

was published between 1838 and 1841 at Pesth, for the benefit of the sufferers from the floods which devastated that city in 1838. The articles comprised in this work, which extended to five volumes, were contributed by various distinguished literary men, amongst whom Eötvös, as having written the longest and most important article, occupies a conspicuous place. In recognition of his literary merit he was in 1839 elected a member of the Hungarian Academy of Sciences. In the year 1840 Eötvös, having removed from Sályi to Buda, took his seat in the Upper House of the Hungarian Diet, and identified himself with the advanced political movement of that period, aiding his eloquence by his writings. Among the many important works which emanated from his pen at this time, one entitled *A Falu Jegyzője (The Village Notary)*, which appeared in 1845, demands especial attention. In this work the author vividly depicts the abuses of the old system of public administration in Hungary by county elections; and the vigour of the narrative, combined with the humorous and political character of the incidents related, have caused it to be considered as one of the best national tales in the whole circle of European literature. An English translation of this romance by Otto Wenckstern, with an introduction by F. Pulszky, to whom the original was dedicated, appeared in 1850; and there is also an excellent German translation by Count J. Mailáth. The *Notary* was followed in 1847 by an historical romance of the 16th century, *Magyarország 1514 ben*, translated afterwards into German under the name of *Bauernkrieg*; this work struck the keynote of that emancipation of the peasantry which was virtually effected in 1848. In fact, the reforms which from time to time were introduced into the Hungarian constitution must be in a great measure ascribed to the political and literary labours of Eötvös. His work *Reform* was a collection of articles which he had previously contributed to one of the leading Hungarian newspapers, the *Pesti Hírlap*.

Upon the formation of the first responsible Hungarian ministry on the 15th March 1848, Baron Eötvös received the portfolio of minister of public instruction; but on the 28th September he was obliged to relinquish that post, in consequence of the assassination of Lamberg, the Austrian governor of Hungary. He then proceeded to Vienna, and subsequently to Munich, returning to Pesth in 1851. Soon after his return he published an important political treatise, both in Hungarian and German, entitled *A XIX. század uralkodó eszméinek befolyása az álladalomra (The Influence of the Ruling Ideas of the 19th Century on the State)*. By this work, and others of a similar tendency, he was instrumental in preparing the popular mind for those constitutional changes which were afterwards so beneficially introduced; and when, in 1867, the second Hungarian ministry was called into existence, Eötvös was again entrusted with the portfolio of minister of public instruction. Already in the year 1855 he had been elected vice-president of the Hungarian Academy of Sciences, and in 1866 he attained the high honour of president. He died on the 2d February, 1871, after a few weeks' illness, in the fifty-eighth year of his age.

EPAMINONDAS, the most celebrated general of Thebes, born towards the close of the 5th century B.C., was the son of Polymnis, and belonged to a noble family. Brought up in poverty, he was diligent in acquiring the culture of the age, and became skilful in gymnastic exercises and in playing the flute. For his intellectual education he was chiefly indebted to Lysis of Tarentum, a Pythagorean exile. According to the account given by Plutarch, he served on the Spartan side at the battle of Mantinea in 385 B.C. along with Pelopidas, who having fallen apparently mortally wounded during the engagement, was protected

by Epaminondas at the risk of his life. Some have supposed this incident to have been the origin of a friendship which is one of the most honourable and enduring in ancient Greek history. Epaminondas was almost past his prime before he took any prominent part in public affairs. He refused at first to co-operate in the revolution of 379 B.C., of which his friend Pelopidas was one of the leaders, owing to Pythagorean scruples as to the possible shedding of innocent blood. But his desire to be freed from the Spartan yoke was as keen as that of any of his fellow citizens, and after the blow was struck he did his utmost to stir up the Theban youth to maintain their independence. In 371 B.C. Epaminondas was one of the chief representatives of Thebes at the conference at Sparta where the Athenians sought to arrange a peace. He claimed the right to sign the treaty for Bœotia, thus asserting the supremacy of Thebes over the Bœotian cities. The claim was not recognized by the representatives of the other states, and as Epaminondas insisted on it, Thebes was excluded from the treaty altogether. A Spartan invasion of Bœotia under Cleombrotus immediately followed the rupture of negotiations. With an army not one-half the strength of that opposed to it, Epaminondas inflicted a crushing defeat upon the invaders in the celebrated battle of Leuctra (371). He immediately set himself to consolidate the position of Thebes by forming alliances and by weakening Sparta. With the latter object in view, he supported the founding of Megalopolis and the organization of Arcadia as an independent government. In 369 he entered the Peloponnesus, and took another important step towards the weakening of Sparta by establishing the Messenians in their own country, and founding the city of Messene on Mount Ithome. On their return home Epaminondas and Pelopidas were accused of having retained their command beyond the legal period. Though there was no doubt that they had broken the letter of the law, Epaminondas made a spirited defence, which secured the acquittal of both. In the spring of 368 Epaminondas was again in the Peloponnesus, and detached Sicyon and Pellene from the Lacedæmonian alliance. On his return, however, he was repulsed by Chabrias in an attack which he made upon Corinth. Later in the same year he took part in the unsuccessful expedition sent to Thessaly to deliver Pelopidas from Alexander of Pheræ, though he did not hold a command, having been degraded owing to an impression that he had not been sufficiently active against Sparta in the previous campaign. In the next year (367) he was sent at the head of an army into Thessaly, and succeeded in freeing Pelopidas without requiring to give battle. Meanwhile the relation of the Arcadians with Thebes had been growing unfriendly, and all the efforts of Epaminondas could not prevent them from forming an alliance with Athens. Matters were brought to a crisis in 363, when the Theban governor of Tegea arrested the representatives of Arcadia, who had met there to conclude a peace with Elis. Though the prisoners were released in a short time, and an apology made for their arrest, the Arcadians demanded the punishment of the governor. Epaminondas replied that the mistake lay not in the arrest but in the release, and that he would come shortly and reduce the Arcadians to reason. Accordingly in 362 he invaded the Peloponnesus for the fourth time. A pitched battle was fought at Mantinea, in which the Thebans were victorious, but Epaminondas was mortally wounded. He was carried out of the throng, and being told that he would die as soon as the javelin was withdrawn from his wound, he did not allow this to be done until he had heard that his army was victorious and that his shield was safe. A column was erected over his grave, which was made on the spot where he fell.

ÉPÉE, CHARLES-MICHEL, ABBÉ DE L' (1712-1789) celebrated for his labours in behalf of the deaf and dumb, was born at Paris 25th November 1712, being the son of the king's architect. He studied for the church, but having declined to sign a religious formula opposed to the doctrines of the Jansenists, he was denied ordination by the bishop of his diocese. He then devoted himself to the study of law; but about the time of his admission to the bar of Paris, the bishop of Troyes granted him ordination, and offered him a canonry in his cathedral. This bishop died soon after, and the abbé, coming to Paris, was, on account of his relations with Soanen, the famous Jansenist, deprived of his ecclesiastical functions by the archbishop of Beaumont. About the same time it happened that he heard of two deaf mutes whom a priest lately dead had been endeavouring to instruct, and he offered to take his place. The Spaniard Pereira was then in Paris, exhibiting the results he had obtained in the education of deaf mutes; and it has been affirmed that it was from him that Épée obtained his manual alphabet. The abbé, however, affirmed that he knew nothing of Pereira's method; and whether he did or not, there can be no doubt that he attained far greater success than Pereira or any of his predecessors, and that the whole system now followed in the instruction of deaf mutes virtually owes its origin to his intelligence and devotion. In 1755 he founded, for this beneficent purpose, a school which he supported at his own expense until his death, and which afterwards was succeeded by the "Institution Nationale des Sourds Muets à Paris," founded by the National Assembly in 1791. He died 23d December 1789. In 1838 a bronze monument was erected over his grave in the church of Saint Roch. He published various books on his method of instruction, but that published in 1784 virtually superseded all others. It is entitled *La véritable manière d'instruire les sourds et muets, confirmée par une longue expérience*. He also began a *Dictionnaire général des Signes*, which was completed by his successor, the Abbé Sicard.

EPERIES, or PRESOVA, in Hungarian EPERJES, a royal free town of Hungary, capital of the vármegye or county of Sáros, and situated on the left bank of the River Tarcza, an affluent of the Theiss (48° 55' N. lat., 21° 15' E. long.), 143 miles north-east of Pesth. Next to Kaschau, Eperies is the finest town in Upper Hungary, and has considerable manufactures of cloth, wool, table-linen, and earthenware. The principal trade is in wine, linen, cattle, and grain. In the neighbourhood are the royal salt-works and mines of Sóvár and the chalybeate springs of Szemete. The town itself is deficient in its supply of pure spring water. Since the year 1807 Eperies has been the seat of a Greek Catholic bishopric; and it possesses an episcopal library, a Catholic gymnasium, a normal high school, and an evangelical district college. Among the principal buildings are one Lutheran and four Roman Catholic churches, a Jews' synagogue, a town-hall, and a county court-house. The population in the year 1857 was 8916, but in 1870 it had increased to the number of 10,772.

Eperies was founded about the middle of the 12th century by a German colony, and was elevated to the rank of a royal free town in 1347 by Louis I. (the Great). It was afterwards fortified, and received special privileges. On August 11, 1685, it was taken from the Turks by the Austrians under General Schulz. In 1687 General Caraffa erected a scaffold in the public square, upon which he decapitated, in a single day, thirty notables of the town. Eperies became in 1768 the head-quarters of the confederation of Bar.

EPERNAY (the ancient *Aqua Perennes*), the chief town of a French arrondissement in the department of the Marne, is situated on the left bank of the Marne, at the extremity of a beautiful and fertile valley on the line of railway between Paris and Strasburg, 20 miles W.N.W. of Chalons, and 75 miles east of Paris. The town is neatly

built, and in its suburbs are many handsome villas, inhabited chiefly by rich wine merchants. It is best known as the principal *entrepôt* of the Champagne wines, which are kept here bottled in extensive vaults in the chalk rock on which the town is built. Among its other industries may be named the spinning and weaving of wool, printing, stocking-making, tanning, brandy-making, and the manufacture of chemicals. The principal buildings are the town-house, in which is a public library with 15,000 volumes, the palace of justice, the theatre, and the parish church, built in the Italian style, and containing some fine stained glass windows. The population in 1872 was 12,877.

Epernay was burned by Francis I. in 1545, to prevent Charles V. obtaining possession of its wine stores. It resisted Henry of Navarre in 1592, and Marshal Biron fell in the attack which preceded its capture. In 1642 it was, along with Chateau-Thierry, erected into a duchy, and assigned to the duke of Bouillon.

EPHEMERIDÆ, a remarkable family of Pseudo-Neuropterous Insects, deriving the name from *ἐφήμερος*, in allusion to the very short lives of the winged insects. In some species it is possible that they have scarcely more than one day's existence, but others are far longer lived, though the extreme limit is probably rarely more than a week. The family has very sharply defined characters, which separate its members at once from all other neuropterous (or pseudo-neuropterous) groups.

These insects are universally aquatic in their preparatory states. The eggs are dropped into the water by the female in large masses, resembling, in some species, bunches of grapes in miniature. Probably several months elapse before the young larvæ are excluded. The sub-aquatic condition lasts a considerable time: in *Cloëon*, a genus of small and delicate species, Lubbock proved it to extend over more than six months; but in larger and more robust genera (e.g., *Palingenia*) there appears reason to believe that the greater part of three years is occupied in preparatory conditions. The larva is elongate. The head is rather large, and is furnished at first with five simple eyes of nearly equal size; but as it increases in size the homologues of the faceted eyes of the imago become larger, whereas those equivalent to the ocelli remain small. The antennæ are long and thread-like, composed at first of few joints, but the number of these latter apparently increase at each moult. The mouth parts are well-developed, consisting of an upper lip, powerful mandibles, ordinarily three-jointed maxillary palpi, a deeply quadrifid labium or lower lip, and three-jointed labial palpi. There are three distinct and large thoracic segments, whereof the prothorax is narrower than the others; the legs are much shorter and stouter than in the winged insect, with monomerous tarsi terminated by a single claw. The abdomen consists of ten segments, the tenth furnished with long and slender multi-articulate tails, which appear to be only two in number at first, but an intermediate one gradually develops itself (though this latter is often lost in the winged insect). Respiration is effected by means of external gills placed along both sides of the dorsum of the abdomen and hinder segments of the thorax. These vary in form: in some species they are entire plates, in others they are cut up into numerous divisions, in all cases traversed by numerous tracheal ramifications. According to the researches of Lubbock and of the Messrs Joly, the very young larvæ have no breathing organs, and respiration is effected through the skin. Lubbock traced at least twenty moults in *Cloëon*; at about the tenth rudiments of the wing-cases began to appear. These gradually become larger, and when so the creature may be said to have entered its "nymph" stage; but there is no condition analogous to the pupa-stage of insects with complete metamorphoses. There may be said to be three or four different modes of life in these larvæ: some are fossorial, and form

tubes in the mud or clay in which they live; others are found on or beneath stones; while others again swim and crawl freely among water plants. It is probable that some are carnivorous, either attacking other larvæ or subsisting on more minute forms of animal life; but others perhaps feed more exclusively on vegetable matters of a low type, such as diatoms.

When the aquatic insect has reached its full growth, it emerges from the water or seeks its surface; the thorax splits down the back, and the winged form appears. But this is not yet perfect, although it has all the form of a perfect insect and is capable of flight; it is what is variously termed a "pseud-imago," "sub-imago," or "pro-imago." Contrary to the habits of all other insects, there yet remains a pellicle that has to be shed, covering every part of the body. This final moult is effected soon after the insect's appearance in the winged form; the creature seeks a temporary resting-place, the pellicle splits down the back, and the now perfect insect comes forth, often differing very greatly in colours and markings from the condition in which it was only a few moments before. If the observer take up a suitable position near water, his coat is often seen to be covered with the cast sub-imaginal skins of these insects, which had chosen him as a convenient object upon which to undergo their final change. In some few genera of very low type it appears probable that, at any rate in the female, this final change is never effected, and that the creature dies a sub-imago.

The winged insect differs considerably in form from its sub-aquatic condition. The head is smaller, often occupied almost entirely above in the male by the very large eyes, which in some species are curiously double in that sex, one portion being pillared, and forming what is termed a "turban;" the mouth parts are aborted, for the creature is now incapable of taking nutriment either solid or fluid; the antennæ are mere short bristles, consisting of two rather large basal joints and a multi-articulate thread. The prothorax is much narrowed, whereas the other segments (especially the mesothorax) are greatly enlarged; the legs long and slender, the anterior pair often very much longer in the male than in the female; the tarsi four or five-jointed; but in some genera (e.g., *Oligoneuria* and allies) the legs are aborted, and the creatures are driven helplessly about by the wind. The wings are carried erect: the anterior pair large, with numerous longitudinal nervures, and usually abundant transverse reticulation; the posterior pair very much smaller, often lanceolate, and frequently wanting absolutely. The abdomen consists of ten segments; at the end are either two or three long multi-articulate tails; in the male the ninth joint bears forcipated appendages; in the female the oviducts terminate at the junction of the seventh and eighth ventral segments. The sexual act takes place in the air, and is of very short duration, but is apparently repeated several times, at any rate in some cases.

Ephemeridæ are found all over the world, even up to high northern latitudes. Pictet, Eaton, and others have given us valuable works or monographs on the family, but the subject still remains little understood, partly owing to the great difficulty of preserving such delicate insects; and it appears probable they can only be satisfactorily investigated as moist preparations. The number of described species is less than 200, spread over many genera.

From the earliest times attention has been drawn to the enormous abundance of species of the family in certain localities. Scopoli, writing more than a century ago, speaks of them as so abundant in one place in Carniola that in June twenty cart-loads were carried away for manure! *Polymitaræus virgo*, which, though not found in England, occurs in many parts of Europe (and is common

at Paris), emerges from the water soon after sunset, and continues for several hours in such myriads as to resemble snow showers, putting out lights, and causing inconvenience to man, and annoyance to horses by entering their nostrils. In other parts of the world they have been recorded in multitudes that obscured passers-by on the other side of the street. And similar records might be multiplied almost to any extent. In Britain, although they are often very abundant, we have scarcely anything analogous.

Fish, as is well known, devour them greedily, and enjoy a veritable feast during the short period in which any particular species appears. By anglers our common species of *Ephemera* (*vulgata* and *dania*, but more especially the latter, which is more abundant) are known as the "May-fly," but the terms "Green Drake" and "Bastard Drake" are applied to conditions of the same species. Useful information on this point will be found in Ronalds's *Fly-Fisher's Entomology*, edited by Westwood.

A singular creature, with a carapace almost like that of a miniature tortoise, originally described by Latreille as a doubtful genus of Branchiopod Crustacea under the name of *Prosopistoma*, of which two species are known (one occurring in France, the other in Madagascar), is now almost proved by Messrs E. & N. Joly to be the aquatic condition of some insect of this family.

Ephemeridæ belong to a very ancient type of insects, and their fossil imprints are common, occurring even in the Carboniferous formation. (R. M'L.)

EPHESIANS, THE EPISTLE TO THE. *Destination of the Epistle.*—The first and most important inquiry connected with the epistle to the Ephesians has reference to the persons to whom it was originally addressed; and this inquiry again depends so much upon the reading of the first verse of the epistle that, before proceeding further, it is necessary to determine as far as possible what that reading is. In the Authorized Version the epistle opens with the words, "Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus." "At Ephesus" is the expression in dispute. The two words are omitted by the first hand of the Vatican and Sinaitic MSS., and by the second hand of 67, a cursive MS. of the 12th century, whose corrected text Griesbach considered much more valuable than the text as it originally stood; but they are found in all other MSS. and versions.

Strong as is the evidence arising from the combination of the Vatican and the Sinaitic MSS., it would be difficult to resist the singular amount of authority opposed to them, were it not for passages from writers and fathers earlier than the earliest of our existing MSS., which show that the absence of the words was not only known to them, but was so far accepted, as at least probably correct, that they made it a ground of curious speculation with regard to the particular method of designating Christians then employed by the apostle. The earliest witness is Marcion, about the middle of the 2d century, although he deals only with the fact. We gather Marcion's view from the language of Tertullian. In his treatise *Contra Marcionem* (v. 11, 17), the African father charges Marcion with having, contrary to the *veritas ecclesie*, given a false title to the epistle, designating it as the epistle to the Laodiceans, *quasi et in isto diligentissimus explorator*.¹ Had Marcion read "at Ephesus" in the first verse of the epistle, it would have been impossible for him to falsify the title, changing it into "the epistle to the Laodiceans." The change would

¹ The passages from Tertullian, as well as from the other fathers to be subsequently quoted, will be found at length in most of the introductions to the New Testament in common use. We take them from the *Conspectus* of authorities in Tischendorf's *New Test.*, ed. viii.

have been at once refuted by the opening words. It will be observed that Tertullian does not accuse him of altering the text. Marcion therefore must have read without "at Ephesus," and must have urged that he was led to this conclusion by his diligent inquiries. It is difficult to see why, in assigning such a reason for his view, he is not to be believed. He could have no *dogmatic* interest in adopting the one reading rather than the other. The inferences are (1) that Marcion did not read "at Ephesus;" (2) that even in his time the epistle was generally regarded as addressed to the Ephesians; (3) that he, as the result of careful investigation, believed it to have been addressed to the Laodiceans. It is more difficult to draw any conclusion from Tertullian's words as to the reading adopted by himself. There is no doubt force in the argument of Harless and others that, when determining any disputed point with regard to the New Testament, his principles led him to appeal to the authority of tradition and not to critical considerations. But this was in cases where there was a doubt. Here, with "at Ephesus" in the text, there could be none; and it is hardly possible to imagine that, if he had these words before him, he should not, even while resting upon the *veritas ecclesie* as sufficient for his purpose, have taken occasion from them to pour out upon the heretic all the vials of his indignant scorn. Instead of that he only speaks, however scornfully, of Marcion's great diligence in inquiry, and refers to nothing but the "title." The inferences are (1) that in all probability Tertullian did not read "at Ephesus," and (2) that he knew of but one tradition in the church reaching back to the earliest times, and unhesitatingly accepted by him, that the epistle had been addressed to the Ephesians.

Origen. The evidence of Origen is important. In a *catena* containing part of his lost commentary upon the epistle, that eminent father is quoted as saying that "in the Ephesians alone" has he found the words "to the saints that are;" as inquiring into the meaning of the strange expression; as explaining it by the supposition that of those who are made partakers of the "I am" it may fitly be said "They are;" and as confirming his interpretation by the words of the same Paul, who speaks in a similar manner elsewhere, when he writes that "God has chosen the things that are not to bring to nought the things that are." The inferences are (1) that Origen did not read "at Ephesus," or he would not have commented as he does, and (2) that he knew the epistle as one to the Ephesians.

Basil. Once more, Basil, about the end of the 4th century, reasons in an exactly similar way, quoting without the expression in dispute, and adding that he had obtained the reading "from those who had gone before him, and from his own study of ancient MSS." The inferences in his case are the same as in the case of the others already mentioned, with this difference, that the reading "at Ephesus" was now generally accepted in the church.

It is unnecessary to refer to Jerome, while the evidence of the Ignatian epistle, if it may be relied on, simply shows that very early in the 2d century a whole epistle, which can hardly be any other than our present one (the longer recension leaves no doubt upon the point), was believed to have been written by St Paul to the Ephesian church. Some slight force may be added to the testimony of Marcion and Basil by the consideration that both belonged to Asia Minor, and that their sphere of labour was contiguous to the district to one part or another of which the epistle was sent by the apostle.

In the light of these considerations, the MS. authority in favour of the omission of "at Ephesus" assumes a very different importance from what it might otherwise possess. It is clear that in the first half of the 2d century there were MSS. in circulation which did not read the words;

and that, during the 4th century, MSS. then considered "ancient," which also omitted them, were at least regarded as highly authoritative by distinguished men.

The internal evidence is even more decisive than the external. Without the words the reading in question is one of the most difficult of the New Testament. It is almost impossible to give a satisfactory explanation of it. It is at variance with the style of language always used by the apostle on similar occasions. It cannot be explained by the supposition that the dogmatic rendering of which we have spoken was first given to the "are," and that then, for the sake of this, "at Ephesus" was dropped. With "at Ephesus" in the text, such a dogmatic rendering could hardly have suggested itself, and the name of a place was rather inserted to get rid of it. Finally, except on the supposition that the epistle was addressed directly to Ephesus, a supposition that few will accept, the history of the insertion connects itself with that particular form of the "circular letter" theory which is of all others the most improbable, and most out of keeping with the character of the apostolic age. On the other hand, the insertion of the words was extremely natural. They took the place of nothing where something seemed obviously required. There was no other city whose name would so readily suggest itself for insertion as that of Ephesus. It was the metropolis of the province. St Paul had spent there a longer time than in any other city visited by him on his missionary tours. It was to be expected that he should write to it. The letter was no doubt read in Ephesus; and, leaving that city without any designation of its readers, it would, as it spread thence to all parts of the Christian world, be supposed to have been addressed to the church which was the great centre of its circulation. These considerations, too, would no doubt derive additional weight from the notice in 2 Tim. iv. 12, "Tychicus have I sent to Ephesus," compared with Eph. vi. 21. Everything, in short, was in favour of the insertion,—everything against the omission.¹ On all sides the strength of the argument is irresistible; and we conclude that the words "at Ephesus" form no part of the genuine text of our epistle.

With the removal of the words "at Ephesus" from the opening of the epistle, the way is cleared for the consideration of the question of its destination. Three main theories require to be shortly noticed. (1.) The first is that the recognized designation is correct. The absence of the words we have found it necessary to eliminate does not of itself prove that the epistle was not sent to Ephesus. It forms a presumption against such a supposition, for St Paul's practice is to name the churches to which he writes. But it does not do more. As we have already seen, even those fathers who did not read "Ephesus" in i. 1 accepted the title "to the Ephesians." Such had been the tradition of the church, and Marcion alone had questioned its correctness. Great difficulties, however, oppose the reception of this theory. Little stress can indeed be laid on the want at the end of the epistle of the greetings so commonly sent

¹ It is probable that the form of the evidence now given is resisted mainly because of the impression that the insertion of "at Ephesus" makes easy a reading otherwise almost inexplicable. But this is not the fact. The rendering is as difficult with the words "at Ephesus" in the text as without them. The combination of the verb with the place named is then, indeed, easy enough, and it finds a parallel in Rom. i. 7. But the difficulty lies elsewhere. It lies in the combination of the simple *καὶ πᾶσι* immediately following with this participial clause; and that difficulty is in no degree touched by taking "at Ephesus" into the text. In fact, the difficulty is thus rather increased, the only translation that can then be given, "To the saints which are in Ephesus, and the faithful in Christ Jesus," being apparently inadmissible. Could one only persuade himself to render *καὶ* by "also" when "at Ephesus" is dropped, all would be simple. "To the saints who are also faithful in Christ Jesus;" but surely St Paul could not have spoken thus.