

on the 23rd January 1868. The most important recent work bearing his name is a collection of folk-lore, published the year after his death, entitled *A Nép Költészetének példalok, népmesét és kosmondások* (Pesth, 1869). This work contains 300 national songs, 19 folk-tales, and 7362 Hungarian proverbs.

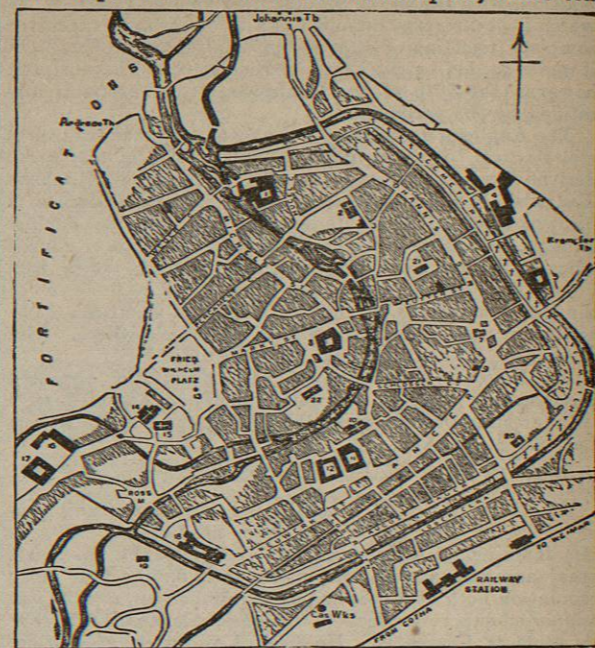
ERDMANN, OTTO LINNÉ (1804-1869) a German chemist, was the son of Karl Gottfried Erdmann, the physician who introduced vaccination into Saxony. He was born at Dresden April 11, 1804. In 1820 and the following year he attended the lectures of the medico-surgical academy at Dresden, and in 1822 he entered the university of Leipsic, where he remained three years, devoting himself principally to the study of chemistry. In 1824 he received the degree of doctor of philosophy, and in 1825 that of licentiate of chemistry. In 1827 he became extraordinary professor, and in 1830 ordinary professor, of chemistry at Leipsic, the duties of which office he continued to discharge till his death at Leipsic, 9th October 1869. At Leipsic Erdmann established a chemical laboratory, which became the model of many similar institutions in Europe. He is best known for his discoveries regarding the qualities of nickel, and of indigo and other dye stuffs. In 1828, in conjunction with Werther, he founded the *Journal für technische und ökonomische Chemie*, and later the *Journal für praktische Chemie*. He is also the author of *Ueber das Nickel* (1827); *Lehrbuch der Chemie* (1828); *Grundriss der Waarenkunde* (1833); and *Ueber das Studium der Chemie* (1861).

EREBUS. This word, which denotes darkness, comes probably from the same source as the Greek ἐρέφω, to cover, and ὀροφί, a roof, and has by some been connected also with the Hebrew Ereb, night, which reappears in Algarve. In the Hesiodic *Theogony*, 123, Erebus is, with Nyx, the night, the offspring of Chaos; and Erebus and Nyx become the parents of Æther and Hæmera, the pure air and the day. In the *Odyssey* Erebus becomes the abode of all the dead, without reference to the character of their past lives; and from the *Iliad* it would follow that this abode was within the earth. It is a dreary and cheerless land, the inhabitants of which have no strength either of mind or of body; and thus the idea of Erebus is distinguished from the notion which assigned the righteous dead to Elysium and the wicked to Tartarus. Achilles, who in Elysium inherits a tearless life, declares in Erebus that he would rather toil as a peasant on the earth than be a king in that gloomy abode of departed shades (*Odys.* xi. 489).

ERECHTHEUS, in Greek legend, apparently the same as Erichthonius, was a local hero of Attica, with whom was associated the belief of the Athenians in their ancestors having sprung from the soil (see *Autochthonos*). But the story of his birth is told generally under the name of Erichthonius, who, in the form of a serpent, was the offspring of Athena and Hephæstus, and was by the former handed over in a closed basket to the three daughters of Cecrops, Aglaurus, Herse, and Pandrosus, with a command not to open it. When two of them, Aglaurus and Herse, opened it, they became frantic and threw themselves from the Acropolis of Athens. The scene of the opening of the basket is represented on a Greek vase in the British Museum, from which it is seen that the figure within it is not altogether of the form of a serpent (= Erichthonius), but has the head and body of a boy, such as were ascribed to Erichtheus. Radically the names of both are connected with the earth (χθών). But while Erichtheus came to be looked upon as a first ancestor, and associated with the introduction of agriculture and other public benefits, his double, so to speak, Erichthonius retained as a rule the character of a daemon or semi-divine being.

ERETRIA. See *EUBÆA*.

ERFURT, a city of Prussian Saxony, and the capital of an administrative district, is situated on the Gera, and on the line of the Thuringian railway, about midway between Gotha and Weimar, which are 14 miles distant. It is irregularly built, having no street or square worthy of mention, with the exception of the Friedrich-Wilhelmsplatz, which con-



Plan of Erfurt.

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| 1. Lazaretto. | 12. Government House |
| 2. Augustine Church | 13. Obelisk |
| 3. Orphanage | 14. Church of St Severus |
| 4. Great Hospital | 15. Cathedral |
| 5. Hospital | 16. Mainzerhof. |
| 6. Winter Theatre | 17. Factory of Arms |
| 7. Kaufmann's Church | 18. Seminary |
| 8. Townhall | 19. Town Hall (Summer Theatre) |
| 9. Post Office | 20. Regier Church |
| 10. Barfüsser Church | 21. Military School |
| 11. Martinistift. | 22. Prediger Church |

tains a monument to the elector Frederick Charles Joseph of Mayence. Here are also situated the cathedral and the church of St Severus. The cathedral, built between 1319 and 1351, is one of the finest ecclesiastical buildings in Germany. It contains some very rich portal sculptures and bronze castings, among others the coronation of Maria by Peter Vischer. In one of its towers is the famous bell called St Maria Gloriosa, which bears the date 1447, and weighs 270 cwt. The name by which this bell is usually known is Grosse Susanna, but this name properly belongs to its predecessor, which was melted by a fire which had attacked the tower. Among the other churches besides that of St Severus may be mentioned the Prediger, the Regler, and the Barfüsser. The only monastery now used is the Ursuline, which for sometime has contained an educational establishment. The Augustine monastery, in which Luther lived as a monk, is now used as an orphanage, under the name of the *Martinistift*. The cell of Luther was destroyed by fire in 1872. At one time Erfurt had a university, whose charter dated from 1392; but it was suppressed in 1816, and its funds devoted to other purposes, among these being the endowment of an institution founded in 1758, and now called the Royal Academy of Practical Sciences, and the support of the library, which now contains 60,000 vols. and over 1000 manuscripts. Erfurt possesses a great number of educational establish-

ments,—a gymnasium, a normal seminary, a military school, a school of art and architecture, a midwifery school, and a commercial school. It also possesses, besides the *Martinistift*, two orphanages, a hospital, two infirmaries, and an eye hospital. The most notable industry of Erfurt is the culture of flowers and of vegetables, which is very extensively carried on. This industry had its origin in the large gardens attached to the monasteries. It has also woollen, cotton, linen, and thread mills; stocking, lace, tobacco, leather, and chemical manufactories; breweries and distilleries. Erfurt was formerly the capital of Thuringia, and until 1873 was a fortified town. It is said to have been founded about the 5th century. It was made the seat of a bishop in 740, but soon afterwards lost the dignity. In 805 Charles the Great created it a market town, after which it rose rapidly in importance. Although never strictly a free town, it for a long time retained almost complete political independence. In 1483 it renewed a protection league with Saxony, pledging itself at the same time to a yearly contribution of 1500 guilders. It attained the height of its prosperity about the end of the 15th century, and is said to have then numbered about 60,000 inhabitants. About the middle of the 17th century it was annexed by force to the electorate of Mayence, under which government it remained till 1802, when it came into the possession of Prussia. In 1808 it was the scene of the memorable interview between Napoleon and the emperor Alexander of Russia. Here also in the spring of 1850 the Diet known as the Union's Parliament held its sittings. The population of Erfurt in 1875 was 48,025.

See Humbert, *Les villes de Thuringe*, 1870, and A. W. Fils, *Höhenmessungen von dem Kreiss Erfurt, &c.* (Ilmenau, 1865), an extract from which is given in Petermann's *Mittheilungen*, 1865.

ERGOT, or **SPURRED RYE**, the drug *ergota* or *Secale cornutum* (Germ. *Mutterkorn*; Fr. *Seigle ergoté*), consists of the sclerotium of a fungus, *Claviceps purpurea*, Tulasne, of the order *Pyrenomyces*, parasitic on the pistils of many species of the *Graminaceæ*, but obtained almost exclusively from rye, *Secale cereale*, L. In the ear of rye that is infected with ergot a species of fermentation takes place, and there exudes from it a sweet yellowish mucus, which after a time disappears. The ear loses its starch, and ceases to grow, and its ovaries become penetrated with the white spongy tissue of the mycelium of the fungus, termed originally by Léveillé *Sphaecelia segetum*. From the mycelium, at the expense of the substance of the ear, is developed the sclerotium or ergot, the *Sclerotium clavus* of De Candolle, and *Spermodia clavus* of Fries. This, when placed on damp earth, produces the third form of the fungus, its outer cell layers becoming soft, and filiform spore-bearing stalks about an inch in length being thrown out. From the spores, as also from the conidia of the mycelium stage, the mycelium may be again produced.

The drug consists of grains, usually curved (hence the name, from the Old French *argot*, a cock's spur), which are violet-black or dark purple externally, and whitish with a tinge of pink within, are between $\frac{1}{2}$ and $1\frac{1}{2}$ in. long, and from 1 to 4 lines broad, and have two lateral furrows, a close fracture, a disagreeable rancid taste, and a faint, fishy odour, which last becomes more perceptible when the powder of the drug is mixed with potash solution. Ergot should be kept in stoppered bottles in order to preserve it from the attacks of a species of mite, and to prevent the oxidation of its fatty oil.

The oil of ergot, which constitutes 30 per cent. of its weight, appears to consist mainly of palmitic acid, with some oleic acid. Among other constituents the drug, according to Wenzell, contains two bitter alkaloids, *ergotin* and *ebolol*, and to the latter the special medicinal virtues of the drug are due. From the investigations, however, of Prof. Dragendorff and Herr Padwitschky, it appears that Wenzell's *ergotin* and *ebolol* are not improbably identical with each other. By those chemists the presence in ergot of the following compounds has been determined:—*scleromucin*, a slimy,

colloidal body, soluble in water, insoluble in alcohol; 2 to 3 per cent. of a tasteless and inodorous principle, *sclerotic acid*, also colloidal, soluble in water and in 45 per cent. alcohol, and having, exclusive of a small quantity of ash, the percentage composition—carbon 40, hydrogen, 5.2, nitrogen 4.2, oxygen 50.6; minute quantities of slightly active colouring matters, *sclererythrin* and *scleriodin*, with *sclerokrySTALLIN*, *scleroxanthin*, and other substances. The subcutaneous injection of from 0.02 to 0.04 gram. of sclerotic acid causes in the frog a state of palsy, accompanied by a peculiar swelling, which lasts six or seven days. (See *Pharm. Journ. and Trans.*, June 17, 1876, p. 1001.) Trimethylamine, C_3H_7N , is said to be obtained from ergot by distillation with potash, but neither that body nor ammonia pre-exists as such in the drug.

The extract, tincture, infusion, and powder of ergot are all employed in medicine. What is commonly termed "ergotin" is an extract first prepared by Bonjean, of Chambéry, whose name it often bears. By age the active medicinal properties of ergot are gradually impaired, and lost. The addition of 1 per cent. of acetic acid is said to render the liquid preparations permanent. The poisonous action of ergot on various animals has been shown by Bonjean, Diez, Gross, Parola, Wright, and others. Thus Tessier found that in pigs it caused first redness of the eyes and ears, then coldness of the limbs and swelling of the joints, and finally gangrene of the extremities and intestines, and death during convulsions. Among the symptoms of poisoning by ergot in man are nausea, salivation, dilatation of the pupils, and subsequent injection of the conjunctiva, some colic, occasionally diarrhoea, coldness of the skin, vertigo, and convulsions. The name *ergotism* has been applied to the disease produced by the eating of food prepared from ergotized rye. It appears to have been the cause of many of the epidemics which in former times occurred in Europe, the last of these being thought to have been that which, at the close of the rainy season of 1816, visited Lorraine and Burgundy. The disease is usually fatal, and manifests itself in two phases, the spasmodic or convulsive and the gangrenous. In the former the first experiences are irritation of the skin, coldness of the body, cramps and numbness of the limbs, and pains in the head and back, followed in from one to three weeks by gastralgia, giddiness, fainting, convulsive movements of the muscles, and other symptoms; frequently the skin becomes spotted with a vesicular eruption. Great exhaustion and craving for food ensue. Examination of the body after death reveals considerable inflammation of the abdominal viscera. Gangrenous ergotism begins with weariness and pain of the limbs; the skin grows dull in hue, and at length dry gangrene attacks the extremities, and when death does not supervene the parts affected are generally lost. Dr E. R. Squibb (*Year Book of Pharmacy*, 1874, p. 43) considers it probable that the poisoning described as the result of eating ergotized food could occur only among underfed semi-scurbutic people, or under conditions not present in cases ordinarily requiring treatment with ergot. For the detection of the presence of ergot in rye flour a small quantity of the sample is mixed with ether, and a few crystals of oxalic acid are added; if the liquid after being boiled and allowed to grow clear exhibits a red tinge, ergot is present in the sample (Böttger, *Chem. Centralblatt*, 3d ser., ii. 624). Arnal, Beatty, Gibbon, and other experimenters have demonstrated that ergot diminishes the frequency of the pulse. Its power of causing the contraction of the unstriated muscular tissue of the body appears to be due principally to its action on the sympathetic system of nerves. It has been maintained by Brown Séquard that it occasions first vaso-motor spasm, and secondly vaso-motor paralysis. The powerful and persistent contraction of the uterus to which it gives rise renders it valuable as a prophylactic against hæmorrhage, and also, according to some authorities, as a means of lessening the after-pains. Before the completion of labour its use

is contra-indicated when there are obstacles to quick delivery; moreover, the drug may cause the rupture of the uterus, or paralysis of the foetal heart by pressure, so that it should be excluded from the available means of inducing labour, and ought not to be administered even so late as two hours before the birth. From some cases that have been recorded, it would appear that, even in large doses, the drug may have no effect as an emetic if given in the early stages of gestation. Its influence on animals during parturition is the same as that observed in the human female. Ergot has been used generally as a styptic, and has been recommended in amenorrhœa depending on torpidity of the uterus, in chronic dysentery, paraplegia, paralysis of the bladder, paralysis produced by chronic myelitis, epilepsy, whooping-cough, headache, and in obstinate intermittent fevers which are no longer benefited by quinine and arsenic. The hypodermic injection of extract of ergot was first employed for aneurisms by Prof. Langenbeck of Berlin in 1869; and in 1872 Hildebrandt showed its applicability in cases of fibroid tumours of the uterus; it has further been found a rapid and effectual remedy in hæmoptysis, enteric hæmorrhage in typhoid, and in varix and bronchocele. Unless injected in small quantity it is apt to produce much irritation of the subcutaneous tissue.

The earliest mention of ergot is said to occur in the writings of Sigebert de Gremlour. The oxytocic virtues of the drug, which are noticed by Lonicier, a writer of the 16th century, seem to have been known in France and Germany from a very remote period. It was not, however, until the year 1807 that, through Dr Stearns, of Saratoga County, the importance of its properties was brought prominently before the medical profession. The general recognition in Britain of its value as a therapeutic agent dates from about the year 1828.

Bonjean, *Traité de l'Ergot de Seigle*, Paris, 1845; Tulasne, "Mémoire sur l'Ergot des Graminées," *Ann. Sci. Nat. Bot.*, 3d ser., t. xx., 1855; Stillé, *Thérapeutiques and Materia Medica*, vol. II., Philad., 1868; Fückiger and Hanbury, *Pharmacographia*, 1874; Wood, *A Treatise on Therapeutics*, Philad., 1874; Ringer, *Handbook of Therapeutics*, 4th ed., 1874; S. Wilson, "Observations and Experiments on Ergot," *Pharm. Journ. and Trans.*, 1876, p. 625 et seq. On the therapeutics of ergot important matter will also be found in the various medical journals. (F. H. B.)

ERIE, a city and port of entry, the capital of Erie co., Pennsylvania, is situated on Lake Erie opposite Presque Island, about 120 miles N. of Pittsburg, 42° 8' N. lat. and 80° 10' W. long. Its streets are spacious and are laid out with great regularity. The principal buildings are the court house, the post office, the custom house, the opera house, the union dépôt, the academy, the marine hospital, the city hospital, and the orphan asylum. Erie has railway communication with Buffalo, Philadelphia, and Pittsburg. Its inhabitants are engaged chiefly in various kinds of iron manufacture, and it possesses large rolling mills. It has also leather manufactories, a brass foundry, petroleum refineries, and several large breweries. For many of its manufactories a large supply of water is required, and this is supplied from Lake Erie by powerful engines which force it to the top of a tower 200 feet high, whence it is distributed through the mains. The harbour, which is formed out of the natural bay protected by a breakwater, is 3½ miles long, more than a mile wide, and from 9 to 25 feet deep. The principal shipments are coal, iron, and petroleum; and the total value of imports from Canada for the year ending 31st March 1877 was \$297,392, and of exports \$64,921. For the same period, the number of vessels in the coastwise trade was—entered, 279 steamers with 255,106 tonnage, and 348 sailing vessels with 152,830 tonnage; cleared, 268 steamers with 250,054 tonnage, and 365 sailing vessels with 152,916 tonnage. It was at Erie that Commander Perry equipped the vessels which in 1813 defeated the British fleet on Lake Erie. Erie was laid out in 1795, was incorporated as a borough in 1805, and received a city charter in 1851. The population in 1870 was 19,646.

ERIE, LAKE. See ST LAWRENCE.

ERIGENA, JOHANNES SCOTUS, one of the most important thinkers of the Middle Ages, flourished during the 9th century. The date and place of his birth are still undetermined. He was undoubtedly a native of the British isles, but of which is quite uncertain. He has been claimed for England by Gale, who thinks that the name *Erigena* is derived from *Ergene* in Herefordshire; for Scotland by Mackenzie, who supposes him to have been born at Aire; for Ireland by Moore and the majority of writers. The name *Erigena*, often written *Jerugena*, seems to point to Ireland, *Ierne*, as the place of his birth or training; *Scotus* may be thought to indicate that he was of Scottish extraction. As to the date of his birth, the best authorities fix it about 800–810, but on grounds entirely conjectural. Of his early education little or nothing is known. He appears to have studied in the best schools of Ireland, and to have been destined for the church. It is highly improbable, however, that he took orders as a priest. Had he done so, some reference would be made to the fact by those who attacked his writings as unorthodox. From his knowledge of Greek, and from a passage in a certain MS. ascribed to him, it has been supposed that he had travelled and studied in Greece. But the passage is of doubtful authority, and the knowledge of Greek displayed in his works is not such as to compel us to conclude that he had actually visited Greece. That he had a competent acquaintance with the Greek language is manifest from his translations of Dionysius the Areopagite and of Maximus, from the manner in which he refers to Aristotle, and from his evident familiarity with neo-Platonist writers and the fathers of the early church. Roger Bacon, in his severe criticism on the ignorance of Greek displayed by the most eminent scholastic writers, expressly exempts *Erigena*, and ascribes to him a knowledge of Aristotle in the original.

The only portion of *Erigena's* life as to which we possess accurate information was that spent at the court of Charles the Bald. Charles invited the philosopher to France soon after his accession to the throne, probably in the year 843, and placed him at the head of the court school—*schola palatina*. The reputation of this school or college seems to have increased greatly under *Erigena's* leadership, and the philosopher himself was treated with the greatest familiarity and indulgence by the king. William of Malmesbury's amusing story illustrates both the character of *Scotus* and the position he occupied at the French court.

The first of the works known to have been written by *Scotus* during this period was a treatise on the eucharist, which has not come down to us. In it he seems to have advanced the doctrine that the eucharist was merely symbolical or commemorative, an opinion for which *Berengarius* was at a later date censured and condemned. As a part of his penance *Berengarius* is said to have been compelled to burn publicly *Erigena's* treatise. So far as we can learn, however, *Erigena's* orthodoxy was not at the time suspected, and a few years later he was selected by the famous *Hinemar* to defend the doctrine of liberty of will against the extreme predestinarianism of the monk *Gottschalk* (*Godeschalchus*). The treatise *De Divina Predestinatione*, composed on this occasion, has been preserved, and from its general tenor and method one cannot be surprised that the author's orthodoxy was at once and vehemently suspected. *Scotus* argues the question entirely on speculative grounds, and starts with the bold affirmation that philosophy and religion are fundamentally one and the same—"Conficitor inde veram esse philosophiam veram religionem, conversimque veram religionem esse veram philosophiam" (*De Div. Pred.*, i. 1). Even more significant is his handling of authority and reason, to which we shall presently refer. The work was warmly assailed by *Florus* and *Prudentius*, and was con-

demned by two councils—that of Valence in 855, and that of Langres in 859.

Erigena's next work was a translation of *Dionysius the Areopagite* (see *DIONYSIUS*) undertaken at the request of the king. This also has been preserved, and fragments of a commentary by *Scotus* on *Dionysius* have been discovered in MS. A translation of the *Areopagite's* pantheistical writings was not likely to alter the opinion already formed as to *Erigena's* orthodoxy. Pope *Nicholas I.* was offended that the work had not been submitted for approval before being given to the world, and ordered *Charles* to send *Scotus* to Rome, or at least to dismiss him from his court. There is no evidence, however, that this order was attended to. *Erigena* appears still to have remained in favour.

The latter part of his life is involved in total obscurity. The story that in 882 he was invited to Oxford by *Alfred the Great*, that he laboured there for many years, became abbot at Malmesbury, and was murdered by his scholars, is apparently without any satisfactory foundation, and doubtless refers to some other *Johannes*. *Erigena* in all probability never left France, and *Hauréau* has advanced some reasons for fixing the date of his death about 877.

The works of *Erigena* that have come down to us are the following:—(1) the treatise on predestination, first published in 1650; (2) a commentary on *Marcianus Capella*, published by *Hauréau* in 1861; (3) translation of *Dionysius the Areopagite*, published in *Floss's* edition of *Erigena*, vol. exxii. of *Migne's Patrologiæ Cursus Completus*; (4) miscellaneous treatises, some still in MS., e.g., the work *De Visione Dei*, and the commentary on *Dionysius*, which has been published in *Appendix ad Opera edita ab Ang. Maio*, Rom., 1871; (5) translation of *St Maximus's* scholia on *Gregory of Nazianzen*, published in *Gale's* edition of (6) the great work, *De Divisione Nature*, *περὶ φύσεως μερισμῶν*. Of this last work three editions have appeared—that of *Gale*, Oxford, 1681, that by *Schlüter*, 1838, and that by *Floss*, 1853.

Erigena is without doubt the most interesting figure among the Middle Age writers. The freedom of his speculation, and the boldness with which he works out his logical or dialectical system of the universe, altogether prevent us from classing him along with the scholastics properly so called. He marks, indeed, a stage of transition from the older Platonizing philosophy to the later and more rigid scholasticism. In no sense whatever can it be affirmed that with *Erigena* philosophy is in the service of theology. The above-quoted assertion as to the substantial identity between philosophy and religion is indeed repeated almost *totidem verbis* by many of the later scholastic writers, but its significance altogether depends upon the selection of one or other term of the identity as fundamental or primary. Now there is no possibility of mistaking *Erigena's* position: to him philosophy or reason is first, is primitive; authority or religion is secondary, derived. "Auctoritas siquidem ex vera ratione processit, ratio vero nequaquam ex auctoritate. Omnis enim auctoritas, quæ vera ratione non approbatur, infirma videtur esse. Vera autem ratio, quum virtutibus suis rata atque immutabilis munitur, nullius auctoritatis ad stipulatione roborari indiget" (*De Div. Nat.*, i. 71). *F. D. Maurice*, the only historian of note who declines to ascribe a rationalizing tendency to *Erigena*, obscures the question by the manner in which he states it. He asks his readers, after weighing the evidence advanced, to determine "whether he (*Erigena*) used his philosophy to explain away his theology, or to bring out what he conceived to be the fullest meaning of it." These alternatives seem to be wrongly put. "Explaining away theology" is something wholly foreign to the philosophy of that age; and even if we accept the alternative, that *Erigena* endeavours specula-

tively to bring out the full meaning of theology, we are by no means driven to the conclusion that he was primarily or principally a theologian. He does not start with the datum of theology as the completed body of truth, requiring only elucidation and interpretation; his fundamental thought is that of the universe, nature, *τὸ πᾶν*, or God, as the ultimate unity which works itself out into the rational system of the world. Man and all that concerns man are but parts of this system, and are to be explained by reference to it; for explanation or understanding of a thing is determination of its place in the universal or all. Religion or revelation is one element or factor in the divine process, a stage or phase of the ultimate rational life. The highest faculty of man, reason, *intellectus*, *intellectualis visio*, is that which is not content with the individual or partial, but grasps the whole and thereby comprehends the parts. In this highest effort of reason, which is indeed God thinking in man, thought and being are at one, the opposition of being and thought is overcome. When *Erigena* starts with such propositions, it is clearly impossible to understand his position and work if we insist on regarding him as a scholastic, accepting the dogmas of the church as ultimate data, and endeavouring only to present them in due order and defend them by argument.

Erigena's great work, *De Divisione Nature*, is arranged in five books. The form of exposition is that of dialogue; the method of reasoning is the syllogistic. The leading thoughts are the following. *Natura*, *φύσις*, is the name for the universal, the totality of all things, containing in itself being and non-being. It is the unity of which all special phenomena are manifestations. But of this nature there are four distinct classes:—(1) that which creates and is not created; (2) that which is created and creates; (3) that which is created and does not create; (4) that which neither is created nor creates. The first is God as the ground or origin of all things, the last is God as the final end or goal of all things, that into which the world of created things ultimately returns. The second and third together compose the created universe, which is the manifestation of God, *God in processu*, *Theophania*. Thus we distinguish in the divine system beginning, middle, and end; but these three are in essence one—the difference is only the consequence of our finite comprehension. We are compelled to envisage this eternal process under the form of time, to apply temporal distinctions to that which is extra- or supra-temporal. The universe of created things, as we have seen, is twofold:—first, that which is created and creates,—the primordial ideas, archetypes, immutable relations, divine acts of will, according to which individual things are formed; second, that which is created and does not create,—the world of individuals, the effects of the primordial causes, without which the causes have no true being. Created things have no individual or self-independent existence; they are only in God; and each thing is a manifestation of the divine, *theophania*, *divina apparitio*.

God alone, the uncreated creator of all, has true being. He is the true universal, all-containing and incomprehensible. The lower cannot comprehend the higher, and therefore we must say that the existence of God is above being, above essence; God is above goodness, above wisdom, above truth. No finite predicates can be applied to him; his mode of being cannot be determined by any category. True theology is negative. Nevertheless the world, as the *theophania*, the revelation of God, enables us so far to understand the divine essence. We recognize his being in the being of all things, his wisdom in their orderly arrangement, his life in their constant motion. Thus God is for us a Trinity—the Father as substance or being (*οὐσία*), the Son as wisdom (*δύναμις*), the Spirit as life (*ἐπινοεα*). These three are realized in the universe—the Father as the system of things, the Son as the word, i.e., the realm of ideas, the Spirit as the life or moving force which introduces individuality and which ultimately draws back all things into the divine unity. In man, as the noblest of created things, the Trinity is seen most perfectly reflected: *intellectus* (*νοῦς*), *ratio* (*λόγος*), and *sensus* (*δύναμις*) make up the threefold thread of his being. Not in man alone, however, but in all things, God is to be regarded as realizing himself, as becoming incarnate.

The infinite essence of God, which may indeed be described as *nilhilum*, nothing, is that from which all is created, from which all proceeds or emanates. The first procession or emanation, as above indicated, is the realm of ideas in the Platonic sense, the word or wisdom of God. These ideas compose a whole or inseparable unity, but we are able in a dim way to think of them as a system logically arranged. Thus the highest idea is that of *goodness*; things are, only if they are good; being without wellbeing