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Marron, Henri Paul - Matter

by James Strong & John McClintock

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Marron, Paul Henri

a Calvinistic divine, was born at Leyden April 12,1754. After studying at the Academy of Leyden, Marron entered the ecclesiastical office, and in 1776 became pastor of the Walloon Church of Dort. In 1782 he was appointed chaplain of the Dutch embassy at Paris. Six years later, Rabaut-Saint-Etienne secured his election as pastor by the Protestants of Paris, on whom Louis XVI had just conferred civil rights, and who flattered themselves that they would obtain more complete justice. Beilg disappointed in this hope, they decided, in order to retain their pastor, who had just been called to Sedan, to celebrate public worship in a place rented for that purpose. In June, 1790, Bailly, mayor of Paris, and general La Fayette, obtained permission for the Protestants to rent the Church of Saint-Louis-du-Louvre, which had been suppressed. Marron consecrated it on the 22d of the same month. In November, 1793, he had to present to the parish, as a patriotic gift, the four silver cups used in the celebration of the Lord's Supper. This proceeding did not save him from persecution. He had been twice arrested on suspicion, when, on the 7th of June, 1794, he was again imprisoned, and did not recover his liberty until after the fall of Robespierre. At this period, not being able to exercise his ministry publicly, he privately fulfilled its duties, and lived on the remuneration received as translator. In March, 1795, he obtained permission to resume his pastoral functions. At the time of the reorganization of divine worship, he shared largely in the benefits of the law of April 7, 1801, and was confirmed in his position of pastor. Marron was a member of the Institute of the Low Countries, and of the Society of Sciences at Harlem; he had some talent for preaching, and possessed, above all, the showy gift of oratory. He died at Paris, July 30, 1832. He composed some Latin verses on the events of his time, which are not without merit, and left some small works, of which the principal are, *Lettre d'un Protestant à l'abbe Cerutti* (Paris, 1789, 8vo) (anonymous): — *Paul-Henri Marron à la citoyenlne Helene-Marie Williams* (Paris, an. 3:8vo); this letter has been inserted in the second volume of his *Letters* containing a sketch of the politics of France from the 31st of May, 1793, to the 28th of July, 1794 (Lond. 1795, 3 vols. 12mo): — *Constitution du peuple Batave, traduite du Hollandais* (Paris, 1789, 8vo): — P. *H. Marron, ministre du saint-Egvangile à Monsieur Lecoz, archeveque de Besanyon;* this letter, dated Nov. 11, 1804, is printed at the end of a *Letter to il Lecoz, archbishop of Besangon, on his project of uniting all the Protestants and Romran Catholics in the French empire,*

etc. (Paris, 1807, 8Tvo). Marron also wrote for the *Journal de Paris,* the *Journal,* and the *Magasin Encyclopedique;* and contributed numerous articles to the ninth edition of the *Nouveau Dictionnaire Historique,* to the *Biographie Universeile* of Michaud, and to the *Revue Encyclopedlique.* He is credited with the notes added to Mirabeau's work, entitled *Au Bataves, sur le stathouderat* (1788,8vo). See *Necrologe de* 1832 (Par. 1833, 8vo); Barbier, *Dict. des ouvrages anoznymes et pseudonymes;* Haag, *La France Protestante;* Hoefer, *Nouvelle Biographie Generale,* vol. 33, s.v.

Marrow

(j ihmo, *mo'ach, fatness,* <18124>Job 21:24; kindred is the verb h j m; *machah',* <23256>Isaiah 25:6, "fatness *unmarrowed,"* i.e. drawn out from the marrow-bones, and therefore the most delicate; μυελόςᾇ, <580412>Hebrews 4:12), the soft, oleaginous substance contained in the hollow of the bones of animals (<18123>Job 21:23); used figuratively for the delicate and most satisfying provisions of the Gospel (<23256>Isaiah 25:6), and likewise in the New Testament for the most secret thoughts of the heart (<580412>Hebrews 4:12). Other terms so rendered are b l ,j e(*che'leb,* <19635>Psalm 63:5, *fat* or fatness, as elsewhere rendered) and yWQvæ(*shikku'y,* <20308>Proverbs 3:8, a *moistening,* i.e. refreshing of the bones; or "drink," as in <28205>Hosea 2:5).

Marrow Controversy

The *Marrow of Modern Divinity* was a work published in 1646 by Edward Fisher (q.v.), of the University of Oxford. It was in the form of a dialogue, to explain the freeness of the law — to expose, on the one hand, Antinomian error, and also, on the other, to refute Neonomian heresy, or the idea that Christ has, by his atonement, so lowered the requirements of the law that mere endeavor is accepted in room of perfect obedience. A copy of the book, which had been brought into Scotland by an English Puritan soldier, was accidentally found by Boston, then minister of Simprin, and was republished in 1718, under the editorial care of Mr. Hogg, minister of Carnock. It had been recommended long before by several divines of the Westminster Assembly. The treatise, consisting of quaint and stirring dialogues, throws into bold relief the peculiar doctrines of grace, occasionally puts them into the form of a startling proposition, and is gemmed with quotations from eminent Protestant divines. The publication of the *Marrow* threw the clergy into commotion, and by many

of them it was violently censured. But not a few of the evangelical pastors gave it a cordial welcome, and among multitudes of the people it became a favorite book, next in veneration to the Bible and the Shorter Catechism. In 1719 its editor, Mr. Hogg, wrote an explanation of some of its passages, but in the same year principal Haddow, of St. Andrew's, opened the Synod of Fife with a sermon directed against it. The synod requested the publication of the discourse, and this step was the signal for a warfare of four years' duration. The Assembly of that year, acting in the same spirit with the Synod of Fife, instructed its commission to look after books and pamphlets promoting such opinions as are found in the *Marrow,* though they do not name the book, and to summon before them the authors and recommenders of such publications. The commission, so instructed and armed, appointed a committee, of which principal Haddow was the soul; and before this committee, named the "Committee for Purity of Doctrine," four ministers were immediately summoned. The same committee gave in a report at the next Assembly of 1720, in the shape of an overture, classifying the doctrines of the *Marrow,* and solemnly condemning them. It selected several passages which were paradoxically expressed, while it severed others from the context, and held them up as contrary to Scripture and to the *Confession of Faith.* The passages marked for reprobation were arranged under distinct heads such as the nature of faith, the atonement, holiness, obedience and its motive, and the position of a believer in reference to the law. The committee named them as errors, thus-universal atonement and pardon, assurance of the very essence of faith, holiness not necessary to salvation, and the believer not under the law as a rule of life. Had the *Marrow* inculcated such tenets it would have been objectionable indeed. The report was discussed, and the result was a stern condemnation of the *Marrow;* and "the General Assembly do hereby strictly prohibit and discharge all the ministers of this Church, either by preaching, writing, or printing, to recommend the said book, or in discourse to say anything in favor of it; but, on the contrary, they are hereby enjoined and required to warn and exhort those people in whose hands the said book is or may come not to read or use the same." That book, which had been so highly lauded by many of the southern divines — such as Caryl and Burroughes — by the men who had framed the very creed of the Scottish Church, and who were universally acknowledged to be as able as most men to know truth and detect error, was thus put into a Presbyterian *Index expurgatorius.* Nobody can justify the extreme statements of the *Marrow,* but their bearing and connection plainly free them from an Antinomian

tendency. In fact, some of the so-called Antinomian statements condemned by the Assembly are in the very words of inspiration. But the rigid decision of the Assembly only added fuel to the controversy which it was intended to allay, and the forbidden book became more and more an object of intense anxiety and prevalent study. The popular party in the Church at once concerted measures to have that act repealed. Consultations were repeatedly held by a section of the evangelical clergy, and at length it was agreed to hand in a representation to the court, complaining of the obnoxious decision, and of the injury which had been done by it to precious truth. This representation was signed by twelve ministers, and it briefly called the Assembly's attention to the fact that it had(condemned propositions which are in accordance at once with the Bible and the symbolical books. The names of the twelve were Messrs. James Hogg, Carnock; Thomas Boston, Etterick; John Bonar, Torlphichen; JohnWilliamson, Inveresk; James Kidd, Queensferry; Gabriel Wilson. Maxton; Ebenezer Erskine, Portmoak; Ralph Erskine and James Wardlaw, Dunfermline; Henry Davidson, Galashiels; James Bathgate, Orwell; and William Hunter, Lilliesleaf. These are the famous "Marrow Men"also known as the "Tweelve Brethren" and the "Representers." They were long held in great veneration by the lovers of evangelical religion. Says Buck *(Theol. Dict.* s.v.), "The Representers were not only accurate and able divines, and several of them learned men, but ministers of the most enlightened and tender consciences, enemies in doctrine and practice to all licentiousness, and shining examples of true holiness in all manner of conversation. They were at the same time zealous adherents to the Confession of Faith and the Catechisms." Other discussions followed; the Representers were summoned, in 1722, to the bar of the Assembly and admonished, against which they solemnly protested. As the Assembly was not supported in the position it had assumed by the religious sentiment of the nation, no further steps were taken in the matter, and thus the victory virtually lay with the evangelical recusants. It was, however, substantially this same doctrinal controversy — though it did not go by the same name — which, eleven years later, resulted in the deposition of Ebenezer Erskine and the origination of the secession of 1734. See Eadie, *Eccles. Cyclopaedia,* s.v.; *Brit. and For Ev. Rev.* 1868 (April), p. 261; Hetherington, *Eccles. Hist. Ch. of Scotland* (see Index in vol. 2). *SEE ERSKINE, EBENEZER.*

Mars

Picture for Mars

a contraction of *Mavers* or *Mavors*, in the Oscan or Sabine language *Mamers*, Greek *Avers*, is the name of the Roman and Greek god of war, or, better, of battles.

(1) With the Romans this divinity is surnamed *Gradivus (=grandis divus*, the great god), also *Silvalus*, and appears to have been originally an agricultural deity — propitiatory offerings were presented to him as the guardian of fields and flocks; but as the fierce shepherds who founded the city of Rome were even more addicted to martial than to pastoral pursuits, one can easily understand how *Mars Silvanus* should have, in the course of time, become the "God of War." Mars, who was a perfect representation of the stern, relentless, and even cruel valor of the old Romans, was held in the highest honor. He ranked next to Jupiter; like him he bore the venerable epithet of *Father (Marspiter);* he was one of the three tutelary divinities of the city, to each of whom Numa appointed a flamen; nay, he was said to be the father of Romulus himself (by Rhea Silvia, the priestess of Vesta), and was thus believed to be the real progenitor of the Roman people. He had a sanctuary on the Quirinal; and the hill received its name from his surname, *Quirinus*, the most probable meaning of which is *the spear-armed.* It was under this designation that he was invoked as the protector of the *Quirites* (citizens) — in other words, of the state, The principal animals sacred to him were the wolf and the horse. He had many temples at Rome, the most celebrated of which was that outside the *Porta Capena*, on the Appian Road. The *Campus Martius*, where the Romans practiced athletic and military exercises, was named after him; so was the month of March *(Martins)*. the first month of the Roman year. The *Ludi Martiales* (games held in his honor) were celebrated every year in the circus on the 1st of August.

(2) ARES, the Greek god of war, was the son of Zeus and Hera, and the favorite of Aphrodite, who bore him several children. He is represented in Greek poetry as a most sanguinary divinity, delighting in war for its own sake, and in the destruction of men. Before him into battle goes his sister *Eris* (Strife); along with him are his sons and companions, *Deimos* (Horror), and *Phobos* (Fear). He does not always adhere to the same side, like the great *Athena*, but inspires now the one, now the other. He is not

always victorious. Diomede wounded him, and in his fall, says Homer, “he roared like nine or ten thousand warriors together.” Such a representation would have been deemed blasphemous by the ancient Roman mind, imbued as it was with a solemn, Hebrew-like reverence for its gods. The worship of Ares was never very prevalent in Greece; it is believed to have been imported from Thrace. There and in Scythia were its great seats, and there Ares was believed to have his chief home. He had, however, temples or shrines at Athens, Sparta, Olympia, and other places. On statues and reliefs he is represented as a person of great muscular power, and either naked or clothed with the chlamys. — Chambers, *Cyclop.* s.v.; Smith, *Dict. Gr. and Romans Biog. and Mythol.* vol. 2, s.v.; Vollmer, *Mythol. Wörterbuch, s.v.*

Mars, St.

a French hermit, was born at Bais, near La Guerche, about 510. He was priest at Vitre, and acquired a great reputation for piety. When old, he constructed a hermitage for himself in some waste land in the neighborhood of the village of Mars, and there ended his days. His tomb became celebrated for the numerous miracles which it was claimed were performed there. The faithful came thither on pilgrimages from all parts of Brittany. In 1427 the inhabitants of Bais, fearing an incursion of the English, carried the body of their saint to Saint-Madelaine de Vitre. The danger passed, the Baisiens demanded the body of their saint, but the canons of Vitre refused to restore it. From law-suits they proceeded to blows, and many times during the processions the Baisiens attempted to recover their precious relic; but the inhabitants of Vitre always proved the stronger, and retained the body of Saint Mars until 1750, when a decree of the Parliament of Rennes reconciled the parties by dividing the body of the saint. Vitre kept the head, the right thigh, and two sides; Bais had the remainder. The festival of Saint Mars occurs on the 14th of January and 21st of June. At these periods the shrine is carried solemnly through the surrounding country. — Dom Lobineau, *Histoire de Bretagne;* Godescard, — *Vie des plus celebres Saints, vol.* 1; A. Hugo, *La France pittoresque;* Hoefer, *Nouv. Biog. Generale,* vol. 33, s.v.

Marsay, Charles Hector De St. Georges,

Marquis de, a French mystic, was born in 1688 at Paris, whither his parents, pious members of the Reformed Church, had fled to avoid the persecution raging against the Protestants in the provinces. While yet a

youth the whole family removed to Germany- and there Charles I took part in the Spanish War of Succession in the Netherlands. He now became a convert to the views of Bourignon (q.v.), and with his friend Cordier retired, in 1711, to Schwarzenau, in the province of Wittgenstein. Cordier, however, leaving him, he married, in 1712, Clara Elizabeth of Callerberg, whose views were similar to his own. During the years 1713-16 he made several journeys to Switzerland, where he became acquainted with the works of Madame Guyon (q.v.). He then returned to Schwarzenau, learned the watch-making trade, became president of the Philadelphian Society, and resided there until 1724. In 1746 he became a Pietist, and died in the neighborhood of Ambleben in 1753, a truly evangelical Christian, a disciple of Christ, clinging faithfully to the truth as it is in Jesus. Marsay had great influence in propagating throughout Germany the mystic views of Bourignon and Guyon. He wrote *Freimüthige u. christliche Discurse (1734)*: — *Zeugniss eines Kindes v. d. Richtigkeit d. Wege d. Geistes* (1735, 2 parts): —*Selbstbiographie,* in the 2d vol. of Valenti, *System d. hoheren Heilkunde* (Elberf. 1826). — Gobel, *Gesch. der wahren Inspirations-gemeinden* (in Niedner's *Zeitschr. f. hist. Theol.* 1855, 3, § 21, 4); the same, *Gesch. d. christl. Lebens,* etc. (Cobl. 1852), 2, bk. 9; also the excellent article in Herzog, *Real-Encyklop.* 9:116 sq.

Marsden, Samuel

one of the noblest missionary workers the Church of England ever sent out to battle for Christ, the noted Australian chaplain and friend of the Maori, was born of humble parentage in 1764, and was educated at the free grammar-school at Hull, by the celebrated English divine Dr. Joseph Milner. Samuel began life as a tradesman at Leeds. He had been converted under Wesleyan preaching, had joined the Methodists, and belonged to their society for some time, but, having higher aspirations than the mercantile profession, he entered the English Church to secure a collegiate training. He was placed at St. Joseph's College, Cambridge, and there educated by the Elland Society, whose object it was to aid poor young men having the ministry in view. Before Marsden had even taken his degree, he was offered the chaplaincy to New South Wales. At first he was very adverse to accepting it, but, finding that there was no one who could so well fill this difficult post, he consented, and in the spring of 1793 was ordained. Soon after he married Elizabeth Triston, a very worthy lady, who did much to aid him in his missionary labors. In 1794 he arrived at Paramatta, his new home. Early in the 17th century England had adopted

penal transportation. The newly-acquired territories in America were then used for this purpose, and, as we know, oftentimes aided in the propagation of white slavery. The Revolution, and the subsequent establishment of independence in the colonies, obliged England to discontinue this practice of disposing of criminals. But the great fear entertained in England that the country would be overrun with crime, led the government of George Ill to establish a penal colony in Australia. About seven years previous to Marsden's arrival there the first convict ship had been sent out with its living freight, and yet up to this time religious training was unknown. It little mattered to England what became of the convict, so long as he was well out of her way. A powerful military force was required to keep this mass of corrupt humanity in subjection, and, instead of being benefited, they were rather hardened in their sins. For teaching the Gospel the Church furnished only two ministers — for soldiers, convicts, settlers, and all. Marsden was one of these, and, the senior preacher failing in health, he was soon left to struggle on alone. Although severely tried by domestic affliction, he was not found wanting. At that time the custom prevailed there and in England for the parish priest to administer justice as well as give spiritual advice. The son of a Yorkshire farmer could not be expected to be very conversant with law, but good sense and a clear perception of justice came to the rescue. His farming education, however, served him well, for, receiving a grant of land, and thirteen convicts to till it, as part payment for his services, he made it the model farm in New South Wales, and from the profits was enabled to establish schools and missions. A rebellious spirit manifesting itself among the convicts, Marsden sailed for England, after an absence of fourteen years, to appeal to the home government. His main object was to secure a grant permitting the convicts' friends to go out with them to the penal colony. This was denied him, but his representation that the convicts ought to be instructed in trades was well received.

During his visit to England Mr. Marsden also laid the foundation of the missions to New Zealand, and prepared to become the apostle of the Maori race. Before leaving Australia he had had some intercourse with these tribes, which he found to be of a much higher type of humanity than the Australian native. Indeed, they possessed such a spirit of enterprise and curiosity that they would often visit the island of Australia, and Marsden is said to have entertained thirty at one time. He vainly endeavored to obtain help from the Church Missionary Society. No clergyman could be found to

undertake the mission to New Zealand, but two laymen, William Hall and John King, consented to act as pioneers. These two good men accompanied Marsden to Australia in August, 1809. They were soon followed by Thomas Kendall. To transfer these lay missionaries to their intended field of labor, Marsden conceived the plan of fitting out a missionary ship, but, failing to interest outside parties, he finally purchased a small one at his own expense. This was the *Active,* the first of the mission ships that now carry the Gospel to every part of the globe. Marsden accompanied this expedition, and was kindly welcomed by the natives. His method in founding missions to propagate Christianity was unlike that of Eliot, to begin with faith, and then to look for civilization. He rather thought that civilization prepared the way for the acceptance of faith, and, as his teachers were laymen, he employed them only in laying the foundations of a Christian civilization. Marsden frequently repeated his visits, and in many ways aided the enterprise. On his fourth visit he took out with him the Rev. Henry Williams, who afterwards became bishop of a Maori district. It was now nine years since he had first landed here, and, in spite of so many disappointments and so much opposition, he found the condition of the natives greatly improved. A Wesleyan mission had been established at Wingaroa, under Mr. Leigh. During his two months' stay he endeavored to persuade the natives to adopt a fixed form of government, and advised the missionaries to collect a vocabulary, and arrange a grammar that might aid in future translations. In 1838 he made his seventh and last visit. He was now seventy-two years of age. Wherever he went he was greeted as the friend of the Maori. He had always hoped that this intelligent people might be Christianized, and it gladdened his heart to see the improvements they had made. Sunday was generally observed among the natives, and polygamy and cannibalism were fast diminishing, and there was every token that the apostle of New Zealand had conquered a country and people for the Church of God. Marsden was possessed of a will and force of character that enabled him to accomplish whatever he undertook. He died May 12, 1838. See Miss Charlotte M. Yonge, *Pioneers and Founders,* p. 216-240. *SEE NEW ZEALAND*; *SEE SELWYN*.

Mar'sena

(Heb. *Marsena',* אַרְסְנָא according to Benfey, the Sanscrit *smarsha, noble, with* the Zend ending *na, man;* Sept. Μαρσενά, but most copies omit; Vulg. *Marsana),* one of the seven Medo-Persian satraps or viziers of

Xerxes (<17014>Esther 1:14). B.C. 483. Josephus understands that they had the office of interpreters of the laws *(Ant. 1*1:6, 1).

Mars' Hill

(*Ἄρειος πάγος, collis Kartius,* <44122>Acts 17:22, the *Areopagus,* as in ver. 19; so called, according to Pausan. 1:28, 5, from the fact that Mars was first judged there), a limestone hill in Athens, northwest of the Acropolis (Herod. 8:52), and considerably lower (Pococke, *East,* iii, tab. 65), where (even down to the time of the Roman emperors, Gell. 12:7) the most ancient and boasted Athenian supreme tribunal (Tacitus, *Annal.* 2:55) and court of morals (AEschyl. *Eumen.* 701; Senec. *Tranq.* 3; Val. Max. 2:6,4), composed of the mest honorable and upright citizens (Athen. vi, p. 251), and held in the highest regard not only throughout Greece, but even among foreigners (comp. Wetstein, 2:565), had its sessions, to discuss cases of civil and criminal offenses, originally according to the sole law of its own discretion (comp. Aristot. *Polit.* 2:10; v. 12; Macrob. *Saturn.* 7:1, p. 204; Quintil. *Institut.* v. 9; EAlian, *V.* I. v. 15). After having continued for many centuries in full authority, it fell under some restrictions in the times of the New Test.; but the date of its extinction is unknown. (See Pauly, *Real-Encyklop.* 1:700 sq.; Doderlein, in the *Hall. Encyklop.* v. 193 sq.; also Meursii *Areopagus,* Ludg. Bat. 1624; Bockh, *De Areopago,* Berol. 1826.) From some part of that hill, but not before the judges (for there is no trace of a regular judicial procedure in the entire narrative), Paul delivered his famous address (<44179>Acts 17:19 sq.) to his hearers upon the steps and in the valley (comp. Robinson, *Researches,* 1:10 sq.). *SEE AREOPAGUS.*

Marsh

(אבּג, *ge'be,* a *collection* of waters, <26711>Ezekiel 47:11; elsewhere a cistern or *reservoir,* rendered "pit," <23014>Isaiah 30:14; <24143>Jeremiah 14:3), a swamp or wet piece of land. The passage in Ezekiel speaks of the future blessings of the Jews after their restoration under the figure of drainage of land useless by its dampness: "But the miry places thereof, and the *marishes* thereof, shall not be healed: they shall be given to salt" (47:11); that is, the part in question shall be reserved for the production of salt by the evaporation of the waters (see Henderson, *Comment.* ad loc.). It is supposed that the "valley of salt" in the neighborhood of the Dead Sea is here referred to, for there the Kedron, the course of which the prophet describes the holy waters as following, empties. This plain or valley has

been traversed and described by captains Irby and Mangles in terms appropriate to the prophecy. Lieut. Lynch, in coasting around the southern extremity of the Dead Sea, found not only the Ghof to be an immense marshy flat, but the bottom of the lake itself a muddy shoal, scarcely allowing the boat to be rowed through it. The salt hills around presented a scene of unmitigated desolation *(Expedition*, p. 310).

Marsh, Francis

a noted Irish prelate, flourished in the second half of the 17th century. He was made bishop of Limerick in 1667; was transferred to Kilmore and Ardagh in 1673; in 1682 became archbishop of Dublin, and died in 1693. But little is accessible to gather a detailed account of his life and work. Lawrence B.. Phillips *(Dict. Biog. Ref.)* refers to Cotton, *Fasti Ecclesiae Hibernicae* (Dubl. 1849, 5 vols. 8vo), and to D'Alton, *Lives of the Archbishops of Dublin* (Dublin, 1838,8vo).

Marsh, Herbert

an English theologian and prelate, "one of the acutest and most truly learned divines of his day," was born in London in 1757, and was educated at St. John's College, Cambridge; graduated with great distinction; was made fellow, and became M.A. in 1782. He then went to the Continent, and studied at the University of Gottingen, and later at Leipsic. He returned to England in 1800, and in 1807 became professor of divinity at Cambridge. In 1816 he was appointed bishop of Llandaff, and bishop of Peterborough in 1819. He died May 1, 1839. He published several religious and controversial treatises, and furnished an excellent English translation of Michaelis's *Introduction to the New Testament*, with notes. "A dissertation on the genuineness of 1 John 5:7, included in Michaelis's work, drew from Mr. Travis, archdeacon of Chester, 'Letters to Edward Gibbon, Esq.,' in defense of the genuineness of the passage, which bishop Marsh answered, in vindication of Michaelis and himself, in his celebrated 'Letters to Archdeacon Travis' — an able and critical production, but which did not, as some eminent scholars have supposed, settle the question. He has also published several parts of a *Course of Divinity Lectures*, with a historical view of the progress of theological learning, and notices of authors. This work, entitled *Lectures on Divinity, with an Account of the principal Authors who have excelled in Theological Learning* (7 parts, Cambr. 1809-23; Lond. 1838), includes

'Lectures on Sacred Criticism and Interpretation,' which have been published separately, and are, as is well known to Biblical scholars, of the highest value" (Horne, in *Bibl. Bib.* 1839, p. 160 sq.). His other works are *Essay on the Usefulless and Necessity of Theological Learning to those designed for Holy Orders* (1792): — *Comparative View of the Churches of England and Ronme* (Lond. 1841, 8vo). See Allibone, *Dict. of Brit. and Amer. Auth.* 2:1225; *Blackwood's Magazine, 2*9:69 sq.

Marsh, James

D.D., a Congregational minister, was born July 19, 1794, at Hartford, Vt. He graduated at Dartmouth College in 1817; spent some years in Andover Theological Seminary; was ordained Oct. 12,1824, and during the same month entered upon the duties of a professorship in Hampden Sydney College, Va. In 1826 he was elected president of the University of Vermont, which position he resigned in 1833, but continued as professor of moral and intellectual philosophy until 1840. He died at Colchester, Vt., July 3, 1842. Dr. Marsh assisted in translating the work of Bellermann on the *Geography of the Scriptures* (1822). He published a *Preliminary Essay to Coleridge's "Aids to Reflection"* (1828): — *Selections fiom the Old English Writers on Practical Theology: — his Inaugural Address at Burlington* (1826): — *a Treatise on Eloquence*: — *Translation of Herder's Work on Hebrew Poetry: — and Translation of Hegewisch's Chronology.* A memoir of his life, with selections from his writings, was published by professor Torrey (1843, 8vo; 2d ed. 1845). See *North Amn. Rev.* 24:470; Duyckinck, *Cyclop. Am. Lit.* 2:130; Sprague, *Annals,* 2:692; Drake, *Dict. Am. Biog.* s.v.

Marsh, John

(1), D.D., a Congregational minister, was born Nov. 2, 1742 (O. S.), at Haverhill, Mass. He graduated at Harvard College in 1761; entered the ministry in 1765; was appointed tutor at Harvard in 1771; remained there two years, and was ordained January, 1774, pastor of the First Church, Wethersfield, Conn.. where he died, Sept. 13, 1821. He published a few occasional Sermons. — *Sprague, Annals,* 1:619.

Marsh, John

(2), D.D., son of the preceding, an eminent American divine, who enjoyed a national reputation from his connection, almost from its origin, with the

great temperance reform of the last half century, was born in Wethersfield, Conn., April 2, 1788; graduated at Yale College, and in 1818 was settled as a Congregational pastor in Haddam, Conn. He at once identified himself with the cause he so ably served for half a generation, and attracted public attention by the address which he delivered, — before the Windham County Temperance Society in Pomfret, Conn., in 1829. That year a state society had been formed, of which Jeremiah Day, of Yale College, was the president, and Mr. Marsh the secretary and general agent, and, to do efficient service for the society, the latter offered his services to the county associations as far as he could in connection with his pastoral labor. His address in Pomfret, styled "Putnam and his Wolf," ran a parallel between general Putnam's well-known pursuit of the wolf in his den in that town and the temperance crusade against a more terrible monster. The address was afterwards printed, and in a short period 150,000 copies were disposed of. The American Tract Society finally placed it upon its list. *SEE TEMPERANCE REFORM*. In 1833 Dr. Marsh was invited to leave his charge and become an agent of the society in Philadelphia; and by the advice of his friends he yielded himself to what was at that time a most laborious and self-denying mission. Three years later he removed to New York as secretary of the American Temperance Union, and editor of its organ and of its publications, and remained until 1865, when the society was reorganized, and a change was made in its officers. Although full of years, he allowed himself no rest from his labors, preaching constantly, lecturing upon his life theme, and offering himself to every good word and work. His last efforts were put forth in behalf of an endowment of the Yale Theological Seminary. He had already raised $10,000, and was full of encouragement in reference to the results of his endeavors. His labors ended only with his life. He died Aug. 4, 1868. "Few men have been more respected or more widely known throughout the country than Dr. Marsh. Enthusiastic in his mission, catholic in spirit, welcoming every new laborer in the great field, and readily seizing upon each new phase of the temperance reformation, his name will remain inseparably connected with the history of the cause in all future time. He was a good man, shedding a benign influence by his devoted life wherever he moved" *(N. Y. Christian Advocate,* August, 1868). Besides editing *The Temperance Journal,* Dr. Marsh was the author of several popular works; among others, of a well-known *Epitome of Ecclesiastical History* (N. Y., A. S. Barnes and Co.); of a valuable handbook entitled *Temperance Recollections — Labors, Defeats, Triumphs,* an autobiography (N. Y. 1866, 12mo), "a rich text-

book for every man who would plead the cause of temperance;" etc. See the *(N. Y.) Christian Advocate,* August, 1868; the *Eclectic Magazine,* 1866 (June), p. 773. (J. H. W.)

Marsh, Narcissus

D.D., a learned Irish prelate, was born at Hannington, near Highworth, in Wiltshire, in 1638; was educated at Magdalen College, Oxford, and in 1658 became fellow of Exeter College. The degree of D.D. he received in 1671; some time previous he was made chaplain to the bishop of Exeter, and later to chancellor Hyde, earl of Clarendon. In 1673 he was appointed principal of St. Alban's Hall, Oxford, and in 1678 provost of Dublin College. In 1683 he became bishop of Leighlin and Ferns; archbishop of Cashel in 1690, of Dublin in 1694, and of Armagh in 1703. He died Nov. 2, 1713. Dr. Marsh was a pious and noble soul. He founded an almshouse at Drogheda for poor widows of clergymen, and provided for their support. He likewise repaired, at his own expense, many decayed churches within his diocese, and bought in several impropriations, which he restored to the Church. He also gave to the Bodleian Library a great number of MSS. in the Oriental languages, chiefly purchased out of Golius's collection. He was a very learned and accomplished man. Besides sacred and profane literature, he had applied himself to mathematics and natural philosophy; he was deep in the knowledge of languages, especially the Oriental; he was also skilled in music, the practice as well as the theory. He published *Manuductio ad logicam,* written by Philip de Trieu; to which he added the Greek text of Aristotle, and some tables and schemes, and Gassendus's small tract *De demonstratione,* which he illustrated with notes (Oxon. 1678): — *Institutiones logicae, in usumjuventutis academicae* (Dublin, 1681): — *An Introductory Essay to the Doctrine of Sounds* (published in the "Philosophical Transactions" of the Royal Society of London): — *A Charge to his Clergy of the Diocese of Dublin* (169:4, 4to). See Hook, *Eccles. Biog.* vol. vii, s.v.; *Biog. Brit.* s.v.; Wood, *Athen. Oxon.* vol. ii (see Index); Ware's *Ireland,* s.v.; Allibone, *Dict. Brit. and Amer. Auth.* s.v. (J. H. W.)

Marsh, William

(1), D.D., an English divine, was incumbent of St. Mary's, Leamington; later rector of Beddington, and died in 1866. He published *Catechism on the Collects* (3d ed. 1824, 24mo): — Plain *Thoughts on Prophecy* (3d ed.

1843, 8vo): — *Occasional Sermons*, etc. (1821, etc.). See *Memoirs of the late Rev. Wm. Mars, D.D.*, by his daughter (post 8vo).

Marsh, William

(2), a minister of the Methodist Episcopal Church, was born in Orono, Me., May 4, 1789; was converted when about fifteen years old; began preaching before he was twenty-one years of age, at one time assisting the preacher in charge of a circuit which included the present Dresden charge. In 1811 Marsh joined the New England Conference; was ordained deacon in 1813, and elder in 1815. His appointments were as follows: 1811, Durham, Me.; 1812, East Greenwich, R. I.; 1813, New London; 1814, Bristol; 1815, Tolland, Conn.; 1816, Nantucket, Mass.; 1817, Lynn; in 1818 he appears to have been sent to Bath, but for some reason now unknown he spent most of that year in Orrington. In 1820 he was superannuated, and from 1821 to 1828 he was located and resided in Orrington, where he labored as he was able. In 1829, at the earnest request of the Church at Hampden, he again entered the itinerancy, and was stationed with them. A powerful revival was the result, the people coming miles to the meeting, and, being converted, returning to their homes to scatter the hallowed influence in regions beyond. In 1830-31 he presided on. Penobscot District; in 1832 was stationed at Houlton. From 1833-37 he was forced by continued ill health to take a superannuated relation, and retire from active duty. In 1838 lie was made effective, and stationed at Lincoln; 1839, at Monroe; 1840, at Frankfort; 1841, superannuated; 1842, was effective, and stationed at Cherryfield; 1843, at Eddingtln; 1844, again superannuated. In 1845 we find him again effective, and presiding elder of Bangor District; 1846-47, on Portland District; 1848, Bangor District; 1849, superannuated; 1850, effective, and stationed at Oldtown; 1851-53, superannuated; 1854-55, effective, and stationed at Orrington Centre; 1856-57, at South Orrington, after which he never sustained an effective relation. He died Aug. 26, 1865. “Father Marsh possessed great natural abilities. As he had clear perception, good judgment, was apt in illustration, graphic in description, and ready with appropriate language, he could not fail to be an able and effective speaker. It is true that his early educational advantages were not great, nor could we speak of him as a critical scholar; yet, in the best sense of the term, he was learned ... He has been justly styled a model in the social relations. His religious experience was deep, his affections centered on God. As a preacher, in his prime, he had few equals. He seemed at times to entirely command the thought and feelings of his

hearers, yet was this almost unbounded influence entirely consecrated to Christ, and used to promote his glory and the salvation of men. It is needless to add that under such a ministry many were converted." See *Conference Minutes,* 1866, p. 110.

Marshall, Andrew

a colored Baptist minister, was, according to his own account, born a slave in 1755, but by his diligence and economy succeeded in purchasing his own freedom and that of his whole family. He joined the Baptist Church when nearly fifty years old; was in 1806 ordained pastor of the Second (colored) Baptist Church in Savannah; and after this had, under his ministrations, become large enough to be divided, he became pastor of the part which took the name of "First African Baptist Church." This position he tilled until his death, Dec. 8, 1856, occasionally preaching also in Augusta, Macon, Milledgeville, Charleston, and New Orleans. He was also in business on a large scale. He possessed elements in his nature which would have made him a leading character anywhere. The high mental efforts which he at times displayed proved him to be equal to any subject which he would find occasion to meet, if allowed opportunity for preparation. His sight and hearing remained to the last as good as in middle life. and his lower limbs only began seriously to fail him in his one hundredth year. During the long period of his ministry he baptized about thirty-eight hundred persons, and he supposed that about four thousand had professed conversion under his preaching. — Sprague, *Annals,* 6:251.

Marshall, George

a Presbyterian minister, was born in Beltegh Parish, Derry County, Ireland. in 1830. He attended the schools of his native land, and, after his arrival in America, continued his studies, and graduated at Union College, Schenectady, N. Y., in 1852, and at the theological seminary at Princeton, N. J., in 1855. He was immediately licensed, and in 1856 ordained and installed pastor of Rock Church, Cecil Co., Md., where he continued to labor until his death, Feb. 27, 1861. Mr. Marshall was a man of devoted piety, excellent natural talents, and solid attainments; his sermons were sound and instructive, his delivery earnest and impressive. See Wilson, *Presb. Hist. Almanac,* 1862, p. 101.

Marshall, John

a Presbyterian minister, was born in Washington Co., Pa., Jan. 13, 1813. He received his early education in St. Clairsville, Ohio; graduated at Franklin College, Ohio, in 1839; studied theology in the seminary of the Associate Presbyterian Church in Canonsburg, Pa.; was licensed in 1843, and installed pastor of the Associate Presbyterian churches of Londonderry and West Chester, Ohio. Owing to the discussion going on in anticipation of the union between the Associate and Associate Reformed Presbyterian churches, his mind was directed to the investigation of their views concerning psalmody and intercommunion, and this led, in 1854, to his joining the presbytery of St. Clairsville. In 1855 he became the stated supply for Woodsfield Church, Ohio, and in 1857 he accepted a call to the churches of Doddsville and Huntsville, Ill. He died Aug. 24, 1858. Mr. Marshall was practical and zealous as a preacher, social and affable as a Christian gentleman. See Wilson, *Presb. Hist. Almanac*, 1860, p. 75.

Marshall, Joseph D.

a minister of the Methodist Episcopal Church, was born at Stanford, Conn., in Nov., 1804, of Congregational parentage. His early years were spent in mercantile life; he was converted when about twenty years old; felt a call for the ministry, and in 1827 entered the New York Conference, and was for two years stationed at Kingston Circuit. In 1829 he was appointed to New Pfalz Circuit; in 1830 to Flushing; in 1832 was transferred to Troy Conference, and appointed to St. Albans Circuit; next and successively to Pern, Charlotte, Shelburne, and Wesley Chapel, Albany; in 1837 was retransferred to the New York Conference, and appointed to Windham Circuit; in 1838 to Sag Harbor; in 1839 was superannuated, because of failing health; and, though he returned to effective work for a time, he only recovered his health in 1843, when he re-entered active work, and successively preached at Goshel, Conn., Birmingham, Reading, and New Canaan. Thereafter he was a superannuate. He died at Brooklyn, Jan. 9, 1860. “He magnified his office as a pastor in all the churches committed to his care ... He was characterized for his equanimity of disposition, and the pure tone of his devotional and experimental piety.” See Smith, *Sacred Memories*, p. 232 sq.

Marshall, Nathaniel

D.D., an English divine, flourished in the beginning of the 18th century. But little is known of his personal history. In 1712 he preached before the sons of the clergy; in January, 1715, he was lecturer at Aldermanbury and curate at Kentish Town; later he became canon of Windsor. He appears also to have had the lectureship of St. Martin's, Ironmomger-lane, and died Feb. 6, 1730-31. He published *A Translation of the Genuine Works of St. Cyprian* (1717, fol.): — *Sermons* (1717, 1731-1750, 4 vols. 8vo); besides a number of occasional *Sermons*, etc. — Darling, *Cyclop. Bibl.* 1:1796; Allibone, *Dict. of Brit. and Amer. Auth.* s.v.; Hook, *Eccles. Biog.* s.v.

Marshall, Samuel Vance

a Presbyterian minister, was born in Fayette Co., Ky., Feb. 6, 1798. He was educated at Transylvania University, Lexington, Ky. (class of 1821); studied theology in the seminary at Princeton, N. J.; was licensed in 1825, and ordained by West Lexington Presbytery in 1826. During 1827 lie labored as a missionary in South Carolina; then went to North Middleton and Matthew Sterling churches, in Kentucky; and subsequently to Woodfird, Ky. In 1735 he was elected professor of languages in Transylvania University, and in 1837 to the same chair in Oakland College, Miss. Here he spent the remainder of his life in teaching, and in voluntary service as an evangelist, especially among colored people. He died Nov. 30, 1860. Mr. Marshall was a man of strong character, and of large attainments, adapted to academic and popular purstuits; a good preacher, kind and social in his position. See Wilson, *Presb. Hist. Almanac*, 1862, p. 102. Marshall, Stephen, a noted commonwealth Presbyterian divine, lecturer at St. Margaret's Church, Westminster, who flourisledl in the first half of the 17th century, and died in 16155, was the author of some controversial theological treatises, etc. (1640-81). He also published a number of occasional *Sermons*. " The most memorable of Marshall's works is his sermon preached at the funiral of Pyvm" (1644, 4to). See *Life of Stephen Marshall* (1680, 4to); Darling, *Cyclop. Bibl.* 1:1 759; Allibone, *Dict. of Brit. and Amer. Auth.* s.v.

Marshall Or Mareschal, Thomas

an English divine of note, was born at Barkby, in Leicestershire, about 1621; was entered at Lincoln College, Oxford, in 1640, and whlile there became a constant hearer of archbishop Usher's sermons in All-hallows

Church. The influence of that prelate's style is apparent in all the writings of Mr. Marshall. Upon the breaking out of the civil war he took up arms for the king at his own charge, and therefore, in 1645, when he was a candidate for the degree of bachelor of arts, was admitted without paying fees. Upon the approach of the Parliamentary visitation, he left the university, went beyond sea, and became preacher to the company of English merchants at Rotterdam and Dort. In 1661 he was made bachelor of divinity; and, in 1668, became fellow of his college; and, in 1669, doctor of divinity. In 1672 he was appointed rector of Lincoln College, Oxford; later he became chaplain-in-ordinary to the king, — and, in 1681, finally dean of Gloucestershire. He died in 1685. He was distinguished for his knowledge of the Oriental tongues and of the Anglo-Saxon. He published *Observationes in Evangeliorum versiones per antiquas duacs, Gothicas scilicet, etc., Anglo-Saxonicas,* etc. (Dort, 1665); also a *Life of Archbishop Usher* (Lond. 1686); *The Catechism set forth in the Book of Common Prayer briefly explained by short Notes* (Oxf. 1679). See Wood, *Athenoe Oxonienses,* vol. ii (see Index); *Genesis Biog. Dict.* . v.; Wood, *Eccles. Biog.* vol. vii, s.v.

Marshall, Walter

an English divine of the second half of the 17th century, was educated at, and later became fellow of New College, Oxford, and Winchester College; vicar of Hursley, Hampshire; was ejected at the Restoration; subsequently became pastor of a dissenting congregation at Gosport, and died in 1690. He published *The Gospel Mystery of Sanctification Opened in sundry Practical Directions,* together with a *Sermon on Justification* (Lond. 1692, 8vo; often reprinted; last ed. 1.838, 32mo). — Allibone, *Dict. Brit. and Amer. Auth.* s.v.; Bogue and Bennett, *Hist. Dissenters,* 1:454.

Marshall, William

a Presbyterian minister, was born in Perthshire, Scotland, in 1789; was educated and studied divinity at Glasgow; was licensed by the Presbytery of Dysart, Scotland; preached a number of years at Calinshow, Fifeshire, and in 1832 came to America, and was installed pastor of the Church at Peekskill, N. Y. In 1843, when the *marriage question* engaged the attention and called forth not a little of the talent and Biblical lore of the Church, he made the argument in that relation before the Synod of New York, which was afterwards published under the title, *An Inquiry*

concerning the Lawfulness of Marriage between Parties previously related by Affinity; also a short Iistory of Opinions in different Ages and Countries, and of the Action of the Ecclesiastical Bodies on that Subject. He died in 1864. Mr. Marshall possessed ntne analytical powers, comprehensive and penetrating; his sermons were remarkably exact, his masnner rather studied. See Wilson, *Presb. Hist. Almanac,* 1865, p. 99; Sprague, *Ann. Amer, Pulplit,* 9:7. (J. L. S.)

Marsham, Sir John

an English scholar, celebrated for his acquirements in history, languages, and chronology, was born in London in 1602, and was educated at St. John's College, Oxford. He embraced the cause of the Royalists in the civil war. He died in 1685. He was the author of a work entitled *Chronologicus Canon l'Egyjptiacus, Elbruaicsus,* etc. (Lond. 1672, fol.), in which he attempts to reconcile Egyptian chronology with the Hebrew Scriptures, by supposing four collateral dynasties of Egyptian kings reigning at the same time. This theory has been adopted by several eminent scholars, He also wrote the preface to the first volume of Dugdale's *Monasticon Anglicanum,* and left behind him at his death, unfinished, *Canonis chronici liber quintus: sive, Imperium Persicum*: — *De provinciis et legionibus Romanis: — De re aumetaria;* etc. We are likewise in some measure obliged to him for the *History of Philosophy* by his very learned nephew, Thomas Stanley, Esq., since it was chiefly at his instigation that that excellent work was undertaken. See Wood, *Athenae Oxonienses;* Shuckford, *Sacred and Profane History; Gen. Biog. Dict.* s.v.

Marshman, Joshua, D.D.

a noted English Baptist missionary to India, one of the "Serampore Brethren," as the band of missionaries among whom he and Dr. Carey were the most prominent often styled themselves, the person who, above all others, gave to the English Protestant mission in India the strength, consistency, and prudence which it wanted, was born April 20, 1767, at Westbury Leigh, in Wiltshire. While yet a lad, Joshua Marshman attracted attention by his passion for reading, and his quiet, heartfelt religion. His parents were poor, and he had to struggle hard to secure an education. In 1794 he became master of a school at Bristol, at the same time entering himself a student at "Bristol Academy," where he stludied thoroughly Latin, Greek, Hebrew, and Syriac. His mind became imbued at this time

with the missionary spirit which the noted English cobbler, Carey, was spreading in England, and in 1799 Marshman offered to become one of the party sent out to India by the “Baptist Missionary Society,” to further the cause which Carey was advocating. Oct. 13, 1799, the company found themselves sixteen miles above Calcutta, at Serampore, on the Hooghly, “a town pleasantly situated, beautiful to look at, and full of a mixed population of Danes, Dutch, English, and natives of all hues.” The intention was to proceed to British ground, Serampore being at that time Danish territory; but the Anglo-Indians objected to Christian missionary enterprises in their midst, and the mission was finally established at Serampore, to spread thence, in God’s own appointed time, the truths of his Gospel among the benighted of all India. The fate of the missionary enterprise has been spoken of in the article INDIA *SEE INDIA* (q.v.); the activity of each member in the biographical sketches of these faithful servants of Christ, *SEE CAREY*; *SEE WARD, THOMAS*; we can here deal only with the part Joshua Marshman himself played in this, one of the most important of missionary enterprises.

Marshman had married the daughter of a Baptist minister before he became teacher at Bristol; his wife now accompanied him to India, and proved a helpmeet indeed from the very outset. Shortly after landing at Serampore, finding the support granted by the home society inadequate to the wants of the colony, Marshman, with the assistance of his wife, opened two boarding-schools for European children, and, succeeding even beyond their most sanguine expectations in securing not only a support for themselves, but a maintenance of the mission, shortly after opened a school for the natives also, which was quickly filled; and the pecuniary return of this enterprise, together with the additional income which Carey received for his services as an instructor in the government college at Fort William, enabled these good people in a short time to render their mission nearly independent of home support. The Baptists of England, however, failed to appreciate these heroic and self-sacrificing labors of Carey, and Marshman, and Ward, and much fault was found by the committee of the general society. “There were among them many men of good intentions, but without breadth of views, and used to small economies. They listened to false reports, censured without sufficient information, pinched their missions, and dictated the management, so that to deal with them was but a vexation of spirit ... Moreover, the American subscribers [American Baptists joined their English brethren until Judson went out from the

American society] sent a most vexatious and absurd remonstrance against any part of their contributions for training young men to the ministry being employed in teaching science. ‘As if,’ said Dr. Marshman, ‘youths in America could be educated for ministers without learning science.’

Had the government of the mission been in the hands of a body acquainted, by personal experience, with the needs of the Serampore Brethren, any misunderstanding springing up could easily have been allayed; but, managed by the class of men we have just spoken of, the disagreement between the Baptist Missionary Society and the Serampore missionaries (originating in 1817) lasted for some time, and even seriously threatened the success of the enterprise. In 1822 Dr. Marshman had dispatched his son John to England to restore pleasant relations. The disagreement continuing, Dr. Marshman decided to go before the society in person, and in 1826 returned home. But even he failed in his mission; and in 1827, after much argument, the matter ended in the separation of the Serampore mission from the general society. To a man like Dr. Marshman, now hoary with age, this matter became a serious annoyance, and his strength of body and of mind were greatly impaired. Additional trouble came when the ownership of the buildings at the Serampore mission was to be disposed of, the home society naturally enough claiming the property, although it had been secured mainly by the hard labors of Carey and Marshman. In 1823, Dr. Marshman’s trials had become very heavy. At that time Mr. Ward was taken away by cholera. “For twenty-three years had the threefold cord between Carey, Marshman, and Ward been unbroken. They had lived together like brothers, alike in aim and purposes, each supplying what the other lacked; and the distress of the parting was terrible, especially to Dr. Marshman, who, at the time of his friend’s illness, was suffering from an attack of deafness, temporary indeed, but for some days total, so that he could only watch the final struggle without hearing a single word.” His mental strength was even then sorely tried, for “he wrote as if he longed to be with those whose toils and sorrows were at an end.” Greater was the shock that the treatment of the home society brought upon him. “Morbid attacks of depression came on, during which he wandered about unable to apply himself so much as even to write a letter.” June 9, 1834, Dr. Carey died, and he was left alone to defend his cause. In 1836 a daughter of his, who had married the afterwards so celebrated Christian soldier of the British army, Henry Havelock, barely escaped with her life from her bungalow, which had caught fire, losing one of her three children, a baby,

in the flames. The nervous excitement which this affair caused Dr. Marshman prostrated him completely, and he died Dec. 5, 1837. A few days previous to this event arrangements had been concluded in London for the reunion of the Serampore Mission with the parent society, and for retaining Dr. Marshman in the superintendence.

By severe and diligent labor Dr. Marshman had acquired a complete knowledge of the Bengalee, Sanscrit, and Chinese languages. Into the Chinese he translated the four Gospels, the Epistles of Paul to the Romans and the Corinthians, and the book of Genesis. He also wrote *A Dissertation on the Characters and Sounds of the Chinese language* (1809, 4to): — *The Works of Confucius' containing the original Text, with a Translation* (1811, 4to, reviewed in *London Quarterly Review,* 11:332):*Clavis Sinica*: — *Elements of Chinese Grammar, with a Preliminary Dissertation on the Characters and Colloquial AIedium of the Chinese* (Serampore, 1814). In Sanscrit and Bengalee he assisted Dr. Carey in the preparation of a Sanscrit grammar in 1815, and a Bengalee and English dictionary in 1825. In 1827 he published an abridgment of the dictionary. He also engaged in a controversy with Ramimolhun Kloy (q.v.), who distinguished himself greatly among his countrymen in India by his spirited attacks upon idolatry, and by the publication of a work entitled *The Precepts of Jesus, the Guide to Peace,* in which, while exalting the precepts, he asperses the miracles of Christ. Dr. Marshman answered this work by a series of articles in the *Friend of Idia* (a periodical issued by the Serampore missionaries), subsequently republished in book form (Lond. 1822), entitled *A Defence of the Deity and Atonement of Jesus Christ, in reply to Rammnohun Roy, of Calcutta.* In 1824 appeared a second London edition of Rammohun Roy's work, illustrated with a portrait of the author, and containing a reply to Dr. Marshman. In a sketch of Dr. Marshman's character at the end of the first volume of Dr. Cox's *History of the Baptist Missionary Society* he is spoken of as "possessed of great mental power and diligence, of firmness bordering upon obstinacy, and of much wariness." See *Lond. Gent. Mag.* 1838, pt. ii, p. 216; *English Cyclopaedia of Biography* (1.857), 4:120; Kaye, *Christianity in India,* ch. vii; Yonge, *Pioneers and Founders* (Lond. 1872,12mo), ch. v; Trevor, *India, its Natives and Missions,* p. 316; Marshman (J.), *Life and Times of Carey, Marshman, and Ward* (Lond. 1859, 2 vols. 8vo; popular ed., N.Y. 1867, 12mo).

Marsiac, Council Of

(Concilium Marsiacense), was held Dec. 8,1326, by William de Flavacour, archbishop of Auch, and his suffragans. The proceedings are of little interest. This council established the feast of S. Martha, the sister of S. Mary Magdalene, celebrated on the fourth of the calends of August. See Landon, *Manual of Councils,* p. 390.

Marsile

a Dutch philosopher and theologian, was born at Inghen, in the diocese of Utrecht. He was canon and treasurer of the Church of Saint-Andrew, at Cologne, and when Rupert, the duke of Bavaria, founded the academy of Heidelberg in 1386, he called Marsile to a professorship of philosophy. He died there Aug. 20, 1394. Tritenhemius attributes to him a *Dialectic,* and some comments on Aristotle and on Peter Lombard. Fabricilus adds that his commentaries on the four books of the *Sentences* were published in Strasburg in 1501, folio. A volume published at La Haye (1497, fol.) contains the first two books of the *Sentences,* with the criticism of D'Inghen. — Fabricius, — *Bibl. seed. et ifj: Latin.; Dict. des Sciences philos.;* B. Haureau, *De la Philos. scolast.* 2:483; Hoefer, *Nouv. Biog. Generale,* vol. 33, s.v.

Marsilius, Ficinus.

SEE FICINUS.

Marsilius Of Padua,

an eminent opponent of the papacy, was born towards the close of the 13th century, and was probably a native of Italy. He first attracted notice at the University of Orleans, in France, and later at that of Paris, where he studied jurisprudence, and also paid some attention to philosophy, medicine, and theology, and in 1312 became rector. It was not, however, until 1324 that he became particularly noted. In that year he composed his principal work, *Defensor pacis s. de re imperatoria et pontificia.* In this work, written in the interest of the emperor Louis IV, the Bavarian, and against the papacy, he describes the papacy of his time as the most dangerous foe to peace and prosperity, supporting his assertion by a reference to events then current, e.g. the quarrel of Boniface VIII with Philip the Fair of France, the arrogance of Clement V towards the emperor Henry VII, and the treatment

accorded by pope John XXII, then reigning, to Louis the Bavarian. In order to prevent such scandals for the future, he declares that the axe must be laid at the root of the evil; and he then proceeds to consider,

1, the nature, origin, and end of the state, with constant reference to peace and quietness as the highest good of social life;

2, the relation between Church and State, opposing to the exaggerated pretensions of the Curia a doctrine of the Church which he grounds on reason, tradition, Scripture, history, and ecclesiastical law. The leading thoughts are these:

(1) The official duties and authority of every priest are confined to the ministration of the Word and sacraments. His power is spiritual and moral; the civil power alone may employ force, and the priest, even if he be bishop or pope, is subject to the civil power.

(2) All priests, whatever their name, are equal in spiritual rank and authority; there was no distinction in the apostolic Church between bishops and presbyters; and the N.T. shows that there was no primacy of Peter, but that the apostles were all equal. In externals and non-essentials there may be distinctions between priests, and gradations of office, so far as circumstances require, but as a merely human arrangement.

(3) There is only one divinely-appointed Head of the Church — Christ himself.

(4) The highest authority on earth in ecclesiastical matters does not inhere in a single priest or bishop, not even in the bishop of Rome, but in a general council, composed as well of intelligent laymen, who are versed in the Scriptures, as of priests. Christ has promised to be with his Church unto the end of the world, and a general council is the proper exponent and organ of the Church. The pope has not even authority to convene a council, since the case is possible that he should be guilty of conduct which itself would require the attention of a general council. This authority, therefore, belongs to the sovereign, as supreme lawgiver.

(5) The Scriptures, including what must be necessarily inferred from their teaching, alone deserve an unconditional assent. The principles thus submitted by Marsilius found a practical application in 1338, when the heiress of the Tyrol sought a divorce from her husband, John of Bohemia, in order to marry a son of the emperor; a step which was sanctioned by

Louis IV (in 1342), regardless of the fact that the parties were within the degrees of consanguinity in which marriage was prohibited by the Church, public opinion everywhere censuring the emperor's action. Both Marsilius and the learned Franciscan, William Occam, came forward in the emperor's defense, in a work bearing the title in each case, *Tractatus de jurisdictione Imeperattoris in causis matrimonialibus.* They are complementary to each other, Marsilius treating especially of the dissolution of the former marriage, and Occam of the dispensation on account of consanguinity. Marsilius here also advanced the principle, that the ministers and teachers of the Word are to decide on the sufficiency of any reason for divorce under the divine law, but that the sovereign legislator must decide, on grounds of human law, whether such sufficient reason exists in any given case. Because of his work *Defensorpacis,* Marsilius was placed under the ban in 1327. His death is generally assigned to 1328, but Louis IV speaks of him as living, in a letter addressed to pope Benedict, in 1336, and there is no reason to doubt the genuineness of his work on marriage, which appeared in 1342. He must therefore have lived until after that date. In his life he appears as one of the most determined opposers of the unlimited pretensions of the papacy; and in his views of the headship of the Church as centering in Christ, and of the Scriptures as furnishing the sole rule of faith and practice for the Church, we recognize him as a forerunner of the Reformation. His works were published in Goldast's *Monarchia s. Romans imp.* (Frankf. 1668). See Schrsckh, *Kirchengesch.* 31:79 sq.; Neander, *Christian Dogm.* 2:599 sq.; Milman, *Hist.of Latin Christianity,* 7:89 sq.; Herzog, *Real-Encyclop. 2*0:109 sq.; Wetzer und Welte, *Kirchen-Lex.* 6:896 sq.; Friedberg, *Zeitsch. f. Kirchenrecht* (Tiibilmg. 1869), 8:69 sq.

Mart

(רכס; *sachar',* Isaiah 23:3; also spoken of what is gained from traffic, *profit,* wealth, "merchandise," Proverbs 3:14; Isaiah 45:14), a trading-place or emporium. The root signifies to travel about as traders, buying and selling; thus pointing out at once the general character of the commerce of the East from the earliest age to the present. *SEE COMMERCE*; *SEE MARKET*; *SEE MERCHANT.*

Marteilhe, Jean

a French martyr to the Protestant cause, was born at Bergerac in 1684, and was condemned in 1702 to the galleys at Dunkirk, where he spent seven

years. He died in 1777. See *The Huguenot Galley-Slave* (New York, 1867); *Quarterly Review* (July), 1866.

Martel, Andre

a Swiss Protestant theologian, was born at Montauban in 1618; studied theology at Saumur, and was appointed pastor of Saint-Affrique. In 1647 he was called to Montauban to fill the same office. In 1653 he became professor of theology in the Reformed academy of that town; he was rector there in 1660, when he was transferred to Puylaurens. Although very reserved in all that could wound the pretensions of the Catholic clergy, he was nevertheless involved in a suit instituted against the pastors of Puylaurens, who were accused of having received into the Church those who, once converted to Romanism, had relapsed into Protestantism, contrary to the royal prescriptions of April, 1663, of June, 1665, and of April, 1666. He was conducted with them to the prisons of Toulouse. The attention of the government was particularly directed to him; it was hoped that if they succeeded in extracting from him an abjuration, his example would draw a great number of his fellow-reformers, and would serve as an excuse to those who only asked a pretext for passing over to Romanism. His moderation, moreover, induced them to believe in the possibility of success. Consequently they endeavored to move him sometimes by menaces, sometimes by promises. All was useless, and they finally liberated him. After the revocation of the Edict of Nantes, the ministers of Montauban and of the neighboring churches retired to Holland. Martel preferred Switzerland, and withdrew to the canton of Berne, where he very soon obtained the direction of one of the principal churches. He died at Berne towards the close of the 17th century, about seventy years of age. Of Martel's productions, we have *Response a la methode de M. le cardinal de Richeleu* (Rouen, 1674, 4to). This reply, said Cathala-Couture, indicates in the author a profound klnowledge, and, above all, a tone of moderation and propriety far removed from the bitterness and fanaticism which prevail ordinarily in the greater part of controversial works: — *De Natura Fidei et de Gratia efficaci* (Montauban, 1653, 4to): — inaugural thesis — a number of theses which he delivered, during his presidency, to the scholars of the academy of Montauban, from 1656 to 1674: — a collection of sermons that Cathala-Couture attributes to him, without, however, giving their titles in detail. See Cathala-Couture, *hist. du Querci,* vol. iii; Haag, *La France Protest.;* Bayle, *Nouvelles Lettres* (La Haye, 1739), p. 314, 315; Hoefer, *Nouv. Biog. Generale,* vol. 33, s.v.

Martene, Edmund

a learned French Benedictine, was born at St. Jean de Losne, in the diocese of Dijon, Dec. 22, 1654. After completing his studies, he took the vows in the Benedictine convent of St. Remi, at Rheims, Sept. 8, 1672. He soon distinguished himself by his thorough acquaintance with the ancient ascetic writers, and was sent by the superiors of the Congregation of St. Maur, upon whom his convent depended, to the headquarters of the order, St. Germain des Pres, at Paris. Here he was placed under the guidance, and enjoyed the friendship of the great lights D'Achery and Mabillon. He soon afterwards published his *Commentarius in regulam S. P. Benedicti* (Paris, 16190, 4to), which met with great success. He was well versed in monastic archaeology, and, encouraged by Mabillon, published next *De Antiquis monachorum ritibus libri quinque* (Lugd. 1690, 2 vols. 4to). He was then sent to the convent of Marmoutier, where he remained several years, continuing his studies, and imbibing the strong ascetic views of Claudius Martin, whose biography he wrote upon the death of Martin. His exaggerated praise of this mystic ascetist seemed to his superiors more likely to provoke ridicule than admiration in the age of Louis XIV, and its publication was forbidden. The *Vie du vieneable P. Dom Claude Aiartin,* etc., was nevertheless published either with or without the author's consent (Tours, 1697, 8vo). He was exiled to Evreux for his insubordination. He was, however, soon transferred to the convent of St. Ouen, at Rouen, and there assisted Dom de Sainte Marthe in his edition of the work of Gregory the Great. Here he republished the life of Martin, and added *Maximies sjpirituelles du vienraeble P. D. Claude Mairtin* (Rouen, 1698, 12mo). His next work, to which the above *De antiquis moonachorum,* etc., was but a preface, is *De antiquis ecclesiae ritibus* (Rotomagi. 1700 sq., 3 vols. 4to), and as appendix the *Tractatus de antiquae ecclesiae disciplina in celebrandis offciis* (Ludg. 1706, 4to). In 1700 he published also, as a complement to D'Achery's *Spicilegium,* his *Vetersm scriptorunm et monuslentorusm... collectio nova,* after which he devoted himself especially to antiquarian researches, and writing commentaries on the works of ancient writers. In 1708 the general chapter of his order sent him on a journey through France, to visit all the libraries, and to collect documents for a new *Gallia Christiana.* Dom Ursinus Durand (q.v.) was given him as colleague in 1709, and after six years thus employed the result of their researches was published under the title *Thesaurus norus Anecdotorume* (Paris, 1717, 5 vols. fol.), and *Voyage litteraire de deux*

religieux Benedictins, etc. (Paris, 1717, 4to). In the same year he was allowed by chancellor D'Aguesseau to compile a new collection of the works of French historical writers, more complete than that of Andrew Duchesne, but was prevented from carrying out his plan by political events. He was now sent again, with his former colleague, on a literary journey, from which they returned in 1724. The result of it was the *Veterums scriptorums et monumentorum... amplissima collectio* (Paris, 1724-33, 9 vols. fol.). In 1734 he fell into disgrace in consequence of his opposition to the bull *Unigenitus,* thereafter devoted himself exclusively to his studies, and in 1738 published a much enlarged edition of his archaeological works. He also continued Mabillon's *Annales ordisis S. Benedicti,* tom. vi, ab anno Christi 1117 ad 1157 (Paris, 1739), and prepared a continuation of the *Actea Sanctorumiis ordinis S. Benedicti,* and an edition of the life and works of Thomas of Canterbury. He also asked permission to publish a *Histoire de la Congregatione S. Meturl,* but was refused on account of its too enthusiastic praise of the monastic life. He died June 20, 1739. See Tassin, *Hist. Litt. de la Congr. de S. Maur;* Moreri, *Dict. Histor.; Mercure de France,* August, 1739; *Le Pour et le Contre,* vol. xii, n. 249; *Christian Obserer,* vol. 18; Dowling, *Introd. to Ch. Hist.;* Herzog, *Real-Encyklop.* 9:119; Hoefer, *Nouv. Biog. Generale, 3*3:1003; Pierer, *Universal-Lexikon, 1*0:926. (J. N. P.)

Mar'tha

(Μαρθά, of unknown signification, but a Syriac prop. name [aT;r]m] according to Plutarch, *Vit. Mar.* 17), a Jewess, the sister of Lazarus and Mary, who resided in the same house with them at Bethany (<42108>Luke 10:38, 40, 41; <43101>John 11:1-39; 12:2). *SEE LAZARUS.* From the house at Bethany being called "her house," in <42108>Luke 10:38, and from the leading part which Martha is always seen to take in domestic matters, it has seemed to some that she was a widow, to whom the house at Bethany belonged, and with whom her brother and sister lodged; but this is uncertain, and the common opinion that the sisters managed the household of their brother is more probable. Jesus was intimate with this family, and their house was often his home when at Jerusalem, being accustomed to retire thither in the evening, after having spent the day in the city. The point which the evangelists bring out most distinctly with respect to Martha lies in the contrariety of disposition between her and her sister Mary. The first notice of Christ's visiting this family occurs in <42108>Luke

10:38-42. He was received with great attention by the sisters, and Martha soon hastened to provide suitable entertainment for the Lord and his followers, while Mary remained in his presence, sitting at his feet, and drinking in the sacred words that fell from his lips. The active, bustling solicitude of Martha, anxious that the best things in the house should be made subservient to the Master's use and solace, and the quiet earnestness of Mary, more desirous to profit by the golden opportunity of hearing his instructions than to minister to his personal wants, strongly mark the points of contrast in the characters of the two sisters. (See bishop Hall's observations on this subject in his *Contemplaitions*, 3:4, Nos. 17, 23, 24.) She needs the reproof, "One thing is needful;" but her love, though imperfect in its form, is yet recognized as true, and she too, no less than Lazarus and Mary, has the distinction of being one whom Jesus loved (<4810B>John 11:3). The part taken by the sisters in the transactions connected with the death and resurrection of Lazarus (<4812D>John 11:20-40) is entirely and beautifully in accordance with their previous history (see Tholuck, *Comment.* ad loc.). The facts recorded of her indicate a character devout after the customary Jewish type of devotion, sharing in Messianic hopes and accepting Jesus as the Christ; sharing also in the popular belief in a resurrection, but not rising, as her sister did, to the belief that Christ was making the eternal life to belong, not to the future only, but to the present. Nothing more is recorded of Martha save that some time after, at a supper given to Christ and his disciples at Bethany, she, as usual, busied herself in the external service. Lazarus, so marvelously restored from the grave, sat with her guests at table. "Martha served," and Mary occupied her favorite station at the feet of Jesus, which she bathed with her tears, and anointed with costly ointment (<4812D>John 12:1, 2). *SEE MARY*. Notwithstanding the seeming drawbacks upon Martha's character, so vividly painted in the Gospels, there can be no doubt of her genuine piety and love for the Savior. A.D. 29. See Niemeyer, *Charakt.* 1:66; and Schulthess, *Neueste theol. Nachricht*, 1828, 2:413. According to tradition, she went with her brother and other disciples to Marseilles, gathered round her a society of devout women, and, true to her former character, led them to a life of active ministration. The wilder Provengal legends make her victorious over a dragon that laid waste the country. The town of Tarascon boasted of possessing her remains, and claimed her as its patron saint *(Acta Sanctorum*, and *Brev. Roen.* in Jul. 29; Fabricii *Lux Evangel.* p. 388).

Martha, Order of

is the name sometimes given to the organization of the Hospital Sisters of St. Martha of Pontarlier, etc. The aim of this female order is the care of the sick and the poor, and the gratuitous instruction of poor children. *SEE HOSPITAL SISTERS*.

Marthe, Anne Briget

a French nun, called *Sister Martha,* born at Besanson in 1749, deserves a place here for her devotion during the French Revolution and the wars that followed to the relief of the sick and wounded, and of prisoners of all nations. She died in 1824. The *Martha Order* (q.v.) is named after her.

Martianay, Jean

a learned Benedictine of St. Maur, was born at St. Sever Calp in the diocese of Aire, Dec. 30, 1647. In 1667 he entered the convent of La Daurade, at Toulouse. He now applied himself with great zeal to the study of Oriental languages and Biblical literature, both of which he afterwards taught in colleges of his order. During his residence at Bordeaux he wrote a work against the chronological system of Pezron, which attracted the notice of his superiors. He was called to the head-quarters of his order, the abbey of St. Germain des Pres, and intrusted with the preparation of a new edition of the works of St. Jerome. In 1690 he published his *prodromus* of this work, in which he demonstrated the incorrectness of preceding editions. His edition was violently attacked by Simon and Leclerc, but Martianay as vigorously defended it. This controversy lasted a long time, yet did not prevent him from publishing a large number of works, more remarkable for their learning and ingenuity than for largeness of thought or critical acumen. He died June 16, 1717. Among his works we notice the above-mentioned edition of the works of St. Jerome (Paris, 1693-1706, 5 vols. fol.): — *Defense du texte Hebreu et de la chronologie de la Vulgate* (Par. 1689): — *Continuation de la Defense du texte,* etc. (Par. 1693). In both these works he endeavors to prove that the Hebrew text is to be preferred to the Septuagint, and that less than 4000 years elapsed from the creation of the world to the advent of Christ: *Traites de la comnnmissance et de la vr-it de I'Ecrifure Sainte* (Paris, 1694-95, 4 *vols.)*: — *Trait methodique, ou maniere d'expliquer I'Ecriture par le secourds es trois syntaxes, la propr, re, la figurie, et l'harmonique* (1704): — *Vie de St. Jerome* (1706): — *artmonzie analy tique de plusieurs sens caches et*

rapports inconnus de l'A ncien et du Nouveau Testament (1708): — *Essais de Traduction ou Remarques sur les traducltions Frangaises du Nouveau Testament* (1709): — Le *Nouveau Testament traduit en Frangais sur la VulgLate* (1712): — *Methode sacree, pour a pprendre a expliquer I'Ecriture sainte par l'Ecritlure meme* (1716); etc. See *Journal des Savants,* Aug. 9 1717; *Hist. Litt. de la Congreg. de St. Maur,* p. 382-397; Herzog, *Real-Encyklopädie,* 9:120; Hoefer, *Nouv. Biog. Generale, 3*4:2. (J. N. P.)

Martien, William Stockton

a ruling elder of the Presbyterian Church, was born June 20,1798. He was of Huguenot descent, and received an early Christian education. In 1828 he commenced business, and in 1830, in connection with others, engaged in the establishment of *The Presbyterian,* of which he continued to be the chief proprietor and publisher until 1861. In 1833 he commenced the publication of religious books, and, as a member of the Board of Publication of the Presbyterian Church, he issued many works of standard religious character. In 1846 he was elected and ordained ruling elder, in which office he continued to labor in the Sabbath and mission schools belonging to the congregation until his death, April 16, 1861. Mr. Martien was a man of great enterprise and efficiency in the Church — faithful and conscientious in the discharge of every trust, wise in counsels, and eminently gifted in management. See Wilson, *Presb. Hist. Almanac,* 1862, p. 142.

Martin (St.) Of Braga,

a prelate of the Roman Catholic Church, was born in Pannonia about the beginning of the 6th century. In his youth he visited the holy places of Palestine. He afterwards went to Galicia, in Spain, where he did much to preserve orthodoxy among the population, which inclined strongly to Arianism. He established several convents there, and was himself abbot of Dumia until about 560. At that time he was made archbishop of Bracara, now Braga, in Portugal. As such he took part in the second Council of Bracara, in 563, against the Priscillianists and Arians, and in 572 presided over the third council at the same place on Church discipline. He died about 583. He was a very voluminous writer. Among his works we notice *Formula honestae vitae s. de denrentiis quaotuor virtutum* (in the *Bibl. P. Par. Lund.* 10:382 sq., and Gallandi *Bibl. Patr.* 12:273 sq.). This work was

very well received. The *Sententice Egyptiorum patrunm* were not translated from Greek into Latin by Martin, as some have supposed, but by Paschasius, deacon of the convent of Dumia, at Martin's instigation (Rosweyd, *Vit. Patr.* [Antv. 1615], p. 1002 sq.; see also Grasse, *Handbuch dc allg. Literaturg .esch.* 2:1.27). Some Latin poems of Martin are to be found in Sismondi, Opp. [ed.Ven.], 2:653, and in Gallandi *Bibl. Patr.).* But more important than all these is his *Collectio Orientalium Canonum, s. Capitula lxxxiv collecta ex Graecis synodis et versa,* etc. (in Aguirre, *Conc. Hisp.* 2:327 sq., and Mansi, 9:846 sq.; see Florez, *Esp. Saggr.* 4:151 sq.). It is a sort of translated compilation of, with commentaries on, the acts of the Greek councils, adapted for the use of the Western Church. It is divided into two parts, the first containing the canons concerning the clergy, the second those applying to the laity. See D. Czvittingeri *Specimen lunigarire literatae* (Francf. and Lip. 1711); Schrockh, *Kirchesngesch.* 17:392 sq.; Herzog, *Real-Encyklop.* 9:122. (J. N. P.)

Martin Of Dunin,

a noted Polish Roman Catholic prelate, was born in the village of Wal, near Rawa, Prussian Poland, Nov. 11,1774. Until his twelfth year he was kept at the Jesuit school of Rawa; was then entered a student at the Gymnasium of Bromberg; but, having determined to devote his life to the Church and her cause, he was sent to Rome, and became a student in the Collegium Germanicum in 1793. Upon the completion of his studies, three years after, he was ordained subdeacon; later, by papal dispensation, successively deacon and priest, when he returned to his native country, which had in the meantime lost its independence, and fallen a prey to the Russians, Austrians, and Prussians. Martin himself was now a Prussian subject, but he took a position in the diocese of Cracowa, and was thus in the employ of that portion of the Roman Catholic Church of Poland under control of the Austrian government. In 1808 the archbishop of Gnesen, count Raczynski, called him to Gnesen, and conferred upon Martin first a canonicate in the metropolitan church, and shortly after made him auditor. Thereafter honors came fast and freely. in 1815 lie was made chancellor of the metropolitan chapter; in 1824 master of the Cathedral of Posen, and shortly after was entrusted by the Prussian government with the supervision of the Roman Catholic schools in the diocese. In 1829 he was promoted to the position of capitular vicar and general-administrator, and in 1831 was honored with the archiepiscopal chair of Gnesen and Posen. This position came to him in an hour when great discretion and strong

nerve were required of Romish prelates on Prussian territory. The discontent of the Poles in 1830, and the rebellion in which it resulted, caused the government of Frederick William III to look with suspicion upon the priesthood of the papal Church. It was a notorious fact that the latter was leagued with the revolutionists. Poland had ever been a devoted daughter of Rome; Prussia decidedly Protestant, the most daring opponent of papal interests. Could it be expected that the Roman Catholics would hesitate to work for the restoration of Polish independence? Has not even in our day the Prussian government all it can do to control the priesthood in that section of her territory? See POSEN. To prevent the further spread of revolutionary tendencies among the priesthood, the Prussian government inaugurated a new policy, the execution of which resulted in a spirited contest between the representative of Rome, our Martin of Dunin, and the secular authority of the province of Posen. The difficulties commenced at the seat of the metropolitan. A school for the education of Romish priests was sustained at this place by the government. Hitherto the instructors had been chosen by the Church for whose service it was intended, but now the government insisted upon its right to choose the incumbents of the professorships. The archbishop protested, but the government proceeded without any regard to his opposition. Fresh fuel was added to the flame in 1837. By the bull *Magnae nobis admirationis*, issued by pope Benedict XIV (June 27, 1748), mixed marriages were made possible only by special dispensation from the pope, and, when permission was granted, the children of such unions were demanded for the Church of Rome. Poland had conceded this point to the Roman pontiff, but the Prussian government in 1837 declared that in its territory no such dispensation was needed, nor any understanding in regard to the religious education of any children from such a union. This action on the part of the government the archbishop held to be illegal, and he stoutly asserted his right to dissent from the decision of all secular authority. Had he rested here, and awaited the settlement of this difficulty between the pope of Rome and the king of Prussia, all would have been well. Martin, however, proceeded at once to inaugurate measures which clearly revealed him as a plotter against the government he had sworn to uphold. He secretly entered into communication with the clergy of his dioceses, and threatened with excommunication any and all priests who should obey the mandates of the government without his consent. Promptly the government, after hearing of this procedure, arrested the archbishop, and brought him to trial, and he was condemned to six months' confinement in a fortress,

incapacitated for office, and burdened with the expense of his trial. Previous to his arrest the government had addressed the Roman Catholics of the province of Posen, and had assured them of the preservation of their rights and privileges as heretofore, but, notwithstanding all these precautions, the priesthood remained firmly bound to the interests of their religious shepherd, and no sooner had Martin of Dunin been condensed and imprisoned at the fortress of Colberg (Oct. 4, 1839), than the Romanists of the two archiepiscopal sees went into mourning. Fortunately this difficulty occurred near the closing days of the reign of Frederick William III. The wife (now queen widow) of Frederick William IV (who came to the throne in 1840), herself a Roman Catholic, was no doubt instrumental in securing an understanding between the archbishop and her royal spouse. Martin returned to Posen Aug. 5,1840, and died Dec. 26. 1842. See Pohl, *Martin von Dunin* (Marienburg, 1843, 8vo); Aschbach, *Kirchen-Lexikon,* s.v. *SEE PRUSSIA*. (J. H. W.)

Martin (St.) Of Tours,

a prelate of the Roman Catholic Church, was born in Pannonia about the year 316. He was educated at Pavia, and, at the desire of his father, who was a military man, entered the army under Constantine I, who was then emperor. When eighteen years old he became a convert to Christianity, was baptized, and a few years afterwards went to Gaul, and there became a pupil and follower of St. Hilarius (q.v.) Pictaviensis. He quitted the army, and zealously devoted himself to the interests of orthodox Christianity. On a visit to Lombardy, wishing to see his parents again, who were Arians, Martin reproved the inhabitants for their views. They took his liberty unkindly; he was imprisoned and flogged by order of the magistrates of Milan. He then retired to a neighboring village with a few adherents, but being again persecuted by Auxentius, the Arian bishop of Milan, he attempted to return to Gaul. That country, however, was also a prey to religious dissensions; Hilarius himself had been banished to Poitiers, and Martin therefore retired to the island of Gallinaria, in the Tyrean Sea. When St. Hilarius was restored to his Church in 360, Martin hastened back to him, and with his assent retired to the wilds in the neighborhood of Poitiers, at the place now called Liguge. Here he was soon joined by others. and thus arose the convent of Liguge, probably the oldest monastic establishment of France. About 370, Lidoire, bishop or archbishop of Tours, died, and the clergy of that diocese insisted upon Martin’s acceptance of the vacant see. He was finally persuaded to accept the office,

but he governed the diocese like a convent, and always lived himself in the simple way to which he was accustomed at Liguge. He erected a convent which became the celebrated monastery of Marmoutiers, near Tours. Under his active and vigilant care the diocese attained great prosperity, while he himself became renowned for his talents and his virtues, not only in the neighboring parts, but even throughout Gaul When Maximus, after the murder of Gratian, caused all the bishops of Gaul who had supported his rival to be deposed or imprisoned, Martin was sent by them to the court at Treves to protest against this violence, and succeeded so well that the emperor released all the prisoners. On another occasion, when the Spanish bishops Idacius and Ithacius besought Maximus to surrender Priscillian and his followers to the civil authorities, to be executed as heretics, Martin protested against such sanguinary orthodoxy, and when, notwithstanding his protests, Priscillian was executed by order of the emperor, Martin refused to hold any intercourse with those who had advocated that measure. This conduct displeased the emperor, and when Martin, some time after, had occasion to ask the pardoning of Narces and Leocadius, accused of rebellion, he granted it only on the condition that Martin would become reconciled with Ithacius. Martin submitted, but left Treves at once, and it is said expressed himself sorry for having purchased the pardon of Narces and Leocadius at that price. He died at Candes about 396. His life by his contemporary, Sulpicius Severus, is a very curious specimen of the Christian literature of the age, and, in the profusion of miraculous legends with which it abounds, might take its place among the lives of the mediueval or modern Roman Church. The only extant literary relic of Martin is a short *Confession of Faith on the Holy Trinity,* which is published by Galland, *Bibl. Patr.* 7:559. He is the first who, without sufflering death for the truth, has been honored in the Latin Church as a confessor of the faith. The festival of his birth is celebrated on the 11th of November. In Scotland this day still marks the winter-term, which is called *Martinmas* (q.v.). In Germany, also, his memory continues to our day among the populace in the celebration of the M*artinalia.* See Gregorius Turon, *Hist. Francor.* lib. 10; Gervaise, *Vie de Saint Martin* (1699); Dupuy, H*istoire de Saint Martin* (1852); Jean Maan, *Metropol. Turonensis; Hist. Litto de la France,* 1:417; *Galliac Christ.* vol. xiv, col. 6; Schaff, *Ch. Hist.* 2:203 sq.; Gieseler, *Eccles. Hist.* 1:278; Montalembert, *Monks of the West,* vol. 1, bk. 3; Mrs. Jameson, *Sacred and Legendarly Art,* p. 720; Hoefer, *Nouv. Biog. Generale, 3*4:14; Herzog, *Real-Encyklop.* 9:126 sq. (J. H. W.)

Martin Of Treves

a Capuchin monk, was born about 1630, in the archbishopric of Treves. He took the cowl at an early age, and a little later became a lector of theology; but in consequence of a pestilence, whose ravages broke up his school in 1666, he devoted himself to literature. A catechism issued by him was received with great favor by the public, and this success led to the publication of a great number of works for instruction and edification; but. zealous for the glory of God and the honor of his Church, he did not confine his efforts to this field. He was indefatigable in preaching, in catechizing, and in missionary work, and during the course of his labors traversed nearly the whole of the archbishoprics of Mayence and Treves. His benevolent spirit found expression in the readiness with which he ministered to the diversified wants of the people, among whom the instruction of the unlearned and of children claimed his especial notice. He is even credited with removing thorns and stones from the highways, and with placing stepping-stones in streams for the convenience of travelers. Withal, he was a thorough ascetic, eating neither flesh nor fish, and traveling without either hat or sandals in the most inclement weather; and he attended mass as often as possible each day for more than twenty years. As a teacher, he was wont to lay especial stress on the adoration of the mass and the worship of the Virgin, which doctrines he was often compelled to defend against opponents. He organized a number of brotherhoods in the provinces of the Rhine, and rebuilt many churches that had been destroyed in the Thirty-years' War. He died, after a brief illness, Sept. 10, 1712. His works, after being disregarded for a time, are again offered to the public; they mostly consist of contributions to practical religion. The most important are *Christian Doctrine* (Cologne, 1666): — *History of the Church* (1693): — *Exposition of the Mass* (1698): — *Legends of Saints* (1705): — *An Essay on the Divine Perfections* (Mayence, 1707): *Life of Christ* (Mayence and Augsburg, 1708). — Wetzer u. Welte (R. C.), *Kirchen-Lexikonz, 12*:*771* sq.

Martin I

Pope, son of Fabricius, a distinguished citizen of the Papal States, was called to the papal chair July 5, 640, as successor to Theodore I. The emperor Constans II made every exertion to induce Martin to approve a decree he had promulgated in 659, forbidding discussions between the orthodox Romanists and the Monothelites. Martin, on the contrary,

assembled a council at Rome (the first Lateran), without the emperor's consent, in Oct., 649, in which all heresies, and particularly that of the Monothelites, were condemned, and the decrees of Heraclius and of Constans II denounced. (See for details the article *SEE LATERAN COUNCILS* [1].) The emperor, enraged at this opposition, caused Martin to be taken prisoner, June 19, 653, and exiled him to the island of Naxos. On Sept. 17, 654, the pope was taken to Constantinople, and kept in prison there for six months. But he bore all his trials with great firmness, refusing to be reconciled to the heretics, and was finally transported to the Thracian Chersonesus. There, in the midst of unfeeling barbarians, he had to suffer the greatest deprivations. Yet he bore it all with Christian patience, and died Sept. 16, 655. His body was afterwards removed to Rome. He is commemorated by the Church of Rome Nov. 12. Eighteen encyclical letters attributed to Martin are published in the *Bibliotheca Patrum,* and in Labbe's *Concilia.* See F. Pagi, *Breviarium,* etc., *complectans illustriora Pontificum Romanorum gesta conciliorumn,* etc.; Platina, *Vitae Potif. Roman.;* Artaud de Montor, *Hist. des souverains Pontifes Romains,* vol. i; Bower, *Hist. Popes,* 3:44 sq.; Riddle, *Hist. Papacy,* 1:297; Baur, *Dreieinigkeitslehre,* vol. 1 and 2; Hoefer, *Nouv. Biog. Generale,* 34:18; Neander, *Hist. of the Christian Religion and Church,* 3:186, 187, 188, 191; Herzog, *Real-Encyklopädie,* 9:122. (J. H.W.)

Martin II

(MARINUS I), Pope, was born at Montefiascone, in the Papal States. He was thrice sent to Constantinople (866, 868, 881) as papal legate to oppose the nomination of Photius as patriarch, but when he was elected pope, Dec. 23, 882, did not continue in the policy of his predecessor, John VIII, but reversed the condemnation of Photius, of bishop Formosus of Porto and others. His reign lasted only fourteen months. He died Feb. 14, 884. See Fleury, *Hist. Eccl.* 3:542; F. Pagi, *Breviarium Pontificumn Romanorum,* etc.; Muratori, *Ann. Ital.;* Artaud de Montor, *Hist. des souverains Pontifes Rosatinss,* 2:141; Bower, *Hist. Popes, v.* 101 sq.; Riddle, *Hist. Papacy,* 2:32; Hoefer, *Nouv. Biog. Generale, 3*4:18; Herzog, *Real-Encyklopädie,* 9:124.

Martin III

(called by some MARINUS II), Pope, a Roman by birth, succeeded Stephen VIII in 942. He died only four years after, and was succeeded by Agapetus II. Martin III was a patron of learning, and a noble Christian exemplar.

Martin IV

(Simon de la Brie), Pope, was probably a native of Touraine, France, and of humble origin. He was educated at Tours, and there entered the Franciscan order. St. Louis, king of France, favored him, and gave him a position at the church of St. Martin. In 1262 he was created cardinal by pope Urban IV, and by pope Gregory X was appointed apostolical legate to the French court. He continued in this office under the popes Hadrian V, John XXI, and Nicholas III; but upon the decease of the last named (Aug. 22, 1280) he was elected successor in the papal chair in 1281, through the influence of Charles of Anjou, king of Sicily and Naples. The "Sicilian Vespers" (q.v.), in 1282, having ejected Charles of Sicily, Martin came to the support of his royal friend with all his influence, and even by the spiritual censures he had at his command sought to maintain French domination in Sicily. He excommunicated Peter of Aragon, whom the Sicilians had elected king; but his excommunication was of no more avail than the arms of the Angevins, for the Sicilians stood firm against both. Martin also excommunicated the Byzantine emperor Michael, and by this measure widened the breach between the Greek and Latin churches. He died in 1285, and was succeeded by Honorius IV. It is to the use of the censures of the Church in the unpopular cause of Charles of Anjou that many Church historians ascribe the decline and ultimate extinction of the authority in temporals which the papacy had hitherto exercised. Not only did he lower the popular esteem of the papal authority, but he made himself a laughing-stock by his rashness and inability to make good his threats. Letters of this pope are found in D'Achery, *Spicileg.* 3:684. His biography (Vita) was written by Bernard, Grindon, and by Muratori. See Muratori, *Annali d'ltaclia,* 7:435-442; Artaud de Montor, *Hist. des soueraains Pontifes Romains,* 3:55-63; Bower, *Hist. Popes,* 6:324; Hefele, *Conciliengesch.* 6:188 sq.; Leo, *Gesch. v. Italien,* vol. 4. (J. H. W.)

Martin V

(Otto de Colonna), pope from 1417 to 1431, was the son of Agapetus de Colonna, and a descendant of one of the most ancient and illustrious

families of Italy. Martin studied canon law at Perugia, and on his return to his native city, Rome, was created by Urban VI prothonotary and referendary; by Boniface IX nuncio to the States of Italy; under Innocent VII he received the appointment of cardinal deacon of St. George ad Aulicum Autreum; and by John XXIII he was appointed apostolic legate for the patrimony of St. Peter, and vicar-general of the apostolic see in Umbria. When Gregory XII, because of a breach of his oath of office, became so unpopular as to be deserted by his cardinals, Martin alone adhered to him steadfastly until he was deposed by the Council of Pisa. He was likewise a faithful supporter of his immediate predecessor, pope John, and even followed him in his flight from Constance, thus clearly foretokening the uncompromising stand which he afterwards took against all opposition to what he conceived to be the papal prerogative.

The general discontent with the abusive reign of pope John XXIII, which Gerson, the noted chancellor of the University of Paris, had severely attacked, not even hesitating to say that the pontiff was “no longer servant of servants, but John, the lord of lords,” as well as other auspicious events, had resulted in the general Council of Constance (q.v.), whose moving spirits seemed determined on reform. Their two great objects were the restoration of the Church’s unity, and the reformation of the abuses which had crept in. One of their first steps, largely influenced by the emperor Sigismund, was to depose pope John. There still remained, however, two rival pontiffs, Benedict XIII and Gregory XII, each claiming the title of supreme head of the Church. The latter of these was induced to abdicate, and the former, being without any temporal support, was ignored by the council. The election of a pope was forthwith considered. The choice fell upon cardinal Otto de Colonna by an overwhelming majority of the electors from the five nations represented in the council, and the unanimous vote of the cardinals. Neander *(Ch. Hist.* v. 126) thus narrates the proceedings for the election: “The Germans set the example of sacrificing their own wishes and interests to the good of the Church, declaring themselves ready to give their votes for an Italian; they also prevailed on the English to yield. The French and Spaniards were refractory at first; but finally, after the invocation of the Holy Ghost, on St. Martin’s day, in November, they were prevailed upon to give place for the Holy Spirit as a spirit of concord; and on the same day cardinal Otto of Colonna was chosen pope, after the election had lasted three days.” The election having taken place on St. Martin’s day, the new pope, in honor of

that saint, assumed the title of Martin V. The whole assembly was in an ecstacy of joy at the result, especially because it exhibited the unanimity of hitherto conflicting parties. Martin was immediately invested with the papal robes and placed on the altar, where the emperor hastened to do him homage by kissing his feet.

But scarcely was Martin securely seated on the pontifical throne when the whole face of affairs at Constance changed, and it soon became evident that all intentions of reform, for which mainly the council had been called and John XXIII deposed. had been put away from the mind of Martin. Mild, but sagacious and resolute, "seeming to yield everything to the emperor and council, he conceded nothing." As early as April following his election (Nov. 11, 1417), he dissolved the council, which had struggled through three years and a half for reform, without being any nearer the accomplishment of their hopes than when they began, and the spirit of advance which had inspired the uprising of Bohemia and the organization of the Lollards (q.v.) was crushed for a time, to rise only two centuries thence in a force that defied all opposition, and resulted in a schism nearly destroying the mother Church. So far from aiding a reform, Martin V's first act was one of tyranny. "The papal chancery had been the object of the longest, loudest, and most just clamor. The day after the election the pope published a brief confirming all the regulations established by his predecessors, even by John XXIII ... The form was not less dictatorial than the substance of the decree. It was an act of the pope, not of the council. It was an absolute resumption of the whole power of reformation, so far at least as the papal court, into his own hands" (Milman, *Latin Christianity*, 7:517). The Council of Constance, instead of shaking the papal supremacy, had, by the choice of Otto de Colonna, raised it higher than ever before by producing a pope who, as Romanists will have it, "recovered the waning reverence of Christendom." Martin V was the product of no schism or party, but of the Church universal, and he was justified in seeking such supremacy; nor do we wonder that, in the last consistory of the cardinals at Constance, Martin V put forth a constitution by which, in direct contradiction to the principles so distinctly laid down at Constance, he directed that no one should be allowed to dispute any decision of the pope in matters of faith, and to appeal from him to a general council (Neander, v. 127). *SEE INFALLIBILITY*. From Constance the pope proceeded to Florence, where he was received with the greatest official respect, and where he remained for three years, during which interval all opposition, in

the form of anti-popery, virtually died out. He then proceeded to Rome, where he was also received with demonstrations of great joy, and honored with the title of *the Father of his Country.* He set himself with great energy to the task of restoring the fallen glory of the Eternal City, and so well did he succeed that he received the additional title of *Romulus the Second.* By his address and superior sagacity, Martin V succeeded in bringing a protracted quarrel with Alphonso of Aragon to a termination, which at once secured his own ends and pacified a stubborn adversary. At the Council of Constance the next general council was appointed to meet, five years later, at Pavia. Accordingly such a council was actually opened there in the year 1423, but, on account of the spread of the pestilence called the Black Death, it was dissolved and transferred to Sienna. But at Sienna also only a few sessions were held; and, on the pretense that the small number of prelates assembled did not authorize the continuance of the council, in conformity with the determination of the Council of Constance, the next meeting was appointed to be held seven years later, in the year 1431, at Basle (comp. Fisher [G. P.], *The Reformation* [N.Y. 1873, 8vo], p. 43). *SEE JULIAN, Cardinal.* This council was intended to close the difficulty with the Hussites (q.v.), whose leaders Martin V had so summarily disposed of at Constance (q.v.), and to effect the reunion of the Greek Church. At this important crisis he died, in Rome, of an apopletic fit, in February, 1431. As a man, Martin V was of that class who form their determinations deliberately and adhere to them steadily, and, if necessary, doggedly. He was possessed of great administrative ability. He has been accused of avarice, though perhaps unjustly. He certainly favored learning, and the palaces of his cardinals were the schools of advancement for the youth of Italy. He has also been charged, and with greater justice, with nepotism, an instance of which is the appointment of his nephew at the age of fourteen as archdeacon of Canterbury. The main features of his reign are the pacification of Italy, the restoration of peace between France and England, the rebuilding of Rome, and the wars against Bohemia. He was succeeded by pope Eugenius IV. See Bower, *Hist. Popes,* 7:260 sq.; Neander, *Ch. Hist.* v. 126 sq.; Milman, *Lat. Christianity,* 7:513 sq.; Muratori, *Script.* iii, p. ii; Leo, *Gesch. v. Itelien,* 4:520 sq.; Trollope, *Hist. Florence,* vol. ii (see Index in vol. iv); Reichel, *Roman See in Middle Ages,* p. 492 sq.; *Life of Cardinal Julian,* p. 18, 57 sq., 96 sq., 103, 126 sq., 243 sq., 338; Gillett, *Huss and Hussites,* 2:335 sq.; Foulkes, *Divisions of Christendom,* vol. ii, ch. vi, p. 83, 134; Butler (C. M.), *Eccles. Hist.* 2:109-

113; Waddington, *Ch. Hist.* p. 105, 110, 137, 142, 196; *Jahrb. deutsch. Theol.* 1871, 3:564.

Martin, Andre

a French ecclesiastic and philosopher, was born in Poitou in 1621; was admitted to the oratory in 1641, and instructed in philosophy. In 1679 he became a professor of theology at Saumur, but was suspended some time after, because accused of Jansenism. He died at Poitiers, Sept. 26, 1695. He was one of the earliest advocates of the Cartesian philosophy, and wrote *Philosophia Moralis Christiana* (Angers, 1653). See Hoefer, *Nouv. Biog. Generale*, 34:32.

Martin, Asa

a Presbyterian minister, was born in Washington Co., Ind., Oct. 19, 1814. He was educated at Marietta College, Marietta, Ohio; studied theology privately; was licensed by Salem Presbytery, and in 1843 ordained pastor of Mount Vernon Church, Ind. In 1848 he became pastor of Hartford Church, Ind.; in 1852, of Bloomfield, Iowa; in 1854, of West Grove, Iowa; in 1861, of Olivet, in Mahaska Co., Iowa, where he died, Nov. 9, 1865. Mr. Martin was a man of retiring manners, a faithful pastor, an excellent presbyter, and an earnest and sound preacher. See Wilson, *Presb. Hist. Almanac*, 1867, p. 312.

Martin, Claude

a French theologian, was born at Tours in 1619. He had scarcely attained twelve years of age when he was abandoned by his mother, who entered the convent of the Ursulines. After having studied for some time in the city of Orleans, he entered the Order of the Benedictines. In 1654 he was appointed prior of Blancs-Manteaux. He afterwards filled the same charge at Saint-Corneille de Compiegne, at Saint-Serge d'Angers, at Bonne-Nouvelle de Rouen, and at Marmoutiers. He died Aug. 9, 1696. Martin was distinguished both for great learning and deep piety. His works are *Meditations Chretiennes pour les Dimanches, les fetus, et les principales fites de l'annee* (Paris, 1669, 2 vols. 4to): — *Conduite pour la retraite du amois* (Paris, 1670, 12mo): — *Pratique de la regle de Saint-Benoit* (Paris, 1674, 12mo): — *Tie de la venerable mere Marie de l'Incarnation, superieure des Ursulines en Canada* (Paris, 1677, 4to): — *irditation pour*

la fete et pour l'octave de sainte Ursule (Paris, 1678, 16mo). — Hoefer, *Nouv. Biog. Generale*, vol. 33, s.v.

Martin, C. F.

a Congregational minister, was born in Illinois about 1821. He was educated at Knox College, Galesburg, Illinois; taught in an academy at Lisbon, Illinois, four years, and then entered the Union Theological Seminary, New York City, to prepare for the ministry. Upon the completion of his studies, he was sent by the American Missionary Society to act as missionary among the Copts in Egypt. His health failing him, he was obliged to return after a three years' stay in the East. Later he became pastor of the Congregational Church in Peru. Illinois, and remained there until 1863, when he was appointed associate secretary of the western branch of the American Tract Society. He labored among the soldiers at Chattanooga until he fell in the work, March 7, 1864.

Martin, David

a French Protestant theologian, was born at Revel, Languedoc, in 1639. He studied philosophy at Nismes, and theology at Puy-Laurens. After acting as pastor at several places, he was obliged to leave France in consequence of the revocation of the Edict of Nantes: so great was the consideration he enjoyed that Roman Catholics themselves assisted him to flee. He next became pastor at Utrecht, and, although invited to Deventer as professor of theology in 1686, and to Haag in 1695, he remained attached to his congregation. He died at Utrecht in 1721. He wrote three volumes of sermons, some polemical and apologetic works, and some critical essays, all of which give evidence of his learning and talent. The most important of his works are *Le Nouveau Testament, explique plar des notes courtes et clairses* (Utrecht, 1696, 4to): the notes are partly dogmatic, partly literary, and were subsequently used by the editor of the French Roman Catholic translation of the N.T. published at Brussels (1700, 4 vols. 12mo): — *Histoire du Vieux et du Nouveau Testament* (Amnst. 1700, 2 vols. fol.). It contained some magnificent copper-plate engravings, and was often reprinted. But Martin's chief claim on posterity lies in his revision of the Geneva version of the Bible, which he undertook at the request of the Walloon communities. It appeared in 1707 (Amst. 2 vols. fol.), and was often reprinted in 8vo. The first edition contained theological and critical notes, with a general introduction, and special ones appended to each

book; these, however, were omitted in the subsequent popular editions. It was approved by the Synod of Leuwarden in 1710. Martin's translation, subsequently revised by Osterwald, is still the one most in use in the Protestant churches of France. Among his other works we notice *Sermons sur divers textes de l'Ecriture Sainte* (Amst. 1708. 8vo): — *L'Excellence de la foi et de ses effets, expliquee en xx sermons* (Amst. 1710, 2 vols. *8vo)*: — *Trait de la Religion naturelle* (Amst. 1713, 8-vo; translated into Dutch in 1720, English in 1720, and German in 1735): — *Le vrai sens du Psaume cx* (Amst. 1715, 8vo). His dissertation on natural religion caused quite a long and spirited controversv with the Arian Emlyn (q.v.). See Niceron, *Memoires,* vol. xxi; Chaufepie, *Dict. hist.;* Prosper Marchand, *Dict.;* Nayral, *Biog. Castraise,* vol. ii; Haag, *La France Protestante,* vol. vii; Hoefer, *Nouv. Biog. Generale, 3*4:34; Herzog, *Real-Encyklop.* 9:130.

Martin, Enoch R.

a Presbyterian minister, was born in Washington Co., Ind., about the year 1811. He received a good common-school education; studied theology privately; was licensed by Cincinnati Presbytery, and ordained by Salem Presbytery in 1836. He preached for several years to the Matthew Vernon and Utica churches, in Clark Co., Ind.; thence removed to Jefferson Co.. Lnd., and preached to the Mizpeh, Sharon, and Matthew Vernon churches, and afterwards became pastor of Sharon Church, Ill. In 1862 he accepted a call to the Pisgah and Sharon churches, Ind. He died Nov. 26, 1863. Mr. Martin was a very useful minister, and a sincere Christian; he did. much for the cause of education and the suppression of intemperance. See Wilson, *Presb. Hist. Almanac,* 1865, p. 167.

Martin, Gregory

an English Roman Catholic theologian of the 16th century, was a native of Sussex, and was admitted a scholar of St. John's College, Oxford, in 1557. He became professor of Hebrew at Douay, and subsequently at Rheims. He died in 1582. He is supposed to have been the author, or one of the authors, of the Rheims translation of the New Testament, and of the Old Testament in the Douay version. He wrote several theologico-controversial pamphlets, among them *A Discovery of the manifold Corruptios of the Holy Scriptures by the Heretics of our Days, specially the L'English Sectaries* (printed in Fulke's *Defence of the Translations,* Parker Society,

1843). — Allibone, *Dict. of Brit. and Amer. Auth.* s.v.; Darling, *Cyclop. Bibliog. s.v.*

Martin, Jacques de

a French ecclesiastic, noted as a writer on philosophical subjects, was born in the diocese of Mirepoix, May 11, 1684; was educated at ‘Toulouse; entered the order of the Congregation of St. Maur in 1709; taught the humanities at Sorize; went to Paris in 1727, and died there Sept. 5, 1751. He was a multifarious writer, and possessed an unusual acquaintance with the most diversified subjects of learning. But he was censured for the immodesty of his illustrations. His most important work is *La Religion des Gaulois* (Paris, 1727, 2 vols. 4to), in which he attempts to prove that the religion of the Gauls was derived from that of the patriarchs; and that, consequently, an illustration of their religious ceremonies must tend to throw light on many dark passages in the Scriptures. He wrote also *Explicastions de plusieults textes dtficiles de l’Ecriture Sainte: — Ie l’origine de l’amine, selon le sentimenzt de Saint Augusstin* (1736, 12mo). See Hoefer, *Nouv. Biog. Generale,* 34:37.

Martin, James

a Presbyterian minister, was born in Union District, S. C., May 14,1801. He graduated at the North Carolina University, at Chapel Hill, N. C., in 1825; studied divinity under the care of Dr. Cunningham, of Concord Church, Green Co., Ala.; was licensed in 1827, and soon after ordained as a domestic missionary in West Florida and South Alabama. In 1830 he took charge of the churches at Linden and Prairie Bluffs, Ala.; in 1837 moved to Louisville, Miss., where he organized a Church; in 1841 became pastor of a Church at Multona Springs, Miss.; in 1848 removed to Memphis, Tenn., where he taught school till 1850, when he went to Arkansas, and organized several churches. He died Sept. 14,1863. Mr. Martin possessed an excellent mind; his education was sound and classical, his piety devout and habitual. See Wilson, *Presb. Hist. Almanac,* 1867, p. 445.

Martin, John

(1), an English Baptist minister of the 18th century, was in early life a mechanic; but, brought under the influence of Gospel teaching, he studied, and became the minister of a Baptist congregation at London. He published

a number of occasional *Sermons* and theological treatises (1763-1807). Of these, the most important was *The Conquest of Canaan* (Lond. 1797, 12mo). Of his occasional sermons, the one on 44147Acts 14:7, deserves special mention, entitled *The Gospel of our Salvation* (Lond. 1796, 8vo). Besides, there were published three volumes of his sermons, one treating of *The Character of Christ* (1793, 8vo); the other two were edited by Thomas Palmer (1817, 2 vols. 8vo). John Martin is described by Ivimy *(Baptists)* as "a man of strong mental powers," and as a truly "evangelical preacher." See his *Autobiography* (1797, 12mo). See also Darling, *Cyclop. Bibliog.* s.v.; Allibone, *Dict. Brit. and Amer. Auth. s.v.*

Martin, John

(2), an English painter of Biblical subjects, was born near Hexham, Northumberland, July 19, 1789; went to London in 1806, and, after some years spent in obscure struggles, made his first appearance as an exhibitor at the Royal Academy in 1812. His picture was entitled *Sadak in Search of the Waters of Oblivion,* and attracted much notice. It was followed within two years by the *Expulsion from Paradise, Clytee,* and *Joshua commanding the Sun to stand still.* The last of these works was a great success in point of popularity, but it was also the cause of a quarrel between Martin and the English Academy, in consequence of which he never obtained any distinction from the society. From this period till nearly the close of his life he incessantly painted pictures in a style which was considered "sublime" by the same sort of people who thought Montgomery's *Satan* and Pollok's *Course of Time* equal to *Paradise Lost.* The principal of these productions are *Belshazzar's Feast* (1821); *Creation* (1824); *The Deluge* (1826); *The Fall of Nineveh* (1828); *Pandemonium* (1841); *Morning and Evening* (1844); *The Last Man* (1850). He died at Douglas, Isle of Man, Feb. 9, 1854. — Chambers, *Cyclop.* s.v. See *Autobiography of John Martin* in the *Athenoeum* (1854).

Martin, John Nicholas

a distinguished minister of the Lutheran Church, was born in the duchy of Deux Ponts, or *Zweibrücken,* in Rhenish Bavaria, and came to this country about the middle of the 18th century, in company with a Lutheran colony, as their spiritual teacher. They landed in Philadelphia with the intention of settling permanently on the rich soil of Pennsylvania, but, as the land they desired could. not be procured, they passed on to the valley of the

Shenandoah, whither many of the German emigrants had already been attracted; but the congregation to which Mr. Martin ministered finally determined to locate in South Carolina, in a district between the Broad and Saluda rivers, a favorite spot with the Germans of that day in the South. The German population in this region increased fast, and Lutheran churches were established on both sides of the rivers. Here Martin remained for many years, all the time officiating in his vernacular German. In 1776 he took charge of the Lutheran Church in Charleston. This was his last field of labor. Many reminiscences of his life and services during this eventful period of our country's history are still preserved. The American Revolution interrupted the peaceful course of his ministry, and exposed him to various annoyances and trials. His naturally ardent temperament, as well as his love of liberty, led him to espouse the cause of the American colonies with great zeal. and patriotic devotion. He was closely watched by the enemy; and when it was ascertained that he would not pray for the king, and that his ministrations were not favorable to the royal cause, his pulpit labors were interdicted, he was put under arrest, and a guard placed over him. Subsequently his property was confiscated, and he driven from the city. He remained in the interior of the state until the conclusion of the war. On his return in 1783, although aged and his physical vigor gone, his congregation still clung to him. Thesy urged him to resume his pastoral relations; but he ministered to them only until a regular pastor could be procured for them from Germany. In 1787 he was released from further service, with a vote of thanks for the fidelity with which he had ministered to the spiritual interests of his people. He now retired to his little farm near the city. His physical as well as mental powers gradually failed him, and he closed his honored and useful life July 27, 1795, illustrating in his death the principles which through a long life he had advocated. Mr. Martin was faithfully devoted to his work, and exceedingly useful as a minister of the Gospel. He possessed an integrity that no considerations of personal interest or expediency could seduce from the straight line of duty. He was a man of great courage and decision, firm and persistent in the maintenance of his principles, with an energy of will and a zeal which no discouragements could repress and no failure abate. In the vindication of what he believed was the truth, he vas prepared for any emergency. The people appreciated his sagacity, and relied on his clear, practical judgment. He steadfastly devoted himself to their interests. It was the constant burden of his heart and the earnest purpose of his life to honor Christ in the

salvation of souls. He was regarded by the community in which he lived as a great blessing. His death was considered a public calamity. (M. L. S.)

Martin, Margaret Maxwell

a lady Methodist noted as a writer, was born at Dumfries, Scotland, in 1807, emigrated to America, and was married in 1836 to the Rev. William Martin, a Methodist divine. She has published *Methodism, or Christianity in Earnest,* and other religious works.

Martin Mar-Prelate, Controversy Of.

About 1580, the year of the Armada, there appeared in Egland a number of tracts — "a series of scurrilous libels in which the queen, the bishops, and the rest of the conforming clergy, were assailed with every kind of contumely" (Hardwick, *Ch. Hist.* p. 256) — written probably by some radicals of the Puritan camp when the controversy between the Church and the Puritans was waxing hot. Marsden says "there is some reason to believe that the whole was a contrivance of the Jesuits." The charge against the latter is based, however, only upon supposition, and deserves no encouragement. The public printing-presses being at the time shut against the Puritans, all their printing had to be done secretly, and it is therefore difficult to determine the origin of the "Martin Mar-Prelate" tracts. The Puritan divines Udal and Penry, on their trials, were charged with the authorship, or with a willful knowledge of the authors; but they refused to make any revelations, and the real authorship of these once dreaded and proscribed, but now ludicrous lampoons, remains a mystery. Their titles and contents are given somewhat in detail by Neale, *Hist. of the Puritans* (Harpers' edit. 1:190 sq.). They were reprinted as *Puritant Disc. Tracts* (Lond. 1843). See also Maskell, *Hist. of the Martin Mar-Prelate Controversy* (Lond. 1845); Marsden, *Early Puritans,* p. 198 sq.; id. *Hist. of Christian Churches and Sects,* 1:131; Hunt, *Religious Thought of England,* 1:72. (J. H. W.)

Martin, Saint-Marquis Louis Claude De,

called "the Unknown Philosopher," a noted French mystic, was born at Amboise (Touraine) Jan. 18,1743; was educated for the bar; preferred a military life, and, through the influence of M. de Choiseul, obtained a commission. The regiment to which he was assigned contained several officers who had been initiated into a sort of mystical freemasonry by the

Portuguese mystic Martinez Pasqualis; he soon became enamored with mystical doctrines, and read largely in that line. Mysticism, however, was at that time confined to rather narrow limits in France; the mind of nearly the whole country was absorbed in the rising school of materialism, and to combat the latter became the task of our obscure officer of the regiment of Foix. Saint-Martin soon threw up his commission, and gave himself wholly to writing and meditation, bent to crush, by every means in his power, the cold, heartless form of speculation which was then everywhere the order of the day. First he translated the works of Jacob Boehne; but finally he originated a religious mysticism, which, according to Morell *(Hist. of Philos. in the 19th Cent.* p. 208), consisted of the principles of the Cambridge Platonist Henry More, "reared up under the guidance of a versatile and enthusiastic spirit, as a barrier against the philosophical sensationalism of Condillac and the religious skepticism of Voltaire." But as all mystical schools have sooner or later found their natural issue in fanaticism, so Saint-Martin also struck against this self-same rock, and, despite the guarded manner in which he handled theological questions, the heresies contained in his writings are neither few nor small. Yet, notwithstanding many feats and vagaries of an ultra eccentric description, Saint-Martin has left us one of the best refutations of sensualist errors on record, and his influence against the materialism of the 18th century has to our very day failed to receive the recognition deserved. With his eyes fixed upon the invisible world, he passed unscathed through all the horrors of the French Revolution; he saw the Reign of Terror, the Directory, the Consulate, and quietly and happily closed a life of great literary activity at Aulnav, near Paris, Oct. 13,1803.

Among Saint-Martin's achievements, his victory over the sensationalist Garat deserves especial notice. "The legislators of the first French Revolution, in their attempt to remodel society after the Reign of Terror, had taken as their code of laws, and as their universal panacea, a debasing theory, which they, however, imagined would regenerate the world, and according to which they most naturally therefore wished to train the new generation. Such was the origin of the *Ecole Normale,* subsequently remodeled and organized by Napoleon, and still rendering the greatest services as a seminary of teachers. Saint-Martin had been sent by the district he inhabited to attend the lectures delivered in that school, and, of course, was expected to receive as sound gospel the teaching of the celebrated philosopher Garat, whose prelections on 'ideology' were

scarcely anything else but a *rechauffe* of Condillac, dressed up with much taste, but still more assurance. A disciple of Jacob Bcehme, the young mystic, felt that what society required was not the deification of matter, nor the *Encyclopadie* made easy; he boldly rose up to refute the professor, and, by a reference to the third volume of the *Debats des Ecoles Normales,* the reader can follow all the circumstances of a discussion which ended in Garat's discomfiture. M. Caro (Saint-Martin's biographer) has supplied a valuable *resume* of the whole affair — an extremely important epoch in the life of Saint-Martin." M. Caro, in his *Essai sur lea vie et la Doctrine de Saint-Martin* (Paris, 1856), has given a complete list of Saint-Martin's works. They are rather numerous. The best are the following: *Des Erreurs et de la Versits, ou les hornmes rappeles au Principe universel de la Science* (1775); *L'Homme de Desir;* and *De l'Esprit des Choses, ou coup d'oeil Philosophiques sur la nature des etres, et sur l'objet de leur existence* (1800, 2 vols. 8vo). These supply a clue to the main features of the author's character, and by a careful study of them we are enabled to ascertain the exact position he occupies in the gallery of modern metaphysicians.

M. Damiron, in reviewing the life and works of Saint-Martin *(Archives Litteraires,* 1804), affords us the following *resume* of Saint-Martin's views: "The system of Saint-Martin aims at explaining everything by means of *man.* Man is to him the key to every phenomenon, and the image of all truth. Taking, therefore, literally the famous oracle of Delphi, 'Nosce te ipsum,' he maintains that, if we would fall into no mistakes respecting existence, and the harmony of all beings in the universe, we have only to understand *ourselves,* inasmuch as the body of man has a necessary relation to everything visible, and his spirit is the type of everything that is invisible. What we should study, then, are the physical faculties, whose exercise is often influenced by the senses and exterior objects, and the moral faculties or the conscience, which supposes free-will. It is in this study that we must seek for truth, and we shall find in ourselves all the necessary means of arriving at it:" this it is which our author calls natural revelation. For example: "The smallest attention," he says, "suffices to assure us that we can neither communicate nor form any idea without its being preceded by a picture or image of it, engendered by our own understanding; in this way it is that we originate the plan of a building or any other work. Our creative faculty is vast, active, inexhaustible; but, in examining it closely, we see that it is only secondary, temporary, dependent, i.e. that it owes its origin

to a creative faculty, which is superior, independent, and universal, of which ours is but a feeble copy. Man, therefore, is a type, which must have a prototype, and that prototype is God." This extract affords a fair insight, we think, into the philosophical mysticism by which Saint-Martin attempted to supplant the shallow materialism and growing infidelity of his age, and to induce his countrymen to take a deeper insight into the constitution of the human mind, and its close connection with the divine. See, besides M. Caro's work above alluded to, Damiron, *Memnoirespour servir a l'histoire dephilosophie au* 18^e^ *siecle,* vol. i; Malter, *Saint-Martin, Le Philosophe inconnu* (1862); Morell, *History of Modern Philosophy,* p. 208, 209; *London Quarterly Review,* 1856 (Jan.); 1857 (April), p. 177; *Methodist Quarterly Review,* 1863 (April), p. 339. (J. H. W.)

Martin, Sarah

an English philanthropist, was born near Yarmouth in 1791, and died in 1843. She was distinguished for her labors in the cause of prison reform. See *Brief Biographies,* by Samuel Smiles; Rev. Erskine Neale, *Christianity and Infidelity Contrasted; Edinburgh Review* (April), 1847.

Martin, Thomas

an English jurist noted for the part he took in the Marian persecution, was born at Cerne, in Dorsetshire, in the first half of the 16th century, and was educated at Winchester School and at New College, Oxford. In 1555 he was made chancellor of the diocese of Winchester. Martin wrote in Latin, *Life of William of Wykeham,* the founder of New College. He vehemently opposed the marriage of priests, and thus also created considerable excitement. He also took part with Story in the trial of archbishop Cranmer at Oxford. He died in 1584. See Hook, *Eccles. Biog.* s.v.; Strype, *Annals;* Wood, *Athenae Oxon.*

Martin, William Wisner

a Presbyterian minister, was born in Rahway. N. J., Dec. 18, 1837. He received a most careful parental training; pursued his preparatory studies in the Academy at Brooklyn, N. Y.; graduated at Yale College, as salutatorian of his class, in 1860; studied divinity at the Union Theological Seminary, New York City, where he graduated in 1863; and was immediately licensed and ordained as a home missionary to the Pacific coast. On his arrival there, he began his labors in Sonora, and joined Sierra

Nevada Presbytery; thence he supplied the Howard Street Church, San Francisco, for a few months, and subsequently accepted a call from the Church at San José, but, before his installation took place, was taken ill and died, Oct. 16, 1865. Mr. Martin was characterized by an exceedingly frank and genial disposition, clear and discriminating habits of thought, and thorough, decided Christian principles. See Wilson, *Presb. Hist. Almanac,* 1867, p. 311.

Martin Brethren

or *Knights of the Order of St. Martin of Mayence,* were organized in 1294 by archbishop Gerhard, and renewed by archbishop Berthold in 1497, and flourished until the days of the French Revolution. Their object was the attainment of a godly life, brotherly love among the knights, and protection of the holy faith. Their sign was a golden shield, with a picture of St. Martin. — *Regensburg Allgem. Encyklop.* s.v. Martinsbrüder.

Martina

a Christian martyr in the reign of the tyrant Maximin, was a noble and beautiful virgin of Rome, who for the sake of Christ suffered manifold tortures, which were finished at length by the sword of the executioner, A.D. 235. Multitudes of Christians, in the course of this three years' persecution, were slain without trial, and buried indiscriminately in heaps, fifty or sixty being sometimes cast into a pit together. — Fox, *Martyrs,* p. 25, 26.

Martinalia

SEE MARTINMAS.

Martindale, Stephen

a minister of the Methodist Episcopal Church, was born in Maryland in 1788, and entered the itinerant ministry in 1808. He continued in active service for fifty-three years, filling the most important appointments in the Philadelphia and New York conferences. For twenty years he held the office of presiding elder on the Rhinebeck, Long Island, Prattsville, New York, and Poughkeepsie districts. In all these posts his fidelity, prudence, and capacity were amply shown; and through his long term of ministerial service he maintained an unblemished and even exalted reputation. He was elected to nearly every General Conference between 1820 and 1856. He

died at Tarrytown, N. Y., May 23, 1860. See Smith, *Memorials N. Y. and N. Y. East Conf.* p. 127.

Martindale, Theodore Dwight

a minister of the Methodist Episcopal Church, was born, of Congregational parents, at Greenfield, Mass., Nov. 28, 1820; was educated at the Western Reserve Seminary; taught for a time after his conversion; served in the local ministry for several years; was admitted into the Ohio Conference in the fall of 1852, and appointed to Blendon Circuit. His subsequent appointments were Maysville, Marietta, Logan, Pickerington, and Newark, when, in 1862, his connection with the Conference was dissolved, and thenceforth he sustained the relation of local preacher. In the fall of 1871 the presiding elder of the Zanesville District, at the request of the Circuit, appointed him as a supply with the venerable David Smith on the Hebron Charge, in the bounds of which he resided. He entered upon the work with commendable zeal and with general acceptability, but died on April 7, 1872. He was gifted and fluent in language, and his pulpit efforts generally ranged above mediocrity. See S. C. Riker, in *West. Christ. Advocate*, July 10, 1872.

Martinet, Louis-Franois

a Roman Catholic divine, was born at Epernay, diocese of Rheims, April 19, 1753. At the age of sixteen he entered the regular canons of the Congregation of France, and during his course of studies at the abbey of St. Genevieve, of Paris, he was particularly favored by his superiors, who early made him teacher of philosophy and theology. Ordained priest at the age of twenty-five, he was made prior of Daon, in the diocese of Angers. It was in this capacity that he was elected delegate to the provincial assembly of the clergy of Anjou, and later to the states-general of 1789. Faithful to the principles of the minority of the Constituent Assembly, he was constantly opposed to the legislative measures which, under the semblance of a useful reform, had a destructive and ruinous object. He succeeded in escaping persecution, and emigrated to England. There he did not share in the illusions of his companions in exile of a speedy return to France; and, with a view to exercising his ministry usefully, he applied himself to the study of English. Gifted with indefatigable industry, and severely ascetic in his habits, he was enabled to regulate his time judiciously, and thus attain great success. In 1804 he returned to France, and at the period of the

concordat was elected priest of Courbevoie. He passed from there to the parish of Saint-Leu-Saint-Giles, at Paris. It is to Martinet that we owe the preservation of the church of Saint-Leu; and, notwithstanding the opposition of M. Frochot, the prefect of the Seine, he succeeded in interesting powerful protectors, and the church was not abandoned. They even donated to him considerable funds for the reparation and embellishment of the edifice. In 1820 he was made priest of the parish church of Saint Laurent, and, although advanced in age, his zeal and activity did not diminish in his administration. He died May 30, 1836. Martinet was one of the most worthy priests of the clergy of Paris. A knowledge of a great variety of subjects, an unbiased, clear, and methodical mind, a pleasing and easy elocution, were increased by that urbanity of manner, that delicacy of tact, and that exquisite politeness which he observed in his habitual relations with persons of distinguished rank. — *Biographie Universelle,* Supplem., vol. 73, s.v.

Martini, Antonio

an Italian prelate, was born at Prato in 1720. Having chosen an ecclesiastical career, and possessing a good knowledge of the ancient languages, he occupied his time in translating the sacred writings into Italian. Pius VI, informed of his merits, appointed him bishop of Bobio (1778); afterwards the grand duke of Tuscany called him to the archiepiscopacy of Florence (1781). Martini was greatly opposed to all new ideas, and decidedly manifested his opinion in haughtily condemning the doctrines of Ricci in the synod.

Martini, Corneille

a learned Belgian Lutheran, was born at Antwerp in 1567, and was educated in Germany, where he took the degree of doctor of arts and theology. In 1591 he taught logic in his native city, and for thirty years filled that chair successfully. He died at Helmstidt, Dec. 17, 1621, at the age of fifty-four. His works are *De Subjecto etsini Logicae* (Lemgo, 1597, 12mo)*: — Metaphysica Commentatio, compendiose. succincte, et perspicue comprehendens universam metaphysices doctrinam* (Strasburg, 1605, 12mo, et al.): — *De Analysi logica* (Helmst. 1619, et al.): — *Commentarius in Alpuleii librum* περὶ ἑρμηνείας (Frankfort, 1621, 12mo): — *Commentariorum logicortuim adversus Ramistas Libri quinque*

(Helmst. 1623, 12mo)*: — Ethica: — Compendium Theologiae.* See Hoefer, *Nouv. Biog. Generale,* vol. 34, s.v.

Martini, Giambattista

best known under the title of "Padre Martini," was born at Bologna in 1706. Early in youth he entered the Order of St. Francis, and, prompted by a spirit of inquiry and love of antiquity, soon set out on travels which he extended to Asia. On his return to Europe, he devoted himself to the study of music under the celebrated Ant. Perti. In 1723 he became maestro di capella of the convent of his order, which office he retained till his death in 1784. "He was," says Dr. Burney, who knew him well, "regarded during the last fifty years of his life as the most profound harmonist, and the best acquainted with the art and science of music, in Italy. All the great masters of his time were ambitious of becoming his disciples and proud of his approbation." Martini was also a composer, and produced much music for the Church, which was formerly held in esteem. His sixty canons in the unison, for two, three, and four voices, are still known, and admired for their smoothness and grace. His reputation depends, however, mainly on his *Essay on Counterpoint* (Bologna, 1774, 2 vols. folio), and on his *History of Music* (1781, 3 vols. 4to). See *English Cyclo* s.v.

Martini, Martino

a Jesuit missionary, was born at Trent in 1614, visited China, and published, after his return, *De Bello Tartarico in Sinis,* which was translated into the principal European languages; also an excellent map of China ("Atlas Sinensis"), and a *History of China previous to the Christisan Aera.* He died in 1661.

Martini, Raymond

a Spanish Dominican friar, noted for his great attainments as an Orientalist, was born at Sobirats, Catalonia, near the middle of the 13th century. At a general chapter held at Toledo in 1250, Martini was selected as among the most promising and talented of his order to be educated as a defender of the faith. Spain was at this time the great center of Jewish and Mohammedan scholarship, and the Dominican general Raymond de Penafort was bent upon a polemical war with the "heretics." To defray the expenses of educating such of the priests and friars as might act as polemics, Raymond had secured a pension from the kings of Castile and

Aragon. Both Hebrew and Arabic were assiduously studied by Martini, who, after having sufficiently qualified himself by the mastery of these Shemitic tongues, promptly commenced his attack on the Jews in a work entitled *Pugiofidei,* which he finished in 1278. He is also reputed to have written *Capistrum Judaeorum,* and also *A Confutation of the Alcoran.* The time of his decease is not generally known. The great knowledge which Martini displayed in his comments on the books and opinions of the Jews, has made some unjustly imagine that he was of that religion. The "Pugio fidei" is said to have been greatly enlarged after Martini's death. We are told that Bosquet, who died bishop of Montpelier, fell upon the manuscript, while he was with great ardor rummaging all the corners of the library of the College de Foix at Toulouse, about 1.629, read it, and, after copying some things out of it, gave it to James Spiegel, a learned German, and his preceptor in the Hebrew tongue. Spiegel advised Maussac to publish it; but the latter, though very able to do it himself, had for an assistant Mr. de Voisin, son of a counselor in the Parliament at Bourdeaux, who took upon him the greatest part of the task. Thomas Turc, general of the Dominicans, was very earnest in spurring on the promoters of this edition; and, not satisfied with soliciting them by letters equally importunate and obliging, he gave orders that they should be provided with all the manuscripts of the "Pugio fidei" that could be recovered. In short, the Dominican Order interested themselves so much in it that they bore the charges of the impression, which was made at Paris in 1651.

Martinique, Or Martinico

called by the natives *Madiana,* one of the Lesser Antilles, lying between latitude 14° 23' 43' and 14° 52' 47" north, and longitude 60° 50' and 61° 19' west, is forty miles long, about twelve miles broad, and has an area of about 380 square miles, and 160,831 inhabitants, of whom upwards of 87,000 are black. The island was discovered by the Spaniards in 1493, colonized by the French in 1635, and now belongs to them. It is of an oval form, with much indented coasts, and is everywhere mountainous; the highest peak, Mount Pelee, being considerably more than 4000 feet above the sea-level. There are six extinct volcanoes on the island, one of them with an enormous crater. The cultivated portion (about one third of the whole of Martinique) lies chiefly along the coast. The climate is moist, but, except during the rainy season, is not unhealthy, and the soil is very productive. Of the land in cultivation, about three fifths are occupied with sugarcane.

The government of the island consists of a governor, a privy council of seven, a and a colonial council of thirty members. Slavery was abolished in 1848. The island is liable to dreadful hurricanes. The capital is Fort Royal, but St. Pierre (q.v.) is the largest town and the seat of commerce. The average annual fall of rain is eighty-four inches. The year is divided into two seasons; one commences about Oct. 15, and lasts some nine months, and the other, or rainy season, lasts the remainder of the year. During the short season the yellow-fever prevails largely. The inhabitants of the Martinique Islands are usually adherents of the Church of Rome.

Martinists

a Russian sect of mystics, which originated near the opening of our aera, as a result of the labors of St. Martin, the French philosopher whose life and labors we have spoken of above. The Martinists allied themselves with freemasonry, and spread from Moscow over all Russia. Aiming to supplant infidelity by mysticism, they read largely the writings of German mystics and pietists; Arndt and Spener were special favorites, and were widely scattered in translations. Catharine II opposed the sect, but it continued to flourish notwithstanding all persecution, until the despotic reign of Nicholas I, when, with many other sects, the Martinists were crushed. Under Alexander I, the Martinists, favored by the patronage of prince Galitzin, enjoyed their “golden age.”

Martinius, Matthias

a German Reformed theologian, was born in 1572, and became eminent as a scholar, preacher, and instructor. He was made courtpreacher in 1595, professor at Herborn in the following year, and placed in charge of the grammar-school connected with the academy at that place in 1597. He continued in that relation during ten years; and in 1610, after an interval spent in preaching at Emden, accepted a call from the Council of Bremen to become the rector of the famous gymnasium of their city, and to fill the chair of theology in its faculty. Under his direction this institution rose to great prosperity, and students, even from many foreign lands, thronged its halls. In 1618 he was delegated to the Synod of Dort, where he was noted for the moderation of his views. The course of that body never received his approval, although his name appears among its signers, and in later years he was often heard to exclaim, “O Dort, would to God I had never seen thee!” He died in 1630 of apoplexy, and was buried at Bremen. His chief

work, the *Lexicon philologico-etymologicum,* is still used. His other writings, of which sixty-eight have been enumerated, are unimportant. The *Lexicon* was published at Bremen in folio in 1623, in a second edition at Frankfort in 1665, and at Utrecht in 1697. — Herzog, *Real-Encyklopädie,* 20:113 sq. (G. M.)

Martinmas

or *the Mass of St. Martin,* a feast kept on the 11th of November in honor of St. Martin of Tours. The feast was often a merry one. In England and Scotland the winter's provisions were, in olden days, cured and stored up at that time of the year, and were hence called a *mart.* Luther derived his first name from being born on the eve of this festival; in Germany called also *Martinalia.* See Eadlie, *Eccles. Cyclop.* s.v.; *Regensburg Real-Encyklop.* 9:312, col. 1, (3).

Martin's Day, St.

SEE MARTINMAS.

Martinus, Polonus

or BOHEMUS, a Polish chronicler and ecclesiastic of the 13th century, was born at Troppau, in Silesia; entered the Dominican Order; became chaplain and confessor to pope Clement IV, and to several of his successors; and in 1278 was appointed archbishop of Gnesen. He died shortly after at Bologna (1278). He wrote valuable works in the department of ecclesiastical history, including biographies of several popes. His most important production is the *Chronicon de Summis Pontificibus.* See Hoefer, *Nouv. Biog. Generale,* 34:27.

Martyn, Henry

known as "the scholar missionary," one of the most distinguished missionaries of modern times, was born of humble parentage at Truro, in Cornwall, England, Feb. 18, 1781. He was educated in the grammar-school of his native place; sought for a scholarship in Corpus Christi College, Oxford, but, failing in this, he went to Cambridge, and entered St. John's College in October, 1797. He was at that time outwardly moral, but still unconverted. But, while at college, the death of his father directed his mind to religious subjects, and, by his association with the celebrated evangelical preacher Charles Simeon, he soon became one of the most thoroughly

Christian students in the college, where, in 1801, he came out "senior wrangler," the highest academical honor adjudged. He was chosen fellow of his college in March, 1802, and obtained the first prize for the best Latin prose composition in the university. Believing it to be his duty to preach the Gospel, he now devoted himself to the work of the ministry. England was at this time wide-awake in the cause of missions, and Martyn finally determined that he also must go forth to propagate Christianity among the nations who sat in darkness. He sought to be employed by the "Society for Missions to Africa and the East," now the "Church Missionary Society;" but, as he was too young to take holy orders, his appointment was postponed. He was ordained deacon Oct. 22,1803; was made bachelor of divinity in March, 1805, and was at the same time ordained priest, and, obtaining an appointment as missionary to India, embarked Sept. 10, 1805.

Henry Martyn reached Madras April 21, 1806. He stopped for a while at Calcutta, where he continued the study of Hindostance, which he had commenced in England, and applied himself also to Sanscrit, as the key to most of the Eastern languages, and to Persian. He then removed to the station of Dinapore, where he was appointed to labor, primarily among the English troops there posted, and the families of the civilians. But to the natives also he constantly addressed himself, and, amid all these labors, yet found time to complete a translation of the English liturgy into Hindostanee (Feb. 24, 1807), a translation of the N.T. in that language, and, this finished, commenced a version of the N.T. in Persian, in which he had the assistance of an Arab translator, Sabat (q.v.).

Near the close of 1809, Mr. Martyn commenced his first public ministrations among the heathen at Cawnpore, whither he had removed in April of this year. His auditory sometimes counted as many as eight hundred. They were young, old, male, female, bloated, wizened, clothed with abominable rags, nearly naked, some plastered with mud or cow-dung, others with matted, uncombed locks, streaming to the heels, others bald or scabby-headed. The authorities seem to have had a wide-open eye on his proceedings, and anything which appeared to graze roughly against the superstitions of his auditory would at once have wrecked his scheme. Finally, exhausted with these and other labors, his health began to give way, and he was recommended either to try the effects of a sea-voyage, or to return to England for a time. Having embraced the latter proposal, he determined to travel by way of Persia and Arabia, with a view of submitting his Persian and Arabic translations of the N.T. to the revision

and critical judgment of learned Persians. He left Cawnpore in the last of September, 1810, and in the early summer of 1811 landed at Bushire, and thence proceeded to Shiraz, where he resided for more than ten months. Here he created great interest by the religious discussions which, as the sole advocate of the Christian faith, he carried on in the crowded conclaves of Mollahs and Sofis. He completed his Persian version of the N.T. Feb. 24, 1812, and a Persian translation of the Psalms six weeks later. From Shiraz he went to Tabriz, resolved on visiting the king in his summer camp, and presenting his work in person. His interview with the vizier, who was surrounded by a number of ignorant and intemperate Mollahs, called forth all the energies of Martyn's faith and patience, and at length it was found that, owing to an informality — the want of an introduction from the British ambassador — he could not be admitted to the royal presence. He now proceeded to Tabriz, where he was laid up for two months, and compelled to abandon all hopes of presenting his N.T. in person to the king, but Sir G. Ousely, the British ambassador, relieved his anxiety by kindly promising to present the volume himself. Ten days after his recovery from the fever which had laid him up, he proceeded on his journey homeward. His plan was to return to England via Constantinople, but, in consequence of too hurried traveling, he was laid Lup at Tocat with severe illness, and died Oct. 16, 1812. 'No more is known of Henry Martvp save that he died at Tocat, without a European near ... He died a pilgrim's solitary death, and lies in an unknown grave in a heathen land." The regrets in England which this event created were great. Mulch was expected from him, and much would probably have been done by him in the cause to which he had devoted himself. As it was, he brought not a few, both Hindus and Mohammedans, to make profession of the Christian faith, and he caused the Scriptures to be extensively dispersed among a people who had not previously known them. "The ardent zeal of the Celtic character; the religious atmosphere that John Wesley had spread over Cornwall, even among those who did not enroll themselves among his followers; the ability and sensitiveness hereditary in the Martyn family together with the strong influence of a university tutor — all combined to make such a bright and brief trail of light to the career of Henry Martyn" (Miss C . . Yonge, *Pioneers and Founders,* p. 71). An interesting account of his life, compiled from various journals left by him, was published by the Rev. John Sargent in 1819. Of his productions there were published *Sermons preached in Calcutta and elsewhere* (4th edit. Lond. 1822, 8vo): — *Controversial Tracts on Christianity and Mohammedanism* (edited by Prof. Samuel Lee,

D.D., Camb. 1824, 8vo): — *Journals and Letters* (edited by the Rev. J. B. Wilberforce, later bishop of Oxford, Lond. 1837, 2 vols. 8vo; abridged 1839, post 8vo, and often). See. besides the biography already referred to, that by John Hall (N. Y. 18mo, published by the American Tract Society). See also *Eclectic Review*, 4th series, 3:321; *Bost. Spirit of the Pilgrims*, 4:428; Albert Barnes, *Essays and Reviews* (1855), 2:278; *Edinb. Rev.* 1844: (July), 80. 278; *Cyclopaedia of Modern Religious Biography*, p. 321; Timpson, *Bible Triumps*, p. 423; *Encyclopaedia of Religious Knowledge; Lond. Quart. Rev.* 1857 (July), art. 2, p. 329; *Princeton Rev.* 1853, p. 409; 1855, p. 327. (J. H. W.)

Martyr

(μάρτυς and μάρτυρ, so rendered only in <442220>Acts 22:20; <660213>Revelation 2:13; 18:6) is properly *a witness*, and is applied in the New Testament

(a) to judicial witnesses (<401816>Matthew 18:16; 26:65; <411463>Mark 14:63; <440613>Acts 6:13; 7:58; <471301>2 Corinthians 13:1; <540519>1 Timothy 5:19; <581028>Hebrews 10:28. The Septuagint also uses it for the Hebrew d [e *‘ed*, in <051716>Deuteronomy 17:16; <202428>Proverbs 24:28);

(b) To one who has testified, or can testify to the truth of what he has seen, heard, or known. This is a frequent sense in the New Testament, as in <422448>Luke 24:48; <440108>Acts 1:8, 22; <450109>Romans 1:9; <470123>2 Corinthians 1:23; <520205>1 Thessalonians 2:5, 10; <540612>1 Timothy 6:12; <550202>2 Timothy 2:2; <600501>1 Peter 5:1; <660105>Revelation 1:5; 3:14; 11:3, and elsewhere.

(c) The meaning of the word which has now become the most usual. is that in which it occurs most rarely in the Scriptures, i.e. one who by his death bears witness to the truth. In this sense we only find it in <442220>Acts 22:20; <660213>Revelation 2:13; 17:6. This now exclusive sense of the word was brought into general use by the early ecclesiastical writers, who applied it to every one who suffered death in the Christian cause (see Suicer, *Thesaurus Eccles.* sub. roc.). *SEE MARTYRS*. Stephen was in this sense the first martyr, *SEE STEPHEN*, and the spiritual honors of his death tended in no small degree to raise to the most extravagant estimation, in the early Church, the value of the testimony of blood. Eventually a martyr’s death was supposed, on the alleged authority of the under-named texts, to cancel all the sins of the past life (<421250>Luke 12:50; <411039>Mark 10:39); to supply the place of baptism (<401039>Matthew 10:39), and at once to secure admittance to the presence of the Lord in Paradise (<400510>Matthew 5:10-12).

In imitation of the family custom of annually commemorating at the grave the death of deceased members, the churches celebrated the deaths of their martyrs by prayers at their graves, and by love-feasts. From this high estimation of the martyrs, Christians were sometimes led to deliver themselves up voluntarily to the public authorities — thus justifying the charge of fanaticism brought against them by the heahen. the. For the most part, however, this practice was discountenanced, the words of Christ himself being brought against it (40 10 23Matthew 10:23; see Gieseler, *Eccles. Hist.* 1:109, 110). For monographs, see Volbeding, *Index Programmatum*, p. 75, 116. *SEE CONFESSOR.*

Martyr, Peter

one of the early Reformers, was born at Florence, Italy, in 1500. His family name was *Vermigli,* but his parents gave him that of Martyr, from one Peter, a martyr, whose church stood near their house. In 1516 he became a canon regular of the Order of St. Augustine, in the convent of Fiesole, near Florence. In 1519 he was sent to the University of Padua, where he soon distinguished himself as a good scholar. He acquired great reputation as a preacher, was made abbot of Spoleto, and afterwards principal of the College of St. Peter ad Aram, at Naples. Here he made the intimate acquaintance of Juan Valdez (q.v.): a Spaniard, who had become a convert to the doctrines of the Reformation, and from whom Vermigli adopted some of those tenets. He concealed them for a time; but his Biblical studies convincing him more and more of the errors of the Church of Rome, and a perusal of the works of Luther, Zwingle, and Bucer making sure his conversion, he publicly avowed his new doctrine shortly after his appointment to Lucca as prior of San Frediano, and was compelled to leave the place secretly. After a short stay at Florence, he went by way of (Germany to Switzerland. He found an asylum finally in Strasburg, and there, in 1542. Twas called to a theological chair, and acted for five years as the colleague of Bucer in the ministerial office. In 1546 he married a converted nun. In 1547 he received from Cranmer, and accepted, an invitation to England. The request was sent in the name of king Edward VI, acting under the advice of Seymour, the protector. In 1549 he was appointed professor of divinity at Oxford. The fame of his learning secured him a large auditory, many Romanists among the number; and though they had much envying and heart-burning about him, as may easily be imagined, yet they bore him pretty patiently till he came to handle the doctrine of the Lord’s Slipper. Then they began to break forth into outrages, to disturb

him in his lectures, to fix up malicious and scandalous schedules against him, and to challenge him to disputes; which challenges he did not disdain to accept, but disputed first privately in the vice-chancellor's lodge, and afterwards in public, before his majesty's commissioners deputed for that purpose. At length, however, they stirred up the seditious multitude against him so successfully that he was obliged to retire to London till the tumult was suppressed;" and on returning again, in the year following, he was, for his better security, made by the king canon of Christ-church. It is said that some alterations in the Prayer-book were made at Peter Martyr's suggestions. On the accession of Mary he was obliged to leave England, and, returning to Strasburg, there resumed his former professorship. However, as he inclined to Calvin's views on the doctrine of the Eucharist, he accepted a pressing invitation extended to him by the Senate of Zurich, in 1556, to fill the chair of theology in that university. In 1561 he received letters from the queen of France, the king of Navarre, the prince of Conde, as well as from Beza and others of the leading French Protestants, requesting him to attend at the famous Colloquy of Poissy, in France. Here he distinguished himself as well for his skill as for his prudence and moderation. He died at Zurich Nov. 12, 1562. "Peter Martyr is described as a man of an able, healthy, big-boned, and well-limbed body, and of a countenance which expressed an inwardly grave and settled turn of mind. His parts and learning were very uncommon; as was also his skill in disputation, which made him as much admired by the Protestants as hated by the Papists. He was very sincere and indefatigable in promoting a reformation in the Church, yet his zeal was never known to get the better of his judgment. He was always moderate and prudent in his outward behavior, nor even in the conflict of a dispute did he suffer himself to be transported into intemperate warmth or allow unguarded expressions ever to escape him. But his pains and industry were not confined to preaching and disputing against the Papists; he wrote a great many books against them, none of which raised his reputation higher than his *Defence of the Orthodox Doctrine of the Lord's Supper [Defensio Doctrinae veteris et apostolicae de S. Eucharistiae sacramento; accessit Tractatio, et Disputatio habita Univ. Oxon. de eodem,* 1562, fol.] against bishop Gardiner. He wrote also several tracts of divinity, and commentaries on several books of Scripture, for all of which he was as much applauded by one party as he was condemned by the other." Tirabaschi, a zealous Roman Catholic, acknowledges that Martyr was free from the arrogance and virulence with which the Romanists are wont to charge the Reformers;

that he was deeply acquainted with the Scriptures and the fathers, and was one of the most learned writers of the Reformed Church. He was the author of *Expositio Symboli Apostolici; De Coena Doinini Quaestiones*, a system of theology, which was first published in England by Massonius, then more fully under the title *Loci communes, ex vatsiis ipsius authoris scriptis* (Zurich, 1580, folio; translated into English, 1583, folio, etc.). His other works are, *In primumr librum Miosis qui vulgo Genesis dicitur commentarii.* Addita est initio operis vita ejusdem i Josia Simlero (Tiguri. 1569, folio): — In *Librum Judicun commentarii, cume tractationeperutili rerum et locorumi.* Editio tertia, prioribus longe emendatior (Tigulri. 1571, folio): — *In duos libros Samuelis prophetce commnentarii doctissimi, cue rerum et locorum plurimorum tractatione perutili* (Tiguri. 1575, folio): — In *Epistolam S. Pauli ad Ronmazos coummentarii doctissimi, cum tractatione perutili rers7u et locorum, qui ad earn epistolampertinent.* Cum indicibus (Basle, tertia editio, 1570, folio): — *In i. Epistolamn ad Corinthios conmmentarii doctissimi* (Tiguri, editio secunda, 1567, folio): — Com*mentarii in duos libros Regum (1599)*: — *Commentarii in Threnos* (1629). See Simler, *Oratio de vita et obitu D. Petri Martyris* (Zurich, 1562, 4to); Schlosser, *Leben des Theodor Beza u. d. P. M. Vermigli* (Heidelb. 1807); *Leben der Vater u. Begriinder d. reformirten Kirche,* vol. 7 (Elberfeld, 1858); Schmidt, *Vie de Pierre Martyr Vermigli* (Strasb. 1835, 8vo); McCrie, *Hist. Reformation in Italy;* Wordsworth, *Biog.* vol. 3.; Fisher, *Hist. Ref.* p. 336, etc.; *Biblioth. Sacra* (1859), p. 445: *Genesis Biog. Dict.* s.v.; Darling, *Cyclop. Bibliog.* 2:1991; Hook, *Ecclesiast. Biog.* 7:245; Mosheim, *Eccles. Hist.* 3:67, 192; Herzog, *Real-Encykl.* 17:82 sq.

Martyrdom

is a term employed by Christian ecclesiastical writers to record the suffering of death on account of one’s adherence to the faith of the Gospel. See MARTYR. Iln times of persecution, martyrdom came to be thought so meritorious that it acquired the name of *second baptism,* or *baptism in blood,* because of the power and efficacy it was supposed to have in saving men by the invisible baptism of the Spirit, in the absence of the external element of water. In any case in which a catechumen was apprehended and slain for the name of Christ before he could be admitted among the faithful by baptism, his martyrdom was deemed sufficient to answer all the purposes of the sacrament. In the writings of Prosper there is an epigram to this effect:

“Franudati non sunt sacro baptismate Christi,
Fons qnibus ilpsa sui salnguinis unda fnit;
Et quicquid sacii fert mystica forma lavacri,
Id totum implevit gloria martyrii.”

“They are not deprived of the sacred baptism of Christ who, instead of a font, are washed in their own blood; for whatever benefit accrues to any by the mystical rite of the sacred laver, is all fulfilled by the glory of martyrdom.” The martyrs were supposed to enjoy very singular privileges; in some ages the doctrine was taught that immediately on death they passed to the enjoyment of the beatific vision, for which other Christians were required to wait till the day of judgment; and that God would grant to their prayers the hastening of his kingdom and the shortening the times of persecution.

Martyriarius

is the name, in the Roman Catholic Church, of the *keeper of sacred relics.* The relics of martyrs are most generally kept under the principal altar of the church.

Martyrion

SEE MARTYRIUM.

Martyrium.

The name of a church built over the grave of a martyr, or called by his name to preserve the memory of him, had usually the distinguishing title of *martyriunm,* or *memoria martyrum.* Instances of this kind of designation occur with great frequency in the writings of Eusebius, Augustine, etc. Eusebius calls the church which was built by Constantine on Calvary, in memory of Christ’s passion and resurrection, *Martyrium Salvatoris.*

Martyrology

(Acta Martyrum) is

(1) with the Protestant a catalogue or list of those who have suffered martyrdom for their religion, including the history of their lives and sufferings; but

(2) with those who believe in the adoration and intercession of saints and martyrs, a calendar of martyrs and other saints arranged in the order of months and days, and intended partly to be read in the public services of the Church, partly for the guidance of the devotion of the faithful towards the saints and martyrs. The use of the martyrology is common both to the Latin and Greek Churches. In the latter it is called *Menologion* (q.v.).

Eusebius of Caesarea was the first who wrote an extensive history of the Christian martyrs; it was translated into Latin by St. Jerome, but has been long irrecoverably lost. St. Jerome's own work on the same subject — the oldest one now extant — is regarded as the great martyrology of the Latin Church [it is published in the eleventh volume of the collected edition of his works by Vallars]; but it is little used in comparison with later compilations of idle legends and pretended miracles. The latest Greek martyrology or menology extant dates from the 9th century. It was prepared by order of emperor Basilius Macedo (867-886), and was published in 1727 by cardinal Urbini. In the mediaeval period, martyrologies were issued in England by Venerable Bede; in France by Florus, Ado, and Usuard; and in Germany by St. Gall, Nolter, and Rabanus Maurus. The so-called "Roman Martyrology" *(Martyrologium Romanum)* is designed for the entire Church, both East and West, and was published by authority of Gregory XIII, with a critical commentary by the celebrated cardinal Baronius, in 1586. A still more critical edition was issued by the learned Jesuit Herebert Rosweid. The Protestant Church possesses many accounts of martyrs; but as a true martyrology in English, from a Protestant stand-point, we may mention Fox's *Book of Martyrs.* *SEE MARTYRS*; *SEE MARTYRDOM*.

Martyrology is (3) also applied to the painted or written catalogues in the Roman churches, containing the foundations, obits, prayers, and masses to be said each day. *SEE ACTA MARTYRUM*.

Martyrs

those who lay down their life or suffer death for the sake of their religion. In accordance with the primitive Greek sense of the word, i.e. a *witness*, *SEE MARTYR*, it is applied by Christian writers to such as suffer in testimony of the truth of the Gospel or its doctrines. The Christian Church has abounded with martyrs, and history is filled with surprising accounts of their singular constancy and fortitude under the most cruel torments that human nature is capable of suffering. The primitive Christians were accused by their enemies of paying a sort of divine worship to martyrs. Of

this we have an instance in the answer of the Church of Smyrna to the suggestion of the Jews, who, at the martyrdomn of Polycarp, desired the heathen judge not to suffer the Christians to carry off his body, lest they should leave their crucified Master, and worship him in his stead. 'To this they answered,' We can neither forsake Christ nor worship any other, for we worship him as the Son of God; but love the martyrs as the disciples and followers of the Lord, for the great affection they have shown to their King and Master." A like answer was given at the martyrdom of Fructuosus in Spain; for when the judge asked Eulogius, his deacon, whether he would not worship Fructuosus, as thinking that, though he refused to worship the heathen idols, he might yet be inclined to worship a Christian martyr, Eullogius replied, "I do not worship Fructuosus, but him whom Fructuosus worships." The courage and constancy of the sufferers naturally enough won the highest admiration from their brethren in the faith; and so it came to be held a special privilege to receive the martyr's benediction, to kiss his chains, to visit him in prison, or to converse with him; and as it was held by the primitive Christians that the martyrs enjoyed very singular privileges with God, *SEE MARTYRDOM*, it came to be held also that their great and superabundant merit might, in the eyes of the Church, compensate for the laxity and weakness of less perfect brethren, and thus gradually a practice of intercession arose, which finally degenerated into the granting of indulgences, etc., as now common in the Roman Catholic Church. *SEE INDULGENCES*; *SEE INVOCATION*.

Perhaps the admiration and veneration which Christian martyrdom secures has had a great tendency to excite many to court martyrdom. We must not lose sight of the fact, however, that martyrdom in itself is no proof of the goodness of our cause, but only that we ourselves are persuaded that it is so. "It is not the *blood*, but the *cause* that makes the martyr" (Mead). Yet we may consider the number and fortitude of those who have suffered for Christianity as a collateral proof at least of its excellency; for the thing for which they suffered was not a point of speculation, but a plain matter of fact, in which (had it been false) they could not have been mistaken. The martyrdom, therefore, of so many wise and good men, taken with a view of the whole system of Christianity, will certainly afford something considerable in its favor.

In the early days of Christianity it was no unusual occurrence to build a church over the grave of a martyr, calling the church after his name, in order to preserve the memory of his sufferings. *SEE MARTYRIUM*. But

soon every Church wished to possess a saint's tomb for an altar. Mere cenotaphs did not suffice. Thus, according to Augustine, Ambrose was delayed in the consecration of a new church at Milan till a seasonable dream helped him to the bones of two martyrs, Gervasius and Protasius. And the second Council of Nice (A.D. 787) went even so far as to threaten bishops with deprivation if they should undertake to consecrate churches without relics. The consequence was that a supply was produced by such a demand, and frauds of every kind were perpetrated and overlooked. Each Church also had its own *Fasti,* or calendar of martyrs. *SEE CALENDAR*; *SEE CHURCH*.

The festivals of the martyrs are also of very ancient date. On the first establishment of their religion, it was natural that Christians should look back from a condition of unexpected security on the sufferings of their immediate predecessors with the most vivid sentiments of sympathy and admiration. They had witnessed those sufferings, they had beheld the constancy with which they were endured; the same terror had been suspended over themselves, and their own preservation they attributed, under the especial protection of divine Providence, to the perseverance of those who had perished. The gratitude and veneration thus fervently excited were loudly and passionately expressed; and the honors which were due to the virtues of the departed were profusely bestowed on their names and their memory. Enthusiasm easily passed into superstition, and those who had sealed a Christian's faith by a martyr's death were exalted above the condition of men, and enthroned among superior beings. The day of martyrdom, moreover, as being held to be the day of the martyr's entering into eternal life, was called the "natal" or "birth" day, and as such was celebrated with peculiar honor, and with special religious services. Their bodies, clothes, books, and the other objects which they had possessed, were honored as *Relics* (q.v.), and their tombs were visited for the purpose of asking their intercession. *SEE MARTYRS, FESTIVALS OF THE*.

Of the sayings, sufferings, and deaths of the martyrs, though preserved with great care for the purposes above alluded to, and to serve as models to future ages, we have but very little left, the greatest part of them having been destroyed during the Diocletian persecution; for a most diligent search was then made after all their books and papers, and all of them that were found were committed to the flames. Some of those records since compiled have either never reached us at all, or, if they have, their authority is extremely suspected. *SEE MARTYROLOGY*.

The appropriate homage to be rendered to the martyrs by the Protestant world, as a reason why our respect of these sainted dead should not degenerate into martyr-worship, by the exhibition of an enthusiasm which with the early Christians was quite natural, but with us would be artificial, has been well commented upon by Gieseler *(Church History,* 1:1.08, 282), who says: "The respect paid to martyrs still maintains the same character as in the 2d century, differing only in degree, not in kind, from the honor shown to other esteemed dead. As the churches held the yearly festivals of their martyrs at the graves of the latter, so they willingly assembled frequently in the burial-places of their deceased friends, for which they used in many places even caves *(cryptae catacumbae).* At the celebration of the Lord's Supper, both the living who brought oblations, as well as the dead, and the martyrs for whom offerings were presented, especially on the anniversary of their death, were included by name in the prayer of the Church. Inasmuch as the readmission of a sinner into the Church was thought to stand in close connection with the forgiveness of sin, an opinion was associated with the older custom of restoring to Church communion the lapsed who had been again received by the martyrs, that the martyrs could also be serviceable In obtaining the forgiveness of sins. In doing so they set out in part with the idea, which is very natural, that the dead prayed for the living, as the living prayed for the deads, but that the intercession of martyrs abiding in the captivity of the Lord would be of peculiar efficacy on behalf of their brethren; while they also thought that the martyrs, as assessors in the last decisive judgment, were particularly active (40621 Corinthians 6:2, 3). Origen attributed very great value to that intercession, expecting from it great help towards sanctification; but he went beyond the ideas hitherto entertained, in attributing to martyrdom an importance and efficacy similar to the death of Christ. Hence he feared the cessation of persecution as a misfortune. The more the opinion that value belonged to the intercession of martyrs was established, the oftener it may have happened that persons commended themselves to the martyrs yet living for intercession."

The number of martyrs who suffered death during the first ages of Christianity has been a subject of great controversy. The early ecclesiastical writers, with the natural pride of partisanship, have, it can hardly be doubted, leaned to the side of exaggeration. Some of their statements are palpably excessive; and Gibbon, in his well-known sixteenth chapter, throws great doubt even on the most moderate of the computations of the

Church historians. But it is clearly though briefly shown by Guizot, in his notes on this celebrated chapter (see Milman's *Gibbon's Decline and Fall,* 1:598), that Gibbon's criticisms are founded on unfair and partial data, and that even the very authorities upon which he relies demonstrate the fallaciousness of his conclusions. Those who are interested in the subject will find it discussed with much learning and considerable moderation in Ruinart's *Acta Primitiva et Sincera Martyrum.* No little difference of opinion has also existed as to what, in the exploration of the ancient Christian tombs in the Roman Catacombs, are to be considered as signs of martyrdom. The chief signs, in the opinion of older critics, were (1) the letters 13. I., (2) the figure of a palm-tree, and (3) a phial with the remains of a red liquor believed to be blood. Each of these has in turn been the subject of dispute, but the last is commonly regarded as the conclusive sign of martyrdom. The first recorded martyr of Christianity, called the "protomartyr," was the deacon Stephen, whose death is recorded in Acts 6 and 7.

See Siegel, *Christliche Alterthümer,* 3:272 sq.; Bingham, *Orig. Eccles.* p. 102, etc.; Riddle, *Christian Antiquit.* p. 101 sq.; Donaldson, *Lit.* 2:284 sq.; Neander, *Plant cand Train. Christ. Churches* (see Index); Lardner, *Works,* 3:91, 219 sq.; Jortin, *Remarks,* 1:345; Taylor, *Anc. Christianity,* p. 380; Milman, *Christianity* (see Index); *Lat. Christianity* (see Index); Waddington, *Ch. Hist.* pt. iv, p. 114; Schaff, *Ch. Hist.* 1:177 sq., 182 sq.: Coleman, *Anc. Christianity,* p. 404; *Am. Theol. Rev.* 1860 (Aug.), p. 530; *Zeitschr. histor. theol.* 1850, p. 315; Eadie, *Eccles. Cyclop.* s.v.; Chambers, *Cyclop. s.v.*

Martyrs, Canonization of the

The ceremony for canonizing saints in the Roman Catholic Church varied greatly until, in the middle of the last century, pope Benedict XIV definitely prescribed it. It is now as follows: After the candidate's reputation for sanctity has been duly proved, he is styled *venerable,* after which an inquiry is entered into to establish the proof of his virtues, in a high or, as it is termed, *heroic* degree. For that purpose the whole life and all the actions of the candidate are scrutinized. That task devolves on the Sacred Congregation of the Rites, assisted by theologians and canonists, three auditors of the rota, and monks belonging to five different orders. Natural philosophers and physicians are also called on to give their opinions on the temperament of the candidate and on the miracles which

are attributed to him. The most important and the most original character in this court of inquiry is that of the promoter of the faith, also called the Advocate of the Devil. His Satanic majesty is a power which must be taken into account, and is allowed to have his cause pleaded even before the ecclesiastical tribunal. This advocate may be supposed to bring forward arguments to prove that the man who is a candidate for canonization is guilty of every sin; that he has violated the ten commandments of God and those of the Church; has eaten on fast days; has entered into a compact with the daemons of avarice, pride, envy, hatred, and malice; and that the miracles attributed to him were performed by the devil himself. The advocate would probably conclude his argument by saying, "Render therefore unto Satan that which is Satan's, and do not deprive Beelzebub of the fruit of his works." The advocate for the candidate then rises, and endeavors to overturn all the arguments of his learned brother by bringing forward and enlarging upon all the virtues of his client, and concludes by begging the judges to throw open to him the doors of beatitude, and adorn his forehead with the rays of glory. The tribunal then examines all the arguments *pro* and *con,* and at length pronounces in favor of the candidate. Next comes the question of the miracles, and the natural philosophers are requested to bring forward all the objections they may have to make. They in their turn declare that science is vanquished, and the miracles are declared to be *bona fide.* A favorable report is then made to the pope, who delivers the sentence of beatification, and on the day appointed pronounces the canonization from his throne at the Vatican. The honors conferred by canonization are seven in number:

1. The names are inscribed in the ecclesiastical almanacs, in the list of martyrs, and in the litanies.
2. They are publicly invoked in the prayers and service of the Church.
3. Chapters, churches, and altars are dedicated to them.
4. Sacrifice is offered in their honor at the mass.
5. Their fete day is celebrated.
6. Their images are exhibited in the churches, and they may be there represented with a crown of light round the head.
7. Their relics are offered to the veneration of the faithful, and carried with pomp in solemn processions. *SEE CANONIZATION*.

Martyrs, Festivals of the

These commemorations of Christian sufferers for the cause of their blaster are of very ancient date, and may be carried as high as the time of Polycarp, who suffered death about A.D. 168. In the days of Chrysostom and Theodoret these festivals had become so frequent that, so they tell us, oftentimes one or two were celebrated in one and the same week (see Chrysostom, *Hom.* 40 *in Juventinum*, 1:546; Theodoret, *Serin.* 8 *de Maertribus*, 4:605; Chrysostom, *Hom.* 65 *de Martyr.* 4:971). On these occasions, as has been intimated in the article MARTYRS *SEE MARTYRS* , the assemblies were not held in the churches or in the usual places of worship, but at the graves of the martyrs. The night preceding the festival was passed in holy vigil, praying and singing psalms and hymns. As they were esteemed high festivals, the same service that was performed on the Sabbath was always performed on such occasions. But, besides the usual solemnities of other festivals, the history of the sufferings of the martyrs was also commonly read, and orations were delivered commending their virtues, and the audience invited to profit by these self-denying examples. This practice was encouraged by a canon of the third Council of Carthage ("Liceat etiam legi passiones martyrusm, cum anniversarii dies eorum celebrantur," *Con. Carth.* 3. can. 47). Mabillon gives several instances to show that they were read also in the French churches. In the Roman Church they were forbidden by pope Gelasius, as many were said to be anonymous, and others by heathen or heretical authors; but this rule, it seems, did not then prescribe as to other churches. The Lord's Supper was always administered at these festivals, and at the close the rich usually made a feast for the poor, especially to the widows and orphans. — Farrar, *Eccles. Dict. s.v.*; Bingham, *Antiquities of the Christian Church*, 1:659; *Cyclop. Of Religious Knowledge*, s.v.; Wetzer u. Welte, *Kirchen-Lex.* 12:777. *SEE FEASTS*.

Marûf El-Karkhi, Eben-Mahfond

an Arabic mystic, was born at Carkh, between Hamadan and Ispahan, about the year 750. The son of a Christian, he became a Mussulman, under the name of Ali. While attached to the house of the imam Ali Riza, at Bagdad, where he discharged the duties of a door-keeper, he formed a firm friendship with one of the most ancient mystic chiefs, Daud el-Thayi, and became himself one of the most celebrated mystics of Arabia. He died in 816, at Bagdad. The mystical system of Marûf is neither the ascetic system

of the ancient Indian and Christian Coenobites, which he rejected, nor that of the more recent Persian mystics, who are entirely absorbed in contemplations of divine love. He lays stress on the practical virtues; and if he preaches humility in saying that we should never appear before God except with the exterior of a poor mendicant, he still is not led astray in his reflections upon divine love, which, according to him, is a gift of God's grace, and not learned by the lessons of masters. Maruf, it is true, elsewhere carries out his thoughts, by saying that we must turn to God if we expect God's favor upon us. These ideas have caused him to be regarded as one of the orthodox mystics of Islam. His maxims are found dispersed throughout the ascetic works of Abûlfaray Mansûr ibn al-Yanzi, especially in the *Manakhib-Marûf;* or Panegyrics of Maruf, and in the *Kenzel Modzakkirin,* or Treasure of the Deistical Panegyrists. In the *Monutekhab fi'l Nowle* is found the most complete selection of Marûf's utterances. — Hadj'l Chalfa, *Lexikon Bibliographicum et Encyclopoedicam*; Djami, *Biographie des Soufis*; Hammer, *Gesch. der Arsabischen Literatzur;* Hoefer, *Nouv. Biog. Generale,* vol. 33, s. V.

Mãrut or Mârut

(Sanscrit-*wind)* denotes in the Hindu mythology the genus or divinities presiding over the winds. In the Vedas the Maruts are often addressed as the attendants and allies of Indra, and are called the sons of Prisni (or Pricni), or the Earth; they are also called *Rhudras,* or the sons of Rhudra. See the Introductions to the several volumes of professor Wilson's translation of the *Rig Veda;* see also Moor, *Hindu Pantheon,* s.v.; Thomas, *Dict. of Biog. and Mythol.* s.v.

Maruthas

one of the most important men in the Syrian Church of the 4th and 5th centuries, was bishop of Tagrit, in Mesopotamia, called also by the Syrians Maipherkin, Maipherkat, and Medinat Sohde, i.e. city of the martyrs. He took an active part in the management of Church affairs, and is also known as a writer. So great, indeed, was the consideration he enjoyed at the hands of his contemporaries that he was popularly credited with power to work miracles. In 403 he made a journey to Constantinople, as agent in the negotiations between the emperors Arcadius and Theodosius II and the Persian emperor Yezdegerd II, who was persecuting the Christians, and in these negotiations he gained the esteem and confidence of the Persian

emperor. He was enabled by his sagacity to defeat the intrigues of the Magians to effect his downfall, and his reputation only rose higher, so that he obtained permission for the Christians to rebuild their churches, and to hold their meetings for divine worship. The next year he went again to Constantinople to plead the cause of Chrysostom, who was exiled. He was subsequently sent again by Theodosius II to Yezdegerd. He is said on this occasion to have taken part in a synod assembled by patriarch Isaac of Seleucia Ctesiphon, but Hefele *(Conciliengesch.* 2:90) has proved that the documents we possess concerning this council are spurious, and the very existence of such a council is now considered doubtful. Maruthas, however, took part in the Council of Antioch against the Messalians (q.v.). in 383 or 390. He wrote a nulmber of works in Syriac, described by Assemani *(ut infr.).* Among them the following deserve special notice: A liturgic work, found in Syriac in the missal of the Maronites (1594, p. 172), and in Latin in Renaudot *(Liturgiarumn Orient. collectio,* 2:261); an exposition of the Gospels, from which it appears that he inclined towards the doctrine of transubstantiation; a history of the Persian martyrs under king Shapur (Sapores) — this history forms the first part of Assemani's *Acta Alartyrum Orientalium. qui in Perside passi sunt, et Occidentalium,* translated under the title *Elliche Acten heiliger Martyrer d. Moragenlandes* (Innsbruck, 1836). See Assemani, *Biblicih. Orient. Clenseniino-Vaticcna,* 1:174-179; Herzog, *Real-Encyklop.* 9:131; Neander, *Hist. of the Christican Religion and Church,* 2:110, 700. (J.N. P.)

Ma'ry

*(*Μαρία or Μαριάμ, from the Heb. µyrIm; *Miriam),* the name of several females mentioned in the New Test.

1. The wife of Joseph, and a lineal descendant of David (Matthew i); "the Mother of Jesus" (<40114>Acts 1:14), and "Mary, his Mother" (<40211>Matthew 2:11); in later times generally called the "VIRGIN MARY," but never so designated in Scripture. Little is known of this highly-favored individual, in whom was fulfilled the first prophecy made to man, that the "seed of the *woman* should bruise the serpent's head" (<010315>Genesis 3:15). As her history was of no consequence to Christianity, it is not given at large. Her genealogy is recorded by Luke (ch. 3), in order to prove the truth of the predictions which had foretold the descent of the Messiah from Adam through Abraham and David, with the design evidently of showing that

Christ was of that royal house and lineage (comp. Davidson's *Sacred hermeneutics*, p. 589 sq.). Eusebius, the early ecclesiastical historian, although unusually lengthy upon "the name Jesus," and the genealogies in Matthew's and Luke's Gospels, throws no new light upon Mary's birth and parentage. The very simplicity of the evangelical record has no doubt been one cause of the abundance of the legendary matter of which she forms the central figure. Imagination had to be called in to supply a craving which authentic narrative did not satisfy. We shall give the account from both these sources somewhat in detail, with a full discussion of many interesting questions incidentally involved in their consideration. *SEE MARIOLATRY*.

I. *Scriptural Statements.* —

1. We are wholly ignorant of the circumstances and occupation of Mary's parents. If, as is most probable, the genealogy given by Luke is that of Mary (Greswell, etc.), her father's name was Heli, which is another form of the name given to her legendary father, Jehoiakim or Joachim. But if Jacob and Heli were the two sons of Matthan or Matthat, and if Joseph, being the son of the younger brother, married his cousin, the daughter of the elder brother (Hervey, *Genealogies of our Lord Jesus Christ)*, her father was Jacob. *SEE GENEALOGY OF OUR LORD*). She was, like Joseph, of the tribe of Judah, and of the lineage of David (<19D211>Psalm 132:11; <40132>Luke 1:32; <45103>Romans 1:3). What was her relationship to the so-called "sister" named Mary (<43925>John 19:25) is uncertain (see No. 3 below), but she was connected by marriage (συγγενής, <40136>Luke 1:36) with Elisabeth, who wsas of the tribe of Levi and of the lineage of Aaron.

2. In the autumn of the year which is known as B.C. 7, Mary was living at Nazareth, probably at her parents' house, not having yet been taken by Joseph to his home. She was at this time betrothed to Joseph, and was therefore regarded by the Jewish law and custom as his wife, though he had not yet a husband's rights over her. *SEE MARRIAGE*. At this time the angel Gabriel came to her with a message from God,. and announced to her that she was to be the mother of the long-expected Messiah. He probably bore the form of an ordinary man, like the angels who manifested themselves to Gideon and to Manoah (Judges 6, 13). This would appear both from the expression εἰσελθών, "he came in," and also from the fact of her being troubled, not at his presence, but at the meaning of his words. Yet one cannot but believe that there was a glory in his features which at once convinced Mary of the true nature of her visitor, entering as he did

unannounced, apparently into her secret chamber — most probably at the time of her devotions. The scene as well as the salutation is very similar to that recounted in the book of Daniel, “Then there came again and touched me one like the appearance of a man, and he strengthened me, and said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong!” (27 10 18 Daniel 10:18, 19). The exact meaning of κεχαριτωμένη is “thou that hast had bestowed upon thee a free gift of grace.” The A.V. rendering of “highly favored” is therefore very exact, and much nearer to the original than the *“gratia plena”* of the Vulgate, on which a huge and wholly unsubstantial edifice has been built by Romanist devotional writers. The next part of the salutation, “The Lord is with thee,” would probably have been better translated, “The Lord be with thee.” It is the same salutation as that with which the angel accosted Gideoi (07 06 12 Judges 6:12). “Blessed art thou among women,” is nearly the same expression as that used by Ozias to Judith (07 13 18 Judges 13:18). Gabriel proceeds to instruct Mary that by the operation of the Holy Ghost the everlasting Son of the Father should be born of her; that in him the prophecies relative to David’s throne and kingdom should be accomplished; and that his name was to be called Jesus. He further informs her, perhaps as a sign by which she might convince herself that his prediction with regard to herself would come true, that her relative Elisabeth was within three months of being delivered of a child.

The angel left Mary, and she set off to visit Elisabeth either at Hebron or Juttah (whichever way we understand the εἰς τὴν ὀρεινὴν εἰς πόλιν Ἰούδα, 40 01 39 Luke 1:39), where the latter lived with her husband Zacharias, about twenty miles to the south of Jerusalem, and therefore at a very considerable distance from Nazareth. Immediately on her entrance into the house she was saluted by Elisabeth as the mother of her Lord, and had evidence of the truth of the angel’s saying with regard to her cousin. She embodied her feelings of exultation and thankfulness in the hymn known ulnler the name of the *Magnificat.* Whether this was uttered by immediate inspiration, in reply to Elisabeth’s salutation, or composed during her journey from Nazareth, or was written at a later period of her three months’ visit at Hebron, does not appear with certainty. The hymn is founded on Hannah’s song of thankfulness (09 02 11 1 Samuel 2:110), and exhibits an intimate knowledge of the Psalms, prophetical writings, and books of Moses, from which sources almost every expression in it is drawn. The most remarkable clause, “From henceforth all generations shall

call me blessed," is borrowed from Leah's exclamation on the birth of Asher (Genesis 30:13). The same sentiment and expression are also found in Proverbs 31:28; Malachi 3:12; James 5:11. In the latter place the word μακαρίζω is rendered with great exactness "count happy." The notion that there is conveyed in the word any anticipation of her bearing the title of "Blessed" arises solely from ignorance.

Various opinions have been held as to the purpose of divine Wisdom in causing the Savior to be born of a *betrothed* rather than a *disengaged* virgin. It seems eminently seemly and decorous that the mother of the Messiah should have some one to vouch for her virginity, and to act as her protector and the foster-father of her child, and that he should be one who, as heir of the throne of David, would give to his adopted Son the legal rights to the same dignity, while of all persons he was the most interested in resisting the claims of a pretendar. Origen, following Ignatius, thinks it was in order to baffle the cunning of the devil, and keep him in ignorance of the fact of the Lord's advent.

Mary returned to Nazareth shortly before the birth of John the Baptist, and continued living at her own home. In the course of a few months Joseph became aware that she was with child, and determined on giving her a bill of divorcement, instead of yielding her up to the law to suffer the penalty which he supposed that she had incurred. Being, however, warned and satisfied by an angel who appeared to him in a dream, he took her to his own house. It was soon after this, as it would seem, that Augustus's decree was promulgated, and Joseph and Mary traveled to Bethlehem to have their names enrolled in the registers (B.C. 6) by way of preparation for the taxing, which, however, was not completed till several years afterwards (A.D. 6), in the governorship of Quirinus. They reached Bethlehem, and there Mary brought forth the Savior of the world, and humbly laid him in a manger.

Bethlehem stands on the narrow ridge of a long gray hill running east and west, and its position suggests the difficulty that a crowd of travelers would have in finding shelter within it. As early as the second century, a neighboring cave was fixed upon as the stable where Joseph abode, and where accordingly Christ was born and laid in the manger. The hill-sides are covered with vineyards, and a range of convents occupies the height, and encloses within it the cave of the nativity; but there are grassy slopes adjoining, where the shepherds may have kept watch over their flocks, seen

the vision of the angelic hosts, and heard the divine song of “Glory to God in the highest, on earth peace and good will towards men.” Full of wonder and hope, they sought the lowly sojourn of the Virgin, and there saw with their own eyes what the Lord had made known to them. But while they published abroad and spread the wondrous tale, Mary kept all these things and pondered them in her heart.

3. The circumcision, the adoration of the wise men, and the presentation in the Temple, are rather scenes in the life of Christ than in that of his mother. The presentation in the temple might not take place till forty days after the birth of the child. During this period the mother, according to the law of Moses, was unclean (Leviticus 12). In the present case there could be no necessity for offering the sacrifice and making atonement beyond that of obedience to the Mosaic precept; but already he, and his mother for him, were acting upon the principle of fulfilling all righteousness. The poverty of Mary and Joseph, it may be noted, is shown by their making the offering of the poor. But though tokens of poverty attended her on this occasion, she was met by notes of welcome and hymns of grateful joy by the worthiest and most venerable of Jerusalem. Simeon, we know, was a just and devout man-one who waited for the consolation of Israel, and had revelations from the Holy Ghost; but tradition also says that he was the great rabbi Simeon, the son of Hillel, and father of Gamaliel, in whose days, according to the rabbins, the birth of Jesus of Nazareth took place (Rosenmüller, quoted by Wordsworth). Anna, too, who had spent her long life in daily attendance at the worship of the Temple, was evidently the center of a devout circle, whose minds had been led by the study of Scripture to an expectation of redemption. Mary wondered when Simeon took her child into his arms, and received him as the promised salvation of the Lord, the light of the Gentiles, and the glory of Israel; but it was the wonder of joy at the unexpected confirmation of the promise already given to her by the angel. The song of Simeon and the thanksgiving of Anna, like the wonder of the shepherds and the adoration of the magi, only incidentally refer to Mary. One passage alone in Simeon’s address is specially directed to her: “Yea, a sword shall pierce through thy own soul also.” The exact purport of these words is doubtful. A common patristic explanation refers them to the pang of unbelief which shot through her bosom on seeing her Son expire on the cross (Tertullian, Origen, Basil, Cyril, etc.). By modern interpreters it is more commonly referred to the pangs of grief’ which she experienced on witnessing the sufferings of her Son.

In the flight into Egypt, Mary and the babe had the support and protection of Joseph, as well as in their return from thence in the following year, on the death of Herod the Great (B.C. 4). It appears to have been the intention of Joseph to settle at Bethlehem at this time, as his home at Nazareth had been broken up for more than a year; but on finding how Herod's dominions had been disposed of, he changed his mind and returned to his old place of abode, thinking that the child's life would be safer in the tetrarchy of Antipas than in that of Archelaus. It is possible that Joseph might have been himself a native of Bethlehem, and that before this time he had only been a visitor at Nazareth, drawn thither by his betrothal and marriage. In that case, his fear of Archelaus would make him exchange his own native town for that of Mary.

4. Henceforward, until the beginning of our Lord's ministry — i.e. from B.C. 4 to A.D. 25-we may picture Mary to ourselves as living in Nazareth, in a humble sphere of life, the wife of Joseph the carpenter, pondering over the sayings of the angels, of the shepherds, of Simeon, and of those of her Son, as the latter "increased in wisdom and stature, and in favor with God and man" (<4025>Luke 2:52). Two circumstances alone, so far as we know, broke in on the otherwise even flow of the still waters of her life. One of these was the temporary loss of her Son when he remained behind in Jerusalem (A.D. 8); the other was the death of Joseph. The exact date of this last event we cannot determine, but it w-as probably not long after the other. *SEE JOSEPH*.

5. From the time at which our Lord's ministry commenced, Mary is withdrawn almost wholly from sight. Four times only, as detailed below, is the veil removed which, surely not without reason, is thrown over her. If to these we add two references to her, the first by her Nazarene fellow-citizens (<4013>Matthew 13:54, 55; <4063>Mark 6:13), the second by a woman in the multitude (<4027>Luke 11:27). we have specified every event known to us in her life. It is noticeable that, on every occasion of our Lord's addressing her, or speaking of her, there is a sound of reproof in his words, with the exception of the last words spoken to her from the cross.

(1.) The marriage at Cana in Galilee (John 2) took place in the few months which intervened between the baptism of Christ and the Passover of the year 26. When Jesus was found by his mother and Joseph in the Temple in the year 8, we find him repudiating the name of "father" as applied to Joseph. "*Thy father* and I have sought thee sorrowing." "How is it that ve

sought me? Wist ye not that I must be at [not Joseph's and yours, but] *my Father's* house?" (<4248>Luke 2:48, 49). Now, in like manner, at his first miracle, which inaugurates his ministry, he solemnly withdraws himself from the authority of his earthly mother. This is Augustine's explanation of the "What have I to do with thee? my hour is not yet come." It was his humanity, not his divinity, which came from Mary. While, therefore, he was acting in his divine character, he could not acknowledge her, nor does he acknowledge her again until he was hanging on the cross, when, in that nature which he took from her, he was about to submit to death (St. Aug. *Conmn. in Joan. Evang.* tract 8, vol. 3, p. 1455 [Paris, 1845, edit. Migne]). That the words Τί ἐμοὶ καὶ σοί;= ‼y y l hm imply reproof, is certain (comp. <4029>Matthew 8:29; <4124>Mark 1:24; and Sept., <071112>Judges 11:12; <111718>1 Kings 17:18; <120301>2 Kings 3:13), and such is the patristic explanation of them (see Iren. *Adv. Haer.* 3:18; *Apuld Bibl. Pair. Alax.* tom. ii, part ii, p. 293; St. Chrysost. *Hom. in Joan.* 21). But the reproof is of a gentle kind (Trench. *On the Miracles,* p. 102 [London, 1856]; Alford, *Comm.* ad loc.; Wordsworth, *Comm.* ad loc.). Mary seems to have understood it, and accordingly to have drawn back, desiring the servants to pay attention to her divine Son (Olshausen, *Comm.* ad loc.). The modern Romanist translation, "What is that to me and to thee?" is not a mistake, because it is a wilful misrepresentation (Douay version; Orsini, *Life of Mary,* etc.; see *The Catholic Layman,* p. 117 [Dublin, 1852]). Lightfoot supposes the marriage to have taken place in the house of Alphaeus, Mary's brother-in-law, as his son Simon is called the Canaanite, or man of Cana. But this term rather describes him as a former *Zealot. SEE ZELOTES*. It is clear that Mary felt herself to be invested with some authority in the house. Jesus was naturally there as her Son, and the disciples as those whom he had called and adopted as his especial friends. As yet, the Lord had done no miracle; and it has been questioned whether Mary, in drawing his attention to the failure of the wine, meant to invoke his miraculous powers, or merely to submit the fact to his judgment, that he might do what was best under the circumstances — either withdrawing from the feast with his disciples, or engaging the attention of the guests by his discourse. The better opinion, however, seems to be that she knew he was about now to enter on his public ministry, and that miracles would be wrought by him in proof of his divine mission; and the early fathers do not scruple to say that a desire to gain *eclat* by the powers of her Son was one motive for her wish that he should supply the deficiency of the wine, and that by his reply he meant to condemn this feeling.

(2.) Capernaum (<430212>John 2:12) and Nazareth (<400413>Matthew 4:13; 13:54; <410601>Mark 6:1) appear to have been the residence of Mary for a considerable period. The next time that she is brought before us we find her at Capernaum (<401246>Matthew 12:46; <410321>Mark 3:21, 31; <420819>Luke 8:19). It is the autumn of the year 27-a year and a half after the miracle wrought at the marriage-feast in Cana. The Lord had in the mean time attended two feasts of the Passover, and had twice made a circuit throughout Galilee, teaching and working miracles. His fame had spread, and crowds came pressing round him, so that he had not even time "to eat bread." Mary was still living with her other sons, and with James, Joses Simon, Jude, and their sisters (<401355>Matthew 13:55); and she and they heard of the toils which he was undergoing, and they understood that he was denying himself every relaxation from his labors. Their human affection conquered their faith. They thought that he was killing himself, and, with an indignation arising from love, they exclaimed that he was beside himself, and set off to bring him home either by entreaty or compulsion. He was surrounded by eager crowds, and they could not reach him. They therefore sent a message, begging him to allow them to speak to him. This message was handed on from one person in the crowd to another, till at length it was reported aloud to him. Again he reproves; again he refuses to admit any authority on the part of his relatives, or any privilege on account of their relationship. "Who is my mother, and who are my brethren? And he stretched forth his hand towards his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother" (<401248>Matthew 12:48, 49). Compare Theoph. *in Marc.* 3:32; St. Chrys. *lonz.* 44 in Matt.; St. Aug. *in Joan.* tract x, who all of them point out that the blessedness of Mary consists, not so much in having borne Christ, as in believing on him and in obeying his words (see also *Quaest. et Resp. ad Orthodox.* 136; *ap. St. Just. Mart.* in the *Bibl. a. Pax tr.* tom. ii, pt. ii, p. 138). This, indeed, is the lesson taught directly by our Lord himself in the next passage in which reference is made to Mary. In the midst or at the completion of one of his addresses on the same occasion, a woman of the multitude, whose soul had been stirred by his words, cried out, 'Blessed is the womb that bare thee, and the paps which thou hast sucked!" Immediately the Lord replied, "Yea, rather, blessed are they that hear the word of God, and keep it" (<421127>Luke 11:27). He does not either affirm or deny anything with regard to the direct bearing of the woman's exclamation, but passes that by as a thing indifferent, in order to point out in what alone the true blessedness of his mother and of

all consists. This is the full force of the μενοῦνγε with which he commences his reply.

(3.) The next scene in Mary's life brings us to the foot of the cross. She was standing there with her sister Mary and Mary Magdalene, and Salome, and other women, having no doubt followed her Son as she was able throughout the terrible morning of Good Friday. It was about 3 o'clock in the afternoon, and he was about to give up his spirit. His divine mission was now, as it were, accomplished. While his ministry was in progress he had withdrawn himself from her that he might do his Father's work. But now the hour had come when his human relationship might again be recognized, "Tune enim agnovit," says Augustine, "quando illud quod peperit moriebatur" (St. Aug. *In Joan.* 9). Standing near the company of the women was the apostle John, and, with almost his last words, Christ commended his mother to the care of him who had borne the name of "the Disciple whom Jesus loved:" "Woman, behold thy Son." "Commendat homo homini hominem," says Augustine. From that hour John assures us that he took her to his own abode. If by "that hour" the evangelist means immediately after the words were spoken, Mary was not present at the last scene of all. The sword had sufficiently pierced her soul, and she was spared the hearing of the last loud cry, and the sight of the bowed head. Ambrose considers the chief purpose of our Lord's words to have been a desire to make manifest the truth that the redemption was his work alone, while he gave human affection to his mother. "Non egebat adjutore ad omniurn redemptionem. Suscepit qnidem matris affectum, sed non quaesivit hominis auxilium" (St. Amb. *Expos. Evang. Luc.* 10:132). But it is more probable that she continued at the spot till all was over. See CRUCIFIXION.

(4.) A veil is drawn over her sorrow, and over her joy which succeeded that sorrow. Medieval imagination has supposed, but Scripture does not state, that her Son appeared to Mary after his resurrection from the dead. (See, for example, Ludolph of Saxony, *Vita Christi* [Lyons, 1642], p. 666; and Rupert., *De Divinis Officis* [Venice, 1751], 7:25, tom. 4, p. 92). Ambrose is considered to be the first writer who suggested the idea, and reference is made to his treatise *De Virginitate,* 1:3; but it is quite certain that the text has been corrupted, and that it is of Mary Magdalene that he is there speaking. (Comp. his *Exposition of St. Luke,* 10:156. See note of the Benedictine edition [Paris, 1790], 2:217.) Another reference is usually given to Anselm. The treatise quoted is not Anselm's, but Eadmer's. (See

Eadmer, *De Excellentia Mariae,* chap. v, appended to Anselm's *Works* [Paris, 1721], p. 138.) Ten appearances are related by the evangelists as having occurred in the forty slays intervening between Easter and Ascension Day, but none to Mary. She was doubtless living at Jerusalem with John, cherished with the tenderness which her tender soul would have specially needed, and which undoubtedly she found pre-eminently in John. We have no record of her presence at the Ascension. Arator, a writer f the 6th century, describes her as being at the time not on the spot, but in Jerusalem (Arat. *De Act. post.* 1. 50, apud Migne, 68. 95 [Paris, 1848], quoted by Wordsworth, *Gk. Test. Com. on the Acts,* 1:14). We have no account of her being present at the descent of the Holy Spirit on the day of Pentecost. What we do read of her is, that she remained steadfast in prayer in the upper room at Jerusalem with Mary Magdalene and Salome, and those known as the Lord's brothers and the apostles (40114Acts 1:14). This is the last view that we have of her. Holy Scripture leaves her engaged in prayer (see Wordsworth, as cited above).

6. From this point forwards we know nothing of her. It is probable that the rest of her life was spent in Jerusalem with John (see Epiph. *Haer.* 78). According to one tradition, the beloved disciple would not leave Palestine until she had expired in his arms (see Tholuck, *Light from the Cross,* vol. 2, *Serm.* x, p. 234 [Edinb. 1857]); and it is added that she lived and died in the Coenaculum, in what is now the Mosque of the Tomb of David, the traditional chamber of the Last Supper (Stanley, *S. and P.* ch. 14, p.456). Other traditions make her journey with John to Ephesus, and there die in extreme old age. It was believed by some in the 5th century that she was buried at Ephesus (see *Conc. Ephes., Conc. Labb.* 3:574 *a*); by others, in the same century, that she was buried at Gethsenane, and this appears to have been the information given to Marcian and Pulcheria by Juvenal of Jerusalem. As soon as we lose the guidance of Scripture, we have nothing from which we can derive any sure knowledge about her. The darkness in which we are left is in itself most instructive.

7. The *character* of the Virgin Mary is not drawn by any of the evangelists, but some of its lineaments are incidentally manifested in the fragmentary record which is given of her. They are to be found for the most part in Luke's Gospel, whence an attempt has been made, by a curious mixture of the imaginative and rationalistic methods of interpretation, to explain the old legend which tells us that Luke painted the Virgin's portrait (Calmet, Kitto, Migne, Mrs. Jameson). We might have expected greater details from

John than from the other evangelists, but in his Gospel we learn nothing of her except what may be gathered from the scene at Cana and at the cross. It is clear from Luke's account, though without any such intimation we might rest assured of the fact, that her youth had been spent in the study of the holy Scriptures, and that she had set before her the example of the holy women of the Old Testament as her model. This would appear from the *Magnificat* (<4046>Luke 1:46). The same hymn, so far as it emanated from herself, would show no little power of mind as well as warmth of spirit. Her faith and humility exhibit themselves in her immediate surrender of herself to the divine will, though ignorant how that will should be accomplished (<4038>Luke 1:38); her energy and earnestness, her journey from Nazareth to Hebron (<4039>Luke 1:39); her happy thankfulness, in her song of joy (<4048>Luke 1:48); her silent, musing thoughtfulness, in her pondering over the shepherds' visit (<4219>Luke 2:19), and in her keeping her Son's words in her heart (<4251>Luke 2:51), though she could not fully understand their import. Again, her humility is seen in her drawing back, yet without anger, after receiving reproof at Cana, in Galilee (<4205>John 2:5), and in the remarkable manner in which she shuns putting herself forward throughout the whole of her Son's ministry, or after his removal from earth. Once only does she attempt to interfere with her divine Son's freedom of action (<4246>Matthew 12:46; <4031>Mark 3:31; <4189>Luke 8:19); and even here we can hardly blame, for she seems to have been roused, not by arrogance and by a desire to show her authority and relationship, as Chrysostom supposes *(Hom.* 44 *in Matt.),* but by a woman's and a mother's feelings of affection and fear for him whom she loved. It was part of that exquisite tenderness which appears throughout to have belonged to her. In a word, so far as Mary is portrayed to us in Scripture, she is, as we should have expected, the most tender, the most faithful, humble, patient, and loving of women, but a woman still. See Niemeyer, *Charakt.* 1:58.

II. *Christian Legends.* — These, as might naturally be expected, played an important part in the traditional history of Mary. They began to appear probably in the early part of the 3d century, and were usually published under false names. Of these the apocryphal writings called the *Protevangeliumn* and the *Gospel of the Birth of Mary* are among the earlier specimens. We give at considerable length their conntents on this head.

1. *The early Life of Mary*. — According to these apocryphal accounts, Joachim and Anna were both of the house of David. The abode of the

former was Nazareth, the latter passed her early years at Bethlehem. They lived piously in the sight of God, and faultlessly before man, dividing their substance into three portions, one of which they devoted to the service of the Temple, another to the poor, and the third to their own wants. So twenty years of their lives passed silently away. But at the end of this period Joachim went to Jerusalem with some others of his tribe, to make his usual offering at the Feast of the Dedication. It chanced that Issachar was high-priest (Gospel of Birth of Mary); that Reuben was high-priest (Protevangelion). The high-priest scorned Joachim, and drove him roughly away, asking how he dared to present himself in company with those who had children, while he had none; and he refused to accept his offerings until he should have begotten a child, for the Scripture said, "Cursed is every one who does not beget a man-child in Israel." Joachim was ashamed before his friends and neighbors, and he retired into the wilderness and fixed his tent there, and fasted forty days and forty nights. At the end of this period an angel appeared to him, and told him that his wife should conceive, and should bring forth a daughter, and he should call her name Mary. Anna meantime was much distressed at her husbands's absence, and being reproached by her maid Judith with her barrenness, she was overcome with grief of spirit. In her sadness she went into her garden to walk, dressed in her wedding-dress. She there sat down under a laurel-tree, and looked up and spied among the branches a sparrow's nest, and she bemoaned herself as more miserable than the very birds, for they were fruitful and she was barren; and she prayed that she might have a child, even as Sarai was blessed with Isaac. At this moment two angels appeared to her, and promised her that she should have a child who should be spoken of in all the world. Joachim returned joyfully to his home, and when the time was accomplished Anna brought forth a daughter, and they called her name Mary. Now the child Mary increased in strength day by day, and at nine months of age she walked nine steps. When she was three years old her parents brought her to the Temple, to dedicate her to the Lord. There were fifteen stairs up to the Temple, and, while Joseph and Mary were changing their dress, she walked up them without help; and the high-priest placed her upon the third step of the altar, and she danced with her feet, and all the house of Israel loved her. Then Mary remained at the Temple until she was twelve (Prot.), fourteen (G. B. M.), years old, ministered to by the angels, an aadvancing in perfection as in vears. At this time the high-priest commanded all the virgins that were in the Temple to return to their homes and to be married. But Mary refused, for she said that she had

vowed virginity to the Lord. Thus the high-priest was brought into a perplexity, and he had recourse. to God to inquire what he should do. Then a voice from the ark answered him (G. B. M.), an angel spake unto him (Prot.); and they gathered together all the widowers in Israel (Prot.), all the marriageable men of the house of David (G. B. M.), and desired them to bring each man his rod. Among them came Joseph and brought his rod, but he shunned to present it, because he was an old man and had children. Therefore the other rods were presented and no sign occurred. Then it was found that Joseph had not presented his rod; and behold, as soon as he had presented it, a dove came forth from the rod and flew upon the head of Joseph (Prot.); a dove came from heaven and pitched on the rod (G. B. M.). So Joseph, in spite of his reluctance, was compelled to betroth himself to Mary, and he returned to Bethlehem to make preparations for his marriage (G. B. M.); he betook himself to his occupation of building houses (Prot.); while Mary went back to her parents' house in Galilee. Then it chanced that the priests needed a new veil for the Temple, and seven virgins cast lots to make different parts of it; and the lot to spin the true purple fell to Mary. As she went out with a pitcher to draw water, she heard a voice saying to her, "Hail, thou that art highly favored, the Lord is with thee. Blessed art thou among women!" and she looked round with trembling to see whence the voice came; and she laid down the pitcher and went into the house, and took the purple and sat down to work at it. But behold the angel Gabriel stood by her and filled the chamber with prodigious light, and said, "Fear not," etc. When Mary had finished the purple, she took it to the high-priest; and, having received his blessing, went to visit her cousin Elisabeth, and returned back again. Then Joseph returned to his home from building houses (Prot.); came into Galilee, to marry the Virgin to whom he was betrothed (G. B. M.), and finding her with child, he resolved to put her away privately; but being warned in a dream, he relinquished his purpose and took her to his house. Then came Annas the scribe to visit Joseph, and he went back and told the priest that Joseph had committed a great crime, for he had privately married the Virgin whom he had received out of the Temple, an d had not made it known to the children of Israel. So the priest sent his servants, and they found that she was with child; and he called them to him, and Joseph denied that the child was his, and the priest made Joseph drink the bitter water of trial (Numbers 5:18), and sent him to a mountainous place to see what would follow. But Joseph returned in perfect health, so the priest sent them away to their home. Then after three months Joseph put Mary on

an ass to go to Bethlehem to be taxed; and as they were going, Mary besought him to take her down, and Joseph took her down and carried her into a cave, and, leaving her there with his sons, he went to seek a midwife. As he went he looked up, and he saw the clouds astonished and all creatures amazed. The fowls stopped in their flight; the working people sat at their food, but did not eat; the sheep stood still; the shepherds' lifted hands became fixed; the kids were touching the water with their mouths, but did not drink. A midwife came down from the mountains, and Joseph took her with him to the cave, and a bright cloud overshadowed the cave, and the cloud became a great light, and when the bright light faded there appeared an infant at the breast of Mary. Then the midwife went out and told Salome that a Virgin had brought forth, and Salome would not believe; and they came back again into the cave, and Salome received satisfaction, but her hand withered away, nor was it restored until, by the command of an angel, she touched the child, whereupon she was straightway cured. See Giles, *Codex Apocryphus Novi Testamenti,* p. 33-47 and 66-81 (Lond. 1852); Jones, *On the New Testament,* vol. 2, ch. 13 and 15 (Oxf. 1827); Thilo, *Codex Apocryphus;* also *Vitae glorississimae Matris Anno peir F. Petrum Doriando,* appended to Ludolph of Saxony's *Vita Christi* (Lyons, 1642); and a most audacious *Historia Christi,* written in Persian by the Jesuit P. Jerome Xavier, and exposed by Louis de Dieu (Lugd. Bat. 1639).

Three spots lay claim to be the scene of the Annunciation. Two of these are, as was to be expected, in Nazareth, and one, as every one knows, is in Italy. The Greeks and Latins each claim to be the guardians of the true spot in Palestine; the third claimant is the holy house of Loretto. The Greeks point out the spring of water mentioned in the Protevangelion as confirmatory of their claim. The Latins have engraved on a marble slab in the grotto of their convent in Nazareth the words *Verbum hic caro factum est,* and point out the pillar which marks the spot where the angel stood; while the head of their Church is irretrievably committed to the wild legend of Loretto. See Stanley, *S. and P.* ch. 14.

In the Gospel of the Infancy, which seems to date from the 2d century, innumerable miracles are made to attend on Mary and her Son during their sojourn in Egypt, e.g. Mary looked with pity on a woman who was possessed, and immediately Satan came out of her in the form of a young man, saying, "Woe is me because of thee, Mary, and thy Son!" On another occasion they fell in with two thieves, named Titus and Dumachus; and

Titus was gentle and Dumachus was harsh: the Lady Mary therefore promised Titus that God should receive him on his right hand. Accordingly, thirty-three years afterwards, Titus was the penitent thief who was crucified on the right hand, and Dumachus was crucified on the left. These are sufficient as samples. Throughout the book we find Mary associated with her Son, in the strange freaks of power attributed to them, in a way which shows us whence the *cultus* of Mary took its origin. See Jones, *On the New Test.* vol. 2 (Oxf. 1827); Giles, *Codex Apocryphus;* Thilo, *Codex Apocryphus.*

2. *Mary's later Life.* — The foregoing legends of Mary's childhood may be traced back as far as the third or even the second century. Those of her death are probably of a later date. The chief legend was for a length of time considered to be a veritable history, written by Melito, bishop of Sardis, in the 2d century. It is to be found in the *Bibliotheca Maxima* (tom. 2, pt. 2, p. 212), entitled *Sancti Melitonis Episcopi Sardensis de Transitu Virginis Marice Liber;* and there certainly existed a book with this title at the end of the 5th century, which was condemned by Pope Gelasius as apocryphal *(Op. Gelas.* apud Migne, 59:152). Another form of the same legend has been published at Elberfeld, in 1854, by Maximilian Enger in Arabic. He supposes that it is an Arabic translation from a Syriac original. It was found in the library at Bonn, and is entitled *Joannis Apostoli de Transitu Beattae Marice Virginis Liber.* It is perhaps the same as that referred to in Assemani *(Biblioth. Orient.* [Rome, 1725], 3:287), under the name of *listoria Dormsitionis et Assumptionis B. Mariae Virginis Joanni Evangeliste falso inscripta.* We give the substance of the legend with its main variations.

When the apostles separated in order to evangelize the world, Mary continued to live with John's parents in their house near the Mount of Olives, and every day she went out to pray at the tomb of Christ, and at Golgotha. But the Jews had placed a watch to prevent prayers being offered at these spots, and the watch went into the city and told the chief priests that Mary came daily to pray. Then the priests commanded the watch to stone her. At this time, however, king Abgarus wrote to Tiberius to desire him to take vengeance on the Jews for slaying Christ. They feared, therefore, to add to his wrath by slaying Mary also, and yet they could not allow her to continue her prayers at Golgotha, because an excitement and tumult was thereby made. Accordingly, they went and spoke softly to her, and she consented to. go and dwell in Bethlehem; and

thither she took with her three holy virgins who should attend upon her. In the twenty-second year after the ascension of the Lord, Mary felt her heart burn with an inexpressible longing to be with her Son; and behold an angel appeared to her, and announced to her that her soul should be taken up from her body on the third day, and he placed a palm-branch from paradise in her hands, and desired that it should be carried before her bier. Mary besought that the apostles might be gathered round her before she died, and the angel replied that they should come. Then the Holy Spirit caught up John as he was preaching at Ephesus, and Peter as he was offering sacrifice at Rome, and Paul as he was disputing with the Jews near Rome, and Thomas in the extremity of India, and Matthew and James: these were all of the apostles who were still living; then the Holy Spirit awakened the dead, Philip and Andrew, and Luke and Simon, and Mark and Bartholomew; and all of them were snatched away in a bright cloud and found themselves at Bethlehem. Angels and powers without number descended from heaven and stood round about the house; Gabriel stood at blessed Mary's head, and Michael at her feet, and they fanned her with their wings; and Peter and John wiped away her tears; and there was a great cry, and they all said "Hail, blessed one! blessed is the fruit of thy womb!" The people of Bethlehem brought their sick to the house, and they were all healed. Then news of these things was carried to Jerusalem, and the king sent and commanded that they should bring Mary and the disciples to Jerusalem. Accordingly, horsemen came to Bethlehem to seize Mary, but they did not find her, for the Holy Spirit had taken her and the disciples in a cloud over the heads of the horsemen to Jerusalem. Then the men of Jerusalem saw angels ascending and descending at the spot where Mary's house was. But the high-priests went to the governor, and craved permission to burn her and the house with fire, and the governor gave them permission, and they brought wood and fire; but as soon as they came near to the house, behold there burst forth a fire upon them which consumed them utterly. Now the governor saw these things afar off, and in the evening he brought his son, who was sick, to Mary, and she healed him.

Then, on the sixth day of the week, the Holy Spirit commanded the apostles to take up Mary, and to carry her from Jerusalem to Gethsemane, and as they went the Jews saw them. Then drew near Juphia, one of the high-priests, and attempted to overthrow the litter on which she was carried, for the other priests had conspired with him, and they hoped to cast her down into the valley, and to throw wood upon her, and to burn her

body with fire. But as soon as Juphia had touched the litter the angel smote off his arms with a fiery sword, and the arms remained fastened to the litter. Then he cried to the disciples and Peter for help, and they said, “Ask it of the Lady Mary;” and he cried, “Lady, O Mother of Salvations, have mercy on me!” Then she said to Peter, “Give him back his arms;” and they were restored whole. But the disciples proceeded onwards, and they laid down the litter in a cave, as they were commanded, and gave themselves to prayer.

Now the angel Gabriel announced that on the first day of the week Mary’s soul should be removed from this world. So on the morning of that day there came Eve, and Anne, and Elisabeth, and they kissed Mary, and told her who they were: there came Adam. Seth, Shem, Noah, Abraham, Isaac, Jacob, David, and the rest of the old fathers: there came Enoch, and Elias, and Moses: there came twelve chariots of angels innumerable: and then appeared the Lord Christ in his humanity, and Mary bowed before him and said, “O my Lord and my God, place thy hand upon me;” and he stretched out his hand and blessed her; and she took his hand and kissed it, and placed it to her forehead, and said, “I bow before this right hand, which has made heaven and earth, and all that in them is, and I thank thee and praise thee that thou hast thought me worthy of this hour.” Then she said, “O Lord, take me to thyself!” But he said to her, “Now shall thy body be in paradise to the day of the resurrection, and angels shall serve thee; but thy pure spirit shall shine in the kingdom, in the dwelling-place of my Father’s fullness.” Then the disciples drew near, and besought her to pria for the world which she was about to leave. So Mary prayed. After her prayer was finished her face shone with marvelous brightness, and she stretched out her hands and blessed them all; and her Son put forth his hands and received her pure soul, and bore it into his Father’s treasure-house. Then there was a light and a sweet smell, sweeter than anything on earth; and a voice from heaven saving, “Hail, blessed one! blessed and celebrated art thou among women” (The legend ascribed to Melito makes her soul to be carried to paradise by Gabriel while her Son returns to heaven.)

Now the apostles carried her body to the valley of Jehoshaphat, to a place which the Lord had told them of, and John went before and carried the palm-branch. There they placed her in a new tomb, and sat at the mouth of the sepulcher, as the Lord commanded them; and suddenly there appeared the Lord Christ surrounded by a multitude of angels, and said to the apostles, “What will ye that I should do with her whom my Father’s

command selected out of all the tribes of Israel that I should dwell in her?" So Peter and the apostles besought him that he would raise the body of Mary and take it with him in glory to heaven. Then the Savior said, 'Be it according to your word." So he commanded Michael the archangel to bring down the soul of Mary. Then Gabriel rolled away the stone, and the Lord said, "Rise up, my beloved, thy body shall not suffer corruption ill the tomb." Immediately Mary arose, and bowed herself at his feet and worshipped; and the Lord kissed her, and gave her to the angels to carry her to paradise.

But Thomas was not present with the rest, for at the moment that he was summoned to come he was baptizing Polodius, who was the son of the sister of the king. And he arrived just after all these things were accomplished, and he demanded to see the sepulcher in which they had laid his Lady: "For ye know," said he, "that I am Thomas, and unless I see I will not believe." Then Peter arose in haste and wrath, and the other disciples with him, and they opened the sepulcher and went in; but they found nothing therein save that in which her body had been wrapped. Then Thomas confessed that he too, as he was borne in the cloud from India, had seen her holy body carried by the angels with great triumph into heaven; and that on his crying to her for her blessing, she had bestowed upon him her precious Girdle. which when the apostles saw they were glad. Then the apostles were carried back each to his own place. For the story of this *Sacratissimo Cintolo,* still preserved at Prato, see Mrs. Jameson's *Legends of the Madonna,* p. 344 (Lond. 1852).

On this part of the legend, see generally *Joannis Apostoli de Tran situ Benate Mariae Virginis Liber* (Elberfeldae, 18.54); *St. Aelitonis Episc. Sard. de Transitu V. M. Liber,* apud *Bibl. Malx. Pasr.* tom. ii, pt.ii, p. 212 (Lugd. 1677); Jacobi a Voragine. *Legenda. Aureas,* ed. Graesse, ch. 119, p. 504 (Dresd. 1846); John Damasc. *Serma. de Dorsit. Deiparce, in Opp.* ii, p. 857 sq. (Venice, 1743); Andresw of Crete, *In Dornmit. Deiparce Sersr.* iii, p. 115 (Par. 1644); Mrs. Jameson, *Legends of the Madonna* (London, 1852); Butler, *Lives of the Saints in Aug.* 15; Dressel, *Edita et inedita Epipahanii Monachi et Presbyteri,* p. 105 (Paris, 1843).

3. *Her Assumption.* — The above story gradually gained credit. At the end of the 5th century we find that there existed a book, *De Transitu Virginis Mariae,* which was condemned by pope Gelasius as apocryphal. This book is without doubt the oldest form of the legend, of which the books ascribed

to Melito and John are variations. Down to the end of the 5th century, the the story of the Assumption was external to the Church, and distinctly looked upon by the Church as belonging to the heretics and not to her. But then cam he the change of sentiment on this subject consequent on the Nestorian controversy. The desire to protest against the early fables which had been spread abroad by the heretics had now passed away, and had been succeeded by the desire to magnify her who had brought forth him who was God. Accordingly a writer, whose date Baronius fixes at about this time (*Ann. Eccl.* 1:347, Lucca, 1738), suggested the possibility of the Assumption, but declared his inability to decide the question. The letter in which this possibility or probability is thrown out came to be attributed to Jerome, and may still be found among his works, entitled *Ad Paulam et Eustochium de Assumptione B. Virginis* (v. 82, Paris, 1706). About the same time, probably, or rather later, an assertion (now recognized on all hands to be a forgery) was made in Eusebius's Chronicle, to the effect that "in the year A.D. 48 Mary the Virgin was taken up into heaven, as some wrote that they had had it revealed to them." Another tract was written to prove that the Assumption was not a thing in itself unlikely; and this came to be attributed to St. Augustine, and may be found in the appendix to his works; and a sermon, with a similar purport, was ascribed to St. Athanasius. Thus tie names of Eusebius, Jerome, Augustine, Athanasius, and others, came to be quoted as maintaining the truth of the Assumption. The first writers within the Church in whose extant writings we find the Assumption asserted, are Gregory of Tours in the 6th century, who has merely copied Melito's book, *De Transitu (De Glor. Mart.* lib. 1, c. 4; Migne, 71, p. 708); Andrew of Crete, who probably lived in the 7th century; and John of Damascus, who lived at the beginning of the 8th century. The last of these authors refers to the Euthymiac history as stating that Marcian and Pulcheria, being in search of the body of Mary, sent to Juvenal of Jerusalem to inquire for it. Juvenal replied, "In the holy and divinely-inspired Scriptures, indeed, nothing is recorded of the departure of the holy Mary, Mother of God. But from an ancient and most true tradition we have received, that at the time of her glorious falling asleep all the holy apostles, who were going through the world for the salvation of the nations, borne aloft in a moment of time, came together to Jerusalem; and when they were near her they had a vision of angels, and divine melody was heard; and then with divine and more than heavenly melody she delivered her holy soul into the hands of God in an unspeakable manner. But that which had borne God, being carried with angelic and apostolic

psalmody, with funeral rites, was deposited in a coffin at Gethsemane. In this place the chorus and singing of the angels continued three whole days. But after three days, on the angelic music ceasing, those of the apostles who were present opened the tomb, as one of them, Thomas, had been absent, and on his arrival wished to adore the body which had borne God. But her all-glorious body they could not find; but they found the linen clothes lying, and they were filled with an ineffable odor of sweetness which proceeded from them. Then they closed the coffin. And they were astonished at the mysterious wonder, and they came to no other conclusion than that he who had chosen to take flesh of the Virgin Mary, and to become a man, and to be born of her — God the Word, the Lord of Glory — and had preserved her virginity after birth, was also pleased, after her departure, to honor her immaculate and unpolluted body with incorruption, and to translate her before the common resurrection of all men" (St. Joan. Damas. *(Op.* 2:880, Venice, 1748). It is quite clear that this is the same legend as that which we have before given. Here, then, we see it brought over the borders and planted within the Church, if this "Euthymiac history" is to be accepted as veritable, by Juvenal of Jerusalem in the 5th century, or else by Gregory of Tours in the 6th century, or by Andrew of Crete in the 7th century, or, finally, by John of Damascus in the 8th century (see his three *Homilies on the Sleep of the Blessed Virgin Mary,* in his *Opp.* 2:857-886). The same legend is given in a slightly different form as veritable history by Nicephorus Callistus in the 13th century (Niceph. 1:171, Paris, 1630); and the fact of the Assumption is stereotyped in the Breviary services for August 15 *(Brev. Rom. Pars cest.* p. 551, Milan, 1851). Here again, then, we see a legend originated by heretics, and remaining external to the Church till the close of the 5th century, creeping into the Church during the 6th and 7th centuries, and finally ratified by the authority both of Rome and Constantinople. See Baronius, *Anmn. Eccl.* (1:344, Lucca, 1738) and *Martyrologium* (p. 314, Paris, 1607).

4. On the dogma of Mary's sinlessness, *SEE IMMACULATE CONCEPTION*. On her worship, *SEE MARIOLATRY*. On the alleged transportation of her dwelling to Italys *SEE LORETTO*.

III. *Jewish Traditions.* — These are of a very different nature from the light-hearted fairy-tale-like stories which we have recounted above. We should expect that the miraculous birth of our Lord would be an occasion of scoffing to the unbelieving Jews, and we find this to be the case. We have already a hint during our Lord's ministry of the Jewish calumnies as

to his birth. "We (ἡμεῖς) be not born of fornication" (John 8:41), seems to be an insinuation on the Jews' part that *he* was. To the Christian believer the Jewish slander becomes in the present case only a confirmation of his faith. The most definite and outspoken of these slanders is that which is contained in the book called [wçy twrlwt, or *Toledoth Jesu.* It was grasped at with avidity by Voltaire, and declared by him to be the most ancient Jewish writing directed against Christianity, and apparently of the first century. It was written, he says, before the Gospels, and is altogether contrary to them *(Lettre sur les Juifs).* It is proved by Ammon *(Biblisch. Theologie,* p. 263, Erlang. 1801) to be a composition of the 13th century, and by Wagenseil *(Tela ignea Satanae; Confut. Libr. Toldos Jeschu,* p. 12, Altorf, 1681) to be irreconcilable until the earlier Jewish tales. In the Gospel of Nicodemus, otherwise called the Acts of Pilate, we find the Jews represented as charging our Lord with illegitimate birth (c. 2). The date of this Gospel is about the end of the third century. The origin of the charge is referred with great probability by Thilo *(Codex Apocsr.* p. 527, Lips. 1832) to the circular letters of the Jews mentioned by Grotius *(ad Matt.* 27:63, *et ad Act. Apost.* 28:22; *Op.* 2:278 and 666, Basil. 1732), which were sent from Palestine to all the Jewish synagogues after the death of Christ, with the view of attacking "the lawless and atheistic sect which had taken its origin from the deceiver Jesus of Galilee" (Justin, *adv. Tryph.).* The first time that we find it openly proclaimed is in an extract made by Origen from the work of Celsus, which he is refuting. Celsus introduces a Jew declaring that the mother of Jesus was repudiated by her husband for adultery *(*ὑπὸ τοῦ γήμαντος, τέκτονος τὴν τέχνην ὄντος. ἐξεῶσθαι, ἐλεγχθεῖσαν ὡς μεμοεχευμένην, *Contra Celsum,* c. 28, Origenis *Opera,* 18:59, Berlin, 1845; again, ἡ τοῦ Ιησοῦ μήτηρ κύουσα, ἐξωσθεῖσα ὑπὸ τοῦ μνηστευσαμένου αὐτὴν τέκτονος, ἐλεγχθεῖσα ἐπὶ μοιχείᾳ καὶ τίκτουσα ἀπό τινος στρατιώτου Πανθήρα τοὔνομα, *ibid.* 32). Stories to the same effect may be found in the Talmud-not in the Mishna, which dates from the 2d century, but in the Gemara, which is of the 5th or 6th (see *Tract. Sanhedrin,* cap. 7, fol. 67, col. 1; *Shabbath,* cap. 12, fol. 104, col. 2; and the *Midrash Koheleth,* cap. 10:5). Rabanus Maurus, in the 9th century, refers to the same story: "Jesum filium Ethnici cujusdam Pandera adulteri, more latronum punitum esse." Lightfoot quotes the same story from the Talmudists *(Exercit.* at Matthew 27:56), who, he says, often vilify Mary under the name of *Satdah;* and he cites a story in which she is called Mary the daughter of Heli, and is represented as hanging in torment among the damned, with the great bar of hell's gate hung at her

ear *(ibid.* at Luke 3:23). We then come to the *Toledoth Jesu,* in which these caltmunies were intended to be summed up and harmonized. In the year 4671, the story runs, in the reign of king Jannaeus, there was one Joseph Pandera who lived at Bethlehem. In the same village there was a widow who had a daughter named Miriam, who was betrothed to a God-fearing man named Johanan. Now it came to pass that Joseph Pandera meeting with Miriam when it was dark, deceived her into the belief that he was Johanan her husband. So after three months Johanan consulted rabbi Sirmeon Shetachides what he should do with Miriam, and the rabbi advised him to bring her before the great council. But Johanan was ashamed to do so, and instead he left his home and went and lived at Babylon; and there Miriam brought forth a son, and gave him the name of Jehoshua. The rest of the work, which has no merit in a literary aspect or otherwise, contains an account of how this Jehoshua gained the art of working miracles by stealing the knowledge of the unmentionable name from the Temple; how he was defeated by the superior magical arts of one Juda; and how at last he was crucified, and his body hidden under a watercourse. It is offensive to make use of sacred names in connection with such tales; but in Wagensei's quaint words we may recollect, "hec nomina non attinere ad Servatorem Nostrum aut beatissimam illius matrem cceterosque quos significare videntur, sed designari iis a Diabolo supposita Spectra, Larvas, Lemures, Lamias, Stryges, aut si quid turpius istis" *(Liber Toldos Jeschu,* in the *Tel nea ea Satanae,* p. 2, Altorf, 1681). It is a curious thing that a Pandera or Panther has been introduced into the genealogy of our Lord by Epiphanius *(Haeres.* 78), who makes him grandfather of Joseph, and by John of Damascus *(De Fide orthodoxa,* 4:15), who makes him the father of Barpanther and grandfather of Mary.

IV. *Mohammnedan Traditions.* — These are again cast in a totally different mold from those of the Jews. The Mohammedans had no purpose to serve in spreading calumnious stories as to the birth of Jesus, and accordingly we find none of the Jewish malignity about their traditions. Mohammed and his followers appear to have gathered up the floating Oriental traditions which originated in tie legends of Mary's early years, given above, and to have drawn from them and from the Bible indifferently. It has been suggested that the Koran had an object in magnifying Mary, and that this was to insinuate that the Son was of no other nature than the mother. But this does not appear to be the case. Mohammed seems merely

to have written down what had come to his ears about her, without definite theological purpose or inquiry.

Mary was, according to the Koran, the daughter of Amram (sur. 3) and the sister of Aaron (sur. 19). Mohammed can hardly be absolved from having here confounded Miriam the sister of Moses with Mary the mother of our Lord. It is possible, indeed, that he may have meant different persons, and such is the opinion of Sale *(Koran,* p. 38, 251) and of D'Herbelot *(Bibl. Orient. s.v.* Miriam); but the opposite view is more likely (see Gaudagnoli, *Apol. pro rel. Christ.* c. 8, p. 277, Romans 1631). Indeed, some of the Mohammedan commentators have been driven to account for the chronological difficulty by saying that Miriam was miraculously kept alive from the days of Moses in order that she might be the mother of Jesus. Her mother Hannah dedicated her to the Lord while still in the womb, and at her birth "commended her and her future issue to the protection of God against Satan." So Hannah brought the child to the Temple to be educated by the priests, and the priests disputed among themselves who should take charge of her. Zacharias maintained that it was his office, because he had married her aunt. But when the others would not give up their claims, it was determined that the matter should be decided by lot. So they went to the river Jordan, twenty-seven of them, each man with his rod: and they threw their rods into the river, and none of them floated save that of Zacharias, whereupon the care of the child was committed to him (Al Beidawi; Jallalo'ddin). Then Zacharias placed her in an inner chamber by herself; and though he kept seven doors ever locked upon her (other stories make the only entrance to be by a ladder and a door always kept locked), he always found her abundantly supplied with provisions which God sent her from paradise, winter fruits in summer, and summer fruits in winter. Then the angels said unto her, "O Mary, verily God hath chosen thee, and hath purified thee, and hath chosen thee above all the women of the world" *(Koran,* sur. 3). So she retired to a place towards the east, and Gabriel appeared unto her and said, "Verily I am the messenger of thy Lord, and am sent to give thee a holy Son" (sur. 19). Then the angels said, "O Mary, verily God sendeth thee good tidings that thou shalt bear the Word proceeding from himself: His name shall be Christ Jesus, the Son of Mary, honorable in this world and in the world to come, and one of them who approach near to the presence of God: and he shall speak unto men in his cradle and when he is grown up; and he shall be one of the righteous." But she said, "How shall I have a son, seeing I know not a man?" The

angel said, “So God createth that which he pleaseth: when he decreeth a thing, he only saith unto it, ‘Be,’ and it is. God shall teach him the Scripture and wisdom, and the Law and the Gospel, and shall appoint him his apostle to the children of Israel” (sur. 3). So God breathed of his Spirit into the womb of Mary; and she preserved her chastity (sur. 66); for the Jews have spoken against her a grievous calumny (sur. 4). ‘Thus she conceived a son, and retired with him apart to a distant place; and the pains of childbirth came upon her near the trunk of a palm-tree; and God provided a rivulet for her, and she shook the palm-tree, and it let fall ripe dates, and she ate and drank, and was calm. Then she carried the child in her arms to her people; but they said that it was a strange thing she had done. Then she made signs to the child to answer them; and he said, “Verily I am the servant of God: he hath given me the book of the Gospel, and hath appointed me a prophet; and he hath made me blessed, wheresoever I shall be; and hath commanded me to observe prayer and to give alms so long as I shall live; and he hath made me dutiful towards my mother, and hath not made me proud or unhappy: and peace be on me the day whereon I was born, and the day whereon I shall die, and the day whereon I shall be raised to life.” This was Jesus the son of Mary, the Word of Truth, concerning whom they had doubt (sur. 19).

Mohammed is reported to have said that many men have arrived at perfection, but only four women; and that these are, Asia the wife of Pharaoh, Mary the daughter of Amram, his first wife Khadijah, and his daughter Fatima.

The commentators on the Koran tell us that every person who comes into the world is touched at his birth by the devil. alnd therefore cries out; but that God placed a veil between Mary and her Son and the Evil Spirit, so that lie could not reach them. For this reason they were neither of them guilty of sin, like the rest of the children of Adam. This privilege they had in answer to Hannah’s prayer for their protection from Satan (Jallaloddin; Al Beidawi; Kitada). The Immaculate Conception therefore, we may note, was a Mohammedan doctrine six centuries before any Christian theologians or schoolmen maintained it.

See Sale, *Koran*, p. 39. 79, 250, 458 (Lond. 1734); Warner, *Comnpendium Historicumn eorum quae Muhammedani de Christo tradiderunt* (Lugd. Bat. 1643); Gaudagnoli, *Apologia pro Christiana Religione* (Romans

1631); D'Herbelot, *Bibliotheque Orientale*, p. 58 (Paris 1697); Weil, *Biblische Legenden der Muselmänner*, p. 230 (Frkf. 1845).

V. *Emblems.* — There was a time in the history of the Church when all the expressions used in the book of Canticles were applied at once to Mary. Consequently all the Eastern metaphors *of* king Solomon have been hardened into symbols, and represented in pictures or sculpture, and attached to her in popular litanies. The same method of interpretation was applied to certain parts of the book of the Revelation. Her chief emblems are the sun, moon, and stars (<66121>Revelation 12:1; <22610>Song of Solomon 6:10). The name of Star of the Sea is also given her, from a fanciful interpretation of the meaning of her name. She is the Rose of Sharon (<22201>Song of Solomon 2:1) and the Lily (2:2), the Tower of David (4:4), the Mountain of Myrrh and the Hill of Frankincense (4:6). the Garden enclosed, the Spring shut up, the Fountain sealed (4:12), the Tower of *Ivory* (7:4), the Palm-tree (7:7), the Closed Gtate (<26412>Ezekiel 44:2). There is no end to these metaphorical titles. See Mrs. Jameson's *Leqends of the Madonna*, and the ordinary Litanies of the Blessed Virgin.

VI. *Festivals, etc.* — *The Festival of Mary's Conception* is said to have been instituted on the occasion of the preservation from shipwreck of St. Anselm, afterwards archbishop of Canterbury, and by the direction of Mary herself, who informed him that the day of her conception was the 8th of December.

The Nativity of the Virgin. — There is a good deal of controversy as to the time of its first celebration and its origin. It is celebrated on the 8th of September, and is not traceable further back than the 9th century. There is a Romish calumny that queen Elizabeth substituted her own birthday in its place.

Her Presentation in the Temple, November 21, mentioned in very early martyrologies, and in a constitution of the emperor Manuel Comnenus.

Her Espousals, January 23. *The Annunciation,* March 25. *The Visitation,* July 2, established by Urban VI., and approved by the Council of Basle.

The Purification, February 2, established in the East under the emperor Justinian, and a little later in the West.

The Assumption (κοίμησις, in the Greek Church), celebrated originally at different times, but fixed to be on the 15th of August about the time of Charlemagne.

Besides the great festivals in honor of Mary, particular churches and fraternities have had their private ones. Several religious orders have chosen her for their especial patroness, and the whole kingdom of France was, in 1638, placed under her protection by a vow of Louis XIII. Festivals have been established in honor of particular objects connected with her, as the chamber in which she was born, and which was conveyed miraculously from Nazareth to Loretto (q.v.). la Cintosla at Prato, la Saint Chemise at Chartres, the rosary which she gave to St. Dominic, and the scapular which she gave to Simon Stock; and indulgences have been granted on the occasion of these festivals, and the devotions they elicited. Books have been written to describe her miraculous pictures and images, and the boundless extent and diversity of the literature to which her worship has given rise may be inferred from a description of two of the 115 works, all on the same subject, of Hippolyte Maracci, a member of the congregation of the Clerks of the Mother of God, born 1604. *Bibliotheca Mariana* is a biographical and bibliographical notice in alphabetical order of all the authors who have written on any of the attributes or perfections of the holy Virgin, with a list of their works. The number of writers amounts to more than 3000, and the number of works in print or MS. to twice as many. This rare and highly-valued work is accompanied by five curious and useful indices. The other is *Conceptio immaculate Deiparae Virginis Marili celebrata MCXV anagrammatibus priorsus purlis ex hoc salutationis Angelicae programmate deductis "Ave Maria gratiâ plena Dominus tecum."* This work of which Maracci was only the editor, certainly exceeds in laborious trifling the production of father J. B. Hepburne, the Scotch Minim, who dedicated to his patron, Paul V, seventy-two encomiums on the Virgin in as many different languages.

For further literature, see Volbeding, *Index Programmatum*, p. 9; Darling, *Cyclopaedia Bibliographica*, *col.* 1841 sq.; Danz, *Worterbuch*, s.v. Maria; Winer, *Realw.* s.v. *SEE JESUS CHRIST*; *SEE VIRGIN*.

Mary, The Magdalene

(Μαρία ἡ Μαγδαληνή. A. V. "Mary Magdalene"), one of the most interesting, but at the same time most contradictorily-interpreted characters

in the N.T. In the following statements respecting her we largely follow the article in Smith's *Dictionary of the Bible, s.v.*

I. *The Name.* — Four different explanations have been given of this.

(1) That which at first suggests itself as the most natural, that she came from the town of *Magdala.* The statement that the women with whom she journeyed followed Jesus in Galilee (<41541>Mark 15:41), agrees with this notion. Magdala was originally a tower or fortress, as its name indicates, the situation of which is probably the same with that of the modern village of el-Mejdel, on the western shore of the Lake of Tiberias (Stanley). But Lightfoot starts another supposition, both with regard to the place of residence and to the identity of Mary Magdalene. He shows that there was a place called Magdala very near Jerusalem, so near that a person who set up his candles in order on the eve of the Sabbath, might afterwards go to Jerusalem, pray there, and return and light up his candles when the Sabbath was now coming in *(Exercit.* <43203>John 12:3). This place is stated in the Talmud to have been destroyed on account of its adulteries. Now, it is argued by Baronius, that Mary Magdalene must have been the same person as Mary the sister of Martha and Lazarus, and on this point Lightfoot entirely agrees with him, and he thinks that, Bethany and Magdala being both near Jerusalem, she may have married a mall of Magdala. and acquired the dissolute morals of the place; or that Magdala may have been another name for Bethany. All this, however, is full of improbabilities.

(2) Another explanation has been found in the fact that the Talmudic writers, in their calumnies against the Nazarenes, make mention of a *Miriam Megaddela (*aldgm*),* and, deriving that word from the Piel of ldg; to *twine,* explain it as meaning "the twiner or plaiter of hair." They connect with this name a story which will be mentioned later; but the derivation has been accepted by Lightfoot *(Hor. Heb.* on <402656>Matthew 26:56; *Harm. Evang.* on <420802>Luke 8:3) as satisfactory, and pointing to the previous worldliness of "Miriam with the braided locks" as identical with "the woman that was a sinner" of <420737>Luke 7:37. It has been urged in favor of this that the ἡ καλουμένη of <420802>Luke 8:3 implies something peculiar, and is not used where the word that follows points only to origin or residence.

(3) Either seriously, or with the patristic fondness for *paronomasia,* Jerome sees in her name, and in that of her town, the old *Migdol* ("a

watch-tower"), and dwells on the coincidence accordingly. The name denotes the steadfastness of her faith. She is "vere πυργίτης, vere turris candoris et Libani, que prrospicit in faciem Damasci" *(A)ist. ad Principi.ame).* He is followed in this by later Latin writers, and the pun forms the theme of a panegyric sermon by Odo of Clhgni *(Acta Sanctorumz* , Antwerp, 1727, July 12).

(4) Origen, lastly, looking to the more common meaning of לדג *(gadal', to* be great), sees in her name a prophecy of her spiritual greatness as having ministered to the Lord, and been the first witness of his resurrection *(Tract. in Matthew* 35). *SEE MAGDALENE*.

II. *Scripture Incidents.* —

1. Mary Magdalene comes before us for the first time in Luke 8:2 (A.D. 28). It was the custom of Jewish women (Jerome on 1 Corinthians 9:5) to contribute to the support of rabbis whom they reverenced, and, in conformity with that custom, there were among the disciples of Jesus women who "ministered unto him of their substance." All appear to have occupied a position of comparative wealth. With all the chief motive was that of gratitude for their deliverance from "evil spirits and infirmities." Of Mary it is said specially that "seven daemons (δαιμόνια) went out of her," and the number indicates, as in Matthew 12:45, and the "legion" of the Gadarene daemoniac (Mark 5:9), a *possession* of more than ordinary malignity. We must think of her, accordingly, as having had, in their most aggravated forms, some of the phenomena of mental and spiritual disease which we meet with in other daemoniacs — the wretchedness of despair, the divided consciousness, the preternatural frenzy, the long-continued fits of silence. The appearance of the same description in Mark 16:9 (whatever opinion we may form as to the authorship of the closing section of that Gospel), indicates that this was the fact most intimately connected with her name in the minds of the early disciples. From that state of misery she had been set free by the presence of the Healer, and, in the absence, as we may infer, of other ties and duties, she found her safety and her blessedness in following him. The silence of the Gospels as to the presence of these women at other periods of the Lord's ministry, makes it probable that they attended on him chiefly in his more solemn progresses through the towns and villages of Galilee, while at other times he journeyed to and fro without any other attendants than the Twelve, and sometimes without even them.

2. In the last journey to Jerusalem, to which so many had been looking with eager expectation, they again accompanied him (<4027>Matthew 27:55; <4115>Mark 15:41; <4225>Luke 23:55; 24:10), A.D. 29. It will explain much that follows if we remember that this life of ministration must have brought Mary Magdalene into companionship of the closest nature with Salome, the mother of James and John (<4040>Mark 4:40), and even also with Mary, the mother of the Lord (<4325>John 19:25). The women who thus devoted themselves are not prominent in the history: we have no record of their mode of life or abode, or hopes or fears, during the few momentous days that preceded the crucifixion. From that hour they came forth for a brief two days' space into marvelous distinctness. They "stood afar off, beholding these things" (<4249>Luke 23:49), during the closing hours of the agony on the cross. Mary Magdalene, Mary, the mother of the Lord, and the beloved disciple, were at one time not afar off, but close to the cross, within hearing. The same close association which drew them together there is seen afterwards. She remains by the cross till all is over, waits till the body is taken down, and wrapped in linen-cloth and placed in the garden-sepulchre of Joseph of Arimathnea. She remains there in the dusk of the evening, watching what she must have looked upon as the final resting-place of the Prophet and Teacher whom she had honored (<4027>Matthew 27:61; <4115>Mark 15:47; <4225>Luke 23:55). Not to her had there been given the hope of the resurrection. The disciples to whom the words that spoke of it had been addressed had failed to understand them, and were not likely to have reported them to her. The Sabbath that followed brought an enforced rest, but no sooner is the sunset over than she, with Salome and Mary, the mother of James, "bought sweet spices that they might come and anoint" the body, the interment of which on the night of the crucifixion they regarded as hasty and provisional (<4116>Mark 16:1).

The next morning, accordingly, in the earliest dawn (<4028>Matthew 28:1; <4116>Mark 16:2), they came with Mary, the mother of James, to the sepulcher, and successively saw the "vision of angels" (<4028>Matthew 28:5; <4116>Mark 16:5). A careful comparison of the relative time of the several appearances of Christ on his resurrection makes it evident that the term "first," applied by Mark (<4116>Mark 16:9) to the appearance to Mary. must not be taken so strictly as to exclude the prior appearance to the other females who had accompanied her to the sepulcher (see *Meth. Quart. Rev.* 1850, p. 337 sq.). *SEE APPEARANCES OF CHRIST*. To her, however, after the first moment of joy, it had seemed to be but a vision. She went

with her cry of sorrow to Peter and *John* (let us remember that *Salome* had been with her), "They have taken away the Lord out of the sepulcher, and we know not where they have laid him" (⁴³John 20:1, 2). But she returns there. She follows Peter and John, and remains when they go back. The one thought that fills her mind is still that the body is not there. She has been robbed of that task of reverential love on which she had set her heart. The words of the angels can call out no other answer than that — "They have taken awav my Lord, and I know not where they have laid him" (⁴³John 20:13). This intense brooding over one fixed thought was, we may venture to say, to one who had suffered as she had suffered, full of special danger, and called for a special discipline. The spirit must be raised out of its blank despair, or else the "seven devils" might come in once again, and the last state be worse than the first. The utter stupor of grief is shown in her want of power to recognize at first either the voice or the form of the Lord to whom she had ministered (⁴³John 20:14, 15). At last her own name uttered by that voice, as she had heard it uttered, it may be, in the hour of her deepest misery, recalls her to consciousness; and then follows the cry of recognition, with the strongest word of reverence which a woman of Israel could use, "Rabboni," and the rush forwards to cling to his feet. That, however, is not the discipline she needs. Her love had been too dependent on the visible presence of her Master. She had the same lesson to learn as the other disciples. Though they had "known Christ after the flesh," they were "henceforth to know him so no more." She was to hear that truth in its highest and sharpest form. "Touch me not, for I am not yet ascended to my Father." For a time, till the earthly affection had been raised to a heavenly one, she was to hold back. When he had finished his work and had ascended to the Father, there should be no barrier then to the fullest communion that the most devoted love could crave. Those who sought, might draw near and touch him then. He would be one with them, and they one with him. This is the last authentic record of the Magdalene. On her character, see the *Journ. of Sac. Lit.* Oct. 1866.

II. *Proposed Identifications with other Females mentioned in the N. T —*

1. The questions which meet us connect themselves with the narratives in the four Gospels of women who came with precious ointment to anoint the feet or the head of Jesus. Each Gospel contains an account of one such anointing, and men have asked, in endeavoring to construct a harmony, "Do they tell us of four distinct acts, or of three, or of two, or of one only? On any supposition but the last, are the distinct acts performed by the same

or by different persons, and if by different persons, then by how many? Further, have we any grounds for identifying Mary Magdalene with the woman or with any one of the women whose acts are thus brought before us?” This opens a wide range of possible combinations, but the limits of the inquiry may, without much difficulty, be narrowed. Although the opinion seems to have been at one time maintained (Origen, *Tractr. in Matt.* 35), few would now hold that Matthew 26 and Mark 14 are reports of two distinct events. Few, except critics bent like Schleiermacher and Strauss on getting up a case against the historical veracity of the evangelists, could persuade themselves that the narrative of Luke 7, differing as it does in well-nigh every circumstance, is but a misplaced and embellished version of the incident which the first two Gospels connect with the last week of our Lord’s ministry. The supposition that there were three anointings has found favor with Origen (1. c.) and Lightfoot *(Harm. Evang.* ad loc., and *Hor. Heb.* in Matthew xxvi); but while, on the one hand, it removed some harmonistic difficulties, there is, on the other, something improbable, to the verge of being inconceivable, in the repetition within three days of the same scene, at the same place, with precisely the same murmur and the same reproof. We are left to the conclusion adopted by the great majority of interpreters, that the Gospels record two anointings, one in some city unnamed (Capernaum and Nain have been suggested), during our Lord’s Galilean ministry (Luke 7), the other at Bethany, before the last entry into Jerusalem (Matthew 26; Mark 14; John 12).

We come, then, to the question whether in these two narratives we meet with one woman or with two. The one passage adduced for the former conclusion is <431102>John 11:2. It has been urged (Maldonatus, *in Matthew* 26, and *Joan.* 11:2; *Acta Sanctorum*, July 22) that the words which we find there (“ It was that Mary which anointed the Lord with ointment... whose brother Lazarus was sick”) could not possibly refer by anticipation to the history which was about to follow in ch. 12, and must therefore presuppose some fact known through the other Gospels to the Church at large, and that fact, it is inferred, is found in the history of Luke 7. Against this it has been said, on the other side. that the assumption thus made is entirely an arbitrary one, and that there is not the slightest trace of the life of Mary of Bethany ever having been one of open and flagrant impurity. There is, therefore, but slender evidence for the assumption that the two anointings were the acts of one and the same woman, and that woman the sister of

Lazarus. That she may have been in the later scene is probable, but certainly not in the earlier. See No. 3, below.

There is, if possible, still less reason for the identification of Mary Magdalene with the chief actor in either history. When her name appears in Luke 8:3, there is not one word to connect it with the history that immediately precedes. Though possible, it is at least unlikely that such a one as the "sinner" would at once have been received as the chosen companion of Joanna and Salome, and have gone from town to town with them and the disciples. Lastly, the description that *is* given — "Out of whom went seven devils" — points, as has been stated, to a form of suffering all but absolutely incompatible with the life implied in ἁμαρτωλός, and to a very different work of healing from that of the divine words of pardon — "Thy sins be forgiven thee." To say, as has been said. that the "seven devils" are the "many sins" (Greg. Mag. *Hom. in Evang.* 25 and 53), is to identify two things which are separated in the whole tenor of the N.T. by the clearest line of demarcation. The argument that because Mary Magdalene is mentioned so soon afterwards, she must be the same as the woman of Luke 7 (Butler's *Lives of the Saints*, July 22), is simply puerile. It would be just as reasonable to identify "the sinner" with Susanna. Never, perhaps, has a figment so utterly baseless obtained so wide an acceptance as that which we connect with the name of the "penitent Magdalene." It is to be regretted that the chapter-heading of the A. V. of Luke 7 should seem to give a quasi-authoritative sanction to a tradition so utterly uncertain, and that it should have been perpetuated in connection with a great work of mercy.

2. The belief that Mary of Bethany and Mary Magdalene are identical is yet more startling. Not one single circumstance, except that of love and reverence for their Master, is common. The epithet Magdalene, whatever may be its meaning, seems chosen for the express purpose of distinguishing her from all other Marys, No one evangelist gives the slightest hint of identity Luke mentions Martha and her sister Mary in 10:38, 39, as though neither had been named before. John, who gives the fullest account of both, keeps their distinct individuality most prominent. The only *simulacrum* of an argument on behalf of the identity is that, if we do not admit it, we have **no** record of the sister of Lazarus having been a witness of the resurrection.

III. *Traditions.* —

1. *On the above Identification.* — This lack of evidence in the N.T. itself is not compensated by any such weight of authority as would indicate a really trustworthy tradition. Two of the earliest writers who allude to the histories of the anointing — Clement of Alexandria (Poedag. 2:8) and Tertullian *(De Pudic.* chap. 8) — say nothing that would imply that they accepted it. The language of Irenaeus (3:4) is against it. Origen (*l. c.*) discusses the question fully, and rejects it. He is followed by the whole succession of the expositors of the Eastern Church: Theophilus of Antioch, Macarius, Chrysostom, Theophylact. The traditions of that Church, when they wandered into the regions of conjecture, took another direction, and suggested the identity of Mary Magdalene with the daughter of the Syro-Phoenician woman of Mark 7:26 (Nicephorus, *H. E.* 1:33). In the Western Church, however, the other belief began to spread. At first it is mentioned hesitatingly, as by Ambrose *(De Virg. Vel.,* and *in Luc.* lib. 6), and Jerome *(in Matthew* 26:2; *contr. Jovin.* c. 16). Augustine at one time inclines to it *(De Consenss. Evany.* c. 69), at another speaks very doubtingly *(Tract. in Joann.* 49). At the close of the first great period of Church history, Gregory the Great takes up both notions, embodies them in his Homilies (in *Esv.* 25, 53), and stamps them with his authority. The reverence felt for him, and the constant use of his works as a text-book of theology during the whole mediaeval period, secured for the hypothesis a currency which it never would have gained on its own merits. The services of the Feast of St. Mary Magdalene were constructed on the assumption of its truth *(Brev. Romans in Jul.* 22). Hymns, and paintings, and sculptures fixed it deep in the minds of the Western nations, France and England being foremost in their reverence for the saint whose history appealed to their sympathies. (See below.) In particular, that passage in Luke has been adopted as the lesson of the day for her festival (Meyer on Luke 7:37), and her name has passed into all the languages of Western Christendom as expressive of a female penitent. Deyling *(Obss. Sacr.* 3:261) gives a history both of the progress of the identification and of those controversies, especially in the Gallic Church, which resulted in the distinction being again drawn between them; and a testimony to the success with which this was done will be found in Daniel *(Thesaurus Hymnologicus,* 2:129), who tells us that in the missals of various churches, the words “Peccatricem absolvisti” were substituted for those which unquestionably belong to that noble hymn, the *Dies Irae,* in its original condition, “Qui Mariam absolvisti.” Well-nigh all ecclesiastical writers, after the time of Gregory the Great (Albert the Great and Thomas Aquinas are exceptions), take it

for granted. When it was first questioned by Fevre d'Etaples (Faber Stapulensis) in the early Biblical criticism of the 16th century, the new opinion was formally condemned by the Sorbonne *(Acta Sanctorum,* l. c.), and denounced by bishop Fisher of Rochester. The Prayer-book of 1549 follows in the wake of the Breviary; but in that of 1552, either on account of the uncertainty or for other reasons, the feast disappears. The Book of Homilies gives a doubtful testimony. In one passage the "sinful woman" is mentioned without any notice of her being the same as the Magdalene *(Sermon on Repentance,* part 2); in another it depends upon a comma whether the two are distinguished or identified *(ibid.* part 2). The translators under James I, as has been stated, adopted the received tradition. Since that period there has been a gradually accumulating *consensus* against it. Calvin, Grotius, Hammond, Casaubon, among older critics, Bengel, Lampe, Greswell, Alford, Wordsworth, Stier, Meyer, Ellicott, Olshausen, among later, agree in rejecting it. Romanist writers even (Tillemont, Dupin, Estius) have borne their protest against it in whole or in part; and books that represent the present teaching of the Gallican Church reject entirely the identification of the two Marys as an unhappy mistake (Migne, *Dict. de le Bible).* 'The mediaeval tradition has, however, found defenders in Baronius, the writers of the *Acta Sanctorum,* Maldonatuls, bishop Andrewes, Lightfoot, Isaac Williams, and Dr. Pusey.

2. It remains to give the substance of the legend formed out of these combinations. At some time before the commencement of our Lord's ministry, a great sorrow fell upon the household of Bethany. The younger of the two sisters fell from her purity and sank into the depths of shame. Her life was that of one possessed by the "seven devils" of uncleanness. From the city to which she then went, or from her harlot-like adornments, she was known by the new name of Magdalene. Then she hears of the Deliverer, and repents, and loves, and is forgiven. Then she is received at once into the fellowship of the holy women and ministers to the Lord, and is received back again by her sister and dwells with her, and shows that she has chosen the good part. The death of Lazarus and his return to life are new motives to her gratitude and love; and she shows them, as she had shown them before, anointing no longer the feet only, but the head also of her Lord. She watches by the cross, and is present at the sepulcher, and witnesses the resurrection. Then (the legend goes on, when the work of fantastic combination is completed), after some years of waiting, she goes with Lazarus, and Martha, and Maximin (one of the seventy) to Marseilles.

SEE LAZARUS. They land there; and she, leaving Martha to more active work, retires to a cave in the neighborhood of Arles, and there leads a life of penitence for thirty years. When she dies a church is built in her honor, and miracles are wrought at her tomb. Clovis the Frank is healed by her intercession, and his new faith is strengthened; and the chivalry of France does homage to her name as to that of the greater Mary.

Such was the full-grown form of the Western story. In the East there was a different tradition. Nicephorus *(H. E.* 2:10) states that she went to Rome to accuse Pilate for his unrighteous judgment; Modestus, patriarch of Constantinople *(Hom. in Marias),* that she came to Ephesus with the Virgin and St. John, and died and was buried there. The emperor Leo the Philosopher (cir. 890) brought her body from that city to Constantinople *(Acta Sanctorum,* l. c.), and deposited it in the church of St. Lazarus. The day of her festival, in both the Eastern and Western Church, is July 22.

The name appears to have been conspicuous enough, either among the living members of the Church at Jerusalem or in their written records, to attract the notice of their Jewish opponents. The Talmudists record a tradition, confused enough, that *Stada* or *Satda,* whom they represent as the mother of the Prophet of Nazareth, was known by this name as a "plaiter or twiner of hair;" that she was the wife of Paphus ben-Jehudah, a contemporary of Gamaliel, Joshua, and Akiba; and that she grieved and angered him by her wantonness (Lightfoot, *Hor. Heb.* on Matthew 26; *Harm. Evang.* on Luke 8:3). It seems, however, from the fuller report given by Eisenmenger, that there were two women to whom the Talmudists gave this name, and the wife of Paphus is not the one whom they identified with the Mary Magdalene of the Gospels *(Entdeckt. Judeuth.* 1:277). There is a pretended history of her said to have been written in Hebrew by Marada, servant of Martha, but there is no doubt that it is a forgery (Calmet's *Dictionary of the Bible).*

There is, lastly, the strange supposition (rising out of an attempt to evade some of the harmonistic difficulties of the resurrection history) that there were two women both known by this name, and both among those who went early to the sepulcher (Lampe, *Comm. in Joann;* Ambrose, *Comm. in Luc.* 10:24).

Mary, The Sister Of Lazarus.

For much of the information connected with this name, *SEE LAZARUS* and *SEE MARY MAGDALENE*. The facts strictly personal to her are but few. She and her sister Martha appear in <42100>Luke 10:40 as receiving Christ in their house. The contrasted temperaments of the two sisters have already been in part discussed. *SEE MARTHA*. Mary sat listening eagerly for every word that fell from the divine Teacher. She had chosen the good part, the life that had found its unity, the "one thing needful," in rising from the earthly to the heavenly, no longer distracted by the "many things" of earth. The same character shows itself in the history of John 11. Her grief is deeper, but less active. She sits still in the house, She will not go to meet the friends who come on the formal visit of consolation. But when her sister tells her secretly, "The Master is come and calleth for thee," she rises quickly and goes forth at once (<43120>John 11:20, 28). Those who have watched the depth of her grief have but one explanation for the sudden change: "She goeth to the grave to weep there!" Her first thought, when she sees the Teacher in whose power and love she had trusted, is one of complaint. "She fell down at his feet, saying, Lord, if thou hadst been here, my brother had not died." Up to this point her relation to the divine Friend had been one of reverence, receiving rather than giving, blessed in the consciousness of his favor. But the great joy and love which her brother's return to life called up in her, poured themselves out in larger measure than had been seen before. The treasured alabaster-box of ointment was brought forth at the final feast of Bethany (<43203>John 12:3). A.D. 29. Matthew and Mark keep back her name. *SEE ANOINTING*.

Of her after-history we know nothing. The ecclesiastical traditions about her are based on the unfounded hypothesis of her identity with Mary Magdalene.

Mary, The (Wife) Of Clopas

(Μαρία ἡ τοῦ Κλωπᾶ, A. V. "of Cleophas"), described by John as standing by the cross of Jesus in company with his mother and Mary Magdalene (<43925>John 19:25). The same group of women is described by Matthew as consisting of Mary Magdalene, and Mary [the mother] of James and Joses, and the mother of Zebedee's children" (<402756>Matthew 27:56); and by Mark, as "Mary Magdalene, and Mary [the mother] of James the Little and of Joses, and Salome" (<411540>Mark 15:40). From a

comparison of these passages, it appears that “Mary of Clopas,” and “Mary of James the Little and of Joses,” are the same person, and that she was the sister of Mary the Virgin. The arguments, preponderating on the affirmative side, for this Mary being (according to the A.V. translation) the *wife* of Clopas or Alphaeus, and the *mother* of James the Little, Joses, Jude, Simon, and their sisters, have been given under the heading *SEE JAMES*.

To solve the difficulties of this verse the following supposition has been suggested:

(1) That the two clauses “his mother’s sister” and “Mary of Clopas” are not in apposition, and that John meant to designate four persons as present, namely, the mother of Jesus; her sister, to whom he does not assign any name; Mary of Clopas; and Mary Magdalene (Lange). It has been further suggested that this sister’s name was Salome, wife of Zebedee (Wieseler). This is avoiding, not solving a difficulty. John could not have expressed himself as he does had he meant more than three persons. It has been suggested

(2) that the word ἀδελφή is not here to be taken in its strict sense, but rather in the laxer acceptation, which it clearly does bear in other places. Mary, wife of Clopas, it has been said, was not the sister, but the cousin of Mary the Virgin (see Wordsworth, *Gr. Test.,* Preface to the Epistle of St. James). There is nothing in this suggestion which is objectionable, or which can be disproved. But it is hardly consistent with the terms of close relationship assigned to the connected members of the holy family. *SEE BRETHREN OF OUR LORD*. By many, therefore, it has been contended

(3) that the two Marys were literally sistersgerman. “That it is far from impossible for two sisters to have the same name may be seen by any one who will cast his eye over Betham’s Genealogical Tables. To name no others, his eye will at once light on a pair of Antonias and a pair of Octavias, the daughters of the same father, and in one case of different mothers, in the other of the same mother. If it be objected that these are merely gentilic names, another table will give two Cleopatras. It is quite possible, too, that the same cause which operates at present in Spain may have been at work formerly in Judaea. MIRIAM. the sister of Moses, may have been the holy woman after whom Jewish mothers called their daughters, just as Spanish mothers not unfrequently give the name of Mary to their children, male and female alike, in honor of Mary the Virgin.

(Maria, Maria-Pia, and Maria-Immacolata, are the first names of three of the sisters of the late king of the Two Sicilies.) This is on the hypothesis that the two names are identical, but, on a close examination of the Greek text. we find that it is possible that this was not the case. Mary the Virgin is Μαριάμ*;* her sister is Μαρία. It is more than possible that these names are the Greek representatives of two forms which the antique μyrm had then taken; and as in pronunciation the emphasis would have been thrown on the last syllable in Μαριάμ, while to the final letter in Μαρία would have been almost unheard, there would, upon this hypothesis, have been a greater difference in the sisters' names than there is between Mary and Maria among ourselves. The ordinary explanation that Μαριάμ is the Hebraic form, and Μαρία the Greek form, and that the difference is in the use of the evangelists, not in the name itself, seems scarcely adequate: for why should the evangelists invariably employ the Hebraic form when writing of Mary the Virgin, and the Greek form when writing about all the other Marys in the Gospel history? It is true that this distinction is not constantly observed in the readings of the Codex Vaticanus, the Codex Ephraemi, and a few other MSS.; but there is sufficient agreement in the majority of the codices to determine the usage. That it is possible for a name to develop into several kindred forms, and for these forms to be considered sufficiently distinct appellations for two or more brothers or sisters, is evidences by our daily experience." "We find that the high-priest Onias III had a brother also named Onias, who eventually succeeded him in his office under the adopted name of Menelaus. We have the authority of the earliest traditions for the opinion that our Lord's mother had at least one sister called Mary. Indeed, it is an old opinion that Anna, the mother of the Virgin Mary, had three daughters of that name by different husbands; and Dr. Routh, in his *Reliquiae Sacrae,* gives us from Papias, the scholar of John *(ex Cod . MS. Bib. Bodl.* 2397), the following enumeration of four Marys of the N.T.: 1. Maria, Mater Domini; 2. Maria, Cleophae sive Alphaei uxor, que fiuit mater Jacobi Episcopi et Apostoli, et Simonis, et Thadsei, et cujusdam Joseph; 3. Maria Salome, uxor Zebedaei, mater Johannis evangelista et Jacobi; 4. Maria Magdalene. It is further stated, in this fragment of Papias, that both Mary, the wife of Cleophas, and Mary Salome, were aunts of our Lord, and consequently sisters of the Virgin Mary" (Kitto). Finally, most interpreters, regarding all the above positions as untenable, or, at least, improbable, suppose (4) that the two Marys were *sisters-in-law* by virtue of having married brothers, i.e. Joseph and Alphaeus or Clopas, and afterwards, perhaps by a Levirate marriage,

having become the wives of the same husband, namely, Joseph the survivor. *SEE ALPHAEUS*.

The only knowledge we have of this Mary, besides the above facts of her sons, and of her presence at the crucifixion, is that she was that "other Mary" who, with Mary Magdalene, attended the body of Christ to the sepulcher when taken down from the cross (<4027:61>Matthew 27:61; <4015:47>Mark 15:47; <4023:55>Luke 23:55). She was also among those who went on the morning of the first dav of the week to the sepulcher to anoint the body, and who became the first witnesses of the resurrection (<4028:1>Matthew 28:1; <4016:1>Mark 16:1; <4024:1>Luke 24:1). A.D. 29.

Mary, The Mother Of John, Surnamed Mark

(Μαρία ἡ μήτηρ Ἰωάννου τοῦ ἐπικαλουμένου Μάρκου, <4412:12>Acts 12:12). A.D. 44. The woman known by this description must have been among the earliest disciples. We learn from <5104:10>Colossians 4:10 that she was sister to Barnabas, and it would appear from <4004:37>Acts 4:37; 12:12. that, while the brother gave up his land and brought the proceeds of the sale into the common treasury of the Church, the sister gave up her house to be used as one of its chief places of meeting. The fact that Peter went to that house on his release from prison indicates that there was some special intimacy (<4412:12>Acts 12:12) between them, and this is confirmed by the language which he uses towards Mark as being his "son" (<6105:13>1 Peter 5:13). She, it may be added, must have been, like Barnabas, of the tribe of Levi, and may have been connected, as he was. with Cyprus (<4004:36>Acts 4:36). It has been surmised that filial anxiety about her welfare during the persecutions and the famine which harassed the Church at Jerusalem, was the chief cause of Mark's withdrawal from the missionary labors of Paul and Barnabas. The tradition of a later age represented the place of meeting for the disciples, and therefore probably the house of Mary, as having stood on the upper slope of Zion, and affirmed that it had been the scene of the wonder of the day of Pentecost, had escaped the general destruction of the city by Titus, and was still used as a church in the 4th century (Epiphan. *De Pond et Mens,* 14; Cyril Hierosol. *Catech.* 16). *SEE MARK*.

6. A Christian female at Rome, mentioned by Paul as having formerly treated him with special kindness (<4516:6>Romans 16:6). A.D. 54. As this is the only Hebrew name in the list (Jouatt, ad loc.), and as the reading εἰς ἡμᾶς

in the same verse is disputed, it is possible that she was not a native of Rome.

Mary Of Agreda.

SEE AGREDA, MARIA DE.

Mary Of Egypt,

a saint of the Roman Catholic Church, according to her legend, ran away from her parents when twelve years of age; led a very dissolute life for seventeen years at Alexandria, and then joined a party of pilgrims on their way to Jerusalem, with the intention of living there in the same manner. Arriving in that city, she wished to visit the Church of the Holy Sepulchre, but was held back by an unseen power; she then knelt before an image of Mary, and vowed to reform her life. She was now permitted to enter the church, and, after praying to the cross, asked the Virgin to direct her what she should do to be agreeable to God. A supernatural voice told her to go to the other side of Jordan, into the wilderness. Mary obeyed, and lived there forty-seven years, enduring privations of all kinds, until the monk Zosimus discovered her one day, an old, naked, sunburnt woman, covered with white hair. She asked him for his cloak, his prayers, and his blessing; related to him her history, and asked him to come to see her again in a year, and to bring her the communion. As he came at the appointed time, she met him and communed with him. But when he went again to her, as appointed, three years afterwards, he found only a corpse, and her name written beside her on the sand. After he had long tried in vain to dig a -rave to bury her, a lion came and helped him. According to the general opinion, she died during the reign of Theodosius the Younger. Her grave became a great shrine, and a number of churches and chapels were placed under her protection. She is most honored in the Greek Church, and fis commemorated ou. LE. 2d of April. See C. Baronii *Martyrologium, Romanum* (Moguntiae, 1631, p. 209 sq.); Herzog, *Real-Encyklopädie*, 9:105. (J. N. P.)

Mary Queen Of England,

daughter of Henry VIII by his first wife, Catharine of Aragon, is commonly called *Bloody Queen Mary*, on account of her cruel persecutions of the Protestants — “a history of horrors exceeded only by the persecutions in the Netherlands by Alva, and of Louis XIV after the revocation of the

Edict of Nantes." She was born at Greenwich, on the 18th (Burnet says 19th) of February, 1516. The only living one of several children borne by her mother, she was on this account, according to Burnet, and because her father was then "out of hopes of more children," declared in 1518 princess of Wales, and sent to Ludlow, to hold her court there, divers matches being projected for her, none of which, however, were carried into effect. After the divorce of Catharine, and Henry's marriage of Anne Boleyn, Mary's position waned at court, and finally the title of princess of Wales was transferred to princess Elizabeth, soon after she came into the world. Mary had been brought up from her infancy in a strong attachment to the ancient religion, under the care of her mother, and Margaret, countess of Salisbury, the effect of whose instructions was not impaired by the subsequent lessons of the learned Ludovicus Vives, who, though somewhat inclined to the Reformed opinions, was appointed by Henry to be her Latin tutor. The profligate conduct of her father, and the wrongs inflicted upon her mother, naturally had the effect of making her still more attached to the Roman Catholics. But immediately after the execution of queen Anne in 1536, a reconcilement took place between Henry and his eldest daughter, who was now prevailed upon to make a formal acknowledgment both of Henry's ecclesiastical supremacy — utterly refusing "the bishop of Rome's pretended authority, power, and jurisdiction within this realm heretofore usurped" — and of the nullity of the marriage of her father and mother, which she declared was "by God's law and man's law incestuous and unlawful." (See the "Confession of me, the Lady Mary," as printed by Burnet *Hist. Ref.* from the original, "all written with her own hand.") This very year, however, shortly after the marriage of Jane Seymour, a new act of succession was passed, by which she was again, as well as her sister Elizabeth, declared illegitimate, and forever excluded from claiming the inheritance of the crown as the king's lawful heir by lineal descent. But as, by the powers reserved to Henry VIII of nominating his own successor after failure of the issue of queen Jane, or of any other queen whom he might afterwards marry, a possible chance was left to Mary, she continued to yield an outward conformity to all her father's capricious movements, even in the matter of religion, and she so far succeeded in regaining his favor that in the new act of succession, passed in 1544, the inheritance to the crown was expressly secured to her next after her brother Edward and his heirs, and any issue the king might have by his then wife Catharine Parr. Upon the death of Henry VIII and the accession of Edward to the throne of England (1544), Mary's hopes of reigning one day over England were

darkened by the persistent efforts of her half-brother to establish the religion of the Reformers. Mary's compliance with the innovations in religion in her father's time, as we have noted above, had been dictated merely by fear or self-interest; no longer restrained, she manifested her fidelity to and affection for the court of Rome when, after Edward's accession, his ministers proceeded to place the whole doctrine, as well as discipline, of the national Church upon a new foundation. She openly refused to go along with them, nor could all their persuasions and threats, aided by those of her brother himself, move her from her ground. (Full details of the various attempts that were made to prevail upon her may be found in Burnet's *History*, p. 417-420, and in king Edward's *Journal*. Mention is made in the latter, under date of April, 1549, of a demand for the hand of the lady Mary by the duke of Brunswick, who was informed by the council that "there was talk for her marriage with the infant of Portugal, which being determined, he should have answer." About the same time it is noted that "whereas the emperor's ambassador desired leave, by letters patent, that my lady Mary might have mass, it was denied him." On the 18th of March of the following year the king writes: "The lady Mary, my sister, came to me at Westminster, where, after salutations, she was called, with my council, into a chamber; where was declared how long I had suffered her mass, in hope of her reconciliation, and how now being no hope, which I perceived by her letters, except I saw some short amendment, I could not bear it. She answered that her soul was God's, and her faith she would not change, nor dissemble her opinion with contrary doings. It was said, I constrained not her faith, but wished her not as a king to rule, but as a subject to obey; and that her example might breed too much inconvenience.") Had it not been for the interference of Charles V, no doubt Mary would have suffered severe punishment for her persistency in remaining faithful to the pope. The emperor, who had once even asked her hand, and only withdrew his request when Catharine was divorced, made it "the condition of his friendly relations to the English government that Mary be left in the free enjoyment of her religious faith, and the king of England, rather than be subject to war, yielded-but with tears" (Lingard, *Hist. of Engl.* 7:66 sq.). Yet if Mary secured liberty of conscience, she secured it at the risk of a crown. for Mary's firm adherence to the Roman faith finally induced Edward, under the interested advice of his minister Northumberland, to attempt at the close of his life to exclude her from the succession, and to make over the crown by will to lady Jane Grey, an act which was certainly without any shadow of legal force, and failed to be of

any effect. Although lady Jane was actually proclaimed queen upon the death of Edward, Mary herself claimed the crown, and with scarcely any resistance secured the throne.

Mary's reign opens a new and bloody chapter in the history of England — a period in the ecclesiastical annals when the flame of Romanism, which had been slowly dying, was fanned into new life, and, glaring up wildly, spent its full fury, and quickly died, never to burn anew. Mary, as we have seen, was ever a faithful adherent to the cause of Rome; she had quietly submitted to the innovations under Henry VIII to secure her father's favors, but as she grew older she grew more decided. Indeed, her own legitimacy to the throne was. involved in her acknowledgment of the pope. One of the pontiffs had confirmed her mother's marriage, and another had refused to annul it. Impressed by this truth, she had clung closely to the Church of her infancy, even when she seemed in danger of losing the privilege of succession, and she faltered not when lady Jane Grey became the avowed heir of her half-brother. Quite in contrast with this bearing is her conduct after the decease of Edward. Satisfied that the wav to the throne could be opened only by Protestant aid, she hesitated not to pledge to the men of Suffolk, whose help she invoked, "that she would be content with her own private exercise of religion, and that she would not force that of others" (Butler, 2:437; Neale, 1:58). She even repeated a like declaration to the council, and renewed it as late as a month after her accession to the throne. Yet all this time she was preparing the way for a speedy return of England's clergy to the Church of Rome. Even before she had made these promises she had already sent a message to the Pope announcing her accession, and giving in her allegiance to him as a dutiful daughter of the Church (Butler, 2:437).

Mary made her accession to the throne on July 19. In the course of the month of August, Bonner (q, v.), Gardiner (q.v.), and three other bishops, who had been deposed for nonconformity in the late reign, were restored to their sees, and the mass, contrary to law, began again to be celebrated in many churches. In the following month archbishop Cranmer (q.v.) and bishop Latimer (q.v.), having opposed these popish innovations, were committed to the Tower. Soon after Ridley (q.v.) was committed, and upon the meeting of Parliament, Oct. 5, only three months after the king's death, but two of the Reformed bishops — Taylor of Lincoln and Harley of Hereford — remained in their sees, while Peter Martyr (q.v.), John à Lasko, *SEE LASKO*, and other foreign preachers, were advised to quit the

country. After the assembling of Parliament further steps were taken. An act was forced through repealing all the acts, nine in number, relating to religion that had been passed in the late reign, and restoring the Church to the same position which it had held at the death of Henry VIII. Most high handed were the games of bishop Gardiner, a man truly unscrupulous and void of moral sense. Seeking only to promote selfish ends, he had in the reign of Henry VIII been the most subservient instrument of the king in securing the divorce from Catharine, and to procure the archbishopric he now played a like unmerciful game against all who stood in his way. The crime he had perpetrated he assured Mary had been committed by Cranmer, and persuaded all that he had ever remained a most faithful servant of the pope. See GARDINER. Some writers will even have it that Mary was at this time inclined to be just to all her subjects, and that she was only led astray by this dastardly but wily ecclesiastic. But, be this as it may, certain it is that Mary acted in the interests of Romanism only, quite unmindful of the obligations she had assumed before the Protestants. In the Convocation, the Book of Common Prayer and Poynet's Catechism were pronounced "abominable and pestiferous books." In the lower house, six divines disputed boldly against transubstantiation for three days; but when, overpowered by numbers, they left the house, four articles were framed which became the test of heresy to all who suffered in this reign. They affirmed

(1) communion in one kind;
(2) a transubstantiation of bread and wine into the body and blood of Christ;
(3) that worship should be rendered to the host;
(4) that Christ is offered up as a sacrifice in the mass (comp. Butler, 2:440).

Rome also promptly responded, and appointed a papal legate to England — cardinal Pole — but, as Gardiner himself was desirous to secure the position (Soames. 4:77), he urged the queen to request the legate to remain at home, at least until the match proposed between herself and Philip of Spain, the pious Catholic, be further matured. There was great opposition on the part of the people to this proposed union with Spain, and it was not best to trifle with popular opinion. Indeed, as it was, these measures, and other indications given by the court of a determination to be completely reconciled with Rome, were followed by insurrection (commonly known as that of Sir Thomas Wyat, its principal leader), which broke out in the end

of January, 1554. It is true this rebellion was in a few days effectually put down, its suppression being signalized by the executions of the unfortunate lady Jane Grey and her husband, the lord Guildford Dudley, of her father, the duke of Suffolk, and, finally, of Wyat himself; but the popular indignation, instead of bringing Mary to her senses, led her further and further away from the people over whom she had forced herself as ruler. She was well aware that the people were daily growing in dissatisfaction because of her decision to lead them back to Rome, and yet, in the face of all this opposition, she contracted a union with the greatest Roman Catholic power, the government of Charles V, by her marriage to Philip II (q.v.), July 25. Though the latter pledged himself to the performance of many concessions to the English, the Spanish match remained exceedingly unpopular.

Mary's success in quelling the rebellion which she had provoked gave her, however, most complete ascendency over the reactionists, and she promptly used her courage and capacity to entrench herself by the aid of Rome. Parliament, which was assembled in November, was completely under her sway, and, inspired by her, obediently passed acts repealing the attainder of cardinal Pole, who had long waited to make his appearance in England as the papal legate, restoring the authority of the pope, repealing all laws made against the see of Rome since Henry VIII, reviving the ancient statutes against heresy, and, in short, re-establishing the whole national system of religious policy as it had existed previous to the first innovations made by her father. By one of the acts of this session of Parliament, also, Philip was authorized to take the title of King of England during the queen's life. These measures became the inaugural ceremonies of a rule of bloodshed and tyranny that closed only with the decease of the principal author and actor — "Bloody Queen Mary" herself.

Not content, however, with having restored the power of the Church of Rome over the Anglican Church, Mary introduced new and severe measures for the suppression of those who had dared to follow her father and half brother in measures of ecclesiastical reform. Many of the clergy had married. One of her first acts now was the ejection of these clergy. The number of such, according to Burnet, was 12,000 out of 16,000; but this seems exaggerated, and we prefer to follow Butler, who estimates them at a little over 3,000, certainly a large enough number of men so suddenly deprived of their living, and, with thousands dependent upon them, at a moment's warning shut out from home and hearth. To say the least, the

measure was most tyrannical; not even the option of dissolving the marriage-bond was given, though they had been married under the sanction of the law of the land. Many of the bishops-sixteen of them — shared a like fate with their subordinates. The question, however, still remained to be settled, *How shall the heretic be treated?"* Cardinal Pole, from his gentler temper and larger wisdom, advised mild measures in order to win them back; but, in case they could not be won, he would, equally with Gardiner and Bonner, have had them burned. Gardiner was now for measures of repression and vigor. He contended that relaxation in the time of Henry VIII had been the cause of the rapid spread of the heresy. He was disappointed of the see of Canterbury [which Pole had secured, of course], and enraged because his books against the papal supremacy were reprinted and dispersed through the country. The queen was always on the side of the severest measures," and the remainder of the history of the reign of Mary is occupied chiefly with the sanguinary persecutions of the adherents to the Reformed doctrines. Most Protestant writers reckon that about 280 victims perished at the stake from Feb. 4, 1555, on which day John Rogers was burned at Smithfield, to Nov. 10, 1558, when the last auto-da-fe" of the reign took place by the execution in the same manner of three men and two women at Colchester. Dr. Lingard, the Roman Catholic, admits that after expunging from the Protestant lists "the names of all who were condemned as felons or traitors, or who died peaceably in their beds, or who survived the publication of their martyrdom, or who would for their heterodoxy have been sent to the stake by the Reformed prelates themselves, had they been in possession of the power," and making every other possible allowance, it will still be found "that in the space of four years almost 200 persons perished in the flames for religious opinion." The harrowing narrative, in its details, may be found in part in Burnet, and in full in Fox's *Martyrology.* Among the most distinguished sufferers were Hooper, bishop of Gloucester, Ferrar of St. David's, Latimer of Worcester, Ridley of London, and Cranmer, archbishop of Canterbury. Nor were the sufferings confined to the stake. Intolerance also carried grief, horror, and ferocity into all England by the persecution of those who were guilty of heresy, but were not considered fit subjects for the stake. It is said that in the last three years of Mary's reign no less than "30,000 persons were exiled, and spoiled of their goods" (Butler, 2:445), among whom were not less than 800 theologians (comp. Fisher, p. 328).

The question has been raised, Who were most responsible for these persecutions? Gardiner, bishop of Winchester and lord chancellor, was Mary's chief minister till his death in November, 1555, after which the direction of affairs fell mostly into the hands of cardinal Pole, who, after Craumer's deposition, was made archbishop of Canterbury; but the notorious Bonner, Ridley's successor in the see of London, has the credit of having been the principal instigator of these atrocities, which, it may be remarked, so far from contributing to put down the Reformed doctrines, appear to have had a greater effect in disgusting the nation with the restored Church than all other causes together. Says Soames (4:385), "These horrid proceedings filled the whole kingdom with amazement, indignation, and disgust. Unfeeling Romish bigots were disappointed because this atrocious ebullition of their party's intolerance had wholly failed to overawe the spirit of their adversaries. Timid Protestants were encouraged by the noble constancy displayed among their friends. Moderate Romanists were ashamed of their spiritual guides. The mass of men, who live in stupid forgetfulness of God, were aroused from that lethargy of sensuality, covetousness, or vanity in which they dissipate existence, to reflect upon the principles which could support the human mind tranquil, or even exulting, amid such frightful agonies."

At the same time that the attempt was thus made to extinguish the new opinions in religion by persecution at the stake, exile, and other severe measures, the queen gave a further proof of the ardor of her own faith by restoring to the Church the tenths and first-fruits, with all the rectories, glebe-lands, and tithes that had been annexed to the crown in the times of her father and brother. She also re-established several of the old monasteries which her father had dissolved, and endowed them as liberally as her means enabled her. Gladly would she have restored them all to the Church, "but it was feared that violent commotions would ensue if that course were adopted;" and the papal legate, while he "reluctantly assented" to the arrangement as proposed by the Convocation, "that the present titles to monasteries and Church lands should not be disturbed," "admonished those who held those lands of the guilt of sacrilege, and reminded them of the doom of Belshazzar"(!). *SEE MONASTICISM*. Froude, whom the Romanists are so eager to prove guilty of unfitness as a historian, has been one of the most lenient commentators on the conduct of Mary of England towards her people. He holds that, "To the time of her accession she had lived a blameless and, in many respects, a noble life; and few men or

women have lived less capable of doing knowingly a wrong thing." He adds that her trials and disappointments, "it can hardly be doubted, affected her sanity," and ascribes the guilt chiefly to Gardiner, and measurably to Pole. Unless it be on the point of insanity, we are inclined to hold Mary responsible for the persecutions of her reign, believing, with Ranke, that "whatever is done in the name of a prince, with his will and by his authority, decides his reputation in history." In her domestic life Mary was. wretched. Philip, whom she loved with a morbid passion, proved a sour, selfish, and heartless husband; at once a bigot and a brute. No children followed their union; and exasperation and loneliness, working upon a temper naturally obstinate and sullen, without doubt rendered her more compliant to the sanguinary policy of the reactionary bishops. Fortunately for England, her reign was brief. She died — after suffering much and long from dropsy and nervous debility — Nov. 17, 1558. Her successor on the throne was her sister Elizabeth, who not only undid all the work she had accomplished, but finally and successfully established Protestantism as the faith of the nation. *SEE ELIZABETH*.

Queen Mary's literary productions, though of but minor interest at present, deserve mention here because of the peculiar bearing they have on her early history. She is said to have been a superior Latin scholar, and was commended by Erasmus. "Scripsit bene Latinas epistolas," says he. Towards the end of her father's reign, at the earnest solicitation of queen Catharine Parr, she undertook to translate Erasmus's *Paraphrase on the Gospel of St. John*, but being cast into sickness, as Udall relates, partly by overmuch study in this work, after she had made some progress therein, she left the rest to be done by Dr. Mallet., her chaplain. This translation is printed in the first volume of *Erastins's Paraphrase upon the New Testament* (London, 1548, folio). The "Preface" was written by Udall, the famous master of Eton School, and addressed to the queen dowager. After her accession to the throne a proclamation was issued calling in and suppressing this very book, and all others that had any tendency towards furthering the Reformation. An ingenious writer is of opinion that the sickness which came upon her while she was translating St. John was all affected; "for," says he, "she would not so easily have been cast into sickness had she been employed on the legends of St. Teresa or St. Catharine of Sienna." Strype (3:468) has preserved three prayers or meditations of hers: the first, *Against the Assaults of Vice;* the second, *A Meditation touching Adversity*; the third, *A Prayer to be read at the Hour*

of Death. In Fox's *Acts and Monuments* are printed eight of her letters to king Edward and the lords of the council on her nonconformity, and on the imprisonment of her chaplain, Dr. Mallet. In the *Sylloge epistolsarums* are several more of her letters, extremely curious: one on her delicacy in never having written but to three men, one of affection for her sister, one after the death of Anne Boleyn, and one, very remarkable, of Cromwell to her. In Haynes's *State Papers* are two in Spanish, to the emperor Charles V. There is also a French letter, printed by Strype (3:318) from the Cotton Library, in answer to a haughty mandate from Philip, when he had a mind to marry the lady Elizabeth to the duke of Savoy, against the queen's and princess's inclination: it is written in a most abject manner and a wretched style. Bishop Tanner ascribes to her *A History of her own Life and Death,* and *An Account of Martyrs in her Reign,* but this is manifestly an error. See Homel, Mar*ie la Sanglante* (Paris, 1862, 8vo); Burnet, *Hist. Ref.* p. 458 sq.; Soames, *Hist. Ref.* vol. iv, ch. i-iv; Perry, *Ch. Hist. of Ingl.* 3:26, 96; Collier, *Eccles. Hist.* 6:1 sq.; Fuller, *Ch. Hist.* 2:36t9 sq.; Short, *Eccles. Hist. of Engl.* p. 351-358; Froude, *Hist. of Engl.* v vol. v, ch. xxviii, and the whole of vol. vi; Strickland, *Queens of Engl.;* 'urner, *Hist. of the Reigns of Edward VI, Mary, and Elizabeth* (Lond. 1829, 8vo); Butler, *Eccles. Hist.* (Phila. 1872, Svo), vol. ii, ch. xliii; Wordsworth, *Eccles. Biog.* (see Index in vol. iv); Hardwick, *Reformation,* p. 240; Fisher (George P.), *The Reformation* (N.Y. 1873, 8vo), p. 327 sq.; *Brit. and For. Review,* 1844, p. 388 sq.; *English Cyclop.* s.v.

Mary Stuart

Picture for Mary Smith

the famous queen of Scotland, whose name, Froude *(Hist. of Engl.* 7:369) says, "will never be spoken of in history without sad and profound emotion, however opinions may vary on the special details of her life," the hope of Rome at an hour of sorest travail. was born at Linlithgow Dec. 8, 1542. She was the third child of king James V of Scotland, by his wife Mary of Lorraine, daughter of the duke of Guise, who had previously borne her husband two sons, both of whom died in infancy. A report prevailed that Mary too was not likely to live; but being unswaddled by her nurse at the desire of her anxious mother, in presence of the English ambassador, the latter wrote to his court that she was as goodly a child as he had seen of her age. At the time of her birth her father lay sick in the palace of Falkland, and in the course of a few days after he expired, at the

early age of thirty, his death being hastened by distress of mind occasioned by the defeats which his nobles had sustained at Fala and Solway Moss. James was naturally a person of considerable energy and vigor both of mind an body, but previous to his death he fell into a state of listlessness and despondency, and after his decease it was found that he had made no provision for the care of the infant princess or for the administration of the government. After great animosities among the nobility, it was decreed that the earl of Arran, as being by proximity of blood the next heir to the crown in legitimate descent, and the first peer of Scotland. should be made governor of the kingdom, and guardian of the queen, who remainedi in the mean time with her mother in the royal palace at Linlithgow. But while the diifficulty was settling, the Roman Catholics, fearing for the decline of their power if the choi;ce of the nobility should fall upon some one likely to join hands with Henry VIII, urged cardinal Beatoun. the head of their party, to seize the regency. Ambitious for office and power, Beatoun but too willingly listened to the advice of his friends, and, producing a testament which he asserted to be that of the late king, promptly claimed the control of the affairs of Scotland. The fraud was not long undiscovered, but as great suit had been made by king Henry, in behalf of his son Edward, for the hand of the infant queen, and as Arran and his party had been indiscreet enough to accept the offer in spite of the opposition of the people, Beatoun held his own in the country, and finally even persuaded Arran to his views, and the engagement with England was annulled. The result was a war between Scotland and England, which ended most ignominiously for the highlanders. It is not at all likely that this war would have broken out between England and Scotland had it not been for the encouragement France gave to the Highlanders. Scotland had thus far remained true to the cause of Rome: a scion of the house of Guise (duke Claude) was on the throne, and the Reformation, though progressing in the adjoining country, had not yet been suffered to make much of an impression on the Scots. But the new doctrine had found an entrance at least. Indeed, the regent Arran was himself favorable to the Reformers, and in Parliament, as early as 1542, an act had been passed declaring it lawful for all to read the Scriptures in their native language. It was clear, therefore, that though Romanism had hitherto sustained its supremacy, its power was tottering. At this critical juncture of affairs France came forward and offered assistance to the Romish party. The cause of the Church must be upheld at all hazards. The result was the establishment of two camps. “The friends of the Reformation,” says Russell *(Hist. of the Ch. of Scotland* [Lond. 1834,

2 vols. 18mo], 1:181), "supported those counsels which had for their object the union of the British crowns; while the Romanists very naturally clung to that alliance which, aided by the personal influence of the queen-mother, promised to strengthen the foundations of their establishment, already somewhat shaken by the popular tempest." Had Arran been a person of indomitable will and stability of purpose the cause of the Reformers might now have been firmly established, but he was "a weak and fickle man, liable at all times to be wrought upon and biased by those of greater decision and energy of character," and his opponent, the wily cardinal, had obtained the ascendancy, and not only neutralized Arran's opposition, but actually brought him to approve and further the great masterscheme of the cardinal to give the young queen in marriage to the dauphin of France. In consonance with a treaty for this purpose, Mary was sent to France in 1548, to be educated in that country.

Soon after her arrival at her destination Mary was placed with the French king's own daughters in one of the first convents of the kingdom, where she made rapid progress in the acquisition of the literature and accomplishment of the age. She received instructions in the art of making verses by the famous Ronsard, and Latin was taught her by the great Scottish scholar Buchanan. When only fourteen years old she had attained to such a mastery of the language that she pronounced before Henry II a Latin oration, in which she maintained that it is becoming for women to study literature and master the liberal arts. Introduced at the court of Henry II, which, as Robertson observes, "was one of the politest but most corrupt in Europe," Mary, while yet a child, became the envy of her sex, surpassing the most accomplished in the elegance and fluency of her language, the grace and liveliness of her movements, and the charm of her whole manner and behavior. "Graceful alike in person and intellect," says Froude, "she possessed that peculiar beauty in which the form is lost in the expression, and which every painter, therefore, has represented differently. Rarely, perhaps, has any woman combined so many noticeable qualities as Mary Stuart: with a feminine insight into men and things and human life, she had cultivated herself to that high perfection in which accomplishments were no longer adventitious ornaments, but were wrought into her organic constitution ... She had vigor, energy, tenacity of purpose, with perfect and never-failing self-possession, and, as the one indispensable foundation for the effective use of all other qualities, she had indomitable courage" *(Hist. of England,* vol. 7, ch. 4). The dauphin, to whom she was betrothed, was

about two years her junior, but, as they had been playmates in early childhood, a mutual affection had sprung up between them, and when, on April 24, 1558, she was to be joined to him in wedlock, she hesitated not to submit to the most absurd stipulations. Not only was she obliged to agree that her intended husband should have the title of king of the Scots, but she was even betrayed into the signature of a secret deed, by which, if she died childless, both her Scottish realm and her right of succession to the English crown, as the granddaughter of Henry VII, were conveyed to France. The foolishness of this secret compact Mary had afterwards sufficient cause to regret more than once.

Scarce were the nuptial solemnities fairly over, when queen Mary of England died (1558). In accordance with the agreement entered into, France promptly put forward her claims to the vacated throne, and, though Elizabeth was made successor, Mary Stuart's rights were insisted upon, and continued to be urged with great pertinacity by her ambitious uncles the princes of Lorraine. "On every occasion on which The dauphin and dauphiness appeared in public, they were ostentatiously greeted as the king and queen of England; the English arms were engraved upon their plate, embroidered on their banners, and painted on their furniture; and Mary's own favorite device at the time was the two crowns of France and Scotland, with the motto 'Aliaque moratur,' meaning that of England." July 10, 1559, Henry died, and the young dauphin ascended the throne of Charlemagne as Francis II. "Surely," thought Mary, "I am soon to realize my highest expectations. Over three kingdoms I shall sway the scepter. The holy father himself will come from Rome and pronounce his blessing upon me as his most faithful daughter. The lately deceased queen of England received her name in honor of the blessed Virgin, I shall be pronounced more worthy of it still." Alas for human frailty. Man proposeth, but God disposeth. Mary had reached the summit of her splendor at a moment when she believed herself only ascending the heights. Feeble and sickly, Francis It was scarcely seated on the throne when he was seized by disease, and, fast wasting away, died Dec. 5, 1560. Only a year and a half had the young pair enjoyed their royal honors. Childless, Mary was obliged to yield her place on the throne, and the reins of power were seized by the queen-mother, Catharine of Medicis, as regent for her son, Charles IX. Mary must have been prepared, under almost any circumstances, to quit a court which was now swayed by one whom, during her brief reign, she had taunted with being "a merchant's daughter." But there were other reasons for her

departure from France. Her presence was urgently needed in Scotland, which the death of her mother, a few months before, had left without a government, at a moment when it was convulsed by the throes of the Reformation. Her kinsmen of Lorraine had ambitious projects for her marriage; great schemes were based on her nearness of succession to the English crown; and both these. it was thought, might be more successfully followed out when she was seated on her native throne. The queen of England, however, interposed; and, as Mary would not abandon all claim to the English throne, refused to grant her a free passage. Mary, notwithstanding, resolved to go, and at length, after repeated delays, still lingering on the soil where fortune had augured so much, she reached Calais, attended thus far by the cardinals of Guise and Lorraine, while three other uncles, D'Elboeuf, D'Aumale. and the grand prior, had come to see her safely to Edinburgh. August 14 she finally set sail, "and with 'Adieu, belle France,' sentimental verses, and a passionate châtelar sighing at her feet in melodious music, she sailed away over the summer seas," and, safely escaping the English ships-of-war Elizabeth had despatched to intercept her, reached Leith on the 19th. Her arrival on her native shores is thus beautifully described in *Harper's Magazine,* Feb. 1873, p. 348: "August 19,1561. The thickest mist and most drenching rain men remembered ever to have seen. A fog so thick that the very cannon in the harbor boom with a muffled sound, and the peal of bells from the Edinburgh churches sounds ominously, as if it rang out the funeral knell of the young queen. Such is the day that greets French Mary when she lands on Scottish shores. Better far for her had not this fog hid her squadron from the watchful eyes of her royal cousin. Better that she had fallen then into the hands of queen Elizabeth than to have become her wretched prisoner seven years later, shorn of that good name which is woman's chief protection — always and everywhere her best 'safe-conduct."

A great change had taken place in Scotland since Mary had left her country nearly thirteen years ago. The Roman Catholic religion was then supreme; and, under the direction of cardinal Beatoun, the Romish clergy displayed a fierceness of intolerance which seemed to aim at nothing short of the utter extirpation of every seed of dissent and reform. The same causes, however, which gave strength to the ecclesiastics gave strength also, though more slowly, to the great body of the people; and at length, after the repeated losses of Flodden and Faia, and Solway Moss and Pinkie-which, by the fall of nearly the whole lay nobility and leading men of the kingdom, brought

all classes within the influence of public events-the energies, physical and mental, of the entire nation were drawn out, and under the guidance of the reformer Knox expended themselves with the fury of awakened indignation upon the whole fabric of the ancient religion. The queen-regent died June 10, 1560. In August following the estates convened, adopted and approved the Calvinistic Confession of Faith, and, abolishing the Roman Catholic religion, forbade at the same time the administering of the mass or attendance upon it — the penalty for the third offense being death. “On the morning of Aug. 25, 1560,” says Burton (4:89), “the Romish hierarchy was supreme; in the evening of the same day Calvinistic Protestantism was established in its stead.” Hardly a year had passed since these changes had been effected. A strange atmosphere this for Mary, who had been taught in France to abhor Protestant opinions. But, fortunately for Mary, she had enjoyed a training which fitted her well for the part she was now to play. Had she not spent the most susceptible years of her life in the court of France under those worthy custodians of the conscience — Vasquez, Escobar, Mendoza? These Jesuit fathers had not hesitated to defend by their casuistry, and under color of religion, fraud, forgery, falsehood, and murder. Their teachings, before counteracted by the protests of such believers as Pascal and such *heretics* as Luther, had brought forth their fruit in the assassination of William of Orange and of Coligni. and in the wholesale massacre of St. Bartholomew. Surely it could not be expected that Mary would prove herself unworthy of her birth and her costly education. Indeed, as early as 1558 she had shown herself an apt pupil worthy of her Jesuitical masters. Never a blush of secret shame mantled her maiden cheek when she signed the treaty which the Scotch commissioners brought her for the purpose of guarding the independence of the nation, jealous of foreign interference; never a hint from which diplomats could guess that fifteen days before she had signedt away the kingdom to the crown of France, annulling beforehand whatever solemn promise to the contrary she might make to her own most beloved and trusting subjects. So young, so fair, and yet so false, was Mary queen of Scots. “The enthusiastic admirers and apologists of Mary maintain that she was sincerely in favor of toleration. They would make her a kind of apostle of religious liberty. It is an unreasonable stretch of charity, however, to suppose that she would not... have rejoiced in the restoration, and, had it been feasible, the forcible restoration of the old religion ... That she should ‘serve the time and still commode herself discreetly and gently with her own subjects,’ and ‘in effect repose most on them of the Reformed

religion,' was the policy which had been sketched for her in France, as we learn from her faithful friend, Sir James Melville" (Fisher, *Reform,* p. 858, 859). But Mary was wise enough to comprehend that the situation was such that any active opposition to the newly-established religion would be futile and disastrous to herself, and she acoommodated herself to the circumstances.. Yet even this she did only moderately. Her letters to pope Pius IV and to her uncle, the cardinal of Lorraine, in 1563, plainly reveal the secret working of her desire to restore the old religious system to supremacy as soon as practicable. With this purpose in view she refused to grant her assent to the acts of Parliament which established the new religion as the faith of the nation; while she herself failed not to seize every opportunity to prove her attachment to Romanism. The very first Sunday after her arrival Mary commanded a solemn mass to be celebrated in the chapel of the palace; and, as might have been expected, an uproar ensued, the servants of the chapel were insulted and abused, and had not some of the lay nobility of the Protestant party interposed, the riot might have become general. The next Sunday Knox preached a violent sermon against idolatry, and in his discourse he took occasion to say that a single mass was, in his estimation, more to be feared than ten thousand armed men. Upon this, Mary sent for the Reformer, desiring to have an interview with him. The interview took place, as well as one or two subsequent ones from a like cause; but the only result was to make plainer the fact that she was at variance with the newly established religious power of her country. Her youth, however, her beauty and accomplishments, and her affability, interested many in her favor; she had, moreover, from the first continued the government in the hands of the Protestants. The principal direction of affairs she had left in the hands of her half-brother, the earl of Murray (q.v.), the leader of the Protestant nobles, and she had made William Maaitland, of Lethington, another great Protestant leader, one of her most trusted advisers. The government in the hands of worthy leaders, the court sacredly promised to the unimpaired preservation of the Reformed faith and worship, no Protestant felt inclined to ask more; and there were but few to complain when Mary only demanded for herself the same privilege which she accorded to her subjects — "that of worshipping God according to her own creed." "So the nation rested in tolerable peace, trusting in Murray rather than in Mary, and suffering her mass, though always under protest, so long as she suffered herself to be guided by his counsels. But of this kind of compromise the holy Mother Church is always impatient. Although there was no papal legate at the court of Edinburgh, Rome did

not lack for envoys-shrewd ones, too. Of' these the chief was an Italian, David Rizzio (q.v.). He entered her service as a musician soon after she went to Scotland; was promoted to the office of valet de chambre; became her private secretary; conducted all her private and secret correspondence; became eventually the power behind the throne greater than the throne itself, usurping the very government. Chief we have called him, yet he was not alone. The court of Scotland had her representatives in foreign courts, as befitted her dignity; but her true representatives were unknown to courtly fame-Chesein in France, Yaxley in the Netherlands, Ranlet in the Low Countries. So there was an outer and inner court. My lord James, earl of Murray, was, indeed, the queen's prime minister; but this unknown adventurer from Piedmont — unknown because he succeeded best while lie hid his office, as his designs — was virtually her secretary for foreign affairs, and her most confidential adviser. The earl of Murray must be dismissed. No easy task, surely, but one that art can accomplish. Who so fitting to come between sister and brother as a husband? Queen Mary shall be married. It is time she laid off her widow's weeds. And who so fitting a spouse as my lord Darnley — the only one who, when Elizabeth dies, can compete with Mary for the throne of England? So my lord Darnley and Mary queen of Scots are brought together. They meet in Wemyss Castle, by the Firth of Forth. It is a clear case of 'love at first sight.' Royal husbands not a few have been proposed for Mary's hand, but nothing more is heard of them. The is the handsomest and best-proportioned long man,' says Mary, 'I have ever seen.' Everything goes as Rizzio and the papal court would have it. The Protestant interest takes fire, for Darnley is a Catholic. It is not less furious in England than in Scotland, for the nation has little hope now that queen Elizabeth will ever take a husband. and in the absence of her heirs the throne of the united kingdom will fall into the hands of this Catholic couple... Queen Elizabeth, who has been playing fast and loose, with fair promises and fickle performance, finds herself no match for the cunning Italian. Her own kingdom is threatened with faction; and rumors of Catholic rebellion, to unseat her and place her rival and cousin on the empty throne, fill the court and the nation with perplexity. She indignantly summons Darnley back again, and gets for answer that The has no mind to return.' 'I find myself,' he says, shortly and almost contemptuously, 'very well where I am, and so I purpose to keep me.' My lord Murray sees the end of all this from the beginning. Neither Mary's tears nor Mary's threats, and she uses both with a woman's consummate skill. can wring from him an approval of the marriage. But all his

affectionately-earnest protests are powerless to hinder it. Opposition is only fuel to the flame. Marry she will, though all the world opposes. Love, blind as it always is said to be, for the ignoble Darnley, revenge on Elizabeth, whom Mary cordially hates, and who hates her as cordially, and ambition — the ambition to make good her claim to the English throne, which since she was a girl eighteen years old she has never ceased to nourish — all push her on to this destructive marriage. And Mephistopheles is at her side to remove every obstacle and clear the way. It is Rizzio who arranges for the first meeting between Mary and Darnley. It is Rizzio who affects such liking for the young lord that he shares his bed with him. It is Rizzio who promises to secure the pope's dispensation — for Mary and Darnley are cousins. It is Rizzio who, while negotiations are still pending and the envoy is yet on his way to the court of Rome, fits up a private room in the palace, where the marriage ceremony, which the Church pronounces void, is clandestinely performed. For the papal benediction is needed, it appears, not to hallow the marriage-tie, but only to give it respectability before the public. Elizabeth might as well spare her diplomacy, since all is virtually settled. Rizzio has not exceeded his instructions. There are no delays at the court of Rome. Fast as wind and wave can carry him comes back the messenger with the promised dispensation. The marriage, already performed in secret, is repeated in public. It takes place on June 29, 1565. Queen Mary, as though some secret consciousness hung over her of the sorrows on which she is entering, wears at the marriage-altar her mourning dress of black velvet. It is a gloomy ceremony. When the herald proclaims in the streets of Edinburgh that Henry, earl of Ross and Albany, is hereafter king of Scotland, the crowd receive the proclamation in sullen silence. Even the money distributed in profusion among them awakens no enthusiasm. Only one voice cries, 'God save his Grace.' It is the voice of Darnley's father. My lord the earl of Murray has tried dissuasion. It has failed. He has tried wile against wile, has planned to abduct lord Darnley and send him back to the queen of England. But the rough Scotchman is no match in craft for the cunning Italian. This fruitless conspiracy has only incensed the queen against him. His honest portraiture of the poor fool with whom queen Mare is so infatuated has awakened all her womanly indignation. The court is no longer safe. Rumors are rife of plans for his assassination. True or false, they are probable enough to make him avoid Rizzio and Darnley. The queen summons him to court, and offers him a safeconduct. But Protestants have learned to look with suspicion on safe-conducts proffered

by Roman Catholic princes. Murray is conveniently sick, and cannot come. Sentence of outlawry is pronounced against him. All the hate of a hot woman's heart is aroused; 'hatred the more malignant because it was unnatural.' Revenge is sweeter than ambition. 'I would rather lose my crown than not be revenged upon him,' she is heard to say. He calls to arms. The interest of the Protestant religion is his battle-cry. But there are few responses. He dispatches messengers to queen Elizabeth for the help she has long since promised. She hesitates, delays, falters. Mary knows no delay. She takes the field in person. Lord Darnley rides at her side. He is clad in gilt armor, she in steel bonnet and corset, with pistols at her saddle-bow and pistols in her hand. In August the standard of rebellion was raised. In October Murray and his few retainers are flying across the border into England (Burton, 9:286). Mephistopheles no longer conceals his purpose. Mass is no longer confined to the queen's private chapel. The retainers of Darnley's father go openly to the Catholic service. The General Assembly have passed a resolution that the sovereign is not exempt from the law of the land, and that the Reformed service take the place of the mass in the royal chapel. This is Rizzio's answer to their demand. Negotiations are opened with pope Plus V and Philip of Spain. One promises soldiers, twelve thousand men; the other sends money, twenty thousand crowns. The Catholic powers of Europe have at length settled their political controversies, and joined in a secret league for the extirpation of heresy by fire and sword; a league of which that Alva was the founder whose estimate of Protestantism was summed up in the epigrammatic saying, 'One salmon is worth a multitude of frogs;' a league of which the outcome was the Inquisition in Holland, and the massacre of St. Bartholomew in France. That Mary was in hearty sympathy with this league is undoubted; that she was actually a party to it is both asserted and denied by men behind the scenes who had every opportunity to know. That a vigorous attempt was to be made to re-establish the Catholic faith and worship is certain. Her most Catholic majesty assures her subjects that in any event the religion of the realm shall not be interfered with. At the same time she writes to Pius V to congratulate him on the victories already gained, and to inspire him with hopes of victories yet to come: 'With the help of God and his holiness,' she says, 'she will yet leap over the wall'" *(Harper's Magazine*, 1873, Feb., p. 352, 353). "To this fatal resolution," says Robertson *(Histoy of Scotland)*, "may be imputed all the subsequent calamities of Mary's life." Many of the Protestant lords who had hitherto supported the queen now took fright lest they should suffer the fate of the

adherents of the Protestant religion under Mary of England. The bloody deeds of that foul woman were yet fresh in the minds of all. What was there to hinder Mary Stuart from uprooting heresy in her dominions, with her hands staved by all the other Romish powers of Europe? Moved by such fears, several of the Scotch nobles, whose covetousness had had more to do with their interest in the new religion than their soul's salvation (Fisher, p. 351-353), determined to strike boldly against the throne. Mary, however, was not now the ruler of Scotland. She was only called so. . Upon the throne sat the Italian singer. When Mary was married to Darnley she had promised him an equal share in the royal authority, and accordingly the public papers and the public coin were issued in the name of Henry and Mary. But Darnley had not proved the right husband for her, and ere long she manifested her disappointment by placing her name first. Gradually the place lost by the husband is occupied by the Italian adventurer. The public seal is given to Rizzio, and with his own hand he signs and stamps the official papers for the king. There is no access to Mary but through Rizzio: he who would gain the ear of the one must buy the favor of the other. "He had the control," says Froude, "of all the business of the state." The king himself finds the door barred-David admitted, himself shut out. Whispers such as no true woman can afford to suffer circulate freely, and Mary suffers them; ugly stories, aptly illustrated by the saying of a later day, that "King James the Sixth's title to be called the modern Solomon was, doubtless, that he was the son of David, who performed upon the harp." History does not justify these scandals. Neither can it justify the queen who suffered them. David Rizzio was not a man to entertain passion or to inspire it. His power over Mary was not that which love gives. It was that of a Jesuit father over an obedient child. To Mary, Rizzio was the pope, whose benediction he carried with him, whose secret envoy he was. But no husband in such an issue is apt to weigh *pros* and *cons* nicely, least of all such a man as Darnley. "Handsome long man" he may have been, but he carried all his merits in his face and figure. Intriguing nobles easily played the part of Iago to one who was in heart anything but an Othello. A jealous husband and an unscrupulous nobility were not slow to make common cause; and so the death of the queen's favorite was determined, and accordingly Rizzio fell a prey to both Darnley and the nobles, March 9, 1566. The assassins, of course, suffered their merited punishment. High in position and power, they were not given to the hangman, but an ever-watchful Providence meted out to all their merited award. (The charge formerly made by some [c. g. Tytler] that Knox and the Reformed clergy

were privy to this scheme to murder Rizzio has been so thoroughly exploded that it is hardly necessary for us even to all:ude to it here. Those who wish to examine particularly are referred to M'Crie, *Sketches of Scottish Ch. Hist.*, and Hetherington, *Hist. Ch. of Scotland,* 1:124, 402 sq.) It was an aggravation of the murder of Rizzio that it was committed, if not in the queen's presence, at least within a few yards of her person, only three months before she gave birth (June 19, 1566) to the prince who became king James VI. As that event drew near, the queen's affection for her husband, who had unblushingly declaimed against all part in the conspiracy, seemed to revive; but the change was only momentary; and before the boy's baptism, in December, her estrangement from the king was greater than ever. Divorce was openly discussed in her presence, and even darker designs were obscurely hinted at among her friends. The king, on his part, spoke of leaving the country; but before his preparations were completed, he fell ill of the small-pox at Glasgow. This was about Jan. 9,1567. On the 25th Mary went to see him and, traveling by easy stages, brought him to Edinburgh on the 31st. He was lodged in a small mansion beside the Kirk of the Field, nearly on the spot where the south-east corner of the University now stands. There Mary visited him daily, and slept for two nights in a room below his bedchamber. She passed the evening of Sunday, Feb. 9, by his bedside, talking cheerfully and affectionately with him, although she is said to have dropped one remark which gave him uneasy forebodings — that it was much about that time twelvemonth that Rizzio was murdered. She left him between ten and eleven o'clock to take part in a mask at Holyrood, at the marriage of a favorite valet. The festivities had not long ceased in the palace, when, about two hours after midnight, the house in which the king slept was blown up by gunpowder, and in the neighboring garden was found the lifeless body of him to whom Mary, on the assassination of Rizzio, had spoken these ominous words: "I shall never rest till I give you as sorrowful heart as I have at this present."

The chief actor in this tragedy was undoubtedly James Hepburn, earl of Bothwell, a needy, reckless, vainglorious, profligate noble, who, since Murray's revolt, and still more since Rizzio's murder, had enjoyed a large share of the queen's favor. But there were suspicions that the queen herself was not wholly ignorant of the plot, and these suspicions could not but be strengthened by what followed. On the 12th of April, Bothwell was brought to a mock-trial and acquitted; on the 24th, he intercepted the queen on her way from Linlithgow to Edinburgh, and carried her, with

scarcely a show of resistance, to Dunbar. On the 7th of May, he was divorced from the young and comely wife whom he had married little more than a twelvemonth before; on the 12th, Mary publicly pardoned his seizure of her person, and created him duke of Orkney; and on the 15th — only three months after her husband's murder — she married the man whom every one regarded as his murderer married while the stain of her husband's blood was still upon him. "Surely this is carrying quite too far the 'indulgent temper' for which her eulogist (Meline, p. 124) praises her so highly." Impelled by a just and burning indignation, her subjects rose in rebellion, led by nobles of both the Protestant and Romish factions. Surrounded at Borthwick Castle, Bothwell escaped under cover of the night, Mary following him dressed in male attire. They hastily gathered the Royalists about them, but such a cause enlisted few followers. Yet the few were mustered, and, however sparse in number, Mary hesitated not to brave the storm; she even dared to eliter the lists against her opponents, but on the field of Carberry (June 15) the army melted away in sight of the enemy, and no alternative was left to her but to abandon Bothwell, and surrender herself to the confederate lords. She was now escorted by the nobles as a prisoner to Edinburgh, where the insults of the rabble and grief at parting with Bothwell threw her into such a frenzy that she refused all nourishment, and, rushing to the window of the room in which she was kept prisoner, called for help, and showed herself to the people half naked, with her hair hanging about her ears. From Edinburgh she was hurried to Loch Leven, where, on the 24th of July, she was prevailed upon to sign an act of abdication in favor of her son, who, five days afterwards, was crowned at Stirling *SEE JAMES I*; while to her brother Murray was entrusted the government during the minority of her successor on the throne. Barred windows and iron doors proved no confinement to Mary. She soon found ways to communicate with the world, and made even the very prison-keeper her friend and confidant. May 2,1568, she finally succeeded in making her escape from the island-prison, and once more she made a call to arms, this time to enter the lists life for life. An army gathered, and in a few days she found herself at the head of 6000 men. Elizabeth of England, whose great political maxim was "that the head should not be subject to the foot," would gladly have extended aid to Mary had she not feared the power of the perspicacious and firm leader of the Protestants who had imprisoned Mary — her own half-brother, Murray. On the 12th of May it finally came to a battle between the Royalists and the insurgents at Langside, near Glasgow. Mary was completely routed, and

obliged to flee the kingdom. She entered England, and threw herself on the protection of Elizabeth. The queen of England, however, had always had cause to fear the presence of her rival on English ground. Mary had never vet renounced her claim to the crown which Elizabeth wore. Moreover, “Mary Stuart was the center of the hopes of the enemies of Protestant England and of Elizabeth. Their plots looked to the elevation of Mary to the throne which Elizabeth filled” (Fisher, p. 382). Political ambition and religious fanaticismr controlled both parties, and should the stronger yield to the weaker? Mary had come hoping to secure her cousin’s sympathy and aid. But that cousin feared for her own life and the security of her throne, and therefore persistently denied the ardent and persevering solicitations of Mary fir an interview, on the agreeable pretense that she should first clear herself of the crime imputed to her. A criminal, then, she was made a prisoner, and, after an immense amount of deceptive diplomacy, a commission was appointed, nominally to investigate the charges of Mary against her rebellious lords, really to investigate the charges of the lords against their queen. Before this commission Murray represented the Scottish government. At first he laid the guilt of the murder on Bothwell alone, and defended the insurrection only as one against the infamous, ambitious, and tyrannical earl. But as the trial proceeded he changed his ground. He hesitated, procrastinated, faltered. At length he openly charged his sister with the murder of her husband; and he produced, in confirmation of this charge, the since famous “casket letters.” Of their discovery he told this story: The earl of Bothwell — so said lord Murray, and so said the lords he represented — fleeing from Edinburgh, sent back a confidential messenger to the castle to bring thence a silver casket from a certain drawer. James Balfour — that Balfour who drew the deed for Darnley’s murder-had received the captaincy of the castle as the price of his crime. He delivered the casket; he at the same time sent the lords a hint of the fact. The messenger was intercepted and the casket seized. This casket, with its contents, was the witness Murray produced before the English commission against the Scottish queen. Its contents were eight letters and twelve sonnets, written in French, apparently in Mary’s handwriting. Among the commissioners were more than one of Mary’s friends, one of them that duke of Norfolk who subsequently attested the strength of his attachment by the sacrifice of his life: if these letters were a forgery, they were not so declared by them. Of these letters one gave a full account of Mary’s interview with Darnley at Glasgow; of his unsuspicious confidence; of her own mournful sense of shame and guilt. Another advised the earl

when and where to abduct her, and cautioned him to come with force sufficient to overcome all resistance. All breathed the language of passionate devotion, with here and there a flash of fierce jealousy. They were true to nature, but to a lost, though not a shameless one. Their language was that of a once noble but now ruined woman unveiling her heart's secrets in unsuspecting confidence. If forged, the forger was a consummate master of his art. True or false, they were equally remarkable as contributions to the language of passion. Mary denounced them as forgeries. She demanded to see the originals. Elizabeth granted the reasonableness of the demand, but never complied with it. She demanded to face her accusers. Elizabeth half promised that she should do so, but never fulfilled the pledge. The commission broke up without a verdict. Elizabeth had no interest to press for either acquittal or conviction. Murray was glad to return to his regency. Mary alone had any reason to demand the completion of the investigation, but Mary was a prisoner, and her access to the public not the most easy. Though inconclusive, the trial had revealed enough to strengthen the worst suspicions of the Scottish people, and no one thought of finding fault with Elizabeth for retaining Mary a prisoner. For nineteen years Mary Stuart thus passed life. "For nineteen years both captive and captor are made miserable by plots and counterplots; and whether Mary in prison or Mary at large is the more dangerous to the security of Protestant England is a question so hard to decide that Elizabeth never fairly attempts to determine it. At length a plot is uncovered more deadly than any that has preceded. Half a score of assassins band themselves together to attempt Elizabeth's life, and to put Catholic Mary on the vacant throne. The blessing of the pope is pronounced upon the enterprise. 'The Catholic powers of Europe stand ready to welcome its consummation. Mary gives it her cordial approbation. 'The hour of deliverance,' she writes exultingly, 'is at hand.' But plots breed counterplots. In all the diplomatic service of Europe there is no so ingenious spy as Walsingham, Elizabeth's prime minister. Every letter of Mary's is opened and copied by his agents before sent to its destination. The conspiracy is allowed to ripen. Then, when all is ready for consummation, the leaders are arrested, the plot is brought to the light of day. Mary, with all her faults, never knew fear; no craven heart was hers. The more dangerous was she because so brave. She battles for her life with a heroism well worthy a nobler naturebattles to the last, though there be no hope. She receives the sentence of death with the calmness of true courage, not of despair. With all her treachery, never recreant to her faith — never

but once, when her infatuated love of Bothwell swerved her from it for a few short weeks-she clings to her crucifix till the very hour of death. Almost her last words are words of courage to her friends. 'Weep not,' she says; 'I have promised for you.' Her very last are a psalm from her Prayer-book — 'In thee, O Lord, have I put my trust.' And then she lays her head upon the block as peacefully as ever she laid it upon her pillow. No 'grizzled, wrinkled old woman,' but in the full bloom of ripened womanhood — forty-five, no more — Mary Stuart pays on the scaffold at Fotheringay [whither she had been removed for trial of conspiracy from Charpley in September, 1586] the penalty of her treachery at Edinburgh, May 8,1587. The spirit of the stern old Puritans is satisfied, and the prophecy of the Good Book receives a new and pregnant illustration — 'Whoso sheddeth man's blood, by man shall his blood be shed.'" Five months after the execution her body was buried with great pomp at Peterborough, whence, in 1612, it was removed to king Henry VII's Chapel at Westminster, where it still lies in a sumptuous tomb erected by king James VI.

"Whoever has attended but little to the phenomena of human nature has discovered how inadequate is the clearest insight which he can hope to attain into character and disposition. Every one is a perplexity to himself and a perplexity to his neighbors; and men who are born in the same generation, who are exposed to the same influences, trained by the same teachers, and live from childhood to age in constant and familiar intercourse, are often little more than shadows to each other, intelligible in superficial form and outline, but divided inwardly by impalpable and mysterious barriers." Thus Froude opens the fourth volume of his *History of England,* when about to pass in review the affairs of Scotland and Ireland in the 16th century. Yet, when this same writer comes to speak of Mary Stuart, he "writes almost as a public prosecutor of the Scottish queen, and sometimes sacrifices historical accuracy to dramatic effect." The truth is that the character of Mary was long one of the most fiercely-vexed questions of history, and is still in debate; hence the difficulties which beset any attempt to tell correctly the story of her career, or analyze aright her character. The student of history finds no impartial witnesses; few in her own time who are not ready to tell and to believe about her the most barefaced lies which will promote their own party. During her life she was calumniated and eulogized with equal audacity. Since her death the same curiously-contradictory estimates of her character have been

vigorously maintained — by those, too, who have not their judgment impaired by the prejudices which environed her. On the one hand, we are assured that she was “the most amiable of women;” “the upright queen, the noble and true woman, the faithful spouse and affectionate mother;” ‘“the poor martyred queen;” “the helpless victim of fraud and force;” an “illustrious victim of state-craft,” whose “kindly spirit in prosperity and matchless heroism in misfortune” award her “the most prominent place in the annals of her sex.” On the other, we are assured, by men equally competent to judge, that she was “a spoiled beauty;” “the heroine of an adulterous melodrama:” “the victim of a blind, imperious passion;” an “apt scholar” in “the profound dissimulation of that school of which Catharine de’ Medici was the chief instructor;” “a bad woman, disguised in the livery of a martyr,” having “a proud heart, a crafty wit, and indurate mind against God and his truth;” “a bold, unscrupulous, ambitious woman,” with “the panther’s nature — graceful, beautiful, malignant, untamable.” The great preponderance of authority, however, seems now to be on the side of those who believe in her criminal love for Bothwell and her guilty knowledge of his conspiracy against her husband’s life. The question of her guilt as to the murder of her husband does certainly not rest on the authenticity of the “casket letters,” however much these may be matter of historical interest. “Evidence which her own day deemed clear,” says the writer in *Harper* whom we had occasion to quote before, “history deems uncertain. Circumstances which, isolated, only created a widespread suspicion in her own times, put together by history, form a net-work of evidence clear and conclusive. A wife learns to loathe her husband; utters her passionate hate in terms that are unmistakable; is reconciled to him for a purpose; casts him off when that purpose is accomplished; makes no secret of her desire for a divorce: listens with but cold rebuke to intimations of his assassination; dallies while he languishes upon a sick-bed so long as death is near; hastens to him only when he is convalescent; becomes, in seeming, reconciled to him; by her blandishments allays his terror and arrests his flight, which nothing else could arrest; brings him with her to the house chosen by the assassins for his tomb-a house which has absolutely nothing else to recommend it but its singular adaptation to the deed of cruelty to be wrought there; remains with him till within two hours of his murder; hears with unconcern the story of his tragic end, which thrills all other hearts with horror; makes no effort to bring the perpetrators of the crime to punishment; rewards the suspected with places and pensions, and the chief criminal with her hand in marriage while the blood is still wet on his. That

the world should be asked to believe her the innocent victim of a diabolical conspiracy affords a singular illustration of the effrontery of the Church which claims her for a martyr. That half the world should have acquiesced in the claim affords an illustration no less singular of the credulity of mankind when sentiments and sympathies are called on to render the judgment which the reason alone is qualified to render."

The genuineness of the "casket letters" is maintained by the historians Hume, Robertson, Laing, Burton, Mviackintosh, Mignet, Ranke, and Froude. The most acute writer on the other side of the question is Hosack, an Edinburgh barrister, but he "writes in such a vein as would befit him were he indeed earning a lawyer's fee by a lawyer's service." One of the latest writers on the ecclesiastical history of this period, Prof. Fisher (p. 376), of Yale College, thus comments on the question at issue: "No candid critic can deny, whatever may be his final verdict, that the letters contain many internal marks of genuineness which it would be exceedingly difficult for a counterfeiter to invent, and that the scrutiny to which they were subjected in the Scottish Parliament, the Scottish privy council, and the English privy council, was such that, if they were forged, it is hard to account for the failure to detect the imposture. Moreover, the character of Murray, although it may be admitted that he was not the immaculate person that he is sometimes considered to have been, must have been black indeed if these documents, which he brought forward to prove the guilt of his sister, were forged; but Murray is praised not only by his personal adherents and by his party, but by men like Spottiswoode and Melville (Spottiswoode, *History of the Church of Scotland,* 2:121)." Yet, however writers may differ about her moral conduct, they agree very well as to the variety of her accomplishments. She wrote poems on various occasions, in the Latin, Italian, French, and Scotch languages; "Royal advice to her son," in two books, the consolation of her long imprisonment. A great number of her original letters are preserved in the king of France's library, in the Royal, Cottonian, and Ashmolean libraries. We have in print eleven to the earl of Bothwell, translated from the French by Edward Simmonds, of Christ-church, Oxford, and printed at Westminster in 1726. There are ten more, with her answers to the articles against her, in "Haynes's State-papers:" six more in "Anderson's Collections;" another in the "Appendix" to her life by Dr. Jebb; and some others dispersed among the works of Pius V, Buchanan, Camden, Udall, and Sanderson.

To enumerate all that has been written on Mary would fill a volume. Among the chief works are S. Jebb, *De Vita et Rebus Gestis Mariae Scotorum Regince* (Lond. 1725, 2 vols. fol.); J. Anderson, *Collections relating to the History of Mary, Queen of Scotland* (Lond. 1727-28, 4 vols. 4to); Burton, *Hist. of Scotland,* vol. iv; Bishop Keith, *Hist. of the Affair's of Church and State in Scotland* (Edinb. 1734, fol.; 1844-50, 3 vols. 8vo); W. Goodall, *Examination of the Letters said to be written by Mary, Queen of Scots, to James, Earl of Bothwell* (Edinb. 1754, 2 vols. 8vo); Robertson, *Hist. of Scotland;* W. Tytler, *Inquiry into the Evidence against Mary, Queen of Scots* (Edinb. 1759, 8vo; Lond. 1790, 2 vols. 8vo); Laing, *Hist. of Scotland;* Chalmers, *Life of Mary, Queen of Scots* (Lond. 1818, 2 vols. 4to; 1822, 3 vols. 8vo); Schitz, *Leben Maria Stuarts* (1839); P.F. Tytler, *Hist. of Scotland;* Prince Labanoff, *Recueil des Lettres de Marie Stuart* (Lond. 1844, 7 vols. 8vo); David Laing, edition of John Knox's *Hist. of the Refobrmation* (Edinb. 1846-48, 2 vols. 8vo); M. Teulet, *Papiers d'Etat relatifs l'Histoire de l'Ecosse* (Par. 1851-60, 3 vols. 4to; 1862. 5 vols. 8vo); Miss Agnes Strickland, *Lives of the Queens of Scotland* (Edinb. 1850-59, 8 vols. 8vo); M. Mignet, *Histoire de Marie Stuart* (Par. 1852, 2 vols. 8vo); A. de Montaiglon, *Latin Themes of Mary Stuart* (Lond. 1855, 3vo); Prince Labanoff, *Notice sur lae Collection des Poritrits de Marie Stuart* (St. Petersb. 1856); M. Cheruel, *Marie Stuart et Catherine de Medicis* (Par. 1858, 8vo); Ms. Teulet, *Lettres de Marie Stuart* (Par. 1859, 8vo); Joseph Bobertson, *Catalogues of the Jewels, Dresses, Furniture, Books, and Paintings of Mary, Queen of Scots* (Edinb. 1863, 4to); Hosack, *Mary, Queen of Scots and her Accusers* (2d ed. Lond. 1870, 2 vols. 8vo); Meline, *Mary, Queen of Scots, and her latest English Historian* (N.Y. 1872, 8vo), a polemic against Froude, assails the English historian very bitterly, and shows him to be inaccurate in some minor details; but Meline's own "intense partisanship unfits him for the office of a critic and he entirely fails in his narrative." (J. H. W.)

Masaccio

called MASO DA SAN GIOVANNI, one of the earliest and the most celebrated of the Italian painters of the second or middle age of modern painting, the unquestioned founder of the Florentine school, was born at San Giovanni, in Val d'Arno, in the year 1401. He was a disciple of Masolino da Panicale, to whom he proved as much superior as his master was to all his contemporaries. He had great readiness of invention, with unusual truth and elegance of design. He made nature his constant study; and he gave in

his works examples of that beauty which arises from a judicious and pleasing choice of attitudes, accompanied with spirit, boldness, and relief. He was the first who studied to give more dignity to his draperies, by designing them with greater breadth and fullness, and omitting the multitude of small folds. He was also the first who endeavored to adapt the color of his draperies to the tints of his carnations, so that they might harmonize with each other. Masaccio was remarkably well skilled in perspective, which he was taught by Brunelleschi. His works procured him great reputation, but excited the envy of his competitors. He is supposed to have been poisoned, and died about 1443. Fuseli savs of him: “Masacchio was a genius, and the head of an epoch in the art. He may be considered as the precursor of Raphael, who imitated his principles, and sometimes transcribed his figures.” His most perfect works are the frescoes of St. Pietro del Carmine at Florence. “where vigor of conception, truth and vivacity of expression, correctness of design, and breadth of manner are supported by a most surprising harmony of color;” and the picture of *Christ curing the Daemoniacs.* The “Arundel Society” has lately published these frescoes in a series of superior chromo-lithographs. See Vasari, *Lives of the Painters;* Mrs. Jameson, *Memoirs of Early Italian Painters.*

Masãda

Picture for Masada

(Μασάδα), a very strong fortress not far south of Engedi (Josephus, *War; Ant.* 1:12, 1), on the west of the Dead Sea (Pliny, v. 17), in a volcanic region (Strabo, 16, p. 764), minutely described by Josephus in various places, especially in the account of its final tragedy (War, 7:8). It was built by Jonathan Maccabaeus on an almost inaccessible rock, and was probably one of his “strongholds in Judaea” (1 Maccabees 12:35), as it had possibly been in earlier times a refuge of David (<09234>1 Samuel 23:14, 29; comp. <10517>2 Samuel 5:17). It was much enlarged and strengthened by Herod the Great, who placed Marianne here for safety when he was driven from Jerusalem by Antigonus (Josephus, *War,* 1:13, 7). It resisted, at that time, the attack by the Parthians *(ib.* 15, 3), but was afterwards taken from the Romans through treachery by Judas the Galilaean *(ib.* 17, 2). It was the last stronghold of the Jews in the final struggle with the Romans under Flavius Silva, who took it by assault, the garrison, in their desperation, having immolated themselves *(ut sup.).* The site was conjectured by Dr. Eli Smith to be that of the modern *Sebbeh* (Robinson, *Researches,* 2:24); which has

been abundantly confirmed by later travelers, who have attested the prodigious strength of the place, and its exact agreement with the description of Josephus (Traill's *Josephus.* 2:109 sq.; *Biblioth. Sacra,* 1843, p. 62 sq.; Van de Velde, *Narrative,* 2:97 sq.; Tristram, *Land of Israel,* p. 293 sq.).

The description of Josephus, in whose histories Masada plays a conspicuous part, is as follows: A lofty rock of considerable extent, surrounded on all sides by precipitous valleys of frightful depth, afforded difficult access only in two parts — one on the east, towards the Lake Asphaltis, by a zigzag path, scarcely practicable, and extremely dangerous, called "the Serpent," from its sinuosities; the other more easy, towards the west, on which side the isolated rock was more nearly approached by the hills. The summit of the rock was not pointed, but a plain of 7 stadia in circumference, surrounded by a wall of white stone, 12 cubits high and 8 cubits thick, fortified with 37 towers of 50 cubits in height. The wall was joined within by large buildings connected with the towers, designed for barracks and magazines for the enormous stores and munitions of war which were laid up in this fortress. The remainder of the area, not occupied by buildings, was arable, the soil being richer and more genial than that of the plain below; and a further provision was thus made for the garrison in case of a failure of supplies from without. The rain-water was preserved in large cisterns excavated in the solid rock. A palace, on a grand scale, occupied the north-west ascent, on a lower level than the fortress, but connected with it by covered passages cut in the rock. This was adorned within with porticoes and baths, supported by monolithic columns; the walls and floors were covered with tessellated work. At the distance of 1000 cubits from the fortress, a massive tower guarded the western approach at its narrowest and most difficult point, and thus completed the artificial defenses of this most remarkable site, which nature had rendered almost impregnable. In attacking the fortress, the first act of the Roman general was to surround the fortress with a wall, to prevent the escape of the garrison. Having distributed sentries along this line of circumvallation, he pitched his own camp on the west, where the rock was most nearly approached by the mountains, and was therefore more open to assault; for the difficulty of procuring provisions and water for his soldiers did not allow him to attempt a protracted blockade, which the enormous stores of provisions and water still found there by Eleazar would have enabled the garrison better to endure. Behind the tower which guarded the ascent was

a prominent rock of considerable size and height, though 300 cubits lower than the wall of the fortress, called the White Cliff. On this a bank of 200 cubits' height was raised, which formed a base for a platform (βῆμα) of solid masonry, 50 cubits in width and height, and on this was placed a tower similar in construction to those invented and employed in sieges by Vespasian and Titus, covered with plates of iron, which reached an additional 60 cubits, so as to dominate the wall of the castle, which was quickly cleared of its defenders by the showers of missiles discharged from the scorpions and balistae. The outer wall soon yielded to the ram, when an inner wall was discovered to have been constructed by the garrison-framework of timber filled with soil, which became more solid and compact by the concussions of the ram. This, however, was speedily fired. The assault was fixed for the morrow, when the garrison anticipated the swords of the Romans by one of the most cold-blooded and atrocious massacres on record. At the instigation of Eleazar, they first slew every man his wife and children; then, having collected the property into one heap, and destroyed it all by fire, they cast lots for ten men, who should act as executioners of the others while they lay in the embrace of their slaughtered families. One was then selected by lot to slay the other nine survivors; and he at last, having set fire to the palace, with a desperate effort drove his sword completely through his own body, and so perished. The total number, including women and children, was 960. An old woman, with a female relative of Eleazar, and five children, who had contrived to conceal themselves in the reservoirs while the massacre was being perpetrated, survived, and narrated these facts to the astonished Romans when they entered the fortress the following morning, and had ocular demonstration of the frightful tragedy. On the present ruined site the ground-plan of the storehouses and barracks can still be traced in the foundations of the buildings on the summit, and the cisterns, excavated in the natural rock, are of enormous dimensions. One is mentioned as nearly 50 feet deep, 100 long, and 45 broad. The foundations of a round tower, 40 or 50 feet below the northern summit, may have been connected with the palace, and the windows cut in the rock near by, which Mr. Wollcot conjectures to have belonged to some large cistern, now covered up, may possibly have lighted the rock-hewn gallery by which the palace communicated with the fortress. From the summit of the rock every part of the wall of circumvallation could be traced, carried along the low ground, and, wherever it met a precipice, commencing again on the high summit above, thus making the entire circuit of the place. Connected with it, at

intervals, were the walls of the Roman camps, opposite the north-west and south-east corners, the former being the spot where Josephus places that of the Roman general. A third may be traced on the level near the shore. The outline of the works, as seen from the heights above, is as complete as if they had been but recently abandoned. The Roman wall is six feet broad, built, like the fortress walls and buildings above, with rough stones laid loosely together, and the interstices filled in with small pieces of stone. The wall is half a mile or more distant from the rock, so as to be without range of the stones discharged by the garrison. No water was to be found in the neighborhood but such as the recent rains had left in the hollows of the rocks, confirming the remark of Josephus that water, as well as food, was brought thither to the Roman army from a distance. Its position is exactly opposite to the peninsula that runs into the Dead Sea from its eastern shore, towards its southern extremity. See Smith, *Dict. of Class. Geog.* s.v.

Mas'aloth

(Μαισαλώθ v. r. Μεσσαλώθ*)*, a place in Arbela, which Bacchides and Alcimus besieged and captured on their way from Gilgal to Juduea (1 Maccabees 9:2). Josephus, in his parallel account, omits the name *(Ant.* 12:11, 1); but a trace of the name is thought by Robinson *(Researches*, 2:398) to be found in the "steps" *(* twlsme], *mresilloth')* or *terraces* (as in <140911>2 Chronicles 9:11), in connection with the remarkable caverns besieged by Herod near Arbela (Josephus, *War*, 1:16, 4), now Kulat ibn-Maon. *SEE ARBELA*.

Masaupasa

a famous fast among the East Indian pagans. The name is derived from *masa*, which, in the Malabarian language, signifies a mouth, and *upada* a fast. It is the most sacred of all their fasts, and begins with the last day of October. Such as keep the fast, having first washed and dressed themselves very clean, repair to the pagoda or temple of the god Vistnum, and the next morning, having changed their clothes, go round the temple 101 times, and the most devoted 1001 times. They repeat the same ceremony every day during the months of November and December. During this time they must eat nothing but milk and eggs, must not look upon a woman, nor think or speak of anything but what relates to the Vistnum. The next year they perform the same devotion, beginning with the first day of December, and continuing till the tenth day of January. The next year they begin with the

first day of January and end with the tenth day of February, and so on till the number of twelve years is completed, when they receive pardon for all their sins. — Broughton, *Biblioth. Hist. Sac.* vol. 2, s.v.

Mascaron, Jules

a distinguished French Roman Catholic preacher, was born at Aix in March, 1634. He studied at the college of the Oratorians in his native city, and afterwards at that of Mans, where he was appointed professor of rhetoric in 1656. About the same time he commenced preaching at Saumur, and soon attracted attention. He afterwards preached successively at Marseilles, Aix, and Nantes, and then at Paris, in the churches of the Oratory, of the Louvre, and of St. Andre des Arts. In 1666 he preached, in presence of Francis de Harlay, archbishop of Rouen, the funeral sermon of the queen dowager, Anne of Austria. This discourse was so much admired that, aided by the influence of De Harlay, Mascaron was admitted at Versailles. Louis XIV was greatly pleased with him, and appointed him court preacher. He was made bishop of Tulle in 1671, but his bulls arrived only two years afterwards. In the mean time Mascaron preached three other funeral sermons: those of the duke of Beaufort, of Henrietta of England, and of chancellor Seguier (the two first are considered his best). He finally went into his diocese, and wrote there, in 1675, the funeral sermon of marshal Trenne, eulogized by La Harpe as a chef-d'oeuvre. Made bishop of Agen in 1678, he founded there a theological seminary and a hospital. He only left his diocese once, to preach his last sermon before Louis XIV. He died Nov. 20,1703. His *Oraisons funebres* passed through a large number of editions (Paris, 1704, 12mo; reprinted in 1740, 1745, 1785, 1828, etc., and in 1734, together with those of Bossuet and Flechier). See A. de Bellecombe, *L'Agenois illustre; Dict. of Biog.* s.v. Hoefer, *Nouv. Biog. Generale*, 34:125. (J. N. P.)

Masch, Andreas Gottlieb, D.D.,

a noted German pulpit orator, was born at Beseritz, in Mecklenburg, Dec. 5,1724. His father was himself a minister of the Gospel, and instructed Andreas in the preparatory branches of study. In 1743 he went to the University of Rostock; two years later removed to Halle, and there enjoyed the favor and society of the celebrated Baumgarten and Semler. The latter desired that Masch should remain at the university as instructor, but his health failing he decided to return to his father's. In 1752 he was made the

assistant preacher, in 1756 pastor of a church at New Strelitz, and only four years after this he was honored with the appointment of "court preacher." He died Oct. 26, 1807. His most important literary remains are embodied in the *Bibliotheca Sacra,* which, originally edited by Le Long, he continued upon the same plan (now in 5 vols. 4to) — a work of great labor and merit, which had been discontinued for want of patronage. Le Long had published 2 vols, 8vo (Paris, 1709; republished by Borner, of Leipsic, with additions). Dr. Masch began its continuation in 1778, and completed it in 1790. It gives a full account of the literary history of the Bible, the various editions of the original, and the ancient and modern versions. Dr. Masch also wrote several dissertations of considerable value, particularly a treatise on the Religions of the Heathen and of Christians *(Gedunken von der Geofgezbarten Religion,* Halle, 1750, 8vo), intended as an argument against the naturalists. For a complete list of his works, see Döring, *Gelehrte Theologen Deutschlands d.* 18ten *iu.* 19ten *Jahrb.* 2:422 sq.

Mas'chil

(Heb. *maskil',* lykæ]mi; *instrlucting,* Hiph. part. of lkic; to *be wise;* used as a noun in <19407>Psalm 47:7, lykæ]mi WwMz]; *sing ye a poem,* Peshito, *sing praise,* but the Sept.,Vulg., and Auth.Vers. "sing ye with understanding") occurs in the titles or inscriptions of Psalm 32, 42, 44, 45, 52, 53, 54, 55, 74, 78, 88, 89, 142. The origin of the use of this word is uncertain, and it has been variously interpreted. The most probable meaning of maschil is *a poem, song,* which enforces *intelligence, wisdom, piety,* q. d. *didactic;* which is true of every sacred song, not excepting Psalm 45, where everything is referred to the goodness of God. It occurs elsewhere as an adjective, and is accordingly rendered *"wise,"* or some other term equivalent to instruction (<091814>1 Samuel 18:14, 15; <141202>2 Chronicles 30:22; <182212>Job 22:2; <191402>Psalm 14:2; 41:1; 53:2; <200105>Proverbs 10:5, 19; 14:35; 15:24; 16:20; 17:2; 19:14; 21:12; <240109>Jeremiah 1:9; <270104>Daniel 1:4; 11:33, 35; 12:3, 10; <330513>Amos 5:13). For other derivations from the Arabic, see Gesenius, *Thes. Heb.* p. 1331. *SEE PSALMS, BOOK OF*.

Masclef, Francois

a noted Roman Catholic divine and Orientalist, was born at Amiens in the year 1662. He very early devoted himself to the study of Oriental languages, and attained in them an extraordinary degree of proficiency. Educated for service in the Church, he became first a curate in the diocese

of Amiens, but afterwards obtained the confidence of De Brou, bishop of Amiens, who placed him at the head of the theological seminary of the district, and made him a canon. De Brou died in 1706, and Masclef, whose opinions on the Jansenistic controversy were not in accordance with those of the new prelate Sabbatier, was compelled to resign his place in the theological seminary and retire from public life. From this time he devoted himself to study with such close application as to bring on a disease, of which he died, on Nov. 24, 1728, when only in his prime. Though austere in his habits, he was amiable and pious. Masclefs chief work is the *Grammatica Hebraica, a punctis aliisque inventis Massorethicis libera,* still considered one of the best works of the kind; it embodies an elaborate argument against the use of the vowelpoints. The first edition was published in 1716, and speedily called forth a defense of the points from the abbé Gutarin, a learned Benedictine monk. In the year 1731 a second edition was published at Paris, containing an answer to Guarin's objections, with the addition of grammars of the Syriac, Chaldee, and Samaritan languages. Other works of Masclef are, *Ecclesiastical Conferences of the Diocese of Amiens*: — *Catechism of Amiens:* — and in manuscript, *Courses of Philosophy and Divinity;* not printed because it is thought to contain Jansenistic opinions.

Mash

(Heb. *id.* vmj signif. unknown; Sept. Μοσόχ, Vulg, *Mes),* the last named of the four sons of Aram (B.C. post 2513), and a tribe descended from him, who gave their name to a region inhabited by them (<01023>Genesis 10:23); probably, therefore, to be sought in Syria or Mesopotamia. In the parallel passage (<130117>1 Chronicles 1:17) the name of MIESHECH has been erroneously substituted. Josephus *(Ant.* 1:6, 4) understands the *Mesancei* (Μησαναῖοι), and states that their locality "is now called *Charax of Spasinus."* evidently the same place (Χάραξ Πασινοῦ, Ptol. 6:3, 2), situated, according to others, at the junction of the Tigris and Euphrates (Plin. 6:26, and 31, ed. Hardouin). Most interpreters, however, following Bochart *(Phaleg,* 2:11), understand to be meant the inhabitants of Mount *Malsius,* which lies north of Nesibis, and forms part of the chain of Taurus separating Media from Mesopotamia (Strabo, 11:527; Ptol. v. 18, 2), of zwhich latter the Shemites occupied the southern part (Micilaelis, *Spicileg.* 2:140 sq.). "Knobel *(Volkertajel,* p. 237) seeks to reconcile this view with that of Josephus by the supposition of a migration from the north of

Mesopotamia to the south of Babylonia, where the race may have been known in later times under the name of Meshech: the progress ef the population in these parts was, however, in an opposite direction, from south to north. Kalisch *(Comm. on Genesis* p. 286) connects the names of Mash and *Mysia:* this is, to say the least, extremely doubtful; both the Mysians themselves and their name *(Mosia)* were probably of European origin" (Smith). "It is remarkable that among the Asiatic confederates of the Kheta or Sheta, i.e. Hittites, who are enumerated as conquered by Rameses II at Kedesh on the Orontes, is found the prince of *Maso* or *Masa* (Brugsch, *Hist. de 1'Egypte,* 1:140, 142)." *SEE ETHNOLOGY.*

Ma'shal

(1 Chronicles 6:74 [59]). *SEE MISHAL.*

Masham, Lady Damaris

a lady celebrated for her attainments in divinity, daughter of the celebrated Cudworth, was born at Cambridge, England, in 1658. Her father, perceiving the bent of her genius, took particular care of her education, so that she was early distinguished for piety and uncommon learning. She became the second wife of Sir Francis Masham, of *Oates,* in Essex; and repaid her father's care of her in the admirable pains she took in the education of her only son. In the study of divinity and philosophy she was greatly assisted by Locke, who lived in her family most of his last years, and who died in her house. She died in 1708. Lady Masham wrote a discourse concerning *the Love of God* (1691, 12mo); and *Occasional Thoughts in reference to a Virtuous or Christian Life* (1700, 12mo); and drew up the account of Mr. Locke published in the great *Historical Dictionary.* See Lord King, *Life of Locke;* Allibone, *Dict. of Brit. and Amer. Auth. s.v.*

Masi'as

(Μασίας *v.* . Μισαίας*),* one of the "servants of Solomon" whose descendants returned with Zorobbabel from Babylon (1 Esdras 5:34). Nothing corresponding to the name is found in the Heb. text (Ezra 5:55 sq.).

Masius, André

a very learned Orientalist, was born near Brussels in 1516. He was a man of excellent parts, an accomplished lawyer, and counselor to the duke of Cleves. He died in 1573. Masius translated a variety of articles from the Syriac, which may be found in the Supplement to the *Critica Sacra*, compiled a *Syriac Lexicon* and *Grammar*, and a learned *Commentary on Joshua* and part of *Deuteronomy*. The former contains the readings of the Syriac Hexaplar version. See Hoefer, *Nouv. Biog. Generale*, s.v.

Mask

Picture for Mask

or NOTCH-HEAD, is the technical term in ecclesiastical architecture for a kind of corbel, the shadow of which bears a close resemblance to that of the human face. It is common in some districts in work of the 13th and 14th centuries, and is usually carved under the eaves as a *corbel-table*. A good example occurs in Portsmouth Church, where it is mixed with the tooth-ornament. It is a favorite ornament in Northamptonshire in the cornices of the broad spire, and under the parapet of the chancel; but it is by no means confined to any particular district. — Parker, *Glossary of Architecture*, s.v.

Mas'man

(Μασμάν v. r. Μαασμάν), a corrupt reading (1 Esdras 8:43; compare Σαμαίας, ver. 44) for the SHEMAIAH *SEE SHEMAIAH* (q.v.) of the Heb. text (<15816>Ezra 8:16).

Mason

Picture for Mason

(rdeG, *goder'*, a *wall-builder*, <12212>2 Kings 12:12; 22:6; "epairer," <23812>Isaiah 58:12; bxej, *chotseb'*, <13202>1 Chronicles 22:2; <14412>2 Chronicles 24:12; <15807>Ezra 3:7; a "*hewern"'* of wood, <23015>Isaiah 10:15; or a stone-cutter, <12213>2 Kings 12:13; or of both, <11515>1 Kings 5:15; ^ba,vrij; *charash' e'ben*, 2 Samuel v. 11, a "*carver* or *worker of stone*," as in <13215>1 Chronicles 22:15; wyqævrij; *charash' kir*, <13401>1 Chronicles 14:1, a *wallworkman*), a stone-mason or artificer in stone. From 2 Samuel v. 11, which states that "Hiram,

king of Tyre, sent messengers to David, and cedar-trees, and carpenters, and masons, and they built David a house," we may infer that the Hebrews were not so skillful in architecture as the Tyrians, though they had long sojourned in Egypt, where that art attained a high degree of perfection at a very early period. The ruins of immense temples and palaces at the present day fill the traveler in Egypt with wonder and astonishment. The sculptures on the granite, basalt, and hard limestone still remain undefaced. Upon the ancient monuments of Egypt the various processes of the building art are very numerous. Masons, carpenters, blacksmiths, brickmakers, etc., may be seen hard at work, and appear to be depicted with minute fidelity, and some of these seem to explain to us a curious circumstance mentioned by the sacred historian in the account of the erection of Solomon's Temple: "And the house, when it was in building, was built. of stone made ready before it was brought thither; so that there was neither hammer, nor are, nor any tool of iron heard in the house whilst it was in building" (<1106707>1 Kings 6:7). This previous squaring and preparation of the stones is frequently delineated; they are accurately measured under the superintendence of a principal architect, the shape marked on the rough block with a dark line, so as to determine the course of the stone-cutter accurately, and a mark or number is fixed to the finished stone so as to point out its place in the building. Masons' and carpenters' tools have frequently been found in the tombs. Most of the blades have been attached by linen bandages and an adhesive composition. On the blades of the larger, and handles of the smaller tools, is generally inscribed a line of hieroglyphics. Some of them are of remote antiquity, bearing the praemomen of Thothmes III. (See Wilkinson, *Ancient Egyptians,* 2, 305-315.) The peculiar bevelled edges and immense size of the lower courses of the walls of Jerusalem and other cities of Palestine attest the antique art of Solomon's day. Similar advancement in the art of stonecutting is evident from the ruins discovered by Botta and Layard in Assyria. *SEE HANDICRAFT*; *SEE SCULPTURE*.

Mason, Erskine, D.D., a Presbyterian minister, son of Dr. John M. Mason, was born in New York City April 16,1805; was educated at Dickinson College (class of 1823); was ordained in October, 1826; installed over the Church at Schenectady in May, 1827; pastor of Bleecker Street Church, New York, from 1830 to 1851; and also professor of ecclesiastical history in Union Theological Seminary, New York. from 1836 to 1842. He died May 14,1851. His memoir, by Rev. Wm. Adams, is prefixed to his sermons on practical subjects, entitled *A Pastor's Legacy* (1853, 8vo). See also Drake, *Dict. of Amer. Biog.* s.v.

Mason, Francis

(1), B.D., an English divine, was born in the county of Durham in 1566; was educated at Merton College, Oxford, about 1583, where he was chosen probationer fellow; became rector of Oxford, Suffolk, and chaplain to king James 1, and archdeacon of Norfolk in 1619. He died in 1621. He published *Sermons* (Lond. 1607, 4to; Oxford, 1634, 4to): — *Vindicae ecclesiae Anglicanae* (1613, fol.; published in an English dress, entitled *A Vindication of the Church of England, and of the Lawful Ministry thereof,* etc.; greatly enlarged by Rev. John Lindsay, with additions, 1728, fol.; 1778, fol.). This book contains a complete refutation of the Nag's Head story: — *Two Sermons* (1621, 8vo): — The *Lawfulness of the Ordination of Ministers of the Reformed Churches beyond the Seas* (Oxford, 1641, 4to). See Allibone, *Dict. of Brit. and Amer. Authors,* s.v.; Darling, *Cyclop. Bibliog.* vol. 2, s.v.

Mason, Francis

(2), D.D., a Baptist minister, andl missionary, was born at York, England, April 2, 1799. He was a shoemaker's apprentice emigrated to Philadelphia in 1818; settled at Canton, Mo., in 1825; studied at the Theological Seminary, Newton, Mo., in 1827; and in May, 1830, having been ordained, sailed with his wife for Calcutta as a missionary to the Karens. After acquiring the language, he wrote *The Sayings of the Elders,* which was the first printed book in the Karen language. He prepared Pali and Burmese grammars, and acquired many of the Oriental languages. He also published a Karen translation of the Bible. He was medical adviser to this people, having studied medicine, and published a small work on materia medica and pathology in one of the Karen dialects. He also edited for many years the *Morning Star,* a Karen monthly, in both the Sgan and Pwo dialects, and was member of a number of literary and scientific bodies. He died at Rangoon, Burmah, March 3, 1874. His English writings are, *Report of the Twvay Mission Society: — Life of Kothabyun, the Karens Apostle*: — *Memoir of Mrs. Helen Mil. Mason* (1847): *Memoir of San Quala* (1850): — and *Burmah, its People and Natural Productions* (1852; enlarged edition, 1861).

Mason, John

(1), an English dissenting divine, was born in Essex in 1705 or 1706; became pastor of a congregation at Dorking, Surrey, in 1730, and at

Chestnut, Hertfordshire. in 1746. He died in 1763. Mr. Mason published, besides a number of *Sermons,* various theological treatises and other works. The best known are *Self-Knowledge* (1754; new edition and life of the author by John Mason Good, 1811, 12mo; new edition by Tegg, 1847, 32mo; with Melmoth's *Importance of a Christian Life,* published by Scott, 1855, 24mo); this work was very popular for a long time, and was translated into several languages: — The *Lord's Day Evening Entertainments,* 52 practical discourses (1751-52, 4 vols. 8vo; 2d ed. 1754, 4 vols. 8vo): — *The Student and Pastor* (1755, 8vo; new edition by Joshua Toulmin, D.D., 1807,12mo) — *Fifteen Discourses* (1758, 8vo): — *Christian Morals* (1761, 2 vols. 8vo). See Allibone, *Dict. Brit. and Amer. Authors,* s.v.; Hook, *Eccles. Biog.* s.v.

Mason, John

(2), D.D., a minister of the Associate Reformed Church, father of the celebrated John M. Mason, was born near Mid-Calder, in Linlithgowshire, Scotland, in 1734. The great ecclesiastical agitation within the Church of Scotland occurred in his early days, and, favoring the *Anti-Burgher* party, he identified himself with this branch of the "Secession Church," pursued his theological studies at Abernethy, and later became an assistant professor of logic and moral philosophy at the theological school. In 1761 he was ordained for the office of the ministry, and sent to this country as pastor of the then Cedar Street Church, New York. Believing that the causes which divided the Presbyterians of Scotland did not exist here, he labored, from the moment of his arrival in the States, for the union of all Presbyterians, and, though his course displeased his brethren at home, and the synod suspended him, he pushed his project, and on June 13, 1782, a general union of the Reformed Presbyterians was held as "the Associate Reformed Church." Dr. Mason had the honor to be the first moderator of this body. Untiring in his services to the cause of the Church of Christ, and his own branch of it, he died April 19, 1792. "His death, like his life, was an honorable testimony to his Redeemer's power and grace." The degree of D.D. was conferred upon him by New Jersey College, of which he was a trustee from 1779 to 1785. Dr. Mason "was a man of sound and vigorous mind, of extensive learning, and fervent piety. As a preacher, he was uncommonly judicious and instructive, and his ministrations were largely attended. As a pastor, he was specially faithful and diligent. To great learning there were united in him meekness, prudence, diligence, knowledge of the world, and an affectionate superintendence of the

interests, temporal and spiritual, of his flock" (Dr. John B. Dales, in *Annals of the Amer. Pulpit,* 9:4 sq.).

Mason, John Mitchell

D.D., a distinguished Presbyterian divine and noted American pulpit orator, was born in the city of New York March 19, 1770. He was educated at Columbia College, class of 1789, and having decided to devote his life to the service of the Church, went abroad, and studied theology at the University of Edinburgh. While at the "Northern Athens" young Mason became noted for piety and an exemplary life. In 1792 he was unexpectedly recalled by the sudden decease of his father, and, after his return to New York, was established in the ministry over the same Church which his father had served so long. The Associate Reformed Church, to which he belonged at this time, had been wont to celebrate the Lord's Supper but once or twice annually. Mason believed in more frequent communion, and both by his pen and his tongue, went forward to advocate reform in this respect. A pamphlet, consisting of "Letters on Communion," which he published, brought him prominently before the religious world, and thereafter John Mitchell Mason was not an uncommon name in the assembly of American Christians. He also served his day and generation in many other ways. The Associate Reformed Church had always depended upon foreign institutions for the education of her ministry. Mason advocated the establishment of a school of the prophets on American soil. and thus became instrumental in founding the institution known as the "Union Theological Seminary." He was appointed its first professor at the opening in 1804. In 1806 he projected the "Christian's Magazine," the pages of which are filled with a controversy he had with bishop Hobart on the claims of the episcopacy. In 1810 he resigned his pastoral charge, for the purpose of forming a new congregation. The intimate relations he now established with the Presbyterians were objected to by many of his own denomination, and in 1811 a charge was brought against him, but the synod had sense enough to refuse all censure. Mason, however, improved the opportunity to push his favorite object, the *Plea for Sacramental Communion on Catholic Principles* (published in 1816). In this year (1811) he was also honored with the provostship of Columbia College, and, though already employed as preacher and professor, accepted the position, "and by his talents and energy raised that institution to a higher character than it had ever before possessed." In 1816 failing health admonished him of the magnitude of the work he had undertaken, and he

resigned his connection with the college, and went to Europe. On his return in 1817 he again devoted himself to Gospel labors, but in 1821 exchanged the pulpit for the rostrum, as president of Dickinson College, Pa. In 1822 he transferred his ecclesiastical relation to the Presbyterian Church. In 1824 he resigned his position at college, and returned to New York to recuperate his health, but he was never again permitted to assume any official connection. He died Dec. 26, 1829. Besides the literary enterprises already mentioned, Dr. Mason wrote a number of essays, reviews, orations, and sermons, published at different times. They were collected by his son, the Rev. Ebenezer Mason, and published in 4 vols. 8vo, in 1832 (new ed., with many additions, 1849). A memoir, with some of his correspondence, was published by his son-in-law, J. Van Vechten, D.D., in 1856, 2 vols. 8vo. The mind of Dr. Mason was of the most robust order, his theology Calvinistic, and his style of eloquence powerful and irresistible as a torrent. When Robert Hall first heard him deliver before the London Missionary Society, in 1802, his celebrated discourse on" Messiah's Throne," he is said to have exclaimed, "I can never preach again!" (Fisk's *Pulpit Eloquence,* 1857, p. 486, q.v.). "Taken altogether, no American preacher has combined more impressive qualities. His aspect was on a scale of grandeur corresponding to the majesty of mind within. Tall, robust, straight, with a head modeled after neither Grecian nor Roman standard, yet symmetrical, combining the dignity of the one and the grace of the other; with an eye that shot fire, especially when under the excitement of earnest preaching, yet tender and tearful when the pathetic cord was touched; with a forehead broad and high, running up each side, and slightly parted in the middle by a graceful pendant of hair; a mouth and chin expressive of firmness and decision ... Dr. Mason stood before you the prince' of pulpit orators" (N. Y. *Observer,* Nov. 1860). See also *Bost. Christ. Disciple,* 3:475; Dr. Spring, *Power of the Pulpit;* Duyckinck, *Cyclop. Amer. Lit.* (see Index in vol. 1); Allibone, *Dict. of Brit. and Amer. Auth.* 2:1237; *Princet. Review,* 1856, p. 318. (J.H.W.)

Mason, Lowell

doctor of music, a celebrated American composer of music, was born at Medfield, Mass., Jan. 8,1792. When but a child he exhibited extraordinary love and capacity for music, and began to teach early in life. In 1812 he removed to Savannah, Ga., and there compiled his first book of *Psalmody,* the celebrated *Händel* and Haydn collection, the success of which eliciting much persuasion of his musical friends in Massachusetts to settle in his

native state, he removed to Boston in 1827, devoted himself to the musical instruction of children and the introduction of vocal music into the public schools of New England; caused the Boston Academy of Music to be established, and also "Teachers' Institutes" for the training of teachers and leaders of choirs. He visited Europe in 1837, and acquainted himself with all the improvements in the musical teaching on the Continent. In 1855 the University of New York conferred on him the degree of doctor of music, the first ever conferred by an American college. In the later years of his life he gave much attention to congregational singing in churches, and did much to advance the interests of Church music in general. He died at his residence, Orange, N. J., Aug. 11, 1872. His publications of interest to us are *Juvenile Psalmist, Juvenile Lyre*, etc. (Boston, 1829, '30, '34, '35, 36, '37, '39, '40, '45, '46; New York, 1856; Phila. 1843; Lond. 1838): — several sacred and Church music-books: — *The Boston Händel and Haydn Collection of Church Music* (1822): — The *Choir, or Union Collection* (1833, etc.); etc. Dr. Mason was the author and compiler of more musical works than any other American, and contributed much towards making the Americans a nation of "singing men and singing women." See Allibone, *Dict Brit. and Amer. Authors,* s.v.; Drake, *Dict. Amer. Biog. s.v.*

Mason, William

an English divine of some note, son of the vicar of St. Trinity Hall, was born in 1725; was educated at St. John's College, Cambridge, and made fellow of Pembroke College in 1747. In 1754 he took holy orders, became rector of Aston, Yorkshire, chaplain to the king, and was for thirty-two years precentor and canon residentiary of York. He died in 1797. His published works, both secular and religious, are chiefly in poetry, among which are *Essays, Historical and Critical, on English Church Music* (1795, 12mo). He also published *Memoirs of Thomas Gray* (1775, 4to). Mason was regarded by his contemporaries as a poet of more than ordinary genius, but the lack of classical culture prevented his rise. There is a tablet to his memory in Poet's Corner, in Westminster Abbey. His style is, to a great extent, that of an imitator of Gray; and, not being so perfect an artist in language as his master, he has been proportionally less successful. In addition to his poetical reputation, he possessed considerable skill in painting and music, and on the latter subject entertained opinions not at all consonant with those of musicians in general. He wished to reduce Church music to the most dry and mechanical style possible, excluding all such expression as should depend on the powers and taste of the organist

(Mason's *Compendium of the History of Church Music*). See *Memoir of Mason* in Johnson and Chalmer's *English Poets* (1840, 21 vols. 8vo); Chalmer's *Biog. Dict.* s.v.; *Blackwood's Mag.* 30:482; 26:553; Allibone, *Dict. Brit. and Amer. Authors,* s.v.

Masorah, Masoreth, or Massoreth

(hrsm; trsm; trwsm), the technical term given to a grammatico-critical commentary on the O. Test., the design of which is to indicate the correct reading of the text with respect to words, vowels, accents, etc., so as to preserve it from all corruption, putting an end to the exercise of unbounded individual fancy. In the Hebrew *Masorah* denotes *traditions,* from rsm, which is used in Chaldaic in the sense of *to give over, to commnit* (corresponding to the Hebrew dyb ˆtn rgs rygsj; comp. *Targ.* on 1 Samuel 17:46; 24:11; 1 Kings 20:13; Exodus 21:3; Amos 6:8); and hence, by the rabbinical writers, in the sense of *to deliver,* with reference to the oral communication of doctrine, opinion, or fact. The derivation, from rsa), *to bind, to fix within strict limits,* seems to have been an afterthought, suggested by the sentiment that the Masorah is a hedge to the Torah. The Masorah, however, is not confined to what is communicated by *oral* tradition; in the state in which it has come down to us it embraces all that has been delivered traditionally, whether orally or in writing. Its correlate is hlbq *(Kabbtsalah), reception;* and as the latter denotes whatever has been *received* traditionally, the former embraces whatever has been *delivered* traditionally; though in usage Kabbalah is generally restricted to matters of theologic and mystic import, *SEE CABALA*, while Masorah has reference rather to matters affecting the condition of the text of Scripture. It takes account not only of various readings, but also contains notes of a grammatical and lexicographical character it descends to the most minute particulars, and is a monument of prolonged industry, fidelity, and earnest devotion to the cause of sacred learning.

I. *Origin of the Masorah.* — The Masorah is the work of certain Jewish critics, who from their work have received the title of trwsmh yl[b *(Baali Hammasoreth), masters of the Masorah,* or, as they are generally designated, *Masoretes.* Who they were, and when or where their work was accomplished, are points involved in some uncertainty. According to Jewish tradition. the work began with Moses; from him it was committed

to the wise men till Ezra and the great Synagogue, and was then transferred to the learned men at Tiberias, by whom it was transmitted to writing and called the Masorah (El. Levita, *Masoreth Hammasoreth,* Pref. p. 2). Some even claim Ezra as the author of the written collection (Buxtorf; *Tiberias,* c. 11, p. 102; Leusden, *Philol. Heb. Diss.* 25, sec. 4; Pfeiffer, *De Masora,* cap. 2, in *Opp.* p. 891, etc.); but the arguments which have been adduced in support of this opinion are not sufficient to sustain it. Aben-Ezra says expressly, “So was the usage of the wise men of Tiberias, for from them were the men the authors of the Masoreth, and from them have we received the whole punctuation” *(Zachuth,* cited by Blxtorf, *Tib.* c. 3, p. 9); and even Buxtorf himself unconsciously gives in to the opinion he opposes by the title he has put on his work. That various readings had been noted before this, even in pre-Talmudic times, is not to be doubted. In the Talmud itself we have not only directions given for the correct writing of the Biblical books, but references to varieties of reading as then existing *(Hierosol.,* tr. *Tacanith,* f. 68, c. 1; comp. Kennicott, *Diss. Genesis* sec. 34; De Wette, *Einleit. ins A. T.* sec. 89; Hävernick, *Introduct.* p. 280); especial mention is made of the *Ittur Sopheirn* (µywps rwf[, *Ablatio Scribarum;* tract *Nedasrim,* f. 37, c. 2), of the *Keri ve-lo Kethib,* the *Kethib ve-lo Keri,* and the *Keri ve-kethib (Niedarim,* 1. c.; tract *Sota,* v. 5; *Jomna,* f. 21, c. 2), and of the *puncta extraorldincaria,* which, however, are not properly of critical import, but rather point to allegorical explanations of the passage (tr. *Nasir,* f. 23, c. I1; comp. Jerome, *Quaest. in* <01180>*Genesis* 18:35); and already the middle consonant, the middle word, and the middle verse of the Pentateuch are noted as in the Masorah. In the tract Sopherim, written between the Talmud and the Masorah, there are also notes of the same kind, though not exactly agreeing with those in the Masorah. But those variants had not before been formally collected and reduced to order in writing. This was the work of the Jewish scholars who, from the 6th century after Christ, flourished in Palestine. and had their principal seat at Tiberias (Zunz, *Gottesdienstliche Vorträge der Juden,* p. 309).

II. *Contents of the Masorah.* — These are partly palteographic, partly critical, partly exegetical, partly grammatical. They embrace notes concerning

1. *The Consonants of the Hebrew Text.* — Concerning these, the Masoretes note about thirty letters which are larger than the others, about

thirty that are less, four which are suspended or placed above the line of the others in the same word, and nine which are inverted or written upside down; to these peculiarities reference is made also in the Talmud, and the use of them as merely marking the middle of a book or section indicated (tr. *Kiddushin,* f. 30, c. 1; Hävernick, 1. c., p. 282). The Masoretes also note a case in which the final µ is found in the heart of a word (hbrµl, <2916>Isaiah 9:6); one in which the initial in is found at the end (mj, <1623>Nehemiah 2:13); and one in which the initial n occurs at the end (nm. <1801>Job 18:1) — irregularities for which no reason can be assigned (comp. Leusden, *Phil. Heb.* Diss. 10). They have noted how often each letter occurs; and they signalize the middle of each book, the middle letter of the Pentateuch (the w in wjg, <3142>Leviticus 11:42), the middle letter of the Psalter (the [in r[ym, <19001>Psalm 130:14), the number of times each of the five letters which have final forms occurs in its final and in its initial form.

2. *The Vowel-points and Accents in the Hebrew Text.* — Here the Masoretes note the peculiarities or anomalies in the use of the vowel-points, of the dagesh and mappik, and of the accents in the text-a fact to which Buxtorf appeals with considerable force, as proving that the authors of the Masorah, as we have it, were not the *inventors* of the diacritical marks by which vowels and accents are indicated in the Hebrew text; for, had they been so, they would not have confined themselves to laboriously noting anomalies into which they themselves had fallen, but would at once have removed them. *SEE VOWEL-POINTS.*

3. *Words.* — With regard to these, the Masoretes note

(1) the cases of *Scriptio plena* (µyalm) and *defectiva* (µyrsj);

(2) the number of times in which certain words occur at the beginning of a verse (as, e.g., µwq, which they say is nine times the first word of a verse), or the end of a verse (as /rah, which they say occurs thrice as the final word of a verse);

(3) words of which the meaning is ambiguous, and to which they affix the proper meaning in the place where they occur;

(4) words which have over t *the puncta extraordinaria;* and

(5) words which present anomalies in writing or grammar, and which some have thought should be altered, or peculiarities which need to be explained (ˆyrybs).

4. *Verses.* — The Masoretes number the verses in each book of the O. Test.. as well as in each of the larger sections of the Pentateuch, and they note the middle verse of each book of the O.T.; they also note the number of verses in which certain expressions occur, the first and last letters of each verse, and in many cases the number of letters of which it is composed; and, in fine, they have marked twenty-five or twenty-eight places where there is a pause in the middle of a verse, or where a hiatus is supposed to be found in the meaning (as, e.g., in <01004B>Genesis 4:8, where, after the words wyja lbhAla ˆyq rmayw "there is in rabbinical editions of the O. Test. a space left vacant [aqsp, *piska]* to indicate that something is probably omitted).

5. *Tikkun Sopherim* (µyrpws ˆyqt, *ordinatio,* sive *correctio Scribarum).* — *On* the word µdwbk (<19AG00>Psalm 106:20) the Masorah has this note: *the word* µdwbk *is one of eighteen words in Scripture which are an ordination of the Scribes.* These eighteen words are also enumerated in a note at the beginning of Numbers. The passages where they occur are presented in the following table:

Tikksun Sopherlin. Erronneous Reading.

<01182>Genesis 18:22,	hwhy ynpl.... µhrba ynpl	... µhrba .. hwhy
<04115>Numbers 11:15	yt[rb	µt[rb
<04212>Numbers 12:12	wmaµ wnwçb	wrçb wnrçb
<09313>1 Samuel 3:13,	µhl	yl
<10612>2 Samuel 16:12,	ynw[b	yyn[b
<11216>1 Kings 12:16 <14016>2 Chronicles 10:16,	wyljal	wyhlal
<26817>Ezekiel 8:17,	µpa la	ypa la
<36112>Habakkuk 1:12.	twmn al	twmt al
<39113>Malachi 1:13,	wtwa	ytwa

<3012B>Zechariah 2:8,	wny[	yny[
<2402I>Jeremiah 2:11	wbwbk	ydwbk
<3804T>Hosea 4:7,	µdwbk	ydwbk
Paslm 106:20,	µdwbk	ydwbk
<1807J>Job 7:20.	yla	ŷla
<1832B>Job 32:3,	bwya ta	zyd ta
<2503O>Lamentations 3:20,	yl[!	yl[

Charges have been rashly advanced against these Sopherim of having corrupted the sacred text (Galatin, *De Arcanis Cathol. Ver.* lib. 1, c. 8), but for this there is no foundation (see ben-Chajim's *Introduction to the Rabbinic Bible,* translated by Ginsburg, p. 21). Eichhorn concludes from "the character of the readings" that "this recension took note only of certain errors which had crept into the text through transcribers, and which were corrected by collation of MSS." *(Einleit. ins. A. T.* sec. 116). Bleek, however, thinks that this is affirmed without evidence, and that in some cases the rejected reading is probably the original one, as, e.g., in <01822>Genesis 18:22, and <3501Z>Habakkuk 1:12 *(Einleit. ins A. T.* p. 803).

6. *Ittur Sopherim* (µyrpws rwf[, *ablatio Scribarum).* — The Masoretes have noted four instances in which the letter w has been erroneously prefixed to rja -viz. <01805>Genesis 18:5; 24:55; <04214>Numbers 12:14; and <1928Z>Psalm 28:26; they note also that it has been erroneously prefixed to the word yfpçm in <1907Z>Psalm 36:7. Of these passages, the only one in which the injunction of the Sopherim to remove the w has been neglected is <04214>Numbers 12:14 — a neglect at which Buxtorf expresses surprise *(Lex. Talmud,* s.v. rf[).

7. *Keri and Kethib.* — But not all the dicta of the Masoretes are of equal sterling value; they are not only sometimes utterly superfluous, but downright erroneous. Of its "countings" we may adduce that it enumerates in the Pentateuch 18 greater and 43 smaller portions, 1534 verses, 63,467 words, 70,100 letters, etc. — a calculation which is, however, to a certain degree at variance with the Talmud. *SEE KERI AND KETHIM* in this work.

III. *Form of the Masorah*: — The language of the *Masorah* is Chaldee; and, besides the difficulty of this idiom, the obscure abbreviations, contractions, symbolical signs, etc., with which the work abounds, render its study exceedingly difficult. In all probability it was composed out of *notes* that had been made from time to time on separate leaves, or in books, as occasion demanded. Afterwards they were appended as marginal notes to the text, sometimes on the upper and lower margin, sometimes in a more brief form on the space between the text and the Chaldee version, where, from scarcity of room, many abbreviations and symbols were resorted to, and considerable omissions were made. Hence arose a distinction between the hlwdg hrwsm, the *Masora Magna,* and the hnfq 8m, the h. *Parva* — the former of which comprehends the entire body of critical remark on the margins, the latter the more curt and condensed notes inserted in the intermediate space. The latter has frequently been represented as an abbreviated compend of the former; but this is not strictly correct, for the lesser Masorah contains many things not found in the greater. At an early period the scribes introduced the practice of adorning their annotations with all manner of figures, and symbols, and caligraphic ingenuities; and from this, as well as from causes connected with their method of selection and arrangement, the whole came into such a state of confusion that it was rendered almost useless. In this state it remained until the publication of Bomberg's *Rabbinical Bible* (Venetia, 1526: the second Bomberg *Biblia Rabbin.,* not the first, as is sometimes stated), for which the learned R. Jacob ben-Chajim, with immense labor, prepared and arranged the Masorah. *SEE JACOB BEN-CHAJIM*. To facilitate the use of the Greater Masorah. he placed at the end of his work what has been called the *Masora maxima* or *finalis,* and which forms a sort of Masoretic Concordance in alphabetic order.

IV. *Value of the Masorah.* — While there is much in the Miasorah that can be regarded in no other light than as laborious trifling, it is far from deserving the scorn which has sometimes been poured upon it. There can be no doubt that it preserves to us much valuable traditional information concerning the constitution and the meaning of the sacred text. It is the source whence materials for a critical revision of the O.-Test. text can now alone be derived. It is a pity that it is now impossible to discriminate the older from the more recent of its contents. We would earnestly reiterate the wish of Eichhorn, that some one would undertake the "bitter task" of making complete critical excerpts from the Masorah.

V. *Literature.* — *Elilas Levita,* t r w s m h t r w s m (Ven. 1538; German transl. by Semler, Halle, 1770; English transl. by Ginsburg, Lond. 1867); Buxtorf, *Tiberias, sive Comment. Masoreth. triplex histor. didact. crit.* (Basle, 1620, 4to); Cappell, *Crit. Sac.* lib. 3; Olaus Celsius, *De Masora Disput.;* Leusden, *Philol. Heb.*, Diss. 22-25; Walton, *Prolegg. in Polyglott.* No. 8; Carpzov, *Crit. Sacr.* p. 283; Wahner, *Antiq. Hebs.* sec. 1, c. 36; Abr. Geiger, *Zur Gesch. der Masorah* (in the 3d vol. of his *Jiid. Zeitschr. für Wissensch. u. Leben);* Frensdorff, *Das Bach "Ochlach W'ochlach"* (Massora) (Hamburg, 1864, 8vo); Hupfeld, *Ueber eine bisher unbekalannt gebliebene lIandschrift de' iassorah* (in *Zeitschr. d. deutsch. morgenl. Gesellsch. 2*1:201 sq.); Eichhorn, *Linleit. ins A. T.* vol. i, sec. 140-158; De Wette, *Einleit.* sec. 90-92; Havernick, *Introd. to the O.T.* p. 279 sq.; Bleek, *Einleit. ins A. T.* p. 803 sq.; Ginsburg, *Introduction to the Rabbinic Bible by J. ben-Chajim,* transl. in the *Journal of Sacred Literature* for July, 1863. *SEE CRITICISM, BIBLICAL*.

Mas'pha

the name of two places mentioned in the Apocrypha.

1. *(*Μασσηφάθ v. *r.* Μασσηφά.*)* A place opposite to *(*κατέναντι*)* Jerusalem, at which Judas Maccabaeus and his followers assembled themselves to bewail the desolation of the city and the sanctuary, and to inflame their resentment before the battle of Emmaus, by the sight not only of the distant city, which was probably visible from the eminence, but also of the book of the law mutilated and profaned, and of other objects of peculiar preciousness and sanctity (1 Maccabees 3:46). As the passage contains an allusion to similar acts of devotion "aforetime in Israel," there is no doubt that it is identical with MIZPEH *SEE MIZPEH* (q.v.) of Benjamin, the ancient sanctuary at which Samuel had convened the people on an occasion of equal emergency (1 Samuel 7:5). In fact, Maspha, or, more accurately, Massepha, is merely the form in which the Sept. uniformly renders the Hebrew name Mizpeh, the modern *Nebi-Samwil,* a high range in the neighborhood of Jerusalem (Robinson, *Researches,* 2:143).

2. (Μασφά.) One of the cities which were taken from the Ammonites by Judas Maccabaeus in his campaign on the east of Jordan (1 Maccabees 5:35). It is uncertain whether the ancient city of Mizpeh of Gilead (Judges 11:29, etc.) or Mizpeh of Moab (1 Samuel 22:3) is meant.

The Svriac has the curious variation of *Olim*, "salt," and one Greek MS. has εἰς Ἄλεμα, another εἰς Σάλεμα, another εἰς Λέμα*:* but this seems to be a mere arbitrary correction from ver. 26 by some one who thought that the place mentioned in both verses should be the same. Michaelis, however, would combine both readings, and make the place *Mizpeh-Elim*. Perhaps Josephus also reads jlm, "salt," as he reads Μάλλη *(Ant. 1*2:8, 3), which Grimm thinks has arisen from transposition of letters *(Handb. z. a. Apokr.* ad loc.).

Mas'rekah

(Heb. *Masrekah',* hqrem; *vineyard;* Sept. Μασσεκκά, Μασεκκά*)*, a place apparently in Idumuea, the native place of Samlah, one of the Edomitish kings (<01366>Genesis 36:36; <13047>1 Chronicles 1:47). "The student will observe that while some of these kings are mentioned with the addition, 'and the name of his town was,' others are introduced as 'coming from' some other place. Kalisch (ad loc.) remarks that the former seems to comprise native Idumaeans, the latter foreigners. Eusebius and Jerome, however *(Onomast.* s.v. Masraca), locate Masrekah in Gebalene, a province embracing the northern part of Edom" (Kitto). "Interpreted as Hebrew, the name refers to vineyards — as if from *Sarakc*, a root with which we are familiar in the 'vine of Sorek,' that is, the choice vine; and, led by this, Knobel *(Genesis*, p. 257) proposes to place Masrekah in the district of the Idumuean mountains north of Petra, and along the Haj route, where Burckhardt found 'extensive vineyards,' and 'great quantities of dried grapes,' made by the tribe of the Refaya for the supply of Gaza and for the Mecca pilgrims (Burckhardt, *Syria*, p. 418). But this is mere conjecture, as no name at all corresponding with Masrekah has been yet discovered in that locality" (Smith). According to Schwarz *(Palest.* p. 215), there is still a town, eight miles south of Petra, called *En-Masrak*, which he thinks may be the locality. He probably refers to the place marked *Ain Mafrak* on Palmer's Map, and *Ain el-Usdaka* on Kiepert's.

Mass

(Latin *Missa)* is the technical term by which the Church of Rome designates the Eucharistic service which in that Church, as well as in the Greek and other Oriental churches, is held to be the sacrifice of the new law-a real though unbloody offering, in which Christ is the victim, in substance the same with the sacrifice of the cross. It is instituted,

Romanists further teach, in commemoration of that sacrifice, and as a means of applying its merits through all ages for the sanctification of men.

Origin and Meaning of the Word. — “The first names given to the administration of the sacrament of the body and blood of Christ,” says Walcott (s.v.), “were the Breaking of Bread (<442006>Acts 20:6,(7), the Lord’s Supper (<460202>1 Corinthians 2:20), or Communion (<461018>1 Corinthians 10:18). It was also called, by way of eminence, the mystery, the sacrament, the oblation or prosphora, the sacrifice, Dominicum (the Lord’s), agenda (the action), synais and collecta (the assembly), the solemnities, the service, the supplication, the mystical or divine Eucharist or eulogy (the thanksgiving), the office, the spectacle, the consecration, the unbloody sacrifice, the supper, the table, the latria (worship), the universal canon; and, by the Greeks, also the hierurgia (sacred action), and the good by excellence, metalepsis (the communion), in the Apostolical Canons. These terms served either to explain to the faithful the meaning of the service, or, in times of persecution, to conceal its real nature from the profane and persecutors. In <441302>Acts 13:2, it is spoken of as the liturgy.”

The term *Mass* is ancient, having been used by Clement I, Alexander, Telesphorus, Soter, and Felix (cir. 100-275). In a letter of St. Ambrose to his sister Marcellina (of the 4th century), we have this passage: “Ego mansi in munere, missam facere ccmpi, dum offers, raptum cognovi” *(Ep.* 33). Its origin and use, however, have given much trouble. There are at present three principal derivations of the word:

(1.) From the AngloSaxon *moese,* a *feast,* in which sense the word is of more ancient date than the Eucharist. It seems probable that the ancient word is embodied in such names as Christ*mas,* Michael*mas,* Martin*mas*; but it is very doubtful whether the suffix, as thus used, has any reference at all to the holy Eucharist, and it is much more probable that the coincidence of the Anglo-Saxon word *forfeast,* with mass and missa, the *holy Eucharist,* is purely accidental.

(2.) From the Hebrew hS;m]æ, *missah’,* which signifies an *oblation,* as in <051610>Deuteronomy 16:10. This derivation would tend to show an association between the original idea of the Eucharist and the oblations of the Jewish ritual; but it is extremely improbable that the Jewish word should have found its way into every language of Europe, and yet be entirely absent from the liturgical vocabulary of the Oriental churches.

(3.) From the *"Ite, missa est"* of the ancient liturgies of the West, which was equivalent to the Ἐν εἰρήνῃ Χρυστιῦ πορευθῶμεν, "Let us depart in peace," of the Greek liturgies. But the words "Ite, missa est," have two senses given to them by ancient writers; thus, in Micrologus, it is said, "In festivis diebus 'Ite, missa est' dicitur. quia tune generalis conventus celebrari solet, quli per hujusmodi denuntiationem licentiam discendi accipere solet" *(Microlog.* 46). St. Thomas Aquinas, on the other hand, explains the phrase as meaning that the sacrifice of the Eucharist has been sent up to God by the administration of angels (Thomas Aquinas, 3, qu. 83, art. 4). Both these meanings are combined in a very ancient exposition of the mass, printed by Hittorpius: "Tune demum a diacona dicitur, Ite, missa est, id est, Ite cum pace in domus vestras, quia transmissa est pro vobis oratio ad dominuոm; et per angelos, qui nuncii dicunter, allata est in divinme conspectum majestatis" *(Expos. Miss. ex vetust. cod. in Hittorp.* p. 587).

The proper technical sense of the word undoubtedly is the one in which it is employed by the early Church — that of "offering" or "oblation," which, as we have seen above, are ancient names for the Lord's Supper. In such a sense the English Church used the word, and it thus occurs in the first vernacular liturgy of the Church of England (A.D. 1549): "'The Supper of the Lord, and the holy Communion, commonly called the Mass." Indeed it was only abandoned by the Anglican clergy when it was found that Romanists attached to the word *mass* a perverted sense. It was first dropped in the revised Prayer-book of 1552. In Germany the Reformers hesitated not to protest against the accusation that they opposed *mass.* Thus, e.g., the Augsburg Confession "protests against any notion that it abolishes mass" (comp. Schott, *Augsburgische Confession,* p. 137, 141). The doctrine of the mass, as interpreted by Roman Catholics, presupposes the Eucharist, and involves the notion of a sacrifice. On the latter point hinges the controversy between Romanists and Protestants: the question being whether it is a positive sacrifice, renewed at every celebration, or only a solemn feast on a sacrifice once offered by Jesus Christ; whether Christ in body and blood is absolutely and corporally, or only spiritually and really present in the elements. *SEE REAL PRESENCE*; *SEE TRANSUBSTANTIATION*.

By primitive use, the communion of the faithful appears always, unless in exceptional cases, to have formed part of the Eucharistic service; but afterwards it came to pass that the officiating priest only communicated,

whence arose, especially in the Western Church. the practice of “private masses,” which has been in later times a ground of complaint with dissentients from Rome — even those who in other respects approach closely to the Roman doctrine. In the ancient writers a distinction is made between the “mass of the catechumens” and the “mass of the faithful;” the former including all the preparatory prayers, the latter all that directly regards the consecration of the elements and the communion, at which the “discipline of the secret” forbade the presence of the catechumens. With the cessation of this discipline the distinction of names has ceased, but the distinction of parts is still preserved, the mass of the catechumens comprising all the first part of the mass as far as the “preface.”

The mass is now in general denominated according to the solemnity of the accompanying ceremonial — a “low mass,” a “chanted mass,” or a “high mass.” In the first, a single priest simply *reads* the service, attended by one or more acolytes or clerks. The second form differs only in this, that the service is *chanted* instead of being *read* by the priest. In the high mass the service is chanted in part by the priest, in part by the deacon and subdeacon, by whom, as well as by several ministers of inferior rank, the priest is assisted. In all these, however, the service, as regards the form of prayer, is the same. It consists of

(1) an introductory prayer composed of the 41st Psalm, together with the “general confession;”

(2) the introit, which is followed by the thrice-repeated petition, “Lord, have mercy,” “Christ, have mercy,” and the hymn “Glory to God on high;”

(3) the collect, or public and joint prayers of priest and people, followed by a lesson either from the Epistles or some book of the Old Testament, and by the Gradual (q.v.);

(4) the Gospel, which is commonly followed by the Nicene Creed;

(5) the Offertory (q.v.), after the reading of which comes the preparatory offering of the bread and wine, and the washing of the priest’s hands in token of purity of heart, and the “secret,” a prayer read in a low voice by the priest;

(6) the preface, concluding with the trisagion, or "thrice holy," at which point, by the primitive use, the catechumens and penitents retired from the church;

(7) the "canon," which is always the same, and which contains all the prayers connected with the consecration, the elevation, the breaking, and the communion of the host and of the chalice, as also the commemorations both of the living and of the dead;

(8) the "communion," which is a short scriptural prayer, usually appropriate to the particular festival;

(9) the "post-communion," which, like them collect, was a joint prayer of priest and people, and is read or sung aloud;

(10) the dismissal with the benediction; and, finally, the first chapter of John's Gospel.

A great part of the above prayers are fixed, and form what is called the "ordo" or "ordinary" of the mass. The rest, which is called the "proper of the mass," differs for different occasions, many masses having nothing peculiar but the name: such are the masses of the saints — that of St. Mary of the Snow, celebrated on the 5th of August; that of St. Margaret, patroness of lying-in women; that at the feast of St. John the Baptist, at which are said three masses; that of the Innocents, at which the *Gloria in Excelsis* and *Hallelujah* are omitted, and, it being a day of mourning, the altar is of a violet color. As to ordinary masses, some are for the dead, and, as is supposed, contribute to release the soul from purgatory. At these masses the altar is put in mourning, and the only decorations are a cross in the middle of six yellow wax lights; the dress of the celebrant, and the very Massbook, are black; many parts of the office are omitted, and the people are dismissed without the benediction. If the mass be said for a person distinguished by his rank or virtues, it is followed with a funeral oration: they erect a *chapelle ardente*, that is, a representation of the deceased, with branches and tapers of yellow wax, either in the middle of the church or near the deceased's tomb, where the priest pronounces a solemn absolution of the deceased. There are likewise private masses said for stolen or strayed goods or cattle, for health, for travelers, etc., which go under the name of *votive masses.* There is still a further distinction of masses, denominated from the countries in which they were used: thus the Gothic mass, or *missa Mosarabum*, is that used among the Goths when

they were masters of Spain, and is still kept up at Toledo and Salamanca; the Ambrosian mass is that composed by St. Ambrose, and used only at Milan, of which city he was bishop; the Gallic mass, used by the ancient Gauls; and the Roman mass, used by almost all the churches in the Romish communion. The mass of the presanctified *(missa praesancticatorum)* is a mass peculiar not only to the Roman. but also to the Greek Church. In the latter there is no consecration of the elements; but, after singing some hymns, the bread and wine, which were consecrated on the preceding day, are partaken of. This mass is performed in the Greek Church not only on Good Friday, but on every day during all Lent, except on Saturdays, Sundays, and the Annunciation. The priest counts upon his fingers the days of the ensuing week on which it is to be celebrated, and cuts off as many pieces of bread at the altar as he is to say masses, and, after having consecrated them, steeps them in wine and puts them in a box, out of which, upon every occasion, he takes some of it with a spoon, and, putting it on a dish, sets it on the altar.

Ceremony. — The following office of the mass is extracted from the *Garden of the Soul*, prepared by the late bishop Challoner, and may be accepted, therefore, as the authorized rite of the English Roman Catholics: "At the beginning of the mass, the priest at the foot of the altar makes the sign of the cross, 'In the name of the Father, and of the Son, and of the Holy Ghost; amen,' and then recites with the clerk the 42d Psalm — '*Judica me, Deus,'* etc. Then the priest, bowing down, says the *Confiteor*, by way of a general confession to God, to the whole court of heaven, and to all the faithful there present, of his sins and unworthiness, and to beg their prayers to God for him. And the clerk, in the name of the people, prays for the priest, that God would have mercy on him, and forgive him his sins, and bring him to everlasting life. Then, in the name of all there present, the clerk makes the like general confession to God, to the whole court of heaven, and to the priest, and begs his prayers. And the priest prays to God to show mercy to all his people, and to grant them pardon, absolution, and remission of all their sins. Which is done to the end that both priest and people may put themselves in a penitential spirit, in order to assist worthily at this divine sacrifice. After the Confiteor the priest goes up to the altar, saying, 'Take away from us, we beseech thee, O Lord, our iniquities, that we may be worthy to enter with pure minds into the holy of holies, through Christ our Lord; amen,' and kisses the altar as a figure of Christ, and the seat of the sacred mysteries. When the priest is come up to

the altar, he goes to the book, and there reads what is called the *introit* or entrance of the mass, which is different every day, and is generally an anthem taken out of the Scripture, with the first verse of one of the Psalms. and the Glory be to the Father, etc., to glorify the blessed Trinity. The priest returns to the middle of the altar, and says alternately with the clerk the *Kyrie eleison,* or Lord have mercy on us. which is said three times to God the Father; three times *Christe eleison,* or Christ have mercy on us, to God the Son; and three times again *Kyrie eleison,* to God the Holy Ghost. After the *Kyrie eleison,* the priest recites the '*Gloria in Excelsis,*' or Glory be to God on high, etc., being an excellent hymn and prayer to God, the beginning of which was sung by the angels at the birth of Christ. But this, being a hymn of joy, is omitted in the masses of *requiem* for the dead, and in the masses of the Sundays and ferias of the penitential times of Advent and Lent, etc. At the end of the Gloria in Excelsis the priest kisses the altar, and, turning about to the people, says, 'Dominus vobiscum' (The Lord be with you). Answer: 'Et cum spiritu tuo' (And with thy spirit). The priest returns to the book, and says, 'Oremus' (Let us pray), and then reads the collect or collects of the day, concluding them with the usual termination, 'Per Dominum nostrum,' etc. (Through our Lord Jesus Christ, etc.), with which the Church commonly concludes all her prayers. The collects being ended, the priest lays his hands upon the book and reads the epistle or lesson of the day, at the end of which the clerk answers, 'Deo gratias' (Thanks be to God) — viz., for the heavenly doctrine there delivered. Then follow some verses or sentences of Scripture, called the *gradual,* which are every day different. After this the book is removed to the other side of the altar, in order to the reading of the Gospel for the day; which removal of the book represents the passing from the preaching of the old law, figured by the lesson or epistle, to the Gospel of Jesus Christ published by the preachers of the new law. The priest, before he reads the Gospel, stands awhile bowing down before the middle of the altar, begging of God in secret to cleanse his heart and his lips, that he may be worthy to declare those heavenly words. At the beginning of the Gospel the priest greets the people with the usual salutation 'Dominus vobiscum' (The Lord be with you), and then tells out of which of the evangelists the Gospel is taken, saying, 'Sequentia S. Evangelii secundum,' etc. (What follows is of the holy Gospel, etc.). At these words both priest and people make the sign of the cross: 1st, upon their foreheads, to signify that they are not ashamed of the cross of Christ and his doctrine; 2d, upon their mouths, to signify they will ever profess it in words; 3d, upon their breasts, to signify that they will

always keep it in their hearts. The clerk answers, ‘Gloria tibi, Domine’ (Glory be to thee, O Lord). At the Gospel the people stand up, to declare by that posture their readiness to go and do whatsoever they shall be commanded by the Savior in his Gospel. At the end of the Gospel the clerk answers, ‘Laus tibi, Christe’ (Praise be to thee, O Christ); and the priest kisses the book in reverence to those sacred words he has been reading out of it. Then upon aln bunaays, and many other festival days, standing in the middle of the altar, he recites the Nicene Creed, kneeling down at the words The was made man,’ in reverence to the great mystery of our Lord’s incarnation. Then the priest turns about to the people and says, ‘Dominus vobiscum’ (The Lord be with you). Having read in the book a verse or sentence of the Scripture, which is called the *offertory,* and is every day different, he uncovers the chalice, and, taking in his hand the paten, or little plate, offers up the bread to God; then, going to the corner of the altar, he takes the wine and pours it into the chalice, and mingles with it a small quantity of water, in remembrance of the blood and water that issued out of our Savior’s side; after which he returns to the middle of the altar and offers up the chalice. Then, bowing down, he begs that this sacrifice, which he desires to offer with a contrite and humble heart, may find acceptance with God; and, blessing the bread and wine with the sign of the cross, lie invokes the author of all sanctity to sanctify this offering. At the end of the offertory, the priest goes to the corner of the altar and washes the tips of his fingers, to denote the cleanness and purity of soul with which we ought to approach to these divine mysteries, saying, ‘Lavabo,’ etc. (I will wash my hands among the innocent, and I will encompass thy altar, O Lord, etc.), as in the latter part of the 26th Psalm. Then returning to the middle of the altar, and there bowing down, he begs of the blessed Trinity to receive this oblation in memory of the passion, resurrection, and ascension of our Lord Jesus Christ, and for an honorable commemoration of the blessed Virgin and of all the saints, that they may intercede for us in heaven, whose memory we celebrate upon earth. Then the priest, kissing the altar, turns to the people and says, ‘Orate, fratres,’ etc. (Brethren, pray that my sacrifice and yours may be made acceptable to God the Father Almighty). Then the priest says in a low voice the prayers called *secreta,* which correspond to the collects of the day, and are different every day. The priest concludes the secreta by saying aloud, ‘Per omnia saecula saeculorum’ (World without end). Answer: Amen. Priest: ‘Dominus vobiscum’ (The Lord be with you). Answer: ‘Et cum spiritu tuo’ (And with thy spirit). Priest: ‘Sursum corda’ (Lift up your hearts). Answer: ‘Habemus ad Dominum’

(We have them lifted up to the Lord). Priest: 'Gratias agamtus Domino Deo nostro' (Let us give thanks to the Lord our God). Answer: 'Dignum etjustum est' (It is meet and just). Then the priest recites the *preface* (so called because it serves as an introduction to the canon of the mass). After the preface follows the *canon* of the mass, or the most sacred and solemn part of this divine service, which is read with a low voice, as well to express the silence of Christ in his passion, and his hiding at that time his glory and his divinity, as to signify the vast importance of that common cause of all mankind which the priest is then representing, as it were, in secret to the ear of God, and the reverence and awe with which both priest and people ought to assist at these tremendous mysteries. The canon begins by invoking the Father of mercies, through Jesus Christ his Son, to accept this sacrifice for the holy Catholic Church, for the pope, for the bishop, for the king, and for all the professors of the orthodox and apostolic faith throughout tie whole world. Then follows the *memento,* or commemoration of the living, for whom in particular the priest intends to offer up that mass, or who have been particularly recommended to his prayers, etc. To which is subjoined a remembrance of all there present, followed by a solemn commemoration of the blessed Virgin, of the apostles, martyrs, and all the saints — to honor their memory by naming them in the sacred mysteries, to communicate with them, and to beg of God the help of their intercession, through Jesus Christ our Lord. Then the priest spreads his hands, according to the ancient ceremony of sacrifices, over the bread and wine which are to be consecrated into the body and blood of Christ, and begs that God would accept of this oblation which he makes in the name of the whole Church, and that he would grant us peace in this life and eternal salvation in the next. After which he solemnly blesses the bread and wine with the sign of the cross, and invokes the Almighty that they may be made to us the body and blood of his most beloved Son. our Lord Jesus Christ. And so he proceeds to the consecration, first of the bread into the body of our Lord, and then of the wine into his blood; which consecration is made by Christ's own words, pronounced in his name and person by the priest, and is the most essential part of this sacrifice, because thereby the body and blood of Christ are really exhibited and presented to God, and Christ is mystically immolated. Immediately after the consecration follows the elevation, first of the host, then of the chalice, in remembrance of Christ's elevation upon the cross. At the elevation of the chalice the priest recites those words of Christ, 'As often as you do these things, you shall do them for a commemoration of me.' Then he goes on,

making a solemn commemoration of the passion, resurrection, and ascension of Christ, and begging of God to accept this sacrifice, as he was pleased to accept the oblation of Abel, Abraham, and Melchisedek; and to command that it may, by his holy angel, be presented upon the altar above, in presence of his divine Majesty, for the benefit of all those that shall partake of these mysteries here below. Then the priest proceeds to the memento, or commemoration of the dead, saying, 'Remember also, O Lord, thy servants N. and N., who are gone before us with the sign of faith, and repose in the sleep of peace;' praying for all the faithful departed in general, and in particular for those for whom he desires to offer this sacrifice. After this memento or commemoration of the dead, the priest, raising his voice a little, and striking his breast, says, 'Nobis quoque peccatoribus,' etc. (And to us sinners, etc.), humbly craving mercy and pardon for his sins, and to be admitted to some part and society with the apostles and martyrs through Jesus Christ. Then kneeling down, and taking the sacred host in his hands, he makes the sign of the cross with it over the chalice, saying, 'Through him, and with him, and in him, is to thee, O God, the Father, in the unity of the Holy Ghost, all honor and glory;' which last words he pronounces, elevating a little the host and chalice from the altar, and then kneels down, saying, with a loud voice, 'Per omnia secula sculorum" (Forever and ever). Answer, *Amen.* After which he recites aloud the *Pater Noster*, or Lord's Prayer, the clerk answering at the end, 'Sed libera nos a male' (But deliver us from evil). After this the priest breaks the host over the chalice, in remembrance of Christ's body being brcken for us upon the cross; and he puts a small particle of the host into the chalice, praying that the peace of the Lord may be always with us. Then kneeling down, and rising up again, he says, *'Agnus Dei,'* etc. (Lamb of God, who takest away the sins of the world, have mercy on us). He repeats this' thrice; but at the third time, instead of 'Have mercy on us,' he says, 'Grant us peace.' After the *Agnus Dei*, the priest says three short prayers, by way of preparation for receiving the blessed sacrament; then kneeling down, and rising again, he takes up the host, and, striking his breast, he says thrice, 'Domine, non sum dignus,' etc. (Lord, I am not worthy that thou shouldest enter under my roof; speak only the word, and my soul shall be healed). After which he makes the sign of the cross upon himself with the host, saying, 'The body of our Lord Jesus Christ preserve my soul to life everlasting. Amen.' He so receives it. Then, after a short pause in mental prayer, he proceeds to the receiving of the chalice, using the like words, 'The blood of our Lord Jesus Christ preserve my soul to life everlasting.

Amen.' Then follows the communion of the people, if any are to receive. After the communion, the priest takes the lotions, or ablutions, of wine and water in the chalice, in order to consummate whatever may remain of the consecrated species. Then covering the chalice, he goes to the book and reads a versicle of holy Scripture, called the communion; after which he turns about to the people with the usual salutation, *Dominus vobiscum,* and, returning to the book, reads the collects or prayers called the post-communion. After which he again greets the people with *Dominus vobiscum,* and gives them leave to depart with *Ite, missa est;* the clerk answering, 'Deo gratias' (Thanks be to God). Then the priest, bowing down before the altar, makes a short prayer to the blessed Trinity; and then, turning about to the people, gives his blessing to them all, in the name of the blessed Trinity; and so concludes the mass, by reading the beginning of the Gospel according to St. John, which the people hear standing, till these words, 'Et verbum caro factum est' (And the Word was made flesh); when both priest and people kneel down, in reverence to the mystery of Christ's incarnation. At the end the clerk answers, 'Deo gratias' (Thanks be to God). And so the priest returns from the altar to the sacristy, and unvests himself, reciting in the meantime the Benedicite, or the canticle of the three children, inviting all creatures in heaven and earth to praise and bless the Lord. As the mass represents the passion of Christ, and the priest there officiates in his person, so the vestments in which he officiates represent those with which Christ was ignominiously clothed at the time of his passion. Thus the amice represents the rag or clout with which the Jews muffled our Savior's face, when at every blow they bid him prophesy who it was that struck him (Luke 22:64). The alb represents the white garment with which he was vested by Herod; the girdle, maniple, and stole represent the cords and bands with which he was bound in the different stages of his passion. The chasuble, or outward vestment, represents the purple garment with which he was clothed as a mock king; upon the back of which there is a cross, to represent that which Christ bore on his sacred shoulders; lastly, the priest's tonsure or crown, is to represent the crown of thorns which our Savior wore. Moreover, as in the old law, the priests, that were wont to officiate in sacred functions, had, by the appointment of God, vestments assigned for that purpose, as well for the greater decency and solemnity of the divine worship, as to signify and represent the virtues which God required of his ministers, so it was proper that in the Church of the New Testament Christ's ministers should in their sacred functions be distinguished in like manner from the laity by their sacred vestments, which

might also represent the virtues which God requires in them: thus the amice, which is first put upon the head, represents divine hope, which the apostle calls the helmet of salvation; the alb. innocence of life; the girdle, with which the loins are begirt, purity and chastity; the maniple, which is put on the left arm. patient suffering of the labors of this mortal life; the stole, the sweet yoke of Christ, to be borne in this life, in order to a happy immortality; in fine, the chasuble, which is uppermost, and covers all the rest, represents the virtue of charity. In these vestments the Church makes use of five colors, viz. the *white* on the feasts of our Lord, of the blessed Virgin, of the angels, and of the saints that were not martyrs; the *red* on the feasts of Pentecost, of the invention and exaltation of the cross, and of the apostles and martyrs; the *violet,* which is the penitential color, in the penitential times of Advent and Lent, and upon vigils and ember days; the *green* on most of the other Sundays and ferias throughout the year; and the *black* on Good Friday, and in the masses for the dead. We make a reverence to the altar upon which mass is said, because it is the seat of these divine mysteries, and a figure of Christ, who is not only our priest and sacrifice, but our altar too, inasmuch as we offer our prayers and sacrifices through him. Upon the altar we always have a crucifix, that, as the mass is said in remembrance of Christ's passion and death, both priest and people may have before their eyes, during this sacrifice, the image that puts them in mind of his passion and death. And there are always lighted candles upon the altar during mass, as well to honor the victory and triumph of our Great King (which is there celebrated) by these lights, which are tokens of our joy and of his glory, as to denote the light of faith, with which we are to approach to him.

"The priest who is to celebrate mass must previously confess all his mortal sins, in order that he may feel morally sure that he is in a state of grace, since for the recovery of that state by such as have once fallen from it, confession, or contrition, if confession cannot be obtained, is absolutely necessary. Confession is unattainable when there is no confessor, or when there is none but an excommunicated person, or one whose powers have expired, or whose powers do not extend to absolution from the particular sins of which the penitent is guilty, or one who is justly suspected of having betrayed the secrets of confession, or who requires an interpreter, or when it is impossible to go to confession without manifest inconvenience from distance, badness of the roads, inclemency of the season, or the murmurs of the congregation impatient for mass. Even if any of these reasons can be

pleaded, no unconfessed priest ought to celebrate mass unless he be compelled by menaces of death, or through fear that a sick person may die without receiving the *viaticum,* or to avoid scandal when a congregation is waiting, or to finish a mass in which another priest has been accidentally interrupted. If a priest, during the celebration of mass, should recollect that he is in a state of mortal sin, excommunicated or suspended, or that the place in which he is celebrating it is interdicted, he must quit the altar, unless he has already consecrated the host; and even if he has done so, or any fear of scandal induces him to proceed (as it is morally impossible but that some such fear must arise), he must perform an act of contrition, and make a firm resolution to confess, if in his power, on the very same day. No priest, without committing venial or perhaps mortal sin, can celebrate mass before he has recited matins and lauds, unless from the necessity of administering the *viaticum* to the dying, or of exhorting such a one during the night, from pressure of confessions on a holiday, or to quiet murmurs among the congregation. It is a mortal sin for a priest intending to say mass to taste food, drink, or medicine after the preceding midnight. Even an involuntary transgression of such rules is a mortal sin; so that a priest offends in that degree if he celebrates mass after having been forced to eat or drink the smallest morsel or drop while the hour of midnight is striking, or a single moment afterwards. The exceptions are —

1. To save the profanation of the host; thus, if a heretic is about to profane the host, and there be no one else by who can otherwise prevent it, a priest, although not fasting, may swallow it without sin.

2. When a priest has so far proceeded in mass that he cannot stop, as when water has been accidentally put into the chalice instead of wine, and he does not perceive it till he has swallowed it, or when he recollects after consecration that he is not fasting.

3. When, after having performed the *lavabo,* he perceives any scattered fragments of hosts. provided he be still at the altar, these lie may eat.

4. To prevent scandal, such as a suspicion that he had committed a crime the night before.

5. To administer the *viaticum.*

6. To finish a mass commenced by another priest, and accidentally interrupted.

7. When he is dispensed. It is *very probably* a mortal sin, by authorities, to celebrate mass before dawn. So also mass must not be celebrated after noon, and never, unless for the dying, on Good Friday. It is a mortal sin to celebrate mass without the necessary vestments and ornaments, or with unconsecrated vestments, etc., unless in cases of the uttermost necessity. These vestments lose their consecration if any portion has been torn off and sewed on again, not if they are repaired before absolute disjunction, even if it be by a downright patch. No worn-out consecrated vestment should be applied to any other purpose; but it should be burned, and the ashes thrown in some place in which they will not be trampled on. But, on the other hand, with a very wise distinction, the precious metals which have served profane uses may be applied to sacred purposes, after having been passed through the fire, which changes their very nature by fusion. No dispensation has ever yet been granted by any pope to qualify the rigid precept enjoining the necessity of an altar for mass; and this must have been consecrated by a bishop, not by a simple priest, unless through dispensation from the holy father himself. Three napkins are strictly necessary; two may suffice if such be the common usage of the country — one in very urgent cases; and even that, provided it be whole and clean, may be unconsecrated; but a lighted taper must not on any account be dispensed with, even to secure the receipt of the *viaticum* by a dying man. Mass must stop if the taper be extinguished and another cannot be obtained. On that account a lamp should be kept burning day and night before every altar on which the host is deposited; and those to whom the care of this lamp appertains commit a mortal sin if they neglect it for one whole day. In no case must a woman be allowed to assist a priest at the altar. Certain prevalent superstitions during the celebration of mass are forbidden — such as picking up from the ground, during the *sanctus* of the mass on Palm Sunday, the boxwood consecrated on that day, infusing it for three quarters of an hour, neither more nor less, in spring water, and drinking the water as a cure for the colic; keeping the mouth open during the *sanctus* in the mass for the dead, as a charm against mad dogs; writing the *sanctus* on a piece of virgin parchment, and wearing it as an amulet; saying mass for twenty Fridays running as a security against dying without confession, contrition, full satisfaction, and communion, and in order to obtain admission into heaven thirty days after decease; ordering a mass of the Holy Ghost to be said in certain churches by way of divination. If a fly or a spider fall into the cup before consecration, a fresh cup should be provided; if after consecration, it should be swallowed, if that can be done

without repugnance or danger, otherwise it should be removed, washed with wine, burned after mass, and its ashes thrown into the sacristy. There are some nice precautions to be observed in case of the accidental fall of a host among the clothes of a female communicant; if the wafer fall on a napkin, it suffices that the napkin be washed by a subdeacon; but if it be stained by no more than a single drop of wine, the office must be performed by a priest.

In the celebration of mass the priest wears peculiar vestments, five in number — two of linen, called “amice” and “alb;” and three of silk or precious stuffs, called “maniple.” “stole,” and “chasuble,” the alb being girt with a cincture of flaxen or silken cord. The color of these vestments varies with the occasion, five colors being employed on different occasions-white, red, green, purple or violet, and black; and they are often richly embroidered with silk or thread of the precious metals, and occasionally with precious stones. The priest is required to celebrate the mass fasting, and, unless by special dispensation, is only permitted to offer it once in the day, except on Christmas day, when three masses may be celebrated.

In the Greek and Oriental churches, the Eucharistic service, called in Greek *Theia Leitourgia* (The Divine Liturgy), differs in the order of its parts, in the wording of most of its prayers, and in its accompanying ceremonial, from the mass of the Latin Church, *SEE LITURGY*; but the only differences which have any importance as bearing upon doctrine, are their use of leavened bread instead of unleavened; their more frequent celebration of the “Mass of the Pre-sanctified,” to which reference has already been made; the Latin use of private masses, in which the priest alone communicates; and. in general, the much more frequent celebration of the mass in the Latin Church. The sacred vestments, too, of the Greek and Eastern rites differ notably from those of the Latin; and in some of the former — as, for example, the Armenian — a veil is drawn before the altar during that part of the service in which the consecration takes place, which is only withdrawn at the time of the communion. The service sometimes used on shipboard, and improperly called *Missa Sicca* (Dry Mass), consists simply of the reading of the prayers of the mass, but without any consecration of the elements. It was resorted to with a view to avoiding the danger of spilling the sacred elements, owing to the unsteady motion of the ship. It is sometimes also called *Missa Nautica* (Ship Mass). (For detailed information on the practices of the Russo-Greek Church, see John Glen King, *Rites and Ceremonies of the Greek Church in Russia* [London,

1772, 4to]. For the Eastern Church generally, see Neale, *Eastern Church: Introduction.)*

Frequency of the Mass. — "At first," says Walcott (p. 366), "celebration occurred only on Sundays (1 Corinthians 16:1); and in the time of Justin Martyr, after the 2d century, the Western Christians communicated on Sundays, and Wednesdays, and Fridays. In the 4th century the Greek Church added Saturday; now it maintains daily celebration. St. Augustine says that the practice differed in various countries; in some celebration was daily, in others on Saturdays and Sundays, but in some on Sunday only; the daily celebration was practiced in Africa, Spain, and at Constantinople; in the 6th century it was general. St. Ambrose mentions three celebrations in the week, St. Francis one daily mass at Rome. After the 5th century priests were allowed on certain days, called Polyliturgic, to celebrate twice. Pope Deusdedit first enjoined a second mass in a day; Alexander I permitted a priest to celebrate only once a day; Leo IV forbade private masses, but still there were several festivals besides Christmas when the priest said mass three times in a day; Leo III sometimes celebrated seven or eight times in twelve hours. and it was not until the close of the 11th century that Alexander III directed that the same priest should say no more than one mass on the same day, Christmas excepted. The Council of Seligenstadt forbade a priest to exceed saying more than three masses in a day. From the 6th century these repeated masses said by some priest may be dated, when private masses were not in common use, and were permitted (as St. Leo says) in order to satisfy the need of crowds of communicants, and he calls it a form of tradition from the fathers. At length, when the pressure no longer existed in the 8th century, there were four masses at Christmas, two on the Circumcision, and three on SS. Peter and Paul's day, and on Maundy Thursday. In France every priest was allowed to say two masses a day in Holy Week. Three masses were said on St. John Baptist's day: one in the eve, in commemoration of his being the Lord's messenger; a second on his feast, in memorial of the baptism in the Jordan; and the third because he was a Nazarite from his birth. In 1222, in England, mass might be said by a priest twice on the same day, at Christmas, Easter, and in the offices of the dead. The three Christmas masses were in honor of Christ, as the only-begotten of the Father, his spiritual birth in Christians, and his nativity of a woman. A restriction by the Council of Autlun (613) was in force until the 10th century, against celebration by a priest at the same altar twice in one day, or where pontifical mass had been said. Priests who celebrated

more than once collected all the ablutions of their fingers in one chalice, and the contents being emptied into a cup, were drank at the last mass by a deacon, clerk, or layman in a state of grace or innocent. The day when no mass was offered, except that of the Mass of the Presanctified, was called a liturgic. The Holy Communion was celebrated at first at night, or, as Pliny says, before daybreak, and Tertullian calls the meeting the Night Convocation, or that before light. But in time the Church prescribed the mass to be said in tierce of festivals, but always after tierce in England in 1322; on common days at sexts; in Lent and on fasts at nones, or 3 P.M. In the Middle Ages the nightly celebrations were permitted on Christmas eve, on Easter eve, on St. John Baptist's, principally in France, and Saturdays in Ember weeks, when ordinations were held; and Easter and Pentecost on the hallowing of the candle. In 1483 archbishop Bourchier, from regard to his infirmity, received permission to celebrate in the afternoon. Belith says each day had its mass, commencing on Sunday; those of Holy Trinity, Charity, Wisdom, the Holy Ghost. Angels, Holy Cross, and St. Mary, and that at Rome. In the province of Ravenna the mass of Easter eve was not said until after midnight. He adds that the Greek Church excommunicated all who failed to partake of the Eucharist for three Sundays. *SEE INVITATORY*.

Literature. — The most noted writers on this subject are Bona, Gerbert, Gavanti, Binterim, Augusti. Besides these, see Bochart, *Traite de sacrifice de la Messe;* Derodon, *Le Tombeau de la hesse;* Du Moulin, *Pratique des ceremonies de la Messe;* Fechtius, *De orig. et superstitione Missarumn*; Jaeger, *Suppositio missae sacrificio;* Killian, *Tract. de sacrificio nissatico* (Roman Cath.); Kosling, *Lithurg. Vorles. 2nd. heil. Messe* (2d ed.); Michaelis, *Frohnleichnahm u. Messopfer;* Griser. *Die rom. — Kathol. Lit.* (Halle, 1829); Hirscher, *Missae genuina notio* (Tüb. 1821); Mornay, *De doctrine de l'Eucharistie quannd etpars quels degres la messe s'est introduite a sa place;* Bauer, *Prüfung der Griinde;* Baur, *Gegensatz des Katholicissus u. Protestantismus* (Tub. 1836, 2d edit.); Baler, *Symbolik der röm. — Kathol. Kirche* (Leipsic, 1854); Anderson, *The Mass* (Lond. 1851, 12mo); Maguire, *One Hundred Defects of the Mass;* Meager, *Popish Mass celeberated by Heathen Priests;* Whitby, *Absurdity and Idolatry of the Mass; Bible and Missal*, ch. 4; Bossuet's *Variations*, vol. i; Siegel, *Christliche Alterthümer* (see Index in vol. 4, s.v. Messe); Riddle, *Christian Antiquities;* Walcott, *Sac. Archaeol.* s.v.; Coleman, *Christ. A ntiq.;* Willet, *Synop. Pap.* (ed. Cumming, Loud. 1852); Forbes,

Considerations, 2:562; *English Rev. 1*0:344; *Retrospective Rev.* 12:70; *Westm. Rev.* 1866 (July), p. 95; *Christian Ch. Rev.* 1866 (April), p. 15 sq.; *Evangel. Qu. Rev.* 1869 (Jan.), p. 86; *Christian Remembrancer,* 1866 (Jan.), p. 63; *New Ensglander,* 1869, p. 525; Haag, *Les Dogmnes Chritiennes* (see Index); Hagenbach, *Hist. of Doctrines* (see Index, vol. 2); Cramp, *Text-Book of Popery;* Blunt, *Dict. of ist. and Doctr. Theol.* s.v.; Eadie, *Ecclesiast. Diet.* s.v.; Aschbach, *Kirchen-Lexikon, s.v.* Messe.

Mass Penny

a conventional name for the offering made by a chief mourner at a funeral.

Mass Priests

mercenaries hired at a certain sum, who undertook an immoderate number of annals or trentals, and were unable to say them, and sold them to be offered by others. This abuse was forbidden in 1236 by archbishop Edmund's Constitutions (2). In 960 the mass priest was the secular, and the minister priest the conventual, and this is the earliest meaning of the term.

Mas'sa

(Heb. *Massa',* aCm; a *liftiing* up, as often; Sept. Μασσᾶ), one of the sons of Ishmael (B.C. post 2061), who became the progenitor of an Arabian clan (<012514>Genesis 25:14; <130130>1 Chronicles 1:30). The tribe is usually, and not improbably, compared with the *Masani (Macavol,* Ptol. v. 19, 2), inhabiting the Arabian desert towards Babylonia, doubtless the same as the *lascei,* a nomad tribe of Mesopotamia (Pliny, *H. N.* 6:30). This would confirm Forster's theory that the twelve sons of Ishmael peopled the whole of the Arabian peninsula *(Geogr. of Arabia,* 1:284). As Dumah is named in connection with Seir (<232111>Isaiah 21:11), there is some foundation for the opinion that Massa was a kingdom of considerable size, possibly reigned over by king Lemuel (<203101>Proverbs 30:1, aCMh; "the prophecy"). *SEE LEMUEL*. Hitzig arbitrarily locates Dumah in wady el-Kora, about fifty miles south-east of Akabah, and then places Massa between it and Mount Seir (Zeller's *Johrbuch,* 1844, p. 288). *SEE DUMAH*.

Massa Candida

the name given to 300 Christians who. during the persecution of Valerian, and in the time of bishop Cyprian, were put to death by being burned in a lime-kiln. ‘The name *Massa,* says Augustine, was given them “ob numeri multitudinemn,” and that of *candida* “ob causae fulgorem.” Baronins remarks: “Dicti sunt hi *Massa candida,* eo quod in formae calcaria martvrium consumarint.” Vincentius Bellovacensis, on the other hand, designates the Massa candida as “locus apud Carthaginem, in quo sub Imperatoribus gentilibus et in Christianos suevientibus fovea erat calce plena, in quam Christiani gentilium Diis sacriticare renulentes paecipitabantur.” Augustine also uses the expression, “Uticensis Massa candida,” which Baronius explains: “Uticau prcecipue agebatur horum solemnitas, atque ea de causa S. Augustinus Massam candidam Uticensem dictam esse refert.” Aurelius Prudentius Clemens refers to the Massa candida in his hymn on St. Cyprian *(Lib. Persistephanon,* Hymn 13) in the following glowing description:

> “Fama refert foveam campi in medio patere jussam,
> Calce vaporifera Summos prope margines refertam
> Saxa recocta vomunt ignem niveusque pulvis ardet,
> Urere tacta potens; et mortifer ex odore flatus.
> Appositam memnorant aram, fovea stetisse summa,
> Lege sub hac salis aut micalm, jecur ant suis litarent
> Christicolae, ant niediae sponte irruerent in ima fossue.
> Prosiluere alacres cursu rapido simul trecenti.
> Gurgite pulvereo mersos liquor aridus voravit,
> Praecipitemque globum fundo tenns implicavit imo.
> Corpora candor habet, candor vehit ad superna mentes.
> Caedida Massa dehinlc dici meruit per omne seclumn.”

The festival is commemorated Aug. 24. — Herzog, *Real-Encyklopädie,* 9:142.

Massagetae

an ancient nomadic people, who inhabited the broad steppes on the north-east of the Caspian Sea, to the northward of the river Araxes or Jaxartes. Herodotus says that they had a community of wives; that they sacrificed and devoured their aged people; that they worshipped the sun, and offered horses to him; that they lived on the milk and flesh of their herds, and on fish; and fought on horseback and on foot with lance, bow, and double-

edged axe. Cyrus is said to have lost his life in fighting against them, B.C. 530. Niebuhr and Böckh are of opinion that they belonged to the Mongolian,but Humboldt and others, to the IndoGermanic or Aryan family.

Mas'sah

(Heb. *Massah',* hSm; *trial,* as often; Sept. πειρασμός, πείρα*;* Vulg. *tentatio),* a name given to the spot in Rephidim where the Israelites provoked Jehovah by murmuring for want of water; otherwise called MERIBAH (Exodus 17:7; Deuteronomy 6:16; 9:22; 28:8). The name also occurs (in the Heb.), with mention of the circumstances which occasioned it, in Psalm 95:8, 9, and its Greek equivalent in Hebrews 3:8.

Massalians

(from ˆylxm) or Messalians, also called *Enthusiasts,* were a sect which sprung up about the year A.D. 360, in the reign of the emperor Constantius. They were mainly roaming mendicant monks, and flourished in Mesopotamia and Syria. They maintained that men have two souls, a celestial and a diabolical; and that the latter is driven out by prayer. They consequently conceived the Christian life as an unintermitted prayer, despised the moral law and the sacraments, and claimed to enjoy perfection. The Gospel history they declared a mere allegory. But they concealed their pantheistic mysticism and antinomianism under external conformity to the Catholic Church. From those words of our Lord, "Labor not for the meat that perisheth," it is said that they concluded they ought not to do any work to get their bread. We may suppose, says Dr. Jortin, that this sect did not last long; that these sluggards were soon starved out of the world; or, rather, that cold and hunger sharpened their wits, and taught them to be better interpreters of Scripture. Towards the close of the 4th century the Church discovered the real tendency of the Massalians, and they were sorely persecuted; but, notwithstanding all opposition, they perpetuated themselves to the 7th century, and reappeared in the *Euchites* and *Bogomiles* (q.v.) of the Middle Ages. See Buck, *Theol. Dict.* s.v.; Neander, Ch. *Hist.* 2:240-247; Schaff, *Ch. Hist.* 2:199.

Massarius

a chamberlain of the *massa communis,* which was the common fund of a cathedral.

Masseketh

SEE TALMUD.

Massi’as

(Μασσίας vr. Ἀσσεαίς), given (1 Esdras 9:22) in place of the MAASSELAH (q.v.) of the Heb. list (<15102>Ezra 10:22).

Massie, James William, D.D., Ll.D.,

a minister of the English Independents, for some time engaged in the missionary field, was born in Ireland in 1799. He was educated for the ministry by Dr. Bogue, and went out as a missionary to India. After laboring there a few years he returned to Great Britain, was pastor for a time at Perth, Scotland, and subsequently at Dublin, Ireland, and Salford, England, from which latter place he removed to Laondon, to act as secretary of the Home Missionary Society. Deeply interested in all the public rmovements of the day, he took a prominent part in the and-slavery movement. and was an active member of the Union and Emancipation societies formed during the late war in the United States. He visited this country several times, and was twice delegated from the Independents to our Congregationalists and Presbyterians. He died at Kingston, Ireland, May 8, 1869. Dr. Massie was the author of several works, among which were *Continental India* (1839, 2 vols. 8vo; 1840, 2 vols. 8vo): — *Recollections, illustrating the Religion, etc., of the Hindus* (2 vols.): — *The Nonconformists Plea for Freedom of Education* (1847): — *The Evangelical Alliance, its Origin and Development* (1847): — *Liberty of Conscience illustrated,* etc. (1847): — *Social Improvement among the Working-Classes affecting the entire Body Politic* (1849): — *Slavery the Crime and Curse of America* (1852): — *The Contrast – War and Christianity: Martial Evils and their Remedy* (1855): — *Christ a Learner* (1858): — *Revivals in Ireland*: *Facts, Documents, and Correspodence* (1859-60): — *Revival Work* (1860): — *The American Crisitian Relation to the Anti-slavery Cause* (1862): — *America, the Origins of her present Conflict; her Prospect for the Slave, and her Claim for Anti-slavery*

Sympathy, illustrated by Incidents of Travel during a Tour in the Summer of 1863 *throughout the United States* (1864); etc.

Massieu, Guillaume,

a learned French writer was born April 13,1665, at Caen, where he finished his classical studies. At sixteen he began. a course of philosophy at the college of the Jesuits. As he proved himself an apt pupil, the Jesuits desired to attach him to their order, and sent him to Rennes to teach rhetoric, designing him ultimately for the professorship of theology; but his studies were not congenial to his tastes, and, his love for belies-lettres far exceeding that for theology, he forsook the society after he had actually joined it, and returned to the world. His remarkable gifts soon gained him friends. and he found work as an instructor. While at Paris he made the acquaintance of the abbot De Tourreil, whom he aided in translating the works of Demosthenes; through his influence also he became a pensioner of the Academy of Inscriptions in 1705, and in the same year was elected professor royal of the Greek language in the College of France, where he distinguished himself during the twelve years that he held the position by his profound knowledge and a pure and delicate taste. In 1714 the French Academy was opened to him. His oration delivered on this occasion is printed in the collections of the academy. Having translated Pindar, he naturally defended the writers of antiquity against the attacks of Perrault and of Lamothe. The *Memoires de l'Academie des Inscriptions* (vol. i, ii, and iii) contain a great number of dissertations from the abbe Massieu. They are still read with pleasure, although they are more distinguished for delicacy of finish than for profound erudition; the principal are, *Les Graes Le pries, Les Buespe ris es , LeBocliers vot Les . ments chez les Anciens,* and a *Parallele entre Homer. — et Platon.* His most valuable work is *L'Histoire de la Poesie Frangoise, a partir du onziemze siecle.* Massieu was one of the many distinguished literary men who are obliged all through life to maintain an incessant struggle with poverty. In his old age he suffered many bodily grievances, and two cataracts deprived him of his sight. He rendered valuable service to Biblical literature by his edition of the *New Testament* in Greek (printed at Paris, 1715, in 2 vols. 12mo). He died Sept. 26, 1722, at Paris. — Hoefer, *Nouv. Biog. Generale,* vol. 34, s.v.

Massilians

a school of theologians in Southern Gaul, who, about the year 425, with John Cassian of Marseilles *(Massilia)*, a pupil of Chrysostom, at their head, asserted the necessity the the cooperation of divine grace and the human will, maintained that God works differently in different men, and rejected the doctrine of predestination as a vain speculation of mischievous tendency. They were called at first Massilians; afterwards, by scholastic writers, Semi-Pelagians; although, far from taking that name themselves, they rejected all connection with Pelagianism. Cassian recognized the universal corruption of human nature as a consequence of the first transgression, and recognized grace as well as justification in the sense of St. Augustine, whom he opposed on the question of election. See Riddle, *Eccl. Chron.;* Eden, *Theol. Dict.;* Neander, *Hist. of the Christian Religions and Church,* 2:261, 627-630; Schaff, *Ch. Hist.* 3:859 sq.; Wiggers, *Gesch. des Semi-Pelagianismus,* 2:7 sq.; Guericke, *Ch. Hist.* 1:391 sq.; Neander, *Hist. of Christian Dogmas,* 2:375; Hagenbach, *Hist. of Doctr.* vol. 1. *SEE SEMI-PELAGIANS* and *SEE CASSIANUS*.

Massillon, Jean Baptiste,

prominent among the most eloquent divines of the French Roman Catholic Church, was born at Hieres, in Provence, June 24, 1663. His father was a notary in moderate circumstances, and at first intended his son for the same profession, but subsequently allowed him to receive the instructions of the Fathers of the Oratory, and when eighteen years of age the young man joined that order. Soon after, forsaking the world altogether, he entered an abbey under the rule of La Trappe. Here, however, his talents attracted the attention of the bishop, afterwards cardinal de Noailles, who induced him to re-enter the Oratory, in which he soon achieved great eminence. Yet his success was more the fruit of labor than of spontaneous genius, and his last efforts are much superior to his first. In 1696 he went to Paris as principal of the Seminary of St. Magloire, the renowned school of the Oratory. Here, in the midst of the prevailing laxity of morals, he commenced his career as a pulpit orator, the delivery of his “Ecclesiastical conferences” to ecclesiastical students affording him an opportunity of developing his talent. He admired the austere eloquence of Bourdaloue, but chose for himself a different style, characterized by profound pathos, and an insight into the most secret motives of the human heart. He was shortly noted as the preacher of repentance and penitence; and it was declared by able

contemporaries of his sermons that “they reach the heart, and produce their due effects with much more certainty than all the logic of Bourdaloue.” He delivered the customary Lent sermons at Montpellier in 1698, and the following year at Paris. The latter were warmly applauded, and induced the king to invite Massillon to preach the “Advent” at court. On this occasion king Louis XIV paid him the highest compliments. He said, “I have heard many talented preachers in my chapel before, and was much pleased with them; but every time I hear you, I feel much displeased with myself.” He again preached the Lent sermons before the court during the years 1701 to 1704, but afterwards he received no calls to appear before them until the death of the king: so fearless and plain-spoken a preacher would have been ill suited to the gallant and profligate court of “the great king.” At the death of Louis XIV, Massillon was requested to preach his funeral sermon; in other words, to pronounce a eulogy of this prince. This was an arduous task for the uncourtierlike preacher; yet he undertook it, and in his discourse lauded the fame and piety of the king, yet deplored the evils suffered by the nation in consequence of the wars and the looseness of morals. Invited now to preach the Lent sermons before the young king, Louis XV, then but eight years of age, he took advantage of the occasion to censure the manners of the court; and morality, rather than the passion of Christ, formed the subject of his sermons. These are tell in number, and being short, to accommodate them to the youth of his royal hearer, are known under the name of *Le petite carenie.* In 1717 Massillon became bishop of Clermont. and in 1719 member of the French Academy. Two years after he preached at St. Denis the funeral sermon of the duchess Elizabeth Charlotte of Orleans, daughter of the elector of Palatinate, and mother of the regent. This is considered one of the best of his six *Oraisons Funebres.* Thereafter he remained quietly in his diocese, diligently fulfilling his pastoral duties until his death. Less ambitious than Bossuet, he did not wish to remain connected with the court, or in any way to take part in temporal affairs. His life was a model of Christian virtue and gentleness; he never disputed against any but infidels, and the Roman Catholics will not forgive him for having, in his eulogy of Louis XIV, after praising this monarch for his efforts to destroy heresy, alluded to the massacre of St. Bartholomew’s eve and pronounced it a *bloody wrong,* to be ever condemned in the name of religion as well as of humanity. Preaching from the fulless of his heart, he did not consider the rank of those lie addressed, but spoke to them with nobleness of purpose in all simplicity and fervor. He carefully instructed the clergy of his diocese by holding numerous

conferences and by synodal discourses. He died Sept. 18,1742. D'Alembert pronounced his eulogy before the French Academy.

The fame of this celebrated man stands perhaps higher than that of any preacher who has preceded or followed him, by the number, variety, and excellence of his productions, and their eloquent and harmonious style. Grace, dignity, and force, and an inexhaustible fecundity of resources, particularly characterize his works. His *A vent et Carerme,* consisting of six volumes, may be justly considered as so many "chef-d'oeuvres." His mode of delivery contributed not a little to his success. "We seem to behold him still in imagination," said they who had been fortunate enough to attend his discourses, "with that simple air, that modest carriage, those eyes so humbly directed downwards, that unstudied gesture. that touching tone of voice, that look of a man fully impressed with the truths which he enforced, conveying the most brilliant instruction to the mind, and the most pathetic movements to the heart." The famous actor, Baron, after hearing him, told him to continue as he had begun. "You," said he, "have a manner of your own; leave the rules to others." At another time he said to an actor who was with him, "My friend, this is the true orator; we are mere players." Voltaire is said to have kept a volume of Massillon's sermons constantly on his desk, as a model of eloquence. He thought him "the preacher who best understood the world — whose eloquence savored of the courtier, the academician, the wit, and the philosopher." Massillon's works, consisting mainly of sermons, have been collected and published under the title *(Euves completes* (Paris, 1776, 15 vols. 12mo). In English we have, *Sermons on the Duties of the Great,* translated from the French; preached before Louis XV during his minority; by William Dodd, LL.D. (Lond. 1776, 2d ed. sm. 8vo): — *Sermons,* selected and translated by William Dickson (Lond. 1826, 8vo): — *Charges, with two Essays,* translated by T'heophilus St. John [the Rev. S. Clapham] (Lond. 1805, 8vo)*: — Sermons on Death,* 1997Psalm 89:47, translated (T. Wimbolt, *Sermons)*: — *Ecclesiastical Conferences, Synodical Discourses, and Episcopal Mandates,* etc., translated by C. H. Boylan, of Mavnooth College (1825, 2 vols. 8vo). See La Harpe, *Cours de Litterat.*; Maury, *Eloquence de la Chaire*; F. Theremin, *Demosthenes und Meissillon* (1845); D'Alembert, *Eloge de Malssillon;* Sainte-Beuve, *Causeries de Lundi;* Talbert, *Eloge de Massillon* (1773); Hoefer, *Nouv. Liog. Generale,* s.v.; *Christian Remembrancer,* 1854 (Jan.), p. 104; *Presb. Rev.* 1868 (April), p. 295. (J. H.W.)

Masson, John

a minister of the Reformed Church, who was a native of France, whence he emigrated to England after the revocation of the Edict of Nantes. He then settled in Holland, and assisted in a critical journal entitled *Histoire Critique de la Republique de Lettres* from 1712 to 1721. He also wrote lives of Horace, Ovid, and Pliny the Younger, in Latin; and *Histoire de Pierre Huyle et de ses Ouvrages* (12mo). He died in England about 1760.

Masson, Philip

a relative of the preceding, who assisted in the same journal, and was also the author of a critical dissertation designed to show the utility of the Chinese language in explaining various passages of the Old Testament.

Masson, Samuel

brother of John, was pastor of the English Church at Dort, and conductor of the above journal.

Massorah

SEE MASORAH.

Massuet, Réné

a French Benedictine monk of the Congregation of St. Maur, was born at St. Ouen, in Normandy, in 1665. He studied philosophy and theology in different Benedictine convents; was made licentiatus juris at Caen; and came to the abbey of St. Germain des Pres, at Paris, in 1703. Here he commenced his scientific labors, which secured him a distinguished place in that learned congregation. After the death of Ruinart, Massuet was entrusted with the continuation of the annals of the order, and he furnished the fifth volume. The principal work from his pen is an edition of the works of Irenaeus, published under the title *Santcti Irencti, episcopi Lugdunensis, contra Haereses Libri v* (Paris, 1710, fol.); considered as having been the best edition of this Church father that had appeared up to Massuet's time. He prefaced the works of Irenaeus by three dissertations, which give good proof of the editor's penetration and judgment. In the first dissertation the person, character, and condition of Irenaeus are considered, setting forth particularly the writings and heretics he encountered; in the second, the life, actions, martyrdom, and writings of this saint are treated of; and in the

third his sentiments and doctrines are reviewed. Massuet took an active part in the Jansenistic controversies. Having undertaken to defend the edition of the works of St. Augustine against the attacks of the Jesuit Langlois, he wrote *Lettre d'un Ecclesiatstique au R. P. E. L. L. sur celle qu'il a ecrite aux R. P. Benedictins de la Cong. de Saint-Maur* (Osnabruck, 1699). He is also the author of a *Lettre a M. I'evequ e de ryeux, sur son mandement du* 5 *Mai* 1707 (La Haye, 1708, 12mo); and a book entitled *Augustinus Graecus,* in which he defends the opinions of his order on grace and free agency, but which was never published. He died at Paris, Jan. 11, 1716. See *Hist. Litter. de la Cong. de St. Matiur,* p. 375; Hoefer, *Nouv. Biog. Generale,* 34:217; Herzog, *Real-Encyklop.* 9:145.

Mast

is the rendering in the Auth. Vers. of two Heb. words. lBeje (*chibbel',* so called from the *ropes* and stays with which it is fastened), occurs only in <202334>Proverbs 23:34, "Thou (that tarriest long at the wine) shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of the mast" (Sept. σπερ κυβερνήτης ἐν πολλῷ κλύδωνι, Vulg. *quasi sopitus gubernator amnisso cleano),* doubtless correctly as referring to an intoxicated sailor falling asleep at the mast-head in a storm at sea. ˆr,To *(to'ren,* prob. l.q. ˆrao, a pine-tree) the *mast* of a ship (<232302>Isaiah 23:23; <262705>Ezekiel 27:5; Sept ἱστός, *Vulg. malus);* also a *signal-pole* set up on mountains for an ensign (<233017>Isaiah 30:17; Sept. ἱστός,Vulg. *ma*lus, Auth. Vers. "beacon"). Ancient vessels had ofter two or three masts (see Smith's *Dict. of Class. Antiq.v.* Malus). *SEE SHIP*.

Master

is the rendering in the A.V. of the following Heb. and Greek words: ˆ/da; *adon',* κύριος, properly *lord,* as usually rendered; l[Bi, *baual,* an *owner* hence master in the prevalent sense, δεσπότης; also br;, *rsab,* great or chief, usually in combination; rci; '*sar,* prince or captain, ἐπιστάτης*;* finally διδάκαλος, *teacher*. On 'masters of assemblies" (<211211>Ecclesiastes 12:11), *SEE ASSEMBLY*. For master of the feast, *SEE ARCHITRICLINUS*.

Master,

in a *Christian* point of view, is a person who has servants under him; a ruler or instructor. ‘The duties of masters relate, 1. *To the civil concerns of the family.* They are to arrange the several businesses required of servants; to give particular instructions for what is to be done, and how it is to be done; to take care that no more is required of servants than they are equal to; to be gentle in their deportment towards them; to reprove them when they do wrong, to commend them when they do right; to make them an adequate recompense for their services, as to protection, maintenance, wages, and character. 2. *As to the morals of servants.* Masters must look well to their servants’ characters before they hire them; instruct them in the principles and confirm them in the habits of virtue; wsatch over their morals, and set them good examples. 3. *As to their religious interests.* They should instruct them in the knowledge of divine things (<01444>Genesis 14:14; 18:19); pray with them and for them (<06245>Joshua 24:15); allow them time aetl leisure for religious services, etc. (<40069>Ephesians 6:9). See Stennett, *On Domestic Duties*, ser. 8; Paley’s *Moral Philosophy*, 1:233, 235; Beattie’s *Elements of Moral Science*, 1:150, 153; Doddridge’s *Lectures*, 2, 266.

Masters Of The Church,

a name given (1) to the learned clergy who sat as advisers of the bishops in synods; (2) also to the residentiaries in a minister, as master of the lady chapel, being its keeper; master of the choristers, master of the common hall, califactory, or parlor; master of converts, the superintendent of lay-brothers; the master of the novices, always an elderly monk; master of the song-school; master of the shrine, masters of the order or custodes, the great officers of the monastery.

Mastiaux, Caspar Anton Von,

a Roman Catholic theologian, was born at Bonn, Germany, March 3, 1766. He became a canon at Augsburg in 1786. and was ordained to the priesthood, rand appointed preacher at the cathedral of Augsburg, three years later. After filling several subordinate positions, he was made privy-councillor to the king of Bavaria in 1806. He received the degree of master of philosophy in 1784, doctor of laws in 1786, doctor of divinity in 1790, and was admitted as an honorary member to several academies and learned socieiees. His published works embrace *De veterum Ripuarlior um statu*

civili et ecclesiastico commentatio historica (Bonn, 1784): — *A historical and Geographical Description of ihe Archbishopric of Cologne*: — *On the negative Character of Religious Principle among the Modern Frensch*: — *A Sketch of Borroneo, Archbishop of Milan and Cardinal in the Romish Church*: — *The Passionweek, according to the Ritual of the Roman Church: — An Essay on Chorals and Hymns for the Church: — Several Collections of Hymns, and of Ancient and Modern Tunes: — A number of Sermons, and of miscellaneous Speeches in German and Latin.* He served for a time as editor of Felder's *Literaturzeitung,* for teachers of the Roman Catholic faith, and was noted for his pointed and satirical style. The year of his death, which occurred at Munich, is not exactly known; it is supposed to have been 1828. Wetzer und Welte, *Kirchen-Lex.* 6:921.

Mastic

Picture for Mastic

(σχῖνος, Vulg. *lentiscus,* A.Vers. "masticktree") occurs but once, and that in the Apocrypha (Susan. v. 54), where there is a happy play upon the word. "Under what tree sawest thou them?... under a mastic-tree (ὑπὸ σχῖνον). And Daniel said... the angel of God hath received the sentence of God to cut thee in two *(σχίσει σε μέσον).*" This is unfortunately lost in our version; but it is preserved by the Vulgate, "sub schino... scindet to;" and by Luther, "Linde . . finden." A similar play occurs in ver. 58, 59, between πρῖνον and πρίσαι σε. For the bearing of these and similar characteristics on the date and origin of the book, see SUSANNA. Tlhere is no doubt that the Greek word is correctly rendered, as is evident from the description of it by Theophrastus *(Hist. Plant.* 9, i, § 2, 4, § 7, etc.), Pliny *(A. H.* 3:36; 24:28), Dioscorides (1:90), and other writers. Herodotus (4:177) compares the fruit of the lotus (the *Rhanmnus lotus,* Linn., not the Egyptian Ne*lumbium speciosumn)* in size with the mastic berry, and Babrius (3, 5) says its leaves are browsed by goats. The fragrant resin known in the arts as "mastic," and which is obtained by incisions made in the trunk in the month of August, is the produce of this tree, whose scientific name is *Pistacia lentiscus.* It is used with us to strengthen the teeth and gums, and was so applied by the ancients, by whom it was much prized on this account, and for its many supposed medicinal virtues. Lucian *(Lexiph.* 12) uses the term σχινοτρώκτης of one who chews mastic wood in order to whiten his teeth. Martial (Eop. 14:22) recommends a mastic toothpick *(dentiscalpium).* Pliny (24:7) speaks of the leaves of this tree

being rubbed on the teeth for toothache. Dioscorides (1:90) says the resin is often mixed with other materials and used as tooth-powder, and that, if chewed, it imparts a sweet odor to the breath. It is from this use as chewing-gum that we have the derivation of *mastic,* from μαστίχη, the gum of the σχῖνος, and μάσταξ, μαστιχάω, μασάομαι, " to chew," "to masticate." Both Pliny and Dioscorides state that the best mastic comes from Chios, and to this day the Arabs prefer that which is imported from that island (comp. Niebuhr, *Beschr. von A rab.* p. 144; Galen, *Defac. Simpl.* 7, p. 69). Tournefort *(Voyages,* 2:58-61, transl. 1741) has given a full and very interesting account of the Lentisks or Mastic plants of Scio (Chios): he says that "the towns of the island are distinguished into three classes, those *del Campo,* those of *Apanomeria.* and those where they plant *Lentisk-trees,* whence the mastic in tears is produced." Tournefort enumerates several lentisk-tree villages. Of the trees he says, "These trees are very wide-spread and circular, ten or twelve feet tall, consisting of several branchy stalks which in time grow crooked. The biggest trunks are a foot diameter, covered with a bark, grayish, rugged, chapt... the leaves are disposed in three or four couples on each side, about an inch long, narrow at the beginning, pointed at their extremity, half an inch broad at the middle. From the junctures of the leaves grow flowers in bunches like grapes; the fruit, too, grows like bunches of grapes, in each berry whereof is contained a white kernel. These trees blow in May; the fruit does not ripen but in autumn and winter." This writer gives the following description of the mode in which the mastic gum is procured. "They begin to make incisions in these trees in Scio the first of August, cutting the bark crossways with huge knives, without touching the younger branches; next day tie nutritious juice distils in small tears, which by little and little form the mastic grains; they harden on the ground, and are carefully swept up from under the trees. The height of the crop is about the middle of August, if' it be dry, serene weather, but if it be rainy the tears are. all lost. Likewise towards the end of September the same incisions furnish mastic, but in lesser quantities." Besides the uses to which reference has been made above, the people of Scio put grains of this resin in perfumes, and in their bread before it goes to the oven. Mastic is one of the most important products of the East, being extensively used in the preparation of spirits, as juniper berries are with us, as a sweetmeat, as a masticatory for preserving the gums and teeth, as an antispasmodic in medicine, and as an ingredient in varnishes. The hardened mastic, in the form of roundish straw-colored tears, is much chewed by Turkish women. It consists of resin, with a

minute portion of volatile oil. The Greek writers occasionally use the word σχῖνος for an entirely different plant, viz. the Squill *(Scilla maritima)* (see Aristoph. *Plutt.* 715; Sprengel, *Flor. Hippoc.* 41; Theophr. *Hist. Plant.* v. 6, § 10). The *Pistucia lentiscus* is common on the shores of the Mediterranean. According to Strand *(Flor. Palaest.* No. 559), it has been observed at Joppa, both by Rauwolf and Pococke. The mastic-tree belongs to the natural order *Anacardiaceae.* — Smith, s.v. See Tristram, *Nat. Hist. of Bible,* p. 362; Buxtorf, *Lex. Chald.* col. 1230; Belon, *Observ.* 2:81.

Masúdi, Abu'l Hasan

(Ali ben-Husein ben-Ali), one of the most celebrated Arabian savants, an early writer in the department of comparative religion, from the Mussulman stand-point, was born, according to his own statement, at Bagdad in the 3d century of the Hegira, or the 9th of the Christian aera, and was the descendant of an illustrious family, who were among the early and devout followers of the Prophet of Mecca. Masudi was gifted with great talents, which he applied at an early age to learned pursuits. He gathered an immense stock of knowledge in all branches of science; and his learning was not mere book learning, but he improved it in his long travels through all parts of the East, Turkey, Eastern Russia., and Spain. In A.H. 303 he visited India, Ceylon, and the coast of China, where the Arabs had founded numerous small colonies; thence he went to Madagascar and Southern Arabia: thence through Persia to the Caspian; he also visited the Khazors in Southern Russia. In A.H. 314 he was in Palestine; from 332 to 334 in Syria and Egypt; and he says in 345, when he wrote his last book, the second edition of his *Golden Meadows,* he was in Egypt, and had been a long time absent from his native country, Irak. He says he traveled so far to the west (Morocco and Spain) that he forgot the east, and so far east that he forgot the west. Masudi died probably at Kahirah (Cairo), A.H. 345 (A.D. 956); and, since he visited India as early as A.H. 303, it is evident that those who say he died young are mistaken.

No Arabian writer is quoted so often, and spoken of with so much universal admiration. The variety of subjects on which he wrote astonishes even the learned, and the philosopher is surprised to see this Arab of the Middle Age resolving questions which remained problems to Europeans for many centuries after him. Masudi knew not only the history of the Eastern nations, but also ancient history, and that of the Europeans of his time. He had thoroughly studied the different religions of mankind-

Mohammedanism, Christianity, the doctrines of Zoroaster and Confucius, and the idolatry of barbarous nations. No Arabian writer call boast, like him, of learning at once profound and almost universal. Unfortunately, however, Masudi wanted method in arranging the prodigious number of facts which a rare memory never failed to supply him with while he was writing. He illustrates the history of the geography of the West with analogies or contrasts taken from China or Arabia; he avails himself of his knowledge of Christianity to elucidate the creeds of the different Mohammedan sects; and, while he informs the reader of the mysteries of the extreme North, he will all at once forget his subject, and transfer him into the Desert of Sahara. For a list of his works, which are mostly extant only in MS., see the *English Cyclopaedia,* s.v.

Matali

in Hindu mythology, is the charioteer of Indra. See Williams, *Translation of Sakûntela,* Act VI.

Mater Dolorosa, or *Leady of Sorrow,*

Picture for Mater Dolorosa

is the technical term given to such portraits of the Virgin Mary as represent her alone, weeping or holding the crown of thorns. “She appears alone,” says Mrs. Jameson *(Legends of the Madonnsa,* p. 36), “a seated or standing figure, often the head or half-length only, the hands clasped, the head bowed in sorrow, tears streaming from the heavy eyes, and the whole expression intensely mournful. The features are properly those of a woman in middle age; but in later times the sentiment of beauty predominated over that of the mother’s agony, and I have seen the sublime Mater Dolorosa transformed into a merely beautiful and youthful maiden, with such an air of sentimental grief as might be felt for the loss of a sparrow.” It is common also to represent the Virgin with a sword in her bosom, and even with seven swords, in allusion to the seven sorrows (Luke 2:35) — a version of the allegorical prophecy which the Romanists have found quite profitable for the interests of the hierarchy. There are few Roman Catholic churches without this representation of Mary. *SEE STABAT MATER*.

Mater Speciosa

or *Lady of Joy,* the counterpart of the hymn of *“Mater Dolorosa’.” SEE STABAT MATER*.

Materialism

may be defined as that system of philosophy which considers matter as the fundamental principle of all things, and consequently denies absolutely the independence and autonomy of the spirit. It is sometimes considered as synonymous with *Naturalism,* yet this is erroneous, for there is a difference between the notions of nature and matter. It is also called by some *Sensualism,* which is more correct, yet only expresses one of the characteristics of the theory of materialism. In a more extended sense, the expression materialism is made to signify the whole of the practical results which, consciously or unconsciously, flow from such philosophy, and whose final object, although sometimes restrained by considerations of prudence or expediency, is sensual enjoyment in its fullest sense.

Materialism, strictly viewed, is the doctrine that all spirit, so called, is material in its substance, and is subject to the laws which govern the composition of material particles and the activity of material forces. Strictly construed, it is a psychological doctrine or theory; but, as it implies certain philosophical assumptions or principles, it makes a place for itself in the domain of speculative philosophy. Its assumptions and conclusions are also fundamental to theology. If its positions are tenable, theology is impossible. If the human soul is but another name for an aggregation of material particles, it cannot exist when these particles are sundered. Although it is conceivable that these particles may be so minute as not necessarily to be disturbed by the dissolution of the larger particles which constitute the body, yet this is too improbable to relieve the materialistic theory from the charge of being inconsistent with the possibility of a future life. The moral relations of the soul must be entirely inconsistent with its subjection to the laws whichs govern matter ands its activities, and these moral relations give to theology — certainly to Christian theology — all its interest. If the assumptions of materialism are correct, there can be no intelligent and personal Creator. Creation itself is inconceivable, and therefore impossible.

A significant fact, which strikes one at first on the study of the history of materialism, is that it never appears as a power among the masses in the early stages of civilization. On the contrary, we find that in all nations a more or less perfect spiritual contemplation of nature forms the first step towards religious consciousness. This fact is a sufficient answer in itself to the assertion that materialism is the original and true form of human consciousness. On the other hand, we find materialism spreading among

the masses in the nations which have attained the culminating point of their civilization. It becomes, then, the premonitory sign of their downfall, being already an evidence of their moral and spiritual decay.

The materialistic theory was in some sense sanctioned by those earlier Greek philosophers who referred the origin of all things — the spirit of man included — to some attenuated form of matter, as water, air, or fire. From these rude speculations philosophy emerged by successive efforts, till in the Socratic school the soul of man was held to be distinct in its essence from matter, to be superior to matter, and indestructible by the dissolution of the body. The Socratic school also emphasized the doctrine that mind has infused order into the universe. The Platonic philosophy enforced these doctrines with glowing appeals to the nobler sentiments, and embellished them with a great variety of mythological representations. Aristotle, more cautious and exact in his statements, asserted for the higher forms of intellectual activity an essence distinct from matter. The philosophers of the Epicurean school were avowed materialists. They taught explicitly and earnestly the doctrine that what is called the soul is composed of atoms, and must necessarily be dissipated at death. The universe itself likewise consists of atoms, and all its phenomena are the results of fortuitous combinations of atoms. Sensation, intelligence, and desire are the effects of the action and reaction of the atoms within and the atoms without the body. These doctrines are elaborately set forth by the celebrated Lucretius (B.C. 95-44) in his poem *De rerum natura.* The Atomic Materialism of Epicurus, and the Imaginative and Rational Spiritualism of Plato and Aristotle, separated the Greek philosophers into two leading divisions, with various unimportant subordinate sections. Among the Jews, the Sadducees denied thlat there was either angel or spirit, or existence after death; but there is no evidence that they supported these doctrines by any philosophical materialistic theories. The Christian philosophy was necessarily antimaterialistic. With the revival of learning and of the ancient philosophies, the Epicurean materialism found many adherents, against whose influence the pronounced. spiritualism of Descartes furnished a positive and most efficient check. Hobbes was the opponent of Descartes, and all his conceptions of the soul and of the laws of its activity are materialistic, reducing all spiritual phenomena to bodily motions. Spinoza made spiritual beings to be modes of the universal substance which is Gods — every spiritual operation being the necessary counterpart of some materialistic phenomenon. But the rise of the mechanical or new

philosophy of nature, to which Descartes incidentally contributed, and which Sir Isaac Newton so triumphantly established, had no little influence in developing the materialism of modern philosophy. The speculations of Locke indirectly furthered this tendency; although, with Descartes, he asserted the authority of consciousness for the reality of spiritual phenomena. But still he contended, as against Descartes, that no man has the right to affirm that God could not endow matter with the capacity to think. The free-thinking Deists of England, who called themselves the disciples of Locke, were in many cases materialists, and advanced their speculations against the possibility of a separate existence of the soul in connection with their attacks upon the Christian doctrine of to resurrection. There were few advocates of philosophical materialism among the English writers of the 18th century. David Hartley (1704-1757) made many phenomena of the soul to depend on vibrations of the brain, but expressly denied the inference that the soul is material in its substance. Joseph Priestley (1733-1804) was led, in the course of his speculations, to assert that the soul is nothing but the organized body, and that this doctrine is essential to the rational acceptance of the Christian system *(Disquisitions relating to Matter and Spirit,* Lond, 1777, 2 vols. 8vo). In France the influence of the spiritualistic doctrines of Descartes was gradually displaced in the schools by the system of Condillac, which found its logical termination in the extreme materialism of La Mettrie (1709-1751). *L'Homme machine; Histoire naturelle de l'ame,* and of baron Holbach (1723-1789), *Systeme de la Narture,* in which all spiritual essence and activity are resolved into matter and motion. Here the Encyclopaedists Diderot (q.v.) and D'Alembert (q.v.) deserve special mention; nor should the noted Helvetius (q.v.) be forgotten.

In more recent times, materialism has been both metaphysical and physiological. Metaphysical materialism has resulted in some cases by logical deduction, or, rather, a logical tendency, from the idealistic assumption that matter and spirit are identical. The argument which seeks to make matter and spirit one, lends plausibility to the conclusion that it is indifferent whether matter should be resolved into spirit, or spirit resolved into matter. The extreme idealism of some of the German schools has prepared the way for the materialism with which they would seem to have had the least possible sympathy. The real pantheism of Spinoza and the logical pantheism of Hegel have furnished axioms and a method, which have been applied in the service of materialism. It is in physiology,

however, that modem materialism has found its most efficient ally. Physiology has renewed the previously-exploded doctrine of vibrations, which again has found confirmation in that view of the correlation of forces which resolves every agency of nature into some mode of motion. If heat, and light and electricity are but modes of motion, why not nervous activity? and if nervous activity, why not vital energy? and if vital energy, why not spiritual judgments and emotions? This argument has been urged with great earnestness and pertinacity by certain physiologists both of the German and English schools. Conpicuous among them are Carl Vogt, *Physiologische Briefe fur Gebildete; Kohler-Glaube und Wissenschafj,* 1855; J. Moleschott, *Physiologie des Stoffwechsels; Der Kreislau' des Lebens,* etc.; Louis Buchner, *Kraft und Stoff* (1855); *Natur u. Geist,* etc.; Hackel, *NaturlichScrhsoyfungsgeschichte; Ueber die Entstchungq und den Staunzbau des Menschengeschlechts,* etc. T. H. Huxley, *On the Physical Bases of Life,* edit. 1868 (compare J. H. Sterling, *As regards Protoplasnm,* etc., edit. 1869-72), and H. Maudsley, *Physiology and Pathology of the Hlumanz Miind* (Lond. and N.Y. 1867), approximate to the same opinions among the English. Alexander Bain *(The Senses and the Intellect,* Lond. 1855, 1864); *The Emotions and the Will,* 2d ed. 1865; *Mental and Moral Science,* Lond. 1867) sympathizes with these tendencies, treating the soul in the main as though it were but a capacity in the nervous system for special functions which obey physiological laws. The doctrine of evolution by natural selection in the struggle for existence, which has been derived by the celebrated Darwin from a limited cycle of physiological facts, and extended by him to explain the production of all complex forms of being, inorganic and organic, is materialistic in its assumptions and its conclusions, even if neither of these are recognized or confessed by its advocates. The metaphysical doctrine of development by successive processes of differentiation and integration, which has been hardened into an axiom by Herbert Spencer, and applied to the explanation of all forms of being, and even of the primal truths of metaphysical science itself, can lead to no other than a materialistic psychology. The doctrine of unconscious cerebration, which is taught more or less explicitly by Dr. W. 1B. Carpenter and other eminent physiologists, though not necessarily involving the materialistic hypothesis, is yet materialistic in its tendencies and associations. The positive school of Comte teaches directly that the brain is the only substance of the soul, and that what are usually called spiritual activities are simply biological phenomena. J. S. Mill, though not avowedly a materialist, follows Hume in reducing matter and mind to

idealistic formulae, which, as conceived by him, are not distinguishable from physiological phenomena or products.

According to the materialistic philosophy, as developed by whatever writer, but especially in its once popular form of Epicureanism, the perception of our senses is the only source of all human knowledge. The remembrance of many previous perceptions of the same nature gives rise to general views, and the comparison of these to judgments. Ethics are thus but the doctrine of happiness, and its highest maxim: Seek joy, avoid pain! Yet Epicurus sought to give a certain moral tendency to this fundamental axiom of his system, by declaring every pleasure objectionable which is followed by a greater unpleasantness, and every pain is desirable which is followed by a greater pleasure; according to which principle freedom from care and insensibility to bodily pain become the highest aim of man. See Lutterbeck, *Neutestamentliche Lehrbegrinle* (Mainz, 1852), 1:38-58; H. Ritter, *Gesch. d. Philosophie;* Fries, *Gesch. d. Philosophie*, vol. 1. *SEE EPICIUREAN PHILOSOPHY*. In Boston a paper entitled *The Investigator* is now published in the interests of materialism. The German-Americans are also quite active in this work. They have two papers — the *Pionier* (Boston) and the *Neue Zeit* (New York). The editor of the former, Karl Heinzen, is frequently before the public all over the country to press the interests of his abominable work. Recently Dr. G. C. Hiebeling published a pamphlet entitled *Naturwissenschaft gegen Philosophic* (New York, Schmidt, 1871, 12mo) to controvert Hurtmann's *Philosophy of the Unknown.*

The defects of the materialistic hypothesis are manifold. It considers only the similarities, and overlooks the differences of two classes of actual phenomena. Through its overweening desire of unity, it becomes one-sided and imperfect in all its conceptions and conclusions, and fails to do justice to the peculiarities of spiritual experiences, which are as real as the more obtrusive and palpable phenomena of matter. Moreover, it fails to discern that the intellectual and moral functions not only have a right to be recognized in their full import, but that they have a certain supremacy and authority over all others, inasmuch as the agent which knows must furnish the principles and axioms which all science assumes and on which all science must rest. If the soul is only a function of matter, then to know is one of the functions of matter. It follows that the authority of knowledge itself may be as changeable and uncertain as the changes of form, the varieties of motion, the manifold chemical combinations, or the more or

less complex developments of which matter is capable. The materialistic hypothesis not only overlooks and does injustice to the facts which are open to common apprehension, but it is a suicidal theory, which destroys, by its own positions and its method, the very foundations on which any science can stand — even the scientific theory of materialism itself. *SEE SOUL*.

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Maternus

SEE FIRMICUS.

Maternus I Bishop Of Cologne.

SEE COLOGNE.

Mather, Alexander

one of Mr. Wesley's most useful preachers, was born at Brechin, North Britain, in Feb. 1733. When a boy he had some instruction at a Latin school, and afterwards ran away with the rebels, and was in the battle of Culloden. On account of this he was treated with great harshness by his father, and deprived of all educational advantages. In 1751 he left home and went to Perth, and in 1752 to London, to earn his living as a mechanic. Here, in 1753, he married. He had been religiously inclined from boyhood, and had long followed his convictions in many moralities and means of grace; finally converted under a sermon of John Wesley's, April 14, 1754, he soon became very useful as a band and class leader and local preacher. In 1757 he began itinerating under Mr. Wesley, and with great success, though often in peril from mobs stirred up by the Establishment. Sometimes he was beaten nearly to death, and often stoned, but grace triumphed, and so much the more grew the word of God and multiplied. In 1757 he experienced the blessing of "the great salvation," or perfect love, and from that time labored with increased unction and usefulness. He was persecuted by some of his brethren on. this account, but Mr. Wesleye defended him and held him up. He traveled on nearly all the circuits of England, and, during forty-three years, was present at thirty-nine Conferences. Most of the time he was in prominent relations in the Church, and active in all its interests. He was the principal member of Mr. Wesley's select committee, and his clear, strong sense and judgment were of great weight in all things. "His disinterestedness was shown in the fact that, though ordained by Wesley as a superintendent or bishop, and an advocate of the claim of the people for the sacraments, he made no attempt to secure any defense for his peculiar office, but even opposed the immediate adoption of Coke's episcopal scheme, as proposed at the Litchfield meeting" (Stevens). He died at London, Aug. 22, 1800 (?). — Jackson, *Early Methodist Preachers,* 1:369; Stevens, *Hist. of Methodism,* 2:142; 3:27, 40, 155 sq.

Mather, Cotton

a very celebrated American divine of colonial days, the most noted of the Mather family, the grandson of Richard Mather and son of Increase, is one of the trio spoken of in the old doggerel tombstone inscription:

"Under this stone lies Richard Mather,
Who had a son greater than his father,
And eke a grandson greater than either."

Cotton Mather was born at Boston Feb. 12, 1662-63. His early education he received under the eye of his father, and as a lad of twelve he entered at Harvard. At this time he is spoken of as a fine classical scholar. Four years afterwards, when he graduated, Dr. Oakes, the president of the college, addressed him in a Latin speech, lauding in glowing terms his past conduct and attainments, and predicting a glorious future. But it was not in worldly knowledge only that he was so advanced a student. The descendant of a line of ministers, he seemed to be himself, by his aptness in learning and early seriousness, specially marked out for the ministry. When only in his fourteenth year, Cotton Mather's mind had begun to be greatly exercised with religious thoughts. He at this time laid down a system of rigid fasts, which he continued to practice monthly or weekly, and sometimes oftener through the rest of his life, of strict and regular self-examination, and of prolonged times of prayer, to which he afterwards added frequent nightly vigils. It is necessary to mention these things in order to understand some points in his character and conduct in future years. For awhile he was diverted from his purpose of becoming a minister by a growing impediment in his speech, and he began to study medicine. But being shown how by a "dilated deliberation" of speech he might avoid stammering, he returned to his theological studies, and commenced preaching when scarcely eighteen years old. In 1680 he received a unanimous call from his father's congregation, then the largest in Boston, to become assistant pastor, and in January, 1682, was settled as a colleague of his father. His labors in the ministry were characterized by great zeal and earnestness, and he soon came to be considered a prodigy of learning and ability. He was not only a most attentive pastor, but a superior preacher, and withal found time for a large amount of literary labors: he published three hundred and eighty-two distinct works, most of them of course small, consisting, besides his sermons, of devotional works, and other contributions to practical religion. In addition to all these labors he was engaged in the accumulation of

material for greater works. Nor did he any more than his father shrink from the political duties which the ministerial office had been supposed to cast upon those who held it. “New England,” he wrote, “being a country whose interests are remarkably enwrapped in ecclesiastical circumstances, ministers ought to concern themselves in politics.” When, therefore, his father was sent to England to seek relief from the arbitrary proceedings of Charles II and James II, Cotton Mather regarded himself as the natural leader of the citizens, and on their seizing and imprisoning the obnoxious governor, he drew up their declaration justifying that extreme measure.

The freedom of thought in politics, however, made its inroads into the Church also, and fearing a falling away from the purity of the old faith, and fancying that he saw the evil one busy in turning away the hearts of the people, he was led to a life of asceticism, which involved him in religious controversies.

The daughter of one Goodwin, a respectable mechanic of Boston, accused a laundress of having stolen some of the family linen. The mother of the suspected person, an Irish emigrant, expostulated in no very gentle terms against such a charge, and, as was averred, not content with abuse, cast a spell over the accuser. The younger children soon began to suffer similarly, and the poor Irishwoman was denounced as a witch. Cotton Mather, fearing that the excesses of superstition would have a still more derogatory effect on the religious life of the colonists, determined to investigate this case of witchcraft. He took the eldest girl, then about sixteen years old, into his house, and her vagaries soon left on his mind no doubt that she was really under the influence of an evil spirit. The poor Irishwoman was tried, condemned, and executed; and Mather printed a relation of the circumstances, and an account of such influences in other places. The book, which was published with the recommendation of all the ministers of Boston and Charlestown, was entitled *Memorable Providences relating to Witchcraft and Possessions, with Discoveries and Appendix* (Lond. and Bost. 1689, 8vo; 2d edit. 1691, 12mo; Edinb. 1697, 12mo). Both in the colony and in England the book was read by everybody. In the old country it had the honor to be introduced by the eminent divine, Dr. Richard Baxter, who wrote a preface for the work, and argued that it was “sufficient to convince all but the most obdurate Sadducees.” The question here arises whether or not Cotton Mather was himself a believer in witchcraft, and whether or not he wrote the book simply to explode the “delusion” which was fast making converts, especially in and about

Massachusetts. Even to our day this question has not been satisfactorily solved.

Mr. Bancroft, our great historian, has treated Cotton Mather as guilty of having provoked the excitement known as the “Salem witchcraft delusion.” Within the last few years, however, one of our ablest writers, Mr. Poole, formerly librarian of the “Boston Library,” has come forward to clear Cotton Mather of any and all insinuations, holding that “the opposite” of what is generally charged against Mr. Mather “is the truth.” “His gentler treatment,” we are told, “cured and Christianized them [the believers of witchcraft]. He opposed, with his father and the rest of the clergy — with but three exceptions — the course of the judges in deeming every possessed person guilty, the ministry holding that the devil might enter innocent persons, and that the fact of their improper conduct was no ground for adjudging them criminals. He also opposed taking spectral testimony, or the words of a confessed witch. It must be ordinary legal witnesses and testimony that could alone convict. He also offered to take six of the accused persons into his own house, at his own expense, and to make upon them the experiment of prayer and fasting which had been so successful with the Goodwin children of his own congregation.” Mr. Poole also proves or makes it quite credible that it was Mather and not Mr. Willard who wrote the most vigorous tract of the times against the Salem movements, and who made the Boston and Salem treatment noted for their difference even at that day. Se*E SALEM*; *SEE WITCHCRAFT*.

There can hardly be any question about the fact that Cotton Mather is, in a measure at least, responsible for the blood that was shed at Salem between 1685 and 1692. But it is folly indeed to question his goodness, as some have done, or even to bring charges against his sincerity because of his fanatical treatment of the deluded Salemites. We need only remember that even the very men who built up the Church of Protestantism in the 16th century were not entirely free from mistakes, and failed in a manner very much like their good Puritan descendant. Sublimely ridiculous, then, appears the judgment pronounced by a writer in a late number of *Zion’s Herald* (May 20, 1869): “At twenty-three he was in the midst of this terrific panic of mortal fear and its fatal results; and, even at this boyish age, bore himself with such manly courage, prudence, and coolness that he was the only minister, and even the only person, except his father, who may have been said to have stood solidly on his feet, and who won from his contemporary the praise that ‘had his notions been hearkened to and

followed, these troubles would never have grown unto that height which they now have." The quotation is from Poole's article in the *North American Review* of April, 1869. While we would not forget the merits of our ancestors, but would rather extol them and laud them for their virtues, we cannot afford to be blind to their faults and mistakes. Salem witchcraft persecution certainly must not find an advocate in the nineteenth century, surely not at the expense of the truths of history. But to turn to the brighter side of Mather's life. Says a writer in delineating his character, while acknowledging the failing we have felt constrained to condemn: "It was the great ambition of his whole life to do good. His heart was set upon it: he did not therefore content himself with merely embracing opportunities of doing good that occasionally offered themselves, but he very frequently set apart much time on purpose to devise good; and he seldom came into any company without having this directly in his view. It was constantly one of his first thoughts in the morning, What good may I do this day? And that he might more certainly attend to the various branches of so large and comprehensive a duty, he resolved this general question, What good shall I do? into several particulars, one of which he took into consideration while he was dressing himself every morning, and as soon as he came into his study he set down some brief hints of his meditations upon it. He had ordinarily a distinct question for each morning in the week. His question for the Lord's-day morning constantly was, What shall I do, as pastor of a Church, for the good of the flock under my charge? Upon this he considered what subjects were most suitable and seasonable for him to preach on; what families of his flock were to be visited, and with what particular view; and how he might make his ministry still more acceptable and useful." He died Feb. 13,1728.

Though many of Cotton Mather's productions are indeed but small volumes, as single *Sermons, Essays,* etc., yet there are several among them of a much larger size; as his *Magnalia Christi Americana, or the Ecclesiastical History of New England from its first Planting in* 1620 *to* 1698 (Lond. 1702, folio; Hartford, Conn., 1820, 2 vols.8vo); his *Christ. Philosopher* (Lond. 1721,12mo); his *Ratio Disciplinae Fratrum Nov-Anglorum;* his *Directions to a Candidate for the Ministry* — a book which brought him as many letters of thanks as would fill a volume. Besides all these, the doctor left behind him several books in manuscript; one of which, viz. his *Biblia Americana, or Illustrations of the Sacred Scriptures,* was proposed to be printed in three volumes, folio. The true motive that

prompted him to write and publish so great a number of books, appears from the motto that he wrote on the outside of the catalogue which he kept of his own works, viz. ⁴⁸⁵⁸John 15:8, "Herein is my Father glorified, that ye bear much fruit." Dr. Mather was one of the most peculiar men that America has produced. He doubtless possessed larger learning than any other minister of his time, but his mind was better adapted to acquire than to create. He lacked in strong judgment, in original genius, and in sustained power. He had no ability to generalize, no wide and penetrating vision. The most noted benefaction of his life to the country was introducing vaccination for small-pox, which proved a great blessing. See his *Life*, written by his son (Bost. 1729); also by Enoch Pond and Dr. Jennings; Jones, *Chris. Biog.* s.v.; Sparks, *Amer. Biog.* 1st series, 6:161 sq.; Sherman, *New England Divines*, p. 76 sq.; Duyckinck, *Cyclop. Of Amer. Lit.* 1:59; Allibone, *Dict. of Brit. and Amer. Auth.* vol. ii, s.v.; Bancroft, *tist. of the U.* S. 3:71, 76, 95, 98; *North Amer. Rev. 4*3:519; 46:477; 51:1; *Meth. Quar. Rev.* 1:430; *Christian Examniner*, v. 365. (J. II. W.)

Mather, Eleazer

a Puritan minister of New England, son of Richard, and brother of Increase Mather, was born at Dorchester May 13,1637; graduated at Harvard in 1656; was ordained pastor of the Church at Northampton in 1661; and there died, July 24, 1699. He was a fine scholar, a sound thinker, and a devoted and evangelical minister. Many souls were converted through his labors, and his early death was much lamented by all the churches. — Sherman, *New England Divines*, p. 107; Sprague, *Annals of the Amer. Pulpit*, 1:159; Allibone, *Dict. of Brit. and Amer. Auth.* s.v.

Mather, Increase

D.D., an eminent American divine, was born at Dorchester, Mass., June 21, 1639. His father, Richard Mather (q.v.), had emigrated from England to Massachusetts in 1635. In early childhood Increase exhibited signs of unusual mental endowments; he entered Harvard College at the age of twelve, and graduated with the class of 1656. Shortly after this he was converted, and determined to devote his life to the ministry. In the year following that of his graduation he went to Dublin, where his brother was preaching. There he entered Trinity College, and, after securing the degree of M.A., was chosen a fellow of the college, an honor, however, which he declined. The climate of Ireland being unfavorable to his health, he

removed to England, and preached there for a while. At the time of the Restoration he was residing in the island of Guernsey, as chaplain to an English regiment; but when, as a commissioned officer, he was required to sign a paper declaring "that the times then were and would be happy," and he refused to comply, his salary was so greatly reduced that soon after this he returned to his native country, and was called and settled as pastor of the North Church in Boston. In this city he married. in 1662, a daughter of the Rev, John Cotton, and from this marriage sprang Cotton Mather, one of the most celebrated divines of his day. In the controversy as to "l w^{ho} are the legitimate subjects of baptism," he opposed his father, and likewise the decision of the synod of 1662, until caused to change his views by the arguments of Mr. Mitchell, of Cambridge. Largely by his instrumentality the government was induced to call the general synod of 1679 from the whole colony, for the purpose of 'correcting the evils that had provoked God to send judgment on New England." The synod had its second session the following year, and Mr. Mather acted as moderator. At this meeting the Confession of Faith was agreed upon, and he prepared a preface to it. On the death of president Oakes of Harvard University, Mather temporarily supplied the place. By the sudden death of the appointee, president Rogers, Mather was, in 1684, again called to the head of the college. This time he accepted, and combined his presidential duties with his pastoral. In 1692 he was presented with a diploma of doctor of divinity, "the first instance in which such a degree was conferred in British America." On the accession of Charles II Massachusetts was thrown into trouble. His majesty required full submission of their charter to his pleasure, on pain, in case of refusal, of having a *quo warranto* issued against it. To this oppression Mather was stanch in his opposition, and before an assembly in Boston dissuaded his countrymen from yielding their liberties tamely. As a result of their resistance, judgment was entered against the charter of the Massachusetts colony. About this time Charles died, and James II, being his successor, published his specious declaration for liberty of conscience. This produced temporary relief, and Mather was delegated to convey to his majesty in England the grateful acknowledgment of the churches. and to sue for a further redress of their wrongs. James received him kindly, and promised him more than he ever granted. Mather remained, however, until the close of the revolution of 1688, which deposed James and placed William and Mary on the throne of England. After much diplomacy with the prince of Orange, a new charter was at length procured in lieu of the old one, and Mather himself was allowed the privilege of nominating the governor,

lieutenant governor, and board of council. After four years thus spent among the nobility at Whitehall, Dr. Mather returned to Boston with the consciousness of having faithfully discharged his duty and rendered his country an important service. He found the Church in great excitement about witchcraft, which called forth his work entitled *Cases of Conscience concerning Witchcraft.* He retained his natural bodily and mental vigor until past his eightieth birthday. After this he endured great bodily and consequent mental derangements for four years, during all of which time his great burden seemed to be, not his suffering, but the painful sense of his inability to labor. At last, on Aug. 23, 1723, he died peacefully in the arms of his eldest son. His loss was deeply mourned by those for whom he had spent his long and laborious life. According to Sprague, "he was the last of more than twenty-two hundred ministers who had been ejected and silenced on the restoration of Charles II and on the Act of Uniformity." He was an industrious student, and published ninety-two separate works, most of which are now very scarce. A noted writer thus comments upon him in fhe *North Amer. Rev.* 1840 (July), p. 5: "Increase Mather not only stood most conspicuous among the scholars and divines of New England, as president of Harvard College and pastor of a church in Boston, but by his political influence was supposed at times to have controlled the administration of the government." He was a learned, earnest, and devoted minister, whose piety was deep, warm, and full of love. His sermons were elaborate and powerful, and many souls were converted by his labors. He studied earnestly for sixty years, and was regarded as the most learned American minister of his day. — Sherman, *New England Divines,* p. 57; Allibone, *Dict. Brit. and Amer. Auth.* s.v.; Bancroft, *Hist. U. S.* (see Index in vol. 3); Drake, *Dict. Amer. Biogs.* s.v.; Duyckinck, Cyclop. *Amer. Lit.* vol. 1.

Mather, Moses

D.D., a Congregational minister, was born at Lyme, Connecticut, March 6, 1719; graduated at Yale College in 1739, and soon after was licensed to preach by the New London Association. In 1742 he commenced preaching in a Congregational church in Middlesex, now Darien, Connecticut, and in 1744 was ordained pastor of the Congregational Church, and this position he held until his death in 1806. Dr. Mather was a fellow of Yale College from 1777 to 1790. He warmly espoused the cause of the Colonies in the Revolutionary War, and was twice taken by the British and Tories, carried to New York, and confined in the provost prison. He published a *Reply to*

Dr. Bellamy on the Half-way Covenant: — Infant Baptism Defended (1759): — A *Sermon,* entitled *Divine Sovereignty displayed by Predestination* (1763); and was the author of a posthumous work, *A Systematic View of Divinity* (1813, 12mo). See Sprague, *Annals of the Amer. Pulpit,* 1:425, s.v.

Mather, Nathaniel

an English minister, a brother of Increase Mather, was born in Lancashire in 1630; graduated at Harvard College, 1647, and spent his ministerial life in England and Holland. He died in 1697. He published *Two Sermons* (Oxon. 1694, 4to; Lond. 1718, 12mo): — *A Discussion on the Lawfulness of a Pastor's Officiating in Another Church*: — *A Fast Sermon*: — and *Sermons preached at Pinzer's Hall and Lime Street* (1701). "In his public discourses there was neither a lavish display nor an inelegant penury of oratorical excellence, while the dignity of his subjects superseded the necessity of rhetorical embellishments."Calamy, *Continuation of the Nonconformists' Memorial;* Wilson, *Dissenters;* Allibone, *Dict. of Brit. and Amer. Auth.* s.v.

Mather, Richard

an Episcopal and later a Puritan minister, was born at Lowtown, Lancashire, Eng., in 1596; was converted when a young man; spent two years at Oxford; entered the ministry in 1618, near Liverpool, and at the end of fifteen years of devoted and successful labor was suspended for nonconformity. He then emigrated to Massachusetts, and became pastor of a congregation at Dorchester. There he died, April 22, 1669. He was a sound and earnest preacher, not captivating, but solid, pious, and very useful. He was an active theologian, and a member of every synod in New England after his arrival. He was studious, a good scholar, and a very able and valuable man. Richard Mather assistd Elliot in the New England version of the Psalms, and furnished the synod of 1648 a model of Church Discipline. He published a discourse on the *Church Covenant* (1639), a treatise on *Jusfictication* (1652), and an elaborate defense of the churches of New England. See Increase Mather, *Life and Death of Robert Mather* (1670, 4to); Drake, *Cyclop. of Amer. Biog.* s.v.; Allibone, *Dict. of Brit. and Amer. Auth.* vol. 2, s.v.; Roger, *New England Divines;* Sherman, *New England Divines,* p. 26.

Mather, Samuel

(1), brother of Increase Mather, was born in Lancashire, England, May 13, 1626; gralduated at Harvard College in 1643; was for some time assistant pastor to Rev. Mr. Rogers, in Rowley; and was pastor of the North Church, Boston, in 1649. In 1650 he returned to England, and was appointed chaplain of Magdalen College, Oxford; preached in Scotland and Ireland; went to Dublin in 1655, and became senior fellow of Trinity College, Dublin, and minister of the Church of St. Nicholas. Soon after the Restoration he was suspended on a charge of sedition, but afterwards continued to preach to a small congregation privately. He died Oct. 29, 1671. Mr. Mather held the first rank as a preacher. He published *Sermons and Tracts*: — *Old Testament Types Explained and Improved* (Lond. 1673, 4to), rewritten by Caroline Fry, as *Gospel of the Old Testament* (1833, 1851): — *Life of Nathaniel Matrher* (1689). See Drake, *Dict. of Amer. Biog.* s.v.; Darling, *Cyclop. Bibliog.* vol. ii, s.v.

Mather, Samuel

(2), D.D., minister of the Trinitarian Congregational Church, son of Cotton Mather, was born in Boston, Oct. 30, 1706; graduated at Harvard College in 1723, having studied theology probably under the direction of his father; was licensed to preach, and in 1732 became colleague-pastor with the Rev. Mr. Gee, of the Second Church in Boston, and was ordained in the same year. In 1741 a dissatisfaction arose against him in this church, partly from the charge of looseness of doctrine, and also of impropriety of conduct, and he, with the smaller part of his membership, withdrew, and established a separate Church in Hanover Street, on the corner of North Bennet. “The fact,” says Robbins, in his *History of the Second Church,* “that so many persons of good character supported Mr. Mather, affords good reason to doubt whether the charges of impropriety were well founded.” He sustained his relation as pastor of Hanover Street Church usntil his death, June 27,1785. Dr. Mather published *A Sermon on the Death of Cotton Mather* (1728): — *Life of Cotton Mather* (1729): — *An Essay concerning Gratitude* (1732): — *Vita A. H. Franckii, cui adjecta est narratio rerum memorabilium in Ecclesiis Evangelicis per Germaniam,* etc. (1733): — *An Apology for the Liberties of the Churches in New England* (1738): — and *Sermons on various Subjects* (1738, ‘39, ‘40, ‘51, ‘53, ‘60, ‘2, ‘66, and ‘68. Also a *Poem,* in five parts, *The Sacred Minister,* by Aurelius

Prudentius Americanus (1773): — *Answer to a Pamphlet* entitled *Salvation for all Men* (1782). — Sprague, *Annals Amer. Pulpit,* 1:371.

Mathesius, Johann

a German Protestant theologian, was a native of Saxony. He studied at Wittenberg in 1528, and was there for a while Luther's fellowboarder. He was appointed rector of Joachimsthal in 1532, pastor in 1545, and died in 1564. He had witnessed many abuses resulting from the misconception of the doctrine of salvation by grace: we learn from him that there were parties in the Church who claimed, on the strength of it, that faith alone was necessary, and that works were of no importance whatever, so that it did not matter whether the actions of believers were good or bad. Matthesius strongly opposed such heretical views, and thus became involved in controversies which embittered the end of his life. He is especially known by seventeen sermons on the doctrine, the confession, and the death of Luther (Nuremberg, 1588; in recent times the biographical portions were collected and published under the title, *J. Marthesius, d. Leben d. Dr. Martin Luther, mit einer Vorrede von G. H. v. Schubert,* Stuttgart). He wrote also various other sermons, a tract on justification, a catechism, and several hymns. His biography was published by Balthasar Mathesius in 1705. See Jicher, *Gelehrten-Lexikon,* and Dollinger, *Die Reformation,* 2:127; Herzog, *Real- Encyklopadie,* 9:160; Winkworth, *Christian Singers of Germany,* p. 140 sq. (J. N. .)

Mathetae

(Μαθηταί, *disciples)* is one of the names by which the early followers of our Lord were known among their contemporaries. All the common appellations of the professors of the Christian religion which occurr in the N.T. were expressive of certain dispositions and privileges belonging to the sincere professor of the Gospel. *SEE CHRISTIANS*; *SEE DISCIPLE*.

Mathew, Father Theobald

the celebrated apostle of temperance, a Catholic priest, was born in the county Tipperary, Ireland, Oct. 10, 1790; was educated at the Roman Catholic seminary in Maynooth; was appointed, after his ordination, to a missionary charge at Cork, where he established a charitable association on the model of that of St. Vincent de Paul. About 1838 he became president of a temperance society, and in a few months administered the pledge to

150,000 persons in Cork alone. He afterwards visited different parts of Ireland, the cities of London, Manchester, and Liverpool, and the United States of America, and was everywhere received with enthusiasm. For these eminent services in the cause of religion and morality, queen Victoria bestowed upon father Matthew an annuity of £500. He died Dec. 6, 1856, at Queenstown. Ireland. See Maguire, *Father Mathew, a Biography* (Lond. 1863); Morris, *Memoirs of the Life of Theobald Mathew* (New York, 1841); Henshaw, *Life of Father Mathew* (New York, 1849), s.v.; Harriet Martineau, *Biographical Sketches*, (1869); *Fraser's Magazine* for January, 1841; Thomas *Dict. Biog. and Mythol.* s.v.

Mathews, James M., D.D.,

minister of the (Dutch) Reformed Church, was born in Salem, N. Y., in 1785; graduated at Union College in 1803; at the Seminary of the Associate Reformed Church in 1807; was licensed to preach the Gospel by the Associate Reformed Presbytery in New York in 1807; became assistant professor in the theological seminary of his great preceptor, Rev. Dr. John M. Mason, in 1809, and continued there until 1818. After supplying the South Dutch Church in Garden Street, New York, for one year, he became its pastor in 1812, and retained that relation until 1840. Thereafter he never again took a pastoral charge. He was the principal founder of the University of the City of New York, and was its first chancellor — 1831 to 1819. The elegant marble edifice of the university and the adjoining Reformed church on Washington Square are monuments of his architectural taste and liberal projects. Dr. Mathews published, in addition to various occasional pamphlets, a book of *Autobiographical Recollections*, a volume of lectures *On the Relations of Science to Christianity*, and another on *The Bible and Men of Learning* (1855). He was a man of noble presence and courtly manners, scholarly in his tastes and habits, a powerful preacher, and fertile in large plans of Christian usefulness. His last labors were given for many months before his decease to preparations for an evangelical council, held in New York, composed of representatives from most of the American churches, and over which he presided, in October, 1869. He was a zealous advocate of the Evangelical Alliance, and of other forms of Christian union; and it is believed that his latest efforts in this cause exhausted his strength and hastened his end. Dr. Mathews was naturally a leader of men. His learning was extensive, his tact and skill were great, and his zeal was ardent. Associated with prominent men and events for more than threescore years, he bore an active part in

nearly all of the great religious and philanthropic movements of our country during this period. He died January, 1870, after a brief illness, in the city of New York, where his life was spent. (W. J. R. T.)

Mathilda

a Roman Catholic saint, and queen of Germany, was born in Westphalia, towards the close of the 9th century. She was the daughter of Theodoric. count of Oldenburg, a descendant of the famed Wittikind, and of a princess of Denmark. She was educated by her grandmother, abbess of the convent of Herword. In 909 she was married to Henry, afterwards king of Germany. On the throne she preserved the piety and simplicity which distinguished her from her youth. A great part of her time was spent in prayer. She gave liberally to the poor, whom she often nursed herself. She had three sons: the emperor Otho the Great; Henry, duke of Bavaria; and Bruno, archbishop of Cologne. One of her daughters, Hecdwige, was married to Hugh the Great, duke of France, and became mother of Hugh Capet. After the death of her husband, Otho and Henry of Bavaria quarreled concerning the crown of Germany. Henry, for whom his mother showed great partiality on this occasion, having subsequently become reconciled with Otho, joined him in despoiling Mathilda of her dowry and of all her possessions, under pretense that she was squandering the money of the state in giving alms to the poor. Her property was, however, subsequently returned to her through the interference of Edith, wife of Otho. The remainder of her life was passed in meditation and works of charity. She founded several convents, and died at Quedlinburg, March 14, 968. See *Acta Sanctorum,* March 14; Baillet, *Vie des Saints;* Mabillon, *Saecula Ordinis Benedictorum;* Schwarz, *De Mathilda, abbatissa Quedlimburgensi* (Altdorf, 1736, 4to); Breitenbatch, *Leben d. Kaiserin Mathilde* (Reval, 1780, 8vo); Treitschke, *Heinrich I und Mathilde* (Lpz. 1814, 8vo); *Mathilde Gemahlin Heinrichs I* (Augsburg, 1832, 8vo). — Herzog, *Real-Encyklopadie,* 9:161; Hoefer, *Nouv. Biog. Generale,* 34:250. (J. N. P.)

Mathilda Countess Of Tuscany,

well known in history through her close political connection with pope Gregory VII (q.v.), was a daughter of Boniface, count of Tuscany, and was born in 1046. She is said to have married Godfrey (surnamed *Il Gobbo,* or the “Hunchback”), duke of Lorraine, in 1069, by procuration;

but, if so, her husband did not make his appearance in Italy until four years after the wedding ceremony, and the two, if they were ever united, soon afterwards separated. Godfrey went back to his duchy, and became a supporter of the emperor Henry IV, while Mathilda made herself conspicuous by the zeal with which she espoused the cause of Gregory VII. She became his inseparable associate, was ever ready to assist him in all he undertook, and to share every danger from which she could not protect him. In 1077, when Henry had suddenly made his appearance in Italy, and Gregory was fearing for his safety, she gave the pontiff shelter in her own castle. This intimacy of Mathilda with the pope has given rise to much scandal, though every unprejudiced mind will clear both of the guilt they stand accused of. Both the countess and the vicar were pure in character. if their correspondence may serve as an index of their thoughts. (See on this point Neander, *Ch. Hist.* 4:113, 86.) In 1079 Mathilda made a gift of all her goods and possessions to the Church. In 1081 she alone stood by the pope, when Henry poured his troops into Italy, burning to avenge his humiliation at Canossa; she supported him with money when he was besieged in Rome; and after his death at Salerno boldly carried on the war against the emperor. She died at the Benedictine monastery of Polirone in 1115. Her death gave rise to new feuds between the emperor and pope Paschal III on account of her gift to the Church, which finally resulted in the former wresting from the latter a portion of Mathilda's possessions, but even what remained constituted nearly the whole of the subsequent "Patrimony of Peter." See PATRIMONIUM PETRI. (J. H. W.)

Mathurins

or BRETHREN OF THE HOLY TRINITY, an order of monks which arose at the end of the 12th century, and got this name from having a church at Paris which claims St. Mathurin for its patron saint. All their churches were dedicated to the Holy Trinity. Sometimes they are called *Brethren of the Redemption of Captives,* because, originating at the period of the Crusades, they gave their labor and a third of their revenue to liberate Christian captives from Mohammedan masters. Their founders were two French recluses in the diocese of Mileaux — Jean de Mattia and Felix de Valois. By some they seem to have been called the *Order of Asses,* as they were permitted to use those animals only, and were debarred from riding on horses. A similar order was founded in Spain in 1228, and there called the *Order of St. Mary*. *SEE TRINITARIANS*.

Mathurists

SEE TRINITARIANS.

Mathu’sala

(<420337>Luke 3:37). *SEE METHUSELAH*.

Matins, Or Matutina

the *“new morning service,”* or the first of the morning services, and so called in contradistinction from the “old morning service,” which was before day, whereas this was after day began. Cassian says this was first set up in Bethlehem. for till that time the old morning service used to end with the nocturnal psalms, and prayers, and daily vigils; after which they used to betake themselves to rest till the third hour, which was the first hour of diurnal prayer. The name for morning prayer, in more modern Church-language, is matins. Before the Reformation the hours of prayer were seven in number, namely, matins, the first or prime, the third, sixth, and ninth hours, and vespers, and compline. The office of matins in the Church of England is an abridgment of her ancient services for matins, lauds, and prime. Ritualists divide the office of matins, or morning prayers, into three parts: first, the introduction, which extends from the beginning of the office to the end of the Lord’s Prayer; secondly, the psalmody and lessons, extending to the end of the Apostles’ Creed; thirdly, the prayers and collects, which occupy the remainder of the service. See Farrar, *Eccles. Dict.* s.v.; Eadie, *Eccles. Dict.* s.v.; Neale, *Introd. East. Church. SEE HOURS, CANONICAL*.

Ma’tred

(Heb. *Matred’*, d r ef]mi, *propelling;* Sept. Ματραΐ́θ, Ματράθ*)*, the daughter of Mezahab and mother of Mehetabel, which last was wife of one of the Edomitish kings (<013639>Genesis 36:39; <130150>1 Chronicles 1:50). B.C. prob. ante 1619.

Ma’tri

(Heb. *Matri’*, y r ae f]mi [but with the def. art.], prob. *expectant;* Sept. Ματταρί, Vulg. *Metri)*, a Benjamite, the head of the ancestry of Kish, the father of Saul (<091021>1 Samuel 10:21). B.C. prob. cir. 1612.

Matricula

a list or register of the church, called in Greek κανών and κατάλογος ἱερατικός; in Latin, *album, matricula, tabula clericorum.* The use of the word matricula to designate *entry* at college or university record of a new student is due to this early adaptation of the word. Because the names of all the clergy and other persons were enrolled in the *matricula,* they were called *canonici. — Farrar, Eccles. Dict.* s.v.; Eadie, *Eccles. ict.* s.v. *SEE CANONICI*; *SEE DIPTYCHS*.

Matricularii

subordinate servants of the clergy, who were entrusted with the care of the church in which they were accustomed to sleep: they had also offices to perform in public processions. — Farrar, *Eccles. Dict.* s.v.; Eadie, *Eccles. Dict.* s.v. *SEE SACRISTAN*.

Matrimony Or Marriage

as A SACRAMENT. The Church of Rome regards the act of matrimony not only as a religious contract, but also as a sacrament. We need hardly step aside to explain the meaning of the word *sacrament,* but it may be proper here to say that the Romanists hold seven sacraments as established by the Council of Trent, teaching also that "each sacrament confers grace peculiar to itself, so that it has the special effect of conferring grace subservient to that end." This distinction is called by the divines "sacramental grace." *SEE SACRAMENT*. The clergy of the Church of England of High-Church tendency incline to hold a like view on this point, but there is certainly nothing in the XXXIX Articles to warrant any such interpretation of the marriage-contract. The Roman view of marriage is based by the school men on the expression of Paul in writing to the Ephesians (Ephesians 5:32), τὸ μυστήριον τοῦτο μέγα ἐστίν**,** or, as it runs in the Vulgate, "Sacramentum hoc magnum est." "Thus viewed, the external part or sign, the 'pars sensibilis' is the expression of a mutual consent involving, as is necessary in all sacramental ordinances, a real present intention; and the inward part or gift is the grace which unites the hearts, or, according to another view, the grace to resist concupiscence, sometimes entirely, judging by St. Thomas Aquinas's remark that carnal intercourse is not a necessary part of marriage, because there was none in Paradise." The following more general considerations are also urged from Scripture in favor of the sacramental theory: "the union between the husband and wife

is spoken of as analogous to the union between Christ and the Church. The husband is the head of the wife even as Christ is the head of the Church; therefore, as the Church is subject unto Christ, so let the wives be to their own husbands in everything (<49523>Ephesians 5:23, 24). Now if this figure has any meaning it must be this, that the external sign of alliance between bride and bridegroom signify that there should henceforth exist between them a union as holy, as close, and as indissoluble as that between Christ and the Church, a union which could not be maintained without a special gift from God. That such a gift exists is made evident by Paul, who says, while drawing a comparison between marriage and celibacy, ‘Every man hath his proper gift of God, one after this manner and another after that’ (<46707>1 Corinthians 7:7); and what would the gift be which is alluded to in the case of married persons but the grace which unites their hearts, and enables them to be fitting emblems of Christ and the Church? Again, the presence of our Lord at the marriage in Cana of Galilee (<43201>John 2:1-11) is sometimes referred to as having elevated the ceremony into the dignity of a sacrament” (Blunt, *Dict. of Theol.* s.v.).

Those who regard marriage as a sacrament are not themselves agreed as to what is the essential part of matrimony constituting it a sacrament. The prevailing opinion we take to be that the essential part, as well as the efficient cause, is the consent of the two parties, which must be expressed in words as the “pars sensibilis” of the sacrament, and must imply a real present, and not a future consent. There are others who would make the words of the priest the essential element whereby the marriage union is created, “Ego vos in matrimonium conjungo,” etc.; in the English office, “Those whom God has joined together let no man put asunder,” followed by the declaration of complete union, “I pronounce that they be man and wife together, in the name of the Father, and of the Son, and of the Holy Ghost.” If the previous consent had made the two persons man and wife, these words on the priest’s lips would seem to be, strictly speaking, superfluous. From primitive times it has been the custom to acquaint the Church beforehand with an intended marriage, which is evident from the passages above quoted. The object was to prevent unlawful marriage; not that the Church claimed any absolute power to grant or refuse leave to marry, but that in case a person was about to marry a Jew, or a heathen, or a heretic, or one within the forbidden degrees of consanguinity, etc., the marriage might be prevented, or at, least not obtain the sanction of the Church. The earliest allusion to the necessity of such notice in England is

contained in the eleventh canon of the Synod of Westminster (A.D. 1200), which enacts that no marriage shall be contracted without banns thrice published in church (Johnson, *Canons*, 2:91). *SEE BANN*. The existing law of the Church of England is expressed in the sixty-second canon: "No minister, upon pain of suspension 'per triennium ipso facto,' shall celebrate matrimony between any persons without a faculty or license granted by some of the persons in these our constitutions expressed, except the banns of matrimony have been first published three several Sundays or holy-days in the time of divine service in the parish churches and chapels where the said parties dwell, according to the book of Common Prayer." The only substitute for banns recognized by the Church of England is an ordinary or special license. The power of granting the former has belonged to English bishops from a very early date, being confirmed to them by 25 Henry VIII, c. 21. The right to grant special licenses, which are free from all restrictions as to time or place, was originally a privilege of the archbishop of Canterbury, as "legatus natus." The ritual of the Church of Rome teaches that "the end of the sacrament of marriage is that man and wife may mutually help and comfort each other, in order that they may spend this life in a holy manner, and thereby gain a blessed immortality; and to contribute to the edification of the Church by the lawful procreation of children, and by the care of procuring them a spiritual regeneration, and an education suitable to it. Every person, before entering into wedlock, is required to beseech God to join him with such a person as he may work out his salvation with, and examine whether or no the person he has fixed his affections on has the fear of God before her eyes; is prudent, discreet, and able to take care of a family."

The Council of Trent, at its twenty-fourth session, held Nov. 11 1563, legislated upon the subject of matrimony in twelve canons, as follows:

"Canon 1. Whoever shall affirm that matrimony is not truly and properly one of the seven sacraments of the evangelical law, instituted by Christ our Lord, but that it is a human invention, introduced into the Church, and does not confer grace: let him be accursed.

"2. Whoever shall affirm that Christians may have more wives than one, and that this is prohibited by no divine law; let hill be accursed.

"3. Whoever shall affirm that only those degrees of consanguinity or affinity which are mentioned in the book of Leviticus can hinder or disannul the marriage contract; and that the Church has no power to

dispense with some of them, or to constitute additional hinderances or reasons for disannulling the contract; let him be accursed.

"4. Whoever shall affirm that the Church cannot constitute any impediments, with power to disamnnul matrimony, or that in constituting them she has erred; let him be accursed.

"5. Whoever shall affirm that the marriage-bond may be dissolved by heresy, or mutual dislike, or voluntary absence from the husband or wife; let him be accursed.

"6. Whoever shall affirm that a marriage solemnized but not consummated is not disannulled if one of the parties enters into a religious order; let him be accursed.

"7. Whoever shall affirm that the Church has erred in teaching, according to the evangelical and apostolic doctrine, that the marriage-bond cannot be dissolved by the adultery of one of the parties, and that neither of them, not even the innocent party, who has given no occasion for the adultery, can contract another marriage while the other party lives; and that the husband who puts away his adulterous wife, and marries another, commits adultery, and also the wife who puts away her adulterous husband, and marries another (whoever shall affirm that the Church has erred in maintaining these sentiments); let him be accursed.

"8. Whoever shall affirm that the Church has erred in decreeing that fir various reasons married persons may be separated, as far as regards actual cohabitation, either for a certain or an uncertain time; let him be accursed.

"9. Whoever shall affirm that persons in holy orders, or regulars, who have made a solemn profession of chastity, may contract marriage, and that the contract is valid, notwithstanding any ecclesiastical law or vow; and that to maintain the contrary is nothing less than to condemn marriage; and that all persons may marry who feel that, though they should make a vow of chastity; they have not the gift thereof; let him be accursed; for God does not deny his gifts to those who ask aright, neither does he stiffer us to be tempted above that we are able.

"10. Whoever shall affirm that the conjugal state is to be preferred to a life of virginity, of celibacy, and that it is not better and more conducive to happiness to remain in virginity, or celibacy, than to be married; let him be accursed.

"11. Whoever shall affirm that to prohibit the solemnization of marriage at certain seasons of the year is a tyrannical superstition, borrowed from the superstition of the pagans; or shall condemn the benedictions and other ceremonies used by the Church at those times; let him be accursed.

"12. Whoever shall affirm that matrimonial causes do not belong to the ecclesiastical judges; let him be accursed."

Marriage as a Sacrament unbiblical. —

1. In many most important points respecting marriage, Protestants and Roman Catholics agree; yet, when the Church of Rome advances matrimony to a sacrament instituted by Christ, and endows it with sacramental qualities, there are several points of considerable importance to Christianity in which Protestant and Romanist must disagree. The latter asserts that matrimony as a sacrament was instituted by Christ, and confers grace, and supports this dogma by quoting (49 52)Ephesians 5:32: "This is a great μυστήριον; but I speak in Christ and in the Church," where the Douay translation renders by *sacrament* the word μυστήριον, which we Protestants prefer to translate *mystery*. "Or, indeed, if we render the word 'sacrament,' still they have no advantage, inasmuch as the original word μυστήριον, 'mystery,' which they read 'sacrament,' is employed on other subjects as 'mystery of godliness' (54 03 16)1 Timothy 3:16), 'a mystery, Babylon the great' (66 17 05)Revelation 17:5). Papists must know that there is no force in their argument. The text, as found in their version, can only influence the minds of ignorant persons, who know not the Scriptures. The apostle does not say that marriage is a mystery, for he speaks concerning Christ and the Church. It is acknowledged that marriage is instituted of God, and is a sign of a holy thing, yet it is no sacrament; the Sabbath was ordained of God, and signified the rest in Christ (58 04 08)Hebrews 4:8), yet it was no sacrament. All significant and mystic signs are not necessarily sacraments" (Elliott, *Romanism*, p. 428). "Romanists," says the same able polemic whom we have just had occasion to cite, "further quote the following passage to support their doctrine: *'She shall be saved in childbearing, if they continue in faith and love'* (54 02 15)1 Timothy 2:15), inferring that the grace of sanctification is given to the parties married. To this we answer:

(1.) We deny that any sacraments give or confer grace; they are only means or instruments of its communication.

(2.) It is allowed that God does give to pious married persons grace to live in piety and holiness; but it is unnecessary to constitute marriage into a sacrament for this purpose.

(3.) Those who are not married may possess the sanctifying grace of God, which is sufficient to preserve all in a state of inward as well as outward holiness."

2. That marriage is no sacrament of the Gospel, speaking of such an institution in its proper scriptural acceptation, may be proved by the following arguments:

(1.) Matrimony was instituted in Paradise long before sin had entered, therefore it cannot be a sacrament of the Gospel; marriage is observed among infidels and wicked persons, who are incapable of receiving worthily the sacraments of the Church.

(2.) Papists are inconsistent with themselves in calling marriage a profanation of orders; some with consummate effrontery assert that to live in a state of concubinage is more tolerable for a priest than to marry. Can they really believe marriage to be a sacrament, which they contemn as vile and polluted? Pope Siricius applied the words of St. Paul, *"They that are in the flesh cannot please God,"* in favor of the celibacy of the clergy — thus proving that this pope, in common with many other pontiffs, knew but little of scriptural interpretation, seeing the reference is plainly to deep human depravity and wickedness, but not to the marriage state.

(3.) In every sacrament there must be an external sensible sign as the matter, and an appropriate order of words as the form; but in matrimony there is neither, therefore it is no sacrament.

(4.) Again, none but pious persons can be partakers of the sacraments of the Church; but piety is not a necessary condition of marriage, therefore marriage is not a sacrament. The conditions of confession and absolution. which are sometimes enjoined in the Church of Rome, cannot be pleaded as teaching that piety is required of those who are to be married; for confession and absolution are no proper concomitants of true piety, seeing the greatest part of those who confess and receive absolution are no otherwise religious than as members of the Church of Rome, and membership in that community is rather a presumption against, than in favor of true religion. It does not alter the case to introduce the distinctions

which have been made by their theologians, namely, that marriage is often a civil or natural contract, and not a sacrament. This distinction is founded on mere technicalities, and not on any scriptural authority, either direct or inferential.

3. It is necessary, as they acknowledge, that a sacrament should be instituted by Christ; but matrimony was not instituted by him. therefore, according to their own rule, it is no sacrament. It is in vain for them to say that Christ instituted the sacrament of marriage, when they are unable to produce the words of institution, or to adduce a single circumstance connected with its institution. It is true, the Council of Trent most positively, in their first canon, affirm that Christ did institute the sacrament of matrimony; but then neither chapter nor verse is given to prove the fact. Indeed, so divided among themselves are they respecting the time in which Christ converted matrimony into a sacrament, that the most discordant opinions exist. Let the Roman Catholic Dens speak on the subject: "Some," says he, "say that it was instituted when Christ was present at the marriage in Cana of Galilee, which he is said to honor with his presence and bless it (John 2); according to others, when Christ, revoking matrimony to its primeval unity and indissolubleness, rejecting the bill of divorce, said, 'What Gohatath joined together, let not man put asunder' (Matthew 19); but others refer its institution to the time of the forty days between the resurrection and ascension, during which Christ often taught his apostles concerning the kingdom of God, or his Church; others say the time is uncertain." Thus the institution of marriage as a sacrament cannot be discovered by their ablest divines. The Council of Trent is unable to find the place where Christ established it; the Roman Catechism adroitly evades this point, and leaves the matter in the same uncertainty as it found it. We therefore hesitate not to affirm that, although marriage was originally instituted by Almighty God, recognised by Christ, and its duties explained and enforced by the apostles, nevertheless its institution as a sacrament cannot be found in any part of the New Testament. See, besides, Elliott's *Delineation of Romanism,* ch. 16; Hagenbach, *Hist. of Doctrines* (see Index, vol. 2); Wetzer u. Welte, *Kirchen-Lexikon,* art. Ehe; Herzog, *Real-Encyklopädie,* art. Ehe. *SEE CELIBACY*; *SEE DISPENSATION*; *SEE DIVORCE*; *SEE MARRIAGE*; *SEE SACRAMENT*.

Matrinae

SEE GODMOTHERS.

Matrix Ecclesia

SEE ECCLESIA.

Matsya

a Sanscrit word, signifying *a fish,* and forming the name, in Hindu mythology, of the first avatar of Vishnu. On that occasion the preserving deity is said to have assumed the form of a great fish shining like gold, and, according to one account, "extending a million leagues," that he might protect the ark which contained Satyavrata and the seven Rhisis with their wives, all the rest of the human race having been destroyed by the deluge. *SEE MOOR, Hind Pantheon,* s.v.; Thomas, *Dict. of Biog, and Mythol.* s.v.

Mat'tan

(Heb. *Mattan',* ˆTm; a *gift,* as in <01Ge 34:12>Genesis 34:12, etc.), the name of two men in the Old Testament and one in the New. *SEE MITHNITE*.

1. (Sept. Μαθάν, Ματθάν v. r. Μαγθάν and Μαχάν.) The priest of Baal slain before his idolatrous altar during the reformation instituted by Jehoiada (<12Ki 11:18>2 Kings 11:18; <14Ch 23:17>2 Chronicles 23:17). B.C. 876. "He probably accompanied Athaliah from Samaria, and would thus be the first priest of the Baal-worship which Jehoram, king of Judah, following the steps of his father-in-law Ahab, established at Jerusalem (<14Ch 21:06>2 Chronicles 21:6,13). Josephus *(Ant.* 9:7, 3) calls him Μααθάν" (Smith).

2. (Sept. Ναθάν v. r. Μαθάν.*)* The father of the Shephatiah who was one of the nobles that charged Jeremiah with treason (<24Je 38:01>Jeremiah 38:1). B.C. ante 589.

3. *(*Ματθάν, Auth.Vers. "Matthan".) The son of Eleazar and father of Jacob, which last was father of Joseph, the husband of the Virgin Mary (<40Mt 1:15>Matthew 1:15). According to tradition he was a priest (which disagrees with his tribal descent), and father of Anna, the mother of the same Mary (Niceph. *Hist.* Ev. 2:3). B.C. considerably ante 40. *SEE GENEALOGY OF JESUS CHRIST*.

Mat'tanah

(Heb. *ilattanah',* hn;Tm; a *gift,* as in <01Ge 25:06>Genesis 25:6, etc.; Sept. Μανθαναείν*)*, the fifty-third station of the Israelites on the south-eastern

edge of Palestine, between the well (Beer) in the desert and Nahaliel (<042118>Numbers 21:18, 19). It was no doubt a Moabitish, or rather Ammonitish city, and is placed by Eussebius and Jerome *(Onomast.* s.v.) in the region of Arnon, twelve miles eastward of Medebah, which Hengstenberg corrects to "southward" *(Bileam,* p. 240), i.e. apparently in the plain of Ard Ramadan, perhaps between the branches of wady Waleh. Leclerc (ad loc.) suggests that Mattanah may be the same with the mysterious word *Vaheb* (ver. 14; A.V. "what he did"), since the meaning of that word in Arabic is the same as that of Mattanah in Hebrew. This is nearly the same with the explanation of the Targums of Onkelos and Pseudo-Jonathan, who make it an appellative for the well or Beer just mentioned, as being a *gift* of God (see Kennicott, *Remarks on O.T.* p. 60). *SEE EXODE*.

Mattani'ah

(Heb. *Mattanyah',* הָיָנַתַמ *gift of Jehovah,* also in the prolonged form *Mattanya'hul,* וּהָיָנַתַמ <132504>1 Chronicles 25:4, 16; <142913>2 Chronicles 29:13; Sept. Ματθανίας or Ματθανία v. r. Μαθθάν and Βατθανίας*)*, the name of several men.

1. A Levite, one of the sons of Heman, appointed by David Temple singers, and head of the ninth class of musicians (<132504>1 Chronicles 25:4, 16). B.C. 1014. He is possibly the same with the father of Jeiel, and ancestor of the Jahaziel who predicted Jehoshaphat's victory over the Moabites (<142014>2 Chronicles 20:14).

2. A Levite of the descendants of Asaph, who assisted in purifying the Temple at the reformation undertaken by Hezekiah (<142913>2 Chronicles 29:13). B.C. 726.

3. The original name of ZEDEKIAH *SEE ZEDEKIAH* (q.v.), the last king of Judah (<122417>2 Kings 24:17). In like manner Pharach had changed the name of his brother Eliakim to Jehoiakim on a similar occasion (<122334>2 Kings 23:34), when he restored the succession to the elder branch of the royal family (comp. <122331>2 Kings 23:31, 36).

4. An Israelite of the "sons" (residents) of Elam, who divorced his Gentile wife after the captivity (<151026>Ezra 10:26). B.C. 459.

5. Another Israelite of the "sons" (residents) of Zattu, who did the same (<15027>Ezra 10:27). B.C. 459.

6. Another Israelite of the "sons" (i.e. inhabitants) of Pahath-Moab, who did likewise (<15030>Ezra 10:30). B.C. 459.

7. Another Israelite of the descendants (or residents) of Bani, who acted similarly (<15037>Ezra 10:37). B.C. 459.

8. A descendant of Asalph (but named as one of "the priests' sons," i.e. perhaps assistants, for Asaph was only a Levite), and great-grandfather of the Zechariah who assisted in celebrating upon trumpets the completion of the walls of Jerusalem (<161235>Nehemiah 12:35). B.C. much ante 446. His father's name, Michaiah, and grandfather's, Zaccur, present features of identity with Nos. 9 and 10, but in other respects the notices are different. Some interpreters suspect a corruption of the text, and in that case all discrepancies may be removed.

9. A Levite, son of Micah, of the family of Asaph, resident in the neighborhood of Jerusalem after the exile (<130915>1 Chronicles 9:15). B.C. cir. 440. He is evidently the same with the leader of those who offered prayer and praise in the Temple after the captivity (<161117>Nehemiah 11:17; 12:8), and also guarded the gates (<161225>Nehemiah 12:25). He also appears to be the same with the father of Hashabiah and great-grandfather of Uzzi, mentioned as one of the chief Levites in the same connection (<161222>Nehemiah 12:22), but in that case he must have been a very aged man at the time. See also No. 8.

10. A Levite; father of Zaccur, and grandfather of the Hanan whom Nehemiah set over the distribution of the tithes (<161313>Nehemiah 13:13). B.C. considerably ante 410. See also No. 8.

Mat'tatha

(<420331>Luke 3:31). *SEE MATTATHIAH*, 1.

Mat'tathah

(Heb. *Mattathah'*, , ht;Tmi probably a contraction of *Mattathiah),* the name of a person in the Old Test. and of another in the New.

1. (Ματταθά, Auth. Vers. “Mattatha.”) The son of Nathan and grandson of David, among Christ’s maternal ancestry (Luke 3:31). B.C. post 1014.

2. (Sept. Μαθθαθά v. r. Ματθαθά .) An Israelite of the “sons” (i.e. inhabitants) of Hashun, who divorced his Gentile wife after the return from Babylon (Ezra 10:33). B.C. 458.

Mat’tathias

(Ματταθίας), the Greek form of MATTATHIAH *SEE MATTATHIAH* (q.v.), and standing for several persons in the Apocrypha and New Test.

1. One who supported Ezra in reading the law (1. Esdras 9:43), the MATTITHIAH of Nehemiah 8:4.

2. The father of the Maccabmean brothers (1 Maccabees 2:1, 14, 16, 17, 19, 24, 27, 39, 45, 49; 14:29). *SEE MACCABEE*.

3. The son of Absalom and brother of the Maccabean Jonathan, the high-priest (1 Maccabees 11:70; 13:11). In the battle fought by the latter with the forces of Demetrius on the plain of Nasor (the old Hazor), his two generals Mattathias and Judas alone stood by him when his army was seized with a panic and fled, and with their assistance the fortunes of the day were restored.

4. The son of Simon Maccabueus, who was treacherously murdered, together with his father and brother, in the fortress of Docus, by Ptolemueus, the son of Abubus (1 Maccabees 16:14). *SEE MACCABEE*.

5. One of the three envoys sent by Nicanor to treat with Judas Maccabueus (2 Maccabees 14:19). *SEE MACCABEE*.

6. Son of Amos, in the genealogy of Jesus Christ (Luke 3:25). 7. Son of Semei, in the same catalogue (Luke 3:26). For both these last, *SEE MATTITHIAH*, 5, 6.

Mattei

MARIUS, a noted Roman Catholic prelate, lately the presiding officer of the College of Cardinals at Rome, and in ecclesiastical dignity ranked next to the pope himself, was born at Pergola, States of the Church, Sept. 6, 1792; was educated at Rome, and entered the priesthood in 1814. In 1832 he

received his appointment as cardinal. In December, 1860, he became the bishop of Ostia and legate of Velletri. Among other eminent distinctions, he held the post of “archpriest” to the Church of the Vatican, and was the prefect of the commission for the preservation of St. Peter’s Church. He died Oct. 8, 1870. Cardinal Mattei was a great favorite of pope Pius IX, and owed most of his distinctions to his friend “the infallible.”

Matteis (Or Mattei)

PAOLO, an Italian painter and engraver, was born near Naples in 1662, and died in 1728. Among his masterpieces are the pictures of the “Savior and St. Gaetano,” in the church of St. Paul at Pistoia, and the “Meeting of Erminia and the Shepherds,” in the Museum of Vienna. See Lanzi, *History of Painting in Italy.*

Mat’tenai

(Heb. *Mattenay’*, ynitm; prob. contracted for *Mattaniah;* Sept. Μαθθαναΐ, Ματθαναΐ, the name of three men after the exile.

1. An Israelite of the “sons” (citizens) of Hashun, who divorced his Gentile wife after the return from Babylon (<15033>Ezra 10:33). B.C. 459.

2. Another Israelite of the “sons” (or inhabitants) of Bani, who did the same (<15037>Ezra 10:37). B.C. 459.

3. A priest, “son” (descendant or representative) of Joiarib, among those last registered in the Old Test. (<16219>Nehemiah 12:19). B.C. post 536.

Matter

as opposed to *mind* or *spirit* (q.v.), is that which occupies space, and with which we become acquainted by means of our bodily senses or organs. Everything of which we have any knowledge is either matter or mind, i.e. spirit. Mind is that which knows and thinks. Matter is that which makes itself known to mind by certain properties. “The first form which *matter* assumes is extension, or length, breadth, and thickness; it then becomes *body.* If body were infinite there could be no *figure,* which is body bounded. But body is not physical body, unless it partake of or is constituted of one or more of the elements, fire, air, earth, or water” (Monboddo, *Ancient Metaphys.* b. 2, c. 2). According to Des Cartes the essence of mind is *thought,* and the essence of matter is *extension.* He said,

Give me extension and motion, and I shall make the world. Leibnitz said the essence of all being, whether mind or matter, is *force*. Matter is an assemblage of simple forces or monads. His system of physics may be called *dynamical,* in opposition to that of Newton, which may be called *mechanical;* because Leibnitz held that the monads possessed a vital or living energy. We may explain the phenomena of matter by the movements of ether, by gravity and electricity; but the ultimate reason of all movement is a force primitively communicated at creation, a force which is everywhere, but which, while it is present in all bodies, is differently limited; and this force, this virtue or power of action, is inherent in all substances material and spiritual. Created substances received from the creative substance not only the faculty to act, but also to exercise their activity each after its own manner. See Leibnitz, *De Primae Philosophiae Emendatione et de Notione Substantia,* or *Nouveau Systeme de la Nature et de la Communication des Substances,* in the *Journal des Savans,* 1695. On the various hypotheses to explain the activity of *matter,* see Stewart *(Outlines,* pt. 2, ch. 2, sect. 1, and *Act. and Mor. Pow.* last edit., vol. 2, note A). *SEE PERCEPTION*.

The properties which have been predicated as essential to *matter* are impenetrability, extension, divisibility, inertia, weight. To the senses it manifests color, sound, smell, taste, heat, and motion; and by observation it is discovered to possess elasticity, electricity, magnetism, etc. Metaphysicians have distinguished the qualities of *matter* into primary and secondary, and have said that our knowledge of the former, as of impenetrability and extension, is clear and absolute; while our knowledge of the latter, as of sound and smell, is obscure and relative. This distinction taken by Des Cartes, adopted by Locke and also by Reid and Stewart, was rejected by Kant, according to whom, indeed, all our knowledge is relative. Others who do not doubt the objective reality of *matter,* hold that our knowledge of all its qualities is the same in kind. See the distinctions precisely stated and strenuously upheld by Sir William Hamilton (Reid’s *Works,* note D), and ingeniously controverted by Mons. Emilie Saisset, in *Dict. des Sciences Philosoph.* art. “Matiere.” *SEE MATERIALISM*.

The metaphysical history of this term, like that of most others, begins with Aristotle; its theological significance may be said to begin with the first two verses of Genesis. Three questions of theological as well as philosophical interest grow out of this subject.

I. Popular language, in spite of Berkeley's own appeal to popular opinion, must be admitted to be framed on the hypothesis that matter *exists in itself*, independently of any mind perceiving it; and theologians have in general been content to accept popular language on the point, so that the language of theologians represents the popular opinion. But as Berkeley's system does not, when understood, contradict any of the ordinary facts of experience, so the language of theologians, like that of other non-Berkeleyans, does not become meaningless in consequence of the system being accepted. For a system invented or advanced from a theological motive, it affects theology singularly little.

It can hardly be denied, that a belief in the *reality* of matter, however reality may be defined, is necessary to orthodox Christianity. The narrative of the Creation becomes meaningless, or at least deceptive, if the things created be no more than "permanent possibilities of sensation," things that *would* be perceived, or rather groups of phenomena that *would* make impressions, if there were any minds placed ready to observe them, which there are not; and, to tell the truth, even Berkeley's system confuses or obscures the notion of creation. The existence of a material substance means, according to him, that some mind or minds are affected with certain sensations, from a cause external to themselves. Now in *this* there is nothing to conflict with Christian doctrine; when we say that God created all material substances, we shall mean, on this hypothesis, that he is the sole and ultimate cause of the laws, external to created minds, whereby their consciousness is modified in the various ways which we ascribe to the presence of matter.

So far, then, all is clear. If Berkeley has not yet given any support to the doctrines of religion, he certainly has not assailed them. But when we come to the part of his theory which was to confute atheism, it is more possible to bring him into collision with that Revelation which he undertakes to defend. Matter, it is said, exists in virtue of being perceived by a mind: e.g. "my inkstand exists," means "my mind has a group of sensations, simultaneous or successive, which I describe as seeing and feeling a glass inkstand, hearing it ring when struck or thrown down, etc., or otherwise as being conscious of the presence of a hard, smooth, round, hollow body, of a heavy, grayish, transparent substance." But if I go out of the room, I believe that my inkstand still exists, though no longer perceived by me. What do I mean by this, on the idealistic hypothesis? We have rejected the answer, "You mean that you believe that, if you went into the room again,

you would again experience the same sensations." In the first place, I do *mean* more than that, though I am unable to prove that anything more than that is true. And further, as has been said above, unless the inkstand exists when not seen, how is it true that the Creator caused the flint, sand, alkali, copper and zinc ore, etc., of which it is made, to exist ages before they were discovered I and used, and sustains the manufactured product of his works in being now?

To these objections the sensationalist has no answer: the Berkeleyan has. "When you say that the inkstand exists in your absence, you mean that when it is not perceived by your mind, it is perceived by some mind or other. Your only notion of existence (except the existence of a mind, a conscious subject) is of existence as the object of consciousness of a mind. If you believe, as you doubtless do, that matter exists absolutely, not only in relation to the finite minds that perceive it, you are bound to admit that there is an infinite mind, which always perceives all matter existent, even what is perceived by no other mind."

Injustice is done to Berkeley by a sensationalist philosopher, if he regards the negative part of his system, the denial of an objective substratum to material phenomena, as separate from this, its positive part. Berkeley was a real idealist, not a mutilated or inconsistent sensationalist; and any one who denies an objective substratum to matter, but does not recognize its absolute existence as an object of consciousness to a necessarily existing mind, is not taking half Berkeley's system and leaving the other half, but framing a new one, suggested, it may be, by Berkeley's, but essentially different from it. His religious philosophy was not an amiable excrescence on his metaphysical, but an essential correlative to it; and therefore his system has no skeptical tendency. Neither does it seem fair to charge it with a tendency to pantheism (Mansel's *Prolegomena Logica,* App. B); for God is distinguished adequately, on the one hand, from the created objects, i.e. groups of ideas, which he perceives; on the other, from the created minds which he causes to perceive the same objects. But it seems doubtful whether the system, sublime as is the picture it gives of the Creator's relation to his universe, does not really, by implication, lower our view of his nature and his dealings with it.

What, on this hypothesis, do we mean when we say that God made the material world? That he caused, and, having begun, continues to cause, created intelligences to receive certain impressions, under certain laws of

sequence and coexistence. But more than this. We mean also that God himself, when he created, began to perceive certain ideas as real. Now this is almost shockingly contradictory to the generally-received notion of an eternal present in the divine mind; and it is hard to see that it does not contradict the doctrines of his eternal foreknowledge and immutability. Doubtless God began (on this hypothesis) to be conscious of the world at his own mere will, and not, as we do, from an external cause. But his nature seems lowered, if we confess that by his creating we mean that he caused certain ideas to become present to his mind, which therefore were not present to it before. We have, in fact, a curious converse of pantheism. Pantheism (as the term is commonly used) merges the personal God in union with the universe, a universe consisting of matter, or spirit, or both. Here the personality as well as the spirituality of the Eternal is preserved; but instead of his being so merged in the world as to deify it, the world is so merged in him as to introduce its own finite and mutable qualities into his nature.

Creation is a mystery on any hypothesis. On any hypothesis, God. at some finite time, came into new relations with things that are not God. He assumed new characters (as those of Creator, Preserver, Ruler, Judge) which he had not before; and we must believe this to be without any change in his nature, or even in his purpose. Whether this necessary difficulty is aggravated by the above form of stating it; whether the theory of creation in the divine mind implies more of a change of nature than that of a creation of things external to it, may be a question. It is one that at least deserves to be stated. If it be admitted that idealism is not logically opposed to Christianity on this ground, there remain only two slighter objections to it.

Existence has, on this hypothesis, a twofold aspect. Things material exist, absolutely as being perceived by God, relatively as being caused by God to be perceived by his sensitive creatures. Now if, to avoid the objection above stated, it be said that while creation existed eternally in the purpose of God, so that his works were always known to him, yet it may be said that creation had a beginning in time, when God first made it known to other intelligences than his own. In itself, no doubt, this would be inadequate as an account of creation, however fair a defense it might be against the charge of introducing change into the divine purpose or thought. And it just stops short of making the world eternal, though it comes dangerously near to it. It may be added that the hypothesis of a

subjective creation is not invented on behalf of this system. One of the recognized explanations of the double account of the creation in Genesis is that the former or Elohistic narrative describes the order in which God's purpose was made known to the holy angels, the second that in which' it was executed.

But the reality (in whatever sense) of the material universe is presupposed, not only in the doctrine of the creation, but in that of the sacraments, insomuch that "matter" is used as a technical term in relation to them, describing one of their essential requisites. Speaking generally, any hypothesis that allows the reality of matter would be sufficient, and therefore the idealistic, since it does make matter, in an intelligible sense, real. The command to use certain material substances, and the promise of certain spiritual effects to follow on their use, is not evacuated if we describe their use as "taking the known means to occasion, to our own mind and others, including the divine, certain states of consciousness." But it seems hard to see how the theory call fail to affect the doctrine of the holy Eucharist. If the presence of a body means the fact that its bodily properties are manifest to all intelligences capable of observing them, then a presence of a body, real but not sensible, becomes self-contradictory. . If; however, the point be urged with sufficient boldness. that absolute truth is *not* "truth relative to all intelligences," but truth relative to the Infinite intelligence, then it is of course possible to believe that God regards that as present which man does not recognize as present by the ordinary test of manifesting the properties, in manifesting which bodily presence consists; and this will, by an adherent of the system, be regarded as constituting a real but not sensible presence.

II. Whether matter exists only in virtue of minds to which it bears relation, or whether it exists in itself, the *source of its being* must be determined. For not even, if it be said that matter is a mode of the mind of a spirit, is it yet proved that matter is not self-caused or eternal: it might be a necessary mode of an eternal Spirit's thought, and so coeternal with his being. However, the motives that have led to the belief in the eternity of matter have been, in general, such as would involve a belief in its independence. It is conceding either too much or too little to make matter merely the thought of God, yet a thought which he never was without, and without which he could not have existed. Eternal matter was usually conceived as an antitheistic power, whether active or passive; sometimes so passive as to be no more than an imperfect medium for the divine operation. It is hardly

worth while to frame a system in which matter should have a subjective eternity, since such a system has never yet been received. It has already been pointed out, however, that such a system is a conceivable corollary of Berkeley's. But, supposing matter to be something external to the divine mind which (all theists will probably admit) knows or contemplates it, what is the relation between the two? Is one the work of the other, or are they both independent?

Strictly speaking, there are three possible answers to this question, viz. that matter is the product of mind, that mind is the product of matter, and that the two are independent. But the second, in this exact form, has probably never been maintained. Matter, being inactive, cannot be conceived as producing, unless it be first personified. Materialism, however, or regarding mind as a *mode* of matter, is a fair representative of this view. Setting this on one side, we come to the choice between the two other alternatives, that matter is the work of .mind, and that it is coeternal with mind — between theism and dualism.

The Jewish and Christian religions are theistic: most other religions of any claim to depth or speculative value are dualistic. Attempts to import dualism into Christianity have been numerous, but it has in every age been so obvious that the hybrid system was inconsistent — for if Christianity was a coherent system, its authoritative documents denounced dualism, and its instinctive consciousness rejected it — that it is unnecessary to reopen a question which is practically closed. All who claim to be, strictly speaking, theists, would now admit the prerogative of creation to belong to God in the fullest sense. It will be enough here to classify the forms of dualism which have either been opposed to the theistic doctrine of Christianity, or which it has been sought to amalgamate with it, as they refer to the subject before us, all of them being separately and fully noticed elsewhere. *SEE DUALISM*.

1. The Buddhistic dualism assumes two eternal and impersonal principles, matter and spirit. Finite and (eminently) human nature exists in virtue of the union or collision of the two; they are not only the good and evil, but the positive and negative elements of existence: existence consists in partaking of both, as the Hegelian system makes it consist in the union of being and nothing. The victory of the human spirit is to be free from matter, and one with all pure spirit; but since matter as well as spirit is necessary to

existence, this pure being, though not conceived as nothingness, is undistinguishable from it.

2. The Manichaean dualism (to use the name of its most famous and permanently vital form, for a system not confined to the Manichaean sect, or those affiliated to it) assumes two eternal principles, matter and spirit, of which both are more or less distinctly *personified.* The strange and grotesque mythology by which the Manichaeans (in the stricter sense) accounted for the intermixture of good and evil in the world, may have been meant to be understood allegorically; but this is hardly likely-the allegory is too vivid to have been less than a myth, in the minds of its hearers, if not of its inventors. Two powers which make war on each other, which devour and assimilate from each others' substance, or create and beget from their own, are strangely personal if regarded as abstractions: indeed, the best reason for thinking them so is that, if the Manichaean cosmogony be taken literally, the eternal Spirit is wonderfully carnal. But because a system is unphilosophical or inconsistent, if understood in the natural way, it does not follow that it ought to be understood otherwise: there being such things as inconsistent systems. It, however, is to be remembered that Manichaeanism always maintained an esoteric doctrine, which may have allegorized the known gross one.

3. The Platonic dualism (if one may take a title from a single enunciation of it — it does not appear to have been a consistent or permanent conviction with Plato) assumes an eternal personal Spirit, acting on an eternal impersonal matter. Out of this he produces all things that are: not deriving them from his own being, lest he should impoverish himself, yet being in a real sense their author. Matter is conceived as negatively but not positively evil — unable to be made entirely good, even by the entirely good Spirit — and passively but not actively resisting his will.

4. The general character of Gnostic systems was not strictly dualistic. They assumed two eternal principles of spirit and matter, of which the first at least was conceived, more or less distinctly, as personal: but matter was made into finite beings, not by the action of the eternal Spirit, but of a created or generated one; who, though not eternal, held a place so exalted as to be practically a third God; and usurped, more or less, the bad eminence of the eternal matter, since, in opposition to orthodox Christians, it was necessary to distinguish him from the eternal Spirit. *SEE DEMIURGE*.

The most ancient form of dualism, the Persian, does not come in for consideration here, as its antithesis is not between spirit and matter, but between light and darkness. Owing to its antiquity, the distinction between personal and impersonal principles is not formulated in it."

III. Has matter ever existed abstracted from those conditions of concrete *form* in which we meet with it? The third and fourth of the forms of dualism just enumerated make their cosmogony depend on the distinction devised by Anaxagoras, and formulated by Aristotle, between matter and form. If matter be conceived as eternal, and yet a creation by a spiritual Being be in some sense admitted, this is necessary. If matter be believed to be itself the work of a Spirit, it is possible, but by no means necessary, still to believe that he first created matter, and then formed it. Such was, perhaps, the general view of the scholastic period in the widest sense of the term: the belief recognized absolute creation by God out of nothing, while it left a meaning for the Aristotelian distinction which was familiar. It seemed to derive direct support from the narrative of the creation in ‹0102›Genesis 1:2. But it is evident that the word '"without form," in this passage, is not to be pressed in so strict a philosophical sense: if the meaning of the word were less general, it would still follow from the fact that the "formless" matter is already called (not the universe merely, but) "the earth." It therefore follows that the scriptural or Christian doctrine of creation admits, but does not require, the complication of this intermediate step. It probably is ignored by almost all modern thought on the subject: in the last age of scholasticism, Sir Thomas Browne still continued to assume it, and his critic Digly thought it needless. *SEE CREATION*.