inscription, "Flavia Neapolis," the former title taken from Flavius Vespasian (Echkel, "Doctr. Nummor., iii., 433). Josephus generally calls the city Sichem; but he has Neapolis in War, iv., 8, 1; and the words of Epiphanius afford sufficient proof of the identity of the ancient city with the Neapolis which is now known as Sichem.

b. Neapolis was also the name of an ancient episcopal city of Arabia, whose bishops were present at the councils held in the 3rd century. A Consensitum of 311, which has been discovered at Sibota, and covered an inscription at the ruined town of Sultem, at the western base of Jebel Hauran, near the ancient Kenath, which shows that Neapolis is the episcopal Neapolis (Porter's "Damascus," ii., 86; Reland, "Palast." p. 217; S. Paulo, Geogr. Sac. p. 256).

Neʾarīth (Heb. נֵעְרִית, נֵעַרִית, servant of Jehovah; Sept. Ναυαία, v. r. Naapia and Naipa; Vulg. Naariah), the name of two men.

2. The second named is a son of Laban, captain of the cattle of Laban that were in the reign of King Hezekiah of Judah, who drove the Amalekites from Mount Seir, and settled there (1 Chron. iv., 41-43). B.C. cir. 715.

b. The fourth named is the son of Shemaiah, father of Elieohem, Hezekiah, and Aziram, a descendant of David (1 Chron. iii., 22, 23). B.C. cir. 550. He is mentioned in the genealogical list of the Naphatites (q.v.) in the genealogy (q.v.) of Christ (Luke iii., 25).

Noʿbai (Heb. נובאי, נוֹבָאִי, fruitful; text: נוּבָאִי, Sept. Naβai; v. r. Naβā; Vulg. Nebai), one of the chief of the people who sealed the covenant with Nehemiah (Neh. x., 19). B.C. cir. 410.

Nebraʾith (Heb. נבראֵית, נבֹּרֶאת, Gen. xxvii. 9; xxvii., 3; 1 Chron. i., 29; elsewhere defectively, Nevaʾith, Neβai, Neβai, נבראֵית; Sept. Naβai'a, Naβai'as, but in Gen. xxvii., 15 v. r. Naβai'as; in xxvii., 9 v. r. Naβai'sa; in Isa. xii., 7 v. r. Naβai'as; Vulg. Nabaiot; A. V. "Nebaioth" in 1 Chron. i., 29; Isa. ix., 7; elsewhere "Nebaioth"), the name of a man and of a people after him.

1. The first-born son of Ishmael (Gen. xxv., 13; 1 Chron. i., 29), and the prince or sheik (סֵיהֶק, rendered by Jerome φαλαρχός) of one of the twelve Ishmaelitish tribes, which, as well as the territory they occupied, continued to bear his name in after-times (Gen. xxv., 16; comp. ch. xvii., 20). B.C. cir. 1900. One of Esau's wives, the daughter of Elsheshua the Beth-Elite, is expressly designated as "the sister of Nebaioth" (Gen. xxvii., 9; xxviii., 3); and by a singular coincidence the land of Esau, or Edom, was ultimately possessed by the posterity of Nebaioth. See below. See Nebaioth.

2. A tribe of Ishmaelitians, descendants of the abode who, in common with the other Ishmaelites, first settled in the wilderness "before" (i.e. to the east of) the other descendants of Abraham; i.e. in the great desert lying to the east and east-south of Palestine (Gen. xxv., 18; xxii., 21; xvi., 12; and see Arabia). In Gen. xxv., 16 the English Version speaks of the Ishmaelitish "towns and castles," but the former word in the original signifies "a movable village of tents" (the hordė of the Tartars), and the latter seems to denote folds for cattle and sheep. Both expressions thus point to a nomadic life, which the tribe of Nebaioth seem to have followed for ages afterwards, inasmuch as in the days of Isaiah the "tribe of Nebaioth are mentioned (Isa. ix., 7) as gifts which the Bedouin, or "Men of the Desert," would consecrate to the service of Jehovah. The territory at first occupied by Nebaioth appears to have been on the south-east of Palestine, in and around the mountains of Edom. There Esau met and became allied with them. As their numbers and their flocks increased, they were forced to wander more into the south and east so as to secure pasturage; and they were brought into connection with the tribes of Edom, with whom they finally merged. The name of Nehemiah associates them (Isa. x., 7). It is somewhat remarkable that this celebrated Arab tribe is so seldom mentioned in the Bible. Three times the name occurs in Genesis, once in the genealogies of Chronicles (i., 29), and once in Isaiah; after his age we hear no more of them. See Bel. After the close of the O.T. canon, both Jewish and heathen writers frequently mention an Arabian tribe called Nubataei, or Nubathanaei, as the most influential and numerous of all the tribes of that country. Josephus says regarding the descendants of Nebaioth that "the Nabataeans are the most immoderate of all the barbarians, and are more ready to attack the devout with all sorts of deceptions to lead them to live according to the ways of the Red Sea, and called it Nabatene (Ναβατηνα), Am. i., 18, 4). He regards the Nabataei as descendents of Nebaioth. Jerome affirms that Nebaioth gave his name to all the region from the Euphrates to the Red Sea (Comm. in Gen. xxv., 13). Arabic writers mention the tribe of Nebaioth, but the name is written Naboth (O'Herberet, Bih. Orient., s. v. Nabat; Pococke's Spec. Hist. Arab. p. 46, 268). The question of their identity depends upon particulars which we here present:

From the works of Arab authors M. Quartemere (Mémoire sur les Nabatéens, Paris, 1853, reprinted from the L'Arabie, sous le Calife Haroun, 1809, March, 1820) states that the existence of a nation called Nabat or Nabbit, pl. Abnâd (Sttidh and Kômda), reputed to be of ancient origin, of whom there are several indications in an Arab text, and the remains of a few castles of the Flight. The Nabat, in the days of their early prosperity, inhabited the country chiefly between the Euphrates and the Persian Gulf, and extended their influence from the Persian Gulf to the Euphrates and the Tigris. The Nabathans were known as the Sabaeans and the Nabatene (the latter being the plural of the former). The Arabian geographers say that the Nabataean tribe was never called Nabatai, or Nabataei, as is usually supposed; and that the best jurist of the Sabaeans, Umayr ibn Mas'ud, in his "Tribes of the Sabaeans," says, "the 'Sabeans are the same as the Nabathans (Nabat). . . . The Nimrudos were the kings of the Syrian whom the Arabs call Nabateans... The Chaldæans are the same as the Syrians, otherwise called Nabat (Kūbat et-Temābil). The Nabathans. . . . founded the city of Babylon. . . . The inhabitants of Nineveh were part of those whom we call Nabat or Syriacs, who form one nation and speak one language, that of the Nabat differs only in a small number of letters; but the foundation of the language is identical" (Kūbat Mot). They say that, and many other fragmentary passages sufficiently prove the existence of a great Arabian people called Nabat, celebrated among the Arabs for their knowledge of agriculture, and of the arts of science, medicine, and science (so called) generally. But we have stronger evidence to this effect. Quartemere introduces a number of the learned works of the Arab historians, and other important relics of that people's literature, a treatise on Nabat agriculture. A study of an imperfect copy of that work, which with much labour he could not transcribe, induced him to date it about the time of Nebuchadnezzar, B.C. cir. 600. M. Chwolson, professor of Oriental languages at St. Petersburg, who had shown himself fitted for the inquiry by his treatise on the Sabians and their religion (Orienterkunde, iv.), has since made that book a subject of special study; and in his Remains of ancient Babylonian literature in Arabic translations (Uebersetzungen der babylonischen Literatur in Arabischen Uebersetzungen, St. Petersburg, 1859), he has published the results of his inquiry. Thore states, while they have not yet found the exact date of the existence of the Nabat, that M. Chwolson has more especially devoted himself to respecting the existence of the Nabat, go far beyond him both in the antiquity and the importance which M. Chwolson claims for that people. Evelyn, however, in 1687, stated some grave causes for doubting this antiquity, and again in 1698, but in the latter work (his Tracts of Asia) repeated moderately but decidedly his misgivings. M. Réan followed on the same side (Journ. de l'Institut, 1859, 160, 172, 180, and more recently M. de Giuss'chmidt (Zeitschrift für deutsche morgenländische Geschicht. xv, 1-100) has attacked the whole theory in a lengthy thesis, 1851, as being founded on a mixture of history. He contains this remarkable inquiry, as far as they relate to the subject of the article.

The question of the literature of the Nabat consists of four works, one of them a fragment: the "Book of Nabat Agriculture" (already mentioned), the "Book of the Secrets of Solomon the Babylonian" and the "Book of the Secrets of the Sun and Moon" (Chwolson, Uebers. p. 10, 11). They purport to have been
translated, in the year 904, by Aba-Bekr Ahmad Ibn-All, the Chaiiddeh of Kishla, or Keist, better known as Ibn-Wahshiyeh. The "Book of Nabat Agriculture" was, ac-
cording to M. L. Poujoulat, a document of the second centuries, or
continuing by Yandboxah, and completed by Kalthimi. Chwolson,
disregarding the dates assigned to these au-
torities, states that the first edition was
before the year 500 B.C., the second some 300 or 400 years later,
and so on. A number of copies of this work (Ibn-Wahshiyeh says he was little more than editor), at
the earliest under the sixth king of a Causalian dynasty named
Mahommed, and at the latest under the same dynasty with
Buneen—makes as the same (the fifth or Arabian) dynast
of Berossus (Chwolson, Uberbeute, p. 65; : Buneen, E
yptische historiographie, p. 60), or the 15th century B.C. It will thus be seen
that he rejects most of M. Quatremére's reasons for placing
the location of the Bible in Bible, the evidence that he
ble that that king is not mentioned, and the author or authors
were, it is argued by Chwolson, ignorant not only of the
inhabitants of Palestine, but also of the history, art, and
faith of Israel. While these and other reasons, if
granted, strengthen M. Chwolson's case for the antiquity of the
work, on the other hand it is urged that even neg-
lecting the difficulties attending an Arab's translating so
ancient a writing (and we reject altogether the sup-
position that it was modernized, being without a parallel,
at least in Arabic literature), and conceding that he was
of Chaldean or Nabat race—we encounter formidable in-
tinsic difficulties. The book contains mention of per-
sonages bearing names closely resembling those of Adam,
Seth, Enoch, Abraham, Isaac, Jacob, and Joseph, and
when they are compared with the names of the heroes of
Arabic literature, Chwolson himself is forced to confess that the partic-
ulars relating to them are in some respects similar to those
recurring in the Bible. That the Bible contains an instrumen
proves insurmountable, it shows that the author borrowed
from the Bible, and that he, in a manner of speaking, is
the writer of an extreme antiquity. Other apparent evidences of
the same kind are not wanting. Such is the mention of the
Nabathaeans (Psalms 83:8; Yamin, Ama-
nuz (Adonis), and Yaman (Ioniae). It is even a ques-
tion whether the work should not be dated several centu-
ries after the commencement of our era. Anachronisms
it is asserted, abound—geographical, linguistic (the use
of late words and phrases), historical, and religious (such
as the traces of Islam are not always in the mention of
Hermes, etc., and influences to be ascribed to Neopto-
latism). The Chaldean style is said to be modern, wanting the
vogue of old. It is shown that the work is not
other than a legend, as it is not to be tried only by the
rigorous scholarship. And what is more, it is the first
"Book of Nabat Agriculture" B.C. 2500, and the "Book of Tenkëloeha"
in the 1st century A.D. at the latest (p. 186). Reina asserts
that the two are so similar as to preclude the notion of
their being separated by any great interval of time (Journal
of the Institute).

Although Quatremère recovered the broad outlines of the
religion and language of the Nabat, a more extended
knowledge of these points hangs mainly on the geographi-
atical conjectures of his work (pp. 105, 106), which,
Chwolson's theory be correct, that people present to us one of the greatest problems of modern philology. In his writings we can trace the origin and rise of the Nabat, the
roots of the complicated families, and the names of the
may be described with the sole, which abounded in the old seats of the
Arabian race. At present we may conclude that they were Nabatian (Sahat-
cum, Kishla, Kishla). In later times the Nabatian kingdom succeeded the old
religion, and their doctrines seem to have been transmitted (how nearly a further knowledge of these obscure subjects will show) those of the Mendesites,
Nabrates, or Nestorians. Their language presents similar difficul-
ties; according to M. Chwolson it is the ancient
language of Babylonian. A cautious criticism would (it is
we know more) assign it a place as a comparatively modern
dialect of Syro-Chaldean (comp. Quatremère, Mém. p. 106). Thus,
if M. Chwolson's results are accepted, the "Book
of Nabat Agriculture" indicates, as the
identification, before that of the Greeks, and at least as old as
that of the Egyptians, of a great and powerful nation of
the east, of whose name we have but scarce traces; hitherto unknown, and with the religions and sciences
they either founded or advanced; and throwing a flood of
light on the knowledge which have beared pages of the world's history. But until the original text of the "Book of Nabat Agriculture," we must withhold our accept ance of facts so startling, and
the same ascribed to it even by Quatremère as extremely doubtful. It
stands as the key to the whole chronology of the Nabat, an
impor tant facts advanced by the latter—the most important
when regarded by sober criticism—are supported by the
reasoning of M. Chwolson, and can be trusted. It remains for us to state the grounds for connecting
the Nabat with the Nabathaeans.

While the inhabitants of the peninsula were comparative strangers to the classical writers, and very little
was known of the further-removed peoples of Chaldea and Mesopotamia, they were known in some measure
continued Egyptian and Syrian provinces. The nation was famous
for their wealth and commerce. Even when, by the decline of its power, it was surpassed by the
empire, the Nabathaean Petra is still mentioned as a centre of the trade both of the
Syrians and the Egyptians during the time of Josephus and the Garamantes on the Persian Gulf.
It is this extension across the desert that most clearly connects the Nabathae-
an collection of towns in the highlands of Arabia.

The famous trade of Petra across the well- trodden des-
ert-road to the Persian Gulf is sufficient to account for
the present-day value of the caravan routes, and for the
moral and physical characteristics of the Arabian peoples (see DABAN, etc.) are found, demonstrably, on the
shores of that sea on the east, and on the borders of Pal-
estine. While it is true that traces of this trade, and that
the Arabian peninsula remains of the caravan stations still exist.
Nothing is certain more than the existence of this great trade route. To commerce, to culture, to
the opening of the Egyptian route gradually destroyed it. (Josephus pt. 1, ch. 4) speaks of Nabatian (Nabataean, Nabatu, Sebait, Nabath, Nobera) as embracing the country from the Euphrates to the Red Sea, or Petra and all the
desert east of it. The Nabat, be they Nabathaeans or Nabathians,
are described as fomned for agriculture and science; in these respects offering a contrast to the Nabathaeans of
Petra, who were found by the expedition sent by Antigoo-
cus (B.C. 219) to be dwellers in tents, pastoral, and con-
ducting the trade of the desert; but in the Red Sea again
they were on the same level, and by some they are still
referred to as a non-Semitic character.

We agree with M. Quatremère (Mém. p. 81), while rejec-
ting some of his premises, that the civilization of the Nabath-
ians of Petra, far advanced on that of the surrounding
Arabia, was founded and maintained by a people
and customs, and language, and by which they are to be
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distinguished from the non-Semitic character."

From most of these and other considerations we think there
is no reasonable doubt that the Nabathaeans of Ara-
bia Petra were the same people as the Nabat or Nab-
thalis; though at what ancient epoch the western settlement
was founded by the Nabathaeans, and the development of
any importance until after the captivity appears from the
notices of the inhabitants of Edom in the canonical books, and the Nabathaeans were a people of
several towns of the Nabathaeans, which are scientific
and industrial, are not such as are found in the writings
of prophet and kings, as Semean (Semeia, p. 227) has well observed; and he points, as we
have above, to a foreign ("Conschite," or partly Ni-
gritian) settlement in Babylonia. It is noteworthy that
Abel's-Jacobs (at the end of the fourth section of his first book, or treatise—see De Lacy's ed.) likens the Copic
in Egypt (a mixed race) to the Nabathaeans in Arabia.

Thus, if M. Chwolson's results are accepted, the "Book
of Nabat Agriculture" indicates, as the
identification, before that of the Greeks, and at least as old as
that of the Egyptians, of a great and powerful nation of
the east, of whose name we have but scarce traces; hitherto unknown, and with the religions and sciences
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the Nabat with the Nabathaeans.

Last of the Nabathaeans, or Nabat, derive their
name, and were they in part descended, from Nebaioth, son of Ishmael (Joseph) says that Nebaioth was
inhabitator of the twelve sons of Ishmael); and Jerome, "Ne-
baioth omnis regio ab Euphrate usque ad Mare Rubrum Nabathaeus usque hoe dictus, quae paras Arabie et" (Comment. in Gen. xxv, 15). Quatremère rejects the identifi-
cation for an etymological reason—the change of th to
but this change is not usual in Arabic words, Arabized from the Greek the like change of + genitive. Reina, on the other hand, accept it, regarding Neba-
both as a name of a chief, a chief and its people, or a place connected with Biblical history. The Arab call Nebaioth, and do not connect him with the Nabat, to whom they say he was a brother, but they give him a country. Some genealogies come from late Jews, and are utterly un-
trustworthy. When we remember the darkness that en-
shrouds the whole history of the Nabat, it is possible that Nebaioth went to the far east, to the country
of his great-grandchildren, the Nabathaeans, and gave birth to a mixed race, the Nabat. Instance of ancient tribes adopting the name of more modern ones
is not uncommon. This is the case with many of the names we have here. We are not to look for any connection in the history of the Arabs (see MIBAN); but we think it is also admissible to hold that Nebaioth was so named by the sacred writers because he is otherwise unknown.

It is, however, safest to leave unsettled the identification of Nebaioth and Nebat until another link be added to the connection of the Arabian stock.

We have not entered into the subject of the language
of the Nabataeans. The little that is known of it tends to strengthen the theory of the Chaldaean origin of that people. As the principal town of Herod's satrapy, mentioned in the latter in the *Revue Numismatique* (new series, vol. iii, 1868), adduces facts to show that they called themselves Nabat, \( \text{X} \text{XX} \text{X} \). It is remarkable that while remnants of the Nabat are mentioned by trustworthy Arab writers as existing in their own day, no Arab record connecting that people with Petra has been found. Caesarius believes that the Nabatians emigrated from the northern parts of the Nabat, and their corruption of Arabic (Essai sur l'Hist. des Arabes avant l'Islamisme, i, 88). It is thus doubtless true that a tribe called Nabat existed at a comparatively early period in Mesopotamia; but may they not have migrated thither, as sections of the great tribes of Arabia are wont to do now—for instance, the Shummar, whose home is Jebel Shummar, in Central Arabia, where they have villages and settlements—but long sections of the tribe have long been naturalized among the rich pastures of Mesopotamia. In fact, there are few of the great Arabian tribes which do not make periodical visits to the banks of the Euphrates and Tigris, and which have not branches established there. So it probably was with the tribe of Nabat. They visited Mesopotamia, attracted by the wealth of the place; north of them of Petra (Mainz-en-Rex), and they may have had a taste for their literature, and may have in part adopted their language and their habits of life; and at length, when driven out of Central Asia by the rising power of the Assyrians, Medes, andPersians, they carried these back among their brethren in Arabia. Such, at least, is a probable solution of a difficult question. There can be no doubt that the descendants of Nabat settled originally in and around Edom; that in the time of Isaiah they were an influential tribe living in Western Arabia beside the children of Kedar; that the Nabatians occupied the same region as their biblical forefathers; and that the later Edomites, according to Josephus, identically the same as Nabatians, were known as Edomians, and that therefore Nabataeans, B.C. cir. 161; comp. 1 Macc. ix. 34-37; Josephus, *Ant.* xii, 8, 8; and that Josephus considered these Nabataeans to be the descendants of Ishmael. From these facts it may be fairly inferred that the Nabataeans of the classic authors, the tribe Nabat of the sacred authors, and the *Heni-Nabat* of the Arabs, were identical (Forster, *Geogr.* of Arabia, i, 209 sq.; Kalschis, *On Gen.* p. 481; Jerome, *Comment. in Isaiam*, lxv, 7). It would appear that the descendants of Esau, having at first sought an alliance with the Ishmaelites among the mountains of Edom, afterwards succeeded in forcing their way into the south, and in making lands and cities the prey of Arabia. After a long interval the Ishmaelites returned, and, having expelled the Edomites (or Ithmaerans), took possession of their ancient country. The date of this conquest is unknown; but it was probably about the time of the second captivity, for then the Persians were all-powerful in Central Asia, and would naturally drive back the Arab tribes that had settled there (comp. *Diod. Sic.* ii, 48); and then we know that the Ithmaerans, as if driven from their own mountains, settled in Southern Palestine. But be this as it may, we learn that about B.C. 312 Antigonus, one of the successors of Alexander the Great, sent an army against the Nabataeans of Petra; the city was taken and plundered in the absence of the men, who were at the time attending a great fair in another locality; on the retreat of the army, however, with their booty, they were attacked and cut to pieces by the Nabataeans. Another expedition was sent, but was unsuccessful (Diod. Sic. xii, 104-110). At this period the Nabataeans, like their forefathers, were rich in flocks and herds; they were also, like the Ishmaelites in the time of Jaoob, the carriers of spics and merchandise between Arabia and Egypt; and for the protection of their wealth and interests they had built up a chain of fortified strong cities in the interior of their country, Edom, and on the shores of the Eelatitic Gulf, IDumea Propor, or Edom, now became the centre of their influence and power. They gradually advanced in civilization and commercial enterprise, until nearly the whole traffic of Western Asia was in their hands (Diod. Sic. ii, 48-50; iii, 42-48). From their capital, Petra, caravans roads radiated in all directions—eastward to the Persian Gulf and Mesopotamia; northward to Perea, Damascus, and Palmyra; north of Petra and Elat to Palestine; and southward to the seaports on the Eelatitic Gulf and Red Sea, and to Egypt (see *Tabula Peutingeriana*; *Tab. Theodossiana*; Strabo, xvi, 775-780; *Forster, Geogr. of Arabia*, i, 222). When a new route for commerce between the East and the West was opened through Egypt, the Nabataeans became more and more determined to control it. They built war-galleys and plundered the merchant fleets in the Red Sea; and they also attacked and pillaged such caravans as ventured to convey the spices of Arabia and the merchandise of Persia and Syria by any other way than their own (Diod. Sic. iii, 48; Strabo, xvi, 771; *Arrian, Periplo*).

During the height of their power the country of the Nabataeans embraced the whole of Edom, the eastern shore of the Eelatitic Gulf and the Red Sea to the parallel of the city of Medineh, the desert plain of Arabia to the mountains of Nejd; while on the north-west and north they extended over the eastern part of Syria (strabo, xvi, 767, 771, 779; 1 Macc. v. 25-28; ix, 35; Diod. Sic. ii, 48; *Ephiphan.* *Ado. Haeres.* p. 142). It is true Josephus and Jerome state that the Nabataeans occupied the whole country between Egypt and the Euphrates; but by Nabataeans they seem to have meant all the descendants of Ishmael (comp. *Roland, Pales.* p. 90; Kalschis, *On Gen.* p. 482). It is not known at what time the Nabataeans gave up the patriarchal form of government and elected a king. The first mention of a king is about B.C. 166, in the reign of Antiochus Epiphanes (2 Macc. v. 8). All their kings appear to have been called either *Aretas or Obodas,* and the kingdom was known as *Arabia Petraea* or *Arabia Deserta.* Sometimes writing *Arabia,* sometimes taking the addition *Petraea,* apparently from the capital city Petra. Alexander Janneus was defeated by Obodas, king of Arabia (Josephus, *Ant.* xiii, 13, 5); and a few years later Antiochus Dionysius of Syria was killed in battle against the Arabians, and *Aretas* their king seized Damascus (xiii, 15, 1, 2; *War*, iv, 7, 8). The kings of Arabia are often mentioned in connection with the conquest and occupation of the province of Syria by the Romans (Josephus, *Ant.* xiv, 5, 1; xv, 6, 2; *War*, vii, 8). A few years before the Christian era a Roman expedition under the command of *Zulus* sent into Arabia deserta, and on his return the commander of the expedition was severely punished for some incompetence. After the Roman conquest of Persia, Arabia was conquered by Domitian (xiii, 10, 1, 2; *War*, iv, 7, 8). The Nabataean king, Obodas, received him with professions of friendship, and appointed his minister Sylleus to guide the army. By his treachery it was conducted through arid deserts until it was almost destroyed by thirst and disease (Strabo, xvi, 780). The Stoic philosopher Athenodorus spent some time in Petra, and related to Strabo with admiration how the inhabitants of the entire country of the Nabataeans submitted to the good government and excellent laws. Pliny also repeatedly speaks of the Nabataeans (*Hist. Nat.* v, 11; vi, 28; xii, 27); and classes along with them the Beduin, exactly as Kedar and Nebaioth are placed together in *Isa. ix, 7.* Herod Antipas married a daughter of Aretas, king of the Nabataeans (Matt. xiv, 8, 4); and it appears to have been the same Aretas who captured Damascus, and governed it by an ethnarch at the time of Paul's conversion (Acts ix, 25; 2 Cor. xi, 32). The kingdom of the Nabataeans was overthrown in A.D. 105 by Cornelius Palma, governor of Syria, and was annexed to the Roman empire (Dion Cassius, lxx, 39; *Ephiphan.* *Ado. Haeres.* p. 142).

The Nabataeans had, as we have seen, early applied themselves to commerce, especially as carriers of the products of Arabia, India, and the far-distant East,
which, as we learn from Strabo, were transported on camels from the above-mentioned Leuké Kômbe to Pe-trá, and thence to Rhinocoeura (El 'Ariash) and elsewhere. But under the Roman dominion the trade of these regions appears to have been widely extended. The passage of merchants and caravans was now made more rapid by military posts. On the one side, or Ahliah, one great road had its direction northwards to the rich and central Petrá; thence it divided and led on one side to Jerusalem, Gaza, and other ports on the Mediterranean; and on the other side to Damascus. Another road appears to have led directly from Ahliáh along the other to Jerusalem. Traces of these roads are still visible in many parts. These facts are derived from the specifications of the celebrated Tabula Theo-dosiana, or Peutingeriana, compiled in the 4th century. According to this, a line of small fortresses was drawn along the eastern frontier of Arabia Petrána towards the desert, some of which became the sites of towns and cities, whose names are still extant. But as the power of Rome fell into decay, the Arabs of the desert again acquired the ascendency. They plundered the cities, but did not destroy them; and hence those regions are still full of uninhabited yet splendid ruins. Even Petrá, the rich and impregnable metropolis, was subjected to the same fate; and now exists, in its almost inaccessible loneliness, only to excite the curiosity of the scholar and the wonder of the traveller by the singularity of its site, its ruins, and its fortunes.

In the course of the 4th century this region came to be occupied by the general name "Shamam," and what was called Paološiana Tértia, or Salatatia. It became the diocese of a metropolitan, whose seat was at Petrá, and who was afterwards placed under the patriarch of Jerusalem. With the Mohammedan conquest in the 7th century its commercial prosperity disappeared. Lying between the three rival empires of Arabia, Egypt, and Persia, it lost its ancient independence; the course of trade was diverted into new channels; its great routes were abandoned; and at length the entire country was quietly yielded up to the Bedouin of the surrounding wilderness, whose descendants still claim it as their domain. During the 12th century it was partially occupied by the Crusaders, who gave it the name of Arabia Tertia, or Syria Sobát. From that period it remained unvisited by Europeans, and had almost disappeared from their maps, until it was partially explored, first by Settebon in 1807, and more fully by Burchhardt in 1812; and now the wonders of the Wady Masaá are familiarly known (see Petra).


Nebo (Gen. xxv, 13; xxxviii, 9; xxxvi, 8). See Nebajoth.

Nebal'at (Heb. 'Neballât, נבֹלַת; Gesenius, hidden wickedness; Fürst, firm soil; Dietrich, projection; Sept. נֹבַלָּאָר [but most copies omit it], a town (probably of Dan) occupied by the tribe of Benjamin (Neh. xi, 34). It is identified by Schwarz (Palaest., p. 134) with the large village Bál-Nebád, five English miles north-east of Ramleh (Van de Velde, Memoir, p. 336).

Ne'bôt (Heb. 'Nabôt, נבֹּט; Gesenius, sight; Fürst, cultivation; Sept. נֶבֹּטְרָא), the father of Jeroboam (q.v.), king of Israel, in connection with whom he is always mentioned as a descendant of Ephraim, living in Zare-da, a city of Manasseh (1 Kings xi, 26, etc.; 2 Chron. ix, 29, etc.). B.C. cir. 1000. The Jewish tradition pre-

Nebajoth, a reputed Italian painter, whose works were mostly of a religious character, was born at Orvieto about 1556. He studied under Girola-mo Muziano, whose style he adopted, and assisted him in the important works he executed for Gregory XIII in the Vatican and the Capella Gregoriana. Assisted by Gio Guerra da Modena, Nebbia superintended the works projected by Sixtus V, intrusting the completion of his designs to the younger painters. They were ex-
tensively employed during the five years' reign of that pontiff in the chapel of St. Maria Maggiore, the library of the Vatican, the Scala Santa, and the Lateran and Quirinal palaces. Nebbia was much inferior to Muzi-
ano in dignity and grandeur, but possessed a fertile in-
tent and great facility of execution. Lanzi says there are some beautiful pictures by him finely colored, as the Ephiphan, quite in Muziano's style, in the church of St. Peter in Rome. In his chief work of painting his principal works at Rome, Baglioni mentions the Coronation of the Virgin in St. Maria de Monti, and the Resurrection in S. Giacomo degli Spagnuoli. He died in Rome at 1614.

Nebbia, Galetto, an old Italian painter much devoted to sacred subjects, was a native of Castellaccio, near Alessandria, and flourished at Genoa about 1490. In the church of the Brigid in that city are two altar pieces by him which are esteemed for their antiquity and originality. The first represents the Archangels, and the second St. Pantaleone and other Martyrs. Lanzi says they are remarkably well executed for the time: the figures represented on a gold ground, the dra-
peries extremely rich, with skulls and other pieces loaned to him, though not borrowed from any other school. The grado, or step, is ornamented with minute histories—somewhat crude, but displaying much diligence and care in finishing.

Nebenrost, George, a Bohemian Protestant di-
vine, who was obliged to quit his native land during the Anti-Reformation movement at the close of the 16th century, was born at Arnstadt, in 1577. After having, by due preparation, fitted himself for the ministry, he preached for two years at Dobritzschi and Neszwitz; was then exiled, and resided three years at Pressnitz and Annaberg; and was then again a minister of the Protestant doctrines at Jihlásth, where he suffered much during the Thirty Years' War. He died in 1627, on the same day on which he had, fifty-eight years before, begun his clerical duties in Bohemia. See Peschke, The Ref. and Anti-Ref. in Bohemia, ii, 405.

Nebo (Heb. נֶבֹּה, נבֹּבּ; prob. of Chaldean origin, see below, No. 1), the name of a heathen deity, and of three places in or around Palestine. In treating of them we give a general description with references to col-
lateral heads for further details. 

1. (Sept. Nažôô, v. n. Nažôô [and in Isaa. even דָּגָוֹ; Vulg. Naêôô). The title of a Chaldean idol or god which occurs both in Isaiah (xvii, 1) and Jeremiah (xlviii, 1), being the name of a well-known deity of the Babylonians and Assyrians. The original native name was, in Hamitic Babylonian, Nabôô; in Semitic Baby-

lonian and Assyrian, Nabôô. It is reasonably con-
jectured to be connected with the Hebrew נבֹּה, "to prophesy" (see Gesenius, Thes. Heb., p. 841), whence the common word נבֹּבּ, "prophet" (Arab. Nabôô). Nebo was the god who presided over learning and letters. He is called "the far-hearing," "he who possesses in-
telligence," "he who teaches or instructs." Generally, however, he enjoys the high-sounding titles of "Lord of Lords," "father of the seers of men," and "the beloved of Layard thinks the name is derived from the Egyptian Neb, "Lord" (Nineveh and Bab, p. 77). The wedge or arrow-head—the essential element of cuneiform writing —appears to have been his emblem; and hence he bore
the name of Tir, which signifies "a shaft or arrow." His general character corre-
responds to that of the Egyptian Thoth, the form of the Greek Hermes, and the Latin Mercury. Astronomically he is identified with the planet nearest the sun, called Nebo also by the Mende-
aus, and Tir by the ancient Persians. Nebo was of Babylonian rather than of Assyrian origin. In the early Assyrian Pantheon he occupies a very inferior position, being either omitted from the lists altogether, or occurring as the last of the minor gods. The king supposed to be Yul first brings him prominently forward in Assyria, and then apparently in consequence of some pecu-
niar connection which he himself had with Babylon. A statue of Nebo was set up by this monarch at Cal-
lah (Nimrud), which is now in the British Mu-
seum. It has a long inscription, written across the body, and consisting chiefly of the god's various epi-
thets. In Babylonian Nebo held a prominent place from an early time. The ancient town of Borsippa was expected to afford its protection, and the great temple there (the modern Birs-Nimrud) was dedicated to him from a very remote era. See Barèl, Tower of.

2. (Sept. Naß/B.; Vulg. Nebó.) A name of the moun-
tain (Tir) from which Moses took his first and last view of the Promised Land (Deut. xxxii, 49; xxxiv, 1). It is so minutely described that it would seem impossible not to recognise it: in the land of Moab; facing Jericho; the head or summit of a mountain called "the Pisgah," which again seems to have formed a portion of the general range of the "mountains of Abarim." Its po-
sition is further denoted by the Jerehoc and the valley (or perhaps more correctly the ravine) in which Moses was buried, and which was apparently one of the cliffs of the mount itself (xxxii, 50)—"the ravine in the land of Moab facing Beth-Pee" (xxxiv, 6). Josephus, speaking of the death of Moses, says of Abarim, "It is a very high mountain opposite Jericho and one that affords a prospect of the greater part of Canaan" (Ant. iv, 8, 48). Eusebius and Jerome say that Nebo is a mountain "over the Jordan opposite Jericho in Moab, . . . and until this day it is shown in the sixth mile west of Heshbon" (Onomast. a. v. Nabau). In another place they locate it between Heshbon and Livias (Ibid. a. v. Abarim). Gesenius derives the name Nebo from the root ㈜, "to project," and hence 𝗮*
would signify a projection (Thesaurus, p. 841). Others trace the name to the heathen deity Nebo, and suppose that there was an ancient high place on the peak where that deity was worshipped (Stanley, p. 294). For fuller information, see Ritter, Pal. and Syr. ii, 1176 sq., 1186 sq.; Porter, Hand-book, p. 299; Drew, Scripture Lands, p. 96; Poland, Palast, p. 342, 496.

Yet, notwithstanding the minuteness of the scriptural descriptions, till lately no one succeeded in pointing out any spot which answers to Nebo. Viewed from the western side of Jordan (the nearest point at which most travellers are able to view them) the mountains of Moab present the appearance of a wall or cliff, of the upper line of which is almost straight and horizontal. "There is no peak or point perceptibly higher than the rest; but all is one apparently level line of summit without peaks or gaps" (Robinson, Bib. Res. i, 570). "On ne distingue pas un sommet, pas la moindre cime; seulement on apporte aux yeux une impression vague et vague de montagne. "La ligne du peintre qui a tracé cette ligne horizontale sur le ciel est tramblée dans quelques endroits" (Chateaubriand, Itinéraire, part 3). "Possibly," continues Robinson, "on travelling among these mountains, some isolated point or summit might be found answering to the position and character of Nebo." Three such points have been named.

1. Seetzen (March 17, 1806; Reise, i, 408) seems to have been the first to suggest the Jebel Attarīs (be-
tween the Wady Zirkā main and the Arnon, three miles below the former, and ten or twelve south of Heshbon) as the Nebē of Moses. In fact, it has been (probably without any communication) by Burchhardt (July 14, 1812), who mentions it as the highest point in that locality, and therefore probably "Mount Nebo of the Scripture." This is adopted by Irby and Mangles, though with hesitation (Travels, June 6, 1818).

2. Another elevation above the general summits of these highlands is the Jebel 'Osha, or Ausha', or Jebel el-Jiftād, "the highest point in all the eastern moun-
tains," "overtopping the whole of the Belka, and rising about 3000 feet above the Ghôr" (Burchhardt, July 2, 1812; Robinson, i, 327 note, 570). It has been (without references) a likely point where in one of the essential of the Nebē of the Scripture, which is stated to have been "facing Jericho," words which in the wid-
est interpretation must imply that it was "some elevation immediately over the last stage of the Jordan," while 'Osha and Attarīs are equally remote in oppo-
site directions, the one fifteen miles south, the other fifteen miles south of a line drawn eastward from Jericho. Another requisite for the identification is that a view should be obtainable from the summit, corresponding to that prospect over the whole land which Moses is said to have had from Mount Nebo. The view from Jebel Jiftād has briefly been described by Dr. Porter (Homm. book, p. 303), though without reference to the possibility of its being Nebo. Of that from Jebel Attarīs no description is extant, for, almost incredible as it seems, none of the travellers above named, although they believed it to be Nebo, appear to have made any attempt to de-
viate so far from their route as to ascend an eminence where a correct position, must be the most inter-
esting spot in the world.

3. De Saulcy is the first traveller who discovered the name still extant in Jebel Nebbāk, an eminence on the eastern shore of the Dead Sea, not far from its northern end (Voyage en Terre Sainte, i, 289 sq.). The due de Langle, however, appears to have been first (though ac-
tually visit and accurately locate the summit (Voyage, under April 18, 1864). Mr. Tristram next visited it, and
he graphically describes the outlook from its top (Land of Israel, p. 386 sq.; comp. also his Land of Moab, p. 388 sq.). The place in question lies nearly four miles south-west of Hebron. Prof. Faine, of the American Exploring Party, carefully examined the spot, and sent an account of his researches and conclusions (in the "Third Statement" of the Am. Pal. Exploration Soc., N. Y. Jan. 1875), in which, while admitting the identity of the modern and ancient names and localities, he enters into a minute argument to prove that Pskhah was a specific title of the ancient Macht, which loses since rather than a general name of the entire range, as usually held. See Pskhah.

3. (Sept. Naḥšôb; Vulg. Nebó, Nabo.) A town on the eastern side of Jordan, situated in the pastoral country (Numb. xxxiii, 3), one of those which were taken possession of and rebuilt by the tribe of Reuben (ver. 30). In these lists it is associated with Kirjathaim and Baal-meon or Beon; and in another record (1 Chron. v, 8) with Arer, as marking one extremity, possibly the west, of a principal part of the tribe. In the remarkable prophecy uttered by Isaiah (xxv, 2) and Jeremiah (xlii, i, 29) concerning Moab, Nebo is mentioned in the same connection as before, though no longer an Israelitish town, but in the hands of Moab. It does not occur in the catalogue of the towns of Reuben in Joshua (xiii, 15-23); but whether this is an accidental omission, or whether it appears under another name—according to the statement of Numb. xxxiii, 38, that the Israelites dwelt in the cities they retained in this district—is uncertain. In the case of Nebo, which was doubtless called after the deity of that name, there would be a double reason for such a change (see Josh. xxiii, 7). There is nothing positive except the name to show that there was a connection between Nebo the town and Mount Nebo. The notices of Eusebius and Jerome (Onomast.) are confused, but they rather denote that the two were distinct, and distant from each other. The town (Naḥšōb, Nabo) they identify with Nobah and Kenath, and locate it eight miles south of Heshbon, where the ruins of el-Habâi appear to stand at present; while the mountain (Naḥšôb, Nabao) is stated to be six miles east (Jer.) or west (Euseb.) from the same spot. But the former statement is certainly an error; and hence we may presume that the town and the mountain were not distinct, especially as we find the associated towns (Medeba and Baal-meon) in the same list of Reuben's possessions. In the list of places south of the Salt given by Dr. Robinson (Bibl. Res. iii, App. p. 170) one occurs named Nebo, which may be identical with Nebo. It perhaps indicates the ruins now extant on the present Jebel Nebkâh, or Mount Nebo (above). See Nebuchadnezzer's name in cuneiform. (From Ménant, Grammaire Assyrienne, p. 321.)

Naḥšôb; Vulg. Nebó.) The children of Nebo (Bene-Nebo), to the number of fifty-two, are mentioned in the catalogue of the men of Judah and Benjamin who returned from Babylon with Zerubbabel (Ezra ii, 29; Neh. vii, 68; in the latter passage, "the other Nebo," for some reason obviates identical names). The inhabitants of Nebi-Nebo were usually called the Ezra, and were situated on the west by west of Jerusalem, eight from Lydda, and close to Yalo; apparently the place mentioned by Jerome (Onomast.) And and Anob; and Epeh. Paulus, § 8) as Nob the city of the priests (though that identification is hardly admissible), and both in his and later times known as Bethkosmakh or Betroumâle. It became cele-
NEBUCADNEZZAR

proved, that he was the leader of a Babylonian contin-
gent which accompanied Cynxares in his Lydian war
[see MEDES], by whose interposition, on the occasion
of an eclipse, that war was brought to a close, B.C. 616.
(Hebrews, 10: 15-16; see also Ezra x, 7; 1 Sam. xii, 11),
which does not rightly render the Babylonian Nabu-
cudur-uzur, but does render another Babylonian name,
Nabu-nakh.
Nabopolassar may have had a son of this name;
or the Labyrinthus of Herod. i, 74 may be Nabu-
opolassar himself.) At any rate, a few years later, he
was placed by the Babylonian chief Babylonian
and sent by his father, who was now old and infirm, to
chastise the insolence of Pharaoh-Necho, king of Egypt.
This prince had recently invaded Syria, defeated Josiah,
king of Judah, at Megiddo, and reduced the whole tract, from
Egypt to Carchemish on the upper Euphrates [see Carch-
emish], which in the partition of the Assyrian territo-
cies on the destruction of Nineveh had been assigned to
Babylon (2 Kings xxiii, 29, 30; Beros. ap. Josephus,
c. Ap. i, 19). Necho had held possession of these coun-
tries for about three years, when (B.C. 606) Nebuchad-
nezzar led an army against him, defeated him at Car-
chemish in a great battle (Jer. xlvi, 2-12), recovered
Czele-Syria, Phoenicia, and Palestine, took Jerusalem
(Dan. i, 1, 2), pressed forward to Egypt, and was en-
gaged in that country or upon its borders when intelli-
gence arrived which recalled him hastily to Babylon.
Nabopolassar, after reigning twenty-one years, had died,
but his son, Necho, had yet to face, as the only son to
think, Nebuchadnezzar, since he appears to be the
"king of Babylon" to the Jews, had really been associ-
ated with his father (Jer. iv, 1; Dan. i, 1). In some
alarm, however, about the succession, he hurried back to
the capital, accompanied only by his light troops; and
crossing the desert, probably by way of Taemor or Pal-
myra, reached Babylon before any disturbance had ar-
isen, and entered peaceably on his kingdom (B.C.
604). The bulk of the army, with the captives—Pho-
nicians, Syrians, Egyptians, and Jews—returned by the
ordinary route, which skirted instead of crossing the
desert. It was at this time that Daniel and his com-
panions were brought to Babylon, where they presently
grew into favor with Nebuchadnezzar, and became per-
sons of very considerable influence (Dan. i, 3-20). See
DANIEL.
The sacred vessels taken from Jehovah's house were transferred by Nebuchadnezzar to his tem-
ple at Babylon (Isa. xxxix, 2; Chron. xxxvi, 6, 7). See B.C. 606.
Within a few years after Nebuchadnezzar's first ex-
pedition into Syria and Palestine, disaffection again
showed itself in those countries. Jehoiakim—who, al-
though threatened at first with captivity (2 Chron.
xxxvi, 6), had been finally maintained on the throne as a
familiar of the king—was seized after three years, and
rebelled against his suzerain, probably trusting to be
supported by Egypt (2 Kings xxiv, 1). Not long
afterwards Phoenicia seems to have broken into revolt;
and the Chaldæan monarch, who had previously en-
deavored to subdue the disaffected by his generals and
allies (2 Sam. x, 6), had now to encounter, on his
return, a formidable enemy, the Chaldæans, who had
marched first of all against Tyre. Having in-
vested that city in the seventh year of his reign (Joes-
phus, c. Ap. i, 21), and left a portion of his army there
to continue the siege, he proceeded against Jerusalem,
which submitted without a struggle (B.C. 598). Ac-
cording to Josephus, who is here our chief authority,
Nebuchadnezzar punished Jehoiakim with death (Ant.
x, 6, 3; comp. Jer. xxii, 18, 19, and xxxvi, 30), but
placed his son Jehoiachin upon the throne. Jehoiachin
reigned only three months; for, on his showing symp-
toms of disaffection, Nebuchadnezzar came up against
Jerusalem for the third time, deposed the young prince
(whom he made king of Babylon, took a large portion
of the population of the city, and the chief of the
Temple treasures), and made his uncle, Zedekiah,
king in his place. Tyre still held out; and it was not
the tenth year from the time of its first invest-
ment that the city of merchants fell (B.C. 585). Before
this happened, Jerusalem had been totally destroyed.
This consummation was owing to the folly of Zedekiah,
who, despite the warnings of Jeremiah, made a treaty
with Necho, king of Egypt (who had been defeated by
the Babylonians, 605), and on the strength of this alliance renounced his alle-
giance to the king of Babylon. Nebuchadnezzar com-
menced the final siege of Jerusalem in the ninth year
of Zedekiah—his own sixteenth year (early in B.C.
589)—and it took nearly two years later (latter part of
B.C. 587) the enormous efforts of the besiegers to
have been made by Apries. An Egyptian army crossed
the frontier, and began its march towards Jerusalem;
upon which Nebuchadnezzar raised the siege, and set
off to meet the new foe. According to Josephus (Ant.
x, 7, 3) a battle was fought, in which Apries was com-
pletely defeated; but the scriptural account seems rather
to imply that the Egyptians retired on the advance of
Nebuchadnezzar, and recrossed the frontier without
risking an engagement (Jer. xxxvii, 5-8). At any rate,
the attempt failed, and was not repeated; the "broken
reed, Egypt," proved a treacherous support, and after an
eighteen months' siege Jerusalem fell. Zedekiah es-
ca ped from the city, he was captured and put to death (Jer.
xxxix, 5), and brought to Nebuchadnezzar at Riblah in
the territory of Hamath, where his eyes were put out
by the king's order, while his sons and his chief nobles
were slain. Nebuchadnezzar then returned to Babylon
with Zedekiah, whom he imprisoned for the remainder
of his days, put his son upon the throne for a while, to
his guard, to complete the destruction of the city and the
pacification of Judæa. Gedaliah, a Jew, was appointed
governor, but he was shortly murdered, and the rest of
the Jews either fled to Egypt or were carried by Ne-
bu zar-adan to Babylon (B.C. 586).
The military successes of Nebuchadnezzar cannot be
 traced minutely beyond this point. His own annals
have not come down to us; and the historical allusions
which we find in his extant inscriptions are of the most
vague and general character. It may be gathered from
the prophetic Scriptures and from Josephus that the
conquest of Jerusalem was rapidly followed by the fall
of Tyre and the complete submission of Phoenicia (Ezra
xxvi—xxviii; Joseph. c. Ap. i, 21); after which the
Babylonians carried their arms into Egypt, and inflicted
severe injuries on that fertile country (Jer. xlv, 13-26;
Ezra xxxiii, 20-21; xxx, 6; Joseph. Ant. x, 9, 7). But
we have no knowledge of the campaigns of which we can
depend. Josephus adds that Megasthenes, in his fourth
book, refers to the same subject, and thereby endeavors
to show that Nebuchadnezzar exceeded Hercules, and
conquered a great part of Africa and Spain. Strabo adds
that "Sesostris, king of Egypt, and Tearcon, king of Ethiopia," extended the limits of their turn of mis-
fortune, but that Navokodrosor, who is venerated by the Chal-
dees more than Hercules by the Greeks, . . . marched
through Spain to Greece and Pontus." Our remaining
notices of Nebuchadnezzar present him to us as a mag-
nificent prince and beneficent ruler rather than a war-
rior; and the evidence which has already been adduced
as to his character and the nations among the Eastern nations depends rather on his buildings and other grand constructions than on any victories or conquests ascribed to him.
2. We are told by Berosus that the first care of
Nebuchadnezzar, on obtaining quiet possession of his king-
dom after the Syrian expedition, was to rebuild the
temple at Jerusalem, which had been burned and desoli-
ted by Nebuchadnezzar, to the east of the town of
Hercoduch (B.C. 577), and to have erected there the
new palace out of the spoils of the Syrian war (ap. Joseph. Ant. x, 11, 1). He next proceeded to strengthen and beautify the city, which he renovated throughout, and surrounded with several lines of fortification, himself adding one entirely new quarter. Having finished the walls and adorned the gates magnificently, he set up a splendid new palace, adjoining the old residence of his father—a superb edifi-
c which he completed in fifteen days! In the grounds
of this palace he formed the celebrated "hanging gar-
den," which was a pleasure, built up with huge stones
to imitate the varied surface of mountains, and planted with trees and shrubs of every kind. Diodorus, probably following Ctesias, describes this marvel as a square, *pólestra* (four hundred feet) each way, and fifty cubits high, the four sides being equal, and the whole height being at one point. The lines had been laid out on an outline map, and supported on a series of arched galleries increasing in height from the base to the summit. In these galleries were various pleasant chambers; and one of them contained the engines by which water was raised from the river to the surface of the mound. This custom of raising water from the Ganges is found among the seven wonders of the world, was said to have been built by Nebuchadnezzar for the gratification of his wife, Amuilia, who, having been brought up among the Median mountains, desired something to remind her of them. Possibly, however, one object was to obtain a pleasure-ground at a height above that to which the mosquitoes are accustomed to rise. This complete renovation of Babylon by Nebuchadnezzar, which Berosus asserts, is confirmed to us in every possible way. The Standard Inscription of the king relates at length the construction of the whole series of works, and appears to have been the authority from which Berosus drew. The text is corrupt, and in nine tenths of the bricks in *situ* are stamped with Nebuchadnezzar's name. Scripture also adds an indirect but important testimony in the exclamation of Nebuchadnezzar recorded by Daniel, "Is not this great Babylon which I have built?" (Dan. iv. 30).

8. Nebuchadnezzar must not be understood to have devoted all his efforts to the ornamentation and improvement of his capital. Throughout the empire, at Borsippa, Sippara, Cutha, Chilmad, Durab, Teredon, and a multitude of other places, he built or rebuilt cities, repaired temples, constructed quays, reservoirs, canals, and aqueducts, on a scale of grandeur and magnificence surpassing everything of the kind recorded in history, unless it be the constructions of one or two of the greatest Egyptian monarchs. "I have examined," says Sir H. Rawlinson, "the bricks in *situ*, belonging perhaps to a hundred different towns and cities in the neighborhood of Bagdad, and I never found any other legend than that of Nebuchadnezzar, son of Nabopolassar, king of Babylon" (Com. on the Inscri. of Assyria and Babylonia, p. 76, 77).

"Nebuchadnezzar," says Abydenus, "on succeeding to the throne, fortified Babylon with three lines of walls. He dug the Nahar Malka, or Royal River, which supplies the city with fresh stream of water, and also the Acracanus. He likewise made the great reservoir above the city of Sippara, which was thirty parangs (ninety miles) in circumference, and twenty fathoms (one hundred and twenty feet) deep. Here he placed sluices or flood-gates, which enabled him to irrigate the low country round about the city. He built the tower along the shore of the Red Sea (Persian Gulf), and founded the city of Teredon on the borders of Arabia." It is reasonably concluded from these statements that an extensive system of irrigation was devised by this monarch, to whom the Babylonians were probably indebted for the great portion of that vast network of canals which covered the whole alluvial tract between the Euphrates and Tigris, and extended on the right bank of the Euphrates to the extreme verge of the stony desert. On that side the principal work was a canal of the largest dimensions, still to be traced, which left the Euphrates at Hit, and skirting the desert ran south-east, a distance of about four hundred miles to the Persian Gulf, where it emptied itself into the bay of Gar.

The wealth, greatness, and general prosperity of Nebuchadnezzar are strikingly placed before us in the Book of Daniel. "The God of heaven" gave him, not a kingdom only, but "power, strength, and glory" (Dan. ii. 37). His cities were by the image of gold, sixty cubits in height, which he set up in the plain of Dura (Dan. iii. 1). The grandeur and careful organization of his kingdom appear from the long list of his officers, "princes, governors, captains, judges, treasurers, counsellors, sheriffs, and rulers of provinces," of whom we have repeated mention (ver. 2, 3, 27). We see the existence of a species of hierarchy in the "magicians, astrologers, sorcerers," over whom Daniel was set (ii. 11). The imposing height of the image, and the height thereof reached unto the heavens, and the sight thereof to the end of all the earth; the leaves whereof were fair, and the fruit much, and in which was food for all; under which the beasts of the field had shadow, and the fowls of heaven dwelt in the branches thereof; and all flesh was fed of it (iv. 10-12), is the fitting type of a kingdom at once so flourishing and so extensive. It has been thought by some (De Wette, Th. Parker, etc.) that the Book of Daniel represents the satrapal system of government ("Satrapen-Einrichtung") as established throughout the whole empire; but this conclusion is not justified by a close examination of that document. Nebuchadnezzar, like his Assyrian predecessors (Isa. x. 8), is represented as a "king of kings" (Dan. ii. 37); and the officers enumerated in chap. ii are probably the authorities of Babylonia proper, rather than the governors of remoter regions, who could not be all spared at once from their obligations. The instance of Gedaliah (Jer. xlix. 2; 2 Kings xxxv. 22) is not that of a satrap. He was a Jew; and it may be doubted whether he stood really in any different relation to the Babylonians from Zechariah or Jehoachin; although, as he was not of the seed of David, the Jews considered him to be a "governor" rather than a satrap.

3. Towards the close of his reign the glory of Nebuchadnezzar suffered a temporary eclipse. As a punishment for his pride and vanity, that strange form of madness was sent upon him which the Greeks called lycanthropy (λυκάνθρωπος); wherein the sufferer imagines himself a beast, and quitting the habit of men, insists on leading the life of a beast (Dan. iv. 33). Berosus, with the pardonable tenderness of a native, anxious for the good fame of his country's greatest king, suppressed this fact; and it may be doubted whether Herodotus in his Babylonian travels, which fell only about a century after the time, obtained any knowledge of it. Nebuchadnezzar himself, however, which grew, in his great inscription appears to allude to it, although in a studied ambiguity of phrase which renders the passage very difficult of translation. After describing the construction of the most important of his great works, he appears to say, "For four years (,) the seat of power was rejected by you, the king who is of Israel, I let all my dominions I did not build a high place of power, the precious treasures of my kingdom I did not lay up. In Babylon, buildings for myself and for the honor of my kingdom I did not lay out. In the worship of Merodach, my lord, the joy of my heart, in Babylon the city of his sovereignty, and the seat of my empire, I did not sing his praises. I did not furnish his altars with victims, nor did I clear out the canals" (Rawlinson's Herod. i. 586). Other negative clauses follow. It is plain that we have here narrated a suspension—apparently for four years—of all those works and occupations which filled the king's court, his temples, palace, worship, offerings, and works of irrigation; and though the cause of the suspension is not stated, we can scarcely imagine anything that would account for it but some such extraordinary malady as that recorded in Daniel. It has often been remarked that Herodotus ascribes to a queen, Nitocris, several of the important works, which other writers (Berosus, Abydenus) assign to Nebuchadnezzar. The conjecture naturally arises that Nitocris was Nebuchadnezzar's queen, and that, as she carried on his constructions during his incapacity, they were ascribed to her; but this argument is rendered null by the fact that Nebuchadnezzar's wife was a Median princess, not an Egyptian (as Nitocris must have been from her name), and that she was called, not Nitocris, but Amytis or Amylia; for Nebuchadnezzar, who
married Amyitis in B.C. 625, and who lived after this marriage more than sixty years, may easily have married again after the decease of his first wife, and his second queen may have been an Egyptian. His later relations with the glory of his kingdom from his house have been forgotten; and it is remarkable that the name Nitoeris, which belonged to very primitive Egyptian history, had in fact been resuscitated about this time, and is found on the Egyptian monuments to have been borne by a princess belonging to the family of the Ptolemarchs.

The name of Nebuchadnezzar's disease and recovery has been much debated. Origen strangely allegorizes the story (ap. Hieron. in Dan.) as a representation of the fall of Lucifer. Bodin (in Demonol.) maintains that Nebuchadnezzar underwent an actual metamorphosis of soul and body; a similar instance of which is given by Cuvier (Append. ad Epist. Habil.) on the testimony of an eye-witness. Tertullian (De Punit.) confines the transformation to the body only, but without loss of reason, of which kind of metamorphosis St. Augustine (De Civ. Dei, xviii, 18) reports some instances said to have taken place in Italy, to which he himself attaches little credit; but Gaspard Peucer asserts that the transformation of men into wolves was very common in Lycia. Some Jewish rabbins have asserted that the soul of Nebuchadnezzar, by a real transmigration, changed places with that of an ox (Medina, De recta in Deum fuli); while others have supposed not a real, but an apparent change, of which there is a case recorded by Philo, in which a young woman having been persuaded that their daughter had been transformed into a mare. The most generally received opinion, however, is that Nebuchadnezzar laboured under that species of hypochondriac monomania which leads the patient to fancy himself changed into an animal or other substance, the habits of which he adopts. Jerome probably leaned to this opinion: "Who does not see," he observes, "that madmen live like brute beasts" (in Dan. iv, 4). To this disease of the imagination physicians have given the name of Lycanthropy, Zoanthropy, or Insania Canina. See Disease. In Dan. iv, 15 (iv, 12, according to the Latin) there seems to be an allusion to some species of insanity in the expression, "Even with a band of iron and brass" (colliget vinculo ferreo et aereo, Vulg.); and the loss and return of reason is very clearly intimated in ver. 34, "Mine understanding returned to me, and I blessed the Most High." (See also Dan. iv, 10; v, 11, 18; Jer. xliii. 2; Zech. ii. 8; Perven. in loc.; p. 65; B. Reckenberger, De Nebuclad. ob hominibus ex pulao, Jen. 1738; Bertholdt, Daniel, i, 290; Heinroth, Schedelstor, i, 65; Ader, De aegrotis in Evangel. p. 81, etc.; Meade, Med. Soc.; Müller, De Nebuchad. meta-morpha, Lips. 1747.)

The story of Nebuchadnezzar has been revived in modern times, especially by De Wette (Einleitung, p. 257.), who considers the accounts in Daniel too improbable, if literally understood, although he admits that they may have been founded on historical traditions. He considers the whole of the narrative in Daniel as referring to Antiochus Epiphanes, who he asserts is also signified by Bel-shamin, the name assumed by Boe of Daniel is spurious, contrary to the New Testament and other ancient testimony (Hengstenberg, Authentic. des Dan. p. 100 sq.). See Daniel.

Some have fancied that there was an allusion to the disease of Nebuchadnezzar in the passage of Deroeus quoted by Joseph (c. Apion, i, 320): "A Nabuchodonosor, after he had commenced the aforesaid wall, falling into a sickness, died." Abydunus (ap. Eusebius, Praep. Evangel. ix, 41), having cited the passage from Megasthenes already referred to, adds, upon the authority of the same writer, a speech of Nabuchodonosor, where in, having been struck by some god, he foretold the destruction of Babylon by a "Persian mule," assisted by a Mede, the former boast of Assyria, after which he instantly vanished. A reference has been supposed to exist in these words to Nebuchadnezzar's madness and consequent disappearance, but there is at most, as De Wette observes, only a traditional connection between them. Jahn (Hebrew Commonwealth) conceives the whole to be a tradition made up from his prophetic revelations, and from Daniel's explanation of the well-known handwriting in the banquetting-hall of Belzazzar.

After an interval of four, or probably seven years (Dan. iv, 16), Nebuchadnezzar's malady left him. As we are told in Scripture that "his reason returned, and his heart was like the heart of a child," and that he "was established in his kingdom, and excellent majesty was added to him" (Dan. iv, 36), so we find in the Standard Inscription that he resumed his great works after a period of suspension, and added fresh "wonders" in his old age to the marvelous constructions of his manhood. He died in the second year B.C. 561, at an advanced age (88 or 84), having reigned forty-three years. A son, Evil-Merodach (q. v.), succeeded him.

4. The character of Nebuchadnezzar must be gathered principally from Scripture. There is a conventional formality in the cutenorm inscriptions, which deprives them of almost all value for the illustration of individual mind and temper. Ostentation and vainglory are characteristics of the entire series, each king seeking to magnify above all others his own exploits. We can only observe as peculiar to Nebuchadnezzar a disposition to rest his fame on his great works rather than on his temperance, the East, and his piety. The latter, manifesting itself especially in a devotion, which is almost exclusive, to one particular god. Though his own tutelary deity and that of his father was Nebu (Mercury), yet his worship, his ascriptions of praise, his thanksgivings, have in almost every case for their object the god Merodach. Under his reign his son, Evil-Merodach, Merodach is "his lord," "his great lord," "the joy of his heart," "the great lord who has appointed him to the empire of the world, and has confided to his care the far-spread people of the earth," "the great lord who has established him in strength," etc. One of the first of his own titles is, "He who pays homage to Merodach." Even when restoring the examples of other deities, he ascribes the work to the suggestions of Merodach, and places it under his protection. We may hence explain the appearance of a sort of monotheism (Dan. i, 2, iv, 21, 22, 84, 87), mixed with polytheism, as in Dan. iv, 18, and in the scriptural notices of him. While admitting a qualified divinity in Nebu, Nana, and other deities of his country, Nebuchadnezzar maintained the real monarchy of Bel-Merodach. This deity was to him the supreme chief of the gods, the "most ancient," the "king of the heavens and the earth," all the other deities are all applied to Merodach by Nebuchadnezzar in his inscriptions. It was a name, age, or symbol, undoubtedly, which was "set up" to be worshipped in the "plain of Dura" (iii, 1), and his "house" in which the sacred vessels from the Temple were treasured (i, 2). Nebuchadnezzar seems at some times to have identified this, his supreme god, with the God of the Jews (ch. iv), and at other times the Jewish God as one of the local and inferior deities (ch. iii) over whom Merodach ruled.

The genius and grandeur which characterized Nebuchadnezzar, and which have handed down his name among the few ancient personages known generally throughout the East and West, is also displayed, and indeed in all the accounts of his reign and actions. Without perhaps any strong military turn, he must have possessed a fair amount of such talent to have held his own in the east against the ambitious Medes, and in the west against the Egyptians. Necho and Apries were both princes of good stock. Yet, both of them is some credit to have defeated. The prolonged siege of Tyre is a proof of the determination with which he prosecuted his military enterprises. But his greatness lay especially in the arts of peace. He saw in the natural
NEBUCHADNEZZAR 901 NEBUCHADNEZZAR

fertility of Babylonia, and its ample wealth of waters, the foundation of national prosperity, and so of power. Hence his vast canals and elaborate system of irrigation, which made the whole country a garden; and this must have been a main cause of the full treasury, from which alone his palaces and temples can have received their magnificence. The forced labor of captives may have raised the immense wealth, but the fine woodwork, the gold and silver plating, the hangings and curtains, had to be bought; and the enormous expenditure of this monarch, which does not appear to have exhausted the country, and which cannot have been very largely supported by tribute, must have been raised by private acquisition. This was the system under which he took so much pains to develop. We may gather from the productiveness of Babylonia under the Persians (Herod. i, 192, 193; iii, 92), after a conquest and two (three?) revolts, some idea of its flourishing condition in the period of independence, for which (according to the consentient testimony of the monuments and the best authors) it was indebted to this king.

The moral character of Nebuchadnezzar is not such as entitles him to our approval. Besides the overweening pride which brought upon him so terrible a chastisement, we note a violence and fury (Dan. ii, 12; iii, 19) commensurate enough among Oriental monarchs of the weaker kind, but from which the greatest of them have usually been free; while at the same time we observe a cold and relentless cruelty which is particularly revolting. The blinding of Zedekiah perhaps may be justified as an ordinary Eastern practice, though it is the earliest case of the kind on record; but the refinement of cruelty by which he was made to witness his sons' execution before his eyes were put out (2 Kings xxv, 7) is worthier of a Dionsusius or a Domitian than of a really great king. Again, the detention of Jehoiachin in prison for thirty-six years for an offence committed at the age of eighteen (2 Kings xxiv, 8), is a severity surpassing Oriental law, and not justified by the case of any of them. He was nothing to set, unless it be a feeble trait of magnanimity in the pardon accorded to Shadrach, Meshach, and Abednego when he found that he was without power to punish them (Dan. iii, 26).

It has been thought remarkable that to a man of this character God should have vouchsafed a revelation of the future by means of visions (Dan. ii, 29; iv, 2). But the circumstance, however it may disturb our preconceived notions, is not really at variance with the general laws of God's providence as revealed to us in Scripture. God has a right to his natural, so with his supernatural gifts, they are not exclusive of each other, as is sometimes supposed. Moreover, Christianity, miraculous powers were sometimes possessed by those who made an ill use of them (1 Cor. xiv, 23). And God, it is plain, did not leave the old heathen world without some supernatural aid, but made his presence felt from time to time in visions, through prophets, or even by a voice from heaven. It is only necessary to refer to the histories of Pharaoh (Gen. xli, 1-7, 28), Abimelech (xx, 3), Job (Job iv, 13; xxxviii, 1, 1; xl, 6; comp. Dan. iv, 31), and Balaam (Num. xxii, xxiv), in order to establish the parity of Nebuchadnezzar's visions with other facts recorded in the Bible. He was warranted, and the nations over which he ruled were warned through him, God leaving not himself "without witness" even in those dark times. In conclusion, we may notice that a heathen writer (Abydesus), who generally draws his inspirations from Berosus, ascribes to Nebuchadnezzar a miraculous speech just before the fall of the fabric; and the Berosian account of the Babylonian destruction body coming of the "Persian mile," who with the help of the Medes would enslave Babylon (Abyd. ap. Euseb. Prep!. Ev. 14, 41).

5. The Canon of Poliomy the mathematician, who flourished about the commencement of the Christian era, and who is supposed to have taken the order, of the kings of Babylon, commencing with Nabonassar, who reigned B.C. 747, and ending with Nabonassar, who died B.C. 556. According to this catalogue, Nabopolassar (NaBolOlaars), who died B.C. 625, was succeeded by Nabonolassar (NaBolOlaars), B.C. 605. This Nabopolassar is therefore presumed to be the Nebuchadnezzar of Scripture (for the Canon of Poliomy, see Table Chronologique des Regnes, etc., p.16, Abbé Haury, Paris, 1919). Nabopolassar, the father of Nabonassar, who is supposed to have built the temple of Babylon, and to have dismounted it from the Assyrian empire, of which it had hitherto formed a part (John's Hebrew Commenneallith). According to a fragment of Alexander Polyhistor, reported by Syncellus in his Chronographia, it was this sovereign who destroyed the city of Nineveh, B.C. 612, which the Chaldeans (Chron. p. 46), he effected in conjunction with Astyages, the eldest son of Cyaxares, king of the Medes (see also Tobit xiv, 15, where the latter is named Assuerus). The following extract, preserved by Josephus, from the lost Chaldaean history of Berossus, priest of the temple of Bel (B.C. 286), will be found to throw considerable light on the Scripture narrative: "When his father Nabuchodonosor heard that the governor whom he had set over Egypt and the places about Cœle-Syria and Phœnicia had revolted from him, while he was not himself able any longer to undergo hardships, he committed to his son, who was then in Egypt, the care of the greater parts of his army, and sent him against the enemy. So when Nabuchodonosor had given him battle, and fought with the rebel, he overcame him, and reduced the country from under his subjection and made it a branch of his own kingdom. But about that time it happened that his father Nabuchodonosor fell ill, and ended his life in the city of Babylon, when he had reigned twenty-one years; and when he learned that his father Nabuchodonosor was dead—having settled the affairs of Egypt and the other countries, and also those that concerned the captive Jews, and the Phœnicians, Syrians, and Egyptians, and having obtained a further promise from the Chaldean king to come to his aid, he hastily crossed the desert, with a few companions, into Babylon. So he took upon him the management of public affairs, and of the kingdom which had been kept for him by one of the chief Chaldeans, and he received the entire dominions of his father, and ordered when the captives came they should be placed in colonies in the most proper places of Babylonia "(Ant. x, 11; see also Apion. i, 19; Euseb. Chron. Armen. i, 59; Volney, Recherch. Nouv. sur l'Hist. Ancienn, iii, 101 sq.). It will be observed that both Nebuchadnezzar (styled by some the Great) and his father are here equally styled Nebuchadnezzar. The narrative of this king from Berosus by Josephus (c. Apion. i, 19) the father of Nebuchadnezzar is called Nabolassar (NaBoLaars), corresponding nearly with the Nabopolassar of Poliomy; which has induced some to suppose the name Nebuchadnezzar in the former citation to be an error of transcription. Some consider the Nebuchadnezzar of the Book of Judith to be the same with the Saoducin of Poliomy, who was contemporary with Manasseh. Some foundation has thus been afforded for considering Nebuchadnezzar as a general name for Babylonian sovereigns (Prideaux, Connect.); this, however, is considered by Whiston as a groundless misapprehension (Whiston's Josephus, note on ch. ix). The similarity of the two names may have led to their being sometimes confounded. The conqueror of Nineveh is also called by the name of Nebuchadnezzar in Tobit xiv, 15 (in the Greek, for the Latin ends with ver. 14), and is on this account supposed to be the same as Nebuchadnezzar the First, a designation first applied to him by rabbi David Ganz, in the age of the world 3285. According to Poliomy's Canon, the reign of Nabopolassar is made to commence two years later than that of the Nebuchadnezzar of Scripture. Probably the first capture of Babylon was not till the last years of the reign of Nabopolassar, in the expedition mentioned by Berosus (ut sup.), but the Canon of
Ptolemy dates the commencement of his reign from the death of his father, when he became sole king of Babylon (De Wette’s *Introductio,* § 253, note). See Chronology.

Although Herodotus does not name Nebuchadnezzar, he is supposed to have alluded to the expedition of Pharaoh Necho I into Babylon, when Nebuchadnezzar was child. Necho, after an engagement at Magdolus in Egypt, took Cadytis, a great city of Syria. It is conjectured that he may have confounded Migdol, in Egypt, with Megiddo, and that Cadytis was the same with Jerusalem (El Kadosh, “the holy city”) (Jahn’s *Hebrew Common Monuments*, pp. 218, 219).

6. One other point in the life of Nebuchadnezzar, connecting it with Scripture, may be glanced at. In the Book of Daniel (ch. iii) there is abruptly introduced an account of a golden image which Nebuchadnezzar set up in the plain of Dura, its inauguration being heralded in solemn pomp to all parts of the kingdom. The image was probably one of his patron-god, Bel-Merodach; and no less the dedication of such a statue is in perfect keeping with his intense religiousness, which is apparent from his numerous and cordial inscriptions of thanks and homage to the same divinity, after whom also he named his son and successor. The adoration paid to the image was also a test of loyalty. This image and the king’s gird sim- ply at the king’s command was such a spectacle of national conformity as an Oriental despot would naturally delight in. Some have supposed that the image represented the king himself, who, in this way, claimed divine honors—an insinuation found in Persian, Egyptian, and Seleucid monarchs—in the Grecian Alexander and the Roman Caligula. This is not a likely conjecture. The Jews as a body, it would seem, were not invited to the festival, being aliens and captives. But it is said that the image itself was not of all shape—sixty cubits high, and only six cubits broad—that is, in the proportion of twenty. Now it is evident in the story that its height was for the sake of its being visible to an immense concourse gathered on a plain, and it is therefore probable that a tall pedestal is included in the measurement; or it may have been an obelisk with a bust on the summit of it (Münter, *Relig. d. Bab.* p. 59; Hengstenberg, *On Daniel*). Diodorus Siculus (lib. ii) informs us that one of the images of massy gold found by Xerxes in the temple of Bel measured forty feet in height, which would have been fairly proportioned to a breadth of six feet, measured at the shoulders. PRI- deaux supposes that this may have been the identical statue erected by Nebuchadnezzar, which, however, Jahn considers to have been only a model, and that the image of gold could scarcely have been safe from robbers in the plain of Dura; but this conjecture of Jahn seems by no means necessary. Dür—Dura—signifies a plain, and in such a plain, yet vulgarly called Dowaiv, to the south-east of Babylon, M. Oppert found the pedestal of what must have been a colossal statue. There is no hint that the image was of solid gold, as some objectors imagine. Anything plated with gold was, in popular phrase, called golden (comp. Exod. xxx. 1-3; xxxix. 8, etc.). The description of the process of forging idols in Isa. xli. 19 shows us the plating of the figures. Herodotus mentions a large golden statue of Bel, and then refers to another and much smaller one, which, in contrast, he says, was of “solid gold.” The grand demonstration, and the assemblage of “princes, governors, captains, judges, treasurers, counsellors, sheriffs, and all the rulers of the provinces,” must have marked some imperial action as a notable and signal event. The despotism of the great monarchs of the East, worked, followed by such prosperity and repose as is indicated by the phrase, “I Nebuchadnezzar was at rest in mine house, and flourishing in my palace.” It is a strange rationalistic freak on the part of Lengerke, Bleek, and De Wette to regard all this chapter of Daniel as an interpolation, and only pluck out the cruelties and idolatries of Antiochus Epiphanes.

Jerusalem was destroyed. See Moan. Thence he pro-
ceded to Egypt (Joseph. Ibd.), and, either on the way 
thither or on the return, Nebuzardan again passed 
through the country and carried off seven hundred and 
forty, 20000 virgins, in captivity.iii. 90.

The name, like Nebu-chadnezzar and Nebu-abshan, 
contains that of Nebu the Babylonian deity. The other 
portion of the word is less certain. Gesenius (Thee, p. 
839 b) translates by Mercurius dux dominus, taking the "
χιν as εριν, "prince," and 755 as 7774, "lord."

First, on the other hand (Handb. s. v.), treats it as 
equivalent in meaning to the Hebrew rbb-tabbakkhim, 
which usually follows it, and sometimes occurs by itself 
(2 Kings xxi, 16; Jer. xii, 2, 5). To obtain this 
meaning, however, it is necessary to substitute a Sans 
circo, "chief," as Gesenius; but considers the last mem-
ber of the name to be the Sansc. dhana, from dā, "to cut 
off." Gesenius also takes saradon as identical with the 
first element in the name of Sardan-apalus. But this 
latter name is now explained by Sir H. Rawlinson as 
Asur-dan-i-pal (Rawlinson's Herod. i, 400).

Neceres is the name which the Turks give to a 
clan of people inhabiting the mountains about Jebil, 
in Syria, who are of a very strange and singular char-
acter. It is the principle of the mountains to adhere to 
no certain religion; chameleon like, they put on the 
color of religion, whatever it be, which is reflected upon 
them by the persons with whom they happen to con-
verse. The Turks have great respect for the Neceres 
Necitians; with Turks, they are good Mussulmans; with 
Jews, they pass for Jews; being such Proteuses in re-
ligion that nobody was ever able to discover what shape 
standard or their consciences are really of. See Brough-
ton, Biblioth. Hist. Sacra, ii, s. v. See NASSARIANS.

Necesstarians. See NECESSITARIANS.

Necessary Doctrine and Erudition (for 
your Christian man) is the title of a book which the Eng-
lish people received from their sovereign, Henry VIII, 
in the year 1543, in connection with the legal prohibi-
tion of reading the Scriptures. In contradistinction to 
the Institution of a Christian Man (q. v.), which was 
called the "Bishops' Book," the present formulary was 
called the "King's Book." The Necessary Doctrine 
was not, like the other, sanctioned by the authority of 
Convocation, but was composed by a committees origi-
nated by Act of Parliament end their consciences receiv-
ing the stamp of his personal approval. Henry him-
self had a considerable share in the execution of the 
work, the chief part of which was corrected by his own 
hand; and evidence still remains of the diligence with 
which he had collected and compared the opinions of 
his bishops and divines on the different points of dis-
cussion. The Preface was probably written by himself, 
and, among other matter, contains a vindication of the 
late prohibition of the Bible. Cramer also wrote a 
portion of it—that concerning faith. But while it was 
evangelical in doctrine, it was popish in other things, 
averting trinity doctrine, calling marriage a sacrava-
ment, and maintaining the seven sacraments of Roman-
ism. As an authorized formula it retained authority 
till the king's death. This work has occasioned in the 
present day much discussion and dispute, arising from 
the prejudices of its readers. One party has confidently 
appealed to it as a criterion of the opinions of the Re-
formed church as to the position the Church from which they had 
separated; another party has condemned it in the most unqualified terms, as lean-
ing even in doctrine towards popery rather than Prot-
estarianism. For a full account of the plan and contents 
of this work, see Carwhiten, Hist. of the Church of Eng-
land, Vol. i. ch. 23; see also Palcope, On the Church, i, 
Dict.; Farrar, Eccles. Dict.; Burnet, Ref. i, 455, 586; 
iii, 624; Amer. Theol. Rev. Feb. 1860, p. 172; Bib. Sacra, 
1865, p. 580; 1863, p. 891.

Necessitarians, an appellation which may be 
given to all who maintain that moral agents act from 
necessity. See the article NECESSITARIAN. Some object 
not only to the name, but to the dispute on a subject so 
important and intricate as the explanation of the most consistent 
mode of divine government, and insisted that the theme 
should be left entirely to the future sphere, where even 
the truth, according to Milton, has never yet dawned.

Says the poet:

"Others apart sat on a hill retired, 
In man more erudite, and reason's hallowed
Of providence, foreknowledge, will and fate.
Fixed fate, free-will, foreknowledge absolute;
And found no end—in wandering masses lost!"

Dr. Watts thinks it probable that the discussion of this 
subject may be the source of some of the same employments of the blessed 
in the heavenly world.

Necessity, DOCTRINE OF. I. Definition.—In meta-
physics, according to the common statement, "neces-
sity" is that quality of a thing by which it cannot but 
be, or whereby it cannot be otherwise. When in a 
proposition which affirms anything to be true there is 
a fixed invariable connection between the subject and 
the predicate, then that thing is understood to be neces-
sary. Necessity is opposed to chance, accident, con-
tingency, and to whatever involves the idea of uncer-
tainty and of possible variation. It is usually dis-
tinguished in philosophy and theology into physical, 
metaphysical or logical, and moral.

1. Physical necessity has to do with the established 
order and laws of the material universe. It is founded 
in the relation of cause and effect, and implies that 
where certain causes or forces are present certain effects 
must uniformly and inevitably follow. "By natural 
[or physical] necessity, as applied to men," says Ed-
wards, "I mean not only necessity, but men are under through 
the force of natural causes. Thus men placed in cer-
tain circumstances are the subjects of particular sensa-
tions by necessity; they feel pain when their bodies 
are wounded; they see the objects presented before 
them in a clear light when their eyes are opened; so 
by a natural necessity men's bodies move downwards 
when there is nothing to support them" (Works, ii, 18, 
Cartier's ed.).

2. Metaphysical or logical necessity expresses "the 
nature of our belief in certain fundamental truths, 
such as the reality of a material world, the law of causation, 
and the truth of the mathematica," etc. Logical necessity is 
characteristic of truths or ideas, as physical necessity 
is of events or phenomena in the material world. "It is 
alleged by some philosophers that the truths held by 
us as most certain are the result of experience. Others 
contend that such first principles as the axioms of 
mathematics are not only true, but necessarily true; we 
not only do believe them, but we must believe them. 
Such necessity, it is argued, cannot come from mere 
experience, and therefore implies an innate or intuitive 
source. Hence the theory of necessary truth is only 
another name for the theory of intuitive truth." This 
necessity, as characteristic of certain truths, may be 
grounded in the impossibility of conceiving them 
not to be true. Thus Dr. Whewell, in his Philosophy 
of the Inductive Sciences (i, 54, 55), teaches that necessary 
truths are those in which we not only learn that the 
proposition is true, but see that it must be true; in 
which the negation of the truth is not only false, but 
impossible. That these truths are necessary it cannot 
be doubted. We may take, for example, all relations of 
number. We cannot, by any freak of thought, imagine 
two and two to make seven. John Stuart Mill, in his 
System of Logic, argues against the theory of neces-
sary truths, especially that the common mathematical 
axioms are such truths. Dr. Thomas has made his 
argument for the existence of God, reasons from a be-
lief in the existence of the Divine Being being necessary 
in this sense. "So," says Edwards, "the eternal exist-
ence of being, generally considered, is necessary in it-
self, because it would be in itself the greatest absurdity to deny the existence of being in general, or to say there was absolute and universal nothing" (Works, i, 11). This idea is supported by the statement that in connection with intuitive, or a priori truths, the truth of a statement is sometimes said to be necessary by reason of its being implied in another. "Thus if we say that all the apocryphal books are not only books of Christ, but also books of Moses, this is not because the authority of Christ is greater than that of Moses, but because the former is true, the latter is false." (II, p. 155.)

3. Moral necessity has reference to the volitions and actions of rational agents, and is intended to express the connection between these volitions and actions and certain moral causes, as inclinations, desires, or motives generally. Whether there be any connection which, strictly speaking, may be termed necessary between such motives and the volitions and actions of men, or whether independent of them, the will has a self-determining power, is an inquiry which has always largely engaged the attention of both philosophers and theologians. See Will. The term which stands opposed to necessity in the Aristotelian and metaphysical literature of the subject is liberty, or freedom. See Liberty.

The consciousness of mankind in general, the Christian consciousness especially, has always asserted the fact of freedom, even in connection often with theories that have been called theories of necessity. The freedom of the will was strongly and almost universally affirmed, with little or no qualification or psychological analysis, as the doctrine of the Church during the ante-Nicene period. "All the Greek fathers, as well as the apologists Justin Martyr, Tatian, and Athanasius, and also the theologians of the Alexandrian school, Clement and Origen, exalt the autonomy, self-determination (συνέστησις) of the human soul with the freshness of youth and a tincture of Hellenistic idealism, but also influenced by a practical Christian interest" (Hagenbach, Hist. of Doc. i, 155). With this the Platonistic and Aristotelian philosophy was in harmony. Its ethics presupposes freedom in which the so-called necessity appears in the early history of philosophy, and in the popular sentiment of the first Christian centuries, are those of materialism and fatalism.

II. Historical Development of the Necessitarian Idea. — 1. In the early Greek philosophy we find all things—the concepts and objects—to a materialistic necessity, of which the concepts and objects, or the materialistic philosophy of the present day are in some measure a reproduction. Heraclitus (about B.C. 500) "assumes as the substanceal principle of things eternal fire," identifies it with the Divine Spirit, the ζύγον, or the eternal all-embracing order, which is according to him immanent, as the universal principle of the constant flux of all things. Democritus, with his theory of atoms, according to which "the soul consists of fire, smooth and round atoms, which are also atoms of fire," held that the motion or rest of the atoms is not due to "an all-ruiling Mind," but to natural necessity. The Stoics reproduced the doctrine of Heraclitus, affirming matter and force as two ultimate principles, that the working force in the universe is God, "that the rise and decay of the world are controlled by an absolute necessity; this necessity is at once fate (σχολήναι) and the providence (προοίμιον) which governs all things. In the human soul, which is a part of the Deity, or an emanation from the same, is a governing force (τὸ γύρομαυντον), to which belong representation, desires, and understanding." As the attention of these philosophers was directed mainly to the universe of nature instead of man, making their philosophy cosmological rather than anthropological, they seem not to have attempted any special explanation of the phenomena of volition, or any logically rigorous application of their doctrines of necessity to the working of the latter from necessity in connection with intuitive, or a priori truths, the truth of a statement is sometimes said to be necessary by reason of its being implied in another. "Thus if we say that all the apocryphal books are Jews, it follows necessarily that Peter was a Jew." Here is involved the general assumption, that intuitive reasoning is that which is true of a whole class is true of each individual, which axiom may be itself an intuitive or necessary truth. But each particular proposition or conclusion from premises is necessary, because it is implied in the premises, or because "to withhold assent from it would be to violate the above axiom." This is more strictly, logical necessity.

In the more special and systematic treatment of Christian doctrines following the Council of Nice, the theologians undertook to harmonize the doctrines of the freedom of the will and divine predetermination and foreknowledge. The heathen philosophy already noticed, in attempting to be theological, had so conceived of the Divine Being in relation to the world as to bring both men and things under a necessity, physical or fatalistic. Christianitv, much more decidedly theological, now unfolded a philosophical and theological conception of God and man, and the relation of the two. In the controversy on the freedom of the will between Augustine and the Pelagians, the point of dispute was the relation of the will in its activity to the grace of God. Freedom was affirmed on both sides, each asserting that its own was the true idea of freedom. The differences consist in the manner and manner of influence upon the soul ascribed to divine grace. The views of Augustine are historically of much importance in the presentation of this subject, as they have formed the basis of the Calvinistic view in modern times. "This general view has been designated a theory of necessity, though its adherents object to the term as ambiguous and misleading. Augustine looked upon grace as the active principle of life, generating as an abiding good that freedom of the will which is entirely lost in the natural man." Pelagius admitted that man stands in need of divine aid; "but he supposed this grace of God to be something external, and sufficient to make the effect for both his will and power." He had the conception of a life unfolding itself; he only recognises the mechanical concatenation of single acts. Augustine "recognises in the grace of God an inspiration of love (inspiratio dilectionis), and considers this the source of everything. It was not the view of Augustine that man could not exist without grace or without the grace of God, or without the grace of God he could not act; grace is working only in the sphere of freedom." (Hagenbach, Hist. of Doc. i, 301, 302.) In accordance with the idea and definition of the will and its freedom, which distinguishes the Latin from the Greek anthropologists (comp. Shed., Hist. of Doc. i, 61), Augustine's idea of freedom is self-determination, as distinguished from indetermination. In his view the activity of the will proceeds purely from within the man himself, and this is freedom. In all the conditions in which he contemplates man—namely, as unfallen, as fallen, and as renewed—there is self-determination, that is, the "human will is self-determined towards a proposed end by its own self-motion." The will is free in evil, even when by virtue of the moral condition of the man it can will nothing else but evil, because it delights in evil. Hence in the will of Adam, as created, there was an inclination to holiness, but at the same time, united with it, the possibility of sinning (posibilitas peccandi). In the fallen Adam, the activity of the will is inclination to sin, "the unfree, free, self-originating, self-moving energy of the creature." It is freedom in sin, but at the same time a necessity or certainty of sinning. In the renewed, or in those whom
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there is any holy activity, the motion or determination of the will from the very beginning is conditioned upon natural necessity. This is the true freedom, and its highest development consists in the non posses pecurrir, the fellez necessita boni. This grace Augustine designates as irresistible, in that the agent wills what he acted upon voluntarily or by compulsion, but that the divine grace is able to overcome the utmost obstinacy of the human spirit" (Shedd, Hist. of Doct., I, 78). Augustine's idea and explanation of the activity of the will are from the theological point of view rather than the psychological.

In the scholastic period, as two representatives of its views, we may mention Thomas Aquinas on the one hand, and Duns Scotus on the other. Aquinas held that "the will depends upon the understanding; that which appears good is necessarily sought after; but necessity arising from internal causes, and reposing on knowledge, is freedom." The will is not subject to the necessity of compulsion, but to that necessity which does not destroy freedom—the necessity of striving after ends. Duns Scotus maintained, on the contrary, that "the human will is not determined by the understanding, but has power to choose with no determining grace."

In the German mysticism, which grew up in the 13th and 14th centuries out of scholasticism, the will was treated as subordinate to the knowing faculty, and extreme emphasis was laid on the presence in the divine nature of the element of natural necessity. "True union with God takes place in cognition; knowledge, which is God's action in man, is the foundation of all essence, the ground of love, the determining power of the will."

3. With the decline of scholasticism, and the rise of the spirit of the Reformation, the views of the phenomena of volition are modified by the fact that philosophy becomes more independent of the current theology in its interpretation of the universe of nature and mind. But in their views and methods they largely influence each other. Des Cartes emphasized human freedom; but, as according to his theory the will has no power of itself over the body, his disciples, as Malebranche, introduced the doctrine of Occasionalism—that God by his direct agency moves the body in accordance with our will. Spinoza, developing and transforming the Cartesian dualism into a pantheism, making God the immanent cause of the totality of finite things, holds that God works according to the inner necessity of his nature, and that he produces, not through free will, all finite effects only indirectly through finite causes; that there is no such thing as human freedom independent of causality, but that all events, including all acts of volition, are determined by God, through finite causes, and not immediately. In the seventh definition of his Ethics he defines freedom and necessity as follows: "That thing is called free which exists by the sole necessity of its nature, and the determining cause of whose activity is in itself alone. But that is called necessary, or rather constrained, which owes its existence to another, and whose activity is the result of fixed and determined causes." Spinoza's idea of free agency differs but little from that of Augustine, as being self-determination; and he "rightly seeks for the proper opposite of freedom, not in necessity taken generally, but in a distinct kind of necessity, namely, constraint, which is to be defined as necessity having its source, not in the nature of the agent, but in another necessary condition which is foreign to that nature (whether in the internal or external world), and overruling the endeavors to which that nature itself gives rise" (Ueberweg, Hist. of Phil., II, 68). Leibnitz, whose philosophy, like that of Des Cartes and Spinoza, was fundamentally theistic, maintained the power of the human will is not as an exemption from law, but as the power of determining for one's self according to known law, belongs to the essence of the human spirit," but in place of the natural necessity, the bare necessity of the divine hidden way ("interna et oculata, mirabilis ac ineffabilis potestate") to produce voluntary action in holiness. This is the true freedom, and its highest development consists in the non posses pecurrir, the fellez necessita boni. This grace Augustine designates as irresistible, in that the agent wills what he acted upon voluntarily or by compulsion, but that the divine grace is able to overcome the utmost obstinacy of the human spirit" (Shedd, Hist. of Doct., I, 78). Augustine's idea and explanation of the activity of the will are from the theological point of view rather than the psychological.

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or in accordance with, reasons, motives, principles, desires, feelings, judgments, or, in general, certain prevelous conditions.

In England as on the Continent the impulse accompanying the Reformation occasioned a freer and more prolific discussion of the freedom of the will among other theological and philosophical topics. In the empirical method of Bacon, and its decided direction of the attention of the Age, we have the foundation of the tendency of which was to reduce the phenomena of volition to some law either analogous to the law of cause and effect observed in physical phenomena, or identical with it, and a part of it, giving a physical or materialistic necessity. Hobbes plainly declares that the activity of the will is from necessary causes, and that we are deprived of the necessity from anything physical cause. See Liberty. Locke, in the first edition of his Essay, asserts the necessitarianism of Hobbes. "In later editions a power to suspend the determinations of the will is accorded." "That which immediately determines the will from time to time," he says, "to every voluntary act is the unceasing of desire, fixed on some absent good." In 1715 appeared Anthony Collins's argument for necessity. He states his view thus: "First, though I deny liberty in a certain meaning of the word, yet I contend for liberty as it signifies a power in man to do as he wills or pleases. Secondly, when I affirm necessity, I mean not only necessary consequences from the laws of nature, but by that man, who is an intelligent and sensible being, is determined by his reason and his senses; and I deny man to be subject to such necessity as is in clocks, watches, and such other things, which for want of sensation and intelligence are subject to an absolute physical or mechanical necessity." Dr. Samuel Clarke replied to Collins, affirming "that all proper action of the soul is ipso facto free action; that the laws which determine the judgment of the understanding next preceding any activity are diverse from those which pertain to the production of the action itself." Hartley followed. In his theory of the will, modifying it, however, by his peculiar doctrine of medullary vibrations, and the action of the soul dependent upon them by association. He thus in a measure anticipated the physiological and associationist psychology of James Mill, John Stuart Mill, Bain, and Herbert Spencer. The necessitarians found their most effective champion in Priestley, who took up the materialistic theories and deduced from them their logical consequence, which he called a "philosophical" necessity. According to John Stuart Mill, "the law of causality applies in the same strict sense to human actions as to other phenomena," while his opponents, he says, "the doctrine of Philosophical Necessity is simply that the things which are present to an individual's mind, and given likewise the character and disposition of the individual, the manner in which he will act may be unerringly inferred." (System of Logic, ii, 405, 406). He allows at the same time a power in the mind to co-operate in the formation of its own character, and complains of the application of the term necessity to the doctrine of cause and effect in human character as improper. But causation with him means "nothing but invariably, certain, and unconditional sequence," with no "mysterious constraint or compulsion" in the cause over the effect. Alexander Bain considers the will as "a collective term for all the impulses to motion or action. It is absurd to ask whether such a power is free." Dr. Reid (1710-1796), in opposition to the various forms of necessity, denies that every action is performed with some view or from some motive. Dugald Stewart, however, conceives of human actions in a broad sense, but maintains that "liberty as opposed to necessity means that the connection between motives and actions is not a necessary connection like that between cause and effect." "The question," he says, "is not concerning the influence of motives, but concerning the nature of that influence. This is most truly the pivotal point of the whole controversy. For the opinions of Hamilton and Mansel, see Liberty."

I. In this country a fresh theological importance was given to this subject by Jonathan Edwards, who based his theory of voluntary action on the doctrine of moral necessity, taking pains to distinguish it from natural or physical necessity. See Liberty. His treatise was directed against the doctrine of the self-determining soul, the power of personal freedom, and endeavoring to prove at the same time that this necessity was not inconsistent with liberty. This moral necessity he defines as "that necessity of connection and consequence which arises from such moral causes as the strength of inclinations or motives, and the connection of them in the mind, which fixes the mind upon certain volitions and actions" (Works, i, 18). One great purpose in his work was to reply to the objection that the Calvinistic notions of God's moral government are contrary to the common-sense of mankind. Freedom, as involving the self-determining power of the Arminians, he argued, would involve contingency and the absence of certainty. This would exclude foreknowledge. The views of Edwards have been modified, and controverted even, by Calvinistic theologians. The term moral necessity is still used to characterize the theories of those who affirm that the will is determined or determines itself under the influence of motives, as distinguished from the theories of those who affirm "the power to the contrary," or "the power or immunity to put forth in the same circumstances either of several volitions," or such an independence of motives as to make the action of the agent contingent and uncertain, and not necessarily or necessarily determined by them. It is applied also to the theories of those who hold to Augustinian and Calvinistic views of the operation of divine grace upon the will. In general they object, and it is acknowledged with justice in some respects, to the term necessity as confusing, and in its associations implying ideas which they disown, since they assert the freedom of the will as the condition of moral obligation and moral divine government. Some, as Dr. Hodge, propose and use the term certainty, as distinguished from necessity on the one hand and contingency on the other. Dr. Hodge teaches that freedom consists in the fact that a man's volitions are truly and properly his own, determined by nothing out of himself, but proceeding from his own views, feelings, will, and utmost dispositions, so that they are the real, intelligent, and conscious expression of his character, or of what is in his mind. "We hold," says Dr. McCosh, "that the principle of cause and effect reigns in mind as in matter. But there is an important difference between the manner in which the same kind of universal necessity works in the human spirit. In all proper mental operations the causes and the effects lie both within the mind. Mind is self-acting. We hold that the true determining cause of every given volition is not any mere anterior incitement, but the very soul itself by its inherent power of will."

III. Objections to this Theory.—The anti-necessitarians notwithstanding allege that the doctrine of necessity, in the light of the various interpretations of Calvinistic theologians, "charges God as the author of sin; that it takes away the freedom of the will; renders man unaccountable to his Maker; makes sin to be no evil, by diminishing the moral or virtue of sin to be good; and that it precludes the use of means, and is of the most gloomy tendency. The necessitarians, on the other hand, deny these to be legitimate consequences of their doctrine, which they declare to be the most consistent mode of explaining the divine will and action, and that they preclude acts no more immorally in deceiving vicious actions than in permitting all those irregularities which he could so easily have prevented. All necessity, say they, does not take away freedom. "The actions of a man may be at one and the same time both free and necessary. Thus it was infallibly certain that Judas would
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betrays Christ, yet he did it voluntarily; Jesus Christ necessarily became a man, and died, yet he acted freely. A good man does naturally and necessarily love his children, yet voluntarily. They insist that necessity does not render actions less morally good; for, if necessary, an act cannot be morally bad. It only follows that God himself is not a moral being, because he is a necessary one [i.e. necessarily such; rather by nature]; and the obedience of Christ cannot be good, because it was necessary?]. Further, say they, necessity does not preclude the use of means; for means are so less appointed than the end. It was damned that Christ should be delivered up to death; but he could not have been betrayed without a betrayer, nor crucified without crucifiers. That it is not a gloomy doctrine, they allege, because nothing can be more consolatory than to believe that all things are under the direction of an all-wise Being, that his kingdom ruleth over all, and that he doeth all things well. They also urge that to deny necessity is to deny the foreknowledge of God, and to wrest the sceptre from the hand of the Creator, and to place that capricious and undeniable principle, the self-determining power of man, upon the throne of the universe. In those statements there is obviously only a desire to perpetuate the use of actions perhaps under necessity by the divine decrees. Activity and self-determining powers are the foundation of all morality; and to prove that such powers belong to man, it is urged that we ourselves are conscious of possessing them. We blame and commend ourselves when we do amiss; but guilt, and in particular, praise is not merely a reflection of the act itself, but on the product of free will, and of our feelings which are inconsistent with the scheme of necessity. It is also agreed that some actions deserve praise, and afford an inward satisfaction; but for this there would be no foundation, if we were invincibly determined in every volition: so that approbation and blame are consequent on free actions only. Nor is the matter at all relieved by bringing in a chain of circumstances as motives necessarily to determine the will. This comes to the same result in sound argument as if there was an immediate co-action of omnipotent power compelling one kind of volitions only; which is utterly irreconcilable to all just notions of the nature and operations of will, and to all accountability. Necessity, in the sense of irresistible control, and the doctrine of Scripture, cannot co-exist.”

IV. Roman Catholic theologians recognize also two kinds of necessity, namely, a necessity of means and a necessity of precept. Baptism they consider as a necessity of means, or absolute necessity, because it is the only means of salvation instituted by Christ; so that no one can be saved who has not been baptized, whether it be by his own fault or not. Communion is only a necessity of precept. If a man voluntarily refuses to participate in the Lord’s Supper, he is deserving of condemnation; but if he was only involuntarily deprived of participating in it, he is not guilty.

See Priestley, A Free Discussion of the Doctrines of Materialism and Philosophical Necessity (Lond. 1778, 12mo); Bray, Philosophy of Necessity (Lond. 1844, 8vo); Bogle, Lectures on the Necessity of Divine Revelation; Crompton, Essay on the Necessity of the Christian Religion; Toplady, On Christian and Philosophical Necessity; Butler, Analogy, ch. vi; Copleston, Inquiry into the Doctrine of N. Graevius on Calvinistic Predestination; Jackson, Defence of Human Liberty; Tucker, Light of Nature; Watson, Theol. Institutions, ii, 359; and V. Armgart, Grundzüge der Theologie, vol. i, 1845, 12mo; Oct. 1861; Amer. Press and Theol. Rev. Jan. 1865; North British Rev. vol. x; and the literature under WILL.

Necham, Neckham, or Nequam, Alexander, an English monk, noted as a university scholar, a proponent in the whole of the orthodox science, including law, medicine, and theology, was born at St. Albans in 1157; lived and studied at Paris, and after his return to his native country was made abbot of Cirencester, and
died in 1217. He is the author of a great variety of works remaining in MS. But the most important of all his productions, including many theological and philosophical works, is his De Natura Rerum, which is believed to have been written during his lifetime. It is considered one of the greatest works of the 12th century. It has recently been edited and published by the noted English antiquarian, Thomas Wright, who has written much about Necham in the Biogr. Brit. Lit. (Anglo-Norman Period), p. 449-50. The De Natura Rerum (Lond. 1883) aims to interest the student of nature in the Antiquity of the Universe. It is iconoclastic in tendency, and rejects the aid of art in religious ceremonies. See, besides Wright, Biogr. Brit. Lit., Piper, Einleitung in die Monumentale Theologie, p. 557-59; Cave, Historia Literaria, s. v.

Necho (Heb. Ne'ko, נֵכֹה, an Egyptian name; Sept. and Josephus, Νεξάου; fully נְכַּוֵּד, Prashkov-Necho, 2 Kings xxiii, 29, 38, 34, 35, etc.; once Heb. נֶכֶה, Nechoh, Jer. xvi, 2; Herodotus, Nexos; on the twofold appellation of this king on the monuments, see Rosellini, Monum. Stor. ii, 181 sq., tab. 9), an Egyptian king, son and successor (according to Herodotus, ii, 158) of Psammetichus, and contemporary of the Jewish king Josiah (B.C. 609). The wars and successes of Pharaoh-Necho in Syria are recorded by sacred as well as profane writers. According to Herodotus (iii, 596), the king was in the twenty-sixth dynasty, successor of Psammetichus, and as there had been another of the same name, he was properly Necho the Second. The period of his reign was, according to Manetho, six, according to Diodorus, nine years, according to Herodotus (iii, 596). See Larcher, Ad Herod. ii, 158 sq.; iv, 45; Diod. i, 83, and Wess. ad loc.; Strabo, i, 56; Heeren, African Nat. ii, 374, 389; Bunsen, Ägyptens Stelle in der Welt-Geschichte, iii, 141 sq. See PHARAOH.

Nechites. See NICITAS.

Nechosbath. See BRASS; COPPER.

Nechunjah Ben-Ha-Kannah, a famous rabbin at Jannin, who, like his contemporary Nahum of Ginos (qq. v.), had a method of his own, was a disciple of Hillel (q. v.), and a contemporary and equal colleague of Jochanan ben-Zachai (q. v.). Nechunjah strictly adhered to his teacher's method of Biblical interpretation, and decidedly opposed Nahum's additional rule of "extension and restriction." He was of a mild and compliant character, and is said to have chiefly occupied himself with rabbinic theology. So much was this the case, that later tradition ascribed the composition of the oldest cabalistic works to him or to his father, viz., the books Bahir (בahir, "from the mouth") and Pehnah (פֶּהֶנָּה, "mouth of the river"), which, however, belong to a later time. Like his colleague, Jochanan ben-Zachai, Nechunjah reached a good old age. Himself a living protest against the supposed worldliness of some of his contemporaries, he recorded with indignation that "every one who takes to himself the yoke of the law is set free from the yoke of the kingdom and the yoke of conformity to the world; but to every one who discards the yoke of the law shall be given the yoke of the kingdom and the yoke of the fashions of this world" (Abath, iii, 5). It is interesting to note that he himself, in answer to a request of his disciple on the subject, wrote short prayers both when entering the college and again when leaving it. He assigned the following reasons for this unusual practice: "When I entered," he said, "I pray that I may not be the occasion of error; and when I leave I bless the Lord for my calling" (Barenfiscy, iv, 19). He himself, in answer to a request of his disciple on the subject, wrote short prayers both when entering the college and again when leaving it. He assigned the following reasons for this unusual practice: "When I entered," he said, "I pray that I may not be the occasion of error; and when I leave I bless the Lord for my calling" (Barenfiscy, iv, 19). He himself, in answer to a request of his disciple on the subject, wrote short prayers both when entering the college and again when leaving it. He assigned the following reasons for this unusual practice: "When I entered," he said, "I pray that I may not be the occasion of error; and when I leave I bless the Lord for my calling" (Barenfiscy, iv, 19).
Neck (usually נֶפֶךְ, o'peh, as Gen. xlix, 8; Lev. v, 8; often נֶפֶךְ, te'rach', as Gen. xxvii, 16; and same in Chald., as Dan. vii, 7; once the plur. cognate נֶפֶךְ, Cant. iv, 9; also נְפֵךְ, gar'ôn', prop. throat, Isa. iii, 16; or the plur. cognate נְפֵךְ, Prov. iii, 22; once נֶפֶךְ, mor-photh, 1 Sam. iv, 18; Gr. ραχὺν), a part of the human frame used by the sacred writers with considerable variety and freedom in figurative expressions, though seldom in such a way as to occasion difficulty to a modern reader. With reference to the graceful ornament which a fine neck gives, especially to the female form, it is said of the spouse in the Canticles, "Thy neck is like the tower of David, built for an armory" (iv, 4); or, as it is again, "like a tower of ivory" (vii, 4). The neck, however, being that part of the body through which in man, and still more in the lower animals, the life is frequently destroyed, it is sometimes taken as the representative of the animal life; hence "to lay down the neck" (Rom. xvi, 4) is a strong expression for hazarding one's life; to "give one the necks of one's enemies" (2 Sam. xxix, 41) was to surrender their life into his hands; also "to reach even to the neck," or "to the midst of the neck" (Isa. viii, 8; xxx, 28), was to approach the point of overwhelming destruction, which, in Hab. iii, 13, takes the peculiar form of "discovering the foundation to the neck."—the illusion in the last passage being to the foundation of a house, which is like the neck upon which the head rests. But by much the most common reference was to beasts of burden, which bore upon their neck the yoke whereby they did service, and as such were viewed as emblems of men in their relation either to a good or a bad, to a true or a false service. Christ invites all to "take up his yoke" (upon their neck understood), in other words, to yield themselves obediently to his authority (Matt. xi, 29); and a stiff or hardened neck is a familiar expression for an unpliant, rebellious spirit. In the contrary direction, many passages in the propheta convoy threatenings of coming judgment by the hands of enemies under the form of laying bands or yokes upon the people's necks (Deut. xxviii, 48; Isa. x, 27; Jer. xvii, 2). Hence putting the feet on the neck is a usual expres-

Ancient Egyptian treading the Conquered under Feet.

sion in the East for triumphing over a fallen foe. In the numerous battle-scenes depicted on the monuments of ancient Egypt and Assyria, we see the monarchs frequently represented treading on the necks of their enemies; and a similar practice obtained among the Hebrews. When Joshua had conquered the five kings, he "said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them" (Josh. x, 24; comp. 2 Sam. xxii, 41). In India, when people are disputing, should one be a little pressed, and the other begin to triumph, the former will say, "I will tread upon thy neck, and after that beat thee." A low caste man insulting one who is high is sure to hear some one say to the offended individual, "Put your feet on his neck." Nor was this custom peculiar to the East: Quintus Curtius, relating the particulars of a single combat between Dioxippus, an Athenian, and Horratus, a Macedonian, says that, in the end, the former, closing with the latter, struck up his heels, and threw him with great violence on the ground; then after taking his sword from him, he set his foot upon his neck, and was about to dash out his brains, when the king (Alexander) interposed his authority to prevent him. See Triumph.

Necker, Jacques, an eminent financier and religious statesman, father of the noted French female writer, Madame de Staël, was born of distinguished parentage Sept. 30, 1732. He was sent to Paris in his youth, and was employed in the house of Thellusson, the great bank-er, who, after a time, took him into partnership. Necker realized a very large fortune, and retired from business at forty years of age. He now began to aspire to official situations, and wrote several works on financial affairs, which made him favorably known. One of these works, a memoir upon the French finances, suggesting the means of making up the deficiency, in the revenue, and forwarded to the minister Maurepas, the president of the council of finances, so delighted this French statesman that he obtained for the author, from Louis XVI, after some hesitation, as Necker was an alien and a Protestant, the appointment of director of the treasury in 1776. Necker was appointed director-general of finances in June, 1777, but without a seat in the council; being aversive to imposing new taxes, he endeavored to make up the national income by economy and loans. In 1781 he published his Compte Rendu, which disclosed for the first time the state of the revenue and expenditure of France, and made him numerous enemies, and he resigned in May, 1781. He withdrew to Switzerland, where he purchased an estate at Copet, on the banks of the Leman Lake, and there he wrote his work Sur l'Administration des Finances, 1784. In 1787 Necker returned to Paris, where he wrote against Calonne, who had just been dismissed from his office of comptroller-general of the finances, and he was in consequence banished from the capital, but was soon after recalled. In the following year (August, 1788), on the resignation of Brienne, and at the suggestion of that minister, Louis XVI appointed Necker director-general of finances, as the only man capable of restoring order
NECKER

in the administration. The king had already promised the convocation of the states-general, and Necker urged him to keep his promise. But he failed as a statesman in not arranging beforehand a plan for the sittings of those states, so as to prevent the collision that took place on their first meeting. In fact Necker was a financier, but not a statesman; he was a philosopher and a man of letters, but not a jurist or a legislator, and he was thus considered by a man well qualified to judge of these matters. His second ministry was short. Unable to check or direct the popular storm, and not enjoying the confidence of the court, Necker, unwilling to become the reproach of the agitators, quit his place and the kingdom. On the 11th of July, 1789, he set off for Switzerland. After the taking of the Bastille, the National Assembly demanded the recall of Necker, and Louis complied. Necker was received in triumph, but his popularity was short-lived. He did not go far enough to please the movement-men. In December of the following year, 1790, he gave in his resignation to the National Assembly, which received it with cool indifference. He spent the remainder of his life in Switzerland, in retirement and study, and wrote several political tracts. He had written, several years before, a work, De l' Importance des Opinions Religieuses (translated into English under the title Of the Importance of Religious Opinions [London, 1788, 8vo]). This work is eminently able and serviceable to Christianity. In 1800 he published his last and greatest work on the religious view of morality. This work is highly esteemed, and secured a prominent rank for Necker as a moralist. He died April 9, 1804. His works were collected and published by his accomplished daughter in 15 vols. 8vo (1821). See Madame de Staal, Vie privée de M. Jacques Necker (1804-1821); Lanjuinais, Études biograph. sur Antoine Arnauld, P. Nicole, et J. Necker (1823); Sainte-Beuve, Cœursiers du Lundi, vii, 329 sq.; Edinb. Rev. Jan. 1803; Engl. Cyclop. s. v.; Darling, Cyclop. Bibl., ii, 2166.

Necker, Made, née SUSANAH CURCHOD, a noted French philanthropist, was born in 1739, in the mountain village of Grassy, situated between the Pays de Vaud and Franche-Comté. Her father, a pastor of the Swiss Church, was a man of considerable talents; her mother was descended from an ancient family of Provence, who had fled to Switzerland on the revo-
cution of the Edict of Nantes. She was the wife of minister Necker, and she greatly distinguished herself during his terms of office in every possible form of benevolence. She erected a hospital in Paris with her own money, was a great reformer of prison abuses, and surrounded herself with the most distinguished men of the time, among them Buffon, Diderot, D'Alembert, who offered her the homage due to her great learning and her rare goodness of heart. She died in 1785, the year after publishing her Réflexions sur le Divorce (Lausanne, 1794, 8vo), an elaborate plea for the indissolubility of marriage. Her complete writings were published by her husband in 5 vols. 8vo (1788-1801). See Gibbon, Memoirs; Marmontel, Mémoires; Barrère de Vieuzac, Esprit de Madame Necker (Paris, 1808, 8vo).

Neckere, LEO DE, D.D., an American Roman Catho-
lic prelate who flourished in the first half of this cen-
tury, was born about the close of the last century, and after taking holy orders rose rapidly to the most dis-
tinguished offices in the gift of the Church. He was consecrated bishop of New Orleans in 1829, and died September 4, 1838.

Necklace is a word that does not occur in the A.V. of the Bible, but represents a piece of personal ornament anciently, as well as still very commonly, worn by both sexes in Oriental countries. It seems to be specially denoted in Heb. by תֶּבָּרִ, rab'bit (so called from binding the neck), a collar or ornamental "chain" for the neck (Gen. xii, 42; Ezek. xvi, 11). See CHAIN. Necklaces, we learn from the Scripture, were made sometimes of silver and gold, sometimes of a series of jewels, sometimes of coral (Exod. xxxix, 22; Numb. xxxii, 50). Three neck-
laces were commonly worn, one reaching lower than the other; from the one that was suspended to the waist there was hung a bottle of perfume, filled with amber and musk, called יֶבָּרֵי, ובערני naphesh, "boue of the soul" (Isa. iii, 20, margin). See Armaments. Among the ancient Egyptians handsome and richly ornamented necklaces were a principal part of the dress, both of men and women; and some idea may be formed of the number of jewels they wore, from those borrowed by the Israelites at the time of the Exodus, and by the paint-
ings of Thebes. They consisted of gold, or of beads of various qualities and shapes, disposed according to fancy, generally with a large drop or figure in the centre, Scarabei, gold, and carnelian bottles, or the emblems of Goodness and Stability, lotus flowers in enamel, ame-
thysts, pearls, false stones, imitations of fishes, frogs, lions, and various quadrupeds, birds, reptiles, flies, and other insects, shells and leaves, with numerous figures and devices, were strung in all the variety which their taste could suggest; and the museum of Leyden possesses an infinite assortment of those objects, which were once the pride of the ladies of Thebes. Some wore

Modern Egyptian Necklaces (each one half the real size).
simple gold chains in imitation of string, to which a stone scarabaeus, set in the same precious metal, was appended; but these probably belonged to men, like the torques of the Romans. A set of small cups, or covered saucers, of bronze gilt, hanging from a chain of the same materials, were sometimes worn by women, a necklace of which has been found belonging to a Theban lady—offering a striking contrast in their simplicity to the gold leaves inlaid with lapis lazuli, red and green stones, of another she wore, which served, with many more in her possession, to excite the admiration of her friends (Wilkinson, Anc. Egyptian, i, 339 sq.). The modern Egyptian ladies are equally fond of wearing necklaces, often of the richest description; the Arabic term for them is edd, and the Egyptians have a great variety; but almost all of them are similar in the following particulars: 1. The beads, etc., of which they are composed are altogether, not more than ten inches in length; so that they would not entirely encircle the neck if tied quite tight, which is never done: the string extends about six or seven inches beyond each extremity of the series of beads; and when the necklace is tied in the usual manner there is generally a space of three inches or more between these extremities; but the plaits of hair conceal these parts of the string. 2. There is generally, in the centre, one bead or other ornament (and sometimes there are three or five), and seven or seven, varying in size, form, material, or color from the others. The necklaces mostly worn by ladies are of diamonds or pearls. In the annexed engraving (p. 910), the first necklace is of diamonds set in gold. The second consists of several strings of pearls, with a pierced flattish emerald in the centre. Most of the pearl necklaces are of this description. The third is called dibeh. It is composed of hollow gold beads, with a bead of a different kind (sometimes of a precious stone, and sometimes of coral) in the centre. This and the following are seldom worn by any but females of the middle and lower orders. The fourth is called, from its peculiar form, askir (which signifies "barley"). It is composed of hollow gold. We give a side view (A) and a back view (B) of one of the appendages of this necklace. There is also a long kind of necklace, reaching to the girdle, and composed of diamonds or other precious stones, which is called kildah. Some women form a long necklace of this kind with Venetian sequins, or Turkish or Egyptian gold coins (Lane, Modern Egyptians, ii, 405). The Arab females of Palestine at the present day are especially given to wearing necklaces composed of strings of gold coin, which are their own property, and cannot be taken even for debt (Thomson, Land and Book, i, 186). See Ornament.

Necodan (Necodan, Vulg. Necodamus), given (1 Esdr. v, 37) as the name of the head of one of the Israelitish families who had lost their pedigree in Babylon; in place of the Nekoda (q. v.) of the Heb. text (Ezra ii, 60).

Necrodeipnon (Gr. νεκρός, dead, and δείπνον, a meal) was the name of a funeral feast among the an-
Necrology (from Gr. νεκρός, dead, and λόγος, discourse, or enumeration) is the name given in the Roman Catholic Church to a book or catalogue of ecclesiastics, abbots, and monasteries, wherein were registered the names of benefactors of such establishments, the time of their death, and the days of their commemoration; as also the deaths of the priors, abbots, religious canons, etc. This record was also called Calendar and Obituary. The name of Necrology was anciently given specially to what is now generally called Martyrology (q.v.).

When the diptychs fell into desuetude, necrologies, obituaries, books of the dead, books of annals or anniversaries, and books of life took their place as records in cathedrals and collegiate churches and ministers of the names of the deceased. The Benedicites adapted them at the beginning of the 6th century. When an abbot or distinguished monk died, a messenger, carrying a brief or roll, a kind of encyclical letter, rode to the various associated abbots or churches to apprise them of his death, and left a schedule containing his own name and that of the dead, and the day of his obit. The Benedicite was then presented in the several obituaries. These were read after the martyrology at prime, but in a monastery after the rule. The names were recited on their several anniversaries, and in the case of a benefactor the De profundis and a special prayer were sung. The abbots were commemorated by the words, "The deposition of lord abbots X." All others had the simple suffix "obit," i. e. he died. First were read out the names of abbots, then monks, provosts, preceptors, and in succession those of seculars, bishops, priests, sovereigns, and soldiers. Saints were also included; and for convenience a single volume generally comprised the monastic rule, the martyrology, and obituary. The names of benefactors were often recited; but sometimes only a general commemoration of all brethren and favorites or the order was made, followed by the words, "Requiescat in pace"—may he rest in peace—uttered by the president, and closed by an "amen" chanted by the whole chapter. Cowell says that at the prayer of the prothesis the Greeks had their names inscribed in the catalogue, and deposited a present in money, which formed a considerable portion of a country priest's income. See Walcott, Sacred Archaeology, p. 396, 397; Martigny, Dictionnaire des Anciêts Christiennes, p. 432, 433; Martineau, De Antiq. Monach. illustr. vol. i, pt. 1, ch. 2, sect. 3.

Necromancer (Hebr. נָשֵׁא אָדָם, one who inquires of the dead; Sept. ἁραπτόν τοῦ νεκροῦ). In many ancient nations there were jugglers who professed to be able by incantations to call up the dead from the under world, chiefly to consult them on the mysteries of the present or future. Already in Homer's time this practice is noticed (see Odys. xi, 24 sq.). The belief in such enchantments, notwithstanding the mockery of the better instructed few (Cicero, Tus. i, 16, 37), kept its ground among the common people in pagan lands down to the latest times (comp. Plin. xxx, 5 sq.; Herodian, iv, 12, 8; Dio Cass. lxvii, 15; Tertullian, Apol. xxii; De Anima, iv, 10). Particularly in Italy and North Africa were they commonly supposed to be, as it were, entrances to Orcus (μοναχόν την θανάσα), where, on invocation, the shades would actually appear; for example, at Lake Aormos in Epirus and Lake Avrenus in Lower Italy (Cicero, Tus. ut sup.; Heyne, Esch. ii. 24, vid. En. xvi. 24), and at Heraclea in the Propontis (Herc. rodr. v. 99, 7; Dion. Sic., lxxvii. 32; Plut. Dem. 90, 8; Flut. Cim. vi; Strabo, v. 244). The Eastern Magi were especially famed for necromantic skill (Herodian, ut sup.; comp. Strabo, xvii, 762). Necromancy (ἡμέρα; see Othonis Lex. Rubb. p. 171) had also found an entrance among the Israelites, especially when idolaters were on the throne (2 Kings xxii, 6; 2 Chron. xxxiii, 6; Is. viii. 19; xxix, 4, comp. xii, 9, where the Egyptian enchantments are mentioned). In the Law the consultation of these men was forbidden and a death sentence imposed (Lev. xix, 31), and they who disobeyed were threatened with death (Lev. xxx, 6; Deut. viii, 11). Saul, in his distress, caused the shade of Samuel to be summoned from Sheol by an enchantress (1 Sam. xxviii, 7 sq.; comp. J. C. Harnburg in Iren. Nor. Thesaur. i. 689 sq.; E. F. Schmer- sen, Not. Erld. Catalogus Gothicorum n. 7780; Hemert, Enz. des h. B. Sam. p. 88 sqq.; Ezeq. Handbuch. A. T. iv, 261 sqq.; Böttcher, De Inferis, i. 111 sq.). Dathe believed in the actual appearance of Samuel by a miracle (comp. Döderlein, TheoL. Biblioth. iii, 381), and the conception the people formed of this apparition, which was in some way altered by the poets and prophets, afforded a very natural basis for such superstitions. To the spirits thus evoked the enchanter lent a low, soft, almost whispering voice (Isa. viii, 19; comp. xii, 9), as seemed natural for such shades; just as the Greeks and Romans also applied the words πρόκειναι, πρόκειτο, (Hind, xxxiii, 101; Ovid, Met. vii, 374; Plut. Black, Si. 68; Strab. xiii, 365; Plin. H. N. xiv, 202; Stridere (Statius, Theb. vii, 770; Claudian, In Rufina, i, 126; Petronius, Sat. xxxii, 17; comp. Virgil, Æn. iii, 39 sq.) to the returning names. It is by no means proved that the necromancers practiced this muttering and whispering by ventriloquium, although the Septuagint usually renders the Hebrew נָשֵׁא by the Greek ἱπποφανομέαν (according to Galen, the ἱπποφανομέαν are so called because, speaking with the mouth closed, they seem to speak from the belly; comp. Josephus Ant. vi, 14, 2). The meaning of the word has been much discussed (see Theinios, On 1 Sam. xxxvii, 8; Knobel, Prophet. de Hebr. i, 241 sqq.; Böttcher, De Inferis, i. 101 sq.). Ventriloquism was certainly one of the arts of ancient jugglers (Aristoph. Fesp. 1619 sq.). See also Leo Allat. De Eugeniosvnoa, also in the Tractat. Bibl. des de Christi Sacri, vi, 381 sqq.; Dickinnson, Delph. Phaneris, p. 91 sqq.; Gesenius, Comment. on Matt. i, 005 sqq.; Van Dale, De Idolat. p. 608 sqq.; Millii Hesych. Schl. No. 12, also in Ugoilini Thesaurarii. xxiii; Tjeenk, in the Commentat. Societ. Scient. Vla. n. 44, 1797; Green, Greek Archaelog. i, 758; Heyne, Esch. i, ad Virg. Æn. vii). See also Dem. Sosevra. In most parts of Greece, necromancy was practiced by priests or consecrated persons in the temples; in Thessaly, it was the profession of a distinct class of persons called Psychagogoi ("Evolvers of Spirits"). The practice was in that manner connected with many horrid rites, in which human blood, half-burned portions of bodies from funeral piles, the immature fetus cut out of the womb, etc., were employed; sometimes human beings were slain, that their spirits might be consulted ere they finally passed into the lower world. The Christianity under Constantine caused necromancy to be placed under the ban of the Church. There are evident traces of necromancy in some of the older Norse and Teutonic poems. The mediæval belief in the evocation of spirits belongs rather to sorcery than to necromancy. See also Comm. Commentariorum de praecipuis diu- nitione divinarum rerum (Zerbst, 1591); N. A. Recess, xxv, 512. See Divination - Magic.

A species of necromancy, called Rochester knockings, from Rochester, N. Y., where it originated, and spiritualisations, from the ropes by which departed spirits are said to give their responses, has recently become very prevalent, and produced no small amount of fanaticism and infidelity. See Brit. Quar. Rev. Oct. 1875, art. vi. See also Mesmerism - Spiritualism.

Necropolis (νεκρόπολις, πόλις τοῦ νεκροῦ), a term applied to the cemeteries in the vicinity of ancient cities. It occurs in classical antiquity only as applied to a suburb.

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of Alexandria, lying to the west of that city, having many gardens and places suitable for the reception of the dead. The corpses were received and embalmed in it. Here Cleopatra, the last of the Ptolemies, applied the poison to her breast, so that she was immediately con- jured triumph by Augustus. The site of the necropolis of ancient Alexandria seems to have been where are now the catacombs, consisting of galleries and tombs hollowed out of the soft calcareous stone of which the city is built, and lying at the extremity of the city. See Alexandria. The necropolis is now, how- ever, used in a much more extended sense, and applied to all the cemeteries of the ancient world. These con- sisted either of tombs constructed in the shape of houses and temples, and arranged in streets, like a city of the dead; or else of chambers hollowed in the rock, and ornamented with façades, to imitate houses and temples. Such cemeteries are to be distinguished from the colum- baria, or subterraneous chambers of the Romans, in which their urns were deposited; or the rows of tombs along the Via Appia; or the cemeteries of the Chris- tians, whose bodies were deposited in the ground. See Catacombs. The most remarkable necropoleis are at Thbes, in Egypt, situated in a place called Kerne, on the left bank of the Nile, capable of hold- ing three thousand persons, and which it is calculated must at least have contained five thousand mummies; those of El-Kab, or Elleithiya; of Beni-Hassan, of the Speos Artemidos; and of Madfouf, or Abydos; of Siwa, on the coast of Cyrene. In the time of the Roman necropolis of Cyrene is also extensive; and those of Vulci, Corneto, Tarquinii, and Capua are distinguished for their painted tombs [see Tomb], and the numerous vases and other objects of ancient art which have been exhumed from them. Large necropoleis have also been found in Lycia, Sicily, and elsewhere. See Strabo, xviii, p. 795-799; Plutarch, Vit. Anton.; Le- tronnes, Journal des Savans (1826), p. 108; Dennis, Cities and Cemeteries of Etruria, i, 412; ii, 276-358. See Cemeteries.

In this connection we may notice that consoling or inhab- ited graveyards, preferring the proximity and association of corpses with which they had no tie to the cheerfulness and comfort of home; and there is recorded one notorious case, in which a gentleman, although on bad terms with his family, carried his corpse back to his birthplace and told him through India, scandalizing the natives, and outraging the feelings of all, by placing the coffin under his bed. This hideous tendency may enter into certain developments of cannibalism, where the feast is celebrated in memory of a departed friend rather than in triumph of a family. Among the Arabs the ghouls are fairies that are supposed to feed on human flesh. Symptoms of this necrophilia may be traced in the Gidarene manias of the Gospels (Matt. vii, 28, etc.). See Daemoniac.

Necrothætæ (Gr. μηροφόροι, dead, and σέφυρα, to bury) is one of the names by which the ancient Greeks called the undertakers at funerals. Among the Romans they were called Libesinaris, from the goddess Libesina, who presided over funerals (Livy, vii, c. 19; Plutarch, Quæst. Romani).

Nectar was the drink of the immortal gods, according to the early Greek poets, and was served around to them by the hands of Hebe or Gymnede. It is con- founded by some of the ancient writers with ambrosia, the food of the gods. Thus Sappho and Alcam make nectar the food of the gods, and ambrosia their drink. The name was not, however, given by Homer, Hesiod, Pindar, and the Greek poets generally, and by the Romans, the beverage of the gods. Homer describes nectar as resembling red wine, and represents its continued use as causing immortality. By the later poets, nectar and ambrosia are represented as of most delicious odor; and sprinkling with nectar, or anointing with ambrosia, is spoken of as conferring perpetual youth, and these acts are assumed as the symbols of everything most delight- ful to the taste.

Nectarius is the name of a celebrated deaconess in the early Christian Church. She flourished in the lat- ter half of the 4th century, and was the cause of the deposition of her relative, the Bishop Eulippus, by that same bishop, as he had ordained her for an office of which she proved herself unworthy by breaches of confidence and perjury. See Sozomen, Historia Ecclesiastica, bk. iv, ch. 24.

Nectarius is the name of two patriarchs of the Eastern Church who figure prominently in ecclesiastical history.

1. The first, who is most widely known, was a native of Tarsus, and with the assistance of the emperor Theodos- ius became patriarch of Constantinople after the de- position of Gregory (q. v.) Nazianzen, and immediately before Chrysostom. Nectarius's occupancy of the episco- pal chair between two such men would have required extraordinary merit to make him conspicuous. But, in truth, though he does not seem to merit the epithet distinguished, he certainly does not deserve the imputation "the indolent Nect- uarius," the fact of his having been appointed at all is the most remarkable feature in his personal history. When Gregory Nazianzen (q. v.) resigned his office (A.D. 381), it was during the meeting of the second ecumenical council at Constantinople. Nectarius, a senator of the highest rank, was, in the time intending to visit his native place, and previously waited on Diodorus, the bishop of Tarsus, who was in Constantinople as a member of the council. Diodorus, along with the other bishops, was perplexed as to whom they should nominate to the vacant see. Struck by the majestic appearance of Nectarius, and taking for granted that he was a Christian and had been baptized, Diodorus requested Nectarius to postpone his departure, and recommended him to Flavius, bishop of Antioch, as a fit person to succeed Greg- ory. Flavius laughed at the strange proposal; but, to oblige his friend, put Nectarius's name last on the list, and together with the other bishops presented it to the em- peror. To the astonishment of all, Theodosius selected Nectarius, and persisted in his choice, even when it was ascertained that this candidate for episcopal "honor had not yet been baptized, and had never proposed publicly to the Church. The bishop, however, readily conformed to the wishes of the monarch who had so rigidly opposed the Arians, while the people, attracted probably by his gentle manners and the venerable appearance of the man, presenting as he did every way a strong contrast to Gregory, loudly applauded the choice. Nectarius was baptized, and, before he had time to put off the white robes of a neophyte, he was declared bishop of Constantinople. Most important matters came under the consideration of the council over which, it is prob- able, he was now called to preside. He showed his dis- creetion by putting himself under the tuition of Cyrilicus, bishop of Alexandria, but we can hardly believe that Nectarius took any active part in the theological question which was discussed. It is doubtful whether the canons that were enacted under the name of the second ecumenical council were not passed at two different sessions, a sec- ond taking place in 882. But this does not matter much, as they all bear the name of this council. The princip- al business transacted in the council, concerning in a theological point of view, related to the conforming and extending of the Nicene Creed, mainly to meet the opinions of the Macedonians. The creed thus enlarged is such as was used at the mass of the Roman Catholic Church. Other controversies on the line, the restriction of the authority of each bishop to his own diocese, and the restoration of penitent heretics. The most important article of all, however, historically considered, was one which was conceded not more on account of the natural propriety of the arrangement than the personal favor
which the emperor bore to Nectarius. It was decreed that as Constantineopolis was New Rome, the bishop should be next in dignity to the bishop of Rome, and hold the first place among the Eastern prelates. This, which at first was ignored by 385, was finally, in 393, the result of the powerful embroilment of Constantineopolis with Rome, and was pregnant with all those circumstances that have marked this important schism. Nectarius was the first who held the dignity of ex officio head of Eastern bishops as patriarch of Constantinople. These canons were signed during his 385, 393. The case of Theodosius in the extirpation of Arianism led to the summoning of a council (not ocumenical) at Constantinople in July, 388. There assembled the chiefs of all the sects. By the advice of Sisinnius, afterwards a Novatian bishop, given through Nectarius, the emperor encouraged his opponents into an approval of the writings of the early fathers. He then required of each sect a confession of its faith, which, having read and considered, he condemned them all, and followed up this condemnation by the most stringent laws, for the purpose of entirely rooting them out. As might have been expected, Nectarius was obnoxious to the Ariains; and we find that in 388, while the emperor Theodosius was absent in Italy opposing Maximus, a rumor that had falsely spread the death and death of the prince excited their hopes, and they broke out in riot, in the course of which they set fire to the house of Nectarius. The most important act of his office occurred in 390, when Nectarius, although his residence in Constantinople was not by the seduction of a woman of quality by a deacon, abolished the practice of confession which had been introduced into the Eastern Church—a penitential priest, who had fallen into sin after baptism, and was thus excused by the confession of one who had fallen into sin after baptism. As a result of this, the Church of the East, to which the Latin churches as a form of worship and Church government in the 20th century. To the third, by proving the alteration of the symbols in the Roman Church. Admitting the fourth, in principle, he was willing to remain an orthodox Christian; but if he, or his church, is to be regarded as the Church of Christ, there can be no other body, but naturally an aristocratic organization. He also wrote a work in Greek against the doctrines of Luther and Calvin, which he translated into Latin by Renanot, who published it, together with Gemmadi's Histories on the Eucharist, in 1870 or 1871. Nectarius' life has also been written a history of the Egyptian empire down to the fall of the Roman Empire. To the second, he replies by historical documents showing that, though identical in point of doctrine, the Greek and the Latin churches differed in their form of worship and Church government in the 20th century. To the third, he answers by proving the alteration of the symbols in the Roman Church. Admitting the fourth, in principle, he was willing to remain an orthodox Christian; but if he, or his church, is to be regarded as the Church of Christ, there can be no other body, but naturally an aristocratic organization. He also wrote a work in Greek against the doctrines of Luther and Calvin, which he translated into Latin by Renanot, who published it, together with Gemmadi's Histories on the Eucharist, in 1870 or 1871. Nectarius' life has also been written a history of the Egyptian empire down to the fall of the Roman Empire.

Necessia (necessia), a name for the ontings among the ancient Greeks and Romans on the anniversary of the day of the birth of a relative. According to some the Necessia were the same as the *Genesia.*


Nedarim. See Talmud.

Nedusia is a surname of Athene, derived from the river Nedon, on the banks of which she was worshipped. See Minerva.

Needham, John, an English dissenting minister who flourished in the first half of the last century, was for some years pastor of the Baptist Church at Hitchin, Suffolk, and afterwards removed to Bristol (in 1746), where he remained until 1787. He is of interest principally as the author of the pleasant harvest hymn, "To praise the ever-bounteous Lord," found in many of our best collections of hymns.

Needham, John Turberville, an English Roman Catholic divine, noted as a scientist, was born in London in 1718, and educated at the College of Douai. He afterwards removed to Brussels, where he died in 1781. Mr. Needham wrote observations inserted in Buffon's Natural History: Inquiries concerning Nature and Religion: De la nature, ou esprit général du système physique et métaphysique sur la génération, etc. See his life, by abbe Mann, in the memoirs of the Royal Academy of Sciences at Brussels; Lond. Monthly Review, vol. lix. London, Mathematical and Philos. Dic. v. v
NEEDLEWORK

Needle (Gr. ῥίφη, ῥήφης) occurs in the Bible only in the proverb “to pass through a needle’s eye” (ῥιφήμα) (Matt. xix, 24; Mark x, 25; Luke xviii, 25), for which see CAMI. Among the ancient Egyptians some needles were of bronze, from three to three and a half inches in length; but as few have been found, we are not able to form any opinion respecting their general size and quality, particularly of those used for fine work, which must have been of a very minute kind (Wilkinson, Anc. Eg., ii, 245). See NEEDLEWORK. The use of the needle as

to chosheb, or the “cunning workman,” who added the figures. But if “embroidery” be strictly confined to the work of the needle, we doubt whether it can be applied to either, for the simple addition of gold thread, or of a figure, does not involve the use of the needle. The patterns may have been worked into the stuff by the loom, as appears to have been the case in Egypt (Wilkinson, iii, 128; comp. Her. l.c.), where the Hebrews learned the art, and as is stated by Josephus (Antiq. i, 7, 2). The distinction, as given by the Talmudists, and which has been adopted by Gesenius (Thesaur. p. 1511) and Bähr (Symbolik, i, 256), is this, that rîmchû, or “needlework,” was where a pattern was attached to the stuff by being sewn to it on one side, and the work of the chosheb when the pattern was worked into the stuff by the loom, and so appeared on both sides. This view appears to be entirely inconsistent with the statements of the Bible, and with the sense of the word rîmchû elsewhere. The absence of the figure or the gold thread in the one, and its presence in the other, constitutes the essence of the distinction. In support of this view we call attention to the passages in which the expressions are contrasted. Rîmchû consisted of the following materials, “blue, purple, scarlet, and fine twined linen” (Exod. xxi, 20; xxvii, 18; xxxvi, 37; xxxviii, 18; xxxix, 28). The work of the chosheb was either “fine twined linen, blue, purple, and scarlet, with chenubim” (Exod. xxi, 1, 31; xxxvi, 8, 35), or “gold, blue, purple, scarlet, and fine twined linen” (xxviii, 6, 15; xxxix, 2, 5, 8). Again, looking at the general sense of the words, we shall find that chosheb involves the idea of invention, or designing patterns; rîmchû, the idea of texture as well as variegated color. The former is applied to other arts which demanded the exercise of inventive genius, as in the construction of engines of war (2 Chron. xxxii, 15); the latter is applied to other substances, the texture of which is remarkable, as the human body (Psa. cxxxix, 15). Further than this, rîmchû involves the idea of a regular disposition of colors, which demanded no inventive genius. Beyond the instances already adduced, it is applied to tessellated pavement (1 Chron. xxiii, 5), to the eagle’s plumage (Ezek. xvii, 9), and, in the Targums, to the leopard’s spotted skin (Jer. xiii, 23). In the same sense it is applied to the colored sails of the Egyptian vessels (Ezek. xxvii, 16), which were either checkered or worked according to a regularly recurring pattern (Wilkinson, iii, 221). Gesenius considers this passage as conclusive for his view of the distinction, but it is hardly conceivable that the patterns were on one side of the sail only, nor does there appear any ground to infer a departure from the usual custom of working the colors by the loom. The ancient versions do not contribute much to the elucidation of the point. The Sept. varies between ρηφημα καὶ σολομονικης, as representing rîmchû, and τουαλητης καὶ ψιφθατης for chosheb, combining the two terms in each case for the work itself—τοιαυτα του ραβδου για πρεσβυτος for the first, ψιγνων ψιφθατων τουατιτων for

Ancient Egyptian Needle. (In the Museum of Alnwick Castle.)

Ancient Egyptian Needle-Needles. 1, of wood; 2, head of another of bronze.

Needlework occurs in the Auth. Ver. twice (Judg. v, 30; Psa. xl, 14) as a translation of the Heb. נְפַף, rîmchû, properly variegated work (elsewhere “brodered work”); and also of the cognate סֶנֶשׁ, roken, (Exod. xxvi, 36; xxxvi, 16; xxxviii, 39; xxxvi, 37; xxxviii, 18), properly an embroilerer (as elsewhere rendered). In Exodus the embroiderer is contrasted with the “cunning workman,” chosheb (מעינ). And the consideration of one of these terms involves that of the other. Various explanations have been offered as to the distinction between them, but most of these overlook the distinction marked in the Bible itself, viz., that the roken wore simply a variegated texture, without gold thread or figures, and that the chosheb interwove gold thread or figures into the variegated texture. We conceive that the use of the gold thread was for delineating figures, as is implied in the description of the corselet of Amsais (Herod. iii, 47), and that the notices of gold thread in some instances and of figures in others were but different methods of describing the same thing. It follows, then, that the application of the term “embroiderer” to roken is false; if it belong to either it is

2

Ancient Egyptian Embroidered Dresses. (From Champlain, Monumenta de l'Egypte.)
pianist who mostly confined himself to the cultivation of ecclesiastical art, was born at Antwerp in 1570. He was a disciple of the elder Henry Steenwyck, whose manner he closely imitated. He painted views of churches and convents, especially interiors, preferring those in the Gothic style of architecture. He possessed a profound knowledge of perspectives, and placed his subjects, with all their rich ornaments and every architectural member, with strict truth, and yet without betraying the appearance of anxious labor. Every object is marked with minute precision, and finished with an exquisite touch and a light pencil. His bright, clear pictures, in which he avoided through his brown coloring sometimes observable in the works of his master Steenwyck, are the most esteemed. Being an indifferent designer of figures, he often got F. Francks, Van Thulden, Velvet Breughel, or Teniers to paint the figures; those of the last two being the most esteemed of the pictures of Neefs. He died in 1651. His son, Peter Martin (called the Young), painted in the same style, and chose the same subjects as his father, but was by no means equal to him.

Neely, Philip P., a minister of the Methodist Episcopal Church, South, was born in Rutherford County, Tenn., Sept. 9, 1819. He was converted in 1856, and in 1867 was appointed district superintendent and advanced to the position of a presiding elder. He was appointed junior preacher on Jackson Circuit, West Tennessee. On the division of the conference he became a member of the Memphis Conference, and was stationed at Holly Springs, Miss., in 1841. During the two years following he was stationed in Huntsville, Ala.; in 1844 he was appointed president of the Columbia Female Seminary; in 1846 travelled as agent of the Transylvania University. In 1846 he was transferred to the Alabama Conference, and labored in its boundaries until his death at Mobile, Ala., Nov. 9, 1868. See Min. Ann. Conf. M. E. Church, South, p. 233.

Neofius (Nyssius v. Nyssow), the Graecised form (Eucius, alxii. 10; 2 Mac. i. 18, 20, 21, 23, 31, 36; ii. 19) of the name of the painter of the pictures of Neefs. He died in 1651. His son, Peter Martin (called the Young), painted in the same style, and chose the same subjects as his father, but was by no means equal to him.

Neef or Neefs, James, a Flemish engraver who devoted himself mostly to sacred and secular art, was born at Antwerp, according to Nagler, about 1610. There are various dates assigned for his birth, but Nagler is probably correct, as there are prints by Neef extant dated 1621 and 1633. His last print recorded is dated 1645. He engraved a number of subjects after Rubens, Vandyck, and other celebrated Flemish painters. His drawing is correct, but stiff and mannered, and his heads often have an extravagant expression; but his prints are much esteemed. They are executed entirely with the graver, which he handled with great facility. An engraving of his is to be seen in The Folly of the Anglers. The Meeting of Abraham and Melchizedek; The Crucifixion, with the Virgin and St. John; St. Augustine: The Martyrdom of St. Thomas: The Judgment of Paris: The Triumph of Galatea (these all are after Rubens): Christ and his Six Pences: Job and his Wife: The Martyrdom of St. Lierin: Christ's offering to Magdalen (all these after Gerard Segers): Christ brought before Pilate, after J. Jordains: St. Roch interceding for the Persons attacked by the Plague, after Erasmus Quellinus.

Neef, Jean, a Belgian ascetic writer, was born at Mechlin in 1576. He belonged to the Order of the Hermits of St. Augustine, in which he filled the office of superior. In 1608 he was joined to the Tertiary of the same order, and occupied himself in the care of the elderly religious in the several monasteries of the province of Flanders and Cologne. He died at Mechlin, June 28, 1656. His works are, Vita sanctae Monicae (Antwerp, 1628): Horologium monasticorum perfectionis (Louvain, 1628): De terciaire ordinis Sancti Augustini (Antwerp, 1635): -Eremon Augustinianorum floribus honoria et sanctitatis vermes (Louvain, 1636, 4to), in which is found the life of St. Augustine, and a great number of lives of the remarkable personages of his order: - Le Nouveau Testament, in Flemish. See André, Bibl. Belgica, ii, 700.

Neefs, Peter, called the Old, an eminent Flemish
NEGES


Neesing (an obsolete word for "measuring") is found only in Job xii, 10, as a rendering of מְשָׁמֶשׁ, məšəməš (which occurs only there), from an otherwise unused root signifying to measure (q. v.).

Nefasti, Dina, i.e. unwilling days, a term among the ancient Romans for those days of which neither celebration, nor some other public festival held; afterwards they were dedicated chiefly to the worship of the gods. Numa Pompilius is said to have been the originator of the dies nefasti.

Neff, Felix, a philanthropic Swiss Protestant divine, was born in 1798 at a small village near Geneva. While yet a youth he enlisted as a soldier in the Genevan service, where his excellent conduct and superior qualifications soon procured him advancement. But he became obnoxious to his brother-officers by the unbending principles and the high-toned purity of his life, the result of the careful teachings of his widowed and pious mother. He was advised to leave the army for the pulpit, and finally resolving to follow this advice, he resigned his commission in 1818. He then offered himself for the work of a catechist or parish missionary, and labored for two years in that capacity in several of the Swiss cantons, and afterwards for six months at Grenoble. But when he desired to be ordained, he found that religious scruples prevented his connecting himself with the newly united Church of Geneva, while from his being a foreigner he could not hope to receive ordination through the Protestant Church of France. He was therefore advised to repair to England, where he was ordained, May 19, 1823, in Mr. Clayton's chapel in the Poultry; and a few days afterwards left London to return to the scene of his former labors at Mena. How ever gratifying his reception among that attached people, his benevolent mind fixed on another place, in a wild and sequestered portion of the High Alps, as more urgently in need of his services. The constiuty of the Protestant churches permitting, he entered on his pastoral charge in 1824. Thus this devoted minister, who might have enjoyed comfort and leisure in the beautiful and fertile vales of Languedoc, chose to settle in a poor and wildly extending Alpine district, comprising not less than seventeen isolated villages within a circuit of eighty miles. There was one part of his parish, the Val Frasnière, where the inhabitants were so lowly clad, and so uneducated in the most common arts of life, as to be scarcely removed in many respects above the condition of barbarism. Neff perceived that his first step must be to supply the want of education, and, unable to pay a teacher, he joined the duties of a schoolmaster to those he already bore. Having at length succeeded in interesting the people in his efforts, he induced them to build a school-house, he directing the workmen, and acting at once as architect and master. But such excessive labor exhausted his constitution, and he died April 12, 1829, leaving a name entitled to be ranked among the best benefactors of his country. See Gilley, Memoirs of Neff, one of his Labors among the French Protestants of Dauphine, a Remnant of the Primitive Christians of Gaul (Lond. 1832, 8vo); Boist, Life of Felix Neff (Lond. 1855); Jamieson, Cyclop. of Relig. Biog. p. 549; Darling, Cyclop. Bibl. ii, 2166; The London Quarterly Review, April, 1833. (J. N. F.)

Negam. See Talmud.

Negation is in philosophical parlance the absence of that which does not naturally belong to the thing we affirm, as well as being necessary to the denial of, or necessity to be present with; as when we say a stone is inanimate or blind or deaf, i.e. it has no life, sight, or hearing (Watts, Logic, pt. i, ch. ii, § 6). According to the scholastic theologian, Thomas Aquinas (Summa theolog. pt. i, qu. 48, art. V), "simple negation denies to a thing some certain realities which do not belong to the nature of the same. Privation, on the contrary, is deficiency in some reality which belongs to the nature of the being." See PRIVATION. In simple apprehension there is no negation of affirmation; so that, strictly speaking, there are no negative ideas, notions, or conceptions. In truth, some that are so called represent the most positive nullities; as infinity, immortality, etc. But in some ideas, as in that of blindness, deafness, insensibility, there is, as it were, a taking away of something from the object of which the idea is entertained. This is, however, privation (privatio) rather than negation (necatio), and in general it may be said that negation implies some anterior conception of the objects of the negation is made. Absolute negation is impossible. We have no idea of nothing—it is but a word. "Nihilism, or nothingness," says Clarke, "is that of which everything can truly be denied, and nothing can be truly affirmed. So that the idea of nothing (if I may so speak) is absolutely the negation of all ideas. The idea, therefore, either of a finite or infinite nothing is a contradiction in terms" (An Ansver to Seventh Letter). Nothing, taken positively, is what does not but may exist, as a river of milk; taken negatively, it is that which does not or cannot exist, as a square circle, a mountain without a valley. Nothing positively is non exist. Nothing negatively is non esse. See Krauth's Fleming, Vocabulary of Phils. p. 545, 546.

Negob. See South Country.

Neges (or more commonly Canusius) is the name of an order of Japanese monks or secular priests who officiate in the maez or temples. They are either maintained by the endowment money of the maez to which they may happen to belong, or by a pension from the Dairi; but their principal support is derived from the voluntary contributions of the devotees. The Canusius wear, as a badge of their office, either a white or yellow robe over their ordinary dress. Their cap, which is made in the shape of a boat, is tied under the chin with silk cord. Upon this cap are tassels with fringes to them, which are longer or shorter according to the rank of the person who wears them. Their beards are close shaven, but their hair is very long; the superiors, however, wear it curled up under a piece of black gauze. At each ear is a long piece of silk, which comes forward over the lower part of the face. The order of the Can usius consists of two suborders, the spiritual and the lay, the decision of the Dairi, and with regard to temporal matters they are subject, like all other ecclesiastics, to the authority of the judge of the temple, who is appointed by the secular monarch. The superiors of the Canusius are remarkable for their pride and contempt of the common people. They are to be seen scattered throughout all the provinces and cities of the empire. The leading monks reside at Miao; but, though invested with great authority and influence over the people, they are always subject to the imperial authority, which punishes ecclesiastical delinquents with death. The Canusius, in their discourse to the people, dwell chiefly on points of moral ity. They preach from a rostrum or pulpit, and alongside of them is placed the tutelar idol of the sect or order to which they belong, and to this the devotees present their free-will offerings. On each side of the pulpit there is a lighted lamp suspended from the canopy, and a little below it is a desk or pen for the younger priests, where some of them sit and others stand. The preacher wears a bat upon his head shaped like an umbrella, and holds a fan in his hand. Before commencing his sermon he appears to meditate for a little, then rings a small bell by way of enjoining silence upon his audience; and after a short quiet pause he sits down upon a little matted cushion before him, containing the moral precepts and fundamental principles of the religion of his sect. Having chosen his text, he delivers his discourse, which is usually clear and vigorous in its language, and strictly methodical in its arrangement. The peroration very
often consists of a high-flown eulogium upon the order to which the preacher belongs. The audience are called upon, by the ringing of a little bell, to kneel down and say their prayers, sometimes before and sometimes after the singing. In the last appeal for the dead, the Japanese priests, as well as monks, sing the Namahata to the sound of little bells for the repose of their deceased friends. See Macfarlane, Japan (Loud. 1852, 8vo), bk. iv.

**Neginah**, properly **Neginath** (נוֹגִיתָה, nògi'tah), occurs in the title of Psal. lix., to "the chief musician upon Neginah." If the present reading be correct, the former reading was probably the corruption of what is called (Psal. liii.). But the Sept. (בגית, yôgin) and Vulg. (in hymnis) evidently read "Neginoth" in the plural, which occurs in the titles of five Psalms, and is perhaps the true reading. Whether the word be singular or plural, it is the general term by which all stringed instruments are described (Smith). In the singular it has the derived sense of the music of stringed instruments (1 Sam. xvi. 16; Isa. xxxviii. 20), and of songs to be accompanied with stringed instruments (Psa. lxxvii. 7), especially a song of deliverance (Job xxx. 9). See **Neginoth**.

**Neginoth** (נְגִיהות, nògi'oth), songs with instrumental accompaniment, see **Neginah**; Sept. yôgin; vulg. hymnis) is found in the titles of Psal. iv, vi, lixiv, lxvi, lxxvi; the meaning of the title is "Hymn," "song," "suitable instrument," "stringed instruments," and there seems but little doubt that it is the general term denoting all stringed instruments whatsoever, whether played with the hand, like the harp and guitar, or with a plectrum. It thus includes all those instruments which in the A. V. are denoted by the special terms "harp," "psaltery," or "viol," "sackbut," etc., as also by the general descriptive "stringed instruments" (Psa. cl, 4), "instruments of music" (1 Sam. viii. 6), or, as the margin gives it, "three-stringed instruments," and the "instrument of ten strings" (Psa. xxxii. 2; xxcl, 6; xxcliv, 9). "The chief musician on Neginoth" was therefore the conductor of that portion of the Temple choir who played upon the stringed instruments, and who are mentioned in Psa. lxviii, 25 (נְגִיָהוֹת, nògi'oth), from which the word is derived occurs in 1 Sam. xvi, 16, 17, 18, 23; xviii, 10; xix, 9; Isa. xxxviii. 20, and a comparison of these passages confirms what has been said with regard to its meaning. The author of the Shille Haggigborim, quoted by Kircher (Museipig, i, 4, p. 468) explains Neginoth as including "all stringed" instruments, long and round, pierced with several apertures, and having three strings of gut stretched across them, which were played with a bow of horsehair. It is extremely doubtful, however, whether the Hebrews were acquainted with anything so closely resembling the modern violin and its music. See **MUSICAL INSTRUMENTS; PSALMS**.

**Nego**. See **Abednego**.

Negombo, **Negosi**, and **Nepindi** are the names by which the African negroes of Congo, Angola, etc., designate three of their priests.

1. The **Negombo** is looked upon both as a priest and a prophet. He not only professes to foretell future events, but he ascribes to himself likewise an innate virtue of healing all manner of diseases. He is always sufficiently provided with a vast variety of medicaments, the virtues whereof are so deeply impressed on the minds of the negroes that the failure of Negombo's prescriptions is always imputed to the patient.

2. The **Negosi** must take to himself eleven wives, and, as is usual among African tribes, he also acts the part of a magician. When any native medicine is used over him, he investigates the cause of his failure to the community, and, if he discover any slight negligence or some lack of discipline on the part of his priest, he thinks he is able to interpret the dreams of the enemy, and all his possessions and kin.

3. The **Nepindi** styles himself master of the elements, and pretends to control thunder, lightning, and storms. To manifest his power, he raises large heaps of earth contiguous to his habitation. After he has finished the usual priestly service, he ascends the mountain, where, with other numerous others, they devote themselves to the worship of the gods and the performance of religious ceremonies; the second employ themselves in military affairs, and the third in the preparation of weapons of war. The Negros, as a body, are so numerous and influential that the emperor finds it necessary to secure their favor. They are scrupulously careful about the lives of inferior animals, but their quarrels with each other often end in bloodshed. See Gardner, Faiths of the World, ii, 524; Broughton, Bibliotheca Histor. Sacra, ii, 4, v.

**Negosi**. See **Negombo**.

**Negri** (or **Negro**), Francesco, an Italian Reformer noted for his philological attainments, was born in 1510 of a noble Tuscan family. He taught children in the free territory, in 1500. Gifted with an active and penetrating mind, he became an excellent student. He entered the Order of Benedictines. The principles of the Reformation preached in Germany and Switzerland penetrating Italy at this time, Negri came forward as one of the first to adopt the new doctrines, and promptly abondoned his order, he went to Germany, joined Zwingli, and accompanied the great Swiss Reformer to the conferences of Marburg in 1529, and assisted at the Diet of Augsburg in 1530. Negri defended with eloquence the famous Protestant profession of faith known under the name of the Confession of Augsburg. He afterwards returned to Italy; but that country offering no security to the preachers of the Reformed doctrines, he went back to Germany. He stopped some time at Strasbourg, then at Geneva, and finally settled at Chiavenna, a small village of the Grisons, where he married, and became the teacher of a school. His small salary scarcely sufficed to support his family. It appears that he attempted to better his position by going again to Geneva; but he was not more fortunate than before, and he returned to Chiavenna, where he died some time posterior to 1558. In his last years Negri departed from the theological platform of his old teachers, Luther and Zwingli, and embraced Socinianism. We have of his works, Turcicum rum commentariwm (Paris, 1588, 8vo), translated by Paul Giovo:—Rudimenta grammaticae, ex auctoribus collecta (Milan, 1541), reprinted under the title of Canones grammaticales (Pesciario, 1555, 8vo);—Ordid Metamorphosis in epistomen Phalenic versibus redacta (Zurich, 1542; Basle, 1544).—Tragodia de libero arbitrio (Geneva, 1546, 4to, enlarged 1556, with additions). This singular dramatic allegory upon one of the most disputed questions between the Catholics and the Reformers is rare and recherché; the denouement of the piece is the triumph of Justifying Grace over king Free-Will, who is beheaded, and over the pope, who is recognised as Anti-christ. The drama was translated into French under the title La tragédie du roy Franc-Arbicpte (Villefranche [Geneva], 1559, 8vo). We also have of Negri's works, De Fanini Facentini ac Dominici Basanenii morte, qui super ob Christum in Italia Romanam posthac jussu implo octo sunt, brevis historia (Chiavenna, 1540, 8vo), one of his treatises on and various books:—Hisoria Francisci Spierio circitutulam qui quod suscepit semel Evangelico versitatius professionem obgasset, in horrendum incidit desperationem (Tubingen, 1550, 8vo). See Roberto, Notizia storico-critiche della
Negril, Girolamo, an Italian humanist, was born at Venice in 1494. After having been vicar of the bishops of Constance, Vienne, and Vicenza, he became bishop of cardinal Cornaro, and later of cardinal Contarini. Negril obtained afterwards a canonicate at Padua. He died at Padua in 1577. According to the judgment of Sadoleto, he wrote Latin with purity and great elegance. We have of his works, Epistole et Orationes (Padua, 1554; 4to); il Massarino della sua vita, 1773. At the head of this last edition is found a biography of Negril, written by abbé Costanzi. See Foscarini, Storia della letteratura Veneziana.

Negril, Salomon (Arabic, Soleiman Alezdi), a Greek philosopher, was born at Damascus in the latter part of the 17th century. Instructed by the Jesuit missionaries in the Greek and Latin languages, he came to Paris, and continued his studies at the Sorbonne. He afterwards went to London, and in 1701 to Halle, where he remained four years, giving lessons in Arabic, among others to the celebrated Michaelis. The climate of Germany being injurious to his health, he went to Italy, and afterwards established himself at Constantinople, where he was ordained priest of the Greek Church. The war brought him again to Italy. He sought, but without success, to found at Venice, and later at Rome, a school where he would have taught Arabic, Syriac, and Turkish. He then returned to Halle, where he again passed sixteen months; and finally settled in London, and there obtained employment as interpreter of the Oriental languages. He died there in 1729. Negril has given Arabic translations of the Psalms and the New Testament, published under the auspices of the British and Foreign Bible Society. The Psalms appeared in 1725 (8vo); the New Testament in 1727 (4to). These two versions have been severely criticized by Beikse (see Baumgarten, Nachrichten von merkwürdigen Büchern, iii, 283). We have likewise a Latin translation of the Vie de Gabriel Battishania (in the Opera of Frein). Lastly, he has published in the Freundsblies Heilige Gespräche et Conversations which he had in Constantinople with a Turkish mollah. See Memoria Negriana (Halle, 1764, 4to). Rotermund, Supplement zu Jäger, Gelichten-Lexikon, & c.; Hoefer, Nov. Biog. Générale, xxxvii, 616.

Negril, Virginia - Angélica - Paula - Antonia, an Italian nun, was born in 1508 at Milan. She early left the world to enter the new monastery of the Angelicas of St. Paul, to the foundation of which she had contributed, and became teacher of the novices. Full of zeal for the propagation of the faith, she traveled over Vicenza, Udine, Padua, Verona, Brescia, preaching everywhere repentance and purity of life. The sick and the poor also became the object of her care, and several hospitals owe their foundation to her. Among the number of conversions that she made, we mention that of Alphonse, marquis of Guaste, governor of the Milanese, whom she comforted by religious counsels on his death-bed. Many of her converts entered the congregation of the Clerics of St. Paul. Calumny did not spare her; and her enemies, seeking to prove her a visionary, found the means to immure her in the convent of the Clarissas. John of Salazar, an Italian priest, then archbishop of Luciano, was named to examine her conduct, and recognised the falsity of the accusations. A woman of superior mind, she wrote well. She was well versed in Latin. She died at Milan April 4, 1555. We have of her works, Lettere spirituali delle Angeliche Pauline in Angelicae Paulinae Angelicae et Angélicae Negril (Venice, 1547, 4to); Milan, 1568, 8vo). Another edition, published at Rome (1576, 12mo), is preceded by the life of Virginia Negri by J. B. Fontana de Conti. The spiritual letters, to the number of seventy-two, are divided into three parts, and for union and piety offer some resemblance to those of Saint Catharine of Sienna. There is also attributed to Negri, Esercizio particolare d'un sermo del Signore (Brescia, 1577, 12mo). See Bibliothek, mediz. scriptorium, ii, 955; Arias, Cremona libera; Augustinius, Ab Ecclesia, Teatro delle dote letterate, p. 271.

Negrillos or Negritos (Spanish, diminutive of Negritos) is the name given by the Spaniards to certain Negro-like tribes inhabiting the interior of some of the Philippine Islands, and differing essentially both in features and manners from the Malay inhabitants of the Eastern archipelago. Among the planters and villagers of the plains they bear the name of Itas or Aetas (pronounced Aetus). They are also called by the Spaniards Negritos del Monte, from their inhabiting the mountainous districts for the most part; and one of the islands where they are most numerous bears the name of Iula de los Negros. These Negritos are also known by the names Aetas, Aijeta, Ite, Harpin, and Ipolote or Igurote. They bear a very strong resemblance to the Negroes of Guinea, but are much smaller in size, averaging it height not more than four feet eight inches, whence their appellation. They are described as a short, small, but well-made and active people, the lower part of the face projecting like that of the African Negroes, the hair either woolly or frizzled, and the complexion exceedingly dark, but not quite so black as that of the Negroes. The Spaniards describe them as small, more slightly built, less black, and less ugly than the Negroes — Menos Negros y menos feos. All writers concur in speaking of them as sunk in the lowest depths of savagery, wandering in the woods and mountains, without any fixed dwellings, and with only a strip of bark to cover their nakedness; sleeping in the branches of the trees, or among the ashes of the fires at which they had cooked their food. Their only weapons are the bow and arrow; and they live upon roots, wild fruits, and any sort of animals that they can surprise in their haunts or conquer in the chase. By the Malays they are known as Yakan.

Negrillos of Luzon.
NEGRILLOS 920 NEGRO

despised and hated; and the buffalo-hunters in the woods, when they meet with them, do not scruple to shoot them down like wild beasts or game. "It has not come to my knowledge," says Mallat, "that a family of Negritos ever took up a domicile in a village. If the Mohammedan inhabitants make slaves of them, they will rather submit to be beaten to death than undergo any bodily fatigue; and it is impossible, either by force or persuasion, to bring them to labor. . . ."

Prompted by an irresistible instinct to return to the place of their origin, they order a sacrifice of all the chiefs of civilization. It has occurred that individuals, who have taken Negroes during their infancy, and made sacrifices to give them an education, have found themselves suddenly abandoned by them" (ii, 95). The same writer, an ecclesiastic, speaks of them as gentle and inoffensive in their manners, whenever he himself came in contact with them; and although informed that some of them were cannibals, he was not inclined to believe the report.

Dr. Carl Scherzer, the historian of the circumnavigation of the Novara, when at Manila, had an opportunity of seeing a Negrito girl whom he thus describes: "This was a girl of about twelve or fourteen years of age, of dwarf-like figure, with woolly hair, broad nostrils, but without the dark skin and wide everted lips which characterize the Negro type. This pleasing-looking, symptomically-formed girl had been brought up in the house of a Spaniard, apparently with the pious object of rescuing her soul from heathenism. The Spaniards had called her by her own mother-tongue, besides a very little Tagal, so that we had considerable difficulty in understanding each other." According to Spanish statements, the Negritos are found only in five of the Philippine Islands, viz. Luzon, Mindoro, Panay, Negros, and Mindanao, and are estimated at about 25,000 souls. A few exist, however, in the interior of some of the other islands in the Eastern archipelago; and they are scattered also, though in small numbers, through certain islands of Polynesia. They are altogether an island people, and are hence treated of by Frichard under the designation of Pala
gian Negroes. By Dr. Pickering they are regarded as a distinct race, resembling the Papuan, but differing from it in the diminutive stature, the general absence of a beard, the projecting of the lower part of the face or the inclined profile, and the exaggerated Negro features. The hair, also, is more woolly than that of the Papuans, though it has none of the glossiness of that of the Negroes in knotty closeness. By Latham the Negritos are described as forming a subdivision of "Oceanic Mongoloids, C," which subdivision is further modified by him into the designation of "Amphineans" and "Kelenonians." Müller, in his Allgemeine Ethnographie (Vienna, 1878), classifies them among the Papuans of the pure type, but Wallace considers them a totally distinct race and, connecting them with the inhabitants of the Andaman Islands, in the Bay of Bengal, is of opinion that they are probably of Asiatic rather than of Polynesian origin; and Pechel, in his Volkerkunde (2d ed. Leipzig, 1875), prefers to call them "asian Papuans," in distinction from Australian Papuans. The Negritos are found on the Philippine Islands for the most part in the islands embraced under the latter designation, as New Guinea, New Ireland, Solomon's Isles, Loua aide, New Caledonia, and Tasmania or Van Diemen's Land. Except in the last-mentioned island, however, the Negritos, strictly speaking—that is, the hairy, woolly-haired—do not preponderate over the other native tribes less strongly marked with Negro features; while in Tasmania itself the race has almost entirely disappeared, amounting at present to not more than two or three dozen souls. Dr. Pickering is of opinion that "the Negrito race once occupied more space than it does at this time, and that it has in many instances preceded the dissemination of other races." We conclude with a description of a Negrito native of Erromango (the island where the missionary Williams was murdered), supplied to Dr. Pickering by Horatio Hales, his associate in the United States exploring expedition. "He was about five feet high," says Mr. Hales, "slender and long limbed; he had close woolly hair, and retreating arched forehead, short thick fingers and toes, a small nose, wide lips (especially the upper), a retreating chin, and that projection of the jaws and lower part of the face which is one of the distinctive characteristics of the Negro race. . . . Placed in a crowd of African blacks, there was nothing about him by which he could have been distin

guished from the rest. . . ."

The Negritos have no religion, and adore no star. It appears, however, that they have transmitted to the Sanguinaries (a brown race inhabiting the neighborhood), or have learned from the latter, the practice of worship

ing for a day a rock or the trunk of a tree in which they find a resemblance to some animal or other. Then they leave it, and think no more about it until they meet with some other fantastic form, which becomes a new object of an equally frivolous worship. Living in a state altogether primitive, these savages possess no instruments of music; and their language, which resem

bles the chirruping of birds, contains only a few words which would be useful to a kinsman who tries to learn them. They are faithful in marriage, and have only one wife. When a young man has made his choice, his friends or parents ask the consent of the girl. It is never refused. The day is chosen, and in the morning, before sunrise, the girl is sent into the quarters of her fiance. She is covered only with her own

inclination towards her suitor. An hour afterwards the young man is sent to seek her; and if he has the good luck to find her, and bring her back to her friends before sunset, the marriage is consummated, and she is his wife forever. But if, on the contrary, he returns without her, he must give further claim. Old age is very much respected among the Negritos, and it is always one of the eldest who governs their assem

blies. All the savages of this race live in great families of sixty or eighty, and stray in the forests without any fixed residence. They hold the dead in great venera

tion. For several years they resort to their graves for the purpose of depositing a little tobacco and betel upon them. The bow and arrows of the deceased are suspend

ed over his grave on the day of interment, and, accord

ing to their belief, he emerges every night from the grave to go hunting. They do not always wait for the death of the afflicted before burying them. Immediately after a death, they bury the dead, and when necessary, according to their usages, that the death should be avenged. The hunters of the tribe go out with their lances and arrows to kill the first living creature they meet with, whether a man, a stag, a wild hog, or a buffalo. When on a journey in search of a victim, they take the precaution of breaking off the young shoots of the shrubs they pass by, leaving the ends hanging in the direction of their route, in order to warn neighbours and travellers to avoid the path they are taking in search of a man or a beast to be offered up; for if one of their own people fall into their hands, even he is treated as a beast, as we showed in the case of the Les Phili

pinnes, etc. (Paris, 1846, 2 vols. Svo), ii, 94 sq.; De la Gironiè

ère, Vingt Ans aux Philippines (Paris, 1858), p. 293 sq.; Carl, Native Races of the Indian Archipelago (London, 1853), ch. vii, viii; Semper, Die Phili

pinnes u. ihre Bewohner (Würzburg, 1869).

Negro (from Latin niger, black) is a name generally applied to the African natives. This is, however, an incorrect use of the word, for Negro races inhabit only portions of the African continent, principally between lat. 10° N. and 20° S. The Negro has no connection, at least not intimately, with the races inhab

iting Western Africa, such as the Hausas, Mandingos, Amhara, Abyssinians, Nubi.

The southern extremi

ties of Africa, too, are comparatively free from Negroes; they are inhabited by the Hottentots (q.v.). The Kaffirs (q.v.) are sometimes classed with the Negroes.
In some of the border countries a strict classification of their inhabitants is difficult, as they have considerably intermixed. The Negro, too, is not at all confined to the African continent, but is found in various parts of Asia and its islands, and throughout America and the West Indies. He is found in the lowland of the Congo, Madagascar, the West Coast of Africa, Sumatra, the Moluccas, the Philippines, New Guinea, New Zealand, and the West Indies. He is also found in the Lowlands of the Nile, and in the Mississippi Valley. In Blumenbach's fivefold division of mankind the Negroes occupy the first place under the variety Ethopian, which likewise embraces the Kaffirs, Hottentots, Australians, Alfrians, and Oceanic Negroes. In Latham's threefold division they are placed among the mongolians, and in the latter part of the eighteenth century, in the classification of the New Atlantis, in that author's classification: while in Picking's elevenfold division they occupy the last place in his enumeration of the races of mankind. Physically the Negro is distinguished by a soft and silky skin, dull cherry-red in the infant, and growing black very soon; it differs from that of the whites principally in the greater amount of pigment cells in the Ret. Malpighii (the epidermis being uncolored), and in the greater number of cutaneous glands. His hair is generally called woolly, though improperly, for it differs but little from that of the other races except in color, and in its curled and twisted form, and is rather harsh than soft. Some think that his hair is the result of his face prognathic, or projecting like a muzzle. His skull, which is very thick and solid, is long and narrow, with a depressed forehead, prominent occiput and jaws, a facial angle of 70° to 65°. According to Camper's lateral admeasurement, the head of the Negro shows an average difference of 10°, or 1 inch, between the occiput and the front of the skull, which is more than in the skull of the Negro and that of the European. But says Dr. Prichard, 'I have carefully examined the situation of the foramen magnum in many Negro skulls; in all of them its position may be accurately described as being exactly behind the transverse line bisecting the antero-posterior diameter of the basis cranii. This is precisely the place which Owen has pointed out as the general position of the occipital hole in the human skull. In those Negro skulls which have the alveolar process very protuberant, the anterior half of the line above described is lengthened in a slight degree by this circumstance. It is a considerable difference to exist between the position of the foramen magnum in the skull of the Negro and that of the European. The voice in the males is hoarse and not powerful, and in the females high and shrill. They are fond of music, and have many ingeniously contrived musical instruments, generally of a noisy character; they have a keen sense of the ridiculous, and are of a cheerful disposition; they have a great contempt for the white man, and give little value to human life; they are not given to affectionate attachments of any kind; they are hospitable to strangers, and communicative of their joys and sorrows; the females are remarkably affectionate as mothers and children, and as attendants on the sick, even to foreigners. They are poor in their persons and dwellings than most other barbarous races. They are ready to receive instruction, and to profit by it to a certain point; quick to perceive the beauty of goodness, they generally appreciate the service of the missionaries in their behalf, and were not their teachings counteracted by the intoxicating drink brought by traders, they would probably in time, in outward appearance and manners, be not out of place in the midst of semi-Christian communities. The custom of polygamy prevails among all the Negro tribes, and where these are constituted into nations or kingdoms, as in Dahomey, the sovereign has often as many as two or three thousand wives, whom he occasionally disposes of as presents to his chief officers and favorites. In those parts of Africa where the slave-trade has flourished the Negro is lowest in the stage of civilized life. In other parts he shows a capacity for practicing the arts of life. Negroes are ingenious in the construction of their dwellings and in the manufacture of their weapons; they have some knowledge of metals and of other metals; they manufacture arms, dress and prepare the skins of animals, weave cloth, and fabricate numerous useful household utensils. Neither are they altogether
deficient in a knowledge of agriculture. These marks of civilization are, for the most part, apparent in the districts either wholly or partially converted to Mohammedanism. Mungo Park, in his account of Sego, the capital of Benin, says, it is a town that the city of 50,000 inhabitants, with houses of two stories high, having flat roofs, mosques in every quarter, and ferries conveying men and horses over the Niger. "The view of this extensive city," he says, "the numerous canoes upon the river, the crowded population, and the cultivated state of the surrounding country, formed altogether a prospect of those nations and nations which I little expected to find in the bosom of Africa."

The languages of the various nations and tribes of Negroes are very numerous. Vocabularies of nearly 200 languages have been brought from Africa by the Rev. Dr. Koelle. "A slight examination of these vocabularies," says Mr. Edwin Norris, "seems to show that there are among the Negro idioms a dozen or more classes of languages, differing from each other at least as much as the more remote Indo-Germanic languages do." To these Negro idioms Dr. Krafft has given the name of "Negro-Hamitic Languages." These may perhaps have affinities with some of the other African tongues, but none with any of the great well-defined families of languages. For further information upon this subject, as well as upon the classification of the different Negro races, we must content ourselves with referring to Dr. Pritchard's "Natural History of Man," and especially to a learned essay upon the Negroes in the "Transactions of the American Philosophical Society." (p. 323.) It has been said that no Negro nation ever possessed a literature, or had the ingenuity to invent an alphabet, and until recently this was probably true; but Christian missionaries have discovered a tribe in Western Africa, named Vé, which possess a well-constructed written language, with books, the invention of one of their number, a living person, who presents a case as remarkable as that of the invention of the Cherokee alphabet. Among the Negro race there is a great variety, greater, perhaps, than among any other family, yet while the several tribes have these clearly distinctive peculiarities, they yet bear a strong general resemblance to each other, not only in their physical appearance, but in their intellectual capacities, moral instincts, customs, and manners.

The religion of the Negroes is but a debased fetish worship [see Fetishism, except where Mohammedanism has made them acquainted with an ethical religion. Their religion is analogous to that of many of the low nations, with whom it is supposed they have been the original of the Koran (q.v.), who make fetishes of serpents, elephants' teeth, tigers' claws, and other parts of animals, at the dictation of their fetish man, or priest. They also manufacture idols of wood and stone, which they worship; and yet, under all this, they have some idea of a Supreme Being. They believe in good and evil spirits, and are perpetually practising incantations to ward off the baneful influence of their spiritual enemies. In Eastern Africa, Speke (Discovery of the Source of the Nile, p. 248) mentions that on one occasion, "as there was a partial eclipse of the moon, all the Wangana [a Negro race] marched up into a wood, and after some Roman Catholic huts, singing and beating our tin cooking-pots to frighten off the spirit of the sun from consuming entirely the chief object of their reverence, the moon." Lander (Niger Expedition, i, 180, 183) mentions that at Boussa, in Central Africa, an eclipse was attributed to an attack made by the sun on the moon. During the whole time the eclipse lasted the natives made as much noise as possible, "in the hope of being able to frighten away the sun to his proper sphere, and leave the moon to enlighten the world as at other times." They make prayers and offerings to their idols, and have sacred seasons, and ceremonies at which they have priests and holy men, who are also magicians and doctors. They believe generally in an after-life (see Lubbock, p. 139, 140), without, however, any distinctive idea of retribution, and some tribes hold the

transmigration of the human soul into a gorilla, or other beast, bird, reptile, or fish; they are very superstitious, and have great fear of ghosts and apparitions. Their religion, in fact, is one altogether of fear; and as this leads eventually to cruelty, we find this for the most part indifferent to the sacrifice of human life. They sacrifice animals, and in some parts they even offer up human victims to propitiate their deities. They are cruel to their enemies and prisoners, and often shed blood for the mere savage delight they experience in seeing it flow from their victims. They need only allude to the inhuma
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The Negroes are frequently influenced by the teachings of ethical religions, and the converts made for Mohammedanism are believed to be very numerous [see Mohammedanism]; Christian missionaries have met with success also. The Romanists were early workers among them, but in recent years the Protestants have been most successful in propagating Christianity among them. For further details regarding the civil, social, and religious condition of the Negroes, and of missions among them, see the articles NIGER; AFRICA; KABINDO; LIBRELLA; MANDINGO; PO; FERNANDO; YOMBA. Of the condition and prospects of the Negroes in the various countries into which they have been imported during the prevalence of the slave-trade we have no room to speak here, but refer to the article SLAVERY. They are found in all the West Indies, in Brazil, in the United States, Brazil, Peru, and other parts of South America; also in the Cape de Verde Islands, Arabia, Morocco, etc. In the British West India Islands they were emancipated from slavery in 1834, and in those belonging to France in 1848. Indeed, slavery now exists nowhere in the West Indies, with the exception of Cuba and Porto Rico. In the United States the Negroes amount to about 6,700,000; they are now liberated, and enjoy civil rights, and some occupy prominent positions in ecclesiastical and political life, and in all the other walks of life many are rising to influence and power.

The Negroes figure in history from very ancient date. They were not much known by the Hebrews and the Homeric Greeks, to judge from the writings at our command, but the Egyptians became acquainted with Negroes, about B.C. 2800, through the conquests of their rulers, and we find Negroes represented on Egyptian monuments as far back as B.C. 1500. In the last five centuries the type has remained unchanged in Egypt. The Greeks first knew them in the 7th century B.C., their Ethiopians being merely any people darker than the Hellenic, like the Arabs, Egyptian, Libyans, or Carthaginians, none of whom are Negroes. The typical Negro of the Guinea coast are generally rude and nearly naked savages, of a deep black color and ugly features; in the interior many of the tribes, like the Fan, and others visited since 1855 by Paul du Chaillu and Winwood Reade, are fierce cannibals, but fine-looking, warlike, ingenious, and skilful in the work of war, and among the most degraded, selling their neighbors to slave-dealers. In the vast region explored by Livingstone, Barth, Du Chaillu, Burton, Speke, Baker, Schweinfurth, and other recent travellers, there are many tribes more or less savage, for an account of which the reader is referred to the respective special notices in this work, and chiefly to the narratives of these explorers.

The father of English ethnology, Dr. Pritchard, thought that the original pair must have been Negroes, and that mankind descended from them. His words are: "It must be concluded that the process of nature has probably been the same among the characters of the Negro into those of the European, or the evolution of the white varieties in black races of men. We have seen that there are causes existing which are capable of producing such an alteration, but we have no
facts which induce us to suppose that the reverse of this change could in any circumstances be effected. This leads us to the inference that the primitive stock of men were Negroes, which has every appearance of truth" (Researches, p. 233).

It is not a little remarkable that although Blumenbach and Prichard were both advocates for the unity of man, they materially differed in their views. The former always maintained a great diversity of mankind nothing but degeneracy from some ideal perfect type. Prichard, on the contrary, could imagine no arguments, or knew of any facts, to support such a conclusion. Prichard, however, was not alone in this supposition. For Pallas, Lacépède, Hunter, Dors- nik, and Linnck were all agreed in the same view. See Humboldt, "Essai sur les Membres de l'Académie Royale de Sciences et Belles Lettres de Berlin;" and Huxley, "On the Mammalia of the American Museum of Natural History, vol. i, art. ii; Professor Agassiz, "On the Mammalia of the British Museum, vol. i, art. ii; Prichard, "Researches into the Phys., Hist. of the Black Tribes of South Africa, vol. i, art. ii; see also in these memoirs, same vol., art. ii, 1814, 1815."

The word "Nehemiah" also probably contains a play on the "dreams" (cherem) and "dreamer," whom Jeremiah is never wearied of denouncing (see ch. xxii, xxvii, xxix, xxx). For, first, however, (Heb. lez. s. v.) there is an allusion to the failure of an inheritance of the Sabaks, as threatened. The Targum gives the name as Chelam, כְּלָם. A place of this name (see He- lament 5:27) lay somewhere between the Jordan and the Euphrates.

Nehem'ah (Heb. נְהֵמָא, נְהֵמָא), comforted by Jehoah; Sept. Ἰακοπιν, r. ν. Νεήμας; Josephus, Ν- ἤμασ; Ant. xi, 5), the name of three men.

1. The second name of the "children of the province," who were carried away by Nebuchadnezzar, and lived to return with Zerubbabel to Judea (Ezra ii, 2; Neh. vii. 7). B.C. 536. He was not the same as 15.

2. Son of Azbuk, of the tribe of Judah; ruler in half the town of Bethzur, in the mountains of Judah, who took a leading part in rebuilding the wall of Jerusalem (Neh. iii. 16). B.C. 445.

3. The son of Ichahallah (Neh. i, 1) and brother of Zannah (Neh. vii. 7). He was apparently of the tribe of Judah, since his fathers were buried at Jerusalem, and Hanani his kinsman seems to have been of that tribe (Neh. i, 2; ii, 3, vii. 2). Some think he was of priestly descent, because his name appears at the head of a list of priests in Neh. x, 1-8; but it is obvious, from Neh. ix. 9, that he stands there as a prince, and not as a priest—that he heads the list because he was head of the tribe of the nation. The Vulgate, in 2 Macc. i, 21, calls him "sacerdos Nehemia." (comp. Ramsbach, "Proef. in Neh. p. 112; Carpzov, "Intro. i, 338"; but this is a false version of the Greek, which has εἰκαστός των θερετάς Νεήμας, and not θερετάς, which the Latin would require. The Syriac agrees with the Greek; see Dacier, "Hier. Lex.," art. Ναήμας, i, 38. The Greek text, in 18, that Nehemiah "offered sacrifice," implies no more than that he provided the sacrifices. Others, with some probability, infer, from his station at the Persian court and the high commission he received, that he was, like Zerubbabel, of the tribe of Judah and of the house of David. For, in the Haggadah introduced by the Samaritans into their Tohoroth in the 18th century, Nehemiah is called the "priest of the seed of David.")

Nehem'ah was cupbearer in the royal palace at Shushan, in the twenty-ninth year of Artaxerxes Longimanus (q.v.), or B.C. 447, learning the mournful and desolate condition of the returned colony in Judea (Neh. i, 2 sq.; comp. Klaernt, in the "Dörpf. Beiträ." i, 248 sq.), he obtained permission of the king to make a journey to Jerusalem, and there to act as lieutenant or governor (Heb. נְהֵמָא, Neh. vii, 14. On the title of honor given to Nehemiah [Neh. vii, 2; x, 1], Tirshatha, תִּרְשָׁחָה, נְהֵמָא, see Gesen. Thesaur. s. v.; Beneyf, Montammat, s. 196, identifies it with the Zend irvarēstā, "commander." But in Neh. vii, 65, 70, this title denotes not Nehem'ah, but Zerubbabel, as being co-equal with Ezra ii, 63, 70). Being furnished with this high commission, which included letters to the satraps and subordinates, and enjoying the protection of a military escort (ii, 9), Nehemiah reached Jerusalem in the year B.C. 446, and remained there till B.C. 434, being actively engaged for twelve years in promoting the public good (v, 14).

It is certain that Nehemiah was the founder of the future political and ecclesiastical prosperity of the
Jewish nation of this great achievement of their patriotic governor. How low the community of the Palestine Jews had fallen is apparent from the fact that from the 6th year of Darius to the 7th of Artaxerxes there is no history of them whatsoever; and that even after Ezra's commission, and the ample grants made by Artaxerxes in his 16th year, and the Persian conquest of Babylon still continued, both in wealth and numbers, which Ezra's government brought to them, they were in a state of abject afflication and reproach in the 20th of Artaxerxes: their country pillaged, their citizens kidnapped and made slaves of by their heathen neighbors, robbery and murder rife in their very capital, Jerusalem almost desolated. This was a thing which any which returned from captivity were welcome. Nehemiah refused to receive his lawful allowance as governor from the people, in consideration of their poverty, during the whole twelve years that he was in office, but to the nation changing a table, of which any who returned from captivity were welcome. Nehemiah returned to Persia B.C. 434, but soon heard of new abuses creeping in among the Jews, and he determined to visit Judea again. The time of this second journey is indeterminately stated as "after some days" (xiii, 6, 7), which many have understood as meaning a single year; but this is not long enough to account for such abuses as would require Nehemiah's presence. Prideaux (Connection, i. 520 sq.; comp. Jahn, Archdol. ii, i. 272 sq.; Einleitung, ii. 288 sq.) has shown sufficient reason for referring it to the second half of the reign of Darius Nothus, say B.C. 410. But Hävernick, Einleitung, p. 584, has certainly shown that in this visit B.C. 424. See further, Michaelis on Nehemiah xiii; Clericus, ad 10em; Petavius, Doctrina Temp. xii, 23; Cellarius, Dissertation. p. 130; Journ. of Sac. Lit. Jan. 1862, 446). See SEVENTY WEEKS. After his return to the government of Judea, Nehemiah enforced the separation of all the mixed multitude from Israel (Neh. xiii, 1-3), and accordingly expelled Tobiah the Ammonite from the chamber which the high-priest, Eliashib, had prepared for him in the temple (xiii, 4-9). Better arrangements were also made for the support of the temple service (xiii, 10-14), and for the rigid observance of the sabbath (xiii, 15 and 16). The last acts of his government was an effort to put an end to mixed marriages, which led him to “chase away” a son of Joiada, the high-priest, because he was son-in-law to Sanballat the Horonite (xiii, 23-29). It is not unlikely that Nehemiah remained at his post till about the year B.C. 405, towards the close of the reign of Darius Nothus, who is mentioned in xiii, 22. See DARIUS. At this time Nehemiah would be between sixty and seventy years old, if we suppose him to have been only between twenty and thirty when he first went to Jerusalem. That he lived to be an old man is thus quite probable, from his descendants, and the age declared by Josephus, who (Ant. xi, 5, 6) states that he died at an advanced age. Of the place and year of his death nothing is known. “On reviewing the character of Nehemiah, we seem unable to find a single fault (unless it be a slightly Ciceronian egotism) to counterbalance his many and great virtues. For pure and disinterested patriotism he stands unrivalled. The man whom the account of the misery and ruin of his native country, and the perils with which his countrymen were beset prompted to leave his splendid residence, and a post of wealth, power, and influence, in the first court in the world, that he might share and alleviate the sorrows of his native land, must have been pre-eminently a patriot. Every act of his during his government bespeaks one who had no selfishness in his nature. All he did was noble, generous, high-minded, courageous, and to the highest degree upright. But to stern integrity he united great humility and kindness, and a perfect impartiality, a rationalized patriotism, bin forethought, prudence, and sagacity in counsel, with vigor, promptitude, and decision in action. In dealing with the enemies of his country he was wary, penetrating, and bold. In directing the internal economy of the state, he took a comprehensive view of the whole, and administered the message he had been called to promote it. In dealing both with friend and foe, he was utterly free from favor or fear, con-
spicuous for the simplicity with which he aimed only at
doing what was right, without respect of persons. But
in nothing was he more remarkable than for his piety,
and the singleness of eye with which he walked before
God. Evidences of this are found in the dependance upon God, with prayer for his blessing and
guidance, and to have sought his reward only from
God." See Randall, Nehemiah the Tirshatha (Lond.
1874).
NEHEMIAH, BOOK OF, the latest of all the his-
torical books of Scripture, both as to the time of its
composition and the scope of its narrative in general,
and as to the supplementary matter of ch. xii in par-
ticular, which reaches down to the time of Alexander
the Great.
1. Authorship.—This book, which bears the title
NEHEMIAH'S Words, was anciently con-
ected with Ezra, as if formed part of the same work
(Eichhorn, Einleitung, ii, 627). This connection is
indicated by its first word, "And it came to pass," as
Ezra, though we might expect some from ch. ii, 7, 8,
9, and ch. vi, 5; and here also the writer discovers a
species of egotism never manifested by Ezra (Neh.
v, 14, 15; Eichhorn, Einleitung zu A. Test., ii, 619).
While the book as a whole is considered to have come
from Nehemiah, it consists in part of compilation.
He doubtless wrote the greater part himself, but some
portions he evidently took from other works. It is
allowed by all that he is, in the strictest sense, the author of the
narrative from ch. i to ch. vii, 5 (Hävernick, Einlei-
tung, ii, 99). The words and sentences which are so closely com-
piled, for he says in ver. 5, "I found a register," etc.
This register we find also in Ezra i, 1-70; hence
it might be thought that our author borrowed this part
from Ezra; but it is more likely that they both copied
from public documents, such as "the Book of the Chroni-
cles" (2 Ki. xxvii, 8-12), mentioned in Neh. xx, 19. Had
Nehemiah himself been Ezra he could not have so
agreed, if not identity, in the contents; but the two
records vary much in details, and are only reconciled
with difficulty. "The second part (ch. viii, ix, x)
is said to be marked by a strong Levitical or priestly bias,
different from the tone of the rest of the book, whose
inspiration will still tend in the main to be derived by
different words and phrases, and by the use of the
third person, instead of the first, when speaking of
Nehemiah. Hence critics differ in their opinions, some
ascribing these chapters to Ezra, some making them the
composition of an unknown author in a later age. The
third portion (ch. ix, xii, xiii) is again pronounced to
be the work of Nehemiah, though with certain ad-
ditions, which (in the estimation of these critics) are
seen to be excrescences, or which betray a different
authorship, chiefly on account of chronological facts
which are irreconcilable with the supposition that Ne-
hemiah could have appeared so late.
"The most of the supposed difficulties vanish, or rath-
er give place to a conviction of the unity of the book,
as soon as we take the proper position for looking at
the events narrated, as they would appear to Nehemiah, the
narrator of his own feelings and transactions. Such
a person does not write exactly in the order of time; nor
does he seem to be in the same proportion to each other in
his eyes and in the eyes of many of his readers. This
is notorious to every reader of memoirs and biographies,
particularly autobiographies. If at times there be
something peculiar in the arrangements of this book of
Nehemiah, as we have indicated that there is also in
Ezra, this ought to be admitted as a consequence of the
writer's own state of mind or circumstances. Certainly
those who have written later than the date of these
books have endeavored to arrange their details in a differ-
ent order, to serve their own purposes, have effected little as to the point of con-
secutiveness. This is seen in the case of the tolerably
respectable compiler of the third Book of Esdras, which is
preserved in the Apocrypha.
"On this other hand, the book appears from the course
of the life of Nehemiah (see below) to be a continuous
record, written in a lively, distinct, and energetic man-
er, such as is admitted by every one to be very suit-
able to the circumstances in which it is said to have
been composed. This is a fact which strikes us in reading
all the accounts—the building of the ruins, the
earlier and later reforms, and the sacred services at the
feast of tabernacles. Of course such different sub-
jects are not described in the self-same words or style; and
this diversity illustrates the working of Nehemiah's
mind as that of a man deeply interested in the affairs
in which he took an active part. It is only a perverted
ingenuity which would make these differences an evi-
dence that ch. vii, ix, x have come from a different
author. Those who wish to go into the particulars of a
verbal criticism may find the materials in Keil's In-
roduction to the Old Testament. He shows how the
difference in the use of the names of God is suitable to
the different circumstances in which he is used; how the
language of the Levites in prayer is naturally more akin
to the language of the law of Moses and of the
Psalms than to that of plain history; how the ex-
pression, 'the nobles and the rulers,' which is frequent
elsewhere, is wanting in this section; while instead of
it we once meet with the Mosaic term, 'chief of
the fathers,' or rather, 'heads of the fathers' houses' (ch.
vi, 18); though he might have mentioned that still
a different expression is found in this disputed section,
and in a passage which is confessedly genuine (ch. x,
29, and iii, 5); and that Ezra is not named among those
who signed the covenant, because he acted the part of
'mediator' in the transaction, as Moses had done before.
This pre-eminent position assigned to Ezra necessarily
threw even Nehemiah somewhat into the background,
and led him to speak of himself in the third person in-
stead of in the first, as in the rest of his book. Indeed
indeed, this was the more natural and more distinct, be-
cause the first person plural, 'we,' 'our,' is used throughout
the account of the sealing (ch. ix, x), which sufficiently
marks the writer as an eye-witness and party in the
transaction, yet one who wished not to appear singled
out from his countrymen, except where this was un-
avoidable. The general subject of his book is that in
which God does so mention himself it is with the addition, 'the
Tirshatha,' a peculiar word, of uncertain origin and
meaning, though unmistakably an attributive title of
the governor. Perhaps he may have used this title rather
than another, in these descriptions of ecclesiastic
affairs, because of the title being given to Zerub-
babel. The present form of the name, which has so
greatly honored the restoration of the church, while it occurs nowhere else.'

The mention of Jaddua as a high-priest (ch. xii, 11,
22) has occasioned much perplexity. This Jaddua ap-
pears to have been in office in B.C. 332, when Alex-
ander the Great came to Jerusalem (Joseph. Ant. xi, 8);
how then could he be named by Nehemiah? Some
(e.g. Vitriuga, Rambach) suppose the 10th and 11th
verses to be a later addition, which seems to be the
only reasonable solution; others (Hävernick, Keil) en-
deavor to show that Nehemiah wrote it, supposing that
he set down what he lived as if he were writing in the
year B.C. 780; and that Jaddua had at that time entered
on his office, so that he filled it for about forty years,
i.e. till B.C. 332 (see especially Hävernick's Einleitung,
ii, 530-534). But this Davidson rightly thinks im-
probable (see Horn's Introd. ii, 694). Some finally
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resort to the belief that Jaddua is only mentioned here as having been born, but not as yet an incumbent of high-priesthood. It is difficult in that case to see why he is named as all, as the writer could not have foreseen that an excommunication of the Maccabees by Nehemiah would follow. A similar addition by a still later hand, probably some member of the so-called "Great Sanhedrin," perhaps Simon the Just, its president, has evidently been made in the list of the Davidic line (1 Chron. iii, 23-24), which comes down to the 8th century B.C. See Geneal.

2. As to the date of the book, it is not likely that it came from Nehemiah's hand till near the close of his life. Certainly it could not have been written all before the expulsion of the priest recorded in ch. xiii, 3, 18—29, which took place about the year B.C. 415. The canonical character of Nehemiah's work is established by very ancient testimony. It should be noticed, however, that this book is not expressly named by Melito of Sardis (A.D. 170) in his account of the sacred writings; but this creates no difficulty, since he does mention Ezra, of which Nehemiah was then considered but a part (Eichhorn, Einleitung, ii, 627). Thus the Book of Nehemiah has always had an undisputed place in the Canon, being included by the Hebrews under the Law, as part of the Prophets, and by the Greeks, Jerome tells us in the Prolog. Gal. by the Greeks and Latins under the name of the second Book of Ezra. See Esdras, First Book of. "There is no quotation from it in the N.T., and it has been comparatively neglected by both the Greek and Latin fathers, perhaps on account of its simple character, and the absence of anything supernatural, prophetic, or mystical in its contents. St. Jerome (ad Paulinum) does indeed suggest that the account of the building of the walls, and the return of the people, the description of the priest, Levites, Israelites, and proselytes, and the division of the labor among the different families, have a hidden meaning; and also hints that Nehemiah's name, which he interprets conservator a Domini, points to a mystical sense. But the book does not easily lend itself to such applications, which are so manifestly forced and strained that even Augustine says of the whole Book of Ezra that it is "worse than the humanistic or prophetic De Civit. Dei, xvii, 86." Those however who believe in "nathan" as the original title of Ezra, Jerome's hint elaborately carried out may refer to the Ven. Bede's Alchorragia Expositio in Librum Nehemias, qui et Exer Secundum, as well as to the preface to his exposition of Ezra; and, in another sense, to Bp. Pilkington's Exposition upon Nehemiah, and John Fox's Preface (Park Soc.). It may be added that Bede describes both Ezra and Nehemiah as prophetae, which is the head under which Josephus includes them in his description of the sacred books (C. Ap. 1, 83).

4. The contents of the book have been specified above in the biography of the author. The work can scarcely be considered an itinerary, or rather a collection of notices of some important transactions that happened during the first year of his government, with a few scraps from his later history. The contents appear to be arranged in chronological order, with the exception perhaps of ch. xii, 27-43, where the account of the dedication of the wall seems out of its proper place: we might expect it rather after ch. vii, 1-4, where the completion of the wall is mentioned. The whole narrative gives us a graphic and interesting account of the state of Jerusalem and the returned captives in the writer's time, and, incidentally, of the nature of the Persian government and the condition of its remote provinces. The documents appended to it also give some further information as to the times of Zerubbabel on the one hand, and as to the continuation of the genealogical registers and the succession of the high-priesthood to the close of the Persian empire on the other. The view given of the rise of two factions among the Jews—the one the strict religious party, adhering with uncompromising faithfulness to the Mosaic laws, and the other by Nehemiah's advice, forming a tolerating party, ever imitating heathen customs, and making heathen connections, headed, or at least encouraged by the high-priest Eliaziabi and his family—sets before us the germ of much that we meet with in a more developed state in later Jewish history from the commence ment of the Maccabees to the final destruction of Jerusalem. Again, in this history as well as in the Book of Ezra, we see the bitter enmity between the Jews and Samaritans acquiring strength and definitive form on both religious and political grounds. It would seem from iv, 1, 2, 8 (A. V.), and vi, 2, 6, etc., that the depression of Jerusalem was a fixed part of the policy of Sanballat, and that he had the design of raising Samaria as the head of Palestine, upon the ruin of Jerusalem, a design which seems to have been entertained by the Samaritans in later times. The book also throws much light upon the domestic institutions of the Jews. We learn incidentally the prevalence of the sanctity of the sabbath, and of slavery as its consequence, the frequent and burdensome oppressions of the governors (v, 15), the judicial use of corporal punishment (xiii, 25), the tininess of false prophets as an engine of policy, as in the days of the kings of Judah (vi, 7, 12, 14), the restitution of the Mosaic provision for the maintenance of the daily sacrifices and the firstfruits of the Temple service (xiii, 10-3), the more free promulgation of the Holy Scriptures by the public reading of them (viii, 1); i x, 3; xiii, 1), and the more general acquaintance with them arising from their collection into one volume, and the multiplication of copies of them by the people. It is not improbable that the care of Ezra is the wrile and the handwriting himself (2 Mac. ii, 13), as well as from the stimulus given to the art of reading among the Jewish people during their residence in Babylon [see Hilkiah]; the mixed form of political government still surviving the ruin of their independence (v, 17; x), the reviving trade with Tyre (xiii, 16), the agricultural pursuits and wealth of the Jews (v, 11; xiii, 15), the tendency to take heathen wives, indicating, possibly, a disproportion in the number of Jewish males and females among the returned captives (x, 80; xiii, 3, 28), the danger the Jewish language was in of being corrupted (xiii, 24), with other details which only the narrative of such a writer as Nehemiah have preserved. All these details give us incidentally information of great historical importance.

(a) The account of the building and dedication of the wall (iii, xii) contains the most valuable materials for settling the topography of Jerusalem to be found in Scripture. See Jerusalem.

(b) The list of returned captives who came under different leaders from the time of Zerubbabel to that of Nehemiah (amounting in all to over 42,500 adult males, and 7387 servants), which is given in ch. vii, conveys a faithful picture of the political weakness of the Jewish nation as compared with the times when Judah alone stood out as a fighting nation. (2) The number of Jews enumerated in Nehemiah is rather a collection of notices of some important transactions that happened during the first year of his government, with a few scraps from his later history. The contents appear to be arranged in chronological order, with the exception perhaps of ch. xii, 27-43, where the account of the dedication of the wall seems out of its proper place: we might expect it rather after ch. vii, 1-4, where the completion of the wall is mentioned. The whole narrative gives us a graphic and interesting account of the state of Jerusalem and the returned captives in the writer's time, and, incidentally, of the nature of the Persian government and the condition of its remote provinces. The documents appended to it also give some further information as to the times of Zerubbabel on the one hand, and as to the continuation of the genealogical registers and the succession of the
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' the men of the people of Israel.' The enumeration of twenty-one and twenty-two, or, if Zidkiah stands for the head of the house of Zadok, twenty-three chief priests in x, 1-8, xii, 1-7, of whom nine bear the names of those who were heads of courses of David's time (1 Chron. xxiv) [see JERUSALEM], shows how, even in their wasted and reduced numbers, they struggled to preserve these ancient institutions, and also supplies the reason of the mention of these particular twenty-two or twenty-three names.

(3.) Miscellaneous information contained in this book embraces the hereditary crafts practiced by certain priestly families, e.g. the apothecaries, or makers of the sacred ointments and incense (iii, 8), and the goldsmiths, whose business it probably was to repair the sacred vessels (iii, 8), and who may have been the ancestors, so to speak, of the money-changers in the Temple (John ii, 14, 15); the situation of the garden of the kings of Judah by which Zedekiah escaped (2 Kings xxiv, 4), as seen in iii, 10; and statistics, reminding one of Domesday-Book, concerning not only the cities and families of the returned captives, but the number of their horses, mules, camels, and ass (ch. vii.): to which more might be added.

5. In respect to language and style, this book is very similar to the Chronicles of Ezra. Nehemiah has, it is true, quite his own manner, and, as De Wette has observed, certain phrases and modes of expression peculiar to himself. He has also some few words and forms not found elsewhere in Scripture; but the general Hebrew style is exactly that of the books purporting to be of the same age. Some words, as נֶדֶשׁ or נֶדֶשׁ, "cymbals," occur in Chronicles, Ezra, and Neh., but nowhere else. סֹבֶּס occurs frequently in the same three books, but only twice (in Judg. v) besides. רָכָּב or רָכָּב, "a letter," is common only to Neh., Esther, Ezra, and Chronicles. רָכָּב, and its Chaldee equivalent, אָסָב, whether spoken of the palace at Susa or of the Temple at Jerusalem, are common only to Neh., Esther, Esther, Dan., and Chronicles. לָשׁהַ נָּבִיא, שֵׁנָבִיא, and its Chaldee equivalent, אֶת הָגָם, "the God of Heaven's", are common to Ezra, Neh., and Daniel.

6. Commentaries.—The special exegetical helps on the Book of Nehemiah are not numerous: Beie, In Nehemia allegoricorum expositio (in Opp. iii; and Works, by Giles, i, 1); Brez, Comment. in Nehemia (in Opp. iii); Wolphuis, In Nehemia libros commentarium (Tigur. 1570, fol.); Strigel, Argumentum et Scholia (Lips. 1571, 1572, 8vo); Pikeltoft, Expositio on certain chapters (Lond. 1665, 4to); also in Works, p. 273; Pempel, Explantatio [included. Ezra and Dan.] (in Works, Lond. 1585); Rabani, Adnotationes (in his work on the O. T. iii, 107); Sanctius, Commentarius [included. Ruth, etc.] (Lugd. 1629, fol.); Fersus, Eklavyangy (Mayence, 1619, 8vo); Commius, In historia, Nehemiae, etc. [included other books] (Lugd. 1640, fol.); 4to); In Ezra, [included. Ezra and Dan.] (Par. 1648, fol.); Trapp, Commentary [included. Ezra, etc.] (Lond. 1666, fol.); Jackson, Explanation [included. Ezra and Esth.] (Lond. 1657, 4to); De Oliva, Commentarius [included. other books] (Lugd. 1664, 1673, 2 vols. fol.); Bertheau, Commentary [included. Ezra and Esth.] (in the English edition. Leip. 1682, 8vo); Barde, Étude critique et exeégétique (Tbingen, 1861, 8vo); also, Lange's and Keil and Delitzsch's Bible-works. See Commentary.

Nehemia [Nehemiah = Nehemiah, the Grecized form (retained in the A. V. of the Apocalypse) of the name Nehemiah (q. v.), namely, (a) The contemporary of Zerubbabel and Jeshua (1 Esdr. v. 8); (b) The governor, son of Hachaliah (1 Esdr. v. 40).]

Ne'LiLOTH (Heb. נֵלְיָלוֹת, נֵלְיָלוֹת; with the art., the plur. of נֵלָיָל, which, however, is not found), occurs only in the title of Ps. v. where the A. V. renders "upon Ne'liloth" (נֵלְיָלוֹת). The Sept., Aquila, Symmachus, and Theodotion translate ἐν ἑλιήμων, and the Vulgate, "pro eo quae heredita- tain consequitur," by which Augustine understands the Church. The origin of their error was a mistaken etymology, by which Ne'liloth is derived from ליל, nachal, "to inherit." Hengstenberg maintains that the title with this derivation has a mystical or spiritual meaning, "for the inheritance," or "upon the lot," i.e. of the righteous and the wicked. Other etymologies have been proposed which are equally unsound. In Chaldee לילא, nachil, signifies "a swarm of bees," and hence Jarchi attributes to Ne'liloth the notion of multitude, the psalm being sung by the whole people of Israel. R. Hai, quoted by Kimchi, adopting the same origin for the word, explains it as an instrument, the sound of which was like the hum of bees, a wind instrument, according to Sonntag (De tit. Petr. p. 430), which had a rough tone. Michaelis (Suppl. ad Lec. Heb. p. 1629) suggests, with not unreasonable timidity, that the root is to be found in the Arab. nachalo, "to winnow," and hence to separate and select the better part, indicating that the psalm, in the title of which Ne'liloth occurs, was "an ode to be chanted by the purified and better portion of the people." It is most likely, as Gesenius and others explain, that it is derived (instead of לילא) from the root לילא, chali, "to bore, perforate," whence לילא, lila, a flute or pipe (1 Sam. x, 5; 1...
NEIHE

Kings i, 40), so that Neheloth is the general term for perforated wind-instruments of all kinds, as Neginoth denotes all manner of stringed instruments. The title of Ps. v is therefore addressed to the conductor of the Temple choir 'who played upon flutes and the like, and these are directly alluded to in Ps. lxxxvi, 7 (דָּלֵד, הֶלֶד) the players upon instruments' who are associated with the singers are properly "pipers" or "flute-players." See FLUTE. Others, like Aben-Ezra among rabbinical commentators, and Hizig among living scholars, understand it to be the name of an air to which the psalm was sung; "after, or according to, the instruction." First of all, Neheloth was a musical choir, having their chief seat at a town which bore a cognate name, perhaps Hilen (1 Chron. vi, 58; comp. his explanation of Neginoth). The use of the preposition בּ in this connection does not justify the rendering "upon," but requires us to understand that the psalm under consideration was to be chanted in imitation or in the style of (בּ) the air or musical instrument in question. See PSALMS.

Ne'hushtan (Heb. Ne'hasha'tan, נֶחֶשְׁתַּנְתָן), δίσφωστος, if genuine, i. e. Naxaçth, as it is called by Empêxus, is a jocular misnomer, and a contemptuous title given to the copper ('bronze') serpent which Moses had made during the plague in the wilderness (Num. xxix, 8 sq.), and which the Israelis worshiped (2 Kings xviii, 4). See BRAZEN SERPENT. 'One of the first acts of Hezekiah, upon coming to the throne of Judah, was to destroy all traces of the idolatrous rites which had gained such a fast hold upon the people during the reign of his father Ahaz. Among other objects of superstitious reverence and worship was this singular metallic effigy, which was preserved throughout the wanderings of the Israelites, probably as a memorial of their deliverance, and according to a late tradition was placed in the Temple. The lapse of nearly a thousand years from the act of Hezekiah to the present relic of a mysterious sanctuary which easily degenerated into idolatrous reverence, and at the time of Hezekiah's accession it had evidently been lost an object of worship, for unto those days the children of Israel did burn incense to it; or as the Hebrew more fully implies, 'had been in the habit of burning incense to it' (נֶחֶשְׁתַּנְתָן, כָּלָא, had been incense-burners). The expression points to a settled practice. See also ABEN-HEZRA rendering, 'And he called it Nehushtan,' understood with many commentators that the subject of the sentence is Hezekiah, and that when he destroyed the brazen serpent he gave it the name Nehushtan, 'a brazen thing,' in token of his utter contempt, and to impress upon the people the idea of its worthlessness. This rendering has the support of the Sept. and Vulgate, Junius and Tremellius, Munster, Clericus, and others; but it is better to understand the Hebrew as referring to the name by which the serpent was generally known, the subject of the verb being indefinite—and one called it 'Nehesh'tan.' Such a construction is common, and instances of it may be found in Gen. xxvi, 20; xxxii, 29, 30, where our translators correctly render 'his name was called,' and in Gen. xlviii, 1, 2. This was the view taken in the Targ. Jon. and in the Peshito-Syrac. 'And they called it Nushesh'tan,' which Buxtorf approves (Hist. Serr. À. cap. vi). It has the support of Luther, Pfeiffer (Dah. Verz. cent. 3, loc. 5), J. D. Michaelis (Biblia füri Ungeli), and Bunsen (Biblischer), as well as of Ewald (Gesch. iii, 622), Keil, Thenius, and most modern commentators. It would, however, have been better had the preservation of the brazen serpent till the time of Hezekiah is, as Bunsen remarks, a sufficient guarantee not only for the historical truth of the narrative in Numbers, but also for the religious significance of the symbol; for had it been, as some have supposed, an empty and imaginary thing, it would not have been suffered by David or Solomon to remain (Biblischer, v, 217). The fact also that it is referred to by our Lord, as in some sense resembling him (John iii, 14, 15), not only vouches for the same thing, but further imposes on us the duty of seeking in it a deeper significance than that which the mere narrative of Moses would lead us to attach to it. We may, therefore, dismiss at once all the attempts of rationalists to resolve the facts of the Mosaic narrative into mere ordinary occurrences; such as that of Bauer, who finds in the cure of the Israelites by looking at the brazen serpent only an instance of the curative power of the imagination (Hebr. Gesch. ii, 320), or that of Puller, which holds that the brazen serpent was so far from being at some distance from the camp, and the sight of it moving the Israelite who had been bitten to walk to it, the motion thereby produced served to work off the effects of the poison, and so tended to a cure (Comment. iv, 4, 188 sq.); or that of Hofmann, who ingeniously suggests that the story of the brazen serpent was the title given to the volume in which medicine and doctors were to be found by those who had faith to go for them. It is said to see a man like Bunsen falling back on the old exploded rationalistic explanation of this occurrence. 'The fixing of the gaze on the image brought the mind to a state of repose, and to moderate the cure of the poison' (Bunsen, v, 217), as if this were all! We may pass over also the notion of Marham, according to whom the serpent of brass was an implement of magic or incantation borrowed from the Egyptians, who he says 'imprimis μαγικ τίθειν ὑπόθεσιν ου σερπιντον ιντιματον εκλεξεναιτο' (Canón. Chron. p. 149); for this is so purely gratuitous, and so opposed to the narrative of Moses, as well as the religious principles and feelings which he sought to inculcate (comp. Lev. xix, 26), that it must be at once rejected (see Deyling, Obs. Sac. ii, 210 sq.). The traditional belief of the ancient Jews is that the bronze serpent was the symbol of salvation, and that the Israelites were saved thereby, not as the result of his faith in God, who had appointed this method of cure.' See Schachan, DE SERPENTI A MATAE SIGNIFICATIONE (Labed. 1718); Nötting, DE SERP. AM. SERVATORIA TYPO (1678); Huth, SERPENS EXALTATUS NON CONTRADITIO sed contenevit imago (Erlang. 1786). See SERPENT.

Ne'el (many Ne'el') (Heb. נֵאֵל, נֵא'ל, נֵא'ל כֶּלֶב, dwelling-place of God; Sept. Νανά, r. Ανα, Ιανά, Vulg. Neiel), a town in the territory of Asher, near the southern or south-eastern border (Josh. xix, 27). Eusebius and Jerome (who call it the 'village Beatoana, Beato-avaiac') place it in the mountain (Carmel), sixteen miles east (N.?) of Caesarea Palestina. Where medicinal springs were found (Onomast. a. v. Aniel, Ανάιαν, the reading of the Alexand. MS. of the Sept. in the above passage) a position which exactly agrees with that of modern village Bitam, adjoining the spring of Athlit, a short distance east of Athlit (Van de Velde, Map). The description of the boundary is quite indistinct at this point [see TURKH]; and if we regard merely the associated names Jiphatath-el (the present Jefat) and Cabul (now Kabul), we might locate Neiel at the modern Nisr (supposedly the 'ring'), a village strategically situated half-way between them (Robinson, New Res. iii, 87, 103); although Beth-emek (q. v.) is mentioned immediately before Neiel, and lies much farther interior (at Amkah). Keil (Comment. on
NEIGH

Josh, ad loc.), thinks that the statement of the text as
signs both these latter places a position south of the
border and within Zebulun; while Knobel (Commentary,
ad loc. Josh.) is inclined to identify Neiile with the
Crst of Josh. xix, 15, which, however, lay too far east.

For other views, see Rosenmuller, Scholia, ad loc.

Neiile (τηταλ, τεταλ', prop. to be clear or bright;
hd. to emit a sharp sound, as of a sk#: so often; apud
G. W. B. Gray, Suggestion of a Theory of Ancient
Scripture, i. 15, 8; II. 1, 5, 8) and the bellowing of a
bull (Jer. i, 11); but in both cases as indicative of lustful
desire.

Neighbor (usually τηλεις, elsewhere "friend;", παλιος, one's nearest dweller). This word in its gen-
eral sense signifies a person near, and one connected with
us by the bonds of humanity, and whom charity re-
duire us that we should consider as a friend and relation
(Deut. v, 20). At the time of the review Saviour, the Phar-
isees had restrained the meaning of the word neighbor
to those of their own nation or to their own friends,
holding that to hate their enemy was not forbidden by
the law (Matt. v, 43). But our Saviour informed them
that the whole world were neighbors; that they ought
not to do to another what they would not have done to
themselves; and that this was the sum of his instruction
of enemies. The beautiful parable of the Good Samaritan
is set forth to illustrate this principle (Luke x, 29-37).

See Charity.

Neil, John, a Presbyterian minister, was born in
1804 in Antrim Co., Ireland. His parents, emigrating to
the United States, settled upon a farm in Washington
Co., Pa. He was early taught the great truths of the
Bible, and the way of salvation according to the faith
and practice of the Associate Reformed Presbyterian
Church. He was educated at Washington College,
Washington, Pa.; studied theology at the Associate Re-
formed Seminary at Alleghany City, Pa.; was licensed in
1836, and in 1838 was ordained pastor of the three
congregations of Mount Jackson, Centre, and Mahoning,
Pa. In 1849, after laboring earnestly and faithfully for
eleven years, he was released from Mahoning congre-
gation; in 1857, on account of failing health, he also
resigned Centre congregation, continuing thereafter his
labors with the Mount Jackson congregation until 1860,
when he became unable to preach and retired from the
ministry. He died in 1861. Mr. Neil was a close stu-
dent of the Scriptures. As a preacher he was more in-
trusive than attractive. He always endeavored to
make thorough pulpit preparation, and often wrote his
sermons a second time before delivery. See Wilson,
Pioneer Preachers, 1882, p. 361.

Nelle, John, D.D., an English divine, flourished in
the reign of king James II as dean of Ripon. He
was born about the beginning of the 17th century,
and was noted among his contemporaries. See Stoughton,

Nelle, Richard, D.D., an English prelate of con-
siderable note, flourished in the reign of king James I,
i.e. some time about the opening of the 17th century.
He was one of the learned of this age, and after due
educational training became a school-teacher, but
afterwards took holy orders, and rapidly rose to posi-
tions of influence. He was finally elevated to the epis-
copate, and successively held the sees of Rochester,
Lichfield and Coventry, Lincoln, Durham, and Win-
chester, and was then made archbishop of York, preten-
sions which are said to have been secured by Nelle by
most lase and unchristian conduct. He was subser-
vient to the interests of king James at the expense of
his own manhood, and is generally spoken of as the
ecclesiastical courtier of king James's reign. Says Perry
(Eccles. Hist., i, 208, "If we were to write down against
this prelate all that is deliberately said of him by his
metropolitan, archbishop Abbot (Collect's State Trials,
vol. ii), his character (i.e. Nelle's) would be by no
means a flattering one." Abbot was bid to beware of
him, for that "he was ever and in all things naught.
That he did all the worst offices that ever he could, and
was still stirring the coals to procure to himself a repu-
tation." "I know not," said another, "what the bishop of
Lichfield does among you, but he hath made a shift to
be in your graces, and generally well known in your
book. Though the friend and ally of Lord, he was yet far
his inferior, and Neile is universally spoken of as "neither conspic-
uous for learning nor for diligence in his office. He
did not preach once in twelve years, . . . but knew how
to please both James and Charles. He was one of a
class of prelates whom the Church of England can never
be proud." Archbishop Nelle died in 1640. See Perry,
Hist. of the Ch. of Eng., i, 191 sq.

Neill, Hugh, an American divine of the colonial
period, came to this country about the opening of the
last century, and labored in Pennsylvania and New
Jersey. In the mother country he was a Nonconformist,
and labored for years as Presbyterian minister both in
England and in New Jersey, where he greatly disting-
ushed himself. He was appointed to holy orders in the
Anglican establishment in 1749 by the bishop of
London, and was at once appointed to missionary work.
During the following fifteen years—the extent of his
work in this country—his sympathies were especially
directed to the negro race, whose love and confidence he
granted an early recognition. See the Life of Neill, in
the Ch. of Eng. in the Colonies and foreign Dependenc-
ies of the British Empire, iii, 379-81, 457; Hawkins, Eccles.
Hist. p. 126 sq.

Neill, William, D.D., an eminent Presbyterian
divine, was born near McKeesport, Alleghany Co., Pa.,
in 1778. His parents were killed by Indians while he
was yet a child, so that he was raised by friends. He
was engaged in a store at Canonsburg, Pa., when the
question of the Rev. Dr. Neill came to his notice, and he
soon decided upon the ministry. He pursued his
preparatory studies in the Old Academy, which after-
wards became Jefferson College, Pa.; graduated at
Princeton College in 1803, and acted as tutor there,
during which time he studied theology. In 1805 he
was licensed by the New Brunswick Presbytery; in 1805
was ordained pastor of a Church at Cooperstown, N. J.;
in 1809, of the First Church, Albany, N. Y.; in 1816, of
the Sixth Church, Philadelphia, where he continued to
labor until 1824, when he was called to the presidenc
of Dickinson College, at Carlisle, Pa., then under the
control of the Presbyterian Board of Education. There Dr. Neill labored for five
years, when long-continued difficulties, which could
not be controlled, prompted him to resign, and by the
action of the trustees the college passed into the hands
of the Methodists. On leaving Carlisle, in 1829, he
became secretary and general agent for the Board of
Education, which office he held for two years. In speak-

...
Ephesians (1850):—The Divine Origin and Authority of the Christian Religion (1854):—A Discourse reviewing a Ministry of Fifty Years (1857). He also for some years edited the Presbyterian Magazine, and contributed papers to several of the religious periodicals. After his death there was published a volume of Sermons, with his Autobiography and a Commemorative Discourse by the Rev. Dr. J. H. Jones. See Wilson, Freib. Hist. Almanac, 1861, p. 102; Allibone's Dict. of Authors, n. s.; 'Ameriean Presbyterian Reunion Memorial Volume, 1857-1871, p. 128-133. (J. L. S.)

Neilson, John, a Scotch martyr to religious liberty, was a nobleman of considerable influence in Galloway. He had enjoyed superior educational advantages, was by nature quite talented, and enjoyed an unblemished character. But he was a Covenanter, and consequently subjected to severe persecutions on the part of the Anglican clergy. When the people of Galloway rose in self-defence, he joined them; and, notwithstanding the cruel treatment which he and his family had received from Turner, Mr. Neilson argued strenuously and successfully against the proposal of some to put the oppressor to death. As the prelates could not conceive that the persecuted Presbyterians would have dared to rise in self-defence unless there had been a widely extended conspiracy, they determined to extort a confession of the nature and extent of this plot from such of the prisoners as were certain to be acquainted with it if it existed. For this reason they resolved to put Neilson to the torture of the boot. In vain did they crush his leg in this fearful engine of torture; shrinking nature attested his agony, but his soul was clear of the guilt whereby he was charged, and he would not blacken it by making a false acknowledgment of a crime of which he was innocent. When the persecutors found that they could extort nothing from him but groans and anguish, they condemned him to suffer, along with his guiltless friends, the shorter pang of death. See Hetherington, Hist. of the Church of Scotland, p. 280; Wodrow, ii, 53.

Neilson Brothers. See Moravians.

Neith is the name of the female divinity of wisdom among the ancient Egyptians. Her name, which means "I came from myself," leads to the supposition that she was an impersonation of nature. She was chiefly worshipped in the Delta, where a city was built bearing her name. Her temple, the largest in Egypt, was at Asis, the king of which could not raise his head. It was open to the sky, and bore an inscription, "I am all that was, and is, and to be; no mortal has lifted up my veil, and the fruit which I brought forth is the sun." Ranking next to Ptah, the most exalted of Egyptian divinities, she is to the female deity what Ptah (q.v.) is to the male; and indeed so close are the functions of the two conceived or confounded in some representations of them that Neith may be briefly defined as the female counterpart of the great demigod. Ptah is the primary material element in nature, Neith the primary conceptive element. He is the father of the sun, she is the mother of the same luminary, and one of her titles is consequently "the great con- engenderer of the sun" (Bunsen, i, 386; Kenrick, i, 390). Ptah is the primordial fire, while Neith is the primordial space or chaos, self-producing, co-existent with him, and co-equal; or, in other words, "manifest or invisible" everywhere diffused as the material basis of all forms of created existence. Neith is called also Muth, the universal mother and queen of heaven. Neith wears the red crown of Lower Egypt, indicating the proper seat of her worship; but her monuments are found in the upper region also. By reversing her hieroglyphic signs NT (i.e. by reading them in the European instead of the Asiatic manner), may have been formed Athena in Greek and Astarte in Hebrew, each of which is supposed to have been founded from Sinai. The owl, her favorite bird, is also found upon the coinage of the Delta; but the virgin mother of Egypt seems to have had little else in common with the Minerva who sprang full armed from the brain of Jupiter. See Mmova. A statue of Neith is said to be in the Egyptian Room of the British Museum. Neith is generally represented in green, a sign that she was connected with the under world, and invisible to mortals; a festival of "Burning Lamps" was held in her honor. See Bunsen, Egypt's Place in History, vol. i; Kenrick, Anc. Egypt under the Pharaohs, vol. i; Rouge, in Revue Archéologique (huitième année), p. 40 sq.; Hardwick, Christ and other Matters, ii, 248 sq.; Baur, Symbolik and Mythologie, vol. ii, pt. 1, p. 43; Trevor, Ancient Egypt, p. 134, 187, 162.

Neith is the name of a Celtic divinity who was superstitiously revered even in Christian Scotland. The primitive significance of the name is to wash or purify with water, and the name was probably given to this divinity because of the presence of the water element. She was the goddess of fountains, to which this day are regarded with particular veneration over every part of the Highlands. "The sick, who resort to them for health," says Brand (Popular Antiquities of Great Britain, ii, 376), "address their vows to the presiding powers and offer presents to gain their favor. The presents generally consist of a small pile of money or a few fragrant flowers." See the article HOLY WELL.

Nekam, a Mohammedan martyr to the Christian cause, flourished near the middle of the 11th century. He was of an influential family, but, convinced of the errors of Mohammedanism, he embraced Christianity and became a Jacobite. His parents and friends forsook him, and he consequently retired to the church of St. Michael at Moctara, where, after a short stay, he was urged by the monks to retreat with them to the convent of St. Macarius. He refused to join them, on the ground of his obligation to publicly confessing Christ, especially to the pagans, which caused him much suffering. He became Christ's servants on earth. He went to Cairo, and there boldly presenting himself in the public streets, was imprisoned and condemned to death, because of his apostasy. All efforts to reclaim him, or to feign madness in order that his life might be saved, he refused as improper means, and he was consequently beheaded. The corpse was given up to his friends and buried near the church of Moctara, but the patriarch Abd-el-Mesiah removed it within the building, and erected an altar in honor of the noble martyr. See Neal's Hist. Holy East. Ch. (Patriarchate of Alexandria, ii, 215, 716).

Ne'kob (Heb. id., but only with the art., נְכֹב; Sept. καὶ Νάφσω, v. r. Νάφσω, Ναβεί; Vulg. quis est Necho), given in our version as one of the towns on the boundary of Naphtali (Josh. xix, 33 only), apparently between Adami and Jabneh. A great number of commentators, from Jonathas to Targum, and Jerome (Vulgata as above) to Keil (Jordan, ad loc.), have taken this name as being connected with the preceding—Adami-han-Nekob (i.e. Adami [of] the Caravans) (so Jumius and Tremellius, "Adamei fossae"); and indeed this is the force of the accentuation of the present Hebrew and Syriac, as well as the Arabic and Persian, the two as distinct, and in the Talmud the post-biblical names of each are given, that of han-Nekob being Tisad-dathā (תִּסָדָתָה), Gemara Hieros. Cod. Megilla, in Holland, Pallest. p. 545, 717, 817; also Schwarcz, Palestina,
NEKODA 891

NELLO

p. 181). Of this more modern name Schwartz suggests that a trace is to be found in "Heshdî, three English miles N. from al-Chatti." Hackett suggests Necker, near Ramah, on the road to Akka (Illustr. of Script. p. 244). But these suggestions, however, are superfluous.

See ADAM.

Neko'da (Heb. Neke'da), distinguished Sept. Neke'da, v. n. Neko'da and Neke'dauv, the head of the family of the "Temple servants" who returned with Zerubbabel from Babylon ( Ezra ii. 48; Neh. vii. 50). B.C. 535. A man of the same name is mentioned in Ezra ii. 60; Neh. vii. 62, as the progenitor of certain persons who on the return from Babylon reoccupied the temple. It would seem that they claimed to be Israelites; but as the Nethinim are mentioned immediately before, and neither of the associated names occurs again, we may presume that they were finally determined to be descendants of the above-named non-

ISRAELITE (see Keil, ad loc.). See NETHINIM.

Nekoth. See SPIRITS.

Néla's, CORNILLE FRANÇOIS DE, a learned Belgian priest, was born in Bruges on June 5, 1786. He was educated at the University of Louvain, and took the degree of licentiate May 6, 1760. Almost immediately he became principal of the College of Mechlin, and, in addition, the management of the library of the Academy was intrusted to him. He made himself advantageous-knowledge in his literary work by studies taken up on various points of history and philosophy. He was nominated canon of Tournay in 1755, and in 1767 vicar-general of that city; he also held for a time the vicari-ate-general over the province of Tournaisis. Upon the exclusion of the Society of Jesus from the country in 1773, he was designated as a member of the royal mission sent to examine the studies instituted at Brussels. The arch-bishop Maximilian, afterwards elector of Cologne, having appreciated his merit in a visit that Néla made to the Belgian provinces, signified him to the emperor Joseph II, who nominated Néla to the bishopric of Antwerp, Oct. 25, 1784. Although he owed his elevation to the house of Austria, his conscience was greatly alarmed by the religious innovations that the emperor Joseph II wished to introduce; and as early as May 22, 1786, he addressed remonstrances to the government concerning the order of publishing from the pulpits the proclamations of the police and others, and several days after representations upward the suppression of societies, processions, and upon impediments that invalidate marriage. The same year he opposed the imperial edict which instituted a new form of concourse for conferring benefices; later he wrote against the suppression of episcopal seminaries. The death of Joseph II brought some changes, and on July 15, 1789, Néla, who had shown himself one of the most ardent enemies of France, wrote to the emperor Francis II to justify and excise his conduct during the Braban-

fome revolution. The 21st of April following he went to Brussels, where the states were convened, and was cordially welcomed by the emperor. But the revolution advanced rapidly, and at the approach of the French army Néla, who had everything to fear, fled in haste from Antwerp, June 28, 1794. He sought first an asylum at Breda, but could not long remain in that town, and made his way to Rotterdam, and in 1795 went over into Germany. After having sojourned several months at Göttingen and at Osnabrück, then in Switzerland at Zurich, near Basel, of whom he was an intimate friend, he passed to Bavaria, and shortly after to Italy, where he dwelt successively at Florence, Parma, Bologna, Rome, and Naples. He found at last a welcome hospitality in a convent of Camaldulenses near Florence (1797). He died, according to Heber (August 26, 1798), among the works of this prelate, Éloge funèbre de l'Empereur François I (Louvain, 1765, 4to, in Latin; Brus-

sels, 1766, 4to, in Latin and French):—Éloge funèbre de Marie-Thérèse (Brussels, 1780, 4to and 8vo). This eulogy, written in French, is considered much superior to the one composed by the abbé de Boismont:—Belgicorum rerum Prodromus, sive historia Belgica ejusque scriptoribus præcipui commentatio (Paris, 1735, 8vo).

M. de Neißenberg paid it the greatest éloge in his edition of the catalogue of the Bibliothèque de la Monarchie, ou revue des écoles philosophiques (1789, 1798, 2 vols. 8vo; enlarged edition, Parma, 1795, 8vo; Rome, 1797, 4to). In the collections of the Academ-emy of Brussels, 1777, and following year, are found the following, by Néla: Mémoire sur l'action Brabant; sur les exigés et facilitations de nos laïques; sur la paix Brunehaut dans le Tournaïs; sur la constitution municipale et sur les privilèges accordés aux villes des Pays-

Bas; sur les écoles et sur les études d'humanités. We also have from Néla numerous Mandements and Lettres pastorales, either in Flemish or in French. Among the manuscripts that he has especially a carbon-

interest, Questionum Camaldulensium libri quattuor, et Europae futa, mores, disciplina, ab inaevo seculo XV usque ad finem seculi XVIII. These two works were on the point of being published when death removed their author, who bequested them to the convent of the Canons Regular of the Camaldoli, where he had found asylum. So: Synopsis actuum ecclesie Antwerpiaensis, etc., by De Ram; Mémoire de l'Académie des Sciences de Bruxelles, passim; Documents particuliers.—Hoefr, Nieuw Bijlüg. Générale, s. v.

Néllor, GEOFFREY CHRISTOFF, Count, a German can-

nonist, was born at Aurb (bishopric of Würzburg) in 1710. He entered holy orders in 1748, was nominated professor of the Chroniques in the University of Tübingen, where he received a carbon-

icate; he next became counsellor of the elector of Trèves, and was then elevated to the dignity of count palatine. He died at Trèves in 1788. We have of his works, Principia juris publici ecclesiasticorum Catholicorum et statum Germaniae accommodata (Frankfort, 1748 and 1768, 8vo); De Concordia Germaniae (Augsburg, 1790):—De Jus Jurisprudentiae Trevisorum sub Romanis (ibid., 1752):—De Jus Jurisprudentiae Trevisorum Belgica (ibid., 1752):—Jus Jurisprudentiae Trevisorum ante-Romanas, sub Romanis, sub Francius et sub Germanias, in the Prodomus historiae Trevisanae of Montheim;—Kurzer Unterricht von den alt-völsich und dem heutigen Niederdeutschen Pfeffen und Hellen (ibid., 1763):—Disse-

sertatio in Dogoberti diploma Horrense (ibid., 1770):—many juridical dissertations, united in one collection, published at Trèves in 1776 (4to). See Meusel, Lex-

ikon, s. v.; Weidlich, Nachrichten, vol. ii and iv.

Nell, Nello, an Italian painter of Pisa, who flourished in the last quarter of the 13th century. He is remembered as the author of a Madonna painted on panel in the old church of Tripale at Pisa, signed Neullus Nellas de Pisa me pictau, 1299. See Spoerer, Böck. Hist. of the Fine Arts, ii, 616.

Nell, NUCRlla PLATELLA, an Italian painter of a noble family, who devoted herself to religious as well as to secular art, was born at Florence in 1329. She be-

came a nun in the Dominican Convent of St. Catherine at Florence, and without other assistance than a collection of designs by Fra. Bartolomeo di S. Marco, she at-

tained considerable excellence in painting. Her pro-

ductions are generally in the style of that artist, although she also imitated other masters. Among them are a picture of the Crucifixion, with a number of small fig-

ures finished; a Descent from the Cross, said to be after a design by Andrea del Sarto in the church of her order at Florence; and an Adoration of the Magi, of her own composition, possessing great merit. She died in 1357.

Nello, BERNARDO DI GIO FALCONI, an old painter of Pisa, whose works were mostly of a religious character, flourished about 1380. He was a distinguished artist in his time, and Lanzi says he still merits consideration. He painted many pictures in the Cathedral at Pisa. He is supposed to be the same as Nello di Vanni, who with other Pisan artists painted in the Campo Santo in the

Nelson, David, M.D., an American Presbyterian minister and educator, was born near Jonesborough, in East Tennessee, Sept. 24, 1738. He was educated at Washington College, and after graduating in Philadelphia, returned to Kentucky at the age of nineteen, intending to practice medicine; but the war of 1812 having commenced, he joined a Kentucky regiment as surgeon, and proceeded to Canada. He afterwards accompanied the army of generals Jackson and Coffee to Alabama and Florida, and after the establishment of peace settled in Jonesborough, where he resumed his medical practice with great success. While away at war he became estranged from his early religious convictions, and in part at least espoused infidel theories. He now became more seriously convinced of his dependence on God, and, reawakened and converted, he determined to forsake a lucrative professional career for the purpose of entering the ministry, and was licensed to preach in April, 1825. He preached for some three years in Tennessee, where he was at the same time connected with the Culverinist Magazine, published at Rogersville. In 1828 he became pastor of the church of Danville, Kentucky, where he established his successful school. In 1830 he removed to Missouri, and was chiefly instrumental in establishing Marion College, of which he became the first president. In 1836 Dr. Nelson, who was a warm emancipationist, owing to a disturbance growing out of the slavery question, removed to Illinois, and at Oakland, near Quincy, established an institute for the education of young men, especially for such as were preparing to become missionaries. Here he exhausted his pecuniary means, and died Oct. 17, 1844. His most remarkable work is his Cause and Cure of Infidelity (1836 and often). The manuscript of Wealth and Honor, which he left incomplete, was lost, it is said, furnished from his hands. He also wrote many occasional articles on missions, baptism, etc., which appeared in the New York Observer and other papers of the day. See Sprague, Annals of the American Pulpit, iv, 677; Hist. of Presbyterianism in Kentucky, p. 830. (J. H. W.)

Nelson, John (1), an eminent Methodist lay preacher, was one of the ablest of the assistants of the Wesleys in their evangelical movements in the last century. He is supposed to have acknowledged the chief founder of Methodism in Yorkshire, a portion of England in which it has had signal success down to our day. Nelson was born near the close of the 17th century. He was the descendant of humble but honorable parentage, and was early apprenticed to a stone-mason, a trade at which he became conspicuous, which was the occupation of his life, even in the midst of his evangelizing labors. He was converted under the preaching of John Wesley in 1711, at Moorfieids. Nelson's home was in Bristol. He had led an upright life from his youth, and had at the time of his conversion an humble but a happy home, a good wife, good wages, good health, and a stout English heart. He had long been disturbed by the sense of moral wants which his life failed to meet until the light came under the preaching of Wesley. The sad and trying days of Nelson are thus narrated by his biographer: "Something he believed there must be at the great gates of heaven, that other wise man is more unfortunate than the brute that perishes. Absorbed in such meditations, this untutored mechanic wandered in the fields after the work of the day, discussing to himself questions which had employed and emboldened the thoughts of Plato in the groves of the Cabbasis, and agitated by the anxieties that otherwise man is more unfortunate than the brute that perishes. He smiled at the impossibility of drinking with the queller of the Quaker worship could not quiet the voice that spoke through his conscience, and the splendor of the Roman ritual soon became but, irksome pomp to him. He tried, he tells us, all but the Jews, and hoping for nothing from them, resolved to adhere steadfastly to the Church, regulating his life with strictness, spending his leisure in reading, prayer, and leaving his final fate unsolved. Whitefield's eloquence at Moorfields, however, attracted him thither, but it did not meet his wants. He loved the great orator, he tells us, and was willing to fight for him against the mob, but his mind only sank deeper into perplexity. He became mortally despondent; he slept little, and often awoke from his horrible dreams dripping with sweat and shivering with terror. Wesley came to Moorfields; Nelson gazed upon him with inexpres sible interest as he ascended the platform, struck back his hair, and cast his eye directly upon him. 'Oh, my soul,' he said, 'how like the person of Christ, when he spoke I thought his whole discourse was aimed at me.' 'This man,' he said to himself, 'can tell the secrets of my heart; he has shown me the remedy for my wretchedness, even the blood of Christ.' He now became more than ever devoted to religious duties, and soon found the peace of mind he had so long been seeking. The records with dramatic interest the discussions and efforts of his acquaintances to prevent him from going too far in religion. They seem to have been mostly an honest, simple class like himself; they thought he would become unfit for business, and that poverty and distress would fall upon his family. They wished he had never heard Wesley, who, they predicted, would be 'the ruin of him.' He told them that he had reason to bless God that Wesley was ever born, for by hearing him he had become sensible that his business in this world was to get well out of it. The family with whom he lodged were disposed to expel him from the house after a while, but he offered to set his example on either themselves or him from 'so much praying and fuss as he made about religion.' He procured money and went to pay them what he owed them, and take his leave; but they would not let him escape; 'What if John is right, and we wrong?' was a natural question among his friends, 'and who would then stand for you anything more than for us, show us how we may find the same mercy,' asked one of them. He was soon leading them to hear Wesley at Moorfieids. One of them was made partaker of the same grace, and he expressed the hope of meeting both in heaven. With much simplicity, but true English determination, he adhered to his religious principles at any risk. His employer required work to be done during the Sabbath on the exchange building, declaring that the king's business required haste, and that it was usual in such cases to work on Sunday for his majesty. Nelson replied that he would not work on the Sabbath, for an angel in England, except to quench fire, or something that required the same immediate help. His employer threatened him with the loss of his business. He replied that he would rather starve than offend God. 'What hast thou done that thou makest such ado about religion?' asked the foreman. 'I ask you, sir,' replied Nelson, 'if you are English, and would cut thee with five hundred pounds. 'So you might,' replied the sturdy Methodist, 'and not have lost one penny by me.' 'But I have a worse opinion of thee now than ever,' resumed the employer. 'Master,' replied Nelson, 'I have the odds of you there, for I have a much worse opinion of myself than you can
have." The honest man was not dismissed, nor again asked to work on Sunday, nor were any of his fellow-workmen. Immediately after his conversion he wrote to his new superiors. Ere long his friends were con" verted, and he held meetings in his house, reading, ex" horting, and praying with such of his neighbors as would come to hear him. The number soon increased so considerably that he was obliged to stand in his door in order to reach all who were within the house and in the yard. In a short time the church and the commu"nity began to change; ale-houses were deserted, and six or seven converts made weekly. But not only the people had changed, Nelson himself had become another man; his sermons from being quite private had become public; indeed, he had become a preacher, and one of such power that Wesley, when hearing of the success attending Nelson's modest labors, set out at once to visit and direct him. Nelson was made one of Wesley's helpers, and the band of rustic followers one of his united societies. Thus Methodism started in Yorkshire, and thus opened the career of one of the ablest lay-preachers of the 18th century. Nelson was more successful that Wesley invited him to leave his home and assist in spreading Methodism in other parts of England, and so soon he became almost as abundant in labors and sufferings as the Wesleys, and his influence over the working classes equal to that of John Wesley himself. Not even Whitefield possessed more power over the common people. Indeed, "without Nelson and similar lay-preachers, Methodism could not have been sustained as it was. The souls which the lead" ers of the movement saved, were by those more care" fully matured" (Skeats, p. 372, 373). Nelson's good" sense, cool courage, sound piety, and apt speech secured him success wherever he went. He spread Methodism not only in Yorkshire, but in Cornwall, Lincolnshire, Lancashire, and other counties. He was a man of such genuine spirit and popular tact that his worst opponents usually became his best friends. Like Wesley and Whitefield, he was persecuted and annoyed by the es" tablished clergy and their hirelings. His house at Bristol was pulled down; at Nottingham squibs were thrown in his face; at Grimsby the rector headed a mob to the beat of the town drum, and, after supplying them with beer, called upon them to "fight for the Church." Figh" ting for the Church meant the demolition of the house in which Nelson lived and its contents, and the fighting on foot" with pulled down and the furniture destroyed (Nelson's "Journal, p. 92). But the preaching of the Yorkshire mason soon stopped all such proceedings. The drum" mer of Grimsby, who had been hired by the rector to beat down Nelson's preaching on the day after the riot, was one of the witnesses of its power. After beating for three quarters of an hour the food and drink of the house and then the tears of penitence were seen rolling down his cheeks. Such was Nelson's power over his audience. The clergy, determined to stay his influence, finally caused him to be impressed into the army, on his return to Bristol, as a vagrant, without visible means of living. Though he protested and tried to prove this charge un" just, he was yet taken and made a soldier. But even in his bonds Nelson did not cease to preach; and when he was forcibly compelled to wear the uniform, he boldly declared that he despised war, and that no one could ever compel him to enter any other service than that of the Prince of Peace, to whom he had dedicated himself. He remained a preacher even amid the din of arms, ad" mired his comrades against cursing and other sins, distributed tracts among them, and appointed prayer" meetings. All this involved him in new sufferings and persecutions, and he finally sank in the midst of this ill" treatment; and when, in order to save his life, it became necessary to dismiss him in 1744, he again resumed evangelizing labors, but died before the close of that year. Nelson's "Journal, i, 176, 178, 205, 227, 249; ii, 158; Southey, Life of Wesley, chap. xiv; Skeats, Hist. of the Free Churches of Eng. p. 378; Hurst's Hagenbach, Ch. Hist. of the 18th and 19th Cen" turies, i, 453 sq.; Porter, Compendium of Methodism, p. 48 sq. See also his own Journal.

Nelson, John (2), D.D., an American Congrega" tional minister, was born at Worcester, Mass., in 1765, and graduated at Williams College. In 1818 he re" mained pastor of the Congregational Church in Leicester, where his whole ministerial life, extending over a period of fifty-eight years, was passed. He died Dec. 6, 1871. From 1844 he had a colleague, and for eighteen years previous to his death it was an invalid. See Appleton's Annual Cyclopaedia, 1871, p. 591.

Nelson, Joseph, L.L.D., an American educator, was born about 1794, and was educated at Rutgers Col" lege, New Brunswick, N. J., class of 1815. He was made professor of languages in 1826, but resigned this position in 1829. He was a distinguished classical scholar and teacher. During his professorship in Rutgers College he was especially thorough in his studies and so capable as an instructor that he was enabled to perform the duties of his chair with great acceptance. His other senses were remarkably acute. It is said that he could accurately tell the size of a room by the sound of the stamp of his foot upon the floor. He retired from active service at the close of his professorship, and died in the city of New York in 1830. (W. J. R. T.)

Nelson, Matthew, a minister of the Methodist Protestant Church, was born in Prince Edward County, Va., April 7, 1781. In 1796 his father, colonel Ambrose Nelson, a descendant of the "old Scotch Tom," removed to Danville, Ky. Together with his brother Thomas, who was born in 1775, Matthew was converted in 1801. He removed to Bourbon County where he lived for a while upon their knees in the Kentucky River. They exhibited such interest in the promotion of holy living that they were shortly after licensed to exhort by the Methodist Episcopal Church which they had joined, and in a very brief period were made preachers and ad" mitted into the Kentucky Conference by bishop McKen" dree. Thomas preached for several years in Ohio, Mis" sissippi, Louisiana, Kentucky, and Tennessee, when his health failed, and he was placed on the supernumerary list. He then went South, and the time and place of his death are not known. Matthew preached until 1816, when he located. When the question of lay-repre" sentation first agitated the Methodist Episcopal Church, he took sides for the reform, and was elected delegate for Kentucky to the Baltimore Convention. He was a member of that body when it formed the constitution of the Methodist Protestant Church, and thereafter his membership was in that branch of Methodism. He made, however, no distinction in his treatment of Meth" odists, and his house was the home of Methodist preachers generally. In 1837 he removed to Rutherford Co., Tenn., and there continued to be the same zealous pro" moter of Methodism. He died in 1856. His children joined the Methodist Episcopal Church without any opposition on his part. See McFerrin, Methodism in Tennessee, ii, 184-187.

Nelson, Robert, a pious and learned English divine, noted as the author of various works in practic" al divinity which have long been held in very high estimation, was born at London June 22, 1656. He studied at Christ's College, Cambridge, and was a young man elected a Fellow of the Royal Society. He was intimate with Halley, with whom he travelled in France and Italy. While at Rome he met with and married in 1682 Lady Theophila Lucy, widow of a baronet, and daughter of the earl of Berkeley. This lady, under the
influence of the celebrated French Romanist, Bossuet—an intimate friend of Nelson; some time after their marriage became a Roman Catholic, to his great grief. Nelson's mind had been much occupied with the consideration of both the practical and controversial points in divinity, and his chief friends were eminent divines in the English Church, particularly Bull, Hickes, Lloyd, and Tillotson—the last was one of his most valued associates. Nelson not only gave place in his powers of persuasion, both verbal and literary, but called in the aid of his friend, archbishop Tillotson; both were, however, unsuccessful, the lady continuing in the Roman communion till her death. His first work, Transubstantiation contrary to Scripture, or the Protestant's Answer to Mr. Oldham's (1683), appears to be the substance of his considerations on this subject. He was strongly attached to king James II. He was the zealous proctor of all works of charity, having the ability as well as the disposition to give what true benevolence prompted. In helping to build churches, found schools, disseminate useful books, and enforce the laws against crime, he worked most effectually. At the Revolution he scurped to take the oaths to king William, and remained a nonjuror till the year 1709, when on the death of Dr. Lloyd, the last survivor of the deprived nonjurors bishops, except Dr. Keen, he by Dr. Keen's advice returned to the Church of England as then established. He died Jan. 16, 1715, at Kensington, and was buried in the cemetery of St. George the Martyr by the Foundling Hospital. Robert Nelson wrote A Companion for the Festivals and Fastes of the Church of England, etc. (16th ed. Lond. 1736, 8vo). It is still one of the best works of the kind; several abridgments of it have appeared. Bickersteth praises it, but deplores the "great want of evangelical principles and uction" (Christian Student, p. 429), probably because Nelson espouses Bull's views on justification:—The Practice of true Devotion in Relation to the Vows of the Church and Religion, etc. (7th ed. Lond. 1726, 12mo) — The great Duty of Frequenting the Christian Sacrifice, and the Nature of the Preparation required (5th ed. Lond. 1714, 12mo) — An Address to Persons of Quality and Estate (Lond. 1715, 8vo): — The whole Duty of a Christian, by way of Question and Answer (6th ed. Lond. 1727, 12mo) — Instructions for them that come to be Conformed (Lond. 1829, 12mo). He published also a Life of Bishop Bull, together with the latter's works (Lond. 1714, 3 vols. 8vo; see Debary, History of the Ch. of England, 1685-1717, p. 846 sq.), and the works of Kettellwol (Lond. 1719, 2 vols. fol.). See Secretan, Life of Nelson; Perry, Hist. of the Church of Scotland, iii. 69; Palen, Hist. of the Church of England, 1689, p. 221, 236 sq.; Eng. Cyclop. s. v.; Darling, Cyclop. Biblio. ii, 2166.

Nelson, Stephen Smith, an American Baptist minister, was born in Middletborough, Mass. Oct. 5, 1772, graduated at Brown University in 1794, and was licensed to preach in 1796. After supplying the Church at Hartford for two years, he was ordained pastor there in 1798, occasionally preaching in the neighborhood, particularly at Middletown. While in Hartford he took an active part in preparing "the Baptist Petition," an address to the Legislature on the subject of the grievances of "Dissenters" from the "Standing Order," which finally succeeded, in Connecticut at least, the union between Church and State in 1818. He was also appointed to prepare and forward a congratulatory address to Mr. Jefferson on his election as president of the United States. In 1801 he resigned his charge in Middletown, and became principal of a large academy at Sing Sing (Mount Pleasant), but in consequence of the war with Great Britain he removed in 1815 to Attleborough, Mass., where his labors were very successful, and he afterward held for a while charge successively of the churches in Plymouth, Mansfield, and Canton, Conn. In 1825 he removed to Amherst, Mass., where he continued preaching occasionally until his death, Dec. 8, 1855. See Sprague, Annals of the Amer. Pulpit, vi, 366.

Nelson, Lady Theophila. See Nelson, Robert.

Nelson, Thomas. See Nelson, Matthew.

Nemean Games, one of the four great festivals of ancient Greece, deriving its name from Nemea, where it was celebrated; as it was tells us, in honor of Zeus. The games consisted of horse-racing, wrestling, boxing, throwing the spear, running, wrestling, boxing, throwing the spear, and after the bow, and other warlike exercises. The victors were crowned with a chaplet of olive, and after wards of green parsley. The Nemean games were regularly celebrated twice in the course of every Olympiad. They appear to have been discontinued soon after the reign of the Roman emperor Hadrian. See Nemean Games.

Nemalh. See Ant.

Nemar. See Lepopardi.

Nemelius was a frequent surname of Zeus, and under it he was worshipped at Nemesis, where games were celebrated in his honor. See Nemean Games.

Nemesiāci was the name which was given to the officers of the goddess Nemesis, who presided over good fortune, and was the dispenser of faith. See Nemesis.

Nemōnēs (Nemōn, remene), a female Greek divinity, is mentioned in the Homeric Hymn to Dionysus (Ode 25) as a daughter of Night, though some call her a daughter of Erebos (Hygin. F. p. 92.) or of Oceanus (Tzetz. Ad. Lyce. 88; Pausan. i, 33, 3; vii, 5, 1). Nemesis was a per- sonification of the moral reversion for law, of the natural fear of committing a culpable action, and hence of conscience, and for this reason she was mentioned together with Aīōs, or Shame. In course of time, when an enlarged experience convinced men that a divine will found room for its activity amid the little occurrences of human life, she came to be considered as the personification of the righteous anger of the gods, and as the power who rationally preserves or restores the moral equilibrium of earthly affairs—preventing mortals from reaching that excessive prosperity which would lead them to forget the reverence due to the immortal gods, or visiting them with wholesome calamities in the midst of their happiness. Hence originated the latest and loveliest conception of Nemesis as the being to whom was intrusted the execution of the decrees of a strict retributive providence—the awful and mysterious avenger of wrong, punishing and humbling evil-doers in particular. Nemesis was thus regarded as allied to Antē and the Eumenesides. She is represented as the regulator of human affairs, disburshing at pleasure happiness or unhappiness, the goods and ills of men (Proclus. Hist. philosoph. iii. 2). She looked upon as an avenging deity, and as inflexibly severe to the proud and insolent (Pausan. i, 33, 2). There was a celebrated temple sacred to her at Rhammus, in Attica, about sixty stadia distant from Marathon; hence Nemesis was sometimes called also Rhamnusia or Rhamnomena. In this temple there was a statue of the goddess, made from a block of Parian marble, which the Persians had brought thither to erect a trophy of their expected victory at Marathon. Pausanias says that this statue was the work of Phidias (Pausan. i, 33, 2, 5), but Pliny ascribes it to Agoracrites, and adds that it was preferred by M. Varro to all other statues which existed (Hist. Nat. xxxvi, 4, 3). A fragment, supposed by some to be the head of this statue, was found in the temple of Rhamnus, and was presented to the British Museum in 1820 (Egin. & Phihsolem Mar- bles, i, 120; ii, 120). She was represented in the older times as resembling Venus; in later times as clothed with the tunic and petasus, sometimes with swords in her hands and a wheel at her foot, a griffin also having his right paw upon the wheel; sometimes in a chariot drawn by griffins. Nemesis is a frequent figure on coins and gems. The practice of representing the statues of Nemesis with wings was first
introduced after the time of Alexander the Great by the inhabitants of Smyrna, who worshipped several goddesses under this name (Pausan. vii, 5; i, 55, 2). According to a myth preserved by Pausanias, Nemesis was the mother of Helena, the beloved of Achilles; and the mother of Helena, was only her nurse (Pausan. i, 58, 7); but this myth seems to have been invented in later times to represent the divine vengeance which was inflicted on the Greeks and Trojans through the instrumentality of Helena. There was also a statue of Nemesis in the temple of Argos, though it is possible that this goddess had no name in Latin (Vol. Hist. Nat. xxviii, 5). See Smith, Dict. of Greek and Roman Biog. and Myth. s. v.; Vollmer, Mythologisches Wörterbuch, s. v.; Westcott, Handbook of Arch. p. 194, 195.

Nemesis, an ancient Christian philosopher of the Greek Church, noted as the author of a work entitled Πρὸς φίλους ἀνδρὶς, was, according to the title of the work, bishop of Emisa or Emesa, in Phoenicia, and he is also mentioned as such by Anastasius Niceneus (Quast. in S. Script. Apol. Patrum, vi, 157 [ed. Paris, 1575]). The time in which he lived cannot be determined with much exactness, as the only ancient writers by whom he is quoted or mentioned are probably Anastasius and Moses bar-Cepha (De Paralud. i, 20, p. 55 [ed. Antw. 1569]). He has sometimes been confounded with the heathen prefect of Cappadocia, Nemesis, praised by Gregory Nazianzen, who corresponded with him. It would seem, however, from the fact that he is mentioned in the calendar of the 5th century, that he was a contemporaneous of the second half of this century, that Dion Apollinaris and Eunomius, that he lived some time in the 5th century; Ritter opines about the middle of that century, as the expressions he uses concerning the union of the Logos and the human nature (p. 60, ed. Antw.) resemble the views sanctioned by the Council of Chalcedon. But there is no express reference to Nesorius and Eutychius, nor to the standing term of the two natures. At the same time there are evident references to the christology of Theodory of Mopsuestia, so that we may place the work at about the close of the first decade of the 5th century. The work was formerly attributed to Gregory of Nyssa, an error arising probably by a confounding of this treatise with that entitled Πρὸς καταφυγόνειν ἡμᾶς. This mistake occurred the more readily from the great similarity of the views of the two writers. Yet in Nemesis the philosophical argument appears only occasionally in close connection with the dogmatic points, while his method is more study than science as decisive. He defended the theory of the freedom of the will against the doctrine of fatalism, and also held fast to some of the ancient philosophical views concerning the nature of the soul, pre-existence, and, in a certain sense, metempsychosis, while the Church rejected the doctrine of Origen (Cyril, Contra Pagan. i, ed. Hieronym. p. 20 [ed. Oxon. 1671]). After Christian theology had experienced the influence of philosophy (and especially of the eclectic Platonism of the 2d century), and thus received a scientific character, philosophy became absorbed in it without ceasing to influence it. Augustinianism, as in the case of Augustine renowned both as philosophers and as theologians. But as dogmatists only attained the form of a traditional system in the 4th century, under the influence of Greek theology, there arose, besides theology, a sort of neutral ground, given up to special philosophical questions. Plato and Aristotle came again into honor, Nemesis, at least as regards method, sought to imitate the latter, but had not his power. His investigations are chiefly of a psychological nature. For him, as for Plato, the soul is an immaterial substance, involved in incessant and self-produced motion. The soul existed before it entered the body; it is a principle sui generis. It is not true that new souls are constantly coming into existence, whether by generation or by direct creation. The opinion is also false that the world is destined to be destroyed when the number of souls shall have been completed; God will not destroy what has been well put together. Nemesis rejects, nevertheless, the doctrine of a world-soul, and of the migration of the human soul through the bodies of animals. In considering the separate faculties of the soul, and also in his doctrine of the freedom of the will, Nemesis largely follows Aristotle. Every species of animal, he says, possesses definite instincts, by which alone its actions are determined; but the actions of man are infinitely varied. Placed midway between the sensillo and the suprasensible worlds, man's business is to decide by means of his reason in which direction he will turn — this is his freedom. The work was extensively used by J. Philoponus, John of Damascus, Elias Cretenses, etc. The first Greek edition was published by Nicetas Ellebodius (Antv. 1655, 8vo), with a Latin translation; the next by bishop Fell (Oxon. 1671, 8vo), and the last and best by C. F. Matthaeus (Halle, 1807, 8vo). It is also published in Migne's Patrologia Graeca. It was translated into English by George Wither (Lond. 1636, 12mo), into German by Osterhammer (Salzburg, 1819, 8vo), into French by J. B. Thibault (Paris, 1844, 8vo), and into Italian by Domin. Pizzimenti (8vo). See Ritter, Gesch. des christ. Phil. ii, 461 sq.; Fabricius, Biblioth. Graec. vii, 549 sq.; Bayle, Dict. Hist. et Crit. s. v.; Brucker, Hist. Crit. Philosoph.; Ueberweg, Hist. der Philos. i, 247, 449; Alzog, Patrologie, § 57; Haller, Bibl. Annot.; Smith, Dict. of Greek and Roman Biog. and Mythol, vol. ii, s. v.; Haag, Hist. des Dogmes Chrét. i, 245, 170.

Nemrud, a name, a noted Walensian prelate, flourished in the first half of the 15th century in Bohemia. He was consecrated priest in the convent of the Bohemian capital, Sept. 4, 1438, by bishop Nicholas Philibert, a legate of the Council of Basle. In 1439 Nemrez, together with another priest, also a Walensian, and consecrated at the same time with himself, was sent to Basle, where the council was at open variance with the pope; and in full convention of the clergy they were consecrated bishops by prelates of the Church of Rome. It was done at the instance of the Calixtines [see HUSITES], whom the council was anxious to propitiate and please. Thus the Walensians in Bohemia secured the episcopal succession. Nemrez died near the middle of the 15th century. See Butler, Ch. Hist. ii, 349.

Nemrénd Contradictore, or Nem. Con., is a term used in ecclesiastical councils to indicate that there is no opposition to a given measure proposed.

Nemrénd Dissentiente, or Nem. Dint., "No one dissenting." This term also is very often found in journals of conventions, and other documents containing business communications.

Nem'ei [according to analogy Nem'ei] (Heb. נעימ, נִעְיָמ, spread of God, or perhaps for Jemuel; Sept. Nauph, Vulg. Nemuel), the name of two Hebrews.

1. The first named of the five sons of Simeon (1 Chron. iv, 24), and progenitor of the Nemuelites (Num. xxvi, 12). He is elsewhere (Gen. xlii, 10) called Jemuel (q. v.).

2. The second son of Eliah, of the tribe of Reuben, and brother of Dathan and Abiram (Num. xxvi, 12). B.C. cir. 1619.

Nem'uelites (Heb. נֶעֱיָמִּים, נִעְיָמִיס, Gentile appellation from נִעְיָמ, Nemuel; Sept. Nauph, Vulg. Nemuelitae), a family in the tribe of Simeon, descended from his first-born (Num. xxvi, 12). See Nemuel.

Nemrius, of Bangor, in Wales, a noted British monarch, flourished in the first half of the 9th century (comp. De Historia Latina). Nemrius (De Historia Latina) says that he lived in the early part of the 7th century, but he assigns no authority for this assertion. In the history of the Welsh states he asserts himself to have been a Briton, and not a Saxon, and a disciple of the holy bishop Ebodus, or Elvodug. He wrote a history of
NEO-ARIANS

Neolit (Euglogian Britonum, or, as it is sometimes styled, Euglogiam Britannaic, which, he says at the beginning, he compiled from all he could find—"from the Roman annals and the chronicles of the fathers, as well as from the writings of the Scots and the Anglo, and from the traditions of our ancestors," the history begins with a fabulous genealogy of Brutus, grandson of Ezana, who reigned in Britain. The author afterwards relates the arrival of the Picts in North Britain, and of the Scots in Ireland; and, after a brief and confused narrative of the Roman conquest and empire in Britain, he comes to the Saxon invasion and gradual subjugation of the country. The manuscript of Nennius was mutilated and interpolated by a transcriber, who signs himself "Samuel," and a "disciple of Beularius Presbyter," and who acknowledges that he left out what he thought useless in Nennius's work, and added what he gathered from other writers concerning the towns and wonders of Britain; see end of ch. lxxv of Nennius Banchoriensis Euglogiam Britannaic, edited by C. Bertram, and published together with Gildas and Richard, the Monk of Westminster (Copenhagen, 1757, 8vo). Such is the common account of Nennius; but it is, to say the least, doubtful whether such a person ever existed, and whether the history ascribed to him was not the fabrication of a much later age. Though the work existed earlier, the name of Nennius is not mentioned in connection with it earlier than the 18th century. It is in any case of little value, but even that little is of course greatly reduced if it be the production of an age much later than that of the Saxons. The question was foundfully discussed in Mr. Wright's Biographia Britannica Literaria (Anglo-Saxon period), p. 137-142; the introduction to Mr. Stevenson's valuable variorum edition of the Historia Britonum; Schoell, Diss. de Eccles. Britonum Scriptorumq. Historia Fontibus, p. 29-57. A translation of the text is given by the Rev. W. Gunn, was published in London (1819, 8vo), and reprinted in the Six Old English Chronicles, published as a volume in Bohn's "Antiquarian Library" (1848). (J. N. P.)

Neo-Arians. See Arians; Socinians; Unitarians.

Neo-Cæsaræ, Council of (Concilium Neocæsaræ), was held at Neo-Cæsaræ, in Pontus, about the year 314, shortly after the Council of Ançaya. It was composed, for the most part, of the same bishops who assembled at the Council of Etaples, under Vitalis, and believed to have presided. Fifteen canons of discipline were published. The most important acts are: 1, enjoining the degradation of priests who marry after ordination—a very important measure, and of interest to the inquiring student into the history of celibacy (see Lea, Hist. of Sacred Orders, p. 48, 49); 5, deprivation of communion, through life, women who, having married two brothers, refuse to divorce the marriage; 6, permitting to baptize women with child whenever they will; 7, forbidding priests to be present at the second marriage of any person; 8, forbidding to confer holy orders upon a layman whose wife has committed adultery; ordaining that if she has committed adultery after her ordination he shall put her away, and declares that if he shall continue to live with her he cannot retain the ministry committed to him; 11, forbidding to admit any one, however well qualified, to the priesthood under thirty years of age, because the Lord Jesus Christ at that age began his ministry; 13, directing that, where both are present, the city priests shall celebrate the holy eucharist in preference to those from the country; 14, declaring that the Choréepiscopi are after the pattern of the Seventy, and permitting them to offer; 15, ordering that the deaths of such persons as have received several canons in the year of the council be approved by the book of Acts. See Labbé, Conc. 1, 1489; Landau, Manual of Councils, p. 420, 421; Neander, Ch. hist. ii, 147, 156, 318.

Neocori (vaexeopos, temple-sweepers) is the title which the officers bore who were attached to the pagan temples in ancient Greece. Their office was originally to sweep the temple, and perform other menial services connected with it. In course of time these duties were intrusted to slaves, and the Neocori came to occupy a higher position, superintending the temples, guarding the treasures, and regulating the sacred rites. In some cases the temple-sweepers, perhaps under the influence of the office, having considerable honor attached to it, was sought by persons even of high rank. In the time of the emperors and nations and cities eagerly sought the title of Neocori, and counted it a special privilege to have the charge of a temple. Thus in the Acts of the Apostles we learn that the city of Ephesus was rich in Neocori to the great goddess Diana. See Gardner, Fides of the World, p. 525; Broughton, Bibiloth. Historiae Sacrae, s. v. See DIAE.

Neology (from νοησ, new, and άγον, doctrine), a term synonymous with καινοδοξία, καινοτομία, is expressive of a tendency to novelty, not from a feeling of superiority, but simply on account of its newness. The word is not classical in use, yet vaexyia would not be contrary to the analogy of language, and would be equivalent to the nomina mutare (as Cicero, De Fis. iii, 5, says of Zeno: "Non tam rerum inventor fuit, quam novorum verborum"). Neology, then, is an unnecessary innovation in language, thought, or usage, and is said to be so far as it disturbs the current of thought it is the result of fancy. In theology the term is used especially to designate the rationalistic theories opposed to revealed religion which have obtained such success among certain German and English theologians. These resort to the novel expedient of reducing the standard of the doctrine and facts of Scripture to the level of unsanctified human reason. See RATIONALISM. (J. H. W.)

Neo-Manicheans was the name of a Christian sect which, like the Priscillianists and Paulicians, denied the resurrection of the flesh; and, like the Quakers and Swedenborgians of our own day, thought that after death the soul became the inhabitant of a spiritual body. In other respects the Neo-Manicheans held the views of the Manichees (q. v.).

Neomennia or Noemennia (Gra. neo moom), a festival, was instituted at the beginning of every lunar month, which was (as the name imports) observed upon the day of new moon in honor of all the gods, but especially of Apollo, who was called Νομένιος, because the sun is the first author of all light, and whatever distinction of times and seasons may be taken from other places, is drawn altogether to his glory, both spiritual and material, and of those borrowed rays by which they shine. This festival was observed with games and public entertainments made by the richer class, to whose tables the poor flocked in great numbers. The Athenians at these times offered solemn prayers and sacrifices for the prosperity of their country during the ensuing month in Erechtheum's temple, in the Acropolis, which was kept by a dragon, to which they gave a cake made of honey. The Jews had their Neomennia, or feast of the new moon, on which peculiar sacrifices were appointed. They made on this day a sort of family entertainment and rejoicing. Thus David tells Jonathan, "Behold, to-morrow is the new moon, and I should not fail to sit with the king at meat," etc; and Saul, we find, took it amiss that he did not attend. The most celebrated Neomennia of all others was that at the beginning of the civil year, or first day of the month Tisri. No servile labor was performed on that day; and they offered particular burnt sacrifices, and sounded the trumpets of the Temple. The modern Jews keep the Neomennia only as a feast of devotion, which any one may observe or not, as he pleases. In the prayers of the synagogue they read from Ps. exii. to cxv. They bring forth the pure loaves of oil, and read the liturgy, which contains prayers to the persons. They call to remembrance the sacrifice that used to be offered on this day in the Temple. See New Moon.
NEOIONISMS

NEIONISMS (from the Greek νέος, new, and νοσος, law) is the appellation of those Christians who regard Christianity as a new law, mitigated in its requisitions for the sake of Christ. Neoionism has many modifications, and has been held by Arminians as well as Calvinists—persons very greatly differing from each other in the conclusions which we shall consider, yet in the principles from which they deduce it. One opinion is that the new covenant of grace which, through the medium of Christ’s death, the Father made with men consists, according to this system, not in our being justified by faith, as it apprehends the righteousness of Christ, nor in any exacting of perfect legal obedience, but in acceptances of faith itself, and the imperfect obedience of faith instead of the perfect obedience of the law, and graciously accounts them worthy of the reward of eternal life.

Towards the close of the 17th century a controversy was agitated in England about the side which was partial to the one side (who were partial to the writings of Dr. Crip) were charged with antinomianism, and the other (who favored those of Mr. Baxter) were accused of neoionism. Dr. Daniel Williams was a principal writer on what was called the neoionism side. He teaches as follows:

1. God has eternally elected a certain definite number of men whom he will infallibly save by Christ in the way prescribed by the Gospel.
2. These very elect are not perfect in this present life, and so in this life may and do offend God and others;
3. By the ministry of the Gospel they are taught the terms of the covenant, and so taught that they may believe this covenant, and of themselves set up to him, but they remain condemned while unconverted to Christ.
4. By the ministry of the Gospel they are taught the terms of the covenant, and so taught that they may believe this covenant, and so believe it, and be saved.
5. The law of nature and the law of grace is the covenant of works, and the covenant of grace itself.
6. Believe this covenant, and of themselves set up to him, but they remain condemned while unconverted to Christ.
7. By the ministry of the Gospel they are taught the terms of the covenant, and so taught that they may believe this covenant, and so believe it, and be saved.
8. Believe this covenant, and of themselves set up to him, but they remain condemned while unconverted to Christ.
9. By the ministry of the Gospel they are taught the terms of the covenant, and so taught that they may believe this covenant, and so believe it, and be saved.
10. By the ministry of the Gospel they are taught the terms of the covenant, and so taught that they may believe this covenant, and so believe it, and be saved.

It does not appear to have been a question in this controversy whether God in his Word commands sinners to repent and believe, nor whether he promises life to believers and threatens death to unbelievers; but whether it be the Gospel under the form of a new law that thus commands or threatens, or the moral law on its behalf, and whether its promises to believing render such believing a condition of the thing promised. If this can be answered, then, by the way, the controversy, having no reference towards among the same people, in the Assembly of 1720, it became a question whether God did by his Word, call it law or Gospel, command unregenerate sinners to repent and believe in Christ, or do anything else which is spiritually good. Of those who took the affirmative side of this question one party maintained it on the ground of the Gospel being a new law, consisting of commands, promises, and threatenings, the terms or conditions of which were repentance, faith, and sincere obedience. But those who first engaged in the controversy, though they allowed the encouragement of repentance, yet concluded it was not an essential thing which was to be insisted upon in the Gospel, yet considered the formal obligation to do so as arising merely from the moral law, which, requiring supreme love to God, requires acquisitiveness in every revelation which he shall at any time make known. The Hopkinsians of America are believed in their teachings to espouse the same views. Not only do they fearlessly set forth the extent, spirituality, and unflinching demands of the law; they think it necessary also to urge upon sinners the legal dispensation, if we may so speak, of the Gospel. See Watson, Dict. of Theology, s. v.; Hagenbach, Hist. of Doctrines, ii. 431; Chauncey, Neonomianism; Hetherington, Hist. of the Church of Scotland; Certification; Hetherington, Hist. of the Church of Scotland, p. 841 (on the anti-Neoionian side). See Mod. Eras.
NEO-PATRONISM

Neophyte (from νεώς, new, and φυτόν, a plant), i.e. newly planted, was a word used in the Eusebian and other mysteries to designate a person recently initiated. In the early Church it was the name given to converts to Christianity who had just received baptism. Although they were professedly Christians for eight days, from Easter eve until the Sunday after Easter, which was hence called Dominica in albis, i.e. the Sunday in white. (These garments were usually made of white linen, but sometimes of more costly materials.) They were also subject to a strict discipline or probation for a long period. At first they were considered unfit for the priestly office, on the grounds of 1 Tim. iii, 6, where the word is rendered “novice,” and explained by Gregory the Great to have been used in allusion to “their being newly planted in the faith” (App. 6; Ep. 51). Neophytes differed from catechumens (q.v.), inasmuch as the persons were supposed to have not only embraced the doctrines of the Church, but also to have received baptism. Paul, in the passage referred to, directs Timothy not to promote a neophyte to the episcopate; and this prohibition was generally maintained. The duration of this exclusion was left for a time to the discretion of bishops, but several of the ancient councils fixed it at four years. The First Council of Aries (524) and the third of Orange (388) fix a year as the least limit of probation. Ecclesiastical history offers, however, a few instances in which this rule was departed from, as in the appointment of Ambrosius as bishop; but these exceptions were not frequent. In the Roman Catholic Church a neophyte and catechumen are regarded as different. The former is the name of a person who is a neophyte, and who has not yet received baptism, and the Church grants them numerous privileges in order to induce others to follow their example (see Ferrari, Biblioth. canonica, s. v. Neophytus, No. 3). Gregory XIII established at Rome a special college for young neophytes, where they are instructed to become afterwards missionaries in their own countries; it is called the College of the Propaganda, and is one of the most richly endowed and privileged seminaries of the Roman Church. The name neophyte is also applied in Roman usage to newly-ordained priests, and sometimes, though more rarely, to the members of a religious order. (See Ordinarii, s. v. Dict. de l'Église, s. v. Théologie, s. v.; Martigny, Dict. des Antiquités, p. 483-485; Siegel, Christliche Alterthümer, iii, 17 sq.; Riddle, Christian Antiquities, p. 318, 522; Walcott, Sacred Archæology, s. v.

Neophytus. A short but curious tract, published by Cotelier, in his Eclogae Graecæ Monumen.., ii, 457-462, bears this title: Νεώφυτον τραπεζημοῦν μαναχῆ καὶ ιερονύμου πολλῶν κατὰ χώραν Κύπρου Κύπριων. Neophyti Fregiheri Monachi et Inclusi de Calamitatis Buspi Cuprii. It gives a brief account of the usurpation of the island by Isaac Cornimass, its conquest, and the imprisonment of Richard. He was Richard of Cornimass, King of England, and the sale of the island to the Latin Empire (the writer represents the transaction) by Richard. The writer was contemporary with these transactions, and therefore lived about the close of the 12th century. He was a resident and probably a native of Cyprus. There are several MSS. in the different European libraries bearing the name of Neophytus. One of them is in the Colbertine Library at Paris, the only other MS. being in the Library of the Cabinet des Estampes in Paris, and the latter, as well as the former, are more or less copies of a MS. in the Colleton Library at Paris, so called Orationes, evidently by this Neophytus; a Catena in Canticum, and some others on theological subjects, are of more dubious authorship, but they may be by the same hand. The MSS. bear the title of Démocratie de Plutarco, and one or two chemical treatises, by another Neophytus, named Promodore; and Definitions et Divisiones Summaria totius Aristotelis Philosophie, and Epitome in Porphyrj guinge voces et in Aristotelis Organon, are apparently by a third writer of the same name. See Cotelier, L. c., and notes in col. 678, 679; Du Cange, Glossariun Med. et Infi. Græcæst.; Index Authorum, p. 29; Fabricius, Bibliotheca Graeca, v, 738; viii, 661, 662; xi, 355, et.; Cave, Hist. Lit. ad ann. 1190, ii, 251 (ed. Oxford, 1615); Smith, Dict. Greec and Roman. Blog. and Mythol. s. v.

Neo-Patronism, an eclectic philosophy nearly coeval in origin with Christianity, but developed in an anti-Christian and pantheistic direction. The term, taken in the widest sense, may be defined as that form or method of philosophizing which recognizes or claims Plato as leader, incorporated with his views other, especially Oriental, conceptions, and sought by means of such composite or eclectic philosophical results to harmonize or, at the least, to reconcile the teachings of the various ancient schools of philosophy; in the narrow, and perhaps the more common acceptation, it is applied to the doctrinal system of the philosophical school founded at Alexandria, in Egypt, by Ammonius Saccas, in the first half of the 3d century after Christ, and continued by his pupils and successors not only in the city of its origin, but also in other places. Platonus, one of the earliest and most important masters of the school, was taught at Rome; and the term Romano-Alexandrinum is sometimes applied to it.

Many of the early Christian writers advocated the employment of the philosophical methods to elucidate and establish the doctrines of the Gospel, and were, consequently, to a greater or less extent imbued with the spirit of the schools. The problems of the schools which became the names of the Neo-Patristians, i.e. the conciliation of philosophy and religion; but the pagan school, especially during its later history, was characterized by an intense hostility to Christianity, as well as by theosophical views and theurgic practices. The influence of this form of philosophy did not disappear entirely with the disappearance of its schools by Theodosius in the 6th century, but traces of it may be seen even in the scholasticism of the Middle Ages (notably in the writings of Erigena, who flourished in the 9th century); and after the revival of literature, in what are styled the modern times, the impress of this type of Platonism appears more or less distinctively in the philosophical systems of Plotho, Ficinus, Paracelsus, and others of the 15th and 16th centuries, as well as, subsequently, in those of Galen and Cudworth, and in the speculations of Schelling and his school in regard to the identity of subject and object. In fact, the spirit of Plato has been impressed upon the philosophy of our times, whether as philosophical thought in such a way and to such an extent as to make a careful examination of its history and doctrines an object worthy of the serious attention of those minds who are anxious to distinguish the truth which saves from the error which misleads and destroys.

I. History.—The rise and development of this philosophy may, for our present purpose, be sufficiently exhibited by, first, an outline of the causes tending to produce it, followed, secondly, by a brief sketch of the lives and opinions of only the most prominent characters who either, as precursors, prepared the way, or actually directed the development, of the system; or as founders and disciples of the school, expounded and defended its doctrines. To this we shall add a summary of its general principles (mainly abridged from Schwegler) and some observations on its relations to Christianity; and, Lastly, such a list of works on the subject as will enable any one so desiring to inform him the more fully.

1. Subjective Causes.—Aside from the very great influence manifestly exerted by Oriental ideas in shaping the character and tendencies of the philosophy of the period in which Neo-Platonism had its birth, there were internal causes at work, growing out of the unsatisfactory results of the philosophy of the age and the want felt, especially by earnest and thoughtful spirits, of something different—something which gave better promise of satisfying the longings of the human
race for a solution of the problem of its origin and des-
tiny. Instead of giving clearer light and purer life to man, and kindling in his breasts the flame of love to
himself, the development of the old philosophies had ended in scepticism and moral debasement. This
result was disappointing and disheartening. Scepticism promised contentment of spirit, but, instead, produced
only the opposite, viz. the necessity for an unceasing opposition to all positive assertions; and in place of the
hopeless struggle for, it gave only an unappeasable dispute, which, in turn, begat a yearning for a condition abso-
lutely satisfying and removed from all sceptical objec-
tions. This longing for something absolutely certain
found historical expression in Neo-Platonism.

6. Objective Causes. The conquests of Alexander
the Great, extending from the Mediterranean to the Indus,
broached relations between the Orient and the Occident,
and the civilizations into nearer relations with each other, and there-
by opened up new fields for philosophical research to
the active and inquiring Hellenic race on one side, while,
on the other side, the disciples of Zoroaster and the
gymnosophists of India were, in like manner, made
acquainted with the opinions and speculations of the
Greek philosophers. The Hebrew, whose home lay
between these extremes, contributed also his share to the
common stock, and enlarged thereby the common fund
of relatively new ideas. The succession of the Romans to
the empire of the civilized world still further increased
this mutual intercourse on all the various spheres of
activity. The results of this mutual action and re-
action of the East and the West upon each other were
made more permanent by Alexander's policy of plant-
ing colonies and founding cities among the nations
brought under his sway. The city in Lower Egypt
founded by and named after him, and with, masterly foresight,
located on the pathway of the commercial intercourse
of nations for that and succeeding ages, be-
came naturally also the great central point of philo-
sophical intercourse and reciprocal culture. At this
focus of the intellectual activity as well as of emporium
of the civilized world, in the centuries of the common
era, representatives of various races met together, and discussed and compared
philosophies and faiths. Here was the soil where once
flourished the ancient wisdom and learning of Egypt,
the origin of whose civilization was referred by a proud
priesthood far back into the shadows of unhistorical
eras. Here were found advocates of the Greek poly-
themism, with its poetic conceptions of deities peopling
mountain and dale, forest and stream, land and sea,
and with a cultus adjusted to the mercurial temperament
of that race. Here also were Roman representatives of
the statelier and graver character of a nation notable
for its deep religious sentiment. Here, too, the Jewish
scribe, proud of the antiquity of his people and of their
divinely-given law, upheld the doctrine of the unity
of God taught in his sacred books, and pointed to their
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of the world, and of the magical knowledge possessed
by the priests and philosophers of his land. The Brah-
min, wandering from the far Ganges, brought with him
his ascetic mysticism and pride of caste, the doctrine
of a quiescent supreme divinity, in whose repose puri-
fied all, stripped of all the mummery and superstition
of the world, and the truth of the religious ideas of
the forces or emancations therefrom—the Creator, the pre-
server, the destroyer. Here too, in the appointed time,
appeared the heralds of a new and diviner philosophy,
whose roots, planted in the soil of man's primate home,
and kindled and kindling by his devotion, endurance and
bravery, the development of the old philosophies had
ended in scepticism and moral debasement. This re-
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server, the destroyer. Here too, in the appointed time,
be worshipped as a personal being, yet conceived of as the most general of existences: τὸ γενεάτον ἵκαλι ἵ τις (Legis Alleg. vol. ii). He is τὸ ὁν, the existing; is above all human knowledge and virtue, and even "above the idea of the Good" (κριτήριον τὸ ἡ ἀριθμ σκιτήριον ἡ καταστάσιν, καὶ καταστάσιν ἡ τοῦ παλαιοῦ και τοῦ νεούρου), that what he received from the Divinity, a form and a life. In creation, Deity, unwilling to come into contact with impure matter, employed as his instruments its incorporeal potencies or ideas, the highest of which, the creative one (σωματικόκ), is in Scripture named God (Σελος); the second, the ruling one (αυπνεκ), is called Lord (κυριαξ); these potencies are conceived of as independent personal beings who have appeared to men. "The highest of all the divine forces is the Logos," in which the world of ideas finds its place. The Logos is the image of God, and the type after which the whole world is formed, and the manifestation of the Deity, making and ruling the world, and serving as the mediator between God and Man. The conception of the incarnate Logos was, however, impossible to Philo, who regarded matter as impure. This conception forms one of the fundamental doctrines which separate Christianity from the Alexandrian theosophy. Philo refers the doctrine of ideas to Moses (Mωυσειοι ἵκαλι τὸ ἐντόλα βοῦτο, καὶ ἑμεῖς), and has given to it a character, arising from his own religious conceptions, which has so transformed the Platonic theory as to interfere "with the correct historical comprehension of Platonism even down to our own times" (Ueberweg). Sharpe (Hist. of Egypt, 111) thinks that the writings of Philo "explain how Platonism came to the Jews, and how we trace the point of agreement between the New Platonists and the Platonic Christians." (2.) Of the Greeks who may be classed among the forerunners in the movement tending to harmonize the doctrines of Plato with the speculations of Oriental philosophy we can notice only (i) Thrasyllus of Mendes (died A.D. 86), who arranged all the works of Plato admitted by him to be genuine into nine tetralogies, and combined with Platonism certain mystical Neo-Pythagorean speculations founded on numbers and the Chaldean astrology; and (ii) Plutarch of Chaeronea (born about A.D. 45). He was the author of the well-known biographies. He was a pupil of Ammonius of Alexandria (not Saccas), and taught at Athens during the reigns of Nero and Vespasian. Plutarch's doctrines deviate less from pure Platonism than those taught by the Neo-Platonists proper of the school of Alexandria, yet he is regarded by some as standing "next to Philo both in age and character as a representative of Oriental tendencies in Greek philosophy." So far as the Grecian systems are concerned, while holding mainly to Plato and controverting the views of the Stoics and Epicureans, he evinced little regard for the dialectics of Jerosostomos, and was a strong believer in the Stoic doctrine of a Providence. In regard to Oriental doctrines, while profoundly reverence of the ancient cults of his country, and opposed to the introduction of foreign superstitions and Jewish and Syrian rites, he, from the Greek point of view, sought to reconcile the philosophy of religion with the true interpretation of the worship of Isis and Osiris. He thus other inferred (as did Philo) between an absolute God whose essence is unknown to us and a creating power of energy which formed the world. Isis corresponds to the latter, and connects the creation with Osiris, the supreme and immediate god. In the region of the world, the offering of two distinct principles, one inherently good, and the other inherently evil (the dualism of Zoroaster), which battle-ground is the soul of man. Besides one supreme God, Plutarch recognised the divisions of the popular faiths as well as the existence of demons, some good, some evil, as necessary mediators between the divine and human.

(3.) L. Apuleius (born about A.D. 180), a teacher of the Platonic and Aristotelian philosophies at Medesa, in Numidia, was a Latin representative of the then prevalent Greek philosophy, who taught in Alexandria, and reached not by demonstration (λόγον ἐνέδειξιν), but by clear insight (νοορίη). Divinity and matter are the two principal, existing from eternity: the Divinity is "being, real, infinite, immovable, incomprehensible to human understanding" (ὁσίος); matter is "non-existing (μὴ ἔχον), having received from the Divinity a form and a life." In creation, Deity, unwilling to come into contact with impure matter, employed as his instruments its incorporeal potencies or ideas, the highest of which, the creative one (σωματικόκ), is in Scripture named God (Σελος); the second, the ruling one (αυπνεκ), is called Lord (κυριαξ); these potencies are conceived of as independent personal beings who have appeared to men. "The highest of all the divine forces is the Logos," in which the world of ideas finds its place. The Logos is the image of God, and the type after which the whole world is formed, and the manifestation of the Deity, making and ruling the world, and serving as the mediator between God and Man. The conception of the incarnate Logos was, however, impossible to Philo, who regarded matter as impure. This conception forms one of the fundamental doctrines which separate Christianity from the Alexandrian theosophy. Philo refers the doctrine of ideas to Moses (Mωυσειοι ἵκαλι τὸ ἐντόλα βοῦτο, καὶ ἑμεῖς), and has given to it a character, arising from his own religious conceptions, which has so transformed the Platonic theory as to interfere "with the correct historical comprehension of Platonism even down to our own times" (Ueberweg). Sharpe (Hist. of Egypt, 111) thinks that the writings of Philo "explain how Platonism came to the Jews, and how we trace the point of agreement between the New Platonists and the Platonic Christians.

(4.) Numenius of Apamena, in Syria, who flourished in the latter half of the second century after Christ, showed in his writings (of which fragments only have come down to us) even a stronger tendency towards Oriental ideas, and referred the origin of Greek philosophy to Jewish, Egyptian, Magian, and Brahmanical sources. Suidas (s.v. φιλο) quotes him as styling Plato the Athanagoras, Mithra, and the Magian (Μαγιαίτας). So highly was he regarded by the Neo-Platonists during the following periods that some authors regard him as the real founder of the Alexandrian school, an honor denied him by the Alexandrians themselves because of his Syrian origin and non-residence in their midst. He further developed the conception of a trinity in the Divine Being, who was incorporeal, by distinguishing therein, 1st, a perfectly intelligent, immovable, eternal, supreme God; 2d, a world-maker, or demiurgus; and, 3d, the world. These he terms father, son, and grand- son (πατέρας, γεύς, ναύκροκ), and ascribes the doctrine to both Plato and his master, Socrates. Numenius was the first of the Neo-Platonists to separate the soul from the body, and that its descent into the body from its former incorporeal state implies previous moral delinquency—a conception indicating an acquaintance with Jewish and Christian doctrines on the fall of man. Cronius, described by Porphyry as a friend of Numenius, and who shared his opinions, was the author of some works (s.v. Θεονομος), the author of writings studied by the Christian Origen.

(5.) Some of the writings popularly attributed to the mythical Hermes Trismegistus treat of religious and philosophical subjects in the style and from the standpoint of Plato, and were probably written about A.D. 130, by Gnostics, who claimed them as the productions of the Egyptian Platonists. The reputed author was the Egyptian Thot or Thoth, identified with the Greek Hermes, who, as the failed author of all the discoveries and productions of the human mind, the source of all knowledge and thought, the embodied Logos, was dignified with the title of θεός Μυστήριος, Θεός greatest (may there not be in this name a reference to the Neo-Platonic trinity?). Some of these writings "belonged to the school of Philo, and were known to Plutarch; others are of a much later date, and not unaffected by the influence of Christianity." The Positgregator, one of the largest and most important of these works still extant, seems to have been composed in imitation of the Pastor of Hermas. It gives views of nature, the world, God, and the human soul quite in the spirit of Neo-Platonism, but with such occasional admixture of Oriental, Jewish, and Christian ideas as to show the syncretism peculiar to the philosophy of the time.

(6.) Ammonius, called Saccas from his vocation of corn- porter (lived from about A.D. 175 to 250), is usually regarded as the founder of the Alexandria-Roman school of Neo-Platonism. He was born of Christian parents, and by them trained in the principles of their faith, but finding that the soul when it emerges from the body absorbed in the study of heathen philosophy. Though of humble origin, and destitute of the advantages of
early culture, his enthusiastic love of knowledge and his great natural abilities enabled him to overcome the disadvantages surrounding him, and to found a school of philosophy, and to attract to it pupils whose subsequent fame as philosophers made the name of their master famous. Of the chief of these pupils the most famous were Plotinus, the two Origens, the philologist Longinus, and Herennius. Ammonius left no written record of his opinions, and we are indebted to his disciples, especially Plotinus, for what knowledge we possess of his doctrines. His aim in general was to show the agreement, if not the substantial identity, of the systems of Plato and Aristotle.

(7.) Plotinus was the first to develop and systematize in written form the Neo-Platonic doctrines. He was born at Lycore, a city of Upper Egypt, A.D. 205, and was so delicate and sickly as to prevent his early training; consequently he was twenty-eight years of age before he had so far completed his preparatory education as to be able to turn his attention to philosophy. After he had tried several teachers without satisfaction, a companion took him to hear Ammonius lecture, and so pleased was Plotinus that he exclaimed, "This is the man of whom I was in search." He attended upon the teaching of Ammonius for eleven years, when, desirous of visiting the Brahmans and the Magi to learn their philosophy, he joined the ill-fated expedition of the emperor Gordian against the Persians. After the death of that emperor Plotinus with difficulty escaped to Antioch, the only city of Rome left in Asia. For forty years he established himself as a teacher of philosophy, and remained in Italy until his death, A.D. 270. According to the statement of Porphyry (Vita Plotini, ch. ii.), he had agreed with his fellow-disciples, Herennius and Origen, not to divulge the doctrines of that master, until he came to Rome and had been there forty years. After his departure he retired to Sardis and, according to Suidas (s.v.), was a native of Apamea, in Syria, but according to Porphyry (whose opinion is the more probable one), of Armenia or Melitina, in Cappadocia. Led by the study of the works of Numenius, whom he greatly admired, to embrace the principles of the Alexandrian philosophy, his mind became a regular attendant on the lectures of Plotinus at Rome, and was the means of converting Porphyry to the doctrines of Plotinus, and afterwards, in conjunction with him, of inducing Plotinus to publish his writings. His principal work aimed to show the differences between Numenius and Plotinus, and that the latter could not justly be charged with plagiarism of the former's doctrines. If he did not himself eventually become a Christian, he appears to have highly approved of St. John's definition of the Logos, and is supposed to be the Platonist referred to by St. Augustine as having declared that the beginning of the Gospel by St. John ought to be written in letters of fire, that the Logos is present in every church. After the death of his master, Plotinus retired to Apamea, in Syria, and died there. According to Ueberweg, "he distinguished in the three hypostases, which he styled three demiurges, or three kings: το άνερ, το γονήων, το οσκων. Of these, the second participated in the real being of the first, and the third in the being of the second, enjoying at the same time the vision of the first (Procli, in Plat. Tim. 88 d.)." Amielius maintained the theory (opposed by Plotinus) of the unity of all souls in the world-Soul (Jamblichus. Ap. Stob. Ed. p. 886, 887, 898). (8.) Amielius (whose true name was Gentilius) flourished in the second half of the third century after Christ, and, according to Suidas (s.v.), was a native of Apamea, in Syria, but according to Porphyry (whose opinion is the more probable one), of Armenia or Melitina, in Cappadocia. The greatest of the disciples of Plotinus, and the famous opponent of Christianity, was born, according to some accounts, at Batanea (the Bashan of Scripture), in Syria, according to others, at Tyre, A.D. 223, and died about A.D. 304, probably at Rome. His proper name was Malchus (same as the Semitic Melef, a king), which his friend Amielius changed to correspond to the corresponding Greek form, Basilus, for which latter term his master, Longinus, substituted the adjective Porphyrian (Πορφιρικός), "clad in purple." He was first a pupil of Origene at Caesarea, then of Longinus at Athens, and finally, at the age of thirty, he joined the school of Plotinus at Rome. He wrote a book in opposition to the doctrines of his teacher, to which Amielius replied, and, having convinced Porphyry of his errors, secured a formal recantation of them. Porphyry henceforth was an ardent supporter of Plotinus' views, and gained
so fully his confidence and esteem that he was selected by him to execute the delicate and responsible task of arranging and publishing his writings. He also wrote a bia philosophical number, which is the most characteristic of all our knowledge of the life of that philosopher. His claims to consideration as a philosopher rest less on any originality of thought and research than on his ability and earnestness as an expounder and defender of Plotinian doctrines, on a perspicacity of style rare in that age, and also on the extent of his learning. His brooding was in its character more practical and religious than that of Plotinus. The end of philosophizing, according to him, is the salvation of the soul. His Syrian origin and Oriental training, as well as his temperament, made him more inclined than Plotinus to the tenets of the Jewish philosophers, and the Maccabees. He has shown whether he sincerely believed in it or not. His views on these matters, however, appear to have been modified in his later years. While probably he had little faith in the old Greek polytheism, he bitterly opposed Christianity, and wrote a work in fifteen books against its doctrines, and especially against the divinity of Christ. This work, which excited vigorous opposition, and called forth numerous replies from Christian writers, was destroyed publicly by the order of the emperor Theodosius, A.D. 435. We are consequently indebted for our knowledge of its nature and merits to the notices and arguments of its opponents. From these we know that Porphyry was an enemy of Christianity. It seemed to him to be contradictions in the Scriptures, which he claimed were therefore not inapplicable; in the third he treated of the interpretation of Scripture, repudiating Origen's allegorical fancies; in the fourth he opposed the narrative of Sanchoniatho to the Mosaic history; and in the twelfth and thirteenth he maintained that the prophecies of Daniel were written after the events predicted, thus seeking to nullify their force as proofs of the inspiration of the Jewish Scriptures. It is much to be regretted by the Christian world that this work, written by one of the most learned and earnest opposers of Christianity in the age of the Council of Nice, has not been preserved. It would doubtless throw much light on the social and religious condition of the times, and give us a clearer insight into the causes then at work to promote the triumph of Christianity over paganism. Socrates (Hist. Eccles. i. 28) asserts that Porphyry was deposed from the chair of philosophy, on which a fantastical theology was favored. He made use of philosophy merely to confirm polytheistic worship, and strove to justify superstition on speculative grounds. His system was elastic enough to include all the classical and Oriental divinities except the Christian, together with those of Plotinus, and many others created by his own fancy. Miracles were attributed to him by some of his disciples, who even spoke of him as "the divine," or "most divine." However, he was in fact far inferior to his master, Porphyry, and cannot be commended either for originality of thought or grace of style. The exaggerated estimate of him by the emperor Julian, viz., that he was inferior to Plato only in the age in which he lived, can be accounted for only on the ground of that emperor's partiality for those who advocated the principles of paganism. The theology of Jamblichus rests, as did that of Plotinus and Porphyry, on the principle of the multiplicity of the hypostases in the unity of the divine nature (Simon), but he assumed an absolutely first One, above the One of Plotinus, and wholly without attributes—an ineffable first essence (Ω παντιν ἀπορρος δοχή). Next to this stands the Plotinian One. From this latter is produced the intelligible world, consisting of three elements; and from this in turn emanates the intellectual world, consisting also of three members, the Nous, Power, and the Demiurge (subdivided into seven, a favorite Pythagorean idea). In this national system, the numbers also were applied to the sphere of psychology. He carried to "a great length the mysticism and extravagances of his age," and determined and arranged, according to a fantastical numerical scheme, the number and order of the polytheistic gods, angels, demons, and heroes recognised by him. The sensible world夸ires the last place in it. He maintained the doctrine of a union with God (γεγονησκεν ἄνωθεν), not through the ecstasy, as did the earlier Neoplatonists, but by means of theurgical rites and ceremonies. Of his writings only a few are extant. The most important are [1] Προσκληρύναι δίδωσιν, On the Secret Sources; and [2] Περὶ Μυστήριων, where, in the character of an Egyptian priest named Abammon, he replies to Porphyry's letter to Anebo, and "endeavors to refute various doubts respecting the truth and purity of the Egyptian religion and worship, and to prove the divine origin of the Egyptian and Chaldaean theology, as well as that mon, through theurgical rites, may come with the Deity" (Smith, v. a.). Jambichius had many followers, some of whom, however, rejected the belief in magic and theurgy. One of his immediate disciples, Theodorus of Asine, drew up a still more complicated triadic system, and thus assisted in the transition to the doctrines of Neoplatonism. Not Porphyry but Jamblichus was the most learned of the later Neoplatonists. (11.) The next important character whom we have space in this sketch to mention is the emperor Julian, commonly styled "the Apostle," because, having renounced the Christian faith, in which he had been trained, he became one of its most virulent and dangerous foes, and an earnest and influential friend and patron of Neo-Platonism and the old heathen cultus. Julian (born A.D. 331; died of a wound received in battle with the Persians, A.D. 363) was a nephew of Constantine the Great, and succeeded Constantius. A.D. 361. It appears that he had secretly apostatized from Christianity some years before ascending the throne; and after that event he publicly avowed himself a convert to paganism, and put forth his best efforts to re-establish its doctrines and worship throughout the empire over which he reigned. Aware, however, of the strong foothold which Christianity had obtained, and of the failure in the past of open persecution to break its power over the mass of men, he at first preferred to adopt other methods, and to clothe his purpose in the garb of humanity and freedom of conscience. He accordingly proclaimed entire toleration for all parties, while he gave the whole influence of his position and patronage to the adherents of his own faith. As his favoring of the pagans was decided, however, by the old supporters of paganism and whatever proselytes he could attract to it. Without adopting fully either the unfavorable accounts of his conduct and motives given by Christian writers, or the fulsome laudations of him by heathen authors, it may justly be said that "his talents, his principles, and his deeds were alike extraordinary." Boasting of a philosophy which affected to look with complacent contempt upon Christians as ignorant worshipers of "a dead Jew," he was himself, in fact, so superstitious as to attach supreme importance to the mystic rites and juggleries of polytheistic worship. Scorning all evidence of the miracles of Christ, he lent a ready ear to the absurdest heretical fables. How little of sincerity there was in his pretensions to impartial fairness towards all the subjects and faiths of his empire was shown by his treatment of the Christians, not stopping in the end even short of open persecution. How little reliance for success over the doctrines of the Galileans, as he contemptuously styled the Christians, he really placed upon the inherent superiority of his vaunted philosophy may be seen from the admissions of a modern writer, deemed to be a not unfriendly critic of his character and aims. Gibbon says:
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"A prince, who had studied human nature, and who possessed the treasures of the Roman empire, could adapt his arguments, his promises, and his rewards to every order of Christians, and the merit of a reasonable conversation was allowed to supply the defects of a candidate's reverence or his eloquence. As a general, the governor of the army is the most forcible engine of absolute power. Julian applied himself with peculiar diligence to corrupt the religion of his troops. . . . The holy name of Christ was erased from the Librarium; and the symbols of war, of majesty, and of pagan superstition were so deliberately blended that the faithful subject incurred the guilt of idolatry when he respectfully saluted the person or image of his sovereign. The soldiers passed successively in review; and each of them, before he received from the hand of Julian a liberal donation, proportioned to his rank and services, was required to cast a few grains of incense into the flame which burned upon the altar. . . . By the frequent repetition of these arts, and at the expense of sums which would have purchased the service of half the nations of Scythia, Julian gradually acquired for his troops the imaginary protection of the gods, and for himself the firm and effectual support of the Roman legislations. The plans and purposes of Julian's false faith were contrived by him who is Master alike of philosophy and history. Later tradition reports of him that, gathering into his hand the blood flowing from his wound, he cast it into the air, with the words, Νεμέσεσα Γαλατίας, 'Thou hast conquered, O Gallæan.' Julian's successor, Jovian, proclaimed emperor on the field, received and distributed the acclamations of the troops by declaring himself a Christian, and that he "could not hope for divine protection, or the success of their arms, were he to take the command of men trained up in the principles of the late emperor Julian." The soldiers replied, "You shall command Christians. The oldest of us were trained by Constantine, the next by Constantius, and the reign of Julian has been too short to bind any men among us to his persuasions." Jovian soon issued an edict which "placed the Christian religion on a legal basis," and put an end to the persecution of its followers. Thus imperial power, princely learning, and the religious sentiments of the whole country were thrown into one system, and the people who had been so long separated and divided in the opinion of philosophy and of action, were united in the same principles of faith and practice."}

(12.) "In practical life Neo-Platonic philosophy was unable to vie with Christianity; its mission was simply the preservation of the old learning, science, and art." When, therefore, the political direction given to it during the reign of Julian had failed to renovate "the ancient cultus and the ancient faith," its representatives applied themselves anew to scientific pursuits, especially to the study and exegesis of Plato and Aristotle. The "philosophy became again a mere matter of the school," which the canonists of Alexandria illustrated. At Ephesus, the son of Nestorius (born about A.D. 380, and died 438), taught. This Plutarch was styled by the later Neo-Platonists "the Great," to distinguish him from the historian and Platonist who lived in the reign of Trajan. He appears to have been a Syncratist, and to have maintained, after Jamblichus, the efficacy of theurgy for uniting man with God. According to Proclus, he "distinguished between the One, the Nous, the Soul, the forms immanent in material things and matter." Syrusian, his pupil and a teacher of Proclus, wrote a commentary on the metaphysics of Aristotle, whose philosophy he considered as a stepping-stone to that of Plato. (18.) Proclus (A.D. 411-485), surnamed Διδάγωγος, "the Successor," was by far the most celebrated of the later Neo-Platonists, the Scholastic among the Greek philosophers. He was born at Byzantium, spent his youth at Xanthus, studied at Alexandria, and subsequently at Athens under Plutarch and his daughter, Asclepiogenes, and Syrusian. During his travels he was initiated into the mysteries and arcana of theology, and it is related that he was unmasked to the gods of the mysteries, and had a dream that he was the last link of the Hermaic chain (στερητού Ἑρμαίου), i.e. of the men consecrated by Hermes to preserve by perpetual tradition the esoteric doctrines of the mysteries. His biographer, Marinus, tells of his wonderful precocity, his quick comprehension, and extraordinary precocity in the mysteries; of his ascetic virtues, his scrupulous observance of the mystic rites, his fastings, vigils, his profound knowledge of the Orphic and Chaldæan mysteries; and says that in several instances the gods appeared to him. In philosophy his aim was to combine, according to the principles of dialectics, the mass of transmitted philosophy, enlarged by additions of his own, into a rigidly scientific form. His theology rests on the same general principles as that of Plotinus, with the same hypostases in the same order, but differing in the particular that each hypostasis is divided into a new triad. There is but one real principle of things, from which all things emanate, a triad of reality being subject to this triadic development. That which is produced is at once like and unlike its cause; so far as it is like it is immanent in the cause, and so far as it is unlike, it is separated from it. The development is a descending one, from the higher to the lower. All things tend to return to their source, unity. Out of this first unity a plural world is extricated, above being, life, reason, and our power of knowledge, that operate in the world, and are the agents of Providence, the gods." After the unities follow the triad of the intelligible, intelligible-intellect, and intellectual essences, of which the second participates in the first, and the third in the second. The intelligible or Being (θεός) includes three triads. The intelligible-intellectual sphere contains female divinities, and is subdivided into inferior triads. The intellectual essences are arranged according to the number seven, by a sevenfold division of which Proclus makes up seven hebdomads of intellectual essences. Souls emanate from the intellectual, are by nature eternal, are divine, of demons and of men. The human soul possesses freedom of will, and is therefore responsible. Matter is neither good nor evil, but is the source of natural necessity. (14.) Among the adherents and teachers of Neo-Platonicism in the 5th century, who were the most celebrated was the celebrated female philosopher Hypatia, whose life, genius, learning, beauty, accomplishments, and untimely fate have been made, by a writer of distinction recently deceased, the groundwork of an interesting and vivid picture of the social condition, the philosophical conflicts, and the religious anemities of that age (Hypatia, or Old Foes with a New Face, by Charles Kingsley, Lond. 1872, cr. 8vo). She was the daughter of Theon, and by him was taught philosophy and mathematics. Her learning and eloquence were such as to entitle her to the honor of presiding over the Neo-Platonic school at Alexandria. At the lecture which she was giving, and which incurred the enmity of some ignorant bigots among the Christian populace of that city, she was one day seized in the street, dragged from her carriage into one of the churches, and most cruelly murdered by a mob of fanatics headed by one Peter, a reader of one of the churches. Her tragic death is the theme of the most beautiful among the pagans, while the spirit and conduct of her murderers merit the execration of Christians, whose principles were thereby grossly violated. (16.) Boethius, the author of the Consolation, a work which was the most influential medium for the transmission of philosophical thought to the West in the early part of the Middle Ages, was one of the last Neo-Platonists of antiquity. Other less conspicuous names follow in the history of the school, whose doctrines continued to be taught publicly until, in the year A.D. 529,
the emperor Justinian by an edict forbade the teaching of philosophy at Athens, and confiscated the property of the Platonic school. In consequence of this edict, Damascius, Simplicius, and other teachers of the hea-
tthe Christian Church, fled to the protection of Choraeus, king of Persia; but, disappointed in their hopes of gaining new life and honors for their philosophy, they were glad to avail themselves of the terms of peace between the Persians and the Romans to return to their country again in A.D. 583. Thus ended as organized system of doctrines this type of Christian philosophy, which a
recent author refers to as "a progressive evolution out of the combined action of Platonism, Judaism, and mys-
ticism before the Christian era, completed by the additional forces of Christianity and Aristotelianism in the 1st and 2nd centuries of the Christian era, and thus the result of seven centuries of growth and conflict in hu-
man thought" (American Cyclopedia).

II. Résumé of General Principles. — 1. Viewed from the stand-point of doctrine regarding the number of first principles, Neo-Platonism was a monism, as it traced all things back ultimately to the Absolute One, but its conceptions of the Deity as manifested were not mono-
theistic in the Jewish and Christian sense, but panthe-
istic. It rejected the Biblical idea of an objective reve-
lation of man's relations to God, and of the means by which mortal man could attain to a saving knowledge of him, and claimed to unite man with the Deity by a subjec-
tive intuition, called the ecstasy, wherein the subject, man, the object, the Absolute One, and the Absolute
identity were intimately united as to lose their separate identity. This unification with God is attainable by asceticism and profound contemplation, and, according to some later Neo-Platonists, by theurgy and magic rites. This conception of mystic blending, so to speak, of the hu-
man with the divine gave to Neo-Platonism its pecu-
nar character, in contrast with the purely Grecian systems of philosophy.

2. Closely connected with this theory of the ecstasy stands the doctrine of the three cosmical principles, the Neo-Platonic trinity. To the two hitherto admitted ones, viz. the reason and the soul, they added a third one, as the ultimate uniter of all distinctions, the primal One. This One is inexpressible and inconceivable. All things are derived from it not by division, which would diminish it, but by a radiation or flowing forth, as rays of light from the sun. This conception of the first as primum movens, in conformity to the second, gives a basis for their doctrine of emanations.

3. The Neo-Platonic doctrine of emanations represen-
tes the world as outflowing from God in such a man-
er that each remotest emanation is possessed of a lower degree of perfection than its principle. Fire gives forth heat, snow causes coldness, odorous substances exhale odors, and every organism, so soon as it has reached its full development, begets something like itself. So the perfect and eternal One, in the overflow of his perfec-
tions, allows to proceed from himself (but without him-
self being weakened or diminished thereby) that which is also ever-enduring and, next to himself, the best, viz.
the second, and so on, by a series of evolution, reflection and image. The Reason is, next to the pri-
mal One, the most perfect, and contains in itself the world of ideas.

As the Reason emanates from the primal One, so the
World-Soul flows forth from the Reason as its image, and in turn gives rise to sensible matter, the last and lowest of the emanations. In this way is the World-
Soul the plastic artist of the visible universe, which closes the series of emanations. The aim of the ema-
nation theory is attained in a continuous process from God to the sensible world. Individual souls, like the World-Soul, partake of the life of the Reason and of the Sensible, just as a sun-ray touches alike the sun and the earth. From the world of reason, their original and proper home, they have descended, each in its allotted time, not voluntarily, but following an inherent

necessity, into the corporeal world, yet without entirely forsaking the world of ideas. The soul's true vocation, therefore, is to seek to regain its proper home, to free itself from participation in the corporeal, in order that it may return to the second, the world of ideas, and reac-
timate all of its desires and efforts, immediate union with God through the ecstatic vision of the primal One, into whom it sinks unconscious and loses itself.

III. Concluding Observations. — Neo-Platonism and Christianity, though opposing forces in the religious movement of the age, indirectly influenced the doc-
trinal developments of each other. This fact is appar-
ent not only from an examination of individual writers, but much more from a comparison of the parallel history of each. The works of Justin Martyr, Clement of
Alexandria, Origen, Augustine, and other Christian
writers of the early ages of the Church, abound in evi-
dences of the influence of the philosophic spirit. On the other hand, a glance at the historical development of Neo-Platonism reveals a corresponding action of Christian ideas on it. Their opposition to each other arose naturally from the relative positions occupied by each. Neo-Platonism was a merely human religio-philosophy, lacking the divinity and holiness of the re-
ligion under the form of a philosophy which readily
accepted the religious conceptions of all nations, and
called to select the wheat from the chaff of all pre-
vious systems. Christianity, as a system of revealed
truth, was of necessity exclusive. It could accept no
mixture of dogmatics, but was open in communion with differing creeds. Neo-Platonism was the creed of
philosophers lifted, in their conceit, above the vulgar
crowd, and despising the illiterate. Christianity was
open to all grades and conditions of men. In her fold the
learned and the unlearned were alike welcomed as
redeemed by the blood of her Martyrs. The one
made a fruitless effort to revive the life and vigor of
the heasten past; the other labored, and not in vain, for
the future, wherein Christ shall see of the travails of
his soul, and shall be satisfied. The one seemed to hold
itself aloof from contact with the suffering, and made
go effort to elevate the lowly; the other sought all the
rich and the poor, relieved the suffering, comforted the
sorrowing, and encouraged the weak by the hope of
rest from their labors. From the fires of persecution the
one came forth purified as gold tried in the furnace,
the other vanished as the stubble. Neo-Platonism,
thought to be eclectically distasteful to the men of modern
philosophy. Christianity with its
"mighty and all-embracing message," and its exhibit-
on love and self-sacrifice, welded together the hearts
of men better than the force of power or the cold ab-
stractions of the intellect, proving that the foolishness
of the Gospel is wiser than the wisdom (philosophy) of
men, and that the weak things of God are stronger than

IV. Literature. — The original sources of information embrace the works of Philo-Judaeus, Plutarch, Apuleius, Plotinus, Porphyry, Jamblichus, Julian, Eunapius (Bios
philosofov kai soygnavov), Sallustius (Pert Sei kai
paterepetheis), Eusebius (Hieron, Hist. eccl. Patro-
fathers, and the Church historians—Eusebius, Soc-
rates, Sozomen, Theoret, and Evagrius. To these
may be added among modern or secondary sources,
several of which have been freely used in the prepara-
tion of this article, and often without special acknowledg-
ment: Ritter, History of Ancient Philosophy (Franz.
ii). Müller, Hist. of the Literature of Ancient Greece (con-
tinued by Donaldson, Lond. 1858, 3 vols. 8vo), see Index
in vol. i; Ueberweg, Hist. of Philosophy from Thales
to the Present Time (N. Y., 1872, 2 vols. 8vo), see Index
in vol. ii; Trenner, History of Philosophy from Thales
to the Present Time (N. Y., 1872, 2 vols. 8vo), see Index
in vol. ii; Henkel, History of Modern Philosophy (Bohn's ed., Lond. 1852, 8vo), see Index; Lewes,
Hist. of Philosophy, vol. ii; Butler, Hist. of Ancient Philo-

sophy, vol. ii; Hardwick, Christ and Other Masters (3d
ed. Lond. 1874, post 8vo), see Index; Schwengel, Gech.
der Philosophie im Urnris (3d ed. Stuttgart, 1857, 8vo); also Prof. Seeley's transl., N. Y., 1860, 12mo, p. 97-101.
Ichichte, Die philosophie xerox Platonismus origen (Berl. 1864).

Vorlesungen über die Christianitats und Christenheit, 4 vol. (1866-70).

Neuatheologische Lehre (nach Ploin) (1886); Kirchen, Die Philosophie des Ploin (Halle, 1882); Ullmann, Einfluss des Christentums auf das Porphyrus (in Stud. u. Krit. 1854).
Simon, Hist. de l'Ecole d'Alexandrie (Paris, 1845, 2 vols. 8vo); Kingsley, Alexandria and her Schools (1848).

Barclay of St. Hilaire, De l'Ecole d'Alexandrie (Paris, 1845); Vacheret, Hist. critique de l'Ecole d'Alex-


ial History (3d ed. New Haven, 1822, 2 vols. 8vo), see Index to vol. i. v. s. Plato; Neander, Lectures on or

Hist. of Christian Dogmas (London, 1858, 2 vols. 16mo), see Index; id. Church Hist. (Bohn's ed., 10 vols. post 8vo), see Index; id. Julian the Apostate and his Genera-

tion (transl. by Cox, Lond. 12mo); Townsend, Eccles.

es and Civil Hist. (etc.) (London, 1847, 2 vols. 8vo), i, 412-419; Milman, Hist. of Christianity from the Birth of Christ to the Abolition of Paganism in the Roman Em-

prise (Eng. and Amer. editions), see Index; Schaff, Hist. of the Apostolic Church (N. Y. 1874, 8vo), p. 154, 155; and Hist. of the Christian Church (N. Y. 1870, 2 vols.

8vo), see Index. Wordsworth Smith, Dict. of Gr. and Heb. Mythol.; Hoefer, Lexicon theologico-encyclo-

dicis, under the appropriate names and titles; and the articles in the following periodicals: the London Quarterly, July, 1857, p. 808 sq.; Receve de deux

Mondes, May 15, 1866, p. 498 sqq.; Biblical Repository, 1884. See also ALEXANDRIAN SCHOOL. (J. W. M.)

Neo-Platonists. See Neo-Platonism.

Neo-Pythagoreans. See Pythagoreans.

Neo-Sabellians. See Sabellians.

Neo-Samosatians. See Samosatians.

Neostadiensium Admonition Christiana de Libro Concordie, quem vocant, a quibusdam theologis nomine quorumdam ordinam Augustanae confessionis edidit (Neostad, in Palatinatu, 1851). Under this title the reduced theologians assembled by Johann Cas-

mir Neostad published a work against the Lutheran Formula of Concord. Most of these are allegorists, and were driven out of Heidelberg by elector Ludwig, who sided with the Lutheran party, but were well received by the zealous Calvinist John Casimir. He appointed a number of them to the gymnasia at Neustadt, which remained a Reformed seminary as long as Heidelberg con-
tinued to be a Catholic life. This was the second edition of the Admonition, composed by Ursinus, and therefore also contained in the Ursina Opera (ii, 486 sq. [Heidel. 1612]), is the most important of the Lutheran protestations against the Formula of Concord, and closely connected with the Historia der Augsburger Confession (published at Neust-

adt in 1580). It consists of a lengthy introduction on the evils of party feeling, the unfruitfulness of doc-

trinal differences, etc., and of twelve chapters, treating, 1, on the person of Christ and restoration of the true doctrine; 2, same concerning the Eucharist; 3, reply to the false accusations against our Church on account of certain dogmas; 4, on the authority of the Confession of Augsburg; 5, on the true meaning of that confession; 6, of the authority of Luther; 7, of the unjust judgment passed on our doctrine in the Book of Concord; 8, of the false assertions contained in that work; 9, of the contradictions contained in it; 10, of the conduct of the theologians concerning the Formula of Concord, and of the duty of the Church state in ecclesiastical controversy; 11, of the evils attending the carrying out of the Formula of Concord; 12, exposition of the true and correct manner of establishing unity in the Christian Church. It is a remarkable work. Thus on page 115 we read:

"The importance of the Confession of Augsburg is great; so much so, as when any one who departs even from the letter of it is a heretic. Besides, we do not dissent from its real meaning. The Anabaptists, Independents, etc., have all the same doctrine and the same meaning. All other works on doctrine may indeed possess ecclesiastical authority, but not divine, and can only be received as received agree with one another. Among them are ecclesiastical works which no one has a right of his private authority to alter, while there are others which are only opinions which are observed, as one can be a member of the Universal Church without endowing them, and because other churches have the same right of drawing up particular confessions according to their requirements. They do not abolish the decision of the Church; nor do they decide on what is truth or what error, but only on what does or does not agree with the doctrines of their Church. They therefore do not bind, but are looked on as the Church has attempted to be done concerning the Confession of Augs-

burg and the Formula of Concord, which would then be obliged to follow them. It is neither perspicuous nor advisable to impose on all churches the same formula; for it is therefore better to allow every Church liberty to draw up its own confession according to its requirements and to the necessities of controversy, provided they all hold fast to the fundamental truths of Christianity. This is the case with several confessions of the present time, which are all necessary, and the Confession of Augsburg has no privilege over any other, however good it may be in itself. Neither of it or of any other can it be said that whatsoever rejects it is a heretic. It was framed in the early years of the Reformation, when, after the long struggle against papal obstruction, and many points were yet imperfectly defined. It was both too liberal to forbid freedom of conscience, and yet the limitations of the framers of the confession themselves, from making the doctrines profit by their increased experience, or even now, which is a thing impossible in a cabalistic and blink-sighted manner. Besides, this confession is only the work of a few, and the framers of it are in such circumstances as the Perturbed Diet, consequently under fear of danger, and the necessity of dealing most gently with papal abuses. It is therefore, within this full well the explicit confessio which many would desire, and requires subsequent improvements."

This extract suffices to show that the Admonition Neost, is yet worthy of a careful perusal. The chapter on the authority of Luther is especially remarkable for its true evangelical character, but it is least read by those who would benefit most. The original work against the Formula of Concord attacked the Admonition, and it was defended by the opponents of the formula, particularly by Ursinus himself (Opp. vol. ii). See Herzog, Real-

Encyclopädie, x, 205 sq.; Krauth, The Conservative Reformation and its Theology, p. 288 sq.
kinman king Alfred, who held him in the highest re-
spect, and he urged his royal relative to turn his mind
from the vanities of the world. It is pretended that it
was by his advice that Alfred re-endowed the English
society, and especially they set the seal of their approval
on his influence with the pope procured for Alfred many
apostolic favors. Some writers of very suspicious au-
thority have gone still further, and asserted that not
only did St. Neot originate the idea of the foundation
of the University of Oxford, which they affirm was
first laid by Alfred, but that he and Gildas were the
first two professors there. If we can put any faith in
the stories told by the biographers, Neot must have died
in or a little before the year 877; but all our information
relating to him is extremely uncertain. His festival was
kept on the 51st of July. He was buried at St. Neot's
in Cornwall, where his bones remained in peace until
974, when they were carried away by stealth to the
newly-founded monastery of St. Neot's in Huntingdon-
shire, and were there deposited in a handsome chapel.
The old bibliographers (Bale, Plts, etc.) attribute to
Neot several writings, as Amala of the Earlier Part of
Alfred's Reign.---_Sermons and Exhortations.---_A Letter
to Pope Martin on the Subject of the English at Rome:
---and a book of Exhortations to King Alfred. We
may observe that there is less authority for making him
the author of these writings than for making him professor
at Oxford. St. Neot is described as "humble to all, af-
iable in conversation, wise in transacting business, ven-
erable in aspect, severe in countenance, mild in char
in his walk, upright, calm, temperate, and charitable.
Two towns in England bear his name. His attributes
are the pilgrim's staff and wallet. He is commemorated
by the Church of Rome October 29th. There are sev-
eral lives extant of St. Neot, but they are all filled more
or less with legendary wonder. The one on which the
others were probably based was composed towards the
beginning of the 11th century. The most ancient of
the lives now extant is a sketch in Anglo-Saxon, which
has been printed in the Rev. G. C. Gorham's History
and Antiquities of Eynsford and St. Neot's (Lond. 1850-
1894, 2 vols. 8vo). This is the most valuable of any re-
ains regarding St. Neot. See also Wright, Biogra-
381-383; Clement, Hand-book of Legendary and Mytho-
logical Art, p. 283. (J. H. W.)

Nepa(u), an independent kingdom of India, com-
prising a large portion of the south-eastern coast of the
Hindustan, bounded on the N. by the Bhootan, on the S.
and by British India, and on the E. by Sikkim, a protected state, is
situated in long. 80° 15'-88° 15' E. It is 500 miles in
length by about 100 miles in average breadth, covers an
area of 50,000 square miles, and has a population esti-
mate at 2,000,000. The kingdom is separated from
the plains of India by the long, narrow and steep range
resembling an English down, but unhealthy, called the
Terai, which extends along the whole southern border.
North of this, and running parallel with it, is the great
forest of Nepal, from eight to ten miles broad. North
of this strip is a tract of hilly country, and above that
are two tracts, the greater of which may be called moun-
tains, while the second might appropriately be called Alpine, if it did not comprise
among its mountains peaks which, like Mount Everest
and Dhaulagiri, attain almost twice the elevation of
Mount Blanc. The principal rivers are the Kurnal, the
Rapti, the Gandaki with its great tributaries, and the
Sun Kosi. The climate, most unhealthy in the
Terai, is healthy and pleasant in the hilly and moun-
tainous districts, suggesting that of Southern Europe.
In the Valley of Nepal—the district surrounding the
capital—the heat of Bengal, which is felt in the
hollows, may be exchanged for that of Russia by ascending
the slopes of the hills which enclose it. The soil is ex-
tremely rich and fruitful. Barley, millet, rice, maize,
wheel, cotton, tobacco, sugar-cane, pine-apple, and vari-
ous tropical plants are cultivated. Gold has not been
found, but iron and copper mines are worked. The
capital of the country is Katmandu. The inhabitants
consist of a variety of races, but the dominant people are
the Gurkas, a tribe of Mongol origin, Hindus in reli-
gion, who conquered the country about the close of the
18th century. Their chief occupation is war. Many
Hindus from Chiton settled in Nepal at the time of
the Mohammedan invasion, and some of them have pre-
served their blood pure to the present time, while others
have intermarried with Chinese and Tartars. The
Hindus are found chiefly in the west; the east is
populated by aboriginal tribes, among which are the
Newars, Magars, Gurungs, Jariyas, Dhenwars, Boteas,
Mhanjas, and Bhaukas. The most important of these
are the Newars, who constitute the agriculturists and
 artisans of the country. They are ingenious and peace-
able, though excessively diry; of middle size and great
strength, with round flat faces, small eyes, broad noses,
and open countenances. They are Buddhists, but have
a priesthood of their own, and reject the Thibetan model
of Buddhism as it prevails among the other aboriginals
of Nepal. They as well as others of the aborigines
practice polyandry to some extent. Thirteen dialects
are spoken in Nepal, but only two of the dialects pos-
sess any literature, and they are the dialects of the two
most prominent tribes—the Newars and Gurkas.

Of the history of Nepal little is known until the in-
vasion of the Gurkas (1768); it seems never to have
been subject to the Mogul or any other great Asiatic
conquerors. A war in which it became involved with
Thibet in 1790 led to hostilities with the emperor of
China, who, regarding himself as the protector of the
lamas, in 1792 sent an army of 70,000 men against the
Nepalese, and checked the extension of their territory
to the northward. A treaty of commerce was concluded
with the British in 1792, and from 1802 to 1804 Kat-
mandu was the residence of a representative of the Brit-
ish government. Repeated encroachments of the rajah
upon the East India Company's territories led the Brit-
ish to declare war in 1814, and they consequently in-
vaded the country on the western frontier, where their
troops met repeated losses, and their commander, Gen.
Gillespie, was slain. In the following year, however,
the campaign under Sir David Ochterlony was attended
with very different results. The victory of Malome, the
capitulation of the famous Nepalese commander
Amir Singh, and finally the rapid advance of the victor
wards Katmandu, obliged the Nepalese monarch to
make peace, and a treaty in March, 1816. Throughout

Natives of Nepal.
the mutiny of 1857 the Nepuluese cultivated the friendship of the British, and the prime minister, Jung Baha-
dür, defeated the last remnant of the rebels in December,
1859. The policy of the government towards for-
eigners, however, is exceedingly exclusive. Much val-
uable information concerning the country is contained
in the work on Nepaul and Tibet, by H. H. Hodgson,
formerly British minister at Kautmanda (1874). See
also Oliphant, A Journey to Kautmanda (1852); Col.
Kirpatrick, Account of the Kingdom of Nepaul (Lond-
1811); Edinburgh Review, July, 1840, art. i.; Black-
wood's Magazine, 1852, pt. ii., p. 58; 1860, pt. i., p. 599;
and the article Gorhas in the American Cyclope-
dedia.

Nepenthè (from Gr. νῆπθός, ὁ ναῦς, and πόντος, γρίφος), is
the name of a magic potion mentioned both by Greek
and Roman poets, which was supposed to make persons
forget their sorrows and misfortunes. It was the juice
or infusion of a plant now unknown. Homer says it grew
in Egypt, and that Helen learned its use from the Egypt-
tians. According to Theodorus Siculus the Thelian
women also knew the secret of making it.

Nephalia (Gr. νήφαλος, σεβέρ) were festivals and
sacrifices of the ancient Greeks, but more especially of
the Athenians, and received their name from the cir-
sumstance that no wine was offered, but only milk,
mead, and other milk liquors. The vine, the fig-tree,
and the mulberry were prohibited from being used in
the sacrifices on this account. This custom was long
continued as a symbol of drunkenness. See Broughton,
Bibliotheca Historica Sacra, ii., 162.

Nepheg (Heb. id. יְפֶהִי, יָפָע; Sept. Νέπεθ, Exod.
vi, 21; Νηφήγη, 2 Sam. v, 15; Νηφήγη, 1 Chron. iii, 7;
Νηφήγη ν. Νηφήγος, 1 Chron. xiv, 6), the name of two
Hebrews.

1. The second named son of Ishar, a Kohathite of the
tribe of Levi (Exod. vi, 21). B.C. cir. 1790.

2. The ninth-named son of David, born at Jerusalem
(2 Sam. v, 15; 1 Chron. iii, 7; xiv, 6). B.C. cir. 1020.

Nepheh, a word occurring only in the phrase
נֵפֶח נֶפֶל, three of the height, i.e. the triple height
(Josh. xvii, 11). The name seems to refer to the three
places just mentioned—Endor, Taanach, and Megiddo—which
were elevated above the plain; comp. Tricollis;
Tremont (Genesius, a. v.). But the Targum renders
trees round; "three countries," which is explained by the
Author. The Latin (after the sept. τρισόλα τοῦ Ναẓ̃h̃oφ̃ῆ) has tertia pars urbis Nopheth,"the third
city of the part of city Nopheth," and is followed by Luther.
Schwarz (Palest, p. 149), with less probability, gives "the three Nepheth, meaning three places of the same
name in the neighborhood of Dor," and finds a village
Naphatha two miles and a half south-east of Dor
(comp. Josh. xii, 25). See Keil, ad loc.

Nephew is used in the old English sense of grand-
son as a rendering of נָעֵב (naked, Job xviii, 19; Isa. xiv,
22; progeny, especially a "son's son," as rendered in
Gen. xxv, 14; and יִשְׁעָנָה, a descendant (1 Tim. v, 4). See KINDRED.

Nephē (Νηφής, v. Νηφῆς; Vulg. Nepēh), the name given by many
(παρά τοις πολλάκις) to the sub-
stance otherwise called (2 Mac. i, 36) Nēphētār (q. v.).

Nephēlēm (νήφελη) occurs only in the plural
form, and in the two passages (Gen. vi, 4; Numb. xii, 33)
where it is rendered in the English version "giantes." This
meaning is given by all the old versions (Sept. γίγαντες;
Aquila, ιτιστίποτες; Symm. θανάτου; Vulg.
giantsam, Osch. οὐκιούσας; Luther, tygeren); and is
demanded by the latter passage. "The word is derived
either from נָעַב or נָעְב (= 'marvellous'), or, as is
usually believed, from נعناية, either in the sense to
make tall, or in הָעִי (i. e. angels, archangels); comp.
Isa. xiv, 12; Luke x, 18), or meaning אוֹנָא, trunca-
tes (Gesen.), or collopa (by euphemism, Böttcher, De
Inferis, p. 92); but certainly not 'because men fell from
terror of them' (as R. Kimchi). That the word means
'giants' is clear from Numb. xiii, 32, 38, and is confirmed
by נָעָב, the Chaldee name for 'the very great' giant
(Job ix, 9; xxxviii, 31; Isa. xiii, 10, 12, 15; 1 Kings, 2)
(see Gias). This name is given to the colossus (of the
Gen. of Earth, p. 35). We now come to the remark-
able conjectures about the origin of these Nephēlēm in
Gen. vi, 1-4. (An immense amount has been written on
this passage. See Kurz, Die Ehen der Söhne Gottes,
etc. [Berlin, 1857]; Ewald, Jahrb. 1854, p. 128; Goyets's
Les Jacobites d'Israël; Faber, Many Memorable Facts of the
Sac. Lit. Oct. 1858, etc.) We are told that 'there were
Nephēlēm in the earth,' and that afterward (Sept.
καί αἱ μεγίσται) the 'sons of God' mingling with the
beautiful 'daughters of men' produced a race of violent
and insolent Gibborim (Σαμήγαρ). This latter word is
also rendered by the Sept. γιγάντας, but its meaning
is more general. It is clear, however, that no statement
is made that the Nephēlēm themselves sprang from this
unhallowed union. Who, then, were they? Taking
the usual derivation (נָעַב), and explaining it to mean
'fallen spirits,' the Nephēlēm seem to be identical with
the 'sons of God,' but the verse before us militates
against this notion as much as against that which
makes the Nephēlēm the same as the Gibborim, viz.
the descendants of angels. The latter position
cannot be accepted if we admit either (1) that
there were two kinds of Nephēlēm—those who existed
before the unequal intercourse, and those produced
by it (Heidelberg, Hist. Patr. xi), or (2) by following the
Vulgate rendering, postquam enim ingressi sunt, etc.
But the common rendering seems to be correct, nor is
there much probability in Aben-Ezra's explanation that
לָעַב ('after that') means לָעַב יָבִיב ('i.e. after
the deluge'), and is an allusion to the Anakims.

We may remark, however, that the Hebrew word Nephēlēm
may rather be taken in an active sense those who fall
upon others, i.e. the violent tyrants of those days (Aqui-
la, ιτιστίποτες); and this agrees with the evident
lawlessness of the times. See Antediluvians.

Nēphēs (Νηφῆς, v. Νηφῆς, Ψηφῖς; Vulg. Lipta),
given (1 Enoch, v, 21) as one of the heads of the families
that returned from Babylon, in place of Neeo (q. v.) in
the Heb. list (Ezra ii, 28), perhaps by some confusion with
the Magobh following.

Nephēsh (1 Chron. v, 19). See Naphish.

Nepheh'esēim (Neh. vii, 52). See Nephehím.

Neph'tali (Tob. i, 2, 4, 5). See Naph'tal.

Neph'thalim (Tob. vii, 3; Matt. iv, 15, 18; Rev.
vii, 6). See Naph'tal.

Nephythys, the sister and wife of Typhon, the evil
god of the ancient Egyptians. To Oaritis she bore
NEPHTOAH

Anubis, who is represented with the head of a dog. Nephtoah belongs to the third order of deities, as classified by Sir J. G. Wilkinson in his Materia Hieroglyphica. In Egyptian theology she personified the unfruitfulness and want of fertility. Nephtoah also represented the ocean, and hence it is possible that the god of the classic nations, Neptune, was derived from the Egyptians.

Nephtoah [some Nephtoah] (Heb. נֵפֶתֹאָה, nēpēthō'āh, opened; Sept. Νηφθαθ v. r. Νηφθαθו; Vulg. Nephtoah), the name of a spring (עֵין, A. V. a fountain; "well"), and apparently a streamlet (יָצָר, A. V. water; "waters") issuing from it (or perhaps a watering-place for cattle), on the border between Judah and Benjamin. Its position is described with considerable minuteness. From the valley of Hinnom the northern boundary of Judah was drawn to the top of the hill on the west, that is, in the direction of the Convent of the Cross; and the border was drawn from the top of the hill unto the fount of the water of Nephtoah, and thence to Kirjath-jearim (Josh. xv, 8, 9). A similar description of the southern boundary of Benjamin is given in Josh. xviii, 14-16; and the name is not again mentioned in Scripture. Its site appears to have been unknown to Jerome and Eusebius; they do not mention it in their Onomastica. In from the air the passage therefore can be inferred that the waters of Nephtoah lay somewhere in or near a direct line between Jerusalem and Kirjath-jearim. Nephtoah was formerly identified with various springs, especially Ain Karim, or Fountain of the Virgin of mediæval times (Dobdan, Voyage, p. 187; see also the citations of Tobioler, Topographia, p. 135; and Sandys, iii, 184), and even the so-called Well of Joab in the Kidron valley (Mishn, li, 155); but these, especially the last, are unsuitable in their situation as respects Jerusalem and Kirjath-jearim, and have the additional drawback that the features of the country there are not such as to permit a boundary-line to be traced along it. In Schwarz (Palest. p. 268 sq.) finds a large spring near the castle of Al-Burak, the water of which was once carried by an aqueduct to Jerusalem, in which openings were made in order that passers-by might draw water; and that it was thence called Mé Nephtoach, מֶ פֶּטֹאָח, the open water. But this is fanciful. Recent geographers have pretty generally agreed to identify Nephtoah with a fountain on the eastern slope of that name, two and a half miles north-west of Jerusalem (Barclay, City of the Great King, p. 544; Tobioler, Dritte Wanderung, p. 202; comp. Topographia, p. 343 sq.; Stewart, Tent and Khan, p. 349). The spring — of which it is given by Dr. Barclay — is very abundant, and is a watering-place in a considerable stream into the valley below. This, however, cannot be reconciled with the statement in 1 Sam. x, 2, that Rachel's sepulchre lay near the border of Benjamin, and it is nearly three miles south of the valley of Hinnom. Consequently, from the top of the hill on the west of Hinnom the border must have turned southward (see Tarsus), and we must look for the waters of Nephtoah on the south or south-west of Jerusalem. About a mile and a half from Jerusalem, on the road to Rachel's tomb, and close to the convent of Mar-Elias, is an old well, which some have identified with Nephtoah (Narrative of Mission to Jesus, June 15). It is, however, a mere well. A much more probable site is Ain Tul, in Wady el-Ward, three miles south-west of the city. It is a small fountain, whose waters flow into a large pool, and are drawn off to irrigate some gardens. Its water is esteemed at Jerusalem, whither it is conveyed in skins on the backs of donkeys (Porter, Hand-book, p. 321; Robinson, Bib. Res., iii, 262). In front of the fountain are some ruins. There is another larger and much more beautiful fountain a mile farther down the valley, called Ain Hamoeg, said by tradition to be the fountain in which Philip baptized the eunuch (Barclay, p. 548). It is ornamented with a niched façade and Corinthian pilasters. See Porter, Handbook for Palestine.

Nephusim (Heb. נֵפֶתָיוֹם, nêphētā'ōm, mercies; Sept. Νηφσοτια v. r. Νηφσοτιαν; Vulg. Nephusim), the head of a family of "Temple servants" who returned from Babylon with Zerubbabel (Ezra ii, 50). His cleros ( Neh. vi, 23) must be interpreted as "the very few" (as correctly, it would seem) NEPHUSHEIM (Heb. נַפְשַׁוֹתִים, naphṣōthim, mercies; Sept. Νηφσωταὶ, v. r. Νηφσωταῖ; Vulg. Nephusiim). See NEPHISHIM.

Nepiendii. See NEGOUMO.

Nepomuk. John. See John of NEMUK.

Nepos, an Egyptian bishop, who flourished in the first half of the 4th century, was a believer in Chiliasm and in the literal interpretation of Scripture, and consequently an opponent of Origen's system. He wrote a work, Εὐκαρπος ἀλληγορωτηριον, now lost, which was at the time considered by his party in Egypt as an unanswerable argument in favor of Christ's earthly kingdom. This, like all similar works, was undoubtedly based on the Apocalypse, but we possess no particulars as to the manner in which he represented the millennium. Gennadius says that he separated the resurrection of the just from that of the unjust, which is to occur only in the millennium, and according to all the circumstances described in Rev. xx, probably because he everywhere understood it in a literal sense. Bishop Dionysius of Alexandria complained that many neglected the Scriptures for this work of Nepos, in which they believed they discovered great secrets. He found himself even obliged, after the death of Nepos, to convene at Arisino an assembly of presbyters and teachers for the purpose of examining into the doctrines of the work. The meeting lasted three days, and ended in all renouncing the Chiliasm doctrine. Still Dionysius, in view of the reputation of Nepos and of his work, thought it necessary to refute the doctrines therein contained, and he wrote for that purpose his Προ εἰρηναῖον, which, from its being a general refutation of Chiliasm, was by Jerome considered as directed against fianceus, and by Theodoret as against Cerinthus. The fragments of this work contained in Eusebius are the sources of our knowledge concerning Nepos and his doctrine. Nepos wrote the work in a very gentle manner, and in nowise justifies the representation that Nepos was formally condemned, as has been asserted in later times (Labb. synod. in Mansi, Coll. conc. i, 1017). According to Fulgentius (in Piat. Arian, c. 2, who also considers Nepos a heretic, his party still counted adherents in the 6th century). See also: Bшир, Hist. Eccles. vii, 24 sq.; Gennadius, De Doct. Eccles. c. 55; Tillemont, Mem. iv, 261 sq. (ed. Venet.); Walach, Ketzarhistor; vol. ii; Schurart, De Chilismi Neposae (Giesen, 1724); Walach, Einleitung in die Religionsstrangerei der letzten Kirche, ii, 535; Neander, Church Hist, i, 652; Guerick, Ancient Church Hist, p. 196. (I. N. P.)

Nepotism is a word invented in ecclesiastical language to express a peculiar characteristic of many high ecclesiastics in Roman Catholic countries, and more particularly of popes, a propensity, namely, to aggrandize their family by exorbitant grants and favors conferred on members of it; in a literal sense, also on nephews (Latin nepotes). Many of the highest and wealthiest families of the Roman nobility owe their elevation entirely to this species of patronage. Nepotism was first practiced, and that to a very considerable degree, by pope Nicholas III (q. v.), towards the close of the 13th century; reapprochement in the papal family. In the 15th century it found most prominent practice under Sixtus IV (q. v.), and he may be said to have carried nepotism to its highest pitch, and to have given rise to much scandal in the Romish Church. Alexander VI
Neptunalia is the name of a festival anciently celebrated at Rome in honor of Neptune (q.v.) on the 23d of July. Little information is accessible as to the manner in which this festival was kept, but it would appear that huts were wont to be erected with the branches and foliage of trees, where people probably feasted and amused themselves in various ways.

Neptune, an ancient Roman god of the water. It is doubtful whether he was originally a marine deity, for the old Italians were the very opposite of a maritime people, yet his name is commonly connected with water, to swim; hence at an earlier period he may have borne another designation, afterwards forgotten. When the Romans became a maritime power, and had grown acquainted with Greek mythology, they, in accordance with their usual practice, identified him with the Greek god Poseidon whom he most resembled. This was Poseidon, also Poteidan (connected with πώρος, a drink; πώρος, the sea; and μονο-μ, a river). Poseidon appears in his most primitive mythological form as the god of water in general, or the fluid elements, and he was the son of Cronos (Saturn) and Rhea, and a brother of Jupiter. On the partition of the universe among the sons of Cronos, he obtained the sea as his portion, in the depths of which he had his palace near Ægæ, in Euboa. Here also he kept his brazen-hoofed and golden-maned steeds, in a chariot drawn by which he rode over the waves, which grew calm at his approach, while the monsters of the deep, recognising their lord, made sportive hommage round his watery path. But he sometimes presented himself at the assembly of the gods on Olympus, and in conjunction with Apollo built the walls of Troy. In the Trojan war he sided with the Greeks; nevertheless he subsequently showed himself friendly to the great sea-wanderer Ulysses, who had blinded his son Polyphemus. He was also believed to have created the horse, and taught men its use. The symbol of his power was a trident, with which he raised and stilled storms, broke rocks, etc. According to Herodotus, the name and worship of Poseidon came to the Greeks from Libya. He was worshipped in all parts of Greece and Southern Italy, especially in the seaport towns. The Isthmian games were held in his honor. Black and white bulls, boars, and rams were offered in sacrifice to him. Neptune was commonly represented with a trident, and with horses or dolphins, often along with Amphitrite, in a chariot drawn by dolphins, and surrounded by tritons and other sea-monsters. As befitted the fluctuating element over which he reigns, he is sometimes figured asleep or reposing, and sometimes in a state of violent agitation. See Vollmer, Mythologisches Wörterbuch, a. v.; Westcott, Hand-book of Archæol, p. 166, 167.

Nepveu, François, a French ascetic author, was born April 28, 1689, at St. Malo. Admitted in 1654 into the Society of Jesus, he was professor of the humanities, rhetoric, and philosophy, and afterwards occupied different positions; at the time of his death, which occurred in February, 1708, he was rector of the college of Rennes. All his works treat of practical religion or morality; they have frequently been reprinted even in our day, and translated into several languages. The principal are, De l'Amour de Jésus-Christ (Nantes, 1684, 12mo); 5th ed. Paris, 1755, 12mo)—Exercices intérieurs pour honorer les mystères de Jésus-Christ (Paris, 1791, 2 vols. 12mo); Lyons, 1836, 12mo)—Retraite selon l'esprit et la méthode de St. Ignace (Paris, 1867, 12mo)—Maîtrise de se préparer à la mort (Paris, 1695, 1697, 12mo)—Pensées et Réflexions Christiennes pour tous les jours de l'année (Paris, 1696, 4 vols. 8vo, and 1850, 8vo); transal. twice into Latin (Ingolstadt, 1727, and Heidelberg, 1774, 4 vols. 8vo); into Flemish (1837, 1839, 4 vols. 4to); twice into German (1752 and 1829); and twice into Italian (1715 and 1842)—L'Esprit du Christianisme, ou la conformité du Christien avec Jésus-Christ (Paris, 1700, 12mo)—Conduite Chrétienne (Paris, 1754, 12mo)—Retraite spirituelle (Paris, 1788, 12mo). Nepveu is also the author of the philosophical theses maintained in 1679 by Louis de la Tour d'Auvergne, prince de Turenne, and remarkable not only for their extent and solidity, but still more because they are ornamented with symbols, inscription, and vignettes, due to the good taste of J. Charles de la Rue. See Moréri, Grand Dictionnaire Historique, s. v.; Hoefer, Nouv. Bioire. Générale, s. v.

Nequiti is the name of a secret association among the natives of Congo, who celebrate their mysteries in dark and sequestered places, where none but the initiated are allowed to enter.

Ner (Heb. ód, "light; Sept. Nóp), a Benjamite, according to 1 Chron. vii, 58, father of Kish and Abner, and grandfather of king Saul. R. C. cir. 1140. Abner was, therefore, uncle to Saul, as is expressly stated in 1 Sam. xiv, 50. But some confusion has arisen from the statement in 1 Chron. ix, 36, that Kish and Ner were both sons of Jehiel, whence it has been concluded that they were brothers, and consequently that Abner and Saul were first cousins. The explanation of this, however, is that there was an elder Kish, uncle of Saul's father, or, rather, Ner's grandfather. See Saul. "The name Ner, combined with that of his son Abner, may be compared with Nadab in ver. 36, and Abinadab, ver. 39; with Jessie, 1 Chron. ii, 13, and Abiah, ver. 16; and with Judah, Luke iii, 26, and Ahiah, Matt. i, 13." Gesenius, misled by 1 Sam. ix, 1, gives the following genealogy (Theexur. p. 9):
NEREIDS (νερείδες) was the name of the Greek sea-nymphs. They were fifty in number, and were daughters of Nereus, the old man of the sea. They were generally represented as very beautiful maidens, and sometimes as half woman and half fish. The Nereids were regarded as favorable to sailors. They were worshiped in several parts of Greece, but more especially in sea-port towns.

Figure of a Nereid.

Nereus (Gr. Νερείς), a marine divinity in classic mythology, was represented as a wise and prophetic old man, and was believed to dwell at the bottom of the sea with his beautiful daughters the Nereids. He was regarded as ruling principally over the Aegean Sea, and was believed occasionally to appear to men in different shapes, predicting what should befall them in the future. The poets feigned that he could assume various forms like Proteus, and would only reveal the future when, having exhausted his powers of transformation, he was reduced to his original shape. Nereus yielded his place to Poseidon, and gave him his daughter Amphitrite. His attribute was the trident. He frequently appears in ancient works of art.

Nereus (Νερεύς), a Christian at Rome to whom, with his sister, the apostle Paul sent his salutation (Rom. xvi, 15). A.D. 55. "The name may be of Hebrew origin, יֵז or זע; or it may be, as Grotius suggests, from the Sabine Nervio, a word, according to Julius Gallius, signifying 'virtus et fortitudo' (N. X. xiii, 22), and with which Nero and Nerienes, the wife of Mars, stand allied." "Origin conjectures that he belonged to the household of Philologus and Julia. Es-tius suggests that he may be identified with a Nereus who is said to have been baptized at Rome by St. Peter. A legendary account of his life is given in Bolland, Acta Sanctorum, May 12; from which, in the opinion of Tillemont (H. E. ii, 180), may be gathered the fact that he was beheaded at Terracina, probably in the reign of Nerva. His ashes are said to be deposited in the ancient church of SS. Nereo ed Achilleo at Rome. There is a reference to his legendary history in bishop Jeremy Taylor's sermon, The Marriage-ring, pt. 1.

Nereus, St., a martyr of the early Christian Church, was a eunuch and servant of St. Domitilla (q. v.). Refusing to abjure his faith, he was, with his mistress, banished by Domitian into a little island on the coast of Terracina, called Pontia. Afterwards, amid the persecutions under Trajan, Nereus suffered martyrdom with his mistress. The ancient Church kept a festival in memory of these faithful ones, and St. Gregory the Great thus alludes to the great solemnity: "These saints, before whose tomb we are assembled, despised the world and trampled upon their feet, when peace, plenty, riches, and health gave it charms." St. Nereus is commemorated in the Church of Rome May 12. See Butler, Lives of the Saints, ii, 911, 912.

Ner'gal (Heb. נֶרֶגָל', נֶרֶגָל, in pause נֶרֶגָל, Sept. Νηργάλ, v. Nηργάλ, Vulg. Nerigel), one of the chief Assyrian and Babylonian deities (2 Kings xvii, 30), seems to have corresponded closely to the classical Mars. He was of Babylonian origin, and various derivations of the name have been suggested. First traces it to נֶשֶל, to break in pieces, 11 added; Gesenius identifies it with the Sabian Nerig, the I being appended as the mark of a diminutive, which was a sign of endearment; Von Bohlen compares the Sanscrit Nrigal, with तित, to make a strong fire, or, to bring on a fierce war; it is, however, not a word corresponding to Merodach; and Rawlinson says the name, "is evidently compounded of the two Hamitic roots—air, a man, and gula, great; so that he is the great man, or the great hero" (Ancient Monarchies, i, 171; ii, 256).

"His monumental titles are—'the storm-ruler,' 'the king of heaven, the champion of the gods,' 'the main principle' (or 'the strong begetter'), 'the tutelar god of Babylon,' and 'the god of the chase.' Of this last he is the god pre-eminently; another deity, Nin, disputing with him the presidio over war and battles. It is conjectured that he may represent the deified Nimrod—'the mighty hunter before the Lord'—from whom the kings both of Babylon and Nineveh were likely to claim descent. See Nimrod. The city peculiarly dedicated to his worship is found in the inscriptions to be Cutha or Tiggaba, which is in Arabian tradition the special city of Nimrod. The only express mention of Nergal contained in sacred Scripture is in the above mentioned verse, in which the city of Cutha, placed one of the cities of Samaria by a king of Assyria (Eas-haddon?), are said to have 'made Nergal their god' when transplanted to their new country—a fact in close accordance with the frequent notices in the inscriptions, which mark him as the tutelar god of that city. Nergal's name occurs as the initial element in Nergal-shar-erit (Gen. xxxix, 3 and 13); and is also found, under a contracted form, in the name of a comparatively late king—the Abennerigus of Josephus (Ant. xx, 2, 1). Nergal appears to have been worshipped under the symbol of the Man-Lion.' The Semitic name for the god of Cutha was Ar'ia, a word which signifies 'lion' both in Hebrew and Syriac. Ner, the first element of the god's name, is capable of the same signification. Perhaps the habits of the lion as a hunter of beasts were known, and he was thus regarded as the most fitting symbol of the god who presided over the chase. It is in connection with their hunting excursions that the Assyrian kings make most frequent mention of this deity. As early as B.C. 1150, Tiglath-pileser I speaks of him as furnishing the arrows with which he slaughtered the wild animals. Aszur-dan-pal (Sardanapalus), the son and successor of Eas-haddon, never fails to invoke his aid, and ascribes all his hunting achievements to his influence. The Palmyrenes of old, in whose land Nergal and Sennacherib built him a temple in the city of Tarbisia, near Nineveh; but in general he was not much worshipped either by the earlier or the later kings (see the Essay of Sir H. Rawlinson in Rawlinson's Herodotus, i, 631-634). The rabbinical commentaries believe that this idol was in the form of a cock, since the somewhat similar word, ינניוגא, tar'negol, in the Talmud, means a cock (Seder Din, Tzefir, ii, 8, p. 317 sq.; Schwartz, Palest. p. 80). In curious coincidence with this tradition Layard gives two figures of a cock on Babylonian remains, showing its ancient worship by that people (Nineveh and Babylon, p. 158). Nor- berg, Gesenius, and other inquirers into the astralurgy of the Assyrians and Chaldeans, conclude that Nergal is the same as the Sabian name for the planet Mars. Both among the Sabians and Arabs it means 'sick,' 'poisoned'; and it was by no means peculiar to the mythology of the West to make it the symbol of bloodshed and war. The Sabian Mars was typified as a man holding in one hand a drawn sword, and in the other a human head just cut off; his garments were also red, no doubt from the hue which the body of the planet presents to the
Cylinder in the British Museum.

eye. Among the southern Arabs his temple was painted red; and they offered to him garments stained with blood, and a warrior (probably a prisoner), who was cast into a pool. It is related of the caliph Hakin that in the last night of his life, as he saw the planet Mars rise, he exclaimed, "What dost thou ascend, thou accursed shedder of blood? then is my hour come!" and at that moment the assassins sprang upon him from their hiding-place (Mohammed Abu-Taleb, ap. Norberg, Onomast, p. 105; Bar-Hebræus, p. 220). See Gesenius, Theaur., p. 913, and Comment. ad Jesus, ii, 344; Nork. Bibl. Mythol., i, 60; Labri. ann. 769 and 770. See also Dr. Lardner, Introd. to the Life of S. Cuth., p. 284; Wichmanhausen, Diss. de Nergal, Cath. Idol. (Viteb. 1707).

Nergal-sharezer (Hebrew Nergal-Sharretzer, r), Sept. Νηργαλδασάα, Vat. Νεργαλδασά, v. r. Μαργανάα, Μαργαναά, Νηργαλδασά, Ναγγαγά v. r. Νηργιλ, all in Jer. xxxix, 3; also Νηργιλ και Σαρσαρά, ver. 18; Vulg. Nergel et Ste-rezer), the name apparently of two persons among the "princes of the king of Babylon," who accompanied Nebuchadnezzar on his last expedition against Jerusalem, B.C. 588. The first part of the name is the god Nergal (q.v.), and Sharezer is supposed from the Zend tv mean prince of fire (Sasan.).

1. The first of these is mentioned only in Jer. xxxix, 8, without any other designation or notice.

2. The second has the honorable action of Rab-mag (2Sam. 20), and it is to him alone that any particular interest attaches (Jer. xxxix, 8). In sacred Scripture he appears among the persons who, by command of Nebuchadnezzar, released Jeremiah from prison (Jer. xxxix, 13); profane history gives us reason to believe that he was a personage of great importance, who not long afterwards mounted the Babylonian throne. This identification depends in part upon the exact resemblance of name which is found on Babylonian bricks in the form of Nergal-shar-uzur; but mainly it rests upon the title Rubu-enga, or Rab-mag, which this king bears in his inscriptions, and on the improbability of there having been, towards the close of the Babylonian period — when the monumental monarch must have lived — two persons of exactly the same name holding this office. See Rab-mag. Assuming on these grounds the identity of the scriptural 'Nergal-Sharezer, Rab-mag,' with the monumental 'Nergal-shar-uzur, Rab-enga,' we may learn something of the prince in question from profane authors. There cannot be a doubt that he was the monarch called Nergilissar or Nergilissor by Roscoe (Josephus, c. Ap. i, 89), who murdered Evil-Merodach, the son of Nebuchadnezzar, and succeeded him upon the throne. This prince was married to a daughter of Nebuchadnezzar, and was thus the brother-in-law of his predecessor, whom he put to death. His reign lasted between three and four years. He appears to have died a natural death, and certainly left his crown to a young son, Laboroosarchod, who was murdered after a reign of nine months. In the Canon of Ptolemy he appears, under the designation of Nergilassarosar,
NERI 952

NERIAS

1551, was ordained priest in the church of the Lateran. The year previous to his admission into the priesthood he had exerted himself for the conversion of several associates of his, and he succeeded with Salvati, a brother of the cardinal of that name, and Tarugio, who afterwards became a cardinal, and Baronius, so celebrated in ecclesiastical literature. Merit, in 1555, to 1560, they soon had their zeal been enlisted in the interests of the Church than he banded them together in a confederacy for the care of poor pilgrims visiting Rome, and other houseless persons, as well as of the sick generally, which still subsists, and which has numbered among its associates many distinguished members of the Roman Catholic Church. This confederacy is noteworthy, moreover, as having been the germ of the far more celebrated Congregation of the Oratory (q. v.), which was founded by St. Philip in concert with these friends. Besides the general objects above indicated, and the spiritual duties designed for the personal sanctification of the members, the main object of this association was the moral instruction and religious training of the young and uneducated, who were assembled in chapels or oratories, for prayer and for religious and moral instruction. The personal character of Neri, the unselfish devotedness of his life, his unaffected piety, his genuine kindness of heart, his kindliness and easy manners, his tact and sagacity, and, perhaps, as much as any of the rest, a certain quaint humor, and a tinge of what may almost be called drollery which pervaded many of his sayings and doings, contributed to popularize his institute. Besides being a man of education and general information, he could readily enter into the spirit of the respective pursuits of all whom he sought out for his assistance, and thus so greatly endeared himself to every one who was brought in contact with him. Many and peculiar were the means he used to further his purpose. Thus, e.g., indirectly Neri became the founder of the Oratorios (q. v.). As a man of education and of a poetical turn of mind, he drew young people to himself by his amusements, sacred musical entertainments (thence called by the name of oratorio) were held in the oratory, at first consisting solely of hymns, but afterwards partaking of the nature of sacred operas or dramas, some of which were written by distinguished writers, such as Zeno and Metastasio, except that they did not admit the scenic or dramatic accompaniments of these more secular compositions; the parts were sung, like those of an opera, with this difference, that the singers were stationed in a gallery of the chapel. The chapel being called in Italian "Oratorio," i.e., a place of prayer, became afterwards the scene of performances of sacred or secular congre- gation or order constituted by Neri hence took the name of Fathers of the Oratory. Besides the musical entertainments, religious and literary lectures also formed part of his plan, and it was in the lectures originally prepared for the Oratory that, at the instance of Neri, the gigantic Church History of Baronius had its origin. But though Neri's great characteristics were simply charity and a cheerful piety, the people, who greatly revered him, believed him to be a more than commonly endowed saint, and he was by them said to have the power of working miracles and curing possession. He had no doubt won the large number in former possession of evil spirits, for, as he himself said, the idea of being possessed of evil spirits was not to be too readily received, and its best remedy is cheerfulness, as it often arises only from melancholy. These precepts he carried into practice to such an extent that, having been accused of allowing and even encouraging worldly pleasures, such as dancing, etc., among his disciples, he was suspended from his functions as confessor and preacher; he was even complained of to the pope as trying to found a new sect. The accusation, however, did not prevail, and he was soon after restored. In 1570 the monks of the Oratory were expressly forbidden by the Council of Trent to extend, either by means of charitable or educational purposes, as above spoken of, were made the ground of new accusations, yet he became the more confirmed in his peculiar views. Some have ac- cused him of triviality, but it is more likely that he meant his practices as a check to the sanctimonious, pharisaical gravity and decorousness which prevailed in Rome after 1600. Though pressed on several occasions to accept the office of cardinal, he steadily declined. Theiner relates that when Henry IV. of France, joined the Oratory in 1589, Neri, hearing of his conversion, was about to revoke the excommunication pronounced against the prince; a total separation of the French from the Rom- man Church seemed unavoidable, but Baronius having occasion to confess the pope, Neri forbade his granting him the absolution unless he promised to grant it in pursuance of the wish. This plan succeeded, and Henry IV. rewarded the order by munificent donations. The Brotherhood of the Oratory was regularly organized by the pope in 1575; according to its regulation the mem- bers are all equal, and have to perform in turn all the menial duties necessary in the community. (They show yet an inscription said to have been traced by the hand of the great Church historian: "Casus. Baroniius, cocus perpetuum.") All the affairs of the communities were to be decided by the majority of votes. Neri, more prudent than other founders of ecclesiastic organizations, did not suffer the members of the Oratory to bind themselves by perpetual vows as to the monks, preferring that they should in the first place be disposed about, and for this end each member had to pay a monthly fee for the expense of the house, as the lodg- ings alone were free. The institution was approved by Gregory XIII in 1575, and it soon spread over Italy, France, and other countries. The congregation "De l'Oratoire" has produced many distinguished men, Baro- nius and Massillon among others. Study, preaching, and the education of youth are the chief occupations of its members. Being bound by no vows, any member of the Oratory can at any time withdraw with all his property. The present Oratory, Sia Maria at Valli- nesi, Rome, was founded by Neri after 1595. It has a good library, and the oratorios continue to be performed, especially on All-saints' Day (Nov. 3d) to Palm Sunday. Neri resigned the office of superior of the community in favor of Baronius, and died a few years afterwards, May 25, 1595. He was canonized in 1662 by Gregory XV. Some of his letters, and his Ricordi, or advice to youth, have been published, as well as two sonnets out of many which he composed. The regulations he left for the guidance of his order were published in 1612. Neri was an amiable, virtuous, and religious man, and his example had a great in- fluence on the character of many young priests. He was the author of "De Pulmo Neri," (Rome, 1600); Vita Fil. Neri, Munich, 1610; Vida e Hechos de S. Filipe Neri (1613); Bacci, Vida di S. Filippo Neri (1622); Vasquez, S. Filipe Neri Epistole de sua Vida (1651); Manni, Ragionamenti sulla vita di F. Neri (1786); Vie de St. Philippe de Neri (1847); Ruber, Spirit and Genius of St. Philip Neri (1850); Ranke, Hist. of the Papacy, i, 323-367 sq.; Hase, Ch. Hist. p. 462. See also ORATORY, CONGREG- GATION OF THE.

Ner'iah (Heb. Nesia'ehicles, נסייא'ה, Jehoreah is my lamp, or lamp of Jehoreah, also [Jer. xxxvi, 14, 52; xiii, 6] in the prolonged form Ner'iyahu', נריה'י), Sept. Nypia'c [v. r. Nyni in Jer. xliii, 8]; Vulg. Nerias, but Neri in Jer. xxii, 12), the son of Masseiah, and father of Serahiah and Baruch (Jer. xxxii, 12, 16; xxxvi, 4, 14, 82; xiii, 8; xiv, 1). He appears to be the same with Neriah (q. v.) in our Lord's maternal ancestry (Luke iii, 27, 28; see Strong's Harmony and Expos. of the Gospels, p. 17). B.C. cir. 820.

Ner'ias (Nypia'ches), the Grecized form (Bar. i, 1) of the name of Neriah (q. v.), the father of Serahiah and Baruch (Jer. xiv, 1; lxi, 9). Another, the residence of his? Neria is mentioned by Josephus (Ant. x, 9, 6), and also by the Jewish record Seder Olam, as a high-priest, son of Uriah and father of Odeas or
HERODIAS; but the reference is probably to AARONIAI, 15
(2 Chron. xxxii, 10). See HIGH-PRIEST.
Nero, a Roman emperor, celebrated in the history of the world as a tyrant and a debauchee, figures in ecclesiastical history as the father of the church's persecution spirit which he manifested towards the followers of Jesus in the Eternal City. His full name was \textit{Nero Claudius Caesar Drusus Germanicus (originally Lucius Domitius Ahenobarbus).} He was the son of Domitius Ahenobarbus and of Agrippina, daughter of Germanicus, and was born on April 27 37 A.D. during the marriage of his mother, in third nuptials, with her uncle, the emperor Claudius. Nero was adopted by that prince, and Nero's name changed as above given. His education was carefully looked after. He was placed under the tuition of the philosopher Seneca (q. v.), and appeared to have improved his opportunities. He is said to have persevered in his studies, and to have made great progress especially in the Greek language, of which he exhibited a specimen in his sixteenth year by pleading in that tongue the rights or privileges of the Rhodians and of the inhabitants of Illyria; but he possessed little oratorical skill (Suetonius, Nero, c. 7; Tacitus, \textit{Annals}, xii, 58). Nero was so much trusted by Claudius that he finally married him to his daughter Octavia. When he was about seventeen years of age Nero's abandoned mother poisoned her husband, Claudius, and by means of her criminal favors succeeded in raising her son to the throne (A.D. 64), over whom she exerted such influence as to make him worship himself shortly after disposed of the rightful heir, Britannicus, by poison, and thus became sole and undisputed ruler. For the first few years his public conduct, under the control of Burrhus and Seneca, was unexceptionable; in private, however, he disgraced himself with the most odious vices, and his mother endeavored to retain her influence by shamefully complying with his inclinations. But after a time, even with all her efforts, she perceived her hold to slacken, and noticed how he disregarded her advice and refused her requests. Gradually the two became estranged from each other. Nero was accused of criminal love for Poppaea, a woman of low birth, and of improper relations with Poppaea, the wife of Otho, who succeeded Nero on the throne. This maddened his mother, and she frequently abused him with the most contemptuous language; reminded him that he owed his elevation to her, and threatened that she would tell the world that in the interval in which Claudius had met his death. Nero was thus kept in constant dread of revolt and assassination, and finally, in A.D. 69, he caused this detestable woman to be murdered. Now, fearing no rival in power, he gave full scope to the darkest traits of his character. The low apoplexy into which the Roman senate had sunk at this time may be estimated from the fact that it actually issued an address congratulating the hateful matricide on the death of Agrippina. Nero himself, on the other hand, confessed that he was ever haunted by the ghost of his murdered mother. The affairs of the empire were as bad as the man. In July of A.D. 68 a rebellion broke out in Britain under queen Boadicea, which was, however, suppressed by Suetonius Paulinus. The following year saw an unsuccessful war against the Parthians in Armenia. At home matters were not much better. The emperor was lapped in verse; the senate and priesthood, alike venal, were satirized by audacious malcontents; his most valued friend Burrhus died; and Seneca, disgusted with the licentiousness of the court, had quitted the capital. And the worst was yet to come. In June, A.D. 64, a terrible conflagration broke out in Rome, and for six days and seven nights burnt with conflagration; and after it was supposed extinguished it broke forth again and continued for two days longer. A vast territory experienced the results of this conflagration. Out of the fourteen districts into which the city was divided, three were totally destroyed, and in seven of the others it left only a few half-ruined houses. Not only the temples and public buildings, as well as private houses, but also monuments of all kinds, masterpieces of art, and libraries were destroyed, and a great number of individuals perished through the early part of the conflagration, and only returned to Rome when the fire approached his palace, the people generally accused him of having purposely set fire to the city, and preventing its being put out, in order to build up a finer one on its ruins. In compliance with his wishes the work of the great buildings and other edifices such as built again were aided by the state; but this did not allay the general suspicion, as he was said to have ascended the tower of Macenas during the fire, and there recited verses on the downfall of Troy. All the processions and sacrifices which he commanded for the purpose of appeasing the gods, as well as the vast sums he squandered among the people, did not allay the suspicion. Indeed Dion and Suetonius expressly accuse him, but these writers, it is well known, were always inclined to favorably receive any scandal. Tacitus (\textit{Ann.} xx, 36) thinks the matter doubtful, or at least all his efforts to determine Nero's part in the case failed to convince of guilt. So doubtful was Nero's character that the belief of his guilt was general at the time, and ever since the world has been inclined to judge him the perpetrator of the crime. Church historians thus treat him. Even the liberal-minded Réan, who in his \textit{L'Antichité} (Paris, 1873) has furnished the latest, fullest, and most impartial account of the events connected with Nero and his time, believes this emperor to have caused the conflagration, in order to rebuild the city in greater splendor and more artistic form, and thus give renown to his reign. Says Réan: "Rome, above all things, preoccupied his \{i.e. Nero's\} thoughts. His project was to rebuild it from top to bottom, and to name it aresch—Neropolis. For a century past it had been one of the wonders of the world. In size it rivalled the ancient capitals of Asia, and its edifices were, fine, strong, and solid. But its streets appeared mean to the taste of the day: for that taste tended more and more to vulgar and decorative construction, it aspired to broad effects such as rejoice the heart of gaping sightseers, and it condescended to a thousand tricks unknown to the ancient Greeks. At the head of the whole movement was Nero. The new Rome which he imagined was something like the Paris of our own day—one of the creations of which those who build our modern cities wish to erect the greatest of all the indestructible cities. The great point aimed at is to catch the admiration of visitors from the country and of foreigners", (p. 136-148). To remove all suspicion from himself, Nero spread the report that the Romans should regard the Christians as the authors of the fire—that mysterious sect who, like the Jews, were known for their sacrilegious practices and the cause of all otherwise inexplicable calamities; and, as if Nero himself believed them guilty of this crime, he now inaugurated a series of persecutions which have made his name a byword for cruelty and inhumanity. See 

NERO's PERSECUTION. But while busy persecuting the Christians, Nero continued to regard his scheme for the embellishment of Rome. He rebuilt in great magnificence the burned districts, and reared for himself on the Palantine Hill a splendid palace, called, from the immense profusion of its golden ornaments, the \textit{Aurea Domus}, or Golden House; and in order to provide for this expenditure, and for the gratification of the Roman populace by spectacles and distributions of corn, Italy and the provinces were unspARINGLY plundered. In A.D. 65 a powerful conspiracy was formed for the purpose of placing Piso upon the throne, but it was discovered by Nero, and the principal conspirators were put to death. In the same year, when Nero was not otherwise occupied, were Lucan and Seneca; but the guilt of the latter is doubtful. In the same year Poppaea died, in consequence of a kick which she received from her husband while she was in an advanced state of pregnancy. On the death of Poppaea Nero wished to marry Antonia,
daughter of the emperor Claudius, and his sister by adoption, but she refused, and was in consequence put to death. He however married Statilla Messalina, having first caused her husband Vespasian to be killed. Nero also treacherously murdered many persons highly distinguished for integrity and virtue. His vanity led him to seek distinction as a poet, a philosopher, an actor, a musician, and a charioteer, and he received sophronic applause, not only in Italy, but in Greece, to which, upon invitation of the Greek cities, he made a visit in 67. But in 68 the Gallic and Spanish legions, and after them the Pretorian Guards, rose against him to make Galba emperor, and Nero was obliged to flee from the city and conceal himself in the house of a freedman, Phaon, about four miles distant. The senate, which had hitherto been most subservient, declared him an enemy of his country, and the tyrant ended his life by suicide, June 11, 68, just as the Roman soldiers were approaching his hiding-place (Dion. Cass. Ixxi. 33; Tacit. Ann. xiii. 35; Sueton. Nero). Nero was a lover of arts and letters. The Apollo Belvedere is supposed by Thiiersch (Epochen der bildenden Kunst unter den Grie- chen, p. 812) and some other writers to have been made for this emperor. He also possessed much taste as a poet and dramatic performer. But he was, notwithstanding these accomplishments, a licentious voluptuary, and scrupled not to commit any crime that would tend to gratify his lust or strengthen his power. Yet, as Renan has well observed, "one cannot absolutely say that the wretch was without a heart, nor deficient in a certain sentiment of the good and the beautiful. So far from being incapable of friendship, he often showed himself a good comrade; and it was precisely this that rendered him cruel. He was determined to be loved and admired for his own sake; and was irritated against those who did not manifest towards him these feelings." (p. 126-132.) The words of Suetonius, "Elatus infatuque tantas velut successibus, negavit quernquam Principum scisse quid sibi liceret" (Nero, § 87), we think, sum up in most admirable conciseness the character and work of this strange ruler. It was during Nero's reign that the war commenced between the Jews and Romans which terminated subsequently in the destruction of Jerusalem by Titus, and the overthrow of the Jewish polity. According to the persons given by Renan (L' Antiquite, p. 178), "Nero had a bad face: low, sunken eyes, blue curls, chestnut hair dressed in rows of curls, a terrible lip, and the air (wicked and stupid at the same time) as of a great silly doll, supremely self-satisfied, puffed up with vanity." Although repeatedly alluded to, he is not expressly named in the text of the New Testament (see Acts xxv, 11, etc.; Phil. I. 1, 12; iv. 22); but in the subscription (probably spurious) to the Second Epistle to Timothy he is called Cæsar Nero (Kaiarap Nipow). Many authors refer to Nero the prophecy by John (Rev. xiii, 11-18) of the beast with two horns, and interpret the 18th verse as referring to the Hebrew name of Nero, נָבְרָע נְבֵרָע, which amounts numerically to 666, the number there given; since, written more nearly in Roman style, נָבְרָע נְבֵרָע, it amounts to 616, which Ireneus testifies was the number found in many manuscripts in his day (see Stuart, Apoc. ii. 457 sq.; Benary, Zeitschrift fur Speculative Theolo- gie, 1886, vol. i, pt. ii; Bibliotheca Sacra, 1845, p. 382 sq.; 1844, p. 84 sq.). See REVELATION, BOOK OF. Nero was the emperor before whom Paul was brought on his first imprisonment at Rome, A.D. 56-58; and in the prescript of the Epistle to the Ephesians B.C. A.D. 64 the apostles Peter and Paul are supposed to have suffered martyrdom. All the authorities furnishing facts in Nero's life are collected by Tillemont (Hist. des Empereurs, vol. i). See the monographs cited by Vollmer, Index Programmatum, p. 96, 97; and compare also Renan's L'Antiquite, and the original authors quoted there; Heldt, Wunder der Romer, Hist. des Wunder- der des Empire; Didner, Fasciculi sur les Regnes de Claude et de Neron; and the Church historians quoted in the article on NERONIAN PERSECUTIONS. (J. H. W.)

Neroli, Tobilja, ka-Kohen, was born at Metz in 1692. After the death of his father, who had held the office of rabbi, in 1629, Neroli went to Worms, thence to Padua, and finally to Constantinople, where he was introduced as physician to the sultan Achmet III. At the beginning of the 18th century Neroli went to Venice, thence to Palestine, and died at Jerusalem in 1729. He is the author of an encyclopedic work entitled מַעְרָק הַשֵּׂגֵרָה, divided into three parts: the first part, which is called יִשְׂגֵּרָה הַנִּירָן, treats of metaphysics, physical sciences, astronomy, and natural philosophy; the second part, which is called יִשְׂגֵּרָה הַכְּנֹסִית, treats of geography, physiology, pathology, therapeutics, anatomy, and surgery; the third part, which is called יִשְׂגֵּרָה הַכְּנֹסִית, treats of the different diseases. This valuable work was first published at Venice in 1707, and often since. See Firrito, Bibl. Jud. iii, 1699; Carmoly, Histoire des Medecins Juifs, i, 247; 251; L. B. d. Orients (1830), p. 573; Leiniger, Acta Eruditorum (1721), p. 583; Unschuldige Nachrichten zum Jahre (1722), p. 531. (B. P.)

Neroni, Bartolomeo, called Maestro Riccio, a distin- guished Italian painter, who devoted himself especially to sacred art, flourished about 1578. He studied under Giovanni Antonio Razzi, whom he assisted in his works, and whose daughter he married. Lanzi says that Neroni, after the death of the four great pillars of the Siene school, sustained its reputation and probably educated one of its restorers. His pictures unite the style of Razzi with a certain resemblance to the manner of Vasari in the distribution of his tints. He had excellent abilities in perspective, especially in representing scenery; Andreani has engraved a study of the artist's works. He was also greatly skilled in architecture, and had a pension from the magistrates of Lucca for his assistance in the public works. In Siena, at the Observants, is a Crucifixion by him, with a great num- ber of figures; and in the church of the Delereta a Descend from the Cross entirely in the style of Razzi.
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See Spooner, Biographical History of the Fine Arts, ii, 614.

Neronian Persecutions were really the first severe trials which the Christians of Rome had to endure. The Roman Jews with 64,000 were burnt alive by Nero (q. v.) himself. Although we possess no positive information as to the manner in which the first Christian community was established at Rome, it appears certain that it was not originally instituted by the apostles. It is more probable that the frequent intercourse of the Romans with Jews, partly on their own account, partly concerning the person and coming of Christ, led at an early time to the introduction of the new doctrines, the believers still remaining connected with the synagogues. They became gradually more numerous; and the frequent controversies which here, as in other cities, arose among the Jews, partly on their own tenets, partly concerning the person and coming of Christ, led at last to open disturbances, and gave occasion to the emperor Claudius to publish in 41 a strict edict banishing all the Jews, including those who acknowledged Christ. The edict, however, did not receive a very severe execution, only the leaders, such as Aquila, whom we find mentioned in the N.T., being banished. As to the others, there was probably some alleviation made in the decree; but while allowed to remain at Rome, they were not permitted to assemble in the synagogues until a new edict, promulgated about the end of the same year, again restored them this privilege also, and guaranteed the Jewish religious liberty throughout the empire. This testimony of the inscriptions of the synagogues in Rome to Christians to organize places of worship for themselves, and to form an independent community. Their number now increased so rapidly that St. Paul, who had been informed of their position by Aquila at Corinth, expressed in his Epistle to the Romans the desire to visit them, which he fulfilled three years later, when he was a prisoner from Caesarea to Rome, remaining there a while, and laboring for the new religion with such success that Tacitus speaks of the Christians of Rome as "an immense multitude." The rapid increase of the Christians made them of course unpopular at Rome. Suetonius, in his Nero (chap. xvi), speaks of them as a "dangerous sect." They were mistrusted because they abstained from participation in the sacrifices and other heathen ceremonies, and were hated because they were believed secretly at work against the peace of Roman citizens. They were accused of misanthropy; and were suspected of treason. Even open plots to persecute them manifested itself until Nero ordered ceremonies after the great fire, and the Christians failed to participate. They were now accused as the authors of the conflagration; first, probably, by friends of the court, in order to turn public animosity from Nero, who was by then notorious for his treatment of the people of Rome. See Nero. The emperor himself took up the public rumor, and acted upon it as a verity. "He indicted," says Tacitus, "the most exquisite tortures on those men, who, under the vulgar appellation of Christians, were already branded with deserved infamy; and a vast multitude, or as Tacitus himself says, a thousand, were put to death in the most shocking manner. Indeed, it appears from the detailed accounts of Tacitus that Nero's proceedings were quite different from mere capital executions according to the Roman law; for the Christian martyrs were not simply put to death, but their execution was made to gratify the bloodthirstiness of the tyrant, and to serve as an amusement to the people. Says Sénècan:"

"Though persuaded that the confabulation was the crime of Nero, many serious Romans saw in this coup a means of putting to death in a short time, without the inconvenience of an inquiry, and without the possibility of any appeal to the merits of the prisoners, a number of Châuci who at Rome, and that not to the old but to the new, to the partisans of a new and mischievous superstition. Yet these punishments were something absolutely frightful. Nero would never consent to any such, even under the smallest pretext. Almost All the Christians who were arrested were of the humble class; and the usual punishment of such unhastened, when treason or sacrilege was put to their charge, they were burned alive in the amphitheatre, with an addition of cruel scourgings. One of the most hideous characteristics of Roman punishments was that the victims were thrown into a fæta, and public executions into a public entertainment. Yet the Flavian emperor, Vespasian, who was not averse to having used frightful forms of torture; and on more than one occasion had tasted a sombre kind of pleasure in inflicting the shameful punishments to which the culprit had been consigned; these horrors had been made a public diversion, a subject for peals of laughter and applause. The amphitheatres of Rome made it a regular custom for the tribunes of justice to furnish materials for the sport. The roads that converged to Rome were crowded with the criminals brought to be tormented, to the no small effect of the circus and amusement for the populace. . . . But this time, to the barbarity of the executioner was added a touch of the most revolting horror. The victims were set at liberty, and to which (no doubt) an expectatory character was attached. . . ." (Nero and his Reign, 38-68.)

The ludus matutinus, usually devoted to combat of animals, saw to-day an unheard-of procession. The condemned persons, sewn up in skins of wild beasts, were thrust out into the arena to be torn by dogs; others were crucified; others again were clothed in tunics dipped in them, as part of the ceremonies. It had become an enactment, and reserved to illuminate the nocturnal festivities. When dusk came on, these living torches were set on fire. Nero sat in and the traffic of the acrobatic world thronged beyond the Tiber, on the site of the modern Borgo and in the precincts of the Church of St. Peter" (p. 165-166).

But physical suffering was not enough to satisfy the infernal destinies of the heathen world. The poor and patient servants of the Crucified One. Moral tortures, mental anguish, brutal and Satanic invasions of all that a Christian holds most sacred and most inviolable, must be undergone by them ere the baptism of blood was complete, ere the infant Church could be (like her Master) "made perfect through sufferings." The pen almost fails me in my efforts to depict the brain almost refuses to conceive, the atrocities which followed. The heart and conscience of the reader can do no more, even now at the distance of 1800 years, than cry to heaven, with the souls of the slain under the Apocalyptic altar, "How long, O Lord, holy and true, dost thou not judge and avenge blood on them that dwell on the earth?" (Rev. vi, 10).

"Women, and even virgins, were mixed up with these horrible sports: and nameless indignities were inflicted on them, as part of the ceremonies. It had become an established usage under Nero to force condemned persons to play in the amphitheatre, in the same. Following an oracle, he decreed that the games should be held such attempts been suggested to her, to supply athenes with the most ingenious means of attention. Thus, the unhappy wretch was introduced into the arena richly dressed as a god or a hero destined to death. He then represented in the stage before the multitude, the ruined myth, consecrated by the works of poets and sculptors. Sometimes it was Hercules, frantic and burning on Mount Etna, and sometimes the same from his fiery chariot in a frightful pitch. Sometimes it was Orpheus torn in pieces by a bear, Deucalion thrown from heaven and devoured by beasts, Pasiphae undergoing the attacks of the bull, or Atys put to death. . . . Nero, no doubt, was present at these spectacles. As he was nearsighted, he used to wear a concave emerald in his eye to serve as an eye-glass for watching the combats of gladiators. He loved to make a parade of his knowledge of the works of art, and liked to be considered as a connoisseur like him must have been the plastic forms and the colors presented by a human frame pulsating under the teeth of the beasts which were about to rend him. He often asked the gestures veiling her nudity, and then tossed by a bull and torn in pieces on the pegs of the arena! Yes, he was there, in the front rank, on the pediment, supported by vestals and curule magistrates" (p. 167-168).

So great were the sufferings of the tormented that even the pagan historian is forced to confess that "pity arose for the guilty, though they deserved the severest punishment, since they were put to death, not for the public good, but for the sport of the tyrants." (Tacitus, annales, xx, 44.) But even the cruelty of Nero is not generally adjudged sufficient ground for all these executions, and it is believed by some that the powerful Poppea Sabina, proved by Josephus (Ant. xx, 8) to have been a convert to Judaism, mainly instigated the severity of this persecution. It is thought by some that the apostle
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Paul lost his life on this occasion. Wieseler (Chronol. Synopses der vier Evangelien [1843], p. 581) places the execution of Paul in the beginning of the year 64, and the crucifixion of Peter in the Neronian persecution, though these events came later. Tradition places the death of both apostles in the Neronian persecution, and some witnesses, as Jerome and Gelasius, put both martyrs on the same day; but others, as Arator, Cedrenus, Augustine, separate them by an interval of one year or less. That Paul suffered first, before the outbreak of the Jewish commotion, seems to be indicated by the easier mode and the locality of his death; for in the persecution itself his Roman citizenship would hardly have been respected; and the scene of that persecution was not the Ostian Way, but the Vatican across the Tiber, where Nero's gardens and the circus lay (comp. Tacitus, Ann. xiv. 14; and Bunsen, Beschreibung der Stadt Rom, ii, p. 13 sq.). At the same time, this persecution, notwithstanding the statement of Orosius, does not seem to have extended through all the provinces, but rather to have been restricted to Rome and the surrounding country.

Shortly after the death of Nero, July 11, 68, the bishop succeeded in gaining adherents among the people that he was not dead. They expected him to return from the East as a great conqueror, and this induced several adventurers to assume his name and create imitations. As for the Christians, the remembrance of that terrible persecution, their manner of interpreting the historic traditions, and the emulation of the Sibylline Oracles, led them for several centuries to believe that Nero was still living, and even that he would appear at the latter day as the Antichrist or with him. Says Schaff: "The report arose first among the heathen that Nero was not really dead, and would come forth again from his coffin soon;" according to Tacitus (Hist. ii, 8), "Sub idem tempus Achaja atque Asia falsa exterterte, velut Nero adventaret, vario super exitu ejus rumore, eoque pluribus vivere eum fingenter cognitibus.

Among the Christians this rumor took the form that Nero would return as Antichrist, or (according to Lactantius) as the forerunner of Antichrist. That such an expectation arose, at least afterwards, in the Church, though merely as the private opinion of individuals, is plain from Augustine, De cielate Dei, lib. xx, cap. 19, where he says that by the "mystery of iniquity" (2 Thess. ii, 7) some understood Nero, and then personified the evil principle (Nero) as a tyrannical sovereign in rerum et futurum Antichristus sussicantur. Alii vero nec occum possent, sed substractum potius, ut putaretur occisum; et vivum occultati in vigore ipso atatis, in qua fuit, quum eredater extincitus, doneo suo tempore reveletur et restituetur in regnum. Sed multum multum mihi est opinione quae apud Lactantium in eis que sunt, ante annum 364, monstratur, et sive in anuro tumans, unde Lactantius mentions a similar opinion (De mort. persec. c. 2) with a reference to a passage in the Sibylline Oracles (lib. iv, p. 525, ed. Ser. Galleus), which, however, refers not at all to Antichrist, but probably to the appearance of the pseudo-Nero in the time of Titus (comp. Tacitus, Hist. ii, 2) as to a person like him, as Theophylact has shown (Kritik der N.-Test. Schriften, 1845, p. 410 sq.) against Bleek. Altogether erroneous is the view of Ewald, Litke, and others, who charge this superstition respecting Nero as the future Antichrist upon the author of the Apocalypse: taking the beast, which "was, and is not, and yet is" (xvii, 8, 11), to be Nero. This betrays an extraordinary unworldly view of his holy book (Hist. Apostol. Ch. p. 347). Yet very recently this "low and unworthy view" of the Apocalypse has found general favor in England, and in France also. Not only has the rationalistic Reimann espoused it, but several of the British conservative reviews, in notices of L'Antichrist, commend Mr. Reimann's researches as to the authorship and object of the Apocalypse. The name of the Antichrist is believed by Reimann to be found in chap. xiii, 18, which (number of the beast) amounts to precisely 666, and signifies, if to each Hebrew letter is given its numerical value, ἡ Νίκας καθαρός, or ἡ Ἰουδαία, well known in that form by sight to all the provincials on their coin and standards and inscriptions (comp. Edinburgh Revists, Oct. 1874, art. viii; and see under Nero, above). See Paul, Reut-Encyclopädie u. Klass. Allerthums- athesien, p. 154; Korthals, De religione eociuriae praevaeurum sub imperatore Nicom (Kilun, 1869); Walch, De Romanorum in tolerandia diversa religiositatis discipline publica (in the Not. Comment. Soc. Reg. [Gott. 1783, vol. iii]: Lehman, Studien u. Gesch. d. apost. Zeitalters (Greiifsw, 1856, 4to); Masson, Histoire de la République des Juifs, ii, 117; ix, 172, 186; Tondard, Deactus de Mortuoribus Persaeorum, p. 398 (ed. Du Fresnoy); Tillemont, Hist. des Empereurs, i, 564; Baratier, De successionem Romanorum, Pontificum, cap. v, p. 60; Mosheim, Commentaries, i, 97, 120; Schaff, Hist. of the Apostolic Church, p. 335; id. Hist. of the Christian Church, i, 162, 280; Mosheim, Eccles. Hist. (1st cent. in vol. i); Neander, Ch. Hist. i; 94; Leckey, Hist. Europ. Morals, i, 274, 326, 456; Burton, Eccles. Hist., p. 190, 200, 203, 218, 231, 242, 222; Gieseler, Eccles. Hist., i, 56 sqq.; Riddle, Hist. of the Papacy, i, 9 sqq.; Math. Quart. Rev. Jan. 1874, p. 127-181; Chartres, Hist. of the Church, Aug. 1874, p. 275-377; Journal of Sacred Literature, vol. xxvi.

NERES is the name of three great dignitaries who have become much distinguished in the history of the Armenian Church.

1. NERES I, THE GREAT, was a grandson of Gregory the Illuminator, the first bishop of the Armenian Church and was born at Vagharschad about 310. In the year 364 he was elected bishop, and in 366, at the Council of Valleracapet, the clergy of the country appointed him as their catholicos, or patriarch. At that time it was also decided that in future the patriarchs of Armenia should no more be consecrated by the archbishop of Caesarea, but that their own bishops should appoint and consecrate them. In his position as patriarch Neres exhibited his great talents, especially with regard to Church discipline, his care for the poor, and other matters pertaining to his office. Twice Neres went to Constantinople in behalf of the Armenian king Artes, who had revolted against the emperors Valentinian and Valens. He succeeded in appeasing the former, while the latter banned him. Theodosius the Great, Valens' successor, recalled Neres from his banishment, and retained him a short time at Constantinople, in order to be present at the second ecumenical council in the year 381. After the death of Valens, Armenia fell into division, in 384, being poisoned by the young king, Para. His son was Sahak the Great (q. v.). See Lequien, Orient Christianus, i, 1575.

2. NERES KLAJETS, i. e. Klajem (called also Neress IV, catholics of Armenia, and Shmokhri, i. e. "the Pleasant," because of his oratorical talent), was born between 1098 and 1100. He was the son of an Armenian prince, who destined him for the clerical order. In connection with his brother Gregory he was at first educated by the catholics Gregory W Kazacs, i. e. aaravocatologos, and afterwards by Stephenus, the abbot of Surb Haqapet. When, not long after, Neres was ready to enter into holy orders, consecrated him as deacon, and shortly afterwards as priest. By the unanimous desire of the clergy, Neres accepted in 1166 the high dignity of bishop, in which position he remained until his death in 1175. When, in 1168, he suddenly met death, the Emperor Manuel Comnenus (q. v.), he took the opportunity to address a letter to the emperor, in which he showed that there was not real dogmatical difference between the Armenian and Greek churches, and that the Armenian Church, when speaking of one nature of Christ, takes the word in the sense of person; the same also can be said of liturgical and ritual differences in both churches. This letter gave rise to a correspondence between the two churches, which aimed at the union of both. The emperor sent the philosopher The-
orians, who held a dispute with the Armenian abbot, John Uthman, the result of which was a mutual acknowledgment of their agreement in dogmatic as well as liturgical and ritual points. This disputation was first published by John Leucalivius (Basle, 1578), in Greek and Latin, and republished more fully by Angelo May in his Scripturam veteram nunc collectio (Rome, 1582), wherein he received the consent of all the Armenian bishops to those points which the emperor, in a letter dated December, 1172, had made the basis of the union, viz., 1, to communicate all those who accept one nature in Christ—Eutyches, Dioscorus, Severus, Timothy the hunch-backed, and the like; 2, that they should acknowledge two natures in Christ, as well as two wills and two energies (ivipvasos), but one person; 3, they should omit the words qui crucifixus es in the Tersactus: 4, to celebrate the Greek festivals—the annunciation of Mary, March 25; the birth of Jesus, Dec. 25; his circumcision on the 1st and his baptism on the 6th of January; his presentation in the Temple, Feb. 2; and all the festivals of the Lord, the Blessed Virgin, of John the Baptist, the holy apostles, etc.; 5, the myron should be prepared with olive-oil; 6, to use at the communion leavened bread, and wine mixed with water; 7, to allow the laity as well as the clergy to partake of the bread and wine during divine service and communion to remain in the church; 8, to acknowledge the fourth, fifth, sixth, and seventh ocumenical councils; and, 9, that the catholicos should only be appointed by the Greek emperor. Nerses was a fruitful writer and a learned theologian. Of great importance for the history of the Church and doctrines are his epistles, which he wrote as bishop and catholicos with reference to theological disputes and ecclesiastical questions, and which were published at Constanti- nople (1825) and Venice (1868), where also (in 1838) a Latin translation by Capellati was published. Nerses excelled, too, as a poet, and he is said to have inspired Tigran, king of Armenia, to build the famous Nersesian cathedrals and regard him as their Homer. His greatest poem in Jesus the Son, a poetical epitome of the Old and New Testaments in 3825 verses; and the Word of Faith, an epitome of the four Gospels in 1002 verses. His spiritual songs are found in the hymn-books of the Armenian Church. In 1824 an edition of his poems and works was published at Venice. See Monike, in Igen's Zeitschrift für hist. Theologie, i, 87 sqq.; Lequien, Orient Christianus, i, 1899; Galanus, Conciliatio, vol. i, ch. xix.

3. Nerses LAMBORONENIS (originally Sembar), a relative of Nerses IV, and son of the duke of Lamboron, was born, according to the like; 2, they should acknowledge two natures in Christ, as well as two wills and two energies (ivipvasos), but one person; 3, they should omit the words qui crucifixus es in the Tersactus: 4, to celebrate the Greek festivals—the annunciation of Mary, March 25; the birth of Jesus, Dec. 25; his circumcision on the 1st and his baptism on the 6th of January; his presentation in the Temple, Feb. 2; and all the festivals of the Lord, the Blessed Virgin, of John the Baptist, the holy apostles, etc.; 5, the myron should be prepared with olive-oil; 6, to use at the communion leavened bread, and wine mixed with water; 7, to allow the laity as well as the clergy to partake of the bread and wine during divine service and communion to remain in the church; 8, to acknowledge the fourth, fifth, sixth, and seventh ocumenical councils; and, 9, that the catholicos should only be appointed by the Greek emperor. Nerses was a fruitful writer and a learned theologian. Of great importance for the history of the Church and doctrines are his epistles, which he wrote as bishop and catholicos with reference to theological disputes and ecclesiastical questions, and which were published at Constanti- nople (1825) and Venice (1868), where also (in 1838) a Latin translation by Capellati was published. Nerses excelled, too, as a poet, and he is said to have inspired Tigran, king of Armenia, to build the famous Nersesian cathedrals and regard him as their Homer. His greatest poem in Jesus the Son, a poetical epitome of the Old and New Testaments in 3825 verses; and the Word of Faith, an epitome of the four Gospels in 1002 verses. His spiritual songs are found in the hymn-books of the Armenian Church. In 1824 an edition of his poems and works was published at Venice. See Monike, in Igen's Zeitschrift für hist. Theologie, i, 87 sqq.; Lequien, Orient Christianus, i, 1899; Galanus, Conciliatio, vol. i, ch. xix.

NERVA, Marcus Cocceius, the thirteenth Roman emperor, noted for his kindness to the early Christians, was born at Narnia, in Umbria, in A.D. 27, according to Eutropius (viii, 1), or in A.D. 32, according to Dion (lviii, 4). His family originally came from Crete; but several of his ancestors rose to the highest dignities in the Roman state. His grandfather, Cocceius Nerva, was tribune of the knights, who in A.D. 29 was given by the young emperor Tibcrius, and was one of the most celebrated jurists of his age. We learn from Tacitus that he put an end to his own life (Ann. vii, 28). Marcus Cocceius Nerva is first mentioned as a favorite of Nero, who bestowed upon him triunphal honors in A.D. 66, when he was a private citizen. The poetry of Nerva, which is noticed with praise by Pliny and Martial, appears to have recommended him to the favor of Nero. Nerva was employed in offices of trust and honor during the reigns of Vespasian and Titus, but he incurred the suspicion of Domitian, and was banished by him to Tarentum. On the assassination of Domitian, Sept. 18, A.D. 96, Nerva succeeded to the sovereign power, chiefly through the influence of Petronius Secundus, commander of the Praetorian cohorts, and of Part.henius, the chamberlain of the palace. The mild and equable administration of Nerva is acknowledged and praised by all, and he is considered by some as the sanguinary rule of his predecessor. He discouraged all informers, recalled the exiles from banishment, relieved the people from some oppressive taxes, and granted toleration to the Christians. Many instances of his clemency and liberality are recorded by his contemporaries, Tacitus and Suetonius, who declare him to be put to death during his reign, and practiced the greatest economy in order to relieve the wants of
NERVET

the poorer citizens. But his impartial administration of justice met with little favor from the Pretorian cohorts, who had been allowed by Domitian to indulge in excesses of every kind. Enraged at the loss of their benefactor and favorite, they compelled Nerva to deliver into their hands Parthenius and their own commander Petronius, both of whom they put to death. The excesses of his guards convinced Nerva that the government of the Roman empire required greater energy both of body and mind than he possessed; and he accordingly adopted Trajan, who possessed both vigor and ability to direct public affairs, as his successor, and associated him with himself in the government. By this action Nerva evinced clearly that he possessed good sense and a noble character. He died Jan. 27, A.D. 98, after a reign of sixteen months and nine days (Dion, ix, viii, 4). Though he had set at liberty those who had been condemned under the intolerant reign of Domitian because they had apostatized from the pagan faith and adopted the new religion, Nerva yet failed to secure to his Christian subjects any lasting benefits, since their religion was not recognised by any public act as a religio licita, and hence the severe persecutions under Trajan may easily be explained. Christianity having been diffused peacefully under Nerva, had spread considerably; no sooner was Trajan on the throne than the fury of its enemies, which had been held in check, broke forth with increased violence. See the article Trajan. See Scaith, Ch. Hist. i, 165; Hase, Ch. Hist. p. 38; Neander, Ch. Hist. i, 96; Gibbon, Decline and Fall of the Roman Empire (Harper's ed., Index in vol. vi); Burton, Eccles. Hist. p. 279, 294, 298, 299; Hagenbach, Kirchengesch. d. ersten drei Jahrhunderte, ch. vii; Tillemont, Hist. des Empereurs, vol. ii; Smith, Dict. of Greek and Roman Biog. and Mythol. vol. ii, s. v. (J. H. W.)

Coin of the Emperor Nerva.

Nervet, Jean, a French prelate, was born in 1442 at Evreux. He early joined the Order of St. Augustine. Louis XI, having found talent in Nervet, attached him to his person in the capacity of almoner (1474), and selected him afterwards for confessors. His virtues and his rare prudence attracted towards him many people of consideration at the court, where he remained until the accession of Charles III. Nervet became subsequently prior of Saints-Catherine-la-Couture of Paris, counselor of state, abbe of Jullly, and bishop of Megara in partibus. He was educated at the University of Paris, and cultivated letters; he was one of the protectors of the Hellenist Chéradame. Nervet died November 2, 1529, and was buried in the cloister of Jullly. See Desfontaines, Jugement sur les écrits nouveaux, viii, 168; Archon, Hist. ecleés. de la chapelle des Rois de France, ii, 416; Dom Toussaint du Plessis, Catalogue des abbés de Jullly; Gallia Christiana, iv, 787, and viii, 1677.

Nescient Philosophy. See PHILOSOPHY.

Nescher. See Eagle.

Nesmond, François de. See Nesmond, Henri de.

Nesmond, Henri de, a French prelate and academician, was born at Bordeaux about 1645. He descended from a family originally from Ireland, and was the son of a president in the Parliament of Bordeaux. Henri was afforded superior educational advantages, and early entered upon an ecclesiastical career. The success of his preaching caused him to be made successively abbé of Chécy (May 26, 1689) and bishop of Montauban (Sept. 3, 1687). The differences which existed between the court of France and the holy chair delayed the papal bulls of his appointment until Oct. 13, 1692; but, after their delivery, he proceeded to Rome, where he was received as counsellor in the Parliament of Toulouse April 26, 1685, was transferred to the archbishopric of Alby Aug. 15, 1703, and became abbe of the Mas-Garnier in 1715, and archbishop of Toulouse Nov. 5, 1719. In this capacity he was called upon to address Louis XIV and Louis XV in the name of the province of Languedoc. The former of these princes loved to hear him, and called him the finest of the kings of France. M. de Maupertuis succeeded Flicheur in the French Academy June 30, 1710, Nesmond died at Toulouse, May 27, 1727. All his wealth he left to the poor and to the hospitals. His Discourses and Sermons, etc., were collected and published (Paris, 1734, 12mo). One of his cousins, François de Nesmond, who made him his heir, was born at Paris, Sept. 21, 1629, and became bishop of Bayeux Aug. 9, 1661, and died June 16, 1715, dean of the bishops of France, in his diocese, where his memory is held in great veneration through the benefits which he has conferred. See D'Alembert, Hist. des membres de l'Acad. Frang. iv, 847; Gallia Christiana vol. xliii.

Nessa is the name of an intercolusary month introduced by the ancientarians in bringing the lunar, every third year, into conformity with the solar year. The use of this month was forbidden by Mohammed in the Koran.

Nesse, Christopher, an English divine, was born December 26, 1621, at North Cowes (Yorkshire), and was educated at St. John's College, University of Cambridge. He took holy orders, and obtained a benefice at Cottingham, in the vicinities of Hall, as well as the lecturership in the parish of Leeds. Rejected by the established Church for non-conformity in 1662, he went to London, and took charge of a dissenting congregation in Salisbury Court, Fleet Street, with which he remained connected for thirty years. He died there November 10, 1705. He published a large number of theological and other works: he has made himself known principally by the work entitled History and Mystery of the Old and New Testaments, logically discussed and theologically improved (Lond. 1690-91, 4 vols. fol.); to this work Matthew Henry is thought to owe much of his most valuable material for his famous works. The most characteristic work of Nesse's value are: The Christian's Walk and Work on Earth:—The Christian's Crown and Glory:—Church History, from Adam:—Antidote against Popery:—A Divine Legacy:—A Discovery of the Person and Period of Antichrist (Lond. 1678, 8vo);—The Reign of Tithes (1681, 4to);—Life of Pope Innocent XI. Many of these books were written for him, and that the whole impression was sold in a fortnight. See Wilson, Hist. of Dissenting Churches; Granger, Biog. Hist. of England, v. 78 sqq.; Allibone, Dict. of Brit. and Amer. Authors, ii, 1408; Hook, Eccles. Biography, vii, 400. (J. H. W.)

Nescus, the god of a river in Thrace which bore the same name.

Nest (της. ken, from της, to build; κατασκευής, lit. a tent-dwelling). The law in Deut. xxii, 6, 7 directs that if one falls in with a bird's-nest with eggs or young, he shall allow the dam to escape, and not take her as well as the nest. The reason Maimonides (Mek. Ne-buchim) gives for this is, "The eggs on which the dam is sitting, or the young ones which have need of her, are not, in general, permitted to be eaten; and when the dam is allowed to escape she is not distressed by seeing her young ones carried off. It thus frequently happens
that all are untouched, because that which might be taken may not be lawfully eaten.” He adds, “If the law, then, be thus careful to prevent birds and beasts (for he had been alluding to the instances of this humanity of the law) from suffering pain and grief, how much more mankind!” See Law of Moses.

The equipment of birds, as constructed, its perfect adaptation to its intended purpose, its compactness, its hollow form, its warmth, the different materials of which it is composed, its lining, the industry and perseverance with which it is collected and put together, the art with which it is concealed—all these and others render it impossible to look on these elaborate specimens of birds’-nests without strong admiration. It is true there are very numerous gradations in the perfection of what we may call art in these structures—from the shallow cavity scratched in the ground by the partridge, to the purse of the oriole, exquisitely woven of horse-hair, and suspended from a twig, or the tiny cup of the humming-bird compactly felted of silk-cotton, and ornamented with lichens; but this endless variety is only the more admirable, because we see that each form is perfect in its kind, and answers its own purpose better than any other could have done. Various as are the materials selected by birds for the formation of their nests, none are generally chosen for one prominent quality, namely, the warmth of the young (Job xxix., 18).

The eagle is remarkable for the jealousy with which its domestic economy is removed far from human intrusion. Jehovah alludes to this in his contest with his servant Job (xxxix, 27, 28): “Both the eagle mount up at thy command, and make her nest on high? She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place: from thence she seethethe prey, and her eyes behold afar off.” The loftiness of the eagle’s nest was proverbial, it was “among the stars” (Isa. lviii. 14); and to this the story of the eagle was a phrase by which the prophets reproved the pride and ambition of man (Jer. xxxii, 16; Hab. ii, 9). See Eagle.

Another bird remarkable for the inaccessible localities in which it incubates is the rock dove. See Dove. Clefts in lofty precipices, deep holes in beetle-infested cliffs, and shelves in dark caverns, are chosen by this bird. The narrow passage between towering rocks that cleave the elevated region on both sides of the Dead Sea are perforated with clefts and caves, which are numerously tenanted by blue rock-doves. The prophet Jeremiah takes occasion from this display to exhume Moab, in the prospect of his desolation by the Chaldæan king, to imitate the rock-dove: “O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove that maketh her nest in the sides of the hole’s mouth” (Jer. lxxiii, 26). It was doubtless the resemblance in habit between the rock-dwelling inhabitants of Idumea and the rock-dove, both of whom were probably full in view from the summit of Pisgah, that suggested the metaphor which Balaam used of the Kenite, “Strong is thy dwelling-place, and thou puttest thy nest in a rock” (Num. xxiv, 21). See Kenite.

The guillemot usually lay their eggs in great numbers, often in a nest carelessly made on the ground, and with very little precaution against accidents or interferences from others of the same species. Hence they frequently fail in incubation, or even desert their nest. This seems to be the point of the allusion of the prophet Jeremiah: “As the partridge sitteth on eggs, and hatcheth not, but what she layeth is dead and she knoweth not, and what she hideth doth perish not by right, shall them leave in the midst of his days, and at end shall be a fool” (Jer. xvii, 11). Such a nest we may suppose to have been in the mind of the prophet Isaiah, in the self-gratulatory soliloquy which he puts into the mouth of the conquering king of Assyria: “And my banner shall be as the nest of the rich children of the people; and as one gathereth eggs that are left, have I gathered all the earth: and there was none that moved the wing, or opened the mouth, or peeped (pipped)” (Isa. x, 14). A nest on the ground, containing many eggs, from which the chicks emerge actues and fledged, and in which they can utter their feeble piping, is the figure here, and suits some gallinaceous species.

Most birds, however, resort to trees for the fabrica- tion of their nests. In Palestine the thick foliage of the cedars would afford peculiar advantages of shelter and concealment. The dominion exercised over the surrounding nations by the great empire of Assyria is symbolized by Ezekiel under the figure of a lofty and far-spreading cedar in Lebanon, in whose boughs all the birds of heaven made their nests (Ezek. xxxii, 3-9), and a parallel comparison is indicated to Nebuchadnezzar his royal power (Dan. iv, 21). Jeremiah apostrophizes the inhabitants of Lebanon, as “making their nests in the cedars” (xxiii, 9); and in the beautiful picture of nature in Psa. lix, the cedars of Lebanon which God hath planted are brought before us as the place “where the birds make their nests,” while “as for the stork, the fir-trees are her house” (ver. 17); perhaps the flat summits of old trees, a more exposed situation than in the cedar forest. See Stork.

The propensity of the swallow to affix its nest to human edifices, and of the sparrow to bring up its young in the haunts of man, are generally depicted by the Psalmist, when he contrasts their familiarity with his own exile from the sanctuary (Psa. lxxiv, 2, 8). See Bird.

Nesterfield, Ecclesiastical Council of (Concilium Nesterfeldense), was held about the year 703, under Bertwald, archbishop of Canterbury, in which Wilfred of York was a second time deposed: he appealed to Rome; his case, it is said, was considered in a council held there in that year. See Inset, Orig. Anglicanæ, i, 133. See also Wilfred of York.

Nestor, or Letopis Nesterova, the Russian Ver- enable Bede, the most revered name in the whole compass of his country’s literature, was born in 1056. At the age of seventeen he entered the convent of Pectrice- rich, at Kiew, where he remained until his death, about 1118. But little is known of his personal history. In the Pakerion of his contemporary there is this beautiful testimony to his life: “Nestor labored industriously on his annals, thought of eternity, served and pleased his Creator, and died at a good old age peacefully.” His Chronicle of Russia, which is his life-work, comes down to 1118; it has been continued by Sylvester, a monk of Kiew, and later by another monk of Kiew, and others, to 1206. There are several manuscript copies of it, and they differ somewhat from each other, so that they have become the subject of many interesting investigations both to Russian and foreign historians. They were published by Radzivill or Königsberg at St. Petersberg (1757, 4to), from a manuscript found at Königsberg, and considered by the critics as the most trustworthy extant. The first critical edition, however, was published in Germany, with a German translation by Schlozer (Gott. 1802-1809, 3 vols. 8vo), carrying the work up to the year 980; a German translation of the whole work was brought out at Lipsig in 1774, but it is faulty. The latest and best edition, entitled Chronicon Nestoria textus, versus Latina et glosarium (ed. Mikelaisch), was brought out at Vienna (1860 sq.). This Chronicle is highly prized by the Russians as the oldest annals of their history. Nestor wrote also a Paterikon Pecercrucum, which is a book of biography of pious men, and some of the most poetic and noble, and very valuable as the oldest document treating of Russian ecclesiastical history. Though interspersed with many absurdities and superstitions, it was first published in 1661, and has been reproduced since in divers forms. Nestor was a very learned man in his time. He studied perfectly the Latin, Greek, and Hebrew languages, and read the Byzantine historians, from whom he translated many passages, and inserted them in his Chrono-
There are some other monasteries in Persia, the most considerable of which is that near Tauria. They have about twenty double convents, that is, both for monks and nuns, who have separate habitations, though but one common church. While the monks are employed in bodily labor the nuns prepare their victuals. The monks celebrate the liturgy of the Church; the nuns, drink and sing their Lents are six in number; viz., the grand Lent of the universal Church; that of the Apostles, which begins fifteen days before the festival of St. Peter; that of the Assumption of Our Lady; that of the Exaltation of the Holy Cross, each of fifteen days; that of Elias, or the Holy Prophet, which lasts three days; and that of the Nativity, which continues twenty-five days. The Nestorian monks are habited in a black gown tied with a leather girdle. They wear, instead of a capuche, a blue turban. The nuns are habited after the same manner, excepting that they tie a kind of black veil about their heads and under their chins. They must be forty years old before they take the monastic habit. If a monk desires to quit his convent to marry, he asks leave of the pasha, and the bishop is obliged to consent to it for fear the monk might turn Mohammedan.

Nestorians, a sect of early Christians, so called after Nestorius (q.v.), are generally regarded as the Prot- estants in Eastern Christianity, they having always opposed the regard for Mary as more than woman, and having in many other respects preserved the orthodox doctrines and authorized usages of the early Church of Christ. As a sect they claim to be of earlier origin than the age of Nestorius, and date their conversion back to the preaching of the apostle Thomas, hence some of them are called Thomas Christians (see below). There is besides a tradition prevalent among the Nestorians which makes them of Jewish descent, and claims for their Church the Chaldea and Assyria. Hence they are called Chaldaens (see below). But though these claims may have no foundation, it is yet to be conceded that the Nestorians are probably the oldest, as they certainly are the purest, of the Oriental churches, although, as we shall presently see, they are quite as much or less Christo- logical heresy, and hold some absurd superstitions, and maintain, as a sect, a service which is little more than mere formalism.

I. Doctrinal Position.—In the article NESTORIUS is set forth the controversy which agitated the Eastern Church in the fifth and sixth centuries regarding the person and nature of Christ, arising out of the use of ambiguous terms—υστάσιας and πρώσων [see HYPOSTASY]—and how peace was finally restored between the Syrian and Egyptian churches by the confession drawn up by Theodoret. It remains now to point out how the opposition organized in order to sustain Nestorius in his cause, after deposition from the patriarchate, finally developed such strength as to prove a formidable antagonism to the Cyrillics, making necessary further action on the part of the emperor, who finally caused the expulsion of all Nestorians from the Roman empire, and by this action only gave development to Nestorianism in the East, by an independent and new sect, as is generally believed in the West, or by auxiliarying an already existing sect of like tendency, as the Nestorians of to-day generally claim.

It will be seen in the article on Nestorius that, notwithstanding his deposition, his devotion and persistent adherence to the doctrines Nestorius had taught. Including the diocesan synods and the schismatic assemblies, there were not less than nineteen or twenty meetings during the first twenty years of the controversy. Mercator gives them in order: he makes out that there were four at Rome, at Alexandria, and Constantinople; two at Ephesus; two at least held by the Oriental, and others at Antioch, Beros, and elsewhere. Most of these we treat under their respective titles. The second at Con-
Nestorians, held Oct. 25, 481, was for the election of Max-
imin in succession to Nestorius; and the third, which was rather a consultation of bishops with the emperor, was for considering the best means of re-establishing the patriarchate of Antioch. The Council of Ephesus, which had been held in A.D. 431 (see Acts 19.34), was assembled to condemn the opposite heresy, that of Eutyches. It not only did so, but incidentally confirmed the decision of the Council of Ephesus, and expressly adapted the term Σωτηριακός. Two years later a council at Constantinople, among other things, con-
demned a letter of the bishop of Edessa which had introduced the term Σωτηριακός. Gelasius, bishop of Rome (A.D. 492-496), also synodically condemned the Nestorians. But whatever their favor or condemnation at papal Rome, so troublesome did these faithful Nestorians be-
come to the government that the emperor saw himself obliged to second the efforts of the special Church coun-
cil which he had called, to settle this great Christology-
ical question advisedly and finally by the expulsion from his dominions of all who failed to accept the Ephesian decision. It was thus that Nestorianism was transplanted to Assyria, and especially to Persia, where it has ever since maintained its ground, finding immediately upon its appearance there powerful and enthusiastic adherents. From the government such favors being prompted, probably, by political oppo-
sition to Constantinople.

This colonization of Nestorianism, however, was not begun by the emperor's illiberal policy. It had taken rise much earlier. Presbyter Ibas (q. v.), for the simple principle of putting orthodoxy against Christology, was exiled from his see; the account of the controversy, had written a letter to Mares, bishop of Hardosia, in Persia, shortly after the union of the patriarchs John of Antioch and of Cyril, in which he clearly established the merits of the controversy, con-
demning what was amias in Cyril, and condemning only what he had himself distinguished from hisAMYIAS. In this account, he himself, but yet evincing greater sympathy for the latter. So much moderation did Ibas exhibit in his letter, and so earnestly did he plead for peace in the Church, that the missive was not without influence. He had besides furnished Syriac translations of the works of Diodorus of Tarsus and of Theodore of Mopsuestia; and thus having an opportunity to examine for themselves into the merits of the controversy, the Assyrian and Persian Christians were numerous won over to Nestorius. Further strength was given to Nestorianism, especially in Persia, by the expulsion of the teachers from Edessa, which had found willing and enthusiastic exponents. Among those whom the Persians gained over for their own Church by this intolerant policy of bishop Rabulas of Edessa we notice partic-
ularly Barsumas, who, as bishop or metropolitan of Nisibis (A.D. 436-489), contributed in no small degree to the propagation of Nestorianism in Persia. He engraved on the REDUCTION OF THE CYRILLIC. Supported by Nerses (q. v.) the leper, also driven out of Edessa, Barsumas founded a new theological school at Nisibis. He also used his in-
fluence with the king of Persia to have him confirm the Persian Christians in their aversion to the Cyrillian Coun-
cil of Ephesus, and in their adherence to the teaching of Cyril, as a substitute for that of the Arians. He even so far controlled king Peroz that this monarch expelled those Chris-
tians who had espoused the Cyrillian views, and set Nestorians in their place, putting them in possession of theprincipal seat of ecclesiastical authority in Persia, the see of Seleucia, which from that time to our own day has always been filled by the patriarchs of the Nestorians. Indeed, such was the zeal and success of Bar-
sumas that the Nestorians who still remain in Chaldea, Persia, Assyria, and the adjacent countries, consider him really their parent and founder. He certainly contrib-
uted much, not only to the upbuilding of Nestorianism in Persia, but to its spread into Egypt, Syria, Persia, India, Tartary, and China, whence went his theological students from the school at Nisibis. "The Nestorians," says Mosheim (Eccles. Hist. i. 98), "after they had ob-
tained a fixed residence in Persia, and had located the
head of their sect at Seleucia, were as successful as they
were industrious in disseminating their doctrines in the
countries lying without the Roman empire. It appears
from unquestionable documents, still existing, that there
were Nestorian settlements in all parts of Asia, in
India, in Armenia, in Arabia, in Syria, and in other coun-
tries, under the jurisdiction of the patriarch of Seleucia
during this (the 6th century)." Of the 7th century he says
(ibid. i. 499), "The Christian religion was in this cen-
tury diffused beyond its former bounds, both in the East-
ern and in the western quarters of the empire. In the East, the Nestorians, with incredible industry and perseverance, labored to
propagate it from Persia, Syria, and India among the
barbarous and savage nations inhabiting the deserts and
the remotest shores of Asia. In particular, the vast empire
of China was enlightened by their zeal and in-
dustry with the light of Christianity." In A.D. 498 a
Church council convened at Seleucia, and by this body
the Nestorian doctrine was made the faith of the Per-
sian Church. The dogmas then adopted amount to
what follows: 1. That in the Saviour of the world there were two hypostases, or persons, of which the one was
divine, or the Eternal Word, and the other human, or
the man Jesus Christ; 2. That the man Jesus Christ has only one outward appearance; 3. That the union
between the Son of God and the Son of Man was formed in the moment of the Virgin's conception, and is never to be dissolved; 4. That this union was not of nature or
person, but of will and affection; 5. That Christ was to
be regarded as consisting of two persons, but not as in a temple; 6. That Mary was to be called the mother of Christ (XPOROIOÇ), and not the mother of God (ευσωτηριακός).
How far Nestorius himself main-
tained these views will never clearly appear, as his own
expositions of Christology are only extant in fragments, and they even full of contradictions; but certainly
the doctrine as here laid down by the Council of Seleu-
cia involves a denial of the unity of Christ's character.
"The Nestorian Christ," says Dr. Shedd, in his History of Christion Doctrine, "is two persons—one divine, and one human. The important distinction between a 'nat-
ure' and a 'person' is not observed, and the consequence
is that there are two separate and diverse selves in Jesus Christ. Instead of a blending of the two natures into one self, the Nestorian scheme places two selves side by side, and allows only a moral and sympathetic union between them. The result is that the acts of each nature are done by a character distinct from the other. There is no divine humiliation, because the hu-
manity is confessedly the seat of humiliation, and the
humanity is by itself, unbanded in the unity of a com-
mon self-consciousness. And there is no exaltation of
the humanity, because the divinity is confessedly the
source of the exaltation; and this also is isolated and
isolated for the same reason. There is God, and there
is man; but there is no God-man."

II. Ecclesiastical History.—When the Sassanides, by
restoring the Zoroastrian mode of worship, had over-
thrown the empire of the Parthians, the previous good
understanding between the two powers came to an end. They appeared to be not only the predominant, but the only
religion of the empire. Yet the later rulers of this dynasty ap-
pear to have cared more for politics than for religion, and
the Christians, i. e. the Nestorians, were left in peace,
except in times of war against the Greek emperors.
Peroz (or Peroz or Peroz), as has been said above,
had been well disposed to the Nestorians in favor of the
Nestorians, but he had bitterly opposed the Roman Catho-
lics, and persecuted them. Cavades, or Cobad, his suc-
cessor (448-531), after he came back from the land of
the Huns, whither he had fled out of prison, commenced
against the Greek empire a war which lasted for years,
and which led to a persecution of the Christians. (He
had commanded the community of women. This led to
an insurrection of the nobility, and Cavades was thrown
into prison, whence his sister managed to help him es-
ap from, and fle the country. His brother, Jampes, who

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was appointed in his place, recalled the obnoxious law; and as it had probably had also a demoralizing effect on the Christians, Badeus, then patriarch of the Nestorians, with the assent of this new and more liberal ruler, held a synod to remedy the evil. According to Barhebrueus (1645), the Nestorian Church in control of the Chris- tians of Persia, the Christians removed the Church with the aid of the Greeks, and sought to force the Nestorians to unite again with the Romish Church. This, however, does not appear trustworthy. About the end of Cavades's reign a schism took place among the Nestorians, which is said to have lasted twelve years, and during this time the patriarchy of Nestorius and Elieus, with elders appointed by the opposing parties, each of which in turn appointed bishops from among his followers. After Narses had died in prison and Elieus had been deposed by a synod, the bishops elected Paulus, who however filled the office but a few months, and was succeeded by Mar Aba I, or "the Great" (588-602), a Magian convert to Christianity. He translated the Iturian of the Nestorians from the Greek into Syriac; and this version continues in use at the present day among the Nestorians. Mar Aba I showed also great activity in restoring order and discipline in the Church, visiting the different dioceses, sending pastoral addresses to distant dioceses, and collecting Moultonian doctrine, which it was declared that neither patriarchs nor bishops should thereon be allowed to marry—a regulation which has ever since been observed in the Nestorian Church. He also confirmed the former canons, and ordered that, while adhering strictly to the Nicene Creed, the system of Monophysitism should form the basis of the Syriac exegesis. On account of the previously mentioned schism, when there were often two bishops appointed to the same see, Mar Aba I deposed the unworthy dignitaries; and in cases where two equally deserving filled the office, he retained the oldest, and the other had to return to his own diocese. Under this regulation the office became vacant again. Patriarch Ezechiel (577-580), as soon as he entered into office, held a synod (Feb., 577), whose principal result was the promulgation of an edict against the Monophysites. As the Monophysites had made great progress in Persia under Cavades, and especially under Chosroes I (531-579) [see Kiossor], Jacob Baradeus appointed as ecclesiastical metropolitans, in the place of the imprisoned patriarch, a metropolitan of the East, Achudemes, whom Barhebrueus considers as the first maniphian (q.v.) of the East. Chosroes, according to his popular tradition, became a Christian in the latter part of his life, and recommended his successors to avoid war with the Christians. As for himself, he seems to have been often at war with that country, and to have on those occasions persecuted the Christians. His son, Hormuz IV, as also Chosroes II, proved more friendly to the Nestorians, especially the latter, who compelled all Christians in the empire to join them. He afterwards, however, persecuted them on account of their having elected Gregorius as patriarch against his will; and after Gregorius's death, in 608, he forbad their appointing another. The office remained vacant for twenty years, until Shirujo (Silores), the son of Chosroes II, ascended the throne. He proved favorable to the Christians of all denominations. The edict of Chosroes also left them in peace, being too weak and too much occupied in preserving their position and life to do otherwise. Under the caliphs the Nestorians were seldom persecuted; on the contrary, they claim that they received several charters, the authenticity of some of which, however, is doubted. The first, they say, was obtained by patriarch Jesub of Gadula (629-647), who saw the last Persian kings. He went himself to Mohammed, and asked him for it. It was printed by Gabriel Si- nita (Paris, 1630). Indeed, Mohammed is supposed to owe his imperfection of the orthodox Church of Nesto- rian monk, Sergius; and it is therefore but natural to suppose that from him the sect received many privi- leges, so that it obtained great consideration among the Arabians, and exerted an influence upon their culture, and thus upon the development of philosophy and science in general. The words of the world's savant, Alexander von Humboldt, in the second volume of his Kosmos (Stuttgart and Tubing, 1847, p. 247 sq.), on the connection of the Nestorians with the development of the physical science of the Arabians, are worthy of note here: "It was one of the wondrous arrangements in the system of things that the Christian sect of the Nestorians, which has exerted a very important influence on the geographical extension of knowledge, was of service even to the Arabians before the fourth century; while the work of learned and disputatious Alexandria; that Christian Nestorianism, in fact, under the protection of the arms of Islam, was able to penetrate far into Eastern Asia. The Arabians, in other words, gained their first acquaintance with Greek literature through the Syrians, a kin- dred Semitic race; while the Syrians themselves, scarcely a century and a half before, had first received the knowledge of Greek literature through the ana- thematized Nestorians. Physicians who had been educated in the institutions of the Greeks, and at the celebrated medical school founded by the Nestorian Christians at Edessa, in Mesopotamia, were, as early as the times of Chosroes I and the Prophet Mahomet, known by the name of the Moslems Moslem, or Mecca. Jesubal also obtained another charter from Omar, together with complete exemption from taxes for himself, his brothers, servants, and followers, which it is said lasted until the beginning of the 14th century. All gave Mareses, a follower of Jesubal, then bishop of Nisibis, once considerable aid in his having supplied an army with food, a recommendation for all his followers to spare the Christians. Similar services were given to their patriarchs by Muktedir-billah, Kader-billah, and their successors, and Jesubal of Adiabene (650-660) was able to write to Simeon, metropolitan of Persia, that the Arabians were the only Christians who were able to render him any help, and he was held in high respect, showing great regard to the priests and people, and even supporting the churches and convents. As the Nestorians were distinguished for their learning and activity, many of them held high official positions. They were especially renowned, as we have already learned from Humboldt, as physicians and as secretaries to the caliphs, and so highly and favorably were these regarded that no election of patriarchs or other important ecclesiastical event took place without their being consulted. In this manner the Nestorians acquired great preponderance over the other Christian sects, and the caliphs Kajim-beamz-illah and Muktedir-billah, in their descent to the Arab monarchs, Sabarsjeus (surnamed Zanburr) and Ebedjeus should have authority not only over the Nestorians, but also over the Roman Catholics, or Melchites (q.v.), and the Jacobites (q.v.). With the exception of a short persecution under Harun-al-Raschid, we find but two during that entire period: the first, chiefly directed against the Nestorians, by Muteukkell, was occasioned by his phy- sician, Bochjeus, having displeased him; the second, by Hakim-beamz-illah, was directed with great vigor against all Christians, and even against the Jews, but it of course did not extend beyond his own dominions of Syria, Palestine, and Edessa, his subjects, his physicians and secretaries also proved injurious at length, as they went so far as to arbitrarily appoint and depose patriarchs, making the caliphs confirm their action. (Christianity, it may be stated here, had been introduced into Arabia at a very early period. Both the Nestorians and the Jacobites sought this field to propagate their own doctrines, and the former proved successful in that undertaking. Under the caliphs they spread not only in Arabia, but through Syria and Palestine, and under Mar Aba I [patriarch 742-752] a bishop had to be appointed for the Nestorians distributed throughout Syra, Lycia, Maghreb, and Syria. This was Job (Job- nob; in later times they had also a metropolitan of Egypt. The bishops of the different parts of Arabia were at first subject to the metropolitans of Persia, to
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whose diocese belonged also the East Indies, the western shores of which, at least, were still Christian in the early part of the 7th century.)

After Bagdad had been built and become the abode of the caliphs, the patriarchs selected it also as their residence, between the years 670 and 700. They were determined at Seleucia. Ananiasse II was the first patriarch elected at Bagdad. The patriarch was called yazaki,

î.e. catholicos, and in the 15th century the yazakî had no less than twenty-five metropolitan prejudices under his supervision. Says an ecclesiastical historian: "The Nestorians of the East have been considered as the most learned and the most industrious people in the whole empire. They occupied, almost to the exclusion of other Christian sects, the region which forms the modern kingdom of Persia, in all parts of which they had churches. They were numerous in Armenia, Mesopotamia, and Arabia. They had churches in Syria and in the island of Cyprus. They had churches among the mountains of Malabar in India. They had numerous churches in the vast regions of Tartary, from the Caspian Sea to Mount Imaus, and beyond, through the greater part of what is now known as Chinese Tartary, and even in China itself. The names of twenty-five metropolitan sees are on record, which of course embraced a far greater extent of territory, and were not all the more numerous societies or churches." Mar Aba II resided at Wasit, and after the building of Sermeura by Mutasim, in the year 220 of the Hegira, some of the patriarchs chose it as their residence. When Hulagu Khan took Bagdad, in 1258, patriarch Machiaca caused the Christians of all sects to assemble in his church, and was given by him the stratagem from the hands of the Mongols. Hulagu and most of his followers were not badly disposed towards the Christians, and particularly towards the Nestorians, partly because of a common enmity against the Mohammedans, and partly because their religion, Buddhism, had borrowed much from its form from Nestorianism, and also because a large number of their wives were at least nominal Christians, and some of their leaders too. This was especially the case in the land of the Keriit, or Krite-Tartars, where, according to divers accounts, Nestorianism had been flourishing since the 11th century, and whose rulers seem to have embraced it. Their title, Ung(b), or Bang Khan, could readily be derived from a perversion of the name John, and thus have given rise to the tradition of the presbyter or priest John [see John, Presbyter] being a mighty king, which afterwards, when its fictitious character was recognized, was transferred to the title then used by Nestorian kings. [see Gould, Myth of the Mid Ages, p. 30 sqq.; Mosheus, Historia Tartuorum Eccles. (Helmst. 1741); Neander, Kirchengesch. 84 sqq.]. Zenghis Khan himself took to wife a daughter of his vanquished enemy Bang Khan, Toghrul, and his son Juggatai, according to Marco Polo, became a Christian. The family of the Bang Khan of Tschingis had also been allied to the imperial family down to the days of Marco Polo; and the chief of the Minorities, John of Monte Corvino, succeeded in inducing a prince of that country, successor of the Bang Khan, whom he calls George, together with a large number of his followers, to become a convert to Christian Romanism in 1292. This union, however, was of but short duration, as his son in 1299, with all his adherents, returned to Nestorianism. The same John of Monte Corvino (q. v.) built the first Christian church at Peking, with the assistance of Kublai Khan, and baptized six thousand people, for which he was by the pope appointed Archbishop of Cambodinensis. Asemamai gives the names of a number of Christian princes or rulers of the family of Zenghis Khan. Arghun Khan, who reigned after the return of the family to Mohammedanism, promised to become a Christian after taking Jerusalem. Kaijata, son of Arghun, was a Christian, according to Haytho. Casamir was at first in favor of the Mohammedans, who had aided him in ascending the throne, and his general, Nurez, persecuted the Christians, but he changed after

wards, and greatly favored them. Chodabende, second son of Arghun, called by the Tartars Oldshaltai, was led by his mother to become a Christian, like her, and was baptized under the name of Nicholas, but after her death he returned to Islamism, and took the name of Khatem-Asal-Haytho. His successor was called Sargis, and named Behadur Khan, was probably of the same religion, as were also his followers, under whom the empire was divided between several dynasties. It remained thus divided until Timur reunited it. After him the Turcomans ruled over Mesopotamia, Chaldea, Media, Persia, and India. His successor was the greatest of all the Mongol empire in India and the Turkish empire in Western Asia.

The long and uninterrupted peace enjoyed by the Christians under the rule of the Arabs and Mongols had led to a great expansion of Nestorianism in Eastern Asia. Hulagu had (according to Haytho) given to Christians the command of camps and of whole states, and appointed a palace in Bagdad for the residence of patriarch Machiaca. Abaga Khan confirmed this gift, but Machiaca was obliged to leave the town on account of a disturbance he had himself occasioned (by causing a Christian renegade to be thrown into the Tigris), and retired to Arbela. The return of Achem Khan, Chose, to the same place, 1270, was not without the favor of the Christians, but we find no evidence of their being really oppressed until the reign of Timur, who persecuted both Christians and Mohammedans. Communications with the distant East were now broken up, and the churches there gradually died out. Islamism was everywhere victorious, and gained even among the Christians by the active efforts of the Christian communities in Tartary and India. The same was subsequently done in Persia by the fanatical Shiiites, and in other parts of Asia by the Mohammedan dynasties. To these causes must be added the popes, especially since the appearance of the Mongols, who showed themselves to be their friends; and also the Christians, who maintained an active correspondence with their princes, and sent missionaries who opposed the Nestorians, till, with the single exception of a few communities scattered through India, and now known as Thomas Christians, they were almost entirely confined to the wild mountains and the valleys of Kurdistan and Armenia. Here, under the Turkish dominion, they remain to this day, with a separate patriarch, who from 1550 till the 17th century resided at Mosul, but has since dwelt in an almost inaccessible valley on the borders of Turkey and Persia. They are very ignorant and poor, and have been much reduced by war, persecution, disease, and want.

III. Nestorians of the Church of Rome.—A portion of the Nestorians, especially those in cities, united from time to time, under the name of Chaldeans, with the Roman Church, subject to a patriarch of their own. He resided first at Bagdad, and afterwards at Mosul; but a division arising among them, in 1551 the patriarchate became divided, at least for a time, and a new patriarch was consecrated by pope Innocent IX, whose successors fixed their residence in the city of Ormuz, in the mountainous parts of Persia, where they still continue, distinguished by the name of Stichaleans, under a patriarch of their own, and were determined the early relation of the Christians of Persia to the see of Rome, yet without a brief review of their early history it is not well possible to understand the progress of Romanism in the Nestorian country, and we therefore insert here much as is essential for the purpose of affording the reader a complete history of Nestorianism. It is very likely that Christi-anity was introduced into Persia as early as the days of the apostles, but the whole history of the empire at that time is so uncertain that it is impossible to arrive at any definite statements as to its progress. Under the Avasciades, who were thoroughly indifferent in religious matters, it is likely that Christianity was permitted to spread unmolested, and Barhebrues and others only mention one persecution of short duration. Trajan, however, persecuted the Christians as far as his power extended.
across the provinces during his wars. The bishop of the chief town of Seleucia-Ctesiphon gradually became the head of the Christian Church in Persia and the more remote Eastern countries. Yet when Pana, bishop of Seleucia, wrote to the emperor and to the Council of Nice (A.D. 325), we still find a John, bishop of Persia, sent also to the same assembly as representative of the churches of Persia and the East Indies. And although Jabalalla, archbishop of Seleucia, in the synod of A.D. 420, invited the bishops of Persia with the office of metropolitanans, it is only Joseph of Aniáne (640–690), his pupil and successor (Georgius (660–690)), or, finally, Timotheus (778–820), who brought them into absolute subjection to the see of Seleucia. But as the frequent wars with the Romans rendered the journey difficult and sometimes impossible, it was at last neglected, and Shachlupa, who died in 182 (according to Amru in 244; see Assemani, Bibl. Or. iv. 42), was the first who was ordained at Seleucia. They thus acquired a certain degree of independence. Pana, the successor of Shachlupa, received the title of archbishop; subsequent ones took that of patriarch, and claimed the same rank as those of the Western patriarchs. This Assemani states (Bibl. Or. iii. 427; iv. 80), was first done by Babesus (498–563) at a synod held in 499. He calls him the first Nestorian bishop of Seleucia, and asserts that his three predecessors—Desdemon, Babesus, and Acaci—remained true to the Roman Catholic doctrine, and to their obedience to the Pope. This is contrary to the statement of the Synod of 431 (430–465), in which it was declared that no complaints or accusations could ever be brought against the bishop of Seleucia, to whom all owed unquestioning obedience. In the Arabic Sodico and Nemocan it is further stated that it is not allowable to complain of him to the Western patriarchs, who are to refer them from him to the decisions: this is by Assemani considered as a later Nestorian interpolation. But Babesus and Acaci must have been weak prelates, for it appears from the canons of the times that the manners of the clergy became very lax under their rule; and Acaci, who formerly belonged to the school of Eusebius, and therefore held the Nestorian doctrines, being sent to Constantinople as Persian ambassador, joined there in anathematizing Nestorius, but after his return never acted against the Nestorians. He complained also, according to Barhebræus (see Assemani, Bibl. Or. iii. 388, note), that Xenias, monophysite bishop of Mabou (Hierapolis), known by that name only, had an adversus against every of the N.T. into Syriac called him, denounced him and his adherents "Nestorians," while he had no knowledge whatever of Nestorius nor of his heresy (!). This seems, then, to be the origin of the name. They called themselves "Chaldæans," a name which now is used only for the Nestorians reconciled with the Romish Church; they claim that the appellation of Nestorians is wrong, as Nestorius never was their patriarch; and they do not even understand his language, and that, moreover, he is posterior to them. Although these early patriarchs did not venture to break openly with the see of Rome, Babesus, a member of the Illuminated party, who filled the see of Seleucia after a two-years' vacancy, was the first to act towards it in a fearless manner. He held a synod in which it was declared, 1, that all that had passed between Barsumas and Acacius (who had excommunicated each other) should be forgotten, and their correspondence destroyed; 2, that the patriarch, bishops, priests, and monks should be allowed to marry one wife (not several, as had previously been sometimes the case; see Assemani, De catholico seu patriarchia Chaldaeorum et Nestoriorum Commentarius [Rome, 1775, 4to., p. 18]; 3, that the patriarch of Seleucia was entitled to the title of "Chaldean" also. This synod should meet every two years instead of yearly, and the patriarch every four instead of every two years, to consider Church matters, and that in the month of October, the patriarch having the privilege of calling the meeting earlier. Barhebræus says, in reference to the second canon, that Babesus commanded his successors to marry under penalty of interdict, and ordered also the bishops and presbyters to marry again and again. This is not only an erroneous statement (see Bibl. Or. p. 429). His successors were of the same opinion: all the episcopal sees were filled by Nestorian bishops, and they all sought to increase their party. Besides them there labored also for the same object a number of writers, and particularly the monks of numerous convents which they established in Assyria, and among these most of the most ancient and most renowned were of Nisibis. They produced not only learned theologians and efficient priests, but also distinguished physicians and philosophers; they translated the Greek classics, namely, Aristotle, Hippocrates, and Galen; they were in that age of darkness the only depositaries of learning, and the teachers of the surrounding barbarians. They had schools in many parts of the country. Besides the school at Nisibis, there was founded at about the same time, by Aecius, also from Edessa, a school at Seleucia. It was revived in 500, and was in existence as late as 605. A school was also established at Dyrrhachium in A.D. 585. At Bagdad were two schools in 382, and two others were in its neighborhood. Schools existed besides at Terhana, Mahuza, Maraga, and Adiabene, in Assyria, and at Maraga, in Aderbijan. There were also schools in Elam, Persia, Kassan, and Arabia. The school at Nisibis was probably the largest at that time. It was of very great importance to the church, and even, to a great extent, was theological; but to the study of the Bible there was added in the schools generally the study of grammar, rhetoric, poetry, dialectics, arithmetic, geometry, music, astronomy, medicine, etc. (comp. Anderson, Oriental Churches, i. 169).

The first among the Nestorians who embraced Roman Catholicism was the metropolitan Sahaduna, who was sent by Siroes, king of Persia, as ambassador to the court of Byzantium, together with the newly-elected patriarch, Jesuab of Gadala, in 628. Shortly afterwards king Heraclius took a journey to Assyria, and invited many Nestorians and Monophysites to join the Romish Church. Sahaduna, declared free by patriarch Marenas, was excommunicated by his successor Jesuab of Adiabene for having three times openly professed Nestorianism, and as often recanted again. Their second reunion with the Romish Church was merely fictitious. Pope Innocent IV had sent some bishops with the legate Arnaud de Châtillon as exarch, to the three sees of the N.T. into Syria called him, denounced him and his adherents "Nestorian," as Raynaldus has it), who was a Nestorian. Arnaud answered with true Oriental devotion in 1247, and recommended to the pope the archbishop of Jerusalem and his brethren in Syria, adding to it a confession of faith drawn up by the archbishop of Nisibis, and signed by two other archbishops and three bishops, in which Mary was designated as μητέρα τοῦ Ἰησοῦ. This is also the nature of the works of the Jacobite patriarch Ignatius, and of the maphrian John. Pope Nicholas IV, in 1288, sent an address, together with a confession of faith, to patriarch Jabalah (1281–1317), to which his successor, Pope Martin V, added an epistle to the same effect. The Church of Rome is called the mother and teacher of all others, and the pope the head pastor of Christianity. From these expressions, and from the accompanying apparently orthodox confession of faith, Assemani concludes that Jabalah connected himself with the Romish Church. However true this is, in the same time may have been of Jabalah's individual opinions, they certainly exercised no influence over his followers. At the beginning of the 14th century the pope John XXII made a vigorous effort for the total suppression of the Nestorians. He sent letters to the patriarch of Jerusalem on the subject, and to the Copts, and to the Jews and to the Jacobites (who held the Euchyian heresy that there was but one nature in Christ) had exclusive establishments. In the pope's letter it is stated that both these sects "habentem ille distinctas ecclesias, in quibus
eriores et harenae hujusmodi, non sine magnis marum et muttornum allorum animarum periculis publice dogmatis." The patriarch is accordingly urged to exterminate them. On the other hand, during the pontificate of Eugenius IV, in 1445, a number of Nestorians residing in the island of Cyprus, together with their mother church of Aphrodus, received an invitation from the missionary archbishop Andreas to join the Romish Church. A more enduring reunion took place in the 16th century; the Nestorians were already greatly reduced in numbers, and, with the exception of the Christians of St. Thomas in India, were all restricted again within the limits of the mountains of Kurdistan. In the patriarchate had become hereditary, the nephew succeeding the uncle in that office. At the death of patriarch Simeon in 1551, his nephew, Bar Mana, with the aid of the only remaining metropolitan, Anaujesus, assumed the office. The three remaining bishops of Arbeta, Salma, and Adherijan (which in themselves were sufficient to elect a patriarch), assembled a number of priests, monks, etc., at Mosul, and elected John Sulaca, monk or abbot of the convent of Hormuzd, as patriarch. In order to give their patriarch an advantage over Simeon Denha Bar Mana, they sent him a letter from Baghdad, making him prisoner in Amid (Diarbekir), at the instigation of his rival, according to Assenani, and killed in prison. Another was at once appointed in his place, and matters continued thus for about one hundred years. Simeon Denha, however, sustained by those Nestorians who had remained true to their Church, did not surrender his office, but retained it until his death in 1559, when his adherents appointed another, who, as well as his successors after him, took the name of Elias. Among them was one who, at the request of pope Paul V, sent, in 1607 and 1609, orthodox confessions of faith to Rome, and in a synod held a short time before his death at Ain Karim, which took place between the three patriarchs. The union which resulted was, however, disturbed again by his successors. At last, in 1684, pope Innocent XI appointed a patriarch, who resided in Amid (Diarbekir), as his successors afterwards did, and took the name of Joseph, which they have retained. Since then there is a patriarch of the Chaldeans (Nestorians who have united with the Church of Rome) who is named Joseph, and resides at El-Kushmur, Mosul (in the convent of St. Hormisdas); while there is another for the Nestorians, called Simeon, who claims also to be the "patriarch of the Chaldeans." He resides in the mountains of Kirdestan, near Judith the Martyr, in the site of the ancient city of the Assyrians. He is the head of the Chaldean Catholic Church in the East—composed of converts from the Nestorians to the papacy—may be set down as not exceeding 20,000 souls, scattered from Diarbekir to the frontiers of Persia, and from the borders of Tyari to Bagdad—a district which once contained a vast Nestorian population. Many of these "Chaldeans" were at first a reform in their Church. The Chaldean portion of the Nestorians, i.e. the Romanized Nestorians, are governed by a patriarch and six bishops, but these have lately been pensioned by the Propaganda, the patriarch receiving a yearly salary of 20,000 piastres, or £200, and the bishops some varying from 2000 to 5000 piastres each. Through the influence of the French embassy in 1845, Mar Zeyda obtained a firman from Constantinople acknowledging him as patriarch of the Chaldeans. This was the first recognition by the Ottoman Porte of the new community. But the patriarch soon discovered that his functions were virtually exercised by the Propaganda. He grew weary of the interference of the Latin missionaries, and resisted their demands. Various charges were brought against him in consequence, and he was summoned to Rome to answer for himself. He chose rather to resign his office, and was succeeded in 1846 by Mar Yusef. In effect, the patriarchate of these Nestorians became no longer than a titular existence. They are a section of the Romish Church, their connection with which, while on the one hand it has introduced among them schools and education after the European manner, has on the other infected them with deeper superstitions; and the only benefit which they have derived from a change of name and communion is the promise of political protection from Rome, with occasional presents of ecclesiastical vestments, pictures of saints, and rosaries—"Gifts," says Mr. Badger, "which are not homemade, but brought down by the Mission to learn." It is worthy of note that, notwithstanding the number of the Church rituals, and the extent of country over which they are scattered, there is a striking uniformity in all the copies now in use both among the Nestorians and "Chaldeans," except where these latter have omitted parts of the original text, or altered it to suit their present conformity with Rome. The only way of accounting for this coincidence is afforded by the operation of that canon which made it obligatory upon all the metropolitans and bishops to appear in person or by proxy to testify of their faith and obedience before the catholicoe—that is, the patriarch. Yet it appears that there is no standard confession of faith—nothing entitled to be considered a symbol of the doctrines held by this community. See Chaldeans; Nestorian Monastics.

IV. The Christians of St. Thomas, in East India, are the Jews of Egypt; and their ancestry is the apostle Thomas, who is supposed to have preached the Christian Gospel in that country. It is probable also that during the persecution in Persia a number of Christians emigrated to India. A bishop and priest, it is said, went in 345 from Jerusalem to Malabar. Cosmas Indicopleustes in the 6th century, about 580 speaks of a Church in Malabar. At Calicuta there was a bishop ordained in Persia, and in the island of Ceylon a Church with a presbyter, deacon etc., also ordained in Persia, but these served simply for the Persian merchants in the island, the inhabitants not being Christians. About 570 Bud, the presbyter, visited the churches of India as a member of the sacred synod of the Patriarch of Constantinople; others who visited the Christians in this region, and who wrote, are Jerome, chief of the Nestorian missionaries; see Assen, Bibl. Or., iii, 219), but Jesusab of Adiabene (patriarch, 800-860) complained in his letters to Simeon, the metropolitan of Persia, that through his fault and that of his predecessors the churches of India were in a very bad state (it was patriarch Timothaeus who first gave them a metropolitan see below)), and that Christianity had almost died out in Korsassan. He commanded the readers no longer to obey their bishop, who was deposed by a synod of Seleucia, and to elect a new one to be sent to him for ordination. It is probable that Christianity spread thence into China, and a Chinese patriarch of the Chaldean church in the East is mentioned. The Nestorians of the East—composed of converts from the Nestorians to the papacy—may be set down as not exceeding 20,000 souls, scattered from Diarbekir to the frontiers of Persia, and from the borders of Tyari to Bagdad—a district which once contained a vast Nestorian population. Many of these "Chaldeans" were at first a reform in their Church. The Chaldean portion of the Nestorians, i.e. the Romanized Nestorians, are governed by a patriarch and six bishops, but these have lately been pensioned by the Propaganda, the patriarch receiving a yearly salary of 20,000 piastres, or £200, and the bishops some varying from 2000 to 5000 piastres each. Through the influence of the French embassy in 1845, Mar Zeyda obtained a firman from Constantinople acknowledging him as patriarch of the Chaldeans. This was the first recognition by the Ottoman Porte of the new community. But the patriarch soon discovered that his functions were virtually exercised by the Propaganda. He grew weary of the interference of the Latin missionaries, and resisted their demands. Various charges were brought against him in consequence, and he was summoned to Rome to answer for himself. He chose rather to resign his office, and was succeeded in 1846 by Mar Yusef. In effect, the patriarchate of these Nestorians became no longer than a titular existence. They are a section of the Romish Church, their connection with which, while on the one hand it has introduced among them schools and education after the European manner, has on the other infected them with deeper superstitions; and the only benefit which they have derived from a change of name and communion is the promise of political protection from Rome, with occasional presents of ecclesiastical vestments, pictures of saints, and rosaries—"Gifts," says Mr. Badger, "which are not homemade, but brought down by the Mission to learn." It is worthy of note that, notwithstanding the number of the Church rituals, and the extent of country over which they are scattered, there is a striking uniformity in all the copies now in use both among the Nestorians and "Chaldeans," except where these latter have omitted parts of the original text, or altered it to suit their present conformity with Rome. The only way of accounting for this coincidence is afforded by the operation of that canon which made it obligatory upon all the metropolitans and bishops to appear in person or by proxy to testify of their faith and obedience before the catholicoe—that is, the patriarch. Yet it appears that there is no standard confession of faith—nothing entitled to be considered a symbol of the doctrines held by this community. See Chaldeans; Nestorian Monastics.

But to return to the Nestorians of St. Thomas. They first attainted to a metropolitaneate in the 8th century. The first incumbent of the office was patriarch Timothaeus (A.D. 775-820), and since the patriarchs have been immediately appointed by the patriarchs. They secured from the different governments great privileges, which date chiefly from the beginning of the 9th century. This and their great increase in numbers led them to establish a state and to elect a king; after the death of which their little kingdom fell into subjection to the emperor of Cochin-China. In consequence of the quarrels of the Indian princes with each other—quarrels of which the Mohammedans knew how to take advantage—they were gradually much oppressed, and in 1602 they were induced to offer the crown to the repressive power of the Portuguese, who succeeded in obtaining it. Their connection with the patriarch of the Nestorians appears to have soon come to an end. About 1120-1180 their spiritual chief is said to have gone to Constantin
nople for the purpose of being made bishop, and thence to Rome. In after-times the Indian churches were reduced to a very small number, only one deacon remaining, who held all ecclesiastical offices. On this account Georgius and Josephus were sent in 1490 to the Nestorian patriarch Simeon of Rome, in order to give them two bishops. They were both ordained priests, and the two monks, Thomas and John, sent back with them as bishops. John remained in India, settling at Cranganor, but Thomas soon went back again. Patriarch Elias (+ 1502) instituted three monks, Jaballah as the metropolitan, Jacob and Denha as bishops, and sent them with Thomas to India. They found Mar John still alive, and stated that they discovered 30,000 Christian families, distributed in twenty provinces; later Portuguese authorities restrict the number to 16,000 families. These gradually declined, being oppressed in many ways, and were thus led to place themselves under the protection of Portugal, offering to recognize king Emmanuel as their only ruler. This led to their ruin, for they were then treated worse than ever by the native princes, and afterwards oppressed by the Portuguese. Papal emissaries—namely, Jesuits—were sent to them, who sought to subject them to the pope by violence and cunning. The archbishop of Goa, Alexis Menes (q. v.), obliged them to recognize the decisions of the synod held in 1599 at Diamper, so that but few communities, and those lost in the mountains, remained true to the faith of their forefathers (comp. Marsden, Hist. of Christian Churches and Sects, p. 99).

Two centuries had elapsed without any particular information concerning the Nestorian Christians in the interior of India. It was doubted by many if they were still in existence, when they were visited by Dr. Claudius Buchanan in 1807. He found in the neighborhood of Travancore the Syrian metropolitan and his clergy. They were much depressed, but they still numbered fifty-five churches. They made use of the liturgy of Antioch, in the Syrian language. They had many old and valuable copies of the Scriptures. One of these, a Syrian manuscript of high antiquity, they presented to Dr. Buchanan, by whom it was placed in the university library at Cambridge. He describes the doctrines of the Syrian Christians as few in number, but pure, and agreeing in essential points with those of the Church of England. There were then, he computed, 200,000 Syrian Christians in the south of India, besides the Indians who speak the Malabar language, and are subject to the Church of Rome. Dr. Buchanan thus describes the appearance of Mar Dionysius the metropolitan: "He was dressed in a vestment of dark-red silk, a large golden cross hung from his neck, and his venerable beard reached below his girdle. On public occasions he wears the episcopal mitre, and a muslin robe is thrown over his under garments; and in his hand he bears the crozier or pastoral staff. He is a man of highly respectable character in his Church; eminent for his piety, and for the attention he devotes to his sacred functions." Later visitors speak in less glowing terms of this interesting people. Their general ignorance seems to have been much greater than Dr. Buchanan was led to suppose, and they observe superstitions with which he does not appear to have been made acquainted. But in 1853, almost simultaneously with the restoration of the patriarchate of the Chaldeans, those subject to the Romish Church threw off the yoke out of hatred towards the Jesuits. The barefooted Barmenites have, in recent times, been trying with more zeal than success to bring them again into the Romish communion. The Christians of St. Thomas are still considered to number about 70,000, forming an independent state under the protectorate of Great Britain, and governed by their priests and elders. They honor the memory of St. Thomas and Nestorius in their Syrian liturgy, and adhere to the Nestorian patriarch. See CHURCH OF ST. THOMAS.

Besides these Nestorians, there are yet some 50,000 Jacobites around the coasts of Malabar and Travancore. These appear to have gone there only since the 16th century, perhaps on account of the above-mentioned reaction against Romishism. The Jacobite patriarch sent Gregory of Jerusalem as metropolitan to India; the office of metropolitan was afterwards held successively by Andreas, Basilius, John, and Thomas, who in 1769 and 1770 wrote to the Jacobite patriarch Ignatius. In his last letter, among other information, he states that in 1708 rasteril of Nincheri, who was sent to him as metropolitan by patriarch Elias, and whom he received because he recognised two natures and two persons in Christ, had since been discovered by him to be a heretic (Nestorian). Anterior conversions to Jacobitism as well as the existence of anterior Jacobite communities in India appear doubtful. To this must be added that there are said to be four Jacobite bishops in India, one of whom resides in Cochin-China. See JACOBITES.

V. We now return to the Nestorians of Persia and the neighboring countries. Like the Christians of St. Thomas, these too had perished from the knowledge of European Christendom, and their existence had been almost forgotten when the missionary enterprise of the
American Protestant churches again brought them into notice. Attention was particularly called to them in 1830 by Messrs. Smith and Dwight, missionaries of the American Board of Commissioners for Foreign Missions, who, while on an exploring missionary tour, visited the Nestorians. They embodied their observations in a publication entitled "Researches. From this source and other works of Badger (below quoted), and Dwight ("Researches", 1830), we derive the following statements: Dividing the Turkish from the Persian empire is a wild range of mountains, now called Kūrdoistan, which includes within its boundaries portions of the ancient Assyria, Media, and Armenia. In the most inaccessible parts of this district the Nestorians dwell, about 100,000 strong. They are still governed by "meliks," or kings, chosen from their own people by the popular voice irregularly expressed. The office of these chiefs is usually hereditary in the same family. The Turkish government, however, is making vigorous efforts, through the agency of the neighboring Kurds, to reduce these independent Nestorians to a state of vassalage. Dwelling in these mountainous recesses, their independence is dearly purchased; they find it difficult to obtain a bare subsistence, and many of them are miserably poor; numbers travel abroad and beg as a profession. Their fare is coarse and their manners rude. During the summer many of them descend to the plains of Orlūmah, at the foot of the Kūrdoistan range, and here a considerable body of Nestorian Christians, estimated at about 40,000, have fixed their residence. They have a tradition that their ancestors came down from the mountains to live on the plain five or six hundred years ago. It is probable that they were entirely swept away from this province during the devastations of Timurids, but there are monuments of their residence here at an earlier period. The oldest mosque in the city of Orlūmah was once a Christian church. The Nestorians of the plain partake in their manner of the majority of the Persians, and they themselves denominate their fellow-Christians, the mountainers, wild men. Though suffering oppression and extortion from the Mohammedans, their circumstances are tolerable for a people in bondage. The country is fertile, and the produce among them is surrounded with plenty. Their character is bold, generous, kind, and artless. Oppression has not broken their spirit; they are still brave and restless, and, so far as a subject people can be, independent. The Nestorians of the mountains, with all their rudeness and even ferocity, possess the same traits of kindness and generosity. The hungry man will divide his last morsel of bread with a stranger, or even with a foe. The Nestorians of the plain, as a matter of calculation, lay in liberal stores for their poor countrymen of Kūrdoistan, when, pinched with want, they come down in the winter to seek subsistence. In their language, as in Arabic, the missionaries found no word for idleness, and there is no need of it, for the thing itself is wanting. The house consists of one large room, and is generally occupied by several generations. In that one room all the work of the family is performed. There they eat, and there they sleep. The beds consist of three articles—a thick comforter filled with wool or cotton beneath, a pillow, and one heavy quilt for covering. On rising they "take up their beds" and pile them on a wooden frame, and spread them down again at night. The room is lighted by an opening in the roof, which also serves for a chimney; though, of course, in a very imperfect manner, as the inside of every dwelling that has stood for any length of time bears witness. The upper part of the walls and the under surface of the roof—we can hardly call it ceiling—fairly glitter, as if they had been painted black and varnished, and all articles of clothing, books, and household utensils are saturated with the smell of creosote. The floor, like the walls, is of earth, covered in part with coarse straw mats and pieces of carpeting; and the flat roof, of the same material, rests on a layer of sticks, supported by large beams; the mass above, however, often sinks through, and sometimes during a heavy rain assumes the form of a shower of mud. Bad as all this may seem, the houses are still worse in the mountain districts, such as Gawai. There they are half under ground, made of cobble stones laid up against the slanting sides of the excavation, and covered by a conical roof with a hole in the centre. They contain, besides the family, all the implements of husbandry, the cattle, and the flocks. These last occupy "the sides of the house" (1 Sam. xxiv, 3), and stand facing the "decanas," or raised place in the centre, which is devoted to the family. As wood is scarce in the mountains, and the climate severe, the animal heat of the cattle is a substitute for fuel, except as sun-baked cakes of manure are used once a day for cooking, as is the practice also on the plain. In such houses the buffaloes sometimes break loose and fight furiously, and instances are not rare when they knock down the posts on which the roof rests, and thus bury all in one common ruin. The influence of such family arrangements, even in the most favored villages of the plain, on manners and morality need not be told. It is equally evident that in such circumstances personal tidiness is impossible, though few in our favored land have any idea of the extent of such untidiness. The total number of the Nestorian Christians, exclusive of the Jacobites or monophysite Syrians, and the Chaldeans or converts to the Roman faith, was computed by the American missionaries, in
The patriarch of the Nestorian Church (who is always chosen from the same family, and invariably takes the name of Shamun or Simon) resides at Diz, a village in one of the most inaccessible parts of the Kürdish mountains. In early times, as we have seen, the patriarch resided at Seleucia; after A.D. 752 at Bagdad; later he established himself at Elkash. Since the quarrel of the rival candidates and the defection of the Chaldeans to Rome, about the close of the 16th century, the patriarch has taken refuge in the mountains. He professes only to wield spiritual power, but among the mountaineers his word is law, both in matters spiritual and temporal. Among the Nestorians of Ourūmiah his power is more limited; he seldom ventures to come among them; and being beyond the reach of the full exercise of his authority, the people have become lax in their regard for his spiritual prerogatives; still they look up to him with respect and veneration. The patriarch does not receive the imposition of hands at his consecration, since it cannot be performed by his inferiors; but all orders of the clergy, from the deacon to the metropolitan, are ordained by him with the imposition of hands. Under the Nestorian patriarch are eighteen bishops, four of whom reside in the province of Ourūmiah. A diocese varies in size from a single village to twenty or thirty. The bishops ordain the inferior clergy, make annual visitations, and superintend the diocese. Besides deacons and priests, there are archdeacons, subdeacons, and readers. The office of metran, or metropolitan, is distinct from that of the patriarch, although, it is true, they are often united in the same person. The canons of the Nestorian Church require celibacy, but only of the episcopal orders. They also demand from these higher ecclesiastical orders abstinence from animal food, even from their infancy. The mother of the candidate for the episcopate or patriarchate must observe the same abstinence while she nurses the infant. The Nestorian bishops do not defend these practices from Scripture, but only as matters of propriety (this restriction, however, is not always observed, and was violated only recently by bishop Mar Yohann in 1859). Neither celibacy nor abstinence from animal food are required of the inferior clergy, nor do monasteries or convents exist among the Nestorians proper. The clergy are usually poor. They cultivate the ground, or teach a few scholars, or gain a small pitance by marriage fees and small contributions. It can be no matter of surprise that some of them can scarcely read. When visiting the American missionaries in 1863, a majority of them could merely chant their devotions in the ancient Syriac, and even some of the bishops were in the same predicament. The Syriac Bible has since been distributed freely among them, and the state of general knowledge is improved. The patriarch receives an annual contribution, collected for him by the bishops; it seldom exceeds three hundred dollars. The Romish agents leave no measures untried, of force or fraud, to seduce the Nestorian Church and even its patriarchs. A few years ago a Jesuit offered to the Nestorian patriarch ten thousand dollars, it is said, on condition that he would enjoin on the people the celebration of the Mass. The answer in the words that Simon Peter once addressed to Simon Magnus, "Thy money perish with thee." A more adroit overture was made afterwards, though with as little success, in the offer to canonize Nestorius.

Religion, in the proper sense, is in a low condition. The vice of lying is almost universal among clergy and laity; intemperance is very prevalent. The Sunday is to a great extent regarded only as a holiday, and profligacy and some other vices are very common. Still a venerable remnant exists of a primitive Church, founded, as they invariably maintain, not by Nestorius, but in apostolic times by Thomas the Apostle (q.v.). It is beset with dangers on every side. The artifices of the Jesuits are unceasing and sometimes successful. Recently a patriarch was brought over by violence to the Church of Rome. On the other hand, the Mohammedans attempt to proselyte. Nestorian girls are occasionally kidnapped or decoyed away, and become the wives of the followers of the false prophet. Some hardened culprits apostatize for the sake of escaping punishment, but these are all the triumphs of which the Mohammedans can boast.

The sword of the Moslem has not spared the Nestorians. They are grievously oppressed and ground down with taxes and impositions. The Nestorians are taxed without aike by religion and nationality as victims of oppression. However great their wrongs, they can hope for little redress, for a distant court shares in the plunder taken from them, and believes its own officials rather than the despised rayahs whom they oppress. Even when foreign intervention favors some edict in their favor, these same officials, in distant Ourūmiah, are at no loss to evade its demands. The Nestorian is not allowed a place in the bazaar; he cannot engage in commerce. And in the mechanic arts he cannot aspire higher than the position of a mason or carpenter, which, of course, is not to be compared to the standing of the same trades among us. When our missionaries went to Ourūmiah a decent garment on a Nestorian was safe only as it had an outer covering of rage to hide it. The lofty spirit of the mountaineers in 1848 ventured to rebel, and an indiscriminate massacre was the penalty. "What can we do?" said they to the Washingtonians who incited the cause of their rebellion; "if we descend into the plains, build villages, plant vineyards, and till the barren soil, we are so overwhelmed with taxation and impositions of every kind that our labor, though blessed of God, is of no profit to ourselves. If we take refuge in the mountains, even here we are lia-
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ble every year to be hunted like partridges. Such is our lot; but God is merciful." Mr. Badger, who visited the Kûrûs, on behalf of the Society for Promoting Christian Knowledge, relates that as he passed through Mar- deh, which is situated on the summit of the mountain range, in 1848, he saw in the marketplace several human heads rolling in the dust which had been brought in as trophies by the soldiers of Mohammed Pasha. "The next day," he says, "I saw a large number of horses, asses, mules, and even cows, laden with booty taken from the same people, the Kûrûs of a neighboring district. Among these there were loads of human heads, and a number of prisoners, some of whom were to be impaled on the morrow. The collector of taxes in the district had embezzled a sum of money, and the Kûrûs were ordered to make good the deficiency. As they were unable or unwilling to comply, a troop of Albanians was sent against them, who, finding the refractory villages, massacred about a hundred and fifty persons, and committed other excesses too horrible to relate. Such is Ottoman rule."

The creed and practice of the Nestorians are more simple and more scriptural than those of the Greek or any other Oriental Church. They entertain the deepest abhorrence of image worship, surricular confession, and purgatory. Their doctrinal tenets lie under suspicion; yet the American missionaries do not hesitate to vouch for their correctness. Mr. Perkins was sent out by the American Board of Foreign Missions, and lived among them for some years in 1848. He says: "On the momentous subject of the divinity of Christ," he says, "in relation to which the charge of heresy is so violently thrown upon them by the papal and other Oriental sects, their belief is orthodox and scriptural." Mr. Badger also judges favorably of their orthodoxy. He thinks that, "though not always disposed with respect to the language in which they express their belief with regard to the second person in the Trinity, the Nestorians hold, nevertheless, in effect the true Catholic doctrine as it is revealed in Holy Scripture, and as it was set forth by the Council of Ephesus."

Several writers have lately made English translations of the Nestorian rituals. These are so overlaid with Oriental figure and sentiment that to ascertain their exact meaning on the points at issue is, however, by no means an easy task. We make a single extract from a service for the Holy Nativity: "Blessed art thou, O Virgin, daughter of David. Since in thee all the prophecies of the ancients have been fulfilled and in the race of prophecy has found rest; for after a wonderful manner thou didst conceive as a virgin without marriage, and in a wonderful way thou didst bring forth the Messiah, the Son of God; as it is written, the Holy Spirit formed him in thee, and the Word dwelt in him by union, without conversion or confusion, the natures continuing to subsist unchanged, and the persons also, by their essential attributes, the divinity and humanity subsisting in one person of filiation. For the Lord is one, the power is one, the denomination ruling over all is one, and he is the ruler and disposer of all. And he who is the object of our desire, and we ought ever to thank and worship, saying, Blessed is the righteous One who clothed himself with Adam's [humanity], and made him Lord in heaven and earth." (Badger, ii, 34). But though the ritual does not clearly develop the Christological dogmas, it is certain that the Nestorian Church is the only body outside of Protestantism (excepting the Moravians and Waldensians) which acknowledges, as do the churches which appeared at the Reformation, or came out of these, the supreme authority of the Holy Scriptures, and holds no doctrine or practice essential to salvation which may not be proved from Holy Writ. Indeed, the renowned in which the Nestorians hold the inspired volume has made them the fortunate possessors of some of the most ancient and valuable MSS. in existence. Their ancient language was the Syriac, of which the modern vernacular is a dialect, corrupted by contractions and inversions and a great number of Persian and Turkish words. Among their books are some very ancient copies of the Scriptures in Syriac. Several of these are at least six hundred years old. They also possess a copy of the N.T. in Syriac which is to be reckoned very ancient. These copies are regarded by them with much veneration, and are used with great care; they are wrapped in several covers, and when taken into the hands are as reverently kissed as the Jews do their MSS. of the O.T. used for synagogal service. It must not be supposed, however, that the Nestorian missions have large numbers of MSS. Dr. Grant found in the library of the patriarch not more than sixty volumes, all in manuscript, and a part of these were duplicates. Indeed, they have no works of value, except on devotion- al subjects. Once an educated people, the Nestorians are now perfectly illiterate. Very little attempt has been made to reduce the vernacular language to writing, and the printing-press was unknown to them until the advent of the American missionaries. The only books they possess are the Church rituals; to be able to read these, and to write fairly, is considered a high education, and is all that is desired, even from candidates for holy orders. Except the priests, few or none can read; and even of these few but few do more than merely repeat their devotions in an unknown tongue, while neither they nor their hearers know anything of the meaning. The N. T. is read in the old ecclesiastical offices conducted in the Syriac. "Of course," says Mr. Badger, "the use of the common language in the services conducted in the church is unknown, and it is read withal in such a manner as to be almost unintelligible. The laity are regular in attendance at church, where they hear a liturgy of great beauty, partly chanted and partly mumbled. Certain prayers are familiar to all ranks, and persons de- claredly interested are often sent to a corner of the church to pray in secret. There is no sermon to arouse reflection or to sustain faith, by impressing the conscience and the understanding; no lecture to ex- pound the difficulties of Scripture. Thus the main body of the Nestorians are only nominal Christians, and such they must probably remain until more favored nations come to their relief. True, their religious principles are more simple and scriptural than those of other Ori- ental churches, and they are not guilty of so many corrupt practices as the Papal and Greek churches. But the life and power of Christianity are departed in a large measure, and scarcely a symptom of spiritual vi- gour is to be found. And when the Nestorians first met them. The existence of such a people for seventeen hundred years, among hostile nations and circumstances so disastrous, is a matter of astonish- ment; and their own preservation, too, of so much of the pure doctrine of the Gospel as they still retain is remarkable. Their liturgical books recognize seven sacraments, but confession is infrequent, if not altogether disused. Marriage is dissoluble by the sentence of the patriarch; communion is administered in both kinds; and although the language of the liturgy plainly implies the belief of transubstantiation, yet it is said not to the people of God, but to Christ alone. And when first met them." (Badger, ii, 34). But though the ritual does not clearly develop the Christological dogmas, it is certain that the Nestorian Church is the only body outside of Protestantism (excepting the Moravians and Waldensians) which acknowledges, as do the churches which appeared at the Reformation, or came out of these, the supreme authority of the Holy Scriptures, and holds no doctrine or practice essential to salvation which may not be proved from Holy Writ. Indeed, the renovation in which the Nestorians hold the inspired volume has made them the fortunate possessors of some of the most ancient and valuable MSS. in existence. Their ancient language was the Syriac, of which the modern vernacular

VI.—81*
priests carry with them a small silver cross, which is
often kissed by the people. They are very scrupulous
respecting their religious ceremonies and fasts. Many
Nestorians would rather die than violate their peri-
dodical fasts, yet are they very far from Protestant in
their ideas concerning the mystery of life; even their most in-
eligent ecclesiastics seem to have hardly any idea of
the meaning of regeneration. Indeed, the Nestorians, take
them as a whole class, are ignorant and superstitious;
lying, profanity, and intemperance are common vices.

VI. Missions among the Nestorians.— Probably no
Christian mission in modern times has been so satis-
factorily conducted, or so decidedly happy in its in-
fluences and results, as that among the Nestorians, in
all its branches. British and American missionaries
have labored among the Nestorians since the year 1638.
The missionaries sent forth by the American Board of
Commissioners for Foreign Missions were the first of
Protestant missionaries to occupy the field, and it is
generally conceded that their labors have met thus
far with a success beyond the most sanguine expecta-
tions, proving clearly that these efforts for the evangeli-
zation of the Nestorians are owned and blessed by the
great Head of the Church. The first missionary of the
American Board of Commissioners for Foreign Missions
was Mr. Justin Perkins, who was taken from Amherst
College, where he was teaching at the time of this ap-
pointment. In the instructions given to him the main
object of the mission was defined to be to bring about a
change in the religious views of the Nestorians through
the grace of God, to exert a commanding influence
in the spiritual regeneration of Asia.” Con-
sidering the past history of Nestorianism, its present
state, and the character of the people attached to it, it
was hoped that, brought again to a fuller knowledge of
the truth, and to feel the regenerating and sanctifying
power of truth in the spirit of the people, the members of
that belief would again become, not only themselves true disciples of Christ and heirs of
life, but efficient laborers in the great work of building up
Christ’s kingdom throughout the world. Mrs. Perkins
joined in the work, and together they studied the lan-
guage and customs of the people whom they were to serve
until, in 1835, Dr. Grant, a physician, of Ulicca, N. Y.,
joined them. Dr. Grant’s professional character served
to secure the favor of the Persian governor, and the Nesto-
rian bishops and priests at once gave them their cor-
dial co-operation in the prosecution of their missionary
labors. On the return of the missionary, as well as on the
arrival of his friends in America, he was stationed with
them in a necessary work of instruction and impro-
vement among the people. The first thing which
these excellent men attempted, after having obtained a
mastery of the language, ancient and modern, was to
commence the establishment of schools. One, for boys,
was opened in 1836; it began in a cellar, with seven
pupils. A school for girls was opened in 1838. It com-
enced with four scholars, taught by Mrs. Dr. Grant.
As the result of her exertions, it is said that “hers was
the privilege of creating such a public sentiment in
favor of the education of woman that her successors
have her as Head of the Church. The first missionary of the
American Board of Commissioners for Foreign Mis-


preached over by the late excellent professor Stoddard
for several years, has been blessed in an extraordinary
manner. Of the many young men who may be con-
sidered as graduates, more than two hundred and thir-
teen left the seminary hopefully thorough, and the only
other who did not complete a full course of studies
not a few left it giving good evidence of piety; and
better than all, many of the young men who left the
seminary are now faithful preachers of the Gospel, effi-
cient teachers in the village schools, or otherwise useful
Christians.

In 1840 the first printing-press was set up in Orm-
iah by the ingenious and efficient missionary printer,
Mr. Breath, who died in 1861. The Nestorians, who
formerly had not printed copies of the sacred Scriptures,
or any part of them, now have the Bible in both the
ancient and vernacular languages, printed in parallel
columns. Through the exertions of the missionaries
they now have also quite a literature, embracing many
volumes of religious books and tracts, together with
spelling-books, geographies, arithmetics, etc. A month-
ly periodical, called The Rays of Light, is published,
and read with much delight by the people; and there
are now publishing two medical periodicals, entitled
Night of Toll and Signet Ring. In all, eleven thou-
sand volumes have been printed at the mission press.
Native printers and bookbinders have been so well
trained that since the death of Mr. Breath they have
progressed without American help in this direction.

The work of laborers is a great deal more than the
good work of imparting the Gospel by oral in-
struction in Ormiah, and in the villages far and wide.
Until 1868 all plans for the forming of separate church-
es were opposed; the missionaries therefore formed no
churches, wisely preferring to promote the regenera-
tion of the national church—a good object and noble
in the Spirit, with little or no thought of the
injury done by this movement to the American mission
work is the delay which it has caused in bringing the
independent societies into self-supporting condition.
There are no doubt many others who are truly pious,
though they receive the sacraments in the national
churches. Indeed, the missionaries preach much in the
national churches, and enjoy the confidence of the pa-
triarch and of many priests. It can certainly be assert-
ed that the Gospel is now preached among the Nestorian
people not by the missionaries only. When the mission
was commenced the ecclesiastics were not preachers,
but were employed in making arrangements with the
inhabitants. The present work has been to introduce
services. But bishops and priests have been pupils in the
schools, and bishops and priests have felt the force
of truth—have become new creatures in Christ Jesus,
and are now, in some cases, zealous and impressive
preachers. And some young men who have been edu-
cated at the seminary, who have been devoted to
the Gospel, and are now, in the mountain districts, as zealous
and able evangelists. Take all it in all, the influence of the mission upon the
NESTORIANS

condition and morals of the people has been most salu-
tary. They have readily imbibed the spirit of Chris-
tian civilization, and faithfully observed all the precepts of
the Gospel. The influence of spiritual religion upon
the pupils and their friends is manifest in daily
walks in life, and their example is making a deep
impression on those who have not yet been made objects
of religious instruction. The schools that have been
organized in the villages now help to support them-
2 selves; the mission having made it a rule to furnish no
teacher, except in new villages, where a part of the
support was not assumed by the people. In the year
1861 upwards of five hundred dollars were contributed
for the support of missions, and since then the sum has
considerably increased. The missionary zeal is grow-
ing constantly, and the Nestorians are anxious to be-
come the bearers of the truth to other Asiatic peoples.
At the annual convention of helpers and representatives
of the Nestorian churches held in Oct., 1867, a demand
was made for special mission fields; and in 1870 the
mission resolved that they considered it a duty urged
upon them to embrace at once within their efforts the
Armenians and the Musulman sects of Central Persia;
and they expressed the hope that the Board would
heartily endorse their action, and help them to carry it
out without delay. The Board approving such a step,
the Nestorians have since labored among the Armenians
in Russia, and the same people at Tabriz, Hamadan (the
ancient Ezbatana), Teheran, Ispahan, in Persia, and the
numerous villages in the intervening regions—descend-
ants, to a great extent, of Armenians carried captive,
in 1606, from the regions of Ararat by shah Abbas the
Great.

Since the autumn of 1870 the Nestorian mission has
passed from the control of the American Board of Com-
misions for Foreign Missions to the care of the Pres-
byterian Board of Foreign Missions, and it is expected
that the work so gloriously begun will be prosecuted by
that body with equal zeal and success. This mission,
being on the western borders of Persia and the eastern
borders of Turkey, in the very heart of the Moham-
medan world, and on the dividing line of its two great
sects, the Sânis and Shítis, certainly occupies a position
of transcendant importance. We insert below a table
from Dr. Anderson's work on Oriental Missions (ii,
498-9), showing the laborers employed, etc.

VII. Probable Origin of the Nestorian People.—We
have seen above that the Nestorians claim to have

MISSION TO THE NESTORIANS.

<table>
<thead>
<tr>
<th>Ordained Missionaries</th>
<th>Wives of Missionaries</th>
<th>Time of Entering</th>
<th>Time of Leaving</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Justin Perkiss, D.D.</em></td>
<td>Mrs. Charlotte Perkiss</td>
<td>November 1855</td>
<td>May 23, 1859</td>
</tr>
<tr>
<td><em>Albert L. Holladay</em></td>
<td>Mrs. Anne Y. Holladay</td>
<td>November 1855</td>
<td>June 7, 1857</td>
</tr>
<tr>
<td><em>William R. Stocking</em></td>
<td>Mrs. Sarah E. Stocking</td>
<td>June 7, 1857</td>
<td>June 7, 1857</td>
</tr>
<tr>
<td><em>Willard Jones</em></td>
<td>Mrs. Sarah G. Hunsdale</td>
<td>November 17, 1839</td>
<td>June 14, 1844</td>
</tr>
<tr>
<td><em>A. H. Wright, M.D.</em></td>
<td>Mrs. Catharine A. Wright</td>
<td>July 25, 1840</td>
<td>January 4, 1860</td>
</tr>
<tr>
<td><em>ABEL K. HINDSDE</em></td>
<td>Mrs. Sarah G. Hunsdale</td>
<td>June 14, 1841</td>
<td>August 1859</td>
</tr>
<tr>
<td><em>Colby C. Mitchell</em></td>
<td>Mrs. Catharine A. Mitchell</td>
<td>June 14, 1841</td>
<td>December 26, 1842</td>
</tr>
<tr>
<td><em>James Lyman MERRICK</em></td>
<td>Mrs. Emma Merrick</td>
<td>December 1842</td>
<td>January 21, 1844</td>
</tr>
<tr>
<td><em>Thomas W. Stoddard</em></td>
<td>Mrs. Sarah Jane Rhea</td>
<td>December 1842</td>
<td>June 27, 1841</td>
</tr>
<tr>
<td><em>Joseph G. COCHRAN</em></td>
<td>Mrs. Esther E. Thompson</td>
<td>December 1842</td>
<td>July 12, 1841</td>
</tr>
<tr>
<td>George W. COON*</td>
<td>Mrs. Deborah W. Cochran</td>
<td>December 1842</td>
<td>June 14, 1843</td>
</tr>
<tr>
<td><em>Samuel A. Rhea</em></td>
<td>Mrs. Martha Ann Rhea</td>
<td>November 17, 1839</td>
<td>September 27, 1847</td>
</tr>
<tr>
<td><em>Edwin H. Crane</em></td>
<td>Mrs. Anna E. Crane (afterwards Mrs. P. O. Powers)</td>
<td>October 13, 1849</td>
<td>October 15, 1849</td>
</tr>
<tr>
<td><em>Thomas L. Ambrose</em></td>
<td>Mrs. Sarah Jane Rhea</td>
<td>January 2, 1850</td>
<td>November 11, 1859</td>
</tr>
<tr>
<td>John H. Shedd*</td>
<td>Mrs. Sarah Jane Rhea</td>
<td>July 2, 1850</td>
<td>November 11, 1859</td>
</tr>
<tr>
<td><em>Amherst L. Thompson</em></td>
<td>Mrs. Sarah Jane Rhea</td>
<td>November 25, 1839</td>
<td>July 2, 1850</td>
</tr>
<tr>
<td>Benjamin Labaree*</td>
<td>Mrs. Elizabeth E. Labaree</td>
<td>October 15, 1880</td>
<td>September 27, 1887</td>
</tr>
<tr>
<td>Henry N. Cobb*</td>
<td>Mrs. Matilda E. Cobb</td>
<td>October 15, 1880</td>
<td>September 27, 1887</td>
</tr>
</tbody>
</table>

Missionary Physicians

*Asahel Grant, M.D.* | Mrs. Judith S. Grant | October 15, 1855 |
*F. N. H. Young, M.D.* | Mrs. Mary V. Vanden | October 15, 1855 |
*T. L. Van Norden* | Mrs. Mary M. Van Norden | October 25, 1855 |

Assistant Missionaries

*Edwin Breath* | Mrs. Sarah Ann Breath | October 13, 1859 |
*Miss Fidelia Blake* | Miss Catharine A. Myers | October 13, 1859 |
*Miss Catharine A. Myers* | [afterwards Mrs. Wright] | October 13, 1859 |
*Miss Mary Susam Rice* | Miss Martha Ann Harris | November 17, 1839 |
*[afterwards Miss Rice] | Miss Anna Jeannette Bechet | November 26, 1847 |
*Miss Anna Jeannette Bechet* | Miss Harriet N. Crawford | July 1, 1852 |
*Miss Nancy Jane Dean* | Mrs. Sarah Jane Rhea | June 14, 1843 |

The asterisk (*) placed before a name denotes that the person is deceased. When placed before a date, in the right hand column, it denotes that the person died at the time there indicated, and in the field.
been early instructed in Christian truths. Dr. Grant, a
learned American missionary, has recently put forth an
argument to show that the Nestorians are the descen-
dants of the lost tribes of Israel. He cites as proof of his
theory their Scriptural connection, and also the frequecy
of the prophetic names which occur in the Old Testament,
the peculiarities of their customs, and other points of re-
ssemblance. His proofs are not regarded as satisfactory
by his co-missionaries, nor by Mr. Badger, who contests
his facts. It is a question, however, of detail and re-
search, and we can only hope that the subject may receive
a thorough defence in a book, and we are glad to refer to
Dr. Grant's and Mr. Badger's writings. One service of
the Nestorian Church certainly partsakes much more of
a Jewish than a Christian character; this is a commemo-
ration for the dead celebrated in all the mountain vil-
lages once a year, on some Saturday in the month of
October. For some days previous to the festival each
family prepares its offerings. These consist of lambs
and bread, which are carried into the church-yard. Af-
ter the people have partaken of the holy eucharist, the
priest goes out, cuts several locks of wool off the fleas,
and throws them into a censer. While a deacon swings
this and frо in the presence of the priest the priest
recites an anthem, in which the obligation is offered to
the Lord, and prayers are made both for the living and
the dead. The service concluded, the lambs and the
bread are divided among the company. Many come from
distant villages to join in the commemoration.


to a lamb and some bread as well as
other provisions among the poor, after the death
of their relations, hoping that the offerings will, in
some way, profit the souls of the departed. Dr. Grant men-
tion another sacrifice which is offered occasionally as a
thank-offering for blessings received. A lamb is slain
before the door, and when the first drop of the blood is
put on the door and lintel; the right shoulder of the
beast belong to the officiating priest, and the skin is
also given to the priest as was required in the law of
burnt offerings (Lev. vii); but these strange customs
may have been derived from the Mohammedans, who often
sacrifice a lamb with the same intention at the doors of
their shrines throughout Turkey, and sprinkle the
building with the blood, after which the animal is
distributed among the people of the village. As might be
expected in a people so ignorant, the Nestorians are
superstitious. They observe many fasts. Their ritual
contains offices for the purification of those who have
touched dead bodies, and a special service for the purifi-
cation of unclean cisterns and fountains, some parts of
which are extremely beautiful. The Nestorians
place a high value on charms and talismans, and the
clergy are generally the authors of these profane and
abusive effusions which they transcribe and sell to the
people.

VIII. Literature.—The works extant on the history of
Nestorianism are very numerous. In Malcom's The-
ocological Index is a long list of such works; the most im-
portant are, Doucin, Histoire du Nestorianisme (1689);
Frauzius (Northolti), Dissertationes: Le Quien, Oriens Chrestomathia; Silloton, Histoire des Nestorians. In
the foregoing account, besides the usual materials, the
Breviarium of Liberatus, who was archdeacon of Carthage, writ cit. A.D. 564, and
the works of Marius Mercator, already referred to under Nestorius (q.v.), have been largely relied upon.
On the Nestorian side the nearest approach to a work
of Euthély is Assemani, De Syria Nestorica, in his Bibliotheca Orientalis (Rom. 1719-1728 sq.), tom. iii,
pt. ii (quoted by Dr. Hey, bk. iv, art. ii, § 9), gives a catalogue of
198 writers, with more in an appendix, which are called
Syrian Nestorian writers: "but the New Testament is
our book so reckoned, and Repomologicus the author."
See also Ebedjesu (Nestorian metropolitan of Nishabur,
† 1318), Liber Margaritum de varietate fidei (a defence of the Nestorians), in Mai's Script. vet. nova.
collect. pt. x, ii, 817; Gibbon, Decline and Fall of the Roman Empire, ch.

XIII, near the end; Hohenberg, De originibus et statis
ecclesiae Christianae in India orientali (Hannover, 1822,
8vo); Hagenbach, Hist. Doctrinae, i, 20, 241, 275; ii, 35,
117, 244, 685; Hardwick, Hist. Musul. Aga (see Index);
Lea, Hist. Nestorium, p. 575; Pococke, Eusebius,
Dogmus Christianus, i, 190-192; ii, 119, 189, 188, 989, 290;
Bruno, Neues Repertorium f. d. theolog. Literatur u. kirch-
lische Statistik; Kitter, Erdkunde; Justin Perkins, A Resi-
dence of Eight Years in Persia (Andover, 1843, 8vo);
Ainworth, Travels and Researches in Mesopotamia, etc.
Layer, Nuzi, and the Cuneiform Hieroglyphs; Perrot, Eguards
Yezidism among the Nestorians Christians (Nestor, 1848);
Buchanan, Christian Researches in the East;
Smith and Dwight, Researches in Armenia, with a Visit
to the Nestorians and Chaldeans Christians of Orimiah
and Sultana (Bost. 1858, 2 vols. 8vo); Women and her
Savour in Persia (Bost, 1860); Etheridge, Rituals of
the Syrian Churches; Grant, The Nestorians (1841);
Badger, The Nestorians and their Rituals (London, 1852,
2 vols.); Wiltisch, Kirchische Geographie u. Statistik, i,
214 sq.; Wiggers, Kirchliche Statistik, vol. i, pt. ii, § 73
sq.; Newcomb, Cyclop. of Missions, p. 553 sq.; Anderson,
Hist, of the Missions of the J. B. C. F. M. in the Ori-
nent and the Indian Archipelago, 4th ed. (Bost. 1857, 4
vols.); Aitken, pt. ii, No. 8; The Wesleyan Methodist Magazine,
July and August, 1852; North British Review, vol. xi;
xxxviii, 247; Ch. Remembrancer, 1862, p. 55; Prince-
513; Meth. Quart. Rev. July, 1854, p. 462; 1848, p. 479;
1849, p. 467.

Nestorius, a celebrated theologian of the 5th cen-
tury, noted as the founder of the Nestorians (q. v.)—an
important and early sect of Christians—was born,
according to the ecclesiastical historian Socrates, who
has written his life, at Germainica, a city in Northern
Syria, in the time of the closing of the 5th century. He
received his theological education, it is supposed under
the Monophysite Theodore of Mopsuestia. Nestorius
was ordained to the priesthood at Antioch, where he
was made a presbyter, and where he "esteemed and
celebrated," says Neander, "on account of the rigid
austerity of his life and the impressive fervor of his
preaching." The popularity of his pulpit gifts attrac-
ted to him large and attentive audiences, and he be-
came a great favorite with the people generally.
The Church—which was then greatly divided on the
doctrine of the motherhood of Mary, some holding her to
be the mother of God, others regarding her simply in
the human character, and the latter regarding the very
as the man eminently fit by his sound, practical judg-
ment and his vast theological learning for a clearing
process in this mystifying dogma; and so general was
the opinion that Nestorius could unite all Christian
believers of the East that the people hailed with great
satisfaction and joy his elevation (A.D. 428) to the
archbishopric of Constantinople, which had been sought
for by more prominent ecclesiastics, whom the emperor
had passed by because of their rivalry. In Constan-
tinople Nestorius was looked to as a second Chrysost-
tom, and a restorer of the honor of his great predecessor
against the Church of Rome. But Nestorius, however,
seemed to have been Nestorius promoted to this elevated
and responsible position than he began to display an intem-
perate zeal, which partook more of the bigotry of the
monk than the general tolerant spirit which was be-
coming his character and position as a minister of
Christ. His very antagonists afterward directed their
charges were directed towards the extinction of heretics, among Arians and Novatians, Quarto-
decimans and Macedonians, who at that time abounded
in the capital of the East and its subordinate dioceses.
Indeed Nestorius's course had been foreshadowed in his
inaugural discourse, in which, addressing the emperor
Theodosius, he gave expression to these violent expres-
sions: "Give me a country purged of all these heretics, and in exchange for it I will give
you heaven. Help me to subdue the heretics, and I

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will help you to conquer the Persians." Nor did his fury against the heretics find vent only in words; he proceeded to deeds of persecution which, by exciting tumult among the people, led to the effusion of blood. The Pelagians alone, with whose doctrine of free-will (but not of original sin) he sympathized, he treated indifferently, indeed, as others treated himself. Cæcilius and other banished leaders of that party, interceding for them in 429 with the emperor and with the pope Celestine, though, on account of the very unfavorable reports concerning Pelagianism which were spread by the layman Marius Mercator, then living in Constantinople, his friends in Italy and in Constantinople (Schaaff, Ch. Hist. iii, 716). While thus lustily engaged in the persecution of others, Nestorius raised up even among the orthodox party in the Church a numerous host of enemies, who were not long in accusing him also of heresy. Having been trained in the strict Antiochian doctrine as to the clear distinction between the divine and human natures of Christ, he and his friend Anastasius, whom he had brought with him from Antioch, could not fail to disapprove of some expressions then current in the Church, which evidently proceeded upon confused notions in respect to the two natures of Christ. One expression in particular, the inclusion of the term of Virgin of the Virgin Mary, more especially taken in connection with the excessive veneration of the Virgin which had begun to prevail, called forth the strongest reprobation on the part of Nestorius. Along with his friend Anastasius he took occasion in his public discourses to state, in the most emphatic manner, his objections to the certainly very bold and equivocal expression mother of God, which had already been sometimes applied to the Virgin Mary by Origen, Alexander of Alexandria, Athanasius, Basil, and others, and which, after the Arian controversy, and with the growth of the worship of Mary, had acquired special legal and popular sanction (comp. Schaaff, Ch. Hist. iii, 716, also 589, 588). The sense, or monstrous nonsense, of this term of course was not that the creature bore the Creator, or that the eternal Deity took its beginning from Mary, which would be the most absurd and the most wicked of all heresies, and a shocking blasphemy; but the expression was intended only to denote the indissoluble union of the divine and human natures in Christ, and the genuine incarnation of the Logos, who took the human nature from the body of Mary, came forth God-Man from her womb, and as God-Man suffered on the cross. For Christ was born as man, the Logos, and the human personality in Christ resided in his divinity, not in his humanity. So, in fact, the reasonable soul of man, which is the centre of the human personality, participates in the suffering and the death-struggle of the body, though the soul itself does not and cannot die. The Antiochian theology, however, could not conceive a human nature without a human personality, and this is distinctly separated from the divine Logos. Therefore Theodorus of Mopsuestia had already disputed the term theotokos with all earnestness. "Mary," he says, "bore Jesus, not the Logos, for the Logos was, and continues to be, omnipresent, though he dwelt in Jesus in a special manner from the beginning. Therefore Mary is strictly the mother of Christ, not the mother of God. Only in a figure, per anaphoram, can she be called also the mother of God, because God was in a peculiar sense in Christ. Properly speaking, she gave birth to a man in whom the union with the Logos had begun, but was still so incomparably weaker, that she had to express herself as a mother who is to be called the Son of God." He even declared it "insane" to say that God was born of the Virgin; "not God, but the temple in which God dwelt, was born of Mary." In a similar strain Nestorius and his friend Anastasius argued from the pulpit against the theotokos. Nestorius' protest in the middle express of a mother of Christ (Χριστοτόκος), because Christ was at the same time God and man. He delivered several discourses on this disputed point. "You ask," he says in his first sermon, "whether Mary may be called mother of God. Has God, then, a mother? If so, heathenism is excusable in assigning mothers to its gods; but then Paul is a liar, for he said of the deity of Christ that it was without father, without mother, and without daughter (Rom. i, 3, 4). No, my dear sir, Mary did not bear God; ... the creature bore not the uncreated Creator, but the man who is the instrument of the Godhead; the Holy Ghost conceived not the Logos, but formed for him, out of the virgin, a temple which he might inhabit (John ii, 21). The impression was very strong, but did not quicken him in whom he was made flesh. This view, however, was not used, I honor on account of the God which was covered therein and inseparable therefore; ... I separate the natures, but I unite the worship. Consider what this must mean. He who was formed in the womb of Mary was not himself God, but God assumed him (αναποιμεν, i.e. clothed himself with humanity), and of account of him who was assumed, he who was assumed is also called God." A controversy now ensued in which the enemies of Nestorius, not comprehending the danger which he saw to be involved in the use of the word theotokos, charged him most unjustly with holding the Phoebist position, of regarding Christ as the son of a mere man; or, in other words, they accused him of denying the divinity of Christ. The question was very keenly agitated, both among the clergy and laity, whether Mary was entitled to be called the mother of God. In this dispute Nestorius took an active part, adhering firmly to the doctrine of the school of Antioch. Dupin (Bibliotheque, i, 442, ed. 1722)thus summarizes his views as expounded by himself: 1. He expressly rejected the error of those who said that Christ was a mere man, as Ebon, Paul of Samosata, Photinus. 2. He maintained that the Word was united to the human nature of Jesus, and that the two persons were one, intimate and strict. 3. He maintained that these two natures made one Christ, one Son, one Person. And that this Person may have either divine or human properties attributed to him. But his words contradicted this formal enunciation of his doctrine. His illustrations proved that he did not allow the hypothesis of a union, but admitted a moral union only. A contemporary writer (Marius Mercator, Opera (Paris, 1673, ed. Garnier), who lived in the first half of the fifth century, says that Nestorius was sound in most of the Catholic truths on this question taken seriatim. He was sound also "in proposing to make the second person of the Trinity of the same substance and attribute and consubstantial with the Son, and also "de tempore, quo primum existit unio;" all these positions being demonstrated by extracts from extant sermons and other writings of Nestorius. But he was unsound "de genere unionis." He certainly allowed only a moral union, "Deus et homo unum tantum moraliter." Hence the incarnation according to him was "иванен, христиан, иевангель синтетес." There were two natures in Christ, and the properties in each should be very carefully distinguished—"due in Christio repias hypotheseis; succernendul singulorum idiomata." Nor would he allow human attributes to be predicated of the divine nature of Christ: "Nec unum tribus una alteri, nisi res, i.e., νομοθετησεν, vel sicutius." Rogers (Parker Soc. p. 55) quotes an opposite passage in this connection: Φαγη γαρ ιωνισι των θως λογον τη εκ Μαριας αδητως, ωστι τι της φιλο σιων ιδαι δια εχθρονο ποιητο (Nicephorus, xviii, 48). He denied therefore that God the Son was to manifest; he spoke of Christ's humanity being united to the experiences, and he necessarily rejected, according to the above view, the term Θεοτόκος, and proposed Χριστοτοκος as an alternative. There is abundant proof from his works of his denial of the hypothetic union. He compared the union of the two natures in Christ to the making of a bundle of mathematics. He compared Christ to the temple of his divinity habit, the temple of his divinity. He said that Thomas had touched him that was risen again, and honored him.
that raised him up. He believed "hominem Deifica-
tum, et non verbum carmen factum," that Christ became God by merit and not by nature. At some meetings at Ephesus, preliminary to the council, Nestorius said he would not be an enemy to the council in person, but would not yield; and when the bishop of Melitana, at the council said that he had heard a bishop of the party of Nestorius say "that he that suffered for us was a distinct person from the Word" (Dopin, i, 640). Nestorius proposed an alteration of phraseology in order to overcome this difficulty. He suggested that there would be no danger if we said the divine Jesus Christ knew men's thoughts, the human Jesus Christ was hungry, and the like (see Dr. Hey's Lect. iv. He speaks of the cruelty of the persecution of Nestorius, and does not scruple to say that the Council of Ephesus erred in treating Nestorius with too great severity"). Practically it became evident that his doctrine amounted to teaching that there were two persons in Christ, and it was so felt at the time. See HYPOTHETICAL UNION. Thus the word theokos became the watchword of the orthodox party in the Nestorian controversy, as the term hominosus had been in the Arian; opposition to the word θεοκος meant denial of the mystery of the incarnation, or of the true union of the divine and human natures in Christ. Unquestionably the Antiochian Christology, which was represented by Nestorius, did not make the Logos truly became man. It asserted indeed, rightly, the duality of the natures, and the continued distinction between the Logos and that which was human, and the true union of the divine and human natures in Christ. This man, having, on one occasion, been called to preach in the presence of his patriarch, took occasion, in the course of his sermon, to extol the Virgin Mary as the mother of God, and charged all who refused to acknowledge her as such with being believers in a deified man. This man, Proclus, in the course of his discourse, praised Mary as "the spotless treasure-house of virginity: the spiritual paradise of the second Adam; the workshop in which the two natures were annealed together; the bridal chamber in which the Word welded the flesh; the living bush of nature, which was unharmed by the fire of the divine birth; the light cloud which bore him who sat between the cherubim; the stainless fleeces, bathed in the dews of heaven, with which the Shepherd clothed his sheep; the handmaid and the mother, the Virgin and Heaven." The sermon was received with loud applause, and Nestorius found it necessary to defend his own doctrine against the misrepresentations of the council. In the first place, a gracious concession on the part of God ( Ihvav 4vov), whereby the Logos makes the man an object of the divine pleasure, and in the second place an elevation of the man to higher dignity and to sonship with God (Iovv avdv xai νίκτωρ, καν νικνόντα), whereby the Logos makes the man an object of the divine pleasure, and in the second place an elevation of the man to higher dignity and to sonship with God (Iovv avdv xai νικτωρ, καν νικνόντα). By virtue of the concession there arises, in the third place, a practical fellowship of operation (Iovv avdv xai νικτωρ, καν νικνόντα), in which the humanity becomes the instrument and temple of the Deity and the Iovv αφετηρία culminates. Theodore of Mopsuestia, the able founder of the Antiochian Christology, set forth the elevation of the man to sonship with God (starting from Luke ii, 52) as follows: [passage removed]. The elevation made it dependent on the progressive virtue and meritoriousness of Jesus, which were completed in the resurrection, and earned for him the unchangeableness of the divine life as a reward for his voluntary victory for virtue. The Antiochian and Nestorian theory amounts therefore, at bottom, to a duality of persons in Christ, though without clearly avowing it. It cannot conceive the reality of the two natures without a personal independence for each. With the theanthropic unity of the person of Christ it denies also the theanthropic unity of his work, especially of his sufferings and death; and in the same measure it enfeebles the reality of redemption. From this point of view Mary, of course, could be nothing more than mother of the man Jesus, and the predicate theokos, strictly understood, must appear absurd or blasphemous. Nestorius would admit no more than that God passed through (transit) the womb of Mary. Cyril charges upon Nestorius (Epist. ad Celse) that he does not say the Son of God died and rose again, but always the man Jesus died and rose. Nestorius himself says (in his sermon against the Arians) (4vov xai νικτωρ, καν νικνόντα): "It may be said that the Son of God, in the wider sense, died, but not that God died. Moreover the Scripture, in speaking of the birth, passion, and death, never say God, but Christ, or Jesus, or the Lord—all of them names which suit both natures. A born, dead, and risen Christ cannot beωροθνος ( epiphany);" he says in another sermon, "did not crucify the Godhead, but the clothing of the Godhead, and Joseph of Arimathæa did not shroud and bury the Logos" (In Mar. Merc. p. 761 sq.).

Nestorius by this controversy had opened a question which went beyond the usual theological arena. The sentiment of venerating Mary had spread so greatly among the people that it touched the most vehement passions, and he was, therefore, not only resisted by theologians of the opposite camp, viz., the Alexandrians, but by the people, and was rejected in public by some of his own clergy even. He accordingly, enraged at the unbridled attacks made on his person, made a confession of faith in the Council of Ephesus, in which he indignantly declared that he never had said that there were two persons in Christ, but that there were two natures.
of the divine and human he was in the right, though he himself pressed to the verge of the opposite error of mixing or confusing the two natures in Christ. (Comp. in particular his assertion of an ἱερός θρόνος in the third chapter of On the Incarnation of the Word, as opposed to the common view of the Eastern Church. [Conciliorum, ii, 155], however, understands by this not a ἱερός ποιεῖν ἔσορον, but only a real union in οὐκ εἶναι, οὐκ εἰσιν. Cyril, as if to blind the eyes of his antagonists, opened the controversy by mild and apparently suave measures. He simply wrote to Nestorius, and doubtless to the bishop of Constantinople, patriarch Cyril published two letters addressed to Egyptian monks, in which he assailed the opinions of Nestorius, without, however, alluding to or once mentioning his name. The appearance of these writings excited no light sensation in the East, and grave great offence to Nestorius, against whom they were so plainly levelled. Cyril followed this up by a solemn protest, and finally launched out by vehement and bitter denunciations of Nestorius and his doctrine, declaring the latter at variance with the very essence of Christianity. An epistolary altercation now took place between the two patriarchs, which continued for some time, with considerable bitterness on both sides. To bring about Nestorius's removal from the patriarchate, Cyril addressed the emperor, the empress Eudocia, and the emperor's sister Pulcheria, who took a lively interest in Church affairs; and when these efforts failed to bring about the much desired result, he finally determined to seek himself the removal of Nestorius. He devised the sermon of that patriarch to be translated and sent to Rome; and at the same time urged his holy¬ness to take summary measures for the vindication of pure doctrine. Celestine, moved by orthodoxy instinct, and flattered by the appeal to his authority, summoned a synod to meet at Rome, and with their sanction decided that the clergy excommuni¬cated by Nestorius should be restored to the fellowship of the Church; and, further, that if within ten days after receiving the sentence pronounced at Rome, Nestorius should not give a written recantation of his errors, he should be forthwith deposed from his office as patriarch and excommuni¬cated, "ab universali ecclesiae catholice communione dejectus." Cyril having thus found at last the opportu¬nity of humbling his rival, took it upon himself to execute the sentence of the Roman synod. Summoning a synod of Egyptian bishops at Alexandria, Cyril de¬clared Nestorius's sentence pronounced at Rome, and in the name of Nestorius, in which, conformably to the sentence pro¬nounced at Rome, he called upon him to recant, and concluded with twelve anathemas against his presumed errors, thus formally setting forward the Egyptian creed in opposition to the Antiokinian system, as expressed by "Theodore of Mopsuestia." The controversy now com¬pletely altered its aspect, being converted from a personal into a doctrinal dispute. By orders of John, patri¬arch of Antioch, a refutation of the Egyptian anath¬emas was published by Theodoret, bishop of Cyrus, a town on the Euphrates; and this refutation, which was written with much spirit and warmth, elicited a violent and eloquent reply from the pen of Cyril. Nestorius, on his part, treated the deputies sent from Celestine and Cyril with the utmost contempt, and answered the anathemas of Cyril by sending twelve counter anathemas, in which he accused his opponents of the heresy of Apollinarius (q.v.).

The controversy had now become so general and critical that it was thought to be absolutely necessary to summon a general council, and therefore the emperor, Theodosius II, in connection with his Western colleague, Valentinian III, issued a proclamation to all the bishops of the empire summoning them to an ecumenical council at Ephesus about Pentecost of the following year. Cyril and Nestorius arrived at Ephesus at the ap¬pointed time, the former authorized temporarily to repres¬ent the pope, Celestine, and accompanied by a great number of Egyptian bishops, who came to act as his devoted tools. The bishop of the city in which the council was assembled was the friend of Cyril, and such was the extent of influence arrayed against Nestorius that he found it necessary to solicit from the imperial curia the commission to be sent to the bishop of the house in which he resided. A number of the Syrian bishops were prevented from reaching Ephesus in time for the opening of the council, and having waited six¬teen days beyond the time appointed by the emperor, Cyril insisted on commencing proceedings, and accord¬ingly, on the 8th of November, he opened the council of 200 bishops. The bishop of Hippo, St. Augustine, was to have presided at the Council of Ephesus, but he died in the latter part of the year 430. Nestorius refused to attend till all the bishops had assembled, and having been formally invited three several times to appear and answer the various charges,oral and written, laid against him, his refusals to obey the summons of the synod were construed as an admission on his own part of his guilt, and it therefore proceeded to his condem¬nation. The bishops unanimously cried, "Whoever does not anathematize Nestorius, let himself be anath¬emæ; the true faith anathematizes him, the holy ecclesia anathematizes him. Whoever has his fellowship with Nestorius, let him be anathema. We all anathematize the letter and the doctrines of Nestorius. We all anathematize Nestorius and his followers, and his ungodly faith, and his ungodly doctrine. We all anath¬ematize Nestorius," etc. (Mansi, iv, 1170 sq.; Hefele, ii, 169.) The proceedings of the council were read in the presence of the earlier fathers and several passages from the writings of Nestorius were read, and at the close of the first session, which lasted till late in the night, the synod, in which, says Schaff, "an uncharitable, violent, and passionate spirit ruled the transactions," after many tears, as its members declared, restrained by the laws of the Church, and by the letter of the Roman bishop, Celestine, pronounced sentence in the following terms: "The Lord Jesus Christ, by Nestorius blasphemed, has ordained by this most holy synod that the Nestorius above named be excluded from the episcopal dignity, and from sacrestal fellowship" (Mansi, iv, 1211; Hefele, ii, 172). This sentence was no sooner passed than, by orders of Cyril, it was publicly proclaimed by her¬alds throughout the whole city. It was also formally an¬nounced to the emperor. Meanwhile John, bishop of Antioch, with about thirty Syrian bishops, arrived at Ephesus, and after the proceedings, when the council had met and deposed Nestorius, and, on learning what had been done, they declared the proceedings of that council null and void, proceeded to form a new coun¬cil, or conciliarium — yielding nothing to the heat¬ed violence of the other —in the dwelling of the cele¬brated Theodore of Mopsuestia (q.v.). The conciliarium now pronounced sentence on the imperial counsellor and a body-guard, and declared itself to be the only regular one. The conciliarium, in turn, now deposed Cyril and Mennemon, bishop of Ephesus, and communicated the other members who had taken part in the proceedings of the Cyrilian councils until they should be suspended from the episcopate of Cyril and anath¬ematized of Cyril (Mansi, iv, 1250 sq.; Hefele, ii, 178 sq.). The sentence against the two bishops was made known throughout the city, and formally communicated to the emperor. In the midst of this conflict of councils the deputies of the Roman bishop appeared at Ephesus, and, according to their instructions, gave the formal sanction to all the proceedings of Cyril and his council. The emperor, however, on hearing the report of his commissioner, lost no time in despatching a letter to Ephesus by the hands of an imperial officer, conveying his royal pleasure that the disputed question should be referred to the council, and not by the pope or the bishop of Antioch, but by the whole council in common, and until this was done no one of the bishops could be permitted to re¬turn to his diocese or to visit the court. Cyril and his party, seeing the evident leaning of the emperor in fa¬vor of Nestorius, resorted to various expedients for the
purpose of enlisting the influence of the court for themselves, and at length they succeeded in prevailing upon the Emperor, the son of the Emperor Constantine, who had been in the inter
vention of Theophilus's sister, to confirm the deposition of Nestorius, although he had agreed to withdraw his objection to the word "theotokos," mother of God. Thus, finally forsaken by the court, which had so long protected him against his numerous and powerful ene
mies, Nestorius saw himself deserted by the very personages whom he had supported and defended; and a number of the Eastern bishops stood firm for a time, John and Cyril were ultimately brought to an agree
ment, and both retained their sees. The compromise which was effected between the two prelates and the emperor was brought about mainly by the following steps, which are described in a letter to the emperor, and in a
Emessa a messenger to Alexandria with a creed which he had already, in a shorter form, laid before the em
peror, and which broke the doctrinal antagonism by asserting the duality of the natures against Cyril, and the predicte mother of God against Nestorius (Manu, v. 203; Hefele, i, 246; Gieseler, i, ii, 150). "We cou
fess," says this symbol, which was composed by Theodo
res, "that our Lord Jesus Christ, the only-begotten Son of God, is perfect God and perfect man, of a reason
able soul and body subsisting (ζωόν τιναν και δύναμι
ν τινα ήμιν κατά την άνθρωπότητα. Here homounios, at least in the second clause, evidently does not imply numerical unity, but only generic unity); for two natures are united with one another (ζωο γ είς
σωμασίων γένος, in opposition to the μια φύσις of Cyril). Therefore we confess one Christ, one Lord, and one God. By reason of this union, which is yet indistinctly coupled (κατά ταύτα κατά την άνθρωποτηταν) against Cyril έν ισόω σωμασίαν), we also confess that the holy Virgin is mother of God, because God the Logos was made flesh and man, and united with himself the temple [humanity] even from the conception; which temple he took from the Virgin. But concerning the words of the Gospel of John, Epistle respecting Christ, we know that theologians apply some which refer to the one person to the two natures in common, but separate others as referring to the two natures, and assign the expressions which become God to the Godhead of Christ, but the expressions of humiliation to his manhood (κατά την άνθρωποτηταν κατά την άνθρωποτηταν του ανθρωπου νομοσχηματος). This compromise of principle with which John of Antioch was thus made chargeable roused a large party in his own diocese, and many of the Syrian bishops withdrew from all fellowship with him. A schism followed in various parts of the Eastern Church. Nestorius, on the other hand, at his own request, was assigned to his former cloister at Antioch, and on Oct. 25, 431, Maximian was nominated as his successor in Constantinople. Upon the death of this patriarch in A.D. 435, however, a large party at Constantinople de
manded the restoration of Nestorius, threatening that if their wish was refused they would set fire to the pa
triarchal church; but so strong was the influence exer
cised by the opponents of the deposed patriarch that the vacant dignity was conferred upon his early ad
versary, Proclus. Cyril, seeing the strength of Nestorius's friendship in the East, and not wishing to be pronounced his enemy for ever removed beyond the possibility of exercising any longer any influence in the Church; and the Anti
cochians, having saved the doctrine of two natures, were gradually won over by persuasives in various forms to consent to the sacrifice of the person of Nestorius for the sake of the unity of the Church. Finally, in A.D. 435, an imperial edict appeared which condemned Nestorius to perpetual banishment in the Greater Oasis of Upper Egypt, and Euphrasius, Bishop of Cyprus, was consecrated by Cyril, "was now dragged from the stillness of his for
mer cloister of Euporpius, before the gates of Antioch, in which he had enjoyed four years of repose, from one place of exile to another—first to Arabia, then to Egypt— and was compelled to drink the bitter cup of persecu
tion which he himself, in the days of his power, had forced upon the heretics." To his credit, be it said, he bore his sufferings with resignation and independ
ence. In his exile Nestorius busied himself by the writing of several theological works. Thus he wrote a history of his life and of his theological controversy, in which he sought to vindicate himself against the re
proaches of his enemies, and to show both friends and foes, significantly entitled a Tragedy. (Fragmenta in Evagrius, Hist. Eccles. i, 7, and in the Symeonode adversus Traegadiam Irenaei, c. 6.) That the book bore the name of the Tragedy is stated by Eusebius, a Nestorian metropolitan. The imperial com
missioner, Irenaeus, afterwards bishop of Tyre, a friend of Nestorius, composed a work against this, and the ecclesiastical history of his time, likewise under the title of Tragedy, fragments of which, in a Latin translation, are preserved in the so-called Symeonides, in Manas, v, 431 sq.) Various accounts are given of the circumstances which led to his death, but in one thing all are agreed, that he died, after thirty-five years of exile, in the years 450, under the severe acts of harsh and cruel persecution. The precise time or place of his death has not been ascertained, but he is believed to have died previous to A.D. 450, when the Eutychian controversy began to attract notice. The account given by Evagrius, that Nestorius's death was caused by a disease in which his tongue was eaten by worms, rests, according to Evagrius himself, on a single and unnamed authority. The more probably authentic narratives ascribe his death to the effects of a fall. He was still living A.D. 439, when Socrates wrote his history (Hist. Eccles. vii, 84). The Monophysite Jacobites are accustomed from the year 438 to regard Nestorius as the author of the supposed grave in Upper Egypt, and have spread the tradition that it has never been moistened by the rain of heaven, which yet falls upon the evil and the good. The emperor, who had formerly favored him, but was now turned entirely against him, caused all his writ
ings to be burned, and his followers to be named after him as "Nestorians," and the followers of John of Antioch received the title of "Eutychians." Although this be his memory in the East, in the West the sad fate and upright character of Nestorius, after having been long abhorred, has in modern times, since Luther, found much sympathy; while Cyril, by his vio
lent conduct, has incurred much censure. Wahlg (Ket
nischen Kirche, p. 373) has shown that the Nestorian and Monophysite sects have been chargeable with the crimes of Gieseler and Neander take the part of Nestorius against Cyril, and think that he was unjustly condemned. So also Milman, who would rather meet the justice of the divine Redeemer loaded with the errors of Nestorius than with the barbarities of Cyril, but does not enter into the theological merits of the controversy (Hist. of Latia Christianty, i, 210). Petavius, Bur, Hefele, and Eb
nard, on the contrary, vindicate Cyril against Nestorius, not as to his personal conduct, which was anything but Christian, but in regard to the particular matter in question, viz., the defence of the unity of Christ against the division of his personality. Dörner (ii, 81 sq.) justly distributes the right and wrong, truth and error, on both sides, and considers Nestorius and Cyril representatives of two equally one-sided conceptions, which com
plement each other. Cyril's strength lay on the relig
ious and speculative side of Christology, that of Nesto
rius on the historical; and his mind's instinctive tendency (ii, 86) gives a similar judgment. Perhaps it is near
est the truth to concede that Nestorius was possessed of an honest and pious zeal, but was wanting in that pru
dence and moderation by which zeal should have been controlled.

Literature.—On the sources are to be consulted.—(J.)
numerous: it was selected as an appropriate image of the subtle devices of the enemies of God on the one hand (e.g. Ps. ix, 15; xxvi, 15; xxxi, 4), and of the unavertable vengeance of God on the other (Lam. i, 10; Ezek. xiii, 13; Hos. vii, 12). See **Snare**.

1. **Fishing-nets.**—We have no direct information concerning the fish-nets of the Hebrews, but suppose that they were not materially different from those of the ancient Egyptians, concerning which we now possess very good information, and which are more than once mentioned in Scripture (Isa. xix, 8). The Egyptians constructed their nets of flax-string: the netting-needle was made of wood, and in shape closely resembled our own (Wilkinson, *Anc. Egypt.*, ii, 96). See **Net**. The usual fishing-net among this people was of a long form, like the common drag-net, with wooden floats on the upper and leads on the lower side. The leads were occasionally of an elongated shape, hanging from the outer cord or border of the net; but they were most usually flat, and, being folded round the cord, the opposite sides were beaten together; and this method continues to be adopted by the modern Egyptians. The net was sometimes let down from a boat, but those who pulled it usually stood on the shore, and landed the fish on a shelving bank. This mode, however, was more adapted to rivers than to lake fishing; and hence in all the detailed examples of fishing in the New Testament the net is cast from and drawn into boats, excepting in one case where, the draught being too great to take into the boat, the fishers dragged the net after their boats to the shore (John xxxi, 6, 8). Sometimes in shallow water a smaller net was used.
furnished with a pole on either side, to which it was attached; and the fisherman, holding one of the poles in each hand, thrust it below the surface of the water, and awaited the moment when a shoal of fish passed over it.

The bait that stood in the centre of the bar was touched, slipped aside, and allowed the two flaps to collapse, and thus secured the bird. Another kind, which was square, appears to have closed in the same manner; but its construction was different, the framework running across the centre, and not, as in others, round the edges of the trap. So skilful were they in making traps that they were strong enough to hold the hyena; and in the one which caught the robber in the treasury of Khampsinitus the power of the spring or the mechanism of the catch was so perfect that his brother was unable to open it or release him. Similar in ingenuity, though not in strength, were the nets made by the convicts banished to Rhinocolura by Actiades, which, though made of split straws, were yet capable of catching many of the numerous quails that frequented that desert region at a particular period of the year. The clap-net was of different forms, though on the same general principle as the traps. The larger ones consisted, like the smaller ones above, of two sides or frames, over which the network was strained (see next page); at one end was a short rope, which they fastened to a bush or a cluster of reeds, and at the other was one of considerable length, which, as soon as the birds were seen feeding in the area within the net, was pulled by the fowlers, causing the two sides to collapse. As soon as they had selected a convenient spot for laying down the net, in a field or on the surface of a pond, the known resident of numerous wild fowl, they spread open the two sides or flaps, and secured them in such a manner that they remained flat upon the ground until pulled by the rope. A man, crouched behind some reeds growing at a convenient distance from the spot, from which he could observe the birds as they came down, watched the net, and, enjoining silence by placing his hand over his mouth, beckoned to those holding the rope to keep themselves in readiness till he saw them assembled in sufficient numbers, when a wave of his hand gave the signal for closing the net (Wilkinson, Ancient Egyptians, ii, 181 sq.).

"Birds formed an article of food among the Hebrews (Lev. xvii, 18), and much skill was exercised in catching them. The following were the most approved methods: (1) The trap (נֹע), which consisted of two parts—a net, strained over a frame, and a stick to support it, but so placed that it should give way at the slightest touch; the stick or spring was termed פּוֹד (Amos iii, 5; 'gin'; Psa. lixii, 22, 'trap'); this was the most usual method (Job xviii, 9; Eccles. ix, 12; Prov. vii, 28). (2) The snare (בּוֹק), from בּוֹק, to bridle; Job xviii, 9, A. V. 'robbert), consisting of a cord (בּוֹק, Job xviii, 10; comp. Psa. xcviii, 5; cxvi, 8; cxl, 5) so set as to catch the bird by the leg. (3) The net, as above. (4) The decoy, to which reference is made in Jer. v, 26, 27—a cage of peculiar construction (בּוֹק) was filled with birds, which acted as decoys; the door of the cage was left open by a piece of stick acting as a spring (ןָבּוֹק), and closed suddenly with a clap (whence perhaps the term sellah) on the birds as they came out of the cage: the partridge appears to have been used as a decoy (Eccles. xi, 80)." See Fowling.

5. Fishing-nets.—These, as has already been seen, were
of universal use among the Hebrews. "The objects for which hunting is practiced indicate the various conditions of society and the progress of civilization. Hunting, as a matter of necessity, whether for the extermination of dangerous beasts or for procuring sustenance, betokens a rude and semi-civilized state; as an amusement, it betokens an advanced state. In the former, personal prowess and physical strength are the qualities which elevate a man above his fellows and fit him for dominion, and hence one of the greatest heroes of antiquity is described as a 'mighty hunter before the Lord' (Gen. x, 9), while Ishmael, the progenitor of a wild race, was famed as an archer (Gen. xxi, 20), and Esau, holding a similar position, was 'a cunning hunter, a man of the field' (Gen. xxv, 27). The latter state may be exemplified, not indeed from Scripture itself, but from contemporary records. Among the accomplishments of Herod, his skill in the chase is particularly noticed; he kept a regular stud and a huntsman (Josephus, Ant. xvi, 10, 3), followed up the sport in a wild country (Ant. xv, 7, 7) which abounded with stags, wild asses, and bears, and is said to have killed as many as forty head in a day (War, i, 21, 118). The wealthy in Egypt and Assyria followed the sports of the field with great zest; they had their preserves for the express purpose of keeping and hunting game (Wilkinson's Anc. Egyptians, i, 215; Xen. Cyrop. i, 4, 5, 14), and drew from hunting scenes subjects for decorating the walls of their buildings, and even the robes they wore on state occasions. The Hebrews, as a pastoral and agricultural people, were not given to the sports of the field; the density of the population, the earnestness of their character, and the tendency of their ritual regulations, particularly those affecting food, all combined to discourage the practice of hunting; and perhaps the examples of Ishmael and Esau were recorded with the same object. There was no lack of game in Palestine; on their entrance into the land the wild beasts were so numerous as to be dangerous (Exod. xxiii, 29); the utter destruction of them was guarded against by the provisions of the Mosaic law (Exod. xxiii, 11; Lev. xxv, 7). Some of the fiercer animals survived to a late period, as lions (Judg. xiv, v; 1 Sam. xvii, 84; 2 Sam. xxiii, 20; 1 Kings xii, 24; xx, 36) and bears (1 Sam. xvii, 34; 2 Kings ii, 24); jackals (Judg. xiv, 4) and foxes (Cant. ii, 16) were also numerous; hart, roebuck, and fallow deer (Deut. xii, 15; 1 Kings iv, 23) formed a regular source of sustenance, and were possibly preserved in enclosures. The manner of catching these animals was either by digging a pitfall (סער), which was the usual manner with the larger animals, as the lion (2 Sam. xxiii, 20; Ezek. xix, 4, 8); or, secondly, by a trap (ים), which was set under ground (Job xviii, 10), in the run of the animal (Prov. xxii, 5), and caught it by the leg (Job xviii, 9); or, lastly, by the use of the net, of which there were various kinds, as for the gazelle (?) (Isa. ii, 20, A.V. 'wild bull'), and other animals of that class. The game selected was generally such as was adapted for food (Prov. xvi, 27), and care was taken to pour out the blood of these as well as of tame animals (Lev. xvii, 13)." All this is admirably and fully illustrated on the Egyptian monuments. Among the ancient Egyptians, in hunting, a space of considerable size was sometimes enclosed with nets, into which the animals were driven. The spots thus enclosed were usually in the vicinity of the water brooks to which they were in the habit of repairing in the morning and evening; and having awaited the time when they went to drink, the hunters disposed their nets, occupied proper positions for observing them unseen, and gradually
closed in upon them. The usages of the Egyptians, and, so far as can be ascertained, of other Oriental nations, in this respect, correspond with the intimations of Julius Pollux (Onomast. v, 4), who states that two kinds of nets were employed in this mode of hunting. One, a long net, called by the Greeks διστον, was furnished with several ropes, and was supported on forked poles, varying in length to correspond with the inequalities of the ground over which it extended. The others were smaller nets, called υσθα, for stopping gaps. These practices are obviously alluded to in such passages as Job xix, 6; Ps. cxli, 5; Isa. li. 20. The method in which the net was applied is familiar to us from the descriptions in Virgil (Æn. iv, 121, 151 sq.; x, 707 sq.); it was placed across a ravine or narrow valley, frequented by the agra, for the sake of water, and the game was driven by the hunters, and then despatched either with bow and arrow or spears (comp. Wilkinson, i, 214). The Assyrian monuments likewise confirm this method of taking game. See Hunting.

Netchaef, Innocent, a Russian prelate and writer, was born in 1722, and was educated for the Church; and, after filling various offices of distinction, was made archbishop of Pskov and of Riga. He died at St. Petersburg, Jan. 25, 1800. His best known work is De several sera Ptarians, published by the holy synod in 1775, to be read in the pulpit; and by the following works: Of the Manner of Confessing Children (Moscow, 1769 and 1796, 8vo)---Conversations of a Bishop to a Priest (St. Petersburg, 1792 and 1795)---Preparations for Death (St. Petersburg, 1797). The celebrated poet Derjavin has composed the epitaph of Netchaef's tomb, which may be seen in a cell of St. Alexander-Nevski. See Dictionnaire historique des ecritures ecclésiastiques de l'Église Grèco-russe, a. v.

Nethaneel (Heb. Nethan'iel, בֶּן נְאָו, given of God; Sept. Νασαονία, the name of ten Hebrews. See also NATHANIEL.

1. A son of Zuar and phylarch of Issachar at the time of the exode (Num. i, 8; ii, 5; vii, 15, 28; x, 15). B.C. 1657.

2. The fourth son of Jesse, and brother of king Da-vid (1 Chron. xi, 14). B.C. cir. 1070.

3. A priest who blew a trumpet before the ark when David brought it from Kirjath-Jearim to Jerusalem (1 Chron. xiii, 29). B.C. 1050.

4. A Levite, father of the scribe Shemiah (1 Chron. xxiv, 6). B.C. ante 1014.


6. One of five "princes" who were commanded by Jehoshaphat, on his accession, to teach the law from the book, in connection with priests and Levites, through the cities of Judah (2 Chron. xxvii, 7). B.C. 912.

7. A chief Levite, brother of Conaniah and Shemiah, who gave offerings when Josiah renewed the observance of the passover in Jerusalem (2 Chron. xxxv, 5). B.C. 629.

8. Fourth named of six sons of Pashur, of the "sons of the priests," who were found by Ezra to have taken idolatrous wives (Ezra x, 22). B.C. 458.

9. A priest, "son" of Jediael, "chief of the fathers," in the days of the high-priest Joakim (Neh. xii, 21). B.C. cir. 446.

10. A priest's son, and brother of Zechariah, who bore a trumpet at the dedication of the walls of Jerusa-lem (Neh. xii, 86). B.C. 446. Possibly he was identical with 9.

Nethan'iah (Heb. Nethan'éyahu, נְתַנְאֶה יָה, also in the prolonged form Nethanyahu, נְתַנְאֵה יָאוֹ, 1 Chron. xxv, 12; 2 Chron. xvii, 8; Jer. xxxvi, 14; xi, 8; xii, 9; given of Jehoiakim; Sept. Naasianiacus, v. r. in 2 Kings xxv, 23 Mosassesianum), the name of four Hebrews.

1. Third named of four sons of Asaph, who were ap-

pointed by order of David to minister in the Temple. He was chief of the fifth division of sacred musicians (1 Chron. xxv, 2, 12). B.C. cir. 1015.

2. A Levite who was called "prince" and, on the accession of Jehoshaphat, to teach the law through the cities of Judah (2 Chron. xviii, 8). B.C. cir. 912.


4. Son of Eliakim (q. v.) of the royal family of Judah, and father of Jehu (q. v.) who murdered Gedaliah (2 Kings xxv, 25; Jer. xi, 8, 14, 15; xli, 1, 2; 6, 7, 9, 10, 11, 12, 15, 16, 18). B.C. cir. 620.

Netherland. See Belgium and Holland.

Netherlands Missionary Society. See the article Missions in this volume, especially p. 358.

Neth'rinim (Heb. Nakthrinim, נְתִרִינִי, is the name given in the post-exilian books of the Hebrew Scriptures to the hereditary Temple servants who were assigned to the Levites to do the subordinate and menial work.

1. Name and Signification.—The name נְתִרִי, which is the plural of נֵר, passive adjective from נר, to give, "to set apart, to denote," properly denotes given, "the devoted," i.e. to do the menial work of the sanctu ary for the Levites, and, like other terms of office, has become the apppellative of that class of men who were thus selected (as hereditary Temple servants) to attend the Levites. Hence they are called נְתִרִים by Josephus (Ant. xi, 5, 6), while the Vulg. (Nathanaei), the Chaldee (Nethrinim), the Zurich Bible, Coverdale, Matthew's Bible, the Geneva Version, the Bishop's Bible, and the A. V. uniformly retain the original in all the seventeen passages in which it occurs, except that the A. V., following the example of the preceding Eng-lish versions, improperly translates the plural נְתִרִים ("Nethrinim") to the Hebrew נר, which is already plural, as it does in "cherubins." The Sept., however, is inconsistent both in its spelling and rendering of it. Thus, in nine places out of the seventeen it has נֵרִים, Alex. Naasoriva, Ezra ii, 70; vii, 7, 24; viii, 20 [twice]; Neh. iii, 26; vii, 46, 76, 78; x, 28; in three of Νασαονία, [Vat. Naasoriva], Ezra ii, 68; Neh. xii, 21); in two of Νασαονία [Vat. Naasoriva], Ezra ii, 58; Neh. vii, 60; in one ΑΣαονία (Ezra viii, 17); in another it takes נְסא תַר ה for one word, and substitutes for it Ναסאονία (Neh. iii, 81); and in another place again it translates נרִים by oi δήδινοι (1 Chron. ix, 2). Theodoret's explanation of Νασαονία, δύνας ιαυα, ρουσιπ, τοι ουρος θεου (Quast. in i. Paralipom.), which is also that of Bochart, "deditione appellavit, quod se sponte dede- lictionem" (Palseg, lib. ii, cap. 1, Opp. 1, ed. Lug-duni, 1692), is both contrary to the grammatical mean-
ing of the word, which, as "gift partake," can only be those given, and not who voluntarily gave themselves, and at variance with facts.

2. Origin and Duties of the Nethrinim.—It is the unan-

nous voice both of Jewish tradition (comp. Jebomoth, 7; 2 Sam. ix, 27) and the best Jewish commentators (comp. Rashi and Aben-Ezra on Ezra ii, 43; Kimchi on Josh. ix, 20) that the Gibeonites whom Joshua consigned forever to be the herdmen of wood and the drawers of water, i.e. the perpetual menial servants (נתרין נרה) of the sanctuary (Josh. ix, 21-27), are the original caste denominated Nethrinim in the post-exilian period; and there is no valid reason for regarding this ancient tradition. As these Gibeon-ites or sanctuary slaves were greatly diminished by the bloody persecutions of Saul, and in the massacre at Nob (2 Sam. xxii, 1-19), and moreover, as the reorganization and extension of the sanctuary service effected by the royal Psalmsim both rendered the work of the Levites
very laborious and demanded an increase of the exist-
ing staff of menial servants, "David and the princes [after him] gave (יִדְתּוּ) the Nethinim (or these given ones, נְתֵנִים) for the service of the Levites" (Ezra viii, 20).

From the ancient practice of consigning aliens and captives of war to do both the menial work of the people at large and of the priests and Levites (Numb. xxxi, 26-47; xxxiv, 23-29; Deut. x, 10), with which both the Syrians, Phoenicians, the Greeks, and other nations of antiquity, and which still obtains among the Arabs, who devote slaves to the service of the Kaaba at Mecca and to the sepulchre of the Prophet at Medina (Burchhardt, Travels in Arabia, i, 288, etc.; ii, 166, etc., 174, 181), there can be little doubt that the thinned ranks were re-
cruited from such captives, and that the other part of the captives taken in battle. Indeed, their foreign names given in the catalogue of those who returned from Babylon (Ezra ii, 43-58) fully confirm this view. As this newly-increased and reorganized staff, founded upon the rem-
ant of the aboriginal Gibeonites, was now formally and ex-
compactly given by David to the Levites (Ezra viii, 20), just as the Levites themselves, by the command of God, were given to the priests (Numb. viii, 19; xviii, 2-6), their primitive name was no more applicable to them, because the new accession, constituting the majority, were no Gibeonites, and because they were no more the servants of the sanctuary at large, but were a gift to the Levites. It was for this reason that they were hence-
forth called Nethinim (נְתֵנִים), the given ones, i.e. to the Levites, the expression used with regard to the Levites when they in their turn were given to the priests. See Levite. Being thus given to them, the Nethinim had to relieve the Levites of every menial and laborious work connected with the sanctuary. They had to draw and carry the water, Hew and fetch the wood, and attend to everything which the Levites ordered them to do; and they were entirely at the disposal of the Levites, therefore the Bible prescribes no special duties for the Nethinim.

3. Number of the Nethinim, their Locality, Revenues, and Social Position.—We must not forget that the Le-
vites were given to Aaron and his sons, i.e. to the priests as a body, and were accordingly the first Nethinim (נְתֵנִים), Numb. iii, 9; vii, 19. At first they were the only attendants, and their work must have been labor-
ious enough. The first time that a Levite, they brought them their share of the captive slaves of the Amalekites, and 220 were given to them as having charge of the Tabernacle (Numb. xxxiv, 47), while 32 only were as-
signed specially to the priests. This disposition to de-
vote the more laborious offices of their ritual upon slaves of another race showed itself again in the treatment of the Gibeonites. They, too, were given (A. V. "maiden") to be "hewers of wood and drawers of water" for the house of God (Josh. ix, 27), and the addition of so large a number (the population of five cities) must have re-
lieved the Levites from much that had before been bur-
ding work and in which they knew little or nothing as to their treat-
ment. It was a matter of necessity that the whole should be circumcised (Exod. xii, 48) and conform to the re-
ligion of their conquerors, and this might at first seem hard enough. On the other hand, it must be remembered that they presented themselves as recognising the su-
premacy of Jehovah (Josh. ix, 9), and that for many generations the remembrance of the solemn covenant entered into with them made men look with horror on the shedding of Gibeonite blood (2 Sam. xxi, 9), and protected them from much outrage. No addition to the number thus employed appears to have been made during the period of the Judges, and they continued to be known by their old name (נְתֵנִים) until the end of the period of the divided kingdom. The want of a further supply was, however, felt when the re-
organization of worship commenced under David. Either the massacre at Nob had involved the Gibeonites as well as the priests (1 Sam. xxii, 19), or else they had fallen victims to some other outbreak of Saul's fury, and, though there were survivors (2 Sam. xxi, 2), the number was likely to be quite inadequate for the greater stateliness of the new worship at Jerusalem. It is to this period accordingly that the origin of the class bearing this name, and to the time when those whom David and the princes appointed (Heb. gave) for the service of the Levites (Ezra viii, 20). Though their number is nowhere given up to the time of the Babylonian captivity, yet the fact that the ab-
original Hierodulai, i.e. the Gibeonites, consisted of the population of five cities when the sanctuary in their sanctu-
ary was not so imposing makes it pretty certain that the Nethinim with whom David and the other princes replenished the thinned ranks at the time when the Temple worship required a large staff of menial servants must have counted their thousands. As a matter of convenience, they most probably lived within the pre-
cincts and in the immediate neighborhood of the Tem-
ple, and must have been supported by the contributions of the people. We have more decided information about them in the post-exilic records. Only 612 Nethinim returned from Babylon—392 with Zerubbabel (Ezra ii, 58; Neh. vii, 69), and 220 with Ezra (Ezra viii, 20)—under the leadership of Zerubba-
bel and Gidea (Neh. xi, 21), who, as their foreign names indicate, were of the Nethinim. But even this small number had to be coaxed in order to get them to return from exile, as is evident from Ezra vii, 17, where they are addressed as brethren of Idod, a chief of the Levites. It is evident from the whole context (Ezra viii, 15-19), which speaks of se-
curing Idod's interests to procure Levites as well as Nethinim, that he was not a Nethinim, but a distinguished Levite who had great influence both among his own Le-
vitical brethren and the Nethinim who were under his control. Some of them lived in Ophel, which they helped to rebuild (Neh. iii, 26; xi, 26), because of its proximity to the temple; while others, as in the pre-
exilic period, dwelt within the Levitical cities (Ezra ii, 70). They were under the control of a chief of their own body (Ezra ii, 43; Neh. vii, 46). Belonging to the Temple, they, like the other sacred min-
isters, were exempted from taxation by the Persian sa-
traps (Ezra vii, 24), and were maintained from the Tem-
ple treasury and the כִּנּוֹת the second tithes (Jebu-
na, 11; Jerusalem, Maspero, v, 15; Jerusalem Sotra, ix, 11; see Horovitz, Geschichtest der Völker Is-
rael, i, 188-140). Though they conformed to the Jud-
iah religion (Exod. xii, 48; Deut. xxix, 11; Josh. ix, 9; Neh. x, 28), they occupied a very low position, and were even ranged below the Manzer (מעzar), or illegal off-
spring, as may be seen from the following order of pre-
cedence given in the Mishna: "A priest is before a Levi, a Levi before an Israelite, an Israelite before a Manzer, a Manzer before a Nethin, a Nethin before a proselyte, and a proselyte before a manumitted slave" (Horijoth, iii, 4). The Nethinim were restricted to in-
termarriage among themselves, and if a Jew or Jewess married one of them, though all the valid ceremonies were performed, the issue shared in all the degrading disqualifications of the Nethinim (Mishna, Kiddushin, iii, 12; iv; 4; Jehamat, ii, 4); and they were even ex-
cluded from the privileges of being exempt from military service, allotted to newly-married people and to those who were faint-hearted (Deut. xxv, 7, 8, with Mishna, Sota, viii, 3-6). If a woman was suspected of being de-
flowered by any one, or if she had an illegitimate child, it was ascribed to a Nethin, and the offspring took the degraded position of the Nethin, notwithstanding the as-
sertion of the mother. The child was, however, only a priest, unless she could adduce proof to support her as-
sertion (Mishna, Ketuboth, i, 8, 9). If a court of jus-
tice (יִדְתּוּ) gave a decision, and one of the mem-
bers of the court was found to be a Nethin, the judg-
ment was invalid, inasmuch as he was not regarded as
Nefet or Nutpe, an Egyptian female deity, is apostate mother to the Sun, wife of Seb, and mother of Typhon, the god of evil among the ancient Egyptians. According to a myth, she was represented as seated on the tree of life, and sprinkling healthful water upon the souls of men. In one form she personifies the abyss of heaven, represented as a female figure, astride the sacred vultures, with her arms and legs enclosing the earth. She was thought to be the Rheaa of the Greeks. See Trevor, Ancient Egypt, p. 147, 149.

Nets. See Hawk.

Neter, Thomas of Waden (generally known as Thomas Waldensis), an eminent English Roman Catholic Church historian of the early part of the 16th century, was born at Waden, Essex. He joined the Carmelites, and rose in course of time to primacy in his order in England. He was placed first in London, and afterwards at Oxford, where he became a professor, first of philosophy and then of divinity. He zealously contested the opinions of Wickliffe both in the schools and in the pulpit; was elected provincial of his order; and eventually attended the Council of Pisa in 1409. By Henry V he was appointed privy councillor and confessor, and sent to the Council of Constance, where he distinguished himself by his speeches against the Wickliffites and Hussites. He likewise possessed the favor of Henry VI, and went to France with the intention of seeing present at his coronation at Paris, but he died on his journey at Rouen in 1430. He wrote a number of works: the Bodleian Library at Oxford possesses numerous MSS. of his, for instance, a list of all the heresies, under the title of Cataloga Esteriorum. But his only published work is his Historical work, entitled Venetiæ catholiciæ (Paris, 1521, 1523, 1538; 2d ed. Salamanca, 1566; 3d ed. Venice, 1571), with notes by Carmelite monk named Rubeo; 4th ed. Venice, 1575, with notes by Bianciotti. The work is divided into six books: i. of God and Christ; ii. of the body of Christ, the church, and its

Neto-phathii (Neh. xii, 28) or Neto-phathite (so A. V. in the text appears in Vers. 1), or “Neto-phathites,” hebrew נָטָוּפָאָה, or Neto-phath, the form corresponding to “Netophathite” and “Netophathites,” always with the article הַנָּטָוּפָאָה, a Gentile from Netophah; Chron. [plene] נָטָוָפָאָה; Sept. Νετοφαθις, as 1 Chron. ii, 54, etc., but Netophatori, 2 Sam. xxiii, 28; Neto-phathii, 2 Kings xxvi, 28; Netophath, 1 Chron. xxvii, 15; Netophath, 1 Chron. xxviii, 13; Netophathii, Jer. xl, 8; with v. r. Netophath, once mistakenly rendered ἀστρονομος, Neh. xii, 28), an inhabitant of Netophah (v. q.). The Netophathites are called sons of Salma (1 Chron. ii, 54), probably the founder of the village (2 Sam. xxiii, 28, 29; Jer. xl, 8).

Netovtahin, a sect of Russian dissenters who are described by Dr. Pinkerton in his account of the Greek Church in Russia as very ignorant and much divided in opinion. They go under the general name of Sporists, or Sporists of the Greek Church. Their leading tenet is that Antichrist has come and begun his ruin of the Church, and has put an end to everything good, and that a gradual extinction of all holiness is now going on. The Netovtahin appear to be an offshoot of the Pomeranians (q. v.). See Platov’s Present View of the Russian Church.

Neton, a legal number of the congregation (1122) specified in Lev. iv, 13; Num. xxxv, 24 (Mishna, Horojotch, iii, 1). Eventually they seem to have been merged in the mass of the Jewish population, as no allusion to them occurs in the Apocrypha or New Testament. Numbers, Deuteronomy, the very title, are sufficient, for the service of the Temple; whence, as Josephus tells us (War, ii, 17, 6), a festival, called Χελοφορευσis (Xylophoria), was established, in which, the people to supply the deficiency, were obliged to bring a certain quantity of wood to the Temple for the use of the altar of burnt-offering. De Nethobath, Marth, 1719; Will, De Nethobathseorum familiarum (Alderton, 1745); Lamb, in Miscell. Grecian., i, 483 sq., 589 sq.; Pfeiffer in Ugolio, Theaur. vol. xiii. See Gibbonite; Temple Neton. Macrobius, in his Saturnalia, mentions that the Acclan, an Iberian tribe, worshipped under the name of Neton a statue of Mars adorned with rays of light.

Neto-phath (Heb. Netophah, נָטָוָאָה, distillation; Sept. Νετοφαθις in Ezra, v. τ. Νετοφαθις but Ανεσσωφαι in Neh., v. r. Ανεσσωφαι; Vag. Netophath), a town in Palestine, fifty-six of whose people returned from captivity with Zerubabel (Ezra ii, 22; Neh. vii, 26). Two of David’s guard, Maharai and Heleb or Hildai, leaders also of two of the monthly courses (1 Chron. xxvii, 13, 15), were Netophathites, and it was the native place of at least three of the captains who remained under arms near Jerusalem after its destruction in 587 B.C. They were probably the “villages of the Netophathites” the residence of the Levites (1 Chron. ix, 16), a fact which shows that they did not confine themselves to the places named in the catalogues of Josh. xxii and 1 Chron. vi. From another notice we learn that the particular Levites who inhabited these villages were singers (Neh. xii, 28). That Netophath belonged to Judah appears from the fact that the two heroes above mentioned belonged, the one to the Zarithites—that is, the great family of Zerah, one of the chief houses of the tribe—and the other to Othniel, the son-in-law of Caleb. To judge from Neh. vii, 26, it was in the neighborhood of, or closely connected with, Bethelhem, which is also implied by 1 Chron. ii, 54, though the precise force of the latter statement cannot now be made out. From the number of Netophathites who returned from captivity, the place was probably only a small village, which indeed may account for its having escaped mention in the lists of Joshua. The Netophathites seem to have been a warlike race, if we may judge from the fact that one of the great military leaders of the Jews during the rule of the viceroy Gedaliah was Sacrahiah from that place (2 Kings xxv, 31; Jer. xli, 8). A remarkable tradition, of which there is no trace in the Bible, but which, nevertheless, is not improbable authentic, is preserved by the Jewish authors, to the effect that the Netophathites slew the guards which had been placed by Jeroboam on the roads leading to Jerusalem to stop the passage of the first-fruits from the country villages to the city. It was in the neighborhood of, and in the way to, the town of Beth-Nettif, which stands on the edge of the great valley of the Wady es-Sumti (Robinson, Bib. Res. ii, 16, 17; Porter, Hand-book, p. 248), but can hardly be the Netophah of the Bible, since it is not near Beth-lehem, but in quite another direction. It may, however, be the place mentioned (as above) by the rabbi Maimonides (Vayesha, p. 650, 909). The only name in the neighborhood of Bethlehem suggestive of Netophah is Vane de Velde’s map (1588) as Anathib, and in Tohler (Dritte Wandt, p. 80) as Un-Tib, attached to a half-ruined village about two miles north-east of Bethlehem and a wady which falls therefrom into the Wady en-Nar, or Kidron. See Netophath.
Nettle

Neubrigensia

members; iii, of monachism; iv, of the begging monks and monastic property; v, of the sacraments; vi, of other parish matters. These were wisely considered in Freiherr Theatrum Vir. Erud. Clar. Moreri. See Lechler, Wielcz u. d. Lollarden (1874,1875); Niederer: Zeitschrift f. histor. Theologie, 1853, 569-572; Hook, Eccles. Bibl. iv, 401; Hardwick, Oh. Hist. Mid. Ages, p. 393, n. 6; p. 394, n. 3. (J. F. N.)

Nettle is the rendering in the Author. Ver. of two Hebrew words. See also Thorn.

1. Charul (from its prickling or burning; Sept. "qay'ava ἐρυτα; Vulg. senex, witric, and spina), occurs in three places in Scripture. Thus in Prov. xxix, 30, 31, "I went by the field of the slothful, etc., and, lo, it was all grown over with thorns, and nettles (charullah, בְּרֵשְׁנָה) had covered the face thereof." So in Job xxx, 7 it is stated that he was insulted by the children of those whom he would formerly have disinherited and employed, and who were so abject and destitute that "among the bushes they traversed, as among the nettles they were gathered together." and in Zeph. ii, 9, "Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles, and salt-pits, and a perpetual desolation." Considerable difficulty has been experienced in determining the plant which is alluded to in the above passages, which, as Celsius says, "has been sparingly mentioned, and not minutely described by the sacred writers." The majority of translators and commentators have thought that some thorny or prickly plant is intended by charul, on account of the other plants which are mentioned with it. However, the bursagrostis, the wild thistles, etc., have been severally selected; but nettles have had the greatest number of supporters. Celsius, however, prefers the Zygiphus Polihurus, or the plant called Christi thor, as best suited to the context. The cactus, or prickly pear, would be a very suitable representative, in many respects, as it is largely used in Palestine for a hedge or fence, grows to the height of eight or ten feet. But there is this great objection to many of the plants proposed, that they are of too slow growth to suit the passage in Proverbs, which implies a rapid and general intrusion of the plant in question. All these determinations, however, amount to nothing more than conjectures, because, as Rosenmüller says, the cognate languages have not this word, and also because "the Greek translators of Alexander in the first and last of the three places in which the Hebrew word occurs entirely deviate from our present Hebrew text; but in Job they translate charul by wild shrub. It does not appear that a thorny plant is necessarily meant by the term. All that is implied is that neglected fields will become covered with weeds, and that these will be of a kind such as idlers may take shelter under. This passage, indeed, seems to preclude any thorny plant or nettle, as no one would voluntarily resort to such a situation; and Bar-Babili, under the name of Celsius (ii, 162), considers peser, or rather vetica, to be intended. Moreover, it is worthy of remark that there is an Arabic word not unlike charul which is applied to plants apparently suitable to all the above passages. The word kharual applies to different species of thorny plants which, while they serve the same purposes as mustard. Some of the wild kinds of mustard spring up in corn-fields, and become very troublesome. One of these, indeed, sinapis arvensis, is abundant in corn-fields, where it is a pernicious weed, and also in waste ground when newly disturbed. Kharul is that indigenous in Asia. Some of the species are found in Syria and Palestine; and Russell mentions the above (sinapis arvensis), or charlock, as common in the neighborhood of Aleppo. It is also widely diffused in Europe. Decandolle, Syst. Natural., ii, 611). See Mustard.

2. Kinmosah, קינְמָשָׁה, kinmockh, and kmamdamah, קְנָמַדָּה, occur, the first in Isa. xxxix, 13, the second in Hosea ix, 6, and the third in Prov. xxiv, 31, where it is mentioned along with charul, which we believe to indicate charlock. The field of the slothful is there described as being grown over with thorns (charalluah, מַרְדָּה), and "covered over with nettles and thistles. In Isaiah it is said, "And thorns (choakkh) shall come up in the palaces, nettles (kimosah) and brambles in the fortresses thereof." Hosea ix, 6, "The pleasant places for their silver, nettles (kimosah) shall possess them; thorns (choakkh) shall be in their tabernacles." Though different interpretations have been given of this word (Sept. "אֻקְשֵׂה אֲלָה, אֲשָׁר, אֲשָׁר, וּרְכָצָה; Vulg. ritterus, as thorns, thistles, wild camomile, etc., the greatest number of authors have united in adopting nettles, chiefly in consequence of the authority of Jewish writers. Thus, Rosenmüller says, Rabbi Tanchum, on Hosea ix, 6, explains kmosah by the common nettle, in Poocke's Commentary on Hosea. So Rabbi Elia on Isaiah. As quoted and translated by Celsius (Hierobol., ii, 267), speaks of it as a kind of nettle, commonly called urtic. Nettles spring up rapidly in deserted as in inhabited places, in fields, ditches, and road-sides, especially where there is some moisture in the soil or climate. They are found in the most improbable situations as well as in the most arid climates, but the springing up of nettles in desert places is rather a European than an Oriental idea. See Thorn.

Nettleton, Abshar, D.D., a Congregational minister of note, was born April 21, 1785, at North Killingworth, Conn. He graduated at Yale College in 1809; entered the ministry May 6, 1811; was to the church in 1834; from 1812 to 1822 travelled as an evangelist through Connecticut and parts of Massachusetts and New York. He had originally intended to become a missionary; but his preaching was attended with such great success, hundreds being converted by his labors, that he concluded to stay at home and continue in this work. In 1822 his health failed, and he almost ceased preaching for two years, but afterwards resumed the work, spending his winters in the South, and visiting England, Scotland, and Ireland in 1831. On his return, in 1832, he was appointed professor of pastoral theology in the then newly-organized theological seminary at East Windsor; but he did not accept the offer, and in 1843 resigned his professorship to the young men in the place and lectured occasionally to the students. He died May 16, 1844. Dr. Nettleton was a decided opponent to the New Haven theology, and in sermons and addresses took frequent opportunity to combat it. His only publication was a compilation, The Village Hymnæa (1832). After the doctor's death there was published Remains of the late Rev. A. Nettleton, D.D., consisting of Sermons, Outlines and Plans of Sermons, Brief Observations on Texts of Scripture, and Miscellaneous Remarks (edited by Bennet Tyler, D.D. [Hartford, 1845, 12mo]), of which the Christian Review (Oct. 1846, p. 170) spoke in terms of high commendation. The "Remains" was remodelled in some parts, and brought out by Bonar in 1854. See, besides this and the review referred to, Sprague, Annals of the Amer. Pulpit, i, 524; Drake, Dictionary of American Biography, s. v. (J. H. W.)

Neubrigensia, William (called also Petit or Parmany), a philosopher and divine, was born at Newbury in 1136. He gave early promise of great talent, and was on that account educated in the convent. At the request of the superiors of a neighboring convent he wrote a commentary on Solomon's Song, and afterwards a Historia Humana Anglicana, which he dedicated to Earl, abbot of Rivaulx.
This history, divided into five parts, embraces the period from William I to 1197. The first book, in which he mainly follows Henry of Huntingdon, extends to the time of Stephen, and is merely an introduction to the later part of the work which treats of the history of his own times, and is the best chronicle of that period. He evinces, for his age, remarkable critical acumen, a great spirit of observation, and fine discrimination. Although not completely free from the prejudices of the Middle Ages, the author is worthy of respect. The work was first published at Antwerp in 1567, then at Heidelberg in 1587, Paris in 1610-1632, and at Oxford (by Hearne) in 1719. The best edition is one corrected from two MSS. of the 18th century by H. C. Hamilton, for the English Historical Society (1856). Neueran is believed to have died about 1390. See Herzog, Real-Encyklopädie, x, 298; Cave, Hist. Lit. ii, 238.

Neuenar (Lat. Neueranarius or Neueranarius), Hermann, Count, a learned German prelate, was born in 1491 in the town of Julich. He entered into holy orders; became provost of the College Church of Aix-la-Chapelle, afterwards of the Cathedral of Cologne; and lastly, in 1524, chancellor of the high school in that city. He was known to Reuchlin against the attacks of the Dominicans of Cologne. In agreement with Hutten and Camerarius upon literary questions, he separated himself from them upon the subject of religious reform, and voted against the innovators at the Diets of Augsburg. He died at Augsburg in 1542, and was buried in the church of St. Peter. His most important work is the Compendium Furtwangenius pro Carolo Romanorum rege recens electo (Frankfort, 1519, and Hanover, 1611, fol.); —Oratio gratulatoria ad Carolum V (1519), reprinted, as well as the preceding piece, in the third volume of the Scriptores of Freiberger: Epistolae ad Carolum V (Scheelestadt, 1610, 4to), written to engage that prince to favor classical studies: —Epistulae, orationes et sodalibus Francorum (Cologne, 1521, 4to; Anvers, 1585); in this work, reprinted with others in vol. i. of the Scriptores of Du-chesne, the author is among the first to combat the erroneous opinion regarding the Trojan origin of the Franks: —De Morbo seu Febribus sudoratoria, vulgo sudore Britannico recta (Cologne, 1529, 4to): —Carmina (Leipzic, 1529): —Annationes aliquot herbarum, in vol. iii. of the Herbarium Brunsfeldi (Basle, 1540); —De Gallia Belgica commentariorum (Anvers, 1584, 4to). Neuenar also gave the first edition of the Vie de Chretienmagne and of the Anales of Eginoard (Colmberg, 1514). Neuenar was not a Catholic in the sense of the word. He was a great Voëgson (Basle, 1528, 4to); he also translated into Latin several Greek epigrams in the collection of Soter, published at Cologne in 1528; his translation of the Paulina and other fragments from the Bible are found in the Paulini published (Hagegen, 1592, 8vo) by one of his nephews, who has placed at the beginning of it a Vita de Neuenar, reproduced in the Noctes academicae of J. Fr. Christ; his Poem on the Death of the Saviour is inserted in the Hymni sacri of G. Fabricius; finally, several letters of Neuenar are found in the correspondance of Reuchlin. See Burckhardt, Amulet, and De ficta et veris Litteris, pp. 287; Hartzbach, Bib. Colinum, 6: Buschhain, Volum humanitatis; Paquet, Memoires, vol. xvi.

Neufchâtel. See Switzerland.

Neufchâtel, Berthold de, a Swiss prelate, was born in the latter part of the 11th century, of noble origin. After filling several important ecclesiastical offices, he was elected bishop of Basle in 1122. He followed the custom of the prelates of noble birth, and went to join the holy war, part of which was a flight from the king and neglect of the affairs of his diocese. We find him at Strasbourg in 1128; in 1124 he was a member of the assembly of Mayence, where he favored the pretensions of Philip of Swabia, aspiring to the empire after the death of Henry V. But the majority of votes was in favor of Lothaire, and

Lothaire, proclaimed emperor, commenced by treating Berthold as an enemy. Berthold had some difficulty with the monks of Saint-Blaise. The emperor wished to bear the cause, and declared himself in favor of the monks. Berthold was restored to the good graces of the emperor in the year 1130; but a few years later, in 1134, he was obliged to abdicate, and died not long after. The motive of this abdication is not well known. It is believed, however, to have been enjoined upon him by Innocent II. See Boselles Securo, p. 191; Monumenta historiae Helvetiae chronicorum, ed. de Bâle, published by M. Trouillat, passim.

Neufchâtel, Charles de, a French prelate, who lived in the latter part of the 15th century, was the son of Jean de Neufchâtel (q. v.). Charles was chief singer in the Cathedral of Besançon when Quentin Ménart governed that church. When the latter died, the age of Charles did not permit the canons to confer upon him the vacant title by vote of election; they could simply make him a candidate, and this they did. Charles had for competitor the celebrated cardinal of Arras, Jean Jouffroy. Yet the credit of his family prevailed over the power of the cardinal; after having been made a candidate by the canons of Besançon, he was nominated by the Bishop of Besançon; under this nomination, the facile and benevolent character of Charles giving it hope that his administration would be peaceful. He met their expectations, and even wished, in the year 1471, to efface the last trace of the discord which had troubled the government of his predecessor; he submitted then to the destruction of the Château de Bréillette, newly rebuilt, and the citizens pledged their lives, through gratitude to him, to pay 600 florins in gold. In the mean time, the civil tumults being appeased, the city and church of Besançon were desolated by foreign war. After the death of Charles the Bold, the French, united to the Lorrainers, invaded the Franche-Comté, and made great ravages. Charles de Neufchâtel at first resisted the enemy's forces; but Louis XI was a very skilful prince, who knew how to intimidate and corrupt. The duke Maximilian, learning that Charles de Neufchâtel had taken sides with France, declared he had forfeited his office, and even obliged him to leave his archiepiscopal palace. Charles then retired, and enjoyed the society and protection of king Louis, who, as the story goes, assigned him a pension of 4000 livres. Charles de Neufchâtel was at the court of France in the year 1480, when Louis, bishop of Bayeux, died. The king immediately nominated Neufchâtel archbishop of this church, for the archbishopric of Paris was then vacant. He could not, indeed institute as bishop a confirmed archbishop; he could simply, by a sort of incarclation, place him over the government of a vacant bishopric. Thus the canons of Besançon, deprived of their living archbishop, had not the right to give him a successor. Charles received for some years the revenues from his archbishopric, which, joined to his pension and his salary as administrator, made him one of the richest prelates of the kingdom. Neufchâtel died towards the close of the 15th century. His body was transported to Bayeux, his heart to Besançon. See Gallia Christ. etas, vol. i.; Du Bellay, Historia de besancon, p. 1; L'Abbé Richard, Hist. des Dion, de Besancon et de S. Claude.

Neufchâtel, Henri de, another Swiss prelate, flourished in the first part of the 18th century. His father, Ulric III, was count of Neufchâtel. At first provost of the church of Basle, and coadjutor to bishop Berthold of Ferrette, he established himself upon the episcopal seat in 1292. He was a man prudent of his own accord, and would yield to no one, not even the sovereign princes. From the first he engaged in an armed warfare with Rudolph of Hapsburg, his relative. They quarrelled about the castles of Brisach and of Neuenburg. The two armies had for chiefs the count and the bishop, and took as many strong places, and desolated as many
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with an ophthalmic complaint, at one time almost amounting to deprivation of sight, but he partially recovered from it. See Petits, Biographie Universelle des Musiciens, s. v.; English Cyclopedia, s. v.; Enzyklopädie der Stigmazidum Konnen par lui même, in La Maitrise (Paris, 1859).

Neumann, Johann Georg, a German theologian, was born in 1661 at Hertz, near Merseburg. He was educated at the University of Wittenberg, and became in 1830 professor of poetry and librarian in his alma mater, and in 1892 obtained a theologian's chair; he was called later to the dignity of provost of the court chapel. His death occurred in 1709. Neumann was one of the principal adversaries of Spener. He wrote more than a hundred and twenty dissertations upon theological, historical, and literary subjects, most of which are collected in his Promissione (Wittenberg, 1700, 1707, and 1716, 8vo), and in his Programmata academica (ibid. 1707 and 1722, 4to). He also published the biographies of several theologians; among them Huldin, Hutter, Runge, etc. See Schobäch, Vita Neumanni (1716, 8vo); Raaff, Leben der Gottesäule (1723, 4to); and Richter von der Schloss-Kirche zu Wittenberg; Gass, Dogmengesch. iii, 57; Erdmann, Biographien der Propheten zu Wittenberg.

Neumann, John Nepomucæus, D.D., a Roman Catholic prelate, was born in Bohemia, March 28, 1811, and came to this country upon the completion of his university course at the high school in Prague. He took his degree of doctor of divinity, 1856, at the University of Munich, and entered the Order of the Most Holy Redeemer. After leaving several appointments as priest, he was consecrated bishop of Philadelphia March 28, 1852, and he held that episcopal see until his decease, Jan. 5, 1860. Bishop Neumann was generally esteemed and much beloved by his people. He was a man of more than ordinary ability.

Neumann, Carl Friedrich, a distinguished German Orientalist, ethnographer, and historian, was born, of Jewish parents, Dec. 22, 1798, at Reimannsdorf, near Bamberg. With no means, but by hard study and diligence, he was enabled in the year 1817 to go to Heidelberg to attend the lectures there. In 1825 he joined the Christian Church, taking instead of his former name, Bamberger, that of Neumann, under which he became known to the literary world. Upon the completion of his studies at Heidelberg and Munich, he was appointed in 1821 as professor at the Gymnasium of Speier, but on account of his liberal views he had to give up his position in 1825. He then went to Van, where he studied the Armenian language with the Mechitarian in the monastery of St. Lazarus; he then continued his Oriental studies at Paris and London; and in 1840 he went to India and China, with a view to becoming thoroughly acquainted with the Chinese language and literature. He there collected a library of about 12,000 volumes, chiefly on Chinese literature; and after his return he was appointed, in 1833, professor at Munich, where he lectured on the Chinese and Armenian languages and literature, on ethnography, universal and German history, until the year 1852, when he was discharged, for his liberal religious and political views. He settled at Berlin in 1853, and there he remained until his death, which occurred March 17, 1870. He was a close student of political and philosophical phases in history, and was greatly devoted to republican institutions. The American government he admired, and warmed at every American who had occasion to see. He was a diligent minger of Jahren in Berlin, and was much sought after by all literature-loving strangers in the German capital. He wrote, Memoirs sur la vie et les œuvres de David, philosophe Arménien (Paris, 1829)----Catechismus der Shamaa (from the Chinese, 1831)----Pflegröffrathen buddhistischer Priestere aus China nach Indien (Leipsic, 1833)----Lehralt der Mittelreiche (Munich, 1836)----Verzeichn der Geschichte der armenischen Literatur (Leipsic, 1856)----Translations und Sagen der armenischen Bibel, with Notes and Illustrations (London, 1889)----Geschichte der Armenischen Reiche in Armen (Leipsic, 1857, 2 vols.)----Geschichte der Vereinigten Staaten von Amerika (Berlin, 1863-1866, 3 vols), besides a number of essays, which were published in the Zeitchrift der German Oriental Society (4, 91-125, 177); iv, 38-40, 223-246; vii, 141-155; viii, 299; A translation of his Russian Discovery of America by Buddhist Monks in the 6th Century, was published at London in 1874. See Kalkar, Israel u. die Kirche (Hamburg, 1869), p. 128; Literarischer Handwéser, 1870, p. 488 sqq.; Kurz, Gesch. d. deutschen Literature (iv, 867, 929; For. Quar. Rev. xxxi, 126, 255. (J. H. W.)

Neumann, Caspar, a German theologian, noted as a Hebraist, was born at Breslia, in Silesia, Sept. 14, 1648. After graduating at the Gymnasium of St. Magdalena, he went in 1667 to Jena to study theology. Three years later he published his dissertation on the Roman Catholic Church (Dissertatio de Ecclesia Catholicó), and the university conferred on him the title of "magister." He soon commenced lecturing on Church history, and his lectures were attended by a great number of students. At the recommendation of the divines of Jena, duke Ernest the Fious, of Gotha, appointed him as the fellow-traveller of his son, prince Christian, with whom Neumann went through Germany, Switzerland, Southern France, Savoy, and Upper Italy. In 1678 he was appointed superintendent of the Lutheran schools in Altenburg. A year later the authorities of his native place appointed him to the diaconate of St. Mary Magdalena, and in 1689 as pastor of the same church and assessor of the consistory. In 1697 he became superintendent of the evangelical churches and schools, pastor of St. Elizabeth, and first professor of theology at the gymnasium. He died Jan. 27, 1718. Besides devotional works, he wrote Psałmim.people, Gnesinus lingua sancta Vetus Test. (Norim. 1696)----Exodus lingua sancte e capitulata Babylon, tractus in Lexico etymologico Hebraobibliico (ibid. 1697-1700)----Hallelujah, Janua ad significatiom hieroglyphicam literarum Ebraorarium, etc. pt. iii (Breslau, 1712)----De punctis vocitibus (ibid. 1715). Possessed of great learning, he was likewise a very pious and saintly man, full of love for humanity. He is also the author of thirty-nine hymns, which are yet to be found in many hymn-books. The best known is his Herr, auf Erden muss ich leben (English translation in Choral-book for England, No. 66, "Lord, on earth I dwell sad-hearted"). See Tacken, Life of M. Caspar Neumann (Breslau and Leipzig, 1714); Koch, Gesch. d. deutschen Kirchenleides, v, 456 sqq.; Jüger, Griesheim, Lexicon, iii, 881; supplement by Rottermund, v, 265; Knapp, Evangelischer Liederbuch, p. 1393, s. v.; First, Biblioth. Judeaica, iii, 30; Steinmuller, Biblioth. Handbuch, p. 101; Bleek, Einleitung, in das A. Test. p. 132; Keil, Introduction to the Old Testament, ii, 176. (B.P.)

Neumann, Joachim, a noted German educator and Hebraist, was born at Brody, in Austrian Poland, in the year 1778 or 1775, of Jewish parentage. Up to his thirteenth year he received his education in the house of his father, who then left for Posen, where he was enabled to satisfy his thirst for knowledge. Towards the end of the last century he obtained an appointment as teacher in a celebrated Jewish school at Dessau, where he remained until the year 1807. During his residence there he published a Hebrew grammar, and a Hebrew dictionary. During the last year of his life he published a second Hebrew and a translation of the twelve minor prophets, which was accompanied by a Hebrew commentary. At that time a great change had taken place among the Jews living in different parts of Prussia with regard to their social position. About the year 1790 the king of Prussia granted the Jews who had obtained permission
to live in Breslaus an exemption from the taxes which had formerly been imposed on them when obtaining such permission, on the condition that they should establish a school for the poor children of their community. This permission was granted by the University of Wilna in 1759, and in 1807 Neumann was invited to become the head master and inspector of that school. For about nineteen years he had charge of that institution, i.e. from 1807 to 1826. During his connection with this school Neumann had been on terms of the most intimate friendship with professors Strobel and Schmelzer, who were the means of bringing him to the knowledge of the truth as it is in Christ. Satisfied of the necessity of accepting Christ as the Messiah, he was baptized on April 16, 1826, together with his wife and three sons, in the parish church of St. Elizabeth, by professor Schmeilzer, having accompanied the sponsors professor Branissi, of the University of Breslaus, his brother-in-law. Neumann was now engaged as a teacher of Hebrew in the university, in which, besides professor Branissi, professor Fischer, professor of chemistry—another brother-in-law of his—were distinguishing themselves. Neumann died suddenly, March 3, 1863. His second son is now professor of medicine in the University of Breslaus. Neunmann wrote besides his Commentary on Amos, Nahum, Hosea, Zechariah, and Malachi, which was published at Dessau in 1805, under the title, "בישההה הים הים הים הים הים הים הים הים הים הים הים הים הים הים הים הים הים הים הים הים הים הים הים הים הים הים הים הים הים הים הים H", a Hebrew Chrestomathy in 2 vols. (Breslaus, 1821). See Fürst, Bibl. Jud., iii, 30; Steinheisser, Bibliographisches Handbuch (Leipsic, 1859), p. 101; Jewish Intellectuals, 1865. (B. F.)

**Neumatic, Georg**, a German musician and author of a great number of sacred songs, commonly heard in the churches of Hungary, was born in Thuringia about the year 1621. His parents, who were poor, soon after went to reside at Mullhouse, in France, which accounts for his having often been considered a native of that city. In 1648 he went to study law at the University of Königsberg, where Simon Dach, the centre of the Königsberg school of poetry, was professor of poetry and poet-laureate. Dach was also a great musician. Under the influence of the young law student became, like the professor, a musician and a poet. When a student Neumatic frequently suffered for want of food. In 1651 he went to live at Hamburg. There his poverty was so great that he was obliged to pawn his violino and several stringed instruments to a Jew, upon which he played very skillfully. In the midst of his sufferings he refused every unworthy method of seeking a livelihood, and preserved his simplicity of life and his trust in God. An attendant of the Swedish ambassador being greatly moved by a hymn which Neumatic had sung in his Latin upon his violin, which the Jew, pawnbroker had permitted him to use, sought him out, learned his story, and afterwards repeated it to his master. The result was the young poet was appointed secretary of the ambassador. His first act on receiving the joyful news of his appointment was to redeem his violin. Then, as an expression of the way in which his faith had been justified by the issue, he composed his most famous hymn, *Wer nur den lieben Gott läst wolten*, translated into our tongue by the Lyra Germanica of Susanna Winckworth as "Leave God to order all thy ways." In 1651 he settled at Weimar, where he was appointed by duke William IV librarian of the royal archives. He lived a life of cheerful confidence in God, often giving expression to his pious sentiments in Christian hymns, and died at Weimar, July 8, 1681. Besides his numerous poetical productions, which were often published, Neumatic wrote also some historical essays in Latin, such as *De transitu et bellis Siculi orientals*. — _Compendium de Collate et Lynæus_, etc. a history of the successful society to which he belonged.—_Hochprophetender poetischer Palmsbaum_ (Nuremberg, 1670). The American Tract Society has published an English version of his hymns. See Miller's _Singers and Songs of the Church_; Koch, _Gesch. des Kirchenleides_, vol. i, ii, and iv; Herzog, _Real-Encyclop. x, 300._

**Neumann, Jehuda Löb** (Ben-David), of Ha- naui, a Jewish writer of note, flourished near the opening of the 18th century. He died April 5, 1729. Jahn, in his *M. H.*, mentions Neumann in the preface to his *Biblia Hebraica cum notis Hebraicis* (Berlin, 1699) as the author of a Hebrew Grammar, entitled *יִנְוָמֵן הַגְּנָב* (Frankfort-on-the-Main, 1683), which was long used and valued. In the preface to this grammar Neumann gives a history of the best Hebrew grammarians, and criticises very sharply the neglect of Hebrew philology. See Friedlaender, _Jahrbücher_, iii, 31; De Rossi, _Dizionario_, vol. II, p. 245 (Germaine Kalsi, _Hebr. Grammar_, ii, 55; Steinsheisser, Bibliographisches Handbuch, p. 101; Catalogus Libr. Hebr. in Bibl. Bodleiana, p. 1364; Zunz, Monatsblatt des Kalend.-jahreshefts, p. 18 (Berlin, 1872); Eng. transl. by the Rev. B. Pick in _Jewish Messenger_, New York, 1874. (B. F.)

**Neumeister, Erdmann**, a German Protestant divine and author of numerous hymns, was born at Uebritz, near Weisenfels, May 12, 1671. He studied first at the school of Pforz, and afterwards at the University of Leipzig. In 1697 he became pastor at Bibra, in Thuringia, and filled successively the same office at Eckartsberg, Weisenfels, Sorau, and Hamburg, where he died March 28, 1758. He was one of the most active of pietists and of chiliasm, and held fast to the old orthodoxy. Neumeister is best known by his hymns, of which he wrote about 700; some of them are truly excellent, and still in use. Among these we notice; "Gott macht ein grosses Aeusser- macht," etc.; "Jesus nimmt die Stiinde an," etc. (Engl. transl. in _Mill's Horse_ Germannic., p. 73, "This man sinners doth receive"); "Wie Gott will!" also "Will ich sagen" (Engl. transl. in _Hymns from the Land of Luther_, p. 155, as "Thou will, my God, I ever say"); and "Lass irische Geschafte stehn," etc. He wrote also a Specimen dissertationes historico-critica de poetis Germanicis. His poetical works are, _Fünfische Kirchen- undachten_ (1716 and 1717):—Fortgepflegte Fünfische Kirchen- undachten (1726):—_Evangelischer Nachklang_ (1718-1729):—_Zugang zum Gnadenstuhl_. See Herzog, _Real-Encyclopädie_, x, 301; Koch, _Gesch. des deutschen Kirchenleides_, v, 371 sq.; _Döring, Die Deutschen Kanzelreden 1295-1650_, p. 1389 sq. (J. H. W.)

**Neuser, Adam**, a German Socinian theologian, was born in Swabia in the 16th century. Educated in Lutheranism by his parents, who belonged to that communion, he entered the Reformed Church, after having finished his studies, probably because he sought greater liberty of thought than he could find in the Lutheran Church. He then established himself in the Palatinate, and soon gained the good-will of the elector, who appointed him pastor of St. Peter's Church of Heidelberg, and who even formed the project of giving him a professor's chair in the university of that city. But this project, wishing in 1639 to introduce into his state the ecclesiastical discipline of the Church of Geneva, Neuuser strongly resisted the innovation, perhaps not so much because it departed from the civil power as because this discipline, by an excessive rigor, would have caused an intolerable weight of ecclesiastical despotism over the Reformed Church of the Palatinate. The general opposition deprived him of the good graces of the elector, and he was dismissed from the pastorate. Neuser now openly espoused Socinianism, to which he had long inclined, and he exerted himself to spread its principles among his friends. Sylvanus, pastor at Ludenbourg, joined him in this effort. Neuser went to the bishop of Breslau, physician of the viceroy of Transylvania, and to some other ministers who possessed the Socinian opinions. It is related that Neuser and Sylvanus sought to assure themselves of the protection of the sultan Selim, but that they were betrayed
by the ambassador of the valdey of Transylvania, whom they had charged with this negotiation, and that the ambassador was detained. Whatever may be the true history of it, they were certainly arrested, and conducted to Amburg. Sylvanus was decapitated in 1572; Neuser succeeded in escaping from his prison, and, after having wandered over the country for some time, arrived in Constantinople, where he died, as Jehiel Judah, in the 40th year of the Babylonian Captivity, Oct. 11, 1576. As might be expected, the memory of this restless and adventurous man has not been spared. He has been accused, though without apparent ground, of all vices, among others of drunkenness. It is just to add that those who have painted him in black colors recognize, however, by a singular contradiction, that there never was anything to reprimand in his conduct except his departure from orthodoxy, and this, of course, must be regretted. We are assured that he obtained a great ascendency over the people of the Palatinate, and that he owed this extraordinary consideration as well to his religious zeal as to his eloquence. It is a pity that a man of his ability should have suffered himself to be led away from his moorings to land finally in Mohammedanism. The biographical Lexicon of Jocher assures us that he has left no printed work; the Biographie Universelle, on the contrary, pretends that his writings are numerous, and that they have been collected by the Societian, the Bibliothèque des Anti-Trailaisen, which calls him Neuser, quotes but one—Scopus Septimus Capituli ad Romanos (Inngoldstadt, 1583, 8vo). His letter to Selm, if it be authentic, is found in the collection of Mieg—Monumenta pietatis et litterarum (Frankfort, 1702, 4to), p. 1, p. 318; vol. iii. of the Mélanges tiris de la Bibliothèque de Wolfenbüttel has another letter of Neuser, containing the apology for his conduct, dated at Constantinople the Wednesday before Easter of the year 1574. See Jocher, Gelehrten-Lexicon, s. v.; Hoefer, Nouv. Bioq. Générale, s. v.; Gaub, Dogmengesch. ii. 21. (J. H. W.)

**Neuss, Heinrich Georg, D.D., a German Lutheran theologian,** was born, March 11, 1654, at Eblingroda, in the duchy of Brunswick. He received his early education at Osterwick, Quellenburg, and Halberstadt. Being very poor, he accepted the private tutorship in the house of Dr. Reecius, in Wernigerode, a position which he held for three years, until, in 1677, he was enabled to go to Erfurt, where he studied theology. In 1693 he was appointed preacher at Blankenburg, and in the year 1696 was promoted to the chair of Re. Chr. Schmidt in Wolfenbüttel, and then deacon at the church of St. Henri. Here he became intimately connected with two other pious ministers, who commenced to hold private meetings for devotional purposes. Soon, however, these meetings were openly spoken against, especially under the lead of Fr. Urs. Calixt, of Helmstedt, who wrote against chiliasm, and the result was that in 1692 an edict was issued which forbade such pietism as heresy. These three men then left Wolfenbüttel. Neuss was called to Heldigsburg, and three years later, in 1656, the duke Rudolph Augustus appointed him superintendent in Remlingen. He died in 1661, and in 1656 count Ernest von Stolberg called him to Wernigerode as pastor principis at St. Sylvester and George, and superintendent and councillor of the consistory. Neuss died there Sept. 30, 1716. Besides some theological works, he also published a collection of 154 hymns which are celebrated in the Hymnology of the best-known of his hymns is his "Ein reines Herz, Herr schaff in mir" (Engl. transl. by E. Cox, in Hymns from the German, p. 176, "A new and contrive heart create"). Comp. Koch, Gesch. d. deutsch. Kirchenliedes, iv. 425 sq.; v. 579 sq.; Jocher, Gelehrten-Lexicon, iii. 888; supplement by Rottmann, v. 599 sq.; Jesal, Hymnology (Herrnstadt, 1721), ii. 240 sq.; Winterfeld, Der zwang. Kirchengesang (Leips. 1814), ii. 522-533. (B. P.)

**Neustadt, Bible of,** is the title of a revision of Luther's version of the Scriptures made at Neustadt in 1538 by the Reformed Church to express more clearly the Calvinistic notions of that body. The master spirit in this revision was David Pareus, who died in 1560. The work, Herbornia, was brought out by the Reformed body, and it met with less opposition. See, however, the articles Pareus (David) and Sigwart.

**Neuville, Charles Frey de, a French pupil orator, brother of the following, was born in the diocese of Coutances, Dec. 28, 1633. He was educated in the college of the Jesuits, who, recognising his ability, initiated him into their order in 1710. He taught belles-lettres and philosophy for eighteen years, when he made his debut in the pupil, where he had great success (1726). After the dissolution of his society, his presence, quite inoffensive, was tolerated in France, and, under the protection of the king and queen, he lived unmolested but retired. His death occurred July 13, 1774, in St. Germain-en-Laye. We have of his works, Oraison funèbre de M. le Cardinal de Fleury, etc. (Paris, 1743, 4to, and often)—Oraison de très-haut, très-puissant seigneur Charles-Auguste Fouquet de Belle- Isle, duc de Gaule, pair et maréchal de France, etc. (Paris, 1761, 4to); —Jérémie, Paris, 1755, 8 vols. (S. C.); Lyons, 1778, 8 vols. (12mo). These sermons have been translated into German by J. B. Dili (Vienna, 1777-80, 8 vols. 8vo) and by Priest Joh. Buchmann (Augustburg, 1841, 12mo); into Spanish by Juan-Antonio Pellicer, Juan Ceron, and Fontela (Madrid, 1784); and into Italian (Venice, 1776, 8 vols. 12mo). Neuville has collected three volumes of Observations hist. et crit., but the fear of wrong interpretations and of compromising his editors determined him, some days before his death, to throw his manuscript into the fire. Biographers have often confused this ecclesiastical orator with his brother, and with Anne Joseph de la Neuville. See Caballero, Bibliotheca scriptorum Societatis Jesu (Rome, 1814-16, 4to); Aloys and Alphonse de Backer, Bibl. des ecrivains de la Compagnie de Jesus, 1st series, p. 519, 520.

**Neuville, Pierre-Claude Frey de,** a French theologian, was born at Grandville, Sept. 5, 1622. His family were originally from the canton of Bassle, and went for some unknown cause to dwell in Britain. Neuville entered, Sept. 12, 1710, the Society of Jesus, where he occupied honorable and responsible positions. Twice he was provincial. He was a good preacher. When his order was threatened with dissolution (1768), he died quietly in his belongs; but in Paris, where he died in August, 1775. We have of his works, Sermons (Rouen, 1778, 2 vols. 12mo)—Observations sur l'institut de la Sociéte de Jesus (Avignon, 1761, 2 vols. 1711, 12mo)—Lettre d'un ami de la vérité à ceux qui ne laissent pas la lumière, ou réflexions critiques sur les reproches faits à la Sâbrité de Jesus, parallèle à la doctrine (1790). See Raymond Diodata Caballero, Bibliotheca scriptorum Societatis Jesu (1814-16, 4to); Feller, Supplement de la France littéraire; Noveau appel à la raison des écrivains libelles publiés par la passion contre les Jésuites de France (Brussels, 1761, 12mo); Alphonse de Backer, Bibl. des ecrivains de la Compagnie de Jesus; Barthez, Dict. des Anonymes, No. 9643; Catalogue paroxymique et officierorum provinciae Francia societatis Jesu, ann. 1759, p. 8.

**Neuville (de Plessis-Bardou), Roland de,** a noted French prelate, was born in 1530. He was abbé of St. James of Montfort when, in 1562, he was nominated bishop of the see of Poitiers (1565, 8 vols. 12mo); the duke d'Étampes, in the place of Roland de Chauvigné. Though he may have assisted at the Council of Tours (1568), and may have subscribed to the edicts of toleration published in 1569, Neuville showed himself none the less a violent persecutor of the Protestants; he boasted of not having left a single heretic in his diocese. He died in Rennes, Feb. 2,
1618, after fifty years' episcopate. The library of Lyons possesses, No. 41, a very beautiful Missale ecclesiae Galliciae,folio, written in many Gothic characters and illuminated with excellent vignettes, which appears to have been the property of Roland de Neuville.

Nevey, John, a noted Scotch Presbyterian minister, who flourished in the days of the English Revolution as pastor of Newmillis, in the parish of London, was identified with the struggle for the independence of the Kirk, and in 1647 gained unequivocal notoriety by the severe measures which he counselled general Leslie to adopt against the British soldier. But, though severe with his opponents in religion, Mr. Nevey cannot be said to have lacked in religious devotion and Christian zeal. He is commemorated by contemporaries and contemporaries of the Kirk for soundness in the faith, shewing plenty in conversation, and great diligence in attending all the parts of his ministerial functions, particularly church judicatories; one who was always very zealous in contending against steps of defection contrary to the work of reformation carried on in that period. See Sraits Worthies, p. 267.

Neve, Francois de, a Flemish painter of sacred subjects, was born at Antwerp, according to Balkinga, in 1625. He studied for some time in Rome, and afterwards visited Rome for improvement, where he resided several years. On returning to Flanders he painted a number of good historical works which gained him considerable reputation; but he afterwards painted several religious landscapes with subjects from history or fable, in which he shewed great facility of invention and refinement of taste. Bartsch mentions fourteen etchings by this artist, executed in a slight but very masterly style, embellished with figures correctly drawn and ingeniously grouped. Neve died in 1681. See Spooner, Blog. Hist. of the Fine Arts, ii, 615.

Neve, Timothy (1), D.D., an English divine, was born at Wotton, in Shropshire, in 1694, and was educated at St. John's College, Cambridge University. After graduation he taught for a while at Spalding, and was made minor canon of Peterborough; while there he was a joint-founder of "The Gentleman's Society," of which he was for a long time secretary. He was afterwards successively prebendary of Lincoln, archdeacon of Huntington, and rector of Alwalton, in Huntingdonshire, where he died in 1755. Dr. Neve was chaplain to the bishop of Lincoln, Dr. Thomas, and is spoken of by his contemporaries as a worthy man and a close student. He published one sermon, entitled Preaching with Authority (Oxf. 1747). He also published several astronomical papers which have been republished in this country in the Philosophical Transactions; also an essay on the Invention of Printing.

Neve, Timothy (2), D.D., an eminent English divine, son of the preceding, was born at Spalding in 1724. He studied at Corpus Christi College, Oxford, of which he was elected fellow in 1747. He became successively chaplain of Merton College, rector of Geddington (in 1762) and of Middleton Stoney was a suggered by Margaret of divinity at Oxford, and installed prebendary of Worcester in 1783. He died in 1798. He was an able theologian and scholar. He published a sermon preached before the earl of Westminster, chancellor of the University of Oxford, July 8, 1789, and entitled The Comparative Blessing of Christianity—Eight Sermons preached in 1781, at the Lecture founded by the Rev. John Bougton (Oxf. 1781, 8vo);—Seventeen Sermons on various Subjects (ibid. 1798, 8vo);—Compare the Views of Life of Cardinal Pole (ibid. 1766, 8vo). See Darling, Cyclop. Bibliographica, i, 2169; Gen. Biog. Dict., s. v.; Hook, Biog. Dict., s. v.

Neilde, Thomas, D.D., an English theologian of the Elizabethan period, noted for his strict adherence to the Calvinistic doctrines in a sharp and decisive form, was born at Canterbury, educated at the University of Cambridge, and became a fellow of Pembroke Hall, Cambridge, in 1576. Ten years after we find him presiding over the university in Oxford, and in 1582 was connected to the mastership of Magdalene College. In 1590 he was promoted by the queen to the deanery of Peterborough. In 1593 he was appointed to the mastership of Trinity College, and in March, 1594, resigned the rectory of Doddington, on being presented to that of Teversham, near Cambridge. In 1595 he was connected with the controversy which originated at Cambridge from the public declaration of William Barret, fellow of Caius College, against the doctrine of predestination and falling from grace. On these points, the general persuasion being then favorable to the system of Calvin, Barret was called before the Court of the Church, and compelled to retract his Arminian opinions. This transaction, however, which was referred by both parties to archbishop Whitgift, occasioned the well-known conference of the divines at Lambeth (1595), where they agreed on certain propositions, in conformity with Calvin's principles, commonly called the Lambeth Articles (q. v.). Dr. Neve and his brethren soon after had to complain of Dr. Barret, lady Margaret professor of divinity, for maintaining some doctrines respecting universal salvation diametrically opposite to those of the Lambeth Articles, in consequence of which he was removed from his station in the Church. For a full account of this, see the life of Peter Barret (q. v.). Collart, Biog., Hist., vol. ii, p. 211; Bishop, Historical Essays, Annals, iv, 322.) In 1597 Neve was promoted to the deanery of Canterbury. He was in this position on the accession of king James to the throne of England, and was by archbishop Whitgift, in his own name and of all the bishops and clergy, sent into Scotland to give his majesty assurance of their unfeigned duty and loyalty, and to know what commands he had for them to observe concerning ecclesiastical causes; recommending also the Church of England to his favor and protection. The Puritans had always hoped much for the Presbyterian cause from this king, and the Anglican clergy were therefore greatly anxious as to the result of this mission, which was evidently intended to win him over to the support of the Anglican establishment. It proved that Dr. Neve was the right man for this mission. He impressed the king favorably, and was given the assurance that he (i.e. James) would uphold the government and discipline which he left it. This answer was quite in conformity with king James's actions in Scotland (see the article James I in vol. iv). He was inclined to Romanism, but fearful to offend by such an extreme departure, he halted in the Anglican camp, and from henceforth favored Episcopalanism. Neve himself afterwards became a prominent recipient of king James's favor. Thus the king, when on his visit to Canterbury in 1615, accepted the hospitality of Dr. Neve, then at Trinity College. Dr. Neve died in 1615, shortly after king James had visited him. By his munificence to Trinity College Dr. Neve has secured to himself the gratitude and admiration of posterity. He expended more than £3000 in rebuilding that fine quadrangle which to this day retains the name of Neve's Court. He was also a contributor to the library of the college, and a benefactor to Eastbridge Hospital in his native city. See Hook, Eccles. Biog. vii, 402-404; Stoughton, Eccles. Hist. i, 19; Somers, Elizabethan Religious History, p. 454, 471-473, 517; Froude, Hist. of Eng. (see Index in vol. xii). (J. H. W.)

Nevin, Thomas, an Irish Presbyterian divine, flourished after the opening of the 18th century as pastor of a church in Downpatrick. This church belonged at this time to the synod of Ulster, which was then greatly agitated by the question whether the Presbyterian ministers could refuse to sign a confession on the ground that by such an act they gave up the right of private judgment. Mr. Nevin belonged to the party who at the synod of 1721 refused to subscribe to the Westminster Confession, and were therefore named
Non-Subscribers. They were open to much suspicion; and after the synod of 1728, when the controversy regarding the propriety of intercommunion among the subscribers and non-subscribers had become general, Mr. Nevin, having carelessly expressed himself on the Trinitarian doctrine, was forthwith accused of heresy, and brought to trial in the synod of 1724; and though "satisfactory proofs were laid before the synod of Mr. Nevin's orthodoxy in this cardinal point of the Saviour's Deity, . . . the synod, disregarding these testimonies, and fully aware of Mr. Nevin's determination not to clear himself, under existing circumstances, by any declaration or subscription, resolved not to inquire further into the truth or relevancy of this accusation, but simply to require of him an immediate declaration of his belief in the Supreme Deity of Christ. With this demand, as was to be expected, he refused to comply, as the principle so frequently avowed by the non-subscribers that to clear himself by any such method was directly sinful; but he added that his refusal did not proceed from any disbelief of the doctrine of the Supreme Deity of Christ. Nothing, therefore, could be held to be proved against him, beyond the fact of his being a non-subscriber, like the rest of his party. Yet it was moved that, as Mr. Nevin had refused to make the declaration required of him, the synod should hold no further ministerial communion with him, nor proceed any further in his trial. This motion was carried." By the peculiar nature of the sentence passed on him, Mr. Nevin, though deprived of ministerial communion with the synod, was yet suffered to enjoy his ministerial character, and he therefore remained pastor of Downpatrick. He died about 1730. See Killen's Relit, History of the Presbyterian Church in Ireland, iii, 206 sq., 219 sq.

Nevins, William, D.D., a noted Presbyterian minister, was born in Norwich, Conn., Oct. 13, 1797. After a mercantile education, he entered Yale College in 1812, and graduated in 1816. He then became a member of the Princeton Theological Seminary, and was licensed to preach at Lisbon, Conn., in September, 1819. On Oct. 19, 1820, he was ordained and installed pastor of the First Presbyterian Church in Baltimore. His health having become impaired, he went for some time to St. Croix to try the effects of a milder climate. Not deriving any benefit from it, however, he returned to Baltimore, and there died, Sept. 14, 1835. Dr. Nevins published two sermons in the National Preacher, and five tracts through the American Tract Society. Shortly after his death there was published a selection of his manuscripts, entitled Select Remains, with a memoir by Rev. William S. Plumer, D.D. His contributions to the N.Y. Observer were published about the same time in two small volumes, entitled Thoughts on Popery and Practical Thoughts. A volume of Sermons, selected by himself, was printed in 1837. All of his publications were most acceptable at the time of their appearance, and have continued to exert an influence for good to this time. As a pastor and preacher Dr. Nevins was deservedly popular. See, besides the memoir already referred to, Sprague, Journal, iv, 629.

Nevis, a small but beautiful and fertile island of the West Indies, belonging to Great Britain, forms one of the group of the Lesser Antilles, and lies immediately south-east of St. Christopher, from which it is separated by a strait called the Narrows, two miles wide. It is circular in form, rises in a central peak to the height of about 2500 feet, and has an area of 45 square miles. Population (1871), 11,755, of whom only a small proportion, not more than one fifth, is white. Charles-town, a seaport, with a tolerable roadstead, situated on the south-west shore of the island, is the seat of government, consisting of a government council and general assembly. The principal products are sugar, molasses, and rum. Nevis was colonized by English emigrants from St. Christopher in 1628, was taken by the French in 1760, and restored by the peace of Utrecht; it was taken again by the French in 1782, but restored by the peace of 1783. The Romanists have many adherents in Nevis. The Wesleyans, who were the first Protestant missionaries to preach in the West Indies, established a station at Gingerland, and are laboring there with some appearance of ultimate success. At Charlestown the United Presbyterian Mission is pushing the work of evangelization, especially among the blacks.

Additional Note on the Mormons.—Since our article on this subject was written, the collision between the Mormon authorities and the United States government—which is still the supreme and sole general civil administration in the territory, Congress having steadily refused to admit Utah as a State in the Union without such stipulations on the subject of polygamy, and especially safeguards to loyalty, as the Mormons are unwilling to accept—has resulted in the federal court taking possession of the Mormon premises in Salt Lake City, practically confiscating, or at least occupying and controlling, them, on the ground of treason; and it is said that the Mormons are secretly preparing for another migration, this time to Mexico, where they have purchased a large tract of land, so as to be beyond our jurisdiction. The temple is nearly completed, although likewise in the hands of the general government; but it is not to be used by the Mormons as a place of worship, for which indeed its interior construction is not adapted, but for purposes of ecclesiastical ceremony and general office work. The denunciatory tone of Mormonism is now greatly moderated; and although the old style of declamation on the subject of civil power is still maintained, its tone is greatly softened, and all talk of open or forcible rebellion is abandoned. Criminal suits have been instituted, and are still pending before the U. S. courts, also against many leading Mormons for bigamy, adultery, and other unchaste practices, and in consequence polygamy is generally abandoned, at least in public, by the sect as a whole. The general aspect of the situation points to a speedy disruption of the Mormon community in Utah, especially as the influx of non-Mormon immigrants is gradually but surely overcrowning them.

END OF VOL VI.