

12mo, London, 1837. 32. 'The Copyright Question and Mr. Benjamin Telford's Bill,' 8vo, London, 1832. 33. 'Hampshire, its Past and Present Condition and Future Prospects,' 2 vols. 8vo, Winchester [1838]. 34. 'Woolley's Natural Philosophy,' re-written, 3 vols. 8vo, London, 1839. 35. 'Classings of Nature,' containing 667-seven groups of animals and plants, with popular descriptions of their habits, 4vo, London, 1838. 36. 'Man in his Physical Structure and Adaptations,' 12mo, London, 1838. 37. 'Domesticated Animals popularly considered,' 6vo, Winchester, 1839. 38. 'The World,' 8vo, London, 1839. 39. 'England,' 8vo, London, 1839. 40. 'Companion to Gilbert's New Map of England and Wales,' 8vo, London, 1839. 41. 'Winchester Arithmetic,' 8vo, London, 1839. 42. 'Man in his Intellectual Faculties and Adaptations,' 12mo, London, 1839. 43. 'Man in his Relations to Society,' 12mo, London, 1840. 44. 'Man as a Moral and Accountable Being,' 12mo, London, 1840. 45. 'Cuvier's Animal Kingdom arranged according to its Organisation. The Fishes and Reptiles by H. Mudie,' 8vo, London, 1840. 46. 'Sheep, Cattle,' &c., 2 vols. 8vo, London, 1840. 47. 'Climate and its Resources and Peculiarities, with a View of the Opium Question, and a Notice of Assam,' 8vo, London, 1840. 48. 'Historical and Topographical Description of the Channel Islands,' 8vo, London, Winchester [printed 1840]. 49. 'The Isle of Wight, its Past and Present Condition, and Future Prospects,' 8vo, London, Winchester [printed 1841]. Mudie furnished the volumes on 'Intellectual Philosophy' and 'Perspective' for improved editions of 'Pincock's Catechisms' (1831, 1840), the greater part of the natural history section of the 'British Cyclopædia' (1834), the letterpress to 'Gilbert's Modern Atlas of the Earth' (1840), and a topographical account of Seaborn prefixed to Gilbert White's 'Natural History of Seaborn' (ed. 1850).

[*Gen. Mag.* 1842, pt. ii. 214-15; Anderson's *Scottish Nation*, iii. 212-13; Hazell's *Life of T. Chalmers*, i. 22, and Appendix.] G. O.

MUDIE, THOMAS MOLLESON (1804-1870), composer, of Scottish descent, was born at Chelsea 30 Nov. 1809, and showed much musical capacity in the first examination of candidates for admission to the Royal Academy of Music in 1823. He took for leading studies of the academy composition, pianoforte, and clarinet, on which he obtained great proficiency. He was appointed a professor of the pianoforte in the academy in 1832, and held the post till 1844. In 1834 he became organist at Oatton, Surrey, the seat of Lord Mansel, who, at his death in

1840, bequeathed him an annuity of 10*l.*, but this Mudie relinquished in favour of his father's widow. In 1844, on the death of his friend, Alfred Dreyfus, he went to Edinburgh to succeed him as a teacher of music. In 1865 he returned to London. He died there, unmarried, 24 July 1870, and was interred in Highgate cemetery.

As a composer Mudie's success was mainly confined to his earlier years. While a student at the academy his song 'Lungi dal tuo bene' was thought so meritorious that the committee paid the cost of its publication, an act which has been repeated only once since. Several vocal pieces, with orchestral accompaniment and symphonies in C and in B flat, were also composed while he was a student. The Society of Vocal Musicians, founded in 1834, gave him much encouragement, and at their concert was performed a symphony in F (1835), a symphony in D (1837), a quintet in E for pianoforte and strings (1843), a trio in D for pianoforte and strings (1845), and several original and concerted vocal pieces on different occasions. While in Edinburgh he composed a number of pianoforte pieces and songs, and wrote accompaniments for a large proportion of the airs in Wood's 'Songs of Scotland.' His published music consists of forty-eight pianoforte solos, six pianoforte duets, thirteen fantasias, twenty-four sacred songs, three sacred duets, three chamber settings for three voices, forty-two original songs, and two duets. The surviving portions of his symphonies and all his printed works are deposited in the library of the Royal Academy of Music. The drudgery of music-teaching seems to have diminished his power of artistic conception, but some of his compositions, notably the pianoforte pieces and the symphony in B flat, are excellent.

[*Green's Dict. of Music*, i. 496; *Brody's Enc. Dic. of Musicians*; *Musical Times*, August 1876, p. 305.] J. G. E.

MUFFET, THOMAS (1853-1934), physician and author. [See *MUFFETT*.]

MUGGLETON, LUDOWICKY (1664-1698), luteist, was born in Walnut Tree Yard (now New Street) off Bishopsgate Street Without, London, in July 1664, and baptised on 20 July at St. Gotthard's, Bishops-gate, by Stephen Gosson [p. 1]. His family came from Willerston, Northamptonshire, where the name still exists. His father, John Muggleton, was a farmer 'in great respect with the postmaster,' in October 1618, being then 'on the point of three score years,' he was admitted, on Gosson's recommendation, to Allayn's Hospital at Dulwich, his

removed in August 1617. His mother, Mary Muggleton, died in June 1612, aged thirty-five, when his father married again, and sent Lodowicks to be brought up 'with strangers in the country'. In 1624 Lodowicks was apprenticed to John Quick, a tailor in Walnut Tree Yard, who did a good business in livery gowns. In 1628 he had a touch of the plague which raged in that year, but soon recovered, and never had 'half a day's sickness since,' or spent 'sixpence in physic' in his life. In 1630 he was working under Richardson, a clothier and pewbroker in Houndsditch, and became engaged to his daughter; her mother made the match, and promised him to set them up in business. Her in 1631 he went as journeyman to his cousin, William Reeve, in St. Thomas Apostle's; and Reeve, a strong puritan, convinced him of the unlawfulness of pew-broking; his religious scruples proved fatal to his marriage prospects. He became a zealous puritan, and so remained until purification began to remodel the conditions of church life. Refusing to join either the 'new discipline' of presbyterianism, or the 'false fellowships' of independency, he withdrew about 1647 from all worship, fell back on 'an honest and just natural life,' and adopted an agnostic position in regard to all theology.

In 1660, by which time he had been twice a widower, he was attracted by the declarations of two 'prophets,' John Collins (q. v.), a tanner, and Thomas Tany (q. v.), a peddler of the Anglo-Israelites. Their crude pantheism took some hold of him, and he read the current English translations of Jacob Boehme. From April 1654 to January 1662 he had inward revelations, opening to him the scriptures. His cousin John Reeve (1608-1668) (q. v.), caught the infection from him. At length Reeve announced that on 3, 4, and 5 Feb. 1662 he had received personal communications 'by voice of words' from Jesus Christ, the only God, appointing Reeve the messenger of a new dispensation, and Muggleton as his 'mouth.' The two now came forward as prophets; they identified themselves with the 'two witnesses' (Rev. xi. 3), they were to declare a new system of faith, and had authority to pronounce on the moral fate of individuals.

Reeve, a sensitive man in ailing health, who only survived his 'commission' six years, contributed to the movement its element of spirituality. He distinguished between faith and reason, as respectively the divine and demonic elements in man. A frank atheogonism as regards the divine being, which they shared with the contemporary

English Socinians, is common to both; so is the doctrine of the mortality of the soul, to be remedied by a physical resurrection; but the harder outlines of the system, including the rejection of prayer, belong to Muggleton. His philosophy is epiricist; having fixed the machinery of the world, and provided man with a conscience, the divine being takes, ordinarily, no notice of human affairs; the last occasion of his interference, prior to the general judgment, being his message to Reeve. In the resulting system there is a singular mixture of rationalism and literalism. The devil is a human being, witchcraft a delusion, narratives of miracle are mostly possible. On the other hand, astronomy is confuted by scripture, the sun travels round the earth, and heaven, on Reeve's calculation, is six miles off. This, however, is a pious opinion. A modest hold of the 'six principles' (formulated 1666) is enough for salvation (see BROWN, JAMES).

The 'two witnesses' made some converts of position, and printed what is known as their 'commission book,' the 'Transcendent Spiritual Treasure,' 1662. On 16 Sept. 1653 they were brought up on a warrant charging them with blasphemy in denying the Trinity, were detained in Newgate for a month, tried before the lord mayor, John Fowke (q. v.), on 17 Oct. and committed to the Old Bridewell for six months. They gained their liberty in April 1654, and pursued their mission, but Reeve's death in July 1658 left the movement entirely in Muggleton's hands.

The first to dispute his supremacy was Laurence Clarion or Clarkson (q. v.), who joined the movement about the time of Reeve's death, and aspired to become his successor. After endeavouring for a year to lead a revolt, he became Muggleton's submissive follower in 1661. Ten years later, when Muggleton was in hiding, a rebellion against his authority was led by William Medgate, a scrivener, Thomas Burton, a blacksmith, Wicall, a brewer, and a Bostonian named Walter Duchaux. They attacked from Muggleton's writings 'nine assertions,' which they alleged to be opposed alike to common sense and the views of Reeve. In a characteristic letter Muggleton defended the 'assertions' with vehemence, and ordered the exclusion of the ringleaders. He was at once obeyed; his faithful benchman, John Baddington (q. v.), put matters right, and only Burton was allowed to return to the fold. No other schism occurred during his lifetime.

His chief controversies were with the quakers, for whom Muggleton (differing here from Reeve) had nothing but contempt. Their 'humble God' was the antithesis of

his own. On one of his missionary journeys he was arrested at Chesterfield, 1663, at the instance of John Coops, the vicar, on the charge of denying the Trinity. Coops had mistaken him for a quaker, and pronounced him, after examination, the 'soberest, wisest man of a fanatic that ever he talked with.' He was committed to Derby gaol, and after nine days' imprisonment was released on bail. At Derby he excited the curiosity of Gervase Bennet, a local magistrate, who had applied the term 'quaker' to Fox and his following. Bennet engaged Muggleton in discussion, but, to the delight of his brother magistrate, met his match in him.

Muggleton's books were seized in London in 1670, but he evaded arrest. In 1676 he became executor to Deborah Brent, widow of his friend John Brent. In this capacity he brought an action of trespass against Sir John James in respect of house property in the Postern, London Wall. In the course of the suit he had to appear in the spiritual court, and was at once arrested on the charge of blasphemous writing. His trial took place at the Old Bailey on 17 Jan. 1677 before Sir Richard Raleford (q. v.), chief justice of the king's bench, who pelined him with abuse, and Sir Robert Aylmer, justice of the common pleas, who was more lenient. It was difficult to procure a verdict against him, for he had printed nothing since 1673, and thus came within the Act of Indemnity of 1674. But his 'Neck of the Quakers Broken' bore the imprint 'Amsterdam . . . 1692'; Amsterdam was certainly a false imprint, and it was argued (incorrectly) that the book had been antedated, and really printed in 1676. Sentence was passed by the recorder, George Jeffreys (1642-1689) (q. v.). Muggleton was amerced in 600*l.*, and condemned to the pillory on three several days; his books to be burned before his face. He was duly pilloried, and thrown into Newgate in default of the fine. At length, after finding 100*l.* and two sureties for good behaviour, he was released on 19 July 1677. The anniversary of this date (reckoned 30 July since the alteration of the calendar) has ever since been kept by Muggletonians as their 'little holiday'; the other annual festival, the 'great holiday,' being 14 Feb., in commemoration of the commission to Heere.

The rest of his life was peaceful. He printed no more books, but prepared an autobiography, and wrote an abundance of letters, more or less declamatory, afterwards printed as collected by Alexander Delamaine (q. v.) and others. His correspondence is full of racy observations on human character, and his ethical instincts were clear and sound; he

could turn a rude phrase, but was essentially a pure-minded man, of tough brain. He was a great match-maker, and ready in any emergency with shrewd and prudent counsel. No sort of approach to vice would be tolerated in his community. His paroxysm lagged in his aversion to cards, which he classed with drunkenness. But he was no saint; he enjoyed his pipe and glass. Nothing would steer him from English soil. Scotsmen he hated; he never forgot Buchanan. In Ireland he had many followers, including Robert Plaine (q. v.), governor of Cork during the Commonwealth, but not for 'two thousand pounds' would he 'come through the sea-gulf' which lay between Divine and had (Ireland) and Lazarus in Heaven. He defied the bearing of arms, except for self-defence against savages. Hardy enough with his sentence of posthumous damnation, he was meanwhile for a universal tolerance: 'I always,' he writes in 1666 to George Fox, 'loved the persecuted better than the persecutor.'

Swedenborg's accord with Muggleton is the primary article of the Gifford's was noticed in 1800 by W. H. Reed (see *Writings of Swedenborg*, 1807, ii. 305). The coincidence extends to other points, and in the most remarkable so there is no reason to suppose that Swedenborg had any knowledge of the writer who has anticipated his treatment of several topics.

From the stored canon Muggleton concluded (following Heere) the writings assigned to Solomon. He added the 'Fragments of the Twelve Patriarchs,' which he knew in the version by Anthony (q. v.). He added also 'the books of Enoch,' about no book of Enoch was in his time known to be preserved. The translation in 1682 by Richard Laurence (q. v.) of the vulgarized 'Book of Enoch' has completed the Muggletonian canon. For his own writings and those of Fox he claims no verbal inspiration, yet an authority equal to that of scripture.

Muggleton died at his house in the Postern on 14 March 1695, in his 65th year, after a fortnight's illness. His body lay in state on 10 March at Louisa Hall. He was buried on 17 March in Bethlehem Bay churchyard; the site is in Liverpool Street, opposite the station of the North London Railway. By his first wife, Sarah (1618-1679), whom he married in 1634 or 1635, he had three daughters; Sarah, the eldest, was the first believer; she married John Wain, Elizabeth, the youngest, married Whitstable; both survived him. By his second wife, Mary (1620-1641), whom he married in 1642,

or 1641, he had two sons and a daughter; all died in infancy, the second son, a scrupulous boy, living till 1665. In 1663 he married his third wife, Mary (d. 1689, at 1 July 1718), daughter of John Martin, a tanner, of East Malling, Kent; with her he got some property.

Muggleton was a tall man, with equine nose, high cheek bones, hazel eyes, and long auburn hair. An oval portrait of him, painted in 1674, was presented to the British Museum on 26 Oct. 1768, and subsequently transferred to the National Portrait Gallery, London. A later portrait, full length, painted by William Wood, of Grafton, Essex, has belonged since 10 Dec. 1829 to the Muggletonian body, and hangs in their 'reading room,' New Street, Bishopsgate Street Without. They have also a cast of Muggleton's features, taken after death; from this a small copperplate engraving by G. V. Coffin was executed in 1809. An engraving by J. Kennerley, 1839, half length, is from Wood's painting.

The name Muggletonian, employed by Muggleton himself, is in use among his adherents, who generally prefer to call themselves 'believers in the third commission,' or 'believers in the commission of the Spirit.' As the usual exercises of public worship are excluded from their church meetings, they do not figure in the lists of the registers-general. They have no preachers, but they keep in print the writings of their founders, and meet to read their aloud, and sing their 'spiritual songs.' His ablest follower was Thomas Thackinson (1631-1710?) (q. v.) In Smith's *Bibliotheca Anti-Quakeriana*, 1875, is a bibliography (revised by the present writer) of Muggleton's works. Below are enumerated the first editions, all 4to, and all (except No. 7) without publisher's or printer's name. By Heave and Muggleton are: 1. *A Transcendent Spiritual Treatise*, &c. 1652 (two editions same year). 2. *A General Epistle from the Holy Spirit*, &c. 1655. 3. *A Letter presented unto Alderman Fouke*, &c. 1655. 4. *A Divine Looking-Glass*, &c. 1656 (a revised edition, with additions, was issued by Muggleton, 1661; both editions have been reprinted). Posthumous were: 5. *A Volume of Spiritual Equities*, &c. 1755 (written 1655-91). 6. *A Discourse from the Tree of Life*, &c. 1758 (written 1654-82). 7. *A Supplement to the Book of Letters*, &c. 1831 (written 1655-1688). By Muggleton alone are: 8. *A True Interpretation of the Eleventh Chapter of the Revelation*, &c. 1655. 9. *The Neck of the Quakers Broken*, &c. 1663 (Fox reprinted in 1837). 10. *A Letter sent to Thomas*

Taylor, Quaker,' &c. 1655. 11. *A True Interpretation of . . . the whole Feast of the Revelation*, &c. 1655. 12. *A Looking-Glass for George Fox*, &c. 1658. 13. *A True Interpretation of the Witch of Endor*, &c. 1655. 14. *The Answer to William Penn, Quaker*, &c. 1673 (in reply to Penn's *The New Witnesses proved Old Heretics*, &c. in 1672, 4to). Posthumous were: 15. *The Acts of the Witnesses of the Spirit*, &c. 1659 (written 1677). 16. *An Answer to Isaac Pennington*, &c. 1719 (written 1663). A few early issues of separate letters, included in the above, are not here specified.

[Muggleton's *Acts of the Witnesses*, 1659, is an autobiography to 1677; his later history may be traced in his letters. A useful Account of the wicked Life of . . . Muggleton, 1678, [i.e. 1677], reprinted in *Harleian Miscellany*, 1744, vol. 1, 1819, vol. viii.; also in H. Ashie's (i.e. Edward Pugh's) *Religious impostors* (2d), 1821, is worthless. Nathaniel Pusey's *True Account of the Trial*, written in 1677 and printed in 1808, deserves note. See for an account of the literature of the subject, by the present writer, *The Origin of the Muggletonians, and Ancient and Modern Muggletonians*, in *Transactions of Liverpool Literary and Philosophical Society*, 1889 and 1879. In the *Scottish Century*, August 1894, is a paper on the Prophet of Walnut Tree Yard, by the Rev. Augustus Joseph, D.D. The allusions to Muggleton by Bent and Massie are valuable; cf. *Turvey's Quakers*, 1892, pp. 176-8.] A. G.

MULLMAN, RICHARD (1785?-1795), antiquary. (See *Outworn*, *TANSEN*.)

MUIR, JOHN (1810-1895), orientalist, born at Glasgow on 5 Feb. 1810, was the eldest son of William Muir, some time magistrate of that city. After receiving his early education at the Irvine grammar school, he attended several sessions at the Glasgow University, and thence passed to the college at Hallebury, in preparation for the service of the East India Company. In 1829 he was sent to Fort William College, Calcutta, and was subsequently appointed successively in the posts of assistant secretary to the board of revenues at Allahabad, special commissioner for a land inquiry at Meerut and Saharanpur, and collector at Aunimach. In 1844 he filled the more congenial office of Principal of the newly established Victoria or Queen's College at Benares, and although he held the post for a year only he succeeded in that time in giving practical effect to an original educational scheme by which instruction in English and in Sanskrit was given concurrently. He next became Civil and Sessions Judge at Faizpur. In 1853 he retired, and his services were recognised