plain, intelligible, and reasonable, being neither contrary to reason nor incomprehensible to it. The work undoubtedly aimed a blow at some of the dogmas of later Christian times, but it claimed to be “a vindication of God’s revealed will against the most unjust imputations” which occasioned “so many deists and atheists.” Toland’s line of argument is to show that the supposition of the doctrines of the gospel being repugnant to clear and distinct ideas and common notions leads into absurdities and inevitable scep­ticism; that the proof of the Divinity of Scripture is its self­evidencing power; that, though men are dependent on Divine revelation for the knowledge of the most important truths, the truths must themselves be plain and intelligible when revealed; that all the doctrines, precepts, and miracles of the New Testament are perfectly intelligible and plain; that, though reason is dis­ordered in the case of many men, the disorder is not in the faculty itself but in the use made of it; that in the New Testament “mystery” never means anything inconceivable in itself, but things naturally intelligible enough, which are either so veiled by figurative words or rites, or so lodged in God’s sole knowledge and decree, that they could not be discerned without special revela­tion; that no miracle of the gospel is contrary to reason, for they were all produced according to the laws of nature, though above its ordinary operations, which were therefore supernaturally assisted ; that mysteries were first introduced into Christianity by the early admission into the church of Levitical ceremonies and heathen rites and mysteries, and especially by mixing up heathen philo­sophy with the simple religion of Christ. The work was intended to be the first of three discourses, in the second of which he was to attempt a particular and rational explanation of the reputed mysteries of the gospel, and in the third a demonstration of the verity of Divine revelation against atheists and all enemies of re­vealed religion. But, like so many other of his numerous projects, this failed of execution. After his Christianity not Mysterious and his Amyntor, Toland’s Nazarenus was of chief importance, as vailing attention to the right of the Ebionites to a place in the early church, though it altogether failed to establish his main argument or to put the question in the true light. His Pantheis- ticon, sive Formula celebrandæ Sodalitatis Socratieæ, of which he printed a few copies for private circulation only, gave great offence as a sort of liturgic service made up of passages from heathen authors, in imitation of the Church of England liturgy. The title also was in those days alarming, and still more so the mystery which the author threw round the question how far such societies of pantheists actually existed. Poor Toland had been outlawed by the churches of his day, and took a most imprudent delight in alarming and mystifying his persecutors. This and all his later works must be read from the point of view first suggested by Herder : “ Who can refuse to see in Toland the man of wide reading and of clear intellect, and the earnest inquirer, although, as em­bittered by persecutions, with every fresh book he dipped his pen in a more biting acid?”

See Mosheim’s *Vindiciæ Antiquæ Christianorum Disciplinæ,* 1st ed., 1720, 2d ed., 1722 (the life of Toland prefixed to the 2d edition of this essay gives still the best and most learned account we have of his life and writings); “Memoirs of the Life and writings of Mr John Toland,” by Des Maizeaux, prefixed to *The Miscellaneous Works of Mr John Toland,* in 2 vols., London, 1747; Leland’s *View of the Principal Deistical Writers;* Herder's *Adrastea;* Lechler's *Geschichte des englischen Deismus* ; Isaac Disraeli’s *Calamities of Authors ; Theological Review,* November 1864; Hunt's article in *Contemporary Review,* vol. viii., and his *Reli­gious Thought in England;* Leslie Stephen’s *History of English Thought in Eigh­teenth Century* ; Cairns’s *Cunningham Lectures for 1880.* On Toland's relation to the subsequent Tübingen school, as presented in his *Nazarenus,* see *Theological Review,* Oct., 1877 ; and on his relation to materialism, F. A. Lange's *Geschichte des Materialismus.* (J. F. S.)

TOLEDO, a province of Spain, in New Castile, is bounded on the N. by Avila and Madrid, on the E. by Cuenca, on the S. by Ciudad Real, and on the W. by Cáceres, and has an area of 5620 square miles. The surface is throughout lofty, and in a great part of its extent mountainous. Towards the centre, indeed, there are extensive plains or tablelands, but the whole of the south and east is occupied by the Montes de Toledo, which separate the waters of the Tagus on the north from those of the Guadiana on the south. These mountains are of no great height ; and they were once densely covered with forests, which have now been almost entirely cut down, although there are still woods and groves of considerable extent on their lower slopes. Branches of this chain enclose the province on the east and west, and part of the range that stretches north of the Tagus approaches its north-western frontier. Toledo is well watered by the Tagus and its affluents,—the Tajuna, Jarama, Guadar­rama, Alberche, and Tietar on the north, and the Algodor, Torcon, Pusa, Sangrera, and Cedron on the south. The Guadiana forms for a short distance the south-western frontier, and its tributary the Giguela waters the eastern part of the province. The country is rich in minerals, as yet almost entirely unworked, containing veins of gold, silver, lead, iron, quicksilver, copper, and tin. Coal, alum, cinnabar, &c., are also found. The soil produces com, pulse, potatoes, oil, wine, flax, oranges, lemons, chestnuts, and melons in fair abundance, but the trade in agricultural products is almost confined to the province itself. The number of sheep and goats is few, of horses and mules still less ; while the only oxen are those used in agri­culture. Bees and silkworms are kept in considerable number. Manufactures once flourished, but are now in a very low state,—silk and woollen cloth, earthenware, soap, oil, chocolates, wine, rough spirit *(aguardiente),* guitar strings, and arms being almost the only articles made. The province is traversed by three lines of railway,— that of Madrid Seville-Cadiz in the east, Madrid-Toledo- Ciudad Real through the centre, and Madrid-Cáceres- Lisbon in the north. There are 12 partidos judiciales and 206 ayuntamientos ; and three senators with eight deputies are returned to the cortes. The total population in 1885 was 332,000; the only towns with a population exceeding 10,000 are Toledo (20,251) and Talavera de la Reina (11,986). Some of the most brilliant fighting of the Peninsular War took place in Toledo and the neigh­bouring province of Cáceres, the battle of Talavera de la Reina being fought on the 27th and 28th of July 1809.

TOLEDO, the capital of the above province, and once of the whole of Spain, stands upon a circle of seven hills, 2400 feet above the sea, and washed on three sides by the Tagus. It is 37 miles west-south-west of Madrid. The river is spanned by two fine stone bridges,—the Alcántara, a Moorish bridge of a single arch, giving entrance to the city from the east, and the other, that of San Martin, from the west, while between them the river makes a sweep southwards. The place is enclosed on the land side by two walls, still in fairly perfect condition,—the inner one being built by King Wamba in the 7th century, the outer by Alfonso VI. in 1109. The gates are numerous and well preserved, the most noteworthy being the famous Puerta del Sol, the Puerta Visagra, and the Cambron. Some Roman remains (a circus, &c.) lie without the walls, on the plain to the north-west. The appearance of Toledo from a distance is imposing in the extreme, from its noble situation and the terraced lines of its buildings ; but upon a nearer approach it reveals itself as dull and decayed enough, with little or no traffic in the streets, and a strange silence brooding over all its ways. The houses are large, massive, and gloomy, generally Moorish in style, of the 12th, 13th, and 14th centuries, with a great central *patio* (courtyard), and yielding abundant traces of Arabic decoration. The principal public square is the Zocodover. It forms the favourite promenade, and from it the one fairly wide street of the city leads to the cathedral. The latter is the glory of Toledo, and one of the finest monuments of art in Spain. Built upon the site of an ancient mosque, and commenced in 1227, it was completed in 1492 ; and, though sacked over and over again,—finally by the French under La Houssaye in 1808,—it is still, with the excep­tion, perhaps, of the cathedral of Seville, the richest and most magnificent foundation in the Peninsula. The ex­terior is unfortunately hidden to a great extent by mean surrounding buildings, but the fine western facade, with its two towers, one rising 325 feet, is effective. The interior is somewhat dwarfed in appearance by the immense width. It is 404 feet long by 204 feet broad, and is divided by 84 pillars into five naves, with central lantern and choir, and a complete series of side chapels. Most of these latter are late additions, of the 15th and 16th