

*Le Monde où l'on s'ennuie*, by M. Pailleron. On the 17th February Madeleine Béjard died, and was buried at St Paul. She did not go long before her old friend or lover, Molière. His *Marriage Forcé*, founded, perhaps, on a famous anecdote of De Gramont, was played on 8th July. On 7th August La Grange notes that Molière was indisposed, and there was no comedy. Molière's son died on the 11th October. On 22d November the preparations for the *Malade Imaginaire* were begun. On 10th February 1673 the piece was acted for the first time. What occurred on 17th February we translate from the *Registre* of La Grange:—

"This same day, about ten o'clock at night, after the comedy, Monsieur de Molière died in his house, Rue de Richelieu. He had played the part of the said Malade, suffering much from cold and inflammation, which caused a violent cough. In the violence of the cough he burst a vessel in his body, and did not live more than half an hour or three-quarters after the bursting of the vessel. His body is buried at St Joseph's, parish of St Eustache. There is a gravestone raised about a foot above the ground."

Molière's funeral is thus described in a letter, said to be by an eye-witness, discovered by M. Benjamin Fillon:—

"Tuesday, 21st February, about nine in the evening, was buried Jean Baptiste Poquelin Molière, *tapisier valet de chambre*, and a famous actor. There was no procession, except three ecclesiastics; four priests bore the body in a wooden bier covered with a pall, six children in blue carried candles in silver holders, and there were lackeys with burning torches of wax. The body . . . was taken to St Joseph's churchyard, and buried at the foot of the cross. There was a great crowd, and some twelve hundred livres were distributed among the poor. The archbishop had given orders that Molière should be interred without any ceremony, and had even forbidden the clergy of the diocese to do any service for him. Nevertheless a number of masses were commanded to be said for the deceased."

When an attempt was made to exhume the body of Molière in 1792, the wrong tomb appears to have been opened. Unknown is the grave of Molière.

Molière, according to Mlle. Poisson, who had seen him in her extreme youth, was "neither too stout nor too thin, tall rather than short; he had a noble carriage, a good leg, walked slowly, and had a very serious expression. His nose was thick, his mouth large with thick lips, his complexion brown, his eyebrows black and strongly marked, and it was his way of moving these that gave him his comic expression on the stage." "His eyes seemed to search the depths of men's hearts," says the author of *Zélinde*. The inventories printed by M. Soulié prove that Molière was fond of rich dress, splendid furniture, and old books. The charm of his conversation is attested by the names of his friends, who were all the wits of the age, and the greater their genius the greater their love of Molière. As an actor, friends and enemies agreed in recognizing him as most successful in comedy. His ideas of tragic declamation were in advance of his time, for he set his face against the prevalent habit of ranting. His private character was remarkable for gentleness, probity, generosity, and delicacy, qualities attested not only by anecdotes but by the evidence of documents. He is probably (as Menander is lost) the greatest of all comic writers within the limits of social and refined as distinguished from romantic comedy, like that of Shakespeare, and of political comedy, like that of Aristophanes. He has the humour which is but a sense of the true value of life, and now takes the form of the most vivacious wit and the keenest observation, now of melancholy, and pity, and wonder at the fortunes of mortal men. In the literature of France his is the greatest name, and in the literature of the modern drama the greatest after that of Shakespeare. Besides his contemplative genius he possessed an unerring knowledge of the theatre, the knowledge of a great actor and a great manager, and hence his plays can never cease to hold the stage, and to

charm, if possible, even more in the performance than in the reading.

There is no biography of Molière on a level with the latest researches into his life. The best is probably that of M. Taschereau, prefixed to an edition of his works (*Œuvres Complètes*, Paris, 1863). To this may be added Jules Loiseleur's *Les Points Obscurs de la Vie de Molière*, Paris, 1877. We have seen that M. Loiseleur is not always accurate, but he is laborious. For other books it is enough to recommend the excellent *Bibliographie Moliéresque* of M. Paul Lacroix (1875), which is an all but faultless guide. The best edition of Molière's works for the purposes of the student is that published in *Les Grands Écrivains de la France* (Hachette, Paris, 1874-1882). The edition is still incomplete. It contains reprints of many contemporary tracts, and, with the *Registre* of La Grange, and the *Collection Moliéresque* of M. Lacroix, is the chief source of the facts stated in this notice, in cases where the rarity of documents has prevented the writer from studying them in the original texts. Another valuable authority is the *Recherches sur Molière et sur sa Famille* of Ed. Soulié (1863). Lotheisen's *Molière, sein Leben und seine Werke* (Frankfurt, 1880), is a respectable German compilation. *Le Moliériste* (Tresse, Paris, edited by M. Georges Monval) is a monthly serial, containing notes on Molière and his plays, by a number of contributors. The essays, biographies, plays, and poems on Molière are extremely numerous. The best guide to these is the indispensable *Bibliographie* of M. Lacroix. The English biographies are few and as a rule absolutely untrustworthy. (A. L.)

MOLINA, LUIS (1535-1600), a Spanish Jesuit, whom Pascal's *Lettres d'un Provincial* have rendered immortal, was born at Cuenca in 1535. Having at the age of eighteen become a member of the Company of Jesus, he studied theology at Coimbra, and afterwards became professor in the university of Evora, Portugal. From this post he was called, at the end of twenty years, to the chair of moral theology in Madrid, where he died on 12th October 1600. Besides other works he wrote *Liberi arbitrii cum gratiæ donis, divini præscientiæ, providentiæ, prædestinationis et reprobationis, concordia* (4to, Lisbon, 1588); a commentary on the first part of the *Summa* of Thomas Aquinas (2 vols., fol., Cuenca, 1593); and a treatise *De Justitia et Jure* (6 vols., 1593-1609). It is to the first of these that his fame is principally due. It was an attempt to reconcile, in words at least, the Augustinian doctrines of predestination and grace with the Semipelagianism which, as shown by the recent condemnation of BAJUS (*q.v.*), had become prevalent in the Roman Catholic Church. Assuming that man is free to perform or not to perform any act whatever, Molina maintains that this circumstance renders the grace of God neither unnecessary nor impossible:—not impossible, for God never fails to bestow grace upon those who ask it with sincerity; and not unnecessary, for grace, although not an efficient, is still a sufficient cause of salvation. Nor, in Molina's view, does his doctrine of free-will exclude predestination. The omniscient God, by means of His "scientia media" (the phrase is Molina's invention, though the idea is also to be found in his older contemporary Fonseca), or power of knowing future contingent events, foresees how we shall employ our own free-will and treat His proffered grace, and upon this foreknowledge He can found His predestinating decrees. These doctrines, although in harmony with the prevailing feeling of the Roman Catholic Church of the period, and further recommended by their marked opposition to the teachings of Luther and Calvin, excited violent controversy in some quarters, especially on the part of the Dominicans, and at last rendered it necessary for the pope (Clement VIII.) to interfere. At first (1594) he simply enjoined silence on both parties so far as Spain was concerned; but ultimately, in 1598, he appointed the "Congregatio de Auxiliis Gratia" for the settlement of the dispute, which became more and more a party one. After holding very numerous sessions, the "congregation" was able to decide nothing, and in 1607 its meetings were suspended by Paul V., who announced his intention of himself pronouncing judgment in due time. He contented himself, however in 1611,

with prohibiting all further discussion of the question "de auxiliis," and studious efforts were made to control the publication even of commentaries on Aquinas. The Molinist subsequently passed into the Jansenist controversy, and it is as a champion of Jansenism that Pascal in the *Provincial Letters* attacks Molina and the *scientia media* (see JANSENISM).

MOLINE, a city of the United States, in Rock Island county, Illinois, is situated in a picturesque district on the left bank of the Mississippi, opposite the upper end of Rock Island. First settled in 1832, the town was organized as a city in 1872. It is noted for its water-power, developed and maintained by the Government, and for the number and importance of its manufacturing establishments. By means of a dam nearly a mile in length, from the Illinois shore to the island, an almost uniform head of 7 feet of water is obtained, which is used in driving the machinery of the Government arsenal on the island, and in supplying power to several factories. Beds of bituminous coal are mined in the neighbourhood, and three lines of railway pass through the city, affording with the river ample means of communication. The most prominent manufactures are agricultural implements and machinery generally, waggons, organs, paper, and stoves. Moline has nine churches, a complete system of graded free schools, including a high school, and a free library. The population increased from 4066 in 1870 to 7805 in 1880, and with the suburbs the number is now estimated at 12,000.

MOLINOS, MIGUEL DE (1627-c. 1696), a Spanish priest whose name is intimately associated with that type of religion known in Italy and Spain during the latter half of the 17th century as Quietism, was born of good family in the diocese of Saragossa, on 21st December 1627. Having entered the priesthood, he settled about his fortieth year in Evora, where he speedily rose to high repute as a father confessor, and gained many distinguished friends, among whom were several cardinals, including Odescalchi (afterwards Innocent XI., 1676). In 1675 he published at Rome a small duodecimo volume entitled *Guida spirituale che disinvolve l'anima e la conduce per l'interior cammino all'acquisto della perfetta contemplazione e del ricco tesoro della pace interiore*, which was soon afterwards followed by the *Breve trattato della quotidiana comunione*, usually bound up with it in later editions. The work, which breathes a spirit of simple and earnest piety, is designed to show how inward peace may be found by what may be called contemplative or passive prayer, by obedience, by frequent communion, and by inward mortification; it was widely circulated, and greatly increased the popularity of its author, whom Innocent XI. after his elevation provided with rooms in the Vatican, and is said to have also taken as his spiritual director. Its doctrine of the passivity of the highest contemplation and purest prayer does not appear to have raised the slightest discussion until after the publication, in 1681, of the *Concordia tra la fatica e la quiete nell'orazione*, by the Jesuit preacher, Paolo Segneri. Although scrupulously refraining from any mention of the name of Molinos, and indeed displaying considerable moderation as a controversialist, Segneri by this tract and by another with which he followed it up brought upon himself much unpopularity; and so great did the excitement become that a committee was at last appointed by the Inquisition to investigate his own views as well as to examine the writings of Molinos and of his friend Petrucci (author of *La contemplazione mistica acquistata*). The report (1682) was entirely favourable to the doctrines of the *Guida Spirituale*, the writings of Segneri being censured as scandalous and heretical; but in 1685, in consequence of representations made to the pope by Louis XIV., under the Jesuit influence of Père La Chaise, both Petrucci and

Molinos were laid under arrest, and the papers of the latter, including a voluminous correspondence, seized. Petrucci was soon afterwards liberated, and relieved from further persecution by the gift of a cardinal's hat; but, after Molinos had languished in confinement for two years, suddenly 200 persons, many of them of high rank, were also apprehended by order of the Inquisition for what were then for the first time called "Quietist" opinions. In 1687 the pope signified his approval of the condemnation pronounced by the Inquisition on sixty-eight doctrines imputed to Molinos. The "heretic" forthwith "abjured" these, and thus escaped the flames indeed, but did not regain his liberty. Of his later years nothing is known; according to the most probable accounts he languished in imprisonment until 28th December 1696.

The evidence on which certain charges of immorality against Molinos were based is unknown, and the degree of his responsibility for certain of the condemned propositions is obscure; but a perusal of the *Guida Spirituale* at least does not disclose to the candid reader any reason wherefore Molinos should not have been tolerated within a church which has canonized St Theresa. The explanation of the treatment to which he was subjected is most probably to be sought rather in the negative than in the positive aspects of his teaching, and still more in the passing exigencies of party politics. As Tholuck remarks, it was hardly to be expected that the Society of Jesus should regard as otherwise than highly dangerous a man who "declared confession and outward mortification to be work only for beginners, who himself abstained from confessing for twelve years on end, by whose advice countless monks and nuns had thrown aside chaplets, images, and reliques, that they might worship God in the spirit, and who, moreover, stood well with the fashionable world and with the pope himself." The *Guida Spirituale* was published in Spanish at Madrid in 1676, and frequently afterwards; it was also translated into Latin (*Manuductio Spirituales*, Leipsic, 1687) by A. H. Francke, the well-known German pietist and philanthropist, and an English version (*The spiritual guide, which disentangles the soul and brings it by the inward way to the getting of perfect contemplation and the rich treasure of eternal peace: with a brief treatise concerning daily communion*) appeared in 1688. The materials for a history of the Quietist controversy are very fully given in the third volume of Gottfried Arnold's *Kirchen- und Ketzerhistorie*. See also Heppé, *Geschichte der quietistischen Mystik in der Katholischen Kirche* (Berlin, 1875); Tholuck's article on "Molinos" in Herzog's *Realencyclopädie*; and Bigelow, *Molinos the Quietist*, New York, 1882.

MOLISE, now CAMPOBASSO, a province of Italy, stretching twenty miles along the coast of the Adriatic, and bounded by the Abruzzi (Chieti and Aquila), Terra di Lavoro (Caserta), Benevento, and Capitanata (Foggia). Most of it lies on the north-eastern side of the Apennines, and is watered by the Biferno, the Forlone, and the Trigno; but it also includes the country on the other side which contains the head streams of the Volturno. About five-sixths of the surface may be described as mountainous or hilly, the loftiest range being the Matese on the borders towards Benevento, with its highest point in Monte Miletto, 6750 feet. The population, which increased from 346,007 in 1861 to 365,434 in 1881, is mainly dependent on pastoral and agricultural pursuits, neither manufactures nor trade being highly developed. According to the census of 1871, there were six places with more than 5000 inhabitants—Campobasso, 12,890; Riccia, 8123; Isernia, 7715; Agnone, 7147; Cascalende, 6217; and Larino, 5357; according to the census of 1881, 21 of the 133 communes had a population exceeding 4000.

The Molise territory was in ancient times part of the country of the Sabines and Samnites. Under the Lombards it was included in the duchy of Benevento; but the districts of Sepino, Boiano, and Isernia were cut off to form a domain for the Bulgarians who had come to assist King Grimoald. About two centuries later this became the countship of Boiano, and the name was soon after changed to countship of Molise, probably because the lordship was held by Ugone di Molisio, or Molise. Attached under Frederick II. to the Terra di Lavoro, and at a later date incorporated with Capitanata, the district did not again become an independent province till 1811. In 1861 it surrendered fifteen communes to Benevento, and received thirteen from Terra di Lavoro.