organization enabled the society to grow rapidly. In the earlier years of the 16th century the *Unitas* included nearly 400 congregations in Bohemia and Moravia with 150,000 members, and, including Poland, embraced three provinces—Bohemia, Moravia, Poland. Each province had its own bishops and synods, but all were united in one church and governed by the general synod.

The Lutheran movement in Germany awakened lively interest among the Brethren, and some unsuccessful attempts were made under the leadership of Augusta to unite with the Lutheran Church (1528-1546); but when the Calvinist reformation reached Bohemia the Brethren found themselves more in sympathy with it than with the Lutheran. The Jesuit anti-Reformation, instigated by Rudolf and his brothers Matthias and Ferdinand, found the Brethren a prosperous church, but the pitiless persecution which followed the unsuccessful attempt at revolution crushed the whole Protestantism of Bohemia, and in 1627 the Evangelical churches there had ceased to exist. About the same time the Polish branch of the Unity, in which many refugees from Bohemia and Moravia had found a home, was absorbed in the Reformed Church of Poland. A few families, however, especially in Moravia, held religious services in secret, preserved the traditions of their fathers, and, in spite of the vigilance of their enemies, maintained some correspondence with each other. In 1722 some of these left home and property to seek a place where they could worship in freedom. The first company, led by Christian David, a mechanic, settled by invitation from Count Zinzendorf on his estate at Berthelsdorf near Zittau, in Saxony. They were soon joined by others (about 300 coming within seven years), and built a town which they called Herrnhut. The small community at first adopted the constitution and teaching of the old *Unitas*. The episcopate had been continued, and in 1735 David Nitschmann was consecrated first bishop of the Renewed Moravian Church. The new settlement was not, however, destined to be simply a revival of the organization of the Bohemian Brethren. Zinzendorf, who had given them an asylum, came with his wife, family, and chaplain to live among the refugees. He was a Lutheran who had accepted Spener's pietism, and he wished to form a society distinct from national churches and devoted to good works. After long negotiation a union was effected between the Lutheran element and the adherents of the ancient *Unitas Fratrum*. The emigrants at Herrnhut attended the parish church at Berthelsdorf, and were simply a Christian society within the Lutheran Church (ecclesiola in ecclesia). This peculiarity is still to some extent preserved in the German branch of the church, and the Moravian Brethren regard themselves as a church within the church, or the Brethren's Congregation within the Evangelical Protestant churches, which enables them to do evangelistic work without proselytizing. The society adopted a code of rules in 1727, and ordained twelve elders to carry on pastoral work. This was the revival of the *Unitas Fratrum* as a church.

Constitution.—The Unity of Moravian Brethren at present embraces three provinces—German, English, and American. Each province has its own government by synod and provincial elders' conferences; but it forms with the other two one organic whole, and is therefore under the control of a general government also. The general synod, which governs the whole church, meets every ten years at Herrnhut, and is attended by delegates from all the provinces and from the missions. The elders' conference of the Unity is an executive board, which superintends all the provinces and the missions. The present constitution dates from 1857, when the old organization of the *Unitas Fratrum* was remodelled.

Ministers and Worship.—The ministers are bishops, presbyters, and deacons. The bishops alone can ordain, but they are not diocesan. They are appointed by the general synod, or by the elders' conference of the Unity, and have official seats both in the synods of the provinces where they preside, and in the general synod. Unordained assistants in the ministry, whether men or women, are formally set apart as acolytes. The worship is liturgical. Special services are used on the festivals of the ecclesiastical year, on the "Memorial Days" 1st March, 12th May, 17th and 25th June, 6th July, 13th and 21st August, 16th September, 31st October, and 13th November. Love-feasts are still held, but the feet-washing and the use of the lot in the election of ministers and in marriages have fallen into disuse. The use of the lot in marriages was abolished in 1818.

Doctrine.—The Moravian Church has no formal creed, but its doctrine, as found in the catechism, in the Easter morning litany, and in the *Synodal Results*, embraces the following points (settled by the synod of 1879):—(1) that Scripture is the only rule of faith and practice, (2) the total depravity of human nature, (3) the love of God the Father, (4) the real Godhead and the real humanity of Jesus Christ, (5) our reconciliation unto God, and our justification before Him, through the sacrifice of Jesus Christ, (6) the doctrine of the Holy Ghost and the operations of His grace, (7) good works as the fruit of the Spirit, (8) the fellowship of believers one with another in Christ Jesus, (9) the second coming of the Lord in glory, and the resurrection of the dead unto life or unto condemnation.

Work.—(*a*) *Home Work in the Three Provinces.*—This embraces two divisions. (1) Besides congregational work, special home missions are carried on in each province. In the German province there is a peculiar home mission called the *Diaspora*, which dates from 1729. Its object is unsectarian. It seeks to excite and foster spiritual life by means additional to those provided by the established churches, and does not make proselytes nor strive to draw members from other Protestant churches. The work is carried on in Denmark, in Norway and Sweden, in the various parts of Germany, in the Baltic provinces of Russia, in Poland, and in Switzerland. In the English province home mission work is conducted on the principle of establishing preaching-stations in populous places, which may ultimately become congregations connected with the church. There is also a society for propagating the gospel in Ireland. The work in the American province is of the same kind. (2) The Brethren have always paid special attention to education. Each province has a theological college, and there are in the three provinces forty-seven boarding-schools for boys and girls not connected with the Moravian Church. At these schools nearly 2500 pupils are educated.

(*b*) *Foreign Missions.*—The Moravian Church since its reorganization by Zinzendorf has been the missionary church *par excellence*. The third jubilee of missions was celebrated in 1882. The first period began with 1732, when two men, Leonard Dover and David Nitschmann, were sent to preach to the negroes of St Thomas; when it ended in 1782, the church had 167 brethren and sisters occupying 27 stations. In 1832 the church had to record 40,000 converts under the direction of 209 missionaries at 41 stations. The latest statistics show 115 stations with 317 additional preaching-places, 7 normal schools with 70 scholars, 215 day schools with 15,616 pupils, 215 teachers, and 634 monitors, 94 Sunday schools with 13,355 pupils and 884 teachers, 312 missionaries (male and female), 1471 native assistants, and 76,646 converts.

(*c*) *The Bohemian Mission.*—The Brethren early made missionary circuits from Herrnhut and Silesia through Bohemia and Moravia, and since 1862 this itinerating work was largely increased. In 1869 it was resolved to re-establish the church in these countries of its birth, and the first congregation was inaugurated in October 1870. It now contains four congregations, and in 1880 obtained legal sanction.

(*d*) *The Leper Mission* was begun in 1822 in South Africa, and carried on there till 1867, when the English Government appointed a chaplain to do the work. The Leper Home in Jerusalem was established in 1867, and formally taken over by the elders' conference of the Unity in 1881.

Statistics.—

The Three Home Provinces.	
Bishops	10
Presbyters and Deacons	291
Communicants	18,871

Foreign and Bohemian Missions.	
Bishops	3
Missionaries	167
Female Agents	110
Native Ministers and Assistants	35
Native Agents	1,524
Communicants	26,455

Literature.—Gindely, *Geschichte der böhm. Brüder*, 2 vols., Prag., 1868; Goll *Geschichte d. böhm. Brüder*, Prag., 1882; Holmes, *History of the United Brethren*, 2 vols., London, 1825; Bost, *Hist. de l'Église des Frères*, 2 vols., Paris, 1844 (also Eng. translation); Seifferth, *Church Constitution of the Bohemian and Moravian Brethren*. (T. M. L.)

MORAYSHIRE. See ELGIN, vol. viii. p. 139.

MORBIHAN, a department of western France, formed of part of Lower Brittany, lies on the Atlantic seaboard between 2° 2' and 3° 45' W. long., and between 47° 26' and 48° 12' N. lat., being bounded S.E. by the department of Loire-Inférieure, E. by that of Ille-et-Vilaine, N. by Côtes du Nord, and W. by Finistère. Its chief town, Vannes, is 248 miles west-south-west of Paris in a direct line and 310 by rail. From the Montagnes Noires on the northern frontier the western portion of Morbihan slopes southward towards Finistère, watered by the Quimperlé, the Blavet with its affluent the Scorff, and the Auray; the eastern portion, on the other hand, dips towards the south-east in the direction of the course of the Oust and its feeders, which fall into the Vilaine. Though the Montagnes Noires contain the highest point (975 feet) in the department, the most striking orographic feature of Morbihan is the dreary, treeless, streamless tract of moorland and marsh known as the Landes of Lanvaux, which extends (west-north-west to east-south-east) with a width of from 1 to 3 miles for a distance of 31 miles between the valley of the Claie and that of the Arz (affluents of the Oust). A striking contrast to this district is afforded by the various inlets of the sea, whose shores are clothed with vegetation of exceptional richness, large fig-trees, rose-laurels, and aloes growing as if in Algeria. The coast-line is exceedingly irregular: the mouth of the Vilaine (the longest river of the department), the peninsula of Ruis, the great gulf of Morbihan (Inner Sea), from which the department takes its name, and the mouth of the Auray, the long Quiberon peninsula attached to the mainland by the narrow isthmus of Fort Penthièvre, the deep-branching estuary of Etel, the mouths of the Blavet and the Scorff uniting to form the port of Lorient, and, finally, on the borders of Finistère the mouth of the Laita, follow each other in rapid succession. Off the coast lie the islands of Groix, Belle-isle, Houat, and Hoedik. Vessels drawing 13 feet can ascend the Vilaine as far as Redon; the Blavet is canalized throughout its course through the department; and the Oust, as part of the canal from Nantes to Brest, forms a great waterway by Redon, Josselin, Rohan, and Pontivy. The climate of Morbihan is characterized by great moisture and mildness, due to the influence of the Gulf Stream.

Of the 2625 square miles forming the department, nearly one half is occupied by moors (*landes*), arable soil forming little more than a third part of the whole, meadows a tenth, and woodlands a fifteenth. The horses number 36,000, horned cattle 285,000, sheep 92,000, pigs 60,000, goats 6000, and beehives 76,000. In 1882 the agricultural produce comprised 3,751,680 bushels of rye and 1,544,170 bushels of wheat; and considerable quantities of buckwheat, oats, potatoes, pease and beans, chestnuts, beetroot, hemp, colza, and flax are grown. A little wine also is made, but the usual liquor of the district is cider (manufactured to the extent of 11 to 13 million gallons per annum). The sea-ware gathered along the coast helps greatly to improve the soil. Outside of Lorient there is little industrial activity in Morbihan, though canvas, leather, preserved foods, paper, and chemical products derived from the sea are all manufactured. Salt marshes give employment to 400 hands, and yield on an average 9892 tons of salt; and slate, kaolin, iron-ore, and granite are also worked. The catching and curing of sardines and the breeding of oysters form the business of many of the inhabitants of the coast, who also fish for anchovies, lobsters, &c., for tinning. There are 154 miles of railway in the department, and it was intended (1883) that the line from Nantes to Brest should have branches from Auray to St Brieuc and to Quiberon, and from Questembert to Ploermel. Morbihan is divided into four arrondissements,—Vannes, Lorient, Ploermel, and Pontivy—37 cantons, and 249 communes. The population in 1881 was 521,614.

Few departments contain so many localities interesting for their historical associations. Besides the megalithic monuments of CARNAC (2800 inhabitants) (*q.v.*) and of Locmariaquer (2050), may be mentioned—Sarzeau (5720) with its castle of Sucinio, one of the ancient dukes of Brittany; Josselin (2710) with the tomb of Olivier de Clisson, constable of France, and of his second wife Marguerite de Rohan; the castle of the Rohans, and in the neighbourhood a column in memory of the "Combat of the Thirty;" Guéméné (1570) and the château of the Rohan Guéméné family; Le Palais (4885), the chief place in Belle-isle, containing the château of Fouquet (Louis XIV.'s superintendent of finance) and the hospital erected by his wife. Quiberon (2380) is associated with the disaster of the French émigrés; Hennebont (6050) has a magnificent railway viaduct over the Blavet, and La Roche Bernard (1230) a suspension bridge over the Vilaine, 646 feet long and 108 feet above spring tides.

MORDAUNT, CHARLES. See PETERBOROUGH, EARL OF.

MORDVINIANS, more correctly MORDVA or MORDVS, are a people numbering about one million, of Finnish origin, belonging to the Ural-Altaic family, who inhabit the middle Volga provinces of Russia and spread in small detached communities to the south and east of these. Their settlement in the basin of the Volga is of high antiquity. One of the two great branches into which they are divided, the Aorses (now Erzya), is mentioned by Ptolemy as dwelling between the Baltic Sea and the Ural mountains, whilst the Aorses of Asia occupied at the same time the country to the north-east of the Caspian between the Volga and the Jaxartes. Their king is said to have come with 200,000 horsemen to aid Mithradates in his wars. Strabo mentions also the Aorses as inhabitants of the country between the Don, the Caspian Sea, and the Caucasus. The name of Mordvs is mentioned for the first time by Jordanes, and they were known under the same name to the Russian annalist Nestor. The Russians made raids on the Mordvs in the 12th century, and after the fall of Kasan they rapidly invaded and colonized their abodes. The Mordvs now occupy the Russian provinces of Simbirsk, Penza, Samara, and Nijni-Novgorod, as well as those of Saratoff and Tamboff. But their villages are dispersed among those of the Russians, and they constitute only 10 to 12 per cent. of the population in the four first-named provinces, and from 5 to 6 per cent. in the last two. They are unequally distributed over this area in ethnographical islands, and constitute as much as 23 to 44 per cent. of the population of several districts of the governments of Tamboff, Simbirsk, Samara, and Saratoff, and only 2 or 3 per cent. in other districts of the same provinces. A small number of Mordvs are found also in the provinces of Ufa, Orenburg, Astrakhan, and even in Siberia as far east as the river Tom. They are divided into two great branches, the Erzya and the Moksha, differing in their ethnological features and in their language. The southern branch, or the Moksha, have a darker skin and darker eyes and hair than the northern. A third branch, the Karatays, is due to mixture with Tatars, whilst a fourth branch, mentioned by several authors, is, according to Mainoff, but a local name for pure Mordvs. Their language is considered by M. Ahlqvist as the third branch of the Western Finnish family, the two other branches being the Laponian and the Baltic Finnish, which last embodies now the languages of the Karelians, the Tavastes, the Wotes, the Wespes, the Esthes, and the Lives. The Mordvs are for the most part completely Russified,—even the Mokshas who consider themselves as the only pure Mordvs,—yet they have well maintained their ethnological features, and can be easily distinguished even when living completely as Russians. They have nearly quite forgotten their own language, only a few women remembering it among the Mokshas; but they have maintained a good deal of their old national dress, especially the women, whose profusely embroidered skirts, original hair-dress, large earrings which sometimes are merely hare-tails, and numerous necklaces covering all the chest and consisting of all possible ornaments easily distinguish them from Russian women. They have mostly dark hair, but blue eyes, generally small and rather narrow. The cephalic index of the Mordvs is very near to that of the Finns. They are brachycephalous, or sub-brachycephalous, and a few are mesaticephalous. They are finely built, rather tall and strong, and broad-chested. Their chief occupation is agriculture; they work harder and (in the basin of the Moksha) are more prosperous than their Russian neighbours. Their capacities as carpenters were well

known in Old Russia, and Ivan the Terrible used them to build bridges and clear forests during his advance on Kasan. At present they manufacture in their villages great quantities of wooden ware of various sorts. They are also great masters of apiculture, and the commonwealth of bees often appears in their poetry and religious beliefs. All explorers are unanimous in recognizing their honesty, morality, and sympathetic character; it is noticed also that they have remarkable linguistic capacities, and learn with great ease not only Russian but also several Finnish and Turkish dialects. Nearly all are Christians; they received baptism in the reign of Elizabeth; the Nonconformists have recently made many fervent proselytes among them. But they still preserve very much of their own rich mythology, which they have adapted to a certain extent to the Christian religion. They have preserved also, especially the less Russified Moksha, the practice of kidnapping brides, with the usual battles between the party of the bridegroom and that of the family of the bride. The worship of trees, water (especially of the water-divinity which favours marriage), the sun or Shkay, who is the chief divinity, the moon, the thunder, and the frost, and that devoted to the home-divinity Kardaz-serko can be seen in full force among them; and a small stone altar or flat stone covering a small pit to receive the blood of slaughtered animals can be found in very many houses. Their burial-customs are of a quite pagan character. On the fortieth day after the death of a kinsman the dead is not only supposed to return home but a member of his household, dressed in his dress, plays his part, and, coming from the grave, speaks in his name. The practice of animal sacrifice is still deep rooted among the Mokshas, who continue to drink the warm blood of immolated animals.

The Mordvs have always had a great attraction for Russian inquirers; Strahlenberg, Georgi, Pallas, and especially Lepekhin have written about them. Melnikoff has published in several Russian periodicals interesting sketches of their religious beliefs. A great number of smaller sketches have appeared in periodicals; these are enumerated by Mainoff in the *Izvestia* of the Russian Geographical Society for 1877. Entrusted by the Geographical Society with the study of this race, Mainoff has recently made extensive anthropological measurements and studies of their customs and common-law. The results are published, but not yet in full, in the *Izvestia* of the Russian Geographical Society for 1878, and in the periodicals *Slovo* for 1879, and *Old and New Russia* for 1878. They were to appear in full in the *Memoirs* of the Society.

MORE, HANNAH (1745-1833), who was born at Stapleton near Bristol in 1745, may be said to have made three reputations in the course of her long life: first, as a clever verse-writer and witty converser in the circle of Johnson, Reynolds, and Garrick; next, as an animated writer on moral and religious subjects on the Puritanic side; and lastly, as a practical philanthropist. She was the youngest but one of the five daughters of Jacob More, a scion of a landed Norfolk family, who taught a school at Stapleton in Gloucestershire. The sisters established a boarding-school at Bristol in 1767. Hannah's first literary efforts were pastoral plays, suitable for young ladies to act, published in 1773 under the title of *A Search after Happiness*. Metastasio was one of her literary models; on his opera of *Regulus* she based a drama, *The Inflexible Captive*, published in 1774. An annuity from a wealthy admirer set the young lady free for literary pursuits. Some verses on Garrick's *Lear* led to an acquaintance; Miss More was taken up by the great female Mæcenas, Mrs Montague; and her unaffected enthusiasm, simplicity, vivacity, and wit won the hearts of the whole Johnson set, the great lexicographer himself being especially fascinated. Miss More was petted, complimented, and encouraged to write. Her ballad, *Eldred of the Bower*, was praised and quoted by the highest living authorities; and she wrote for Garrick the tragedy *Percy*, which was acted with great success in 1777. Another drama, *The Fatal Falsehood*, produced in 1779 after Garrick's death, was less successful. In these dramas she borrows from Shakespeare situation, imagery, and phraseology with greater freedom than modern criticism would tolerate, but they are written with great vigour, freshness, and effect. Her *Sacred Dramas* appeared in 1782. These and the sprightly octosyllabic poems *Bas-Bleu* and *Florio* (1786) mark her gradual transition to more serious views of life, which were fully expressed in prose in her *Thoughts on the Manners of the Great* (1788), and *An Estimate of the Religion of the Fashionable World* (1790). She had never been overpowered by the flattering reception given her in fashionable society; she had received its attentions with misgivings and reservations, never touching cards, keeping Sunday strictly, and preferring company where she could have serious conversation; and finally, soon after Garrick's death, she set herself against theatre-going under any pretence. There is great uniformity of tone and topic in her ethical books and tracts:—*Strictures on Female Education* (1799), *Hints towards forming the Character of a Young Princess* (1805), *Cœlebs in Search of a Wife* (only nominally a story, 1809), *Practical Piety* (1811), *Christian Morals* (1813), *Character of St Paul* (1815), *Moral Sketches* (1818). The tone is uniformly animated; the writing fresh and vivacious; her favourite subjects the minor immoralities, the thoughtless self-indulgences and infirmities which are rather indirectly than directly harmful. She was a rapid writer, and her work is consequently discursive and formless; but there was an originality and force in her way of putting commonplace sober sense and piety that fully accounts for her extraordinary popularity. An interesting episode in her literary life was her three years' labour in writing spirited rhymes and prose tales in the *Cheap Repository* series (1795-1798) to counteract the doctrines of Tom Paine and the influence of the French Revolution. Two millions of these rapid and telling sketches were circulated in one year, teaching the poor in rhetoric of most ingenious homeliness to rely upon the virtues of content, sobriety, humility, industry, reverence for the British constitution, hatred of the French, trust in God and in the kindness of the gentry. Perhaps the noblest testimony to Hannah More's sterling worth was her indefatigable philanthropic work—her long-continued exertions to improve the condition of the children in the benighted districts in the neighbourhood of her country residences at Cowslip Green and Barley Wood. She limited her aims strictly, as a good churchwoman and anti-Revolutionist, to teaching them to read good books and trying to raise their moral tone; but no philanthropist ever laboured at greater self-sacrifice or with purer motives. In her serene old age, philanthropists from all parts of the world made pilgrimages to see the bright and amiable old lady, and she retained all her faculties till within two years of her death, dying at Clifton on 7th September 1833, at the mature age of eighty-seven.

MORE, HENRY (1614-1687), one of the most remarkable and interesting of the "Cambridge Platonists," was born at Grantham in Lincolnshire in the year 1614. His father was "Alexander More, Esq., a gentleman of fair estate and fortune," highly spoken of by his son, who attributes to his father his own poetical tastes and generous love of learning from his early youth. Both his father and mother, he further tells us, were "earnest followers of Calvin," but he himself "could never swallow that hard doctrine." As soon as he went to Eton he gave himself up to what he considered a more genial and encouraging train of religious thought. From his boyhood in the Eton playing-fields he was a philosophical and religious dreamer, and he describes his moods of religious reverie in a very

interesting manner.[1] His communings and ecstasies have no morbid taint; they are the natural carriage of a strangely gifted spirit. "From the beginning all things in a manner came flowing to him," and his mind, according to his own saying, "was enlightened with a sense of the noblest theories in the morning of his days." In 1631 he went to Cambridge, and was admitted at Christ's College about the time Milton was leaving it. He immersed himself "over head and ears in the study of philosophy," and fell for a time into a sort of scepticism, from which, however, he was delivered by a study of the "Platonic writers." He was fascinated especially by Neo-Platonism; and this fascination never left him. The *Theologia Germanica* also exerted a great and permanent influence over him. He entered upon a course of spiritual self-discipline which made all his previous studies seem of comparatively no value; and gradually light as well as peace came to him. He got "into a most joyous and lucid state of mind," which he described in a Greek epigram, as he had formerly described his state of mental and spiritual darkness in the same manner. He took his bachelor's degree in 1635, his master's degree in 1639, and immediately afterwards was chosen fellow of his college. In this position he may be said to have remained all his life. Many offers of preferment were made to him, but he refused them all, with one exception. Fifteen years after the Restoration, he accepted a prebend in Gloucester cathedral, but only to resign it in favour of his friend Dr. Edward Fowler, afterwards the well-known bishop of Gloucester. He had no ambition, and steadily declined all attempts to draw him towards public life. He would not even accept the mastership of his college, to which, it is understood, he would have been preferred in 1654, when Cudworth was appointed. He drew many young men of a refined and thoughtful turn of mind around him, but among all his pupils the most interesting was a young lady of noble family, a "heroine pupil," as his biographer (Ward) says, "of an extraordinary nature." This lady is supposed to have been a sister of Lord Finch, afterwards earl of Nottingham, a well-known statesman of the Restoration. She afterwards became Lady Conway, and at her country seat at Ragley in Warwickshire More continued at intervals to spend "a considerable part of his time." She and her husband both greatly appreciated him, and amidst the woods of this pleasant retreat he composed several of his books. There is reason to think that the spiritual enthusiasm of Lady Conway was a considerable factor in some of More's speculations, none the less that she at length passed from his religious pupilage into the ranks of the Quakers. Susceptible to all the excited impulses of her time, this lady became the friend not only of More and Penn but of Baron van Helmont and Valentine Greatrakes, mystical thaumaturgists who played a considerable part amid the teeming enthusiasms of the 17th century. Ragley became a centre not only of devotion but of wonder-working spiritualism.[2] "Many happy days," More says, he spent in this "paradise," and its fantastic mysticism had more allurements for him than he himself realized. His genius suffered in consequence, and the play of rationality which distinguishes his earlier is much less conspicuous in his later works. He was a voluminous writer both in verse and prose, and the mere list of his works would occupy more space than we can give to it. Many of his productions are now unreadable; but the *Divine Dialogues*, published in 1668, may be still read with pleasure. It is animated and sometimes even brilliant, with less prolixity and digression than his other productions, while it has also the advantage for modern readers that it condenses his general view of philosophy and religion. Most of his characteristic principles may in fact be gathered from it.

The year in which he composed the *Divine Dialogues* may be said to mark the highest point of his intellectual activity. His *Manual of Metaphysics* and elaborate treatises on Jacob Boehme and Spinoza were subsequent to this; but the elasticity and freshness of his philosophical genius are less buoyant in these efforts, and the prophetico-mystical elements which were a weakness in his mental constitution from the first grew as his years advanced. He represents more than any other member of the school the mystical and theosophic side of the Cambridge movement. Its lofty rationality, the rationality of which he himself had spoken earlier in noble language, at length evaporates in him in intellectual reverie and dreams. The Neo-Platonic extravagances which lay hidden in the school from the first came in his writings to a head, and merged in pure phantasy,—a set of favourite ideas which not merely guided but dominated the reason. Withal Henry More can never be spoken of save as a spiritual genius and significant figure in the history of British philosophy, less robust and manly and in some respects less learned than Cudworth but more interesting and fertile in thought, and more sweet, singular, and genial in character. From youth to age he describes himself as gifted with a most happy and buoyant temper. The presence of nature filled him with rapture; he wished he could be always *sub dio*. "Walking abroad after his studies his sallies towards nature would be often inexpressibly ravishing, beyond what he could convey to others." His own thoughts were to him a never-ending source of pleasurable excitement. His mind moved with great rapidity and at a lofty elevation, so that, as he says, he seemed "all the while to be in the air." This mystical glow and elevation were the chief features of his mind and character, a certain transport and radiancy of thought which carried him beyond the common life without raising him to any false or artificial height, for his humility and charity were not less conspicuous than his piety. The last ten years of his life are without any special record, and he died on the morning of 1st September 1687, and was buried in the chapel of the college he loved so well, where within less than a year his friend Cudworth was laid beside him.

Before his death More issued complete editions of his works, his *Opera Theologica* in 1675, and his *Opera Philosophica* in 1678. The chief authorities for his life are Ward's *Life*, 1710; the "Prefatio Generalissima" prefixed to his *Opera Omnia*, 1679; and also a general account of the manner and scope of his writings in an *Apology* published in 1664. The collection of his *Philosophical Poems*, 1647, in which he has "compared his chief speculations and experiences," should also be consulted. An elaborate analysis of his life and works is given in Principal Tulloch's *Rational Theology*, vol. ii., 1874. (J. T.)

MORE, THOMAS (1478-1535), lord chancellor, and one of the most illustrious Englishmen of his century, was born in Milk Street in the City of London, 7th February 1478. He received the rudiments of education at St Anthony's School in Threadneedle Street, at that time under Nicolas Holt held to be the best in the city. He was early placed in the household of Cardinal Morton, archbishop of Canterbury. Admission to the cardinal's family was esteemed a high privilege, and was sought as a school of manners and as an introduction to the world by the sons of the best families in the kingdom. Young Thomas More obtained admission through the influence of his father, Sir Thomas, then a rising barrister and afterwards a justice of the Court of King's Bench. The usual prognostication of future distinction is attributed in the case of More to Cardinal Morton, "who would often tell the nobles sitting at table with him, where young Thomas waited on him, whosoever liveth to trie it shall see this

[1] "Prefatio Generalissima" prefixed to his *Opera Omnia*, 1679.

[2] The place and its religious marvels are glanced at in the romance of *John Inglesant* (chap. xv.).