

base of the Bitter-root Mountains into Idaho. This stream is very rapid, and is not navigable. Its course, as well as those of most of its tributaries, passes through narrow valleys, the surrounding country being well watered and covered with dense forests of *Coniferae*.

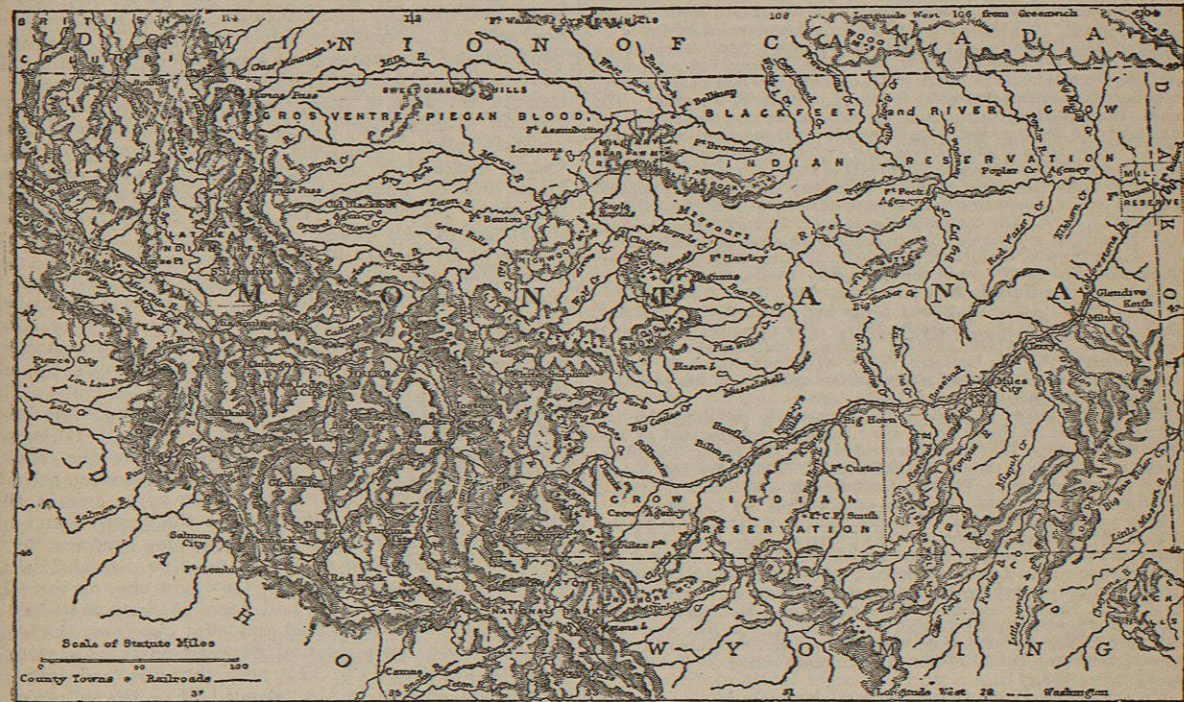
Geology.—Most of the mountain area belongs to the Eozoic and Silurian formations. Along the base of the mountains is a Triassic belt of variable width. Succeeding this is a broad area of nearly horizontal Cretaceous beds, followed by the Tertiary formation, which covers nearly one-third of the Territory. These recent formations are interrupted here and there by volcanic upheavals.

Climate.—The climate of Montana differs almost as greatly in different parts of the Territory as that of California. In the north-west it resembles that of the Pacific coast. The westerly winds blowing off the Pacific do not meet with as formidable a barrier as farther south, and consequently are not chilled, or deprived of so large a proportion of their moisture. The result is that the north-western portion of Montana enjoys a mild temperature and a rainfall sufficient for the needs of agriculture. The valleys of the Kootenai, Flathead, Missoula, and Bitter-root can be cultivated without irriga-

tion with little danger of loss from drought. Farther east and south the rainfall decreases. In the valleys of the upper Missouri, the Jefferson, Madison, Gallatin, and the upper Yellowstone irrigation is almost everywhere required, as well as over the broad extent of the plains. Over most of the Territory the rainfall ranges from 10 to 15 inches annually; in the north-western corner it rises to 25.

The general temperature is comparatively mild for the latitude, the elevation above the sea being decidedly less than that of the average of the Rocky Mountain region. The mean annual temperature ranges from 40° to 50° Fahr., but the variations are very great and violent. Frosts and snowstorms are possible during every month of the year, so that agriculture and stock-raising are more or less hazardous. On the other hand, the ordinary extremes of temperature are not so great as in more arid portions of the country.

Forests.—Throughout the Territory, as everywhere else in the Cordilleran region, forests follow rainfall. The plains are treeless; the mountain valleys about the heads of the Missouri are clothed only with grass and artemisia, many localities extending to a considerable height up the mountains, which are themselves timbered, though not heavily. In the north-western part, roughly defined as the drainage area of Clark's Fork, where the rainfall is somewhat greater, the forests become of importance. The mountains are forest-



Sketch Map of Montana Territory.

clad from summit to base; and the narrower valleys are also covered, while the timber is of larger size and of much greater commercial value than elsewhere in the Territory,—the valuable timber consisting entirely of the various species of *Coniferae*, pine, fir, cedar, &c. Of the broad-leaved species, willow, aspen, and cotton-wood are abundant.

Fauna.—The native fauna is not sharply distinguished from that of neighbouring States and Territories. The higher latitude is, however, indicated by the relatively greater abundance of species favouring a colder climate. The moose and the Rocky Mountain goat, though by no means abundant, still frequent chosen haunts in the mountains,—the former in the cool marshy valleys, the latter upon the most rugged inaccessible elevations. The black-tailed and mule deer, the antelope, elk, and mountain sheep are abundant, and the bison still ranges the plains, though in sadly reduced numbers. Among *Carnivora*, the black and grizzly bears, mountain lion, lynx, wild cat, and several species of wolves are still plentiful.

Agriculture and Industry.—Agriculture is dependent in most parts of Montana upon the supply of water furnished by the streams. Owing to this fact it is probable that not more than 8 per cent. of the total area of the Territory can ever, even under the most economical distribution of the water-supply, be brought under cultivation. In the drainage area of Clark's Fork are

several fine valleys containing a considerable extent of arable land, such as those of the Missoula, Bitter-root, Deer Lodge, Jocko, and Flathead. Upon the head-waters of the Missouri is also a large extent of arable land. The valleys of the Jefferson and Madison also deserve mention. Along the eastern base of the mountains, near the head-waters of the Sun, Teton, and Marias rivers, are considerable areas susceptible of irrigation. Below the Forks the Missouri flows for 75 miles through a broad valley, much of which can be irrigated; below Fort Benton, however, the bluffs become higher and close in on the river. The Yellowstone, also, after leaving the mountains, flows through a similar kind of valley, which extends with a few minor breaks down to the point where the river turns from an east to a north-east course, when it enters a country of *mauvaises terres*, which, except as a mausoleum of fossil remains, is utterly valueless.

Owing to the comparatively isolated position of the Territory, agricultural pursuits have been limited by the demands of home consumption. The census of 1880 reported the area in farms to consist of 405,683 acres, with an average of 267 acres to each farm. The whole is less than one-half per cent. of the entire area of the Territory. The improved land is reported as amounting to 262,611 acres. The following are the amounts of the principal agricultural products:—wheat, 469,683 bushels; maize, 5689 bushels; oats,

900,915 bushels; barley, 39,970 bushels; hay, 63,947 tons; wool, 985,484 pounds;—value of all farm products, \$2,024,923. The livestock interest is large, and is increasing rapidly. The great extent of pasture afforded by the plains and the broad valleys of the mountains would seem to promise an almost unlimited extension of this industry in the future. Both cattle and sheep owners, however, labour under disadvantages as compared with the owners farther south. The lower temperature and heavier snows, and particularly the danger of great extremes of temperature, require that provision of shelter and food be made for a part or all of the winter season, otherwise the ranchman runs the risk of occasional severe losses. The census of 1880 furnishes the following statistics of live-stock:—horses, 35,114; mules and asses, 858; working oxen, 936; milch cows, 11,308; other cattle, 160,143; sheep, 184,277; swine, 10,278;—total value of live-stock, \$5,151,554.

In mineral production Montana has never taken a leading place, although in the early days some of the placer ground yielded well. The rich placers of Little Prickly Pear, Bannack, and Alder Gulch were quickly exhausted. The produce of the latter has been reported variously at from \$25,000,000 to \$40,000,000, the greater part of which was extracted in a few months. In the year 1879-80 \$1,805,767 worth of gold and \$2,905,068 of silver were extracted, about three-fourths from deep mines and one-fourth from placers. For the year 1882 the total mineral production is reported at \$8,004,000, of which about \$1,000,000 was for copper and lead.

Population.—Owing largely to its remote position the population as well as the material prosperity of Montana have had a slow growth in comparison with other more favoured portions of the west. The population in 1880, as reported by the census, was 39,159 (23,177 males, and 10,982 females),—an increase of 90.1 per cent. over that in 1870. There were 27,638 natives, and 11,521 of foreign birth, while 35,385 were whites, 346 negroes or of mixed negro blood, 1765 Chinese, and 1663 citizen Indians. By far the greater portion of the population is found in the western half, upon the head-waters of the Missouri and Clark's Fork. The eastern half is as yet but very sparsely settled, and probably it will never sustain more than a small population.

The Territory is divided into eleven counties, which, with their population in 1880, were the following:—Beaverhead, 2712; Choteau, 3058; Custer, 2510; Dawson, 150; Deer Lodge, 8876; Gallatin, 3643; Jefferson, 2464; Lewis and Clark, 6521; Madison, 3915; Meagher, 2743; Missoula, 2537. The principal settlements are—Helena, the capital (3624); Butte, a mining town (3363); and Bozeman, in the Gallatin valley upon the Northern Pacific Railway, which in 1880 had a population of 894 and has probably double that number at present (1883).

The total number of Indians in Montana is estimated by the Indian office at 19,764. These are nominally congregated at five agencies, although in reality they roam over the entire Territory. They are of various tribes, the principal of which are the Sioux, Crow, Blackfoot, Gros Ventre, Assinaboine, and Pend' d'Oreille. Their reservations cover more than one-third of the Territory.

Government and Finance.—The government of Montana is similar to that of the other Territories. The governor, secretary, chief justice, and two associate justices are appointed by the president of the United States. The treasurer, auditor, and superintendent of public instruction are elected by the people of the Territory, as are also the members of the two houses of the legislature. Montana is represented in Congress by a delegate, also elective, who has liberty to take part in debate but has no vote. The Territorial debt at the close of 1881 was but \$70,000. The amount raised by Territorial taxation was \$93,211.

History.—The Montana country was originally acquired by the United States under the Louisiana purchase. It became successively a part of Louisiana Territory, of Missouri Territory, of Nebraska Territory, and of Dakota. On 26th May 1864 it was organized under a Territorial government of its own, with practically its present boundaries. The exploration of this region commenced with the celebrated expedition of Lewis and Clark in 1803-1806. Between 1850 and 1855 it was traversed and mapped by a number of exploring parties, having in view the selection of trans-continental railroad routes. Since then numberless expeditions have examined it, and some systematic topographic work has been done under different branches of the United States Government. The first settlers entered the Territory in 1861, discovered placer gold on Little Prickly Pear Creek, and shortly after built the city of Helena. Later, the placers at Bannack were discovered, and a small "rush" to the Territory commenced. In 1863 the rich placers at Alder Gulch were brought to view, and miners and adventurers swarmed in from all parts. Then it was that the early social history of California was repeated on a smaller scale in Montana. The lawless elements assumed control, and for many months neither life nor property was safe. Indeed, for a time the community was in a state of blockade; no one with money in his possession could get out of the Territory. Finally, the citizens organized a "Vigilance Committee" for self-preservation, took the offensive, and after a short sharp struggle rid the community of its disturbing elements. After the exhaustion of the placers, the population decreased, owing

to the migration of the floating mining class; but their place was soon taken by more permanent settlers.

MONTANISM is a somewhat misleading name for the movement in the 2d century which, along with Gnosticism, occupied the most critical period in the history of the early church. It was the overthrow of Gnosticism and Montanism that made the "Catholic" church. The credit of first discerning the true significance of the Montanistic movement belongs to Ritschl.¹

In this article an account will be given of the general significance of Montanism in relation to the history of the church in the 2d century, followed by a sketch of its origin, development, and decline.

1. From the middle of the 2d century a change began to take place in the outward circumstances of Christianity. The Christian faith had hitherto been maintained in a few small congregations scattered over the Roman empire. These congregations were provided with only the most indispensable constitutional forms, neither stricter nor more numerous than were required by a religious bond resting on supernatural expectations, strict discipline, and brotherly love ("Corpus sumus de conscientia religionis, de unitate disciplinae, de spei fœdere"). This state of things passed away. The churches soon found numbers within their pale who stood in need of supervision, instruction, and regular control. The enthusiasm for a life of holiness and separation from the world, the eager outlook for the end of the world, the glad surrender to the gospel message, were no longer the influences by which all minds were swayed. In many cases sober convictions or submissive assent supplied the want of spontaneous enthusiasm. There were many who did not *become*, but who *were*, and therefore remained, Christians,—too powerfully attracted by Christianity to abandon it, and yet not powerfully enough to have adopted it for themselves. Then, in addition to this, social distinctions asserted themselves amongst the brethren. Christians were already found in all ranks and occupations—in the imperial palace, among the officials, in the abodes of labour and the halls of learning, amongst slaves and freemen. Were all these to be left in their callings? Should the church take the decisive step into the world, consent to its arrangements, conform to its customs, acknowledge as far as possible its authorities, and satisfy its requirements? Or ought she, on the other hand, to remain, as she had been at first, a society of religious devotees, separated and shut out from the world by a rigorous discipline and working on it only through a direct propaganda? This was the dilemma that the church had to face in the second half of the 2d century: either she must commence a world-wide mission in the comprehensive sense by an effective entrance into Roman society—renouncing, of course, her original peculiarities and exclusiveness; or, retaining these peculiarities and clinging to the old modes of life, she must remain a small insignificant sect, barely intelligible to one man in a thousand, and utterly incapable of saving and educating nations. That this was the question at issue ought to be obvious enough to us now, although it could not be clearly perceived at the time. It was natural that warning voices should then be raised in the church against secular tendencies, that the well-known counsels about the imitation of Christ should be held up in their literal strictness before worldly Christians, that demands should be made for a restoration of the old discipline and severity, and for a return to apostolic simplicity and purity. The church as a whole, however, under pressure of circumstances rather than by a spontaneous impulse, decided otherwise. She marched through the open door into the Roman state, and settled

¹ Entstehung der Altkatholischen Kirche. 2d ed., Bonn, 1857.

down there for a long career of activity, to Christianize the state along all its thoroughfares by imparting to it the word of the gospel, but at the same time leaving it everything except its gods. On the other hand, she furnished herself with everything of value that could be taken over from the world without overstraining the elastic structure of the organization which she now adopted. With the aid of its philosophy she created her new Christian theology; its polity furnished her with the most exact constitutional forms; its jurisprudence, its trade and commerce, its art and industry, were all taken into her service; and she contrived to borrow some hints even from its religious worship. Thus we find the church in the 3d century endowed with all the resources which the state and its culture had to offer, entering into all the relationships of life, and ready for any compromise which did not affect the confession of her faith. With this equipment she undertook, and carried through, a world-mission on a grand scale. But what of those believers of the old school who protested in the name of the gospel against this secular church, and who wished to gather together a people prepared for their God regardless alike of numbers and circumstances? Why, they joined an enthusiastic movement which had originated amongst a small circle in a remote province, and had at first a merely local importance. There, in Phrygia, the cry for a strict Christian life was reinforced by the belief in a new and final outpouring of the Spirit,—a coincidence which has been observed elsewhere in church history, as, for instance, in the Irvingite movement. The wish was, as usual, father to the thought; and thus societies of "spiritual" Christians were formed, which served, especially in times of persecution, as rallying-points for all those, far and near, who sighed for the end of the world and the *excessus sæculi*, and who wished in these last days to lead a holy life. These zealots hailed the appearance of the Paraclete in Phrygia, and surrendered themselves to his guidance. In so doing, however, they had to withdraw from the church, to be known as "Montanists," or "Kataphrygians," and thus to assume the character of a sect. Their enthusiasm and their prophesying were denounced as demoniacal; their expectation of a glorious earthly kingdom of Christ was stigmatized as Jewish, their passion for martyrdom as vainglorious, and their whole conduct as hypocritical. Nor did they escape the more serious imputation of heresy on important articles of faith; indeed, there was a disposition to put them on the same level with the Gnostics. The effect on themselves was what usually follows in such circumstances. After their separation from the church, they became narrower and pettier in their conception of Christianity. The strict rules of conduct which in a former age had been the genuine issue of high-strung religious emotion were now relied on as its source. Their asceticism degenerated into legalism, their claim to a monopoly of pure Christianity made them arrogant. As for the popular religion of the larger church, they scorned it as an adulterated, manipulated Christianity. But these views found very little acceptance in the 3d century, and in the course of the 4th they died out. Regardless of the scruples of her most conscientious members, and driving the most earnest Christians into secession and the conventicle, the church went on to prosecute her great mission in the world. And before she was able, as church of the state and of the empire, to call in the aid of the civil power to suppress her adversaries the Montanistic conventicles were almost extinct.

2. Such is, in brief, the position occupied by Montanism in the history of the ancient church. The rise and progress of the movement were as follows.

At the close of the reign of Antoninus Pius—probably in the year 156 (Epiphanius)—Montanus appeared at

Ardabani in Phrygia, bringing revelations of the "Spirit" to Christendom. It is unnecessary to seek an explanation of his appearance in the peculiarities of the Phrygian temperament. The Christian churches had always held that prophecy was to be continued till the return of Christ, although, as a matter of fact, prophets had not been particularly numerous. Montanus claimed to have a prophetic calling in the very same sense as Agabus, Judas, Silas, the daughters of Philip, Quadratus, and Ammia, or as Hermas at Rome. At a later time, when the validity of the Montanistic prophecy was called in question in the interest of the church, the adherents of the new movement appealed explicitly to a sort of prophetic succession, in which their prophets had received the same gift which the daughters of Philip, for example, had exercised in that very country of Phrygia. The burden of the new prophecy was a more exacting standard of moral obligations, especially with regard to marriage, fasting, and martyrdom. But Montanus had larger schemes in view. He wished to organize a special community of true Christians to wait for the coming of their Lord. The small Phrygian towns of Pepuza and Tymion were selected as the headquarters—the Jerusalem, as the prophet called them—of his church. He spared no effort to accomplish this union of believers. Funds were raised for the new organization, and from these the leaders and missionaries, who were to have nothing to do with worldly life, drew their pay. But the ecstasy of the prophet did not prove so contagious as his preaching. Only two women, Prisca and Maximilla, were moved by the Spirit; like Montanus, they uttered in a state of frenzy the commands of the Spirit, which spoke through them sometimes as God the Father, sometimes as the Son, and urged men to a strict and holy life. This does not mean that visions and significant dreams may not have been of frequent occurrence in Montanistic circles. But, as chosen and permanent organs of the Paraclete, only three persons were recognized—Montanus, Prisca, and Maximilla; by their side, however, Alcibiades and Theodotus, from a very early date, played an active part as missionaries and organizers.

For twenty years this agitation appears to have been confined to Phrygia and the neighbouring provinces. How could it be otherwise? To assemble the whole of Christendom at Pepuza was a rather impracticable proposal. But after the year 177 a persecution of Christians, from some unexplained causes, broke out simultaneously in many provinces of the empire. Now in these days every persecution was regarded as the beginning of the end. It quickened the conscience, and gave more strength to eschatological hopes; it was a call to observe the signs of the times and the intimations of God's presence. It would seem that before this time Montanus had disappeared from the scene; but Maximilla, and probably also Prisca, were working with redoubled energy. And now, throughout the provinces of Asia Minor, in Rome, and even in Gaul, amidst the raging of persecution, attention was attracted to this remarkable movement. The desire for a sharper exercise of discipline, and a more decided renunciation of the world, combined with a craving for some plain indication of God's will in these last critical times, had prepared many minds for an eager acceptance of the tidings from Phrygia. There the Spirit, whom Christ had promised to His disciples, had begun His work; there, at least, there were holy Christians and joyful martyrs. The oracles of the Phrygian prophets became household words in distant churches, and it was always the more serious-minded who received them with undisguised sympathy. And thus, within the large congregations where there was so much that was open to censure in doctrine and constitution and morals, conventicles were formed in order