

account of them may be read in Mr Maurice's famous essay. His own struggle to regain for the adjective *aiōnios* its ethical sense is well known. Perhaps he took too little account of the element of duration undoubtedly existing in it. The two senses pass imperceptibly into one another, but the scriptural use, when not distinctly ethical, gives it the sense of indefinite not of endless duration.¹ But Mr Maurice vindicated, at least for English clergymen, a perfect freedom on this subject; and though in his own case the claim was not allowed, his opinion was confirmed by the formal decision in the "Essays and Reviews" case.

The result of this is apparent now throughout the thinking part of Christendom; the subject of eschatology, in connexion with the wider subject of immortality, is exercising profound attention. Philosophy and science are equally concerned in it with religion.² Theologians recognizing this are in many different ways trying to reconcile the voice of Scripture with the voices of science and philosophy.

Two prominent attempts perhaps claim notice. The advocates of Conditional Immortality or Annihilation maintain, from the letter of Scripture, destruction and not endless suffering to be the destiny of the lost. They take advantage of the doubt existing as to St Paul's doctrine of the termination of the world in unity—whether by unbelievers being completely annihilated, or by their being all finally converted.³ The view that immortality is not inherent in fallen human nature, but is the gift of God in Christ, has had many supporters, and in this part of their system, the advocates of annihilation justly claim the authority of many great names. But the details of their eschatology are somewhat confused and conflicting.⁴ They claim, however, with some doubt, Justin, Irenæus, Arnobius, and others among the fathers, and Dodwell, Locke, Watts, Whately, &c., among later writers.⁵ The best account of the doctrine is contained in a remarkable volume by the Rev. E. White called *Life in Christ*.

The Universalists or Origenists maintain, in the language of Acts iii. 21, a hope of the "restitution of all things." The hope is grounded not on the literal assertion of any one text,—though as many are quoted in its favour as in that of any other theory of the future,—but on the divine character and purpose as revealed in Christ, and the implied failure of the redemptive work of the Saviour unless all for whom He died ultimately partake of salvation. Between this and the Augustinian system, which the great doctor candidly confesses dooms the vast majority of men to endless perdition, there are of course many gradations of opinion. Possibly Universalists are apt to quote in their favour all who in any degree show themselves, to use Augustine's word, more merciful. Certainly a long list of illustrious names claim rank among them. Origen, of course, heads it, though earlier fathers—Athenagoras, for instance—are sometimes called in as witnesses of the milder creed. The

¹ Mr White says that of the 90 subjects to which it or its cognates are applied 70 are of a temporary nature. See on this subject Farrar, *Eternal Hope*, p. 79, and Excursus iii. He shows beyond dispute, what scores of writers (see e.g., Burnett, *De statu mortuorum*) had shown before, that, though applied to some things which are *endless*, *aiōnios* does not in itself mean *endless*.

² See *Unseen Universe*, pp. 263 sq.

³ See Pfeleiderer, *Pauline Theol.*, c. vii., and cf. Baur, *Life and Works of Paul*, iii. 6. "Whatever he thought on the question, it must be perfectly clear that if death is to be robbed of his last sting there can be no eternal punishment."

⁴ For instance, as to the nature and duration of the retributive punishment which the wicked will undergo before destruction, the time of the resurrection, and the principle on which those to be annihilated will be doomed, &c.

⁵ The language of the fathers, who adopted Scripture as they found it, is frequently self-contradictory. "In the earliest of them, Justin Martyr and Irenæus, are some well-known passages which seem clearly to imply either the ultimate redemption or the total destruction of sinners."—Farrar, *Eternal Hope*, p. 155.

fate of those who had died before Christ, and of the heathen, began at an early time to exercise the conscience of Christians. The descent of Christ into hell was by many believed to have had for its object the deliverance of souls from thence.⁶ The Pastor of Hermas is understood to join the elect with Christ in his benign ministry. Clement of Alexandria, Theophilus of Antioch, Gregory of Nazianzen, and Gregory of Nyssa, Diodorus of Tarsus, Didymus of Alexandria, Theodore of Mopseustia, even Jerome, Ambrose, Scotus Erigena; and in later times on the Continent, Bengel, Neander, Oberlin, Hahn, Tholuck, and Martensen; in England, among the Puritans, Jeremiah White and Peter Story; in the English Church, Jeremy Taylor, Dr H. More, Thomas Burnet,⁷ Richard Clark, Bishop Edmund Law, Bishop Rust, William Law, and George Stonehouse; and many in more recent times still,⁸—are all to be ranked among believers in a general restoration. A work by Mr Andrew Jukes, *The Restitution of all Things*, states the doctrine, though with some peculiarity of scriptural interpretation, very forcibly. Perhaps the reader of that work may think that it shifts the burden of proof from those who resist to those who maintain the doctrine of an endless hell.⁹ (A. S. A.)

ESCHEAT (*escæta*), in English law, is the reversion of lands to the next lord on the failure of heirs of the tenant. "When the tenant of an estate in fee simple dies without having alienated his estate in his lifetime or by his will, and without leaving any heirs either lineal or collateral, the lands in which he held his estate escheat, as it is called, to the lord of whom he held them" (Williams on the *Law of Real Property*). This rule is explained by the conception of a freehold estate as an interest in lands held by the freeholder from some lord, the king being lord paramount. (See ESTATE.) The grantor retains an interest in the land similar to that of the donor of an estate for life, to whom the land reverts after the life estate is ended. As there are now few freehold estates traceable to any mesne or intermediate lord, escheats, when they do occur, fall to the king as lord paramount. Besides escheat for defect of heirs, there was formerly also escheat *propter delictum tenentis*, or by the corruption of the blood of the tenant through attainder consequent on conviction and sentence for treason or felony. The blood of the tenant becoming corrupt by attainder was decreed no longer inheritable, and the effect was the same as if the tenant had died without heirs. The land, therefore, escheated to the next heir, subject to the superior right of the crown to the forfeiture of the lands,—in the case of treason for ever, in the case of felony for a year and a day. All this has been abolished by the 33 and 34 Vict. c. 23 (the Felony Act, 1870), which provides for the appointment of an administrator to the property of the convict. Escheat is also an incident of copyhold tenure. Trust estates, by a recent Act, are protected from escheat.

ESCHENBACH, WOLFRAM VON. See WOLFRAM.

ESCHENBURG, JOHANN JOACHIM (1743–1820) a German littérateur, was born at Hamburg, 7th December 1743. After receiving his early education in his native town, he studied at Leipsic and Göttingen. In 1767 he was brought by the court-preacher Jerusalem to Brunswick, and through his influence he became a professor in the Collegium Carolinum. He was also made an aulic councillor, and senior of the Syriac college, and ultimately

⁶ This was founded on 1 Pet. iii. 19. See Pearson *On the Creed*, and Burnet on Art. 3. Justin and Irenæus especially had this view, but it was also general among the fathers.

⁷ See his book *De Statu Mortuorum*.

⁸ e.g., Maurice, Milman, Sir J. Stephen, Lord Lyttelton, Kingsley, Thomas Erskine of Linlathen, and Bishop Ewing.

⁹ See for full account of opinions Farrar, *Eternal Hope*, pp. 155 sq.

received the office of privy councillor or justice. He is best known by his German translations of English works. He published a series of German translations of the principal English writers on aesthetics, such as Brown, Burney, Priestley, and Hurd; and Germany owes also to him the first complete translation of Shakespeare's plays, which, though it is deficient in poetical merits, and somewhat too free, is still valuable on account of its general correctness. He died on the 27th April 1820.

Besides editing, with memoirs, an edition of the later German poets, he is the author of *Handbuch der Classischen Literatur* (1783); *Entwurf einer Theorie und Literatur der schönen Wissenschaften* (1783); *Beispielsammlung zu Theorie und Literatur der schönen Wissenschaften* (8 vols., 1788–95); *Lehrbuch der Wissenschaftskunde* (1792); and *Denkmäler altdeutscher Dichtkunst* (1799). Most of these works have passed through several editions.

ESCHENMAYER, KARL ADOLF AUGUST VON (1770–1852) a German philosopher and physicist, was born at Nuremberg 4th January 1770. After receiving his early education at the Caroline academy of Stuttgart, he entered the university of Tübingen, where he received the degree of doctor of medicine. He practised for some time as a physician at Sulz, and then at Kirchheim, and in 1811 he was chosen extraordinary professor of philosophy and medicine at Tübingen. In 1818 he became ordinary professor of practical philosophy, but in 1836 he resigned his professorship, and took up his residence at Kirchheim, where, till the close of his life, he devoted his whole attention to philosophical studies. He died on the 13th November 1852. The philosophy of Eschenmayer is grounded primarily on the Kantian metaphysics, and in many particulars his views are identical with those of Schelling, but he differed from him in regard to the knowledge of the absolute. He believed that in order to complete the arc of truth philosophy must be supplemented by what he called "non-philosophy," a kind of mystical illumination by which was obtained a belief in God that could not be reached by mere intellectual effort. Thus beyond that system of truth which, according to the three ideas of the true, the beautiful, and the good, he divided into physics, aesthetics, and ethics, he recognized a transcendental revelation given in the idea of the holy. He carried this strong tendency to mysticism into his physical researches, and was led by it to take a deep interest in the phenomena of animal magnetism. He ultimately became a devout believer in demoniacal and spiritual possession; and his later writings are all strongly impregnated with this lower supernaturalism.

His principal works are—*Die Philosophie in ihrem Uebergange zur Nichtphilosophie*, 1803; *Versuch die scheinbare Magie des tierischen Magnetismus aus physiol. und psychischen Gesetzen zu erklären*, 1816; *System der Moralphilosophie*, 1818; *Psychologie in drei Theilen, als empirische, reine, angewandte*, 1822; *Religionsphilosophie*, 3 vols., 1818–24; *Die Hegel'sche Religionsphilosophie verglichen mit dem Christl. Princip.*, 1834; *Der Ischariotismus unserer Tage*, 1835 (directed against Strauss's *Life of Jesus*); *Conflict zwischen Himmel und Hölle, an dem Dämon eines besessenen Mädchens beobachtet*, 1837; *Grundriss der Naturphilosophie*, 1832; *Grundzüge der Christl. Philosophie*, 1840; and *Betrachtungen über der physischen Willbau*, 1852.

ESCHSCHOLTZ, JOHANN FRIEDRICH, a German traveller and naturalist, born November 12, 1793, at Dorpat, where he died May 12, 1831. He was naturalist and physician to Kotzebue's exploring expedition during 1815–18. On his return, he was appointed professor of medicine, and manager of the zoological museum of the university at Dorpat, and in 1823–26 he accompanied Kotzebue on his second voyage of discovery. Among Eschscholtz's publications are the *System der Akalephen*, Berlin, 1829, and the *Zoologischer Atlas*. The genus of plants *Eschscholtzia* was named by Chamisso in honour of the naturalist. For a figure of the first species described, *E. californica*, see E, plate ii. in vol. iv. of this work.

ESCHWEGE, the head town of a circle in the district of Cassel, province of Hesse-Nassau, Prussia, is situated on the Werra, and on the Bebra-Friedland railway, about 28 miles south-east of Cassel. It consists of the old town on the left bank of the Werra, the new town on the right bank, and Brückenhausen on a small island connected with the old and new town by bridges. It is a thriving manufacturing town, its chief industries being leather-making, yarn-spinning, cotton and linen weaving, the manufacture of liquors and oil, and glue and soap boiling. It has two ancient buildings, the Nicholas tower, built in 1455, and the old castle. The population of Eschwege in 1875 was 7724.

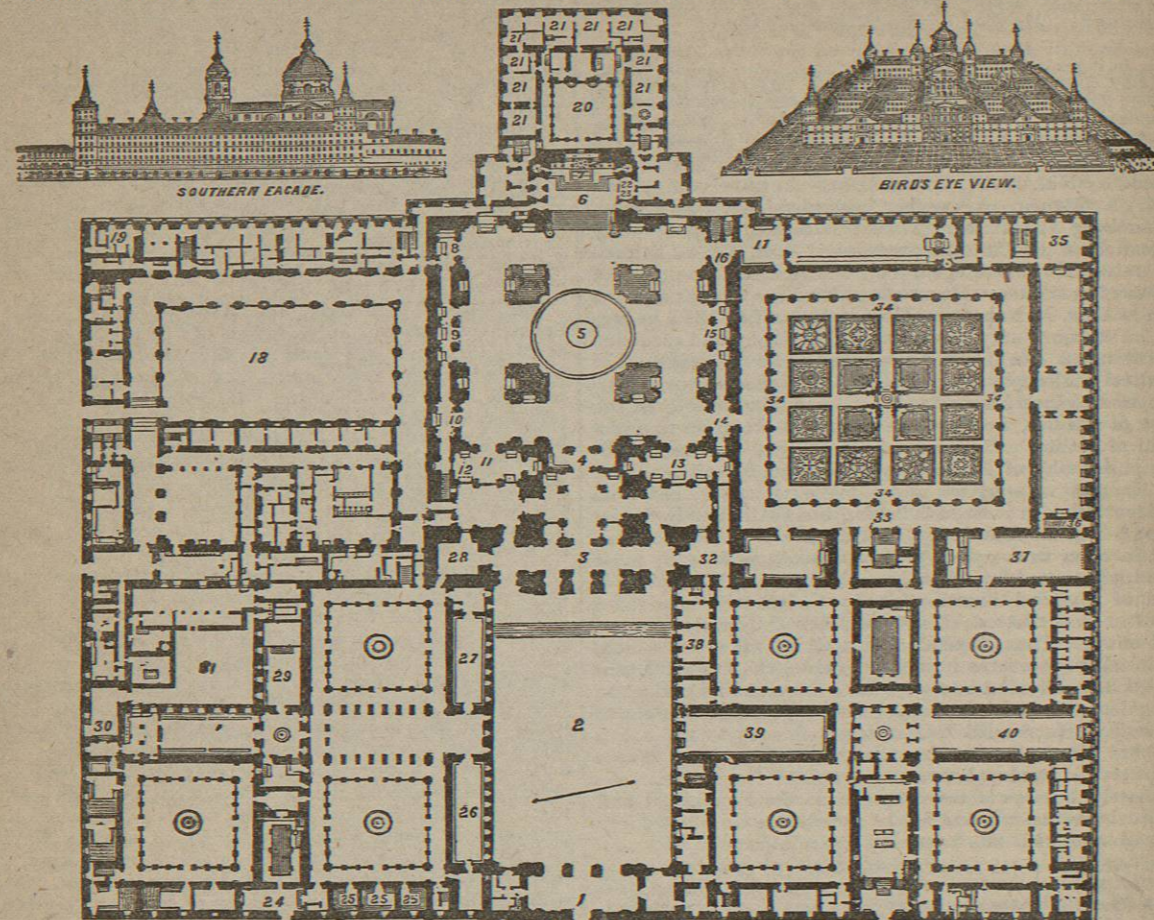
ESCHWEILER, a town of Rhenish Prussia, in the government district of Aix-la-chapelle, is situated on the Inde, and on the Berg-Mark railway, about 8 miles E.N.E. from Aix-la-chapelle. It possesses three large iron-rolling mills, and among its other industries are the manufacture of iron and tin wares, muslins, needles, and wire. In the neighbourhood are some very valuable coal mines. The population in 1875 was 15,540.

ESCOBAR Y MENDOZA, ANTONIO (1589–1669) a Spanish casuist, was a descendant of the illustrious house of Mendoza, and was born at Valladolid in 1589. He was educated by the Jesuits, and at the age of fifteen took the habit of that order. He soon became a famous preacher, and his facility was so great that for 50 years he preached daily, and sometimes twice a day. Notwithstanding his constant oratorical efforts, he was a voluminous writer, and published altogether forty vols. in folio. His first literary efforts were Latin verses in praise of St Ignatius Loyola and the Virgin Mary; but he is best known as a writer on casuistry. His principal works are—*Summula Casuum Conscientiæ*; several scripture commentaries, *Liber Theologiæ moralis*, and *Universæ Theologiæ moralis Problemata*. The first mentioned of these was severely criticised by Pascal in the fifth and sixth of his *Provincial Letters*, as tending to inculcate a loose system of morality. It contains the famous maxim that purity of intention may be a justification of actions which are contrary to the moral code and to human laws; and its general tendency is to find excuses for the majority of human frailties. His doctrines were disapproved of by many Catholics, and were mildly condemned by Rome. They were also ridiculed in witty verses by Molière, Boileau, and La Fontaine, and gradually the name Escobar came to be used in France as a synonym for a person who is adroit in making the rules of morality harmonize with his own interests. Notwithstanding the apparent looseness of his moral teaching, Escobar is said to have been simple in his habits, a strict observer of the rules of his order, and unweariedly zealous in his efforts to reform the lives of those with whom he had to deal. He died 4th July 1669.

ESCORIAL, or, as the name is not unfrequently given, ESCURIAL, one of the most remarkable buildings in Europe, comprising at once a convent, a church, a palace, and a mausoleum. It is situated on the south-eastern versant of the Sierra de Guadarrama, on the borders of New Castile, about 27 miles N.W. of Madrid, and immediately to the north of the railway between Madrid and Avila. Its latitude is 40° 35' N., its longitude 4° 1' W., and its height above the sea 3500 feet. The surrounding country is a sterile and gloomy wilderness exposed to the cold and blighting blasts of the Sierra. According to the usual tradition, which there seems no sufficient reason to reject, the Escorial owes its existence to a vow made by Philip II. of Spain shortly after the battle of St Quentin, in which his forces succeeded in routing the army of France. The day of the victory, August 10, 1557, was sacred to St Laurence, and accordingly the building was dedicated to that saint

and received the title of *El real Monasterio de San Lorenzo del Escorial*. The last distinctive epithet was derived from the little hamlet in the vicinity which furnished shelter, not only to the workmen, but to the monks of St Jerome who were afterwards to be in possession of the monastery; and the hamlet itself is generally but perhaps erroneously supposed to be indebted for its

name to the *score* or dross of certain old iron mines. The preparation of the plans and the superintendence of the work were entrusted by the king to Juan Bautista de Toledo, a Spanish architect who had received most of his professional education in Italy. The first stone was laid in April 1563; and under the king's personal inspection the work rapidly advanced. Abundant supplies of



Views and Plan of the Escorial.¹

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| <p>CHURCH.</p> <p>1. Principal entrance and portico.</p> <p>2. Court of the kings (<i>Patio de los reyes</i>).</p> <p>3. Vestibule of the church.</p> <p>4. Choir of the seminarists.</p> <p>5. Centre of the church and projection of the dome.</p> <p>6. Greater chapel.</p> <p>7. High altar.</p> <p>8. Chapel of St John.</p> <p>9. Chapel of St Michael.</p> | <p>10. Chapel of St Maurice.</p> <p>11. Chapel of the Rosary.</p> <p>12. Tomb of Louisa Carlota.</p> <p>13. Chapel of the <i>Patrocinio</i>.</p> <p>14. Chapel of the <i>Cristo de la buena muerte</i>.</p> <p>15. Chapel of the Eleven Thousand Virgins.</p> <p>16. Former Chapel of the <i>Patrocinio</i>.</p> <p>17. Sacristy.</p> <p>PALACE.</p> <p>18. Principal court of the palace.</p> | <p>19. Ladies' tower.</p> <p>20. Court of the masks.</p> <p>21. Apartments of the royal children.</p> <p>22. Royal oratory.</p> <p>23. Oratory where Philip II. died.</p> <p>SEMINARY</p> <p>24. Entrance to seminary.</p> <p>25. Classrooms.</p> <p>26. Old philosophical hall.</p> <p>27. Old theological hall.</p> <p>28. Chamber of secrets.</p> <p>29. Old refectory.</p> | <p>30. Entrance to the college.</p> <p>31. College yard.</p> <p>CONVENT</p> <p>32. Clock tower.</p> <p>33. Principal cloister.</p> <p>34. Court of the evangelists.</p> <p>35. Prior's cell.</p> <p>36. Archives.</p> <p>37. Old church.</p> <p>38. Visitors' hall.</p> <p>39. Manuscript library.</p> <p>40. Convent refectory.</p> |
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berroqueña, a granite-like stone, were obtained in the neighbourhood, and for rarer materials the resources of both the Old and the New World were put under contribution. The death of Toledo in 1567 threatened a fatal blow at the satisfactory completion of the enterprise, but a worthy successor was found in Juan Herrera, Toledo's favourite pupil, who adhered in the main to his master's

¹ Reduced from a large plan of the Escorial in the British Museum, "*Monasterio del Escorial*," published at Madrid in 1876.

designs. On September 13, 1584, the last stone of the masonry was laid, and the works were brought to a termination in 1593. Each successive occupant of the Spanish throne has done something, however slight, to the restoration or adornment of Philip's convent-palace, and Ferdinand did so much in this way that he has been called a second founder. In all its principal features, however, the Escorial remains what it was made by the genius of Toledo and Herrera working out the grand, if abnormal desires of their dark-souled master

The ground plan of the building is said to occupy an area of 396,782 square feet, and the total area of all the stories would form a causeway one metre in breadth and 95 miles in length. There are seven towers, fifteen gateways, and, according to Los Santos, no fewer than 12,000 windows and doors. The general arrangement is shown by the accompanying plan. Entering by the main entrance the visitor finds himself in an atrium, called the Court of the Kings (*Patio de los Reyes*) from the statues of the kings of Judah, by Juan Bautista Monegro, which adorn the façade of the church. The sides of the atrium are unfortunately occupied by plain ungainly buildings five stories in height, awkwardly accommodating themselves to the upward slope of the ground. Of the grandeur of the church itself, however, there can be no question: it is the finest portion of the whole Escorial, and, according to Fergusson, deserves to rank as one of the great Renaissance churches of Europe. It is about 340 feet from east to west by 200 from north to south, and thus occupies an area of about 70,000 square feet. The dome is 60 feet in diameter, and its height at the centre is about 320 feet. In glaring contrast to the bold and simple forms of the architecture, which belongs to the Doric style, were the bronze and marbles and pictures of the high altar, the masterpiece of the Milanese Giacomo Trezzo, almost ruined by the French. Directly under the altar is situated the pantheon or royal mausoleum, a richly decorated octagonal chamber with upwards of twenty niches, occupied by black marble *urnas* or sarcophagi, kept sacred for the dust of kings or mothers of kings. There are the remains of Charles V., of Philip II., and of all their successors on the Spanish throne down to Ferdinand VII., with the exception of Philip V. and Ferdinand VI. Several of the sarcophagi are still empty. For the other members of the royal family there is a separate vault, known as the *Panteon de los Infantes*, or more familiarly by the dreadfully suggestive name of *El Pudridero*. The most interesting room in the palace is Philip II.'s cell, from which through an opening in the wall he could see the celebration of mass while too ill to leave his bed. The library, situated above the principal portico, was at one time one of the richest in Europe, comprising the king's own collection, the extensive bequest of Diego de Mendoza, Philip's ambassador to Rome, the spoils of the emperor of Morocco, Muley Zidan, and various contributions from convents, churches, and cities. It suffered greatly in the fire of 1671, and has since been impoverished by plunder and neglect. Among its curiosities still extant are an ancient Koran, a Virgil of the 10th century, an Apocalypse of the 14th, *El libro de los juegos de Ajedrez*, or "Book of the Games of Chess," by Alphonso the Wise, and the original Alcalá ordinance. Of the Arabic manuscripts which it contained in the 17th century a catalogue was given in Hottinger's *Promptuarium sive Bibliotheca Orientalis*, and another in the 18th, in Casiri's *Bibliotheca Arabico-Hispanica*, 2 vols., Madrid, 1760-70. Of the artistic treasures with which the Escorial was gradually enriched, it is sufficient to mention the frescoes of Peregrin Tibaldi, Carbajal, Bartolome Carducho, and Lucas Jordan, and the pictures of Claudio Coello, Titian, Tintoretto, Van der Weide, and Velasquez. Many of those that are movable have been transferred to Madrid, and many others have perished by fire or sack. The conflagration of 1671, already mentioned, raged for fifteen days, and only the church, a part of the palace, and two towers escaped uninjured. In 1808 the whole building was exposed to the ravages of the French soldiers under Housseye. On the night of the 1st of October 1872, the college and seminary, a part of the palace, and the upper library were devastated by fire; but the damage occasioned by this has in great measure been repaired.

The reader will find a remarkable description of the emotional influence of the Escorial in Quinet's *Vacances en Espagne*; and for historical and architectural details he may consult the following works:—Fray Juan de San Gerónimo, *Memorias sobre la Fundación del Escorial y su Fabrica*, in the Colección de Documentos ineditos para la Historia de España, vol. vii.; Herrera, *Sumario y Breve Declaración de los Diseños y Estampas de la Fab. de S. Lorenzo del Escorial*, Madrid, 1589; José de Sigüenza, *Historia de la Orden de San Gerónimo*, Madrid, 1590, &c.; Cabrera, *Felipe Segundo*, 1619; James Wadsworth, *Further Observations of the English Spanish Pilgrime*, London, 1629, 1630; Ilario Mazzorali de Cremona, *Le reali grandezze del Escoriale*, Bologna, 1648; De los Santos, *Descripción del real monasterio*, &c., Madrid, 1657; Andres Ximenes, *Descripción*, &c., Madrid, 1764; Quevedo, *Historia del Real Monasterio*, &c., Madrid, 1849; Rotondo, *Hist. artistica, &c., del monasterio de San Lorenzo*, Madrid, 1856-1861; Prescott, *Life of Philip II.*; Mrs Pitt Byrne, *Cosas de España*, 1866; Fergusson, *History of the Modern Styles of Architecture*, 1873.

ESDRAS, Books of. The books called Esdras third and fourth in the sixth Article of the Church of England (1563) have been more commonly known to English readers since the publication of the Geneva Bible (1560) as Esdras first and second. In the earliest Protestant edition of the German Bible (where for the first time the apocryphal books were sharply separated from the canonical) these two books of Esdras or Ezra stood first in the former class (1530). Though neither of them was included by Luther in his version of the Apocrypha published in 1534, they both reappeared in Coverdale's English Bible (1535) at the head of the list, and this position they have maintained in all subsequent English translations. On the other hand, they do not occur in the Complutensian polyglot (1514-17); they were wholly excluded from the canon by the Council of Trent (1546); nor did they appear in the Sixtine edition of the Vulgate (1590). They were printed, however, in the Clementine edition of 1592, along with the Prayer of Manasseh, though merely as an appendix, and with a preface to explain that they were permitted thus to appear only because they had been occasionally referred to by the fathers, and had found their way into some Latin Bibles both written and printed. Though associated thus closely in the vicissitudes of their later history, they have no such intimate relationship to one another as is suggested by their names. They differ widely in age, origin, theological interest, literary and historical importance, and must accordingly be treated as entirely separate works.

1. ESDRAS, the *Liber tertius Esdræ* of the Vulgate and the thirty-nine Articles, is entitled in the Codex Vaticanus and in modern editions of the LXX. "Εσδρας α", but in the Codex Alexandrinus simply ε̄ τερεῖς. With the exception of chaps. iii., iv., and v. 1-6, it is a mere compilation from the canonical work Chronicles-Ezra-Nehemiah. Chap. i., which gives an account of the celebration of the passover under Josiah, and then continues the history to the destruction of Jerusalem in 588 B.C., follows verse by verse the narrative of 2 Ch. xxxv. 1-xxxvi. 21. There are, indeed, numerous verbal discrepancies, which show that the writer had before him a Hebrew text somewhat different from that which we now possess, or else that he made use of a Greek version other than the Alexandrian. Sometimes, too, he may seem to have deliberately abridged or expanded the text that lay before him; but the fact that on the whole he depended on the Chronicler must be abundantly manifest to any reader, and needs not be demonstrated here. The whole of the canonical book of Ezra is next incorporated, but with an interpolation and a dislocation. Chap. ii. 1-14, telling of the edict of Cyrus and the return of the Jews under "Samanassar" or "Sanabassar," closely follows Ezra i. In like manner, chap. ii. 15-25, telling how the works at Jerusalem were interrupted by the interdict of Artaxerxes, though introduced at an earlier stage in the narrative, is entirely derived from Ezra iv. 7-24. Chap. iii. 1-7, 6.