

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 oxytotic 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, *Therapeutics 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 depôt, 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 Hincmar 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, περί φύσεως μερίσμου*. 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's* 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 (*ἐπινοία*). 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

is nought. *Essence* participates in goodness—that which is good has being, and is therefore to be regarded as a species of good. *Life*, again, is a species of essence, *wisdom* a species of life, and so on, always descending from genus to species in a rigorous logical fashion.

The ideas are the eternal causes, which, under the moving influence of the spirit, manifest themselves in their effects, the individual created things. Manifestation, however, is part of the being or essence of the causes, that is to say, if we interpret the expression, God of necessity manifests himself in the world and is not without the world. Further, as the causes are eternal, timeless, so creation is eternal, timeless. The Mosaic account, then, is to be looked upon merely as a mode in which is faintly shadowed forth what is above finite comprehension. It is altogether allegorical, and requires to be interpreted. Paradise and the Fall have no local or temporal being. Man was originally sinless and without distinction of sex. Only after the introduction of sin did man lose his spiritual body and acquire the animal nature with its distinction of sex. Woman is the impersonation of man's sensuous and fallen nature; on the final return to the divine unity, distinction of sex will vanish, and the spiritual body will be regained.

The most remarkable and at the same time the most obscure portion of the work is that in which the final return to God is handled. Naturally sin is a necessary preliminary to this redemption, and Scotus has the greatest difficulty in accounting for the fact of sin. If God is true being, then sin can have no substantive existence; it cannot be said that God knows of sin, for to God knowing and being are one. In the universe of things, as a universe, there can be no sin; there must be perfect harmony. Sin, in fact, results from the will of the individual who falsely represents something as good which is not so. This misdirected will is punished by finding that the objects after which it thirsts are in truth vanity and emptiness. Hell is not to be regarded as having local existence; it is the inner state of the sinful will. As the object of punishment is not the will or the individual himself but the misdirection of the will, so the result of punishment is the final purification and redemption of all; even the devils shall be saved. All, however, are not saved at once; the stages of the return to the final unity, corresponding to the stages in the creative process, are numerous and are passed through slowly. The ultimate goal is *deificatio theosis*, or resumption into the divine being, when the individual soul is raised to a full knowledge of God, and where knowing and being are one. After all have been restored to the divine unity, there is no further creation. The ultimate unity is that which neither is created nor creates.

Editions of the *De Divisione Naturæ* have been enumerated above. The work has been very ably translated into German by Noack, *J. S. E. über die Einleitung der Natur, bersetzt und mit einer Schlussabhandlung*, 3 vols., 1874-76. Monographs on his life and works are numerous; the best are St René Taillandier, *Scot. Erigène et la Phil. Scot.*, 1843; Christlieb, *Leben u. Lehre d. J. S. E.*, 1860; Huber, *J. S. E.*, 1861; Kaulich, *Spekulatives System des J. S. E.*, 1860; Stöckl, *De Joh. Scoto Erigena*, 1867. See also the general works on scholastic philosophy, especially Hauréau, Stöckl, and Kaulich. For English readers a most admirable resumé is given by Maurice, *Medieval Phil.*, pp. 45-79. (R. AD.)

**ERIGONE.** In the Attic myth of Dionysus, Erigone is the daughter of Icarius, who, having received from Dionysus the gift of wine, shares it with some shepherds, who, drinking it undiluted, fancy themselves poisoned, and having murdered Icarius, throw his body into a well. Guided by her dog Maira (the glistening one), Erigone—whose name, like that of Protogeneia (see *ENDYMION*), denotes one born in early morning—discovers the crime, and hangs herself. After her death she is said to have been translated to the constellation which the Latins called Virgo.

**ERINNA**, a Greek poetess, the contemporary and friend of Sappho, was probably a native of Rhodes or the adjacent island of Telos, and was born about 630 B.C. Although she died at the early age of nineteen, her poems were amongst the most famous of her time. Of her best known poem, called 'Ἠλακάρη (the *Distaff*), which contained 300 lines, only 4 lines are now extant. It was written in a mixed dialect of Dorian and Eolian. Three epigrams in the Palatine anthology are also ascribed to her; but two of these are possibly spurious. Another poetess of this name is said to have flourished in the age of Demosthenes, but her existence is matter of considerable uncertainty. The Erinna fragments were collected in Bergk's *Poeta Lyrici Græci* (Leipsic, 1867).

**ERINYES**, the Greek name for the beings whom the Latins called *Furiæ*, *Furies*. They were especially the avengers of iniquity, and, as such, acquired a character so fearful that those who had need to speak of them called them the Eumenides, or merciful beings, to win from them the pity which they were but little supposed to feel. The name Erinyes cannot be explained from the Greek language; but in the Hymns of the Rig-Veda constant mention is made of Saranyu, who there is the Dawn whose light steals across the heaven, revealing the things of darkness. Of this being the Vedic hymn-makers speak as finding out the evil deeds done during the night, and punishing the wrong-doer. But although for the Greeks, who had forgotten the meaning of the name, they had put on terrible attributes, the Erinyes still retained in their Western home some of their ancient characteristics. Thus for the toil-worn and suffering Oedipus, who unwittingly finds himself in their sacred grove near Athens, they have only a genial welcome. In the Vedic hymns, again, Saranyu draws the long threads of light across the sky. These threads become in the hands of the Erinyes who bear her name, and in those of the kindred Mæreæ, or Fates, the threads of human destiny. The idea thus suggested was drawn out more fully in the myths of the Teutonic Norns, or Weird Sisters, who are three in number, as representing the past, the present, and the future. In the later versions of the Greek myth, the Erinyes were also said to be three, their names, Alecto, Megæra, and Tisiphone, denoting relentless hatred, jealousy, and revenge.

**ERIPHYLE**, in Greek mythology, the wife of the seer Amphiaraus, whom the Argive chief Adrastus took with him to Thebes, because a prophecy had said that that city could not otherwise be taken. Not wishing to meddle in a quarrel which was not his own, Amphiaraus was compelled, by a promise which he had previously given to Adrastus, to abide by the decision of Eriphyle; and Eriphyle had been bribed by Polynices, the son of Oedipus, with the gift of the necklace of Harmonia, to pronounce in favour of the expedition. Thus constrained to go, the seer charged his sons to slay their mother if they should hear of his death, and to march against Thebes. The enterprise of Adrastus, known as the first Theban war, failed, and the earth opening swallowed Amphiaraus in his chariot. His son Alcmaon upon this slew his mother, whose Erinyes gave him no rest until he surrendered to Phœbus the necklace of Harmonia and found out a spot to dwell in on which the sun had never shone at the time of Eriphyle's death. Such a place of banishment he found on the islands called Cœniadæ, which had grown up at the mouth of the river Achelous from the deposits brought down by its stream. Here he married Callirhoe, the daughter of the river god, who causes his death at the hands of the sons of Phœgeus by insisting on his fetching her the necklace of Eriphyle.

**ERIS**, in Greek mythology, a sister of the war-god Ares, and in the Hesiodic theogony a daughter of Nyx, the night, who is also the mother of righteous recompense, Nemesis. In the *Iliad* Eris, or Strife, is described as insignificant at first, but as swelling until her head touches the heavens. In the legend of the Trojan war, Eris is the goddess who at the marriage festival of Peleus and Thetis flings on the table a golden apple, which is inscribed as a gift for the fairest of the fair. The rivalry of the three deities—Hera, Aphrodite, and Athena—for the gift is decided by the Judgment of Paris, who, being appointed umpire by Zeus, bestows it on Aphrodite. In the *Æneid* she appears under the name of Discordia.

**ERIVAN**, or **IRWAN**, in Persian **REWAN**, a town of Russian Armenia, at the head of a province of the same name, is situated 3430 feet above the level of the Black

sea, on the Zengui, Zanga, or Hrastan, an affluent of the Araxes, about 171 miles S.S.W. of Tiflis by road. The old Persian portion of the town consists mainly of narrow crooked lanes inclosed by mud walls, which effectually conceal the houses, and the modern Russian portion is laid out in long ill-paved streets. On a steep rock, rising about 600 feet above the river, stands the old Turkish fortress, surrounded by ditches and earthen ramparts, and containing within its area part of the palace of the ancient Persian governors, a handsome but greatly dilapidated mosque, a Greek church of modern erection, a cannon foundry, and barracks. One chamber, called the Hall of the Sardar, bears witness to the former splendour of the palace by its pictorial decorations, which include legendary and historical scenes from the lives of Zal and Rustam, of Abbas-Mirza and Nadir Shah. The finest building in the city is undoubtedly the mosque of Hussein Ali Khan, familiarly known as the Blue Mosque from the colour of the enamelled tiles with which it is richly encased. At the mosque of Zal Khan a yearly passion play is performed illustrative of the assassination of Hussein the son of Ali. Besides the episcopal church of St Sergius (*Sourp Sarghis*), the Armenians possess five churches, a monastery, and a seminary. Several hundred travellers can be accommodated in the new caravanserai; and there is a club which in some degree makes up for the absence of hotels. The bazaar, though extensive, is poorly supplied with goods; and the only manufactures of the town are a little cotton cloth, leather, earthenware, and blacksmiths' work. The fruits of the district are exceedingly cheap, and noted for their excellence—especially the grapes, apples, apricots, and melons. The surrounding country is richly watered by a system of canals connected with the Gokcha or Sevanga Lake and the river Zengui. Armenians, Persians, and Tatars are the main elements in the population, to which is added a certain number of Russians and Greeks—making a total in 1874 of 30,000.

The origin of Erivan is altogether unknown. One pious Armenian tradition recognizes in the name the joyful exclamation of Noah at the reappearance of the dry ground—*Ereuan*, it has shown itself; another explains it as equivalent to *Erovantavan*, the place of defeat of Erovant II. of Armenia; and a third identifies it with the name of Rewan Kul, who built a castle about 1412 on the spot at the command of Shah Ismail. The present fortress at any rate was erected by the Turks in the 16th century, and since that time the place has been of considerable celebrity. It was taken by the Persians under Shah Abbas in 1604, besieged by the Turks for four months in 1615, and reconquered by the Persians under Nadir Shah in the 18th century. In 1780 it was successfully defended against Heraclius of Georgia; and in 1804 it resisted the Russians under Prince Tsitsianoff. At length in 1827 Paskievitch took the fortress by storm, and in the following year the town and province were ceded to Russia by the peace of Turkmanchai. The successful general was rewarded by the title of Count of Erivan (*Erivanski*). A Tatar poem in celebration of the event has been preserved by Bodenstedt in his "Thousand and One Days in the East."

See Fr. Dubois de Montpéroux, *Voyage autour du Caucase*, vol. III., 1839; Baron Thielman, *Travels in the Caucasus*, &c., 1875; J. B. Telfer, *Crimes and Transcaucasia*, 1876; J. Bryce, *Transcaucasia and Ararat*, 1877.

**ERLANGEN**, a town of Bavaria, in the district of Middle Franconia, is situated at the confluence of the Schwabach with the Regnitz, eleven miles N.N.W. of Nuremberg, and on the railway between that town and Bamberg. It is surrounded by walls, and divided into an old and new town, the latter consisting of wide, straight, and well-built streets. It possesses a large brewery, the beer of which is in high repute in Germany; and among its other industries are stocking and glove making, glass and tobacco manufacture, and cotton-spinning. It is, however, best known as the seat of a university founded by Frederick, margrave of Bayreuth, who in 1742 established a university at Bayreuth, put in 1743 changed its situation to Erlangen. A statue of this margrave, erected in 1843 by King Louis of Bavaria, stands in the market-place, facing the university buildings.

The university occupies the ancient palace of the margraves of Bayreuth, and has faculties of arts, medicine, and theology. At the beginning its endowments were small, but they have latterly become considerable, especially through the benefactions of the margrave Alexander. The number of students in attendance in 1876 was 429. Connected with the university are a library containing 110,000 volumes and 1000 manuscripts, an infirmary, an eye hospital, a maternity hospital, an anatomical museum, and a botanic garden. Erlangen also possesses a gymnasium and a commercial school. The town owes the foundation of its prosperity chiefly to the French Protestant refugees who settled here on the revocation of the Edict of Nantes and introduced various manufactures. In 1017 Erlangen was transferred from the bishopric of Würzburg to that of Bamberg; in 1361 it was transferred to that of Bohemia; it came into the possession of the counts of Nuremberg in 1400, of the margraves of Bayreuth in 1541, of Prussia in 1791, and of Bavaria in 1809. The population in 1875 was 13,597.

**ERLAU** (the Hungarian *Eger*, Slavonic *Jager*, and Latin *Agria*), a fortified town of Hungary, capital of the vármegye or county of Heves, on the Erlau, or Eger, an affluent of the Theiss (47° 54' N. lat., 20° 22' E. long.), 67 miles E.N.E. of Pesth. Previous to 1803, Erlau was the see of a bishopric founded by St Stephen, king of Hungary, in the 11th century; in 1804 it was elevated to an archbishopric. The town is situated in a valley surrounded by hills covered with vineyards, the cultivation of which forms the chief employment of the inhabitants; the red wines from this district are considered the best in Hungary, and are largely exported to foreign countries. The other manufactures consist of woollen and linen fabrics, hat and shoe making, and leather dressing. The town is inclosed by old walls and entered by six gates; the streets are narrow, but embellished with several fine buildings, the principal of which are the cathedral, the archbishop's palace, a diocesan lyceum with a library and observatory 172 feet high, the county hall, and two monasteries. Besides the cathedral, there are several other Roman Catholic churches, also a Greek and a Protestant church, and several schools. Erlau was founded by King Stephen of Hungary, who resided there in 1010. On an eminence above the tower stands an ancient Turkish fortress, which was often besieged during the constant wars between the Moslems and Christians. In 1552 the town resisted the repeated assaults of a large Turkish force; in 1596, however, it was given up to the Turks by the Austrian army in the garrison. During the revolution of 1848-49, Erlau was remarkable for the patriotic spirit displayed by its inhabitants; and it was here that the principal campaigns against the Austrians were organized. The population at the census of 1870 numbered 19,150, chiefly Roman Catholics.

**ERLKÖNIG**, or **ERL-KING**, a mythical character in modern German literature, represented as a gigantic, bearded man with a golden crown and trailing garments, who carries children away to that undiscovered country where he himself abides. There is no such personage in ancient German mythology, and the name is linguistically nothing more than the perpetuation of a blunder. It first appeared in Herder's *Stimmen der Völker*, 1778, where it is used in the translation of the Danish song of the *Elf-King's Daughter* as equivalent to the Danish *ellerkonge*, or *ellekonge*, that is, *elverkonge*, the king of the elves; and the true German word would have been *Elbkönig*, or *Elbenkönig*, afterwards used under the modified form of *Elfenkönig* by Wieland in his *Oberon*, 1780. Herder was probably misled by the fact that the Danish word *elle* signifies not only elf, but also alder-tree (Germ. *Erle*). His mistake at any rate has been