

## MIGNE, JACQUES-PAUL

lost all his official posts. He retired to the country, and there completed his history (*Histoire de France*, 1855–67, 11 volumes, taking the story from the Renaissance to the reign of Louis XVI) and wrote a study of the origins and evolution of religious belief (*La Bible de l'humanité*, 1864). He also developed an interest in natural science, writing a series of lyrical works, (*L'Oiseau*, 1856; *L'Insecte*, 1858; *La Mer*, 1861; *La Montagne*, 1861). He kept a journal which, when its publication was started in 1952, surprised many of his admirers, since it showed in his personal life and in his relations with his wife, almost obsessive preoccupations with physical phenomena. This is a sign of one of Michelet's outstanding characteristics, his curiosity about everything that concerned life.

Michelet was a historian of great erudition. It is his style which has often been criticized, becoming at times over-dramatic and declamatory. His love of France, and his celebration of the formation and persistence of France has also, at times, seemed excessive. But in recent years his reputation has revived. He has been recognized as an exponent of oral history, using art and architecture, legend and literature, as well as the archives, the charters, the chronicles and the memorialists in which he was steeped. He is also a historian who is concerned with ordinary people and with ordinary things. He admired the Revolution because it was an event without a hero, without proper names, an event which demonstrated the unity of millions. The masses were often held down, oppressed, stunned, rendered senseless. All the more reason then, as Michelet put it, to listen to their silences which were 'les silences de l'histoire'. He often used antithesis as a means of historical explanation. The east is contrasted to the west, the country to the town, the old world to the new, male to female, individual to community, liberty to federality. But out of such antagonisms and conflicts, there emerges the essence of history. For Michelet, this was France. DJ

## Main publications

Many editions of his numerous works exist; *Oeuvres complètes* (Paris: Flammarion, ongoing); *Histoire de*

*France* (1855–67), 40 vols (Flammarion, 1893–8); *Journal 1820–1874*, 4 vols (Paris: Gallimard, 1952–1976).

## Reading

Barthes, Roland: *Michelet par lui-même* (Paris: Le Seuil, 1954).

Calo, Jeanne: *La Création de la femme chez Michelet* (Paris: Nizet, 1975).

Monod, Gabriel: *La Vie et la pensée de Jules Michelet* 2 vols (Paris: Champion, 1923).

Rudler, Gustave: *Michelet historien de Jeanne d'Arc*, 2 vols (Paris: Presses Universitaires de France, 1925–6).

Viallaneix, Paul: *La Voie Royale* (Paris: Delagrave, 1959).

**Migne, Jacques-Paul** (1800–1875) Born at Saint-Flour in the Auvergne, Migne was educated at the seminary of Orleans and worked as a parish priest for nine years. In 1833, with the consent of his bishop, he became a religious journalist in Paris where three years later he founded a publishing house under the name of the Ateliers Catholiques. He aimed to make Catholic Tradition available to ordinary priests by republishing earlier printed texts at a modest price as a 2,000-volume *Bibliothèque universelle du clergé*. His energy was prodigious and over 1,100 volumes, closely printed in double columns, had appeared by 1868 when the Ateliers burned down. This fire marked the effective end of Migne's career, since he was unable to obtain adequate compensation from his insurance company to rebuild his factory.

Much of Migne's work (for example his 100 volumes of French sermons) is little read today, but his *Patrologia* is highly valued by medieval historians. This consists of 217 volumes of the texts of the Latin Fathers of the church, from Tertullian to Pope Innocent III, and 161 volumes of the Greek Fathers, from St Clement of Rome to the Council of Florence. The Greek texts were printed with parallel Latin translations where those were available. Migne enlisted the help of scholars from all over Europe in preparing the *Patrologia* but his chief collaborator was the distinguished patristic scholar, Jean-Baptiste Pitra, prior of Saint-Germain-des-Prés, who later became Vatican librarian. Pitra supervised the

production of all the Latin texts and the first 104 volumes of the Greek texts.

The editors interpreted the term 'Fathers' in a broad sense. The *Patrologia* is not restricted to theological works, but includes many secular histories written by churchmen as well as a large body of secular and ecclesiastical records, while volume 131 of the Greek Fathers is unexpectedly devoted to Anna Comnena's *Alexiad*. In effect the *Patrologia* volumes are an historical miscellany and this makes them useful to modern scholars. Comparatively few libraries contain the original editions of the 3,414 authors whom Migne reprinted, whereas complete sets of the *Patrologia* are readily accessible. BH

## Main publications

*Patrologiae Cursus Completus ... Series Latina*, ed. J. P. Migne, 221 vols, incl. 4 vols indices (Paris: 1844–64); *Patrologiae Cursus Completus ... Series Graeca*, ed. J. P. Migne, 162 vols, index vol. 162 by F. Cavallera (Paris: 1857–1912); *Pour revaloriser Migne: tables rectificatives*, P. Glorieux (Lille: 1952); *Patrologiae Cursus Completus, Series Latina, Supplementum*, 5 vols, Accurante A. Hamman (Paris: Garnier, 1958–74).

## Reading

Marchal, L.: Jacques-Paul Migne. In *Dictionnaire de Théologie Catholique* X (2) (Paris: Librairie Letouzey et Ane, 1929).

Sheppard, L. C.: The Abbé Jacques-Paul Migne. *American Benedictine Review* 7 (1956–7) 112–28.

**Mignet, Auguste** (b.1796, d.1884) A Provençal born in Aix, Mignet made his name as a journalist under the Restoration. In 1830 he signed the journalists' petition against the repressive policies of Charles X, and after the revolution of that year was made director of the foreign ministry archives, where he served until the revolution of 1848. His best-known work of history was the first general survey of the French Revolution written by someone who had not lived through it (1824). Liberal in tone, it sought to celebrate the Revolution as a national achievement at a time when the official view was growing increasingly hostile. It remained popular throughout the nineteenth century and was translated into English. After becoming an archivist Mignet turned to diplomatic history, producing carefully docu-

mented studies of the Spanish Succession war (1843) and Philip II (1845). Elected to the Académie Française in 1836, his last work was a life of Mary, Queen of Scots (1851). WD

## Main publication

*Histoire de la Révolution française* (Paris: 1824).

## Reading

Mellon, S.: *The Political Uses of History: a Study of Historians of the French Restoration* (New York: Columbia University Press, 1958).

**Miller, Perry** (b.1905, d.1963) An intellectual historian, a literary critic, and a historian of American culture, Miller was a towering figure in American intellectual history. Born in Chicago in 1905, he was educated at the Tilton School and Austin High School, and in 1922 enrolled at the University of Chicago. A year later Miller left the university. He travelled first to Colorado, where he rejoiced in the spectacular scenery and company of hoboes and 'wobblers' (Industrial Workers of the World). Then he moved to Greenwich Village in New York city where he wrote 'true-confession' stories for pulp magazines. During this time the theatre drew his attention, and for a time he had occasional parts in plays. The stage, however, did not hold his interest for long, and he went abroad, first as a seaman and later as a worker for an oil company in the Belgian Congo.

While unloading oil drums in the Congo port town of Matadi, Miller experienced a sudden revelation, 'the epiphany at Matadi', as he later described it, which set him in pursuit of what became his lifelong goal and mission: to expound and interpret 'the innermost propulsion' of American history. This vision demanded that he spend his life expounding the nature and meaning of American civilization in the light of the Puritans and the Puritan tradition in America. On returning to the United States, Miller resumed his studies at the University of Chicago, where he received his bachelor's degree in 1928 and a doctorate in 1931. He taught at Harvard from 1931 until his death. In 1946 he became full professor of American literature, and in 1960 Powell M. Cabot professor of American literature.

Believing that an interpretation of the American past ought to begin with an explanation of those traditions that 'have gone into the making of the American mind', Miller was initially drawn to Puritanism because it represents a genuinely rigorous intellectual tradition at the foundation of the American experience. In his view, Puritanism was not merely a historical phenomenon of seventeenth-century New England, but rather a fundamental component underlying the entire American past from its beginning until his own time. Puritanism, according to Miller, became 'one of the continuous factors in American life and thought. Any inventory of the elements that have gone into the making of the "American mind" would have to commence with Puritanism.'

*Orthodoxy in Massachusetts*, Miller's doctoral dissertation, was published in 1933 and established his reputation in the field of American Puritanism. This book, along with *The Puritans* (2 vols, 1938, edited with T. H. Johnson), and *The New England Mind: the Seventeenth Century* (1939), which became the standard work in the field of American Puritan studies, radically transformed many popular stereotypes about the Puritan tradition in America. Miller's academic career was interrupted by service in the United States Army, 1942–5. He attained his greatest influence as scholar and teacher following the second world war with the publication of works such as the intellectual biography, *Jonathan Edwards* (1949); *The New England Mind: from Colony to Province* (1953), perhaps Miller's finest work; *Roger Williams: his Contribution to the American Tradition* (1953); and *Errand into the Wilderness* (1956), a book of collected essays on American Puritanism.

The uniqueness of Miller's contribution to the study of Puritanism lies in locating it as a major cultural and intellectual movement in the larger context of western civilization. Puritanism, according to Miller, was one of the most important movements in early modern history, radically transforming western culture and mind. This change from a medieval to a modern perspective involved the shift from a theocentric to an anthropocentric position. The errand into the wilderness symbolized for Miller the general evolution of western culture

from the medieval world view into the Enlightenment; namely, 'that no force but the will of man can bring order out of the chaos of human depravity' (1953). Accordingly, Miller interpreted the whole American experience in light of man's relationship to the 'wilderness' of the universe; an existentialist view which stresses human responsibility without an appeal to transcendental support. In this approach Miller was much influenced by the existentialist theology of Reinhold Niebuhr.

Miller's studies of Puritanism signified a turning point in American historiography and soon became the most authoritative works in this field. The uniqueness of Miller's contribution to the study of American Puritanism is twofold. Rooting Puritan religion in the medieval tradition of Ramist logic and typology, he eloquently portrayed the elements of continuity and change between Puritan thought and the medieval world view. Similarly, through his studies of Roger Williams, Jonathan Edwards, Solomon Stoddard and the phenomena of revivalism, he showed the continuing relevance of Puritanism to later American history. In his last work, *The Life of the Mind in America*, a part of a larger projected study which was published posthumously by his widow in 1965 and won the 1966 Pulitzer prize in history, Miller presented an account of the development of the American 'mind' in the new nation, attempting to distinguish the various strands of intellectual experience that went into the establishing of an American identity. AZ

#### Main publications

*Orthodoxy in Massachusetts* (Cambridge, Mass: Harvard University Press, 1933); *The New England Mind: the Seventeenth Century* (New York: Macmillan, 1939); *Jonathan Edwards* (New York: Sloane, 1949); *The New England Mind: from Colony to Province* (Harvard University Press, 1953); *Roger Williams: his Contribution to the American Tradition* (New York: Bobbs-Merrill, 1953); *Errand into the Wilderness* (Harvard University Press, 1956); *The Raven and the Whale: the War of Words and Wits in the Era of Poe and Melville* (New York: Harcourt, Brace, 1956); *The American Transcendentalists: their Prose and Poetry* (New York: Doubleday, 1957); *The Life of the Mind in America: from the Revolution to the Civil War* (New York: Harcourt, Brace & World, 1965); *Nature's Nation* (Harvard University Press, 1967).

#### Reading

Calhoun, Robert M.: Perry Miller. In *Twentieth-Century American Historians*, ed. C. N. Wilson (Detroit: Gale Research Company, 1983) pp. 272–285.

Lynn, Kenneth: Perry Miller. *The American Scholar* vol 52 (Spring 1983) pp. 221–7.

Middlekauff, Robert: Perry Miller. In *Pastmasters: Some Essays on American Historians* ed. Marcus Cunliffe and Robin W. Winks (New York: Harper & Row, 1969) pp. 167–90.

Zakai, Avihu; Epiphany at Matadi: Perry Miller's *Orthodoxy in Massachusetts* and the meaning of American history. *Reviews in American History* 13 (December 1985) 627–41.

**Milman, Henry Hart** (b.1791, d.1868) Educated at Eton and Brasenose College, Oxford, Milman was first known as something of a poet, before becoming a historian, a canon of Westminster Abbey (1835) and dean of St Paul's (1849). His *History of the Jews* (1830) was a remarkable scholarly and modernistic work (it made a most unfavourable impression on John Henry Newman), but his main historical work was his *History of Latin Christianity down to the Death of Pope Nicholas V* (1855). Though little read today it remains one of the best narrative histories of the church and the papacy. It is genuinely learned, wide in its sympathies, and extremely readable. It ran to three editions during his lifetime and was rightly praised by his friends who included LECKY and MACAULAY. RHCD

#### Main publications

*History of the Jews* 3 vols (London: J. Murray, 1829); *History of Latin Christianity down to the Death of Pope Nicholas V* (1855) 9 vols (London: J. Murray, 1840–55; fourth edn, 9 vols, 1867).

**Milyukov, Paul** (b.1859, d.1943) Son of a Moscow architect, the ambitious Milyukov distinguished himself at school and entered Moscow university in 1877. The professors who most impressed him were Paul VINOGRADOFF and Vasily KLYUCHEVSKY, but the different effects they had on him put him in a quandary. He warmed towards Vinogradoff and found Klyuchevsky somewhat distant, but decided to undertake research in the field of the latter. Like Geoffrey ELTON at a later date,

he believed it was sensible for students of history to focus on sources close to home. Since Vinogradoff worked on western Europe, Milyukov learned what he could from his methods but became a postgraduate in the Russian field dominated by Klyuchevsky. The decision had important consequences. A polyglot and a keen traveller, Milyukov was one of the most sophisticated and cosmopolitan intellectuals of his generation. On hearing him lecture at Liverpool in 1909, Bernard Pares 'wondered whether there was anyone except Oliver Elton in the audience who could have matched the wonderful range of his knowledge of English literature'. Knowledge of foreign cultures was not part of Klyuchevsky's armoury. Supervisor and pupil shared little more than a scrupulous respect for historical evidence. On publishing his first book and submitting it as a dissertation in 1892, Milyukov hoped that it would gain him not only the master's but also the doctoral degree. Such an achievement would not have been unprecedented, but Klyuchevsky was lukewarm and Milyukov began to abandon the idea of making a conventional academic career. He continued writing history, but became increasingly involved in politics. By the time of the Russian Revolution he was the best-known member of the moderate Constitutional Democratic party, and served briefly as foreign minister after the fall of the tsar. During his subsequent long exile in Paris, he edited a Russian newspaper and became a 'historian of his own time' like Burnet and Clarendon.

Despite the relative brevity of his full-time commitment to history, Milyukov produced books which lasted. His dissertation *Russia's State Economy in the First Quarter of the Eighteenth Century* and *Peter the Great's Reform* greatly extended the debate about Peter I. Before Milyukov, historians had focused on Peter's military and naval achievements and his 'westernization' of Russian culture. Milyukov concentrated on the financial and institutional reforms which supported the more striking changes and tended, by removing the tsar from the centre of the stage, to undermine the widely accepted convention that Peter I had been a 'revolutionary on the