

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

Ardabian 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

that Christians might prepare themselves by strict discipline for the day of the Lord.

Meanwhile in Phrygia and its neighbourhood—especially in Galatia, and also in Thrace—a controversy was raging between the adherents and the opponents of the new prophecy. Between 150 and 176 the authority of the episcopate had been immensely strengthened, and along with it a settled order had been introduced into the churches. It need hardly be said that, as a rule, the bishops were the most resolute enemies of the Montanistic enthusiasm. It disturbed the peace and order of the congregations, and threatened their safety. Moreover, it made demands on individual Christians such as very few could comply with. But the dispute which Bishops Zoticus of Cumana and Julian of Apamea arranged with Maximilla and her following turned out most disastrously for its promoters. The "spirit" of Maximilla gained a signal victory, a certain Themison in particular having reduced the bishops to silence. Sotas bishop of Anchialus attempted to refute Prisca, but with no better success; he too had to retire from the field in disgrace. These proceedings were never forgotten in Asia Minor, and the report of them spread far and wide. In after times the only way in which the discomfiture of the bishops could be explained was by asserting that they had been silenced by fraud or violence. This was the commencement of the excommunication or secession, whichever it may have been, of the Montanists in Asia Minor. "I am pursued like a wolf," exclaimed the spirit that spoke through Maximilla; and her admonitions about the end became more emphatic than ever—"After me there will come no other prophetess, but the end." Not only did an extreme party arise in Asia Minor rejecting all prophecy and the Apocalypse of John along with it, but the majority of the churches and bishops in that district appear (c. 178) to have broken off all fellowship with the new prophets, while books were written to show that the very form of the Montanistic prophecy was sufficient proof of its spuriousness.¹

In Gaul and Rome the prospects of Montanism seemed for a while more favourable. The confessors of the Gallican Church were of opinion that communion ought to be maintained with the zealots of Asia and Phrygia; and they addressed a letter to this effect to the Roman bishop, Eleutherus. Whether this is the bishop of whom Tertullian (*Adv. Prax.*, 1) relates that he was on the point of making peace with the churches of Asia and Phrygia—i.e., the Montanistic communities—is not certain; it was either he or his successor Victor. It is certain, at any rate, that there was a momentary vacillation, even in Rome. Nor is this to be wondered at. The events in Phrygia could not appear new and unprecedented to the Roman Church. If we may believe Tertullian, it was Praxeas of Asia Minor, the relentless foe of Montanism, who succeeded in persuading the Roman bishop to withhold his letters of conciliation.

Early in the last decade of the 2d century two considerable works appeared in Asia Minor against the Kataphrygians. The first, by a bishop or presbyter whose name is not known, is addressed to Abircius bishop of Hierapolis, and was written in the fourteenth year after the death of Maximilla, i.e., apparently about the year 193. The other was written by a certain Apollonius forty years after the appearance of Montanus, consequently about 196. From these treatises we learn that the adherents of the new prophecy were very numerous in Phrygia, Asia, and Galatia (Ancyra), that they had tried to defend them-

¹ Miltiades, *περὶ τοῦ μὴ δεῖν προφήτην ἐν ἐκστάσει λαλεῖν*. At the same time as Miltiades, if not earlier, Apollinaris of Hierapolis also wrote against the Montanists.

selves in writing from the charges brought against them (by Miltiades), that they possessed a fully-developed independent organization, that they could boast of many martyrs, and that they were still formidable to the church in Asia Minor. Many of the small congregations had gone completely over to Montanism, although in large towns, like Ephesus, the opposite party maintained the ascendancy. Every bond of intercourse was broken, and in the Catholic churches the worst calumnies were retailed about the deceased prophets and the leaders of the societies they had founded.

In many churches outside of Asia Minor a different state of matters prevailed. Those who accepted the message of the new prophecy did not at once leave the Catholic Church in a body. They simply formed small conventicles within the church; in many instances, indeed, their belief in the new prophecy may have remained a private opinion which did not affect their position as members of the larger congregation. Such, for example, appears to have been the case in Carthage (if we may judge from the Acts of the martyrs Perpetua and Felicitas) at the commencement of the persecution of Septimius Severus about the year 202. But even here it was impossible that an open rupture should be indefinitely postponed. The bishops and their flocks gave offence to the spiritualists on so many points that at last it could be endured no longer. The latter wished for more fasting, the prohibition of second marriages, a frank, courageous profession of Christianity in daily life, and entire separation from the world; the bishops, on the other hand, sought in every way to make it as easy as possible to be a Christian, lest they should lose the greater part of their congregations. The spiritualists would have excluded from the church every one who had been guilty of mortal sin; the bishops were at that time specially anxious to relax the stringency of the old disciplinary laws. And lastly, the bishops were compelled more and more to take the control of discipline into their own hands; while the spiritualists, appealing to the old principle that God alone can remit or retain sins, insisted that God Himself—i.e., the Spirit—was the sole judge in the congregation, and that therefore all proceedings must be conducted according to the directions of the prophets. On this point especially a conflict was inevitable. It is true that there was no rivalry between the new organization and the old, as in Asia and Phrygia, for the Western Montanists recognized in its main features the Catholic organization as it had been developed in the contest with Gnosticism; but the demand that the "organs of the Spirit" should direct the whole discipline of the congregation contained implicitly a protest against the actual constitution of the church. Even before this latent antagonism was made plain, there were many minor matters which were sufficient to precipitate a rupture in particular congregations. In Carthage, for example, it would appear that the breach between the Catholic Church and the Montanistic conventicle was caused by a disagreement on the question whether or not virgins ought to be veiled. For nearly five years (202-207) the Carthaginian Montanists strove to remain within the church, which was as dear to them as it was to their opponents. But at length they quitted it, and formed a congregation of their own, declaring that the Catholic Church was henceforth only a body of "psychic" Christians, because she would not acknowledge the Spirit whom God had at last poured out on His people.

It was at this juncture that Tertullian, the most famous theologian of the West, left the church of which he had been the most loyal son and the most powerful supporter, and whose cause he had so manfully upheld against pagans and heretics. He too had come to the conviction that the

church at large was given over to worldliness, that she had forsaken the old paths and entered on a way that must lead to destruction. The writings of Tertullian afford the clearest demonstration that what is called Montanism was a reaction against secularism in the church, and an effort to conserve the privileges of primitive Christianity. At the same time, they show no less clearly that Montanism in Carthage was a very different thing from the Montanism of Montanus. Western Montanism, at the beginning of the 3d century, admitted the legitimacy of almost every point of the Catholic system. It allowed that the bishops were the successors of the apostles, that the Catholic rule of faith was a complete and authoritative exposition of Christianity, and that the New Testament was the supreme rule of the Christian life. How, then, one may well ask, was it possible to separate from the Catholic Church? On what ground could the separation be justified? How could it be said that a new era of the Spirit had come in when the Spirit had already given all necessary instructions in the Scriptures of the New Testament? And what claim could be thought to exceed the legitimate rights of the successors of the apostles? Montanus himself and his first disciples had been in quite a different position. In his time there was no fixed, divinely-instituted congregational organization, no canon of New Testament Scriptures, no anti-Gnostic theology, and no Catholic Church. There were simply certain communities of believers bound together by a common hope, and by a free organization, which might be modified to any required extent. When Montanus proposed to summon all true Christians to Pepuza, in order to live a holy life and prepare for the day of the Lord, there was nothing whatever to prevent the execution of his plan except the inertia and lukewarmness of Christendom. But this was not the case in the West at the beginning of the 3d century. At Rome and Carthage, and in all other places where sincere Montanists were found, they were confronted by the imposing edifice of the Catholic Church, and they had neither the courage nor the inclination to undermine her sacred foundations. This explains how the later Montanism never attained a position of influence. In accepting, with slight reservations, the results of the development which the church had undergone during the fifty years from 160 to 210 it reduced itself to the level of a sect. For, if the standpoint of the Catholic Church is once acknowledged, then Montanism is an innovation; and if the canon of the New Testament is accepted the doctrine of a new era of the Spirit is heresy. Tertullian exhausted the resources of dialectic in the endeavour to define and vindicate the relation of the spiritualists to the "psychic" Christians; but no one will say he has succeeded in clearing the Montanistic position of its fundamental inconsistency.

Of the later history of Montanism very little is known. But it is at least a significant fact that prophecy could not be resuscitated. Montanus, Prisca, and Maximilla were always recognized as the inspired authorities. At rare intervals a vision might perhaps be vouchsafed to some Montanistic old woman, or a brother might now and then have a dream that seemed to be of supernatural origin; but the overmastering power of religious enthusiasm was a thing of which the Montanists knew as little as the Catholics. Their discipline was attended with equally disappointing results. In place of an intense moral earnestness binding itself by its own strict laws, we find in Tertullian a legal casuistry, a finical morality, from which no good could ever come. It was only in the land of its nativity that Montanism held its ground till the 4th century. It maintained itself there in a number of close communities, probably in places where no Catholic congregation had been formed; and to these the Novatians at a later period

attached themselves. In Carthage there existed down to the year 400 a sect called Tertullianists; and in their comparatively late survival we have a striking testimony to the influence of the great Carthaginian teacher. On doctrinal questions there was no real difference between the Catholics and the Montanists. The early Montanists (the prophets themselves) used expressions which seem to indicate a Monarchian conception of the person of Christ. After the close of the 2d century we find two sections amongst the Western Montanists, just as amongst the Western Catholics,—there were some who adopted the Logos-Christology, and others who remained Monarchians.

Sources.—The materials for the history of Montanism, although plentiful, are fragmentary, and require a good deal of critical sifting. They may be divided into four groups. (1) The utterances of Montanus, Prisca, and Maximilla are our most important sources, but unfortunately they consist of only twenty-one short sayings. (2) The works written by Tertullian after he became a Montanist furnish the most copious information,—not, however, about the first stages of the movement, but only about its later phase, after the Catholic Church was established. (3) The oldest polemical works of the 2d century, extracts from which have been preserved, especially by Eusebius (*Hist. Eccles.*, bk. v.), form the next group. These must be used with the utmost caution, because even the earliest orthodox writers give currency to many misconceptions and calumnies. (4) The later lists of heretics, and the casual notices of church fathers from the 3d to the 5th century, though not containing much that is of value, yet contain a little.²

Literature.—Ritschl's investigations, referred to above, supersede the older works of Tillemont, Wernsdorf, Mosheim, Walch, Neander, Baur, and Schwieger (*Der Montanismus und die christliche Kirche des 2ten Jahrhunderts*, Tübingen, 1841). The later works, of which the best and most exhaustive is that of Bonwetsch, *Die Geschichte des Montanismus*, 1881, all follow the lines laid down by Ritschl. See also, Gottwald, *De Montanismo Tertulliani*, 1862; Réville, "Tertullien et le Montanisme" in the *Revue des Deux Mondes*, 1st November 1864; Stroelin, *Essai sur le Montanisme*, 1870; De Soyres, *Montanism and the Primitive Church*, London, 1878; W. Cunningham, *The Churches of Asia*, London, 1880; Renan, "Les Crises du Catholicisme Naissant" in *Rev. d. Deux Mondes*, 15th February 1881; Möller, art. "Montanismus" in *Herzog's Theol. Realencyklop.*, 2d ed. Special points of importance in the history of Montanism have been quite recently investigated by Lipsius, Overbeck, Weizsäcker (*Theol. Lit.-Zeitung*, Nr. 4, 1882), and Harnack (*Das Mönchtum, seine Ideale und seine Geschichte*, 2d ed., 1882, and *Z. f. Kircheng.*, iii. pp. 369-408). Weizsäcker's short essays are extremely valuable, and have elucidated several important points hitherto overlooked. (A. HA.)

MONTARGIS, chief town of an arrondissement in the department of Loiret, France, lies 40 miles east-north-east of Orleans on the railway from Paris to Lyons. Traversed by the Loing, Montargis belongs to the basin of the Seine, but it communicates with the Loire by the Orleans and the Briare canals. It has a fine church (Ste Magdelaine), dating in part from the 12th century, a museum, and a public library; and it still preserves portions of its once-magnificent castle, which was capable of containing 6000 men, and, previous to the erection of Fontainebleau, was so favourite a residence of the royal family that it acquired the title of "Berceau des Enfants de la France." Paper-making (introduced in the beginning of the 18th century) and several other considerable industries are carried on. The population of both commune and town was 9175 in 1876.

Montargis (*Mons Argi* or *Argi*, *M. Arginus*, *Montargium*) was formerly the capital of the Gâtinais (*Pagus Vastinensis*). Having passed in 1188 from the Courtenais family to Philip Augustus, it long formed part of the royal domain. In 1528 Francis I. mortgaged town, castle, and forest (this last a tract of great value) to René d'Este, daughter of Louis XII., the famous Huguenot princess; and in 1570 Charles IX. gave them in full property to her daughter Anne, through whom they descended to the dukes of Guise, but they were repurchased for the crown in 1612. Montargis was several times taken or attacked by the English in the 15th century, and is particularly proud of the successful defence it made in 1427. Both Charles VII. and Charles VIII. held court in the town; it was the latter who set the famous Dog of Montargis to fight a duel with his master's murderer whom he had tracked and captured.

¹ Collected by Münter, and by Bonwetsch, *Geschichte des Montanismus*, p. 197 sq.

² On the sources, see Bonwetsch, pp. 16-55.