

in January 1859, a few weeks before her death, protesting against being called old. The titles of her books in this period are:—*France in 1829-30, Dramatic Scenes from Real Life* (1833), *The Princess* (1835), *Woman and her Master* (1840), *The Book without a Name* (1841), *Passages from my Autobiography* (1859). More of her autobiography and many interesting letters were edited with a memoir by Hepworth Dixon in 1862. He respected her prejudice against disclosing her exact age.

MORGANATIC MARRIAGE. See **MARRIAGE.**

MORGHEN, RAFFAELLO SANZIO (1758-1833), a distinguished engraver, was born at Naples on 19th June 1758. He received his earliest instructions from his father, himself an engraver; but, in order to be initiated more fully in the art, he was afterwards placed as a pupil under the celebrated Volpato. He assisted this master in engraving the famous pictures of Raphael in the Vatican, and the print which represents the miracle of Bolsena is inscribed with his name. He married Volpato's daughter, and, being invited to Florence to engrave the masterpieces of the Florentine gallery, he removed thither with his wife in 1782. His reputation now became so great as to induce the artists of Florence to recommend him to the grand-duke as a fit person to engrave the Last Supper of Leonardo da Vinci; apart, however, from the dilapidated state of the picture itself, the drawing made for Morghen was unworthy of the original, and the print, in consequence, although an admirable production, fails to convey a correct idea of the style and merit of Leonardo. Morghen's fame, however, soon extended over Europe; and the Institute of France, as a mark of their admiration of his talents, elected him an associate in 1803. In 1812 Napoleon invited him to Paris and paid him the most flattering attentions. He died at Florence on 8th April 1833.

A list of the artist's works, published at Florence in 1810, comprised 200 compositions; the number was afterwards considerably increased. Amongst the most remarkable, besides those already mentioned, may be noticed the Transfiguration from Raphael, a Magdalen from Murillo, a Head of the Saviour from Da Vinci, the Car of Aurora from Guido, the Hours and the Repose in Egypt from Poussin, the Prize of Diana from Domenichino, the Monument of Clement XIII. from Canova, Theseus vanquishing the Minotaur, Francesco Moncada after Vandyke, portraits of Dante, Petrarch, Ariosto, Tasso, and a number of other eminent men. His prints have hardly maintained the reputation which they enjoyed during the artist's lifetime. Though carefully and delicately executed, they are somewhat mechanical and wanting in force and spirit.

MORHOF, DANIEL GEORG (1639-1691), the learned author of a survey of universal literature entitled *Polyhistor sive de auctorum notitia et rerum commentarii*, was born at Wismar in 1639, studied law at Rostock, and was appointed professor of poetry there in 1660. In 1665 he went to the new university of Kiel as professor of eloquence and poetry; this chair he exchanged for that of history in 1673. He died at Lübeck in 1691. Of his numerous writings only the *Polyhistor* continues to be of value to the literary historian as a bibliographical work displaying judgment as well as knowledge. The first seven books (*Polyhistor Literarius*) appeared in 1688-1698; the publication of the two remaining parts (*P. Philosophicus* and *P. Practicus*) was completed by Moller in 1707. The best edition is that of A. Fabricius (2 vols. 4to, Leipsic, 1747).

MORIAH. In 2 Chron. iii. 1 we read that Solomon built the Temple at Jerusalem on Mount Moriah (מֹרְיָהוּ). This name for the Temple hill, the ancient Zion, is not found elsewhere in the Old Testament, and can hardly have been a current one. But a mountain in the "land of Moriah" was the place where Abraham was commanded to sacrifice Isaac; Josephus (*Ant.*, i. 13, 2) assumes that this *Μόριον ὄρος* was the Temple hill, and the same view is expressed in the Targums, where it is exegetically based on the obscure verse, Gen. xxii. 14 (comp. Jerome,

Quæst. Heb. in Gen. xxii. 2). Probably this tradition already existed in the time of the Chronicler, who appears to connect the name etymologically with Jehovah's manifestation of himself, as is done in Gen. xxii. 14.¹

Jerome repeatedly calls the Temple hill Mount Moriah, but the currency which the name has with modern writers is mainly due to the erroneous identification of Zion with the western hill beyond the Tyropæon. In Christian tradition the place of Isaac's sacrifice was identified with Calvary (see Theodosius, *De Situ Terræ Sanctæ*), and it is now shown in a chapel adjoining the church of the Holy Sepulchre.

MORIER, JAMES (1780-1849), traveller and author, was born in 1780. Through the influence of his uncle Admiral William Waldegrave, Baron Radstock, he at an early period entered the diplomatic service, and as secretary to Lord Elgin followed the grand vizier in the Egyptian campaign. An account of his Eastern experiences was published in 1812, under the title *A Journey through Persia, Armenia, and Asia Minor to Constantinople in 1808-9*. From 1810 to 1816 he was the English representative at the court of Persia, and after his return he published *A Second Journey through Persia to Constantinople between the years 1810 and 1816*. His knowledge of Eastern life and manners he also turned to account in the composition of several entertaining romances, displaying some skill in the delineation of Oriental scenery and character, and considerable powers of wit and humour. The most popular of these were:—*The Adventures of Hajji Baba of Ispahan*, 1824; *The Adventures of Hajji Baba of Ispahan in England*, 1828; *Zohrab the Hostage*, 1832; and *Ayesha the Maid of Kars*, 1834. Morier died at Brighton, 23d March 1849.

MORILLON, a name commonly given by fowlers to the female or immature male of the **GOLDEN-EYE** (vol. x. p. 757), the *Clangula glaucion* of modern ornithology, under the belief which still very generally obtains among them, as it once did among naturalists, that they formed a distinct species of Duck. The mistake no doubt originated in, and is partly excused by, the facts that the birds called Morillons were often of opposite sexes, and differed greatly from the adult male Golden-Eye, whose full and beautiful plumage is not assumed until the second year. The word is used in French in precisely the same form, but is in that language applied to the Tufted Duck, *Fuligula cristata*, and is derived, according to Littré, from *more*, signifying black. (A. N.)

MORIN, JEAN, or, in Latin, **JOANNES MORINUS** (1591-1659), the most learned Catholic theologian of his time and one of the founders of Biblical criticism, was born in 1591 at Blois of Protestant parents, acquired Latin and Greek at Rochelle, and continued his studies at Leyden. Immersed in Biblical and patristic lore, he began to waver in his Protestantism, and moved to Paris, where he made many friends in literary circles, particularly Cardinal Du Perron, to whom his conversion to Catholicism is ascribed. In 1618 he joined the recently formed Parisian Oratory, where he could give himself to quiet study, and in due course took priest's orders. In 1625 he visited England in the train of Henrietta Maria, and in 1640 he was at Rome, on the invitation of Cardinal Barberini, and was received with special favour by Pope Urban VIII., who employed him on the commission for forwarding his project of union with the Eastern Church. He was, however, soon recalled to Paris by Richelieu, and the rest of his life was spent among books in incessant literary labour, his health, memory, and intellectual vigour remaining unimpaired even in old age. His pen sometimes brought him into trouble. The *Histoire de la délivrance de l'Église Chrétienne par l'emp. Constantin, et de la grandeur et souveraineté temporelle donnée à l'Église Romaine par les rois de France* (1630) gave great offence at Rome, and a

¹ The word Moriah, however, can hardly come from מֹרְיָהוּ, "see;" it is perhaps akin to Moreh, "revealer," "tea-her."

Déclaration (1654), directed against faults in the administration of the Oratory and reflecting on the general (Father Bourgoing), was strictly suppressed. So, too, his great work on penance gave equal offence to the Jesuits and to Port-Royal, and even after his death (1659) the polemical vehemence of his *Exercitationes Biblicæ*, and the exaggeration of his assertion "apud neotericos Hæreticos verba Scripturarum non esse integra, non superficiem, non folia, nedum sensum, medullam et radicem rationis" long led Protestants to treat his valuable contributions to the history of the Hebrew text as a mere utterance of Popish prejudice.

Morinus was a voluminous and prolix writer on ecclesiastical antiquities. His principal works in this field are *Commentarius historicus de disciplina in administratione sacramenti penitentiae XIII primis seculis in Eccl. Occid. et hucusque in Orient. observata* (1651), and *Comm. de sacris Ecclesiæ ordinationibus secundum antiquos et recentiores Latinos, Græcos, Syros et Babylonios* (1655). The second of these works expresses those ironical views on the subject of ordination which recommended Morinus to Urban VIII. The literary correspondence of Morinus appeared in 1682 under the title of *Antiquitates Ecclesiæ Orientalis* (edited by R. Simon).

The chief fame of Morinus, however, now rests on his Biblical and critical labours. By his *editio princeps* of the Samaritan Pentateuch and Targum, in the Paris Polyglott, he gave the first impulse in Europe to the study of this dialect, which he acquired without a teacher (framing a grammar for himself) by the study of MSS. then newly brought to Europe. Not unnaturally he formed a very exaggerated view of the value of the Samaritan tradition of the text, exalting it above the tradition of the Jews (*Exercitationes in utrumque Samaritanorum Pentateuchum*, 1631). A similar tone of exaggerated depreciation of the Hebrew text, coloured, as has been remarked above, by polemical bias against Protestantism, mars his greatest work, the posthumous *Exercitationes biblicæ de Hebræicæ Græcique lecturæ sinceritate* (1660), in which, following in the footsteps of Cappellus, but with incomparably greater learning, he brings irrefragable arguments against the then current theory of the absolute integrity of the Hebrew text of the Old Testament, and the antiquity of the vowel points. The second part of this work is still valued as a copious storehouse of materials for the history of the Hebrew text collected by the most self-denying labour—*meis ingratis*, as he said himself.

MORLAIX, the chief town of an arrondissement in the department of Finistère, France, lies 350 miles west of Paris on the railway from Paris to Brest, and at the confluence of two small streams, 7 miles distant from the sea. Its port has 13 feet of water at ordinary and 23 feet at spring tides. The entrance of the roadstead is defended by the Château du Taureau, which stands on a rock in the sea, and was built in 1542 to protect the town from the English. Morlaix still contains a considerable number of curious wooden houses of the 15th, 16th, and 17th centuries; but the most striking piece of architecture in the town is the gigantic two-storied viaduct of the railway from Paris to Brest, 934 feet long and 207 feet above the quays. The old church of the Dominicans is now occupied by the town library. The hospital has beds for 500 patients, and can accommodate 300 female lunatics besides. A tobacco-factory, employing 400 men and 700 women, is the principal industrial establishment; and there are also extensive paper-mills, a considerable flax-mill, canvas-factories, foundries, and saw-mills. A considerable trade is carried on in grain, yarn, canvas, leather, tallow, wax, and horses; and a large quantity of butter, cattle, and vegetables is exported from Roscoff, a village in the neighbourhood, which is also known for its sea-bathing and its zoological station. The population of Morlaix was 15,183 in 1876.

Judging by the numerous coins found on the spot, the site of Morlaix was probably occupied in the time of the Romans. The counts of Leon held the lordship in the 12th century, but the dukes of Brittany disputed possession with them, and in 1187 Henry II. of England, guardian of Arthur of Brittany, made himself master of the town after a siege of several weeks. During the War of the Hundred Years Morlaix was again captured and recaptured by the French and the English, and pillaged by the latter in 1522. Queen Mary of Scotland, on her way to be married to the Dauphin, made solemn entry into Morlaix in 1548. And finally, the town having joined the League, the castle was taken by storm in the name of Henry IV. in 1594.

MORLAND, GEORGE (1763-1804), animal and subject painter, was born in London on the 26th of June 1763. He came of a race of artists. His father, a painter, mezzotint-engraver, and picture-dealer, gave him a careful art-training, and at an exceptionally early age he produced works of wonderful promise. At sixteen he exhibited sketches at the Royal Academy, and even before this his productions found ready purchasers, and some of them had been engraved. But already the taste for dissipation, which was stronger in Morland than even his love for art, had begun to manifest itself, and at seventeen he escaped from the over-strict discipline of his father's house, and began a career of reckless prodigality which has hardly a parallel in art-biography, gathering round him an *entourage* of the most abandoned associates, and supporting himself by the sale of the pictures—rustic subjects and scenes from low life—which he threw off with unexampled rapidity. About 1786 there appeared to be some prospect of amendment. He went to reside at Kensal Green, came under the influence of better companions, and married a beautiful and virtuous girl, a sister of James Ward the animal-painter and William Ward the engraver. The subjects which Morland painted during this period reflect the change in his way of life. The Idle and Industrious Mechanic, and Letitia or Seduction, moralities in the style of Hogarth, were engraved and became exceedingly popular. But soon the force of old habit asserted itself, the desire for freedom and lawlessness returned to the artist with redoubled violence, and he again drifted into a career of riot and intemperance. The means of dissipation were not wanting; the dealers were eager for his productions; indeed, so greatly were they esteemed that skilled copyists were employed to make many transcripts from the pictures on which he was at work, which were sold as originals to an unsuspecting public. The finest of Morland's subjects date from 1790 to 1792. In 1791 was painted the *Inside of a Stable*, now in the National Gallery, probably the artist's masterpiece. In spite of his popularity and his industry, his affairs became inextricably embarrassed. For a time he eluded the bailiffs with singular dexterity, but in November 1799 he was arrested. Obtaining the Rules of the Bench, he took a house within bounds, and continued to practise both his art and his debauchery. He was released under the Insolvent Act of 1802, but his health was ruined and he was speedily stricken with palsy. Partially recovering, he continued to paint, but before long he was again arrested for debt, and died in a sponging-house in Eyre Street, Coldbath Fields, on the 29th of October 1804. His wife survived him only some three days, and they were buried in one grave.

The most characteristic works of Morland are those which deal with rustic and homely life. They show much direct and instinctive feeling for nature, and admirable executive skill, but they have no elevation of subject, no great beauty of colour or truth of atmosphere. They suffer from the haste in which the artist habitually worked. Many of them have been admirably mezzotinted by J. R. Smith and his pupils, William Ward and John Young. Particulars of Morland's life will be found in the biographies by J. Hassell (1804), G. Dawe (1807), and Blagton (1806), and in *Memoirs of a Picture*, by W. Collins, 1805.

MORMONS, or The Church of Jesus Christ of Latter-Day Saints, are a religious sect founded by Joseph Smith at Manchester, New York, in 1830, and for the last thirty-six years settled in Salt Lake City, Territory of Utah, United States. Smith was born 23d December 1805 at Sharon, Windsor county, Vermont, from which place ten years later his parents, a poor, ignorant, thriftless, and not too honest couple, removed to New York, where they settled on a small farm near Palmyra, Wayne county (then Ontario). Four years later, in 1809, they removed to Manchester, some 6 miles off; and it was at the latter place when fifteen years old that Joseph began to have

his alleged visions, in one of which on the night of 21st September 1823 the angel Moroni appeared to him three times, and told him that the Bible of the Western Continent, the supplement to the New Testament, was buried in a certain spot near Manchester. Thither, four years later and after due disciplinary probation, Smith went, and had delivered into his charge by an angel of the Lord a stone box, in which was a volume, 6 inches thick, made of thin gold plates 8 inches by 7, and fastened together by three gold rings. The plates were covered with small writing in the "reformed Egyptian" tongue, and were accompanied by a pair of supernatural spectacles, consisting of two crystals set in a silver bow, and called "Urim and Thummim;" by aid of these the mystic characters could be read. Being himself unable to read or write fluently, Smith employed as amanuensis one Oliver Cowdery, to whom, from behind a curtain, he dictated a translation, which, with the aid of a farmer, Martin Harris, who had more money than wit, was printed and published in 1830 under the title of *The Book of Mormon*, and accompanied by the sworn statement of Oliver Cowdery, David Whitmer, and Martin Harris that an angel of God had shown them the plates of which the book was a translation. This testimony all three, on renouncing Mormonism some years later, denounced as false; but meanwhile it helped Smith to impose on the credulous, particularly in the absence of the gold plates themselves, which suddenly and mysteriously disappeared. *The Book of Mormon*, in which Joseph Smith was declared to be God's "prophet," with all power and entitled to all obedience, professes to give the history of America from its first settlement by a colony of refugees from among the crowd dispersed by the confusion of tongues at the Tower of Babel down to the year 5 A.D. These settlers having in course of time destroyed one another, nothing of importance occurred until 600 B.C., when Lehi, his wife, and four sons, with ten friends, all from Jerusalem, landed on the coast of Chili. All went well until the death of Lehi, when the divine appointment to the leadership of Nephi, the youngest son, roused the resentment of his elder brothers, who were in consequence condemned to have dark skins and to be an idle mischievous race,—hence the North-American Indians. Between the Nephites and the bad Hebrews a fierce war was maintained for centuries, until finally, in spite of divine intervention in the person of the crucified Christ, the Nephites fell away from the true faith, and in 384 A.D. were nearly annihilated by their dark-skinned foes in a battle at the hill of Cumorah, in Ontario county, New York. Among the handful that escaped were Mormon and his son Moroni, the former of whom collected the sixteen books of records, kept by successive kings and priests, into one volume, which on his death was supplemented by his son with some personal reminiscences and by him buried in the hill of Cumorah,—he being divinely assured that the book would one day be discovered by God's chosen prophet. This is Smith's account of the book; but in reality it was written in 1812 as an historical romance by one Solomon Spalding, a crack-brained preacher; and the MS. falling into the hands of an unscrupulous compositor, Sidney Rigdon, was copied by him, and subsequently given to Joseph Smith. Armed with this book and with self-assumed divine authority, the latter soon began to attract followers. On 6th April 1830 the first conference of the new sect, called by their neighbours Mormons, but by themselves subsequently Latter-Day Saints of Jesus Christ, was held at Fayette, Seneca county, New York, and in the same year another revelation was received by Smith, proclaiming him "seer, translator, prophet, apostle of Jesus Christ, and elder of the church." Smith now began to baptize; but, his character, which was none of the best, being too well known in Fayette, he

found it convenient to remove with his followers, now thirty in number, to Kirtland, Ohio, which was to be the seat of the New Jerusalem. Here he had another revelation, directing the saints to consecrate all their property to God and to start a bank. This being done and Smith appointed president of the bank, the country was soon flooded with worthless notes, which fact, added to other grievances, so enraged the neighbouring Christian settlers that on the night of 22d May 1832 a number of them dragged Smith and Rigdon from their beds and tarred and feathered them. One year later, the church was fairly organized, with three presidents, Smith, Rigdon, and Frederick G. Williams, who were styled the first presidency, and entrusted with the keys of the last kingdom. About this time the licentiousness of Smith might have led to the dissolution of the church but for the accession of Brigham Young, a Vermont painter and glazier, thirty years old, who turned up in Kirtland in 1832, and was immediately ordained elder. Young's indomitable will, persuasive eloquence, executive ability, shrewdness, and zeal soon made their influence felt, and, when a further step was taken in 1835 towards the organization of a hierarchy by the institution of the quorum of the "twelve apostles," who were sent out as proselytizing missionaries among the "gentiles," Young was ordained one of the "twelve" and despatched to preach throughout the eastern States. In 1836 a large temple was consecrated in Kirtland, and in the following year Orson Hyde and Heber C. Kimball were sent off as missionaries to England, where, among the labouring masses in Manchester, Liverpool, Birmingham, Leeds, Glasgow, and the mining districts of South Wales they achieved a remarkable success. Early in 1838 the Kirtland bank failed, and Smith and Rigdon fled to Caldwell county, Missouri, where a large body of the saints, after having been driven successively from Jackson and Clay counties, had taken refuge and flourished. Smith's troubles, however, continued to increase. His gross profligacy had repelled many of his leading supporters and bred internal dissensions, while from the outside the brethren were harassed and threatened by the steadily growing hostility of the native Missourians. To counteract the efforts of his enemies, a secret society was organized in Smith's favour in October 1838, called the Danites, with the avowed purpose of supporting Smith at all hazards, of upholding the authority of his revelation and decrees as superior to the laws of the land, and of helping him to get possession, first of the State, then of the United States, and ultimately of the world. To such a height did the inner dissensions and the conflicts with the "gentiles" grow that they assumed the proportions of a civil war, and necessitated the calling out of the State militia. Defying the legal officers, Smith fortified the town and armed the saints, but finally had to succumb to superior numbers. Smith and Rigdon were arrested and imprisoned on a charge of treason, murder, and felony, and their followers to the number of 15,000 crossed over into Illinois and settled near Commerce, Hancock county. Here they were shortly afterwards rejoined by Smith, who succeeded in escaping from prison, and, having obtained a charter, they founded the city of Nauvoo. Such were the powers granted them by this charter as to render the city practically independent of the State Government, and to give Smith all but unlimited civil power. He organized a military body called the Nauvoo legion, of which he constituted himself commander with the title of lieutenant-general, while he was also president of the church and mayor of the city. On 6th April 1841 the foundations of the new temple were laid, and the city continued to grow rapidly in prosperity and size. But Smith's vices were beginning to bear fruit. Some years previously he had prevailed on several women to cohabit

with him, and in order to pacify his lawful wife and silence the objections of the saints he had a revelation on 12th July 1843 expressly establishing and approving polygamy. The proclamation of the new doctrine excited widespread indignation, which found special expression in the pages of the *Expositor*, a newspaper published by an old friend of Smith, one Dr Foster. Smith at once caused the *Expositor* printing-office to be razed and Foster expelled, on which the latter procured a warrant for the arrest of Smith, his brother Hyrum, and sixteen others. Smith resisted, the militia was called out; the Mormons armed themselves; and a civil war seemed imminent, when the governor of the State persuaded Smith to surrender and stand his trial. Accordingly, on 27th June 1844 he and Hyrum were imprisoned in Carthage jail; but that same night a mob broke into the prison and shot the two men dead. This shooting was the most fortunate thing that had ever happened to the Mormon cause, investing the murdered president with the halo of martyrdom, and effacing public recollection of his vices in the lustre of a glorious death. Of the confusion that followed Smith's "taking off" Brigham Young profited by procuring his own election to the presidency by the council of the "twelve apostles,"—a position for which his splendid executive abilities well fitted him, as subsequent events abundantly proved. The following year witnessed what appeared to be the culmination of their misfortunes. The legislature of Illinois repealed the charter of Nauvoo, and so critical did the situation become that the leaders resolved to emigrate immediately, and preparations were begun for a general exodus westward. Early in 1846 a large number of the body met at Council Bluffs, Iowa, and those who had stayed behind soon found cause to regret that they too had not left Nauvoo, as in the September of the same year that city was cannonaded, and the Mormons were driven out. Meanwhile pioneers had been despatched to the Great Salt Lake valley, Utah, and their report proving favourable, a large body of emigrants was marched with military discipline across the wilderness to the valley, where they immediately proceeded to found Salt Lake City, and where on 24th July 1847 they were joined by their chief, Brigham Young. In the May following the main body of the saints set out to rejoin their brethren, and in the autumn of that year reached Salt Lake City. Large tracts of land were at once put under cultivation, a great city sprang up as by magic, and the untiring industry, energy, and zeal of the emigrants turned a barren wilderness into a fertile and blooming garden. An emigration fund was organized, missionaries were sent out, and soon settlers began to pour in from all quarters of the globe, particularly from Great Britain, Sweden and Norway, and in less numbers from Germany, Switzerland, and France. Strangely enough, and the fact deserves emphasis, Ireland has furnished few if any recruits to the cause of Mormonism. In March 1849 a convention was held at Salt Lake City, and a State was organized under the name of Deseret, meaning "the land of the honey-bee." A legislature was also elected, and a constitution framed, which was sent on to Washington. This Congress refused to recognize, and by way of compromise for declining to admit the proposed new State into the Union President Fillmore in 1850 organized the country occupied by the Mormons into the Territory of Utah, with Brigham Young as governor. District judges were also appointed by the Federal Government; but in 1851, a few months after their appointment, they were forced to leave by the aggressive tactics of Young. Such bold defiance of the Federal Government could not be ignored; Brigham was suspended from the governorship, and Colonel Steptoe of the United States army appointed in his stead. The new governor, backed

by a battalion of soldiers, arrived in Utah in August 1854; but so strong was the opposition which he met with that he dared not assume office, and was forced to content himself with merely wintering in Salt Lake City, after which he withdrew his troops to California. Nor did the other civil officers appointed by the United States Government at the same time show any bolder front. In February 1856 a band of armed Mormons broke into the courtroom of the United States district judge, and forced Judge Drummond to adjourn his court *sine die*. His surrender precipitated the flight of the other civil officers, and with the sole exception of the United States Indian agent they withdrew from Salt Lake City. These facts led President Buchanan to appoint a new governor in the person of Alfred Cumming, the superintendent of Indian affairs on the upper Missouri, who in 1857 went to Utah, accompanied by Judge Eckels of Indiana as chief justice, and by a force of 2500 soldiers. Enraged by this aggressive action, Brigham Young boldly called the saints to arms. In September the United States army reached Utah, but on 5th and 6th October a band of mounted Mormons destroyed a number of its supply trains, and a few days later cut off 800 oxen from its rear and drove them into Salt Lake City. The result was that the United States army, now commanded by Colonel A. S. Johnston, was compelled—it being now mid-November—to go into winter quarters at Black's Forks, near Fort Bridger. In the same year a party of Mormons and Indians, instigated and led by a Mormon bishop named John D. Lee, attacked a train of 150 non-Mormon emigrants at Mountain Meadows, near Utah, and massacred every soul. Governor Cumming at once declared the Territory in a state of rebellion; but in the spring of 1858, through the intervention of Thomas L. Kane of Pennsylvania, armed with letters of authority from President Buchanan, the Mormons were induced to submit to the Federal authority, and accepted a free offer of pardon made to them by the United States Government as the condition of their submission. Matters being thus settled, the Federal troops encamped on the western shore of Lake Utah, some 40 miles from Salt Lake City, where they remained until withdrawn from the Territory in 1860. On the close of the American Civil War a Federal governor was again appointed, and in 1871 polygamy was declared to be a criminal offence, and Brigham Young was arrested. This action, however, on the part of the United States Government was merely spasmodic, and the Mormons continued to practise polygamy, and to increase in wealth and numbers until 29th August 1877, when Brigham Young died, leaving a fortune of \$2,000,000 (£400,000) to 17 wives and 56 children. He was succeeded in office by John Taylor, an Englishman, although the actual leadership fell to George Q. Cannon, "first counsellor" to the president, and one of the ablest men in the sect. The year 1877 was otherwise signalized in Mormon history by the trial, conviction, and execution of John D. Lee for the Mountain Valley massacre of 1857. Of late years the question of Mormonism has largely occupied public attention. In 1873 Mr Frelinghuysen introduced a bill severely censuring polygamy, and declaring that the wives of polygamists could claim relief by action for divorce. In 1874 the committee of the House of Representatives reported a bill which reduced Utah to the position of a province, placing the control of affairs in the hands of Federal officials, and practically abolishing polygamy. In the same year George Q. Cannon was elected a delegate from Utah, and though his election was contested it was confirmed by the House of Representatives. This decision, however, was accompanied by the passing of a resolution by a vote of 127 to 51, appointing a committee of investigation into Delegate Cannon's alleged polygamy,—he having,

it was asserted, four wives. Later in the same year the Utah Judiciary Bill, attacking the very foundation of Mormonism, passed the House in spite of the eloquent opposition of Cannon. Other steps in the same direction have since been taken, and bills passed, having for their object the extirpation of polygamy, but all without immediate and practical effect. It is, however, a question of time merely; polygamy is doomed. The secession, chiefly because of his opposition to the practice, of Brigham Young's son, a Christian preacher, and of a large body of other anti-polygamists who claim to be the true Latter-Day Saints, represents not an individual opinion but the deep-rooted conviction of a great party, and the day is not far distant when the Mormons who acknowledge John Taylor as chief prophet must consent to lop off polygamy or cease to exist as a corporate body of the United States. Already there are not wanting signs of approaching dissolution, of which perhaps the most significant is the conference of the "Reorganized Church of Jesus Christ of Latter-Day Saints," held on 6th April 1883, at Kirtland, Lake county, Ohio. This sect originated in 1851, seven years after the death of Joseph Smith, when several officers of the church met and claimed to have received a revelation from God, directing them to repudiate Brigham Young, as not being the divinely-appointed and legitimate successor of Joseph Smith, and as being the promulgator of such false doctrines as polygamy, Adam-God worship, and the right to shed the blood of apostates. Nothing of special importance occurred, however, until 1860, when Joseph Smith jun., the eldest son of the founder of the faith, became identified with the Reorganized Church as its president. Since then the seceders have prosecuted missionary work throughout the United States, Great Britain, Canada, Scandinavia, Switzerland, Australia, and the Society Islands, until their communicants are said to number over 27,000. Their headquarters are at Plano, Illinois, to which place they removed from Lamoni, Iowa, in 1881. The Reorganized Church holds that the legitimate successor to Joseph Smith was his eldest son, that the allegation that Smith introduced polygamy on the strength of divine revelation was an invention of Brigham Young, that the Utah Church has departed grievously from the faith and practices laid down in the *Book of Mormon* and subsequent revelations to Joseph Smith, and that the Reorganized Church is the only true and lawful continuation of, and successor to, the original church, and as such is legally entitled to all that church's property and rights. And it was to celebrate the decision of the United States Court of Ohio confirming this last claim, and vesting in them the right to the temple consecrated in Kirtland, Ohio, in 1836, and for nearly forty years disused owing to litigation, that the Reorganized Church met in that temple on the 6th of April 1883.

Returning to the main body, it may be added that the population of Utah is 147,000, of whom 123,000 are Mormons; but as the saints are scattered over the globe it is difficult to arrive at a just estimate of their complete numerical strength. In Idaho, Arizona, Washington, Colorado, Montana, and Wyoming they have of late years made great progress, and their number in the United States outside of Utah cannot fall much under 27,000. In Europe they have also many adherents, and a careful study, based on recent official statistics, would place their entire number at 213,000.

Government.—At the head of the body is a president, who possesses supreme authority, supported by two counsellors. These three are supposed to be the successors of Peter, James, and John, and constitute what is known as the "first presidency." Then comes the "patriarch," whose chief duty is to bless and lay on hands, and after him the "twelve apostles," forming a travelling high council, and receiving a salary of \$1500 a year each. Of these the president is *ex officio* one, and endowed with authority equal to the other

eleven. Their duties are important. They ordain all other officers, elders, priests, teachers, and deacons, lead all religious meetings, and administer the rites of baptism and sacrament. Fourth come the seven presidents of the "seventies," each body comprising seventy elders; there are eighty seventies in Utah, each of which has seven presidents, and every seven one president. These seventies make annual reports, and are the missionaries and propagandists of the body. Fifth come the "high priests," whose chief duty is to officiate in all the offices of the church in the absence of any higher authorities. After them comes the presiding bishop, who superintends the collection of tithes, which amount to \$1,100,000 annually. The church is made up of 23 stakes, each having a president, and is divided into wards, which are subdivided into districts, each of which has a certain number of teachers, a meeting-house, Sunday school, day school, and dramatic, debating, and literary societies.

Doctrine.—The Mormons no longer claim to be a Christian sect, any more than do the Mohammedans. A system of polytheism has been grafted on the original creed, according to which there are grades among the gods, the place of Supreme Ruler of all being taken by the primeval Adam of Genesis, who is the deity highest in spiritual rank, while Christ, Mohammed, Joseph Smith, and Brigham Young also partake of divinity. The business of these deities is the propagation of souls to people bodies begotten on earth, and the sexual relation permeates every portion of the creed as thoroughly as it did that of ancient India or Egypt. The saints on leaving this world are deified, and their glory is in proportion to the number of their wives and children,—hence, the necessity and justification of polygamy, and the practice of having many wives sealed to one saint. Their distinguishing points of faith are:—religiously, a belief in a continual divine revelation through the inspired medium of the prophet at the head of the church; morally, polygamy, though this is expressly condemned in the *Book of Mormon*, and was grafted on the original faith by Smith; and, socially, a complete hierarchical organization. They believe in the Bible as supplemented by the *Book of Mormon* and the *Book of Doctrine*; in the gift of prophecy, miracles, and casting out devils; in the imminent approach of the end of the world; in their own identity with the apocalyptic saints who shall reign with Christ in a temporal kingdom, either in Missouri or Utah; in the literal resurrection of the body; in absolute liberty of private judgment in religious matters; and in the salvation of a man only if he believes in Christ's atonement, repents, is baptized by immersion by a Christ-appointed apostle, and receives the laying on of hands for the gift of the Holy Ghost by duly authorized apostles. Among their minor rules as laid down in *A Word of Wisdom*, supposed to have been revealed to Joseph Smith, 27th February 1833, are these recommendations:—that it is not good to drink wine or strong drink, except at the Lord's Supper (and even then it should be home-made grape-wine), or to use hot drinks or tobacco,—the former being meant for the washing of the body, and the latter for the healing of bruises and sick cattle; man's proper food is herbs and fruit, that for beasts and fowls, grain; and, except in winter and in case of famine and severe cold, flesh should not be eaten by man. Infant baptism is also condemned, but the children of the saints who have reached their eighth year should be baptized. The deceased, also, can be baptized by proxy, and in this way Washington, Franklin, and others have been vicariously baptized into the church.

See *Book of Mormon* (1879); *Book of Doctrine and Covenants* (1876); John Hyde jun., *Mormonism, its Leaders and Designs* (1837); E. G. Ferris, *Utah and the Mormons* (1854); N. W. Green, *Mormonism* (1870); T. B. H. Stenhouse, *Rocky Mountain Saints* (1873); H. Mayhew, *The Mormons*; Elder John Jaques, *Catechism for Children* (1877); John W. Gunnison, *Mormons, or Latter-Day Saints* (1852); Heyworth Dixon, *Spiritual Wives* (1868); J. H. Beadle, *Life in Utah* (1870). (J. FR.)

MORNAY, PHILIPPE DE (1549-1623), Seigneur du Plessis-Marly, very generally known as Mornay Du Plessis or Du Plessis-Mornay, one of the most distinguished members of the Protestant party in France, was born at Buhy in Normandy on 5th November 1549. As a younger son he was destined for the church, and with this view was sent to the Collège de Lisieux in Paris, but in his eleventh year, along with the rest of his family, he abandoned Roman Catholicism, continuing, however, with zeal and success his studies not only in classical and general literature but also in theology. In the autumn of 1567, on the outbreak of the second religious war, he joined the army of Condé, but was prevented from taking an active part in the campaign by a fall from his horse, which broke his leg. In the following year he went abroad, and, after spending the winter at Heidelberg, travelled extensively in Italy, Germany, the Low Countries, and England, learning the languages and acquiring the friendship of many of the distinguished men of all these countries. In

June 1572 he returned to France, and had begun to enter upon a diplomatic career (his earliest extant "mémoire," laid by Coligny before Charles IX., had reference to the duty of France to support the Low Countries in their struggle for independence) when the St Bartholomew massacre, from which he escaped with difficulty, compelled him to take refuge across the Channel. There he rendered valuable services to William of Orange, and also to the duke of Alençon-Anjou, as a semi-official political agent. Returning to France at the instance of La Noue towards the end of 1573, he took part with various success in numerous military enterprises, and was made prisoner at Dormans in 1575 (10th October), but not having been recognized he got off for a small ransom. Shortly afterwards he married Charlotte Arbaleste at Sedan, and at her request wrote as a bridal present the *Discours de la Vie et de la Mort* (1576), which has been so often reprinted and translated. In 1577 Henry of Navarre made him a member of his council and sent him on a diplomatic mission to England, and during this visit, which lasted more than a year, he found time among his other pressing occupations to prepare for the press his *Traité de l'Eglise où l'on traite des principales questions qui ont été mues sur ce point en nostre temps* (1578), which at once became popular. From July 1578 till his return to France in 1582 he was chiefly in the Low Countries, engaged in public business, and during this interval he wrote and published a considerable work in apologetical theology (*Traité de la vérité de la religion chrétienne contre les Athées, Epicuriens, Payens, Juifs, etc.*, 1581). With the death of the duke of Anjou in 1584, by which Henry of Navarre was brought within sight of the throne of France, the period of Mornay's greatest political activity began; his importance in the Huguenot counsels was further increased in 1588 by the death of the prince of Condé, to whose influence he practically succeeded. In April 1589 he was rewarded for the reconciliation of the two Henries with the governorship of Saumur, and he took active part in many of the military operations that followed the assassination of Henry III. in the following August. He was present at the siege of Dieppe, fought by the side of Henry IV. at Ivry, and was one of the besiegers of Rouen in 1591-92, until sent on a mission to the court of Elizabeth. A crisis in his political career was marked by Henry's abjuration of Protestantism in July 1593, which gradually led to Mornay's withdrawal from the court. In this year it was that he founded the Protestant academy or university of Saumur, which had a distinguished history until its suppression by Louis XIV. in 1683. In 1598 he published a work on which he had long been engaged, entitled *De l'institution, usage, et doctrine du saint sacrement de l'Eucharistie en l'Eglise ancienne*. It having reached his ears that Cardinal Du Perron had alleged that of the (thousands of) citations in this controversial work he could point out five hundred that were falsified or misunderstood, he challenged his assailant to a public discussion. This was at last arranged for by the good offices of the king, and took place at Fontainebleau on 4th May 1600. Only nine passages were discussed, but in each case the decision, one is not surprised in the circumstances to learn, went against the Protestant. Mornay, from whom every indication of the particular passages to be impugned had been persistently withheld, was forced by supervening illness to withdraw. Only once again did he appear at court, in 1607. He continued, however, to give his party the benefit of his counsel and active support to the end of his long and busy life. His last work, entitled *Mystère d'iniquité, c'est à dire, l'histoire de la Papauté*, appeared in 1611. In 1618 he was chosen a deputy to represent the French Protestants at the synod of Dort. Prohibited by Louis XIII.

from personally attending, he nevertheless contributed materially to the deliberations of that assembly by written communications. In 1621 he was deprived of his governorship; and his death took place at La Forêt-sur-Sèvre on 11th November 1623.

Two volumes of *Mémoires*, from 1572 to 1589, appeared at La Forêt in 1624, and a continuation, in two volumes, at Amsterdam in 1652; a more complete edition (*Mémoires, correspondances, et vie*) in twelve volumes, 8vo, was published at Paris in 1624-25. The greater number of his works were translated into English during his lifetime.

MORNAY, CHARLES AUGUSTE LOUIS JOSEPH, DUC DE (1811-1865), was the natural son of Hortense Beauharnais, queen of Holland, and of the comte de Flahaut, a leading dandy of the period, and was thus brother to Napoleon III. The secret of his birth (23d October 1811) was carefully kept; he was acknowledged as son by the comte de Morny for a consideration, and was brought up by his paternal grandmother, Madame de Souza, a writer of society novels, and a woman of great wit and high breeding. As a boy of nineteen he was declared after the revolution of 1830 a hero of July, and was entered at the staff college. In 1832 he was gazetted sub-lieutenant, and served in Algeria as aide-de-camp to General Oudinot; he was present at Mascara and Constantine, and was made a chevalier of the Legion of Honour. In 1838 he returned to Paris, and began his career as dandy and speculator. In the first capacity he set the fashions both of dress and manners to the young men of Paris, and conceived the idea of the modern society journal, and in the second established a manufactory of beetroot sugar at Clermont-Ferrand. This last idea brought about his election for the department of the Puy-de-Dôme. In the chamber he voted consistently with the ministers. The republic of 1848 marked the crisis in his fortunes, and by 1851 all his speculations had failed, and all his property was sold. In desperation he determined to play a part in politics, and was the heart and soul of the *coup d'état* of December 1851. The success of the *coup d'état* was certain, owing to the fear of the extreme republicans entertained by the great majority of the nation, and all that was needed was a head for intrigue and an utter absence of scruples to shed innocent blood. Morny and St Arnaud fulfilled these requisites. Morny was on the day of the *coup d'état* made minister of the interior, but he had no taste for the drudgery of administration, and in January 1852 found an excuse for resigning on the question of the property of the Orleanist princes. The empire established, he was again able to begin speculating, and used both the money of the state and his influence with his brother for the success of his schemes. He had been in 1852 re-elected deputy for Clermont-Ferrand, and was in 1854 elected president of the corps législatif, an office which he held for the rest of his life. This office in every way suited him; he had large pay, and resided in a magnificent official residence, where he produced little plays to admiring audiences. The work was not hard, being chiefly to maintain the Government majority in a good humour by sumptuous entertainments, and to win over the Liberals by the same tactics. He still speculated in railways, pictures, mines, and even in a new watering-place, Deauville, and, being absolutely unscrupulous and venal, amassed an immense fortune in spite of the utmost extravagance. In 1856 he was special ambassador at the coronation of Czar Alexander II., when he spent immense sums, and married a wealthy Russian, Princess Troubetzkoy. In 1862 he was created a duke, and in 1865, after continuing to the last his career of dissipation, died of sheer anæmia from the measures he took to keep himself fit for yet further excesses.

Of the duc de Morny little good can be said either as a statesman or a man. He looked upon everything from a purely selfish point