

6157; Major Vaughan Lee, 6128; Mrs Blandy Jenkins, 6082; Col. K. Lynte, 5933; Sir Iver B. Guest, 5640; T. Penrice, 5411; Mrs Chetwode, 5399; R. F. L. Jenner, 5381; C. Bailey, 5343; John D. Llewellyn, 5000.

The industry of Glamorgan is chiefly applied to its coal and iron mines, which practically underlie the whole superficies of the county, and give it its pre-eminence among Welsh counties. In 1872 there were no less than 420 coal-pits in Monmouthshire and South Wales, and the yield of some 15 million tons a year came in very large proportion from the Glamorganshire vales of Neath, Taff, Rhondda, Ely, &c. Within the last twenty years the iron works were carried on at an enormous scale of labour and enterprise, there being near Merthyr-Tydvil alone upwards of 60 blast furnaces; but in 1873 it appeared that of 57 furnaces in Glamorganshire 27 were out of blast, and at present (1879) the industry is, from various causes, in a backward state. Excellent means of export for coal and iron are afforded by the unrivalled docks at Cardiff, the enterprise of the late and present marquis of Bute, and by those also at Penarth at the mouth of the Ely. These have within considerably less than a century transformed an insignificant Welsh town into a leading port and emporium with a first rate harbour and anchorage; whilst another dock at Swansea serves a like purpose for the export of the copper ore smelted at Swansea, Neath, Aberavon, and Treforest, and chiefly sold at public ticketings in the first-named town. Cardiff and Swansea, especially the latter, also have a very large export trade in patent compressed fuel prepared from culm and tar.

Glamorgan can boast historic ruins, such as Caerphilly, and Castle Coch near Llandaff, the former a Norman fortress held for Edward II. by the younger De Spencer, the latter an early English fortress on an escarpment of mountain limestone. Other ruined castles are Oystermouth and Pennard in Gower, and Coity near Bridgend; while as restored castles, resided in by their present owners, are Cardiff, the residence of the marquis of Bute, St Fagan's, near Ely station, and St Donat's and Dunraven, both on the verge of the Bristol Channel. The county has some fine cromlechs at St Nicholas and St Lythan's on the Dyffryn estate, at Cotterell near Peterston; and at Arthur's Stone in Gower. The Sarn Helen, an ancient road, traverses the county. At Llantwit Major, near Cowbridge, was the once famous divinity school founded by St Germanus, and presided over for an incredible term of years by St Iltyd. Every stone in this old-world town is "of old memorial." Coity, Coychurch, and Ewenny, near Bridgend, present a fine trio of cross churches, with fortified or embattled towers, characteristic of the county.

South of Swansea lies the promontory of Gower, famed for the beauty of its coast scenery, its people of Flemish descent, planted here by Henry I., and its bone-caves. The last, in the limestone cliffs, accessible only at low water, are at Bacon Hole, Paviland, and Rhosilly Bay.

Besides its ports, Glamorgan has abundant means of transit in four railways and a canal, beside numerous tramways. The county is divided into 128 parishes and 10 hundreds, and is situated in the diocese of Llandaff. The cathedral, 2 miles from the county town of Cardiff, having fallen into decay through the neglect of ages previous to 1844, owed its restoration to a beauty befitting the prestige of the earliest Christian see to the energetic endeavours of Dean Thomas Williams. It was completed in 1869.

The great changes of recent years in elementary education have curiously affected the statistics of schools in Glamorgan. Whereas in 1847 there were 327 day schools in all, with 15,674 scholars, in 1877 the parliamentary return shows a great reduction in the number of schools, though these have probably a much larger aggregate of scholar. This

return exhibits 226 public elementary schools in Glamorgan, of which 56 were board-schools, 30 British and foreign, 12 Roman Catholic, 1 Wesleyan, and the remainder national, parochial, and Church of England schools. Of these schools, 41 had each in average attendance upwards of 300 scholars, and 2 had upwards of 1000. Fourteen only had night schools in operation. As in other south-west counties, the Welsh language is losing ground, except in remote agricultural districts.

In 1851 the population of the county was 231,849, 120,748 males and 111,101 females; and in 1871 it was 397,859, 205,660 males and 192,199 females. The population has increased since the first census in 1801 by 326,980 persons, or 451 per cent. The county returns two members to parliament, the borough of Merthyr one, and the Cardiff and Swansea districts of boroughs one each, a total of five in all. In the year ending April 1871 the amount of real property assessed to income and property tax was £1,219,922. The principal towns with the populations in 1871 were—

Aberavon ¹	3,574	Llantrisant ²	2,039
Aberdare.....	36,112	Lloughor ¹	1,220
Bridgend.....	3,539	Merthyr Tydvil.....	51,949
Cardiff ²	39,536	Neath ¹	9,319
Cowbridge ²	1,134	Swansea ¹	51,702
Kenfig ¹	591		

The bibliography of the county is stronger in such old chronicles as the *Brut y Tywysogion* than in modern researches. Among its important contributions to the *Archæologia Cambrensis* may be mentioned the Rev. H. H. Knight's *Account of Newton Nottage in 1853*; and Dr Thomas Nicholas's *History of the Annals and Antiquities of Glamorganshire* is the foundation of his *Counties and County Families of Wales*. (J. D.A.)

GLANDERS, or EQUINIA, a specific infectious disease to which certain animals, chiefly those possessing an undivided hoof, are liable, and which is communicable from them to man. The term farcy is also employed to designate a variety of this affection, but there is no pathological distinction between the two. The disease as it affects animals belongs to the subject of Veterinary Medicine.

Glanders is happily a rare form of disease in man, there being evidently less affinity for its development in the human subject than in the equine species. It occurs chiefly among those who from their occupation are frequently in contact with horses, such as grooms, coachmen, cavalry soldiers, veterinary surgeons, &c., and seems always produced either by direct inoculation of the virus from a diseased animal into the broken skin, or by the respiration of air containing the poison. It is said to have occasionally been transmitted from man to man, but such an occurrence is extremely rare.

A period of incubation, lasting from three to five days, generally follows the introduction of the virus into the system. This period, however, appears sometimes to be of much longer duration, especially where there has been no direct inoculation of the poison. The first symptoms are a general feeling of illness, accompanied with pains in the limbs and joints resembling those of acute rheumatism. If the disease has been introduced by means of an abraded surface, pain is felt at that point, and inflammatory swelling takes place there, and extends along the neighbouring lymphatics. An ulcer is formed at the point of inoculation which discharges an offensive ichor, and blebs appear in the inflamed skin, along with diffuse abscesses, as in phlegmonous erysipelas. Sometimes the disease stops short with these local manifestations, but more commonly goes on rapidly accompanied with symptoms of grave constitutional disturbance. Over the whole surface of the body there appear numerous red spots or pustules, which break and discharge

¹ Contributory to Swansea parliamentary district of boroughs.

² Contributory to Cardiff parliamentary district of boroughs.

a thick mucous or sanguineous fluid. Besides these there are larger swellings lying deeper in the subcutaneous tissue, which at first are extremely hard and painful, and to which the term farcy "buds" or "buttons" is applied. These ultimately open and become extensive sloughing ulcers.

The mucous membranes participate in the same lesions as are present in the skin, and this is particularly the case with the interior of the nose, where indeed, in many instances, the disease first of all shows itself. This organ becomes greatly swollen and inflamed, while from one or both nostrils there exudes a copious discharge of highly offensive purulent or sanguineous matter. The lining membrane of the nostrils is covered with papules similar in character to those on the skin, which form ulcers, and may lead to the destruction of the cartilaginous and bony textures of the nose. The diseased action extends into the throat, mouth, and eyes, while the whole face becomes swollen and erysipelatous, and the lymphatic glands under the jaws inflame and suppurate. Not unfrequently the bronchial tubes become affected, and cough attended with expectoration of matter similar to that discharged from the nose is the consequence. The general constitutional symptoms are exceedingly severe, and advance with great rapidity, the patient passing into a state of extreme prostration. In the acute form of the disease recovery rarely if ever occurs, and the case generally terminates fatally in a period varying from two or three days to as many weeks.

A chronic form of glanders and farcy is occasionally met with, in which the symptoms, although essentially the same as those above described, advance much more slowly, and are attended with relatively less urgent constitutional disturbance. Cases of recovery from this form are on record; but in general the disease ultimately proves fatal by exhaustion of the patient, or by a sudden supervention, which is apt to occur, of the acute form. On the other hand, acute glanders is never observed to become chronic.

In the treatment of this malady the main reliance is to be placed on the maintenance of the patient's strength by strong nourishment and tonic remedies. If the point of inoculation of the virus can be early made out, its active cauterization, as in the case of any poisoned wound, should be resorted to. The opening of abscesses antiseptically, as well as the use of antiseptic lotions for the affected mucous membranes, is recommended. In all cases of the outbreak of glanders it is of the utmost consequence to prevent the spread of the disease by the destruction of affected animals, and the cleansing and disinfection of infected localities.

GLANVIL, GLANVILL, or GLANVILLE, RANULPH DE (died 1190), the oldest writer on English jurisprudence and chief justiciary of England in the reign of Henry II., was born at Stratford in Suffolk, but in what year is unknown. There is also almost no information regarding his early life. Butterley Abbey was founded by him in 1171. In 1174, along with other barons of Yorkshire, he raised a body of knights to oppose William the Lion, king of Scotland, who had invaded the north of England, and it was he who took the king prisoner at Alnwick. In 1175 he was appointed sheriff of Yorkshire, in 1176 justice of the king's court and a justice itinerant in the northern circuit, and in 1180 chief justiciary of all England. It was under his direction that Henry II. completed his judicial reforms, but the principal of them had been carried out before he came into office. After the death of Henry in 1189 Glanvil was removed from his office by Richard I., and imprisoned till he had paid a ransom, according to one authority, of £15,000. Shortly after obtaining his freedom he joined the order of the cross, and he died at the siege of Acre in 1190. At the instance, it is supposed, of Henry II., Glanvil wrote or superintended the writing of the *Tractatus de legibus et consuetudinibus regni Angliæ*, which is divided

into 14 books, and is chiefly a practical treatise on the forms of procedure in the *curia regis* or king's court, the principles of law involved in these forms being only incidentally referred to. As the source of our knowledge regarding the earliest form of the *curia regis*, and for the information it affords regarding ancient customs and laws, it is of great value to the student of English history. It is now generally agreed that the work of Glanvil is of earlier date than the *Regiam Majestatem*, a work which bears a close resemblance to his. To him is also ascribed the recension of English laws made in the reign of Henry II.

The treatise of Glanvil was first printed in 1554. An English translation, with notes and introduction by John Beames, was published at London in 1812. A MS. copy of a Norman-French translation, made apparently in the reign of King John, is contained in the library of the duke of Northumberland at Alnwick Castle.

GLANVILL, or GLANVIL, JOSEPH (1636–1680), was born at Plymouth in 1636, and was educated at Oxford university, where he graduated as M.A. in 1658. In 1666 he obtained the cure of Abbey Church at Bath; in 1678 he became prebendary of the church of Worcester, and acted as chaplain in ordinary to Charles II. He died at Bath, November 16, 1680, in the forty-fourth year of his age. Glanvill's first work, *The Vanity of Dogmatizing, or Confidence in Opinions, manifested in a Discourse of the shortness and uncertainty of our Knowledge, and its Causes, with Reflexions on Peripateticism, and an Apology for Philosophy*, 1661, is interesting as showing one special direction in which the new method of the Cartesian philosophy might be developed. Pascal had already shown how philosophical scepticism might be employed as a bulwark for faith, and Glanvill follows in the same track. The philosophic endeavour to cognize the whole system of things by referring all events to their causes appears to him to be from the outset doomed to failure. For if we inquire into this causal relation we find that though we know isolated facts, we cannot perceive any such connexion between them as that the one should give rise to the other. In the words of Hume, "they seem conjoined but never connected." All causes then are but secondary, are merely the occasions on which the one first cause operates. It is singular enough that Glanvill who had not only shown, but even exaggerated, the infirmity of human reason, himself paid a strange tribute to its weakness; for, after having combated scientific dogmatism, he not only yielded to vulgar superstitions, but actually endeavoured to accredit them both in his *Scepisis Scientifica*, 1665, and in his *Philosophical Considerations concerning the existence of Sorcerers and Sorcery*, published in 1666, in 4to. The story of the pretended drum, which was said to have been heard every night in the house of an inhabitant of Wiltshire (Mr Mompesson), a story which made much noise in the year 1663, and which is supposed to have furnished Addison with the idea of his comedy of the *Drummer*, appears to have given occasion to the latter work. At his death Glanvill left a piece entitled *Sadducismus Triumphatus*, which was printed in 1681, reprinted with some additions in 1682, and translated into German in 1701. He had there collected twenty-six relations or stories of the same description as that of the drum, in order to establish, by a series of facts, the opinion which he had expressed in his *Philosophical Considerations*. Glanvill supported a much more honourable cause when he undertook the defence of the Royal Society of London, under the title of *Plus Ultra, or the Progress and Advancement of Science since the time of Aristotle*, 1658, a work which shows how thoroughly he was imbued with the ideas of the empirical method as in Bacon. The style of Glanvill is clear, easy, and animated; and to the student of philosophy his works are of considerable interest.

Besides the works already noticed, Glanvill wrote—*Lux Orientalis*, 1662; *Philosophia Pia, or Discourse on the Religious Character, and the Tendency of Experimental Philosophy; Essays on Several Important Subjects in Philosophy and Religion*, 1676; *An Essay Concerning Preaching*; and *Sermons*. After his death in 1681, there were published other sermons, &c., in one volume 4to. See Rémusat, *Hist. de la Phil. en Angleterre*, bk. iii. ch. xi.

GLARUS, or GLARIS, a canton of Switzerland, is bounded on the N. and N.E. by St Gall, on the E. and S. by the Grisons, and on the W. by Uri and Schwyz. Its area is 266 or 267 square miles, its greatest length about 33 miles, and its greatest breadth about 16. A thoroughly Alpine district, sloping northwards from the lofty range which comprises the Tödi (11,887 feet), the Biferten Stock (11,237), and the Scheibe (9587), and including within its limits the Glärniseh (9584) and the Mütschen Stock (8012), Glarus is almost completely cut off from the neighbouring cantons, except towards the south. Of the three passes, the Segnes, the Kisten, and the Panix, which communicate with the Grisons, the first and second are over the snow, and the third has only a bridle path; and the Klausen pass and the Prigel pass, which conduct respectively to Schwyz and Uri, have also mere bridle paths. As far as it is a habitable country it may be said to consist of the valley of the Linth, which extends from the Tödi southward to the Wallenstadt Lake along with the lesser valleys of the Sernf (or Sernft) and the Klön, which branch off to the east and the west. The climate, it need hardly be said, is a severe one, the snow generally remaining, even in the lowlands, till near the beginning of May. The föhn at times blows with terrific violence; and, by a law enforced in the town of Glarus, every fire in the place must be extinguished as soon as it sets in. The chief sources of wealth in the canton are the pastures and the manufacturing industries. Though copper, silver, and iron mines were formerly wrought, the only mineral production now of commercial importance is slate, which is extensively quarried in the Plattenberg. Not more than a fifth of the soil is capable of cultivation by the plough, and the agricultural produce has consequently to be supplemented by foreign supplies. About 9000 or 10,000 head of cattle are pastured in the canton, and according to the census of 1876 there are 2000 sheep, 6900 goats, and 3000 swine. Neither butter nor ordinary cheese is made in sufficient quantities for the local consumption, but the *Schabzeiger*, *Schotter Käse*, *Kräuterkäse*, or "green cheese," made of skim milk, whether of goats or cows, mixed with butter-milk and coloured with powdered *steinklee* (*Melilotus cærulea*), is still largely manufactured. The curd is brought down from the mountain chalets in sacks, which contain about 200 lb each. After being ground for about 2½ hours in a mill along with the *klee* powder, which is added in the proportion of 3 lb to the 100, the curd is put into shapes, and pressed in the usual way. It grows ripe in about a year and keeps a long time. Large quantities are exported to America. The cotton manufacture is the staple of the canton, and gives support to about a fourth of the population. Formerly distributed through the country as a domestic industry, it is now concentrated in a few factory towns and villages, which in the aggregate keep about 250,000 spindles going. The cotton goods are sent to the East, America, and Africa. It is not only in their own little country that the people of Glarus find a field for their energies; they have contributed to the industries of many parts of Europe, and their poorer emigrants have founded three flourishing settlements in Wisconsin—New Glarus, Viltan, and New Elm. The population, which in 1851 was 30,213, had increased by 1870 to 35,150, and was estimated in 1876 at 36,179. The vast majority are Protestants, only 6,888 being Catholics according to the census of 1870. The constitution of Glarus is of the simplest kind, and extremely democratic. According

to the law of 1842, revised and sanctioned by the federal council in 1851, the government rests in the hands of a Landsgemeinde or assembly of the whole male population above the age of eighteen, which usually meets on the first Sunday in May, and elects the cantonal officials, votes the income and poll-taxes, and passes or rejects any laws that may be presented by the cantonal council or Landessath. The cantonal council consists of 117 members. A council of 45 members, and a committee of 9 members have control of the executive. The landamman is president of the committee, the executive council, the cantonal council, and the assembly. Justice is administered by five courts completely independent of the Government. Freedom of the press, freedom of religious worship, and freedom of trade and industry are all guaranteed. Aliens are readily naturalized and admitted to the rights of citizens. The canton is divided into 25 communes, only one of which, that of Glarus, has more than 5000 inhabitants, while 16 have less than 1000, and the smallest has only 231.

GLARUS, the capital of the canton, is a flourishing little town on the left bank of the Linth, about 1495 feet above the sea-level. Its environment is a remarkable one: to the S. the Glärniseh rises 6153 feet; to the N.W. the Wiggis, 6033; and to the E. the Schild, 6010. The fire of 1861 devastated the greater part of the town, destroying its Gothic church of the 10th century, the casino, the Government houses, and all its principal buildings; 2000 of the inhabitants were rendered houseless, and property to the value of 8,000,000 francs was destroyed. Contributions however were sent in from far and near to the amount of 2,754,606 francs, the federal authorities of Switzerland voted a loan of 1,000,000 at two per cent., and the canton furnished a subsidy at 3 per cent.; the town was rapidly rebuilt in a substantial and regular style, and the public edifices restored. The church is used in common by the Protestants and the Roman Catholics. The high school accommodates 700 pupils. Most of the population, which in 1870 numbered 5516, are supported by the cotton manufacture carried on in the town and the vicinity. A certain trace of rustic life is still maintained, as the operatives have each a bit of ground in the "almend." On the opposite side of the river lies the industrial village of Etneda.

In the end of the 5th century an Irish monk, Fridolin, the founder of the convent of Seckingen on the Rhine, built a church on the site of the present town, and the name of St Hilarius, which he gave it in honour of his patron the bishop of Poitiers, in course of time became corrupted to Glarus or Glaris. The whole valley was reckoned to the estates of the abbey of Seckingen, and it was governed by a mayor or bailiff whose nomination was vested ultimately in the Hapsburg family. The tyranny of these officers constrained the people of Glarus to join the Helvetic confederation in 1352, and in 1388 they secured their independence by a victory over the Austrians at Näfels, the anniversary of which is still celebrated on the second Thursday of April. Zwingli the Reformer was curate of Glarus from 1506 to 1516, and by 1530 the new doctrines had been accepted by five-sixths of the population of the canton. The two religious parties, though they were happily prevented from appealing to arms, continued long in a state of mutual alienation and suspicion; the Protestants, for example, would have nothing to do with the Gregorian calendar because it was introduced by the papal party. At length a settlement of a peculiar kind was effected in 1688. Each confession was allowed to have a cantonal assembly, a cantonal council, and officials of its own; while for all matters in which both parties were interested there was a cantonal assembly and a cantonal council for discussion and administration in common. It was in the beginning of the 18th century that the present prosperity of the canton received its original impulse. Cotton-spinning was introduced in 1712 by Heidegger of Zurich, and weaving and calico-printing followed before 1750. The population of the canton increased from 15,000 to 20,000 during the century. The effects of the great Revolution were beneficially experienced, and the early part of the 19th century was marked by numerous improvements, political and social. Till 1811 the lower course of the Linth was extremely irregular, and its inundations had gradually turned a large stretch of country into a swamp; but, under the patronage and direction mainly of Escher (von der Linth,

as he came afterwards to be called), there was constructed a magnificent system of canals which completely remedied the evils, and the desolate region soon became one of the finest parts of the canton. The whole cost of the works up till 1823 was 974,553 francs. When the new constitution of 1836 was introduced, the Roman Catholic minority, whose influence it greatly diminished, were urged on by Bossi, the bishop of Chur (Coire), to break off from their Protestant countrymen; but the Government expelled the few priests who refused to take the oath, and separated the canton from its connexion with the diocese of Chur. After Bossi's death the decree of separation was revoked. In the Sonderbund war of 1847 Glarus was true to the federation; and the same spirit was shown in the voting about the constitution in 1872-75.

See Valentin Tschudi, *Kurze historische Beschreibung oder Erzählung, der in Krieges- und Friedenszeiten verfloffenen Sachen und Handlungen zu Glarus*, a 16th-century chronicle, printed by J. J. Blumer, in *Archiv für Schweizerische Geschichte*, Zurich, vol. ix., 1863; Johann Heinrich Tschudi, *Beschreibung des Lohd. Orths und Lands Glarus*, Zurich, 1714; Christoph Trümpf, *Neuere Glarner-Chronik*, Winterthur, 1774; J. M. Schuler, *Die Linththäler*, Zurich, 1814; *Résultat moral du dessec des marais de la Linth*, Geneva, 1825; Melchior Schuler, *Geschichte des Landes Glarus*, Zurich, 1834; J. J. Babler, *Geschichte u. Inhalt der alten Verträge zwischen den Reformirten u. Katholiken im Kanton Glarus*, Glarus, 1836; J. J. Blumer, "Das Thal Glarus unter Seckingen und Oesterreich und seine Befreiung," in *Archiv für Schweizerische Geschichte*, Bd. iii., Zurich, 1844; Dr Oswald Heer and J. J. Blumen-Heer, *Der Kanton Glarus, historisch-geographisch-statistisch geschildert*, St. Gall, 1846, forming part of *Gemälde der Schweiz*; Oswald Heer, *Escher von der Linth, Ein Lebensbild*, Zurich, 1873; Egli, *Taschenbuch Schweizer. Geographie*, Zurich, 1878.

GLAS, JOHN (1695-1773), the founder of the sect generally known as Glassites or Sandemanians, was born at Auchtermuchty, Fife, where his father was parish minister, on the 5th of October 1695. On completion of his education for the ministry at the universities of St Andrews and Edinburgh, he was licensed as a preacher by the presbytery of Perth, and soon afterwards ordained by that of Dundee as minister of the parish of Tealing (1719). During his ministry there he gradually formed peculiar opinions, which as early as 1725 found expression in the formation of a society "separate from the multitude," numbering nearly a hundred, and drawn from his own and neighbouring parishes. The members of this *ecclesiola in ecclesia* pledged themselves "to join together in the Christian profession, to follow Christ the Lord as the righteousness of His people, to walk together in brotherly love and in the duties of it in subjection to Mr Glas as their overseer in the Lord, to observe the ordinance of the Lord's Supper once every month, to submit themselves to the Lord's law for removing offences" (Matth. xviii.), and so on. From the scriptural doctrine of the essentially spiritual and heavenly nature of the kingdom of Christ, Glas in his public teaching drew the conclusions, not only that the church, as being identical with that kingdom, ought to consist of none but truly spiritual Christian men, but also that the civil establishment of the church was unlawful and utterly inconsistent with the spirit of Christianity.¹ For the promulgation of these views, which were confessedly at variance with the doctrines of the standards of the national Church of Scotland, he was summoned (1726) before his presbytery, where, in the course of the investigations which followed, he affirmed with still more explicitness than formerly his belief that "every national church established by the laws of earthly kingdoms is antichristian in its constitution and persecuting in its spirit," and further declared opinions upon the subject of church government which amounted to an entire repudiation of Presbyterianism and an acceptance of Independency. For these opinions he was in 1728 suspended from the discharge of ministerial functions, and finally in 1730 deposed; the members of the society already referred to, however, for the most part continued to adhere to him, thus constituting the first "Glassite" or "Glasite" church. The seat of this congregation was shortly afterwards transferred to Dundee, whence Glas subsequently removed to Edinburgh, where he officiated for some time as an "elder." He next laboured in Perth for a few years, but ultimately returned to Dundee, where the remainder of his life

¹ His argument is most fully exhibited in a treatise entitled *The Testimony of the King of Martyrs concerning His Kingdom* (John xviii. 36, 37) *Explained and Illustrated* (1729).

was spent. In 1739 the General Assembly, without any application either from him or from his friends, removed the sentence of deposition which had been passed against him, and restored him to the character and exercise of a minister of the gospel of Christ, though declaring that he was not to be esteemed a minister of the Established Church of Scotland, or eligible for a charge, until he should have renounced the principles embraced and avowed by him that were inconsistent with the constitution of the church. Besides the *Testimony* Glas wrote a number of papers, expository, polemical, or practical, which were published in a collected edition at Edinburgh in 1761 (4 vols. 8vo), and again at Perth in 1782 (5 vols. 8vo). He died in 1773.

The Glassite denomination, which has never been a numerous one, is distinguished by a number of peculiarities alike in doctrine, discipline, and worship, some of which have already been indicated. One of the most characteristic of its tenets is that which owes its elaboration to Robert Sandeman (1718-1771), the son-in-law of Glas, from whom is derived the name of Sandemanians, by which the sect is principally known in England and America. In a series of letters (1757) to Hervey, the author of *Theron and Aspasio*, he maintained that justifying faith is a simple assent to the divine testimony concerning Jesus Christ, differing in no way in its character from belief in any ordinary human testimony. No distinctive theological system, however, has as yet been elaborated from this point of view. In their practice the Glassite churches aim at a strict conformity with the primitive type of Christianity as that is understood by them. Each congregation has a plurality of elders, pastors, or bishops, who are chosen according to what are believed to be the instructions of Paul, without regard to previous education or present occupation, and who enjoy a perfect equality in office. To have been married a second time disqualifies for ordination, or for continued tenure of the office of bishop. In all the action of the church unanimity is considered to be necessary; and if any member differ in opinion from the rest, he must either surrender his judgment to that of the church or be shut out from its communion. To join in prayer with any one who is not a member of the denomination is regarded as unlawful, and even to eat or drink with one who has been excommunicated is held to be a heinous sin. The Lord's Supper is observed weekly; and between forenoon and afternoon service every Sunday a love feast, at which it is incumbent on every member to be present, is held after the manner of the primitive Christians. Mutual exhortation is practised at all the meetings for divine service, it being lawful for any member who possesses the gift to speak. The practice of washing one another's feet was at one time observed; and it is still customary for each brother and sister to receive new members, on admission, with a holy kiss. "Things strangled" and "blood" are rigorously abstained from; the lot is regarded as sacred; the accumulation of wealth is regarded as unscriptural and improper, and each member considers his property as liable to be called for at any time to meet the wants of the poor and the necessities of the church. The number of adherents at present belonging to the denomination is probably a little under 2000.

GLASER, CHRISTOPHER, one of the minor chemists of the 17th century, concerning the details of whose life very little is known. He was a native of Basel, came to Paris, succeeded Lefebvre as demonstrator on chemistry in the Jardin du Roi, and was appointed apothecary to Louis XIV. and to the duke of Orleans. He is best known to us by his *Traité de la Chymie* (Paris, 1663), which gives a very favourable idea of the chemical science of his time. The little work went through some ten editions in about five-and-twenty years, and was translated into both German and English. Dumas and other writers indeed have spoken very disparagingly both of the *Traité* and of the author's merits and character, but this adverse judgment appears to rest on altogether insufficient grounds. One thing very much against Glaser is his alleged connexion with the marchioness de Brinville. It does not appear, however, that he had any share in the notorious poisonings beyond making the deadly substances which the marchioness and others employed in secret. He appears to have died some years before 1676. A salt (the normal sulphate of potassium) which he showed how to prepare, and the medicinal properties of which he pointed out, was named *Glaseri sal polychrestum*, or salt of many uses. The native sulphate is still known as *glaserite*.